

A VEDIC READER

BY THE SAME AUTHOR

UNIFORM WITH THE PRESENT WORK

**A VEDIC GRAMMAR
FOR STUDENTS**

Including a chapter on Syntax and three
Appendices: List of Verbs,
Metre, Accent

A VEDIC READER

FOR STUDENTS

BY

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

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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 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 interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

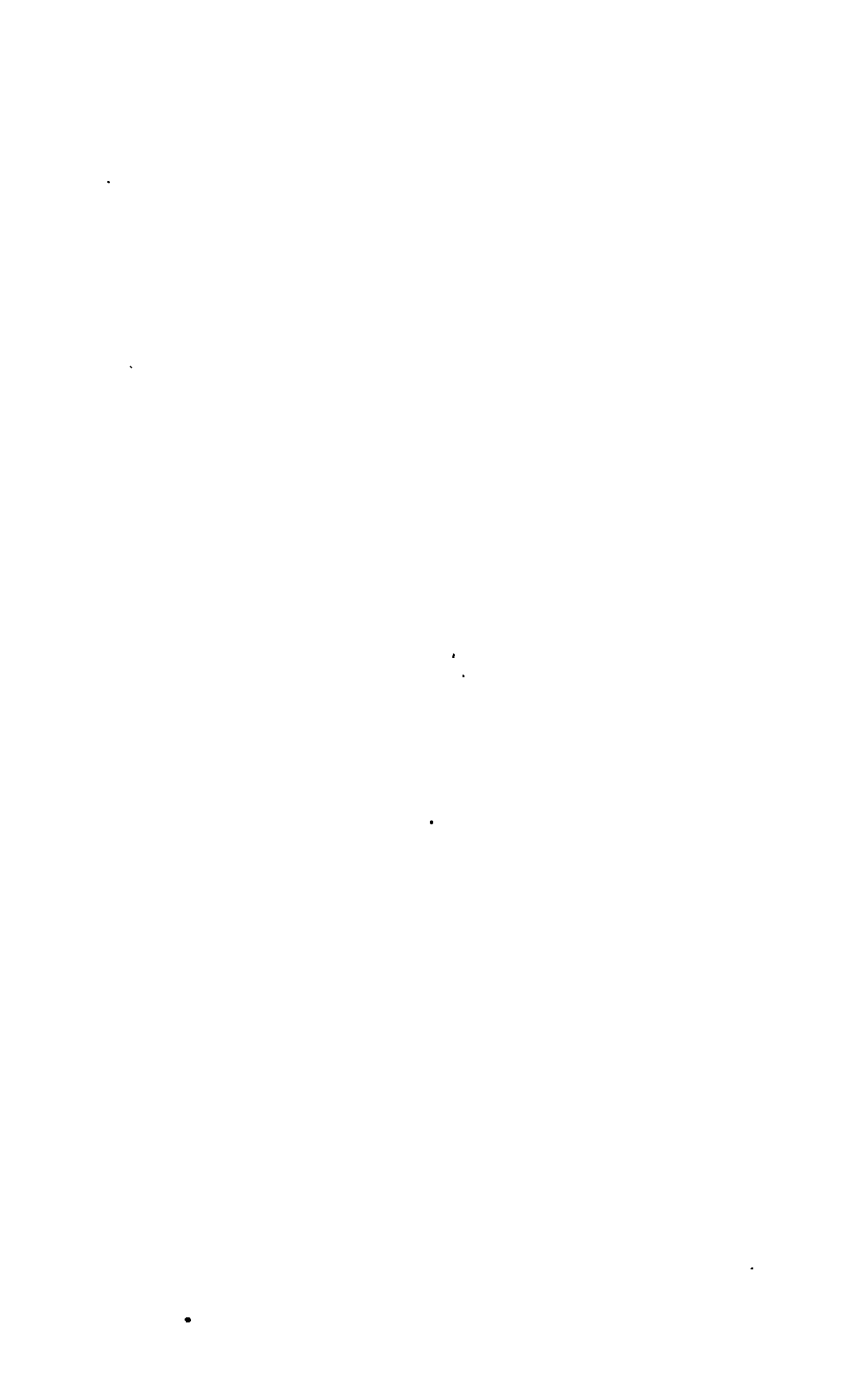
In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhitā text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Samhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhitā text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

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

BALLIOL COLLEGE, OXFORD.

October, 1917.



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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B. C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B. C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B. C., while another puts them as far back as 6000 B. C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B. C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B. C. But, according to Prof. Jacobi, the separation took place before 4500 B. C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Saṃhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramāṇīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

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

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

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 Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

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

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

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

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

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

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pāda ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Trīṣṭubh (4×11 syllables), the Gāyatrī (3×8), and the Jagatrī (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 *tr̥ca*) 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 Savitr.

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 Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

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

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

The *Vedic gods* may most conveniently be classified as deities of

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

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dharṛ, the 'Supporter', Trātṛ, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. 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 *kāsmāi devāya haviṣā 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', *Asuntī*, 'Spirit-life', and *Nirṛti*, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

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

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrāṇī, Varuṇāni, 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 Mitṛā-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 Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

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

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more 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 Vastoṣpati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

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

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Dānava*. 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 *Aṅgirasas*. 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* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

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

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

8. SECULAR MATTER IN THE RIGVEDA.

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 Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *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 (*duṇḍubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

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 Sāyaṇa (fourteenth century A. C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets *nāsatyau*,

an epithet of the *Āsṛins*, as 'true, not false', another *Āgrāyana*, as 'leaders of truth' (*satyasya praṇetārau*), while *Yaska* himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! *Yaska*, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. *Yaska'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 *Sāyana* who lived nearly 2,000 years later. *Sāyana's* interpretations, however, sometimes differ from those of *Yaska*. Hence either *Yaska* is wrong or *Sāyana* does not follow the tradition. Again, *Sāyana* often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, *Parjanya*', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither *Yaska* nor *Sāyana* possessed any certain knowledge about a large number of words in the *RV*. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method *Roth*, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the *RV*. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the *Avesta* and from Comparative Philology. In the application of his method *Roth* attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for śitipādo read śitipādō.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for yó read yō.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yó read yō.
P. 60, line 13, for no read nō.
P. 69, line 2, for ṭām read ṭam.
Pp. 68, 70, 71, 75, head-lines, for APAM read APĀM.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for viśvácakṣās read viśvácakṣās.
P. 128, line 3, for nū read nū̄.
P. 139, line 14, for vibhīdako read vibhīdakō.
P. 142, last line, and p. 143, line 11, for anyó read anyō.
P. 144, head-line, for MAṄḌŪKAS read MAṄḌŪKĀS.
P. 179, line 26, for té read tē.
P. 184, line 17, for tē read tē̄.
P. 224, head-line and line 1, for abhīti read abhīti.

AGNĪ

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 (*aráñis*), 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' (*sáhasaḥ sūnúḥ*). 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 (*dūtá*) appointed by gods and by men to be an 'oblation-bearer'.

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

of his character; he is in fact the great priest, as Indra is the great warrior.

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

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

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

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

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

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

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 iambs (◡ – ◡ ◡). The first two verses are in the *Samhitā* 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.

१ अ॒ग्निमी॑ळे पुरो॒हितं
य॒ज्ञस्य॑ दे॒वमृ॑त्वि॒जम् ।
हो॒तारं॑ रत्न॒धात॑मम् ॥

अ॒ग्निम् । ई॒ळे । पुरः॑ऽहि॒तम् ।
य॒ज्ञस्य॑ । दे॒वम् । अ॒त्वि॒जम् ।
हो॒तारम् । रत्न॑ऽधा॒त॑मम् ॥

1 Agnīm īle puróhitam,
yajñásya devám ṛtvijam,
hotāram ratnadhātamam.

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure.*

On the marking of the accent in the RV. see p. 448, 2. The verb *īle* (1. s. pr. *Ā.* of *īd*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 38, 1; *yajñásya hí sthá ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuśo yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virá-vat + tama* in 3 c and *citrá-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वेभिर्ऋषिभिर्

ईदो नूतनेषु ।

स देवाँ एह वक्षति ॥

2 Agniḥ pūrvebhir ṛṣibhir

īdo nūtanair utá,

sá devāṃ éhá vakṣati.

अग्निः । पूर्वेभिः । ऋषिभिः ।

ईदोः । नूतनेः । उत ।

सः । देवान् । आ । इह । वक्षति ॥

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

ṛṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *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 *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Páda, has the Udátta; the dependent Svarita of the following syllable disappears before the Anudátta required to indicate the following Udátta of *vám̃* (Sandhi, see 39). This Anudátta and the Svarita of *vákṣati* show that all the intervening unmarked syllables *vám̃ éhá* have the Udátta. All the unaccented syllables following a Svarita (till the Anudátta preceding an Udátta) remain unmarked; hence the last two syllables of *vákṣati* are unmarked; but in the Páda-text every syllable of a word which has no Udátta is marked with the Anudátta; thus *vákṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá* *vákṣati*, the prp. because it is in a principal sentence is un-compounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *ídyaś* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá and* (p. 222) is always significant in the RV.

३ अग्निना रयिमस्रवत्
पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥

अग्निना । रयिम् । अस्रवत् ।
पोषम् । एव । दिवेऽदिवे ।
यशसम् । वीरवत्ऽतमम् ॥

३ Agninā rayim asnavat
poṣam evā divé-dive,
yaśasaṃ vīravattamam.

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

asnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *asnóti* (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. *rayim*, *poṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV. ; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a ; 182, p. 256). *vīrá-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. ; *vīrávant* 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.

४ अग्ने॑ यं॒ यज्ञम॑ध्व॒रं	अग्ने॑ । यम् । य॒ज्ञम् । अ॒ध्व॒रम् ।
वि॒श्वतः॑ परि॒भूर॑सि ।	वि॒श्वतः॑ । परि॒भूः । असि॑ ।
स इ॒द्वेषु॑ गच्छति ॥	सः । इत् । दे॒वेषु॑ । ग॒च्छति ॥

4 Ágne, yám yajñám adhvarám	O Agni, the worship and sacrifice
viśvátaḥ paribhūr ási,	that thou encompassest on every side,
sá id devéṣu gachati.	that same goes to the gods.

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the prn. adj. *viśva* usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). *ási* is accented as the vb. of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the Udatta (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. *gachati*: as the vb. of a principal sentence has no Udatta (19 A); nor has it any accent mark in the Saṃhitā 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 Anudatta in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 487, a 3).

५ अग्निर्होता कविक्रतुः

सत्यच्चित्रश्रवस्तमः ।

देवो देवेभिरा गमत् ॥

अग्निः । होता । कविऽक्रतुः ।

सत्यः । चित्रश्रवःऽतमः ।

देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavikratuh
satyās citráśravastamah,
devó devébbhir á gamat.

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

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

६ यद्ङ् द्वाशुषे त्वम्

अपे मद्रं करिष्यसि ।

तवेत्तत्सत्यमङ्गिरः ॥

यत् । अङ् । द्वाशुषे । त्वम् ।

अपे । मद्रम् । करिष्यसि ।

तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yád aṅgá dāśúṣe tuám,
Ágne, bhadrám kariṣyási,
távét tát satyám, Aṅgiraḥ.

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

aṅgá: on this pcl. see 180 (p. 213). dāśúṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Pādas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pāda is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). karigyaśi (ft. of kṛ do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. táva ít tát: *that intention of thee.*

७ उप त्वाग्ने दिवेदिवे उप । त्वा । अग्ने । दिवेऽदिवे ।
 दोषावस्तर्धिया वयम् । दोषाऽवस्तः । धिया । वयम् ।
 नमो भरन्त एमसि ॥ नमः । भरन्तः । आ । इमसि ॥

7 úpa tvāgne divé-dive, *To thee, O Agni, day by day, O*
 dōṣāvastar, dhiyá vāyám, *illuminer of gloom, we come with*
 námo bháranta émasi ; *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 á-*imasi* (a common combination of úpa and á with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dōṣā-*vastar*: Sāyaṇa 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 sāyám-*prātar evening and morning*, from sāyám); the explanation as *O illuminer* (from 1. *vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as kṣapám *vastā janitā sūryasya illuminer of nights, generator of the Sun*. dhiyá inst. of dhī *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. námas, lit. *bow*, implies a gesture of adoration. bhárantas: N. pl. pr. pt. of bhṛ *bear*. á-*imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां राजन्तम् । अध्वराणां ।
 गोपामृतस्य दीदिविम । गोपाम् । अमृतस्य । दीदिविम ।
 वर्धमानं स्वे दमे ॥ वर्धमानम् । स्वे । दमे ॥

8 rájantam adhvarāṅām,
gopām ṛtásya dídivim,
várdhamānam sué dáme.

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

rájantam : this and the other accusatives in this stanza are in agreement with **tvā** in the preceding one. **adhvarāṅām** : 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. **várdhamānam** : growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. **své** : to be read as **sué** ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own, &c.* (cp. p. 112 c). **dáme** : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितेव सूनवे
ऽद्ये सुपायनो भव ।
सचस्वा नः स्वस्तये ॥

सः । नः । पिताऽइव । सूनवे ।
अद्ये । सु॒उपा॒य॒नः । भ॒व ।
सच॑स्व । नः । स्व॒स्तये ॥

9 sá naḥ pitéva sūnáve,
Ágne, sūpāyanó bhava ;
sácasvā naḥ suastáye.

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

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). **naḥ** enc. dat. (109 a) parallel to **sūnáve**. **pitá iva** : the enc. pol. **iva** is regularly treated by the Pada text as the second member of a cd. ; in the RV. **pitṛ** is usually coupled with **sūnú**, **mātr** with **putrá**. **sūnávé** : this word as written in the Sambhita text appears with two Udattas, because the Udatta of the elided **á**

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 *sūpāyaná* 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 *Pada* text. *svastáye* must be read as *su-astáye*; it has the sense of a final dat. (200 B 2). It is not analysed in the *Pada* text because *asti* does not occur as an independent nominal stem.

SAVITṚ

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 *Sāvitrī* 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 Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá* *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

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

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

१ ह्ययान्यग्निं प्रथमं स्वस्तये	ह्वयामि । अग्निम् । प्रथमम् । स्वस्तये ।
ह्वयामि मित्रावरुणाविहावसे ।	ह्वयामि । मित्रावरुणौ । इह । अवसे ।
ह्वयामि रात्रीं जगतो निवेशनीं	ह्वयामि । रात्रीम् । जगतः । निवेशनीम् ।
ह्वयामि देवं सवितारमूतये ॥	ह्वयामि । देवम् । सवितारम् । उतये ॥

1 hváyāmi Agnim prathamám	I call on Agni first for welfare ;
suastáye ;	I call on Mitra-Varuṇa here for
hváyāmi Mitrávaruṇāv ihávase ;	aid ; I call on Night that brings the

hváyāmi Rātrīm jágato nivés- *world to rest; I call on god Savitr*
 anīm; *for help.*
 hváyāmi devám Savitāram útá-
 ye.

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

२ आ ऋष्णि॑न् रज॑सा॒ वर्त॑मानो	आ । ऋष्णि॑न् । रज॑सा । वर्त॑मानः ।
नि॒वि॒श॒यन्मृ॑तं॒ मर्त्ये॑ च ।	नि॒वि॒श॒यन् । अ॒मृ॒तम् । म॒र्त्यम् । च ।
हि॒र॒ण्य॑ये॒न स॒वि॒ता रथे॑ना	हि॒र॒ण्य॑ये॒न । स॒वि॒ता । रथे॑न ।
दे॒वो या॑ति॒ भुव॑नानि॒ पश्य॑न् ॥	आ । दे॒वः । या॑ति॒ । भुव॑नानि । पश्य॑न् ॥

२ ^á a kṛṣṇéna rájasā vārtamāno,	<i>Rolling hither through the dark</i>
niveśāyann amṛtaṃ mártiam	<i>space, laying to rest the immortal</i>
ca,	<i>and the mortal, on his golden car</i>
hiranyāyena Savitā rāthēna,	<i>god Savitr comes seeing (all) crea-</i>
á devó yāti bhūvanāni páśyan.	<i>tures.</i>

^á vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in *niveśāyan*, it is usually compounded, *ibid*. *kṛṣṇéna rájasā*: = *through the darkness*; loc. sense of the inst., 119 A 4. *amṛtaṃ mártiam ca* s. m. used collectively = *gods and men*. *rāthēná* must of course be read *rāthēna|á*; see note on *Ágne*, i. 1, 9 b. *á devó yāti*: cp. note

on *á ihá vakṣati*, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यात्युद्वता याति देवः । प्रऽवता । याति । उतऽवता ।
 याति शुभाभ्यां यजतो हरिभ्याम् । याति । शुभाभ्याम् । यजतः । हरिभ्याम् ।
 आ देवो याति सविता परावतो आ । देवः । याति । सविता । पराऽवतः ।
 ऽप विश्वां दुरिता बार्धमानः ॥ अप विश्वां । दुऽहता । बार्धमानः ॥

३ yāti deváh pravátā, yāti ud- *The god goes by a downward, he*
 vātā ; *goes by an upward path ; adorable*
 yāti śubhrābhyāṃ yajató hāri- *he goes with his two bright steeds.*
 bhyām. *God Savitr comes from the distance,*
driving away all hardships.
 á devó yāti Savitá parāvátó,
 ápa víśvā duritá bārdhamānaḥ.

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā : local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām : inst. in sociative sense; cp. devébbhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebbhis in i. 1, 28. parāvátó ṣ pa : see note on Ágne in i. 1, 9. parāvátas : abl. with verb of motion (201 A 1). ápa bārdhamānas : cp. note on á in 2 c. víśvā duritá : this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अभीवृतं हृष्येर्विश्वरूपं अभिवृतम् । हृष्येः । विश्वरूपम् ।
 हिरण्यशम्यं यजतो बृहन्तम् । हिरण्यशम्यम् । यजतः । बृहन्तम् ।
 आस्थाद्रथं सविता चित्रभानुः आ । अस्थात् । रथम् । सविता । चित्र
 हृष्णा रजांसि तविषीं दधानः ॥ ऽभानुः ।
 हृष्णा । रजांसि । तविषीम् । दधानः

4 abhīṛtaṃ kṛśanair, viśvārū-
pam,
hiraṇyasaṃyam, yajato brhān-
tam,
āsthād rātham Savitā citrā-
bhānuḥ,
kṛṣṇā rājāmsi, tāviṣim dādhā-
nah.

*His car adorned with pearls,
omni-form, with golden pins, lofty,
the adorable Savitr brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhī is lengthened in the Saṃhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvārūpam: on the accent cp. note on i. 1, 4 b. -saṃyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = *darkness*. dādhānas (pr. pt.; the pf. would be dadhānās) governs both rājāmsi and tāviṣim = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

4 वि जनाञ्छ्यावाः शितिपादो वि । जनान् । श्लावाः । शितिऽपादः ।
अख्यन् अख्यन् ।
रथं हिरण्यप्रउगं वहन्तः । रथम् । हिरण्यऽप्रउगम् । वहन्तः ।
शश्वद्विशः सवितुर्देवस्यो- शश्वत् । विशः । सवितुः । देवस्य ।
पस्ये विश्वा भुवनानि तस्युः ॥ उपऽस्ये । विश्वा । भुवनानि । तस्युः ॥

5 vi jānāñ chyāvāḥ śitipādo
akhyan,
rātham hiraṇyapraūgam vāh-
antaḥ.
śāśvad viśaḥ Savitūr dāiviasya
upāsthe viśvā 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
Savitr.*

vi: separated from vb. ; see note on á vakṣati, i. 1, 2 c. jānāñ chyāvāḥ: for jānān śyāvāḥ (40, 1). śiti-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 páśyan 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 (śásvat) taken place in the past down to the present (113 A a). In -praügam (analysed by the Pāda text of x. 130, 3 as pra-uga), doubtless = pra-yugam (as explained in a Prātiśākhya), there is a remarkable hiatus caused by the dropping of y. viśvā bhūvanāni: here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dáivyasyopāsthe cp. note on Ágne, i. 1, 9 b. dáivya *divine* is a variation of the usual devá accompanying the name of Savitr. upāsthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थाँ	तिस्रः । द्यावः । सवितुः । द्वौ । उपऽस्थाँ ।
एका यमस्य भुवने विराषाट् ।	एका । यमस्य । भुवने । विराषाट् ।
आणिं न रथ्यममृताधिं तस्थुर्	आणिम् । न । रथ्यम् । अमृता । अधिं ।
इह ब्रवीतु य उ तच्चिकेतत् ॥	तस्थुः ।
	इह । ब्रवीतु । यः । उं इति । तत् । चिकेतत् ॥

6 tisoró dyāvah; Savitúr dvā upāsthām,
 ékā Yamásya bhūvane virāṣāt.
 āṇim ná ráthyam amṛtādhi
 tasthur:
 ihá bravítu yá u tác ciketat.

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

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Pāda indicates, as an enigma (like several others in the RV.). The first Pāda is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyávaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthāñ* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausā* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-sāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of *s* by assimilation to the final cerebral *ṣ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvij*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *ānīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu* : 3. s. ipv. of *brū speak* (p. 143, 3 c). The pcl. *u* is always written in the Pāda text as a long vowel and nasalized : *ūñ iti*. *ciketāt* : pf. sb. of *cit observe*.

७ वि सुपर्णो अन्तरिक्षाण्यद्
गभीरवेपा असुरः सुनीचः ।
क्व ३ दानीं सूर्यः कश्चित्
कतमां वां रश्मिरस्या ततान् ॥

वि । सुऽपर्णः । अन्तरिक्षाणि । अख्यत् ।
गभीरऽवेपाः । असुरः । सुऽनीचः ।
क्व । इदानीम् । सूर्यः । कः । चिकेत ।
कतमाम् । वाम् । रश्मिः । अख्य । आ ।
ततान् ॥

7 *vī suparnó antárikṣāṇi akhyat,*
gabhírāvepā ásurah sunītháh.
kúedánim sūriah? kás ciketa?
katamám dyám raśmír asyá
tatāna?

*The bird has surveyed the atmo-
 spheric 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 Savitr as guiding the sun.

vī . . . akhyat: cp. 5 a and 8 a. *suparnás*: Savitr is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of *su-nīthás* see p. 455, c a. *antárikṣāṇi*: equivalent to *krṣṇá rájāmsi* (4 d), the aerial spaces when the sun is absent. *ásuras*: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. *su-nīthás*: *guiding well* here means that the sun illumines the paths with his light. *kvédánim*: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). *idánim*: *now = at night*. *ciketa*: pf. of *cit observe* (139, 4). *dyám*: acc. of *dyó* (p. 94, 3), here again (cp. 6 a) f. *asyá*: = *asya á*. *tatāna*: pf. of *tan stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ व्यख्यत्कुम्भः पृथिव्यास्
 त्री धन्व योजना सप्त सिन्धून् ।
 हिरण्यश्चः संविता देव आगाद्
 दधद्रत्ना दाशुषे वार्याणि ॥

अष्टौ । वि । व्यख्यत् । कुम्भः । पृथिव्याः ।
 त्री । धन्व । योजना । सप्त । सिन्धून् ।
 हिरण्यश्चः । संविता । देवः । आ ।
 अगात् ।

दधत् । रत्ना । दाशुषे । वार्याणि ॥

- 8 aṣṭáu ví akhyat kakúbhaḥ pṛthi- *He has surveyed the eight peaks*
 vyás, *of the earth, the three waste lands,*
 trí dhánva, yójanā, saptá sín- *the leagues, the seven rivers.*
 dhūn. *Golden-eyed god Savitr has come,*
 hiranyākṣáḥ Savitá devá ágād, *bestowing desirable gifts on the*
 dádhad rátnā dāsúṣe váriāni. *worshipper.*

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

- e हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
 उभे द्यावापृथिवी अन्तरीयते । उभे इति । द्यावापृथिवी इति । अन्तः ।
 अपामीवां बाधते वेति सूर्यम् ईयते ।
 अभि हृष्णेन रजसा द्यामृणोति ॥ अप । अमीवाम् । बाधते । वेति । सूर्यम् ।
 अभि । हृष्णेन । रजसा । द्याम् । ऋणोति ॥

- 9 hiranyapāṇiḥ Savitá vicarṣanir *Golden-handed Savitr, the active,*
 ubhé dyāvāpṛthivī antár iyate. *goes between both heaven and earth.*
 ápāmivām bádhate; vétisúriam; *He drives away disease; he guides*
 abhi kṛṣṇéna rájasā dyām ṛṇoti. *the sun; through the dark space he*
penetrates to heaven.

Dyāvā-pṛthivī: 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 Pragrhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

bined with *ī go* governs the acc. ; cp. the two laps of Savitr in 6 a. *ápa bád hate*: he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Páda a compound verb is immediately followed by a simple vb. *véti*: accented because it begins a new sentence; Savitr guides the sun: cp. 7 c. *kr̥ṣṇéna rájasā*: cp. 2 a and 4 d. *abhí . . . dyám ṛnoti*: cp. 7 d. The metre of d is irregular: it is a Tristubh of twelve syllables, the first two syllables (*abhí*) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

१० हिरण्यहस्तो असुरः सुनीयः । हिरण्यहस्तः । असुरः । सुनीयः ।
 सुमृक्कीकः स्ववां यात्वर्वाङ् । सुमृक्कीकः । स्ववान् । यातु । अर्वाङ् ।
 अपसेधन्नचसी यातुधानान् अपसेधन् । रचसः । यातुधानान् ।
 अस्थाद्देवः प्रतिदोषं गृणानः ॥ अस्थात् । देवः । प्रतिदोषम् । गृणानः ॥

10 hiraṇyahasto ásurah sunīhāḥ, Let the golden-handed divine
 sumṛṭkīkāḥ svāvāṃ yātu arvāṅ. spirit, of good guidance, most
 apasédhan rakṣásō yātudhānān, gracious, aiding well, come hither.
 ásthād devāḥ pratidoṣāṃ gr̥ṇā- Chasing away demons and sorcerers,
 nāḥ. 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 Sāyaṇa who renders it by *dhanavān wealthy*; this would mean that Savitr bestows wealth (cp. *dādhad rátnā* in 8 d, and vi. 71, 4 *á dāsūṣe suvati bhúri vāmám 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-ávas giving good help* occur (*svávasam, svávasā, svávasas*). Roth takes *svāvān* to be a nom. of this stem irregularly formed by analogy for *su-ávās* (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final *ān*, which regularly becomes *āñ* 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 *rákṣāmsi*. *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 Savitr̥ in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u syá devāḥ Savitá dāmunā hiraṇyapāṇiḥ pratidoṣām ásthāt that god Savitr̥, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to á asthāt, that is, he has mounted his car, cp. 4 c. gr̥ṇānās: pr. pt. Ā., with ps. sense, of 1. gr̥ sing, greet.

११ ये ते पन्थाः सवितः पूव्यासो च । ते । पन्थाः । सवितरिति । पूव्यासः ।
 उरिणवः सुकृता अन्तरिक्षे । अरिणवः । सुकृताः । अन्तरिक्षे ।
 तेभिर्नो अब पथिभिः सुगेभी तेभिः । नः । अब । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé tepánthāḥ, Savitaḥ, pūrviāso, Thine ancient paths, O Savitr̥,
 areṇávaḥ súkṛtā antárikṣe, the dustless, the well made, in the
 tébhir nõ adyá pathibhiḥ sugé- air, (going) by those paths easy to
 bhī traverse protect us to-day, and speak
 rákṣā ca no, ádhi ca brūhi, for us, O god.
 deva.

te: the dat. and gen. of tvám, 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 Saṃhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text; here Savitar̥ iti. 'reṇavas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, c a. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébhis: inst. of tá, p. 106; p. 457, 11 b. In c nõ adyá should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d õ, ádhi 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 Savitr̥ 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 Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛ́ṣni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning : all the five compounds of *vidyūt* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādī*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and engaging ; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder-

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

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

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

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

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

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

१ प्र ये शुभन्ति जनयो न सप्तयो	प्र । ये । शुभन्ति । जनयः । न । सप्तयः ।
यामन्नद्रस्य सूनवः सुदंससः ।	यामन् । द्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्वयः ॥	वृधे । मदन्ति । वीराः । विदथेषु । घृष्वयः ॥

1 prá yé śumbhante, jānayo ná, sáptayo	<i>The wondrous sons of Rudra,</i>
yáman, Rudrásya sūnávaḥ su-	<i>the racers, who on their course</i>
dámśasaḥ,	<i>adorn themselves like women, the</i>
	<i>Maruts have indeed made the two</i>

ródasī hí Marútaś cakriré vṛ- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti vīrá vidátheṣu ghṛṣva-
yah.

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

२ त उचितासो महिमानमाशत ते । उचितासः । महिमानम् । आशत ।
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 tá ukṣitáso mahimānam āsata : *They having waxed strong have*
divi Rudrásoádhi cakrire sádah. *attained greatness : in heaven the*
ārcanto arkám, janáyanta indri- *Rudras have made their abode.*
yám, *Singing their song and generating*
ádhi śriyo dadhire Pṛśnimā- *the might of Indra, they whose*
taraḥ. *mother is Pṛśni have put on glory.*

té: N. pl. m. of tá *that*, 110. ukṣitásas: pp. of 2. ukṣ (= vaks) *grow*. āsata: 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. divi; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 3. pl. Ā. pf. of ádhi dhā, which is especially often used of putting on ornaments. śriyas: A. pl. of śrí *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अञ्जिभिस् गोमातरः । यत् । शुभयन्ते । अञ्जिभिः ।
तनुषु शुभा दधिरे विश्वमतः । तनुषु । शुभाः । दधिरे । विश्वमतः ।
बाधन्ते विश्वमभिमतिनमप बाधन्ते । विश्वम् । अभिमतिनम् । अप ।
वर्त्मन्विषामनु रीयते घृतम् ॥ वर्त्मनि । एषाम् । अनु । रीयते । घृतम् ॥

3 gómātaro yác chubháyanté añji-
 bhis,
 tanūṣu śubhrá dadhire virúk-
 mataḥ.
 bádhante víśvam abhimātinam
 ápa.
 vártmāni eṣām ánu riyate
 ghṛtám.

*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.*

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

४ वि ये भ्राजन्ते सुमंखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुमंखासः । ऋष्टि
 प्रच्यावयन्तो अच्युता चिदोजसा । ऋष्टिभिः ।
 मनोजुवो यन्वहतो रथेष्व । प्रच्यावयन्तः । अच्युता । चित् । अजीजसा ।
 वृषत्रातासः पृषतीरयुग्ध्वम् ॥ मनःऽजुवः । यत् । मरुतः । रथेषु । आ ।
 वृषऽत्रातासः । पृषतीः । अयुग्ध्वम् ॥

vi yé bhrājante sūmakhāsa ṛṣṭi-
 bhiḥ,
 pracyāváyanto ácyutā cid ójasā,
 manojúvo yán, Maruto, rá-
 theṣu á
 vṛṣavratāsaḥ pṛṣatīr áyug-
 dhuam ;

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

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp.
 p. 455, 10 c a), but the exact meaning of makhá is still somewhat
 uncertain. pra-cyāváyantas : pr. pt. of cs. of cyu *move* ; though
 this cs., which occurs frequently in the RV., always has a long.

radical vowel in the Saṃhitā text, it invariably has a short vowel in the Padapāṭha. **Marutas**: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. **manojúvas**: N. pl. radical ū stem mano-jū, 100, II a (p. 88). **rátheṣu á**: 176, 2. **pṛśatis**: the spotted mares that draw the cars of the Maruts. **áyugdhvam**: 2. pl. Á. root ao. of yuj *yoke*.

५ प्र यद्रथेषु पृषतीरयुग्धं	प्र । यत् । रथेषु । पृषतीः । अयुग्धम् ।
वाजे अद्रिं मरुतो रंहयन्तः ।	वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतारुषस्य वि स्रन्ति धारास्य	उत । अरुषस्य । वि । स्रन्ति । धाराः ।
चर्मवोदभिर्युन्दन्ति भूम ॥	चर्मऽहव । उदऽभिः । वि । उन्दन्ति । भूम ॥

5 prá yád rátheṣu pṛśatīr áyug- dhvam,	<i>when ye have yoked the spotted mares before your cars, speeding, O</i>
vāje ádrim, Maruto, ramhá- yantah,	<i>Maruts, the stone in the conflict, they discharge the streams of the</i>
utáruśasya ví śiantī dhārās	<i>ruddy (sleed) and moisten the earth</i>
cármevodábhīr ví undanti bhū- ma.	<i>like a skin with waters.</i>

áyugdhvam: 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). **áruśasya**: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (**vājī áruśah**) 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 **bhūmán** m. *abundance*).

६ आ वो वहन्तु सप्तयो रघुष्वदी	आ । वः । वहन्तु । सप्तयः । रघुऽस्वदः ।
रघुपत्नानः प्र जिगात बाङ्गभिः ।	रघुऽपत्नानः । प्र । जिगात । बाङ्गभिः ।
सीदता बर्हिश्च वः सदस्कृतं	सीदत । आ । बर्हिः । उरु । वः । सदः ।
मादयध्वं मरुतो मध्वो अन्वसः ॥	ह्यतम् । मादयध्वम् । मरुतः । मध्वः । अन्वसः ॥

- 6 á vo vahantu sáptayo raghu-
 syádo ; *Let your swift-gliding racers
 bring you hither. Swift-flying come
 forward with your arms. Sit down
 on the sacrificial grass : a wide
 scat is made for you. Rejoice, O
 Maruts, in the sweet juice.*
 raghupátvānaḥ prá jigāta bāhú-
 bhiḥ.
 sídatá barhír : urú vaḥ sádas
 kṛtām.
 mādáyadhvaṃ, Maruto, mádh-
 vō ándhasaḥ.

raghu-syádas : Sandhi, 67 b. raghupátvānas : as belonging to this Páda to be taken with prá jigāta (gā go). bāhúbhis : with outstretched arms as they drive. sídata á : 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sádas : Sandhi, 43, 2 a. kṛtām : 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.

- ७ तेऽवर्धन्त स्वतवसो महित्वना
 नाकं तस्युरु चक्रिरे सदः ।
 विष्णुर्यज्ञावदृषणं मदच्युतं
 वयो न सीदन्नधि बर्हिषि प्रिये ॥
 ते । अवर्धन्त । स्वऽतवसः । महिऽत्वना ।
 आ । नाकम् । तस्युः । उरु । चक्रिरे । सदः ।
 विष्णुः । यत् । ह । आवत् । वृषणम् ।
 मदऽच्युतम् ।
 वयः । न । सीदन् । अधि । बर्हिषि ।
 प्रिये ॥

- 7 tè 'vardhanta svátavaso mahi-
 tvaná : *.Self-strong they grew by their
 greatness : they have mounted to the
 firmament ; they have made for them-
 selves a wide scat. When Viṣṇu
 helped the bull reeling with intoxi-
 cation, they sat down upon their
 beloved sacrificial grass like birds.*
 á nákaṃ tasthúr ; urú cakrire
 sádaḥ.
 Viṣṇur yád dhávad vṛṣaṇam
 madacyútam,
 váyo ná sídann ádhi barhiṣi
 priyé.

tè 'vardhanta : Sandhi accent, p. 465, 17, 3. mahitvaná : inst. of mahitvaná, p. 77, f. n. 3. á tasthúr : vb. of a principal sentence

accented according to p. 468, β. **Viṣṇus**: the mention of wide space (a conception intimately connected with Viṣṇu, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (*Índrā-Viṣṇū*) with Indra. *dha*: Sandhi, 54. *ávat*: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. *vṛṣan*: dec., 90, 1; both this word and *madacyút* are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' *váyas*: N. pl. of *ví bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ शूरा इवेयुधयो न जग्मयः श्रवस्ववो न पृतनासु येतिरे । भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥	शूराःऽइव । इत् । युयुधयः । न । ज- ग्मयः । श्रवस्ववः । न । पृतनासु । येतिरे । भयन्ते । विश्वा । भुवना । मरुत्ऽभ्यः । राजानःऽइव । त्वेषऽसंदृशः । नरः ॥
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8 śūrā ivéd yúyudhayo ná jágma- yah, śravasyávo ná pṛtanāsu yetire. bháyante víśvā bhūvanā Marúd- bho : rājāna iva tveśásamdr̥śo nárah.	<i>Like heroes, speeding like war- riors, like fame-seeking (men) they have arrayed themselves in battles. All creatures fear the Maruts: the men are like kings of terrible aspect.</i>
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iva: note how this pcl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā.* of *yat*: 137, 2 a. *bháyante*: 3. pl. pr. *Ā.* of *bhī* *fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. *Marúdbhyas*: 201 A b. *náras*: the Maruts; N. pl. of *nṛ man*, 101, 1.

९ त्वष्टा यद्वज्रं सुकृतं हिरण्यं सहस्रभृष्टिं स्वपा अवर्तयत् ।	त्वष्टा । यत् । वज्रम् । सुऽकृतम् । हिर- ण्यम् ।
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धत्त इन्द्रो नर्यपांसि कर्तवे
ऽहम्बुचं निरपामौञ्जदर्शवम् ॥

सहस्रं ऽभृष्टिम् । सु ऽअपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । बुचम् । निः । अपाम् । औञ्जत् ।
अर्शवम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ
hiranyāyaṃ
sahasrabhr̥ṣṭim suāpā āvarta-
yat,
dhattā́ Indro nárīapāmsi kár-
tave :
āhan Vṛtrám, nir apām aubjad
arṣavám.

When the skilful Tvāṣṭr 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 Tvāṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhan āhim, ānv apās tatarda; Tvāṣṭā asmaī vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvāṣṭr 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 (kr̥), 211. nárīapāmsi is here and in viii. 96, 19 analysed by the Pada text as nári apāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárīyāni appears once (vii. 21, 4) and nárīyā twice (iv. 19, 10; viii. 96, 21) as an attribute of apāmsi; the epithet nárīyāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárīya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárīyāpāmsi (to be read nárīapāmsi) in the Saṃhitā text, and nárīyā|apāmsi in the Pada text. nir aubjat: 3. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं नुनुद्रे ऽवतं त औजसा
दादृहाणं चिद्विभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । औजसा ।
दादृहाणम् । चित । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रथानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुदानवः ।
मदे । सोमस्य । रथानि । चक्रिरे ॥

- 10 ūrdhvām nunudre avatām tā They have pushed up the well
ójasā ; with might ; they have split even
dādrhānām cid bibhidur ví pár- the firm mountain. Blowing their
vatam. pipes the bountiful Maruts have
dhámanto vāṇām Marútaḥ sudá- performed glorious deeds in the
navo intoxication of Soma.
máde sómasya ráñiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out ; avatām : the cloud ; = they have shed rain. dādrhānām : pf. pt. \bar{A} . of $d\bar{r}h$ make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhidur ví : p. 468, 20. párvatam : cloud mountain ; another way of saying the same thing. dhámantas : with reference to the sound made by the Maruts ; ep. árcantas, 2c. máde sómasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

- 99 जिह्वं नुनुद्रे ऽवृतं तथा दिशा- जिह्वम् । नुनुद्रे । अवृतम् । तथा । दिशा ।
सिञ्चन्त्सं गोतमाय तृष्णजे । असिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः आ । गच्छन्ति । ईम् । अवसा । चित्र
कामं विप्रस्य तर्पयन्त धामभिः ॥ ऽभानवः ।
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

- 11 jihmām nunudre avatām táyā They have pushed athwart the
diśā : well in that direction : they poured
ásiñcann útsam Gótamāya tṛṣ- out the spring for the thirsty
ṇāje. Gotama. Of brilliant splendour
á gachantīm ávasā citrábhāna- they approach him with help ; may
vah : they satisfy the desire of the sage
kāmam viprasya tarpayanta by their powers.
dhāmabhiḥ.

jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā díśá : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : es. of trp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमानाय सन्ति । या । वः । शर्मं । शशमानाय । सन्ति ।
 त्रिधातूनि दाशुषि यकृताधि । त्रिधातूनि । दाशुषि । यकृत । अधि ।
 अस्मभ्यं तानि मरुतो वि यन्त । अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śárma śásamānáya sánti, *The shelters which you have for*
 tridhātūni dāsūṣe yachatādhi. *the zealous man, extend them three-*
 asmábhyam táni, Maruto, vi *fold to the worshipper. Extend*
 yanta. *them to us, O Maruts. Bestow on*
 rayim no dhatta, vṛṣaṇaḥ, su- *us wealth together with excellent*
 víram. *heroes, mighty ones.*

śárma : N. pl. n. (90, 2) śásamānáya : pf. pt. \bar{A} . of śam labour.
 tridhātūni : used appositionally (198). dāsūṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
 stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put
 (p. 144 B b). su-víram : that is, accompanied by warrior sons ; cp.
 virāvattamam, i. 1, 3 c.

VIṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). 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. Viṣṣu 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 Viṣṣu 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. Viṣṣu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṣu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṣu 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 Viṣṣu, who throughout one hymn (v. 87) is praised in combination with them.

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

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वोचं
यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं
विचक्रमाणस्त्रेधोरुगायः ॥

विष्णोः । नु । कम् । वीर्याणि । प्र ।
वोचम् ।
यः । पार्थिवानि । विममे । रजांसि ।
यः । अस्कभायत् । उत्तरम् । सधस्थम् ।
विचक्रमाणः । त्रेधा । उरुगायः ॥

1 Viṣṣor nú kaṃ vīriāṇi prá vo-
cam,
yáḥ páarthivāni vimamé rájāṃsi;
yó áskabhāyad úttaram sadhá-
stham,
vicakramāṇás trēdhórugāyáh.

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

kaṃ : this pcl. as an encl. always follows nú, sú or hí (p. 225, 2).
vīryāṇi : 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 *vīriāṇi*. *prá vocam* : inj. ao. of *vac*, 147, 3. *páṛthivāni rájāṃsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5 : *māneneva tasthivāṃ antárikṣe ví yó mamé pṛthivīm sūryeṇa* *who standing in the air has measured out the earth with the sun, as with a measure.* *śskabhāyat* : ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *úttaram sadhásthām* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakramānás* : pf. pt. *Ā.* of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (◡◡); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्ववते वीर्येण	प्र । तत् । विष्णुः । स्ववते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योरुषु त्रिषु विक्रमणेषु	यस्य । उरुषु । त्रिषु । विऽक्रमणेषु ।
अधिक्षियन्ति भुवनानि विश्वा ॥	अधिऽक्षियन्ति । भुवनानि । विश्वा ॥

2 <i>prá tád Viṣṇuḥ stavate vīriēṇa,</i>	<i>By reason of his heroic power,</i>
<i>mṛgó ná bhīmáḥ kucaró giri-</i>	<i>like a dread beast that wanders at</i>
<i>ṣṭhāḥ,</i>	<i>will, that haunts the mountains,</i>
<i>yásyoruṣu triṣú vikrámaṇeṣu</i>	<i>Viṣṇu is praised aloud for that :</i>
<i>adhikṣiyānti bhúvanāni víśvā.</i>	<i>he in whose three wide strides all</i>
	<i>beings dwell.</i>

prá stavate : *Ā.* of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tád* : the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa* : cp. note on *vīryāṇi* in 1 a. *mṛgás* : Sāyaṇa here interprets this

word to mean a beast of prey, such as a lion; but though bhīmá occurs as an attribute both of simhá lion and of vṛṣabhá bull in the RV., giriṣṭhá 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-cará: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (ku = kutsitaṃ karma *blameworthy deed*) or *going anywhere* (kva ayaṃ na gachati *where does he not go?*). Note that the word is not analysed in the Pada text because ku does not occur as an independent word. Sāyaṇa has two explanations of giriṣṭhās: *dwelling in a lofty world* or *always abiding in speech* (giri as loc. of gir) *consisting of Mantras, &c. (!)*; on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. vikrámanēṣu: note that the final vowel of the Pāda must be restored at the junction with the next Pāda. adhi-kṣiyánti: the root 1. kṣi follows the ad class (kṣéti) when it means *dwelt*, but the bhū class (kṣáyati) when it means *rule over*. With c and d cp. what is said of Savitṛ in i. 85, 5.

३ प्र विष्णवे श्रूषमेतु मन्त्रं	प्र । विष्णवे । श्रूषम् । एतु । मन्त्रं ।
गिरिचित्तं उरुगायाय वृष्णे ।	गिरिचित्ते । उरुगायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सधस्थम् ,	यः । इदम् । दीर्घम् । प्रयतम् । सध
एको विममे त्रिभिरित्यदेभिः ॥	स्थम् ।
	एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

३ prá Viṣṇave śūṣám etu mánma,	Let my inspiring hymn go forth
giriṣṭhá urugāyāya vṛṣṇe,	for Viṣṇu, the mountain-dwelling
yá idám dīrghám práyataṃ sa-	wide-pacing bull, who alone with
dhástham	but three steps has measured out
éko vimamé tribhír it padé-	this long far-extended gathering-
bhiḥ ;	place ;

śūṣám: the ū must be slurred disyllabically (= ॐ). idám sadhástham: of course the earth as opposed to úttaram sadhástham in 1 c. ékaṣ and tribhis are antithetical. id emphasizes the latter

word: *with only three*. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *giriḥṣīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yāska, *mahāgati having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्य त्री पूर्णा मधुना पदान्य्	यस्य । त्री । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उ त्रिधातु पृथिवीमृत दाम्	यः । ऊं इति । त्रिधातु । पृथिवीम् ।
एको दाधार भुवनानि विश्वा ॥	उत । दाम् ।
	एकः । दाधार । भुवनानि । विश्वा ॥

4 yāsya trī pūrṇā mādhuṇā pa- dāni	Whose three steps filled with mead, unfailling, rejoice in bliss ;
ākṣīyamāṇā svadhāyā mādanti ;	and who in threefold wise alone
yā u tridhātu pṛthivīm utā dyām	has supported earth and heaven, and all beings.
éko dādhāra bhūvanāni viśvā.	

trī : n. pl. of *trī* (105, 3). *padāny* : the final vowel of the Pada must be restored ; cp. 2 c. *pūrṇā* : cp. p. 308 d. *ākṣīyamāṇā* : *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). *mādanti* : his footsteps rejoice, that is, those dwelling in them do so. *u* : = *also* (p. 221, 2). *tri-dhātu* : this n. form is best taken adverbially = *tredhā* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ékas* : *alone* in antithesis to *viśvā*, cp. 3 d. *dādhāra* : pf. of *dhr̥*, with long red. vowel (139, 9), which is here not shortened in the Pada text.

५ तदस्व प्रियमभि पाथो अश्नां नरो यत्र देवयवो मदन्ति । उरुक्रमस्य स हि बन्धुरित्या विष्णोः पदे परमे मध्व उत्सः ॥	तत् । अस्व । प्रियम् । अभि । पाथः । अश्नाम् । नरः । यत्र । देवयवः । मदन्ति । उरुक्रमस्य । सः । हि । बन्धुः । इत्या । विष्णोः । पदे । परमे । मध्वः । उत्सः ॥
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5 tād asya priyām abhī pātho śyām, nāro yātra devayāvo mādanti : urukramāsya sā hī bāndhur itthā, Viṣṇoḥ padé paramé mādhma útsaḥ.	<i>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.</i>
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abhī śyām: op. root ao. of amś 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 pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādhma (gen., p. 81, n. 12): cp. 4 a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तून्युरमसि गमन्धे यत्र गावो भूरिशृङ्गा अयासः । अचाह तदुरगायस्य वृष्णः परमं पदमव भाति भूरि ॥	ता । वा । वास्तूनि । उरमसि । गमन्धे । यत्र । गावः । भूरिशृङ्गाः । अयासः । अच । अहं । तत् । उरुगायस्य । वृष्णः । परमम् । पदम् । अव । भाति । भूरि ॥
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6 tā vām vāstūni uśmasi gāma- dhyai, yātra gāvo bhūriśṛṅgā ayāsaḥ : ātrāha tād urugāyāsya vṛṣṇaḥ paramam padam āva bhāti bhūri.	<i>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.</i>
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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-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a). gám-adhyai : dat. inf., p. 193, 7. gāvās : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyaṇa 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 gāvās as stars, but there is little to support this interpretation. bhūri-śṛṅgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of aya (from i *go*) by Yaska, who explains it as ayanās *moving*, and by Sāyaṇa 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 simhá *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. víṣṇas : cp. 3 b.

DYÁVĀ-PRṬHIVĪ

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, Dyáuś 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 Dyáuś alone. Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jānitṛī, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंभुव
 ऋतावरो रजसो धारयत्कवी ।
 मुजन्मनी धिषणे अन्तरीयते
 देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
 शंभुवा ।

ऋतावरो इत्यृतऽवरो । रजसः । धार-
 यत्कवी इति धारयतऽकवी ।

मुजन्मनी इति मुजन्मनी । धिषणे इति ।
 अन्तः । ईयते ।

देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Pr̥thivī viśváśam-
 bhuvā,
 ṛtāvārī, rājaso dhārayátkavī :
 mujánmanī dhiṣaṇe antár iyate
 devó devī dhármanā Sūriah
 śuciḥ.

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

The first two Padas form an independent sentence; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Pr̥thivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (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 íti, 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. dhārayát-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-prthivī. *dhiṣāne*: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. *antār iyate* goes between with acc.; the same thing is said of Savitr in i. 35, 9 b. *dhārman* n. *ordinance* (*dharmán* m. *ordainer*) is the only stem in the RV. (*dhárma* is a later one).

२ उ॒रु॒व्य॒च॒सा॒ म॒हि॒नीं॒ अ॒स॒ञ्च॒तां॒ । उ॒रु॒व्य॒च॒सा॒ । म॒हि॒नीं॒ इति॑ । अ॒स॒ञ्च॒तां॒ ।
 पि॒ता मा॒ता च॒ भुव॑नानि र॒चतः॑ । पि॒ता । मा॒ता । च॒ । भुव॑नानि । र॒चतः॑ ।
 सु॒धृष्ट॑मे वपु॒ष्येऽ॒ न रो॑दसी सु॒धृष्ट॑मे॒ इति॑ सु॒धृष्ट॑मे । व॒पु॒ष्येऽ॒ इति॑ ।
 पि॒ता यत्सी॑मभि रू॒पैर॑वा॒सयत् ॥ न । रो॑दसी॒ इति॑ ।
 पि॒ता । यत् । सी॑म् । अ॒भि । रू॒पैः । अ॒वा॒
 स॒यत् ॥

2 *uruvyācasā mahinī asaścatā,* *As Father and Mother, far-ex-*
pitā mātā ca, bhūvanāni rakṣ- *tending, great, inexhaustible, the*
atah. *two protect (all) beings. Like two*
sudhṛṣṭame vapuṣye ná rōdasī, *most proud fair women are the two*
pitā yāt sīm abhī rūpāir āvāsa- *worlds, since the Father clothed*
yat. *them with beauty.*

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *á-saścant* (also an epithet of Dyāvā-prthivī) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣye*: cp. note on *vīryāṇi*, i. 154, 1 a. *pitā*: the god here meant as the father of Dyāvā-prthivī may be Viśvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स॒ वह्निः॑ पु॒त्रः पि॒त्रोः प॒वित्र॑वान् सः । वह्निः॑ । पु॒त्रः । पि॒त्रोः । प॒वित्र॑वान् ।
 पु॒नाति॑ धी॒रो भुव॑नानि मा॒यया॑ । पु॒नाति॑ । धी॒रः । भुव॑नानि । मा॒यया॑ ।

धेनुं च पृश्निं वृषभं सुरेतसं धेनुं । च । पृश्निम् । वृषभम् । सुरेतसम् ।
विश्वार्हा शुक्रं पयो अस्त्र दुक्षत ॥ विश्वार्हा । शुक्रम् । पयः । अस्त्र । धुक्षत ॥

3 sá váhniḥ putráḥ pit^{aró}ḥ pavitravān
punāti dhīro bhūvanāni māyāyā.
dhenūm ca pṛśnim vṛṣabhām surétasam
viśvāhā śukrām páyō asya dukṣata.

