

# 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).

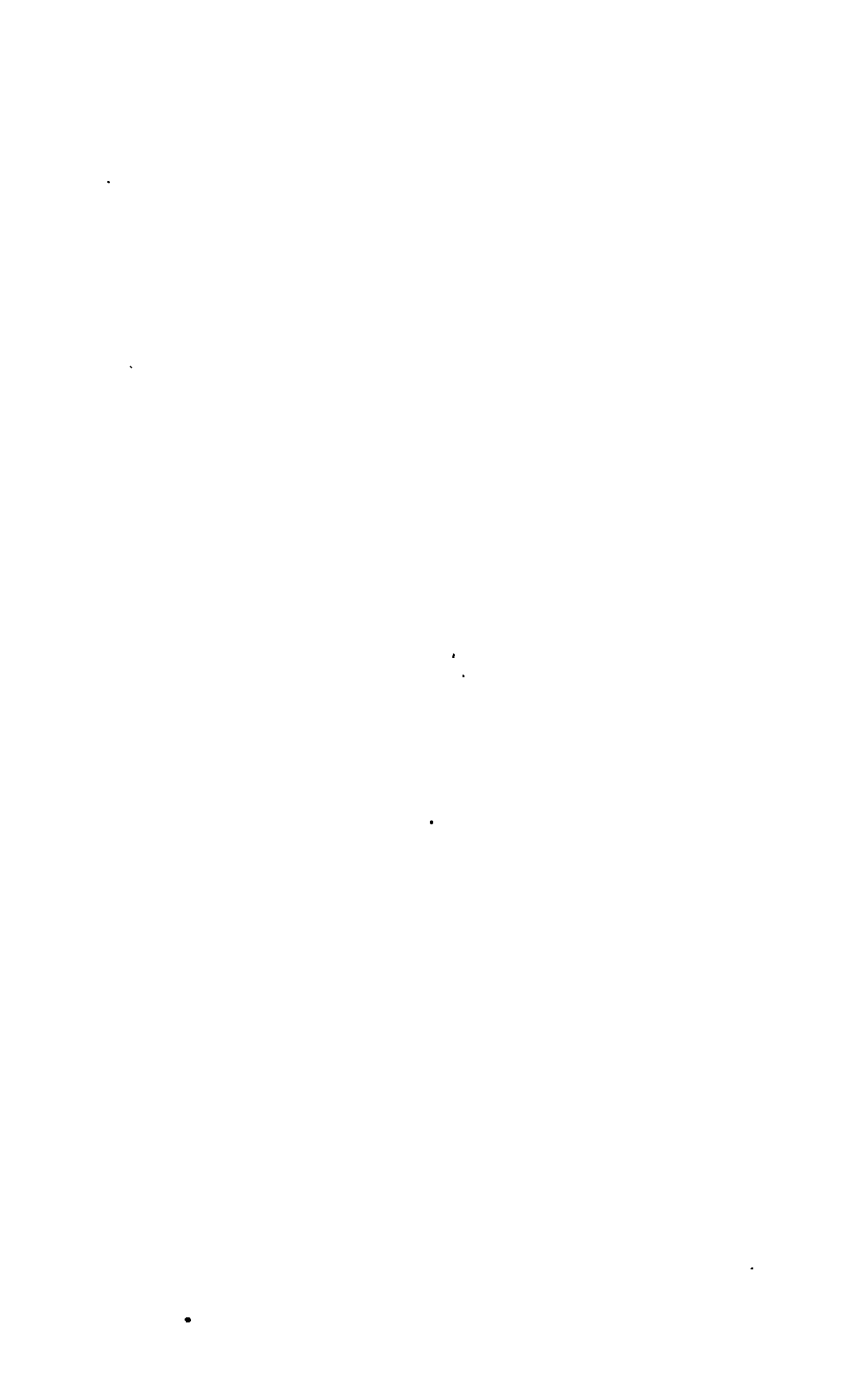
In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. 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 Rīgveda. 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 Rīgveda 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 Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

### 3. EXTENT AND DIVISIONS OF THE RIGVEDA.

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

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

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

#### 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 Gāyatrī, 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 *Tristubh* ( $4 \times 11$  syllables), the *Gāyatrī* ( $3 \times 8$ ), and the *Jagatī* ( $4 \times 12$ ), 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 Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

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

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

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

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Ásvins, 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', Dhartr, 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 *kásmai devāya haviṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *ká*, 'who?' being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 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', Asunṛti, '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, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

*Dual Divinities.*—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛa-Varuṇa, 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 Tvaṣṭi 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 Vastospati, '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 Yatudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

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

### 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 prapetārau*), 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 nū.  
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 MAṆḌŪKAS read MAṆḌŪKĀS.  
P. 179, line 26, for té read tē.  
P. 184, line 17, for tē read tē.  
P. 224, head-line and line 1, for abhīti read abhīti.



## 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 (*Dyáuś*), 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 (*arāṇis*), 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' (*sāhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

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

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati lord of the house*, and is constantly spoken of as a guest (*ātithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*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-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

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

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

अग्निम् । ईळे । पुरःहितम् ।

यज्ञस्य देवमृत्विजम् ।

यज्ञस्य । देवम् । ऋत्विजम् ।

होतारं रत्नधातमम् ॥

होतारम् । रत्नधातमम् ॥

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 Udātta because it is in a principal sentence and does not begin a sentence or Pāda (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udātta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sayana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp. RV. viii. 38, 1; *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 Anudātta that precedes an Udātta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pāda text, because the second member does not occur as an independent word; cp. x. 2, 5 : *agnir devāṃ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pāda text never divides a cd. into more than two members. The suffix *tama*, which the Pāda 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 utā,

sá devāṃ éhá vaksati.

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 Pāda 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 Pada, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pada-text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* 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 । वीरवत्तमम् ॥

3 Agnīnā rayīm asnavat

pōṣam evā divé-dive,

yaśásam vīrāvattamam.

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. *rayīm*, *pōṣam*: 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 *yáś-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 अग्ने॒ यं॒ य॒ज्ञम॒ध्व॒रं	अ॒ग्ने । य॒म् । य॒ज्ञम् । अ॒ध्व॒रम् ।
वि॒श्वतः॑ परि॒भूर॑सि ।	वि॒श्वतः॑ । परि॒भूः । अ॒सि ।
स इ॒द्वेषु॑ गच्छति ॥	सः । इ॒त् । दे॒वेषु॑ । ग॒च्छति ॥

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

*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. 437, a 3).

- ५ अग्निर्होता कविक्रतुः  
सत्यश्चित्रश्रवस्तमः ।  
देवो देवेभिरा गमत् ॥
- अग्निः । होता । कविऽक्रतुः ।  
सत्यः । चित्रश्रवःऽतमः ।  
देवः । देवेभिः । आ । गमत् ॥

- 5 Agnir hótā kavīkratuh  
satyās citrāśravastamah,  
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 यदङ्ग दासुषे त्वम्  
अपे भद्रं करिष्यसि ।  
तवेत्तत्सत्यमङ्गिरः ॥
- यत् । अङ्ग । दासुषे । त्वम् ।  
अपे । भद्रम् । करिष्यसि ।  
तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

- 6 yád āngá dāsūṣe tuám,  
Ágne, bhadráṃ kariṣyási,  
távét tát satyám, Āngirah.
- Just what good thou, O Agni, wilt  
do for the worshipper, that (purpose)  
of thee (comes) true, O Āngiras.*

āngá: on this pcl. see 180 (p. 213). dāsūṣe: 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 Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the 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 it tát*: *that intention of thee*.

७ उप त्वाग्ने दिवेदिवे  
दोषावस्तर्धिया वयम् ।  
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।  
दोषाऽवस्तः । धिया । वयम् ।  
नमः । भरन्तः । आ । इमसि ॥

7 úpa tvāgne divé-dive,  
dōṣāvastar, dhiyá vayám,  
námo bháranta émasi ;

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

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pada (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa ā-imasi (a common combination of úpa and ā with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *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 *sāyām-prātar evening and morning*, from *sāyām*); the explanation as *O illuminer* (from 1. *vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as *kṣapām vastā janitā sūryasya illuminer of nights, generator of the Sun*. *dhiyá* inst. of *dhi* *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. *nāmas*, lit. *bow*, implies a gesture of adoration. *bhárantas*: N. pl. pr. pt. of *bhṛ bear*. *ā-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां  
गोपामृतस्य दीदिविम ।  
वर्धमानं स्वे दमे ॥

राजन्तम् । अध्वराणाम् ।  
गोपाम् । मृतस्य । दीदिविम ।  
वर्धमानम् । स्वे । दमे ॥



- 8 *rājantam adhvarāṇām,* (to thee) *ruling over sacrifices, the*  
*gopām ṛtāsyā dīdivim,* *shining guardian of order, growing in*  
*vārdhamānam sué dāme.* *thine own house.*

*rājantam*: this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvarāṇām*: 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*). *ṛtā* 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 *ṛtā* in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of *ṛtā* in the moral sense. *vārdhamānam*: *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své*: to be read as *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). *dāme*: this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

- ९ स नः पितेव सूनवे  
 ऽग्ने सुपायनो भव ।  
 सचस्वा नः स्वस्तये ॥
- सः । नः । पिताऽइव । सूनवे ।  
 अग्ने । सु॒उपा॒यनः । भ॒व ।  
 सच॑स्व । नः । स्वस्तये ॥

- 9 *sá naḥ pitéva sūnáve,* *So, O Agni, be easy of access to us,*  
*Ágne, sūpāyanó bhava;* *as a father to his son; abide with us*  
*sácasvā naḥ suastáye.* *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*. *pitā 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 Samhita 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 *Sāvitṛī* 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 *Tristubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Tristubh* verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

१ ह्ययाम्यग्निं 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 ihāvase ;	aid ; I call on Night that brings the

hváyāmi Rātrīm jāgato nivés- *world to rest; I call on god Savitr*  
 anīm; *for help.*  
 hváyāmi devām Savitāram ūtā-  
 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, *āvase*, and *ūtāye* 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 āvase*: on the accent see p. 464, 17, 1. *jāgatas*: 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. *nivésāyan* is applied to Savitr in the next stanza.

२ आ ऋष्णेन रजसा वर्तमानो	आ । ऋष्णेन । रजसा । वर्तमानः ।
निविश्यन्नमृतं मर्त्यं च ।	निविश्यन् । अमृतम् । मर्त्यम् । च ।
हिरण्येन सविता रथेना	हिरण्येन । सविता । रथेन ।
देवो याति भुवनानि पश्यन् ॥	आ । देवः । याति । भुवनानि । पश्यन् ॥

2 ā kṛṣṇéna rájasā vārtamāno,	<i>Rolling hither through the dark</i>
nivésāyann amṛtam mártiam	<i>space, laying to rest the immortal</i>
ca,	<i>and the mortal, on his golden car</i>
hiranyáyena Savitā ráthena,	<i>god Savitr comes seeing (all) crea-</i>
ā devó yāti bhúvanāni páśyan.	<i>tures.</i>

ā vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in *nivésāyan*, it is usually compounded, *ibid*. *kṛṣṇéna rájasā*: = *through the darkness*; loc. sense of the inst., 119 A 4. *amṛtam mártiam ca* s. m. used collectively = *gods and men*. *ráthena* must of course be read *ráthena|ā*; see note on *Ágne*, i. 1, 9 b. *ā 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 यात्युदता याति देवः । प्रऽवता । याति । उतऽवता ।  
 याति शुभाभ्यां यजतो हरिभ्याम् । याति । शुभाभ्याम् । यजतः । हरिभ्याम् ।  
 आ देवो याति सविता परावतो आ । देवः । याति । सविता । पराऽवतः ।  
 ऽप विश्वा दुःरिता बधमानः ॥ अप विश्वा । दुःऽहता । बधमानः ॥

३ yāti deváh pravátā, yāti ud- *The god goes by a downward, he*  
 vātā ; *goes by an upward path ; adorable*  
 yāti śubhrābhyām yajató hāri- *he goes with his two bright steeds.*  
 bhyām. *God Savitr comes from the distance,*  
 á devō yāti Savitā parāvato, *driving away all hardships.*  
 āpa víśvā duritā bādhamānaḥ.

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. devēbhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátó ṣ pa: see note on Ágne in i. 1, 9. parāvátas: abl. with verb of motion (201 A 1). āpa bādhamānas: cp. note on á in 2 c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अभिवृतं कश्निर्विश्वरूपं अभिऽवृतम् । कश्नेः । विश्वऽरूपम् ।  
 हिरण्यशम्यं यजतो बृहन्तम् । हिरण्यऽशम्यम् । यजतः । बृहन्तम् ।  
 आस्थाद्रथं सविता चित्रमानुः आ । अस्थात् । रथम् । सविता । चित्र  
 कृष्णा रजांसि तविषीं दधानः ॥ ऽमानुः ।  
 कृष्णा । रजांसि । तविषीम् । दधानः

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

*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 abhi 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 dādhanās) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

५ वि जनाञ्छवाः शितिपादो वि । जनान् । श्वावाः । शितिपादः ।

अख्यन्

अख्यन् ।

रथं हिरण्यप्रउगं वहन्तः ।

रथम् । हिरण्यप्रउगम् । वहन्तः ।

शश्वद्विशः सवितुर्देवस्यो-

शश्वत् । विशः । सवितुः । देवस्य ।

पस्थे विश्वा भुवनानि तस्युः ॥

उपस्थे । 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. jánāñ chyāvāḥ : for jánān 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 -praügām (analysed by the Pāda text of x. 130, 3 as pra-uga), doubtless = pra-yugām (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 devā accompanying the name of Savitr. upāsthe : the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

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

6 tistró dyāvah ; Savitúr dvā upāsthām,  
 ékā Yamásya bhūvane virāṣāt.  
 āṇim ná rāthyam amṛtādhi  
 tasthur :  
 ihā bravītu 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 Savitṛ occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means : on Savitṛ, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here *f*. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dvāu* before *u* (22) ; after *tisró dyāvah* the *f*. form *dvé* should strictly be used (like *ékā* in *b*), but it is attracted in gender by the following *upāsthā* (cp. 194, 3). *upāsthām* : 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. 148, 3 c). The *pcl*. *u* is always written in the Pāda text as a long vowel and nasalized : *ūṁ iti*. *cīketat* : *pf*. *sb*. of *cit observe*.

७ वि सुप॑र्णो अ॒न्तरि॑चा॒ण्य॒ख्यद्  
ग॒भीर॑वे॒षा अ॒सुरः॑ सु॒नी॒धः ।  
क्वे॒दा॒नीं सूर्यः॑ क॒श्चित्  
क॒त॒मां वां र॒श्मिर॑स्या त॒तान् ॥

वि । सु॒प॑र्णः । अ॒न्तरि॑चा॒णि । अ॒ख्य॒त् ।  
ग॒भीर॑वे॒षाः । अ॒सुरः॑ । सु॒नी॒धः ।  
क्वे॒दा॒नीम् । सूर्यः॑ । कः । चि॒केत् ।  
क॒त॒माम् । वा॒म् । र॒श्मिः । अ॒ख्य॒त् । आ ।  
त॒तान् ॥



7 *ví suparnó antárikṣāṇi akhyat,* *The bird has surveyed the atmo-*  
*gabhirávepā ásurah sunīthāḥ.* *spheric regions, the divine spirit, of*  
*kúedānīm sūriah ? kás ciketa ?* *deep inspiration, of good guidance.*  
*katamām dyām raśmír asyá* *Where is now the sun? Who has*  
*tatāna ?* *understood (it)? To what heaven*  
*has his ray extended?*

7-9 deal with Savitr as guiding the sun.

*ví . . . 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 *kṛṣṇá 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. *kúedānīm* : 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). *idānīm* : *now = at night*. *ciketa* : pf. of *cit observe* (139, 4). *dyām* : 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 ।  
 हिरण्याचः सविता देव आगाद्  
 दधद्रत्ना दाशुषे वार्याणि ॥  
 अष्टौ । वि । व्यख्यत् । कुम्भः । पृथिव्याः ।  
 त्री । धन्व । योजना । सप्त । सिन्धून् ।  
 हिरण्यः । अचः । सविता । देवः । आ ।  
 अगात् ।  
 दधत् । रत्ना । दाशुषे । वार्याणि ॥

8 aṣṭáu ví akhyat kakúbhaḥ pṛthi-  
vyás,  
trí dhánva, yójanā, saptá sín-  
dhūn.

hiranyākṣáh Savitā devā ágād,  
dádhad rátnā dāsúṣe váriāni.

*He has surveyed the eight peaks  
of the earth, the three waste lands,  
the leagues, the seven rivers.  
Golden-eyed god Savitr has come,  
bestowing desirable gifts on the  
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. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

८ 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 Savitā vicarṣanir  
ubhé dyāvāpṛthivī antár iyate.  
ápāmīvāṃ bádhate; vétisūriam;  
abhi kṛṣṇéna rájasā dyām ṛṇoti.

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

Dyāvā-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 Pragṛhya (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. *āpa bād̥hate*: 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 Pāda a compound verb is immediately followed by a simple vb. *vēti*: accented because it begins a new sentence ; Savitr guides the sun: cp. 7 c. *kṛṣṇéna rájasā*: cp. 2 a and 4 d. *abhí . . . dyám ṛnoti*: cp. 7 d. The metre of d is irregular : it is a Triṣṭubh 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 स्वर्वा यात्वर्वाङ् ।	सुमृक्कीकः । स्वर्वान् । यातु । अर्वाङ् ।
अपसेधन्नचसो यातुधानान्	अपसेधन् । रचसः । यातुधानान् ।
अस्थाद्विवः प्रतिदोषं गृणानः ॥	अस्थात् । देवः । प्रतिदोषम् । गृणानः ॥

10 hīraṇyahasto āsuraḥ sunīthāḥ,	Let the golden-handed divine
sumṛṇīkāḥ suāvāṁ yātu arvāṅ.	spirit, of good guidance, most
apasédhan rakṣāso yātudhānān,	gracious, aiding well, come hither.
āsthād devāḥ pratidoṣam grṇā-	Chasing away demons and sorcerers,
nāḥ.	the god being lauded has arisen
	towards eventide.

*āsuras*: 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. *dād̥had rátnā* in 8 d, and vi. 71, 4 *ā dāsūṣe suvati bhūri 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-āvas giving good help* occur (*svāvasam, svāvasā, svāvasas*). Roth takes *svāvān* to be a nom. of this stem irregularly formed by analogy for *su-āvas* (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final *ān*, which regularly becomes *ām̐* before vowels (39), sometimes undergoes the same change before *y* (40, 4). *rakṣāsas* has the accent of a m. in *as* (83, 2 a); the n. form is *rākṣāmsi*. *yātudhānān* is added, as is often the case, without

a connecting *ca*: cp. note on *rayim*, in i. 1, 3 a; note that the Sandhi of *ān* before vowels (39) does not apply at the end of an internal Pada. If *Savitṛ* in this stanza is connected with morning rather than evening, *ásthāt* would here be equivalent to *úd asthāt*; cp. RV. vi. 71, 4: *úd u śyá deváh Savitā dāmunā hīranyapāṇiḥ pratidoṣām ásthāt* that god *Savitṛ*, 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 पूर्यासो ये । ते । पन्थाः । सवितरिति । पूर्यासः ।  
 ऋणवः सुकृता अन्तरिक्षे । अरिणवः । सुकृताः । अन्तरिक्षे ।  
 तेभिर्नो अद्य पथिभिः सुगेभी तेभिः । नः । अद्य । पथिभिः सुगेभिः ।  
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 *yé tepánthāḥ, Savitāḥ, pūrviāso, Thine ancient paths, O Savitṛ,*  
*arenāvaḥ sūkṛtā antárikṣe, the dustless, the well made, in the*  
*tébhir nō adyá pathibhiḥ sugé-*  
*bhī air, (going) by those paths easy to*  
*traverse protect us to-day, and speak*  
*rākṣā 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). *Savitāḥ*: when final *Visarjanīya* in the *Samhitā* text represents original *r*, this is always indicated by the word being written with *r* followed by *iti* in the Pada text; here *Savitāṛ iti*. *renāvas*: 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 nō 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 ō, ádhi* should be pronounced. *sugébhī*: see 47. The final *a* of *rākṣā* is lengthened because the

second syllable of the Pāda favours a long vowel. *ādhi . . . brūhi*: *be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 3 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 Pṛṣṇi, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of *vidyūt* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-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 unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

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

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

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

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

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

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

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

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

1 prā yé śumbhante, jānayo ná, sāptayo	<i>The wondrous sons of Rudra, the racers, who on their course</i>
yāman, Rudrāsya sūnāvah su- dāmsasah,	<i>adorn themselves like women, the 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. yāman: 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 जनयन् इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।  
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 tá ukṣitāso mahimānam āsata: *They having waxed strong have*  
divi Rudrāsoādhi cakrire sādah. *attained greatness: in heaven the*  
ārcanto arkām, janáyanta indri- *Rudras have made their abode.*  
yám, *Singing their song and generating*  
ādhi śriyo dadhire Pṛśnimā- *the might of Indra, they whose*  
tarah. *mother is Pṛśni have put on glory.*

té: N. pl. m. of tá *that*, 110. ukṣitāsas: pp. of 2. ukṣ (= vaks) *grow*. āsata: 3. pl. Ā. root ao. of amé *attain*. Rudrāsas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ādhi: prp. with the loc. divi; 176, 2. janáyanta indriyám: that is, by their song. ādhi dadhire: 3. pl. Ā. pf. of ādhi dhā, which is especially often used of putting on ornaments. śriyas: A. pl. of śrī *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यक्षुभयन्ते अज्जिभिस् गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।  
तनुषु शुधा दधिरे विश्वमतः । तनुषु । शुधाः । दधिरे । विश्वमतः ।  
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप ।  
वर्त्मानिषामनु रीयते घृतम् ॥ वर्त्मानि । एषाम् । अनु । रीयते । घृतम् ॥

3 gómātaro yác chubháyanté añji- *When they whose mother is a cow*  
 bhis, *deck themselves with ornaments,*  
 tanūṣu śubhrā dadhire virúk- *shining they put on their bodies*  
 mataḥ. *brilliant weapons. They drive off*  
 bádhante víśvam abhimātinam *every adversary. Fatness flows*  
 ápa. *along their tracks.*  
 vārtmāni eṣām ānu riyate  
 ghṛtām.

gómātaras : as the sons of the cow Prśni. 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. ānu riyate : 3. pl. Ā. pr. of ri *flow.* ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayām, p. 452, 8 B c.

8 वि ये भ्राजन्ते सुमखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुऽमखासः । ऋष्टि  
 प्रच्यावयन्तो अच्युता चिदोजसा । ऋष्टिभिः ।  
 मनुजुवो यन्मृतो रथेष्व । प्रच्यावयन्तः । अच्युता । चित् । अजीजसा ।  
 वृषव्रातासः पृषतीरयुग्ध्वम् ॥ मनुः । जुवः । यत् । मृतः । रथेषु । आ ।  
 वृषव्रातासः । पृषतीः । अयुग्ध्वम् ॥

vi yé bhrājante sūmakhāsa ṛṣṭi- *Who as great warriors shine*  
 bhiḥ, *forth with their spears, overthrow-*  
 pracyāváyanto ácyutā cid ójasā, *ing even what has never been over-*  
 manojúvo yán, Maruto, rá- *thrown with their might : when ye,*  
 theṣu á *O Maruts, that are swift as thought,*  
 vṛṣavratāsah pṛṣatīr áyug- *with your strong hosts, have yoked*  
 dhuam ; *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 makhā is still somewhat uncertain. pra-cyāváyantas : pr. pt. of es. of cyu *move* ; though this es., 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. **pr̥ṣatīḥ**: the spotted mares that draw the cars of the Maruts. **áyugdhvam**: 2. pl. A. root *ao.* of *yuj yoke*.

५ प्र यद्रथेषु पृषतीरयुग्धं	प्र । यत् । रथेषु । पृषतीः । अयुग्धम् ।
वाजे अद्रिं मरुतो रंहयन्तः ।	वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतारुषस्य वि स्यन्ति धारांश्च	उत । अरुषस्य । वि । स्यन्ति । धाराः ।
चर्मवोदभिर्व्युन्दन्ति भूमं ॥	चर्मऽइव । उदऽभिः । वि । उन्दन्ति । भूमं ॥

5 <i>prá yád rátheṣu pr̥ṣatīr áyugdhvam,</i>	<i>when ye have yoked the spotted mares before your cars, speeding, O</i>
<i>váje ádrim, Maruto, ramhá-yantah,</i>	<i>Maruts, the stone in the conflict, they discharge the streams of the</i>
<i>utáruṣasya ví śyanti dhārāś</i>	<i>ruddy (sleed) and moisten the earth</i>
<i>cármevodábhīr ví undanti bhūma.</i>	<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). **áruṣasya**: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (*vājí áruṣaḥ*) 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 रघुषदो	आ । वः । वहन्तु । सप्तयः । रघुऽसदः ।
रघुपत्नानः प्र जिगात बाङ्गभिः ।	रघुऽपत्नानः । प्र । जिगात । बाङ्गभिः ।
सीदता बर्हिश्च वः सदस्कृतं	सीदत । आ । बर्हिः । उरु । वः । सदः ।
मादयध्वं मरुतो मध्वो अन्वसः ॥	हृतम् ।

मादयध्वम् । मरुतः । मध्वः । अन्वसः ॥

6 ā vo vahantu sāptayo raghu-  
 syādo;  
 raghupátvānaḥ prá jigāta bāhú-  
 bhiḥ.  
 sídatā barhír : urú vaḥ sádas  
 kṛtām.  
 mādáyadhvaṃ, Maruto, mād-  
 h-  
 vō ándhasaḥ.

*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.*

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

७ तेऽवर्धन्त स्वतवसो महित्वना  
 नाकं तस्थुरु चक्रिरे सदः ।  
 विष्णुर्यज्ञावदृषणं मदच्युतं  
 वयो न सीदन्नधि बर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वतवसः । महित्वना ।  
 आ । नाकम् । तस्थुः । उरु । चक्रिरे । सदः ।  
 विष्णुः । यत् । ह । आवत् । वृषणम् ।  
 मदच्युतम् ।  
 वयः । न । सीदन् । अधि । बर्हिषि ।  
 प्रिये ॥

7 tē 'vardhanta svátavaso mahi-  
 tvanā :  
 ā nákaṃ tasthúr ; urú cakrire  
 sádaḥ.  
 Viṣṇur yád dhāvad vṛṣaṇaṃ  
 madacyútaṃ,  
 váyo ná sídann ádhi barhiṣi  
 priyé.

*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.*

tē 'vardhanta : Sandhi accent, p. 465, 17, 3. mahitvanā : inst. of mahitvanā, p. 77, f. n. 3. ā 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 (*Indrā-Viṣṇū*) with Indra. **dha**: Sandhi, 54. **āvat**: 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.' **vāyas**: N. pl. of *vī bird*. **sīdan**: unaugmented ipf. of *sad sit*.

८ शूरा इवेयुधयो न जग्मयः अवस्ववो न पृतनासु येतिरे ।	शूराःऽइव । इत् । युयुधयः । न । ज- ग्मयः ।
भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥	अवस्ववः । न । पृतनासु । येतिरे । भयन्ते । विश्वा । भुवना । मरुत्ऽभ्यः । राजानःऽइव । त्वेषऽसंदृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- yah, śravasyávo ná pṛtanāsu yetire. bháyante víśvā bhūvanā Marúd- bho : rājāna iva tveṣāsamdr̥śo nārah.	<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 मुकृतं हिरण्यं सहस्रभृष्टिं स्वपा अवर्तयत् ।	त्वष्टा । यत् । वज्रम् । सुऽकृतम् । हिर- ण्यम् ।
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धत्त इन्द्रो नर्यपांसि कर्तवे  
ऽहन्वृचं निरपामौञ्जदर्णवम् ॥

सहस्रऽभृष्टिम् । सुऽअपां । अवर्तयत् ।  
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।  
अहन् । वृचम् । निः । अपाम् । औञ्जत् ।  
अर्णवम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ  
hiranyāyaṃ  
sahasrabhṛṣṭim suāpā āvarta-  
yat,  
dhattā īndro nārīpāṃsi kār-  
tave :  
āhan Vṛtrāṃ, nīr apām aubjad  
arṇavam.

When the skilful Tvaṣṭr had  
turned the well-made, golden,  
thousand-edged bolt, Indra took it  
to perform manly deeds : he slew  
Vṛtra, and drove out the flood of  
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. nárýā-pāṃsi is here and in viii. 96, 19 analysed by the Pada text as nārī-ápāṃsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárýāṇi appears once (vii. 21, 4) and nárýā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápāṃsi; the epithet nárýāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárýa-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárýāpāṃsi (to be read nārīápāṃsi) in the Samhitā text, and nárýā|ápāṃsi in the Pada text. nīr aubjat: 3. s. ipf. of ubj force (cp. 23 c).

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

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । औजसा ।  
दृदृहाणम् । चित् । विभिदुः । वि ।  
पर्वतम् ।

मदे सोमस्य रक्षानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुऽदानवः ।  
मदे । सोमस्य । रक्षानि । चक्रिरे ॥

- 10 ūrdhvām nunudre avatām tā They have pushed up the well  
ōjasā ; with might ; they have split even  
dādrhānām cid bibhidur ví pār- the firm mountain. Blowing their  
vatam. pipes the bountiful Maruts have  
dhāmanto vānām Marutaḥ sudā- performed glorious deeds in the  
navo intoxication of Soma.  
māde sōmasya rāñiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out; avatām : the cloud ; = they have shed rain. dādrhānām : pf. pt. Ā. of dṛh 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. dhāmantas : with reference to the sound made by the Maruts ; cp. ārcantas, 2 c. māde sōmasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

- ११ जिह्मं नुनुद्रेऽवतं तथा दिशा- जिह्मम् । नुनुद्रे । अवतम् । तथा । दिशा ।  
सिञ्चन्त्सं गोतमाय तृष्णजे । अस्मिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।  
आ गच्छन्तीमवसा चित्रभानवः आ । गच्छन्ति । ईम् । अवसा । चित्र  
कामं विप्रस्य तर्पयन्त धामभिः ॥ ऽभानवः ।  
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

- 11 jihmām nunudre avatām tāyā They have pushed athwart the  
diśā : well in that direction : they poured  
āsiñcann ūtsam Gōtamāya trṣ- out the spring for the thirsty  
ṇāje. Gotama. Of brilliant splendour  
ā gachantīm āvasā citrabhāna- they approach him with help ; may  
vaḥ : they satisfy the desire of the sage  
kāmaṁ viprasya tarpayanta by their powers.  
dhāmabhiḥ.

jihmām : so as to be horizontal and pour out the water, much the same as ūrdhvām in 10 a. táyā diśá : 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 : cs. of trp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

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

12 yā vaḥ śārma śasamānāya śānti, The shelters which you have for  
 tridhātūni dāsūṣe yachataādhī. the zealous man, extend them three-  
 asmābhyam tāni, 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  
 vīram. heroes, mighty ones.

śārma : N. pl. n. (90, 2) śasamānāya : pf. pt. Ā. 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. asmābhyam : 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-vīram : that is, accompanied by warrior sons ; cp.  
 vīrávattamam, 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. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

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

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वोचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वोचम् ।
यो अस्कभायदुत्तरं सधस्थं	यः । पार्थिवानि । विऽममे । रजांसि ।
विचक्रमाणस्त्रेधोरुगायः ॥	यः । अस्कभायत् । उत्तरम् । सधऽस्थम् ।
	विऽचक्रमाणः । त्रेधा । उरुऽगायः ॥

1 Viṣṇor nú kaṁ vīrīāṇi prá vo-	<i>I will now proclaim the heroic</i>
cam,	<i>powers of Viṣṇu, who has measured</i>
yāḥ pārthivāni vimamé rājāṁsi;	<i>out the terrestrial regions; who</i>
yó āskabhāyad úttaraṁ sadhā-	<i>established the upper gathering-</i>
sthāṁ,	<i>place, having, wide-paced, strode</i>
vicakramāṇās trēdhórugāyāḥ.	<i>out triply.</i>

**kaṁ** : this pcl. as an encl. always follows nú, sú or hí (p. 225, 2).  
**vīrīāṇi** : 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. *pārthivāni rājāṃsi*: 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 prthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure. áskabhāyat*: ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *uttaram sadhástham*: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-ānás*: 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 स्तवते वीर्येण	प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कूचरः । गिरिऽस्थाः ।
यस्योरुषु त्रिषु विक्रमणेष्व्	यस्य । उरुषु । त्रिषु । विऽक्रमणेषु ।
अधिक्षियन्ति भुवनानि विश्वा ॥	अधिऽक्षियन्ति । भुवनानि । विश्वा ॥

2 <i>prá tád Viṣṇuḥ stavate vīriṇa,</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>sthāḥ,</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., *giriṣthá* 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*: Yāska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitaṃ karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pāda text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣthās*: *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 Pāda text the change caused by internal Sandhi in the second member is, as always, removed. *vikrāmanēṣu*: note that the final vowel of the Pāda must be restored at the junction with the next Pāda. *adhi-kṣiyānti*: 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 शूषमेतु मन्त्रं	प्र । विष्णवे । शूषम् । एतु । मन्त्रं ।
गिरिचितं उरुगायाय वृष्णे ।	गिरिचितं । उरुगायाय । वृष्णे ॥
य इदं दीर्घं प्रच्यतं सधस्थम्	यः । इदम् । दीर्घम् । प्रच्यतम् । सध
एको विममे त्रिभिरित्यदेभिः ॥	स्थम् ।
	एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

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

*śūṣám*: the *ū* must be slurred disyllabically (= *o*). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1 c. *éka*s 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 5c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati* having a *wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

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

4 yāsya trī pūrṇā mādhunā pa- Whose three steps filled with  
 dāni mead, unfailing, rejoice in bliss ;  
 ākṣīyamāṇā svadhāyā mādanti; and who in threefold wise alone  
 yā u tridhātu prthivīm utā has supported earth and heaven,  
 dyām 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. 2c. *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 *dhr*, with long red. vowel (139, 9), which is here not shortened in the Pada text.

५ तदस्व प्रियमभि पाथो अश्नां	तत् । अस्व । प्रियम् । अभि । पाथः ।
नरो यत्र देवयवो मदन्ति ।	अश्नाम् ।
उरुक्रमस्य स हि बन्धुरित्या	नरः । यत्र । देवयवः । मदन्ति ।
विष्णोः पदे परमे मध्व उत्सः ॥	उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
	विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

5 tād asya priyām abhī pātho	<i>I would attain to that dear</i>
śśyām,	<i>domain of his, where men devoted</i>
nāro yātra devayāvo mādanti :	<i>to the gods rejoice : for that,</i>
urukramāśya sā hī bāndhur	<i>truly akin to the wide-strider, is a</i>
itthā,	<i>well of mead in the highest step</i>
Viṣṇoḥ padé paramé mādharma	<i>of Viṣṇu.</i>
útsaḥ.	

abhī śśyām: 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 nř, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādharma (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 वास्तून् युरमसि गमध्वे	ता । वाम् । वास्तूनि । उरमसि । गमध्वे ।
यत्र गावो भूरिशृङ्गा अयासः ।	यत्र । गावः । भूरिशृङ्गाः । अयासः ।
अचाह तदुरगायस्य वृष्णः	अच । अह । तत् । उरगायस्य । वृष्णः ।
परमं पदमव भाति भूरि ॥	परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni uśmasi gāma-	<i>We desire to go to those abodes</i>
dhyai,	<i>of you two, where are the many-</i>
yātra gāvo bhūriśṛṅgā ayāsaḥ :	<i>horned nimble kine : there indeed</i>
ātrāha tād urugāyāśya vṛṣṇaḥ	<i>that highest step of the wide-pacing</i>
paramam padam āva bhāti	<i>bull shines brightly down.</i>
bhūri.	