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

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvaká purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains purifies by illumines. dhenūm : 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). vṛṣabhām : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपसामो अयम् । देवानाम् । अपसाम् । अपःऽतमः ।
यो जजान रोदसी विश्वशंभुवा । यः । जजान । रोदसीऽरति । विश्व
वि यो ममे रजसी सुक्रतूययाऽशंभुवा ।

अरेभिः स्तम्भनेभिः समाशुचे ॥ वि। यः। ममे। रजसी इति। सुक्रतुयया।
अजरेभिः। स्तम्भनेभिः। सम। आशुचे ॥

4 ayām devānām apāsām apās-
tamo
yó jajāna ródasī viśvāsam-
bhuvā.
ví yó mamé rájasī sukratūyáyā
ajārebhiḥ skāmbhanebhiḥ, sám
āṅrce.

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

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

५ ते नो गृणाने महिनी महि अश्वः ते इति । नः । गृणाने इति । महिनी
अचं द्यावापृथिवी धासथो बृहत् । इति । महि । अश्वः ।
येनाभि छष्टीस्तनाम विश्वहा अचम् । द्यावापृथिवी इति । धासथः ।
पनाथ्यमोजी अक्षे समिन्वतम् ॥ बृहत् ।
येन । अभि । छष्टीः । ततनाम । विश्वहा ।
पनाथ्यम् । ओजः । अक्षे इति । सम ।
इन्वतम् ॥

5 té no gr̥ṇāné, mahinī, máhi śrá-
vah,
kṣatráṃ, Dyāvā-Pr̥thivī, dhā-
satho br̥hát.

*So being lauded, O great ones,
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength*

yénābhī kṛṣṭis tatānāma viś- by which we may always extend
vāhā over the peoples.
panāyiam ójō asmé sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). gr̥ṇāné: pr. pt. of 1. gr̥ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is mäh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatānāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśváhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyya: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

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

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (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 *Tvaṣṭr*, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-bāhu* bearing the bolt in his arm and *vajrín wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*aṅkuśá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*rathesthá*). 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' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of *Vṛtra* he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as *Agni's*, appears to be *Dyaus*; but the inference from other passages is that he is *Tvaṣṭr*, the artificer among the gods. *Agni* is called Indra's twin brother, and *Pūṣan* (vi. 54) is also his brother. His wife, who is often mentioned, is *Indrāṇī*. Indra is associated with various other deities. The *Maruts* (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. *Agni* is the god most often conjoined with him as a dual divinity. Indra is also often coupled with *Varuṇa* (vii. 86) and *Vāyu*, god of Wind, less often with *Soma* (viii. 48), *Bṛhaspati* (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 *śakrá* and *śácivant mighty, śácipáti lord of might, śatá-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 (*áhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters *Vṛtra* who encompasses the waters, hence receiving the exclusive epithet *apsu-jit 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 (*údhara*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). 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' (*pūrbhíd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and 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 Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Panis.

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

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

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahán) 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*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्
 देवो देवान्क्रतुना पर्यभूषत् ।
 यस्य शुष्माद्रोदसी अभ्यसेतां
 नृमणस्य महा स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
 देवः । देवान् । क्रतुना । परिऽअभूषत् ।
 यस्य । शुष्मात् । रोदसी इति । अभ्यसे-
 ताम् ।

नृमणस्य । महा । सः । जनासः । इन्द्रः ॥

1 yó jātá evá prathamó manasvān
 devó devān krátunā paryābhū-
 ṣat ;
 yāsya śuṣmād ródasī ābhyase-
 tāṃ
 nṛmṇāsya mahná : sá, janāsa,
 Índraḥ.

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

evá : see p. 224, 2. manas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3) ; had the Sandhi of the word, however, been máno-vān it would have been analysed as mánaḥṣvān. devó devān : cp. i. 1, 5 c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sāyana explains it here as encompassed with protection ; in the AV. as ruled over ; in the TS. as surpassed. ródasī : the Pragrhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ābhyasetām : ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahná : inst. of mahán greatness (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn ; similarly víśvasmād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामदृंहत्
 यः पर्वतान्प्रकुपितान् अरम्णात् ।
 यो अन्तरिक्षं विममे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अदृंहत् ।
 यः । पर्वतान् । प्रऽकुपितान् । अरम्णात् ।
 यः । अन्तरिक्षम् । विऽममे । वरीयः ।

यो वामसंभ्रात्स जनास इन्द्रः ॥ यः । वाम । असंभ्रात् । सः । जनासः ।
इन्द्रः ॥

2 yāḥ pṛthivīm vyāthamānām *Who made firm the quaking*
ādr̥mahad, *earth, who set at rest the agitated*
yāḥ pārvatān prākupitāṃ āram- *mountains; who measures out the*
nāt, *air more widely, who supported*
yó antárikṣam vimamé váriyo, *heaven: he, O men, is Indra.*
yó dyām ástabhnāt: sá, janāsa,
Índrah.

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

३ यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदपधा वलस्य । सिन्धून् ।
यो अरमनोरन्तरधिं जजान यः । गाः । उतऽआजत । अपऽधा । वलस्य ।
संवृक्षमत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अपिम् । जजान ।
सम्ऽवृक् । समत्ऽसु । सः । जनासः । इन्द्रः ॥

3 yó hatváhim áriṇāt saptá sín- *Who having slain the serpent*
dhūn, *released the seven streams, who*
yó gá udájad apadhá Valásya, *drove out the cows by the unclosing*
yó ásmanor antáragnīm jajāna, *of Vala, who between two rocks*
samvṛk samátsu: sá, janāsa, *has produced fire, victor in battles:*
Índrah. *he, O men, is Indra.*

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavr̥vāmsam Vṛtrám jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gá udájad, ápa hí Valám váh who drove out the cows, for he unclosed Vala*. *árināt*: ipf. of *ri* *release*. *saptá síndhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* *cow*. *ud-ájat*: ipf. of *aj* *drive*. There is some doubt as to the exact interpretation of *apadhá*, a word that occurs here only. In form it can only be an I. s. of *apa-dhá* (cp. 97, 2). The parallel use of *ápa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhá* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bilam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. Sayana interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala*. *ásmanor antár*: between two clouds, according to Sayana; 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' (*ádreḥ sūnúḥ*).

४ येनेमा विश्वा च्यवना कृतानि	येन । इमा । विश्वा । च्यवना । कृतानि ।
यो दासं वर्णमधरं गुहाकः ।	यः । दासम् । वर्णम् । अधरम् । गुहा ।
श्चघ्नीव यो जिगीवाँ लक्षमादद्	अकरित्यकः ।
अर्यः पुष्टानि स जनास इन्द्रः ॥	श्चघ्नीइइव । यः । जिगीवान् । लक्षम् ।
	आदत् ।
	अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā vísvā cyávanā kṛtāni,
yó dāsam vāṛṇam ádharam gú-
hākaḥ;

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

śvaghñīva yó jigīvāñ lakṣām made it disappear; who, like a
 ādad winning gambler the stake, has
 aryāḥ puṣṭāni : sá, janāsa, taken the possessions of the foe: he,
 Índrah. O men, is Indra.

imā vísvā : all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá vísvāni cicyuśé who hast shaken the whole world. dāsam vārṇam : the non-Aryan colour (= kṛṣṇām vārṇam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar : root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gúhā (put in hiding = cause to disappear, drive away). When a final Visarjaniya in the Saṃhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ákar ity ákaḥ. jigīvāñ : 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 jigivāñ 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. aryás : gen of arí (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.]

पयं खां पृच्छन्ति कुहं सेति घोरम् यम् । सः । पृच्छन्ति । कुहं । सः । इति ।
 उतेमाङ्गनेधो अस्तीत्विगम् । घोरम् ।
 सो अर्यः पुष्टीर्विजं इवा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदक्षी धत्त स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः इव । आ ।
 मिनाति ।
 अत् । अक्षी । धत्त । सः । जनासः । इन्द्रः ॥

<p>5 yám smā pṛchánti kúha séti ghorám, utém āhur náišó astíti enam ; só 'ryáh puṣṭír vija ivá mināti. śrád asmai dhatta : sá, janāsa, Índrah.</p>	<p><i>The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.</i></p>
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smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). pṛchánti: pr. of prach. séti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction víjevá is just possible, but ∪ — for ∪∪ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á mināti to ádat; aryáh puṣṭíh to áryáh puṣṭáni; víjah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghníva kṛtnúr vija áminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. śrád dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Padas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

६ यो रध्रस्य चोदिता यः कृशस्य	यः । रध्रस्य । चोदिता । यः । कृशस्य ।
यो ब्रह्मणो नाधमानस्य कीरेः ।	यः । ब्रह्मणः । नाधमानस्य । कीरेः ।
युक्तयाव्यो योऽविता सुशिम्रः	युक्तयाव्यः । यः । अविता । सुशिम्रः ।
सुतसोमस्य स जनास इन्द्रः ॥	सुतसोमस्य । सः । जनासः । इन्द्रः ॥

<p>6 yó radhrásya coditá, yáh kṛśá- sya, yó brahmáño nádhmānasya kírēh ;</p>	<p><i>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</i></p>
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yuktágrāvṇo yó avitá suśiprah and has set to work the stones : he,
 sutásomasya : sá, janāsa, Ín- O men, is Indra.
 drah.

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

७ यस्याश्वासः प्रदिशि यस्य गावो यस्य । अश्वासः । प्रदिशि । यस्य । गावः ।
 यस्य ग्रामा यस्य विश्वे रथासः । यस्य । ग्रामाः । यस्य । विश्वे । रथासः ।
 यः सूर्यं य उषसं जज्ञान यः । सूर्यम् । यः । उषसम् । जज्ञान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥
 7 yásyáśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots ; who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn ; who is the guide
 thāsaḥ ; of the waters : he, O men, is
 yáḥ sūriam, yá uśásam jajāna ; Indra.
 yó apāṃ netá : sá, janāsa, Ín-
 drah.

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

८ यं क्रन्दसी संयती विद्ध्यते यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमिचाः । ऽयती । विद्ध्यते इति विद्ध्यते ।
 समाजं चिद्रथमातस्त्रिवासा परे । अवरे । उभयाः । अमिचाः ।
 नाना हवते स जनास इन्द्रः ॥ समाजम् । चित् । रथम् । आतस्त्रिवासा ।
 नाना । हवते इति । सः । जनासः । इन्द्रः ॥

8 yám krándasī samyati vihváyete,
 páré ávara ubháyā amitrah;
 samānām cid rátham átasthi-
 vámsā
 nānā havete: sá, janāsa, Ín-
 draḥ.

Whom the two battle-arrays,
 coming together, call upon diver-
 gently, both foes, the farther and
 the nearer; two having mounted
 the self-same chariot invoke him
 separately: he, O men, is Indra.

sam-yati: pr. pt. du. n. of sám-i go together. vi-hváyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nānā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siṣāsavaḥ so men call on thee variously, desiring gains. páré 'vara: must be read páré ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krándasī: ubháyās (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.

९ यस्मान् ऋते विजयन्ते जनासो
 यं युध्यमाना अर्चसे हवन्ते ।
 यो विश्वस्य प्रतिमानं बभूव
 यो अच्युतच्युत्स जनास इन्द्रः ॥

यस्मात् । न । ऋते । विजयन्ते । जनासः ।
 यम् । युध्यमानाः । अर्चसे । हवन्ते ।
 यः । विश्वस्य । प्रतिमानम् । बभूव ।
 यः । अच्युतच्युत् । सः । जनासः । इन्द्रः ॥

9 yasmān narté vijáyante jánāso,
 yám yúdyamānā ávase há-
 vante;
 yó víśvasya pratimānam ba-
 bhúva,
 yó acyutacyút: sá, janāsa,
 Índrah.

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.

ná ṛté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). pratimánam: cp. iv. 18, 4: nahí nú asya prati-mánam ásti antár jātēṣu utá yé jánitvāḥ for there is no match for him among those who have been born nor those who will be born. acyuta-cyút: cp. 4 a; also iii. 30, 4: tvāṃ cyāváyann ácyutāni . . . cāraṣi thou continuest shaking unshaken things.

१० यः शश्वतो महीनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
 अमन्यमानाञ्छर्वी जघान् । अमन्यमानान् । शर्वी । जघान् ।
 यः शर्धति नानुददाति शृध्वां यः । शर्धति । न । अनुददाति । शृध्वाम् ।
 यो दस्योर्हन्ता स जनास इन्द्रः ॥ यः । दस्योः । हन्ता । सः । जनासः । इन्द्रः ॥

10 yáḥ śásvato máhi éno dádhānān Who slays with his arrow the
 ámanyamānāñ chárūā jaghāna; unexpected many that commit
 yáḥ śárdhate nánudádāti śrdh- great sin; who forgives not the
 yám, arrogant man his arrogance, who
 yó dásyor hantá: sá, janāso, slays the Dasyu: he, O men, is
 Índraḥ. 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 + ś, see 40, 1. śárvā: with his arrow (inst., p. 80); with his characteristic weapon, the vājra, he slays his foes in battle. jaghāna: has slain (and still slays) may be translated by the present (213 A a). anu-dádāti: 3. s. pr. of ánu + dā forgive, with dat. (cp. 200 A f). dásyos: of the demon, a term applied to various individual demons, such as Śambara (11 a).

११ यः शश्वरं पर्वतेषु क्षियन्तं यः । शश्वरम् । पर्वतेषु । क्षियन्तम् ।
 चत्वारिंशाम् शरदन्वविन्दत् । चत्वारिंशाम् । शरदि । अनुदन्वविन्दत् ।
 औजायमानं यो अहिं जघान् औजायमानम् । यः । अहिम् । जघान् ।
 दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

11 yāḥ Śāmbaram pārvateṣu kṣi-
yāntaṃ
catvāriṃśyāṃ śarādi anvā-
vindat ;
ojāyāmānaṃ yó āhiṃ jaghāna,
Dānuṃ śáyānaṃ : sá, janāsa,
Índrah.

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

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntaṃ : see note on i. 154, 2 d. catvāriṃśyāṃ : 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. ojāyāmānaṃ : cp. iii. 32, 11 : āhann āhiṃ pariśáyānaṃ árṇa ojāyāmānaṃ *thou slewest the serpent showing his strength as he lay around the flood.* Dānuṃ : this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava ; cp. i. 32, 9 : Dānuḥ śaye sahávatṣā ná dhenuḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śáyānaṃ : pr. pt. Ā. of śī lie (134, 1 c).

१२ यः सप्तरेचिमवृषभस्तुविष्मान्
अवाहजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुर्
द्यामारोहन्तं स जनास इन्द्रः ॥

यः । सप्तरेचिमः । वृषभः । तुविष्मान्
अवजत् । सर्तवे । सप्त । सिन्धून् ।
यः । रौहिणम् । अस्फुरत् । वज्रबाहुः ।
द्याम् । आरोहन्तम् । सः । जनासः । इन्द्रः ॥

12 yāḥ saptáraśmir vṛṣabhás túvi-
śmān
avāsrjat sártave saptá síndhūn ;
yó Rauhiṇám ásphuraḍ vājra-
bāhur
dyām āróhantaṃ : sá, janāsa,
Índrah.

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

The term vṛṣabhá is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-raśmis :

having seven reins probably means 'hard to restrain', 'irresistible'; Sayana interprets the cd. to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *gó ṣmān*; on the Sandhi see 10 a. *ava-ásrjat*: ipf. of *srj emit*. *sártave*: dat. inf. of *sr flow* (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 35, 8 b. *Rauhinaám*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven* in order to attack Indra.

- १३ द्यावा चिदस्यै पृथिवी नमेते
 शुष्माच्चिदस्य पर्वता भयन्ते ।
 यः सोमपा निचितो वज्रबाहुर्
 यो वज्रहस्तः स जनास इन्द्रः ॥
- द्यावा । चित् । अस्यै । पृथिवी इति ।
 नमेते इति ।
 शुष्मात् । चित् । अस्य । पर्वताः । भयन्ते ।
 यः । सोमपाः । निचितः । वज्रबाहुः ।
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

- 13 *Dyāvā cid asmai Prthivī namete;* *Even Heaven and Earth bow*
śuśmāc cid asya pārvatā bha- *down before him; before his ve-*
yante; *hemence even the mountains are*
yāḥ somapā nicitó vájrabāhur, *afraid. Who is known as the Soma-*
yó vájrahastah: sá, janāsa, *drinker, holding the bolt in his arm,*
Índrah. *who holds the bolt in his hand: he,*
O men, is Indra.

Dyāvā . . . Prthivī: 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). *bháyante*: see note on i. 85, 8 c. *śuśmād*: cp. 1 c. *soma-pās* (97, 2): predicative nom., (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

- १४ यः सुन्वन्तमवति यः पचन्तं
 यः शंसन्तं यः शशमानमूती ।
 यस्य ब्रह्म वर्धनं यस्य सोमो
 यस्येदं राधः स जनास इन्द्रः ॥
- यः । सुन्वन्तम् । अवति । यः । पचन्तम् ।
 यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
 यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

14 yáḥ sunvántam ávati, yáḥ pác-
antam,
yáḥ śámsantam, yáḥ śásamā-
nám ūtí;
yásya bráhma várdhanam,
yásya sómo,
yásyedám rádhah: sá, janāsa,
Índrah.

*Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice; whom prayer,
whom Soma, whom this gift
strengthens: he, O men, is Indra.*

sunvántam: 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. śásamānám: explained by Śāyana as stotram kurvāṇam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śamsamānam praising. ūtí: contracted inst. of ūtí (p. 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantī helping with aid. várdhanam: to be taken predicatively with each of the three subjects bráhma, sómas, rádhah, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idám rádhah this gift = this sacrificial offering.

94 यः सुन्वते पचते दुध्र आ चिद्
वाजं दर्दर्वि स किलासि सत्यः ।
वयं ते इन्द्र विश्वहं प्रियासः
सुवीरासो विदद्यमावदेम ॥

यः । सुन्वते । पचते । दुध्रः । आ । चित् ।
वाजम् । दर्दर्वि । सः । किल । असि । सत्यः ।
वयम् । ते । इन्द्र । विश्वहं । प्रियासः ।
सुवीरासः । विदद्यम् । आ । वदेम ॥

15 yáḥ sunvaté pácate dudhrá á
cid
vájam dárdarṣi, sá kilāsi sat-
yáḥ.
vayám ta, Indra, visváha pri-
yásah,
suvírāso vidátham á vadema.

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

This concluding stanza is the only one that does not end with the refrain sá, jánāsa, Índrah. Instead, the poet, changing from the 8.

to the 2. prs., substitutes at the end of b the words *sá kila_{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: *brhád vadema vidáthe suvirāḥ* *we would, accompanied by strong sons, speak aloud at divine worship.* *á cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyāsas* (p. 322, C). *vidátham*: 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 *yajñá*, 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 (*nišká*). 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 *Pṛṣni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*isāna*) 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 (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jálāsa*, *cooling*, and *jálāsa-bheṣaja*, *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.

१ आ ते पितॄन्मॄतां सुमन्म॑तु	आ । ते । पि॒तः । म॒रु॒ता॒म् । सु॒म॒म् । ए॒तु ।
मा नः सूर्य॑स्य संदृ॒शो॑ युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒द्दृ॒शः । यु॒यो॒थाः ।
अभि॑ नो वी॒रो अ॒र्वति॑ क्षमे॒त	अ॒भि । नः । वी॒रः । अ॒र्व॑ति । क्ष॒मे॒त ।
प्र जा॒येमहि॑ इ॒द्र प्र॒जाभिः॑ ॥	प्र । जा॒ये॒महि॑ । इ॒द्र । प्र॒जाभिः॑ ॥

1 á te, pitar Marutām, sumnám
etu :
má naḥ sūryasya saṁdṛśo yuyothāḥ.
abhī no vīró árvati kṣameta ;
prá jāyemahi, Rudāra, prajā-
bhiḥ.

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 Pada ; 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). saṁdṛśas : abl. 201 A 1. vīrás = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). árvati abhī kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ स्वादत्तेभी रुद्र शतमेभिः	त्वाऽदत्तेभिः । रुद्र । शमऽतमेभिः ।
शतं हिमा अशीय भेषजेभिः ।	शतम् । हिमाः । अशीय । भेषजेभिः ।
व्य॑स्रद्धे॒षो॑ वित॒रं व्य॑हो	वि । अस्रत् । द्वेषः । विऽतरम् । वि । अहं ।
वमी॑वाञ्जातयस्वा॒ विषू॑चीः ॥	वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud ^a ra, śāmtame- bhiḥ	By the most salutary medicines given by thee, O Rudra, I would attain a hundred winters. Drive
śatām himā aśīya bheṣajēbhiḥ.	far away from us hatred, away
vī asmād dvēṣo vitarām, vī	distress, away diseases in all di-
āṃho,	rections.
vī āmivās cātayasvā viṣūcīḥ.	

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

३ श्रेष्ठो जातस्य रुद्र श्रियासि	श्रेष्ठः । जातस्य । रुद्र । श्रिया । असि ।
तवसामस्तवसां वज्रबाहो ।	तवऽतमः । तवसाम् । वज्रबाहो इति
पर्षि णः पारमंहसः स्वस्ति	वज्रबाहो ।
विश्वामिमीती रपसो युयोधि ॥	पर्षि । नः । पारम् । अंहसः । स्वस्ति ।
	विश्वामिमीतीः । रपसः । युयोधि ॥

3 śreṣṭho jātasya, Rud ^a ra, śri- yāsi,	Thou art the best of what is born, O Rudra, in glory, the mightiest of
tavastamas tavāsām, vajrabāho.	the mighty, O wielder of the bolt.
pārṣi ṇaḥ pārām āmhasaḥ su- astī ;	Transport us to the farther shore of distress in safety. Ward off
viśvā abhītī rāpaso yūyodhi.	all attacks of mischief.

jātāsya : 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 Pragrhya by the Pada text, but not in the Saṃhitā text (where for instance *vāyav ā* and *vāya ukthébbhiḥ* 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). *ṇas* : initial n cerebralized even in external Sandhi (65 A c). *pāram* : acc. of the goal (197 A 1). *svastī* : this word is not analysed in the Pada text (like *sumatī*, &c.) because *asti* does not occur as an independent substantive; here it is a shortened form of the contracted inst. *svastī* (p. 80, n. 2); it is several times used in the sense of a final dat. = *svastāye*. *abhtīs* : = *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).

४ मा त्वा रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःऽभिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःऽस्तुती । वृषभ । मा । सहती ।
 उन्नी वीरौ अर्पय भेषजेभिर् उत् । नः । वीरान् । अर्पय । भेषजेभिः ।
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्ऽतमम् । त्वा । भिषजां । शृणोमि ॥

4 *mā tvā, Rudra, cukrudhāmā* *May we not anger thee, O Rudra,*
nāmobhir, *with our obeisances, nor with ill*
mā dūṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*
hūtī. *invocation. Raise up our heroes*
ūn no vīrāñ arpayā bheṣajé- *with remedies: I hear of thee as*
bhir : *the best physician of physicians.*
bhiṣaktamam tvā bhiṣajāṃ śr-
nomi.

cukrudhāma : this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. *mā*, which is employed with inj. forms only (180), decides the question. *nāmobhis* : that is, with ill or inadequate worship; cp. *dūṣṭutī* in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sáhūti*: contracted inst. ; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd ṛ* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवति यो हविर्भिर्
 अब स्तोमेभी रुद्रं दिषीय । हवीमऽभिः । हवति । यः । हविःऽभिः ।
 ऋदूदरः सुहवो मा नो अस्त्री । अब । स्तोमेभिः । रुद्रम् । दिषीय ।
 बभ्रुः सुशिप्रो रीरधन्नायै ॥ ऋदूदरः । सुऽहवः । मा । नः । अस्त्री ।
 बभ्रुः । सुऽशिप्रः । रीरधत् । मनायै ॥

5 *hāvīmabhir hāvate yó havir-* *Rudra who is called on with*
bhir, *invocations and with oblations, I*
áva stómebhī Rud^aráṃ diṣīya : *would appease with songs of praise :*
ṛdūdáraḥ suhávo má no asyái *may he, the compassionate, easy*
babhrūḥ suśipro rīradhan ma- *to invoke, ruddy brown, fair-*
náyai. *lipped, not subject us to that*
jealousy of his.

hāvīman: from *hū* *call*, but *havís* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdára*s is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udára* or *ṛdū-dára* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṛam-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śipras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái 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 *hāvate* in a ps. sense (= *hūyate* according to Sayana). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा ममन्द वृषभो मरुत्वान्
त्वचीयसा वयसा नाधमानम् ।
घृणीव ह्यायामरपा अशीया
विवासेयं रुद्रस्य सुम्नम् ॥

उत् । मा । ममन्द । वृषभः । मरुत्वान् ।
त्वचीयसा । वयसा । नाधमानम् ।
घृणिऽइव । ह्यायाम् । अरपाः । अशीय ।
आ । विवासेयम् । रुद्रस्य । सुम्नम् ॥

6 ún mā mamanda vṛṣabhó Ma-
rútvān
tvákṣīyasā váyasā nādhamā-
nam.
ghṛṇīva chāyām arapá śīya :
ā vivāseyam Rudrāsya sum-
nām.

The bull accompanied by the
Maruts has gladdened me, the sup-
pliant, with his most vigorous force.
I would unscathed attain shade in
heat as it were : I would desire to
win the good will of Rudra.

úd . . . mamanda : pf. of mand (nasalized form of mad) gladden ;
intransitive, be glad, in \bar{A} . only. ṛṣabhás : Rudra. Marútvān :
though this epithet is characteristic of Indra, it is also twice applied
to Rudra (as father of the Maruts, see 1 a) as well as very rarely to
a few other gods who are associated with Indra ; on the Sandhi see
40, 2. ghṛṇīva has been much discussed. The only natural
explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi
as a contracted inst. f. (p. 80) expressing either cause = by reason of
heat (199 A 3) or time = in heat (199 A 5) ; Sāyaṇa's explanation
is ghṛṇī iva like one heated by the rays of the sun ; but a word ghṛṇin
N. ghṛṇī does not occur, and the accent is wrong. For the simile
cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayām
we have entered thy shelter like shade (protecting) from heat (p. 317, 2).
śīya : see 2 b ; on the Sandhi of the final vowel of the Pada,
cp. i. 160, 4 c. ā vivāseyam : op. ds. of van win.

७ क्वं स्व ते रुद्र मृक्याकुर्
हस्तो यो अस्ति भेषजो जलाषः ।
अपमती रपसो दिव्यस्वा-
मी नु मा वृषभ चक्षमीयाः ॥

क्व । स्वः । ते । रुद्र । मृक्याकुः ।
हस्तः । यः । अस्ति । भेषजः । जलाषः ।
अपमती । रपसः । दिव्यस्व ।
अभि । नु । मा । वृषभ । चक्षमीयाः ॥

7 kúa syá te, Rud^ara, mṛṣayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápaso dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
ithāḥ.

*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.*

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

८ प्र बभ्रवे वृषभाय श्वित्तिचे
महो महो सुष्टुतिमौरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्वित्तिचे ।
महः । महोम् । सुऽस्तुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śviticé
mahó mahím suṣṭutim irayāmi.
namasyá kalmalīkinam námo-
bhir.
gṛṇīmási tveṣám Rudrásya
náma.

*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.*

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

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

e स्थिरेभिरङ्गैः पुरुरूपं उग्रो	स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
बभ्रुः शुक्रभिः पिपिशे हिरण्यैः ।	बभ्रुः । शुक्रभिः । पिपिशे । हिरण्यैः ।
ईशानादस्य भुवनस्य भूरैः	ईशानात् । अस्य । भुवनस्य । भूरैः ।
न वा उ योषद्द्रादसुर्यम् ॥	न । वै । ऊं इति । योषत् । द्रात् । असुर्यम् ॥

9 sthirébbhir áṅgaiḥ pururūpa	With his firm limbs, having
ugró	many forms, the mighty one, ruddy-
babhrūḥ śukrēbbhiḥ pipiṣe hira-	brown, has adorned himself with
nyaiḥ.	bright gold ornaments. From the
īśānād asyā bhūvanasya bhūrē	ruler of this great world, from
nā vā u yoṣad Rudrād asuryām.	Rudra, let not his divine dominion
	depart.

sthirébbhir áṅgaiḥ : probably to be construed with pipiṣe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Śayana supplies yuktās furnished with firm limbs. pipiṣe: pf. Á. of piś. īśānād: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśāná. bhūrē: agreeing with bhūvanasya; cp. vii. 95, 2: cétantī bhūvanasya bhūrēḥ taking note of the wide world (where bhūrē could not agree with any other word); Śayana 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 asuryá.

0 अर्हन्विभर्षि सायकानि धन्वा-	अर्हन् । विभर्षि । सायकानि । धन्वा ।
हैन्निष्कं यजतं विश्वरूपम् ।	अर्हन् । निष्कम् । यजतम् । विश्वरूपम् ।
अर्हन्निदं द्यसे विश्वमभ्वं	अर्हन् । इदम् । द्यसे । विश्वम् । अभ्वम् ।
न वा औजीयो रुद्र त्वदस्ति ॥	न । वै । औजीयः । रुद्र । त्वत् । अस्ति ॥

- 10 árhan bibharṣi sáyakāni dhánva *Worthy thou bearest arrows and*
 árhan niṣkām yajatám viśvárū- *bow ; worthy thy adorable all-*
 pam ; *coloured necklace ; worthy thou*
 árhan idám dayase viśvam ábh- *wieldest all this force : there is*
 vam : *nothing mightier than thou, O*
 ná vá ójīyo, Rudra, tvád asti. *Rudra.*

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

- ११ सुहि श्रुतं गतंसदं युवानं सुहि । श्रुतम् । गतंसदम् । युवानम् ।
 मृगं न भीममुपहतनुमुग्रम् । मृगम् । न । भीमम् । उपहतनुमुग्रम् ।
 मृळा जरित्रे रुद्र सवानो मृळ । जरित्रे । रुद्र । सवानः ।
 ऽन्यं ते अस्मिन्नपन्तु सेनाः ॥ अन्यम् । ते । अस्मिन् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutám gartasádam yúvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgám ná bhīmám upahatnúm, *mighty, that slays like a dread*
 ugráam. *beast. O Rudra, being praised be*
 mṛḷá jaritré Rudra stávāno : *gracious to the singer : let thy*
 anyám tē asmán ní vapantu *missiles lay low another than us.*
 sénāḥ.

yúvānam : other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgám ná bhīmám : cp. note on i. 154, 2 b ; either a bull (vṛṣabhó ná bhīmáḥ vi. 22, 1) or a lion (simhó ná bhīmáḥ, iv. 16, 14) may be meant. mṛḷá : ipv. of mṛḍ ; with dat., p. 311, f. stávānas : here, as nearly always, in a ps. sense. asmád : abl. with anyá, p. 317, 3. sénās : that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52 : yás te sahásraṃ hetáyo 'nyám asmán ní vapantu táḥ *may those thousand missiles of thine lay low another than us*.

१२ कुमा॒रश्चि॒त्पि॒तरं॒ वन्द॑मानं
प्रति॑ नानाम॒ रुद्रो॑पयन्तम् ।
भूर॑र्दा॒तारं॒ सत्पतिं॑ गृणीषे
सु॒तस्त्वं भेष॑जा रा॒स्यस्त्रे ॥

कुमा॒रः । चि॒त् । पि॒तरं॑म् । वन्द॑मानम् ।
प्रति॑ । न॒ना॒म् । रु॒द्र । उप॑पयन्तम् ।
भूर॑ः । दा॒तारं॑म् । सत्प॑तिम् । गृ॒णी॒षे ।
सु॒तः । त्वम् । भेष॑जा । रा॒सि । अ॒स्त्रे इति ॥

12 kumārās cit pitāraṃ vādamā-
nam

A son bows towards his father
who approving approaches him, O

prāti nānāma Rudra^aropayāntam.

Rudra. I sing to the true lord,

bhūrér dātāraṃ sātpatimgrṇīṣe :

the giver of much : praised thou
stutās tuām bheṣajā rāsi asmé. givest remedies to us.

The interpretation of a b is doubtful. It seems to mean : Rudra, as a father, approaches with approval the singer, as a son ; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyana (pratinato 'smi I have bowed down to) and several translators in treating nanāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma : =pr. ; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b : Rudra, being praised, shows his favour by bestowing his remedies ; the singer therefore extols him as the giver of riches. grṇīṣe : an irr. form of the 1. s. Ā. of gr sing. asmé : dat., p. 104 ; 200 A 1.

१३ या वी॑ भेष॒जा म॑रु॒तः शु॒ची॒नि
या श॑न्त॒मा वृष॑णो॒ या म॑यो॒मु ।
यानि॑ म॒नुर॑वृणी॒ता पि॒ता न॒स
ता शं॑ च॒ योश्च॑ रु॒द्रस्य॑ व॒शिम ॥

या । वः । भेष॒जा । म॑रु॒तः । शु॒ची॒नि ।
या । श॑म्प॒त॒मा । वृष॑णः । या । म॑यः॒ऽमु ।
यानि॑ । म॒नुः । अ॒वृ॒णी॒त । पि॒ता । नः ।
ता । श॑म् । च । योः । च । रु॒द्रस्य॑ । व॒शिम ॥

13 yā vo bheṣajā, Marutaḥ, śúcīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānur āvṛṇītā, pitā nas :
tā śām ca yós ca Rudra^aśasya
vaśmi.

Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose: these
and the healing and blessing of
Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhū**: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mānus**: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávr̥ṇītā**: 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vṛ choose**. **śám, yós**: these words are frequently used in combination, either as adverbs or substantives.

- ९४ परिं णो हेती रुद्रस्य वृज्याः परिं । नः । हेतिः । रुद्रस्य । वृज्याः ।
 परिं त्वेषस्य दुर्मतिर्मही गात् । परिं । त्वेषस्य । दुःऽमतिः । मही । गात् ।
 अवं स्थिरा मघवत्त्रस्तनुष्व अवं । स्थिरा । मघवत्ऽभ्यः । तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

- 14 pári ṇo hetí Rud^arásya vṛjyāh, *May the dart of Rudra pass us*
 pári tveṣásya durmatir mahí *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīḍhvas, tokáya tánayāya mṛṣa. *ful to our children and descendants.*

vṛjyās: 3. s. root ao. prc. (p. 172 a) of **vṛj twist**. **gāt**: root ao. inj. of **gā go**. **maghávadbhyas**: the I. D. Ab. pl. of **maghāvan** are formed from the supplementary stem **maghāvant** (91, 5). **áva tanuṣva sthirá**: *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛṣa be merciful to** (p. 311 f). **mīḍhvas**: voc. of the old unreduplicated pf. pt. **mīḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛṣa**: = **mṛṣa**, p. 437, a 9.

- ९५ एवा बभ्रो वृषम चैकितान एव । बभ्रो इति । वृषम । चैकितान ।
 यथा देव न हृणीषि न हंसि । यथा । देव । न । हृणीषि । न । हंसि ।
 ह्वनश्रुतो रुद्रेह बोधि ह्वनऽश्रुत् । नः । रुद्र । इह । बोधि ।
 वृहद्वदेम विदथे सुवीराः ॥ वृहत् । वदेम । विदथे । सुऽवीराः ॥

15 evá, babhro vṛṣabha cekitāna, yáthā, deva, ná hr̥ṇīṣé ná hámsi, havanaśrún no Rud ^a rehá bodhi. br̥hád vadema vidáthe 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 yáthā 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*; Śaṅgā 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). hr̥ṇīṣé: 2. s. Ā. pr. of 2. hr̥ *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 NAPĀT

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

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre : Triṣṭubh.

१ उपेमसृञ्चि वाजयुर्वचस्यां	उपे। इम। असृञ्चि। वाजयुः। वचस्याम्।
चनो दधीत नाद्यो गिरा मे ।	चनः। दधीत। नाद्यः। गिरः। मे।
अपां नपादासुहेमां कुवित्स	अपाम्। नपात्। आसुहेमां। कुवित्स। सः।
सुपेशसस्करति जोषिषद्धि ॥	सुपेशसः। करति। जोषिषत्। हि ॥

1 úpem asṛkṣi vājayúr vacasyám :	<i>Desirous of gain I have sent</i>
cáno dadhīta nādió giro me.	<i>forth this eloquence (to him) : may</i>
Apám nāpād āsuhémā kuvit sá	<i>the son of streams gladly accept</i>
supéśasas karati ? jóṣiṣad dhí.	<i>my songs. Will he, the Son of</i>
	<i>Waters, of swift impulse, perchance</i>
	<i>make (them) well-adorned? For</i>
	<i>he will enjoy (them).</i>

asṛkṣi : 1. s. \bar{A} . s. ao. of sṛj, which with úpa may take two acc., so that nādyám might be supplied. On im see 180 (p. 220). dadhīta : 3. s. pr. op. \bar{A} . of dhā, which with cānas takes the acc. or loc. nādyá, which occurs only here, is evidently synonymous with apám nāpāt in c. āsuhémā, though a Bv., is accented on the second member : see p. 455 c a. karati : 3. s. sb. root ao. of kṛ : unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded ; cp. ii. 34, 6 : dhīyaṃ vājapeśasam a prayer adorned with gain ; on the accent see p. 455 c a ; on the Sandhi (-s k-) see 43, 2 a. jóṣiṣat : 3. s. sb. iṣ ao. of juṣ. hí explains why he is likely to accept them ; it accents jóṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ इमं स्वस्यै हृद आ सुतष्टं	इमम्। सु। स्वस्यै। हृदः। आ। सुतष्टम्।
मन्त्रं वोचिम कुविदस्व वेदत् ।	मन्त्रम्। वोचिम। कुवित्। स्व। वेदत्।
अपां नपादसुर्यस्व मद्वा	अपाम्। नपात्। असुर्यस्व। मद्वा।
विश्वान्यर्यो भुवना जजान ॥	विश्वानि। अर्यः। भुवना। जजान ॥

- 2 imām sú asmai hṛdá á sútaṣ-
tām
māntram vocema: kuvid asya
védat ?
Apām nápād, asuríasya mahná,
viśvāni aryó bhūvanā jajāna.
- We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it. The Son of Waters, the lord, by the greatness of divine dominion, has created all beings.*

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

- ३ सम॒न्या यन्त्यु॑प॒ यन्त्य॒न्याः
स॒मान॒मूर्ध्वं॑ न॒दः पृ॒णन्ति॑ ।
त॒मू शुचिं॑ शुच॒यो दी॒दि॒वांस॑म
अ॒पां न॒पातं॑ परि॑ त॒स्थुरा॑पः ॥
- सम् । अ॒न्याः । यन्ति॑ । उ॒प॑ । य॒न्ति॑ ।
अ॒न्याः ।
स॒मान॒म् । ऊ॒र्वम् । न॒दः । पृ॒णन्ति॑ ।
तम् । ऊ॒ इति॑ । शुचि॑म् । शुच॒यः । दी॒दि॒
वांस॑म् ।
अ॒पाम् । न॒पातम् । परि॑ । त॒स्थुः । आ॒पः ॥

- 3 sām anyā yānti, ūpa yanti
anyāḥ:
samānām ūrvām nadiḥ pṛ-
ṇanti.
tām ū śucim śucayo dīdivām-
sam
Apām nápātam pári tásthur
āpaḥ.
- While some flow together, others flow to (the sea): the streams fill the common receptacle; him the pure, the shining Son of Waters, the pure waters stand around.*

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvām: = ocean. samānām: common, because all streams flow into it. nadyās: cp. asuryāsya in 2 c. pṛṇanti: from pṛ fill.

ū : u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्मेरा युवतयो युवानं
मर्मृज्यमानाः परि यन्थापः ।
स शुक्रेभिः शिक्वामी रेवदस्मे
दीदायानिध्मो घृतनिर्णिगप्सु ॥

तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । यन्ति । आपः ।
सः । शुक्रेभिः । शिक्वामिः । रेवत् । अस्मे
इति ।
दीदायं । अनिध्मः । घृतनिर्णिक । अप्सु ॥

4 *tām āsmerā yuvatāyo yūvānam* *Him, the youth, the young*
marmṛjyāmānāḥ pāri yanti ā- *maidens, the waters, not smiling,*
paḥ : *making him bright surround : he*
sā śukrēbhiḥ śikvabhī revād *with clear flames shines bounti-*
asmé *fully on us, without fuel in the*
dīdāyānidhmó ghr̥tānirṇigapsú. *waters, having a garment of ghee.*

āsmerās : 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 beautiful maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śikvabhī* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhī* is separated in the Pada text, it is not so in *śukrēbhis* because *śukre* is not a stem. *asmé* : dat. *Pragr̥hya*, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsu antār* *who shone without fuel in the waters.* *ghr̥tānirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice (yajñá)* : 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.

५ अक्षी तिस्रो अन्वध्याय नारीर्
 देवाय देवीर्दिधिषन्त्यन्नम् ।
 कृता इवोप हि प्रसस्रै अप्सु
 स पीयूषं धयति पूर्वसूनाम् ॥

अक्षी । तिस्रः । अन्वध्यायं । नारीः ।
 देवायं । देवीः । दिधिषन्ति । अन्नम् ।
 कृताः इव । उप । हि । प्रसस्रै । अप्सु ।
 सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 asmāi tisoro avyathiāya nārīr
 devāya devīr didhiṣanti ānnaṃ :
 kṛtā ivōpa hī prasarsrē apsu ;
 sā piyūṣaṃ dhayati pūrvasū-
 nām.

*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.*

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

६ अश्वस्त्राच्च जनिमास्य च स्वर्
 द्रुहो रिषः संपुचः पाहि सूरीन् ।
 आमासु पूषु परो अप्रमृष्यं
 नारांतयो वि नशन्तानुतानि ॥

अश्वस्य । अत्र । जनिम् । अस्य । च । स्वः ।
 द्रुहः । रिषः । सम्पुचः । पाहि । सूरीन् ।
 आमासु । पूषु । परः । अप्रमृष्यम् ।
 न । नारांतयः । वि । नशन् । न । अन्त-
 तानि ॥

6 āśvasya ātra jānimāsyā ca svār.
 druhó riṣāḥ sampūcaḥ pāhi
 sūrīn.
 āmāsu pūṣū paro apramṛṣyāṃ
 nārātayo ví naśan nānṛtāni.

*The birth of this steed is here
 and in heaven. Do thou protect
 the patrons from falling in with
 malice and injury. Him that is
 not to be forgotten, far away in
 unbaked citadels, hostilities shall
 not reach nor falsehoods.*

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: 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. svâr: this is the only passage in the RV. in which the word is not to be read as súar; 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. sampṛcas 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. parás: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

७ स्व आ दमे सुदुघा यस्य धेनुः	खि । आ । दमे । सुऽदुघा । यस्य । धेनुः ।
स्वधां पीपाय सुवन्नमत्ति ।	स्वधाम् । पीपाय । सुऽभु । अन्नम् । अत्ति
सो अपां नपादूर्जयन्नप्सुन्तर	सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
वसुदेयाय विधते वि भाति ॥	अन्नः ।
	वसुऽदेयाय । विधते । वि । भाति ॥

7 svá á dáme sudúghā yásya	<i>He, in whose own house is a cow</i>
dhenúh,	<i>yielding good milk, nourishes his</i>
svadhám pīpāya, subhú ánnam	<i>vital force, he eats the excellent</i>
atti ;	<i>food ; he, the Son of Waters, gather-</i>
sò 'pām nāpād ūrjáyann apsu	<i>ing strength within the waters,</i>
antár,	<i>shines forth for the granting of</i>
vasudéyāya vidhaté ví bhāti.	<i>wealth to the advantage of the</i>
	<i>worshipper.</i>

svá 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. *svadhām* : this word is not analysed in the Padapāṭha of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pī* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvaṅtaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhēyāya* : dat. of purpose, *ibid.*, B 2. *vī bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्स्वा शुचिना दैव्येन यः । अप्सु । आ । शुचिना । दैव्येन ।
 ऋतावाञ्जस उर्विया विभाति । ऋतवा । अञ्जसः । उर्विया । विभाति ।
 वया इदन्या भुवनान्यस्य वयाः । इत् । अन्या । भुवनानि । अस्य ।
 प्र जायन्ते वीरुधश्च प्रजाभिः ॥ प्र । जायन्ते । वीरुधः । च । प्रजाभिः ॥

8 yó apsu á śúcina dáivyena Who in the waters, with bright
 ṛtāvājasra urviyá vibhāti : divinity, holy, eternal, widely shines
 vayá id anyá bhūvanāni asya forth : as offshoots of him other
 prā jāyante vīrūdhaś ca prajā- beings and plants propagate them-
 bhīḥ. selves with progeny.

śúcina dáivyena : = *divine brightness*. *ṛtāvā* : note that in the Padapāṭha the original short a is restored (cp. i. 160, 1). *vayás* : other beings are his offshoots because he produced them ; cp. 2 d : *vīśvāni bhūvanā jājana*. *prajābhīḥ* : cp. ii. 33, 1, *prā jāyemahi prajābhīḥ*.

९ अपां नपादा ह्यस्यादुपस्थं अपाम् । नपात् । आ । हि । अस्यात् । उप
 जिह्वानामूर्ध्वो विदुतं वसानः । ऽस्थम् ।
 तस्य ज्येष्ठं महिमानं वहन्तीर् जिह्वानाम् । ऊर्ध्वः । विदुतम् । वसानः ।
 हिरण्यवर्णाः परि यन्ति यद्गीः ॥ तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।
 हिरण्यवर्णाः । परि । यन्ति । यद्गीः ॥

9 Apām nāpād ā hi āsthād upā-
stham
jihmánām, ūrdhvó vidyútam
vásānah.
tásya jyéṣṭham mahimánam
vāhantīr,
hiraṇyavarṇāḥ pári yanti yah-
vīḥ.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) 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. jihmánām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tásyā mahimánam his greatness = him the great one. hiraṇyavarṇās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahvīs: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Sāyaṇa), or swift (Roth), or young (Geldner).

90 हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योर्नेर्निषदा
हिरण्यदा ददत्यन्नमस्ये ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यवर्णः ।
हिरण्ययात् । परि । योर्नेः । निःसद्य ।
हिरण्यदाः । ददति । अन्नम् । अस्ये ॥

10 hiraṇyarūpaḥ, sā hiraṇyasam-
drg;
Apām nāpāt séd u hiraṇyavar-
ṇāḥ;
hiraṇyáyāt pári yóner niṣádyā,
hiraṇyadá dadati ánnam asmaí.

*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. séd: 48 a. pári 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 Savitr̥ is spoken of as distinctively golden (cp. i. 35); but *hiranyāya yōni* may = *hiranyagarbhā* (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 *niśādya* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā* *the sacrificial fee* (x. 107, 2) it is said *hiranyadā 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).

११ तदस्यानीकमुत चारु नामा- तत्। अस्य। अनीकम्। उत। चारु। नाम।
 पीच्यं वर्धते नप्तुरपाम्। अपीच्यम्। वर्धते। नप्तुः। अपाम्।
 यमिन्धते युवतयः समित्या यम्। इन्धते। युवतयः। सम। इत्या।
 हिरण्यवर्णं घृतमन्नमस्य ॥ हिरण्यवर्णम्। घृतम्। अन्नम्। अस्य ॥

11 *tád asyānikam utá cāru nāma* *That face of his and the dear*
apīcīam vardhate náptur apām. *secret name of the Son of Waters*
yām indhāte yuvatāyaḥ sām *grow. Of him, whom, golden-*
itthá *coloured, the maidens kindle thus,*
hiranyavarṇam : ghṛtām ánnam *ghce is the food.*
asya.

ánikam: the flaming aspect of Agni seen at the sacrifice. *apīcīyam*: *secret*; cp. *gūhyam cāru nāma* *the dear secret name of Soma* (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatāyas*: the waters (cp. 4 a). *sām*: the prp. after the vb. (p. 468, 20). *ghṛtām ánnam asya*: cp. *ghṛtānirṇik* in 4 d and *subhv ánnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अस्मै बहूनामवमाय सख्ये अस्मै । बहूनाम् । अवमाय । सख्ये ।
यज्ञैर्विधेम नमसा हविर्भिः । यज्ञैः । विधेम । नमसा । हविःऽभिः ।
सं सानु माज्जिं दिधिषामि बिलैर् दधामि । सानुं । माज्जिं । दिधिषामि । बिलैः ।
दधाम्यज्ञैः परि वन्द ऋग्भिः ॥ दधामि । ऋज्ञैः । परि । वन्दे । ऋक्ऽभिः ॥

12 *asmāi bahūnām avamāya sākhye* 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.
yajñair vidhema nāmasā havirbhiḥ :
sām sānu mārjmi; didhiṣāmi bilmair;
dādhami ānnaiḥ; pari vanda ṛgbhiḥ.

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

१३ स ईं वृषाञ्जनयत्तासु गर्भं सः । ईम् । वृषां । अञ्जनयत् । तासुं । गर्भम् ।
स ईं शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तम् । रिहन्ति ।
सो अपां नपादन्भिस्त्रातवर्णो सः । अपाम् । नपात् । अनभिस्त्रातऽवर्णः ।
ऽन्यस्त्रैर्विह तन्वां विवेष ॥ अन्यस्त्रैःऽहव । इह । तन्वां । विवेष ॥

- 13 *sá im vṛṣājanayat tāsu gár- bham;* *He, the bull, generated in them that germ; he, as a child, sucks them; they kiss him; he, the Son of Waters, of unfaded colour,*
sá im śísur dhayati; tám rih- anti; *works here with the body of another.*
sò 'pām nāpād ānabhimlāta- varṇo
anyāsyevehá tanúā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. *im* anticipates *gárbbham*; *him*, that is, *a son*. *tāsu*: in the waters, as his wives. *im* 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. *hiraṇyavarṇas* in 10 b; on the Sandhi, cp. note on i. 1, 9 b. *anyāsya iva*: of one who seems to be another, but is essentially the same. *ihá*: on earth, in the form of the sacrificial Agni.

- १४ अस्मिन्पदे परमे तस्त्रिवांसम् अस्मिन् । पदे । परमे । तस्त्रिवांसम् ।
 अध्वस्मिन्विश्वहा दीद्विवांसम् । अध्वस्मिः । विश्वहा । दीद्विवांसम् ।
 आपो नत्रे घृतमन्नं वहन्तिः आपः । नत्रे । घृतम् । अन्नम् । वहन्तिः ।
 स्वयमत्कैः परि दीयन्ति यद्हीः ॥ स्वयम् । अत्कैः । परि । दीयन्ति । यद्हीः ॥

- 14 *asmin padé paramé tasthivám- sam,* *Him stationed in this highest place, shining for ever with un-*
adhvasmábhir viśvāhā dīdivám- dimmed (rays), the Waters, bringing
sam, *ghee as food to (their) son, swift,*
āpo, nāptre ghṛtām ānnaṃ vāh- themselves fly around with their
antīḥ, *robes.*
svayám átkaiḥ pári dīyanti
yahvīḥ.

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

śikvabhir dīdāya. náptre: apām is omitted because ápas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमपे सुचितं जनाया-
यांसमु मघवद्व्यः सुवृक्तिम् ।
विश्वं तन्नद्रं यदवन्ति देवा
बृहद्वदेम विदथे सुवीराः ॥

अयांसम् । अपे । सुचितम् । जनाय ।
अयांसम् । ऊं इति । मघवत्त्वभ्यः । सु
वृक्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।
बृहत् । वदेम । विदथे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-
nāya ;
áyāmsam u maghávadbhyaḥ su-
vṛktīm :
viśvam tád bhadráṃ yád ávanti
devāḥ.
bṛhád vadema vidáthe 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.*

áyāmsam : l. s. s ao. of yam. Agne : the sacrificial Agni is here addressed. jānāya : *on (our) people*, by means of this hymn. suvṛk-
tīm : *a hymn that will produce the fulfilment of their wishes.*
bhadráṃ : 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.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayāj-jana *arraying men together* appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra : statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

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

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the 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: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒ना॒न्या॒तय॒ति ब्रु॒वा॒णो	मि॒त्रः । ज॒ना॒न् । या॒त॒य॒ति । ब्रु॒वा॒णः ।
मि॒त्रो दा॑धार॒ पृथि॒वीमु॒त द्या॒म् ।	मि॒त्रः । दा॑धा॒र । पृथि॒वीम् । उ॒त । द्या॒म् ।
मि॒त्रः कृ॒ष्टी॒रनि॒मिषा॑मि च॒ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒नि॒मिषा॑ । अ॒मि । च॒ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ञ्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒तव॑ञ् । जु॒होत ॥

1 Mitró jánān yātayati bruvāṇó ;	<i>Mitra speaking stirs men ; Mitra</i>
Mitró dādhāra pṛthivīm utā	<i>supports earth and heaven ; Mitra</i>
dyām ;	<i>regards the people with unwinking</i>
Mitrāḥ kṛṣṭīr ānimīṣābhī caṣṭe :	<i>eye : to Mitra offer the oblation</i>
Mitrāya havyām ghṛtāvaj ju-	<i>with ghee.</i>
hota.	

yātayati: *stirs to activity.* bruvāṇás: *by calling, that is, arousing them ; cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that*

all may hear him' (ii. 38, 2). 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 bruvāṇáh**. This Pāda occurs slightly modified in vii. 36, 2 as **jānaṃ ca Mitró yatati bruvāṇáh**. **dādhāra**: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). **dyām**: acc. of **dyó** (102, 3). **ánimiṣā**: inst. of **á-nimiṣ**; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. **caṣṭe**: 3. s. of **caṣ**; on the Sandhi see 66 B 2 a. **juhota**: 2. pl. ipv. irr. strong form occurring beside the regular **juhutá** (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान्	प्र । सः । मित्रं । मर्तेः । अस्तु । प्रयस्वान् ।
यस्त आदित्यं शिञ्चति व्रतेन ।	यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते त्वोतो	न । हन्यते । न । जीयते । त्वाऽऽकृतः ।
नैनमंही अश्लोत्यन्तितो न दूरात् ॥	न । एनम् । अंहः । अश्लोति । अन्तितः ।
	न । दूरात् ॥

2 prá sá, Mitra, mártō astu prá- yasvān, yás ta, Āditya, śíkṣati vraténa. ná hanyate, ná jīyate tuóto : náinam ámho 'śnoty ántito ná dūrát.	<i>Let that mortal offering obla- tions, O Mitra, be pre-eminent who pays obeisance to thee, O Āditya, according to (thy) ordinance. He who is aided by thee is not slain nor vanquished: trouble reaches him neither from near nor from far.</i>
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tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. 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).

- ३ अ॒न॒मी॒वा॒स इ॒ळ॒या॒ म॒द॒न्तो॒ अ॒न॒मी॒वा॒सः । इ॒ळ॒या॒ । म॒द॒न्तः ।
 मि॒त॒क्ष्वो॒ वरि॑म॒न्ना पृ॒थि॒व्याः । मि॒त॒ऽक्ष्वः । वरि॑म॒न् । आ । पृ॒थि॒व्याः ।
 आ॒दि॒त्य॒स्य॑ व्र॒तमु॑प॒चि॒यन्तो॑ आ॒दि॒त्य॒स्य॑ । व्र॒तम् । उ॒प॒ऽचि॒यन्तोः॑ ।
 व॒यं मि॒त्र॒स्य॑ सु॒म॒तौ॒ स्या॑म ॥ व॒यम् । मि॒त्र॒स्य॑ । सु॒ऽम॒तौ॒ । स्या॑म ॥

- 3 anamivāsa ilayā mādanto, *Free from disease, delighting in*
 mitājñavo varimann ā pṛthi- *the sacred food, firm-kneed on the*
 vyāḥ, *expanse of earth, abiding by the*
 Ādityāsyā vratām upakṣiyānto, *ordinance of the Āditya, may we*
 vayam Mitrāsya sumatāu siāma. *remain in the good will of Mitra.*

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

- ४ अ॒यं मि॒त्रो॒ न॒म॒स्यः॑ सु॒शे॒वो॒ अ॒यम् । मि॒त्रः । न॒म॒स्यः॑ । सु॒ऽशे॒वः ।
 राजा॑ सु॒क्षत्रो॑ अ॒जनि॑ष्ट वे॒धाः । राजा॑ । सु॒ऽक्षत्रः॑ । अ॒जनि॑ष्ट । वे॒धाः ।
 तस्य॑ व॒यं सु॒म॒तौ॒ य॒च्चि॒य॒स्या॒ तस्य॑ । व॒यम् । सु॒ऽम॒तौ॒ । य॒च्चि॒य॒स्य॑ ।
 पि॒ भ॒द्रे॒ सौ॒म॒न॒से॒ स्या॑म ॥ अपि॑ । भ॒द्रे॒ । सौ॒म॒न॒से॒ । स्या॑म ॥

- 4 ayam Mitró namasiḥ suśévo, *This Mitra, adorable, most pro-*
 rājā suksatrá ajanisṭa vedhāḥ : *pitious, a king wielding fair sway,*
 tāsyā vayam sumatāu yajñi- *has been born as a disposer : may*
 yasya, *we remain in the goodwill of him*
 āpi bhadre saumanasé siāma. *the holy, in his auspicious good*
graces.

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

- ५ म॒ह्यो॑ आ॒दि॒त्यो॒ न॒म॒सो॒प॒स॒वो॑ म॒हान् । आ॒दि॒त्यः॑ । न॒म॒सा॑ । उ॒प॒ऽस॒वः॑ ।
 या॒त॒य॒ज्ज॒नो॑ गृ॒ण॒ते॒ सु॒शे॒वः । या॒त॒य॒त॒ऽज॒नः॑ । गृ॒ण॒ते॒ । सु॒ऽशे॒वः॑ ।
 तस्या॑ ए॒तत्प॒न्थ॑त॒माय॑ जुष्टम् तस्यै॑ । ए॒तत् । प॒न्थ॑ऽत॒माय॑ । जुष्टम् ।
 अपी॑ मि॒त्राय॑ ह॒विरा॑ जु॒होत॑ ॥ अपी॑ । मि॒त्राय॑ । ह॒विः॑ । आ॑ । जु॒होत॑ ॥

- 5 mahām Ādityo nāmasopasādyo yātayājjanogṛṇatésusévaḥ : tásmā etát pányatamáya júṣtam agnáu Mitrāya havir ā juhota. *The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.*

mahām : 39. yātayājjanas : on the accent of governing cds. see p. 455 b. gṛṇaté : dat. of pr. pt. of gṛ sing ; accent, p. 458, 3. júṣtam : a pp. of juṣ enjoy, with shift of accent when used as an adj. meaning *welcome* (cp. p. 384). juhota : cp. note on 1 d.

- ६ मित्रस्य चर्षणीधृतो
 देवो देवस्य सानसि ।
 द्युम्नं चित्रश्रवस्तमम् ॥
- मित्रस्य । चर्षणिधृतः ।
 अरवः । देवस्य । सानसि ।
 द्युम्नम् । चित्रश्रवःस्तमम् ॥

- 6 Mitrāya carṣaṇīdhṛto, ávo devāsya sāsasi, dyumnám citrāśravastamam. *Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.*

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

- ७ अभि यो महिना दिवं
 मित्रो बभूव सप्रथाः ।
 अभि अवीभिः पृथिवीम् ॥
- अभि । यः । महिना । दिवम् ।
 मित्रः । बभूव । सप्रथाः ।
 अभि । अरवःभिः । पृथिवीम् ॥

- 7 abhī yo mahinā divam Mitró babhūva saprāthāḥ, abhī śrāvobhiḥ pṛthivīm : *Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories :*

abhī bhū *surpass* takes the acc. mahinā for mahimnā : 90, 2. divam : acc. of dyú, 99, 5 : cp. dyó, 102, 3. babhūva : the pf.

here is equivalent to a pr.; p. 342 a. In c *babhūva* 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.

८ मित्राय पञ्च येमिरे	मित्राय । पञ्च । येमिरे ।
जनां अभिष्टिश्वसे ।	जनाः । अभिष्टिश्वसे ।
स देवान्विश्वान्विभर्ति ॥	सः । देवान् । विश्वान् । विभर्ति ॥

8 *Mitrāya pāñca yemire*
jānā abhiṣṭīśvase :
sá devān víśvān bibharti.

*To Mitra, strong to help, the five
 peoples submit : he supports all the
 gods.*

pāñca jānāh : 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 *bhr.* *víśvān :* 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).

९ मित्रो देवेष्वायुषु	मित्रः । देवेषु । आयुषु ।
जनाय वृक्तबर्हिषे ।	जनाय । वृक्तबर्हिषे ।
इष इष्टव्रता अकः ॥	इषः । इष्टव्रताः । अकरित्यकः ॥

9 *Mitró, devéṣu āyúṣu,*
jānāya vṛktābarhiṣe
iṣa iṣṭávratā akah.

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

iṣṭá-vratās : a Bv. agreeing with *iṣas*, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BRHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called *Bráhmaṇas páti*, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávān 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.

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

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

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

Metre: Triṣṭubh; 10 Jagatī.

२ यस्तस्तश्च सहसा वि ज्मो अन्तान् यः । तस्तश्च । सहसा । वि । ज्मः । अन्तान् ।
 बृहस्पतिस्त्रिषधस्थो रवेण । बृहस्पतिः । त्रिषधस्थः । रवेण ।
 तं प्रतास ऋषयो दीधानाः तम् । प्रतासः । ऋषयः । दीधानाः ।
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmó
 ántān

Bṛhaspátis triṣadhasthó ráveṇa,
 tám pratanāsa ṛṣayo dídhīnāḥ
 puró viprā dadhire mandráji-
 hvam.

*Bṛhaspati who occupying three
 seats with roar has propped asunder
 with might the ends of the earth,
 him, the charming-tongued, the
 ancient seers, the wise, pondering,
 placed at their head.*

vi 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. **Bṛhaspátis** : note that this cd. is not analysed in the Pada text, while its doublet **Bráhmaṇas páti** is treated as two separate words. **triṣadhasthás** : refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2 : **puróhitam Agnim náras triṣadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat** ; on the accent see p. 455, 10 c a. **rávēna** : 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.

२ धुनेतयः सुप्रकेतं मदन्तो

धुनइतयः । सुप्रकेतम् । मदन्तः ।

बृहस्यते अभि ये नस्तस्रे ।

बृहस्यते । अभि । ये । नः । तस्रे ।

पृषन्तं स्रमदब्धमूर्वं

पृषन्तम् । स्रमम् । अदब्धम् । ऊर्वम् ।

बृहस्यते रचतादस्य योनिम् ॥

बृहस्यते । रचतात् । अस्य । योनिम् ॥

2 dhunétayah supraketaṁ mād-
anto

Bṛhaspate, abhí yé nas tatasré
pṛśantam sṛprám ádabdham
ūrvám ;

Bṛhaspate, rákṣatād asya yó-
nim.

Who with resounding gait, re-
joicing, O Brhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd : O Brhas-
pati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Brhaspati recaptured the cows confined in the stronghold of Vala. **máđantas** : being exhilarated with Soma. **tatasré** : 3. pl. pf. **Á.** of **tams shake**. **pṛśan-
tam** : perhaps in allusion to the dappled cows contained in it. **supraketaṁ** : 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. rāk-
ṣatāt : 2. s. ipv. of rakṣ : on the accent see p. 467 A c.*

३ बृहस्यति या परमा परावद् बृहस्यति । या । परमा । परावत् ।
अत आ त चतसृशो नि षेदुः । अतः । आ । ते । चतसृशः । नि । षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
मध्वः श्रोतन्त्यभिता विरप्शम् ॥ मध्वः । श्रोतन्ति । अभितः । विरप्शम् ॥

3 Bṛhaspate, yā parāmā parāvād, O Brhaspati, that which is the
āta ā ta ṛtasprśo ní ṣeduh. farthest distance, from thence (com-
tūthyam khātā avatā ādridug- ing) those that cherish the rite
dhā have seated themselves for thee.
mādhvaḥ śrotanti abhīto virap- For thee springs that have been
śām. dug, pressed out with stones, drip
superabundance of mead on all
sides.

āta ā ní ṣedur : cp. ii. 35, 10 c. ṛtasprśas : 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 . . . ādridugdhās : two figures
alluding to the streams of Soma, which flows in channels and is
pounded with stones. mādhvas : on this form of the gen. see
p. 81, f. n. 12.

४ बृहस्यतिः प्रथमं जायमानो बृहस्यतिः । प्रथमम् । जायमानः ।
महो ज्योतिषः परमे व्योमन् । महः । ज्योतिषः । परमे । विऽव्योमन् ।
सप्तस्यस्रुविजातो रवेण सप्तस्यस्रः । तुविऽजातः । रवेण ।
वि सप्तरश्मिरधमत्तमांसि ॥ वि । सप्तरश्मिः । अधमत् । तमांसि ॥

4 Bṛhaspātiḥ prathamam jāya- Brhaspati when first being born
māno from the great light in the highest

mahó jyótiṣaḥ, paramé vioman, *heaven, seven-mouthed, high-born,*
 saptáāsyaś tuvijátó ráveṇa *with his roar, seven-rayed, blew*
 ví saptáraśmir adhamat tám- *asunder the darkness.*
 āmsi.

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

५ स सुष्टुभा स च्छक्कता गणेन	सः । सुष्टुभा । सः । च्छक्कता । गणेन ।
वलं हरोज फलिगं रवेण ।	वलम् । हरोज् । फलिगम् । रवेण ।
बृहस्पतिस्त्रिया हव्यसूदः	बृहस्पतिः । उस्त्रियाः । हव्यसूदः ।
कनिक्रदद्वावशतीरुदाजत् ॥	कनिक्रदत् । वावशतीः । उत । आजत् ॥

5 sá suṣṭubhā, sá śkvatā gaṇéna	<i>He with the well-praising, jubilant</i>
valám ruroja phaligám ráveṇa :	<i>throng burst open with roar the</i>
Bṛhaspátir usriyā havyaśúdaḥ	<i>enclosing cave: Bṛhaspati bellowing</i>
kánikradad vávaśatir úd ājat.	<i>drove out the lowing ruddy kine</i>
	<i>that sweeten the oblation.</i>

gaṇéna : the Āngirases, who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows : Bṛhaspátir bhinád ádrim, vidád gāḥ : sám usriyābhir vávaśanta náraḥ *Bṛhaspati cleft the mountain, he found the cows ; the heroes (= the Āngirases) roared with the ruddy kine.* phaligám : the exact meaning of this word does not clearly appear from its four occurrences ; but it must have a sense closely allied to *receptacle* : e. g. viii. 32, 25, yá udnāḥ phaligám bhinán, nyák sindhūṃr avásrjat *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*. ráveṇa : with reference both to Bṛhaspati and the kine (cp. 5 d). havyaśúdas : that is, with milk. kánikradat : intv. pr. pt. of krand ; cp. 173, 3 ; 174 b. vávaśatīś : intv. pr. pt. of vāś (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे
 य॒ज्ञेर्वि॒धिम॒ नम॑सा ह॒विःभिः॑ ।
 बृ॒ह॒स्यते॑ सु॒प्रजा॒ वी॒र॒वंतो॑
 व॒यं स्त्रा॑म॒ पत॑यो॒ रयी॑णाम् ॥
 ए॒व । पि॒त्रे । वि॒श्व॒ऽदे॒वाय॒ । वृ॒ष्णे ।
 य॒ज्ञेः । वि॒धिम॒ । नम॑सा । ह॒विः॒ऽभिः॑ ।
 बृ॒ह॒स्यते॑ । सु॒ऽप्रजाः॑ । वी॒र॒ऽवंतः॑ ।
 व॒यम् । स्त्रा॑म॒ । पत॑यः । र॒यी॑णाम् ॥

6 evā pitrē viśvādevāya vṛṣṇe
 yajñāir vidhema, nāmasā, havir-
 bhiḥ.

Bṛhaspate, suprajā vīrāvanto
 vayāṃ siāma pātayo rayiṇām.

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

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

७ स इ॒द्राजा॒ प्रति॑जन्यानि॒ विश्वा॒
 शु॒ष्मेण॑ त॒स्याव॒भि वी॒र्येण॑ ।
 बृ॒ह॒स्यति॑ यः सु॒भृतं॑ वि॒भर्ति॑
 व॒ल्गू॒यति॑ व॒न्दते॑ पू॒र्वभा॑जम् ॥
 सः । इ॒त् । राजा॑ । प्रति॑ऽजन्यानि । विश्वा॑ ।
 शु॒ष्मेण॑ । त॒स्थी । अ॒भि । वी॒र्येण॑ ।
 बृ॒ह॒स्यति॑म् । यः । सु॒ऽभृतम् । वि॒भर्ति॑म् ।
 व॒ल्गू॒ऽयति॑म् । व॒न्दते॑ । पू॒र्व॒ऽभा॑जम् ॥

7 sā id rājā prátijanyāni viśvā
 śuṣṃeṇa tasthāv abhī vīryeṇa,
 Bṛhaspātiṃ yaḥ sūbhṛtaṃ bi-
 bhārti,
 valgūyāti, vādate pūrvabhā-
 jam.

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

abhī: the prp., as often, here follows the vb. sūbhṛtaṃ 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 Pāda text (cp. 175 A 1).
 pūrvabhājam: predicative.

८ स इत्थेति सुधित ओकसि स्वे सः । इत् । चिति । सुधितः । ओकसि । स्वे ।
 तस्मा इळां पिन्वते विश्वदानीम् । तस्यै । इळां । पिन्वते । विश्वदानीम् ।
 तस्यै विशः स्वयमेवा नमन्ते तस्यै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राज्ञि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राज्ञि । पूर्वः । एति ॥

8 *sá it kṣeti súdhita ókasi své,*
tásmā ilā pinvate viśvadānīm ;
tásmāi viśaḥ svayám evā nam-
ante,
yásmin brahmá rájani púrva éti.

That king dwells well-established
in his own abode, to him the conse-
crated food always yields abun-
dance; to him his subjects bow down
of their own accord, with whom the
priest has precedence.

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

९ अप्रतीतो जयति सं धनानि अप्रतिइतः । जयति । सम् । धनानि ।
 प्रतिजन्यानुत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।
 अवस्यवे यो वरिवः हृणोति अवस्यवे । यः । वरिवः । हृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

9 *ápratīto jayati sám dhánāni*
prátijanyāni utá yá sájanya.
avasyáve yó varivah kṛṇóti
brahmāṇe rájā, tám avanti de-
vāh.

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

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.

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

- 90 इन्द्रश्च सोमं पिबतं बृहस्पते इन्द्रः । च । सोमम् । पिबतम् । बृहस्पते ।
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू । अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति
 आ वां विशन्त्विन्द्रवः स्वामुवो वृषण्ऽवसू ।
 ऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सुऽआमुवः ।
 अस्मे इति । रयिम् । सर्वेऽवीरम् । नि ।
 यच्छतम् ॥

- 10 Índraś ca sómaṃ pibatam, O Indra and Br̥haspati, drink
 Br̥haspate, the Soma, rejoicing at this sacrifice,
 asmin yajñé mandasāná, vṛṣaṇ- O ye of mighty wealth; let the
 vasū : invigorating drops enter you two;
 á vām viśantu índavaḥ suā- bestow on us riches accompanied
 bhūvo ; altogether with sons.
 asmé rayim sáravāram ní yach-
 atam.

Índraś ca : nom. for voc. (196 ca ; cp. ca, p. 228, 1 and 1 a). pibatam : 2. du. ipv. of pā drink. mandasāná : ao. pt. of mand = mad. vṛṣaṇ-vasū : here vṛṣaṇ = mighty, great ; Śāyana explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be varṣaṇ-vasu (189 A 2 ; cp. p. 455 b). Note that in the Pada text the cd. is first marked as Pragrhya with iti and then analysed ; also that in the analysis the first member here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form with ṇ as not final. rayim sáravāram : that is, wealth with offspring consisting of sons only : a frequent prayer (cp. i. 1, 3 c). yachatam : 2. ipv. pr. of yam. Here we have the intrusion of

a Jagatī stanza in a Triṣṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ बृहस्पत इन्द्र वर्धतं नः	बृहस्पति । इन्द्र । वर्धतम् । नः ।
सचा सा वां सुमतिर्भूत्वस्मै ।	सचा । सा । वाम् । सुऽमतिः । भूतु । अस्मै
अविष्टं धियो जिगृतं पुरंधीर्	इति ।
जजस्तमर्यो वनुषामरातीः ॥	अविष्टम् । धियः । जिगृतम् । पुरंमऽधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

11 Bṛhaspata, Ind ^{ra} , vārdhatam naḥ;	<i>O Br̥haspati and Indra, cause us to prosper ; let that benevolence of yours be with us. Favour (our) prayers ; arouse rewards ; weaken the hostilities of foe and rivals.</i>
sácā sá vām sumatír bhūtu asmé.	
aviṣṭám dhiyo ; jigṛtám púram- dhīr ;	
jajastám aryó vanuṣām árātīḥ.	

Bṛhaspata Indra : contrary to the general rule the second voc. is here unaccented (p. 465, 18 a) ; this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Bṛhaspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām : gen. (109 a). bhūtu : 3. s. ipv. root ao. of bhū. asmé : loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭám : 2. s. du. ipv. of the iṣ ao. of av favour (145, 5). jigṛtám : 2. du. red. ao. of gṛ waken ; accented because beginning a new sentence (p. 467 b). dhiyas . . . púramdhīs : these words often appear side by side and in contrast : the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (púram an acc. ; cp. the Pada-pāṭha). púramdhīs here is also opposed to árātīs (lit. lack of liberality) in d. jajastám : 2. du. ipv. pf. of jas. aryás : gen. of arí (99, 3) ; cp. note on ii. 12, 4. The genitives aryás and vanuṣām are co-ordinate and dependent on árātīs ; this appears from various parallel passages, as aryó árātīḥ hostilities of the foe (vi. 16, 27) ;

aghāny aryó, vanúṣām árātayaḥ *evil deeds of the foe, hostilities of rivals* (vii. 83, 5); **abhītim aryó, vanúṣām śāvāmsi** *the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢÁS

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

Uṣas is closely associated with the Sun. She has opened paths for 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 (**uṣāsā-náktā** and **náktoṣāsā**). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' 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 (*maghónī*).

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.

१ इदमु त्वत्पुस्तमं पुरस्ताज्	इदम् । ऊं इति । त्वत् । पुरस्तमम् । पुर-
ज्योतिस्तमसो वयुनावदस्थ्यात् ।	स्तात् ।
नूनं दिवो दुहितरो विभातीर्	ज्योतिः । तमसः । वयुनवत् । अस्थ्यात् ।
गातुं कृणवन्नुषसो जनाय ॥	नूनम् । दिवः । दुहितरः । विभातीः ।
	गातुम् । कृणवन् । उषसः । जनाय ॥

1 idám u tyát purutámam purás-
tāj
jyótis támaso vayúnāvad asthāt.
nūnám divó duhitáro vibhātīr
gātúm kṛṇavann Uṣáso jánāya.

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

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas the Dawns in d. támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātúm in d. nūnám : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātúm : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb. ; explained by Sāyaṇa as 3. pl. ipf. ind., akurvan.

२ अस्थुर चित्रा उषसः पुरस्तान्
मिता इव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारो-
च्छन्तीरत्रञ्कुचयः पावकाः ॥

अस्थुः । ऊं इति । चित्राः । उषसः । पुर-
स्तात् ।
मिताःऽइव । स्वरवः । अध्वरेषु ।
वि । ऊं इति । व्रजस्य । तमसः । द्वारा ।
उच्छन्तीः । अत्रन् । शुचयः । पावकाः ॥

२ ásthur u citrá Uṣásaḥ purástān,
mitá iva sváravō adhvaréṣu.
ví ū vrajásyā tāmāso duārā
uchántīr avrañ chúcayaḥ pa-
vākāḥ.

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

Uṣásas : that is, each of the preceding Dawns and the present one. mitás : pp. of mi *fix*. sváravas : that is, shining with ointment ; cp. i. 92, 5 : sváruṃ ná péso vidátheṣu āñjañ, citráṃ divó duhitá bhānūm ásret *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). vrajásyā : a simile with iva omitted ; cp. i. 92, 4 ; gávo ná vrajám ví Uṣá āvar tāmāḥ *Dawn has unclosed the darkness as the cows their stall*. dvārā : the two folds of the door, the dual of dvār often being used thus. ví : to be taken with avrañ, 3. pl. root ao. of vṛ *cover*. uchántīs : pr. pt. of 1. vas *shine*. śúcayaḥ pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvaká see p. 437 a.

३ उच्छन्तीरद्य चितयन्त भोजान्
राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्व-
बुध्यमानास्तमसो विमंथे ॥

उच्छन्तीः । अद्य । चितयन्त । भोजान् ।
राधोऽदेयाय । उषसः । मघोनीः ।
अचित्रे । अन्तरिति । पणयः । ससन्तु ।
अबुध्यमानाः । तमसः । विमंथे ॥

३ uchántīr adyá citayanta bhoján
rádhodéyāya Uṣáso maghónīḥ.

*Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitré antáh paṇáyaḥ sasantu, *giving of wealth. In obscurity let*
 ábudhyamānās támaso víma- *the niggards sleep, unawakening in*
 dhye. *the midst of darkness.*

citayanta : 3. pl. \bar{A} . inj. ; explained by Sāyaṇa as an indicative :
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवो वा कुवित् । सः । देवीः । सनयः । नवः । वा ।
 यामो बभूयादुषसो वो अद्य । यामः । बभूयात् । उषसः । वः । अद्य ।
 येना नवंगवे अङ्गिरे दशग्वे येन । नवंग्वे । अङ्गिरे । दशग्वे ।
 सप्तस्यै रेवती रेवदूष ॥ सप्तस्यै । रेवतीः । रेवत् । उष ॥

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*
 yámo babhūyád, Uṣaso, vó *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yénā Návagve, Ángire, Dásagve *have shone wealth, ye wealthy ones,*
 sáptáāsye, revatī, revád ūśá ? *upon Navagva, Angira, and Da-*
śagva the seven-mouthed? ;

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 85, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Angiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptásye 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, Angiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि देवीर्ऋतयुग्भिरश्वैः यूयम् । हि । देवीः । ऋतयुक्ऽभिः । अश्वैः ।
 परिप्रयाथ भुवनानि सद्यः । परिऽप्रयाथ । भुवनानि । सद्यः ।
 प्रबोधयन्तीषसः ससन्तं प्रऽबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपाञ्चतुष्पाञ्चरथाय जीवम् ॥ द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥

- 5 yūyam hí, devīr, ṛtayúgbhir *For you, O goddesses, with your*
 áśvaiḥ *steeds yoked in due time, proceed*
 pariprayāthá bhúvanāni sa- *around the worlds in one day,*
 dyāḥ, *awakening, O Dawns, him who*
 prabodháyantīr, Uṣasaḥ, sasān- *sleeps, the two-footed and the four-*
 tam, *footed living world, to motion.*
 dvipāc cātuspāc caráthāya jī-
 vām.

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantīr: cp. i. 92, 9, vísvam jívam carāse bodháyantī *wakening every living soul to move.* cātuspād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jívam are all neuter.

- ६ क्व खिदासां कतमा पुराणी । क्व । खित् । आसाम् । कतमा । पुराणी ।
 यया विधाना विद्ध्युर्भूणाम् । यया । विधाना । विद्ध्युः । ऋभूणाम् ।
 शुभं यच्छुभा उषसश्चरन्ति । शुभम् । यत् । शुभाः । उषसः । चरन्ति ।
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥ न । वि । ज्ञायन्ते । सदृशीः । अजुर्याः ॥

- 6 kúa svíd āsām katamá purāṇī *Where, pray, and which ancient*
 yáyā vidhānā vidadhūr ṛbhū- *one of them (was it) at which they*
 nām? *(the gods) imposed the tasks of the*
 śúbham yác chubhrá Uṣásaś *Ṛbhus? When the beaming dawns*
 cāranti, *proceed on their shining course, they*
 ná ví jñāyante sadṛśīr ajuryāḥ. *are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhūr: *they, the gods, enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṃ camasām catúraḥ kṛṇotana, tād vo devá abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnah-punar jāyamānā purāṇī samānām várṇam abhí. śúbhamānā *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.

- ७ ता घा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिबुम्ना ऋतजातसत्याः । आसुः ।
 यास्वीजानः शशमान उक्थैः अभिष्टिऽबुम्नाः । ऋतजातऽसत्याः ।
 सुवच्छंसद्रविणं सद्य आपं ॥ यामुं । ईजानः । शशमानः । उक्थैः ।
 सुवन् । शंसन् । द्रविणम् । सद्यः । आपं ॥

- 7 tā ghā tā bhadrā Uṣāsah pu- *Those indeed, those Dawns have*
 rāsūr, *formerly been auspicious, splendid*
 abhiṣṭidyumnā ṛtājātasatyāḥ; *in help, punctually true; at which*
 yāsu ījānāḥ śasamānā ukthāiḥ *the strenuous sacrificer with reci-*
 stuvāñ, chāmsan, draviṇam sa- *tations praising, chanting, has at*
 dyā āpa. *once obtained wealth.*

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

- ८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 ऋतस्य देवीः सदसो बुधाना ऋतस्य । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसो जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

- 8 tā ā caranti samanā purastāt, *They approach equally in the*
 samānātaḥ samanā paprathā- *east, spreading themselves equally*
 nāḥ. *from the same place. The god-*
 ṛtāsya devīḥ sadaso budhānā, *desses waking from the seat of*
 gāvāṃ nā sārgā, Uṣāso jarante. *order, like herds of kine let loose,*
the Dawns are active.

samanā: always in the same way. **samānatās**; cp. i. 124, 3: **prajānatī iva, nā dīso mināti** as one who knows (the way), she loses not her direction. **ṛtāsya sādasaḥ**: abl. dependent on **budhānāḥ** (cp. 10); cp. i. 124, 3; **ṛtāsya pānthām ānv eti sādhu** she follows straight the path of order. **budhānās**: ao. pt., *awaking* (intr.), not = *bodhayantyas* *wakening* (trans.) according to Sāyaṇa; when **Ā.** and without an object, **budh** is intr.; cp. **ābodhi** has *awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). **gavām nā sārgāḥ**: cp. iv. 52, 5, **prāti bhadrá adṛkṣata gāvām sārgā nā raśmāyaḥ** 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 Sāyaṇa.

९ ता इह्वेव समना समानीर्	ताः । इत् । नु । एव । समना । समानीः ।
अमीतवर्णा उषसश्चरन्ति ।	अमीतवर्णाः । उषसः । चरन्ति ।
गृहन्तीरभ्वमसितं रशञ्जिः	गृहन्तीः । अभ्वम् । असितम् । रशञ्जिभिः ।
शुक्रास्तनूभिः शुचयो रुचानाः ॥	शुक्राः । तनूभिः । शुचयः । रुचानाः ॥

9 tá in nú evá samanā samānīr,	<i>Those Dawns even now equally</i>
āmītavarṇā Uṣāsāś caranti.	<i>the same, of unchanged colour,</i>
gūhantīr ābhvam āsitam, rūśad-	<i>move on; concealing the black</i>
bhiḥ	<i>monster, bright with gleaming</i>
śukrās tanūbhiḥ, śucayo, ruc-	<i>forms, brilliant, beaming.</i>
ānāḥ.	

On the accentuation of **nv evá** see p. 450, 2 b. **ābhvam**: cp. i. 92, 5, **bádhate kṛṣṇām ābhvam** she drives away the black monster (of night). **rūśadbhis**: 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. **priyébhis**, but **pitṛḥ bhis**.

१० रयिं दिवो दुहितरो विभातीः	रयिम् । दिवः । दुहितरः । विभातीः ।
प्रजावन्तं यच्छतास्मासु देवीः ।	प्रजावन्तम् । यच्छत । अस्मासु । देवीः ।

स्योनादा वः प्रतिबुध्यमानाः
सुवीर्यस्व पतयः स्वाम ॥

स्योनात् । आ । वः । प्रतिऽबुध्यमानाः ।
सुऽवीर्यस्व । पतयः । स्वामः ॥

- 10 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
viḥ.
sionād ā vaḥpratibūdhya mānāḥ,
suvīriasya pātayaḥ siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

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

- ११ तद्वा दिवो दुहितरो विभातीर्
उपं ब्रुव उषसो यज्ञकेतुः ।
वयं स्वाम यशसो जनेषु
तद्द्वीश्वं धत्तां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विऽभातीः ।
उपं । ब्रुवे । उषसः । यज्ञकेतुः ।
वयम् । स्वाम् । यशसः । जनेषु ।
तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।
देवी ॥

- 11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ :
vayām siāma yaśāso jāneṣu ;
tād Dyāuś ca dhattām Pṛthivī
ca devī.

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

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

AGNĪ

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

v. 11. Metre: Jagatī.

१ जनस्य गोपा अजनिष्ट जागृविर्, जनस्य । गोपाः । अजनिष्ट । जागृविः ।
 अपिः सुदक्षः सुविताय नव्यसे । अपिः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविसृशा घृतप्रतीकः । बृहता । दिविसृशा ।
 द्युमद्वि माति भरतेभ्यः शुचिः ॥ द्युमत । वि । माति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopá ajanīṣṭa jágṛvir Guardian of the people, watchful,
 Agniḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born
 vyasē. for renewed welfare. Butter-faced,
 gṛtápratīko bṛhatá divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyaḥ for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

gopās: 97, 2. ajanīṣṭa: iṣ ao. of jan generate. su-dákṣas: a Bv. (p. 455 ca). suvitāya: final dat. (p. 314, B 2). návyasē: dat. of cpv. of náva new. gṛtá-pratīkas: cp. yāsya prátīkam áhutam gṛtēna whose face is sprinkled with butter (vii. 8, 1) as an analysis of the ed. bṛhatá: supply téjasā. bharatébhyas: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःऽहितम् ।
 अपिं नरस्त्रिषधस्ये समीधिरे । अपिम् । नरः । त्रिऽसधस्ये । सम । ईधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सऽरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुऽक्रतुः ॥

2 yajñāsya ketúm, prathamám As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agniṁ náras, triṣadhasthé sám Agni in the threefold abode. (Com-
 idhire. ing) on the same car with Indra

Índreṇa deváih sarátham sá *and the gods may that most wise*
 barhiṣi *Invoker sit down on the sacrificial*
 sídan ní hótā yajāthāya su- *grass for sacrifice.*
 krátuḥ.

ketúm: in apposition to Agním, 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. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-ṣadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: 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). yajāthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मा॒त्रोः शुचि॑र्	असंमृष्टः । जा॒यसे॑ । मा॒त्रोः । शुचिः ।
म॒न्द्रः क॒विरु॑दतिष्ठो वि॒वस्व॑तः ।	म॒न्द्रः । क॒विः । उ॒त् । अ॒तिष्ठः॑ । वि॒वस्व॑तः ।
घृ॒तेन॑ त्वावर्धयन्नप आ॒हुत	घृ॒तेन॑ । त्वा । अव॒र्धय॑न् । अ॒पे । आ॒हुत॑ ।
धूम॑से के॒तुर॑भवद्दिवि श्रि॒तः ॥	धूमः । ते । के॒तुः । अ॒भवत् । दि॒वि । श्रि॒तः ॥

३ ásammṛṣṭo jāyase māt^arōḥ śúcir. *Uncleansed thou art born bright*
 mandrāḥ kavir úd atiṣṭho Vi- *from thy two parents. Thou didst*
 vásvataḥ. *arise as the gladdening sage of*
 ghṛtēna tvāvardhayann, Agna *Vivasvant. With butter they*
 āhuta, *strengthened thee, O Agni, in whom*
 dhūmās te ketúr abhavad divi *the offering is poured. Smoke be-*
 śritāḥ. *came thy banner that reached to*
the sky.

ásam-mṛṣṭas: pp. of mṛj *wipe*, opposed to śúcis, though uncleaned, yet bright. mātros: abl. du.: the two fire-sticks, from which Agni is produced by friction. úd atiṣṭhas: 3. s. ipf. of sthā *stand*. Vivásvatas: gen. dependent on kavís; *the sage* (a common designation of Agni) *of Vivasvant*, the first sacrificer. tvā: the

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

४ अग्निं यज्ञमुप वेतु साधुया-
 पिं नरो वि भरन्ते गृहेगृहे ।
 अग्निर्दूतो अभवद्भव्यावाहनो
 ऽग्निं वृणाना वृणते कविक्रतुम् ॥

अग्निः । नः । यज्ञम् । उप । वेतु । साधुऽया ।
 अग्निम् । नरः । वि । भरन्ते । गृहेऽगृहे ।
 अग्निः । दूतः । अभवत् । हव्यऽवाहनः ।
 अग्निम् । वृणानाः । वृणते । कविऽक्रतुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*
 sādhuṣā. *our sacrifice. Men carry Agni*
 Agniṃ nāro vi bharante gr̥hé- *hither and thither in every house.*
 gr̥he. *Agni became the messenger, the*
 Agnir dūtó abhavat dhavya- *carrier of oblations. In choosing*
 vāhano. *Agni they choose one who has the*
 Agniṃ vṛṇānā vṛṇate kavikra- *wisdom of a seer.*
 tum.

vetu : 3. s. ipv. of vi. bharante : see note on bhṛ, ii. 33, 10 a.
 gr̥hé-gr̥he : 189 C a. dūtás : Agni is characteristically a messenger
 as an intermediary between heaven and earth. dhavyavāhanas :
 Sandhi, 54. vṛṇānās : pr. pt. A. of 2. वृ, choosing Agni as their
 priest. vṛṇate : 3. pl. pr. A of 2 वृ.

५ तुभ्येदमग्ने मधुमत्तमं वचस
 तुभ्यं मनीषा इयमस्तु शं हृदे ।
 त्वां गिरः सिन्धुमिवावनीर्महीर्
 आ पृणन्ति शर्वसा वर्धयन्ति च ॥

तुभ्यं । इदम् । अग्ने । मधुमत्तमम् । वचः ।
 तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
 त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।
 महीः ।
 आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥

- 5 túbhyedám, Agne, mádhumat-
tamam vácas,
túbhyam manīṣá iyám astu śám
hrdé.
tuám girah, síndhum ivāvánir
mahír,
á pṛṇantiśávasā, vardháyanti 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.*

túbhya : this form of the dat. of tvám occurs about a dozen times in the Saṃhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. manīṣá iyám : in this and two other passages of the RV. the ā of manīṣá is not contracted in the Saṃhitā text, because it precedes the caesura. śám : in apposition, as a delight or comfort. síndhum iva : this simile occurs elsewhere also ; thus Índram uktháni vāvṛdhuḥ, samudráṃ iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. á pṛṇanti : from pṛ fill. śávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : cs. of vṛdh grow ; accent, p. 466, 19 a.

- ६ त्वामपि अङ्गिरसो गुहा हितम्
अन्वविन्दच्छ्रियाणं वनेवने ।
स जयसे मध्यमानः सहो महत्
त्वामाङ्गः सहसस्युत्रमङ्गिरः ॥
- त्वाम् । अपि । अङ्गिरसः । गुहा । हितम् ।
अनु । अविन्दन् । श्रियाणम् । वनेवने ।
सः । जायसे । मध्यमानः । सहः । महत् ।
त्वाम् । आङ्गः । सहसः । पुत्रम् । अङ्गिरः ॥

- 6 tuám, Agne, Ángiraso gúhā
hitám
ánv avindañ chíriyāṇam váne-
vane.
sá jāyase mathyámānaḥ sáho
mahát :
tuám āhuḥ sáhasas putráṃ,
Ángirah.
- Thee, O Agni, the Ángirases
discovered hidden, abiding in every
wood. Thus thou art born, when
rubbed with mighty strength : they
call thee the son of strength, O
Ángiras.*

Āngirasas : 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 hitám** placed (pp. of dhā) *in hiding, concealed*, explained by **śísriyāṇám váne**; *having betaken himself* (pf. pt. of śri) *to, resting in, all wood.* **ánv avindan** : *they found him out* as a means of sacrifice ; Sandhi, 40. **váne-vane** : 189 C a. **sá** : *as such* = as found in wood (cp. p. 294 b). **mathyámānas** : pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. **sáho mahát** : cognate acc. = *with mighty strength* (cp. **sáhasā yó mathitó jāyate nṛbhiḥ** *he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called **sáhasas putráṃ** *son of strength* : this, or **sáhasaḥ sūnúḥ**, is a frequent epithet of Agni ; Sandhi, 43, 2 a. **Āngiras** : see note on a.

PARJĀNYA

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

v. 83. Metre : 1. 5-8. 10. Triṣṭubh ; 2-4. Jagatī ; 9. Anuṣṭubh.

१ अक्षां वद तवसं गीर्भिराभिः	अक्षं । वद । तवसंम् । गीःभिः । आभिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यम् । नमसा । आ । विवास ।
कनिक्रददृषभो वीरदानु	कनिक्रदत् । वृषभः । वीरदानुः ।
रेतो दधात्योषधीषु गर्भम् ॥	रेतः । दधाति । ओषधीषु । गर्भम् ॥

- 1 áchā vada tavásam gīrbhīr *Invoke the mighty one with these*
 ābhīḥ; *songs; praise Parjanya; seek to*
 stuhī Parjanyaṃ; námasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jírādānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jírādānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृक्षान् हन्त्युत हन्ति रक्षसो वि। वृक्षान्। हन्ति। उत। हन्ति। रक्षसः।
 विश्वं बिभाय भुवनं महावधात्। विश्वम्। बिभाय। भुवनम्। महाऽवधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णऽवतः।
 यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥ यत्। पर्जन्यः। स्तनयन्। हन्ति। दुःऽकृतः॥

- 2 ví vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso : *smiles the demons: the whole world*
 víśvam bibhāya bhúvanam ma- *fears him of the mighty weapon.*
 hávadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇiāvato, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanāyan hanti *thundering smites the evil-doers.*
 duṣkṛtaḥ.

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

- ३ रथीव कश्यान्वाँ अभिचिपन् रथीऽइव। कश्या। अश्वान्। अभिऽ
 आविर्दूतान्कण्ठे वर्योँ ३ अहं। चिपन्।

दूरात्सिंहस्य स्तनथा उदीरते
यत्पर्जन्यः ह्यगुते वर्ध्मं नमः ॥

आविः । दूतात् । ह्यगुते । वर्ध्मान् । अहं ।
दूरात् । सिंहस्य । स्तनथाः । उत् । ईरते ।
यत् । पर्जन्यः । ह्यगुते । वर्ध्मम् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi-
pānn,
āvīr dūtān kṛṇute varṣiām āha.
dūrāt simhāsya stanāthā úd
irate,
yāt Parjanyaḥ kṛṇuté varṣiām
nābhāḥ.

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

rathī: N. of rathīn, much less common than rathī, N. rathīs. The contraction rathīva also occurs in x. 51, 6; rathīr iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyam: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇuté: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्
उदीषधोर्जिह्वेते पिन्वते स्वः ।
इरा विश्वस्यै भुवनाय जायते
यत्पर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युत् ।
उत् । औषधोः । जिह्वेते । पिन्वते । स्वम् ।
रिति स्वः ।
इरा । विश्वस्यै । भुवनाय । जायते ।
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prá vātā vānti; patáyanti vi-
dyúta;
úd ōṣadhīr jihate; pínvate súḥ.
írā víśvasmai bhūvanāya jāyate,
yāt Parjanyaḥ pṛthivīm rétasā-
vati.

*The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quicken the earth with seed.*

vānti, 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 pinv see 134, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagati triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्नमीति	यस्य । व्रते । पृथिवी । नन्नमीति ।
यस्य व्रते शफवज्जर्भुरीति ।	यस्य । व्रते । शफवत् । जर्भुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः	यस्य । व्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्म यच्छ ॥	सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

५ yásya vraté pṛthiví nānnamīti;	<i>In whose ordinance the earth</i>
yásya vraté śaphávaj járbhurīti,	<i>bends low; in whose ordinance</i>
yásya vratá ośadhīr viśvá-	<i>hoofed animals leap about; in</i>
rūpāḥ:	<i>whose ordinance plants are omni-</i>
sá naḥ, Parjanya, máhi śárma	<i>form, as such, O Parjanya, bestow</i>
yacha.	<i>mighty shelter on us.</i>

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

६ दिवो नो वृष्टिं मरुतो ररीध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्ङितेन स्तनयित्नुनेह्य	अर्वाङ् । एतेन । स्तनयित्नुना । आ । इहि ।
अपो निषिञ्चन्नसुरः पिता नः ॥	अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭim, Maruto, rari-
dhvam;

*Give us, O Maruts, the rain
of heaven; pour forth the streams*

prá pinvata vṛṣṇo áśvasya dhā- of your stallion. Hither with this
 rāḥ. thunder come, pouring down the
 arvān eténa stanayitnúnéhi, waters as the divine spirit our
 apó niṣīñcānn ásurah pitá naḥ. father.

divás: this might be abl., from heaven, as it is taken to be by Sāyana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyah thy streams go forth like the rains of heaven. rarīdhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo áśvasya: = stallion. In cd Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náihi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitá naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन । दृतिं सु कर्ष विषितं न्यञ्च समा भवन्तुद्वतो निपादाः ॥	अभि । क्रन्द । स्तनय । गर्भम् । आ । धाः । उदन्वता । परि । दीय । रथेन । दृतिम् । सु । कर्ष । विऽसितम् । न्यञ्चम् । समाः । भवन्तु । उतऽवतः । निऽपादाः ॥
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7 abhí kranda; stanáya; gárbbham
 á dhā;
 udanvátā pári dīyā ráthēna.
 dṛtiṃ sū karṣa viṣitam ní-
 ñcam:
 samá bhavantu udvátō nipādāḥ.

Bellow towards us; thunder;
 deposit the germ; fly around with
 thy water-bearing car. Draw well
 thy water-skin unfastened down-
 ward: let the heights and valleys
 be level.

stanāya : accented as forming a new sentence. gárbbham : cp. 1 d, réto dadhāti óṣadhīṣu gárbbham. dhās : 2. s. root ao. sb. of 1. dhā. dīyā : with final vowel metrically lengthened. dṛtim : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. viṣitam (from si tie) : untied so as to let the water run out. nyāñcam : predicative : = so that the untied orifice turns downward. samās : that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुद्घा नि षिञ्च महान्तम् । कोशम् । उत । अच । नि ।
 स्यन्दन्तां कृत्वा विषिताः पुरस्तात् । सिञ्च ।
 घृतेन द्वावापृथिवी बुन्धि स्यन्दन्ताम् । कृत्वाः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वग्ध्याभ्यः ॥ स्तात् ।
 घृतेन । द्वावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपानम् । भवतु । अग्ध्याभ्यः ॥

8 mahāntam kósam úd acā, ní Draw up the great bucket, pour
 ṣiñca ; it down ; let the streams released
 syāndantām kulyā viṣitāḥ pu- flow forward. Drench heaven and
 rāstāt. earth with ghee ; let there be a good
 ghr̥tēna dyāvāpṛthivī vī undhi ; drinking place for the cows.
 suprapāṇam bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā : metrical lengthening of the final a. ní ṣiñca : Sandhi, 67 c. purāstāt : according to Sāyaṇa eastward, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghr̥tēna : figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī : Pragṛhya, 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. suprapāṇam : 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).

९ यत्प॒र्जन्य॑ क॒निक्र॑दत्
स्त॒नय॑न् हंसिं दुः॒ऋतः॑ ।
प्रती॒दं वि॒श्वं मो॒दते॑
यत्किं च॑ पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॑ । क॒निक्र॑दत् ।
स्त॒नय॑न् । हंसिं । दुः॒ऋतः॑ ।
प्रति॑ । इ॒दम् । वि॒श्वम् । मो॒दते॑ ।
यत् । किम् । च॑ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyana hámsi duṣkṛtaḥ,
prátidám víśvam modate,
yát kim ca pṛthivyám ádhi.

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

yát Parjanya : cp. 2 d. hámsi : 2. s. pr. of han (66 A 2). yát
kim ca : indefinite prn., *whatever* (19 b), explains idám víśvam *this
world* ; if a verb were expressed it would be bhávati.

१० अ॒व॒र्षी॑र्व॒र्षमु॒दु षू॑ गृ॒भा॒या-
क॒र्धन्वा॑न्यत्वे॒तवा॑ उ ।
अ॒जी॒जन॑ अ॒र्षधी॑भो॒र्जना॑य॒ कम्
उ॒त प्र॒जाभ्यो॑ऽवि॒दो म॒नीषाम् ॥

अ॒व॒र्षीः । व॒र्षम् । उ॒त् । ऊं॑ इति॑ । सु॑ ।
गृ॒भा॒य॑ ।
अ॒कः । ध॒न्वा॑नि । अ॒तिऽए॒तवे॑ । ऊं॑ इति॑ ।
अ॒जी॒जनः । अ॒र्षधीः । भो॒र्जना॑य । कम् ।
उ॒त । प्र॒जाभ्यः । अ॒वि॒दः । म॒नीषाम् ॥

10 ávarṣīr varṣám : úd u śú gr-
bhāya ;
ákar dhánvāni átietavá u.
ájijana óṣadhīr bhójanāya kám ;
utá prajābhyo avido manīṣám.

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.

ávarṣīs : 2. s. s. ao. of vṛs. u ṣū : on the Sandhi see 67 c ; on the meaning of the combination, see under u and sú, 180. gr̥bhāya : this pr. stem is sometimes used beside gr̥bhñāti. ákar : 2. s. root ao. of kr. áti-etavái : cp. p. 463, 14 b a. ájjanas : cp. I d and 4 b. kām : see 180. Here we have the exceptional intrusion of a Jagati Pada in a Triṣṭubh stanza (p. 445, f. n. 7). avidas : a ao. of vid find, thou hast found = received. prajābhyas : abl., from creatures in gratitude for the bestowal of rain.

PŪṢAN

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 (*karambhá*).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun- maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (*vimúco nápat*). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (*ághṛṇi*) is one of his exclusive epithets. The name means 'prosperer', as derived from *puṣ*, *cause to thrive*. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषा नय	सम् । पूषन् । विदुषा । नय ।
यो अङ्गसानुशासति ।	यः । अङ्गसा । अनुऽशासति ।
य एवेदमिति ब्रवत् ॥	यः । एव । इदम् । इति । ब्रवत् ॥

1 sām, Pūṣan, vidúṣā naya,
yó āñjasānuśásati,
yá evédám iti brávat.

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

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

२ समं पूष्णा गमिमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवत ॥

सम् । ऊं इति । पूष्णा । गमिमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत ॥

2 sām u Pūṣṇā gamemahi,
yó grhāñ abhiśásati,
imá evéti ca brávat.