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. gávas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yāska 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 gávas 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. ayāśas : this form is understood as a N. pl. of aya (from i go) by Yāska, 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. ayāśas, indicates that the stem is ayās ; while its use as an attribute of simhā *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. víṣṇas : cp. 3 b.

## DYÁVĀ-PṚTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, 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, jānitṛi, 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 ।  
सुजम्बनी धिषणे अन्तरीयते  
देवो देवी धर्मेणा सूर्यः शुचिः ॥

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

ऋतावरो इत्यृतऋतरी । रजसः । धार-  
यत्कवी इति धारयत्कवी ।

सुजम्बनी इति सुजम्बनी । धिषणे इति ।  
अन्तः । इत्यन्तः ।

देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Prthivī viśváśam-  
bhuvā,  
ṛtāvarī, rājaso dhārayátkavī :  
sujānmanī dhiṣaṇe antār iyate  
devó devī dhārmanā 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-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśváśam-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 iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. 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 उ॒रु॒व्य॒च॒सा म॒हिनीं अ॒स॒ञ्च॒तां । उ॒रु॒व्य॒च॒सा । म॒हिनीं॒ इति॑ । अ॒स॒ञ्च॒तां ।  
 पि॒ता मा॒ता च॒ भुव॑नानि र॒क्षतः॑ । पि॒ता । मा॒ता । च॒ । भुव॑नानि । र॒क्षतः॑ ।  
 सु॒धृष्ट॑मे वपु॒ष्येऽ॒ न रोद॑सी सु॒धृष्ट॑मे॒ इति॑ सु॒धृष्ट॑मे । वपु॒ष्येऽ॒ इति॑ ।  
 पि॒ता यत्सी॑म॒भि रू॒पैर॒वा॒सय॑त् ॥ न । रोद॑सी॒ इति॑ ।  
 पि॒ता । यत् । सी॒म् । अ॒भि । रू॒पैः । अ॒वा॒स॒य॑त् ॥

2 *uru-vyācasā mahinī asaścatā,* As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings. Like two  
*pitā mātā ca, bhūvanāni rakṣataḥ.*  
*sudhṛṣṭame vapuṣye ná ródasī,* most proud fair women are the two  
*pitā yāt sīm abhī rūpāir āvāsayat.* worlds, since the Father clothed them with beauty.

*uru-vyācasā*: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-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. *vās 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 ।

विश्वाहा शुक्रं पयो अस्त्र दुक्षत ॥

विश्वाहा । शुक्रम् । पयः । अस्त्र । धुक्षत ॥

3 sá váhniḥ putráḥ pit<sup>aró</sup>ḥ pavitravān

punāti dhīro bhūvanāni māyāyā.

dhenūm ca pṛśniṁ vṛṣabhām suré<sup>tasam</sup>

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-ré<sup>tasam</sup> : 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 । अपः ऽतमः ।

यो ज्ञानं रोदसी विश्वशंभुवा ।

यः । ज्ञानं । रोदसी ऽरति । विश्व

वि यो ममे रजसी सुक्रतूयया-

ऽशंभुवा ।

अरेभिः स्कम्बनेभिः समानुचे ॥ वि। यः। ममे। रजसी इति। सुक्रतुयया।  
अजरेभिः। स्कम्बनेभिः। सम। आनुचे ॥

4 ayām devānām apāsām apās- *He of the active gods is the*  
tamo *most active who has created the two*  
yó jajāna ródasī vísvāsam- *worlds that are beneficial to all.*  
bhuvā. *He who with insight has measured*  
vi yó mamé rájasī sukratūyayā *out the two spaces (and upheld*  
ajārebhiḥ skāmbhanebhiḥ, sám *them) with unaging supports, has*  
ānrce. *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 ānrce : red. pf. of arc *sing* (139, 6), the *Ā.* being used in the ps. sense ; Sāyaṇa explains it in an act. sense as pūjitavān *has honoured*, which he further interprets to mean sthāpitavān *has established* !

५ ते नो गृणाने महिनी महि श्रवः ते इति । नः । गृणाने इति । महिनी  
च चं द्यावापृथिवी धासथो बृहत् । इति । महि । श्रवः ।  
येनाभि छष्टीस्तनाम विश्वहा चचम् । द्यावापृथिवी इति । धासथः ।  
पनाथ्यमोजो अस्मे समिन्वतम् ॥ बृहत् ।  
येन । अभि । छष्टीः । ततनाम । विश्वहा ।  
पनाथ्यम् । ओजः । अस्मे इति । सम ।  
इन्वतम् ॥

5 té no grṇāné, mahinī, máhi śrá- *So being lauded, O great ones,*  
vah, *bestow on us, O Heaven and Earth,*  
kṣatráṃ, Dyāvā-Prthivī, dhā- *great fame and ample dominion.*  
satho brhāt. *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. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia: 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).

## INDRA

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), *Brhaspati* (iv. 50), *Pūṣan*, and *Viṣṇu*.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrá* and *śácivant mighty*, *śácipáti lord of might*, *śatákratu 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 (*úddhar*), 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 Rākṣases 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* (= Vṛtrahān) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

## 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 śuśmād ródasī ābhyase-  
tām  
nṛmṇāsya mahnā : sá, janāsa,  
Índrah.

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 mánahsvān. 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). mahnā : inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn ; similarly víśvas-mād Índra úttarah 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 द्यामस्तभात्स जनास इन्द्रः ॥ यः । द्याम् । अस्तभात् । सः । जनासः ।  
इन्द्रः ॥

2 yāḥ pṛthivīm vyāthamānām Who made firm the quaking  
ādmhad, earth, who set at rest the agitated  
yāḥ pārvatān prākupitāṃ āram- mountains ; who measures out the  
nāt, air more widely, who supported  
yó antārikṣam vimamé vāriyo, heaven : he, O men, is Indra.  
yó dyām āstabhnāt : 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. āramnāt : ipf. of ram set at rest. vimamé vāriyas (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. āstabhnāt : 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 अश्वमनोरन्तरि जजान यः । गाः । उत्तः । अश्वम् । अपः । धा । वलस्य ।  
संवृक्षमत्सु स जनास इन्द्रः ॥ यः । अश्वमनोः । अन्तः । अग्निम् । जजान ।  
समः । वृक् । समतः । सु । सः । जनासः । इन्द्रः ॥

3 yó hatvāhim árināt saptá sín- Who having slain the serpent  
dhūn, released the seven streams, who  
yó gā udājad apadhā Valāsyā, drove out the cows by the unclosing  
yó ásmanor antáragnīm jajāna, of Vala, who between two rocks  
samvṛkṣam matsū : 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 vavṛvāṃsam Vṛtrám jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gá udājad, 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-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *ápa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhā* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *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' (*ādreḥ sūnūḥ*).

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 ॥	श्चघ्नीइव । यः । जिगीवान् । लक्षम् ।
	आदत् ।
	अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā víśvā cyávanā kṛtāni,  
yó dāsam vārṇam ádharam gú-  
hākaḥ;

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

śvaghñīva yó jigīvāṃ 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 víśvā : 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 víśvāni cicyuṣé who hast shaken the whole world. dāsam várnām : the non-Aryan colour (= kṛṣṇām várnām), 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. jigīvāṃ : 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 jigivāṃ 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.]

५ यं खा पृच्छन्ति कुह सेति घोरम् यम् । ख । पृच्छन्ति । कुह । सः । इति ।  
 उतेमाङ्गैर्धो अस्तीर्त्विनम् । घोरम् ।

सो अर्यः पुष्टीर्विज इवा मिनाति उत । ईम् । आङ् । न । एषः । अस्ति ।  
 अदक्षी धत्त स जनास इन्द्रः ॥ इति । एनम् ।

सः । अर्यः । पुष्टीः । विजः इव । आ ।  
 मिनाति ।

अत । अक्षी । धत्त । सः । जनासः । इन्द्रः ॥



5 yám smā prchánti kúha séti ghorám, utém āhur náisó astíti enam ; só 'ryáh puṣṭír vija ivá mināti. śrád asmai dhatta : sá, janāsa, Índrah.	<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>
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smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). prchánti: 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, évaghníva 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 यो ब्रह्मणो नार्धमानस्य कीरेः । युक्तयाव्यो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥	यः । रध्रस्य । चोदिता । यः । कृशस्य । यः । ब्रह्मणः । नार्धमानस्य । कीरेः । युक्तयाव्यः । यः । अविता । सुशिप्रः । सुतसोमस्य । सः । जनासः । इन्द्रः ॥
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6 yó radhrásya coditá, yáh krśá- sya, yó brahmāṇo nādhmānasya kīrēh ;	<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>
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yuktágrāvṇo yó avitā suśiprah and has set to work the stones : he,  
 sutásomasya : sá, janāsa, Ín- O men, is Indra.  
 draḥ.

coditā governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show ; while avitā 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*, hāri-śipra being parallel to hāri-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 hānū. 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 yásyāśvāsaḥ 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  
 yāḥ sūriam, yá uśásam jajāna ; Indra.  
 yó apām netā : sá, janāsa, Ín-  
 draḥ.

uśásam : often also uśásam ; du. N. A. uśásā and uśásā ; N. pl. uśásas and uśásas ; see 88, 2 a, f. n. 1.

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

8 yām krāṇdasī samyati vihvā-  
yete,  
pārē āvara ubhāyā amitrah;  
samānām cid rātham ātasthi-  
vāmsā  
nānā havete: sá, janāsa, Īn-  
drah.

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-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = *call on variously*; cp. i. 102, 5. 6: nānā hi tvā hāvamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siṣāsávaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krāṇdasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मात्त्र ऋते विजयन्ते जनांसो  
यं युध्यमाना अवसे हवन्ते ।  
यो विश्वस्य प्रतिमानं बभूव  
यो अच्युतच्युतस जनास इन्द्रः ॥

यस्मात् । न । ऋते । विजयन्ते । जनांसः ।  
यम् । युध्यमानाः । अवसे । हवन्ते ।  
यः । विश्वस्य । प्रतिमानम् । बभूव ।  
यः । अच्युतच्युतः । सः । जनासः । इन्द्रः ॥

9 yāsmān narté vijáyante jánāso,  
yām yúdyamānā āvase há-  
vante;  
yó víśvasya pratimānam ba-  
bhūva,  
yó acyutacyút: sá, janāsa,  
īndrah.

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 rté: 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). pratimānam: cp. iv. 18, 4: nahí nú asya prati-mānam 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 śáśvato máhi éno dádhanān Who slays with his arrow the  
 ámanyamānāñ chárūā jaghāna; unexpected many that commit  
 yáḥ śárdhate nānudádāti śrdh- great sin; who forgives not the  
 yām, arrogant man his arrogance, who  
 yó dásyor hantá: sá, janāso, slays the Dasyu: he, O men, is  
 Índraḥ. Indra.

dádhanān: 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 ānu + 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 । अनुद्विन्दत् ।  
 औजायमानं यो अहिं जघान् औजायमानम् । यः । अहिम् । जघान् ।  
 दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

- 11 yāḥ Śāmbaram pārvateṣu kṣi-      Who in the fortieth autumn  
yāntam      found out Śāmbara dwelling in  
catvāriṃśyām śarādi anvā-      the mountains; who has slain the  
vindat;      serpent as he showed his strength,  
ojāyāmānam yó āhiṃ jaghāna,      the son of Dānu, as he lay: he,  
Dānum śáyānam: sá, janāsa,      O men, is Indra.  
Índrah.

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

- १२ यः सप्तरेचिमवृषभक्षुविष्मान्      यः । सप्तरेचिमः । वृषभः । तुविष्मान्  
अवाहजत्सर्तवे सप्त सिन्धून् ।      अवःअहजत् । सर्तवे । सप्त । सिन्धून् ।  
यो रौहिणमस्फुरद्वज्रबाहुर्      यः । रौहिणम् । अस्फुरत् । वज्रःबाहुः ।  
द्यामारोहन्तं स जनास इन्द्रः ॥      द्याम् । आःरोहन्तम् । सः । जनासः । इन्द्रः ॥

- 12 yāḥ saptarāsmir vṛṣabhās tūvi-      The mighty seven-reined bull who  
śmān      let loose the seven streams to flow ;  
avāsrjat śartave saptā sindhūn ;      who armed with the bolt spurned  
yó Rauhiṇām āsphurad vājra-      Rauhiṇa as he scaled heaven : he,  
bāhur      O men, is Indra.  
dyām ārōhantam: sá, janāsa,  
Índrah.

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

*having seven reins* probably means 'hard to restrain', 'irresistible'; Sayana interprets the cd. to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *tūviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *góṣmān*; 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. *Rauhinaṁ*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven* in order to attack Indra.

- १३ बावां चिदसौ पृथिवी नमेते । बावां । चित् । असौ । पृथिवी इति ।  
 शुष्मासिदस्य पर्वता भयन्ते । नमेते इति ।  
 यः सोमपा निचितो वज्रबाहुर् । शुष्मात् । चित् । अस्य । पर्वताः । भयन्ते ।  
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । सोमपाः । निचितः । वज्रबाहुः ।  
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

- 13 Dyāvā cid asmai Prthivī namete; Even Heaven and Earth bow  
 śuśmāc cid asya párvatā 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 । सुन्वन्तम् । अवति । यः । पचन्तम् ।  
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । जती ।  
 यस्य ब्रह्म वर्धनं यस्य सोमो । यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।  
 यस्येदं राधः स जनास इन्द्रः ॥ यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

- 14 yáḥ sunvántam ávati, yáḥ pác- *Who with his aid helps him that*  
 antam, *presses Soma, him that bakes, him*  
 yáḥ śámsantam, yáḥ śásamā- *that offers praise, him that has pre-*  
 nám ūtí; *pared the sacrifice; whom prayer,*  
 yásya bráhma várdhanam, *whom Soma, whom this gift*  
 yásya sómo, *strengthens: he, O men, is Indra.*  
 yásyedám rádhah: sá, janāsa,  
 índrah.

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. śásamánám: explained by Sāyaṇa 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.

- १५ यः सुन्वते पचते दुध आ चिद् यः । सुन्वते । पचते । दुधः । आ । चित् ।  
 वाजं दर्दर्वि स किलासि सत्यः । वाजम् । दर्दर्वि । सः । किल । असि । सत्यः ।  
 वयं ते इन्द्र विश्वह प्रियासः वयम् । ते । इन्द्र । विश्वह । प्रियासः ।  
 सुवीरासो विदधमावदेम ॥ सुवीरासः । विदधम् । आ । वदेम ॥

- 15 yáḥ sunvaté pácate dudhrá á *As he who, most fierce, enforces*  
 cid *booty for him that presses and him*  
 vájam dárdarṣi, sá kílašī sat- *that bakes, thou indeed art true.*  
 yáḥ. *We ever dear to thee, O Indra,*  
 vayám ta, Indra, vísváha pri- *with strong sons, would utter divine*  
 yásah, *worship.*  
 suvīrāso vidátham á vadema.

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<sub>asi</sub> 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 (*niṣká*). 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, *jālāsa*, *cooling*, and *jālāsa-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 *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

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

## ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मृतां सुमन्त्रेण	आ । ते । पि॒तः । म॒रुता॑म् । सु॒मन् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒दृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्व॒ति । क्ष॒मे॒त ।
प्र जायेमहि बद्ध प्रजामिः ॥	प्र । जा॒ये॒म॒हि । ब॒द्ध । प्र॒जा॒मिः ॥

1 ā te, pitar Marutām, sumnām  
etu :  
mā naḥ sūryasya saṁdṛśo yuyothāḥ.  
abhī no vīro ārvati kṣameta;  
prā jāyemahi, Rudra, 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). yuyothāḥ : 2. s. inj. Ā. of 2. *yu separate*, with irregular strong radical vowel (p. 144, a). saṁdṛśas : abl. 201 A 1. vīras = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). ārvati abhī kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d)..

२ स्वादत्तेभी रुद्र शतमेभिः	त्वाऽदत्तेभिः । रुद्र । शमऽतमेभिः ।
शतं हिमा अशीय भेषजेभिः ।	शतम् । हिमाः । अशीय । भेषजेभिः ।
व्यस्रद्धेषो वितरं व्यहो	वि । अस्रत् । द्वेषः । विऽतरम् । वि । अहं ।
वमीवाश्चातयस्वा विषूचीः ॥	वि । अमीवाः । चातयस्व । विषूचीः ॥

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

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 ।
तवस्तमस्तवसां वज्रबाहो ।	तवऽतमः । तवसाम् । वज्रबाहो इति
पर्षि णः पारमंहसः स्वस्ति	वज्रबाहो ।
विश्वामिमीती रपसो युयोधि ॥	पर्षि । नः । पारम् । अंहसः । स्वस्ति ।
	विश्वामिमीतीः । रपसः । युयोधि ॥

3 śrēṣṭho jātāsya, Rud <sup>a</sup> ra, śri- yāsi,	Thou art the best of what is born,
tavāstamas tavāsām, vajrabāho.	O Rudra, in glory, the mightiest of
pārṣi ṇaḥ pārām āmhasaḥ su- astī;	the mighty, O wielder of the bolt.
viśvā abhītī rāpaso yūyodhi.	Transport us to the farther shore of distress in safety. Ward off 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 ukthébhiḥ** 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**. **abhitī** : = **abhi itī**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi** : 2. s. ipv. of **yu** *separate*, with irr. strong radical vowel (p. 144, α).

४ मा त्वा रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःभिः ।  
 मा दुष्टुती वृषभ मा संहती । मा । दुःस्तुती । वृषभ । मा । संहती ।  
 उत्तो वीराँ अर्पय भेषजैभिर् उत् । नः । वीरान् । अर्पय । भेषजैभिः ।  
 भिषक्तमं त्वा भिषजाँ शृणोमि ॥ भिषक्त्तमम् । त्वा । भिषजाँम् । 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.*  
 bhiṣāktamam tvā bhiṣajāṃ śr-  
 Ňomi.

**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. *sāhūtī*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd* ॠ (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 हवीमभिर्हवते यो हविर्भिर्	हवीमऽभिः । हवते । यः । हविऽभिः ।
अव स्तोमेभी रुद्रं दिषीय ।	अव । स्तोमेभिः । रुद्रम् । दिषीय ।
ऋदूदरः सुहवो मा नो अस्मै	ऋदूदरः । सुऽहवः । मा । नः । अस्मै ।
बभ्रुः सुशिप्रो रीरधन्ननायै ॥	बभ्रुः । सुऽशिप्रः । रीरधत् । मनायै ॥

5 hāvīmabhir hāvate yó havir- bhir,	<i>Rudra who is called on with invocations and with oblations, I</i>
áva stómebhī Rud <sup>a</sup> rām diṣīya :	<i>would appease with songs of praise :</i>
ṛdūdāraḥ suhávo mā no asyái	<i>may he, the compassionate, easy</i>
babhrūḥ suśipró rīradhan ma- náyai.	<i>to invoke, ruddy brown, fair- lipped, not subject us to that jealousy of his.</i>

*hāvīman* : from *hū* *call*, but *havís* from *hu* *sacrifice*. *áva diṣīya* : s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puram-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	उत् । मा । ममन्द । वृषभः । मरुत्वान् ।
त्वचीयसा वयसा नाधमानम् ।	त्वचीयसा । वयसा । नाधमानम् ।
घृणीव कायामरपा अशीया	घृणिऽइव । कायाम् । अरपाः । अशीय ।
विवासेयं रुद्रस्य सुम्नम् ॥	आ । विवासेयम् । रुद्रस्य । सुम्नम् ॥

6 ún mā mamanda vṛṣabhó Ma-  
rútvān  
tvákṣīyasā vāyasā nādhama-  
nam.  
ghṛṇīva chāyām arapā aśīya :  
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). aśīya : 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 क्व ख ते रुद्र मृक्याकुर्	क्व । खः । ते । रुद्र । मृक्याकुः ।
हसो यो अस्ति भेषजो जलाषः ।	हसः । यः । अस्ति । भेषजः । जलाषः ।
अपमर्तो रपसो देव्यस्त्रा-	अपमर्तो । रपसः । देव्यस्त्र ।
मी नु मा वृषम चक्षमीयाः ॥	अभि । नु । मा । वृषम । चक्षमीयाः ॥

7 kúa syá te, Rud<sup>a</sup>ra, mṛṣayákur  
hásto yó ásti bheṣajó jálāṣaḥ ?  
apabhartá rápaso dáiviasya  
abhí nú mā, vṛṣabha, cakṣam-  
īthāḥ.

*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*. apabhartá : 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 Pāda, but not in 1 c. cakṣamīthās : 2. s. pf. op. of kṣam (p. 156, 3).

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

प्र । बभ्रवे । वृषभाय । श्रुतिचे ।  
महः । महौ । सुष्टुतिम् । ईरयामि ।  
नमस्य । कल्मलीकिनम् । नमःभिः ।  
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prā babhrāve vṛṣabhāya śviticé  
mahó mahīm suṣṭutim īrayāmi.  
namasyā kalmalīkinam námo-  
bhir.  
gṛṇīmási tveṣām Rudrásyā  
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.*

prā . . . īrayāmi : 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. namasyā : according to the Pāda this form has its final syllable metrically lengthened for namasyā, which is the 2. s. ipv. ; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

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

९ स्थिरेभिरङ्गैः पुरुषं उग्रो	स्थिरेभिः । अङ्गैः । पुरुषं । उग्रः ।
बभ्रुः शुक्रभिः पिपिशे हिरण्यैः ।	बभ्रुः । शुक्रभिः । पिपिशे । हिरण्यैः ।
ईशानादस्य भुवनस्य भूरैः	ईशानात् । अस्य । भुवनस्य । भूरैः ।
न वा उ योषद् रुद्रादसुर्यम् ॥	न । वै । उं इति । योषत् । रुद्रात् । असुर्यम् ॥

9 sthirébhir áṅgaiḥ pururūpa ugró	With his firm limbs, having many forms, the mighty one, ruddy-
babhrūḥ śukrēbhiḥ pipiṣe hira- ṇyaiḥ.	brown, has adorned himself with 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.

sthirébhir 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; Sāyaṇa supplies yuktās furnished with firm limbs. pipiṣe: pf. A. 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); Sāyaṇa takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryā.

० अहंन्विमर्षिं सायकानि धन्वा-	अहंन् । विमर्षिं । सायकानि । धन्वा ।
हंन्निष्कं यजतं विश्वरूपम् ।	अहंन् । निष्कम् । यजतम् । विश्वरूपम् ।
अहंन्निदं दयसे विश्वमभ्वं	अहंन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
न वा ओजीयो रुद्र त्वदस्ति ॥	न । वै । ओजीयः । रुद्र । त्वत् । अस्ति ॥

- 10 árhan bibharṣi sáyakāni dhánva      *Worthy thou bearest arrows and*  
 árhan niṣkām yajatām 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 vā ójīyo, Rudera, tvád asti.      *Rudra.*

bibharṣi : 2. s. pr. of bhr̥ *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 गतेसदं युवानं      सुहि । श्रुतम् । गतेऽसदम् । युवानम् ।  
 मृगं न भीममुपहतनुमुग्रम् ।      मृगम् । न । भीमम् । उपऽहतनुम् । उग्रम् ।  
 मृळा जरित्रे रुद्र सवानो      मृळ । जरित्रे । रुद्र । सवानः ।  
 ऽन्यं ते अस्मिन्नपन्तु सेनाः ॥      अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutām gartasādam yuvā-      *Praise him, the famous, that sits*  
 nam,      *on the car-seat, the young, the*  
 mṛgām ná bhīmám upahatnūm,      *mighty, that slays like a dread*  
 ugrām.      *beast. O Rudra, being praised be*  
 mṛḷá jaritré Rudera stāvāno :      *gracious to the singer : let thy*  
 anyām tē asmán ní vapantu      *missiles lay low another than us.*  
 sēnāḥ.

yuvānam : other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgām ná bhīmám : cp. note on i. 154, 2 b ; either a bull (vṛṣabhó ná bhīmāḥ vi. 22, 1) or a lion (simphó ná bhīmāḥ, iv. 16, 14) may be meant. mṛḷá : ipv. of mṛḍ ; with dat., p. 311, f. stāvānas : here, as nearly always, in a ps. sense. asmád : abl. with anyā, p. 317, 3. sēnās : that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52 : yās te sahasraṃ hetāyo 'nyām asmán ní vapantu tāḥ *may those thousand missiles of thine lay low another than us*.



१२ कुमारश्चित्पितरं वन्दमानं  
प्रति नानाम रुद्रोपयन्तम् ।  
भूरर्दातारं सत्यंति गृणीषे  
स्तुतस्त्वं भेषजा रास्यस्मे ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।  
प्रति । नानाम् । रुद्र । उपयन्तम् ।  
भूरः । दातारम् । सत्यंतिम् । गृणीषे ।  
स्तुतः । त्वम् । भेषजा । रासि । अस्मे इति ॥

12 kumārās cit pitāraṃ vādamā-  
nam

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

prāti nānāma Rudra<sup>a</sup>ropayāntam. Rudra. I sing to the true lord,  
bhūrerdātāraṃ sātpatimgrñiṣe : the giver of much : praised thou  
stutās tuāṃ 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 Sāyaṇa (pratinato 'smi I have bowed down to) and several translators in treating nanāma as 1. s. pf., which in the RV. could only be nanāma (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. grñiṣe : an irr. form of the 1. s. Ā. of gr sing. asmé : dat., p. 104 ; 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि  
या श्रुतमा वृषणो या मयोभु ।  
यानि मनुरवृणीता पिता नः  
ता शं च योश्च रुद्रस्य वरिम ॥

या । वः । भेषजा । मरुतः । शुचीनि ।  
या । श्रुतमा । वृषणः । या । मयः । भु ।  
यानि । मनुः । अवृणीत । पिता । नः ।  
ता । शम् । च । योः । च । रुद्रस्य । वरिम ॥

13 yā vo bheṣajā, Marutaḥ, śucīni,  
yā śāntamā, vṛṣaṇo, yā mayo-  
bhū,  
yāni Mānura<sup>a</sup>vṛṇītā, pitā nas :  
tā śāma ca yōś ca Rudra<sup>a</sup>śya  
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. **āvṛṇītā**: 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vr choose**. **śām, yós**: these words are frequently used in combination, either as adverbs or substantives.

- ९४ परि णो हेती रुद्रस्य वृज्याः      परि । नः । हेतिः । रुद्रस्य । वृज्याः ।  
 परि त्वेषस्य दुर्मतिर्मही गात ।      परि । त्वेषस्य । दुःऽमतिः । मही । गात ।  
 अत्र स्थिरा मघवञ्जस्तनुष्व      अत्र । स्थिरा । मघवत्ऽभ्यः । तनुष्व ।  
 मीढ्वस्तोकाय तनयाय मृळ ॥      मीढ्वः । तोकाय । तनयाय । मृळ ॥

- 14 pári ṇo hetí Rud<sup>a</sup>rásya vrjyāh,      *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 sthirā maghávadbhyas ta-      *firm (weapons) for (our) liberal*  
 nuṣva;      *patrons; O bounteous one, be merci-*  
 mīdhvas, tokāya tánayāya mṛṣa.      *ful to our children and descendants.*

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

- ९५ एवा बभ्रो वृषभ चेकितान्      एव । बभ्रो इति । वृषभ । चेकितान् ।  
 यथा देव न हृणीषे न हंसि ।      यथा । देव । न । हृणीषे । न । हंसि ।  
 हवनश्रुतो रुद्रेह बोधि      हवनऽश्रुत । नः । रुद्र । इह । बोधि ।  
 बृहद्वदेम विदथे सुवीराः ॥      बृहत् । वदेम । विदथे । सुवीराः ॥

15 evā, babhro vṛṣabha cekitāna,	<i>So, O ruddy brown, far-famed</i>
yāthā, deva, ná hr̥ṇīṣé ná hāmsi,	<i>bull, be listening here, O Rudra, to</i>
havanaśrūn no Rud <sup>a</sup> rehā bodhi.	<i>our invocation, inasmuch as thou</i>
br̥hād vadema vidāthe suvīrāḥ.	<i>art not wroth and slayest not, O</i>
	<i>god. We would, with strong sons,</i>
	<i>speak aloud at divine worship.</i>

éva: to be taken with c, since in the normal syntactical order it should follow yāthā in the sense which it here has (p. 241, 1); when yāthā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as hero. cekitāna: voc. int. pr. pt. of cit *note*; Sayana explains it as *knowing all*, but the act. only has this sense (e. g. cikitvāms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hr̥ṇīṣé: 2. s. Ā. pr. of 2. hr̥ *be angry*. hāmsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). naś: 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 (gārbha) of the waters; and the third form of Agni is described as kindled in the waters.

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

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

ii. 35. Metre : Triṣṭubh.

१ उपेमसृञ्चि वाजयुर्वचस्यां      उपे। ईम्। असृञ्चि। वाजयुः। वचस्याम्।  
 चनो दधीत नाद्यो गिरा मे।      चनः। दधीत। नाद्यः। गिरः। मे।  
 अपां नपादाशुहेमा कुवित्स      अपाम्। नपात्। आशुहेमा। कुवित्सः।  
 सुपेशसस्करति जोषिषद्धि ॥      सुपेशसः। कर्ति। जोषिषत्। हि ॥

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

asṛkṣi : 1. s. ā. s. ao. of sṛj, which with úpa may take two acc., so that nādyām might be supplied. On im see 180 (p. 220). dadhīta : 3. s. pr. op. ā. of dhā, which with cánas takes the acc. or loc. nādyá, which occurs only here, is evidently synonymous with apām nāpāt in c. āśuhémā, though a Bv., is accented on the second member : see p. 455 c a. karati : 3. s. sb. root ao. of kr : unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. 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 स्वस्य इदं आ सुतष्टम्      इमम्। सु। स्वस्ये। इदः। आ। सुतष्टम्।  
 मन्त्रं वोचेम कुविदस्य वेदत्।      मन्त्रम्। वोचेम। कुवित्। अस्य। वेदत्।  
 अपां नपादसुर्यस्य मद्भा      अपाम्। नपात्। असुर्यस्य। मद्भा।  
 विश्वान्यथो भुवना जजान ॥      विश्वानि। अर्थः। भुवना। जजान ॥

2 imām sú asmai hṛdā á sútaṣ-  
tām

māntram vocema: kuvid asya  
védat ?

Apām nápād, asuriasya mahnā,  
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.*

hṛdā á: this expression occurs several times, e.g. iii. 39, 1 :  
matir hṛdā á vacyāmānā a prayer welling from the heart. sú-  
taṣtam 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. asuryàsya: see p. 451, 6.

३ सम॒न्या यन्त्यु॑प यन्त्य॒न्याः

स॒मा॒न॒मूर्ध्वं न॒दः पू॒ण॒न्ति ।

त॒मू शुचिं॑ शुच॒यो दी॒दि॒वांस॑म

अ॒पां न॒पातं॑ परि॑ त॒स्थुरा॑पः ॥

स॒म । अ॒न्याः । य॒न्ति । उ॒प । य॒न्ति ।

अ॒न्याः ।

स॒मा॒न॒म । ऊ॒र्व॒म । न॒दः । पू॒ण॒न्ति ।

त॒म । ऊं इति॑ । शुचि॑म । शुच॒यः । दी॒दि॒  
वांस॑म ।

अ॒पा॒म । न॒पा॒त॒म । परि॑ । त॒स्थुः । आ॒पः ॥

3 sām anyā yānti, ūpa yanti  
anyāḥ:

samānām ūrvām nadīaḥ pr-  
nanti.

tām ū śucim śucayo dīdivām-  
sam

Apām nápātām pári tásthur  
ápah.

*While some flow together, others  
flow to (the sea): the streams fill  
the common receptacle; him the  
pure, the shining Son of Waters,  
the pure waters stand around.*

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. asuryàsya in 2 c. prnanti: 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	तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः परि यन्थापः ।	मर्मृज्यमानाः । परि । यन्ति । आपः ।
स शुक्लेभिः शिक्वभी रेवदस्मे	सः । शुक्लेभिः । शिक्वभिः । रेवत् । अस्मे
दीदायानिध्मो घृतनिर्णिगप्सु ॥	इति ।
	दीदाय । अनिध्मः । घृतनिर्निक् । अप्सु ॥

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

*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 beauteous 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. *śikvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pāda text, it is not so in *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 apsú antār* who shone without fuel in the waters. *ghr̥tā-nirṇik* : an epithet otherwise applied only to Agni and (once) to the sacrifice (*yajñá*) : note that the second member appears in the Pāda text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompounded.

५ अक्षी तिस्रो अव्यध्याय नारीरु  
 देवाय देवीर्दिधिषन्ति । अन्नम् ।  
 कृता इवोप हि प्रससै अप्सु  
 स पीयूषं धयति पूर्वसूनाम् ॥  
 अक्षी । तिस्रः । अव्यध्याय । नारीः ।  
 देवाय । देवीः । दिधिषन्ति । अन्नम् ।  
 कृताः इव । उप । हि । प्रससै । अप्सु ।  
 सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 *asmāi tisorō avyathiāya nārīr* *On him, the immovable god, three*  
*devāya devīr didhiṣanti ānnaṃ :* *divine women desire to bestow food :*  
*kṛtā ivōpa hī prasarsré apsú ;* *for he has stretched forth as it were*  
*sā piyūṣaṃ dhayati pūrvasū-* *to the breasts (?) in the waters : he*  
*nām.* *sucks the milk of them that first*  
*bring forth.*

*tisorō devīh :* 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 tisorō āpyāh*) are there men-  
 tioned : they wish to feed him, while he desires to drink their milk.  
*didhiṣanti :* ds. of 1. *dhā bestow :* this is the usual form, while *dhītsa*  
 is rare. *kṛtās :* the meaning of this word, which occurs here only,  
 is quite uncertain. *pra-sarsré :* 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 अश्वस्यात्र जनिमास्य च स्वरु  
 द्रुहो रिषः संपृचः पाहि सूरिन् ।  
 आमासु पुरुषं परो अप्रमृष्यं  
 नारातयो वि नशन्तानुतानि ॥  
 अश्वस्य । अत्र । जनिम् । अस्य । च । स्वरु ।  
 द्रुहः । रिषः । सम्पृचः । पाहि । सूरिन् ।  
 आमासु । पुरुषं । परो । अप्रमृष्यम् ।  
 न । नारातयः । वि । नशन् । न । अन्त-  
 तानि ॥

6 *āśvasya ātra jānimāsyā ca svār.* *The birth of this steed is here*  
*druhō riṣāḥ sampṛcaḥ pāhi* *and in heaven. Do thou protect*  
*sūrin.* *the patrons from falling in with*  
*āmāsu pūṛṣū parō apramṛṣyāṃ* *malice and injury. Him that is*  
*nārātayo vī naśan nāntāni.* *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. *ásvasya*: 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. *sampf̥cas* 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 । सुदुघा । यस्य । धेनुः ।  
 स्वधां पीपाय सुवन्नमत्ति । स्वधाम् । पीपाय । सुभु । अन्नम् । अत्ति  
 सो अपां नपादूर्जयन्नप्सुन्तर सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।  
 वसुदेयाय विधत्ते वि भाति ॥ अन्नः ।  
 वसुदेयाय । विधत्ते । वि । भाति ॥

7 svā á dāme sudūghā yāsya dhenūḥ, He, in whose own house is a cow  
 svadhām pīpāya, subhū ānnam yielding good milk, nourishes his  
 atti; vital force, he eats the excellent  
 sò 'pām nāpād ūrjāyann apsu food; he, the Son of Waters, gather-  
 antár, ing strength within the waters,  
 vasudēyāya vidhaté vi bhāti. shines forth for the granting of  
 wealth to the advantage of the  
 worshipper.

svā á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he



eats is the milk that he receives, and that strengthens him. *sva-dhām* : this word is not analysed in the 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 *pi* *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 *apsvaṁtaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudháyāya* : 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 ।  
 ऋतावाजस उर्विया विभाति । ऋतवा । अजसः । उर्विया । विभाति ।  
 वया इदम्या भुवनान्यस्य वयाः । इत् । अन्या । भुवनानि । अस्य ।  
 प्र जायन्ते वीर्यश्च प्रजामिः ॥ प्र । जायन्ते । वीर्यः । च । प्रजामिः ॥

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

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

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

9 Apām nāpād ā hi āsthād upā-  
stham  
jihmānām, ūrdhvō vidyūtam  
vāsānaḥ.  
tāsyā jyēṣṭham mahimānam  
vāhantīr,  
hiraṇyavarṇāḥ pāri yanti yah-  
viḥ.