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

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

३ पूष्णश्चक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्व व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्व । व्यथते । पविः ॥

3 Pūṣṇás cakráṃ ná riṣyati,
ná kósó áva padyate ;
nó asya vyathate pavīḥ.

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

nó : = ná u, also not ; on the Sandhi cp. 24. kósó va : on the Sandhi accent, see p. 465, 17, 3. asya : unaccented, p. 452, B c. Sāyaṇa explains cakráṃ as Pūṣan's weapon, and pavīḥ 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.

४ यो अस्मै हविषाविधन्
न तं पूषापि मृष्यते ।
प्रथमो विन्दते वसु ॥

यः । अस्मै । हविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्यते ।
प्रथमः । विन्दते । वसु ॥

4 yó asmai haviṣávidhan,
ná táṃ Pūṣápi mṛṣyate :
prathamó vindate vāsu.

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

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

५ पूषा गा अन्वेतु नः
पूषा रक्षत्वर्वतः ।
पूषा वाजं सनोतु नः ॥

पूषा । गाः । अन् । एतु । नः ।
पूषा । रक्षतु । अर्वतः ।
पूषा । वाजम् । सनोतु । नः ॥

5 Pūṣá gá ánu etu naḥ ;
Pūṣá rakṣatu árvataḥ ;
Pūṣá vájaṃ sanotu naḥ.

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

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

६ पूषन्न प्र गा इहि
यजमानस्य सुन्वतः ।
अस्माकं सुवतामुत ॥

पूषन् । अन् । प्र । गाः । इहि ।
यजमानस्य । सुन्वतः ।
अस्माकम् । सुवताम् । उत ॥

6 Pūṣann, ánu prá gá ihi
yájamānasya sunvatáḥ,
asmákam stuvatām utá.

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

ánu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

७ माकिनेशुन्माकी' रिषन्
माकीं सं शारि केवटे ।
अथारिष्टाभिरा गहि ॥

माकिः । नेशत् । माकीम् । रिषत् ।
माकीम् । सम । शारि । केवटे ।
अथ । अरिष्टाभिः । आ । गहि ॥

7 mākīr neśan ; mākīm riṣan ;
mākīm sām śāri kēvate :
āthāriṣṭābhir ā gahi.

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

neśat : inj. ao. of naś be lost (see 149 a 2). riṣat : a ao. inj. of
riṣ. śāri : ps. ao. inj. of śṛ crush. āriṣṭābhis : supply gōbhis.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śṛṇvāntam Pūṣānam vayam,
iryam anaṣṭavedasam,
īśānam rāyā īmahe.

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

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

९ पूषन्तव व्रते वयं
न रिष्येम कदा चन ।
स्तोतारस्त इह स्मसि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिष्येम । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

9 Pūṣan, tāva vratē vayam
nā riṣyema kādā canā :
stotāras ta ihā smasi.

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

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

१० परिं पूषा परस्ताद्

धस्तं दधातु दक्षिणम् ।

पुनर्नो नष्टमाजतु ॥

परिं । पूषा । परस्तात् ।

हस्तम् । दधातु । दक्षिणम् ।

पुनः । नः । नष्टम् । आ । अजतु ॥

10 pári Pūṣā parástād

dhástam dadhātu dáksṣiṇam :

púnar no naṣtám ájatu.

*Let Pūṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8). pári dadhātu : for protection. dhástam = hástam : 54. naṣtám : from naś be lost ; cp. ánaṣtavedasam in 8 b. ájatu : the meaning of the vb. shows that by the n. naṣtám what is lost cows are intended.

ĀPAS

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: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्
पुनाना यन्निविशमानाः ।
इन्द्रो या वज्री वृषभो रराद्
ता आपो देवीरिह मामवन्तु ॥

समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनानाः । यन्ति । अन्निविशमानाः ।
इन्द्रः । याः । वज्री । वृषभः । रराद् ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsya mā-
dhyāt

punānā yanti āniviśamānāḥ :
Īndro yā vajrī vṛṣabhó rarāda,
tā āpo devīr ihá mām avantu.

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

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

२ या आपो दिव्या उत वा स्रवन्ति
खनिचिमा उत वा याः स्वयंजाः ।
समुद्रार्था याः सुचयः पावकास्
ता आपो देवीरिह मामवन्तु ॥

याः । आपः । दिव्याः । उत । वा । स्रवन्ति ।
खनिचिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्थाः । याः । सुचयः । पावकाः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yá Āpo divyā utá vā srāvanti *The Waters that come from*
 khanítrimā utá vā yáḥ svayaṃ- *heaven or that flow in channels or*
 jáḥ ; *that arise spontaneously, that clear*
 samudrārthā yáḥ śúcayaḥ pa- *and purifying have the ocean as*
 vākās : *their goal : let those Waters, the*
 tá Āpo devír ihá mām avantu. *goddesses, help me here.*

divyās : that fall from the sky as rain : cp. salilāsya mādhyāt in 1 a. khanítrimās : that flow in artificial channels : cp. Índro yá raráda in 1 c. svayaṃjás : that come from springs. samudrārthās : that flow to the sea ; cp. samudrájyesthāḥ punaná yanti in 1 a, b. pāvākās : this word here and elsewhere in the RV. must be pronounced pavāká (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये यासाम् । राजा । वरुणः । याति । मध्ये ।
 सत्यानृते ऋषपश्चञ्जनां नाम् । सत्यानृते इति । ऋषः ऽपश्चन् । जनां नाम् ।
 मधुश्चुतः शुचयो याः पावकास मधुश्चुतः । शुचयः । याः । पावकाः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yásām rájā Váruṇo yáti má- *In the midst of whom King*
 dhye, *Varuna goes looking down upon*
 satyānṛté avapásyañ jánānām, *the truth and untruth of men, who*
 madhuścútaḥ śúcayo yáḥ pa- *distil sweetness, clear and purify-*
 vākās : *ing : let those Waters, the god-*
 tá Āpo devír ihá mām avantu. *desses, help me here.*

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

- ४ यासु राजा वरुणो यासु सोमो यासु । राजा । वरुणः । यासु । सोमः ।
 विश्वे देवा यासूर्जे मदन्ति । विश्वे । देवाः । यासु । ऊर्जेम् । मदन्ति ।

वैश्वानरो यास्वमिः प्रविष्टस

वैश्वानरः । यासु । अमिः । प्रविष्टः ।

ता आपो देवीरिह मामवन्तु ॥

ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

4 yāsu rājā Vāruṇo, yāsu Sōmo,
Viśve devā yāsu ūrjam mād-
anti;
vaiśvānaró yāsu Agniḥ prá-
viṣṭas :
tā Āpo devīr ihá mām avantu.

*In whom King Varuṇa, 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.*

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

MITRÁ-VĀRUNĀ

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

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

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

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

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वरुण सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒रु॒णा । सु॒ऽप्रतीकम् ।
देवयीरेति सूर्यस्तन्वान् ।	दे॒वयीः । ए॒ति । सूर्यः । त॒न्वान् ।
अभि यो विश्वा भुवनानि चष्टे	अ॒भि । यः । वि॒श्वा । भु॒वनानि । च॒ष्टे ।
स मन्युं मर्त्येषु चिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु । आ । चि॒केत् ॥

1 úd vām cákṣur, Varuṇā, suprá- tikam	Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises,
deváyor eti Súrīas tatanvān.	the Sun, having spread (his light);
abhí yó víśvā bhúvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártieṣu á ciketa.	their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti . . . Súrīaḥ . . . cákṣur Mitrásya Várūṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (◡◡-) of the Triṣṭubh line (see p. 441). abhí . . . cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मिचावरुणावृतावा	प्र । वा॒म् । सः । मि॒चा॒व॒रु॒णी । ऋ॒त॒ऽवा ।
विप्रो मन्त्रानि दीर्घश्रुदियति ।	वि॒प्रः । म॒न्त्रानि । दी॒र्घ॒ऽश्रुत् । इ॒यति॑ ।

यस्य ब्रह्माणि सुक्रतू अवाच
आ यत्क्रत्वा न शरदः पृथेधि ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवाचः ।

आ । यत् । क्रत्वा । न । शरदः । पृथेधि
इति ॥

2 prá vām sâ, Mitrâ-Varuṇāv,
ṛtāvā
vīpro mánmāni dīrghasrūd
iyarti,
yāsya brāhmāṇi, sukratū, á-
vātha,
á yát krátvā ná śaradaḥ pṛ-
ṇáithe.

*Forth for you two, O Mitra-
Varuṇa, this pious priest, heard
afar, sends his hymns, that ye may
favour his prayers, ye wise ones,
that ye may fill his autumns as it
were with wisdom.*

iyarti: 3. s. pr. of ṛ go. yāsya . . . ávāthas = yát tāsya ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see note on ṛtāvāri, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudāttas because all unaccented syllables following a Svarita are unmarked. á pṛṇáithe: 2. du. sb. pr. of pṛṇ fill. The meaning of d is not quite certain, but is probably 'that ye who are wise may make him full of wisdom all his life'. śaradas: 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.

३ प्रोरोर्मिवावहणा पृथिव्याः
प्र दिव ऋष्वाद्बृहतः सुदानू ।
स्यशो दधाथे औषधीषु विक्ष्
अधम्यतो अनिमिषं रक्षमाणा ॥

प्र । उरोः । मित्रावहणा । पृथिव्याः ।
प्र । दिवः । ऋष्वात् । बृहतः । सुदानू इति
सुऽदानू ।
स्यशः । दधाथे इति । औषधीषु । विक्षु ।
अधक् । यतः । अनिमिषम् । रक्षमाणा ॥

3 prá urór, Mitrâ-Varuṇā, pṛthi-
vyāh,

*From the wide earth, O Mitra-
Varuṇa, from the high lofty sky,*

prá divá ṛṣvād bṛhatāh, su- *O bounteous ones, ye have placed*
 dānū, *your spies that go separately, in*
 spáśo dadhāthe óśadhīṣu vikṣú *plants and abodes, ye that protect*
 řdhag yató, 'nimiṣam rákṣa- *with unwinking eye.*
 māñā.

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

४ शंसा मित्रस्य वरुणस्य धाम शंस । मित्रस्य । वरुणस्य । धाम ।
 शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
 अयन्नासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
 प्र यज्ञमन्वा वृजनं तिराति ॥ प्र । यज्ञमन्वा । वृजनम् । तिराति ॥

4 śámsā Mitráśya Váruṇasya dhā- *I will praise the ordinance of*
 ma : *Mitra and Varuṇa : their force*
 śúṣmo ródasī badbadhe mahitvá. *presses apart the two worlds with*
 áyan māsā áyajvanām avírāh; *might. May the months of non-*
 prá yajñāmanmā vṛjánam tirāte. *sacrificers pass without sons ; may*
he whose heart is set on sacrifice
extend his circle.

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādth (174 a); cp. vii. 23, 3, ví bādhiṣṭa syá ródasī mahitvá *he has pressed asunder the two worlds with his might.* mahitvá : inst.

(p. 77). áyan : 3. pl. pr. sb. of i go (p. 130). avírās : predicative = *as soulless*; on the accent see p. 455, 10 c a. yajñámanmā : contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte : 3. s. sb. pr. of tṛ 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 avírās in c); cp. prá yé bándhum tirānte, gávyā pṛñcānto ásvyā maghāni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विश्वा वृषणाविमा वां अमूरा । विश्वा । वृषणौ । इमाः । वाम् ।
 न यासु चित्रं ददृशे न यच्चम । न । यासु । चित्रम् । ददृशे । न । यच्चम् ।
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।
 न वां निष्यान्यचिते अभूवन् ॥ न । वाम् । निष्यानि । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
 vām, (praises) are for you two, in which
 ná yásu citráṃ dádr̥še, ná ya- no marvel is seen nor mystery.
 kṣám. Avengers follow the falsehoods of
 drúhaḥ sacante anṛtā jánānām : men : there have been no secrets
 ná vām niṣyāni acíte abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās *these* (sc. stutáyas). ná citráṃ : that is, no deceit or falsehood. dádr̥še : 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhas : the spies of Varuṇa (cp. 3 c). ná niṣyāni : explains c : there is nothing hidden from you. a-cíte : dat. inf. (cp. 167, 1 a).

६ समु वां यच्चं मह्यं नमोमिर् सम । कुं इति । वाम् । यच्चम् । मह्यम् ।
 ऊवे वां मित्रावरुणा सबाधः । नमःऽभिः ।
 प्र वां मन्त्रान्यचसे नवानि ऊवे । वाम् । मित्रावरुणा । सऽबाधः ।
 छतानि ब्रह्म जुजुषन्निमानि ॥ प्र । वाम् । मन्त्रानि । अचसे । नवानि ।
 छतानि । ब्रह्म । जुजुषन् । इमानि ॥

- 6 sām u vām yajñām mahayam With reverence I will consecrate
 nāmobhir; for you the sacrifice; I call on you
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with zeal.
 bādhas. (These) new thoughts are to praise
 prá vām mánmāni ṛcāse návāni; you; may these prayers that have
 kṛtāni bráhma jujuṣann imāni. been offered be pleasing.

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

- ७ इयं देव पुरोहितिर्युवभ्यां इयम् । देवा । पुरःऽहितिः । युवऽभ्याम् ।
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःऽगा । पिपृतम् । तिरः । नः ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 7 iyám, devā, puróhitir yuvá- This priestly service, O gods, has
 bhyām been rendered to you two at sacri-
 yajñēṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us
 viśvāni durgā pipṛtam tiró no. across all hardships. Do ye protect
 yūyám pāta suastibhiḥ sādā us evermore with blessings.
 nah.

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.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyām: note the difference between this form and yúvabhyām, dat. du. of yúvan youth. Mitrā-Varuṇau: note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kr̥ do.* *pipṛtam*: 2. du. ipv. pr. of *pr̥ 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 *etaśá*, or by seven swift mares called *hárít 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 (*áyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*paví*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrá*), 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' (*viśvá-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 *Alura Mazda*.

vii. 63. Metre : Triṣṭubh.

१ उद्वेति सुभगो विश्वचंचाः

साधारणः सूर्यो मानुषाणाम् ।

चक्षुर्मित्रस्य वरुणस्य देवस्य

चर्मैव यः समविव्यक्तमांसि ॥

उत् । ऊं इति । एति । सुऽभगः । विश्वऽ
चंचाः ।

साधारणः । सूर्यः । मानुषाणाम् ।

चक्षुः । मित्रस्य । वरुणस्य । देवः ।

चर्मैव । यः । समऽअविव्यक् । तमांसि ॥

1 úd u eti subhágo viśvácakṣāḥ
sádhāraṇaḥ Sūrio mānuṣāṇām,
cākṣur Mitrásya Váruṇasya
devás,
cármeva yáḥ samávivyak tá-
māmsi.

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.

viśvácakṣās : cp. urucákṣās in 4 a ; on the accentuation of these
two words cp. p. 454, 10 and p. 455, 10 c a. cākṣur : cp. vii. 61, 1.
sam-ávivyak : 3. s. ipf. of vyac extend. cárma iva : cp. iv. 13, 4.
raśmáyaḥ Sūriasya cármevávádhus támo apsú antáḥ the rays
of the sun have deposited the darkness like a skin within the waters.

२ उद्वेति प्रसवीता जनानां

महान्केतुरर्णवः सूर्यस्य ।

समानं चक्रं पर्याविवृत्सन्

यदेतशो वहति धूर्षु युक्तः ॥

उत् । ऊं इति । एति । प्रऽसविता । जना-
नाम् ।

महान् । केतुः । अर्णवः । सूर्यस्य ।

समानं । चक्रम् । परिऽआविवृत्सन् ।

यत् । एतशः । वहति । धूऽसु । युक्तः ॥

2 úd u eti prasavitá jánānām
mahān ketúr arṇaváḥ Sūriasya,
samānām cakrāṃ pariāvivṛtsan,
yád Etaśó váhati dhūrṣu yuktáḥ.

Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etaśa, yoked to
the pole, draws.

prasavitā : with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāḥ Sūryena prāsūtāḥ. samānām : uniform, with reference to the regularity of the sun's course. cakrām : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvīṛtsan : ds. of vṛt turn; cp. p. 462, 13 a. Etaśās : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā seven yoke the one-wheeled car, one steed with seven names draws it. dhūrṣu : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसांमुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।
 रेभिरुदेत्यनुमद्यमानः । रेभिः । उत् । एति । अनुऽमद्यमानः ।
 एष मे देवः सविता चक्रन्द एषः । मे । देवः । सविता । चक्रन्द ।
 यः समानं न प्रमिनाति धामं ॥ यः । समानम् । न । प्रऽमिनाति । धामं ॥

३ vibhrájamāna uṣásām upásthād Shining forth he rises from the
 rebháir úd eti anumadyámānaḥ. lap of the dawns, greeted with
 eṣā me deváḥ Savitá cachanda, gladness by singers. He has seemed
 yáḥ samānám ná pramināti dhā- to me god Savitr who infringes not
 ma. the uniform law.

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

४ दिवो रुक्म उरुचचा उदेति दिवः । रुक्मः । उरुऽचचाः । उत् । एति ।
 दूरेऽर्चस्तरणिभ्राजमानः । दूरेऽर्चः । तरणिः । भ्राजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयन्नर्थानि ह्यणवन्नपांसि ॥ अयन् । अर्थानि । ह्यणवन् । अपांसि ॥

- 4 *divó rukmá urucákṣā úd eti,* *The golden gem of the sky, far-*
dūrēarthas tarāṅir bhrāja- *seeing rises, whose goal is distant,*
mānaḥ. *speeding onward, shining. Now*
nūnām jānāḥ Sūriṇa prāsūtā *may men, aroused by the Sun,*
áyanṁ áarthāni, kṛṇāvann á- *attain their goals and perform their*
pāmsi. *labours.*

divó rukmāḥ : cp. vi. 51, 1, *rukmo ná divá úditā vy ádyaut* like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, *mádhye divó níhitāḥ pṛśnir 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*. *áarthāni* : note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. *kṛṇāvan* : 3. pl. pr. sb. of *kṛ do*; accented because beginning a new sentence (p. 465, 18 a).

- 4 यत्रा चक्रुर्मृता गतुमस्मै यत्र । चक्रुः । अमृताः । गतुम् । अस्मै ।
 स्मै न दीयन्नन्वेति पाथः । स्मैः । न । दीयन् । अनु । एति । पाथः ।
 प्रति वां सूर उदिति विधेम प्रति । वाम् । सूरै । उतऽइति । विधेम ।
 नमीभिर्मित्रावरुणोत हव्यैः ॥ नमःऽभिः । मित्रावरुणा । उत । हव्यैः ॥

- 5 *yātrā cakrúr amṛtā gātum* *Where the immortals have made*
asmai, *a way for him, like a flying eagle*
śyenó ná díyanṁ ánu eti pá- *he follows his path. To you two,*
thāḥ. *when the sun has risen, we would*
prāti vām, sūra údite, vidhema *pay worship with adorations, O*
námobhir Mitrá-Varuṇotá ha- *Mitra-Varuna, and with offerings.*
vyáih.

yātrā : the final vowel metrically lengthened. *amṛtās* : various gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have made paths for the sun. *prāti* to be taken with *vidhema*. *sūra údite* : loc. abs. (205 b).

- ६ नू मित्रो वरुणो अर्यमा नस् नु । मित्रः । वरुणः । अर्यमा । नः ।
 त्मने तोकाय वरिवो दधन्तु । त्मने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु सुऽगा । नः । विश्वा । सुऽपथानि । सन्तु ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 nū Mitró Váruṇō Aryamá nas *Now may Mitra, Varuṇa, and*
 tmáne tokáya várivo dadhantu : *Aryaman grant wide space to us*
 sugá no vísvā supáthāni santu. *ourselves and to our offspring.*
 yūyám pāta suastíbhīh sádā *Let all our paths be fair and easy*
 nah. *to traverse. Do ye protect us ever-*
more with blessings.

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

AŚVÍNĀ

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

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

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

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

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

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

The physical basis of the Āśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Āsvins 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 Āsvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Āsvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre: Tristubh.

१ अप॒ स्वसु॒रुषसो॒ नरि॒ज्हीति॑	अप॑ । स्वसुः । उ॒षसः । नक् । जि॒हीति॑ ।
रि॒णक्ति॑ कृ॒ष्णीरु॒षाय॑ पन्थाम् ।	रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रुषाय॑ । पन्थाम् ।
अश्वामघा॒ गोमघा॑ वां ऊ॒वेम॒	अश्व॑ऽमघा । गोऽमघा । वा॒म् । ऊ॒वेम॒ ।
दिवा॒ नक्तं॑ श॒रुम॒स्युयोत॑म् ॥	दिवा॑ । नक्तम् । श॒रुम् । अ॒स्यत् । यु॒योत॑म् ॥

1 āpa svásur Uśásō Nág jihīte :
 riṇákti kṛṣṇír aruśáya pánthām.
 áśvāmaghā, gómaghā, vāṃ hu-
 vema :
 divā náktam śárum asmád 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.*

Nák (N. of nās): this word occurs here only. āpa jihīte: 3. s. Ā. from 2. hā. Uśásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svāsā svásre jyáyasyai yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náктоśásā. The hymn opens thus because the Āsvins are deities of the early dawn. kṛṣṇís (dec., p. 87): night; cp. i. 113, 2, śvetyā ágād āraig u kṛṣṇā sádanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇákti: 3. s. pr. of ric leave. aruśáya: to the sun; cp. i. 113, 16, āraik pánthām yátave sūryāya she has

yielded a path for the sun to go. pánthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárūm: *the arrow* of death and disease; for the Āsvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

- २ उपायातं दाशुषे मर्त्याय उपऽआयातम् । दाशुषे । मर्त्याय ।
 रथेन वाममश्चिना वहन्ता । रथेन । वामम् । अश्चिना । वहन्ता ।
 युयुतमस्मदनिराममीवां युयुतम् । अस्मत् । अनिरामम् । अमीवाम् ।
 दिवा नक्तं माध्वी चासीथां नः ॥ दिवा । नक्तम् । माध्वी इति । चासीथाम् ।
 नः ॥

- 2 upāyātam dāśuṣe mārtyāya *Come hither to the aid of the*
 rāthena vāmam, Āśvinā, vāh- *pious mortal, bringing wealth on*
 antā. *your car, O Āsvins. Ward off*
 yuyutām asmād ānirām āmī- *from us languor and disease:*
 vām: *day and night, O lovers of honey,*
 divā naktām, mādhvī, trāsī- *may you protect us.*
 thām nah.

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

- ३ आ वां रथमवमस्यां वृष्टौ आ । वाम् । रथम् । अवमस्याम् । वि
 सुन्नायवो वृषणो वर्तयन्तु । ऽउष्टौ ।
 सूर्मगभस्तिमृतयुग्मिरश्चैर् सुन्नऽयवः । वृषणः । वर्तयन्तु ।
 आश्चिना वसुमन्तं वहेथाम् ॥ सूर्मऽगभस्तिम् । अश्चिनाश्चिभिः । अश्चैः ।
 आ । अश्चिना । वसुऽमन्तम् । वहेथाम् ॥

- 3 ā vām rātham avamāsyām vī- *Let your kindly stallions whirl*
 ṣṭau *hither your car at (this) latest day-*
 sumnāyāvo vṛṣaṇo vartayantu. *break. Do ye, O Āsvins, bring it*

syūmagabhastim ṛtayúgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Aśvinā, vāsūmantam vahethām. *laden with wealth.*

avamāsyām: 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.

४ यो वां रथी नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्धुरो वसुमाँ उस्रयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्याप यातम् त्रिवन्धुरः । वसुमान् । उस्रयामा ।
 अभि यद्वाँ विश्वप्स्यो जिगति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
 अभि । यत् । वाम् । विश्वप्स्यः । जि-
 गति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsūmāṁ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 á na ená, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhí yád vām viśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsūmān: Sandhi, 89. á
 úpa yātam: p. 468, 20 a; ep. note on upāyātam in 2 a. ená:
 p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the
 meaning of this word being doubtful, the sense of the whole Pāda
 remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
 the ind.

५ युवं चवानं जरसीऽमुमुक्तं युवम् । चवानम् । जरसः । अमुमुक्तम् ।
 नि पेद्वं ऊह्युरामुमश्चम् । नि । पेद्वे । ऊह्युः । आमुम् । अश्चम् ।
 निरंहसस्तमसः स्पर्तमच्चिं निः । अंहसः । तमसः । स्पर्तम् । अच्चिम् ।
 नि जाङ्घं शिधिरे धातमन्तः ॥ नि । जाङ्घम् । शिधिरे । धातम् । अन्त-
 रिति ॥

5 yuvām Cyāvānaṃ jarāso 'mu- muktam, ní Pedáva ūhathur āśúm āś- vam; nir āmhasas tāmasaḥ spartam Ātrim, ní Jāhuśam śithiré dhātam antāḥ.	<i>Ye two released Cyāvāna from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jāhuśa in freedom.</i>
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yuvām : note that this is the nom., yuvām being the acc. : p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Āśvins. jarāsas : abl. (p. 316 b). amumuktam : ppf. of muc (140, 6, p. 158). ní ūhathur : 2. du. pf. of vah. Pedáve : Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Āśvins. niḥ spartam : 2. du. root ao. of spr (cp. 148, 1 a). The. ao. in c and d is irregularly used in a narrative sense. ní dhātam : 2. du. root ao. of dhā. In i. 116, 20 it is said of the Āśvins : 'ye carried away at night Jāhuśa who was encompassed on all sides'.

६ इयं मनीषा इयमश्विना गीर् इमां सुवृक्तिं वृषणा जुषेधाम् । इमा ब्रह्माणि युवयुन्वग्मन् यूयं पात स्वस्तिभिः सदा नः ॥	इयम् । मनीषा । इयम् । अश्विना । गीः । इमाम् । सुवृक्तिम् । वृषणा । जुषेधाम् । इमा । ब्रह्माणि । युवयुनि । अग्मन् । यूयम् । पात । स्वस्तिभिः । सदा । नः ॥
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6 iyām manīṣā, iyām, Āśvinā, gīr. imām suvr̥ktim, vṛṣaṇā, juṣe- thām. imā brāhmāṇi yuvayūni agman. yūyām pāta suastibhiḥ sādā naḥ.	<i>This is my thought, this, O Āśvins, 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.</i>
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manīṣā : this is one of the four passages in which the nom. of the der. & dec. does not contract with a following vowel in the Saṃhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. agman: 3. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āsvins. On d see note on vii. 61, 6.

VĀRUNA

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 (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyá* *occult power*; the epithet *māyín* *crafty* is accordingly used chiefly of him.

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

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhṛtāvṛata* *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind, beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

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

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

vii. 86. Metre: Triṣṭubh.

१ धीरा॑ त्व॒स्र महि॑ना ज॒नुंषि॑	धीरा॑ । तु । अ॒स्र । महि॑ना । ज॒नुंषि॑ ।
वि यस्त॑स्तम्भ॒ रोद॑सी चिदु॒र्वी ।	वि । यः । त॒स्तम्भ॑ । रोद॑सी इति॑ । चि॒त् ।
प्र नाक॑मृष्वं नु॒गुदे॑ बृहन्तं	उ॒र्वी इति॑ ।
द्विता॑ नच॒चं प॒प्रथ॑त् भूमं ॥	प्र । नाक॑म् । ऋ॒ष्वम् । नु॒गुदे॑ । बृहन्त॑म् ।
	द्विता॑ । नच॒चम् । प॒प्रथ॑त् । च । भूमं ॥

1 dhīrā tu asya mahinā januṃṣi, *Intelligent indeed are the genera-*
 vi yās tastāmbha rōdāsī cid *tions by the might of him who has*
 urvī. *propped asunder even the two wide*

prá nákam ṛṣvám nunude bṛh- worlds. He has pushed away the
ántam, high, lofty firmament and the day-
dvitá nákṣatram; papráthac ca star as well; and he spread out
bhúma. the earth.

dhírā: cp. 7 c, ácetayad acítaḥ; and vii. 60, 6, acetásam cic
citayanti dáksaiḥ they with their skill make even the unthinking think.
asya = Váruṇasya. mahinā = mahimnā (see 90, 2, p. 69). Varuṇa
(as well as other gods) is several times said to hold apart heaven and
earth (e. g. vi. 70, 1), which were supposed to have originally been
united. prá nunude: pushed away from the earth; cp. vii. 99, 2
of Viṣṇu: úd astabhñā nákam ṛṣvám bṛhántam thou didst prop up
the high lofty firmament. nákam: means the vault of heaven; there
is nothing to show that it ever has the sense of sun which Sayana
gives it here. Sayana 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). nákṣatram: in the sing. this word
regularly refers to the sun, in the pl. to the stars. Varuṇa and other
gods are often said to have raised the sun to, or to have placed it
in, heaven. dvitá: 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).

२ उ॒त स्व॒यां त॒न्वा॒ऽसं व॒दे॒ तत् उ॒त । स्व॒यां । त॒न्वा । स॒म् । व॒दे॒ । तत् ।
क॒दा न्व॑न्तर्व॒क्षणे॑ भु॒वानि॑ । क॒दा । नु॑ । अ॒न्तः । व॒क्षणे॑ । भु॒वानि॑ ।
किं मे॑ ह॒व्यम॑र्ह॒णानो॑ जुषे॒त कि॒म् । मे॒ । ह॒व्यम् । अ॒र्ह॒णानः॑ । जुषे॒त ।
क॒दा मृ॒च्छीकं॑ सु॒मना॑ अभि॒ ख्यम् ॥ क॒दा । मृ॒च्छीकम् । सु॒मनाः॑ । अभि॑ ।
ख्य॒म् ॥

2 utá sváyā tanvā sām vade tát : And I converse thus with myself:
kadā nú antár Váruṇe bhuvāni? 'when, pray, shall I be in com-
vāni? munion with Varuṇa? What obla-
kim me havvám áhrṇāno juṣeta? tion of mine would he, free from
kadā mṛṣṭīkām sumānā abhi khyam? wrath, enjoy? When shall I, of
khyam? good cheer, perceive his mercy?'

sváyā tanvā: *with my own body = with myself* (cp. p. 450, 2 b).
 nv āntár; *loc. cit.* Note that when a final original r appears in the
 Saṃhitā text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, antáḥ in vii. 71, 5 appears as antár iti; *within*
Varuna = united with Varuna. bhuvāni: 1. s. sb. root ao. of bhū *be.*
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षु-	पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
पो एमि चिकितुषो विपृक्षम् ।	उपो इति । एमि । चिकितुषः । विऽपृक्षम् ।
समानमिन्ने कवयसिदाङ्गर्	समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
अयं ह तुभ्यं वरुणो ह्यणीति ॥	अयम् । ह । तुभ्यम् । वरुणः । ह्यणीति ॥

३ pṛché tād éno, Varuṇa, di-	<i>I ask about that sin, O Varuṇa,</i>
dīkṣu;	<i>with a desire to find out; I ap-</i>
úpo emi cikitúṣo vipṛcham;	<i>proach the wise in order to ask;</i>
samānām in me kaváyaś cid	<i>the sages say one and the same</i>
āhur:	<i>thing to me: 'this Varuṇa is wroth</i>
ayám ha túbhyam Váruṇo hr-	<i>with thee.'</i>
nīte.	

pṛché: 1. s. pr. ind. \bar{A} . of prach *ask*. didīkṣu is a difficulty: it has been explained as L. pl. of a supposed word didíé, a very improbable formation = *among those who see*; also as N. s. of a ds. adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for didīkṣur (úpo) = *desirous of seeing* (i. e. *finding out*). It is probably best, following the Padapáṭha, to take the word as n. of the ds. adj. used adverbially (with adv. shift of accent) = *with a desire to see*, i. e. *find out*. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit *perceive*. vi-pṛcham acc. inf. (167, 2 a). hrñīte: 3. s. pr. \bar{A} . of hr *be angry*; w. dat. (200 l).

४ किमागं आस वरुण ज्येष्ठं	किम् । आगः । आस । वरुण । ज्येष्ठम् ।
यत्सोतारं जिघांससि सखायम् ।	यत् । सोतारम् । जिघांससि । सखायम् ।

प्र तन्नै वोचो दूळम स्वधावो प्र। तत्। मे। वोचः। दुःऽदम। स्वधाऽवः।
 ऽव त्वानेना नर्मसा तुर इयाम् ॥ अव। त्वा। अनेनाः। नर्मसा। तुरः।
 इयाम् ॥

4 *kim āga āsa, Varuṇa, jyēṣṭham yāt stotāram jīghāmsasi sakhāyam?* *What has been that chief sin, O Varuṇa, that thou desirest to slay thy praiser, a friend? Proclaim that to me, thou that art hard to deceive, self-dependent one: thee would I, free from sin, eagerly appease with adoration.*

prá tán me voco, dūḷabha svadhāvo:
áva tvānenā námasā turá iyām.

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

५ अव द्रुग्धानि पित्र्यां सृजा नो अव। द्रुग्धानि। पित्र्यां। सृज। नः।
 ऽव या वयं चक्रमा तनूमिः। अव। या। वयम्। चक्रम। तनूमिः।
 अव राजन्पशुतृपं न तायुं अव। राजन्। पशुऽतृपम्। न। तायुम्।
 सृजा वत्सं न दाम्नी वसिष्ठम् ॥ सृज। वत्सम्। न। दाम्नीः। वसिष्ठम् ॥

5 *áva drugdhāni pítirā sṛjā no, áva yā vayám cakṛmā tanūbhiḥ.* *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.*

áva, rājan, paśutṛpam ná tāyúm,
sṛjā, vatsám ná dāmno, Vasiṣṭham.

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

of *druh*. *caḥṛmā*: metrical lengthening of final vowel. *tanúbhis*: in the sense of a ref. prn. *avá srjā*: 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*.

६ न स खो दक्षो वरुण धृतिः सा	न।सः।खः।दक्षः।वरुण।धृतिः।सा।
सुरा मन्युर्विभीदको अचित्तिः।	सुरा।मन्युः।विऽभीदकः।अचित्तिः।
अस्ति ज्यायान्कनीयस उपरि	अस्ति।ज्यायान्।कनीयसः।उपऽचरे।
स्वप्नश्चेदनुत्स प्रयोता ॥	स्वप्नः।चन।इत्।अनुत्स।प्रऽयोता ॥

6 ná sá svó dákṣo, Varuṇa, dhṛu-
tiḥ sá :
sūrā manyúr vibhídako ácittiḥ;
ásti jyáyān kánīyasa upāré ;
svápnaś canéd ánṛtasya pra-
yotá.

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

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhṛúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhṛú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhūrṣata svayám eté vácobhir rjūyaté vṛjináni bruvántaḥ* *these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhṛúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*r go*). The cd. vb. *úpa r* occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti caḥṛmá kiṃ 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 Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāh . . . prasavé . . . ási bhūmanah who (Savitṛ) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *caná* then would have the original sense of *not even* (pp. 229-30). *svápnas*: i. e. by producing evil dreams.

७ अरं दासो न मीढ्हुषे कराण्य- अरम् । दासः । न । मीढ्हुषे । कराण्यि ।
हं देवाय भूर्णयेऽनागाः । अहम् । देवाय । भूर्णये । अनागाः ।
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सं राये क्वितरो जुनाति ॥ गृत्सम् । राये । क्वितरः । जुनाति ॥

7 áram, dāsó ná, mīḥuṣe karāṇi I will, like a slave, do service
ahám devāya bhūrṇaye ánāgāh. sinless to the bounteous angry god.
áchetayat acito devó aryó ; The noble god made the thoughtless
gṛtsam rāyé kavitaro junāti. think; he; the wiser, speeds the
experienced man to wealth.

mīḥuṣe: dat. s. of *mīḥvāms*. *karāṇi*: 1. s. sb. root ao. of *kr do*; to be taken with the adv. *áram* (p. 313, 4). *áchetayat*: see cit. *gṛtsam*: even the thoughtful man Varuṇa with his greater wisdom urges on. *rāyé*: final dat. (of *rāi*), p. 314, 2. *junāti*: 3. s. pr. of *jū speed*.

८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधावः ।
हृदि स्तोम उपश्रितश्चिदसु । हृदि । स्तोमः । उपश्रितः । चित् । असु ।
शं नः चेमे शम् योगे नो असु शम् । नः । चेमे । शम् । ऊं इति । योगे ।
धूयं पात स्वस्तिभिः सदा नः ॥ नः । असु ।
धूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 8 ayāṃ sū túbhyam, Varuṇa sva-
dhāvo,
hṛdī stóma úpaśritaś cid astu.
śām naḥ kṣéme, śām u yóge nō
astu.
yūyāṃ pāta suastíbhīḥśádā naḥ.
- 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 ever-
more with blessings.*

túbhyam : dat. of advantage (p. 314, B 1). astu naḥ : p. 320 f.
On d see note on vii. 61, 6.

MAṄḌŪKĀS

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.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

- | | |
|-------------------------|-----------------------------|
| १ संवत्सरं शश्याना | संवत्सरम् । शश्यानाः । |
| ब्राह्मणा व्रतचारिणः । | ब्राह्मणाः । व्रतचारिणः । |
| वाचं पर्जन्यजिन्वितां | वाचम् । पर्जन्यजिन्वितां । |
| प्र मण्डूकां अवादिषुः ॥ | प्र । मण्डूकाः । अवादिषुः ॥ |

- 1 samvatsarām śaśayānā
brāhmaṇā vratācāriṇaḥ,
vācam Parjanya-jinvitām
prā maṇḍūkā avādiṣuḥ.
- The frogs having lain for a year,
like Brāhmins practising a vow,
have uttered forth their voice roused
by Parjanya.*

samvatsarām : acc. of duration of time (197, 2). śaśayānās : pf.
pt. Ā. of śī lie (p. 155, f. n. 1). brāhmaṇās : i. e. like Brahmins.
vratācāriṇas : i. e. practising a vow of silence. Parjanya-jinvitām :
because the frogs begin to croak at the commencement of the rainy
season ; on the accent see p. 456, 2 a. avādiṣur : iṣ ao. of vad
(145, 1).

- २ दिव्या आपो अभि यदेनमायन् द्रिवाः । आपः । अभि । यत् । एनम् ।
 दृतिं न शुष्कं सरसी शयानम् । आयन् ।
 गवामह न मायुर्वत्सिनीनां दृतिम् । न । शुष्कम् । सरसी इति ।
 मण्डूकानां वपुरत्रा समेति ॥ शयानम् ।
 गर्वाम् । अहं । न । मायुः । वत्सिनीनाम् ।
 मण्डूकानाम् । वपुः । अत्र । सम् । एति ॥

- 2 divyā āpo abhi yād enam āyan, *When the heavenly waters came*
 dṛtiṃ nā śuṣkaṃ, sarasī śāyā- *upon him lying like a dry leather-*
 nam, *bag in a lake, then the sound of the*
 gāvām āha nā māyūr vatsinī- *frogs unites like the lowing of cows*
 nām, *accompanied by calves.*
 maṇḍūkānām vagnūr ātrā sām
 eti.

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the sing. maṇḍūkaḥ in 4c used collectively. āyan: ipf. of i (p. 130). sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā (metrically lengthened): here as corr. to yād (cp. p. 214).

- ३ यदीमेना उशतो अभवर्षीत् यत् । ईम् । एनान् । उशतः । अभि ।
 तृष्यावतः प्रावृष्यागतायाम् । अवर्षीत् ।
 अखलीकृत्या पितरं न पुत्रो तृष्यावतः । प्रावृषि । आऽगतायाम् ।
 अन्यो अन्यमुप वदन्तमेति ॥ अखलीकृत्यं । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

- 3 yād īm enāṃ uśatō abhy āvar- *When he has rained upon them*
 ṣīt *the eager, the thirsty, the rainy*
 tṛṣyāvataḥ, prāvṛṣi āgatāyām, *season having come, one with a*
 akhkhaliḥkṛtyā, pitāraṃ nā pu- *croak of joy approaches the other*
 trō, *while he speaks, as a son (ap-*
 anyō anyām ūpa vādantam eti. *proaches) his father.*

īm : see p. 220, 2. uśatás (pr. pt. A. pl. of vaś desire) : longing for rain. ávarṣit : iṣ ao. of vṛṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhalikṛtyā : 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. anyás : i. e. maṇḍūkas.

४ अन्यो अन्यमनुं गृभ्णात्येनोर्	अन्यः । अन्यम् । अनुं । गृभ्णाति । एनोः ।
अपां प्रसर्गे यदमन्दिषाताम् ।	अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्	मण्डूकः । यत् । अभिऽवृष्टः । कनिष्कन् ।
पृञ्चिः संपृङ्क्ते हरितेन वाचम् ॥	पृञ्चिः । सम्ऽपृङ्क्ते । हरितेन । वाचम् ॥

4 anyó anyám ánu gṛbhñāti enor, apāṃ prasargé yád ámandiṣā- tām. maṇḍūko yád abhivṛṣṭaḥ ká- niṣkan, pṛññiḥ sampṛñkté háritena vá- cam.	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.
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enos : gen. du., of them two (112 a). gṛbhñāti : 3. s. pr. of grabh. ámandiṣātām : 3. du. Ā. iṣ ao. of mand exhilarate. maṇḍūkas : in a collective sense. kániṣkan : 3. s. inj. int. of skand leap (= kániṣkand), 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-pṛñkté : 3. s. Ā. pr. of pṛc mix.

५ यदेषामन्यो अन्यस्य वाचं	यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
शाक्तस्यैव वदति शिचमाणः ।	शाक्तस्यैव । वदति । शिचमाणः ।
सर्वे तदेषां समृधेव पर्व	सर्वम् । तत् । एषाम् । समृधाऽइव । पर्वम् ।
यत्सुवाचो वदथनाध्यप्सु ॥	यत् । सुऽवाचः । वदथन । अधि । अप्ऽसु ॥

5 yád eṣām anyó aniásya vácam, śáktásyeva vádati śikṣamāṇaḥ,	When one of them repeats the speech of the other, as the learner
---	---

sárvaṃ tād eṣāṃ samṛdheva *that of his teacher, all that of them*
 párvat *is in unison like a lesson that*
 yát suváco vádathanádhī apśú. *eloquent ye repeat upon the waters.*

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

६ गोमायुरेको अजमायुरेकः	गोऽमायुः । एकः । अजऽमायुः । एकः ।
पृन्निरेको हरित एक एषाम् ।	पृन्निः । एकः । हरितः । एकः । एषाम् ।
समानं नाम बिभ्रतो विरूपाः	समानम् । नाम । बिभ्रतः । विरूपाः ।
पुरुत्रा वाचं पिपिशुर्वदन्तः ॥	पुरुऽत्रा । वाचम् । पिपिशुः । वदन्तः ॥

6 gómāyur éko, ajāmāyur ékaḥ ;	<i>One lows like a cow, one bleats</i>
pṛśnir éko ; hárita éka eṣāṃ.	<i>like a goat ; one is speckled, one of</i>
samānām nāma bíbhtrato ví-	<i>them is yellow. Bearing a common</i>
rūpāḥ.	<i>name, they have different colours.</i>
purutrā vācam pipīśur vād-	<i>In many ways they adorn their</i>
antaḥ.	<i>voice in speaking.</i>

gómāyus : cp. 2 c. pṛśnis, háritas : cp. 4 d. samānām : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhr (p. 132). purutrā : note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur : they modulate the sound of their voices (cp. a).

- ७ ब्राह्मणासां अतिरात्रे न सोमि
सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्व तदहः परि ष्ट
यत्पण्डूकाः प्रावृषीणं बभूव ॥
- ब्राह्मणासः । अतिरात्रे । न । सोमि ।
सरः । न । पूर्णम् । अभितः । वदन्तः ।
संवत्सरस्व । तत् । अहरिति । परि । स्व ।
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāsaḥ atirātré ná sóme,
sāro ná pūrṇám abhíto, vād-
antaḥ,
samvatsarāsya tád áhaḥ pári
ṣṭha,
yán, maṇḍūkāḥ, prāvṛṣīṇam ba-
bhúva.
- Like Brahmins at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.*

atirātré: 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 ná: *as it were a lake*, a hyperbolic expression for a large vessel filled with Soma. abhítas: 177, 1. pári ṣṭha: lit. *be around*, then *celebrate*; cp. pári *car go round*, then *attend upon, honour*; on the Sandhi, cp. 67 c. prāvṛṣīṇam babhúva: *has become one that belongs to the rainy season.*

- ८ ब्राह्मणासः सोमिनो वाचमकृत
ब्रह्मं ह्रस्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना
आविर्भवन्ति गुह्या न के चित् ॥
- ब्राह्मणासः । सोमिनः । वाचम् । अकृत ।
ब्रह्म । ह्रस्वन्तः । परिवत्सरीणम् ।
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somíno vācam
akrata,
brāhma kṛṇvántaḥ parivatsa-
rīṇam.
adhvaryávo gharmināḥ siṣvid-
ānā,
āvír bhavanti; gúhiā ná ké cit.
- Soma-pressing Brahmins, they
have raised their voice, offering
their yearly prayer. Adhvaryu
priests, heated, sweating, they
appear; none of them are hidden.*

brāhmaṇāsas : ná 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 ná pūrṇám abhītaḥ** in 7 b. **vācam akrata** : cp. **vādantas** in 7 b. **akrata** : 3. pl. \bar{A} . root ao. of **kṛ** (148, 1 b). **brāhma** : with b cp. 7 c, d. **gharṁiṇas** 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. **siṣvidānās** : pf. pt. \bar{A} . of **svīd** ; note that the cerebralized initial of the root is restored in the Pada text ; cp. **kāniṣkan** in 4 c. **āvis** : see p. 266, b.

c	देवहितं जुगुपर्वाद्दशस्यं	देवहितम् । जुगुप् । द्वादशस्यं ।
	ऋतुं नरो न प्र मिनन्त्येते ।	ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
	संवत्सरं प्रावृष्यागतायाम्	संवत्सरं । प्रावृषि । आगतायाम् ।
	तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घर्माः । अश्रुवते । विसर्गम् ॥

9 **devāhitim jugupur dvādaśāsya** : *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.*

ṛtūm nāro ná prá minanti eté. *order of the twelvemonth : these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.*

saṁvatsaré, prāvṛṣi āgatāyām, *order of the twelvemonth : these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.*

taptā gharṁā aśruvate visar- *order of the twelvemonth : these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.*

gām. *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*. **dvādaśāsya** : note the difference of accent and inflexion between **dvādaśa** *twelve* (104) and **dvādaśā** *consisting of twelve, twelfth* (107) ; supply **saṁvatsarāsya** from c. In the Aitareya Brāhmaṇa the year, **saṁvatsara**, is called **dvādaśa** *consisting of twelve months* and **caturviṁśa** *consisting of twenty-four half-months*. The gen. naturally depends on **devāhitim**, as being in the same Pada. Prof. Jacobi understands **dvādaśāsya** as the ordinal *twelfth* supplying **māsasya** *month*, and making it depend on **ṛtūm** 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 : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* damage; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāvṛṣi ágatāyām* : loc. abs. as in 3 b. *taptā gharṃāḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharṃiṇaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *aśnuvate* (3. pl. *Ā. pr.* of *amé* obtain) *visargám* obtain release or discharge, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

१० गोमायुरदाद्जमायुरदात् पृश्निरदाद्धरितो नो वसूनि । गवां मण्डूका ददतः शतानि सहस्रसावे प्र तिरन्त आयुः ॥	गोऽमायुः। अदात्। अजऽमायुः। अदात्। पृश्निः। अदात्। हरितः। नः। वसूनि। गवाम्। मण्डूकाः। ददतः। शतानि। सहस्रऽसावे। प्र। तिरन्ते। आयुः॥
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10 gómāyur adād, ajāmāyur adāt, pṛśnir adād, dhárito no vásūni. gāvām maṇḍūkā dádataḥ śa- tāni, sahasrasāvé prá tiranta āyuh.	<i>He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.</i>
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gómāyus &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). *sahasrasāvé* : loc. of time like *saṃvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

VIŚVE DEVĀḤ

The comprehensive group called *Viśve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāh is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirasas.

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

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
उज्जङ्गि हिरण्ययम् ॥ अज्जि । अङ्गि । हिरण्ययम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro One is brown, varied in form,
yúvā. bountiful, young. He adorns him-
añjī añkte hiraṇyáyam. self with golden ornament.

babhrús : this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as **aruṇá ruddy**, but most often as **hári tawny**. **viṣuṇas** : probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. **yúvā** : 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). **añkte** : 3. s. A. of **añj anoint**, with middle sense **anoints himself**. **hiraṇyáyam** : cp. ix. 86, 43, **mádhunā abhí añjate** . . **hiraṇyapāvā āsu ḡrbhṇate** they anoint him (Soma) with mead ; **purifying with gold, they seize him in them** (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ संसाद् द्योतनो योनिम् । एकः । आ । संसाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka á sasāda dyótano, One has, shining, occupied his
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim : the sacrificial fireplace ; cp. iii. 29, 10, **ayám te yónir rtvīyo, yáto jātó árocathāḥ** : **tám jānānn, Agna, á sīda** this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,

occupy it. *dyótanas*: the brightness of Agni is constantly dwelt on. *médhiras*: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called *devó devéṣu médhiraḥ* the wise god among the gods.

३ वाशीमेकीं बिभर्ति हस्त आयसीम् वाशीम् । एकः । बिभर्ति । हस्तै । आयसीम् ।
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निऽध्रुविः ॥

3 *vásim éko bibharti hásta āya-* One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nidhruviḥ.

vásim: 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: *Tvástā . . apásām apástamaḥ . . śísīte nūnām paraśum suāyasām Tvaṣṭr, most active of workers, now sharpens his axe made of good iron.* *nidhruvis*: strenuous as the artificer of the gods, a sense supported by *apástamas* in the above quotation.

४ वज्रमेकीं बिभर्ति हस्त आहितं वज्रम् । एकः । बिभर्ति । हस्तै । आऽहितम् ।
तेन वृचाणि जिघ्नते ॥ तेन । वृचाणि । जिघ्नते ॥

4 *vájram éko bibharti hásta áhi-* One bears a bolt placed in his
taṃ : hand : with it he slays his foes.
téna vrtrāṇi jighnate.

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

५ तिग्ममेकीं बिभर्ति हस्त आयुधं तिग्मम् । एकः । बिभर्ति । हस्तै । आयुधम् ।
शुचिह्वयो जलाषभेषजः ॥ शुचिः । उयः । जलाषभेषजः ॥

5 *tigmám éko bibharti hásta áyu-* One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jalāṣabheṣajāḥ. weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthīrādhanvan* *having a strong bow*, *kṣipreṣu* *swift-arrowed*, *tigmāyudha* *having a sharp weapon*, and in vii. 46, 3 his *lightning shaft*, *dīdyút*, is mentioned. **ugrās** : this epithet is several times applied to Rudra (cp. ii. 33). **jālāṣa-bheṣajas** : 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. **b** has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

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

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. **pīpāya** : pf., with lengthened red. vowel, from **pi** (= **pyā**) *make full* or *abundant* ; cp. vi. 53, 4 : **vī pathó vājasātaye cinuhī** *clear the paths for the gain of wealth* (addressed to Pūṣan) ; and x. 59, 7 : **dadātu pūnaḥ Pūṣā pathīām yā suastīḥ** *let Pūṣan give us back the path that is propitious*. **táskaras** : to be taken with **b** ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : **āvīr gūlhā vāsū karat, suvédā no vāsū karat** *may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. **yathām** : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). **veda** : with gen. (202 A c). **nidhīnām** : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रींशकं उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó vi cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāsya urūṣu triṣū vikrāmaṇeṣu, 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 Gāyatri cadence (see p. 439, 3 a, a).

८ विभिर्द्वा चरत एकया सह विऽभिः । द्वा । चरतः । एकया । सह ।
प्र प्रवासैव वसतः ॥ प्र । प्रवासाऽइव । वसतः ॥

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

vibhis: cp. i. 118, 5, pári vām ásvāḥ patangā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Ásvins) round. dvā . . ékayā sahā: the two Ásvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatis tiṣṭhad . . , duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prā 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.

९ सदो द्वा चक्राते उपमा दिवि सदः । द्वा । चक्राते इति । उपमा ।
सम्राजा सर्पिरासुती ॥ दिवि ।
समऽराजा । सर्पिरासुती इति सर्पिः
ऽआसुती ॥

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

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. \bar{A} . of kṛ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त एके महि सामं मन्वत
तेन सूर्यमरोचयन् ॥

अर्चन्तः । एकै । महि । सामं । मन्वत ।
तेन । सूर्यम् । अरोचयन् ॥

10 ārcanta éke máhi sáma man- *Singing, some thought of a great*
vata : *chant : by it they caused the sun to*
téna sūryam arocayan. *shine.*

ārcantas : singing is characteristic of the Āngirases ; e. g. i. 62, 2, sáma yēnā . . ārcanta Āngiraso gā ávindan *the chant by which the Āngirases, singing, found the cows* ; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifested with chants like the Āngirases*. The Āngirases again are those yá ṛténa 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 : yám vái sūryam Svārbhānus támasā ávidhyad, Átrayas tám ánv avindan *the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing. : gūḥám sūryam támasā . . brāhmaṇā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya divi cákṣur ádhāt *Atris placed the eye of the sun in heaven* (8) ; and in the AV. and the ŚB., 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 Āngirases must therefore undoubtedly be meant here. éke : the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata : 3. pl. ipf. \bar{A} . (without augment) of man *think*. arocayan : ipf. cs. of roc *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 Āgni (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 *mādhū* or *sweet draught*, but oftenest called *indu the bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruṇá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punáná flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá pure*, but much oftener *śukrá* or *śuci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*āsír*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). 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 (*sadhástha*) 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 hyperbolic 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 (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), 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. *mādhū*, Gk. *μέθυ*, Anglo-Saxon *medu*).

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

viii. 48. Metre: *Triṣṭubh*; 5. *Jagatī*.

१ स्वादीरभक्षि वयसः सुमेधाः	खादोः । अभक्षि । वयसः । सुमेधाः ।
स्वाधी वरिवोवित्तरस्य ।	सुआध्यः । वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । समचरन्ति ॥

1 *svādōr abhakṣi vāyasaḥ sume-*
dhāḥ
suādhīo varivovittarasya,
vīśve yāṃ devā utā mārtyāso,
mādhū bruvānto, abhī saṃcār-
anti.

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

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

२ अन्नञ्च प्रागा अदितिर्भवास्व	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो दैवस्य ।	भवासि ।
इन्द्रविन्द्रस्य सख्यं जुषाणः	अवयाता । हरसः । दैवस्य ।
श्रीष्टीव धुरमनु राय च्छ्याः ॥	इन्द्रो इति । इन्द्रस्य । सख्यम् । जुषाणः ।
	श्रीष्टीइव । धुरम् । अनु । राये । च्छ्याः ॥

2 *antās ca prāgā, Āditir bhavāsi,*
avayātā hāraso dāiviasya.
Īndav, Īndrasya sakhiām ju-
ṣāṇāḥ,
śrīṣṭīva dhūram, ānu rāyā
rdhyāḥ.

If thou hast entered within, thou
shalt be Aditi, appeaser of divine
wrath. Mayest thou, O Indu,
enjoying the friendship of Indra,
like an obedient mare the pole,
advance us to wealth.

antás : cp. note on vii. 86, 2 b. Soma is here addressed. **prágās :** the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá agāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of **ca = if** (p. 229, 3). **Áditis :** because Aditi releases from sin (e. g. **anāgāstváṃ no Áditiḥ kṛṇotu may Aditi produce sinlessness for us**, i. 162, 22); that is, may Soma purify us within. **Índav :** vocatives in **o** are always given as **Pragr̥hya** in the Pada text (**o iti**) even though their Sandhi before vowels may be **av** or **a** in the Saṃhitā text; cp. note on ii. 33, 3 b. **śráuṣṭī :** this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé :** this analysis of the Padapāṭha 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**.

३ अपाम सोमममृता अभूमा-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्क्षणवदरातिः
किमु धूर्तिरमृत मर्त्यस्य ॥

अपाम । सोमम । अमृताः । अभूम ।
अगन्म । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । क्षणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

३ **ápāma sómam ; amṛtā abhūma ;**
áganma jyótir ; ávidāma devān .
kīm nūnám asmān kṛṇavad á-
rātiḥ ?
kīm u dhūrtir, amṛta, márti-
asya ?

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

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C). **ápāma :** root **ao.** of **pā drink**. **abhūma :** root **ao.** of **bhū become**. **áganma :** root **ao.** of **gām go**. **jyótis :** acc. of the goal (197 A 1). **ávidāma :** a **ao.** of 2. **vid find**. **kṛṇavat :** 3. **s. pr. sb.** of **kṛ do** (p. 134). **amṛta :** Soma.

४ शं नो भव हृद आ पीत इन्दो शम् । नः । भव । हृदे । आ । पीतः ।
 पितेव सोम सूनवे सुशेवः । इन्दोऽइति ।
 सखेव सख्य उरुशंस धीरः पिताऽइव । सोम । सूनवे । सुऽशेवः ।
 प्र ण आयुर्जीवसे सोम तारीः ॥ सखाऽइव । सख्ये । उरुऽशंस । धीरः ।
 प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śám no bhava hṛdá á pítá, Do good to our heart when drunk,
 Indo; O Indu; kindly like a father, O
 pitéva, Soma, sūnáve suśévaḥ, Soma, to his son, thoughtful like a
 sákheva sákhyā, uruśamsa, dhī- friend to his friend, O far-famed
 raḥ, one, prolong our years that we may
 prá ṇa áyur jīváse, Soma, tāriḥ. live, O Soma.

śám hṛdé refreshing to the heart occurs several times; the empha-
 sizing pel. á is here added to the dat. prá ṇaḥ: Sandhi, 65 c.
 jīváse: dat. inf. of jīv live. tāris: iṣ ao. inj. from tṛ cross.

५ इमे मा पीता यशस उरुष्ववो इमे । मा । पीताः । यशसः । उरुष्ववः ।
 रथं न गावः समनाह पर्वसु । रथम् । न । गावः । सम् । अनाह ।
 ते मा रक्षन्तु विस्रसंश्चरिचाद् पर्वेऽसु ।
 उत मा स्नामांखवयन्त्विन्दवः ॥ ते । मा । रक्षन्तु । विऽस्रसः । चरिचात् ।
 उत । मा । स्नामात् । यवयन्तु । इन्दवः ॥

5 imé mā pítá yaśása uruṣyávo, These glorious, freedom-giving
 rátham ná gāvaḥ, sám anāha (drops), ye have knit me together
 párvasu; in my joints like straps a car; let
 té mā rakṣantu visrásá carī- those drops protect me from break-
 trāḍ, ing a leg and save me from
 utá mā srāmād yavayantu in- disease.
 davaḥ.

imé: supply indavas from d. yaśásas: p. 59. uruṣyávas: cp.
 varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sámnaddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3 a. Note that Pada c is a *Trisṭubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अ॒ग्निं न॒ मा॑ म॒थितं॑ सं॒ दि॒दीपः॑	अ॒ग्निम् । न॒ । मा॒ । म॒थितम् । सम् ।
प्र चक्ष॑य कृ॒णुहि॑ व॒स्यसो॑ नः ।	दि॒दीपः ।
अथा॑ हि॒ ते॒ मद् आ॑ सो॒म॒ म॒न्ये	प्र । च॒क्षय॑ । कृ॒णुहि॑ । व॒स्यसः॑ । नः ।
रे॒वाँ इ॒व प्र॑ च॒रा पु॒ष्टिम॑र्क ॥	अथ॑ । हि । ते॒ । म॒दे॒ । आ॒ । सो॒म॒ । म॒न्ये॑ ।
	रे॒वान् इ॒व । प्र । च॒र॒ । पु॒ष्टिम् । अ॒र्क ॥

6 agnīm ná mā mathitām sām didipah;	<i>Like fire kindled by friction in flame me; illumine us; make us wealthier. For then, in thy intoxication, O Soma, I regard myself as rich. Enter (into us) for prosperity.</i>
prá cakṣaya; kṛṇuhi vāsyaśo nah.	
áthā hí te máda á, Soma, mānye	
revāṁ iva. prá carā puṣṭim ácha.	

didīpas: red. ao. inj. of *dīp shine*. *prá cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhi*: cp. p. 134; accented as beginning a sentence. *vāsyaśas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *revān*: predicatively with *mānye* (196 a), *iva* being sometimes added. *prá carā* (metrically lengthened): cp. 2 a, *antás ca prágāḥ*. *puṣṭim ácha*: give us actual prosperity also.

७ इ॒षि॒रेण॑ ते॒ मन॑सा सु॒तस्व॑	इ॒षि॒रेण॑ । ते॒ । मन॑सा । सु॒तस्व॑ ।
म॒शी॒महि॑ पि॒त्र्य॒स्व इ॒व । रा॒यः ।	म॒शी॒महि॑ । पि॒त्र्य॒स्व इ॒व । रा॒यः ।

सोमं राजन् प्र आयूषि तारीरु सोमं । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासराणि ॥ तारीः ॥

अहानिऽइव । सूर्यः । वासराणि ॥

7 iṣirēna te mānasā sutāsya *Of thee pressed with devoted mind*
bhakṣīmāhi, pītrīasyeva rāyāḥ. *we would partake as of paternal*
Sōma rājan, prā ṇa āyūṃṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
āhānīva sūrio vāsarāṇi. *spring.*

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

८ सोमं राजन्मृच्छया नः स्वस्ति सोमं । राजन् । मृच्छयं । नः । स्वस्ति ।
तव ससि ब्रव्याऽस्तस्य विद्धि । तव । ससि । ब्रव्याः । तस्य । विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुकामम् । परा ।
दाः ॥

8 Sōma rājan, mṛṣṭyā naḥ su- *King Soma, be gracious to us*
astī; *for welfare; we are thy devotees:*
tāva smasi vratīās: tāsyā vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
ālartī dākṣa utā manyūr, Indo; *according to the desire of our*
mā nō aryō anukāmam parā foe.
dāḥ.

mṛṣṭyā: 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 + astī is not analysed in the Padapāṭha
(cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tāsyā: with vid

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *áharti*: 3. s. pr. int. of *ṛ go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmám*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root no. inj. of *dā give*.

९ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गात्रेगात्रे निषसत्या नृचर्चाः । गात्रेऽगात्रे निऽससत्य । नृऽचर्चाः ।
 यत्ते वयं प्रमिनामं व्रतानि यत् । ते । वयम् । प्रऽमिनामं । व्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuám hí nas tanúas, Soma, gopā, *Since thou art the protector of*
 gātre-gātre niṣasāthhā nṛcākṣāh. *our body, O Soma, thou as sur-*
 yát te vayám pramināma vra- *veyor of men hast settled in*
 tāni, *every limb. If we infringe thine*
 sá no mṛṣa suṣakhā, deva, vá- *ordinances, then be gracious to us*
 syah. *as our good friend, O god, for*
higher welfare.

tanúas: gen. of *tanú body*. *gopás*: 97 A 2 (p. 79). *gātre-gātre*: 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. *pramināma*: sb. pr. of *pra-mī*. *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).

१० ऋदूरेण सखा सचेय ऋदूरेण । सखा । सचेय ।
 यो मा न रिष्येन्नर्यश्च पीतः । यः । मा । न । रिष्येत् । हरिऽश्चश्च ।
 अयं यः सोमो न्यधाव्यस्त्रे पीतः ।
 तस्मा इद्मं प्रतिरमेम्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।
 अस्त्रे इति ।
 तस्यै । इद्मं । प्रऽतिरमं । एमि । आयुः ॥

10 *rdūdāreṇa sākhiā saceya,*
yó mā ná riṣyed, dhariaśva,
pítāḥ.
ayāṃ yá sómo niádhāyi asmé,
tásmā Índraṃ pratiram emi
áyuḥ.

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

rdūdāreṇa: not analysed in the *Padapāṭha* (cp. note on ii. 33, 5 c);
 cp. *tvāṃ nas tanvō gopāḥ* in 9 a. *sākhyā*: 99, 2. *yó ná riṣyet*:
 cp. 4 a. *haryaśva*: a characteristic epithet of Indra, who as the
 great Soma drinker is here addressed. *nyádhāyi*: 3. s. ao. ps. of
dhā put; this (like *prágās* in 2 a) is irregularly analysed in the
Padapāṭha as *ní ádhāyi* instead of *ni-ádhāyi* (p. 469, B). *asmé*:
 loc. (p. 104); *Pragrhya* (26 c). *emi*: 1. s. pr. of *i go to* with acc.
 (197, A 1). *pratiram*: acc. inf. of *tī cross* (p. 336, 2 a) governing
 the acc. *áyuḥ* (cp. 11 d). *tásmāi*: for the sake of that = to obtain or
 enjoy that, final dat. (p. 314, B 2).

११ अप॒ त्या अ॒स्थुर॒निरा॒ अमी॒वा
 निर॒त्रस॒न्तमि॒षीची॒रमै॒षुः ।
 आ सो॒मी अ॒स्माँ अ॒रुह॒द्विहा॒या
 अ॒गन्म॒ यत्र॑ प्र॒तिर॒न्त आ॒युः ॥

अप॒ । त्याः । अ॒स्थुः । अनि॒राः । अमी॒वाः ।
 निः । अ॒त्रस॒न् । तमि॒षीचीः । अ॒मैषुः ।
 आ । सोमः । अ॒स्मान् । अ॒रुह॒त् । वि
 ऽहा॒याः ।
 अ॒गन्म॒ । यत्र॑ । प्र॒तिर॒न्त॑ । आ॒युः ॥

11 *ápa tyá asthur ánirā, ámivā*
nir atrasan, támiṣicīr ábhaiṣuḥ.
á sómo asmāñ aruhad viháyā :
áganma yátra pratiránta áyuḥ.

*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. *támiṣicis*: this word, as occurring here only, is somewhat
 doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to *támis* (in *támis-rā* *darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ábhaiṣur* : s ao. of *bhī* *fear*. *á aruhat* : a ao. of *ruh* : cp. the English phrase, 'go to the head'. *áganma yátra* : = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d ; it refers to the renewal of life at dawn.

१२ यो न इन्दुः पितरो हृत्सु पीतो यः । नः । इन्दुः । पितरः । हृत्सु । पीतः ।
 ऽमर्त्यो मर्त्याँ आविवेश् । अमर्त्यः । मर्त्याँ । आविवेश् ।
 तस्मै सोमाय हविषा विधेम तस्मै । सोमाय । हविषा । विधेम ।
 मृळीके अस्य सुमतौ स्याम ॥ मृळीके । अस्य । सुमतौ । स्याम ॥

12 *yó na índuḥ, pitaro, hṛtsú pītó,* *The drop drunk in our hearts,*
ámartio mártiāñ āvivéśa, *O Fathers, that immortal has*
tásmai Sómāya haviṣā vidh- *entered us mortals, to that Soma*
ema : *we would pay worship with obla-*
mṛṣṭīkē asya sumatáu siāma. *tion ; we would abide in his mercy*
and good graces.

pitaras : the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hṛtsú pītáḥ* : cp. 2 a *antás ca prágāḥ* and 10 c *yáḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविदानो त्वम् । सोम । पितृभिः । समऽविदानः ।
 ऽनु बावापृथिवी आ ततन्थ । अनु । बावापृथिवी इति । आ । ततन्थ ।
 तस्मै त इन्दो हविषा विधेम तस्मै । ते । इन्दो इति । हविषा । विधेम ।
 वयं स्याम पतयो रयीणाम् ॥ वयम् । स्याम् । पतयः । रयीणाम् ॥

13 *tuám, Soma, pitṛbhiḥ samvid-* *Thou, O Soma, uniting with the*
ānó, *Fathers, hast extended thyself over*
ānu dyāvāpṛthivī ā tatantha. *Heaven and Earth. To thee as*
tásmai ta, Indo, haviṣā vidh- *such, O Indu, we would pay*
ema : *worship with oblation : we would*
vayám siāma pátayo rayiṇām. *be lords of riches.*

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

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्पिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमंस्व विश्वहं प्रियासः जल्पिः ।
 सुवीरासो विदधमा वदेम ॥ वयम् । सोमंस्व । विश्वहं । प्रियासः ।
 सुवीरासः । विदधम् । आ । वदेम ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īsata, mótā jālpīḥ. *Let not sleep overpower us, nor idle*
 vayam Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidátham ā vadema. *divine worship.*

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

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वर्विदा विशा नृचक्षाः । त्वम् । स्वः । वित । आ । विश । नृचक्षाः ।
 त्वं न इन्द्र जतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । जतिभिः । स
 पाहि पश्चाताकृत वा पुरस्तात् ॥ ऽजोषाः ।
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

15 tuám nah, Soma, viśvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuám suarvíd. ā viśā nṛcākṣāḥ. *art a finder of light. Do thou, as*

tuám na, Inda, ūtibhiḥ sajośāḥ surveyor of men, enter us. Do
pāhi paścātād utā vā purástāt. thou, O Indu, protect us behind
and before with thine aids ac-
cordant.

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

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Bṛhatī.

१ परेयिवांसं प्रवर्तो महीरनु	परेयिऽवांसम् । प्रऽवतः । महीः । अनु ।
बृद्धभ्यः पन्थामनुपस्यशानम् ।	बृद्धभ्यः । पन्थाम् । अनुऽपस्यशानम् ।
वैवस्वतं संगमं जर्नानां	वैवस्वतम् । समऽगमनम् । जर्नानाम् ।
यमं राजानं हविषा दुवस्य ॥	यमम् । राजानम् । हविषा । दुवस्य ॥

1 pareyivámsam praváto mahír
 ánu,
 bahúbhyaḥ pánthām anupaspáś-
 ānám,
 Vaivasvatám saṃgámanam já-
 nānām,
 Yamám rájānam haviṣā du-
 vasya.

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

a is a Jagati (see p. 445, f. n. 7). pareyivámsam: pf. pt. act. iyivámsam (89 a) of i go, with pára away. pravátas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yátra rájā Vaivasvató, yátrāvaróghanam diváḥ . . tátra mām amftam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahís: A. pl. f. of máh great. pánthām: 97, 2 a. Vaivasvatám: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamásya mātá, paryuhyámānā mahó jāyá Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyas: for the many that die and go to the other world. ann-paspáśānám: pf. pt. Ā. of spaś see. saṃgámanam: as gathering the dead together in his abode. rájānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद
 नैषा गव्युतिरपभर्तवा उ ।
 यत्र नः पूर्वे पितरः परियु
 एना जज्ञानाः पृथ्वाऽनु स्वाः ॥

यमः । नः । गतुम् । प्रथमः । विवेद ।
 न । एषा । गव्युतिः । अपभर्तवै । ऊ इति ।
 यत्र । नः । पूर्वे । पितरः । पराऽइयुः ।
 एना । जज्ञानाः । पृथ्वाः । अनु । स्वाः ॥

2 Yamó no gātum prathamó vi-
 veda:
 náishá gavyūtir apabhartavá u.
 yátrā naḥ pūrve pitaraḥ pa-
 reyúr,
 ená jajñānāḥ pathiā ánu svāḥ.

*Yama has first found out the way
 for us: this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid. *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); heré it has a passive force (p. 335, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **ed** is uncertain owing to the doubtful interpretation of **ená** and **jajñānás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of *jan generate*. It might be from **jñā 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.

३ मातली कव्यैर्यमो अङ्गिरोभिर् बृहस्पतिर्ऋक्भिर्वावृधानः । याञ्च देवा वावृधुर्ये च देवान् स्वाहान्ये स्वधयान्ये मदन्ति ॥	मातली । कव्यैः । यमः । अङ्गिरःऽभिः । बृहस्पतिः । ऋक्ऽभिः । ववृधानः । यान् । च । देवाः । ववृधुः । ये । च । देवान् । स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥
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३ Mātālī Kavyáir, Yamó Āngiro- bhir, Bṛhaspátir Ṛkvbahir vāvṛdhā- nāh, yámé ca devá vāvṛdhúr, yé ca deván, sváhā anyé, svadháyānyé mad- anti.	<i>Mātālī having grown strong with the Kavyas, Yama with the Āngi- rases, Bṛhaspati with the Ṛkvans, whom the gods have made strong and who (have made strong) the gods, some rejoice in the call Svāhā, others in the offering to the dead.</i>
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Mātālī : mentioned only here ; one of seven m. stems in **ī** (100, 1 b). **Sāyaṇa** thinks this means Indra because that god's charioteer (in later times) is **mātali** and therefore **mātālī** (N. of **mātalin**) is 'he who is accompanied by **mātali**'; but the accent of words in **ī** 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). **Āngi-**

robhis: another group of ancestors, otherwise associated with Br̥haspati (who exclusively is called Āngirasá). Ŗkva**bhis**: another group of ancestors; cp. *sá Ŗkvatā gaṇéna he* (Br̥haspati) *with the singing host* (iv. 50, 5). *vāvṛdhānás*: by means of oblations. *yāmáca*: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. *svāhā anyé*: some, by their association with the gods, rejoice in the call *svāhā*, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. *madanti*: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तरमा हि सीदा- इमम् । यम । प्रऽस्तरम् । आ । हि । सीद ।
 ङ्ङिरोमिः पितृभिः संविदानः । अङ्ङिरःऽभिः । पितृऽभिः । समऽविदानः ।
 आ त्वा मन्त्राः कविशुक्ता वहन्त्व् आ । त्वा । मन्त्राः । कविऽशुक्ताः । वहन्तु ।
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 *imám, Yama, prastarám á hí* Upon this strewn grass, O Yama,
sída, pray seat thyself, uniting thyself
Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirases, the fathers.
nāḥ. Let the spells recited by the seers
á tvā mántrāḥ kavíśastā vah- bring thee hither. Do thou, O king,
antu. rejoice in this oblation.
enā, rájan, haviṣā mādayasva.

á *sída*: 2. s. ipv. of *sad sit* w. acc. *hí*: p. 252, 2; cp. p. 467, B. *pitṛbhis*: apposition to *Āngirobhis* (cp. 3 a). *samvidānás*: 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 *haviṣā*; accented because beginning the Pada (and always as an adv., cp. 2 d). *mādayasva*: with inst., cp. *madanti* in 3 d.

५ अङ्ङिरोमिरा गृहि यच्चियेभिर् अङ्ङिरःऽभिः । आ । गृहि । यच्चियेभिः ।
 यमं वैरूपैरिह मादयस्व । यमं । वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते
ऽस्मिन्यज्ञे बर्हिष्या निषद्य ॥

विवस्वन्तम् । ऊवे । यः । पिता । ते ।
अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir ;* *Come hither with the adorable*
Yāma, Vairūpāir ihā māda- *Āngirases ; O Yama, with the sons*
yasva. *of Virūpa do thou here rejoice. I*
Vivasvantam huve, yāḥ pitā te, *call Vivasvant who is thy father,*
asmīn yajñé barhiṣi ā niṣādya. *(let him rejoice), having sat himself*
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root ao. ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā.* of *hū call*. *yās*: supply *ásti*. *c* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: 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*.

- ६ अङ्गिरसो नः पितरो नवम्वा
अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियांनाम्
अपि भद्रे सोमनसे स्वाम ॥
- अङ्गिरसः । नः । पितरः । नवऽम्वाः ।
अथर्वाणः । भृगवः । सोम्यासः ।
तेषाम् । वयम् । सुऽमतौ । यज्ञियांनाम् ।
अपि । भद्रे । सोमनसे । स्वाम् ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā,* *The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- *Navagvas, the Atharvans, the*
sah : *Bhṛgus, the Soma-loving : we would*
tēsām vayām sumatāu yajñi- *abide in the favour, the good graces*
yānām *of them the adorable ones.*
āpi bhadré saumanasé siāma.

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together ; ápi as =.to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वैभिर्	प्र । इहि । प्र । इहि । पथिऽभिः । पूर्वैभिः ।
यत्रा नः पूर्वे पितरः परेयुः ।	यत्र । नः । पूर्वे । पितरः । पराऽइयुः ।
उभा राजाना स्वधया मदन्ता	उभा । राजाना । स्वधया । मदन्ता ।
यमं पश्चासि वरुणं च देवम् ॥	यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathibhiḥ pūrvī- bhir,	Go forth, go forth by those ancient paths on which our fathers
yātrā naḥ pūrve pitáraḥ pa- reyūḥ.	of old have passed away. Thou shalt see both kings rejoicing in the
ubhá rájānā svadháyā mād- antā,	offering to the dead, Yama and Varuna the god.
Yamám paśyāsi Váruṇam ca devám.	

préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an Amreḍita ; 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). svadháyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छस्व पितृभिः सं यमेने-	सम् । गच्छस्व । पितृऽभिः । सम् । यमेने ।
ष्टापूतेन परमे व्योमन् ।	इष्टापूतेन । परमे । विऽव्योमन् ।
हित्वायावयं पुनरस्तमेहि	हित्वायं । अस्तवम् । पुनः । अस्तम् । आ ।
सं गच्छस्व तन्वा सुवर्चाः ॥	इहि ।
	सम् । गच्छस्व । तन्वा । सुऽवर्चाः ॥

- 8 sām gachasva pitṛbhiḥ, sām Yaména,
 iṣṭāpūrténa paramé vioman.
 hitvāyāvadyām púnar ástam éhi :
 sām gachasua 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.*

iṣṭā-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 complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

- ९ अर्पेत् वीतं वि च सर्पतातो
 ऽस्मा एतं पितरौ लोकमक्रन् ।
 अहोभिरङ्घ्रिर्क्तुमिर्व्यक्तं
 यमो ददात्यवसानमस्ये ॥
- अप । इत् । वि । इत् । वि । च । सर्पत् ।
 अतः ।
 अस्मै । एतम् । पितरः । लोकम् । अक्रन् ।
 अहः ऽभिः । अत् ऽभिः । अक्तु ऽभिः । वि
 ऽ अक्तम् ।
 यमः । ददाति । अव ऽसानम् । अस्मै ॥

- 9 ápeta, víta, ví ca sarpatáto :
 asmá etám pitáro lokám akran.
 áhobhir adbhír aktúbhír ví-
 aktam
 Yamó dadāti avasánam 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, 1 a). asmái : accented because emphatic at the beginning of a Páda, but unaccented at the end of d (cp. p. 452, A c). akran : 3. pl. act. root ao. of कृ make. áhobhir adbhíḥ : cp. ix. 113, where the joys of the next world are

described, yātra jyótir ájasraṃ, tāsmin mām dhehi amṛte lóke where there is eternal light, in that immortal world place me (7), and yātra amúr yahvátir ápas, tátra mām amṛtaṃ kṛdhi where are those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyáktam: pp. of ví + añj adorn, distinguish.

- १० अति द्रव सारमेयी श्वानौ । अति । द्रव । सारमेयी । श्वानौ ।
 चतुरशी श्वलौ साधुना पथा । चतुःश्रशी । श्वलौ । साधुना । पथा ।
 अथा पितृन्सुविदत्राँ उपेहि । अथ । पितृन् । सुऽविदत्राँ । उपे । र्हि ।
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधऽमादं । मदन्ति ॥

- 10 áti drava sārameyáú śvánau, Run by a good path past the two
 caturakṣáú śabá Lau sādhnā sons of Saramā, the four-eyed,
 pathá; brindled dogs; then approach the
 áthā pitṛṇ suvidátrāṃ úpehi, bountiful Fathers who rejoice at
 Yaména yé sadhamádam mád- the same feast as Yama.
 anti.

sārameyáú: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣáú: 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. Yaména: sociative inst. (p. 306, 1). sadhamádam: cognate acc. with mádanti (p. 300, 4).

- ११ यी ते श्वानौ यम रक्षितारौ । यी । ते । श्वानौ । यम । रक्षितारौ ।
 चतुरशी पथिरशी नृचक्षसी । चतुःश्रशी । पथिरशी इति पथिऽरशी ।
 नृऽचक्षसी ।

ताभ्यामि॒नं परि॑ देहि॒ राज॑न् ताभ्या॑म् । ए॒न॒म् । परि॑ । देहि॒ । रा॒ज॒न् ।
 स्व॒स्ति चा॑स्मा॒ अन॑मी॒वं च॑ धेहि ॥ स्व॒स्ति । च॑ । अ॒स्त्रे । अ॒न॒मी॒वम् । च॑ ।
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathirákṣī nṛcákṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tábhiām enaṃ pári dehi, rājan : bestow on him welfare and health.
 svastí cāsmā anamīvāṃ ca
 dhehi.

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

१२ उ॒रु॒ण॒सा॒व॒सु॒तु॒पा॑ उ॒दु॒म्ब॒ली॑ उ॒रु॒ण॒सो॑ । अ॒सु॒तु॒पो॑ । उ॒दु॒म्ब॒ली॑ ।
 य॒मस्य॑ दू॒तो च॑रतो॒ जनाँ॑ अनु॒ । य॒मस्य॑ । दू॒तो । च॒रतः॑ । ज॒नान् । अनु॑ ।
 ताव॑स्मभ्यं दृ॒श्ये॒ सूर्या॑य॒ ता॑ । अ॒स्मभ्य॑म् । दृ॒श्ये॑ । सू॒र्या॑य॒ ।
 पुन॑र्दा॒ताम॑सु॒मद्ये॑ह भ॒द्रम् ॥ पुनः॑ । दा॒ताम् । अ॒सुम् । अ॒द्य । इ॒ह । भ॒द्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbaláu, Broad-nosed, life-stealing, . . the
 Yamásya dūtáu carato jánāṃ two as messengers of Yama wander
 ānu ; among men ; may these two give us
 táv asmábhyaṃ dṛśāye sūriāya back here to-day auspicious life that
 pūnar dātām āsum adyéhá bhad- we may see the sun.
 rām.

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

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, 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. *asmá-bhyam*: dat. pl. of *ahám*. *drśáye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao.* of *dā* give; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत

यमाय । सोमम् । सुनुत ।

यमाय जुहुता हविः ।

यमाय । जुहुत । हविः ।

यमं ह यज्ञो गच्छत्

यमम् । ह । यज्ञः । गच्छति ।

अग्निदूतो अरंछतः ॥

अग्निदूतः । अरंमच्छतः ॥

13 Yamáya sómaṃ sunuta,
Yamáya juhutā haviḥ;
Yamám ha yajñó gachati,
Agnidūto áramkṛtaḥ.

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

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

१४ यमाय घृतवद्भुविर्

यमाय । घृतवत् । हविः ।

जुहोत प्र च तिष्ठत ।

जुहोत । प्र । च । तिष्ठत ।

स नो देवेषु यमद्

सः । नः । देवेषु । आ । यमत् ।

दीर्घमायुः प्र जीवसे ॥

दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamáya ghṛtávad dhavír
juhóta, prá ca tiṣṭhata;
sá no devéṣu á yamad,
dīrghám áyuḥ prá jīvase.

*To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.*

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhṛ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devēṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. āyus: cognate acc. (197 A 4). prá 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).

१५ यमाय मधुमत्तमं	यमाय । मधुमत्तमम् ।
राज्ञे ह्यं जुहोतन ।	राज्ञे । ह्यम् । जुहोतन ।
इदं नम ऋषिभ्यः पूर्वजिभ्यः	इदम् । नमः । ऋषिभ्यः । पूर्वजिभ्यः ।
पूर्वभ्यः पथिक्तज्ञः ॥	पूर्वभ्यः । पथिक्तज्ञः ॥

15 Yamāya mádhumattamaṃ	<i>To Yama the king offer the most</i>
rājñe havyāṃ juhótana.	<i>honied oblation. This obeisance is</i>
idāṃ náma ṛṣibhyaḥ pūrvajé-	<i>for the seers born of old, the ancient</i>
bhiah,	<i>makers of the path.</i>
pūrvabhyaḥ pathikṛdbhiah.	

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitryāna the *road of the Fathers*). This stanza is a Brhati in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).

१६ त्रिकद्रुकेभिः पतति	त्रिकद्रुकेभिः । पतति ।
षड्पूर्वैरिक्मिद्दृहत् ।	षट् । उर्वीः । एकम् । इत् । बृहत् ।
त्रिष्टुब्गायत्री छन्दसि	त्रिष्टुप् । गायत्री । छन्दसि ।
सर्वा ता यम आहिता ॥	सर्वा । ता । यमे । आहिता ॥

16 *trikadrukebhiḥ patati.*

ṣáḷ urvī́, ékam id bṛhát,
triṣṭúb, gāyatrī́, chándāṃsi,
sárvā tá Yamá áhitā.

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

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. *trikadrukebhis*: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e. g. *trikadrukeṣu apibat 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. *ṣáḷ urvīḥ*: this expression is probably equivalent to the three heavens and three earths: cp. *tisró dyávaḥ níhitā antár asmin, tisró bhúmīr úparāḥ, ṣáḍvidhānāḥ* *the three heavens are placed within him* (Varuṇa) *and the three earths below, forming a sixfold order* (vii. 87, 5). *ékam id bṛhát*: 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 ṣáḷ imá rájāṃsi . . kim ápi svid ékam?* *who propped asunder these six spaces; what pray is the one?* *triṣṭúbh, gāyatrī*: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).

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 Āngirases and Atharvans, the Bṛ̥ḡus 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 R̥gveda. 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 (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परास	उत् । ईरताम् । अवरि । उत् । परांसः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका चतञ्जास	असुम् । ये । ईयुः । अवृकाः । चतञ्जाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd iratām ávara, út párasa,
 ún madhyamáḥ pitáraḥ somi-
 ásaḥ ;
 ásum yá iyúr avṛká ṛtajñás,
 té nō avantu pitáro háveṣu.

*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 iratām : 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 Pitrs dwelling in the three divisions of the world, earth, air, heaven (cp. yé pářthive 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). Sāyana 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 púrvāsas and úparāsas. ásum : life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur : 3. pl. pf. act. of i go.

२ इदं पितृभ्यो नमो अस्त्वद्य	इदम् । पितृभ्यः । नमः । अस्तु । अद्य ।
ये पूर्वीसो य उपरास इयुः ।	ये । पूर्वीसः । ये । उपरासः । इयुः ।
ये पार्थिवे रजस्या निषत्ता	ये । पार्थिवे । रजसि । आ । निःसत्ताः ।
ये वा नूनं सुवृजनासु विशु ॥	ये । वा । नूनम् । सुवृजनासु । विशु ॥

2 idám pitřbhyo námō astu adyá, *Let this obeisance be made to-day*
 yé púrvāso, yá úparāsa iyúḥ; *to the Fathers who have departed*
 yé pářthive rájasi á niṣattā, *earlier and later, who have seated*
 yé vā nūnám suvrjánāsu vikṣú. *themselves in the terrestrial air*
or who are now in settlements with
fair abodes.

púrvāsas : in x. 14, 2. 7 the prn. form púrve is used (see 120, 2).
 iyur : in x. 14, 2. 7 the more distinctive cd. pareyur appears. á
 niṣattās (pp. of sad sit, cp. 67 a, b; cp. á niṣādya in x. 14, 5).
 pářthive 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. suvrjánāsu vikṣú : cp. the frequent mānuṣīṣu vikṣú
human settlements, with reference to the Fathers present at the
 funeral offerings on earth.

३ आहं पितृन्सुविदत्राँ अवित्सि
नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य
भजन्त पित्वस्त इहागमिष्ठाः ॥

आ । अहम् । पितृन् । सुविदत्रान् ।
अवित्सि ।
नपातम् । च । विऽक्रमणम् । च । वि-
ष्णोः ।
बर्हिऽसदः । ये । स्वधया । सुतस्य ।
भजन्त । पित्वः । ते । इह । आऽगमिष्ठाः ॥

3 áhám pitṛñ suvidátrāṃ avitsi,
nápātaṃ ca vikrámaṇaṃ ca
Viṣṇoḥ :
barhiśádo yé svadháyā sutásya
bhájanta pitvás, tá ihágami-
ṣṭhāḥ.

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

á-avitsi (1. s. \bar{A} . s ao. of 2. vid *find*); = I have induced to come to this offering. nápātaṃ : 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 nápātaṃ) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápātaṃ (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn ; and below (9c) Agni is invoked to come with the Fathers : ágne yāhi suvidátrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sayana : Viṣṇor (= yajñasya) nápātaṃ (= vināśābhāvam) the non-destruction of the sacrifice. vikrámaṇaṃ : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta : 3. pl. inj. \bar{A} . of bhaj share, with partitive gen. (202 A e). pitvás : gen. of pitú (p. 81). á-gamiṣṭhās : accent, p. 453, 9 A b.

- ४ बर्हिषदः पितर ऊत्थ अर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।
 इमा वो हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम । जुषध्वम् ।
 त आ गतावसा श्रुतमेना- ते । आ । गत । अवसा । श्रुतमेन ।
 या नः शं योररपो दधात ॥ अथ । नः । श्रु । योः । अरपः । दधात ॥

- 4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo hav�ā cakrmā: juṣā- *come hither with aid ; these offer-*
 dhvam ; *ings we have made to you : enjoy*
 tā ā gata āvasā śāmtamena ; *them ; so come with most beneficent*
 āthā naḥ śām yór arapó da- *aid ; then bestow on us health and*
 dhāta. *blessing free from hurt.*

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

- ५ उपहृताः पितरः सोम्यासौ उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

- 5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu ; *Fathers to the dear deposits placed*
 tā ā gamantu ; tā ihā śruvantu ; *on the strew ; let them come ; let*
 ādhi bruvantu ; té avantu *them listen here ; let them speak for*
 asmān. *us ; let them aid us.*

ūpa-hūtās : pp. of hū *call*. nidhiṣu : the offerings deposited on the sacrificial grass. gamantu : 3. pl. ipv. root ao. of gam go. śruvantu : 3. pl. ipv. root ao. of śru *hear*.

६ आच्चा जानु दक्षिणतो निषद्ये- आऽअच्य । जानु । दक्षिणतः । निऽसद्य ।
 मं यज्ञमभि गृणीत विश्वे । इमम् । यज्ञम् । अभि । गृणीत । विश्वे ।
 मा हिंसिष्ट पितरः केन चित्तो मा । हिंसिष्ट । पितरः । केन । चित् । नः ।
 यद् आगः पुरुषता कराम् ॥ यत् । वः । आगः । पुरुषता । कराम् ॥

6 ácyā jānu, dakṣiṇatō niśádyā, *Bending the knee, sitting down*
 imám yajñám abhi grṇīta víśve; *to the south do ye all greet favour-*
 má himsiṣṭa, pitarah, kēna cin *ably this sacrifice; injure us not,*
 no, *O Fathers, by reason of any sin*
 yád va ágaḥ puruṣatā kārāma. *that we may have committed against*
you through human frailty.

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

७ आसीनासो अर्धुणीनामुपस्थे आसीनासः । अर्धुणीनाम् । उपऽस्थे ।
 रयिं धत्त दाशुषे मर्त्याय । रयिम् । धत्त । दाशुषे । मर्त्याय ।
 पुत्रेभ्यः पितरस्त्वस्वः पुत्रेभ्यः । पितरः । तस्व । स्वः ।
 प्र यच्छत त इहोर्वि दधात ॥ प्र । यच्छत । ते । इह । ऊर्वम् । दधात ॥

7 ásīnāso aruṇīnām upāsthe *Sitting in the lap of the ruddy*
 rayim dhatta dāśuṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrēbhīḥ, pitaras, tāśya vās- shipping mortal. To your sons, O
vaḥ Fathers, present a share of those
prā yachata; tā ihórjaṃ da- riches; so do ye here bestow
dhāta. strength.

āsīnāśas: irr. pr. pt. Ā. of ās *sit*: 158 a. aruṇīnām: 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 uśāsām upāsthāt *from the lap of the dawns*. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāśya vāsvaḥ: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासी
ऽनुहिरि सोमपीथं वसिष्ठाः ।
तेभिर्चमः संरराणो हवींश्च
उशन्नश्चिः प्रतिकाममत्तु ॥

ये । नः । पूर्वे । पितरः । सोम्यासः ।
अनुऽऊहिरि । सोमऽपीथम् । वसिष्ठाः ।
तेभिः । चमः । समऽरराणः । हवींषि ।
उशन् । उशत्ऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitāraḥ somiāso,
anūhiré somapīthām Vasiṣṭhāḥ,
tēbhir Yamāḥ samrarāṇó hav-
īṃṣi,
uśānn uśādbhiḥ, pratikāmám
attu.

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

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

९ ये तातृषुर्देवचा जेहमाना

ये । ततृषुः । देवऽचा । जेहमानाः ।

होचाविद्ः सोमंतष्टासो अर्केः ।

होचाऽविद्ः । सोमऽतष्टासः । अर्केः ।

आपे याहि सुविद्वेभिर्वाङ्
सत्यैः कव्यैः पितृभिर्घर्मसङ्गिः ॥

आ । अपे । याहि । सुऽविद्वेभिः ।
अर्वाङ् ।
सत्यैः । कव्यैः । पितृऽभिः । घर्मसत्ऽभिः ॥

- 9 yé tātṛṣúr devatrā jéhamānā, . Who, gasping, have thirsted
hotrāvidahstómataṣṭāsō arkāiḥ : among the gods, knowing oblations,
āgne-yāhi suvidátrebhir arvāñ having praise fashioned for them
satyāiḥ kavyāiḥ pitṛbhir ghar- with songs : with them the bountiful
masādbhiḥ. Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātṛṣúr : pf. of ṛṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven ; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas : this Tp., *fashioned with praise*, otherwise used with matī = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭá-stomāsas ; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis : to be taken with the preceding word = *by means of songs*. arvāñ : 93 b. kavyāis : this word occurs in only two other passages, the original meaning apparently being = *kavī wise* (cp. kavyā-tā *wisdom*) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmaśadbhis : probably in heaven ; cp. x. 16, 10, śa gharmām invāt paramé sadhāsthe : *may he (Agni) further the gharma in the highest abode* ; this word as well as jéhamānās may be intended to contrast with tātṛṣúr ; cp. vii. 103, 9.

90 ये सत्त्वासो हविरदो हविष्पा
इन्द्रेण देवैः सरथं दधानाः ।
आपे याहि सहस्रं देववन्देः
परैः पूर्वैः पितृभिर्घर्मसङ्गिः ॥

ये । सत्त्वासः । हविःऽअदः । हविःऽपाः ।
इन्द्रेण । देवैः । सऽसरथम् । दधानाः ।
आ । अपे । याहि । सहस्रम् । देवऽवन्देः ।
परैः । पूर्वैः । पितृऽभिः । घर्मसत्ऽभिः ॥

10 yé satyáso havirádo havispá
 Índreṇa deváiḥ sarátham dá-
 dhānāḥ,
 ágne yāhi sahásram devavan-
 dáih
 páraih púrvaiḥ pitṛbhir gharma-
 sádbhiḥ.

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

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. \bar{A} . of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. \bar{A} . would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : 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, púrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāsas *later men*.

११ अग्निष्वात्ताः पितर एह गच्छत
 सदःसदः सदत सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष्य
 अथा रयिं सर्ववीरं दधातन ॥

अग्निष्वात्ताः । पितरः । आ । इह । गच्छत ।
 सदःसदः । सदत । सुप्रणीतयः ।
 अत्ता । हवींषि । प्रयतानि । बर्हिषि ।
 अथ । रयिम् । सर्ववीरम् । दधातन ॥

11 Ágniṣvāttāḥ pitara, éhá ga-
 chata ;
 sádaḥ-sadaḥ sadata, supraṇī-
 tayāḥ ;
 attá havīṃṣi práyatāni barhiṣi ;
 áthā rayim sárvavīram dadhā-
 tana.

*Ye Fathers that have been de-
 voured by fire come hither ; sit you
 down each on his seat, ye that have
 good guidance ; eat the oblations
 proffered on the strew ; then bestow
 wealth accompanied entirely by
 strong sons.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Āgni-ṣvāttās** like other Tps. formed with **Āgni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādah-sadah**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇitayas**: *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. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्र ईकितो जातवेदो त्वम् । अग्ने । ईकितः । जातवेदः ।
 ऽवाङ्ढव्यानि सुरभीषि हृत्वी । अवाङ् । ह्वानि । सुरभीषि । हृत्वी ।
 प्रादाः पितृभ्यः स्वधया ते अन्नम् प्र । अद्दाः । पितृभ्यः । स्वधया । ते ।
 अद्धि त्वं देव प्रयता हवीषि ॥ अद्दन् ।
 अद्धि । त्वम् । देव । प्रयता । हवीषि ॥

12 tuám, Agna, īlitó, jātavedo, Thou, O Agni, having been im-
 ávāḍ ḍhavyāni surabhīṇi kṛtvī. plored, O Jātavedas, hast conveyed
 prādāḥ pitṛbhyah; svadhāyā tē the oblations, having made them
 akṣann; fragrant. Thou hast presented
 addhī tvām, deva, prāyatā hav- them to the Fathers; with the
 īṃṣi. 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 **Āgni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimā jātāvedāḥ** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of **Sāyaṇa** here: **jātam, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **ávāḍ**: 2. s. s ao. of **vah** *carry* (144, 5). **ḍhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of **kṛ** (163, 1). **adās**: 2. s. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhī**: 2. s. ipv. of **ad** *eat*.

- १३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 यांस विद्म याँ उ च न प्रविद्म । यान् । च । विद्म । यान् । ऊँ इति । च । न ।
 त्वं वेत्य यति ते जातवेदः प्रऽविद्म ।
 स्वधामिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वेत्य । यति । ते । जातऽवेदः ।
 स्वधामिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

- 13 yé ca ihá pitáro yé ca néhá, *Both the Fathers who are here*
 yámś ca vidmá yām̐ u ca ná *and who are not here, both those*
 pravidmá, *whom we know and whom we know*
 tuám vettha yáti té, jātavedaḥ; *not, thou knowest how many they*
 svadhābhir yajñām súkṛtam *are, O Jātavedas; enjoy the sacri-*
 juṣasva. *fice well prepared with funeral*
offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the 1. pl. pr. is vidmás. yámś ca: Sandhi, 40 a. yām̐ u: 39, and p. 25, f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

- १४ ये अपिद्ग्धा ये अनपिद्ग्धा ये । अपिऽद्ग्धाः । ये । अनपिऽद्ग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळसुनीतिमेतां तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथाऽवशम् । तन्वम् । कल्पयस्व ॥

- 14 yé Agnidagdhá yé ánagni- *Those who, burnt with fire and*
 dagdhā, *not burnt with fire, are exhilarated*
 mádhye diváḥ svadháyā mādá- *by the funeral offering in the midst*
 yante, *of heaven, as sovereign ruler do*
 tébhiḥ suaráḥ ásunitim etám *thou with them fit his body accord-*
 yathāvasám tanúam kalpa- *ing to thy power for this spirit-*
 yasva. *guidance.*

yé ánagnidagdhāḥ: 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 (*yathāvaśám*); the subject is Agni who is addressed in 9 c and 10 c (*Agne*), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Ágnisvāttās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: *the body* of the deceased; the words *svayám tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayám rūpām kuruṣva yādśám ichási assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśám tanvām cakra* (= *cakre*) *eśáh he has taken a body according to his will*; the corresponding Páda in the AV. (xviii. 3, 59) reads *yathāvaśám tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yás te śívás tanvò, jātavedas, tábhir vahainam sukṛtām u lokám with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous. ásunītim etám*: dependent, like *tanvām*, 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 tanvā go home; unite with thy (new) body*; and x. 16, 5 *sám gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

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

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रा॒वि॒पा मा॑ बृ॒हतो मा॑द॒यन्ति॑	प्रा॒वि॒पाः । मा॒ । बृ॒हतः । मा॑द॒यन्ति॑ ।
प्र॒वा॒ते॒जा इ॒रि॒णे॒ वर्धु॑तानाः ।	प्र॒वा॒ते॒जाः । इ॒रि॒णे॒ । वर्धु॑तानाः ।

सोमस्त्रिव मीजवतस्य मच्चो सोमस्यऽइव । मीजऽवतस्य । मच्चः ।
विभीर्दको जागृविर्मह्यमच्छान् ॥ विऽभीर्दकः । जागृविः । मह्यम् । अच्छान् ॥

1 prāvepā mā bṛható mādayanti *The dangling ones, born in a*
pravātejā iriṇe vārvṛtānāḥ. *windy place, of the lofty (tree)*
sómasyeva Maujavatásya bha- *gladden me as they roll on the*
kṣó, *dice-board. Like the draught of*
vibhídako jágṛvir máhyam *the Soma from Mūjavant, the en-*
achān. *livening Vibhūdaka has pleased me.*

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: 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).

२ न मा मिमेथ न जिहीत् एषा न । मा । मिमेथ । न । जिहीत् । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अचस्याहमेकपरस्य हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अचस्य । अहम् । एकऽपरस्य । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīta eṣā: *She does not scold me, she is*
śivā sākhibhya utá máhyam *not angry: she was kind to friends*
āsīt. *and to me. For the sake of a die*
akṣásyāhám ekaparásya hetór *too high by one I have driven away*
ānuvratām āpa jāyām arodham. *a devoted wife.*

mimetha: pf. of mith dispute. jihīta: pf. of hiḍ be angry (cp.
p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: accord-
ing to the accent this is a Tp. adj., exceeding by one, alluding to an
unlucky throw (called kali) in which when the number of dice
thrown is divided by four one remains over (while in the best throw,
the kṛta, nothing remains over). āpa arodham: root ao. of rudh
obstruct. The meaning of the stanza is: 'rejecting the kindly advice
of my wife, I gambled and lost'.

३ द्वेष्टि श्वश्रुरपं जाया रुणद्धि द्वेष्टि । श्वश्रूः । अपं । जाया । रुणद्धि ।
 न नाथितो विन्दते मर्डितारम् । न । नाथितः । विन्दते । मर्डितारम् ।
 अश्वस्त्रिव जरतो वस्त्रस्य अश्वस्य ऽहव । जरतः । वस्त्रस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvéṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me; my*
 naddhi; *wife drives me away: the man in*
 ná nāthitó vindate marḍitā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 áśvasyaeva jārato vásniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhó- *sale.'*
 gam.

āpa runaddhi (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. áśvasyaiva: agreeing with kitavāsya. jāratas: pr. pt. of jṛ waste away. kitavāsya bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृध्वेदने वाज्यचः । यस्य । अगृधत् । वेदने । वाजी । अचः ।
 पिता माता भार्तर एनमाङ्गर् पिता । माता । भार्तरः । एनम् । आङ्गः ।
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*
 yásyāgrdhad védane vājī akṣáh. *for whose possessions the victorious*
 pitá mātá bhrátara enam āhur: *die has been eager. Father, mother,*
 'ná jānīmo, náyatā baddhām *brothers say of him, 'we know him*
 etám'. *not, lead him away bound'.*

āgrdhat: a so. of grdh be greedy, governing védane, 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 jñā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

५ यदादीध्ये न दविषास्त्रिभिः यत् । आऽदीध्ये । न । दविषास्त्रि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिभ्यः ।
 न्युप्रास्य बभ्रवो वाचमक्रतं निऽउप्राः । च । बभ्रवः । वाचम । अक्रत ।
 एमीर्दिषां निष्कृतं जारिणीव ॥ एभि । इत् । एषाम् । निऽऽकृतम् । जारिणीऽइव ॥

5 yád ādīdhye : 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo áva hīye sākhibhyaḥ',
 níuptās ca babhrávo vácam ákrataṁ,
 émīd eṣāṁ niṣkṛtām jāriṇīva. *When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.*

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

६ सभामिति कितवः पृह्मानो सभाम् । एति । कितवः । पृह्मानः ।
 जेष्यामीति तन्वाऽशुशुजानः । जेष्यामि । इति । तन्वा । शुशुजानः ।
 अचासो अस्व वि तिरन्ति कामं अचासः । अस्व । वि । तिरन्ति । कामम् ।
 प्रतिदीव्ने दधत् आ ह्रतानि ॥ प्रतिऽदीव्ने । दधत् । आ । ह्रतानि ॥

6 sabhām eti kitavāḥ prchā-
māno,
jeṣyāmīti, tanūā śúśujānaḥ.
akṣāsō asya ví tiranti kāmam,
pratidívne dádhata á kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2 b. śúśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidívan: dec., 90, 3; dat. with verbs of giving (200 A 1). á 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.