*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. *jihmānām ūrdhvāḥ*: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . āsu jihmānām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tāsyā mahimānam his greatness = him the great one. hiraṇyavarṇās*: because he is clothed in lightning. *pāri yanti*: cp. 3 a and 4 b. *yahviḥ*: the meaning of the word *yahvā*, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Sāyaṇa), or *swift* (Roth), or *young* (Geldner).

१० हिरण्यरूपः स हिरण्यसंदृग्  
अपां नपात्सेदु हिरण्यवर्णः ।  
हिरण्ययात्परि योर्नेर्निषदा  
हिरण्यदा ददत्यन्नमस्मै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।  
अपाम् । नपात् । सः । इत् । जुं इति ।  
हिरण्यवर्णः ।  
हिरण्ययात् । परि । योर्निः । निःसर्ब ।  
हिरण्यदाः । ददति । अन्नम् । अस्मै ॥

10 hiraṇyarūpaḥ, sā hiraṇyasam-  
dṛg;  
Apām nāpāt sēd u hiraṇyavar-  
ṇaḥ;  
hiraṇyāyāt pāri yōner niṣādya,  
hiraṇyadā dadati ānnam asmai.

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

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. *sēd*: 48 a. *pāri* as a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity 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). Sāyana 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 tād asyāṇīkam 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-
itthā	coloured, the maidens kindle thus,
hiranyavarṇam : ghṛtām ánnam	ghee is the food.
asya.	

*āṇīkam*: the flaming aspect of Agni seen at the sacrifice. *apīc-yām*: *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. *ghṛtānirṇīk* 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 अ॒स्यै ब॒हूना॑म॒वमा॑य॒ सखे॑ । अ॒स्यै । ब॒हूना॑म् । अ॒वमा॑य॒ । सखे॑ ।  
य॒ज्ञैर्वि॑धेम॒ नम॑सा ह॒विर्भिः॑ । य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विः॒ऽभिः॑ ।  
सं सानु॑ मा॒र्ज्मिं दि॑धिषामि॒ बिलै॑र् स॒म् । सानु॑ । मा॒र्ज्मिं॒ । दि॑धिषामि॒ । बिलै॑ः ।  
दधा॑म्य॒ज्ञैः परि॑ वन्द॒ ऋ॒ग्भिः ॥ दधा॑मि॒ । अ॒ज्ञैः॑ । परि॑ । व॒न्दे । ऋ॒क्॒ऽभिः॑ ॥

12 *asmāi bahūnām avamāya sakhye* 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 námasā havir-bhiḥ :*  
*sām sānu mārjmi; didhiṣāmi bilmair;*  
*dādhami ānnaiḥ; pári vanda ṛgbhīḥ.*

*avamāya*: lit. the lowest, that is, the nearest; *bahūnām* (accent, p. 458, 2a): of many (gods). In iv. 1, 5 Agni is invoked as *avamā* and *nédiṣṭha nearest*; and in AB. i. 1, 1 Agni is called the lowest (*avamā*) of the gods (while Viṣṇu is the *highest paramā*), because he is always with men as the terrestrial fire. *sām mārjmi*: cp. *marmṛjyāmānās* in 4 b; on the accent cp. i. 35, 9 c. The prp. *sām* may be supplied with the other two following verbs. *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 वृषा॑ञ्जनय॒त्तासु॑ गर्भं॒ सः । ई॒म् । वृषा॑ । अ॒ञ्ज॒न॒य॒त् । ता॒सु॑ । गर्भ॑म् ।  
स ईं शिशु॑र्धयति॒ तं रि॑हन्ति । सः । ई॒म् । शिशुः॑ । ध॒य॒ति॒ । त॒म् । रि॑हन्ति॒ ।  
सो अपा॑ न॒पाद॑नमि॒स्त्रात॑व॒र्णो॒ सः । अपा॑म् । न॒पात् । अ॒न॒मि॒स्त्रा॒त॒ऽव॒र्णः॑ ।  
ऽन्य॒स्त्रैर्वि॒ह॒ त॒न्वा॑ वि॒वेष॑ ॥ अ॒न्य॒स्त्रैः॑ । वि॒ह॒ । त॒न्वा॑ । वि॒वेष॑ ॥

13 sá īm vīśājanayat tāsu gár-  
bham;  
sá īm śísur dhayati; tám rih-  
anti;  
sò 'pām nāpād ānabhimlāta-  
varṇo  
anyāsyevehá tanúā viveṣa.

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

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gárbbham; *him*, that is, *a son*. tāsu: in the waters, as his wives. īm in b = *them*, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. *lick*, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. 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 तस्मिन्वांसम् अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।  
अध्वस्मिन्विश्वहा दीद्विवांसम् । अध्वस्मिन् । विश्वहा । दीद्विवांसम् ।  
आपो नत्र घृतमन्नं वहन्तिः आपः । नत्र । घृतम् । अन्नम् । वहन्तिः ।  
स्वयमत्कैः परि दीयन्ति यद्ग्रीः ॥ स्वयम् । अत्कैः । परि । दीयन्ति । यद्ग्रीः ॥

14 asmīn padé paramé tasthivám-  
sam,  
adhvasmábhīr viśvāhā dīdivám-  
sam,  
āpo, náptre ghṛtām ānnaṁ váh-  
antīḥ,  
svayám átkaiḥ pári dīyanti  
yahvīḥ.

*Him stationed in this highest  
place, shining for ever with un-  
dimmed (rays), the Waters, bringing  
ghee as food to (their) son, swift,  
themselves fly around with their  
robes.*

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

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

१५ अयांसमग्ने सुक्षितिं जनाया-  
यांसमु मघवद्व्यः सुवृक्तिम् ।  
विश्वं तन्नद्रं यदवन्ति देवा  
बृहद्वदेम विदधे सुवीराः ॥

अयांसम् । अग्ने । सुक्षितिम् । जनाय ।  
अयांसम् । ऊं इति । मघवत् । सु  
वृक्तिम् ।  
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।  
देवाः ।  
बृहत् । वदेम । विदधे । सुवीराः ॥

15 áyāmsam, Agne, suksitim já-  
nāya ;  
áyāmsam u maghávadbhyaḥ su-  
vṛktim :  
viśvaṁ tád bhadráṁ yád ávanti  
devāḥ.  
brhád 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 : 1. s. s ao. of yam. Agne : the sacrificial Agni is here addressed. jánāya : *on (our) people*, by means of this hymn. suvṛk-  
tim : *a hymn that will produce the fulfilment of their wishes.*  
bhadráṁ : 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 Aditya 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 ज॒नान्या॑तयति ब्रुवा॒णो	मि॒त्रः । ज॒नान् । या॒तय॑ति । ब्रुवा॒णः ।
मि॒त्रो दा॑धार पृथि॒वीमु॑त द्याम् ।	मि॒त्रः । दा॑धा॒र । पृथि॒वीम् । उ॒त । द्याम् ।
मि॒त्रः कृ॒ष्टीर॑निमिषा॒मि च॑ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒नि॒मिषा॑ । अ॒मि । च॑ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॑तव॒ज्जु॑होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॑तव॒ज् । जु॑हो॒त ॥

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

*yātayati*: stirs to activity. *bruvāṇās*: 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 bruvāṇāḥ**. This Pāda occurs slightly modified in vii. 36, 2 as **jānaṃ ca Mitró yatati bruvāṇāḥ**. **dādhāra**: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). **dyām**: acc. of **dyó** (102, 3). **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 ।  
नैनमंहो अश्रोत्यन्तितो न दूरात् ॥ न । एनम् । अंहः । अश्रोति । अन्तितः ।  
न । दूरात् ॥

2 **prá sá, Mitra, mártō astu prá-yasvān,** *Let that mortal offering obla-*  
**yás ta, Āditya, śíksati vraténa.** *tions, O Mitra, be pre-eminent who*  
**ná hanyate, ná jīyate tuóto:** *pays obeisance to thee, O Āditya,*  
**náinam áṃho 'śnoty ántito ná** *according to (thy) ordinance. He*  
**dūrát.** *who is aided by thee is not slain*  
*nor vanquished: trouble reaches*  
*him neither from near nor from far.*

**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 अनमीवास इळया मर्दन्तो अनमीवासः । इळया । मर्दन्तः ।  
 मितक्ष्वो वरिमन्ना पृथिव्याः । मितक्ष्वः । वरिमन् । आ । पृथिव्याः ।  
 आदित्यस्य व्रतमुपचियन्तो आदित्यस्य । व्रतम् । उपचियन्तः ।  
 वयं मित्रस्य सुमतौ स्याम ॥ वयम् । मित्रस्य । सुमतौ । स्याम ॥

- 3 anamivāsa ilayā mādanto, Free from disease, delighting in  
 mitājñavo varimann ā prthi- the sacred food, firm-kneed on the  
 vyāḥ, expanse of earth, abiding by the  
 Ādityasya vratām upakṣiyānto, ordinance of the Āditya, may we  
 vayam Mitrasya sumatāu siāma. remain in the good will of Mitra.  
 variman : loc. (90, 2) with ā ; note that variman is n., varimān,  
 m. (p. 453, 9 c). Ādityasya : that is, of Mitra.

- ४ अयं मित्रो नमस्यः सुशेवो अयम् । मित्रः । नमस्यः । सुशेवः ।  
 राजा सुक्षत्रो अजनिष्ट वेधाः । राजा । सुक्षत्रः । अजनिष्ट । वेधाः ।  
 तस्य वयं सुमतौ यच्चियस्या- तस्य । वयम् । सुमतौ । यच्चियस्य ।  
 पि भद्रे सौमनसे स्याम ॥ अपि । भद्रे । सौमनसे । स्याम ॥

- 4 ayam Mitro namasyaḥ suśévo, This Mitra, adorable, most pro-  
 rājā suksatrá ajaniṣṭa 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.

ajanīṣṭa : 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 मह्यं आदित्यो नमसोपसद्यो महान् । आदित्यः । नमसा । उपसद्यः ।  
 यातयच्चनो गृणते सुशेवः । यातयतक्ष्वनः । गृणते । सुशेवः ।  
 तस्या एतत्पन्थमाय जुष्टम् तस्यै । एतत् । पन्थमाय । जुष्टम् ।  
 अपी मित्राय हविरा जुहोत ॥ अपी । मित्राय । हविः । आ । जुहोतः ॥

- 5 mahām Ādityo nāmasopasādyo      The great Āditya, to be ap-  
yātayājano grṇatē suśévaḥ :      proached with homage, stirring  
tāsmā etāt pānyatamāya jūṣṭam      men, to the singer most propitious :  
agnāu Mitrāya havir ā juhota.      to him most highly to be praised,  
to Mitra, offer in fire this accept-  
able oblation.

mahām : 39. yātayājjanas : on the accent of governing cds. see p. 455 b. grṇatē : dat. of pr. pt. of gr sing; accent, p. 458, 3. jūṣṭam : 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      मित्रस्य । चर्षणिधृतः ।  
ॐ देवस्य सानसि ।      अरवः । देवस्य । सानसि ।  
द्युम्नं चित्रश्रवस्तमम् ॥      द्युम्नम् । चित्रश्रवःस्तमम् ॥

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

carṣaṇīdhṛtas : the Pada text restores the metrically lengthened short vowel of carṣaṇi. -dhṛto '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      अभि । यः । महिना । दिवं ।  
मित्रो बभूव सप्रथाः ।      मित्रः । बभूव । सप्रथाः ।  
अभि अवीभिः पृथिवीम् ॥      अभि । अरवःभिः । पृथिवीम् ॥

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

abhī bhū surpass takes the acc. mahinā for mahimnā : 90, 2. divam : acc. of dyū, 99, 5 : cp. dyō, 102, 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 देवान्विष्टान्विभर्ति ॥	सः । देवान् । विष्टान् । विभर्ति ॥

8 *Mitrāya pāñca yemire*  
*jānā abhiṣṭiśavase :*  
*sā devān viśvān bibharti.*

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

*pāñca jānāḥ* : 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 *bhr̥*. *viśvān* : this is the regular word for *all* in the RV. : its place begins to be taken by *sārva* 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 iṣṭāvratā akah.*

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

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

## BRĦASPATI

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 *maghāvan* 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 *Bráhmanas 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 Rígvédic 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.

यस्तस्तस्य सहसा वि ज्मो अन्तान् यः । तस्तस्य । 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 jmo  
 ántān

Bṛhaspátis triṣadhassthó ráveṇa,  
 tám pratanāsa ṛṣayo dídhīnāḥ  
 puró viprá 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.*

**vī tastāmbha :** 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. **Bṛhaspātis :** 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 Agniṃ 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. **rāvena :** 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

बृहस्यते अभि ये नस्तस्रे ।

पृषन्तं सृप्रमदब्धमूर्वं

बृहस्यते रक्षतादस्य योनिम् ॥

धुनइतयः । सुऽप्रकेतम् । मदन्तः ।

बृहस्यते । अभि । ये । नः । तस्तस्रे ।

पृषन्तम् । सृप्रम् । अदब्धम् । ऊर्वम् ।

बृहस्यते । रक्षतात् । अस्य । योनिम् ॥

2 dhunétayaḥ supraketaṃ mād-  
anto

Bṛhaspate, abhí yé nas tatasré  
pṛśantaṃ sṛprám ádabdham  
ūrvám;

Bṛhaspate, rákṣatād asya yó-  
nim.

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

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. **māđantas :** being exhilarated with Soma. **tatasré :** 3. pl. pf. **Ā.** of **tams shake**. **pṛśan-  
tam :** perhaps in allusion to the dappled cows contained in it. **supraketaṃ :** 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 बृहस्यते या परमा परावद् बृहस्यते । या । परमा । परावत् ।  
अत आ त अतस्युशो नि षेदुः । अतः । आ । ते । अतस्युशः । नि । सेदुः ।  
तुभ्यं खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।  
मध्वः श्रोतन्यमिता विरप्शम् ॥ मध्वः । श्रोतन्ति । अभितः । विरप्शम् ॥

3 Bṛhaspate, yā paramā parāvād, O Bṛhaspati, that which is the  
āta ā ta rtaśpṛśo nī 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 nī ṣedur : cp. ii. 35, 10 c. rtaśpṛśas : 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 बृहसतिः प्रथमं जायमानो बृहसतिः । प्रथमम् । जायमानः ।  
महो ज्योतिषः परमे व्योमन् । महः । ज्योतिषः । परमे । विऽव्योमन् ।  
सप्तास्यं सुविजातो रवेण सप्तऽआस्यः । सुविऽजातः । रवेण ।  
वि सप्तरश्मिरधमत्तमांसि ॥ वि । सप्तरश्मिः । अधमत् । तमांसि ॥

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

mahó jyótiṣaḥ, paramé vioman, *heaven, seven-mouthed, high-born,*  
 saptāāsyaṣ tuvijātó 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. saptāāsyaṣ 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 चक्रता गणेन	सः । सुष्टुभा । सः । चक्रता । गणेन ।
वलं हरोज फलिगं रवेण ।	वलम् । हरोज । फलिगम् । रवेण ।
बृहस्पतिस्त्रिया हव्यसूदः	बृहस्पतिः । उत्रियाः । हव्यसूदः ।
कनिक्रदद्वावशतीरुदाजत् ॥	कनिक्रदत् । वावशतीः । उत । आजत् ॥

5 sá suṣṭubhā, sá řkvatā gaṇéna	<i>He with the well-praising, jubilant</i>
valám ruvoja phaligám ráveṇa:	<i>throng burst open with roar the</i>
Bṛhaspátir usriyā havyasūdaḥ	<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 ādrim, vidád gāḥ: sām 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 udnáh phaligám bhinán, nyák sindhūṁr 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). havya-sūdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 173, 3; 174 b. vávaśatīḥ: intv. pr. pt. of vāś (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे  
य॒ज्ञेर्वि॒धेम॒ नम॑सा ह॒विःभिः॑ ।  
बृ॒ह॒स्पते॑ सु॒प्र॒जा वी॒र॒व॒न्तो  
व॒यं स्था॑म॒ पत॑यो र॒यी॒णाम् ॥  
ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒ष्णे ।  
य॒ज्ञेः । वि॒धेम॒ । नम॑सा । ह॒विःभिः॑ ।  
बृ॒ह॒स्पते॑ । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।  
व॒यम् । स्था॑म॒ । पत॑यः । र॒यी॒णाम् ॥

6 evā pitré viśvádevāya vṛṣṇe  
yajñāir vidhema, námasā, havir-  
bhiḥ.

Bṛhaspate, suprajā vīrāvanto  
vayām siāma pátayo rayīṇām.

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). pitré: Bṛhaspati. The  
term is applied to Agni, Indra, and other gods. vīrāvantas: that  
is, possessing warrior sons, cp. i. 1, 3 c. vayām: this line occurs  
several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒जा॒ प्र॒ति॒ज॒न्या॒नि वि॒श्वा  
शु॒ष्मे॒ण त॒स्थाव॑भि वी॒र्ये॑ण ।  
बृ॒ह॒स्पति॑ यः सु॒भृ॒तं बि॒भर्ति॑  
व॒ल्गू॒यति॑ व॒न्दते॑ पु॒र्वभा॑जम् ॥  
सः । इ॒त् । रा॒जा । प्र॒ति॒ज॒न्या॒नि । वि॒श्वा ।  
शु॒ष्मे॒ण । त॒स्थो । अ॒भि । वी॒र्ये॑ण ।  
बृ॒ह॒स्पति॑म् । यः । सु॒भृ॒तम् । बि॒भर्ति॑ ।  
व॒ल्गू॒यति॑ । व॒न्दते॑ । पु॒र्वभा॑जम् ॥

7 sá id rájā prátijanyāni viśvā  
śuṣṃeṇa tasthāv abhī vīriṇa,  
Bṛhaspātim yāḥ sūbhṛtaṃ bi-  
bhárti,  
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 bibhárti:  
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 । तस्मै । इळां । पिन्वते । विश्वदानीम् ।  
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।  
 यस्मिन्ब्रह्मा राजन्नि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजन्नि । पूर्वः । एति ॥

8 *sá it kṣeti súdhita ókasi své,* *That king dwells well-established*  
*tásmā ilā pinvate viśvadániṃ;* *in his own abode, to him the conse-*  
*tásmāi viśaḥ svayám evā nam-* *crated food always yields abun-*  
*ante,* *dance; to him his subjects bow down*  
*yásmin brahmá rájani pūrva éti.* *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 rájá*). *pūrva 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 अप्रतिहतः । 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* *Unresisted he wins wealth both*  
*prátijanyāni utá yá sájanya.* *belonging to his adversaries and*  
*avasyáve yó várivaḥ kṛṇóti* *to his own people. The king who*  
*brahmāṇe rájá, tám avanti de-* *for the priest desiring (his) help*  
*vāḥ.* *procures prosperity, him the gods*  
*help.*

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

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

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

- 10 Índraś ca sómam pibatam, O Indra and Bṛhaspati, drink  
 Bṛhaspate, the Soma, rejoicing at this sacrifice,  
 asmin yajñé mandasāná, vr̥ṣaṇ- O ye of mighty wealth; let the  
 vasū : invigorating drops enter you two;  
 á vām víśantu índavaḥ suā- bestow on us riches accompanied  
 bhúvo ; altogether with sons.  
 asmé rayim sárva-vīram 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. vr̥ṣaṇ-vasū : here vr̥ṣaṇ = mighty, great ; Śāyana explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be var̥ṣaṇ-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 vr̥ṣaṇ (65) but in its Sandhi form with ṇ as not final. rayim sárva-vīram : 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 Trisṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Brhaspati, as in the whole of the preceding hymn, iv. 49.

११ बृहस्पत इन्द्र वर्धतं नः	बृहस्पते । इन्द्र । वर्धतम् । नः ।
सचा सा वां सुमतिर्भूत्वस्मे ।	सचा । सा । वाम् । सुमतिः । भूतु । अस्मे
अविष्टं धियो जिगृतं पुरंधीर्	इति ।
जजस्तमर्यो वनुषामरांतीः ॥	अविष्टम् । धियः । जिगृतम् । पुरंमधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरांतीः ॥

11 Bṛhaspata, Ind <sup>ra</sup> , vārdhatam naḥ; sácā sá vām sumatír bhūtu asmé. aviṣṭám dhiyo; jigṛtám púram- dhīr; jajastám aryó vanúṣām árātīḥ.	<i>O Brhaspati 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>
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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 gr *waken*; accented because beginning a new sentence (p. 467 b). dhiyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc.; cp. the 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 vanúṣām 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 śāvāṃsi the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

## UṢĀS

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-nāktā* and *nāktoṣāsā*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Aśvins (vii. 71). When the Aśvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

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 त्वत्पु॒रु॒तमं॑ पु॒रस्ता॒ज्  
ज्योति॒स्तम॑सो व॒युना॑वद॒स्थात् ।  
नू॒नं दि॒वो दु॒हित॑रो वि॒भाती॑  
गा॒तुं कृ॒णव॑न्नु॒षसो॑ ज॒नाय ॥

इ॒दम् । ऊं इति॑ । त्वत् । पु॒रु॒तम॑म् । पु॒र-  
स्ता॑त् ।  
ज्योतिः॑ । तम॑सः । व॒युन॑वत् । अ॒स्थात् ।  
नू॒नम् । दि॒वः । दु॒हित॑रः । वि॒भा॒तीः ।  
गा॒तुम् । कृ॒ण॒वन् । उ॒षसः॑ । ज॒नाय ॥

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 ब्रजस्य तमसो द्वारो-  
हन्तीरत्रञ्कुचयः पावकाः ॥

अस्थुः । ऊं इति । चित्राः । उषसः । पुर-  
स्तात् ।  
मिताः इव । स्वरवः । अध्वरेषु ।  
वि । ऊं इति । ब्रजस्य । तमसः । द्वारा ।  
उहन्तीः । अत्रन् । कुचयः । पावकाः ॥

2 ásthur u citrá Uṣásah purástān,      The brilliant Dawns have stood  
mitá iva sváravō adhvaréṣu.      in the east, like posts set up at  
ví ū vrajásya támaso duārā      sacrifices. Shining they have un-  
uchántīr avrañ chúcayah pa-      closed the two doors of the pen of  
vākāḥ.      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: svárum ná péso vidátheṣu āñjañ, citráṃ divó  
duhitā 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). vrajásya: a simile with iva omitted;  
cp. i. 92, 4; gávo ná vrajám ví Uṣá āvar támaḥ Dawn has unclosed  
the darkness as the cows their stall. dvārā: the two folds of the door,  
the dual of dvār often being used thus. ví: to be taken with  
avran, 3. pl. root ao. of vr̥ cover. uchántīs: pr. pt. of 1. vas shine.  
śúcayah pāvakāḥ: these two adjectives very often appear in juxta-  
position. On the pronunciation of pāvakā see p. 437 a.

३ उहन्तीरद्य चितयन्त भोजान्  
राधोदेयायोषसो मघोनीः ।  
अचित्रे अन्नः पणयः ससन्त्व-  
बुध्यमानास्तमसो विमंथे ॥

उहन्तीः । अद्य । चितयन्त । भोजान् ।  
राधः । देयाय । उषसः । मघोनीः ।  
अचित्रे । अन्नरिति । पणयः । ससन्तु ।  
अबुध्यमानाः । तमसः । विमंथे ॥

3 uchántīr adyā citayanta bhojān      Shining to-day may the bounteous  
rādhodéyāya Uṣáso maghónīḥ.      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. Ā. inj. ; explained by Sāyaṇa as an indicative :  
prajāñāpayanti they instruct.

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

4 kuvít sá, devīḥ, sanáyo návo vā Should this be an old course or  
yámo babhūyád, Uṣaso, vō a new for you to-day, O divine  
adyá : Dawns : (is it that) by which ye  
yénā Návagve, Āngire, Dásagve have shone wealth, ye wealthy ones,  
sáptāāsye, revatī, revád ūśá ? upon Navagva, Āngira, 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, Āngiras, 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 saptāāsye 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, Āngiras, 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 देवीर्ह्यतयुग्मिरश्नैः यूयम् । हि । देवीः । अतयुक्ऽभिः । अश्नैः ।  
परिप्रयाथ भुवनानि सद्यः । परिऽप्रयाथ । भुवनानि । सद्यः ।  
प्रबोधयन्तीषसः ससन्तं प्रबोधयन्तीः । उषसः । ससन्तम् ।  
द्विपाक्षतुष्याक्षरथाय जीवम् ॥ द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥

5 yūyām hí, devīr, ṛtayúgbhir āśvaiḥ pariprayāthā bhúvanāni sa- dyāḥ, prabodháyantīr, Uṣasaḥ, sasán- taṃ, dvipāc cātuṣpāc carāthāya jī- vām.	<i>For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awakening, O Dawns, him who sleeps, the two-footed and the four- footed living world, to motion.</i>
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pariprayāthā: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, víśvam jívam carāse bodháyantī *wakening every living soul to move*. cātuṣpād: 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 यया विधाना विदधुर्ऋभूणाम् । शुभं यच्छुभा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥	क्व । खित् । आसाम् । कतमा । पुराणी । यया । विधाना । विदधुः । ऋभूणाम् । शुभम् । यत् । शुभाः । उषसः । चरन्ति । न । वि । ज्ञायन्ते । सदृशीः । अजुर्याः ॥
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6 kúa svíd āsām katamā purāṇī yáyā vidhānā vidadhúr ṛbhū- nām ? śúbham yác chubhrā Uṣásaś cāraṇti, ná ví jñāyante sadṛśīr ajuryāḥ.	<i>Where, pray, and which ancient one of them (was it) at which they (the gods) imposed the tasks of the Ṛbhus? When the beaming dawns proceed on their shining course, they are not distinguished, alike, unaging.</i>
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āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhúr: *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 devā 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 vārṇam 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 अभिष्टिबुम्नाः । ऋतजातसत्याः ।  
 स्तुवञ्चंसद्रविणं सद्य आपं ॥ यामु । ईजानः । शशमानः । उक्थैः ।  
 स्तुवन् । शंसन् । द्रविणम् । सद्यः । आपं ॥

- 7 tā ghā tā bhadrá Uṣásah pu- Those indeed, those Dawns have  
 rāsar, formerly been auspicious, splendid  
 abhiṣṭidyumnā rtājātasatyāḥ; in help, punctually true; at which  
 yāsu ījānāḥ śāsamānā 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. śāsamānā : 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 purāstāt, They approach equally in the  
 samānātaḥ samanā paprathā- east, spreading themselves equally  
 nāḥ. from the same place. The god-  
 rtāsya devīḥ sādaso budhānā, desses waking from the seat of  
 gāvām nā sārgā, Uṣaso 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, ná díśo 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). **gāvāṃ ná sárgāḥ**: cp. iv. 52, 5, **prāti bhadrá adṛkṣata gāvāṃ sárgā ná raśmáyaḥ** 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.

८ ता इह्वेव समना समानीर ताः । इत् । नु । एव । समना । समानीः ।  
 अमीतवर्णा उषसश्चरन्ति । अमीतवर्णाः । उषसः । चरन्ति ।  
 गृहन्तीरभ्वमसितं रुशञ्चिः गृहन्तीः । अभ्वम् । असितम् । रुशञ्चिभिः ।  
 शुक्रास्तनूभिः शुचयो रुचानाः ॥ शुक्राः । तनूभिः । शुचयः । रुचानाः ॥

9 tā in nú evā samanā samānīr, Those Dawns even now equally  
 āmītavarnā Uṣasāś caranti. the same, of unchanged colour,  
 gūhantīr ābhvam āsitam, rūśad- move on; concealing the black  
 bhiḥ monster, bright with gleaming  
 śukrās tanūbhiḥ, śucayo, ruc- forms, brilliant, beaming.  
 ānāḥ.

On the accentuation of *nv evā* see p. 450, 2 b. **ābhvam**: cp. i. 92, 5, **bādhate 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. **priyēbhis**, but **pitṛṣbhis**.

१० रयिं दिवो दुहितरो विभातीः रयिम् । दिवः । दुहितरः । विभातीः ।  
 प्रजावन्तं यक्षतास्मासु देवीः । प्रजावन्तम् । यक्षत । अस्मासु । देवीः ।

स्योनादा वः प्रतिबुध्यमानाः

सुवीर्यस्व पतयः स्याम ॥

स्योनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्यस्व । पतयः । स्यामः ॥

- 10 rayīm, divo duhitaro, vibhātīḥ  
prajāvantam yachatāsmāsu, de-  
vīḥ.  
sionād ā vaḥ pratibūdhyamānāḥ,  
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). pratibūdhyamānās: with ā and abl., cp. budhānā with abl. in 8 c.

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

तत् । वः । दिवः । दुहितरः । विभातीः ।

उपं । ब्रुवे । उषसः । यज्ञकेतुः ।

वयम् । स्याम । यशसः । जनेषु ।

तत् । वीः । च । धत्ताम् । पृथिवी । च ।  
देवी ॥

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

*For that I whose banner is the  
sacrifice, O daughters of Heaven,  
implore you that shine forth, O  
Dacons: 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 yajñāsyā 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 दिविसृश घृतप्रतीकः । बृहता । दिविसृश ।  
 द्युमद्वि माति भरतेभ्यः शुचिः ॥ द्युमत । वि । माति । भरतेभ्यः । शुचिः ॥

- 1 Jánasya gopā ajanīṣṭa jāgrvir Guardian of the people, watchful,  
 Agniḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born  
 vyase. for renewed welfare. Butter-faced,  
 ghṛtāpratīko bṛhatā divispṛśā bright, he shines forth brilliantly  
 dyumád vi 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). návyase: dat. of cpv. of náva new. ghṛtā-pratīkas: cp. yāsyā prátīkam āhutam ghṛtēna whose face is sprinkled with butter (vii. 8, 1) as an analysis of the ed. bṛhatā: 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 । पुरःहितम् ।  
 अपिं नरस्त्रिषधस्थे समीधिरे । अपिम् । नरः । त्रिःसधस्थे । सम । ईधिरे ।  
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सःसरथम् । सः । बर्हिषि ।  
 सीदन्ति होता यजथाय सुकतुः ॥ सीदन्ति । नि । होता । यजथाय । सुकतुः ॥

- 2 yajñāsya ketúm, prathamám As banner of sacrifice, as first  
 puróhitam, domestic priest, men have kindled  
 Agniṁ náras, triṣadhassthé 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 yajáthāya su- grass for sacrifice.  
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmaketum . . . 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). yajáthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मात्रोः शुचिर् मन्द्रः कविर्दतिष्ठो विवस्वतः । धृतेन त्वावर्धयन्नप आहुत धूमसे केतुरभवद्विवि श्रितः ॥  
 असंमृष्टः । जायसे । मात्रोः । शुचिः ।  
 मन्द्रः । कविः । उत् । अतिष्ठः । विवस्वतः ।  
 धृतेन । त्वा । अवर्धयन् । अपे । आहुत ।  
 धूमः । ते । केतुः । अभवत् । दिवि । श्रितः ॥

३ ásammrṣṭo jāyase māt<sup>a</sup>rōḥ śúcir. Uncleansed thou art born bright  
 mandráḥ 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-  
 śritáh. came thy banner that reached to  
 the sky.

ásam-mrṣṭas: pp. of mrj wipe, opposed to śúcis, though un-  
 cleansed, 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 kavis; the sage (a common  
 designation of Agni) of Vivasvant, the first sacrificer. tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. **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 अभवद्भव्याह्नो  
 ऽग्निं वृणाना वृणते कविक्रतुम् ॥

अग्निः । नः । यज्ञम् । उप । वेतु । साधुया ।  
 अग्निम् । नरः । वि । भरन्ते । गृहेगृहे ।  
 अग्निः । दूतः । अभवत् । हव्यवाहनः ।  
 अग्निम् । वृणानाः । वृणते । कविक्रतुम् ॥

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 abhavad 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 **vī**. **bharante** : see note on **bhr**, ii. 33, 10 a.  
**gr̥hé-gr̥he** : 189 Ca. **dūtás** : Agni is characteristically a messenger  
 as an intermediary between heaven and earth. **dhavyavāhanas** :  
 Sandhi, 54. **vṛṇānās** : pr. pt. A. of 2. **vṛ**, choosing Agni as their  
 priest. **vṛṇate** : 3. pl. pr. **Ā** of 2 **vṛ**.

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

तुभ्यं । इदम् । अग्निं । 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  
 hṛdé.  
 tuám girāḥ, síndhum ivāvānir  
 mahír,  
 ā prṇantiśávasā, 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 ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. ā prṇanti : 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 त्वामग्ने अङ्गिरसो गुहां हितम् त्वाम् । अग्ने । अङ्गिरसः । गुहां । हितम् ।  
 अन्वविन्दच्छिश्नियान् वनेवने । अन्नु । अविन्दन् । शिश्नियान् । वनेऽवने ।  
 स जयसे मध्यमानः सहो महत् सः । जायसे । मध्यमानः । सहः । महत् ।  
 त्वामाङ्गः सहसस्युत्रमङ्गिरः ॥ त्वाम् । आङ्गः । सहसः । पुत्रम् । अङ्गिरः ॥

6 tuám, Agne, Ángiraso gúhā  
 hitám  
 ánv avindañ chiśriyānām vāne-  
 vane.  
 sá jāyase mathyāmānaḥ sāho  
 mahát :  
 tuám āhuḥ sáhasas putráṃ,  
 Ángiraḥ.