अचास इदं कुशिनो नितोदिनो अचासः । इत् । अङ्कुशिनः । नितोदिनः ।
निकृत्वानस्तपनास्तापयिष्णवः । नितृकृत्वानः । तपनाः । तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो कुमारदेष्णाः । जयतः । पुनःऽहनः ।
मध्वा संपृक्ताः कितवस्य बर्हणा ॥ मध्वा । समऽपृक्ताः । कितवस्य । बर्हणा ॥

7 akṣāsa íd ankuśino nitodíno,
nikṛtvānas tāpanās tāpayiṣṇá-
vah;
kumārādeṣṇā, jáyataḥ punar-
hāno,
mádhvā sámpṛktāḥ kitavásya
barhānā.

*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.*

tāpayiṣṇavas: causing the gambler to pain others by his losses. kumārā-deṣṇās: giving gifts and then taking them back like children. punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sámp-ṛktās: pp. of pṛc mix. barhānā: inst. s. (p. 77); with objective gen. (p. 320).

८ त्रिपञ्चाशः क्रीळति व्रातं एषां त्रिपञ्चाशः । क्रीळति । व्रातं । एषाम् ।
 देव इव सविता सत्यधर्मा । देवः ऽइव । सविता । सत्यधर्मा ।
 उग्रस्य चिन्मन्वे ना नमन्ते उग्रस्य । चित् । मन्वे । न । नमन्ते ।
 राजा चिदेभ्यो नम इत्कणोति ॥ राजा । चित् । एभ्यः । नमः । इत् ।
 कणोति ॥

8 tripañcāśāḥ kṛīḷati vrāta eṣām, Their host of three fifties plays
 devā iva Savitā satyādharmā : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true : they bow not before the wrath
 ante ; of even the mighty ; even a king
 rājā cid ebhyo nāma it kṛṇōti. pays them obeisance.

tripañcāśās : 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 Savitr, 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 R.V. of the metrical lengthening of ná. namante, námas : with dat. (p. 311, k and 312, 2 a).

९ नीचा वर्तन्त उपरि स्फुरन्त्य् नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
 अहस्तासो हस्तवन्तं सहन्ते । अहस्तासः । हस्तं वन्तम् । सहन्ते ।
 दिव्या अङ्गारा हरिणे न्युप्ताः दिव्याः । अङ्गाराः । हरिणे । निऽउप्ताः ।
 शीताः सन्तो हृदयं निर्दहन्ति ॥ शीताः । सन्तः । हृदयम् । निः । दहन्ति ॥

9 nīcā vartanta, upāri sphuranti. They roll down, they spring up-
 ahaścāsō haścavantaṃ sahante. ward. Though without hands, they
 divyā āṅgārā harīṇe nyūptāḥ, overcome him that has hands.
 śītāḥ śānto, hṛdayaṃ nīr dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pāda in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsaḥ*—*hāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsyā eté 'ṅgārā yād aksāḥ the gaming-board is fire, the dice are its coals*.

- १० जाया तप्यते कितवस्य हीना
माता पुत्रस्य चरतः क्व स्वित् ।
अज्ञावा विभ्यद्भनमिह्मानो
ऽन्येषामस्तमुप नक्तमेति ॥
- जाया । तप्यते । कितवस्य । हीना ।
माता । पुत्रस्य । चरतः । क्व । स्वित् ।
अज्ञावा । विभ्यत् । धनम् । इह्मानः ।
अन्येषाम् । अस्तम् । उप । नक्तम् । एति ॥

- 10 jāyā tapyate kitavāsya hinā,
mātā putrāsya cārataḥ kva svit.
ṛṇāvā bibhyad dhānam ichā-
māno,
anyēṣām āstam ūpa nāktam eti.
- Forsaken the wife of the gambler
is grieved, the mother (too) of the
son that wanders who knows where.
Indebted, fearing, desiring money
he approaches at night the house of
others.*

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

- ११ स्त्रियं दृष्ट्वाय कितवसं ततापा-
न्येषां जायां सुकृतं च योनिम् ।
पूर्वाह्ने अश्वान्ययुजे हि बभूव
सो अपेरने वृषसः पपाद् ॥
- स्त्रियम् । दृष्ट्वाय । कितवसम् । तताप ।
अन्येषाम् । जायाम् । सुकृतम् । च । यो-
निम् ।
पूर्वाह्ने । अश्वान् । युयुजे । हि । बभूव ।
सः । अपेः । अने । वृषसः । पपाद् ॥

- 11 striyaṃ dr̥ṣṭvāya kitavāṃ ta-
tāpa,
anyēṣām jāyām, sūkṛtam ca
yōnim.
- 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*

pūrvāhṇé' áśvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnér ánte vṛṣaláh papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dṛṣṭvāya: gd. of dṛś see, agreeing with kitavám as the virtual subject (210). striyam (p. 88, β): jāyám 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. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीमहतो गणस्य यः । वः । सेनाऽनीः । महतः । गणस्य ।
राजा व्रातस्य प्रथमो बभूव । राजा । व्रातस्य । प्रथमः । बभूव ।
तस्मै ह्यणोमि न धनां रुणधि । तस्मै । ह्यणोमि । न । धनां । रुणधि ।
दशाहं प्राचीस्तदृतं वदामि ॥ दश । अहम् । प्राचीः । तत् । अतम् ।
वदामि ॥

12 yó vaḥ senānīr maható gaṇásya, To him who as the general of
rájā vrátasya prathamó ba- your great throng, as king has
bhúva, become the first of your host, I
tásmai kṛṇomi, 'ná dhaná ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dáśāhám prácīs, 'tád ṛtám va- I say'.
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dáśa kṛṇomi práciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prácīs: A. pl. f. of práñc, used predicatively (198, 1). tásmāi: dat. of advantage (200 B 1). ná dhaná

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

- १३ अ॒र्षे॒र्मा दी॒व्यः कृ॒षिमि॒च्छ॒षस्व
वि॒त्ते र॑मस्व ब॒हु म॒न्य॒मानः ।
तत्र॑ गा॒वः कि॒तव॑ तत्र॑ जा॒या
तन्मे॒ वि च॑ष्टे स॒वि॒ताय॒मर्यः ॥
- अ॒र्षेः । मा । दी॒व्यः । कृ॒षिम॑ । इत् । कृ॒षस्व॑ ।
वि॒त्ते । र॒मस्व॑ । ब॒हु । म॒न्य॒मानः ।
तत्र॑ । गा॒वः । कि॒तव॑ । तत्र॑ । जा॒या ।
तत् । मे॒ । वि । च॑ष्टे । स॒वि॒ता । अ॒यम् ।
अ॒र्यः ॥

- 13 akṣáir má dīvyah; kṛṣím it
kṛṣasva;
vitté ramasva, bahú mánya-
mānah;
tátra gávah, kitava, tátra jāyā :
tán me ví caṣṭe Savitáyám
aryáh.
- 'Play not with dice; ply thy
tillage; rejoice in thy property,
thinking much of it; there are thy
cattle, O gambler, there thy wife':
this Savitr here, the noble, reveals
to me.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. *dīvyas* : 2. s. inj. of *div play* with *má* (p. 240). *ramasva* : with loc. (204, 1 a). *tátra* : cattle and wife can be regained by acquiring wealth. *caṣṭe* : 3. s. pr. of *caṣ*. *me* : dat. (200 A c). *ayám* : as actually present. *aryás* : noble, as upholder of moral law.

- १४ मि॒त्रं कृ॒णु॒ध्वं ख॒लु मृ॒ळता॑ नो
मा नो॑ घो॒रेण॑ च॒रता॑भि धृ॒ष्णु ।
नि वो॑ नु म॒न्युर्वि॑शता॒मरा॑तिर्
अ॒न्यो ब॑भू॒णां प्र॑सि॒तौ न्व॑स्तु ॥
- मि॒त्रम् । कृ॒णु॒ध्वम् । ख॒लु । मृ॒ळता॑ । नः ।
मा । नः । घो॒रेण॑ । च॒रत॑ । अ॒भि । धृ॒ष्णु ।
नि । वः । नु । म॒न्युः । वि॒शता॑म् ।
अ॒रा॒तिः ।
अ॒न्यः । ब॒भू॒णाम् । प्र॑सि॒तौ । नु । अ॒स्तु ॥

- 14 mitráṃ kṛṇudhvaṃ khálu, mṛ-
látā no.
má no ghoréṇa caratābhí dhr-
ṣṇú.
- 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 viśatām, *another now be in the toils of the*
 ārātir. *brown ones.*

anyó babhrūṅām prásitau nū
 astu.

mṛlátā (2. pl. ipv. of mṛd, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata₂abhi: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

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

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रऽक्षः । सहस्रऽपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्तिस्रहशाङ्गुलम् ॥

अति । अतिष्ठत् । दशऽङ्गुलम् ॥

1 sahasrasīrṣā Puruṣaḥ,
 sahasrākṣaḥ, sahasrapāt.
 sā bhūmim viśvāto vṛtvā,
 āty atisṭhad daśāṅgulām.

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

sahásraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣás: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulám: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand.

- २ पुरुष एवेदं सर्वं
यज्ञतं यच्च भव्यम् ।
उतामृतत्वस्थेभानो
यदन्ननातिरोहति ॥
- पुरुषः । एव । इदम् । सर्वम् ।
यत् । भूतम् । यत् । च । भव्यम् ।
उत् । अमृतत्वस्थे । ईशानः ।
यत् । अन्नेन । अतिरोहति ॥
- 2 Púruṣa evédám sárvaṃ
yád bhūtám yác ca bhávyam.
utámṛtatvásyésāno,
yád ánnenātíróhati.
- Puruṣa is this all, that has been
and that will be. And he is the
lord of immortality, which he grows
beyond through food.*

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

- ३ एतावानस्य महिमा-
तो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि
त्रिपादस्यामृतं द्विवि ॥
- एतावान् । अस्व । महिमा ।
अतः । ज्यायान् । च । पूरुषः ।
पादः । अस्व । विश्वा । भूतानि ।
त्रिपात् । अस्व । अमृतम् । द्विवि ॥
- 3 etāvān asya mahimā,
áto jyáyāś ca Púruṣaḥ.
- Such is his greatness, and more
than that is Puruṣa. A fourth of*

pādo 'sya vísvā bhūtāni;
tripād asyāmṛtam diví.

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

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

४ त्रिपादूर्ध्व उदैत्युर्ध्वः
पादोऽस्त्रेहामवत्पुनः ।
ततो विष्वङ्ब्रक्रामत्
साशनानग्ने अभि ॥

त्रिऽपात् । ऊर्ध्वः । उत । ऐत् । पुर्ध्वः ।
पादः । अस्त्रे । इह । अमवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानग्ने इति । अभि ॥

4 tripād ūrdhvā úd ait Púruṣaḥ ;
pādo 'syehābhavat pūnaḥ.
tāto viṣvañ ví akrāmat
sāśanānaśané abhí.

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

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

५ तस्माद्विराळेजायत
विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत
पञ्चाङ्गुमिमथो पुरः ॥

तस्मात् । विऽराट् । अजायत् ।
विऽराजः । अधि । पूरुषः ।
सः । जातः । अति । अरिच्यत् ।
पञ्चात् । भूमिम् । अथो इति । पुरः ॥

5 tásrnād Virāḷ ajāyata,
Virāḷō ādhi Púruṣaḥ.
sá jātó áty aricyata
paścād bhúmim átho purāḥ.

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

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

६ यत्पुरुषेण हविषा
देवा यज्ञमर्तन्वत ।
वसन्तो अस्यासीदाज्यं
योष्म इध्मः शरद्धविः ॥

यत् । पुरुषेण । हविषा ।
देवाः । यज्ञम् । अर्तन्वत ।
वसन्तः । अस्य । आसीत् । आज्यम् ।
योष्मः । इध्मः । शरत् । हविः ॥

6 yát Púruṣeṇa haviṣā
devā yajñám átanvata,
vasantó asyāsīd ājyaṃ,
grīṣmā idhmāḥ, śarād dhaviḥ.

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

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. átanvata: 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.

७ तं यज्ञं बर्हिषि प्रीक्षन्
पुरुषं जातमयतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । प्रीक्षन् ।
पुरुषम् । जातम् । अयतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tām yajñám barhiṣi práukṣan
Púruṣaṃ jātám agratāḥ :

*That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice*

téna devā́ ayajanta,
sādhyá ṛṣayaś ca yé.

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

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

८ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

संभृतं पृषदाज्यम् ।

समङ्भृतम् । पृषत्तञ्जाज्यम् ।

पशून्तांस्र्के वायव्यान्

पशून् । तान् । चक्रे । वायव्यान् ।

आरुष्यान्ग्राम्याश्च ये ॥

आरुष्यान् । ग्राम्याः । च । ये ॥

8 tásmād yajñát sarvahútaḥ
sāmbhṛtam pṛṣadājyam :
paśūn tāmś cakre vāvyān,
āraṇyān, grāmyāś ca yé.

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.

tásmād : ab. of the source (201 A 1). sāmbhṛtam : as finite vb. pṛṣad-ājyam : accent, p. 455, 10 d 1. paśūn : Sandhi, 40, 2. tāmś : attracted to paśūn for tát (pṛṣadājyam) ; Sandhi, 40, 1 a. vāvyān : one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1) ; ñ here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 3) ; this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āraṇyān : that is, *wild*. grāmyāś ca yé = grāmyān, that is, *tame* ; cp. ṛṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

ऋचः सामानि जज्ञिरे

ऋचः । सामानि । जज्ञिरे ।

इन्द्रांसि जज्ञिरे तस्माद्

इन्द्रांसि । जज्ञिरे । तस्मात् ।

यजुस्तस्माद्जायत ॥

यजुः । तस्मात् । अजायत ॥

9 tásrnād yajñāt sarvahūta
 řcaḥ sāmāni jajñire;
 chāndāmsi jajñire tásrnād;
 yájus tásrnād ajāyata.

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

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

१० तस्माद्दश्यां अजायन्त
 ये के चीमयादतः ।
 गावीं ह जञ्चिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्याः । अजायन्त ।
 ये । के । च । उमयादतः ।
 गावः । ह । जञ्चिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tásrnād ásvā ajāyanta
 yé ké ca ubhayádataḥ.
 gāvo ha jajñire tásrnāt;
 tásrnāj jātā ajāvāyaḥ.

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

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

११ यत्पुष्षं व्यदधुः
 कतिधा वकल्पयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादा उच्येते ॥

यत् । पुष्षम् । वि । व्यदधुः ।
 कतिधा । वि । अकल्पयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादा । उच्येते इति ॥

11 yát Púruṣam viádadhuh,
 katidhá ví akalpayan ?
 múkham kim asya ? káu bāhū ?
 ká ūrú pādā ucyete ?

*When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-ádadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyeṭe: 3. du. pr. ps. of vac *speak*: Pragr̥hya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्
बाहू राजन्यः कृतः ।
ऊरु तदस्य यद्वैश्वः
पद्भ्यां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
ऊरु इति । तत् । अस्य । यत् । वैश्वः ।
पद्भ्याम् । शूद्रः । अजायत् ॥

12 brāhmaṇo 'sya múkham āsīd,
bāhū rājanīaḥ kṛtāḥ;
ūrú tād asya yád váiśyaḥ;
padbhyām śūdró ajāyata.

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

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

१३ चन्द्रमा मनसो जातम्
चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।
चक्षोः । सूर्यः । अजायत् ।
मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत् ॥

13 candráma mánaso jātás;
cákṣoḥ sūryō ajāyata;
múkhād Índraś ca Agníś ca,
prāṇād Vāyúr ajāyata.

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vāyu was
born.*

Note that *candrā-mās* is not analysed in the Pada text. *cākṣos*: ab. of *cākṣu* used only in this passage = the usual *cākṣus*; in the Funeral Hymn (x. 16, 3) *sūryas* and *cākṣus*, *vātas* and *ātmā* are also referred to as cognate in nature.

१४ नाभ्यां आसीदन्तरिक्षं	नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णो द्यौः समवर्तत ।	शीर्ष्णः । द्यौः । सम । अवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्	पद्भ्याम् । भूमिः । दिशः । श्रोत्रात् ।
तथा लोकौ अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥

14 <i>nābhyā āsīd antāriṅkṣam</i> ;	<i>From his navel was produced</i>
<i>śīrṣṇó dyāuḥ sām avartata</i> ;	<i>the air ; from his head the sky was</i>
<i>padbhyāṃ bhūmir, diśaḥ śró-</i>	<i>evolved ; from his two feet the earth,</i>
<i>trāt :</i>	<i>from his ear the quarters : thus</i>
<i>tāthā lokāṃ akalpayan.</i>	<i>they fashioned the worlds.</i>

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

१५ सप्तस्थांसन्परिधयस्	सप्त । अस्य । आसन् । परिधयः ।
त्रिः सप्त समिधः कृताः ।	त्रिः । सप्त । समिधः । कृताः ।
देवा यद्यज्ञं तन्वाना	देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन्पुरुषं पशुम् ॥	अबध्नन् । पुरुषम् । पशुम् ॥

15 <i>saptāsyāsan paridhāyas</i> ;	<i>Seven were his enclosing sticks ;</i>
<i>triḥ saptā samidhaḥ kṛtāḥ</i> ;	<i>thrice seven were the faggots made,</i>
<i>devā yād, yajñāṃ tanvānā,</i>	<i>when the gods performing the sacri-</i>
<i>ābadhnan Pūruṣam paśūm.</i>	<i>fice bound Puruṣa as the victim.</i>

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptā* : as a sacred number. *tanvānās* : cp. 8 b. *ābadhnan* : 3. pl. ipf. of *bandh* ; cp. *pūruṣeṇa havīṣā* in 6 a and *tām yajñāṃ Pūruṣam* in 7 a b. *paśūm* : as appositional acc. (198).

१६ यज्ञिनं यज्ञमयजन्त देवास	यज्ञिनं । यज्ञम् । अयजन्त । देवाः ।
तानि धर्माणि प्रथमान्यासन ।	तानि । धर्माणि । प्रथमानि । आसन् ।
ते ह नाकं महिमानः सचन्त	ते । ह । नाकम् । महिमानः । सचन्त ।
यत्र पूर्वं साध्याः सन्ति देवाः ॥	यत्र । पूर्वं । साध्याः । सन्ति । देवाः ॥

16 yajñēna yajñām ayajanta de- vās :	<i>With the sacrifice the gods sacri- ficed to the sacrifice : these were</i>
tāni dhārmāṇi prathamāni āsan.	<i>the first ordinances. These powers</i>
té ha nákaṃ mahimānaḥ sa- canta,	<i>reached the firmament where are</i>
yātra pūrve Sādhiāḥ sánti, devāḥ.	<i>the ancient Sādhyas, the gods.</i>

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

RĀTRĪ

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

x. 127. Metre : Gāyatrī.

१ रात्रीं ब्रह्मदायती	रात्रीं । वि । ब्रह्मत् । आ॒यती ।
पुत्रा देव्यश्मिः ।	पु॒त्रा । दे॒वी । अ॒श्मिः ।
विश्वे अग्निं त्रियं धित ॥	विश्वेः । अग्निः । त्रियः । अ॒धि॒त ॥

1 Rātrī ví akhyad āyatī
purutrā devī akṣābhiḥ :
viśvā ādhi śríyo 'dhita.

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

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

२ अ॒र्षि॒प्रा अ॒मर्त्या
नि॒वर्तो॑ दे॒व्यु॒द्धतः॑ ।
ज्योति॑षा बाधते॒ तमः॑ ॥

आ । उ॒द् । अ॒प्राः । अ॒मर्त्या ।
नि॒व॒तः । दे॒वी । उ॒त् । व॒तः ।
ज्योति॑षा । बा॒ध॒ते । तमः॑ ॥

2 ā urv āprā āmartiā
nivāto devī udvātaḥ :
jyótiṣā bādhate támaḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights : with light she
drives away the darkness.*

ā aprās : 3. s. s ao. of prā fill (144, 5). devī : cp. 1 b. jyótiṣā : with starlight.

३ नि॒र॒ स्वसा॑रमस्कृ॒तो-
षसं॑ दे॒व्याय॑ती ।
अपे॑दु॒ हास॑ते॒ तमः॑ ॥

निः । ऊं इति॑ । स्वसा॑रम् । अ॒कृ॒त ।
उ॒षस॑म् । दे॒वी । आ॒य॑ती ।
अप॑ । इत् । ऊं इति॑ । हा॒स॑ते । तमः॑ ॥

3 nír u svásāram askṛta
Uṣásam devī āyatī :
āpéd u hāsate támaḥ.

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

nír askṛta : 3. s. root ao. of kṛ do ; the s is here not original (Padapāṭha askṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.) ; it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkrṇvānti, páriṣkrta, sámskrta). Uṣásam : Dawn here used in the sense of daylight (dec., 83, 2 a). nír u — āpa íd u : in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (íd) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). *hāsate* : 3. s. sb. *Ā.* of the s ao. of 2. *hā go forth* (p. 162, 2).

४ सा नीं अद्य यस्यां वयं
नि ते यामन्नविच्छहि ।
वृक्षे न वसतिं वयः ॥

सा । नः । अद्य । यस्यां । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृक्षे । न । वसतिम् । वयः ॥

४ *sā nō adyā, yāsyā vayam
ni te yāmann āvikṣmahi,
vṛkṣé ná vasatim váyaḥ.*

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 *tvam yāsyās*, a prs. prn. often being put in the rel. clause. *yāman* : loc. (90). *nī . . āvikṣmahi* : s ao. *Ā.*, *we have turned in* (intr.). *vasatim* : governed by a cognate vb. to be supplied, such as *return to*. *vāyas* : N. pl. of *vī bird* (99, 3 a).

५ नि ग्रामांसो अविच्छत
नि पद्वन्तो नि पक्षिणः ।
नि श्येनासञ्चिदर्थिनः ॥

नि । ग्रामांसः । अविच्छत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्येनासः । चित् । अर्थिनः ॥

५ *nī grāmāsō avikṣata,
nī padvānto, nī pakṣiṇaḥ,
nī śyenāsaś cid arthiṇaḥ.*

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

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

६ यावयां वृक्षं वृक्षं
यवयं स्तेनमूर्ध्नि ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । स्तेनम् । ऊर्ध्नि ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkīam vṛkaṃ,
yaváya stenám, ūrmie;
áthā naḥ sutárā bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

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

७ उ॒प॑ मा॒ पे॒पि॒श॒त्तमः॑
घृ॒ष्णं॑ व्य॒क्तम॑स्थित ।
उ॒षः॑ ऋ॒णो॒र्व या॒तय॑ ॥

उ॒प॑ । मा॒ । पे॒पि॒श॒त् । तमः॑ ।
घृ॒ष्णम् । वि॒ऽक्त॑म । अ॒स्थि॒त॒ ।
उ॒षः । ऋ॒णा॒ऽइ॒व । या॒त॒य॒ ॥

7 úpa mā pépiśat támaḥ,
kṛṣṇám, viaktam asthita:
Úṣa ṛṇéva yātaya.

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

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

८ उ॒प॑ ते॒ गा॒ इ॒वा॒करं॑
वृ॒णी॒ष्व दु॒हित॑र्दिवः ।
रा॒त्रि॒ स्तोमं॑ न जि॒ग्युषे॑ ॥

उ॒प॑ । ते॒ । गा॒ऽइ॒व । आ॒ । अ॒कर॑म् ।
वृ॒णी॒ष्व । दु॒हितः॑ । दि॒वः ।
रा॒त्रि॒ । स्तोम॑म् । न । जि॒ग्युषे॑ ॥

8 úpa te gā ivākaraṃ,
vṛṇīṣvā, duhitar divaḥ,
Rātri, stómam ná jigyuṣe.

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

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

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛñiṣvā: 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. 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 (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्द्रजो नो व्योमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विऽश्रीम् ।
अश्वः किमासीन्नहनं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अश्वः । किम् । आसीत् । गहनम् । ग-
	भीरम् ॥

1 náśad āsīn, nó śád āsīt tadā-
nīm;
náśīd rájo nó víomā paró yát.
kim ávarivaḥ? kúha? kásya
śármann?
ámbhaḥ kím āsīd, gáhanam ga-
bhīráam?

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: ná_iva vá idám ágróśśad āsīd ná_iva śád
āsīt verily this (universe) was in the beginning neither non-existent nor
existent as it were. tadānīm: before the creation. āsīt: the usual

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

२ न मृत्युरासीद्मृतं न तर्हि
न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आस ॥

2 ná mṛtyúr āsīd, amṛtam ná
tārhi.
ná rātriā áhna āsīt praketaḥ.
ánīd avātam svadháyā tát
ékam.
tāsmād dhānyán ná paráh kim
canāsa.

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

rātryās: gen. of *rātrī* (p. 87). *áhnas*: gen. of *áhan* (91, 2). *ánīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: 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).

३ तम आसीत्तमसा गूढमये
ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुष्ठीनाभ्वपिहितं यदासीत्
तपसस्तन्महिनाजायतेकम् ॥

तमः । आसीत् । तमसा । गूढम् । अये ।
अप्रकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुष्ठीनं । आभु । अपिहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत् । एकम् ॥

- 3 *tāma āsīt tāmasā gūḥām āgre*; *Darkness was in the beginning*
apraketām salilām sārvaṃ ā *hidden by darkness; indistinguish-*
idām. *able, this all was water. That*
tuchyénābhū āpihitam yād āsīt, *which, coming into being, was*
tāpasas tán mahinājāyataikam. *covered with the void, that One*
arose through the power of heat.

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

- ४ *कामस्तदये समवर्तताधि* *कामः । तत् । अये । सम् । अवर्तत ।*
मनसो रेतः प्रथमं यदासीत् । *अधि ।*
सतो बन्धुमसति निरविन्दन् *मनसः । रेतः । प्रथमम् । यत् । आसीत् ।*
हृदि प्रतीष्या कवयो मनीषा ॥ *सतः । बन्धुम् । असति । निः । अविन्दन् ।*
हृदि । प्रतिऽइष्य । कवयः । मनीषा ॥

- 4 *kāmas tād āgre sām avarta-* *Desire in the beginning came*
tādhi, *upon that, (desire) that was the*
mānaso rétaḥ prathamam yād *first seed of mind. Sages seeking*
āsīt. *in their hearts with wisdom found*
sató bāndhum ásati nír avindan *out the bond of the existent in the*
hr̥dī pratiṣyā kavāyo manīṣā. *non-existent.*

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétas*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the Padapāṭha. *manīṣā*: inst. of f. in *ā* (p. 77).

५ तिरञ्चीनो विततो रश्मिरेषाम्	तिरञ्चीनः । विऽततः । रश्मिः । एषाम् ।
अधः खिदासीऽदुपरि खिदा-	अधः । खित् । आसीऽत् । उपरि । खित् ।
सीऽत् ।	आसीऽत् ।
रेतोधा आसन्महिमान् आसन्	रेतःऽधाः । आसन् । महिमानः । आसन् ।
खधा अवस्तात्प्रयतिः परस्तात् ॥	खधा । अवस्तात् । प्रऽयतिः । परस्तात् ॥

5 tiraścīno vitato raśmīr eṣām :	<i>Their cord was extended across :</i>
adhāḥ svid āsīḥd, upāri svid	<i>was there below or was there above?</i>
āsīḥt ?	<i>There were impregnators, there were</i>
retodhā āsan, mahimāna āsan ;	<i>powers ; there was energy below,</i>
svadhā avastāt, prāyatīḥ parās-	<i>there was impulse above.</i>
tāt.	

raśmīś : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pári yó raśmīnā divó ántān mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vitatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt: accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsīḥt 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 tráyo mahimānaḥ connected with fertility. svadhā: this is one of the five examples of a N. f. in ā left uncontracted with a following vowel: it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अद्वा वेद् क इह प्र वोचत् कः । अद्वा । वेद् । कः । इह । प्र । वोचत् ।
 कुत आजाता कुत इयं विश्वेष्टिः । कुतः । आऽजाता । कुतः । इयम् । वि
 अर्वाग्देवा अस्य विसर्जनेना- ऽश्वेष्टिः ।
 था को वेद् यत आबभूव ॥ अर्वाक् । देवाः । अस्य । विऽसर्जनेन ।
 अथ । कः । वेद् । यतः । आऽबभूव ॥

6 kó addhá veda? ká ihá prá *Who knows truly? Who shall*
 vocat, *here declare, whence it has been*
 kúta ájātā, kúta iyám viśṛṣṭih? *produced, whence is this creation?*
 arvāg devā asyá visárjanena : *By the creation of this (universe)*
 áthā kó veda yáta ābabhūva? *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). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वेष्टिर्यत आबभूव इयम् । विश्वेष्टिः । यतः । आऽबभूव ।
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।
 यो अस्वाध्वः परमे व्योमन् यः । अस्य । अधिऽस्वः । परमे । वि
 सो अङ्ग वेद् यदि वा न वेद् ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद् । यदि । वा । न । वेद् ॥

7 iyám viśṛṣṭir yáta ābabhūva; *Whence this creation has arisen ;*
 yádi vā dadhé yádi vā ná : *whether he founded it or did not :*
 yó asyādhyakṣaḥ paramé vyo- *he who in the highest heaven is its*
 man *surveyor, he only knows, or else he*
 só aṅgá veda, yádi vā ná véda. *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. vyòman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 3 a).

YAMĀ

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, Bṛhaspati, 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 Anḡirases, with whom he comes to the sacrifice to drink Soma.

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

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

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

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृद्धे सुपलाशे	यस्मिन् । वृद्धे । सुऽपलाशे ।
देवैः संपिबन्ति यमः ।	देवैः । सऽपिबन्ति । यमः ।
अत्रा नो विरपतिः पिता	अत्र । नः । विरपतिः । पिता ।
पुराणाँ अनु वेनति ॥	पुराणान् । अनु । वेनति ॥

1 yásmin vṛkṣé supalāśé
devāiḥ sampíbate Yamāḥ,
átrā no víspátīḥ pitá
purāṇāṃ ánu venati.

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

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

२ पुराणाँ अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं
तस्माँ असृहयं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । असुया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । असृहयम् । पुनरिति ॥

2 purāṇāṃ anuvénantam,
cárantam pāpáyāmuyá,
asūyānn abhy ācākaśam :
tāsmā asṛhayam 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. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpá 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 asṛhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्
अचक्रं मनसाहृणोः ।
एकं विश्वतः प्राञ्चम्
अपञ्चन् अधि तिष्ठसि ॥

यम् । कुमारं । नवम् । रथम् ।
अचक्रम् । मनसा । अहृणोः ।
एकं विश्वम् । विश्वतः । प्राञ्चम् ।
अपञ्चन् । अधि । तिष्ठसि ॥

३ याम्, kumāra, nāvam rātham
acakrām mānasākṛṇoh,
ékeṣam viśvātaḥ prāñcam,
āpaśyan ādhi tiṣṭhasi.

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

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

४ यं कुमारं प्रावर्तयो
रथं विप्रैर्भ्यस्परि ।
तं सामानु प्रावर्तत
समितो नाव्याहितम् ॥

यम् । कुमा॒र । प्र । अ॒वर्त॑यः ।
रथ॑म् । वि॒प्रैर्भ्यः । परि॑ ।
तम् । साम॑ । अनु॑ । प्र । अ॒वर्त॑त ।
सम् । इ॒तः । ना॒वि । आ॒हि॒तम् ॥

4 yām, kumāra, prāvartayo
rātham viprebhas pari,
tām sāmānu prāvartata,
sām ito nāvi āhitam.

*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. *prā-*āvartayas : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the Padapāṭha, as *prā* āvartayas ; cp. note on viii. 48, 2 a. *ānu* *prā* avartata : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *viprebhas* : the priests officiating at the funeral ; abl. governed by *pari* (176, 1 a) ; Sandhi, 48, 2 a. *sām ā-*hitam : accent, p. 462, 13 b. *nāvi* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itās*) to the other world.

५ कः कुमारमज्जनयद्
रथं को निरवर्तयत् ।
कः स्वित्तदथ नी ब्रूयाद्
अनुदेयी यथामवत् ॥

कः । कुमा॒रम् । अ॒ज्ज॒न॒य॒त् ।
रथ॑म् । कः । निः । अ॒वर्त॑य॒त् ।
कः । स्वित् । तत् । अ॒थ । नः । ब्रू॒या॒त् ।
अ॒नु॒दे॒यी । यथा॑ । अ॒म॒वत् ॥

5 káḥ kumārám ajanayad ?
rátham kó nír avartayat ?
káḥ svit tád adyá no brūyād,
anudéyī yáthābhavat ?

*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? nír avartayat: cp. yám právartayo rátham 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.

६ यथाभवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः
पश्चान्निरयणं कृतम् ॥

यथा । अभवत् । अनुदेयी ।
ततः । अग्रम् । अजायत ।
पुरस्तात् । बुध्नः । आततः ।
पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,
tátō ágram ajāyata ;
purástād budhná áтатаḥ ;
paścān nirāyaṇam kṛtām.

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

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād 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.

७ इदं यमस्य सादनं
देवमानं यदुच्यते ।

इदम् । यमस्य । सादनम् ।
देवमानम् । यत् । उच्यते

इयमस्य धम्यते नाळीर्
अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्य । धम्यते । नाळीः ।
अयम् । गीः ऽभिः । परिष्कृतः ॥

7 idám Yamásya sádanam
devamānám yád ucyáte.
iyám asya dhamyate nālír.
ayám gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

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

VÁTA

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

x. 168. Metre: *Tristubh*.

१ वातस्य नु महिमानं रथस्य
रुजनेति स्तनयन्त्रस्य घोषः ।
द्विस्युम्मात्वरुणानि रुखन्
उतो एति पृथिव्या रेणुमस्यन् ॥

वातस्य । नु । महिमानम् । रथस्य ।
रुजन् । एति । स्तनयन् । अस्य । घोषः ।
द्विःस्युक् । याति । अरुणानि । रुखन् ।
उतो इति । एति । पृथिव्या । रेणुम् ।
अस्यन् ॥

- 1 Vātasya nú mahimānam rá- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānñ eti, stanáyann asya goes shattering, thundering. Touch-
 ghóṣaḥ. ing the sky it goes producing ruddy
 divispfg yāti aruṇāni kṛṇvānñ ; hues ; and it also goes along the
 utó eti pṛthivyá reṇúm ásyān. earth scattering dust.

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

- २ सं प्रेरते अनु वातस्य विष्टा सम । प्र । ईरते । अनु । वातस्य । वि । ऽस्थाः ।
 ऐनं गच्छन्ति समनं न योषाः । आ । एनम् । गच्छन्ति । समनम् । न ।
 तामिः सयुक्तरथं देव ईयते योषाः ।
 ऽस्य विश्वस्य भुवनस्य राजा ॥ तामिः । स । युक् । स । रथम् । देवः ।
 ईयते ।
 अस्व । विश्वस्य । भुवनस्य । राजा ॥

- 2 sám prérate ánu Vātasya viṣṭhá : The hosts of Vāta speed on
 ánam gachanti sámānam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tábhiḥ sayúk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá vísvasya bhúvanasya rájā.

sám prá irate : 3. pl. pr. Ā. of ír ; p. 468, 20 a. viṣṭháś : though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣās are com-

pared, the sense being: the rains follow the storm wind (apām sákhā in 3 c), and accompany him on his course. sarátham: an adv. based on the cognate acc. (197, 4). iyate: from ī go according to the fourth class, from which the pr. forms iyase, iyate, iyante, and the pt. íyamāna occur; c is a Jagati Pāda.

- ३ अन्तरिक्षे पथिभिरीयमानो अन्तरिक्षे । पथिऽभिः । ईयमानः ।
 न नि विशते कतमच्चनाहः । न । नि । विशते । कतमत् । चन । अह-
 अपां सखां प्रथमजा च्छतावा रिति ।
 क्वं स्वित्जातः कुत आ बभूव ॥ अपाम् । सखां । प्रथमऽजाः । च्छतऽवा ।
 क्वं । स्वित् । जातः । कुतः । आ । बभूव ॥

- ३ antárikṣe pathibhir íyamāno, *Going along his paths in the air*
 ná ní víśate katamác canāhaḥ. *he rests not any day. The friend*
 apām sákhā prathamajā ṛtāvā, *of waters, the first-born, the holy,*
 kúa svij jātaḥ, kúta á babhūva? *where pray being born, whence*
has he arisen?

pathibhis: inst. in local sense (199, 4). íyamānas: see note on 2 c. áhas: acc. of duration of time (197, 2); cp. also 4 b and the Padapātha. apām sákhā: as accompanied by rain (cp. note on 2 a). prathama-jās: 97, 2. ṛtāvā: 15 c. kvā: = kúa (p. 448). jātas: as a finite verb (208); cp. x. 129, 6 b. kúta á babhūva = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

- ४ आत्मा देवानां भुवनस्य गर्भो आत्मा । देवानाम् । भुवनस्य । गर्भः ।
 यथावशं चरति देव एषः । यथाऽवशम् । चरति । देवः । एषः ।
 घोषा इदस्य मृत्विरे न रूपं घोषाः । इत् । अस्य । मृत्विरे । न ।
 तस्यै वाताय हविषां विधेम ॥ रूपम् ।
 तस्यै । वाताय । हविषां । विधेम ॥

- 4 ātmā devānām, bhūvanasya *Breath of the gods, germ of the*
 gārbho, *world, this god fares according to*
 yathāvaśaṃ carati devá eṣaḥ. *his will. His sounds are heard,*

ghóṣā id asya śṛṅvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmai Vátāya haviṣā vidhema. *with oblation.*

ātmá: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárghas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṅvire: 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

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in á-tas, á-tra, á-tha, a-smái, a-syá.
amé attain, v. aśnóti, aśnuté : see aś.
ámh-as, n. distress, trouble, ii. 33, 2 3 ; iii. 59, 2 ; vii. 71, 5.

ak-tú, m. ointment ; beam of light ; (clear) night, x. 14, 9 [añj anoint].
aks-á, m. die for playing, pl. dice, x. 84, 2. 4. 6. 7. 13 [perhaps *eyes* = *spot*].

aks-án, n. eye (weak stem of áksi), x. 127, 1.

á-ksiya-māna, pr. pt. ps. unailing, i. 154, 4 [2. ksi destroy].

akhhali-kṛtyā, gd. having made a croak, vii. 103, 3.

Ag-ní, 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-dagdhá, Tp. cd. burnt with fire, x. 15, 14 [pp. of dah burn].

agní-dūta, a. (Bv.) having Agni as a messenger, x. 14, 13.

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

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

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

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

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

1. áñg-a, n. limb, ii. 33, 9.

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

áñgāra, m. coal, x. 34, 9.

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

Ángiras, 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. ἀγγελος 'messenger'].

ac bend, I. P. ácati. úd-, draw up, v. 83, 8.

a-cakrá, a. (Bv.) wheelless, x. 135, 3.

a-cít, a. (K.) unthinking, thoughtless, vii. 86, 7.

a-cít-e, dat. inf. not to know, vii. 61, 5.

á-citti, f. (K.) thoughtlessness, vii. 86, 6.

a-citrá, n. darkness, obscurity, iv. 51, 3.

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

acyuta-cyút, a. (Tp.) moving the immovable, ii. 12, 9.

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

aj drive, I. P. ájati [Lat. ago 'lead', 'drive', Gk. ἄγω, 'lead'].

á-drive up, vi. 54, 10.

úd-drive out, ii. 12, 3; iv. 50, 5.

ajá-māyu, a. (Bv.) bleating like a goat, vii. 103, 6, 10 [māyú, m. bleat].

a-jāra, a. (K.) unaging, i. 160, 4 [j waste away].

á-jasra, a. (K.) eternal, ii. 35, 8 [unfailing: jas be exhausted].

ajáví, m. pl. Dv. cd. goats and sheep, x. 90, 10 [ajá + áví].

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

añj, VII. P. anákti anoint; Ā. añkté anoint oneself, viii. 29, 1.

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

añj-i, n. ornament, i. 85, 3; viii. 29, 1 [añj anoint].

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

ati-rātrá, a. (celebrated) overnight, vii. 103, 7 [rātri night].

átka, m. robe, ii. 35, 14.

áty-etavái, dat. inf. to pass over, v. 83, 10 [áti + i go beyond].

á-tra, adv. here, i. 154, 6; ii. 35, 6.

á-trá, adv. then, vii. 103, 2; there, x. 135, 1.

Átri, m. an ancient sage, vii. 71, 5.

á-tha, adv. then; so, vi. 54, 7.

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

á-thā, adv. then, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.

átho, adv. and also, x. 90, 5 [átha + u].

ad, eat, II. P. átti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. edo, Gk. ἔδω, Eng. eat].

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

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

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

a-dyá, adv. to-day, i. 85, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; now, x. 15, 2 [perhaps = a-dyavi on this day].

á-dri, m. rock, i. 85, 5 [not splitting: dr pierce].

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

ádha-ra, a. lower, ii. 12, 4.

adhás, adv. below, x. 129, 5.

ádhi, prp. with lc., upon, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. from, x. 90, 5.

ádhy-akṣa, m. eye-witness; surveyor, x. 129, 7 [having one's eye upon].

adhvará, m. sacrifice, i. 1, 4, 8; iv. 51, 2.

adhvar-yū, m. officiating priest, vii. 103, 8.
 a-dhvasmán, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
 an breathe, II. P. ánti, x. 129, 2 [Go. an-an 'breathe'].
 an-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
 an-abhi-mlāta-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 13.
 a-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
 an-amivā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [ámivā disease].
 an-āgas, n. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].
 an-idhmā, a. (Bv.) having no fuel, ii. 35, 4.
 ā-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].
 ā-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mis, f. wink].
 ā-nivisāmāna, pr. pt. A. unresting, vii. 49, 1 [ni + viś go to rest].
 an-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
 an-ikā, n. face, ii. 35, 11 [an breathe].
 ānu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
 anu-kāmām, (acc.) adv. according to desire, viii. 48, 8.
 anu-déyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].
 anu-paspaśānā, pf. pt. Ā. having spied out, x. 14, 1 [spaś spy].
 anu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.
 anu-vēnant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
 ānu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].
 an-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].
 an-enās, a. (Bv.) guiltless, vii. 86, 4 [ēnas guilt].
 ānta, m. end, iv. 50, 1; edge, proximity: lc. ante near, x. 34, 16.
 antár, prp. with lc., within, i. 35, 9; ii. 12, 8; 35, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 8 [Lat. inter].
 antāri-ksa, 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 [ānti in front, near].
 āndh-as, n. Soma plant; juice, i. 85, 6 [Gk. ἀνθ-ος 'blossom'].
 ān-na, 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; anyō-anyā one-another, vii. 103, 3. 4. 5; anyé-anyé, anyāh-anyāh some-others, x. 14, 3; ii. 35, 3 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
 āp, f. water, pl. N. āpas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 103, 2; A. apās, v. 83, 6; inst. adbhī, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 8; L. apsu, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap 'water'].
 apa-dhā, f. unclosing, ii. 12, 3.
 āpa-bhartavāi, dat. inf. to take away, x. 14, 2 [bhr bear].
 apa-bhartṛ, m. remover, ii. 33, 7 [bhr bear].
 ā-paśyant, pr. pt. (K.) not seeing, x. 135, 3.
 āpas, 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 api-añc].
 a-praketā, a. (Bv.) indistinguishable, x. 129, 8 [praketā perception].
 ā-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
 a-pramśya, gdv. not to be forgotten, ii. 35, 6 [mrś touch].
 ā-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
 abhi-kṣipánt, pr. pt. lashing, v. 83, 3.
 abhī-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
 abhīmāt-in, m. adversary, i. 85, 8 [abhī-māti, f. hostility].
 abhī-vrṣṭa, pp. rained upon, vii. 103, 4.
 abhiṣṭī-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dyumnā, n. splendour].
 abhiṣṭī-śavas, a. (Bv.) strong to help, iii. 59, 8 [śavas, n. might].

abhīti, f. *attack*, ii. 33, 5 [abhī + iti].
 abhī-vṛta, pp. *adorned*, i. 35, 4 [1. vṛ cover].
 ā-bhv-a, a. *monstrous*; n. *force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manyā-māna, pr. pt. ā. *not thinking = unexpected*, ii. 12, 10 [man think].
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā friend].
 āmīta-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 āmī-vā, f. *disease*, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmī-ti].
 amu-y-ā, inst. adv. *in this way*, so, x. 135, 2 [inst. f. of amū this used in the inflexion of ayām].
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [not foolish: mūrā].
 a-mṛta, a. *immortal*; m. *immortal being*, i. 35, 2; vii. 63, 5; viii. 48, 3²; n. *what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμβροτος 'immortal'].
 amṛta-tvā, n. *immortality*, x. 90, 2.
 āmbh-as, n. *water*, x. 129, 1.
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 3, 8; viii. 48, 10; x. 34, 13 (= here); he, i. 160, 4; x. 135, 7.
 a-yās, a. *nimble*, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
 a-rāpas, a. (Bv.) *unscathed*, ii. 33, 6; x. 15, 4 [rāpas, n. *infirmity, injury*].
 āram-kṛta, pp. *well-prepared*, x. 14, 13 [made ready].
 āram, adv. *in readiness*; with kṛ do *service to* (dat.), vii. 86, 7.
 ā-rāti, f. *hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggardliness, enmity].
 a-ri, m. *niggard, enemy*, gen. aryās, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. indigent; 2. niggardly].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injure].
 ar-unā, a. f. f. *ruddy*, x. 15, 7; n. *ruddy hue*, x. 163, 1.
 ar-usā, a. *ruddy*, i. 85, 5; vii. 71, 1.

a-reṇū, a. (Bv.) *dustless*, i. 35, 11 [reṇū n. *dust*].
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [arc sing].
 arc sing, *praise*, I. ārcati. sām-, *praise universally*. pf. ārcē, i. 160, 4.
 ārc-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arṇa-vā, a. *waring*, viii. 63, 2; m. *flood*, i. 85, 9.
 ār-tha, n. *goal*, vii. 63, 4 [what is gone for: r go].
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].
 ar-pāya, cs. of r go. úd- *raise up*, ii. 33, 4.
 aryā, a. *noble*, vii. 86, 7; x. 34, 13; m. *lord*, ii. 35, 2.
 Arya-mán, m. *name of one of the Ādityas*, vii. 63, 6.
 ār-vant, m. *steed*, ii. 33, 1; vii. 54, 5 [speeding: r go].
 arvāk, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.
 arvāñc, a. *hitherward*, i. 35, 10; v. 83, 6.
 ārh-ant, pr. pt. *worthy*, ii. 33, 10².
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 85, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 83, 4.
 ava-tā, m. *well*, i. 85, 10; iv. 50, 3 [áva down].
 a-vadyā, n. *blame*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-ni, f. *riter*, v. 11, 5 [áva down].
 ava-pāśyant, pr. pt. *looking down on* (acc.), vii. 49, 3.
 ava-mā, spv. a. *lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [áva down].
 ava-yāṭṭī, m. *appeaser*, viii. 48, 2.
 āva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [áva down].
 āv-as, n. *help*, i. 35, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 ava-sāna, n. *resting place*, x. 14, 9 [unbinding, giving rest: āva + sā = si tie].
 avās-tāt, adv. *below*, x. 129, 5.
 avas-yū, a. *desiring help*, iv. 50, 9.
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [vāta wind].
 av-i-tī, m. *he'per*, ii. 12, 6.
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [vīrā hero].
 a-vṛkā, a. (K.) *friendly*, x. 15, 1 [not harming: vṛka wolf].

a-vyathya, *gdv. immovable*, ii. 35, 5 [vyath waver].

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

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

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

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

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

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

aśtāu, nm. eight, i. 35, 8.

as be, II. P.: pr. 2. āsi, i. 1, 4; ii. 12, 15; 33, 3; 3. āsti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smāsi, vi. 54, 9; viii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv. āstu, v. 11, 5; vii. 86, 8²; x. 15, 2; śántu, vii. 68, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. ās, x. 129, 3; āsit, x. 34, 2; 90, 6. 12. 14; 129, 14. 2². 3². 4. 5²; āsan, x. 90, 15. 16; 129, 5²; pf. āsa, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7.

āpi- be or remain in (lc.); syāma, iii. 59, 4; x. 14, 6.

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

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

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

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

śś-ita, (pp.) a. black, iv. 51, 9.

śś-samrṣṭa, pp. (K.) uncleaned, v. 11. 3 [mrj wipe].

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

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

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

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

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

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

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

asmā, prn. stem of 1. prs. pl.; A. asmān us, viii. 48, 3. 11; x. 15, 5; D.

asmābhyam to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12; Ab. asmād from us, ii. 33, 2; vii. 71, 1. 2; than us, ii. 33, 11; G. asmākam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; asmāsu on us, iv. 51, 10.

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

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

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

a-syā, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asyā 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, 3². 4. 6. 12². 15; 129, 7; 135, 7; 168, 1.

śś-yant, pr. pt. scattering, x. 168, 1 [as throw].

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

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

āha, emphasizing pcl., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.

āhan, n. day, viii. 48, 7; x. 129, 2.

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

āhar, n. day, vii. 103, 7.

āhas, n. day, x. 168, 3.

a-hastā, a. (Bv.) handless, x. 34, 9.

āh-i, m. serpent, ii. 12, 3. 11 [Av. aži, Gk. ἔχιν-s 'viper', Lat. angui-s].

śś-hrṇāna, pr. pt. Ā. 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. 48, 6.

śś, pcl. quite, very, ii. 12, 15; with D., viii. 48, 4.

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

śś-gam-iṣṭha, a. spv. coming most gladly, x. 15, 3.

śś-g-as, n. sin, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].

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

śś-jāta, pp. produced, x. 129, 6 [jan generate].

áj-ya, n. melted butter, x. 90, 6 [á-añ] anoint].
 añi, m. axle-end, i. 35, 6.
 á-tata, pp. extended, x. 135, 6 [tan stretch].
 ā-tasthivāms, red. pf. pt. having mounted, ii. 12, 8 [ā + sthā stand].
 āt-mān, m. breath, x. 168, 4 [Old Saxon āthom 'breath'].
 Ādityā, m. son of Aditi, iii. 59, 2. 3. 5.
 āp obtain, V. P. āpnóti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
 ā-bhis, I. pl. f. of prn. root a, with these, v. 83, 1.
 ā-bhū, a. coming into being, x. 129, 3.
 āmā, a. raw, unbaked, ii. 35, 6 [Gk. ἄμω-s 'raw'].
 ā-yat-ī, pr. pt. f. coming, x. 127, 1. 3 [ā + i go].
 āyas-ā, n. f. f. made of iron, viii. 29, 3 [āyas iron].
 āy-ū, a. active; m. living being, mortal, iii. 59, 9 [i go].
 ā-yudh-a, n. weapon, viii. 29, 5 [ā + yudh fight].
 āy-us, n. span of life, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].
 āraṇyā, a. belonging to the forest, x. 90, 8 [āraṇya].
 ā-róhant, pr. pt. scaling, ii. 12, 12 [ruh mount].
 āvis, adv. in view, with kr, make manifest, v. 83, 3.
 āś-ū, a. swift, vii. 71, 5 [Gk. ἄσπω-s].
 āśu-héman, a. (Bv.), of swift impulse, ii. 35, 1.
 ā-sām, gen. pl. f. of the prn. root a, of them, iv. 51, 6.
 ās-ina, irr. pr. pt. Ā., sitting, x. 15, 7 [ās sí].
 ā-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sām placed upon (lc.), x. 135, 4 [dhā put].
 ā-huta, pp. to whom offering is made, v. 11, 3.
 I go, II. P. émi, x. 34, 5; éti, iv. 50, 8; x. 34, 6; 168, 1³; yānti, vii. 49, 1; approach (acc.), viii. 48, 10; áyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. iyúr, x. 15, 1. 2.
 ānu- go after, vi. 54, 5; follow (acc.), viii. 68, 5.

ápa- go away, x. 14, 9.
 abhi- come upon. ipf. áyan, vii. 103, 2.
 áva- appease: op. iyām, vii. 86, 4.
 ā- come, ii. 33, 1; v. 83, 6; go to, x. 14, 8.
 úpa ā- come to (acc.), i. 1, 7.
 úd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
 úpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.
 párá- pass away, pf. iyúr, x. 14, 2. 7.
 pári- surround, ii. 35, 4. 9.
 prá- go forth, i. 154, 3; x. 14, 7.
 ánu prá- go forth after, vi. 54, 6.
 ví- disperse, x. 14, 9.
 sām- flow together, ii. 35, 3; unite, vii. 103, 2.
 iohá-māna, pr. pt. Ā. desiring, x. 34, 10 [iṣ wish].
 i-tás, adv. from here, x. 135, 4.
 i-ti, pel. thus, ii. 12, 5²; vi. 54, 1. 2; x. 84, 6 [180].
 it-thā, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thā; 180].
 i-d, emphasizing pel. 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, 8; 135, 7; this world, v. 83, 9; = here, vi. 54, 1 [111].
 i-dānim, adv. now, i. 35, 7.
 idh kindle, VII. Ā. inddhé.
 sām- kindle, 3. pl. indhate, ii. 35, 11; pf. idhiré, v. 11, 2.
 idh-mā, m. fuel, x. 90, 6 [idh kindle].
 ind-u, m. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
 índra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.
 indr-iyā, n. might of Indra, i. 85, 2 [índra].
 i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].
 sam- bring, i. 160, 5.
 imá, dem. prn. stem, this, A. m. imám, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imá, ii. 12, 3; x. 15, 4; imáni, vii. 61, 6; 71, 6 [111].

i-yám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].

irā, f. *nurture*, v. 83, 4.

ir-ina, n. *dice-board*, x. 34, 1. 9.

ir-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 63, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 34, 1. 3. 5. 8; 127, 7. 8 [180].

is-irā, a. *devoted*, viii. 48, 7.

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

istā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-ṭā, pp. du. of yaj sacrifice + pūrtā, pp. of pṛ fill, bestowed].

i-hā, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.

ilā, f. *consecrated food*, iv. 50, 8.

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

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

ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

id praise, II. Ā., fle, i. 1, 1.

id-ya, gdv. *praiseworthy*, i. 1, 2 [id praise].

im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13²; 85, 1; vii. 103, 3 [180].

īya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].

ir stir, set in motion, II. Ā. frte.

ānu sām prā- speed on together after, x. 168, 2.

ūd- arise, x. 15, 1; v. 83, 3.

prā-, cs. irāya, utter forth, ii. 33, 8.

is be master of, overpower, II. Ā. fāte, with gen., viii. 48, 14.

fā-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 83, 9.

is more, I. fāti, -te, from (ab.), v. 83, 2.

ij-itā, pp. *implored*, x. 15, 12 [id praise].

U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 85, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 3; 127, 3²; 129, 1² [180].

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

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

2. ukṣ grow.

ukṣ-itā, pp. *grown strong*, i. 85, 2 [2. ukṣ = vaks grow].

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

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

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

utō, pcl. *and also*, x. 168, 1 [utā + u].

ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd up].

ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ūd wet].

ud wet, VII. P. unātti, undānti [cp. Lat. und-a 'wave'].

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

ud-ān, n. *water*, i. 85, 5 [Go. watō 'water'].

udan-vānt, a. *water-laden*, v. 83, 7.

ūd-ita, pp. *risen*, vii. 63, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

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

upa-ksiyānt, pr. pt. *abiding by* (acc.), iii. 59, 3 [kṣi dwell].

upa-mā, spv. a. *highest*, viii. 29, 9.

upa-yānt, pr. pt. *approaching*, ii. 33, 12 [i go].

ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. ὑπερο- 'pestle', Lat. s-upper- 'upper'].

upāri, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. ὑπέρι, ὑπέρι = ὑπέρι, Lat. s-upper, Old High German ubir 'over'].

ūpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri resort].

upa-sādya, gdv. *to be approached*, iii. 59, 5 [sād sit].

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

upa-hatnū, a. *slaying*, ii. 33, 11 [ha-tnu from han slay].

ūpa-hūta, pp. *invited*, x. 15, 5 [hū call].

upārā, m. *offence*, vii. 86, 6 [upa + ara from r go: striking upon, offence].

ubj force, VI. P., ubjāti.
 nir- drive out, i. 85, 9.
 ubhá, a. both, i. 35, 9; x. 14, 7 [cp. Lat. am-bo, Gk. ἀμ-φω '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. couru, Gk. εὐρύς].
 uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. stride].
 uru-gāyá, a. (Bv.) wide-paced, i. 154, 1, 3, 6; viii. 29, 7 [-gāya gait from gā go].
 uru-cákṣas, a. (Bv.) far-seeing, vii. 63, 4 [cákṣas, n. sight].
 uru-vyácas, a. (Bv.) far-extending, i. 160, 2 [vyácas, n. extent].
 uru-sámsa, a. (Bv.) far-famed. viii. 48, 4 [sámsa, m. praise].
 uru-śyú, a. freedom-giving, viii. 48, 5 [from den. uru-śya put in wide space, rescue].
 urū-nasá, a. (Bv.) broad-nosed, x. 14, 12 [urú + nás nose].
 urvijá, adv. widely, ii. 35, 8 [inst. f. of urv-í wide].
 urv-í, f. earth, x. 14, 16 [urú wide].
 us-ánt, pr. pt. eager, vii. 103, 3; x. 15, 8^a [váś desire].
 Uś-ás, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. ἠώς (for áus-ós), Lat. aur-or-a].
 usrá-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrá matutinal, yāman, n. course].
 usr-iyá, f. cow, iv. 50, 5 [f. of usr-iyá ruddy from us-rá red].
 Ū, enc. pcl., ii. 35, 3; iv. 51, 2 [metrically lengthened for u].
 ū-tí, f. help, i. 35, 1; viii. 48, 15; x. 15, 4 [av favour].
 ūrú, m. du. thigh, x. 90, 11, 12.
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
 ūrjāyant, den. pr. pt. gathering strength, ii. 35, 7.
 ūrdh-vá, a. upright, ii. 35, 9; upward, x. 90, 4 [Gk. ὕψος for ὕψ-φ-ος; Lat. arduus 'lofty'].
 ūrdhvám, acc. adv. upwards, i. 85, 10.
 ūrmyá, f. night, x. 127, 6.
 ūr-vá, n. receptacle, ii. 85, 3; fold, herd, iv. 50, 2 [1. vr cover].

R go, V. P. rñóti, int. álartí arise, viii. 48, 8 [Gk. ὀρ-νῦ-μι 'stir up'].
 abhí- penetrate to (acc.), i. 35, 9.
 prá- send forth, III. iyartí, vii. 61, 2.
 f̄k-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from arc sing].
 f̄k-vant, a. singing, jubilant, iv. 50, 5 [arc sing].
 f̄c, f. stanza, ii. 35, 12; collection of hymns, R̄gveda, x. 90, 9 [arc sing, praise].
 rcás-e, dat. inf. with prá, to praise, vi. 61, 6 [arc praise].
 r-ná, n. debt, x. 127, 7.
 rñá-ván, a. indebted, x. 34, 10 [rñá debt].
 r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].
 rtá-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
 rta-jñá, a. knowing right, x. 15, 1.
 rta-yúj, a. yoked in due time, iv. 51, 5; vii. 71, 3.
 rta-spr̄śá, a. cherishing the rite, iv. 50, 3.
 rtá-van, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.
 r-tú, m. season, vii. 103, 9 [fixed time: from r go].
 r-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtá].
 rtv-ij, m. ministrant, i. 1, 1 [rtú + ij = yaj sacrificing in season].
 rdūdāra, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.
 rdh thrive, V. P. rdhnóti.
 ánu- bring forward, op. 2. s. rdhyās, viii. 48, 2.
 fdhak, adv. separately, vii. 61, 3.
 Rbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].
 řs-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 řs-tí, f. spear, i. 85, 4 [řs thrust].
 řs-vá, a. high, lofty, vii. 61, 3; 86, 1.
 Ē-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 6^a; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].
 eka-pará, a. too high by one, x. 34, 2.
 ékasa, a. having one pole, x. 135, 3 [iṣā + pole of a car].
 e-tá, dem. prn. stem, this: n. etád, iii. 59, 5; acc. m. etám this, x. 14, 9; him,

x. 34, 4; inst. *eténa*, v. 83, 6; n. pl. *etá*, x. 15, 14; m. pl. *eté these*, vii. 103, 9 [prn. root e + *tá this*].
éṭa-sá, m. steed of the Sun, vii. 63, 2 [*éṭa speeding, from i go*].
etá-vant, a. *such*, x. 90, 3 [prn. *etá this + sf. vant*].
e-na, enc. prn. stem of 3. prs. *he, she*, *it*: acc. *enam him*, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. *enān them*, vii. 103, 3; gen. du. *enos of them two*, vii. 103, 4 [prn. root e].
én-as, n., ii. 12, 10; vii. 71, 4; 86, 3.
enā, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root a].
e-bhis, I. pl. *with them*, x. 34, 5 [prn. root a].
e-bhyas, D. pl. *to them*, x. 34, 8 [prn. root a].
e-vá, pcl. *thus, just*, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e; cp. 180].
e-vá (= *evá*), adv. *thus, just*, ii. 38, 15; iv. 50, 8 [prn. root e].
e-sá, dem. prn.: N. s. m. *esáh this*, x. 168, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *esá this*, x. 14, 2; *she*, x. 34, 2 [from prn. root e + *sa*].
e-sām, G. pl. m. *of them*, i. 85, 3; vii. 103, 5², 6; x. 34, 5, 8; 129, 5 [prn. root a].
Ok-as, n. *abode*, iv. 50, 8 [*wanted place: uc be wont*].
ójas, n. *might*, i. 85, 4, 10; 160, 5 [uj = *vaj*; cp. Lat. *augus-tu-s* 'mighty', 'august'].
ojā-yāmāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [*ójas*].
ójas-iyāna, cpv. a. *mightier*, ii. 33, 10.
ósa-dhī, f. *plant*, v. 83, 1, 4, 5, 10; vii. 61, 3 [*āv(a)s-a nurture (av further) + dhī holding, from dhā hold*].
Ká, inter. prn. *who?* i. 85, 7; x. 129, 6; 135, 5²; G. *kásya*, x. 129, 1; du. *káu*, x. 90, 11²; with *cid*: I. *kéna cid by any*, x. 15, 6; pl. N. *ké cid some*, viii. 108, 8.
ka-kúbh, f. *peak*, i. 85, 8.
ka-tamá, inter. prn. *which (of many)?* i. 85, 7; iv. 51, 6; with *caná any*, x. 168, 3 [Lat. *quo-tumu-s*].

kati-dhá, adv. *into how many parts?* x. 90, 11 [*ká-ti how many? Lat. quot*].
ka-dā, inter. adv. *when?* 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-iyāna, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *kavó-s* 'new' for *kaví-ós*].
kam, pcl., i. 154, 1 [*gladly*: cp. p. 225, 2].
kár-tave, dat. inf. of *kr do*, i. 85, 9.
kalmalik-in, a. *radiant*, ii. 33, 8.
kav-i, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].
kavi-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
kavi-tara, cpv. a. *wiser*, vii. 86, 7.
kavi-śastá, 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.
kaśá, f. *whip*, v. 88, 3.
kām-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [*kam desire*].
kāś appear, int. *cākaśiti*.
abhi-look upon, x. 135, 2.
kitavá, m. *gambler*, x. 34, 3, 6, 7, 10, 11, 13.
kí-m, inter. prn. *what?* vii. 86, 2, 4; viii. 48, 3²; x. 90, 11; 129, 1²; with *caná anything*, x. 129, 2 [Lat. *qui-s, qui-d*].
kíla, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].
kir-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, 6²; 168, 8 [prn. root *where?*].
ku-márá, m. *boy*, x. 135, 3, 4, 5; = *son*, ii. 33, 12.
kumará-deśna, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [*deśná*, n. *gift from dá give*].
kul-yá, f. *stream*, v. 83, 8.
kuv-id, inter. pcl. *whether?* ii. 85, 1, 2; iv. 51, 4 [*ku + id*: cp. p. 226].
kú-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [*ku + sf. ha = dhā*: cp. p. 212].
kr make, V. *krñóti, krñuté*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. s. kṛṇávat, viii. 48, 3; 3. pl. kṛṇávan, iv. 51, 1; vii. 63, 4; 2. pl. A. kṛṇúdhvam, x. 34, 14; ipv. kṛṇuhi, x. 135, 3; pf. cakr-má, viii. 86, 5; x. 15, 4; cakrú, vii. 63, 5; A. cakré, x. 90, 8; cakráte, viii. 29, 9; cakriré, i. 85, 1. 2. 7. 10; ft. karisyási, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 3. pl. A. ákrata, vii. 103, 8; x. 34, 5; sb. kárati, ii. 35, 1; kárāma, x. 15, 6; ao. ps. ákari, vii. 61, 7 [cp. Gk. *kpaíwō* 'accomplish'. Lat. *creō* 'create'].

úpa á- drive up for: rt. ao. ákaram, x. 127, 8.

ávis- make manifest, v. 83, 3.

nís- turn out: rt. ao. askṛta, x. 127, 3.

kṛv-ánt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr make].

kr-tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 135, 6; n. lucky throw, x. 34, 6 [Av. *kereta*, Old Persian *karta* 'made'].

kṛta, f. breast(?), ii. 35, 5.

kr-tví, gd. having made, x. 15, 12.

krś-á, a. poor, ii. 12, 6 [krś grow lean].

kṛsāna, n. pearl, i. 35, 4.

krś drav, I. P. karsati, v. 83, 7; VI. P. kṛśá-ti till, x. 34, 13.

krś-í, f. field, x. 34, 13 [krś till].

krś-tí, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: krś till].

krś-ná, a. black, i. 35, 2. 4. 9; x. 127, 7; f. í, vii. 71, 1.

kṛp be fit, I. kálpati, cs. kalpáyati, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11. 14.

ket-ú, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear: Go. *haidu-s* 'manner'].

kévata, m. pit, vi. 54, 7.

kóśa, m. bucket, v. 83, 8; wvell (of a car), vi. 54, 3.

kr-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].

krand bellow. I. P. krándati.

abhí- bellow towards, v. 83, 7.

kránd-as, n. battle array, ii. 12, 8 [battle cry: krand shout].

kram stride, I. P. krámati, Ā. krám-ate.

•vi- stride out, pf. cakrame, viii. 29, 7.

abhí ví- spread asunder, develop into: ipf. ákrámat, x. 90, 4.

kṛid play, I. kṛiṣa, x. 34, 8.

krudh be angry, IV. P. krúdhyaṭi; red. ao. inj. cukrudháma, ii. 33, 4.

kvá, inter. adv. where? i. 85, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid *aho knows where*, x. 34, 10 [pronounced kúa].

kṣa-trá, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. A. kṣámate.

abhí- be merciful to (acc.), ii. 33, 1. 7.

kṣi dwell, II. P. kṣéti, iv. 50, 8.

ádhi- dwell in (loc.), i. 154, 2.

kṣiy-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].

kṣé-ma, m. possession, viii. 86, 8. [kṣi: kṣáyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khálu, adv. indeed, x. 34, 14 [p. 227].

khā-tá, pp. dug, iv. 50, 3 [khan dig].

khyā see: no present; a ao. ákhyat.

abhí- perceive, vii. 86, 2.

vi- survey, i. 35, 5. 7. 8; x. 127, 1.

Gaṇ-á, m. throng, iv. 50, 5; x. 34, 12.

gabh-irá, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhirá-vepas, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. gáchatī, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. áganma, viii. 48, 3. 11 [Gk. *baíwō*, Lat. *venio*, Eng. *come*].

á- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gatá, x. 15, 4; 3. gámantu, x. 15, 5². 11; go to (acc.), x. 168, 2.

sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gám-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.

garta-sád, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gárbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [gṛbh receive].

gáv-y-úti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].

gáh-ana, a. unfathomable, x. 129, 1 [gāh plunge].

gā go, III. P. jígāti.

abhí- approach, vii. 71, 4.

á- come: rt. ao. agát, i. 35, 8.

pári- go by (acc.): root ao. inj. gāt, ii. 33, 14.

prá-go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.

gā-tú, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].

gātre-gātre, lc. itv. cd., in every limb, viii. 48, 2 [gā go].

gāya-trī, f. a metre, x. 14, 16 [song: gā sing].

gīr, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gr sing].

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

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

gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].

gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from gūh-ā, inst. of gūh concealment, w. adverbial shift of accent].

gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].

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

gūlhā, pp. hidden, x. 129, 3 [guh hide].

1. gr sing, IX. grñāti, grñitē, ii. 33, 8. 12.

2. gr waken: red. ao. 2. du. ipv. jigrtam, iv. 50, 11.

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

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

grt-sa, a. experienced, vii. 86, 7.

grdh be greedy, IV. P. grdhyati; a ao. āgrdhat, x. 34, 4.

grbh-āyā, den. P. grasp.

ūd- hold up, cease, v. 83, 10.

grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].

grhē-grhe, lc. itv. cd., in every house, v. 11, 4.

gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2. 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bo-), OI. bō, Eng. cow].

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

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

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

gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.

gō-māyu, a. (Bv.) lowing like a cow, vii. 103, 6. 10 [māyū, m. lowing].

grabh seize, IX. grbhñāti, grbhñitē, vii. 103, 4.

ānu- greet, vii. 103, 4.

grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.

grām-yā, a. belonging to the village, x. 90, 8 [grāma].

grismā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar^{ma}, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].

gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9. 10 [sad sit].

gharm-in, a. heated, vii. 103, 8.

ghas eat: root ao. 3. pl. āksan, x. 15, 12 [= ā-gh(a)s-an].

ghā, enc. emphasizing pcl., iv. 51, 7 [180].

ghr-ñi, f. heat, ii. 33, 6 [ghr = hr be hot].

ghr-tā, (pp.) n. clarified butter, ghee, i. 85, 8; ii. 33, 11. 14; v. 11, 3; 83, 8 [ghr be hot].

ghrtā-nirñij, a. (Bv.) having a garment of ghee, ii. 35, 4 [nir-ñij, f. splendour from nis out + nij wash].

ghrtā-pratika, a. (Bv.) butter-faced, v. 11, 1 [pratika, n. front from pratyāñc turned towards].

ghrtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.

ghrṣ-vi, a. impetuous, i. 85, 1 [ghrṣ = hrṣ be excited].

gho-rā, a. terrible; n. magic power, v. 34, 14.

ghōṣ-a, m. sound, x. 168, 1. 4 [ghuṣ make a noise].

Ca, enc. pcl. 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; if, 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].

calr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweowol].

caks, see II. cāste [reduplicated form of kas = kās shine: = ca-k(a)s].

abhí- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya 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-akśá, a. (Bv.) four-eyed, x. 14, 10. 11 [akśá = áksi eye].
 catus-pád, n. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fidwör].
 catvārimśá, ord., f. í, fortieth, ii. 12, 11.
 ca-ná, pcl. and not, vii. 86, 6.
 candrā-más, m. moon, x. 90, 13 [K. cd. bright (candrā) moon.(mās)].
 car fare, I. cárati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhí- bewitch, x. 34, 14.
 á- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhí sám- come together, viii. 48, 1.
 cará-tha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carsanī-dhṛ-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsanī, a. active, f. folk + dhṛ-t supporting].
 cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cá-ru-s 'dear'].
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [oit think].
 cit perceive, I. cétati, -te; pf. cikéta, i. 35, 7; sb. ciketat, i. 35, 6; cs. citáya stimulate, iv. 51, 3; cetáya cause to think, vii. 86, 7.
 á- observe; pf. ciketa, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, 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. 8. 8; x. 34, 8; 127, 5 [Lat. quid].
 cekit-āna, int. pr. pt. famous, ii. 33, 15 [oit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].
 oyáv-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.
 prá-, cs. oyáváya overthrow, i. 85, 4.
 Chand seem, II. P. chántti; pf. chānda, vii. 63, 3; seem good, please, 3. s. s ao. áchān, x. 34, 1.
 chānd-as, n. metre, x. 14, 16; 90, 9.
 ohāyá, f. shade, ii. 33, 6 [Gk. σκιά].
 Jágat, n. world, i. 35, 1 [pr. pt. of gā go].
 jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].
 jajū-ānā, pf. pt. A. having been born, x. 14, 2 [jan generate].
 jan generate, create, I. jánati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 35, 2; jajūiré were born, x. 90, 9. 10; is ao. ájanī-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ájjanas hast caused to grow, v. 83, 10; cs. janáya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate'; Gk. ao. ἐ-γεν-ό-μην].
 prá- be prolific, IV. A. jāya, ii. 33, 1; 35, 8.
 ján-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1. 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, 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 [jṛ waste away; Gk. γέρ-ovr- 'old man'].
 jar-ás, m. old age, vii. 71, 5 [jṛ waste away; cp. Gk. γῆρας 'old age'].
 jar-i-tf, m. singer, ii. 33, 11 [jṛ sing].
 jálāsa, a. cooling, ii. 33, 7.
 jálāsa-bhesaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bhesajá, n. remedy].
 jálp-i, f. idle talk, chatter, viii. 48, 14 [jalp chatter].
 jas be exhausted, I. jása; pf. ipv. jajastám weaken, iv. 50, 11.

jā be born, IV. Ā. jāyate is born, v. 11, 3; 83, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9. 12. 13²; 129, 3; 135, 6; ājāyanta, x. 90, 10.

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

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

jātā-vedas, a. (Bv.) having a knowledge of beings, x. 15, 12. 13 [véd-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόνυ, 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].

Jāhuṣ-ā, m. name of a protégé of the Aśvins, vii. 71, 5.

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

vī-conquer, ii. 12, 9.

sām-wīn, iv. 50, 9.

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

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

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

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

jīvās-o, dat. inf. to live, viii. 48, 4; with prá to live on, x. 14, 14.

juṣ enjoy, VI. juṣā, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. jūjusān, vii. 61, 6; is ao. sb. jōṣiṣat, ii. 85, 1 [cp. Gk. γέωω, Lat. gus-tus, Go. khusan, Eng. choose].

juṣ-ānā, pr. pt. A. enjoying, viii. 48, 2.

jūṣ-tā, pp. (with shifted accent) acceptable, iii. 59, 5 [juṣ enjoy].

jū, IX. P. junāti speed, vii. 86, 7.

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

jéha-māna, pr. pt. A. gasping, x. 15, 9 [Jeh gasp].

jñā know, IX. jānāti, x. 34, 4 [cp. Gk. ἔγνω, Lat. co-gno-sco, Eng. know].

vī-, ps. jñāyāte be distinguished, iv. 51, 6.

jmā, f. earth, gen. jmās, iv. 50, 1.

jyā-yāms, cpv. more, x. 90, 3; elder, vii. 86, 6 [jyā overpower; Gk. βία '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; 103, 5. 7; x. 34, 12. 13; 90, 12; 129, 2. 3. 4; 135, 5; m. A. tām him, ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. téna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmai to him, iii. 59, 5; iv. 50, 8²; x. 34, 12; for him, x. 135, 2; to that, viii. 48, 12. 13 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmaḍ from him, x. 90, 5. 8. 9³. 10³; than that, x. 129, 2; G. tāsyā 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. té these two, i. 160, 1. 5; D. tābhyām to those two, x. 14, 11; pl. N. m. té they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 3. 5³. 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; tāni those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tébhis with them, i. 85, 11; x. 15, 8. 14; f. tābhis with them, x. 168, 2; G. téśām of them, x. 14, 6; L. tāsu in them, ii. 33, 13.

tams shake.

abhī-attack: pf. tatasré, iv. 50, 2.

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

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

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

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

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

tan extend = perform, VIII. tanōti; ipf. ātanvata, x. 90, 6 [cp. Gk. ῥάμμα 'stretch', Lat. tendo 'stretch'].

abhī-extend over: red. pf. sb., i. 160, 5.

áva- slacken (Ā.), ii. 33, 14.
 ā- extend to (acc.), i. 35, 7.
 ānu ā- extend over, viii. 48, 13.
 tán-aya, n. descendant, ii. 33, 14 [tan extend].
 tan-ú, f. body, i. 85, 3; ii. 35, 18; 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. rav-ú-, Eng. thin].
 tanv-āná, pr. pt. Ā. performing, x. 90, 15 [tan extend].
 tap burn, I. tápa; pf. tatápa = it pains, x. 34, 11; ps. tapyáte, is distressed, x. 34, 10 [cp. Lat. tep-ere 'be warm'].
 táp-ana, a. burning, x. 34, 7 [tap burn].
 táp-as, n. heat, x. 129, 3 [Lat. tep-or].
 tap-tá, pp. heated, vii. 103, 9 [tap burn].
 tám-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].
 támis-ic-ī, f. power of darkness, viii. 48, 11 [tamis = támas + ic = i-añc].
 tar-āni, a. speeding onward, vii. 63, 4 [tř cross].
 tá-rhi, adv. then, x. 129, 2 [prn. root tá].
 táva, gen. (of tvám) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tavē].
 tav-ás, a. mighty, ii. 33, 3; v. 83, 1 [tu be strong].
 tavás-tama, spv. mightiest, ii. 33, 3.
 táv-iṣ-ī, f. might, i. 35, 4 [távis = távas, n. might].
 táskara, m. thief, viii. 29, 6.
 taathi-vāms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tāpay-iṣṇú, a. causing to burn, x. 34, 7 [from cs. of tap burn].
 tāy-ú, m. thief, vii. 86, 5 [= stāyú; cp. ste-ná thief].
 tig-má, a. sharp, viii. 29, 5 [tij be sharp].
 tíraśo-ina, a. across, x. 129, 5 [tírás].
 tír-ás, prp. across, vii. 61, 7 [tř cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].
 tisf, nm. f. of trí three, N. tías, i. 35, 6; ii. 35, 5.
 tú, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ám].
 tuch-yá, n. void, x. 129, 3.
 túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. tibi].
 túbhyam, D. (of tvám) for thee, iv. 50,

3; v. 11, 5; (angry) with thee, vii. 86, 3; = by thee, vii. 86, 8.
 tur-á, a. eager, vii. 86, 4 [tur = tvar speed].
 tuvi-játá, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 túviṣ-mant, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 trp be pleased, IV. P. trpnoti; cs. tarpáya satisfy, i. 85, 11 [cp. Gk. τέρπω].
 trs thirst, IV. trṣya; pf. tātrásur, x. 15, 9 [cp. Gk. τέρπουμαι 'become dry', Lat. torreo 'scorch', Eng. thirst].
 trā-náj, a. thirsty, i. 85, 11.
 trṣyá-vant, a. thirsty, vii. 103, 3 [trṣyā thirst].
 tř cross, VI. tirá.
 prá- 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.
 te, enc. dat. (of tvám), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 18; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 85, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tōi, Gk. τοί].
 tok-á, m. offspring, children, ii. 33, 14; vii. 63, 6.
 tmán, self, vii. 63, 6 [cp. ātmán].
 tyá, dem. prn., n. tyád that, iv. 51, 1; pl. tyá those, viii. 48, 11.
 tras tremble, I. trasa [Gk. τρέω, Lat. terreo 'frighten'].
 nis- speed away, viii. 48, 11.
 trá protect, IV. A. tráyate; s ao. op., vii. 71, 2.
 trá-tr, a. protecting, viii. 48, 14 [trā protect].
 trí, nm. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OI. trī, Eng. three].
 tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadru, f. Soma vessel].
 tri-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 tri-pañcāśá, a. consisting of three fifties, x. 34, 8.
 tri-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.
 tri-vandhurá, a. three-seated, vii. 71, 4.
 tri-śadhasthá, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [śadhá-3tha, n. gathering-place].

tri-ṣṭūbh, f. name of a metre, x. 14, 16.
 tri-s, adv. *thrice*, x. 90, 11 [Gk. *τρῖς*].
 tre-dhā, adv. *in three ways*, i. 154, 1.
 tvāka-iyāms, cpv. *most vigorous*, ii. 33, 6.
 tvād, ab. (of tvām) *than thee*, ii. 33, 10.
 tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12². 13.
 Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvaks = takṣ *fashion*].
 tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
 tvā-datta, pp. (Tp. ed.) *given by thee*, ii. 33, 2.
 tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6².
 tveṣ-á, a. *terrible*, ii. 33, 8. 14 [tviṣ *be agitated*].
 tveṣá-samdrá, a. (Bv.) of *terrible aspect*, i. 85, 8.
 tvóta, pp. (Tp.) *aided by thee*, iii. 59. 2 [tvā inst. + ūta, pp. of av *favour*].
 Dākṣ-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daks *be able*].
 dākṣ-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιό-ς*, Lat. *dexter*].
 dakṣina-tás, adv. *to the south*, x. 15, 6.
 dá-d-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].
 dá-dhat, pr. pt. *bestowing*, i. 35, 8; with á (following), x. 34, 6 [dhā *put*].
 dá-dh-āna, pr. pt. A. *committing, assuming*, i. 35, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].
 dām-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. *δομο-ς*, Lat. *domu-s*].
 dáśa, nm. *ten*, x. 34, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].
 daśāṅgulá, *length of ten fingers*, x. 90, 1 [dáśa + aṅgūli *finger*].
 Dáśa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].
 dās-yu, m. *non-Aryan*, ii. 12, 10 [das *lay waste*].
 dah burn, I. dáha.
 nis- burn up, x. 34, 9.
 1. dā give, III. dadāti, ii. 35, 10; x. 14, 9; so. ádāt, vii. 103, 10²; ipv. 3. du. dátām, x. 14, 12; s ao. op. diṣya, ii. 33, 5 [cp. Gk. *δίδομι*, Lat. *dā-re*].
 ānu- forgive, ii. 12, 10.
 ā- take, ii. 12, 4.
 párá- abandon: ao. inj., viii. 48, 8.

pári- give over to: ipv. dehi, x. 14, 11.
 prá- present: root ao. ádās, x. 15, 12.
 2. dā divide, IV. dáya; *wield*, ii. 33, 10.
 dādrhāná, pf. pt. A. *steadfast*, i. 85, 10 [drh *make firm*].
 dá-tṛ, 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. *worshipping*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās *honour*].
 dās-a, a. *non-Aryan*, ii. 12, 4 [dās *be hostile*].
 dās-á, m. *slave*, vii. 86, 7.
 didṛk-gu, adv. *with a desire to see = find out*, vii. 86, 3 [from ds. of drá *see*].
 div, m. *sky*, A. divam, iii. 59, 7; G. divás, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divi, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. *Δίφα*, *Δίφος*, *Δίφει*].
 div play, IV. dívya, x. 34, 13.
 dív-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for dív-ā].
 divi-spré, a. *touching the sky*, v. 11, 1; x. 168, 1 [divi L. of div + spré *touch*].
 divé-dive, lc. itv. ed. *every day*, i. 1, 3. 7 [L. of divá *day*].
 div-yá, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [div *heaven*].
 díś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś *point*].
 1. di fly, IV. díya.
 pári- fly around, ii. 35, 14; v. 83, 7.
 2. di shine: pf. didāya, ii. 33, 4.
 didi-vāms, pf. pt. *shining*, ii. 35, 3. 14 [di *shine*].
 dīdivi, a. *shining*, i. 1, 8 [di *shine*].
 dīdhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dī *think*].
 dip shine, IV. A. dípya.
 sám- inflame: red. ao. inj. didipas, viii. 48, 6 [cp. di *shine*].
 dīy-ant, pr. pt. *flying*, vii. 63, 5 [di *fly*].
 dīrghá, a. *long*, i. 154, 3; x. 14, 14 [Gk. *δολιχό-ς*].
 dīrgha-śrú-t, a. *heard afar*, vii. 61, 2 [śru *hear + t*].
 du go: iṣ ao. sb. davisāni, x. 34, 5.
 dudhrá, a. *fierce*, ii. 12, 15.
 dur-i-tá, (pp.) n. *faring ill, hardship*, i. 35, 3 [dus *ill + pp. of i go*].

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
 dur-mati, f. *ill-will*, ii. 33, 14 [dus ill + mati thought].
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gift*].
 dug-kft, m. *evil-doer*, v. 83, 2. 9 [dus + kr do + t].
 dú-stuti, f. *ill praise*, ii. 33, 4 [dus ill + stuti praise].
 duh milk, II. P. dógdhi; s ao. duk-sata, with two acc. i. 160, 3.
 duh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. dauhtar].
 dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha deception].
 dū-tā, m. *messenger*, v. 11, 4; 83, 3; x. 14, 12.
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dū-rā, a. *far*].
 dūrē-ārtha, a. (Bv.) *whose goal is distant*, vii. 63, 4.
 dr pierce, int. dardarsi, ii. 12, 15.
 dr-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dr split; cp. Gk. δέπα, Eng. *tear*].
 drā see: pf. dādrāe is seen, vii. 61, 5.
 drāśye, dat. inf. to see, x. 14, 12.
 dra-tvāya, gd. *having seen*, x. 84, 11.
 drh make firm, I. P. dṛmha; ipf. ādṛmhat, ii. 12, 2.
 dev-á, 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; 68, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [celestial from div heaven].
 deva-trā, adv. *among the gods*, x. 15, 9.
 deva-mānā, n. *abode of the gods*, x. 135, 7.
 deva-yú, a. *devoted to the gods*, i. 154, 5.
 deva-vandā, a. *god-praising*, x. 15, 10 [vand greet].
 devā-hiti, f. *divine order*, viii. 108, 9 [devā god + hi-ti, f. *impulse from hi impel*].
 dev-ī, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-á god].
 doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vas-tr from vas shine].
 dāiv-ya, a. *divine*, i. 85, 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, 13; the parts of the ed. separated, ii. 12, 13.
 dyu-mát, adv. *brilliantly*, v. 11, 1 [n. of dyu-mánt, a. *bright*].
 dyu-mnā, n. *wealth*, iii. 59, 6.
 dyó, m. *heaven*, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyávas, i. 85, 6 [Gk. Ζεύς, Ζῆν, Lat. *diem*].
 dyót-ana, a. *shining*, viii. 29, 2 [dyut shine].
 drāv-ina, n. *wealth*, iv. 51, 7 [movable property, from dru run].
 dru run, I, drāva.
 áti- run past (acc.), x. 14, 10.
 drug-dhá, n. *misdeed*, vii. 86, 5 [pp. of druh be hostile].
 drúh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
 dvá, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *dù*, Eng. *two*].
 dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 108, 9.
 dvār, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhv close with loss of aspirate through influence of dvá two, as having two folds].
 dvi-tá, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
 dvi-pád, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δί-ποδ-, Lat. *bi-ped-*].
 dviṣ hate, II. dvēsti, x. 84, 8.
 dvēs-as, n. *hatred*, ii. 33, 2 [dviṣ hate].
 Dhán-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.
 1. dhán-van, n. *waste land*, i. 35, 8; desert, v. 83, 10.
 2. dhán-van, n. *bow*, ii. 33, 10.
 dham blow, I. P. dhāmati, ps. dhamyāte, x. 135, 7.
 ví- 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. dādhāti, v. 83, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehī, x. 14, 11; dhattā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; dadhātana, x. 15, 11; dhattām, 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*, didhisanti, ii. 35, 5; *support*, didhisāmi, ii. 35, 12 [Gk. *τίθημι*].
 ádhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ádhita, x. 127, 1.
 á- *deposit*, root ao. sb. dhāas, v. 83, 7.
 ní- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ádhāyi, viii. 48, 10.
 pári- *put around*, vi. 54, 10.
 prá- *put from* (ab.) into (lc.), vii. 61, 3.
 ví- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ádadhur, x. 90, 11.
 canas- *accept gladly*, ii. 35, 1.
 purás- *place at the head, appoint Purohita*: pf. dadhire, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 85, 5.
 dhā-man, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].
 dhārayát-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayat, pr. pt. cs. of dhr *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. dīdhye.
 ā- *think to oneself*, ā- dīdhye, x. 34, 5.
 dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhi *think*].
 dhunéti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + iti].
 dhúr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
 dhū-má, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμῶ-s*, Lat. *fumu-s*].
 dhūr-tí, f. *malice*, viii. 48, 3 [dhvṛ *injure*].
 dhr *support, fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.
 dhṛṣ-*nú*, n. adv. *forcibly*, x. 34, 14 [dhṛṣ *be bold, dare*].
 dhe-nū, f. *cow*, i. 160, 3; ii. 35, 7 [*yielding milk*: dhe = dhā *suck*].
 dhrú-tí, f. *seduction*, vii. 86, 6 [dhrú = dhvṛ *injure*].
 1. Ná, pcl. as, *like*, i. 35, 6; 85, 1. 7. 8²; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5². 7; 103, 2². 3. 7;
- viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
 2. ná, neg. pcl. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15²; 35, 6²; iii. 59, 2⁴; iv. 51, 6; vi. 54, 3². 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].
 nákt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem *nakt*, cp. Lat. *nox* = *noct-s*].
 ná-ksatra, n. *star; day-star*, vii. 86, 1 [nák *night* + ksatrā *dominion* = *ruling over night*].
 nad-f, f. *stream*, ii. 35, 3 [nad *roar*].
 ná-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepōt* = 'nephew', 'grandson'].
 náptr, m. (weak stem of nápāt) *son*: gen. náptur, ii. 35, 11; dat. náptre, ii. 35, 14 [ná-pitr *having no father* = 'nephew', 'grandson'].
 nábh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSl. *nebo*].
 nam bend, I. náma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nán-namiti *bend low*, v. 83, 5.
 práti- *bend towards*: pf. nānāma, ii. 33, 12.
 nám-as, n. *homage*, 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*].
 namas-yá, den. *adore*, ii. 33, 8 [nāmas *homage*].
 namas-yā, a. *adorable*, iii. 59, 4.
 nár-ya, a. *manly*, i. 85, 9.
 náv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέο-s*, Lat. *novu-s*, OSl. *novu*, Eng. *new*].
 Náva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gó].
 náv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].
 1. náś *be lost*, IV. P. náśya; ao. neśat, vi. 54, 7.
 2. náś *reach*, I. náśa.
 ví- *reach*, ii. 35, 6.
 náś, f. *night*, vii. 71, 1.
 nas-tá, pp. *lost*, vi. 54, 10 [náś *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,

- 14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; 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, 18; 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.
- náka**, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.
- nālf**, f. flute, x. 135, 7.
- nāth-itá**, pp. distressed, x. 34, 3 [nāth seek aid].
- nādyá**, m. son of streams, ii. 35, 1.
- nādh-amāna**, pr. pt. Ā. seeking aid, suppliant, ii. 12, 6; 83, 6.
- nānā**, adv. separately, ii. 12, 8.
- nābhi**, f. navel, x. 90, 14.
- nā-man**, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. ὄνομα, Lat. nomen, Go. namō, Eng. name].
- nāri**, f. woman, ii. 33, 5 [from nār man].
- násatya**, m. du. epithet of the Ásvins, vii. 71, 4 [ná + asatyá not untrue].
- ni-kṛt-van**, a. deceitful, x. 34, 7 [ní down + kr do].
- ni-citá**, pp. known, ii. 12, 13 [ni + ci note].
- niṇyá**, n. secret, vii. 61, 5.
- ni-todín**, a. piercing, x. 34, 7.
- ni-drá**, f. sleep, viii. 48, 14 [ní + drā sleep; cp. Gk. ὄρα-θάω, Lat. dor-mio].
- ni-dhí**, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ní down + dhi = dhā put].
- ní-dhruvi**, a. persevering, viii. 29, 3 [ní + dhrúvi firm].
- ni-pádá**, m. valley, v. 83, 7 [ní down + páda, m. foot].
- nir-áyaṇa**, n. exit, x. 135, 6 [nis out + áy-ana going: i go].
- ni-vát**, f. depth, x. 127, 2 [ní down].
- ni-vésāni**, a. causing to rest, l. 35, 1 [from cs. of ní + viś cause to turn in].
- ní-satta**, pp. with á, having sat down in (ic.), x. 15, 2 [ní + sad sit down].
- ni-sád-yá**, gd. having sat down, ii. 35, 10; x. 15, 6; with á, x. 14, 5.
- ni-siñc-ánt**, pr. pt. pouring down, v. 83, 6 [sic sprinkle].
- niská**, m. necklace, ii. 83, 10.
- niṣ-kṛtá**, n. appointed place, x. 34, 5 [pp. arranged: nis out + kr make].
- nī lead**, I. náya; 2. pl. ipv., x. 34, 4.
- sám-conjoin** with (inst.), vi. 54, 1.
- nic-á**, adv. down, x. 34, 9 [inst. of nyañc downward].
- nú**, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pcl. pray? vii. 86, 2 [Gk. νύ, OI. nu, OG. nu].
- nud push**, VI. nudá; pf. 3. pl. Ā. nudre, i. 85, 10, 11.
- prá-push away**: pf. vii. 86, 1.
- nū**, adv. = nú now, vii. 63, 6 [OG. nū].
- nū-tana**, a. present, i. 1, 2 [nū now].
- nū-nám**, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū now].
- nṛ**, m. man, pl. N. náras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἀνῆρ, ἀνδρῶς].
- nṛ-cákṣas**, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nṛ man + cákṣas look].
- nṛ-páti**, m. lord of men, vii. 71, 4.
- nṛ-mṇá**, a. manliness, valour, ii. 12, 1 [cp. nṛ-mānas manly].
- ne-tṛ**, m. guide, ii. 12, 7 [nī lead].
- nó** = ná + u also not, vi. 54, 3.
- náu**, f. ship, x. 135, 4 [Gk. ναύ-ς, Lat. náv-i-s].
- ny-áñc**, a. downward, v. 83, 7 [ní-down + -áñc -ward].
- ny-úpta**, pp. thrown down, x. 34, 5, 9 [ní + vap strew].
- Paks-in**, a. winged, x. 127, 5 [pakṣá, m. wing].
- pác-ant**, pr. pt. cooking, ii. 12, 14, 15 [pac cook, Lat. coquo for pequo, OSl. 3. s. pečetu].
- páñca**, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].
- pāp-i**, m. niggard, iv. 51, 3 [paṇ bar-gain].
- pat fly**, I. páta, x. 14, 16; cs. patáya fall, v. 83, 4 [Gk. πέτ-ε-ται flies, Lat. pet-o].
- pát-i**, m. lord, pl. N. pátayas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάσι-s].
- páth**, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάρο-s].
- path-í**, m. path, i. 35, 11; x. 14, 7: 168, 3.
- pathi-kṛt**, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].

pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yā, f. *path*, x. 14, 2.
 pad *fall*, IV. A. pádya; pp. papāda, x. 34, 11.
 áva- *fall down*, vi. 54, 3.
 pád, *foot*, du. ab. padbhyām, x. 90, 12. 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].
 pad-á, n. *step*, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad *walk*; Gk. πῆδ-ο-ν 'ground'].
 pad-vánt, a. *having feet*, x. 127, 5.
 pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].
 pánthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος].
 pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pányā, gdv. *praiseworthy*; pan *admire*].
 paprath-ánā, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].
 páy-as, n. *milk, moisture*, i. 160, 3 [pī *swell*].
 pár-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].
 para-má, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.
 par-ás, adv. *far away*, ii. 35, 6; *beyond*, x. 129, 1. 2.
 parā-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
 parā-yánt, pr. pt. *departing*, x. 34, 5 [parā *away*, Gk. *népā beyond*, + i go].
 parā-vát, f. *distance*, i. 35, 3; iv. 50, 3.
 pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pairi*, Gk. *népā*].
 pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhī *reduced form of dhā puf*].
 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-śkrta, pp. *adorned*, x. 135, 7 [pári *round* + śkr = kr *make = puf*].
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [parā *away* + iy-i-vāms: *from i go*].
 Parjánya, m. a *god of rain*, v. 83, 1-5. 9.
 Parjánya-jinvita, pp. *quickened by Parjanya*, vii. 103, 1 [jinv *sec. root = jin- nu from ji quicken*].
 pary-ā-vivratsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vrt *turn*].

párva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. *néppara* 'limits'].
 pár-van, n. *joint, section*, vii. 108, 5; viii. 48, 5 [cp. Gk. *πέφρα* in *πέφραω* 'finish' for *πέφραω*].
 pav-i, m. *felly*, vi. 54, 3.
 pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pū *purify*].
 paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pasu-*, Lat. *pecu-s*, Go. *faihu*].
 paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].
 paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].
 paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.
 1. pā *drink*, I. pība, iv. 50, 10; *root ao.* ápāma, viii. 48, 3 [cp. Lat. *bibo* 'drink'].
 sám- *drink together*, x. 135, 1.
 2. pā *protect*, II. pāti, *from* (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
 páth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to páth, m. *path*].
 pád-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pád-am of pád *foot*].
 pāpāyā, *inst. f. adv. evilly*, x. 135, 2 [pāpā, a. *bad*].
 pār-á, m. *farther shore*, ii. 38, 3 [pr *pass = crossing*; Gk. *πόπος* 'passage'].
 pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from pṛthivī earth*].
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].
 pi *swell*, I. pāyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].
 pi-tf, 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. *πατήρ*, Lat. *pater*, Go. *fadar*].
 pitṛ-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].
 pinv *yield abundance*, I. pīva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from pi swell*].
 prá- *pour forth*, v. 83, 6.

piś *adorn*, VI. piśśá: pf. pipiśúr, vii. 103, 6; Á. pipiśe, ii. 33, 9.
 pī-tá, pp. *drunk*, viii. 48, 4. 5. 10. 12.
 pīyūśa, m. n. *milk*, ii. 35, 5 [pi *swell*].
 putrá, m. *son*, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.
 pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.
 punar-hán, a. *striking back*, x. 34, 7.
 punāná, pr. pt. *purifying*, vii. 49, 1 [pū *purify*].
 pūr, f. *citadel*, ii. 35, 6 [pr *fill*].
 pūram-dhi, f. *reward*, iv. 50, 11 [a. dhi *bestowing* (reduced form of dhā) *abundance*, pūr-am acc.].
 purás-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.
 purā, adv. *formerly*, iv. 51, 7.
 purā-ná, a., f. f, *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [purā *formerly*].
 puru-tāma, a. spv. *most frequent*, iv. 51, 1 [purú, Gk. πολλύ-s].
 puru-trá, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.
 pura-rūpa, a. (Bv.) *having many forms*, ii. 83, 9.
 Pūru-śa, m. *the primæval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.
 puruś-tā, f. *human frailty*, x. 15, 6.
 puró-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purás + hitá, pp. of dhā *put*].
 puró-hití, f. *friendly service*, vii. 61, 7.
 pus-tá, n. (pl.) *earnings*, ii. 12, 4 [pp. of pus *thrive*].
 pus-tí, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.
 pū *purify*, IX. punáti, i. 160, 3.
 pūr-ná, pp. *full*, i. 154, 4; vii. 103, 7 [pūr *fill*: cp. Gk. πολλοί 'many', Eng. *full*].
 pūruśa, m. *metrical for pūruśa*, x. 90, 3. 5.
 pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
 pūrva-já, a. *born of old*, x. 14, 15 [já *be born*].
 pūrva-bhā, a. *receiving the preference*, iv. 50, 7 [bha] *share*].
 pūrva-sū, a. *bringing forth first*, ii. 35, 5.
 pūrvāhn-á, m. *morning*, x. 34, 11 [pūrvá *early* + ahna = śhan *day*].
 pūrv-yá, a. *ancient*, i. 85, 11; x. 14, 7.

Pūś-án, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [pus *thrive*].
 pr *take across*, III. P. piparti; ipv. piprtám, vii. 61, 7; II. P. pársi = ipv., ii. 33, 3.
 pre *mix*, VII. prnákti.
 sám-, Á. prnákté, *mingle*, vii. 103, 4.
 prchá-māna, pr. pt. Á. *asking oneself*, x. 34, 6 [prach *ask*].
 prī-anā, f. *battle*, i. 85, 8.
 prthiv-ī, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 163, 1 [the *broad one* = prthví, f. of prthú from prath *spread*].
 prś-ni, a. *speckled*, i. 160, 3; vii. 103, 4. 6. 10.
 Prāni-mātr, a. (Bv.) *having Prāni as a mother*, i. 85, 2.
 prśat-ī, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.
 prasā-āyá, n. *clotted butter*, x. 90, 8.
 prś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.
 prī *fill*, IX. prnáti, ii. 35, 3.
 ā- *fill up*, v. 11, 5; vii. 61, 2.
 pépīś-at, pr. pt. *int. thickly painting*, x. 127, 7 [piś *paint*].
 pōś-a, m. *prosperity*, i. 1, 3 [pus *thrive*].
 pra-ketá, m. *beacon*, x. 129, 2 [prá + cit *appear*].
 prach *ask*, VI. prchá, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. *posco* = *porc-sco* and *prec-or*, OG. *forse-ōn*].
 pra-já, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].
 prajā-vant, a. *accompanied by offspring*, iv. 51, 10.
 prati-kāmám, adv. *at pleasure*, x. 15, 8 [kāma *desire*].
 pratījan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [prati-janā, m. *adversary*].
 prati-dīvan, m. *adversary at play*, x. 34, 6 [div *play*].
 prati-dośám, adv. *towards eventide*, i. 85, 10 [dośá *evening*].
 prati-būdhya-māna, pr. pt. *awaking towards* (acc.), iv. 51, 10.
 prati-māna, n. *match*, ii. 12, 9 [counter-measure: mā *measure*].
 prá-tir-am, acc. inf. *to prolong*, viii. 48, 10 [tr *cross*].
 pra-tná, a. *ancient*, iv. 50, 1 [prá *before*].