*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 hitām** placed (pp. of dhā) *in hiding, concealed*, explained by **śisriyānām vāne**; *having betaken himself* (pf. pt. of śri) *to, resting in, all wood*. **ānv avindan** : *they found him out* as a means of sacrifice ; Sandhi, 40. **vāne-vane** : 189 C a. **sā** : *as such* = as found in wood (cp. p. 294 b). **mathyāmānas** : pr. pt. ps. of **math** *stir*, being produced by the friction of the kindling sticks. **sāho mahāt** : cognate acc. = *with mighty strength* (cp. **sāhasā 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 **sāhasas putrām** *son of strength* : this, or **sāhasaḥ sūnūḥ**, 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 (**āsura**) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

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

१ अक्षां वद तवसं गोभिर्गराभिः	अक्षं । वद । तवसंम् । गोः । गमिः । आभिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यम् । नमसा । आ । विवास ।
कनिक्रदवृषभो वीरदानु	कनिक्रदत् । वृषभः । वीरः । दानुः ।
रेतो दधात्योषधीषु गर्भम् ॥	रेतः । दधाति । ओषधीषु । गर्भम् ॥



- 1 áchā vada tavāsam gīrbhīr      Invoke the mighty one with these  
     ābhiḥ;      songs; praise Parjanya; seek to  
 stuhī Parjanyaṃ; nāmasā vi-      win him with obeisance. Bellowing,  
     vāsa.      the bull of quickening gifts places  
 kánikradad vṛṣabhó jīrádānū      seed in the plants as a germ.  
 réto dadhāti óṣadhīṣu gárbbham.

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. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृक्षान् हन्त्युत हन्ति रचसो      वि। वृक्षान्। हन्ति। उत। हन्ति। रचसः।  
 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  
     kṣāso:      smites the demons: the whole world  
 víśvaṃ bibhāya bhúvanam ma-      fears him of the mighty weapon.  
     hāvadhāt.      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 कश्याश्च' अभिचिपन्      रथीऽइव। कश्या। अश्वान्। अभिऽ  
 आविर्दूतान्क्षुते वर्धो' अहं।      चिपन्।

दूरात्सिंहस्य स्तनथा उदीरते  
यत्पर्जन्यः ह्यगुते वर्ध्मं नमः ॥

आविः । दूतान् । ह्यगुते । वर्ध्मान् । अहं ।  
दूरात् । सिंहस्य । स्तनथाः । उत् । ईरते ।  
यत् । पर्जन्यः । ह्यगुते । वर्धम् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi-  
pānn,  
āyīr dūtān kṛṇute varṣiām āha.  
dūrāt simhāsya stanāthā ud  
irate,  
yāt Parjanyaḥ kṛṇutē varṣiām  
nābhaḥ.

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 rathín, much less common than rathī, N. rathís. The contraction rathīva also occurs in x. 51, 6; rathír 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. varṣyām: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: 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  
उदोषधोर्जिहते पिन्वते स्वः ।  
इरा विश्वस्यै भुवनाय जायते  
यत्पर्जन्यः पृथिवीं रेतसार्वति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।  
उत् । ओषधोः । जिहते । पिन्वते । स्वः ।  
रिति स्वः ।  
इरा । विश्वस्यै । भुवनाय । जायते ।  
यत्पर्जन्यः । पृथिवीम् । रेतसा । अर्वाति ॥

4 prá vātā vānti; patáyanti vi-  
dyúta;  
úd ósadhīr jīhate; pínvate súah.  
írā víśvasmai bhūvanāya jāyate,  
yāt Parjanyaḥ pṛthivīm rétasā-  
vati.

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

vānti, jihatē (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 *bádhatē*, i. 35, 9 c. On the secondary root *pinv* see 134, 4 β. *irā*: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with *yát 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 prthivī nānnamīti;	<i>In whose ordinance the earth</i>
yásya vraté śaphāvaj jārbbhurīti,	<i>bends low; in whose ordinance</i>
yásya vratá ōṣadhīr 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). śaphāvat: that which has hoofs, used as a n. collective. jārbbhurīti: int. of bhur quiver (174 a). ōṣadhīr: 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 ।
अर्वाङ्गितेन सनयितुनेह्य	अर्वाङ् । एतेन । सनयितुना । आ । इहि ।
अपो निषिञ्चन्नसुरः पिता नः ॥	अपः । निःसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭim, Maruto, rari-	<i>Give us, O Maruts, the rain</i>
dhwam;	<i>of heaven; pour forth the streams</i>

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 niṣiñcānn ásurah pitá naḥ. father.

divás: this might be abl., from heaven, as it is taken to be by Sāyaṇa; 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. raridhvam: 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 c d 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 -náhi; -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 ।  
 दृति सु कर्ष विषित न्यञ्च  
 समा भवन्तुदतो निपादाः ॥

अभि । क्रन्द । स्तनय । गर्भम् । आ । धा ।  
 उदन्वता । परि । दीय । रथेन ।  
 दृतिम् । सु । कर्ष । विऽसितम् । न्यञ्चम् ।  
 समाः । भवन्तु । उतऽवतः । निऽपादाः ॥

7 abhí kranda; stanáya; gárbbham Bellow towards us; thunder;  
 á dhā; deposit the germ; fly around with  
 udanvátā pári dīyā ráthena. thy water-bearing car. Draw well  
 dṛtiṃ sū karṣa viṣitam nía- thy water-skin unfastened down-  
 ñcam: ward: let the heights and valleys  
 samá bhavantu udvátō nipādāḥ. be level.

stanāya : accented as forming a new sentence. gárbham : cp. 1 d, réto dadhāti óṣadhīṣu gárbham. dhās : 2. s. root ao. sb. of 1. dhā. diyā : with final vowel metrically lengthened. dṛtim : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. 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 कोशमुद्वा नि सिञ्च महान्तम् । कोशम् । उत । अच । नि ।  
 स्यन्दन्तां कृत्वा विषिताः पुरस्तात् । सिञ्च ।  
 घृतेन द्यावापृथिवी बुन्धि स्यन्दन्ताम् । कृत्वाः । विऽसिताः । पुर-  
 सुप्रपाणं भवत्वध्याभ्यः ॥ स्तात् ।  
 घृतेन । द्यावापृथिवी इति । वि । उन्धि ।  
 सुऽप्रपानम् । भवतु । अध्याभ्यः ॥

8 mahāntam kōśam 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 vi undhi ; *drinking place for the cows.*  
 suprapāṇām 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 Sāyana 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. suprapāṇām : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॒र्जन्य॒ क॒र्निक्र॑दत्  
स्त॒नय॑न् ह॒ंसि दु॑ष्कृतः ।  
प्रती॒दं वि॒श्वं मो॒दते॒  
यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॒ । क॒र्निक्र॑दत् ।  
स्त॒नय॑न् । ह॒ंसि । दुः॑कृतः ।  
प्रति॑ । इ॒दम् । वि॒श्वम् । मो॒दते॒ ।  
यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,  
stanáyana hámsi duṣkṛtaḥ,  
prátidám víśvam modate,  
yát kim ca pṛthivyām 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 षू॒ गृ॒भा॒या-  
क॒र्धन्वा॑न्यत्वे॒तवा॑ उ ।  
अजी॑जन॒ ओष॑धी॒भोर्ज॑नाय॒ कम्  
उ॒त प्र॒जाभ्यो॑ऽवि॒दो म॒नीषाम् ॥

अ॒व॒र्षीः । व॒र्षम् । उ॒त् । ऊं॒ इति॑ । सु॒ ।  
गृ॒भा॒य ।  
अ॒कः । ध॒न्वा॒नि । अ॒ति॒ऽए॒त॒वै । ऊं॒ इति॑ ।  
अजी॑जनः । ओष॑धीः । भोर्ज॑नाय । कम् ।  
उ॒त । प्र॒जाभ्यः॑ । अ॒वि॒दः । म॒नीषाम् ॥

10 ávarṣīr varṣám: úd u ṣū gr-  
bhāya;  
ákar dhánvāni átietavā u.  
ájjana 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.

**āvarṣis** : 2. s. s. ao. of **vṛs**. **u ṣū** : on the Sandhi see 67 c ; on the meaning of the combination, see under **u** and **sū**, 180. **gṛbhāya** : this pr. stem is sometimes used beside **gṛbhṇāti**. **ākar** : 2. s. root ao. of **kr**. **āti-etavāi** : cp. p. 463, 14 b a. **ājjanas** : cp. I d and 4 b. **kām** : see 180. Here we have the exceptional intrusion of a Jagati Pada in a Tristubh 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 (**karambhā**).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships 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' (**vimūco nāpāt**). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (**āghṛṇi**) is one of his exclusive epithets. The name means 'prosperer', as derived from **puṣ**, cause to thrive. The evidence, though not clear, indicates that 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

यो अर्जसानुशासति ।

य एवेदमिति ब्रवत् ॥

सम् । पूषन् । विदुषा । नय ।

यः । अर्जसा । अनुशासति ।

यः । एव । इदम् । इति । ब्रवत् ॥

1 sām, Pūṣan, vidūṣā naya,  
yó āñjasānuśāsati,  
yá evédām iti brávat.

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

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

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

समं । ऊं इति । पूष्णा । गमेमहि ।  
यः । गृहान् । अभिशासति ।  
इमे । एव । इति । च । ब्रवत ॥

2 sām u Pūṣṇā gamemahi,  
yó grhāṇ abhiśāsati,  
imá evéti ca brávat.

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

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

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, Bc. 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 अ॒स्मै ह॒विषा॑र्वि॒धन्  
न तं पू॒षापि॑ मृ॒ष्यते ।  
प्रथ॒मो वि॒न्दते॒ वसु॑ ॥

यः । अ॒स्मै । ह॒विषा॑ । अ॒र्विधन् ।  
न । तम् । पू॒षा । अपि॑ । मृ॒ष्यते॒ ।  
प्रथ॒मः । वि॒न्दते॒ । वसु॑ ॥

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

*He 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 पू॒षा गा॑ अ॒न्वेतु॑ नः  
पू॒षा र॒क्ष॒त्व॒र्वतः॑ ।  
पू॒षा वा॒जं स॒नोतु॑ नः ॥

पू॒षा । गाः । अ॒न् । ए॒तु । नः ।  
पू॒षा । र॒क्ष॒तु । अ॒र्वतः॑ ।  
पू॒षा । वा॒जम् । स॒नोतु॑ । नः ॥

5 Pūṣá gá ánu etu naḥ ;  
Pūṣá rakṣatu árvataḥ ;  
Pūṣá vājam 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 पू॒षन्न॑ प्र॒ गा इ॒हि  
य॒ज॒मान॑स्य सु॒न्वतः॑ ।  
अ॒स्माकं॑ सु॒व॒तामु॑त ॥

पू॒षन् । अ॒न् । प्र॒ । गाः । इ॒हि ।  
य॒ज॒मान॑स्य । सु॒न्वतः॑ ।  
अ॒स्माकम् । सु॒व॒ताम् । उ॒त ॥

6 Pūṣann, ánu prá gá ihi  
yájamānasya sunvatáḥ,  
asmákaṃ 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 माकिनेशुआकी' रिषन्  
माकीं सं शारि केवटे ।  
अथारिष्टाभिरा गहि ॥

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

7 mākir 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 vayām,  
iryam ānaṣṭavedasam,  
īśānam rāya īmahe.

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

ānaṣṭa-vedasam : who always recovers property that has been  
lost ; he is also called ānaṣṭa-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. Ā. of ī *go* governing the acc. Pūṣānam :  
cp. 197 A 1.

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

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

9 Pūṣan, tāva vratē vayām  
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

परिं । पूषा । परस्तात् ।

धस्तिं दधातु दक्षिणम् ।

हस्तिम् । दधातु । दक्षिणम् ।

पुनर्नो नष्टमाजतु ॥

पुनः । नः । नष्टम् । आ । अजतु ॥

10 pāri Pūṣā parāstād

*Let Pūṣan put his right hand*

dhāstam dadhātu dākṣiṇam :

*around us from afar : let him drive*

pūnar no naṣṭām ājatu.

*up for us again what has been lost.*

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

## 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 समुद्रज्यैष्ठाः सलिलस्य मध्यात्	समुद्रज्यैष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्ति निविशमानाः ।	पुनानाः । यन्ति । अनिऽविशमानाः ।
इन्द्रो या वज्री वृषभो रराद	इन्द्रः । याः । वज्री । वृषभः । रराद ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrájyeṣṭhāḥ salilāsya má-	Having the ocean as their chief,
dhyāt	from the midst of the sea, purify-
punānā yanti āniviśamānāḥ :	ing, they flow unresting: let those
Índro yá vajrī vṛṣabhó rarāda,	Waters, the goddesses, for whom
tā āpo devīr ihá mām avantu.	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	याः । आपः । दिव्याः । उत । वा । स्रवन्ति ।
खनिचिमा उत वा याः स्वयंजाः ।	खनिचिमाः । उत । वा । याः । स्वयम्ऽजाः ।
समुद्रार्था याः शुचयः पावकास्	समुद्रार्थ्याः । याः । शुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā srāvanti      *The Waters that come from*  
 khanītrimā utā vā yāḥ svayaṃ-      *heaven or that flow in channels or*  
 jāḥ;      *that arise spontaneously, that clear*  
 samudrārthā yāḥ śúcayaḥ pa-      *and purifying have the ocean as*  
 vākās:      *their goal: let those Waters, the*  
 tā Āpo devīr ihā mām avantu.      *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. khanītrimās: that flow in artificial channels: cp. Índro yā rarāda in 1 c. svayaṃjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- 3 यासां राजा वरुणो याति मध्ये      यासाम् । राजा । वरुणः । याति । मध्ये ।  
 सत्यानृते अवपश्यन्नानाम् ।      सत्यानृते इति । अवपश्यन् । जनानाम् ।  
 मधुश्चुतः शुचयो याः पावकाः      मधुश्चुतः । शुचयः । याः । पावकाः ।  
 ता आपो देवीरिह मामवन्तु ॥      ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsām rājā Vāruṇo yāti mā-      *In the midst of whom King*  
 dhye,      *Varuna goes looking down upon*  
 satyānṛté avapásyañ jánānām,      *the truth and untruth of men, who*  
 madhuścútaḥ śúcayo yāḥ pa-      *distil sweetness, clear and purify-*  
 vākās:      *ing: let those Waters, the god-*  
 tā Āpo devīr ihā mām avantu.      *desses, help me here.*

Vāruṇas: 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.

- 8 यासु राजा वरुणो यासु सोमो      यासु । राजा । वरुणः । यासु । सोमः ।  
 विश्वे देवा यासूर्जं मदन्ति ।      विश्वे । देवाः । यासु । ऊर्जम् । मदन्ति ।

वैश्वानरो यास्वमिः प्रविष्टः

वैश्वानरः । यासु । अपिः । प्रविष्टः ।

ता आपो देवीरिह मामवन्तु ॥

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

4 yāsu rājā Vāruṇo, yāsu Sōmo,      *In whom King Varuṇa, in whom*  
 Viśve devā yāsu ūrjam mād-      *Soma, in whom the All-gods drink*  
 anti;      *exhilarating strength, into whom*  
 vaiśvānaró yāsu Agniḥ prá-      *Agni Vaiśvānara has entered: let*  
 viṣṭas:      *those Waters, the goddesses, help*  
 tá Ápo devír ihá mām avantu.      *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-VÁRUṆĀ

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 ।
देवयोरिति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सूर्यः । त॒त॒न्वान् ।
अभि यो विश्वा भुवनानि चष्टे	अ॒भि । यः । वि॒श्वा । भु॒व॒नानि । च॒ष्टे ।
स मन्युं मर्त्येष्वचिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु । आ । चि॒के॒त् ॥

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);
abhi yó víśvā bhúvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártīeṣu 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). abhi . . . 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 । मि॒चा॒व॒रु॒णौ । अ॒वृ॒ता॒वा ।
विप्रो मन्त्रानि दीर्घश्रुदियति ।	वि॒प्रः । म॒न्त्रा॒नि । दी॒र्घ॒श्रु॒त् । इ॒य॒ति ।

यस्य ब्रह्माणि सुक्रतू अवाथ  
आ यत्क्रत्वा न शरदः पुणैथे ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।  
अवाथः ।

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

2 prā vām sâ, Mitrā-Varuṇāv,  
ṛtāvā  
vīpro mānmāni dīrghaśrūd  
iyarti,  
yāsya brāhmāṇi, sukratū, ā-  
vātha,  
ā yāt krātvā nā śarādaḥ pr-  
nāithe.

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 . . . āvāthas = yāt tāsyā  
āvāthas: on the sb. with relatives see p. 356, 2. sukratū: see  
note on ṛtāvārī, i. 160, 1 b. The repeated unaccented word in the  
Pada text here is not marked with Anudāttas because all unaccented  
syllables following a Svarita are unmarked. ā prnāithe: 2. du. sb.  
pr. of prñ fill. The meaning of d is not quite certain, but is  
probably 'that ye who are wise may make him full of wisdom  
all his life'. śarādas: autumns, not 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 प्रोरोर्मिवावक्षणा पृथिव्याः  
प्र दिव ऋष्वाद्बृहतः सुदानू ।  
स्यशो दधाथे औषधीषु विक्ष्  
ऋधम्यतो अनिमिषं रक्षमाणा ॥

प्र । उरोः । मित्रावक्षणा । पृथिव्याः ।  
प्र । दिवः । ऋष्वात् । बृहतः । सुदानू इति  
सुऽदानू ।  
स्यशः । दधाथे इति । औषधीषु । विक्ष् ।  
ऋधक् । यतः । अनिमिषम् । रक्षमाणा ॥

3 prā urór, Mitrā-Varuṇā, prthi-  
vyāh,

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



prā divā ṛṣvād bṛhatāḥ, su- O bounteous ones, ye have placed  
dānū, your spies that go separately, in  
spāśo dadhāthe óṣadhīṣu vikṣú plants and abodes, ye that protect  
ṛdhag yató, 'nimiṣam rákṣa- with unwinking eye.  
māṇā.

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. spāśas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragrhya (26 b). óṣadhīṣu : 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 ।  
अयन्मासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।  
प्र यज्ञमन्वा वृजनं तिराति ॥ प्र । यज्ञमन्वा । वृजनम् । तिराति ॥

4 śámsā Mitrásya Varuṇasya 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 avírāḥ; might. May the months of non-  
prā yajñāmanmā vṛjanam 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 6a, b also. badbadhe : int. of bādh (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~~ *sonless*; 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 tī cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bāndhum tirānte, gávyaḥ prñcānto áśvyā 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 यक्ष्म । न । यासु । चित्रम् । ददृशे । न । यक्ष्म ।  
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।  
 न वां निष्णान्यचिते अभूवन् ॥ न । वाम् । निष्णानि । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these  
 vām, (praises) are for you two, in which  
 ná yāsu citrām dádrśe, ná ya- no marvel is seen nor mystery.  
 kṣām. 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 citrām : that is, no deceit or falsehood. dádrśe : 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 यक्षं मह्यं नमोमिर् सम । कुं इति । वाम् । यक्षम् । मह्यम् ।  
 ऊवे वां मित्रावरुणा सबाधः । नमः ऽभिः ।  
 प्र वां मन्त्रान्यृचसे नवानि ऊवे । वाम् । मित्रावरुणा । स ऽबाधः ।  
 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.  
 bādhaḥ. (These) new thoughts are to praise  
 prá vām mánmāni ṛcāse nāvāni; you; may these prayers that have  
 kṛtāni brāhma 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). nāvāni: the seers often emphasize the importance of new prayers. brāhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of juṣ (140, 1).

- ७ इयं देव पुरोहित्युवभ्यां इयम् । देवा । पुरःहितिः । युवभ्याम् ।  
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।  
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःगा । पिपृतम् । तिरः । नः ।  
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

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

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 *etaśā*, or by seven swift mares called *hārit bays*.

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

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

vii. 63. Metre : Triṣṭubh.

- १ उद्वेति सुभगो विश्वचक्षाः उत । कुं इति । एति । सुभगः । विश्वः  
 साधारणः सूर्यो मानुषाणाम् । चक्षाः ।  
 चक्षुर्मित्रस्य वरुणस्य देवस्य साधारणः । सूर्यः । मानुषाणाम् ।  
 चर्मैव यः समविव्यक्तमांसि ॥ चक्षुः । मित्रस्य । वरुणस्य । देवः ।  
 चर्मैव । यः । समः । अविव्यक्तः । तमांसि ॥

- 1 úd u eti subhágo viśvácakṣāḥ Up rises the genial all-seeing  
 sādharmaṇaḥ Sūrio mānuṣāṇām, Sun, common to all men, the eye  
 cākṣur Mitrásya Váruṇasya of Mitra and Varuṇa, the god who  
 devás, rolled up the darkness like a  
 cármeva yáḥ samávivyak tá- skin.  
 māmsi.

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 cármevāvādhus támo apsú antáḥ the rays of the sun have deposited the darkness like a skin within the waters.

- २ उद्वेति प्रसवीता जनानां उत । कुं इति । एति । प्रऽसविता । जना-  
 महान्केतुरर्णवः सूर्यस्य । नाम ।  
 समानं चक्रं पर्याविवृत्सन् महान् । केतुः । अर्णवः । सूर्यस्य ।  
 यदेतशो वहति धूर्षु युक्तः ॥ समानं । चक्रम् । परिऽआविवृत्सन् ।  
 यत् । एतशः । वहति । धूः । सु । युक्तः ॥

- 2 úd u eti prasavitā jánānām Up rises the rouser of the people,  
 mahān ketúr arṇavāḥ Sūriasya, the great waving banner of the Sun,  
 samānām cakráṃ pariāvívṛtsan, desiring to revolve hither the uni-  
 yád Etaśó váhati dhūrṣú yuktáḥ. 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 Sūryeṇa 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. **paryāvivṛtsan** : 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 ।  
 रेमेद्देत्यनुमद्यमानः । रेमेः । उत । एति । अनुऽमद्यमानः ।  
 एष मे देवः सविता चक्रन्द् एषः । मे । देवः । सविता । चक्रन्द् ।  
 यः समानं न प्रमिनाति धाम ॥ यः । समानम् । न । प्रऽमिनाति । धाम ॥

- 3 vibhrājamāna uṣāsām upāsthād *Shining forth he rises from the*  
 rebhāir úd eti anumadyāmānaḥ. *lap of the dawns, greeted with*  
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*  
 yāḥ samānām 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, **ṛtasya ná mināti dhāma** *she infringes not the law of Order*.

- ४ दिवो रुक्म उरुचचा उदेति दिवः । रुक्मः । उरुऽचचाः । उत । एति ।  
 दूरेऽर्चस्तरणिभ्राजमानः । दूरेऽर्चः । तरणिः । भ्राजमानः ।  
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।  
 अयन्नर्थानि कृण्वन्नपांसि ॥ अयन् । अर्थानि । कृण्वन् । अपांसि ॥

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

*divó rukmāḥ* : cp. vi. 51, 1, *rukmo ná divá úditā vy ādyaut* like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, *mādhye divó níhitah prśnir ásmā the variegated stone set in the middle of the sky.* *dūrēarthas* : Sūrya has far to travel before he reaches sunset. *āyan* : 3. pl. pr. sb. of *i go.* *ārthāni* : 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 गातुमस्मै      यत्र । चक्रुः । अमृताः । गातुम् । अस्मै ।  
 स्मेनो न दीयन्नन्वेति पाथः ।      स्मेनः । न । दीयन् । अनु । एति । पाथः ।  
 प्रति वां सूर उदिति विधेम      प्रति । वाम् । सूरैः । उत्तुङ्गते । विधेम ।  
 नमोभिर्मित्रावरुणोत हव्यैः ॥      नमः । मित्रावरुणा । उत्तु । हव्यैः ॥

- 5 *yātrā cakrūr amṛtā gātum*      *Where the immortals have made*  
*asmai,*      *a way for him, like a flying eagle*  
*śyenó ná díyann ānu eti pá-*      *he follows his path. To you two,*  
*thah.*      *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 नसु      नू । मित्रः । वरुणः । अर्यमा । नः ।  
 तनै तोकाय वरिवो दधन्तु ।      तनै । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु सु॒गा । नः । विश्वा । सु॒पथा॑नि । स॒न्तु ।  
यूयं पात स्वस्तिभिः सदा नः ॥ यू॒यम् । पा॒त । स्व॒स्तिभिः । स॒दा । नः ॥

6 nū Mitró Váruṇō Aryamá nas Now may Mitra, Varuṇa, and  
tmāne tokáya váriṇo dadhantu : Aryaman grant wide space to us  
sugá no vísvā supáthāni santu. ourselves and to our offspring.  
yūyám pāta suastíbhīḥ sádā Let all our paths be fair and easy  
naḥ. 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. tmāne: 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 Vivasvant and Tvaṣṭī'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 Ásvins 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 Ásvins 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 Ásvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॒रुषसो॒ नरि॒ज्हीति॑	अप॒ । स्वसुः॑ । उ॒षसः॑ । नक् । जि॒हीति॑ ।
रि॒णक्ति॑ कृ॒ष्णीर॑रुषाय॒ पन्था॑म् ।	रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रुषाय॑ । पन्था॑म् ।
अ॒श्वा॒मघा॒ गो॒मघा॒ वां ऊ॒वेम॑	अ॒श्वा॒मघा॑ । गो॒मघा॑ । वा॒म् । ऊ॒वेम॑ ।
दि॒वा न॒क्तं श॒रुम॑स्सवु॒योत॑म् ॥	दि॒वा । न॒क्तम् । श॒रुम् । अ॒स्सत् । यु॒यो॒त॒म् ॥

1 ápa svásur Uṣásō Nág jihīte :	<i>Night departs from her sister</i>
riṇákti kṛṣṇír aruṣāya pánthām.	<i>Dawn. The black one yields a</i>
áśvāmaghā, gómaghā, vāṃ hu-	<i>path to the ruddy (sun). O ye that</i>
vema :	<i>are rich in horses, rich in cows,</i>
divā náktam śárum asmád yu-	<i>on you two we would call : by day</i>
yotam.	<i>and night ward off the arrow</i>
	<i>from us.</i>

Nák (N. of nās) : this word occurs here only. ápa jihīte : 3. s. Ā. from 2. hā. Uṣásas : abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svāsā svásre jyāyasyai 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, náktosāsā. The hymn opens thus because the Ásvins are deities of the early dawn. kṛṣṇís (dec., p. 87) : night ; cp. i. 113, 2, śvetyā āgād 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. aruṣāya : to the sun ; cp. i. 113, 16, āraik pánthām yātave sūryāya she has

yielded a path for the sun to go. pānthām: on the dec. see 97, 2 a. gōmaghā: on the accentuation of this second voc., see p. 465, 18 a. śārum: the arrow of death and disease; for the Āśvins are characteristically healers and rescuers. asmād: 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 वाममश्विना वहन्ता । रथेन । वामम् । अश्विना । 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  
 rāthēna vāmām, Āśvinā, vāh- pious mortal, bringing wealth on  
 antā. your car, O Āśvins. 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 Āśvins. 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 ।  
 सूर्मगभस्तिमृतयुग्मिरश्वैर् सुन्नऽयवः । वृषणः । वर्तयन्तु ।  
 आश्विना वसुमन्तं वहेथाम् ॥ सूर्मगभस्तिम् । अतयुक्भिः । अश्वैः ।  
 आ । अश्विना । वसुमन्तम् । वहेथाम् ॥

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

syūmagabhastim ṛtayúgbhir áś- *that is drawn with thongs with your*  
 vair, *horses yoked in due time, hither,*  
 á, Áśvinā, vásumantam 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 रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।  
 त्रिवन्धुरो वसुमाँ उस्रयामा । अस्ति । वोऽह्ना ।  
 आ न एना नासत्याप यातम् त्रिवन्धुरः । वसुमान् । उस्रयामा ।  
 अभि यद्वा विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।  
 अभि । यत् । वाम् । विश्वप्स्यः । जि-  
 गाति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*  
 volhá, *your vehicle, three-seated, filled with*  
 trivandhuró vásumāṁ 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 c a. vásumān: 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 जरसोऽमुमुक्तं युवम् । चवानम् । जरसः । अमुमुक्तम् ।  
 नि पेद्वं ऊह्युराऽमुमश्चम् । नि । पेद्वं । ऊह्युः । आमुम् । अश्चम् ।  
 निरंहसस्तमसः स्तर्तमन्त्रिं निः । अंहसः । तमसः । स्तर्तम् । अत्रिम् ।  
 नि जाहुषं शिथिरे धातमन्तः ॥ नि । जाहुषम् । शिथिरे । धातम् । अन्त-  
 रिति ॥

5 yuvám Cyávānaṃ jaráso 'mu- muktaṃ, ní Pedáva ūhathur āśúm āś- vam; nir āmhasas támasaḥ spartam Átriṃ, ní Jāhuśam āithiré dhātam antāḥ.	<i>Ye two released Cyavāna 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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yuvám: note that this is the nom., yuvám being the acc.: p. 105. Cyávāna is several times mentioned as having been rejuvenated by the Ásvins. jaráśas: abl. (p. 316 b). amumuktaṃ: 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 Ásvins. 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 Ásvins: 'ye carried away at night Jāhuśa who was encompassed on all sides'.

६ इयं मनीषा इयमंश्विना गीर् इमां सुवृत्तिं वृषणा जुषेधाम् । इमा ब्रह्माणि युवयून्मग्न यूयं पात स्वस्तिभिः सदा नः ॥	<i>इयम् । मनीषा । इयम् । अश्विना । गीः । इमाम् । सुवृत्तिम् । वृषणा । जुषेधाम् । इमा । ब्रह्माणि । युवयूनि । अग्नम् । यूयम् । पात । स्वस्तिभिः । सदा । नः ॥</i>
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6 iyám manīṣā, iyám, Áśvinā, gīr. imām suvr̥ktīm, vṛṣaṇā, juṣe- thām. imā brāhmāṇi yuvayūni agman. yūyám pāta suastibhiḥ sādā naḥ.	<i>This is my thought, this, O Ásvins, 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. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

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 (*kṣatrā*) and the term *āsura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyā* *occult power*; the epithet *māyīn* *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 *dhr̥tāvṛata* *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 (*pāśas*) 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 *vr* cover or encompass.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वंस्व महिना जनुंषि	धीरा । तु । अस्व । महिना । जनुंषि ।
वि यस्तस्तम्भ रोदसी चिदुर्वी ।	वि । यः । तस्तम्भ । रोदसी इति । चित् ।
प्र नार्कमृष्वं नुगुदे बृहन्तं	उर्वी इति ।
द्विता नर्चचं पप्रथस्व भूमं ॥	प्र । नार्कम् । ऋष्वम् । नुगुदे । बृहन्तम् ।
	द्विता । नर्चचम् । पप्रथत् । च । भूमं ॥

1 dhīrā tú asya mahinā janúṃṣi,      Intelligent indeed are the genera-  
 ví yás tastāmbha ródasī oid      tions by the might of him who has  
 urvī.      propped asunder even the two wide

prá nákam ṛṣvám nunude brh- 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.

dhīrā: cp. 7 c, ácetayad acítaḥ; and vii. 60, 6, acetásam cic  
 citayanti dáksaiḥ they with their skill make even the unthinking think.  
 asya = Vāruṇasya. mahinā = mahimnā (see 90, 2, p. 69). Varuṇa  
 (as well as other gods) is several times said to hold apart heaven and  
 earth (e. g. vi. 70, 1), which were supposed to have originally been  
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2  
 of Viṣṇu: úd astabhnā nákam ṛṣvám brhántam thou didst prop up  
 the high lofty firmament. nákam: means the vault of heaven; there  
 is nothing to show that it ever has the sense of sun which Sāyaṇa  
 gives it here. Sāyaṇa also makes the verb nunude, though unaccented,  
 depend on the relative in b; c is, however, equivalent to a relative  
 clause (cp. ii. 12, 5 b. 8 d). 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 bhūmán m. multitude (p. 259).

२ उ॒त स्व॒या त॒न्वा॒ऽसं व॑दे॒ तत् उ॒त । स्व॒या । त॒न्वा । स॒म् । व॑दे॒ । तत् ।  
 क॒दा न्व॑न्त॒र्वक्ष॑णे॒ भुवा॑नि । क॒दा । नु । अ॒न्तः । व॒र्क्षे । भुवा॑नि ।  
 किं मे॒ ह॒व्यम॑र्ह॒णानो॑ जुषे॒त किम् । मे॒ । ह॒व्यम् । अ॒र्ह॒णानः॑ । जुषे॒त ।  
 क॒दा मृ॑ळी॒कं सु॑म॒ना अ॒भि ख्य॑म् ॥ क॒दा । मृ॑ळी॒कम् । सु॒ऽम॒नाः । अ॒भि ।  
 ख्य॑म् ॥

2 utá sváyā tanvā sām vade tát : And I converse thus with myself:  
 kadā nú antár Vāruṇe bhu- 'when, pray, shall I be in com-  
 vāni? munion with Varuṇa? What obla-  
 kim me havyām áhrṇāno juṣeta? tion of mine would he, free from  
 kadā mṛṇīkām sumānā abhī 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  
 Samhita text, it is represented by Visarjanīya only in the Pada text;  
 on the other hand, antāḥ 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 ।  
 समानमिमे कवयश्चिदाङ्गर् समानम् । इत् । मे । कवयः । चित् । आङ्गः ।  
 अयं ह तुभ्यं वरुणो हृणीति ॥ अयम् । ह । तुभ्यम् । वरुणः । हृणीति ॥

3 prché tād éno, Varuna, di- I ask about that sin, O Varuna,  
 dīkṣu; with a desire to find out; I ap-  
 úpo emi cikitúṣo vipřcham; proach the wise in order to ask;  
 samānām in me kaváyaś cid the sages say one and the same  
 āhur: thing to me: 'this Varuna is wroth  
 ayám ha túbhyam Várūṇo hr- with thee.'  
 nīte.

prché: 1. s. pr. ind. Ā. of prach ask. didīkṣu is a difficulty:  
 it has been explained as L. pl. of a supposed word didīś, 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 Padapāṭha, 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-přcham acc. inf. (167, 2 a). hrñīte: 3. s. pr. Ā. of hr  
 be angry; w. dat. (200 l).

४ किमाग आस वरुण ज्येष्ठ किम् । आगः । आस । वरुण । ज्येष्ठम् ।  
 यत्सोतारं जिघांससि सखायम् । यत् । सोतारम् । जिघांससि । सखायम् ।



of *druh*. *cakṛmā*: 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। वि॒भीद॑कः। अ॒चित्तिः।
अस्ति ज्ञायान्कनीयस उपरि	अस्ति। ज्ञायान्। कनीयसः। उ॒प॒रि॒रे।
स्वप्नश्चेदनुतस्व प्रयोता ॥	स्वप्नः। च॒न। इ॒त्। अ॒नु॒तस्व। प्र॒यो॒ता ॥

6 ná sá svó dákṣo, Varuṇa, dhṛu-  
tiḥ sá :

sūrā manyúr vibhídako ácittih;  
ásti jyáyān káníyasa upāré;  
svápnaś canéd áṇṭasya 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: *ádhūr-ṣata svayám eté vácobhir rjūyaté vṛjināni 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. *upa r* occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti oakṛmā kim cid, upārimá cáraṇe* *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole 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 . . . āsi bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra+yu join* or *pra+yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *canā* then would have the original sense of *not even* (pp. 229-30). *svāpnas*: i. e. by producing evil dreams.