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; chief, ii. 12, 1 [= pra-tamá foremost; OP. fra-tama].
 prathama-já, a. first-born, x. 168, 3 [já = jan].
 prathamá-m, adv. first, iv. 50, 4.
 pra-dís, f. control, ii. 12, 7 [dís point].
 pra-bodháyant, es. pr. pt. awakening, iv. 51, 5 [budh wake].
 prá-yata, pp. extended, i. 154, 3; offered, x. 15, 11. 12 [yam stretch out].
 prá-yati, f. impulse, x. 129, 5 [yam extend].
 práyas-vant, a. offering oblations, iii. 59, 2 [práy-as enjoyment from prī please].
 pra-yotí, m. warder off, vii. 86, 6 [2. yu separate].
 pra-vát, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prá forward].
 praváte-já, a. born in a windy place, x. 34, 1 [pra-vátá + ja = jan].
 pra-vasá, m. traveller, viii. 29, 8 [prá + vas dwell away from home].
 prá-viṣṭa, pp. having entered, vii. 49, 4 [viś enter].
 pra-sargá, m. discharge, vii. 103, 4 [srj emit].
 pra-savítí, m. rouser, vii. 63, 2 [sū stimulate].
 prá-siti, f. toils, x. 34, 15 [si bind].
 prá-sūta, pp. aroused, vii. 63, 4 [sū impel].
 pra-stará, m. strewn grass, x. 14, 4 [str strew].
 prá fill [extended form, pr-ā, of pī fill].
 ā-pervade, s ao. áprās, x. 127, 2.
 práñc, a., f. prác-f, forward, x. 34, 12; facing, x. 135, 3 [prá + añc].
 práṇā, m. breath, x. 90, 13 [prá + an breathe].
 prá-vṛṣ, f. rainy season, vii. 103, 3. 9 [vṛṣ rain].
 právrā-śa, a., f. ś, belonging to the rains, vii. 103, 7.
 prá-vep-śa, a. dangling, x. 34, 1 [prá + vip tremble].
 priy-śa, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [prī please].
 Phaligá, cave, iv. 50, 5.
 Bad-dhá, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnáti : ipf. ábadhnan, x. 90, 15.
 bándh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
 babhrú, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.
 barh-āna magic power, x. 34, 7 [brh make big].
 barhi-śád, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhiḥ-śád : śad sit].
 barhiḥ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiḥ].
 barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
 bah-ú, a. many, ii. 35, 12; x. 14, 1; 34, 13.
 bādḥ drive away, I. Ā. bādḥate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
 ápa- drive away, i. 85, 3. 9; 85, 3.
 bāh-ú, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzu, Gk. πῆχυ-s, OG. buog].
 bíbhy-at, pr. pt. fearing, x. 34, 10 [bhī fear].
 bíbhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].
 bíl-ma, n. shavings, ii. 35, 12.
 budh-āná, aor pt. Ā. waking, iv. 51, 8.
 budh-ná, m. n. bottom, x. 135, 6 [Lat. fundu-s].
 brh-át, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.
 brh-ánt, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].
 Bṛhas-páti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [bṛh-as prob. gen. = brhás; cp. bráhmaṇas páti].
 bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhi].
 bráh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].
 bráh-mán, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].
 bráhmaṇá, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.
 bruv-ánt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
 bruv-āná, pr. pt. speaking, iii. 59, 1 [brū speak].
 brū speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

- ádhi- *speak for* (acc.), i. 35, 11; x. 15, 5.
 úpa-, *Ā. implore*, iv. 51, 11.
- Bhākṣ-á, m. *draught*, x. 34, 1 [bhak-ṣ, sec. root *consume* from bhaj *partake of*].
 bhaj *partake of* (gen.), x. 15, 3; s ao., viii. 48, 1. 7.
- bhad-rá, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [*praiseworthy*: bhand *be praised*].
- Bhar-atá, m. pl. name of a tribe, v. 11, 1.
- bhár-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].
- bháv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū be].
- bhā shine, II. P. bhāti.
 áva- *shine down*, i. 154, 6.
 ví- *shine forth*, ii. 85, 7. 8; v. 11, 1.
- bhid split, VII. bhináti [Lat. *find-o*].
 ví- *split open*, i. 85, 10.
- bhiṣák-tama, m. spv. *best healer*, ii. 33, 4 [bhiṣáj *healing*].
- bhiṣáj, m. *physician*, ii. 33, 4.
- bhī fear, I. Ā. bháyate, i. 85, 8; ii. 12, 13; pf. bibháya, v. 83, 2; s ao. ábhaisur, viii. 48, 11.
- bhī-má, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī fear].
- bhur *quiver*, int. járbhuriti, v. 83, 5.
- bhúv-ana, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; *world*, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].
- bhū *become, be*, I. bháva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ábhavat, v. 11, 3. 4; x. 135, 5. 6; *come into being*, x. 90, 4; pf. babhúva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyát, iv. 51, 4; root ao., viii. 48, 3; ábhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. *φύω*, Lat. *fu-i-t*].
- abhí- *be superior to* (acc.), iii. 59, 7.
 á- *arise*, pf., x. 129, 6. 7; 168, 3.
 ávis- *appear*, vii. 103, 8.
 sám- *do good to* (dat.), viii. 48, 4.
- bhū-tá, pp. *been*, x. 90, 2; n. *being*, x. 90, 3.
- bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. *φύμα* 'growth'].
- bhū-ri, a. *great*, ii. 33, 9; *much*, ii. 33, 12; adv. *greatly*, i. 154, 6.
- bhūri-śrṅga, a. (Bv.) *many-horned*, i. 154, 6.
- bhūr-ṇi, a. *angry*, vii. 86, 7.
- bhūs *strive*, I. P. bhūṣati [extended form of bhū be].
 pári- *surpass*, ii. 12, 1.
- bhr̥ bear, III. bībharti, ii. 33, 10; iii. 59, 8; *hold*, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. *φέρω*, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *baira*].
- vī-, I. bhara, *carry hither and thither*, v. 11, 4.
- Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.
- bhṛṣaj-á, a. *healing*, ii. 33, 7, n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhiṣáj *healing*].
- bhóg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].
- bhoj-á, m. *liberal man*, iv. 51, 3.
- bhój-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].
- bhyas = bhī *fear*, I. Ā. bhyásate, ii. 12, 1.
- bhrāj shine, I. Ā. bhrájate.
 ví- *shine forth*, i. 85, 4.
- bhrája-māna, pr. pt. Ā. *shining*, vii. 63, 4.
- bhrá-tr, m. *brother*, x. 34, 4 [Gk. *φράτωρ*, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, OSl. *bratrū*].
- Mah, mām̐h *be great*, mām̐hate and máhe (3. s.).
 sám- *consecrate*, vii. 61, 6.
 maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-á *bounty*: mah *be great*].
 maghóni, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].
 maṇḍúka, m. *frog*, vii. 103, 1. 2. 4. 7. 10.
- math-itá, pp. *kindled by friction*, viii. 48, 6.
- math-yá-māna, pr. pt. ps. *being rubbed*, v. 11, 6.
- mad rejoice, I. máda, in (lc.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; cs. mádaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; *gladden*, x. 34, 1 [Gk. *μαδάω*, Lat. *madeō* 'drip'].
- mád-a, m. *intoxication*, i. 85, 10; viii. 48, 6.
- máda-cyút, a. *reeling with intoxication*, i. 85, 7 [cyu *move*].

mād-ant, pr. pt. rejoicing, iv. 50, 2; delighting in (inst.), iii. 59, 3.
 mādhu-u, n. honey, mead, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέθω, Lith. medū-s, OSI. medū, Eng. mead].
 mādhu-mat-tama, spv. a. most honied, v. 11, 5; x. 14, 15.
 mādhu-ścūt, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 3 [ścūt drip].
 mādhyā, a. middle, vii. 49, 1, 3; x. 15, 14 [Lat. mediu-s].
 madhya-mā, spv. a. middlemost, x. 15, 1.
 man think, VIII. Ā. manute, viii. 29, 10; IV. Ā. mānyate, viii. 48, 6; x. 34, 13.
 mān-as, n. mind, i. 90, 13; 129, 4; 135, 3 [Av. manō, Gk. μένος].
 mānas-vant, a. wise, ii. 12, 1.
 man-ā, f. jealousy, ii. 33, 5 [man think].
 man-iśā, f. thought, vii. 71, 6; wisdom, x. 129, 4; prayer, v. 11, 5; hymn of praise, v. 83, 10 [man think].
 Mān-u, m. an ancient sage, ii. 33, 13.
 mano-jū, a. swift as thought, i. 85, 4 [mānas mind + jū to speed].
 mān-tra, m. hymn, ii. 35, 2; spell, x. 14, 4.
 mand exhilarate, I. mānda: iṣṣ ao. Ā. āmandiśātām, vii. 103, 4.
 úd- gladden, pf. mamanda, ii. 33, 6 [= mad rejoice].
 mand-as-ānā, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].
 mand-rā, a. gladdening, v. 11, 3 [mand exhilarate].
 mandrá-jihva, a. (Bv.) pleasant-tongued, iv. 50, 1.
 mán-man, n. thought, vii. 61, 6; hymn, i. 154, 3; vii. 61, 2 [man think].
 man-yú, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].
 mayo-bhū, a. beneficent, ii. 33, 13 [māy-as gladness + bhū = bhū being for = conducting to].
 Mar-ūt, 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 Maruts, ii. 33, 6.
 marḍ-i-tī, m. one who pities, x. 34, 3 [marḍ be gracious].
 mār-ta, m. mortal, iii. 59, 2 [Gk. μορ-ρό-s, Spo-ρό-s 'mortal', Lat. mor-ta 'goddess of death'].

márt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1, 3, 12; x. 15, 7.
 marmrjyā-māna, pr. pt. int. making bright, ii. 35, 4 [mrj wipe].
 máh, a. great, ii. 33, 8; G. mahás, iv. 50, 4; f. -ī, v. 11, 5 [Av. maz 'great'; from mah be great].
 mah-án, m. greatness, ii. 12, 1; 35, 2 [mah be great].
 mah-ánt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
 mahá-vadha, a. (Bv.) having a mighty weapon, v. 83, 2.
 máh-i, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
 mahi-tvá, n. greatness, vii. 61, 4.
 mahi-tvanā, n. greatness, i. 85, 7.
 mah-in, a., f. -ī, great, i. 160, 2, 5.
 mah-i-mán, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3, 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.
 mah-ī, a. f. great, ii. 33, 8, 14; x. 14, 1 [mah be great].
 mā-hyam, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. mīhi].
 mā measure, III. Ā. mīmīte.
 vi- measure out; pf. vi-mamé, i. 154, 1, 3; 160, 4; ii. 12, 2.
 mā, enc. prs. prn. A. me, ii. 33, 6, 7; viii. 48, 5³, 6, 10; x. 34, 1, 2; 127, 7 [Lat. mē, Eng. me].
 mā, proh. pcl. not, ii. 33, 1, 4³, 5; viii. 48, 8, 14²; x. 15, 6; 34, 13, 14 [Gk. μή 'not'].
 mā-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā-kim, proh. prn. pcl. no one, vi. 54, 7².
 Mātali, m. a divine being, x. 14, 3.
 mā-tī, f. mother, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mādhuvi, m. du. lovers of honey, vii. 71, 2 [mādhu honey].
 mānuṣa, a. human; m. man, vii. 63, 1 [mánus man].
 mān, prs. prn. A. me, vii. 49, 1-4.
 mā-yā, f. mysterious power, i. 160, 3 [mā make].
 mā-yú, a. lowing, vii. 103, 2 [mā bellow].
 mā-s-a, m. month, vii. 61, 4 [mās moon

mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].
 mitá-jūu, a. (Bv.) *firm-knead*, 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-Várunā, du. cd. *Mitra and Varuna*, i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 5.
 mi *damage*, IX. mināti [cp. Gk. *μi-vú-ω*, Lat. *mi-nu-o*].
 ā- *diminish*, ii. 12, 5.
 prá- *infringe*, vii. 63, 3; 103, 9; viii. 48, 9.
 mīdh-vāms, a. *bounteous*, ii. 33, 14; vii. 86, 7 [unred. pf. pt., probably from *mih rain*].
 mūkha, n. *mouth*, x. 90, 11-13.
 muc *release*, VI. muñcā: ppf. āmumuk-tam, vii. 71, 5.
 mud *be merry*, I. Ā. móda.
 práti- *exult*, v. 83, 9.
 mrg-á, m. *beast*. i. 154, 2; ii. 33, 11.
 mṛj *wipe*, II. mārjmi.
 sám- *rub bright*, ii. 35, 12.
 mrd *be gracious*, VI. mṛlā, ii. 33, 11. 14; viii. 48, 9; x. 34, 14; cs. mṛlāya, id., viii. 48, 8.
 mṛlay-āku, a. *merciful*, ii. 33, 7 [mrd *be gracious*].
 mṛl-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrd *be gracious*].
 mṛ-tyú, m. *death*, x. 129, 2 [mṛ *die*].
 mṛś *touch*, VI. mṛśā.
 pári- *embrace*, x. 34, 4.
 mṛs *be heedless*, IV. mṛśya.
 āpi- *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. *μοι*].
 manjavatā, a. *coming from Mūjavant*, x. 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, 2. 12; 129, 1. 3. 4; 135, 7; *with kím 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. yéna, i. 160, 5; ii. 12, 4; iv. 51, 4; f. yáyā, iv. 51, 6; Ab. yásmād, ii. 12, 9; G. yásya, i. 154, 2; ii. 12,

i. 7. 14²; 35, 7; v. 83, 4³; vii. 61, 2; x. 34, 4; f. yásyās, x. 127, 4; L. yásmin, iv. 50, 8; x. 135, 1; du. yáu, x. 14, 11; pl. N. yé, 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 what-ever*, x. 90, 10; f. yás, vii. 49, 1. 2. 3; n. yáni, ii. 33, 13; yá, i. 85, 12; ii. 33, 13²; iv. 50, 9; vii. 86, 5; A. m. yán, x. 14, 3; 15, 13²; G. f. yásām, vii. 49, 3; L. f. yásu, iv. 51, 7; vii. 49, 4⁴; 61, 5.
 yaks-á, n. *mystery*, vii. 61, 5.
 yaj *sacrifice*, I. yája; 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-māna, m. *sacrificer*, vi. 54, 6 [pr. pt. Ā. of *yaj worship*].
 yáj-us, n. *sacrificial formula*, x. 90, 9 [*yaj worship*].
 yaj-ñá, 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. *ἀγνό-ς*].
 yajñá-*ketu*, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.
 yajdá-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.
 yajñ-íya, a. *worthy of worship, holy*, iii. 59, 4; *adorable*, x. 14, 5. 6 [*yajñá worship*].
 yat *array oneself*, I. yáta: pf. i. 85, 8; cs. yátāya *marshal, stir*, iii. 59, 1; *clear off*, x. 127, 7.
 yá-tas, adv. *whence*, x. 129, 6. 7 [prn. root yá].
 yá-ti, prn. *how many*, x. 15, 13 [prn. root yá].
 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 yá].
 yá-thā, rel. adv. *how*, x. 185, 5. 6; *so that*, ii. 33, 15; unaccented = *iva like*, viii. 29, 6 [prn. root yá].
 yathā-vaśám, adv. *according to (thy, his) will*, x. 15, 14; 163, 4 [váśa, 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; *if*, viii. 48, 9 [n. of rel. yá].

yád-i vā, cj. *whether*, x. 129, 7; or, or else, *ibid.* [yá-d-i íf, rel. adv. + vā or].
 y-ánt, pr. pt. *going*, vii. 61, 3 [i go].
 yam *extend, bestow*, I. yáoha, iv. 51, 10; v. 88, 5; pf. Á. *yemire submit to* (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 35, 15².
 ádhi- *extend to* (dat.), i. 85, 12.
 á- *guide to* (lc.), root ao. inj. *yamat*, x. 14, 14.
 ní- *bestow*, iv. 50, 10.
 prá- *present a share of* (gen.), x. 15, 7.
 ví- *extend to*, i. 85, 12.
 Yam-á, m. *god of the dead*, i. 35, 6; x. 14, 1-5. 7-16; 15, 8; 135, 1. 7.
 yaś-ás, a. *glorious*, i. 1, 8; iv. 51, 11; viii. 48, 5.
 yahví, f. *swift one*, ii. 33, 9; 35, 14.
 yā go, II. yāti, i. 35, 3². 10; vii. 49, 3; x. 168, 1.
 á- *come*, i. 35, 2; x. 15, 9.
 úpa á- *come hither*, vii. 71, 2.
 á úpa *come hither to*, vii. 71, 4.
 pári prá- *proceed around*, iv. 51, 5.
 yātayáj-jana, a. (gov. cd.) *stirring men*, iii. 59, 5 [yātáyant, pr. pt. cs. of yat array oneself + jána man].
 yātu-dhāna, m. *sorcerer*, i. 35, 10 [yātú, m. *sorcery + dhāna practising from dhā put, do*].
 yā-ma, m. *course*, iv. 51, 4 [yā go].
 yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].
 yu *separate*, III. yuyóti, ii. 83, 1. 8; vii. 71, 1. 2; s ao. *depart from* (ab.), ii. 33, 9; cs. *yaváya save from*, viii. 48, 5; *yāváya ward off*, x. 127, 6².
 yuk-tá, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. ζυκρός, Lat. iunctus, Lith. junkta-s].
 yuktá-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.
 yuj yoke, VII. yunákti: pf. yuyujé, x. 34, 11; rt. ao. áyugdhvam, i. 85, 4.
 prá- *yoke in front*, i. 85, 5.
 yúdhya-māna, pr. pt. Á. *fighting*; m. *fighter*, ii. 12, 9 [yudh fight].
 yúyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh fight].
 yuva-tí, f. *young maiden*, ii. 85, 4. 11 [f. of yúvan youth].
 yúv-an, a. *young*, ii. 83, 11; m. *youth*, ii. 85, 4 [Lat. iuven-t-s].
 yuv-ám, prs. prn. N. *you two*, vii. 71, 5;

dat. *yuvábhyām to you two*, vii. 61, 7 [= yū- + am].
 yuva-yú, a. *addressed to you*, vii. 71, 7.
 yūy-ám, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūy-ám, Av. yūš, yūšem, Go. yūs].
 yóg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].
 yó-j-ana, n. *league*, i. 35, 8 [yoking from yuj yoke].
 yó-ni, m. *womb*, ii. 35, 10; *abode*, iv. 50, 2; x. 34, 11; *receptacle*, viii. 29, 2 [holder from yu hold].
 yós-ā, f. *woman*, x. 168, 2.
 yós, n. *blessing*, ii. 33, 13; x. 15, 4.
 Ramh *hasten*, I. rāma; cs. rāmhāya *cause to speed*, i. 85, 5.
 rakṣ *protect*, I. rākṣa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. ἀλέω 'ward off'].
 rākṣa-māna, pr. pt. Á. *protecting*, vii. 61, 3 [rakṣ protect].
 rakṣ-ás, m. *demon*, i. 35, 10; v. 83, 2.
 rakṣ-i-tī, m. *guardian*, x. 14, 11 [rakṣ protect].
 raghu-pátvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghú swift: Gk. ἔλαχυσ-].
 raghu-syád, a. *swift-gliding*, i. 85, 6 [raghú swift + syand run].
 ráj-as, n. *space, air*, i. 35, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. ἔρεβος, Go. riqiz-a].
 rán-ya, a. *glorious*, i. 85, 10 [ran rejoice].
 rá-tna, n. *gift, treasure*, i. 35, 8 [rā give].
 ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.
 rá-tha, m. *car*, i. 35, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 83, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 135, 3-5; 168, 1 [r go].
 ráth-ya, a. *belonging to a car*, i. 35, 6.
 rad dig, I. ráda: pf. raráda, vii. 49, 1.
 radh-rá, a. *rich*, ii. 12, 6 [rádh succeed].
 randh *make subject*, IV. P. rádhya: red. ao., ii. 33, 5.
 ráp-as, n. *bodily injury*, ii. 33, 3. 7.
 ram *set at rest*, IX. ramnáti: ipf. ii. 12, 2; I. Á. rāma *rejoice in* (lc.), x. 34, 13.
 ray-i, m. *wealth*, i. 1, 8; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7. 11 [probably from ri = reduced form of rā give].
 ráv-a, m. *roar*, iv. 50, 1. 4. 5 [ru cry].
 ráś-mí, m. *ray*, i. 35, 7; *cord*, x. 129, 5.
 rā give, II. ráti; 2. ind. rāsi = ipv., ii.

83, 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, 1, 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.
rātri, f. night, i. 35, 1; x. 127, 1, 8; 129, 2.
rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
rādh-dēya, n. bestowal of wealth, iv. 51, 3 [dēya, gdv. to be given from dā give].
ri release, IX. rināti, ii. 12, 8.
śnu- flow along, i. 85, 3.
ric leave, VII. P. rinākti, vii. 71, 1 [Gk. λείπω, Lat. linguo].
āti- extend beyond: ps. ipf. āricyata, x. 90, 5.
riś, f. injury, ii. 35, 6.
riś be hurt, IV. riśyati, 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 [ruc shine].
ruc shine, I. rōca; cs. rocāya cause to shine, viii. 29, 10.
ruc-ānā, rt. ao. pt. ā. beaming, iv. 51, 9.
ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
ruj-ant, pr. pt. shattering, x. 168, 1.
Rud-rā, m. name of a god, i. 85, i; ii. 33, 1-9, 11-18, 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
rudh obstruct, VII. ruṇaddhi, runddhē, x. 34, 3.
āpa- drive away: rt. ao. arodham, x. 34, 3.
rūś-ant, pr. pt. gleaming, iv. 51, 9.
ruh grow, I. rōhati, rōhate.
āti- grow beyond (acc.), x. 90, 2.
ā- rise up in (acc.), viii. 48, 11.
rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
rē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
reto-dhā, m. impregnator, x. 129, 5 [rē-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].
Rauhīnā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhīnī].
Lak-sā, 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 light; cp. Gk. λευκός 'white', Lat. lux, lūc-is].
Vag-nū, m. sound, vii. 103, 2 [vac speak].
vac utter, III. P. vivakti; ao. op., ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
ādhi- speak for (dat.), viii. 48, 14.
prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
vac-as, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].
vacas-yā, f. eloquence, ii. 35, 1.
vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vazra 'club'].
vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 18; 33, 3.
vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 18.
vajr-in, m. bearer of the bolt, vii. 49, 1.
vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. fēros year, Lat. vetus in vetus-tas 'age'].
vats-in, a, f. -ī, accompanied by calves, vii. 103, 2.
vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5^a; x. 34, 12.
śchā- invoke, v. 83, 1.
ā- utter, ii. 12, 15; viii. 48, 14.
prā- utter forth, iṣ ao., avādiṣur, vii. 103, 1.
sām- converse about (acc.) with (inst.), vii. 86, 2.
vād-ant, pr. pt. speaking, vii. 103, 8, 6, 7.

van win, VIII. vanóti win [Eng. win ; cp. Lat. *ven-ia* 'favour'].
 ā-, ds. vivāsa seek to win, ii. 33, 6 ; v. 83, 1.
 van-ús, m. enemy, iv. 50, 11 [eager, rival : van win].
 vāne-vane, lc. itv. cd. in every word, v. 11, 6.
 vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].
 pári- extol, with (inst.), ii. 33, 12.
 vānda-māna, pr. pt. A. approving, ii. 33, 12.
 vap strew, I. vāpati, vāpate.
 ní- lay low, ii. 33, 11.
 vapus-yā, a. fair, i. 160, 2 [vāpus, 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. *wais*, Eng. *we*].
 vāy-as, n. force, ii. 33, 6 ; viii. 48, 1 [food, strength : vi enjoy].
 vay-ā, f. offshoot, ii. 35, 8.
 vayūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].
 vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].
 vār-i-man, n. expanse, iii. 59, 3 [vr cover].
 vār-i-vas, n. wide space, vii. 63, 6 ; prosperity, iv. 50, 9 [breadth, freedom : vr cover].
 varivo-vít-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāriivas + vid find].
 vār-iyas, cpv. a. wider, ii. 12, 2 [urú wide].
 Vār-una, m. vii. 49, 3, 4 ; 61, 1, 4 ; 63, 1, 6 ; 86, 2, 3, 4, 6, 8 ; x. 14, 7 [Gk. *ὀυρανός* 'heaven' ; vr cover, encompass].
 vār-na, m. colour, ii. 12, 4 [coating : vr cover].
 vāria-māna, pr. pt. Ā., with ā rolling hither, i. 35, 2 [vrt turn].
 vārt-man, n. track, i. 85, 3 [vrt turn].
 vārdh-ana, n. strengthening, ii. 12, 14 [vrđh increase].
 vārdha-māna, pr. pt. Ā. growing, i. 1, 8 [vrđh grow].
 vārvrt-āna, pr. pt. Ā. int. rolling about, x. 84, 1 [vrt turn].
 varṣ-ā, n. rain, v. 83, 10 [vrṣ rain].
 varṣ-yā, a. rainy, v. 83, 8².

val-ā, m. enclosure, cave, iv. 50, 5 [vr cover].
 valgū-yā, den. honour, iv. 50, 7.
 vās desire, II. vāṣti, s. 1. vāśmi, ii. 33, 13 ; pl. 1. uśmasi, i. 154, 6.
 1. vās shine, VI. P. uchāti : pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].
 2. vās wear, II. A. vāste [cp. Gk. *ἔνυμν* = *Féavvμ*, AS. *werian*, Eng. *wear*].
 abhí-, cs. clothe, i. 160, 2.
 3. vās dwell, I. P. vāsati [AS. *wesan* 'be', Eng. *was* ; in Gk. *ἀστυ* = *fástrv*].
 prá- go on journeys, viii. 29, 8.
 vās, enc. prs. prn. A. you, i. 85, 6 ; iv. 51, 10, 11 ; D. to or for you, i. 85, 6, 12 ; iv. 51, 4 ; x. 15, 4, 6 ; G. of you, ii. 33, 13 ; x. 34, 12, 14 [Av. *vō*, Lat. *vās*].
 vās-atí, f. abode, nest, x. 127, 4 [vās dwell].
 vās-ant-ā, m. spring, x. 90, 6 [vās shine].
 vās-āna, pr. pt. Ā. clothing oneself in (acc.), ii. 35, 9 [2. vās wear].
 vās-iṣṭha, spv. a. best ; m. name of a seer, vii. 86, 5 ; pl. a family of ancient seers, x. 15, 8 [vās shine].
 vās-u, n. wealth, vi. 54, 4 ; vii. 103, 10 ; x. 15, 7 [vās shine].
 vāsu-dēya, n. granting of wealth, ii. 33, 7.
 vāsu-mant, a. laden with wealth, vii. 71, 3, 4.
 vāsn-ya, a. for sale, x. 34, 3 [vasná, n. price, Gk. *ἀγο-* = *fāstr-vo-* 'purchase price', Lat. *vēnu-m* = *ves-num*].
 vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].
 vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].
 vah carry, draw, drive, I. vāha, vii. 63, 2 ; s. ao. ávāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].
 ánu- drive after : pf. anūhiré, x. 15, 8.
 ā- bring, i. 1, 2 ; 85, 6 ; vii. 71, 3 ; x. 14, 4.
 ní- bring : pf. ūhathur, vii. 71, 5.
 vāh-ant, pr. pt. carrying, i. 35, 5 ; bearing, ii. 35, 9 ; bringing, vii. 71, 2.
 vāh-ant-ī, pr. pt. f. bringing, ii. 35, 14.
 vāh-ni, m. driver, i. 160, 3 [vah drive].
 vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀγοι* = *á-fη-σι* ; cf. Go. *waiian*, German *wehen* 'blow'].
 prá- blow forth, v. 83, 4.
 vā, enc. cj. or, iv. 51, 4 ; x. 15, 2 [Lat. *vē*].

- vác, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. vox = vōc-s].
 vāj-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vaj be strong].
 vāja-yú, a. desirous of gain, ii. 35, 1.
 vāj-in, a. victorious, x. 34, 4 [vāja].
 vāná, m. pipe, i. 85, 10.
 vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. ἀήρη-s].
 vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6³; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.
 vā-má, n. wealth, vii. 71, 2 [vā = van win].
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyú].
 vā-yú, m. wind, x. 90, 13 [vā blow].
 vār-ya, gdv. desirable, i. 35, 8 [vr choose].
 vāvāś-at, pr. pt. int. loving, iv. 50, 5 [vās low].
 vāvrdh-āná, pr. pt. Ā. having grown, x. 14, 3 [vrđh grow].
 vāśi, f. axe, viii. 29, 3.
 vāsar-á, a. vernal, viii. 48, 7 [*vasar spring; Gk. εαρ, Lith. vasarā].
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. Fáσru].
 ví, m. bird, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vi-, Lat. avi-s].
 vi-krámana, n. wide stride, i. 154, 2; x. 15, 3.
 vi-cakramāná, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
 ví-carṣani, a. active, i. 35, 9.
 víj, pl. stake at play, ii. 12, 5.
 ví-tata, pp. extended, x. 129, 5 [tan stretch].
 vi-tarám, adv. far away, ii. 33, 2 [cpv. of prp. ví away].
 vit-tá, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition].
 1. vid know, II. P. vétti; pr. sb. know of (gen.), ii. 35, 2; ipv. viddhi, viii. 48, 8; pf. véda, viii. 29, 6; s. 2. véttha, x. 15, 13; 3. véda, x. 129, 6² 7²; pl. I. vidmá, x. 15, 13 [Gk. οἶδα, ἴδμεν; AS. ic wāt, wē witon; Eng. I wot; Lat. vid-ēre 'see'].
 prá-know, x. 15, 13.
 2. vid find, VI. vindá, vi. 54, 4; x. 34, 3³; pf. viveda, x. 14, 2; a ao., v. 83, 10; viii. 48, 3.
 ánu. find out, ii. 12, 11; v. 11, 6.

- á-, s ao. win hither, x. 15, 3.
 nís- find out, x. 129, 4.
 vid-átha, m. divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].
 vi-dyút, f. lightning, ii. 35, 9; v. 83, 4 [vi afar + dyut shine].
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. φειδῶs].
 vidh worship, VI. vidhá, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.
 práti- pay worship to, vii. 63, 5.
 vidh-ánt, pr. pt. m. worshipper, ii. 35, 7.
 vi-dhána, n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].
 vi-přoh-am, acc. inf. to ask, vii. 86, 3.
 vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion].
 vi-bhāt-í, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].
 vi-bhídaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from ví-bhid split asunder, but the meaning here applied is obscure].
 vi-bhrája-māna, pr. pt. Ā. shining forth, vii. 63, 3 [bhrāj shine; Av. brázaiti 'beams', Gk. φλέγω 'flame'].
 ví-madhya, m. middle, iv. 51, 3.
 vi-rapá, m. abundance, iv. 50, 3 [vi + rapá be full].
 Vi-ráj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].
 virā-sāh, a. overcoming men, i. 35, 6 [= vira-sāh for vira-sāh].
 vi-rúk-mant, m. shining weapon, i. 85, 3 [ruc shine].
 ví-rūpa, a. having different colours, vii. 103, 6 [rūpá, n. form].
 Vivás-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vas shine afar].
 víś, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 35, 5; subject, iv. 50, 8.
 víś enter, VI. víśá.
 á- enter, iv. 50, 10; viii. 48, 12. 15.
 ní- come home, go to rest, x. 34, 14; 168, 3; s ao., avikṣmahí, x. 127, 4; ca. veśáya cause to rest, i. 85, 2.
 víś-páti, m. master of the house, x. 185, 1.
 víśva, prn. a. all, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 35, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.
 viśvá-tas, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 185, 3.
 viśva-dānim, adv. always, iv. 50, 8.
 viśvá-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.
 viśvá-psnya, a. laden with all food, vii. 71, 4 [psnya from psā eat].
 viśvá-rūpa, a. (Bv.) omniform, i. 35, 4; ii. 33, 10; v. 83, 5.
 viśvá-śambhū, a. beneficial to all, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
 viśvá-ha, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 35, 14.
 viśvāhā, adv. always, i. 160, 3 [viśvā āhā all days].
 viśve devās, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.
 viś work, III. vīśeṣti: pf. vivēṣa, ii. 35, 13.
 vī-sita, pp. unfastened, v. 83, 7. 8 [vī + si bind].
 viśu-ṇa, a. varied in form, viii. 29, 1.
 vīśuci, a. f. turned in various directions, ii. 33, 2 [f. of viśv-añō].
 vī-śthā host (?), x. 168, 2.
 viś-ṇu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viś be active].
 viśv-añc, a. turned in all directions, x. 90, 4.
 vi-sargā, m. release, vii. 103, 9 [vī + sṛj let go].
 vi-sārjana, n. creation, x. 129, 6 [vī + sṛj let go].
 vī-sṛṣṭi, f. creation, x. 129, 6. 7 [vī + sṛj let go].
 vi-srāsas, ab. inf. from breaking, viii. 48, 5 [vī + sras fall].
 vī-hāyas, a. mighty, viii. 48, 11.
 vī guide, II. vīti, i. 35, 9.
 ūpa-come to (acc.), v. 11, 4.
 vī-rā, m. hero, i. 85, 1; ii. 33, 1; 35, 4 [Av. vīra, Lat. vir. OI. fer, Go. wair, Lith. vīra, 'man'].
 vīrā-vat-tama, spv. a. most abounding in heroes, i. 1, 3.
 vīrā-vant, a. possessed of heroes, iv. 50, 6.
 vīrūdh, f. plant, ii. 35, 8 [vī a-sunder + rudh grow].
 vir-yā, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [vīrā hero].

1. vr cover, V. vṛṇōti, vṛṇute.
 ā-, int. ipf. ā-varivar contain, x. 129, 1.
 vi-unclose, rt. ao. avran, iv. 51, 2.
 2. vr choose, IX. Ā. vṛṇite, ii. 33, 13; v. 11, 4; x. 127, 8.
 vṛk-a, m. wolf, x. 127, 6 [Gk. λύκο-s, Lat. lupus, Lith. vilka-s, Eng. wolf].
 vṛk-ī, f. she-wolf, x. 127, 6.
 vṛktā-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktā, pp. of vṛj + barhis, q. v.].
 vṛk-śā, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛśc cut, fell].
 vṛj twist, VII. vṛṇakti, vṛṇakté.
 pári-pass by, ii. 33, 14.
 vṛj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].
 vṛṇānā, pr. pt. Ā. choosing, v. 11, 4 [vṛ choose].
 vṛt turn, I. Ā. vārtate roll, x. 34, 9; cs. vartāya turn, i. 85, 9.
 ā-, cs. whirl hither, vii. 71, 3.
 nis-, cs. roll out, x. 135, 5.
 prá-, cs. set rolling, x. 135, 4.
 ānu prá- roll forth after, x. 135, 4.
 sām-be evolved, x. 90, 14.
 ādhi sām-come upon, x. 129, 4.
 Vr-trā, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vr cover].
 vr-tvā, gd., having covered, x. 90, 1.
 vṛdh grow, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvṛdhur, x. 14, 3; cs. vardhāya strengthen, v. 11, 3. 5.
 vṛdh-é, dat. inf. to increase, i. 85, 1.
 vṛṣ rain, I. vārṣa rain: iṣ ao. śvarṣis, v. 83, 10.
 abhi-rain upon, ao. vii. 103, 3.
 vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].
 vṛṣ-an, m. bull, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with āśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἄρσῆν].
 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. 84, 11 [little man].
 vṛṣa-vrāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].
 vṛṣ-tī, f. rain, v. 83, 6 [vṛṣ rain].
 vīśvā-vant, a. mighty, v. 83, 2 [vṛṣ-nya manly strength, from vṛṣan bull].

véd-āna, n. possession, x. 34, 4 [vid find, acquire].
vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].
ven long, I. P. vénati.
śnu- seek the friendship of, x. 135, 1.
volh̄f, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaštar 'draught animal' Lat. vector].
vái, pcl., ii. 33, 9. 10 [180].
Vairūpá, m. son of Virūpa, x. 14, 5.
Vaivasvatá, m. son of Vivasvat, x. 14, 1.
váśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
vaiśvānará, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].
vy-ākta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + añj adorn].
vyac extend, III. P. vivyakti.
sám- roll up, ipf. ávivyak, vii. 63, 1.
vyath waver, I. vyátha, vi. 54, 3.
vyátha-māna, pr. pt. Ā. quaking, ii. 12, 2.
vyūsti, f. daybreak, vii. 71, 3 [vi + vas shine].
vy-ōman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].
vraj-á, m. pen, fold, iv. 51, 2 [vr̄j enclose].
vra-tá, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr̄ choose].
vrata-cārín, a. practising a vow, vii. 103, 1 [cār-ín, from car go, practise].
vrāta, m. troop, host, x. 34, 8. 12.
Śams praise, I. śāmsa, vii. 61, 4 [Lat. censo].
śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
śatá, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ikaró-v, Lat. centum, Go. hund].
śām-tama, spv. a. most beneficent, ii. 83, 2. 13; x. 15, 4 [śām, n. healing].
śaphá-vant, a. having hoofs, v. 83, 5.
śabála, a. brindled, x. 14, 10.
śám, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8.
Śámbara, m. name of a demon, ii. 12, 11.
śáy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2- [śī 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. szátma-s 'helmet', OG. helm 'helmet'].
śáv-as, n. power, v. 11, 5 [śū swell].
śásam-āná, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
śásay-āná, pf. pt. Ā. lying, vii. 103, 1 [śī lie].
śás-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for śá + śvant, orig. pt. of śū swell, Gk. á-navr-].
śáktá, m. teacher, vii. 103, 5 [śak be able].
śás order, II. śásti, śáste.
śnu- instruct, vi. 54, 1.
abhí- guide to (acc.), vi. 54, 2.
śík-van flame (?), ii. 35, 4.
śikṣa be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śak be able].
śikṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.
śítī-pád, a. (Bv.) white-footed, i. 35, 5.
śithirá, a. loose; n. freedom, vii. 71, 5 [Gk. kadápó-s 'free, pure'].
śívá, a. kind, x. 34, 2.
śíśu, m. child, ii. 33, 13 [śū swell, cp. Gk. kvéw].
śísriy-āná, pf. pt. Ā. abiding, v. 11, 6 [śri resort].
śi-tá, a. cold, x. 34, 9 [old pp. of śyá coagulate].
śirṣ-án, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. kópó-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-ra 'flaming'].
śúc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 8; viii. 29, 5; clear, vii. 49, 2. 8; pure, ii. 33, 13; 35, 3² [śuc shine].
śúbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
śubh-āya, Ā. adorn oneself, i. 85, 8.
śubh-rá, a. bright, i. 35, 3; 85, 3; iv. 51, 6 [śubh adorn].
śumbh, adorn, I. Ā. śumbhate.
prá- adorn oneself, i. 85, 1.

śūs-ka, a. dry, vii. 103, 2 [for sus-ka, Av. huš-ka].

śūs-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].

śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. á-kupo- 'in-valid'].

śúdrá, m. man of the servile caste, x. 90, 12.

śúsuj-ána, pf. pt. A. trembling (?), x. 34, 6.

śūs-á, a. inspiring, i. 154, 3 [śvas breathe].

śrñv-ánt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrdh-yá, f. arrogance, ii. 12, 10 [śrdh be arrogant].

śr crush, IX. śrñtí.

śám- be crushed: ps. ao. śári, vi. 54, 7. śout drip, I. śóóta, iv. 50, 3.

śyá-vá, a. dusky, i. 35, 5 [OSI. si-rü 'grey'].

śyená, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.

śrád heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ-íη 'heart'].

śráv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSI. slovo 'word'].

śravas-yú, a. fame-seeking, i. 85, 8.

śri-tá, pp. reaching to (lc.), v. 11, 3.

śrí, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śrñóti, hear, ii. 33, 4; x. 15, 5; pl. 3. śrñvire = ps., x. 168, 4.

śru-tá, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλυ-τό-ς 'famous', Lat. in-clu-tu-s 'famous'].

śré-gtha, spv. a. best, ii. 33, 3.

śró-tra, n. ear, x. 90, 14 [śru hear].

śráus-ti, f. obedient mare, viii. 48, 2 [śrus hear, extension of śru].

śva-gñ-in, m. gambler, ii. 12, 4.

śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].

śva-śrú, f. mother-in-law, x. 34, 3 [OSI. svekry, svekruve].

śviti-śño, a. whitish, ii. 33, 8 [śviti (akin to śvetá, Go. hweits, Eng. white) + año].

Śás, nm. six, x. 14, 16 [Av. xšvaš, Gk. ἕξ, Lat. sex, OI. ἕξ, Go. sahs, Eng. six].

Śá, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 33,

13²; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5². 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. ó, Go. sa].

sam-yánt, pr. pt. going together, ii. 12, 8 [sám + i go].

sam-rarāná, pf. pt. A. sharing gifts, x. 15, 8 [sám + rā give].

sam-vatsará, m. year, vii. 103, 1. 7. 9.

sam-vid-āná, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].

sam-vñj, a. conquering, ii. 12, 3.

sákh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4². 10; x. 34, 2. 5; 168, 3.

sakh-yá, n. friendship, viii. 48, 2.

sam-gámāna, m. assembler, x. 14, 1.

sac accompany, I. A. sácate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἕωμαι, Lat. sequitur, Lith. sekü].

sác-ā, adv. prp. with (lc.), iv. 50, 11 [sac accompany].

sájan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jósas, a. acting in harmony with (inst.), viii. 48, 15 [jósas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sát-pati, m. true (?) lord, ii. 33, 12.

sat-yá, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyá-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.

satyānrtá, n. Dv. cd. truth and falsehood, vii. 49, 3 [satyá + ánrta].

sad sit down, I. P. sīdati, i. 85, 7; sit down on (acc.). a ao. sadata, x. 15, 11 [Lat. sīdo].

ś- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

ñf- sit down, pf. (ñf)śedur, iv. 50, 3; inj. sīdat, v. 11, 2; settle: pf. s. 2. sasáttha, viii. 48, 9.

sád-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἕδος].

sádas-sadas, acc. itv. cd. on each seat, x. 15, 11.

sá-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dfá, a., f.-i, alike, iv. 51, 6 [having a similar appearance].

sa-dyás, adv. in one day, iv. 51, 5; at once, iv. 51, 7.

sadha-māda, m. joint feast, x. 14, 10 [co-revelry; sadhā = saha together].

sadhā-sṭha, n. gathering place, i. 154, 1, 3.

san gain, VIII. P. sanōti, vi. 54, 5.

sanāya, a. old, iv. 51, 4 [from sāna; Gk. *évo-s*, OI. *sen*, Lith. *sēnas* 'old'].

sānt, pr. pt. being, x. 34, 9 [as be; Lat. (*prae*)-sent-].

sam-dfē, f. sight, ii. 33, 1.

saptā, nm. seven, i. 35, 8; ii. 12, 3, 12; x. 90, 15² [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].

saptā-raṣṭri, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.

saptāśya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āśyā, n. mouth].

sāp-ti, m. racer, i. 85, 1, 6.

sa-prāthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by *prāthas*, n. fame].

sa-bādha, a. zealous, vii. 61, 6 [bādha, m. stress].

sabhā, f. assembly hall, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].

samā, a. level, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμός*, Eng. *same*, cp. Lat. *sim-ili-s*].

sam-ād, f. battle, ii. 12, 3.

sām-ana, n. festival, x. 168, 2 [coming together].

samanā, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from *sāmāna* being together].

samānā, a., f. i, same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 63, 2; common, ii. 35, 3; vii. 63, 3; 103, 6.

samānā-tas, adv. from the same place, iv. 51, 8.

sam-idh, f. faggot, x. 90, 15 [sām + idh kindle].

samudrā-jyeṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [samudrā, m. collection of waters + *jyeṣṭha*, spv. chief].

samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ārtha, m. goal].

sam-fdh, f. unison, vii. 103, 5 [sām + rdh thrive].

sām-prkta, pp. mixed with (inst.), x. 34, 7 [prc mix].

sām-prcas, ab. inf. from mingling with, ii. 85, 6 [prc mix].

sām-bhrta, pp. collected, x. 90, 8 [bhr bear].

sam-rāj, m. sovereign king, viii. 29, 9.

sa-yúj, a. united with (inst.), x. 168, 2.

sa-rātham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.

sār-as, n. lake, vii. 103, 7 [sr run].

saras-ī, f. lake, vii. 103, 2.

sārg-a, m. herd, iv. 51, 8 [srj let loose].

sārt-ave, dat. inf. to flow, ii. 12, 12 [sr flow].

srp creep, I. P. sārpati.

vi- slink off, x. 14, 9.

sarpīr-āsuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpis (from srp run = melt) + ā-suti brew from su press].

sārva, a. all, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλο-s* = *ὅλ-fo-s*, Lat. *salvu-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-tf, m. a solar god, i. 35, 1-6, 8-10; vii. 63, 3; x. 34, 8, 13 [Stimulator from sū stimulate].

sas sleep, II. P. sāsti, iv. 51, 3.

sas-ānt, pr. pt. sleeping, iv. 51, 5.

sah overcome, I. sāha, x. 34, 9 [Gk. *ἔχω*, ao. *ἔσ(ε)χ-ov*].

sāh-as, n. might, iv. 50, 1; v. 11, 6² [sah overcome].

sa-hāra, nm. a thousand, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].

sahāra-pād, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].

sahāra-bhrṣṭi, a. (Bv.) thousand-edged, i. 85, 9 [bhrṣ-ṭi from bhrṣ = hrṣ stick up].

sahāra-sīrṣan, a. thousand-headed, x. 34, 14.

sahasra-sāvā, m. thousandfold Soma-pressing, vii. 103, 10 [sāvā, m. pressing from su press].

sahasrākṣā, a. (Bv.) thousand-eyed, x. 90, 1 [akṣā eye = akṣi].

sā-hūti, f. joint praise, ii. 33, 4 [hūti invocation from hū call].

sā bind, VI. syāti.

vi- discharge, i. 85, 5.

sā, dem. prn. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.

sād-ana, n. seat, x. 135, 7 [sad sit].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].
 sādhu-ū, a. *good*, x. 14, 10.
 sādhu-yā, adv. *straightway*, v. 11, 4.
 Sādhu-yā, m. pl. a group of divine beings, x. 90, 7, 16.
 sām-as-i, a. *bringing gain*, iii. 59, 6 [san gain].
 sām-u, n. m. *back*, ii. 35, 12.
 sām-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.
 sāya-ka, n. *arrow*, ii. 33, 10 [suitable for hurling: si huri].
 sārameyā, m. *son of Saramā*, x. 14, 10.
 sāsānānāsānā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-sāsana + anāsana].
 simhā, m. *lion*, v. 83, 3.
 sic pour, VI. siñcā, i. 85, 11 [OG. sig-u 'drip'], Letic sic-u 'fall' of water].
 nī- pour down, v. 83, 8.
 sīdh repel, I. P. sēdhati.
 śpa- chase away, i. 35, 10.
 sīndh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Av. hind-u-s].
 siśvid-ānā, pf. pt. Ā. *sweating*, vii. 103, 8 [avid perspire: Eng. sweat].
 sim, enc. prn. pcl. him &c., i. 160, 2.
 su press, V. sunōti, sunutē, V. 14, 13 [Av. hu].
 sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. hu-, OI. 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].
 sukratū-yā, f. *insight*, i. 160, 4.
 su-ksatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.
 su-keṭi, f. *safe dwelling*, ii. 35, 15.
 su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.
 su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.
 su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.
 sū-tasta, 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-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.
 su-dūgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [dūgha milking: dugh = duh].
 sū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā put].
 su-dhṛṣ-ṭama, spv. a. *very proud*, i. 160, 2.
 su-nithā, a. (Bv.) *giving good guidance*, i. 35, 7, 10.
 sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su press].
 su-pātha, n. *fair path*, vii. 63, 6.
 su-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 35, 7.
 su-palāsā, a. *fair-leaved*, x. 135, 1.
 su-péasas, a. (Bv.) *well-adorned*, ii. 35, 1 [péasas, n. ornament].
 su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. token].
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].
 su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prātika, n.].
 su-prāniti, 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*; *genial*, vii. 63, 1.
 su-bhū, a. *excellent*, ii. 35, 7 [sū well + bhū being].
 sū-bhrta, pp. *well cherished*, iv. 50, 7.
 sū-makha, m. *great warrior*, i. 85, 4.
 su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.
 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. hu-manah- 'well-disposed'; cp. second part of eū-mevṛs].
 sv-mṛṭika, a. (Bv.) *very gracious*, i. 35, 10 [mṛṭikā, n. mercy].
 su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.
 su-mnā, n. *good-will*, ii. 33, 1, 6.
 sumnā-yū, a. *kindly*, vii. 71, 3.
 su-rabhi, a. *fragrant*, x. 15, 12.
 sūrā, f. *liquor*, vii. 86, 6 [Av. hura].
 su-rétas, a. (Bv.) *abounding in seed*, i. 160, 3.
 su-vārcas, a. (Bv.) *full of vigour*, x. 14, 8.
 su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.
 suv-itā, n. *welfare*, v. 11, 1 [su well + itā, pp. of i go: opposite of dur-itā].

su-vidātra, a. bountiful, x. 14, 10; 15, 3. 9.
 su-vīra, a. (Bv.) having good champions = strong sons, i. 85, 12; ii. 12, 15; 38, 15; 35, 15; viii. 48, 14.
 su-vīrya, n. host of good champions, iv. 51, 10.
 su-vrktī, f. song of praise, ii. 35, 15; vii. 71, 6 [sū + ṛk-tī from arc praise, cp. rc].
 su-vrjāna, a. (Bv.) having fair abodes, x. 15, 2.
 su-śīpra, a. (Bv.) fair-lipped, ii. 12, 6; 33, 5.
 su-śōva, a. most propitious, iii. 59, 4. 5; viii. 48, 4.
 su-śakhi, m. good friend, viii. 48, 9 [śakhi friend].
 su-stūti, f. eulogy, ii. 33, 8 [stuti praise].
 su-stūbh, a. well-praising, iv. 50, 5 [stūbh praise].
 su-hāva, a. (Bv.) easy to invoke, ii. 33, 5 [hāva invocation].
 sū, adv. well, v. 83, 10 [= sū well].
 sū-nāra, a. bountiful, viii. 29, 1 [Av. hunara].
 sū-nū, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūnū, Eng. son].
 sūpāyanā, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sū + upāyana].
 sūr-a, m. sun, vii. 63, 5 [svār light].
 sūrī, m. patron, ii. 35, 6.
 sūr-ya, 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. sisartī.
 ūpa-prā- stretch forth to, int. 3. s. sarsr-e, ii. 35, 5.
 srj emi, VI. srjāti [Av. her'zaiti].
 āva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
 ūpa- send forth to (acc.), ii. 35, 1.
 srp-rā, a. extensive, iv. 50, 2 [srp creep].
 sé-nā, f. missile, ii. 33, 11 [si discharge].
 senā-nī, m. leader of an army, general, x. 34, 12.
 só-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, vii. 103, 7 [su press: Av. haoma].
 soma-pā, m. Soma drinker, ii. 12, 13.

soma-pithā, m. Soma draught, x. 15, 8 [pithā from pā drink].
 som-in, a. soma-pressing, vii. 103, 8.
 som-yā, a. Soma-loving, x. 14, 6; 15, 1. 5. 8.
 saumanas-ā, n. good graces, iii. 59, 4; x. 14, 6 [su-mānas].
 skand leap, I. P. skādati, int. inj. kānīskan, vii. 103, 4.
 skabhāya, den. prop. establish, i. 154, 1 [from skabh, IX. skabhñāti].
 skāmbh-ana, n. prop. support, i. 160, 4. stan thunder, II. P.; cs. stanāyati, id., v. 83, 7. 8 [Gk. στέρω 'lament'].
 stan-ātha, m. thunder, v. 83, 3.
 stanāyant, pr. pt. thundering, v. 83, 2; x. 168, 1.
 stanayi-tnū, m. thunder, v. 83, 6.
 stabh or stambh prop. support, IX. stabhnāti, ii. 12, 2.
 vi- prop asunder, pf. tastambha, iv. 50, 1; vii. 86, 1.
 stāv-āna, pr. pt. Ā. = ps. being praised, ii. 33, 11 [stu praise].
 sthi-rā, a. firm, ii. 33, 9. 14 [sthā stand].
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 sváru, m. *sacrificial post*, iv. 51, 2.
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 svá-vant, a. *bountiful*, i. 35, 10 [possessing property: svá, n.].
 svásr, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSI. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-astí, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. s. *svastí for welfare*, viii. 48, 8;

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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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