- ७ अरं दासो न मीढ्वेषे कराण्य- अरम् । दासः । न । मीढ्वेषे । कराण्यि ।  
हं देवाय भूर्ययेऽनागाः । अहम् । देवाय । भूर्यये । अनागाः ।  
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।  
गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कविऽतरः । जुनाति ॥

- 7 āram, dāsó ná, mīḥvṣe karāṇi I will, like a slave, do service  
ahám devāya bhūrnyaye ānāgāḥ. sinless to the bounteous angry god.  
ācetayat acito devó aryó; The noble god made the thoughtless  
gṛtsam rāyē kavitaro junāti. think; he; the wiser, speeds the  
experienced man to wealth.

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

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

8 ayám sú túbhyam, Varuṇa sva- *Let this praise be well impressed*  
 dhāvo, *on thy heart, O self-dependent*  
 hṛdī stóma úpaśritaś cid astu. *Varuṇa. Let us have prosperity*  
 śám naḥ kṣéme, śám u yóge nō *in possession, prosperity also in*  
 astu. *acquisition. Do ye protect us ever-*  
 yūyám pāta suastíbhīḥ sādā naḥ. *more with blessings.*

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

## MAṆḌŪKĀS

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	<i>The frogs having lain for a year,</i>
brāhmaṇā vratacāriṇaḥ,	<i>like Brāhmanas practising a vow,</i>
vācam Parjanya-jinvitām	<i>have uttered forth their voice roused</i>
prā maṇḍūkā avādiṣuḥ.	<i>by Parjanya.</i>

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. vratacāriṇas : 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. avādiṣuḥ : iṣ aō. of vad (145, 1).

२ दिव्या आपो अभि यदेनमायन्  
दृतिं न शुष्कं सरसी शयानम् ।  
गवामह न मायुर्वत्सिनीनां  
मण्डूकानां वपुरचा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।  
आयन् ।  
दृतिम् । न । शुष्कम् । सरसी इति ।  
शयानम् ।  
गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।  
मण्डूकानाम् । वपुः । अत्र । सम् । एति ॥

2 divyā āpo abhi yād enam āyan,  
dṛtiṃ nā śuṣkaṃ, sarasī śāyā-  
nam,  
gāvām āha nā māyūr vatsinī-  
nām,  
maṇḍūkānām vagnūr ātrā sām  
eti.

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

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the  
sing. maṇḍūkāḥ 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 अभ्यवर्षीत्  
तृष्यावतः प्रावृष्यागतायाम् ।  
अख्वलीकृत्या पितरं न पुत्रो  
अन्यो अन्यमुप वदन्तमेति ॥

यत् । ईम् । एनान् । उशतः । अभि ।  
अवर्षीत् ।  
तृष्यावतः । प्रावृषि । आगतायाम् ।  
अख्वलीकृत्यं । पितरम् । न । पुत्रः ।  
अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

3 yād īm enāṃ uśatō abhy āvar-  
ṣīt  
tṛṣyāvataḥ, prāvṛṣi āgatāyām,  
akḥkhalikṛtyā, pitāraṃ nā pu-  
trō,  
anyō anyām ūpa vādantam eti.

*When he has rained upon them  
the eager, the thirsty, the rainy  
season having come, one with a  
croak of joy approaches the other  
while he speaks, as a son (ap-  
proaches) his father.*

īm : see p. 220, 2. uśatās (pr. pt. A. pl. of vaś desire) : longing for rain. ávarṣit : iṣ ao. of vr̥ṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḥṭyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णात्येनोः	अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
अपां प्रसर्गे यदमन्दिषाताम् ।	अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्	मण्डूकः । यत् । अभिवृष्टः । कनिष्कन् ।
पृश्निः संपृङ्गे हरितेन वाचम् ॥	पृश्निः । सम्पृङ्गे । हरितेन । वाचम् ॥

4 anyó anyám ánu gr̥bhṇāti enor, apām prasargé yád ámandiṣā- tām. maṇḍūko yád abhivṛṣṭaḥ ká- niṣkan, pṛśniḥ sampṛṅkté háritena vā- 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). gr̥bhṇāti : 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 (= ká-niṣkandt), 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-pṛṅkté : 3. s. Ā. pr. of pre mix.

५ यदेषामन्यो अन्यस्य वाचं	यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
शक्तस्यैव वदति शिष्यमाणः ।	शक्तस्यैव । वदति । शिष्यमाणः ।
सर्वे तद्देशां समृधेयं पर्व	सर्वम् । तत् । एषाम् । समृधाऽइव । पर्व ।
यत्सुवाचो वदयनाध्यप्सु ॥	यत् । सुऽवाचः । वदयन । अधि । अपऽसु ॥

5 yád eṣām anyó aniásya vācam, śāktásyeva vādati śikṣamāṇaḥ,	When one of them repeats the speech of the other, as the learner
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sárvam tád eṣāṃ samādhēva *that of his teacher, all that of them*  
 párvat *is in unison like a lesson that*  
 yát suvāco vādathanādhī apsu. *eloquent ye repeat upon the waters.*

eṣāṃ : cp. enos in 4 a. samādhā : 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. samādhā : inst. of samādh, 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. vādathana : see p. 125, f. n. 3 ; change, as often, from 3. prs. to 2. ādhi : 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः	गोऽमायुः । एकः । अजऽमायुः । एकः ।
पृश्निरेको हरित एक एषाम् ।	पृश्निः । एकः । हरितः । एकः । एषाम् ।
समानं नाम बिभ्रतो विरूपाः	समानम् । नाम । बिभ्रतः । विरूपाः ।
पुरुत्रा वाचं पिपिशुर्वदन्तः ॥	पुरुत्रा । 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 bíbhrato ví-	<i>them is yellow. Bearing a common</i>
rūpāḥ.	<i>name, they have different colours.</i>
purutrā vācam pipīsur 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 Saṃhitā 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. pipīsur : they modulate the sound of their voices (cp. a).



- ७ ब्राह्मणासो अतिरात्रे न सोमे  
सरो न पूर्णमभितो वदन्तः ।  
संवत्सरस्व तदहः परि ष  
यत् मण्डूकाः प्रावृषीणं बभूव ॥
- ब्राह्मणासः । अतिरात्रे । न । सोमे ।  
सरः । न । पूर्णम् । अभितः । वदन्तः ।  
संवत्सरस्व । तत् । अहरिति । परि । स्व ।  
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāso atirātré ná sóme,  
sāro ná pūrṇām abhīto, vād-  
antaḥ,  
samvatsarāśya tād āhaḥ pári  
ṣṭha,  
yān, maṇḍūkāḥ, prāvṛṣīṇam ba-  
bhūva.
- 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. abhītas: 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 babhūva: *has become one that belongs to the rainy season*.

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

- 8 brāhmaṇāsaḥ somīno vācam  
akrata,  
brāhma kṛvāntaḥ parivatsa-  
rīṇam.  
adhvaryāvo gharmināḥ siṣvid-  
ānā,  
āvīr bhavanti; gūhiā 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.*

**brāhmaṇāśas** : 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. **Ā.** root **ao.** of **kr** (148, 1 b). **brāhma** : with **b** cp. 7 c, d. **gharmīnas** is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. **siṣvidānās** : pf. pt. **Ā.** of **svid** ; 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 देवहिंति जुगुपर्वाद्दशसं      देवऽहिंतिम् । जुगुप् । द्वादशसं ।  
 ऋतुं नरो न प्र मिनन्त्येते ।      ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।  
 संवत्सरं प्रावृष्यागतायाम्      संवत्सरं । प्रावृषि । आऽगतायाम् ।  
 तप्ता घर्मा अश्रुवते विसर्गम् ॥      तप्ताः । घर्माः । अश्रुवते । विऽसर्गम् ॥

9 devāhitim jugupur dvādaśāsya :      They have guarded the divine  
 ṛtūṃ náro ná prá minanti eté.      order of the twelvemonth : these  
 saṃvatsaré, prāvṛṣi āgatāyām,      men infringe not the season. In a  
 taptā gharma āśnuvate visar-      year, the rain time having come, the  
 gām.      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 **saṃvatsarāsya** from c. In the Aitareya Brāhmaṇa the year, **saṃvatsara**, is called **dvādaśa** *consisting of twelve months* and **caturviṃśa** *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 **ṛtūṃ** 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'. *nāras* : here again no particle of comparison. *mi-nanti* : from *mī damage* ; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāvṛṣi āgatāyām* : loc. abs. as in 3 b. *taptā gharṁāḥ* is meant to be ambiguous : *heated milk-pots* with reference to the priests (cp. *adhvaryāvo gharṁīṇaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *asnuvate* (3. pl. *Ā. pr.* of *amā* obtain) *visargām* obtain release or discharge, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

- १० गोमायुरदादजमायुरदात् गोऽमायुः। अदात्। अजऽमायुः। अदात्।  
 पृश्निरदाद्वरितो नो वसूनि। पृश्निः। अदात्। हरितः। नः। वसूनि।  
 गवां मण्डूका ददतः शतानि गवाम्। मण्डूकाः। ददतः। शतानि।  
 सहस्रसावे प्र तिरन्त आयुः॥ सहस्रऽसावे। प्र। तिरन्ते। आयुः॥

- 10 *gómāyur adād, ajāmāyur adāt, pṛśnir adād, dhārito no vāsūni. gāvām maṇḍūkā dādataḥ śa-tāni, sahasrasāvē prā tiranta āyuh.* *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.*

*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. *dādatas* : N. pl. of pr. pt. of *dā give* (cp. 156). *sahasrasāvē* : 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 devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. 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 ।  
उज्जङ्गे हिरण्ययम् ॥ अज्जि । अङ्गे । हिरण्ययम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro yúvā. One is brown, varied in form,  
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 taṇy*. **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 grbhnate* 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 ससाद् द्योतनो योनिम् । एकः । आ । ससाद् । द्योतनः ।  
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā 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 rtvíyo, yáto jātó árocathāḥ* : *tám jānānn, Agna, ā sīda* this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,

occupy it. *dyótanas*: the brightness of Agni is constantly dwelt on. *médhiras*: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called *devó devéṣu médhiraḥ* the wise god among the gods.

३ वाशीमेकीं बिभर्ति हस्त आयसीम् वाशीम् । एकः । बिभर्ति । हस्ते । आयसीम् ।  
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निऽध्रुविः ॥

३ *vāśīm éko bibharti hásta āya-* One bears in his hand an iron  
*sīm,* are, strenuous among the gods.  
*antár devéṣu nidhruviḥ.*

*vāśīm*: 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 . . apāsām apástamaḥ . . śísīte nūnām paraśūm suāyasām* *Tvastr*, 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 । हस्ते । आऽहितम् ।  
तेन वृचाणि जिघ्रते ॥ तेन । वृचाणि । जिघ्रते ॥

४ *vájram éko bibharti hásta áhi-* One bears a bolt placed in his  
*tam :* 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 । हस्ते । आयुधम् ।  
शुचिहयो जलाशमेषजः ॥ शुचिः । उयः । जलाशमेषजः ॥

५ *tigmām éko bibharti hásta āyu-* One, bright, fierce, with cooling  
*dham,* remedies, bears in his hand a sharp  
*śúcir ugró jálāśabheṣajāḥ.* weapon.

**āyudham** : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthīrāadhanvan* having a strong bow, *kṣiprēṣu* swift-arrowed, *tigmāyudha* having a sharp weapon, and in vii. 46, 3 his *lightning shaft*, *dīdyūt*, 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 वैद निधीनाम् ॥ एषः । वैद । निधीनाम् ॥

6 pathá ékaḥ pīpāya; tās-karo      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 pathiām yā suastiḥ** *let Pūṣan give us back the path that is propitious*. **tās-karas** : to be taken with **b** ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : **āvīr gūlḥā vāsū karat, 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 त्रींशेक 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.

triṇi: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāsyā uruṣu triṣu 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

विभिः । द्वा । चरतः । एकया । सह ।

प्र प्रवासैव वसतः ॥

प्र । प्रवासाश्चैव । वसतः ॥

8 vibhir duā carata, ékayā sahā :  
prā pravāśeva vasataḥ.

With birds two fare, together  
with one woman : like two travellers  
they go on journeys.

vibhis: cp. i. 118, 5, pári vām áśvāḥ patangā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahā: the two Áśvins with their one companion, Sūryā; cp. l. c.; ā vām rátham yuvatis tiṣṭhad . . , duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: ā yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāśā: 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 pravāśeva as irr. contraction for pravāśām iva: they travel as it were on a journey.

९ सदो द्वा चक्राते उपमा दिवि  
सम्राजा सर्पिरासुती ॥

सदः । द्वा । चक्राते इति । उपमा ।  
दिवि ।

सम्राजा । सर्पिरासुती इति सर्पिः  
ऽश्नासुती ॥

9 sádo duā cakraṭe upamā divi :  
samrājā sarpírāsutī.

Two, as highest, have made for  
themselves a seat in heaven : two  
sovereign kings who receive melted  
butter as their draught.

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

१० अर्चन्त॒ एके॑ महि॒ सामं॑ मन्व॒त॒  
तेन॒ सूर्य॑मरोचयन् ॥ अर्चन्तः । एके । महि । साम । मन्व॒त॒ ।  
तेन॒ । सूर्य॑म् । अ॒रोच॒यन् ॥

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 yénā . . 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. : gūlham sūryam támasā . . brāhmaṇā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya divi cākṣur ādhāt *Atri 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. Ā. (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 *mádhu* or *sweet draught*, but oftenest called *indu the bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruná*), 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 *átri* 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 *śúci 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 hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

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

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

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

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

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *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 स्वा॒दी॒र॒भक्षि॑ वय॑सः सु॒मे॒धाः ।	स्वा॒दीः । अ॒भक्षि॑ । वय॑सः । सु॒मे॒धाः ।
स्वा॒धो वरि॑वो॒वित्तर॑स्य ।	सु॒आ॒धः । वरि॑वो॒वित्तर॑स्य ।
वि॒श्वे यं दे॒वा उ॒त मर्त्या॑सो	वि॒श्वे । यम् । दे॒वाः । उ॒त । मर्त्या॑सः ।
मधु॑ ब्रुवन्तो॑ अ॒भि संच॑रन्ति ॥	मधु॑ । ब्रुवन्तः । अ॒भि । स॒म॒च॒रन्ति ॥

1 <i>svādór abhakṣi váyasaḥ sume-</i> <i>dhāḥ</i>	<i>Wisely I have partaken of the</i>
<i>suādhío varivovíttarasya,</i>	<i>sweet food that stirs good thoughts,</i>
<i>vísve yám devá utá mártiāso,</i>	<i>best banisher of cure, to which all</i>
<i>mādhū bruvānto, abhí saṃcār-</i> <i>anti.</i>	<i>gods and mortals, calling it honey,</i> <i>come together.</i>

*abhakṣi*: 1. s. *Ā. s* ao. of *bhāj share*; with partitive gen. (202 A e).  
*sumedhās*: appositionally, *as a wise man*; *svādhyaḥ*: gen. of  
*svādhī* (declined like *rathī*, p. 85, f. n. 4). *yám*: m. referring to the  
n. *váyas*, as if to *sóma*. *abhí saṃcāranti*: p. 469, B a.

२ अ॒न्तश्च॑ प्रा॒गा अ॒दि॒तिर्भ॒वास्त्व॑	अ॒न्तरि॑ति । च॒ । प्र॒ । अ॒गाः । अ॒दि॒तिः ।
अ॒वया॑ता ह॒रसो॑ दै॒व्यस्य॑ ।	भ॒वा॒सि॒ ।
इ॒न्द्रवि॒न्द्रस्य॑ स॒ख्यं जु॒षा॒णः	अ॒व॒या॒ता । ह॒रसः॑ । दै॒व्यस्य॑ ।
अ॒ग्नी॒ष्टी॒व धु॒र॒म॒नु रा॒य च॒ध्याः ॥	इ॒न्द्रो॒ रति॑ । इ॒न्द्रस्य॑ । स॒ख्यम् । जु॒षा॒णः ।
	अ॒ग्नी॒ष्टी॒व । धु॒र॒म॒नु । रा॒ये । च॒ध्याः ॥

2 *antás ca prágā, Āditiḥ bhavāsi,*  
*avayātā háraso dáiviasya.*  
*Índav, Índrasya sakhiām ju-*  
*sāṇāḥ,*  
*śráuṣṭīva dhúram, ánu rāyá*  
*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. 83, 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  
किम् धूर्तिरमृत मर्त्यस्य ॥

अपाम । सोमम् । अमृताः । अभूम् ।  
अगन्म । ज्योतिः । अविदाम । देवान् ।  
किम् । नूनम् । अस्मान् । क्षणवत् । अरातिः ।  
किम् । जं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

3 **ápāma sómam** ; **amṛtā abhūma** ;  
**áganma jyótir** ; **ávidāma devān**.  
**kīm nūnām asmān kṣṇavad 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*. **kṣṇavat** : 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 । इन्दोऽदिति ।  
 सखेव सख्य उरुशंस धीरः पिताऽहव । सोम । सूनवे । सुशेवः ।  
 प्र ण आयुर्जीवसे सोम तारीः ॥ सखाऽहव । सख्य । उरुशंस । धीरः ।  
 प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śām no bhava hṛdā ā pītā, Do good to our heart when drunk,  
 Indo; O Indu; kindly like a father, O  
 pitēva, Soma, sūnāve suśēvaḥ, Soma, to his son, thoughtful like a  
 sākheva sākhyā, uruśamsa, dhī- friend to his friend, O far-famed  
 raḥ, one, prolong our years that we may  
 prā ṇa āyur jīvāse, Soma, tārīḥ. live, O Soma.

śām hṛdé refreshing to the heart occurs several times; the emphasizing pel. ā is here added to the dat. prā ṇaḥ: Sandhi, 65 c. jīvāse: dat. inf. of jīv live. tārīs: iṣ ao. inj. from tār cross.

५ इमे मा पीता यशस उरुष्यवो इमे । मा । पीताः । यशसः । उरुष्यवः ।  
 रथं न गावः समनाह पर्वसु । रथम् । न । गावः । सम । अनाह ।  
 ते मा रक्षन्तु विस्रसश्चरिचाद् पर्वसु ।  
 उत मा सामाखवयन्तिन्दवः ॥ ते । मा । रक्षन्तु । विऽससः । चरिचात् ।  
 उत । मा । सामात् । यवयन्तु । इन्दवः ॥

5 imé mā pītā yaśāsa uruṣyāvo, These glorious, freedom-giving  
 rātham ná gāvaḥ, sām anāha (drops), ye have knit me together  
 pārvasu; in my joints like straps a car; let  
 té mā rakṣantu visrāsāś carī- those drops protect me from break-  
 trād, ing a leg and save me from  
 utā mā srāmād yavayantu in- disease.  
 davaḥ.

imé: supply indavas from d. yaśāsas: p. 59. uruṣyāvas: cp. varivovittarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sām̐naddho 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 अग्निं न मा मथितं सं दिदीपः	अग्निम् । न । मा । मथितम् । सम् ।
प्र चक्षय कृणुहि वस्यसो नः ।	दिदीपः ।
अथा हि ते मद आ सोम मन्ये	प्र । चक्षय । कृणुहि । वस्यसः । नः ।
रेवाँ इव प्र चरा पुष्टिमर्क ॥	अथ । हि । ते । मदे । आ । सोम । मन्ये ।
	रेवान् इव । प्र । चर । पुष्टिम् । अर्क ॥

6 agnīm ná mā mathitām sām	<i>Like fire kindled by friction</i>
didipah;	<i>in flame me; illumine us; make</i>
prá caksaya; kṛṇuhi vásyaso	<i>us wealthier. For then, in thy</i>
nah.	<i>intoxication, O Soma, I regard</i>
áthā hí te máda ā, Soma,	<i>myself as rich. Enter (into us)</i>
mānye	<i>for prosperity.</i>
revām̐ iva. prá carā puṣṭim	
ácha.	

*didīpas*: red. ao. inj. of *dīp shine*. *prá caksaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhi*: cp. p. 134; accented as beginning a sentence. *vásyaso*: A. pl. of *vásyāms* (cpv. of *vásu*, 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 इषिरेण ते मनसा सुतस्य	इषिरेण । ते । मनसा । सुतस्य ।
मशीमहि पित्र्यस्यैव रायः ।	मशीमहि । पित्र्यस्यैव । रायः ।

सोमं राजन् प्र आयूषि तारीर सोमं । राजन् । प्र । नः । आयूषि ।  
अहानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽहव । सूर्यः । वासराणि ॥

7 *iṣirēṇa 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*. *pītrīasya 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. *āhānī*: 91, 2.

८ सोमं राजन्मृकया नः स्वस्ति सोमं । राजन् । मृकय । नः । स्वस्ति ।  
तव ससि ब्रत्याऽस्तस्य विद्धि । तव । ससि । ब्रत्याः । 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, mṛlāyā 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.*

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

*know about*, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *álarti*: 3. s. pr. int. of *r go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmam*; 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 ।  
 गात्रेणात्रे निषसत्या नृचक्षाः । गात्रेऽगात्रे । निऽससत्य । नृऽचक्षाः ।  
 यत्ते वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।  
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuām hí nas tanúas, Soma, gopā, Since thou art the protector of  
 gātre-gātre niṣasāttā nṛcākṣāḥ. our body, O Soma, thou as sur-  
 yāt te vayāṃ pramināma vra- veyor of men hast settled in  
 tāni, every limb. If we infringe thine  
 sā no mṛḷa suṣakhā, deva, vá- ordinances, then be gracious to us  
 syaḥ. as our good friend, O god, for  
 higher welfare.

*tanúas*: gen. of *tanú body*. *gopās*: 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). *yād*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sā*: 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-ṣākhā*; the former is irregularly used in the latter sense. *vásyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० अदूरेण सखा सचेय अदूरेण । सखा । सचेय ।  
 यो मा न रिष्येन्नर्यश्च पीतः । यः । मा । न । रिष्येत् । हरिऽअश्च ।  
 अयं यः सोमो न्यधाव्यसे पीतः ।  
 तस्मा इहं प्रतिरमेम्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।  
 असे इति ।  
 तस्यै । इहम् । प्रऽतिरम् । एमि । आयुः ॥



10 *rdūdāreṇa sākhiā saceya,*  
*yó mā ná riṣyed, dhariaśva,*  
*pītāḥ.*  
*ayām yá sómo niádhāyi asmé,*  
*tásmā índraṃ pratíram 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. *tvám nas tanvó 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). *pratíram*: 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 अ॒स्थुरनि॒रा अमी॒वा  
 नि॒रत्र॒सन्तमि॒षीची॒रमै॒षुः ।  
 आ सोमो॑ अ॒स्माँ अ॒रुह॒द्विहा॒या  
 अ॒गन्म॒ यत्र॑ प्र॒तिर॒न्त आ॒युः ॥

अप॒ । त्याः । अ॒स्थुः । अनि॒राः । अमी॒वाः ।  
 निः । अ॒त्र॒सन् । तमि॒षीचीः । अ॒मै॒षुः ।  
 आ । सोमः । अ॒स्मान् । अ॒रु॒ह॒त् । वि  
 ऽहा॒याः ।  
 अ॒गन्म॒ । यत्र॑ । प्र॒ति॒र॒न्ते॒ । 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. *támiṣicīr*: 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 aru-hat* : 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 इन्द्रः पितरो हृत्सु पीतो यः । नः । इन्द्रः । पितरः । हृत्सु । पीतः ।  
 ऽमर्त्यो मर्त्यो आविवेश । अमर्त्यः । मर्त्यान् । आ ऽविवेश ।  
 तस्मै सोमाय हविषा विधेम तस्मै । सोमाय । हविषा । विधेम ।  
 मृळीके अस्य सुमतौ स्याम ॥ मृळीके । अस्य । सु ऽमतौ । स्याम ॥

12 *yó na índuḥ, pitaro, hr̥tsú 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-*  
*mṛṇīkē asya sumatáu siāma.* *tion ; we would abide in his mercy*  
*and good graces.*

*pitaraś* : the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hr̥tsú pītáḥ* : cp. 2 a *antás ca prāgāḥ* and 10 c *yáḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविदानो त्वम् । सोम । पितृभिः । सम ऽविदानः ।  
 ऽनु द्यावापृथिवी आ ततन्व । अनु । द्यावापृथिवी इति । आ । ततन्व ।  
 तस्मै त इन्द्रो हविषा विधेम तस्मै । ते । इन्द्रो इति । हविषा । विधेम ।  
 वयं स्याम पतयो रयीणाम् ॥ वयम् । स्याम । 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 rayīṇām.* *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 विश्वह प्रियासः जल्पिः ।  
 सुवीरासो विदथमा वदेम ॥ वयम् । सोमंस्व । विश्वह । प्रियासः ।  
 सुवीरासः । विदथम् । आ । वदेम ॥

- 14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*  
 mā no nidrā īsata, mótā jálpiḥ. *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 jálpiḥ 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 ऊतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । ऊतिभिः । स  
 पाहि पश्चातादुत वा पुरस्तात् ॥ ऽजोषाः ।  
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

- 15 tuám naḥ, 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 sajósāḥ *surveyor of men, enter us. Do*  
 pāhi paścātād utá 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 Padapaṭha, cp. note on 2 c. ūtibhis to be taken with sajósās. utá 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	परेयिवांसम् । प्रवर्तः । महीः । अनु ।
बृद्धभ्यः पन्थामनुपस्यशानम् ।	बृद्धभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । समगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्य ॥	यम् । राजानम् । हविषा । दुवस्य ॥

1 pareyivāmsam pravāto mahīr  
 ānu,  
 bahúbhyaḥ pánthām anupaspaś-  
 ānām,  
 Vaivasvatām saṃgāmanam jā-  
 nānām,  
 Yamām 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 Jagatī (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act. iyivāmsam (89 a) of i go, with párá away. pravátas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rájā Vaivasvató, yātrāvaróddhanam divāḥ . . tátra mām amṛtam 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. Vaivasvatām: 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-paspaśānām: pf. pt. A. of spaś see. saṃgāmanam: 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

यमः । नः । गतुम् । प्रथमः । विवेद ।

नेषा गव्यूतिरपमर्तवा उ ।

न । एषा । गव्यूतिः । अपमर्तवे । ऊ इति ।

यत्र नः पूर्वे पितरः परियुर

यत्र । नः । पूर्वे । पितरः । परा ईयुः ।

एना जज्ञानाः पृथ्वा अन्नु स्वाः ॥

एना । जज्ञानाः । पृथ्वाः । अन्नु । स्वाः ॥

2 Yamó no gātūm prathamó vi-  
 veda:

náişā gavyūtir apabhartavá u.

yātrā naḥ pūrve pitáraḥ pa-  
 reyúr,

enā jajñānāḥ pathiā ānu svāḥ.

*Yama has first found out the way  
 for us: this pasture is not to be  
 taken away. Whither our former  
 fathers have passed away, thither  
 those that have been born since (pass  
 away) along their several paths.*

**Yamás :** a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid. *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. 385, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **ed** is uncertain owing to the doubtful interpretation of **ená** and **jajñānās**. 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 ॥

3 Mátalī Kavyáir, Yamó Āngiro-  
bhir,  
Bṛhaspátir Ṛkva**b**hir vāvṛdhā-  
nāh,  
yámé ca devá vāvṛdhúr, yé ca  
devān,  
svāhā anyé, svadháyānyé mad-  
anti.

Mátalī 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.

**Mátalī :** mentioned only here ; one of seven m. stems in **ī** (100, 1 b). **Saṃyana** thinks this means Indra because that god's charioteer (in later times) is **mátali** and therefore **mátalī** (N. of **mátalin**) is 'he who is accompanied by **mátali**'; but the accent of words in **in** is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Br̥haspati (who exclusively is called Āngirasá). Ŗkvabhis: another group of ancestors; cp. *sá Ŗkvatā gaṇéna he* (Br̥haspati) *with the singing host* (iv. 50, 5). *vāvr̥dhānás*: by means of oblations. *yāmá ca*: 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 प्रस्तारमा हि सीदा- इमम् । यम् । प्रस्तारम् । आ । हि । सीद ।  
 ऋङ्गिरोमिः पितृभिः संविदानः । अङ्गिरःभिः । पितृभिः । समविदानः ।  
 आ त्वा मन्त्राः कविशस्ता वहन्त्व आ । त्वा । मन्त्राः । कविशस्ताः । 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 kaviśastā vah-* bring thee hither. Do thou, O king,  
*antu.* rejoice in this oblation.  
*enā, rājan, 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 अङ्गिरोमिरा गृहि यच्चियेमिर् यमं वैरूपैरिह मादयस्व । अङ्गिरःभिः । आ । गृहि । यच्चियेमिः ।  
 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,*  
*asmin 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  
अथर्वानो भृगवः सोम्यासः ।  
तेषां वयं सुमतौ यज्ञियांनाम्  
अपि भद्रे सौमनसे स्वाम ॥
- अङ्गिरसः । नः । पितरः । नवऽम्वा ।  
अथर्वानः । भृगवः । सोम्यासः ।  
तेषाम् । वयम् । सुऽमतौ । यज्ञियांनाम् ।  
अपि । भद्रे । सौमनसे । स्वा॒म ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*  
*Ātharvāṇo, Bhṛgavaḥ, somiā- Navagvas, the Atharvans, the*  
*sah: Bhṛgus, the Soma-loving: we would*  
*tēṣāṃ vayāṃ sumatāu yajñi- abide in the favour, the good graces*  
*yānām of them the adorable ones.*  
*āpi bhadré saumanasé siāma.*



naḥ pitāraḥ : in apposition to the names ; cp. 4 b. *Nāvagvās* &c., names of ancient priestly families. *āpi syāma* to be taken together ; *āpi as =.to take part in.*

७ प्रेहि प्रेहि पथिभिः पूर्वैभिर्	प्र । इहि । प्र । इहि । पथिभिः । पूर्वैभिः ।
यत्रा नः पूर्वै पितरः परेयुः ।	यत्र । नः । पूर्वै । पितरः । पराऽइयुः ।
उभा राजाना स्वधया मदन्ता	उभा । राजाना । स्वधया । मदन्ता ।
यमं पश्चासि वरुणं च देवम् ॥	यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 <i>préhi, préhi pathibhiḥ pūrvī-</i> <i>bhir,</i>	<i>Go forth, go forth by those</i>
<i>yātrā naḥ pūrve pitāraḥ pa-</i> <i>reyūḥ.</i>	<i>ancient paths on which our fathers</i>
<i>ubhā rājānā svadhāyā mād-</i> <i>antā,</i>	<i>of old have passed away. Thou</i>
<i>Yamam paśyāsi Varuṇam ca</i> <i>devām.</i>	<i>shalt see both kings rejoicing in the</i>
	<i>offering to the dead, Yama and</i>
	<i>Varuṇa the god.</i>

*préhi préhi* : addressed to the dead man ; note that this repeated *cd. vb.* is not treated as an *Āmreḍita* ; 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). *rājānā* : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). *svadhāyā* : cp. 3 d. *paśyāsi* : 2. s. pr. sb. of *paś* see (cp. p. 353).

८ सं गच्छस्व पितृभिः सं यमेनै-	सम् । गच्छस्व । पितृभिः । सम् । यमेनै ।
ष्टापूतेन परमे व्योमन् ।	इष्टापूतेनै । परमे । विऽव्योमन् ।
हित्वायावयं पुनरस्तमेहि	हित्वायं । अस्तम् । पुनः । अस्तम् । आ ।
सं गच्छस्व तन्वा सुवर्चाः ॥	इहि ।
	सम् । गच्छस्व । तन्वा । सुवर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām Yaména, iṣṭāpūrténa paramé vioman. hitvāyāvadyām púnar ástam éhi : sām gachasua tanúā suvárcāḥ.	<i>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.</i>
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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; mādhye 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.

८ अर्पेत् वीतं वि च सर्पतातो ऽस्मा एतं पितरौ लोकमकन । अहोभिरङ्गिरक्तुमिर्व्यक्तं यमो ददात्यवसानमस्ये ॥	अर्प । इत् । वि । इत् । वि । च । सर्पत् । अतः । अस्ये । एतम् । पितरः । लोकम् । अकन । अहः५भिः । अत्५भिः । अक्तु५भिः । वि ऽअक्तम् । यमः । ददाति । अव५सानम् । अस्ये ॥
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9 ápeta, vīta, ví ca sarpatāto : asmá etām pitáro lokám akran. áhobhir adbhír aktúbhir ví- aktam Yamó dadāti avasānam asmai.	<i>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.</i>
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This stanza is addressed to the demons to leave the dead man alone. vīta: for ví ita (see p. 464, 17, 1 a). asmái: accented because emphatic at the beginning of a Pāda, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kṛ 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 amṛtam kṛdhi where are those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyāktam: pp. of ví + añj adorn, distinguish.

- 90 अति द्रव सारमेयी श्वानौ । अति । द्रव । सारमेयी । श्वानौ ।  
 चतुरशी श्वलौ साधुना पथा । चतुःश्रशी । श्वलौ । साधुना । पथा ।  
 अथा पितृन्सुविद्वान् उपेहि । अथ । पितृन् । सुऽविद्वान् । उपे । इहि ।  
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधऽमादम् । मदन्ति ॥

- 10 áti drava sārameyáu śvánau, Run by a good path past the two  
 caturakṣáu śabá Lau sādhnā sons of Saramā, the four-eyed,  
 pathá; brindled dogs; then approach the  
 áthā pitṛn suvidātrāñ úpehi, bountiful Fathers who rejoice at  
 Yaména yé sadhamādam mād- the same feast as Yama.  
 anti.

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

- 99 यी ते श्वानौ यम रक्षितारौ । यी । ते । श्वानौ । यम् । रक्षितारौ ।  
 चतुरशी पथिरशी नृचक्षसी । चतुःश्रशी । पथिरशी इति पथिऽरशी ।  
 नृऽचक्षसी ।

ताभ्यामि॒नं परि॑ देहि॒ राज॑न् ताभ्या॑म् । ए॒न॒म् । परि॑ । देहि॒ । रा॒ज॒न् ।  
 स्व॒स्ति चा॑स्मा अ॒नमी॒वं च॑ धेहि ॥ स्व॒स्ति । च॒ । अ॒सौ । अ॒नमी॒वम् । च॒ ।  
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- Give him over to those two, O  
 rau, King, that are thy dogs, O Yama,  
 caturakṣáu pathirákṣi 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 उ॒रु॒ण॒साव॑सुत॒पा उ॒दु॒म्ब॒ली उ॒रु॒ऽन॒सौ । अ॒सु॒ऽतु॒पो । उ॒दु॒म्ब॒ली ।  
 य॒मस्य॑ दू॒तौ च॑र॒तो ज॒नौ अ॒नु । य॒मस्य॑ । दू॒तौ । च॒र॒तः । ज॒नान् । अ॒नु ।  
 ताव॑स्य॒भ्यं दृ॒श्ये सूर्या॑य॒ तौ । अ॒स्य॒भ्यम् । दृ॒श्ये । सूर्या॑य ।  
 पुन॑र्दा॒ताम॑सु॒मद्ये॒ह भ॒द्रम् ॥ पुनः॑ । दा॒ताम् । अ॒सुम् । अ॒द्य । दृ॒ह । भ॒द्रम् ॥

- 12 urūṇasāv, asutr̥pā, udumbalāu, Broad-nosed, life-stealing, . . the  
 Yamāsya dūtāu carato jánām two as messengers of Yama wander  
 ānu ; among men ; may these two give us  
 tāv asmābhyam dṛśāye sūriāya back here to-day auspicious life that  
 pūnar dātām āsum adyéhā bhad- we may see the sun.  
 rām.

urū-ṇasāu : 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. asutr̥pā 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. *asmābhyam*: dat. pl. of *ahám*. *drśāye*: 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 जुहुता हविः ।

यमं ह यज्ञो गच्छत्

अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।

यमाय । जुहुत । हविः ।

यमम् । ह । यज्ञः । गच्छति ।

अग्निदूतः । अरंक्षतः ॥

13 Yamāya sōmaṃ sunuta,  
Yamāya juhutā haviḥ;  
Yamam 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. *Yamam*: 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 घृतवज्रविर

जुहोत प्र च तिष्ठत ।

स नो देवेष्वा यमद्

दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।

जुहोत । प्र । च । तिष्ठत ।

सः । नः । देवेषु । आ । यमत् ।

दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamāya ghṛtávad dhavir  
juhóta, prá ca tiṣṭhata;  
sá no devéṣu á yamad,  
dīrghám áyuh prá jīváse.

*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 bhr̥ bring forward* an oblation. *á yamat*: inj. of root *ao.* of *yam extend*; this form constitutes a play on the name of Yama. *nas*: acc. governed by *á yamad*; cp. ix. 44, 5, *sá naḥ Sómo devéṣu á yamat may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. *āyus*: cognate acc. (197 A 4). *prá jīvāse*: cp. p. 463, f. n. 8. The meaning of *cd* is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

यमाय । मधुमत्तमम् ।

राज्ञे हव्यं जुहोतन ।

राज्ञे । हव्यम् । जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजैभ्यः

इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।

पूर्वैभ्यः पथिष्ठज्ञः ॥

पूर्वैभ्यः । पथिष्ठज्ञः ॥

15 Yamāya mādhumattamaṁ

To Yama the king offer the most

rājñe havyāṁ juhótana.

honied oblation. This obeisance is

idāṁ náma ṛṣibhyaḥ pūrvajé-  
bhiaḥ,

for the seers born of old, the ancient  
makers of the path.

pūrvēbhyaḥ pathikṛdbhiaḥ.

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 त्रिकटुकैभिः पतति

त्रिकटुकैभिः । पतति ।

षड्वीरेकमिद्वहत् ।

षट् । उर्वीः । एकम् । इत् । बृहत् ।

त्रिष्टुप्पायत्री छन्दसि

त्रिष्टुप् । गायत्री । छन्दसि ।

सर्वा ता यम आहिता ॥

सर्वा । ता । यमे । आहिता ॥

16 trikadrukebhiḥ patati.

ṣáḥ urvīr, ékam id bṛhát,  
triṣṭúbh, gāyatrī, chándāmsi,  
sárva 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. ṣáḥ urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tīsró dyávaḥ níhitā antár asmin, tīsró 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 víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, vi yás tastāmbha ṣáḥ imá rájāmsi . . 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).

## PITĀRAS

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 Āṅgirasas and Atharvans, the Bhṛguṣas 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 Rīgveda. 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 उत्परांस	उत् । ईरताम् । अवर । उत् । परांसः ।
उचमध्यामाः पितरः सोम्यासः ।	उत् । मध्यामाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास	असुम् । ये । ईयुः । अवृकाः । ऋतज्ञाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd iratām āvara, ūt pārāsa,  
 ūn madhyamāḥ pitāraḥ somi-  
 āsaḥ ;  
 āsum yā iyūr avṛkā ṛtajñās,  
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let  
 the middlemost Soma-loving Fathers  
 arise ; let those Fathers who,  
 friendly, knowing right, have gone  
 to life eternal, favour us in our  
 invocations.*



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 Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. yé páṛthive 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). Sayana 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 ईयुः ।	ये । पूर्वीसः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजस्या निषत्ता	ये । पार्थिवे । रजसि । आ । निषत्ताः ।
ये वा नूनं सुवृजनासु विशु ॥	ये । वा । नूनम् । सुवृजनासु । विशु ॥

2 idám pitṛbhyo námō astu adyá, *Let this obeisance be made to-day*  
 yé púrvāso, yá úparāsa iyúh; *to the Fathers who have departed*  
 yé páṛthive rájasi á niṣattā, *earlier and later, who have seated*  
 yé vā nūnám suvrjānāsu 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). iyúr : in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á niṣattās (pp. of sad sit, cp. 67 a, b; cp. á niṣādya in x. 14, 5). páṛthive 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. suvrjānāsu vikṣú : cp. the frequent mānuṣīṣu vikṣú *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृन्सुविदत्राँ अवित्ति  
नपातं च विक्रमणं च विष्णोः ।  
बर्हिषदो ये स्वधया सुतस्य  
भजन्त पितृस्त इहागमिष्ठाः ॥

आ । अहम् । पितृन् । सुविदत्रान् ।  
अवित्ति ।  
नपातम् । च । विऽक्रमणम् । च । वि-  
ष्णोः ।  
बर्हिऽसदः । ये । स्वधया । सुतस्य ।  
भजन्त । पितृः । ते । इह । आऽगमिष्ठाः ॥

3 áhām pitṛñ suvidātrāṁ avitsi,  
nápātaṁ ca vikrámaṇaṁ ca  
Viṣṇoḥ :  
barhiṣádo yé svadháyā sutásya  
bhájanta pitvás, tá ihágami-  
sthāh.

*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. *Ā.* s. ao. of 2. *vid find*); = I have induced to come to this offering. *nápātaṁ*: 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 *nápātaṁ*) 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 nápātaṁ* (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 suvidātrebhiḥ pitṛbhiḥ*. There is here also a good example of the fanciful interpretations of Sayana: *Viṣṇor* (= *yajñasya*) *nápātaṁ* (= *vināśābhāvam*) *the non-destruction of the sacrifice*. *vikrámaṇaṁ*: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). *bhájanta*: 3. pl. inj. *Ā.* of *bhāj share*, with partitive gen. (202 A e). *pitvás*: gen. of *pitṛ* (p. 81). *á-gamiṣthās*: accent, p. 453, 9 A b.

- ४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।  
 इमा वो हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम । जुषध्वम् ।  
 त आ गतावसा शंतमेना- ते । आ । गत । अवसा । शमः शंतमेन ।  
 या नः शं योररपो दधात ॥ अथ । नः । शम । योः । अरपः । दधात ॥

- 4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*  
 imā vo havyā cakrma: juṣā- *come hither with aid; these offer-*  
 dhvam; *ings we have made to you: enjoy*  
 tā ā gata āvasā śāntamena; *them; so come with most beneficent*  
 āthā naḥ śam yōr arapō 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. cakrma: 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 तेऽवन्तुस्मान् ॥ 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 आ॒च्या जा॒नु दक्षि॑णतो नि॒षद्ये- आ॒ऽअ॒च्य । जा॒नु । दक्षि॑णतः । नि॒ऽसद्य ।  
 मं य॒ज्ञम॒भि गृ॑णीत वि॒श्वे । इ॒मम् । य॒ज्ञम् । अ॒भि । गृ॑णीत । वि॒श्वे ।  
 मा हिंसि॑ष्ट पि॒तरः॒ केन॑ चि॒त्तो मा । हिंसि॑ष्ट । पि॒तरः । केन॑ चि॒त् । नः ।  
 यद् आ॒गः पु॒रुष॑ता॒ करा॑म ॥ यत् । वः । आ॒गः । पु॒रुष॑ता । करा॑म ॥

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 puruṣātā 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. dakṣiṇatās: *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. gr *sing.* himsiṣṭa: 2. pl. inj. iṣ 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). puruṣātā: 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 आसी॑नासो अ॒रु॒णीना॑मु॒प॒स्थे आसी॑नासः । अ॒रु॒णीना॑म् । उ॒प॒ऽस्थे ।  
 र॒यिं ध॑त्त दा॒मुषे॑ म॒र्त्याय॑ । र॒यिम् । ध॑त्त । दा॒मुषे॑ । म॒र्त्याय॑ ।  
 पु॒त्रेभ्यः॑ पि॒तर॑स्त्व॒ वस्वः पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्व । व॒स्वः ।  
 प्र य॑क॒त त इ॒होर्वि॑ दधा॒त ॥ प्र । य॑क॒त । ते । इ॒ह । ऊ॒र्विम् । दधा॒त ॥

7 āsīnāso aruṇīnām upāsthe *Sitting in the lap of the ruddy*  
 rayim dhatta dāsūṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrēbhīaḥ, pitaras, tāsya vās- shipping mortal. To your sons, O  
 vaḥ Fathers, present a share of those  
 prá yachata; tá ihórjaṃ da- riches; so do ye here bestow  
 dhāta. strength.

āsīnāśas: irr. pr. pt.  $\bar{A}$ . of ās *sit*: 158 a. aruṇānam: 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). tāsya vāsvaḥ: referring to rayīm in b; on the  
 form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

ये नः पूर्वे पितरः सोम्यासी  
 अनुहिरे सोमपीथं वसिष्ठाः ।  
 तेभिर्द्यमः संरराणो हवींश्च  
 उश्नुशस्त्रिः प्रतिकाममत्तु ॥  
 ये । नः । पूर्वे । पितरः । सोम्यासः ।  
 अनुऽकुहिरे । सोमऽपीथम् । वसिष्ठाः ।  
 तेभिः । द्यमः । समऽरराणः । हवींश्च ।  
 उश्नु । उश्नुतऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitarāḥ somiāśo, Those forefathers of ours, the  
 anūhiré somapīthām Vasiṣṭhāḥ, Soma-loving, the Vasiṣṭhas, who  
 tébhir Yamāḥ samrarāṇó hav- fare after him to the Soma-  
 īmṣi, draught, with them let Yama,  
 uśānn uśādbhiḥ, pratikāmām sharing their gifts, eat the oblu-  
 attu. tions at pleasure, he the eager with  
 them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful;  
 most probably pf. of vaḥ drive, in this case meaning who have driven  
 after Yama to the Soma-draught; it may possibly come from ūh con-  
 sider, then meaning who have been considered worthy of the Soma-  
 draught. Vasiṣṭhās: as one of the groups of ancient seers. sam-  
 rarāṇās (pf. pt.  $\bar{A}$ . of rā give): sharing with them their gifts to their  
 descendants (cp. 7 b c).

ए ये तातृषुर्देवचा जेहमाना  
 होचाविद्ः सोमतष्टासो अर्केः ।  
 ये । ततृषुः । देवऽचा । जेहमानाः ।  
 होचाऽविद्ः । सोमऽतष्टासः । अर्केः ।

आये याहि सुविदत्रेभिर्वाङ्  
सत्यैः कव्यैः पितुभिर्घर्मसन्निः ॥

आ । अये । याहि । सुविदत्रेभिः ।  
अर्वाङ् ।

सत्यैः । कव्यैः । पितुभिः । घर्मसत्भिः ॥

- 9 yé tātṛṣúr devatrā jéhamānā, Who, gasping, have thirsted  
hotrāvidaḥ stómataṣṭāsō arkáih: among the gods, knowing oblations,  
ágne-yāhi suvidátrebhir arvāñ having praise fashioned for them  
satyáih kavyáih pitṛbhir ghar- with songs: with them the bountiful  
masádbhiḥ. Fathers, the true, the wise that sit  
at the heating vessel, come hither,  
O Agni.

tātṛṣúr: pf. of tṛṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). 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 mati = *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. arkáis: to be taken with the preceding word = *by means of songs*. arvāñ: 93 b. kavyáis: this word occurs in only two other passages, the original meaning apparently being = *kaví wise* (cp. kavyá-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, sá gharmaṁ invāt paramé sadhásthe: *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 हविष्या  
इन्द्रेण देवैः सुरथं दधानाः ।  
आये याहि सहस्रं देववन्देः  
परैः पूर्वैः पितुभिर्घर्मसन्निः ॥

ये । सत्त्वासः । हविः । अदः । हविः । उपाः ।  
इन्द्रेण । देवैः । सुरथम् । दधानाः ।  
आ । अये । याहि । सहस्रम् । देववन्देः ।  
परैः । पूर्वैः । पितुभिः । घर्मसत्भिः ॥

- 10 yé satyāso havirádo haviṣpá      *They who are true, eating the*  
 índreṇa deváiḥ sarátham dá-      *oblation, drinking the oblation,*  
 dhānāḥ,      *having the same car with Indra*  
 ágne yāhi sahásram devavan-      *and the gods, with those thousand*  
 dáih      *god-praising remote forefathers that*  
 páraiḥ pūrvaiḥ pitṛbhir gharma-      *sit at the heating vessel, come, O*  
 sádbhiḥ.      *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). **dádhanās** : pr. pt. **Ā.** of **dhā** put (cp. p. 460, f. n. 3); the pf. pt. **Ā.** would be **dadhānās** (159). **sahásram** : agreeing with **pitṛbhis** : more usual would be **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 **pūrvais** (opposed to which are *ávara* and *úpara*), which in any case would be in the reverse order, **pūrvaiḥ paráiḥ**; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, **pārāṇi pratnā** *remote, ancient deeds* opposed to **ávarāsas** *later men*.

- ११ अग्निष्वात्ताः पितर एह गच्छत  
 सदःसदः सदत सुप्रणीतयः ।  
 अत्ता हवींषि प्रयतानि बर्हिष्  
 अथा रयिं सर्ववीरं दधातन ॥
- अग्निष्वात्ताः । पितरः । आ । इह । गच्छत ।  
 सदःसदः । सदत । सुप्रणीतयः ।  
 अत्ता । हवींषि । प्रयतानि । बर्हिषि ।  
 अथ । रयिम् । सर्ववीरम् । दधातन ॥

- 11 Ágniṣvāttāḥ pitara, śhá ga-      *Ye Fathers that have been de-*  
 chata ;      *voured by fire come hither ; sit you*  
 sádaḥ-sadaḥ sadata, supraṇī-      *down each on his seat, ye that have*  
 tayāḥ ;      *good guidance ; eat the oblations*  
 attā havīṃṣi práyatāni barhiṣi ;      *proffered on the strew ; then bestow*  
 áthā rayim sárvavīram dadhā-      *wealth accompanied entirely by*  
 tana.      *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, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. ed. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇītayās**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the **n** (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्न ईक्षितो जातवेदो त्वम् । अग्ने । ईक्षितः । जातवेदः ।  
 स्वाङ्दव्यानि सुरभीषिं हृत्वी । अवाङ् । हव्यानि । सुरभीषिं । हृत्वी ।  
 प्रादाः पितृभ्यः स्वधया ते अन्नम् प्र । अद्दाः । पितृभ्यः । स्वधया । ते ।  
 अद्धि त्वं देव प्रयता हवीषि ॥ अन्नम् ।  
 अद्धि । त्वम् । देव । प्रयता । हवीषि ॥

12 tuám, Agna, īlitó, jātavedo, Thou, O Agni, having been im-  
 ávāḍ dhavyāni 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  
 īmṣi. 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 jātavedāḥ** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of **Sāyana** here: **jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **ávāḥ**: 2. s. s ao. of **vah** *carry* (144, 5). **dhavyāni**: 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*.





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 (*yathāvasām*); 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 (*Āgniṣvāttās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: the body of the deceased; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kurusva yādṛśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvasām tanvām cakra* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvasām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvō, jātavedas, tābhir vahainaṃ sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. *āsunitim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (*tanū*); cp. x. 14. 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

## HYMN OF THE GAMBLER

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

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रविपा मां बृहतो मादयन्ति	प्रविपाः । मा । बृहतः । मादयन्ति ।
प्रवातेजा हरिणे वर्धुतानाः ।	प्रवातेजाः । हरिणे । वर्धुतानाः ।

सोमस्त्रिव मीजवत्स्यं भक्षो सोमस्यऽहव । मीजऽवत्स्यं । भक्षः ।  
विभीर्दको जागृविर्मह्यमच्छान् ॥ विऽभीर्दकः । जागृविः । मह्यम् । अच्छान् ॥

- 1 prāvepā mā brható mādayanti      The dangling ones, born in a  
pravātejā īriṇe vārvṛtānāḥ.      windy place, of the lofty (tree)  
sōmasyeva Maujavatāsya bha-      gladden me as they roll on the  
kṣó,      dice-board. Like the draught of  
vibhīdako jāgṛvir máhyam      the Soma from Mūjavant, the en-  
achān.      livening Vibhādaka has pleased me.

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

२ न मां मिमेथ न जिहीत् एषा न । मा । मिमेथ । न । जिहीत् । एषा ।  
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-  
चक्ष्याहमेकपरस्य हेतोर् सीत् ।  
अनुव्रतामप जायामरोधम् ॥ अचक्ष्य । अहम् । एकऽपरस्य । हेतोः ।  
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

- 2 ná mā mimetha, ná jihīla 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  
akṣāsyāhām ekaparāsya hetór      too high by one I have driven away  
ānuvratām āpa jāyām arodham.      a devoted wife.

mimetha: pf. of mith dispute. jihīla: pf. of hīd be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparāsya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वेष्टि श्वश्रूरपं जाया रुणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । रुणद्धि ।  
 न नाथितो विन्दते मर्डितारम् । न । नाथितः । विन्दते । मर्डितारम् ।  
 अश्वस्येव जरतो वस्यस्य अश्वस्य इव । जरतः । वस्यस्य ।  
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvéṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me; my*  
 ṇaddhi; *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*  
 áśvasyeva jārato vásniasya *than in an aged horse that is for*  
 nāhām vindāmi kitavāsya bhó- *sale.'*  
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. áśvasyaiva: agreeing with kitavāsya. jāratas: pr. pt. of jī 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 एनमाहुर् पिता । माता । भार्तरः । एनम् । आहुः ।  
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*  
 yásyāgrdhad védane vājī akṣāḥ. *for whose possessions the victorious*  
 pitā mātā 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 ao. 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.

य यदादीध्ये न दविषाण्येभिः यत् । आऽदीध्ये । न । दविषाणि । एभिः ।  
 परायज्ञोऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिभ्यः ।  
 न्युप्ताश्च बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम । अक्रत ।  
 एमीर्दिषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निऽकृतम् । जारिणीऽइव ॥

5 yád ādīdhye : 'ná daviṣāṇi ebhiḥ;  
 parāyādbhyo áva hīye sákhi-  
 bhyah',  
 níuptās ca babhrávo vācam  
 ákratañ,  
 émiḍ eṣāṃ 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.  $\bar{A}$ . 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.  $\bar{A}$ . root ao. of kr, accented because still dependent on yád. Here we have a Jagatī Pāda interposed in a Tristubh stanza (cp. p. 445, f. n. 7); the same expression, vācam akrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Tristubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi id : I go at once (p. 218). eṣāṃ : 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 कृतानि ॥ प्रतिऽदीव्ने । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prchā-  
māno,  
jeṣyāmīti, tanūā śūśujānaḥ.  
akṣāsō asya vī tiranti kāmam,  
pratidīvne dādḥata ā 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. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dadḥatas: 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.

७ अचास इदं कुशिनो नितोदिनो अचासः । इत् । अकुशिनः । नितोदिनः ।  
निकृत्वानस्तपनास्तपयिष्णवः । नितृत्वानः । तपनाः । तपयिष्णवः ।  
कुमारदेष्णा जयतः पुनर्हणो कुमारदेष्णाः । जयतः । पुनःहर्णः ।  
मध्वा संपृक्ताः कितवस्य बर्हणा ॥ मध्वा । समपृक्ताः । कितवस्य । बर्हणा ॥

7 akṣāsa id ankuśino nitodīno,  
nikṛtvānas tāpanās tāpayiṣṇā-  
vaḥ;  
kumārādeṣṇā, jāyataḥ punar-  
hāno,  
mādhvā sāmprktāḥ kitavāsya  
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.*

tāpayiṣṇāvas: 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. sām-prktās: pp. of prc mix.  
barhānā: inst. s. (p. 77); with objective gen. (p. 320).



Every Pāda in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsaḥ*—*hastavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nir dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsyā eté 'ṅgārā yād aksāḥ the gaming-board is fire, the dice are its coals*.

१० जाया तप्यते कितवस्य हीना । जाया । तप्यते । कितवस्य । हीना ।  
माता पुत्रस्य चरतः क्व स्वित् । माता । पुत्रस्य । चरतः । क्व । स्वित् ।  
क्षणावा बिभ्यन्नमिहमानो क्षणाऽवा । बिभ्यत् । धनम् । इहमानः ।  
अन्येषामस्तमुप नक्तमेति ॥ अन्येषाम् । अस्तम् । उप । नक्तम् । एति ॥

10 jāyā tapyate kitavasya hīnā, Forsaken the wife of the gambler  
mātā putrasya cārataḥ kva svit. is grieved, the mother (too) of the  
ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.  
māno, Indebted, fearing, desiring money  
anyēśām āstam ūpa nāktam eti. he approaches at night the house of  
others.

*hīnā*: pp. of *hā leave*. *putrasya*: 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 कितवं ततापा- स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।  
न्येषां जायां सुकृतं च योनिम् । अन्येषाम् । जायाम् । सुकृतम् । च । यो-  
पूर्वाह्ने अश्वान्ययुजे हि बभूवुर्न निम् ।  
सो अपेरने वृषलः पपाद ॥ पूर्वाह्ने । अश्वान् । युयुजे । हि । बभूवुर्न ।  
सः । अपेः । अने । वृषलः । पपाद ॥

11 striyaṃ dr̥ṣṭvāya kitavāṃ ta- It pains the gambler when he  
tāpa, sees a woman, the wife of others,  
anyēśām jāyām, sūkṛtaṃ ca and their well-ordered home. Since  
yónim. 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 vṛsaláh papāda.

taṭāpa: 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 kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. 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 सेनानीर्मेहतो गणस्य यः । वः । सेनाऽनीः । महतः । गणस्य ।  
राजा व्रातस्य प्रथमो बभूव । राजा । व्रातस्य । प्रथमः । बभूव ।  
तस्मै हणोमि न धनां रुणधि । तस्मै । हणोमि । 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  
rājā vrátasya prathamó ba- your great throng, as king has  
bhūva, become the first of your host, I  
tāsmāi kṛṇomi, 'ná dhanā ru- stretch forth my ten fingers—  
adhmi'; 'I withhold no money—this is truth  
dásāhām prācīs, 'tád ṛtām 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. dásā kṛṇomi prāciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācīs: A. pl. f. of prāñc, used predicatively (198, 1). tāsmāi: dat. of advantage (200 B 1). ná dhanā

runadhmi : that is, 'I have no money left for you ;' these words in sense come after *prācīs*, expressing what is implied by that gesture. *ṛtām* : predicative, *I say this as true* (198, 1).

- १३ अ॒क्षैर्मा दी॒व्यः कृ॒षिमि॒च्छ॒षस्व अ॒क्षैः । मा । दी॒व्यः । कृ॒षिम् । इत् । कृ॒षस्व ।  
 वि॒त्ते र॑मस्व ब॒हु म॒न्य॒मानः । वि॒त्ते । र॒मस्व । ब॒हु । म॒न्य॒मानः ।  
 तत्र॑ गा॒वः कि॒तव॑ तत्र॑ जा॒या तत्र॑ । गा॒वः । कि॒तव॑ । तत्र॑ । जा॒या ।  
 तन्मे॒ वि च॑ष्टे स॒वि॒ताय॒मर्यः ॥ तत् । मे । वि । च॑ष्टे । स॒वि॒ता । अ॒यम् ।  
 अ॒र्यः ॥

- 13 akṣāir mā divyaḥ; kṛṣīm it 'Play not with dice; ply thy  
 kṛṣasva; tillage; rejoice in thy property,  
 vitté ramaṣva, bahú mānya- thinking much of it; there are thy  
 mānaḥ; cattle, O gambler, there thy wife':  
 tātra gāvaḥ, kitava, tātra jāyā: this Savitr here, the noble, reveals  
 tán me ví caṣṭe Savitāyām to me.  
 aryāḥ.

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

- १४ मि॒त्रं कृ॒णु॒ध्वं ख॒लु मृ॒ळता॑ नो॒ मि॒त्रम् । कृ॒णु॒ध्वम् । ख॒लु । मृ॒ळत॑ । नः ।  
 मा नो॑ घो॒रेण॑ च॒रता॑मि धृ॒ष्णु । मा । नः । घो॒रेण॑ । च॒रत॑ । अ॒मि । धृ॒ष्णु ।  
 नि वो॒ नु म॒न्युर्वि॑शता॒मरा॑तिर् नि । वः । नु । म॒न्युः । वि॒शता॑म् ।  
 अ॒न्यो ब॑भू॒णां प्र॑सि॒तौ न्व॑स्तु ॥ अ॒रा॒तिः ।  
 अ॒न्यः । ब॑भू॒णाम् । प्र॑सि॒तौ । नु । अ॒स्तु ॥

- 14 mitrām kṛṇudhvaṁ khālu, mṛ- Pray make friendship, be gracious  
 lātā no. to us. Do not forcibly bewitch us  
 mā no ghorēṇa caratābhī dhr- with magic power. Let your wrath,  
 ṣṇu. your enmity now come to rest. Let

ní vo nú manyúr viśatām, *another now be in the toils of the*  
 árātir. *brown ones.*

anyó babhrūṇām prásitau nú  
 astu.

mṛlātā (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). carata<sub>2</sub>abhi: 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 ।	सहस्रक्षः । सहस्रपात् ।
स भूमिं विश्वतो वृत्वा-	सः । भूमिम् । विश्वतः । वृत्वा ।
त्यतिष्ठद्दशङ्गुलम् ॥	अति । अतिष्ठत् । दशङ्गुलम् ॥

1 sahasrasīrṣā Pūruṣaḥ,  
 sahasrākṣaḥ, sahasrapāt.  
 sā bhūmim viśvāto vṛtvā,  
 āty atiṣṭhad daśaṅgulām.

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

sahasrasīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: 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 ।  
उतामृतत्वस्थेऽज्ञानो  
यदन्नेनातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।  
यत् । भूतम् । यत् । च । भव्यम् ।  
उत् । अमृतत्वस्थः । ईशानः ।  
यत् । अन्नेन । अतिरोहति ॥

२ Pūruṣa evédām sārvaṁ  
yád bhūtām yác ca bhávyam.  
utámṛtatvásyésāno,  
yád ānnenātiróhati.

*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 ānnena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who* (the gods) *grow up by* (sacrificial) *food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-  
तो ज्यायान्श्च पूरुषः ।  
पादोऽस्य विश्वा भूतानि  
त्रिपादस्यामृतं दिवि ॥

एतावान् । अस्य । महिमा ।  
अतः । ज्यायान् । च । पूरुषः ।  
पादः । अस्य । विश्वा । भूतानि ।  
त्रिपात् । अस्य । अमृतम् । दिवि ॥

४ etāvān asya mahimā,  
áto jyáyāns ca Pūruṣaḥ.

*Such is his greatness, and more  
than that is Puruṣa. A fourth of*

pādo 'sya víśvā bhūtāni;  
tripād asyāmṛtam divi.

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: putrāñ á), is a sign of lateness, this being the regular post Vedic Sandhi (39). átas : equivalent to an ab. after the cpv. (201, 3). jyáyāms '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  
पादोऽस्त्रेहामवत्युनः ।  
ततो विष्वङ्ब्रक्रमत्  
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत । ऐत । पुरुषः ।  
पादः । अस्त्र । इह । अमवत् । पुनरिति ।  
ततः । विष्वङ् । वि । अक्रामत् ।  
साशनानशने इति । अभि ॥

4 tripād ūrdhvā úd ait Púruṣaḥ ;  
pādo 'syehābhavat pūnaḥ.  
tāto víṣvañ 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. tátas : 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 तस्माद्विराळे जायत  
विराजो अधि पूरुषः ।  
स जातो अत्यरिच्यत  
पञ्चाङ्गुलिमथो पुरः ॥

तस्मात् । विराट् । अजायत ।  
विराजः । अधि । पूरुषः ।  
सः । जातः । अति । अरिच्यत ।  
पञ्चात् । भूमिम् । अथो इति । पुरः ॥

5 tásrnād Virāḷ ajāyata,  
Virāḷō ādhi Pūruṣaḥ.  
sā jāto āty aricyata  
paścād bhūmim ātho 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: Āditer Dākṣo ajāyata, Dākṣād u Āditiḥ pāri from Aditi Dakṣa was born, and from Dakṣa Aditi. On the Sandhi, see p. 3, n. 2. With c d ep. 1 c d. ātho: 24.

६ यत्पुरुषेण हविषा  
देवा यज्ञमर्तन्वत ।  
वसन्तो अस्यासीदाज्यं  
योष्म इध्मः शरद्धविः ॥

यत् । पुरुषेण । हविषा ।  
देवाः । यज्ञम् । अर्तन्वत ।  
वसन्तः । अस्व । आसीत् । आज्यम् ।  
योष्मः । इध्मः । शरत् । हविः ॥

6 yāt Pūruṣeṇa haviṣā  
devā yajñām ātanvata,  
vasantō 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. ātanvata: 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 प्रीचन्  
पुरुषं जातमयतः ।  
तेन देवा अयजन्त  
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । प्रीचन् ।  
पुरुषम् । जातम् । अयतः ।  
तेन । देवाः । अयजन्त ।  
साध्याः । ऋषयः । च । ये ॥

7 tām yajñām barhiṣi prāukṣan  
Pūruṣaṃ jātām agratāḥ :

*That Puruṣa, born in the begin-  
ning, they besprinkled as a sacrifice*

téna devā́ ayajanta,  
sādhyá řṣayaś ca yé.

on the strew : with him the  
gods, the Sādhyaś, 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. Sādhyaś : an old class of divine beings (here probably in apposition to devāś), cp. 16 d. řṣayaś ca yé : and those who were seers, a frequent periphrastic use of the rel. = simply řṣayas.

८ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

संभृतं पृषदाज्यम् ।

समऽभृतम् । पृषत् आज्यम् ।

पशून्तांस्रिक्ते वायव्यान्

पशून् । तान् । चक्रि । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tásmād yajñāt sarvahútaḥ  
sāmbhṛtaṁ pṛṣadājyam :  
paśūn tāmś cakre vāvyañ,  
āraṇyañ, 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.

tāsmād : ab. of the source (201 A 1). sāmbhṛtaṁ : 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. vāvyañ : 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). āraṇyañ : that is, *wild*. grāmyāś ca yé = grāmyāñ, that is, *tame* ; cp. řṣayaś 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 तस्मादश्वा अजायन्त  
 ये के चीमयादतः ।  
 गावो ह जज्ञिरे तस्मात्  
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।  
 ये । के । च । चीमयादतः ।  
 गावः । ह । जज्ञिरे । तस्मात् ।  
 तस्मात् जाताः । अजावयः ॥

10 tásrnād ásvā ajāyanta  
 yé ké ca ubhayádataḥ.  
 gāvo ha jajñire tásrnāt;  
 tásrnāj jātā ajāváyah.

*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. ajāváyas: a pl. Dv. (186 A 2);  
 Dvandvas are not analysed in the Pada text.

११ यत्पुरुषं व्यदधुः  
 कतिधा वकल्पयन् ।  
 मुखं किमस्य कौ बाहू  
 का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । व्यदधुः ।  
 कतिधा । वि । अकल्पयन् ।  
 मुखम् । किम् । अस्य । कौ । बाहू इति ।  
 कौ । ऊरू इति । पादौ । उच्येते इति ॥

11 yát Púruṣam viádadhuh,  
 katidhā ví akalpayan?  
 mūkham kim asya? káu bāhū?  
 kā ūrū 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. ucyete: 3. du. pr. ps. of vac *speak*: Pragr̥hya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्

ब्राह्मणः । अस्य । मुखम् । आसीत् ।

बाहू राजन्यः कृतः ।

बाहू इति । राजन्यः । कृतः ।

ऊरु तदस्य यद्वैश्वः

ऊरु इति । तत् । अस्य । यत् । वैश्वः ।

पद्भ्यां शूद्रो अजायत ॥

पद्भ्याम् । शूद्रः । अजायत ॥

12 brāhmaṇo 'sya mūkham āsīd,  
bāhū rājanīaḥ kṛtāḥ;  
ūrū tād asya yād vāiśyaḥ;  
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). yād vāiśyas: 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 जातश्च

चन्द्रमाः । मनसः । जातः ।

चक्षोः सूर्यो अजायत ।

चक्षोः । सूर्यः । अजायत ।

मुखादिन्द्रश्चाग्निश्च

मुखात् । इन्द्रः । च । अग्निः । च ।

प्राणाद्वायुराजायत ॥

प्राणात् । वायुः । अजायत ॥

13 candramā manaso jātás;  
cākṣoḥ sūryō ajāyata;  
mūkhād Índraś ca Agniś 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.*



१६ यज्ञेन यज्ञमयजन्त देवास यज्ञेन । यज्ञम् । अयजन्त । देवाः ।  
 तानि धर्माणि प्रथमान्यासन । तानि । धर्माणि । प्रथमानि । आसन् ।  
 ते ह नाकं महिमानः सचन्त ते । ह । नाकम् । महिमानः । सचन्त ।  
 यत्र पूर्वे साध्याः सन्ति देवाः ॥ यत्र । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de- With the sacrifice the gods sacri-  
 vās : ficed to the sacrifice : these were  
 tāni dhārmāṇi prathamāni āsan. the first ordinances. These powers  
 té ha nákaṁ mahimānaḥ sa- reached the firmament where are  
 canta, the ancient Sādhyas, the gods.  
 yātra pūrve Sādhiāḥ śānti,  
 devāḥ.

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 nákta n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣāsā-náktā and Náктоṣāsā, occurring in some twenty scattered stanzas of the R̥gveda.

x. 127. Metre : Gāyatrī.

१ रात्री व्यख्यदायती रात्री । वि । व्यख्यत् । आऽयती ।  
 पु०ऽत्रा देव्य० मिः । पु०ऽत्रा । देवी । अ०ऽमिः ।  
 विश्वा अधि त्रियोऽधित ॥ विश्वाः । अधि । त्रियः । अधित ॥



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 नी अद्य यस्या वयं  
नि ते यामन्नविच्छहि ।  
वृक्षे न वसति वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।  
नि । ते । यामन् । अविच्छहि ।  
वृक्षे । न । वसतिम् । वयः ॥

4 *sā nō adyā, yāsyā vayān*  
*nī te yāmann āvikṣmahi,*  
*vṛkṣé nā vasatim váyah.*

*So to us to-day thou (hast ap-  
proached), 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 *āyati* in 3 b. *yāsyās* . . *te* for *tvān 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 ग्रामासो अविच्छत्  
नि पद्वन्तो नि पक्षिणः ।  
नि श्रेणासंश्चिदर्थिनः ॥

नि । ग्रामासः । अविच्छत् ।  
नि । पद्वन्तः । नि । पक्षिणः ।  
नि । श्रेणासः । चित् । अर्थिनः ॥

5 *nī grāmāsō avikṣata,*  
*nī padvānto, nī pakṣiṇaḥ,*  
*nī śyenāśas cid arthinaḥ.*

*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 यावया वृक्षं वृक्षं  
यवय स्तेनमूर्ख्ये ।  
अथा नः सुतरा भव ॥

यवय । वृक्षम् । वृक्षम् ।  
यवय । स्तेनम् । ऊर्ख्ये ।  
अथ । नः । सुतरा । भव ॥

6 yāváyā vṛkiām 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*, *r*, 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 उप॑ मा॒ पेपि॑श्च॒तमः॑

उप॑ । मा॒ । पेपि॑श्च । तमः॑ ।

छ॒ण्णं व्य॑क्तम॒स्थित॑ ।

छ॒ण्णम् । वि॒ञ्ज॑क्तम् । अ॒स्थि॒त॒ ।

उष॑ ऋ॒णो॒व या॒तय॑ ॥

उषः॑ । ऋ॒णाऽइ॒व । या॒तय॑ ॥

7 úpa mā pépiśat támah,  
kṛṣṇám, viaktam asthita:  
Úṣa ṛnéva 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 उप॑ ते॒ गा इ॒वाकरं॑

उप॑ । ते॒ । गाऽइ॒व । आ॒ । अ॒कर॑म् ।

वृ॒णी॒ष्व दु॑हित॒र्दिवः॑ ।

वृ॒णी॒ष्व । दु॑हितः । दि॒वः ।

रा॒त्रि॒ स्तोमं॑ न जि॒ग्युषे॑ ॥

रा॒त्रि॒ । स्तोमं॑ । न । जि॒ग्युषे॑ ॥

8 úpa te gā ivākaram,  
vṛṇīṣvā, duhitar divaḥ,  
Rātri, stóman 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 stóman*

*paśupā iva ākaram* I have driven up songs of praise for thee like a herdsman. *vr̥ṇīṣvā* : 2. s. ipv. *Ā.* from *vr̥* choose. *b* is parenthetical. *stōmam* 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 (*sāt*) from the non-existent (*āsāt*). 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 ।
नासीद्रजो 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 nāsad āsīn, nō sād āsīt tadā-	There was not the non-existent
nīm ;	nor the existent then ; there was
nāsīd rájo nō víomā paró yāt.	not the air nor the heaven which is
kim āvarīvaḥ? kūha? kāsya	beyond. What did it contain?
śármanṇ ?	Where? In whose protection?
āmbhaḥ kīm āsīd, gāhanam ga-	Was there water, unfathomable,
bhīrām ?	profound?

Cf. ŚB. x. 5, 3, 1: *nā\_jiva vā idām āgrōśsad āsīd nā\_jiva sād 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 *vr cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kúha*: *where* was it? *kásya áarman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ámbhas*: cp. 3 b, and TS., *ápo vá idám ágre salilám ásit* *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 । प्रऽकेतः ।  
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.  
ānīd avātaṁ svadhāyā tād  
ékam.  
tāsmād dhānyān ná parāḥ 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).  
*ānīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by  
*anyád* (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp.  
note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूढमये  
ऽप्रकेतं सलिलं सर्वमा इदम् ।  
तुष्टीनाम्बपिहितं यदासीत्  
तपसस्तर्जहिनाजायतैकम् ॥

तमः । आसीत् । तमसा । गूढम् । अये ।  
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।  
इदम् ।  
तुष्टीर्न । आम्भु । अपिऽहितम् । 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 Triṣṭubh 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 । प्रतिष्ठ्य । कवयः । मनीषा ॥

- 4 *kāmas tād āgre sām avarta-* *Desire in the beginning came*  
*tādhi,* *upon that, (desire) that was the*  
*mānaso rétah prathamām yād* *first seed of mind. Sages seeking*  
*āsīt.* *in their hearts with wisdom found*  
*sató bāndhum āsati nīr 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 तिरश्चीनो विततो रश्मिरेषाम् तिरश्चीनः । विस्ततः । रश्मिः । एषाम् ।  
 अधः स्विदासीऽदुपरि स्विदा- अधः । स्वित् । आसीऽत् । उपरि । स्वित् ।  
 सीऽत् । आसीऽत् ।  
 रेतोधा आसन्महिमान आसन् रेतःधाः । आसन् । महिमानः । आसन् ।  
 स्वधा अवस्तात्प्रयतिः परस्तात् ॥ स्वधा । अवस्तात् । प्रयतिः । परस्तात् ॥

5 tiraścīno vitato raśmīr eṣām : Their cord was extended across :  
 adhāḥ svid āsīḥd, upāri svid was there below or was there above?  
 āsīḥt ? There were impregnators, there were  
 retodhā āsan, mahimāna āsan ; powers ; there was energy below,  
 svadhā avastāt, prāyatīḥ parās- there was impulse above.  
 tāt.

*raśmī* : 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, *pāri yō raśmīnā divō āntān mamē 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 *trāyo 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 अज्ञा वेद क इह प्र वोचत् कः । अज्ञा । वेद । कः । इह । प्र । वोचत् ।  
 कुत आजाता कुत इयं विश्वंष्टिः । कुतः । आऽजाता । कुतः । इयम् । वि  
 अर्वाग्देवा अस्य विसर्जनेना- ऽश्वंष्टिः ।  
 था को वेद यत आबभूव ॥ अर्वाक् । देवाः । अस्य । विऽसर्जनेन ।  
 अथ । कः । वेद । 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 visr̥ṣṭih? *produced, whence is this creation?*  
 arvāg devā asyā visárjanena : *By the creation of this (universe)*  
 áthā kó veda yāta 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 विश्वंष्टिर्यत आबभूव इयम् । विश्वंष्टिः । यतः । आऽबभूव ।  
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।  
 यो अस्त्रार्धचः परमे व्योमन् यः । अस्त्र । अर्धऽश्चः । परमे । वि  
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।  
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám visr̥ṣṭir yāta ābabhūva; *Whence this creation has arisen ;*  
 yādi vā dadhé yādi 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 aṅgā veda, yādi 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 yādi (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, Br̥haspati, 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 Āṅgīrasas, 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 यस्मिन्नुच्चैः सुपलाशे

देवैः संपिबन्ति यमः ।

अत्रा नो विस्पतिः पिता

पुराणाँ अनु वेनति ॥

यस्मिन् । वृद्धे । सुऽपलाशे ।

देवैः । स॒म॒ऽपिबन्ति । यमः ।

अत्र । नः । विस्पतिः । पिता ।

पुरा॒णान् । अनु॑ । वे॒नति ॥

1 yāsmiṇ vṛkṣé supalāśé  
devāiḥ sampíbate Yamāḥ,  
átrā no viśpátīḥ pitá  
purāṇāṁ 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.*

yāsmiṇ: 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 पुरा॒णाँ अनु॑वे॒नन्तं  
चर॑न्तं पा॒पया॑मु॒या ।  
अ॒सू॒यन्न॑भ्य॒चाक॑शं  
तस्मा॑ अ॒सृ॒ह्यं पुनः॑ ॥

पुरा॒णान् । अनु॑वे॒नन्तम् ।  
चर॑न्तम् । पा॒पया॑ । अ॒मु॒या ।  
अ॒सू॒यन् । अ॒भि । अ॒चा॒क॒शम् ।  
तस्मै॑ । अ॒सृ॒ह्यम् । पुन॑रि॒ति ॥

2 purāṇāṁ anuvénantam,  
cárantam pāpáyāmuyá,  
asūyānn abhy ācākaśam :  
tāsmā asprhayam pūnaḥ.

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

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. 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 asprhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

३ यं कु॒मार् न॑वं रथ॑म्  
अ॒च॒क्रं मन॑सा॒क्षणीः॑ ।  
ए॒कं वि॒श्वतः॑ प्रा॒क्षम्  
अ॒प॒क्षन् अ॒धि । ति॒ष्ठसि॑ ॥

यम् । कु॒मार् । न॑वंम् । रथ॑म् ।  
अ॒च॒क्रम् । मन॑सा । अ॒क्षणीः॑ ।  
ए॒कं वि॒श्वतः॑ । प्रा॒क्षम् ।  
अ॒प॒क्षन् । अ॒धि । ति॒ष्ठसि॑ ॥

३ याम्, kumāra, nāvaṃ rātham  
acakrām mānasākṛṇoḥ,  
ēkaṣaṃ viśvātaḥ prāñcam,  
āpaśyann ādhi tiṣṭhasi.

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

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

४ यं कुमारं प्रावर्तयो  
रथं विप्रेभ्यस्परि ।  
तं सामानु प्रावर्तत  
समितो नाव्याहितम् ॥

यम् । कुमा॒र । प्र । अव॑र्तयः ।  
रथम् । विप्रे॑भ्यः । परि ।  
तम् । साम॑ । अनु॒ । प्र । अव॑र्तत ।  
सम् । इतः॑ । ना॒वि । आ॒हि॒तम् ॥

4 yām, kumāra, prāvartayo  
rātham viprebhīas pāri,  
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. *viprebhīas* : the priests officiating at the funeral ; abl. governed by *pāri* (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 निर्वर्तयत् ।  
कः स्त्रित्तदय नो ब्रूयाद्  
अनुदेयी यथामवत् ॥

कः । कुमा॒रम् । अ॒ज्ज॒न॒य॒त् ।  
रथम् । कः । निः । अव॑र्तयत् ।  
कः । स्त्रि॒त् । तत् । अ॒य । नः । ब्रू॒या॒त् ।  
अ॒नु॒दे॒यी । यथा॑ । अ॒म॒व॒त् ॥

5 káḥ kumārām ajanayad ?  
 rátham kó nír avartayat ?  
 káḥ svit tát 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 । अजायत् ।  
 पुरस्तात् । बुध्नः । आततः ।  
 पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,  
 tátō ágram ajāyata;  
 purástād budhná átataḥ;  
 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 paścád. 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 । सदनम् ।  
 देवमानम् । यत् । उच्यते ।

इयमस्य धम्यते नाळीर्

अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्य । धम्यते । नाळीः ।

अयम् । गीःभिः । परिष्कृतः ॥

7 idám Yamásya sádanam  
devamānām 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 : *Triṣṭubh*.

१ वातस्य नु महिमानं रथस्य  
रुजनेति स्तनयन्नस्य घोषः ।  
दिविसृम्मात्यरुणानि कृण्वन्  
उतो एति पृथिव्या रेणुमस्यन् ॥

वातस्य । नु । महिमानम् । रथस्य ।  
रुजन् । एति । स्तनयन् । अस्य । घोषः ।  
दिविऽसृक् । याति । अरुणानि । कृण्वन् ।  
उतो इति । एति । पृथिव्या । रेणुम् ।  
अस्यन् ॥



- 1 Vātasya nú mahimānam rá- (I will) now (proclaim) the  
 thasya : greatness of Vāta's car : its sound  
 rujānn eti, stanáyann asya goes shattering, thundering. Touch-  
 ghóṣaḥ. ing the sky it goes producing ruddy  
 divispṛg yāti aruṇāni kṛṇvānn ; hues ; and it also goes along the  
 utó eti pṛthivyā 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**. **rujān** : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). **stanáyan** : used predicatively like a finite vb. (207) or **eti** may be supplied. **aruṇāni** : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. **asya** : accent, p. 452. **utó** : 24. **pṛthivyā** : inst. expressing motion over (199, 4).

- २ सं प्रेरते अनु वातस्य विष्टा सम । प्र । ईरते । अनु । वातस्य । विऽस्थाः ।  
 ऐमं गच्छन्ति समनं न योषाः । आ । एनम् । गच्छन्ति । समनम् । न ।  
 तामिः सयुक्तरथं देव ईयते योषाः ।  
 ऽस्य विश्वस्य भुवनस्य राजा ॥ तामिः । सऽयुक् । सऽरथम् । देवः ।  
 ईयते ।  
 अस्व । विश्वस्य । भुवनस्य । राजा ॥

- 2 sām prérate ánu Vātasya viṣṭhá : The hosts of Vāta speed on  
 ánam gachanti sámanam 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 víśvasya bhúvanasya rájā.

**sām prá irate** : 3. pl. pr. **Ā.** of **ír** ; p. 468, 20 a. **viṣṭhás** : though the derivation is **vi-stha** (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which **yóṣās** are com-

pared, the sense being: the rains follow the storm wind (*apām sakhā* in 3 c), and accompany him on his course. *sarātham*: an adv. based on the cognate acc. (197, 4). *iyate*: from *i* go according to the fourth class, from which the pr. forms *iyase*, *iyate*, *iyante*, and the pt. *īyamāna* occur; c is a Jagati Pada.

- ३ अन्तरिक्षे पथिमिरीयमानो अन्तरिक्षे । पथिऽभिः । ईयमानः ।  
 न नि विशते कतमच्चनाहः । न । नि । विशते । कतमत् । चन । अह-  
 अपां सखा प्रथमजा च्छतावा रिति ।  
 क्व स्विज्जातः कुत आ बभूव ॥ अपाम् । सखा । प्रथमऽजाः । च्छतऽवा ।  
 क्व । स्वित् । जातः । कुतः । आ । बभूव ॥

- 3 antārikṣe pathibhir īyamāno, *Going along his paths in the air*  
 ná ní viśate katamāc canāhaḥ. *he rests not any day. The friend*  
 apām sakhā prathamajā ṛtāvā, *of waters, the first-born, the holy,*  
 kūa svij jātaḥ, kūta ā babhūva? *where pray being born, whence*  
*has he arisen?*

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

- ४ आत्मा देवानां भुवनस्य गर्भो आत्मा । देवानाम् । भुवनस्य । गर्भः ।  
 यथावशं चरति देव एषः । यथाऽवशम् । चरति । देवः । एषः ।  
 घोषा इदस्य शृण्विरे न रूपं घोषाः । इत् । अस् । शृण्विरे । न ।  
 तस्मै वाताय हविषा विधेम ॥ रूपम् ।  
 तस्मै । वाताय । हविषा । विधेम ॥

- 4 ātmā devānām, bhūvanasya *Breath of the gods, germ of the*  
 gārbho, *world, this god fares according to*  
 yathāvaśaṁ carati devā eṣaḥ. *his will. His sounds are heard,*

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*  
 páṃ. *that Vāta we would pay worship*  
 tásmāi Vātāya haviṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. A. pr. of śru with ps. sense (p. 145, γ). ná rūpām: 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. = Bahuvrihi 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. = Karṇadhārāya 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-sinái, 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 eys = spot].

akṣ-ān, n. eye (weak stem of akṣi), x. 127, 1.

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

akḥkhalī-kṛtyā, gd. having made a croak, vii. 103, 3.

Ag-nī, m. fire, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; god of fire, Agni, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. ig-ni-s, Slav. og-nī].

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

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

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

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

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

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

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

1. āṅg-a, n. limb, ii. 33, 9.

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

āṅgāra, m. coal, x. 34, 9.

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

Āṅgīras, 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. ācati. ūd-, draw up, v. 83, 8.

a-oakrā, a. (Bv.) wheelless, x. 135, 3.

ā-cit, a. (K.) unthinking, thoughtless, vii. 86, 7.

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

ā-citti, f. (K.) thoughtlessness, vii. 86, 6.

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

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

acyuta-cyūt, a. (Tp.) moving the immovable, ii. 12, 9.

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

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

ā-drive up, vi. 54, 10.

ūd-drive out, ii. 12, 3; iv. 50, 5.

ajā-māyu, a. (Bv.) bleating like a goat, vii. 108, 6, 10 [māyū, m. bleat].

a-jāra, a. (K.) unaging, i. 160, 4 [jṛ waste away].

ā-jasra, a. (K.) eternal, ii. 35, 8 [unfailing: jas be exhausted].

ajāvī, m. pl. Dv. cd. goats and sheep, x. 90, 10 [ajā + āvī].

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

añj, VII. P. anākti anoint; Ā. añkté anoint oneself, viii. 29, 1.

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

añj-i, n. ornament, i. 85, 3; viii. 29, 1 [añj anoint].

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

ati-rātrā, a. (celebrated) overnight, vii. 103, 7 [rātri night].

ātka, m. robe, ii. 35, 14.

āty-etavāi, dat. inf. to pass over, v. 83, 10 [āti + i go beyond].

ā-tra, adv. here, i. 154, 6; ii. 35, 6.

ā-trā, adv. then, vii. 103, 2; there, x. 135, 1.

Ātri, m. an ancient sage, vii. 71, 5.

ā-tha, adv. then; so, vi. 54, 7.

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

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

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

ad, eat, II. P. ātti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. edo, Gk. ἔδω, Eng. eat].

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

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

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

a-dyā, adv. to-day, i. 35, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; now, x. 15, 2 [perhaps = a-dyavi on this day].

ā-dri, m. rock, i. 85, 5 [not splitting: dr pierce].

ā-dri-dugdhā, Tp. cd. pressed out with stones, iv. 50, 8 [pp. of duh milk].

ādha-ra, a. lower, ii. 12, 4.

adhās, adv. below, x. 129, 5.

ādhi, prp. with lc., upon, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. from, x. 90, 5.

ādhy-akṣa, m. eye-witness; surveyor, x. 129, 7 [having one's eye upon].

adhvarā, m. sacrifice, i. 1, 4, 8; iv. 51, 2.

adhvar-yū, m. officiating priest, vii. 103, 8.  
 a-dhvasmān, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].  
 an breathe, II. P. āniti, x. 129, 2 [Go. an-an 'breathe'].  
 ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.  
 ān-abhi-mlāta-varna, a. (Bv.) having an unfaded colour, ii. 35, 13.  
 ā-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 [āmivā disease].  
 ān-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-nivṛṣamāna, pr. pt. A. unresting, vii. 49, 1 [ni + vṛṣ go to rest].  
 ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].  
 ān-ika, 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-dēyī, 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 [apaś 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].  
 ān-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].  
 an-enā, a. (Bv.) guiltless, vii. 86, 4 [ēnas guilt].  
 ānta, m. end, iv. 50, 1; edge, proximity: lc. ānto near, x. 34, 16.  
 antār, prp. with lc., within, i. 35, 9; ii. 12, 8; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 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; anyē-anyē, 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, 3 [praketā perception].  
 ā-pratiti, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].  
 a-pramṛśyā, gdv. not to be forgotten, ii. 35, 6 [mrś touch].  
 ā-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].  
 abhi-kṣāpāt, pr. pt. lashing, v. 83, 3.  
 abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.  
 abhimāt-in, m. adversary, i. 85, 3 [abhi-māti, f. hostility].  
 abhi-vṛṣṭa, pp. rained upon, vii. 103, 4.  
 abhiṣṭi-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dyumnā, n. splendour].  
 abhiṣṭi-śāvas, a. (Bv.) strong to help, iii. 59, 8 [śāvas, n. might].

abhīti, f. attack, ii. 33, 5 [abhi + iti].  
 abhi-vṛta, pp. adorned, i. 35, 4 [1. vṛ cover].  
 ā-bhṛ-a, a. monstrous; n. force, ii. 33, 10; monster, iv. 51, 9 [non-existent, monstrous : -bhū be].  
 ā-manya-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].  
 āmita-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, 3; n. what is immortal, i. 35, 6; x. 90, 3; immortality, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμρτορος '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. 84, 13 (= here); he, i. 160, 4; x. 135, 7.  
 a-yās, a. nimble, i. 154, 6 [not exerting oneself: yās = yas heat oneself].  
 a-rāpās, a. (Bv.) unscathed, ii. 33, 6; x. 15, 4 [rāpas, n. infirmity, injury].  
 āram-kṛta, pp. well-prepared, x. 14, 13 [made ready].  
 ār-am, 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-rista, pp. (K.) uninjured, vi. 54, 7 [ris injure].  
 ar-unā, a. f. f, ruddy, x. 15, 7; n. ruddy hue, x. 168, 1.  
 ar-uśā, 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-mān, 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, 10.  
 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 [āva down].  
 a-vadyā, n. blemish, x. 14, 8 [gdv. not to be praised, blameworthy].  
 avā-ni, f. river, v. 11, 5 [āva down].  
 ava-pāśyant, pr. pt. looking down on (acc.), vii. 49, 3.  
 ava-mā, spv. a. lowest; nearest, ii. 35, 12; latest, vii. 71, 8 [āva down].  
 ava-yātī, m. appeaser, viii. 48, 2.  
 āva-ra, cpv. a. lower, x. 15, 1; nearer, ii. 12, 8 [āva 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. asnōti, asnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii. 103, 9.

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

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

as-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].

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

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

astāu, nm. eight, i. 35, 8.

as be, II. P.: pr. 2. asi, i. 1, 4; ii. 12, 15; 33, 3; 3. asti, 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. astu, v. 11, 5; vii. 86, 8<sup>2</sup>; x. 15, 2; sántu, 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. 2<sup>3</sup>. 3<sup>2</sup>. 4. 5<sup>2</sup>; āsan, x. 90, 15. 16; 129, 5<sup>2</sup>; 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. as-at, pr. pt. n. the non-existent, x. 129, 1. 4.

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

as-ita, (pp.) a. black, iv. 51, 9.

ā-samrsta, pp. (K.) uncleansed, v. 11. 3 [mrj wipe].

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

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

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

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

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

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

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

asmā, prn. stem of 1. pra. 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. asmā-kam 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.

ā-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, asmai to or for him, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9. 11.

a-syā, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3<sup>2</sup>. 4. 6. 12<sup>2</sup>. 15; 129, 7; 185, 7; 168, 1.

ās-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. ἔχιδς 'viper', Lat. angui-s].

ā-hrñāna, 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.

ā, pcl. quite, very, ii. 12, 15; with D., viii. 48, 4.

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

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

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

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

ā-jāta, pp. produced, x. 129, 6 [jan generate].

áj-ya, n. melted butter, x. 90, 6 [á-añ] *anoint*].

áni, m. axle-end, i. 35, 6.

á-tata, pp. extended, x. 135, 6 [tan *stretch*].

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

át-mán, m. breath, x. 168, 4 [Old Saxon *áthom* 'breath'].

Ādityá, m. son of *Aditi*, iii. 59, 2. 3. 5.

áp 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.

āmá, a. raw, unbaked, ii. 35, 6 [Gk. *ámō-s* 'raw'].

ā-yat-i, pr. pt. f. coming, x. 127, 1. 3 [ā + i *go*].

āyas-á, n. f. í, made of iron, viii. 29, 3 [áyas *iron*].

āy-ū, a. active; m. living being, mortal, iii. 59, 9 [i *go*].

á-yudh-a, n. weapon, viii. 29, 5 [á + yudh *fight*].

áy-us, n. span of life, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i *go*].

āranyá, a. belonging to the forest, x. 90, 8 [áranya].

ā-róhant, pr. pt. scaling, ii. 12, 12 [ruh *mount*].

avis, adv. in view, with kr, make manifest, v. 88, 3.

ás-ū, a. swift, vii. 71, 5 [Gk. *ákō-s*].

ásu-héman, a. (Bv.), of swift impulse, ii. 35, 1.

ā-sām, gen. pl. f. of the prn. root a, of them, iv. 51, 6.

ás-ina, irr. pr. pt. Ā., sitting, x. 15, 7 [ās *sit*].

á-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sám placed upon (lc.), x. 135, 4 [dhā *put*].

á-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, 1<sup>2</sup>; 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.

ánu- 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.

á- come, ii. 33, 1; v. 83, 6; go to, x. 14, 8.

úpa á- come to (acc.), i. 1, 7.

úd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.

úpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.

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

pári- surround, ii. 35, 4. 9.

prá- go forth, i. 154, 3; x. 14, 7.

ánu prá- go forth after, vi. 54, 6.

vi- disperse, x. 14, 9.

sám- flow together, ii. 35, 3; unite, vii. 103, 2.

iohá-māna, pr. pt. Ā. desiring, x. 34, 10 [is *wish*].

i-tás, adv. from here, x. 135, 4.

i-ti, pel. thus, ii. 12, 5<sup>2</sup>; vi. 54, 1. 2; x. 34, 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.

sám- kindle, 8. pl. indhate, ii. 35, 11; pf. idhiré, v. 11, 2.

idh-má, 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.

indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 13.

indr-iyá, n. might of Indra, i. 85, 2 [indra].

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

sam- bring, i. 160, 5.

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; imāni, vii. 61, 6; 71, 6 [111].

i-y-ám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6<sup>2</sup>; x. 129, 6. 7 [111].

irā, f. *nurture*, v. 83, 4.

ir-īṇa, n. *dice-board*, x. 34, 1. 9.

ir-ya, a. *watchful*, vi. 54, 8.

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

is-irā, a. *devoted*, viii. 48, 7.

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

iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [iṣ-tā, 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. 13<sup>2</sup>; 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., *īḥe*, 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, 13<sup>2</sup>; 85, 1; vii. 103, 3 [180].

īya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].

ir stir, set in motion, II. Ā. *īrte*.

ānu sām prā- *speed on together after*, x. 168, 2.

ūd- *arise*, x. 15, 1; v. 83, 3.

prā-, cs. *īrāya*, *utter forth*, ii. 33, 8.

īś *be master of, overpower*, II. Ā. *īṣte*, with gen., viii. 48, 14.

īś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.

is more, I. *īṣati*, -te, from (ab.), v. 83, 2.

īl-ītā, pp. *implored*, x. 15, 12 [id *praise*].

U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 35, 10. 15; iv. 51, 1. 2; v. 83, 10<sup>2</sup>; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 3; 127, 8<sup>2</sup>; 129, 1<sup>2</sup> [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 = *vaṣṣ 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, 2<sup>2</sup>. 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utā vā, vii. 49, 2<sup>2</sup>; = *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. *ὑπερ*-s 'pestle', Lat. *s-uper*-s 'upper'].

upāri, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. *ὑπέρ*, *ὑπέρ* = *ὑπέρ*, Lat. *s-uper*, 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 *sil*].

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., ubjáti.

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-*f*, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. touru, Gk. εὐρύ-ς].

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-śámsa, a. (Bv.) far-famed, viii. 48, 4 [śámsa, 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].

urviyá, adv. widely, ii. 35, 8 [inst. f. of urv-*f* wide].

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

us-ánt, pr. pt. eager, vii. 103, 3; x. 15, 8<sup>1</sup> [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. ἥως (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-*iya* 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.

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

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

árdh-vá, a. upright, ii. 35, 9; upward, x. 90, 4 [Gk. ὀρθ-*s* for ὀρθ-*f*-*s*; Lat. arduu-*s* 'lofty'].

úrdhvám, acc. adv. upwards, i. 85, 10.

úrmyá, f. night, x. 127, 6.

úr-vá, n. receptacle, ii. 85, 3; fold, herd, iv. 50, 2 [1. vr-*i* cover].

R go, V. P. rñóti, int. álartti arise, viii.

48, 8 [Gk. ὀρ-*vū*-*μ*i 'stir up'].

abhi- penetrate to (acc.), i. 35, 9.

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

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

fk-vant, a. singing, jubilant, iv. 50, 5 [arc sing].

fc, f. stanza, ii. 35, 12; collection of hymns, *Rgveda*, 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.

rná-ván, a. indebted, x. 34, 10 [rná 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].

rtá-jñá, a. knowing right, x. 15, 1.

rtá-yūj, a. yoked in due time, iv. 51, 5; vii. 71, 3.

rtá-sprá, 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].

fg-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.

rs-tí, f. spear, i. 85, 4 [rs thrust].

rs-vá, a. high, lofty, vii. 61, 3; 86, 1.

Ē-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 6<sup>4</sup>; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].

eka-pará, a. too high by one, x. 34, 2.

ékaśa, a. having one pole, x. 135, 3 [iśā + 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. *etēna*, v. 83, 6; n. pl. *etā*, x. 15, 14; m. pl. *etē* *these*, vii. 103, 9 [prn. root *e + tā* this].  
*éṭa-śa*, m. steed of the Sun, vii. 63, 2 [*éṭa* speeding, from *i go*].  
*etā-vant*, a. *such*, x. 90, 3 [prn. *etā* *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*, f. 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-vā* (= *evā*), adv. *thus, just*, ii. 38, 15; iv. 50, 8 [prn. root *e*].  
*e-śā*, dem. prn.: N. s. m. *eśān* *this*, x. 168, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *eśā* *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, 5<sup>2</sup>, 6; x. 34, 5, 8; 129, 5 [prn. root *a*].  
*Ok-as*, n. *abode*, iv. 50, 8 [*wonted place: uc be wont*].  
*óḷ-as*, n. *might*, i. 85, 4, 10; 160, 5 [*uj* = *vaj*; cp. Lat. *augus-tus* 'mighty', 'august'].  
*ojā-yāmāna*, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [*ójas*].  
*óḷ-iyāna*, cpv. *a. mightier*, ii. 33, 10.  
*óṣa-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, 5<sup>2</sup>; G. *kāśya*, x. 129, 1; du. *káu*, x. 90, 11<sup>2</sup>; with *cid*: I. *kēna* *cid by any*, x. 15, 6; pl. N. *ké cid* *some*, viii. 108, 8.  
*ka-kūbh*, f. *peak*, i. 85, 8.  
*ka-tamā*, inter. prn. *which (of many)?* i. 85, 7; iv. 51, 6; with *canā* *any*, x. 168, 3 [Lat. *quo-tumus*].

*kati-dhā*, adv. *into how many parts?* x. 90, 11 [*kā-ti* *how many?* Lat. *quot*].  
*ka-dā*, inter. adv. *when?* vii. 86, 2; with *canā*, *ever*, vi. 54, 9 [*kā* *who?*].  
*kānikradat*, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1, 9 [*krand* *roar*].  
*kān-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].  
*kār-tave*, dat. inf. of *kr do*, i. 85, 9.  
*kālmalik-in*, a. *radiant*, ii. 33, 8.  
*kav-i*, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [*Av. kavi* 'king'].  
*kavi-kṛstu*, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.  
*kavi-tara*, cpv. *a. wiser*, vii. 86, 7.  
*kavi-śastā*, pp. (Tp.) *recited by the sages*, x. 14, 4.  
*kav-yā*, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.  
*kaśā*, 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.  
*kitavā*, m. *gambler*, x. 34, 3, 6, 7, 10, 11, 13.  
*kī-m*, inter. prn. *what?* vii. 86, 2, 4; viii. 48, 3<sup>2</sup>; x. 90, 11; 129, 1<sup>2</sup>; with *canā* *anything*, x. 129, 2 [Lat. *qui-s, qui-d*].  
*kīla*, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].  
*kīr-i*, m. *singer*, ii. 12, 6 [2. *kr* *commemorate*].  
*ku-carā*, a. *wandering at will*, i. 154, 2 [*ku*, inter. prn. root *where?* = *anywhere* + *cara* from *car* *fare*].  
*ku-tās*, inter. adv. *whence?* x. 129, 6<sup>2</sup>; 168, 8 [prn. root *where?*].  
*ku-mārā*, m. *boy*, x. 135, 3, 4, 5; = *son*, ii. 33, 12.  
*kumārā-deśna*, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [*deśnā*, n. *gift* from *dā* *give*].  
*kul-yā*, f. *stream*, v. 88, 8.  
*kuv-id*, inter. pcl. *whether?* ii. 85, 1, 2; iv. 51, 4 [*ku + id*: cp. p. 226].  
*kū-ha*, inter. adv. *where?* ii. 12, 5; x. 129, 1 [*ku + sf. ha* = *dhā*: cp. p. 212].  
*kr* *make*, V. *kṛnōti*, *kṛnute*, iv. 50, 9; v. 88, 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. kṛnuhi, x. 135, 3; pf. cakrma, vii. 86, 5; x. 15, 4; cakrúr, 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. *kpaivw* 'accomplish'. Lat. *creo* '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 [kṛ 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 *karā* 'made'].

kftā, f. breast(?), ii. 35, 5.

kr-tvi, gd. having made, x. 15, 12.

krś-á, a. poor, ii. 12, 6 [krś grow lean].

kṛśana, n. pearl, i. 35, 4.

krś drav, I. P. kṛśati, v. 83, 7; VI. P. kṛś-ti till, x. 34, 13.

krś-i, f. field, x. 34, 13 [krś till].

krś-ti, 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'].

kévaṭa, m. pit, vi. 54, 7.

kóśa, m. bucket, v. 83, 8; well (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.

abhi- 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.

abhi vi- spread asunder, develop into: ipf. ákrāmat, x. 90, 4.

kṛd play, I. kṛiṣa, x. 84, 8.

krudh be angry, IV. P. krúdhyaṭi; red. ao. inj. cukrudhāma, ii. 33, 4.

kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid who knows where, x. 34, 10 [pronounced kúa].

kṣa-trá, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. Ā. kṣámate.

abhi- 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.

abhi- perceive, vii. 86, 2.

vi- survey, i. 35, 5. 7. 8; x. 127, 1.

Gan-á, m. throng, iv. 50, 5; x. 34, 12.

gabh-irā, 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. *baivw*, 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, 5<sup>2</sup>. 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. 83, 13; v. 83, 1. 7; x. 168, 4 [gárbh receive].

gáv-y-ūti, 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.

abhi- approach, vii. 71, 4.

á- come: rt. ao. agāt, 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].  
 gir, f. song, ii. 85, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gr sing].  
 giri-ksī-t, a. mountain-dwelling, i. 154, 3 [ksī 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 guh-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. ā. 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-ayā, 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-), Ol. 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<sup>ma</sup>, Lat. formu-s, Gk. θερμός = warm, Eng. warm].  
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].  
 gharṁ-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].  
 ghṛ-ni, f. heat, ii. 33, 6 [ghr = hr be hot].  
 ghr-tā, (pp.) n. clarified butter, ghee, i. 85, 3; 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.  
 ghṛs-vi, a. impetuous, i. 85, 1 [ghṛs = hrṣ be excited].  
 gho-rā, a. terrible; n. magic power, v. 84, 14.  
 ghōs-a, m. sound, x. 168, 1, 4 [ghus make a noise].  
 Ca, enc. pcl. and, i. 160, 2, 3; ii. 33, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 34, 11; 90, 2, 3, 7, 8, 10; if, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].  
 cakr-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-uš, n. eye, vii. 61, 1; 63, 1 [caks see].  
 cat hide (intr.), I. P. cātati; cs. cātāya drive away, ii. 33, 2.  
 catur-akṣá, a. (Bv.) four-eyed, x. 14, 10. 11 [akṣá = akṣi eye].  
 catus-pád, a. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fidwōr].  
 catvārimśá, ord., f. í, fortieth, ii. 12, 11.  
 ca-ná, pcl. and not, vii. 86, 6.  
 candrā-mās, m. moon, x. 90, 13 [K. ed. bright (candrā) moon-(mās)].  
 car fare, I. cārati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.  
 abhí- bewitch, x. 34, 14.  
 ā- 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].  
 cār-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.  
 car-i-tra, n. leg, viii. 48, 5 [car move].  
 cār-man, n. skin, hide, i. 85, 5; vii. 63, 1.  
 carsanī-dhī-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsanī, a. active, f. folk + dhī-t supporting].  
 cā-ru, a. dear, ii. 35, 11 [can gladden; Lat. cā-ru-s 'dear'].  
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [cit think].  
 cit perceive, I. cētati, -te; pf. cikēta, i. 85, 7; sb. ciketat, i. 85, 6; cs. citāya stimulate, iv. 51, 3; cētāya cause to think, vii. 86, 7.  
 ā- 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. 3. 8; x. 34, 8; 127, 5 [Lat. quid].  
 cekit-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].

oyāv-ana, a. unstable, ii. 12, 4 [cyu move].

cyāv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].

cyu waver, fall, I. oyāvate.

prá-, cs. oyāvāya overthrow, i. 85, 4.

Chand seem, II. P. chāntti; pf. chānda, vii. 63, 3; seem good, please, 3. s. s. ao. áchān, x. 34, 1.

chánd-as, n. metre, x. 14, 16; 90, 9.

chāyá, 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. ájani-šta has been born, iii. 59, 4; v. 11, 1; red. ao. ájījanas hast caused to grow, v. 83, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate'; Gk. ao. ἰ-γεν-ό-μεν].

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, 8; 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. 85, 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, 8 [jř waste away; Gk. γέρ-ovr- 'old man'].

jar-ás, m. old age, vii. 71, 5 [jř waste away; cp. Gk. γήπας 'old age'].

jar-i-tf, m. singer, ii. 33, 11 [jř sing].

jálāsa, n. cooling, ii. 83, 7.

jálāsa-bhēṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bhēṣajā, n. remedy].

jálp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].

jas be exhausted, I. jāsa; pf. ipv. jajastām 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. 13<sup>2</sup>; 129, 8; 135, 6; ājāyanta, x. 90, 10.

jāgr-vi, a. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr wake].

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

jātā-vedas, a. (Bv.) having a knowledge of beings, x. 15, 12. 13 [véd-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόνυ-v, 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].

Jāhuś-ā, m. name of a protégé of the Asvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jiyate, i. e. it is then pr. Ā. of jyā overpower].

vi- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

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

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

jirā-dānu, a. (Bv.) having quickening gifts, v. 83, 1.

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

jīvās-e, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14, 14.

juś enjoy, VI. juśā, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. jūjusan, vii. 61, 6; is ao. sb. jōgisat, ii. 85, 1 [cp. Gk. γέωω, Lat. gus-tus, Go. kusan, Eng. choose].

juś-ānā, pr. pt. Ā. enjoying, viii. 48, 2.

jūs-tā, pp. (with shifted accent) acceptable, iii. 59, 5 [juś enjoy].

jū, IX. P. junāti speed, vii. 86, 7.

jr, I. Ā. jara awake, be active, iv. 51, 8.

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

jñā know, IX. jānāti, x. 34, 4 [cp. Gk. ἔγνω-v, Lat. co-gno-sco, Eng. know].

vi-, 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. βιά 'force'].

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

joyōt-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. ā. tām him, ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. tēna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsma to him, iii. 59, 5; iv. 50, 8<sup>2</sup>; 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. tāsma from him, x. 90, 5. 8. 9<sup>3</sup>. 10<sup>3</sup>; than that, x. 129, 2; G. tāsya of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. 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. 5<sup>3</sup>. 12. 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tās they, iv. 51, 8; those, iv. 51, 7<sup>2</sup>. 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. tēsām of them, x. 14, 6; L. tāsū 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].

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

tan extend = perform, VIII. tanōti; ipf. ātanvata, x. 90, 6 [cp. Gk. τάνυμαι '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-áná, 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, 3<sup>2</sup> [tam faint].  
 támis-ic-ī, f. power of darkness, viii. 48, 11 [tamis = támas + ic = i-añc].  
 tar-áni, 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-is-ī, f. might, i. 35, 4 [távis = távas, n. might].  
 táskara, m. thief, viii. 29, 6.  
 tasthi-vāms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].  
 tāpay-ispú, a. causing to burn, x. 34, 7 [from cs. of tap burn].  
 táy-ú, m. thief, vii. 86, 5 [= stáyú; cp. ste-ná thief].  
 tig-má, a. sharp, viii. 29, 5 [tīj be sharp].  
 tiraśo-fna, a. across, x. 129, 5 [tirás].  
 tir-ás, prp. across, vii. 61, 7 [tř cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].  
 tisf, nm. f. of trí three, N. tierás, 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. cager, vii. 86, 4 [tur = tvar speed].  
 tuvi-játá, pp. high-born, iv. 50, 4 [tuvi from tu be strong].  
 túvis-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. trśya; pf. tātśúr, x. 15, 9 [cp. Gk. τέρσσω 'become dry', Lat. torreo 'scorch', Eng. thirst].  
 trs-náj, a. thirsty, i. 85, 11.  
 trśyá-vant, a. thirsty, vii. 103, 3 [trśyá thirst].  
 tř cross, VI. tirá.  
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is 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.  
 trā protect, IV. A. trāyate; s ao. op., vii. 71, 2.  
 trā-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-pañcāśś, 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. *tris*].  
tre-dhā, adv. *in three ways*, i. 154, 1.  
tvāka-iyāma, cpv. *most vigorous*, ii. 33, 6.  
tvād, ab. (of tvām) *than thee*, ii. 33, 10.  
tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15<sup>3</sup>; x. 15, 12<sup>2</sup>. 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. 6<sup>2</sup>.

tves-ā, a. *terrible*, ii. 33, 8. 14 [tvis *be agitated*].

tvesā-samdrā, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].

Daks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daks *be able*].

daks-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιός*-, Lat. *dexter*].

daksina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].

dādhat, pr. pt. *bestowing*, i. 35, 8; with ā (following), x. 34, 6 [dhā *put*].

dādḥ-āna, pr. pt. A. *committing, assuming*, i. 85, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].

dām-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. *δομος*-, Lat. *domu*-s].

dāsa, nm. *ten*, x. 84, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgulā, *length of ten fingers*, x. 90, 1 [dāsa + āṅgulī *finger*].

Dāsa-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, ī. dāha.

nīs- burn up, x. 84, 9.

1. dā *give*, III. dādāti, ii. 35, 10; x. 14, 9; ao. *ādāt*, vii. 103, 10<sup>2</sup>; ipv. 3. du. dātām, x. 14, 12; s ao. op. diṣiya, ii. 33, 6 [cp. Gk. *δίδομι*, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- take, ii. 12, 4.

pārā- abandon: ao. inj., viii. 48, 8.

pāri- *give over to*: ipv. dehi, x. 14, 11.

prā- *present*: root ao. *ādās*, x. 15, 12.

2. dā *divide*, IV. dāya; *wield*, ii. 83, 10.

dādrhāṇā, pf. pt. A. *steadfast*, i. 85, 10 [drh *make firm*].

dā-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-vāma, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās *honour*].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās *be hostile*].

dās-ā, m. *slave*, vii. 86, 7.

didḥk-gu, adv. *with a desire to see = find out*, vii. 86, 3 [from ds. of drś *see*].

div, m. *sky*, A. dīvam, iii. 59, 7; G. divās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divi, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. *Δίφα*, *Δίφός*, *Δίφ*].

div play, IV. dīvyā, x. 34, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-sprā, a. *touching the sky*, v. 11, 1; x. 168, 1 [divi L. of div + sprā *touch*].

divé-dive, lc. itv. ed. *every day*, i. 1, 3. 7 [L. of divā *day*].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [div *heaven*].

diś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś *point*].

1. di fly, IV. dīya.

pāri- fly around, ii. 35, 14; v. 83, 7.

2. dī shine: pf. didāya, ii. 33, 4.

didī-vāma, pf. pt. *shining*, ii. 35, 3. 14 [dī shine].

dīdivi, a. *shining*, i. 1, 8 [dī shine].

didhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dhi *think*].

dip shine, IV. A. dīpya.

sām- *inflame*: red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].

dīy-ant, pr. pt. *flying*, vii. 63, 5 [dī fly].

dīrghā, a. *long*, i. 154, 3; x. 14, 14 [Gk. *δολγός*].

dīrgha-ārū-t, a. *heard afar*, vii. 61, 2 [śru *hear* + t].

du go: iṣ ao. sb. davisāni, x. 84, 5.

dudhrā, a. *fierce*, ii. 12, 15.

dur-i-tā, (pp.) n. *saring 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*].

dus-kṛt, m. *evil-doer*, v. 83, 2. 9 [dus + kr do + t].

dū-stūti, f. *ill praise*, ii. 33, 4 [dus ill + stūti praise].

duh milk, II. P. dōgdhi; s ao. duk-sata, with two acc., i. 160, 3.

duh-i-tī, 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.

dṛ-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dr split; cp. Gk. δέπω, Eng. *tear*].

drā see: pf. dādrāe is seen, vii. 61, 5.

drāyo, dat. inf. to see, x. 14, 12.

dra-tvāya, gd. *having seen*, x. 34, 11.

dṛh make firm, I. P. dṛmha; ipf. ādṛmhat, ii. 12, 2.

dev-á, m. *god*, i. 1, 1. 2. 4. 5; 35, 1. 2. 3<sup>2</sup>. 8. 10. 11; 160, 1. 4; ii. 12, 1<sup>2</sup>; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 68, 1. 3; 86, 7<sup>2</sup>; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3<sup>2</sup>. 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16<sup>2</sup>; 129, 6; 135, 1; 168, 2. 4<sup>2</sup> [celestial from dív 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. 103, 9 [devā god + hi-tī, 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. dyāvas, i. 85, 6 [Gk. Ζεύς, Zēn, 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.

āti- run past (acc.), x. 14, 10.

drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].

drúh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.

dvā, 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. 103, 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 dvā two, as having two folds].

dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].

dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δί-ποδ-, Lat. *bi-ped-*].

dvīḥ hate, II. dvēsti, x. 34, 3.

dvēs-as, n. *hatred*, ii. 33, 2 [dvīḥ hate].

Dhān-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.

1. dhān-van, n. *waste land*, i. 35, 8; desert, v. 83, 10.

2. dhān-van, n. *bow*, ii. 33, 10.

dham blow, I. P. dhāmati, ps. dham-yāte, x. 135, 7.

vī- 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. dādhati, 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*].  
 ādhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ādhita, x. 127, 1.  
 ā- *deposit*, root ao. sb. dhās, v. 83, 7.  
 nī- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.  
 pāri- *put around*, vi. 54, 10.  
 prā- *put from* (ab.) into (lc.), vii. 61, 3.  
 vi- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.  
 canas- *accept gladly*, ii. 35, 1.  
 purās- *place at the head, appoint Purohita*: pf. 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*].  
 dhārayāt-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].  
 dhiasānā, 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].  
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + iti].  
 dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.  
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμώ-ς*, Lat. *fumu-s*].  
 dhūr-tī, f. *malice*, viii. 48, 3 [dhvṛ injure].  
 dhr *support, fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.  
 dhr̥ṣ-nū, n. adv. *forcibly*, x. 34, 14 [dhr̥ṣ be bold, dare].  
 dhe-nū, f. *cow*, i. 160, 3; ii. 35, 7 [*yielding milk*: dhe = dhā *suck*].  
 dhrū-tī, f. *seduction*, vii. 86, 6 [dhrū = dhvṛ injure].  
 1. Nā, pcl. as, *like*, i. 35, 6; 85, 1. 7.<sup>82</sup>; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5.<sup>2</sup> 7; 103, 2.<sup>2</sup> 3. 7;

- viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].  
 2. nā, neg. pcl. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15.<sup>2</sup>; 35, 6.<sup>2</sup>; iii. 59, 2.<sup>4</sup>; iv. 51, 6; vi. 54, 3.<sup>4</sup> 9; vii. 61, 5.<sup>3</sup>; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13.<sup>2</sup>; 34, 2-5. 12; 129, 1.<sup>4</sup> 2. 7.<sup>2</sup>; 168, 3. 4 [180].  
 nākt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem nakt, cp. Lat. *nox* = *noct-s*].  
 nā-ksatra, n. *star*; *day-star*, vii. 86, 1 [nākt *night* + ksatra *dominion* = *ruling over night*].  
 nad-f, f. *stream*, ii. 35, 3 [nad *roar*].  
 nā-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepōt* = *nephew*].  
 nāptr, m. (weak stem of nāpāt) *son*: gen. nāptur, ii. 35, 11; dat. nāptre, ii. 35, 14 [nā-pitr *having no father* = *nephew*, *grandson*].  
 nābh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSl. *nebo*].  
 nam bend, I. nāma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nān-namiti bend low, v. 83, 5.  
 prāti- bend towards: pf. nānāma, ii. 33, 12.  
 nām-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-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].  
 namas-yā, a. *adorable*, iii. 59, 4.  
 nār-ya, a. *manly*, i. 85, 9.  
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέο-ς*, Lat. *novu-s*, OSl. *novu*, Eng. *new*].  
 Nāva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].  
 nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-i-or*].  
 1. nās be lost, IV. P. nāsya; ao. nōsat, vi. 54, 7.  
 2. nās reach, I. nāsā.  
 vī- reach, ii. 35, 6.  
 nās, f. *night*, vii. 71, 1.  
 nas-tā, pp. *lost*, vi. 54, 10 [nās be lost].  
 nas, prs. prn., A. us, i. 1, 9; 35, 11.<sup>2</sup>; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7.<sup>2</sup>; 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, 6<sup>2</sup>; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; 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, 4<sup>2</sup>, 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

**nah bind**, IV. **nāhya**.  
**sām-knit** together: irr. pf. 2. pl. **anāha**, viii. 48, 5.

**nā** = **nā** not, x. 34, 8.

**nāka**, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.

**nālf**, f. *flute*, x. 135, 7.

**nāth-itā**, pp. *distressed*, x. 34, 3 [**nāth** seek aid].

**nādyā**, 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. *nōmen*, Go. *namō*, Eng. *name*].

**nārī**, f. *woman*, ii. 33, 5 [from **nār** man].

**nāsatya**, m. du. epithet of the **Āsṛvins**, vii. 71, 4 [**nā** + **asatyā** not untrue].

**ni-kṛt-van**, a. *deceitful*, x. 34, 7 [**nī** down + **kr** do].

**ni-citā**, pp. *known*, ii. 12, 13 [**nī** + **ci** note].

**ninyā**, n. *secret*, vii. 61, 5.

**ni-todīn**, a. *piercing*, x. 34, 7.

**ni-drā**, f. *sleep*, viii. 48, 14 [**nī** + **drā** sleep; cp. Gk. *δορ-θάω*, Lat. *dor-mio*].

**ni-dhī**, m. *treasure*, viii. 29, 6; *deposit*, x. 15, 5 [**nī** down + **dhi** = **dhā** put].

**nī-dhruvi**, a. *persevering*, viii. 29, 3 [**nī** + **dhruvi** firm].

**ni-pādā**, m. *valley*, v. 83, 7 [**nī** down + **pāda**, m. *foot*].

**nir-āyana**, n. *exil*, x. 135, 6 [**nīs** out + **āy-ana** going: i go].

**ni-vāt**, f. *depth*, x. 127, 2 [**nī** down].

**ni-vēsānī**, a. *causing to rest*, l. 35, 1 [from cs. of **nī** + **viā** cause to turn in].

**nī-satta**, pp. with **ā**, *having sat down in* (lc.), x. 15, 2 [**nī** + **sad** sit down].

**ni-sād-yā**, gd. *having sat down*, ii. 35, 10; x. 15, 6; with **ā**, x. 14, 5.

**ni-siñc-ānt**, pr. pt. *pouring down*, v. 83, 6 [*sic* sprinkle].

**niškā**, m. *necklace*, ii. 83, 10.

**niṣ-kṛtā**, n. *appointed place*, x. 34, 5 [pp. arranged: **nīs** out + **kr** make].

**nī** lead, I. **nāya**; 2. pl. ipv., x. 34, 4.

**sām-** conjoin with (inst.), vi. 54, 1.

**nič-ā**, adv. *down*, x. 34, 9 [inst. of **nyañc** downward].

**nū**, adv. *now*, i. 154, 1; ii. 83, 7; iv. 51, 9; x. 34, 14<sup>2</sup>; 168, 1; = inter. pcl.

*pray?* vii. 86, 2 [Gk. *νῦ*, OI. *nu*, OG. *nu*].

**nud** push, VI. **nudā**; pf. 3. pl. **Ā**. **nu-nudre**, i. 85, 10, 11.

**prā-** push away: pf. vii. 86, 1.

**nū**, adv. = **nū** now, vii. 63, 6 [OG. *nū*].

**nū-tana**, a. *present*, i. 1, 2 [**nū** now].

**nū-nām**, adv. *now*, iv. 51, 1; vii. 68, 4; viii. 48, 3; x. 15, 2 [**nū** now].

**nī**, m. *man*, pl. N. **nāras**, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *ἀνὴρ*, *ἀνδρῶς*].

**nṛ-cākṣas**, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [nṛ *man* + **cākṣas** look].

**nṛ-pāti**, m. *lord of men*, vii. 71, 4.

**nṛ-mṇā**, a. *manliness, valour*, ii. 12, 1 [cp. **nṛ-mānas** manly].

**ne-tī**, m. *guide*, ii. 12, 7 [**nī** lead].

**nó** = **nā** + **u** also not, vi. 54, 3.

**nāu**, f. *ship*, x. 135, 4 [Gk. *ναῦ-s*, Lat. *nav-is*].

**ny-āñc**, a. *downward*, v. 83, 7 [**nī** down + **āñc** -ward].

**ny-ūpta**, pp. *thrown down*, x. 34, 5, 9 [**nī** + **vap** strew].

**Pakṣ-in**, a. *winged*, x. 127, 5 [**pakṣā**, m. *wing*].

**pāc-ant**, pr. pt. *cooking*, ii. 12, 14, 15 [pāc *cook*, Lat. *coquo* for *pequo*, OSl. 3. s. *pečetū*].

**pāñca**, nm. *five*, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quingue*].

**pāp-i**, m. *niggard*, iv. 51, 3 [paṇ *bar-gain*].

**pat** fly, I. **pāta**, x. 14, 16; cs. **patāya** fall, v. 83, 4 [Gk. *πέρ-ε-ται* flies, Lat. *pet-o*].

**pāt-i**, m. *lord*, pl. N. **pātayas**, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάσι-s*].

**pāth**, m. *path*, viii. 29, 6; x. 14, 10 [cp. Gk. *πάρο-s*].

**path-i**, 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. pádyā; pp. papāda, x. 34, 11.

áva- *fall down*, vi. 54, 3.

pád, *foot*, du. ab. padbhýām, 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 [pánya, gdv. *praiseworthy*; pan *admire*].

paprath-ánā, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].

páy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].

pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].

para-mā, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.

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-dhi, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhi *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-śkṛta, pp. *adorned*, x. 135, 7 [pári *round* + śkr = *kr* *make* = *puf*].

pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā *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* = *ji-nu* *from ji* *quicken*].

pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. *néppara* 'limits'].

pār-van, n. *joint, section*, vii. 108, 5; viii. 48, 5 [cp. Gk. *népfav* in *népavav* 'finish' for *népfavav*].

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. piba, iv. 50, 10; root ao.

ápāma, viii. 48, 3 [cp. Lat. *bibo* 'drink'].

sām- *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.

pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].

pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].

pāpāyā, inst. f. *adv. evilly*, x. 135, 2 [pāpā, a. *bad*].

pār-ā, m. *farther shore*, ii. 38, 3 [pr *pass* = *crossing*; Gk. *népo-s* 'passage'].

pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from prthivī* *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. 38, 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. *patēr*, Lat. *pater*, Go. *fadar*].

pitṛ-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].

pinv *yield abundance*, I. pinva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from pi* *swell*].

prā- *pour forth*, v. 83, 6.

piś *adorn*, VI. *piśāś*: pf. *pipiśúr*, vii. 103, 6; *Ā. pipiśe*, ii. 33, 9.  
 pī-tā, pp. *drunk*, viii. 48, 4. 5. 10. 12.  
 pīyūṣa, m. n. *milk*, ii. 35, 5 [*pi swell*].  
 putrā, m. *son*, i. 160, 3; v. 11, 6; vii. 103, 8; x. 15, 7; 34, 10.  
 pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.  
 punar-hān, a. *striking back*, x. 34, 7.  
 punānā, 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.].  
 purāś-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-nā, 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 [*purū*, Gk. πολλύ-s].  
 pura-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.  
 pura-rūpa, a. (Bv.) *having many forms*, ii. 83, 9.  
 Pūru-ṣa, m. *the primeval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.  
 puruṣā-tā, f. *human frailty*, x. 15, 6.  
 purō-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [*purās + hitā*, pp. of dhā put].  
 purō-hitī, f. *priestly service*, vii. 61, 7.  
 puś-tā, n. (pl.) *earnings*, ii. 12, 4 [*pp. of puś thrive*].  
 puś-tī, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.  
 pū purify, IX. *punāti*, i. 160, 3.  
 pūr-nā, pp. *full*, i. 154, 4; vii. 103, 7 [*pū fill*: cp. Gk. πολλοί 'many', Eng. *full*].  
 pūruṣa, m. *metrical for pūruṣa*, 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-jā, a. *born of old*, x. 14, 15 [*jā be born*].  
 pūrva-bhāj, a. *receiving the preference*, iv. 50, 7 [*bha*] *share*].  
 pūrva-sū, a. *bringing forth first*, ii. 35, 5.  
 pūrvāhṇā, m. *morning*, x. 34, 11 [*pūrvā early + ahna = āhan day*].  
 pūrv-yā, a. *ancient*, i. 85, 11; x. 14, 7.

Pūṣ-ān, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [*puś thrive*].  
 pr take across, III. P. *piparti*; ipv. *piprām*, vii. 61, 7; II. P. *pārśi* = ipv., ii. 33, 8.  
 pre mix, VII. *prnākti*.  
 sām-, Ā. *prnāktē*, *minge*, vii. 103, 4.  
 prchā-māna, pr. pt. *A. asking oneself*, x. 34, 6 [*prach ask*].  
 prth-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. 168, 1 [*the broad one* = prthivī, f. of prthū 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-ājyā, n. *clotted butter*, x. 90, 8.  
 prś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.  
 pr fill, IX. *prnāti*, ii. 35, 3.  
 ā- fill up, v. 11, 5; vii. 61, 2.  
 pēpiś-at, pr. pt. *int. thickly painting*, x. 127, 7 [*piś paint*].  
 pōś-a, m. *prosperity*, i. 1, 3 [*puś thrive*].  
 prā-keṭā, m. *beacon*, x. 129, 2 [*prā + cit appear*].  
 prach ask, VI. *prchā*, ii. 12, 5; vii. 86, 3 [*sec. root: praś + cha*; cp. Lat. *posco* = *porc-sco* and *prec-or*, OG. *forse-ōn*].  
 pra-jā, 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-kāmām, adv. *at pleasure*, x. 15, 8 [*kāma desire*].  
 prātijan-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-doṣām, adv. *towards eventide*, i. 85, 10 [*doṣā evening*].  
 prati-būdhya māna, pr. pt. *awaking towards* (acc.), iv. 51, 10.  
 prati-māna, n. *match*, ii. 12, 9 [*counter-measure: mā measure*].  
 prā-tir-am, acc. inf. *to prolong*, viii. 48, 10 [*tr cross*].  
 pra-tnā, a. *ancient*, iv. 50, 1 [*prā before*].



prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.  
 pra-thamā, ord. first, i. 35, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].  
 prathamā-jā, a. first-born, x. 168, 3 [jā = jan].  
 prathamā-m, adv. first, iv. 50, 4.  
 pra-dīś, f. control, ii. 12, 7 [dīś point].  
 pra-bodhāyant, es. pr. pt. awakening, iv. 51, 5 [budh wake].  
 prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].  
 prā-yati, f. impulse, x. 129, 5 [yam extend].  
 prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].  
 pra-yotī, m. warder off, vii. 86, 6 [2. yu separate].  
 pra-vāt, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prā forward].  
 pravāte-jā, a. born in a windy place, x. 34, 1 [pra-vātā + ja = jan].  
 pra-vasā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].  
 prā-viśta, pp. having entered, vii. 49, 4 [viś enter].  
 pra-sargā, m. discharge, vii. 103, 4 [srj emit].  
 pra-savitī, m. rouser, vii. 63, 2 [sū stimulate].  
 prā-siti, f. toils, x. 34, 15 [si bind].  
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].  
 pra-starā, m. strewn grass, x. 14, 4 [str strew].  
 prā fill [extended form, pr-ā, of pī fill].  
 ā-pervade, s ao. āprās, x. 127, 2.  
 prāñc, a., f. prāc-f, forward, x. 34, 12; facing, x. 135, 3 [prā + āñc].  
 prāṇa, m. breath, x. 90, 13 [prā + an breathe].  
 prā-vṛṣ, f. rainy season, vii. 103, 3. 9 [vṛṣ rain].  
 prāvṛṣ-ā, a., f. f, belonging to the rains, vii. 103, 7.  
 prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].  
 priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, cave, iv. 50, 5.

Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadh-nan, x. 90, 15.  
 bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].  
 babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.  
 barh-āna magic power, x. 34, 7 [brh make big].  
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhih-śād : sad sit].  
 barhiṣ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiṣ].  
 barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.  
 bah-ū, a. many, ii. 35, 12; x. 14, 1; 34, 13.  
 bādth drive away, I. Ā. bādthate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.  
 āpa- drive away, i. 85, 3. 9; 85, 3.  
 bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzu, Gk. πῆχυ-s, OG. buog].  
 bibhy-at, pr. pt. fearing, x. 34, 10 [bhi fear].  
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].  
 bīl-ma, n. shavings, ii. 35, 12.  
 budh-ānā, aor. pt. Ā. waking, iv. 51, 8.  
 budh-nā, m. n. bottom, x. 135, 6 [Lat. fundu-s].  
 brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.  
 brh-ānt, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].  
 Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [brh-as prob. gen. = brhās; cp. brāhmaṇas pāti].  
 bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhi].  
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].  
 brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].  
 brāhmaṇā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.  
 bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].  
 bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].  
 brū speak, II. braviti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

- ādhi-** *speak for* (acc.), i. 35, 11; x. 15, 5.  
**ūpa-**, *Ā. implore*, iv. 51, 11.
- Bhaks-ā**, m. *draught*, x. 34, 1 [bhak-s, sec. root *consume* from bhaj partake of].  
**bhaj partake of** (gen.), x. 15, 3; s ao., viii. 48, 1. 7.  
**bhad-rā**, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].  
**Bhar-atā**, m. pl. name of a tribe, v. 11, 1.  
**bhār-ant**, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].  
**bhāv-ya**, a. *that will be, future*, x. 90, 2 [gdv. of bhū be].  
**bhā shine**, II. P. bhāti.  
**āva-** *shine down*, i. 154, 6.  
**vi-** *shine forth*, ii. 85, 7. 8; v. 11, 1.  
**bhid split**, VII. bhinātti [Lat. find-o].  
**vi-** *split open*, i. 85, 10.  
**bhisāk-tama**, m. spv. *best healer*, ii. 33, 4 [bhisāj healing].  
**bhisāj**, m. *physician*, ii. 33, 4.  
**bhī fear**, I. Ā. bhāyate, i. 85, 8; ii. 12, 13; pf. bibhāya, v. 83, 2; s ao. ābhaisur, viii. 48, 11.  
**bhī-mā**, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī fear].  
**bhur quiver**, int. jārbhuriti, v. 83, 5.  
**bhūv-ana**, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; *world*, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].  
**bhū become, be**, I. bhāva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 8. 4; x. 135, 5. 6; *come into being*, x. 90, 4; pf. ba-bhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φύω, Lat. fu-i-t].  
**abhi-** *be superior to* (acc.), iii. 59, 7.  
**ā-** *arise*, pf., x. 129, 6. 7; 168, 3.  
**avis-** *appear*, vii. 103, 8.  
**sām-** *do good to* (dat.), viii. 48, 4.  
**bhū-tā**, pp. *been*, x. 90, 2; n. *being*, x. 90, 8.  
**bhū-man**, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. 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].  
**pāri-** *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].  
**vi-**, I. bhara, *carry hither and thither*, v. 11, 4.  
**Bhrg-u**, m. pl. a family of ancient priests, x. 14, 6.  
**bhr̥ṣaj-ā**, a. *healing*, ii. 33, 7, n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhisāj healing].  
**bhōg-a**, m. *use*, x. 34, 3 [bhuj enjoy].  
**bhoj-ā**, m. *liberal man*, iv. 51, 3.  
**bhōj-ana**, n. *food*, v. 83, 10 [bhuj enjoy].  
**bhyas = bhī fear**, I. Ā. bhyāsate, ii. 12, 1.  
**bhrāj shine**, I. Ā. bhrājate.  
**vi-** *shine forth*, i. 85, 4.  
**bhrāja-māna**, pr. pt. Ā. *shining*, vii. 63, 4.  
**bhrā-tr**, m. *brother*, x. 34, 4 [Gk. φράτω, Lat. frāter, OI. brāthir, Go. brōthar, OSI. bratrū].
- Mah**, mām̐h *be great*, mām̐hate and mām̐he (3. s.).  
**sām-** *consecrate*, vii. 61, 6.  
**maghā-vant**, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-ā bounty: mah be great].  
**maghōnī**, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].  
**mandūka**, m. *frog*, vii. 103, 1. 2. 4. 7. 10.  
**math-itā**, pp. *kindled by friction*, viii. 48, 6.  
**math-yā-māna**, pr. pt. ps. *being rubbed*, v. 11, 6.  
**mad rejoice**, I. mādā, 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. mādāya, 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. mado 'drip'].  
**mād-a**, m. *intoxication*, i. 85, 10; viii. 48, 6.  
**māda-oyūt**, a. *reeling with intoxication*, i. 85, 7 [oyu move].

mādaṇṭ, pr. pt. rejoicing, iv. 50, 2; delighting in (inst.), iii. 59, 3.

mādh-u, n. honey, mead, i. 154, 4. 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέθυ, Lith. medū-s, OSI. medū, Eng. mead].

mādhū-mat-tama, spv. a. most honied, v. 11, 5; x. 14, 15.

mādhū-ścūt, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 3 [ścūt drip].

mādhya, a. middle, vii. 49, 1. 3; x. 15, 14 [Lat. mediū-s].

medhya-mā, spv. a. middlemost, x. 15, 1. man think, VIII. A. manute, viii. 29, 10; IV. A. mānyate, viii. 48, 6; x. 34, 13.

mān-as, n. mind, x. 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: iṣ ao. A. āmandisātām, vii. 103, 4.

ūd-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.

mān-man, n. thought, vii. 61, 6; hymn, i. 154, 8; 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].

Mar-ūt, m. pl. the storm gods, i. 85, 1. 4-6. 8. 10. 12; ii. 33, 1. 13; v. 83, 6.

marūt-vant, a. accompanied by the Maruts, ii. 33, 6.

marḍ-i-tf, m. one who pities, x. 34, 3 [mṛd be gracious].

mār-ta, m. mortal, iii. 59, 2 [Gk. μορ-τός, Spo-ρός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-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].

māh, a. great, ii. 33, 8; G. mahās, iv. 50, 4; f. -ī, v. 11, 5 [Av. maz 'great'; from mah be great].

mah-ān, m. greatness, ii. 12, 1; 35, 2 [mah be great].

mah-ānt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].

mahā-vadha, a. (Bv.) having a mighty weapon, v. 83, 2.

māh-i, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].

mahi-tvā, n. greatness, vii. 61, 4.

mahi-tvanā, n. greatness, i. 85, 7.

māh-in, a. f. -ī, great, i. 160, 2. 5.

māh-i-mān, 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.

māh-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. mihi].

mā measure, III. A. mimate.

vi- measure out: pf. vi-mamē, i. 154, 1. 3; 160, 4; ii. 12, 2.

mā, enc. prs. prn. A. me, ii. 33, 6. 7; viii. 48, 5<sup>3</sup>. 6. 10; x. 34, 1. 2; 127, 7 [Lat. mē, Eng. me].

mā, proh. pcl. not, ii. 33, 1. 4<sup>3</sup>. 5; viii. 48, 8. 14<sup>2</sup>; 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, 7<sup>2</sup>.

Mātali, m. a divine being, x. 14, 3.

mā-tf, f. mother, i. 160, 2; v. 11, 3; x. 34, 4. 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].

mādhvi, m. du. lovers of honey, vii. 71, 2 [mādhva honey].

mānuṣa, a. human; m. man, vii. 63, 1 [mānus man].

mām, 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].

mās-a, m. month, vii. 61, 4 [mās moon

mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].  
 mitá-jñu, a. (Bv.) *firm-kneed*, iii. 59, 3.  
 Mi-trá, m. a sun god, iii. 59, 1-9; vii. 61, 4; 68, 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; 108, 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-ā, 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; ca. 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-tyū, 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; 68, 1. 3; vii. 71, 4; 86, 1; viii. 48, 10. 12; x. 14, 5; 84, 12; 129, 7; f. yā, iv. 50, 8; 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 *kim ca whatever*, v. 83, 9; A. yām, 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. yāsmād, ii. 12, 9; G. yāsya, i. 154, 2; ii. 12,

i. 7. 14; 35, 7; v. 83, 4; vii. 61, 2; x. 34, 4; f. yásyās, x. 127, 4; L. yāmin, 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. 13. 14; 90, 7. 8; with *ké what-ever*, x. 90, 10; f. yās, vii. 49, 1. 2. 3; n. yāni, ii. 33, 13; yā, i. 85, 12; ii. 33, 13; iv. 50, 9; vii. 86, 5; A. m. yān, x. 14, 3; 15, 13; G. f. yāsām, vii. 49, 3; L. f. yāsu, iv. 51, 7; vii. 49, 4; 61, 5.  
 yaks-ā, n. *mystery*, vii. 61, 5.  
 yaj sacrifice, I. yāja; ipf. āyajanta, x. 90, 7. 16.  
 yaj-atā, a. *adorable*, i. 35, 3. 4; ii. 33, 10 [Av. *yazata*; from *yaj worship*].  
 yaj-ātha, m. *sacrifice*, v. 11, 2 [yaj *worship*].  
 yāj-māna, m. *sacrificer*, vi. 54, 6 [pr. pt. Ā. of *yaj worship*].  
 yāj-us, n. *sacrificial formula*, x. 90, 9 [yaj *worship*].  
 yaj-ñā, 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. 16 [Av. *yasna*, Gk. *ἀγνός*].  
 yajñā-*ketu*, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.  
 yajñā-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.  
 yajñ-īya, a. *worthy of worship, holy*, iii. 59, 4; *adorable*, x. 14, 5. 6 [yajñā *worship*].  
 yat array oneself, I. yāta: pf. i. 85, 8; ca. yātāya *marshal, stir*, iii. 59, 1; *clear off*, x. 127, 7.  
 yā-tas, adv. *whence*, x. 129, 6. 7 [prn. root yā].  
 yā-ti, prn. *how many*, x. 15, 13 [prn. root yā].  
 yā-tra, rel. adv. *where*, i. 154, 5. 6; vii. 63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7; 90, 16 [prn. root yā].  
 yā-thā, rel. adv. *how*, x. 185, 5. 6; *so that*, ii. 33, 15; unaccented = *iva like*, viii. 29, 6 [prn. root yā].  
 yathā-vasām, adv. *according to (thy, his) will*, x. 15, 14; 168, 4 [vāsa, m. *will*].  
 yā-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. yā].

yád-i vā, cj. *whether*, x. 129, 7; or, or else, *ibid.* [yá-d-i *if*, rel. adv. + vā or].  
 y-ánt, pr. pt. *going*, vii. 61, 3 [i go].  
 yam *extend, bestow*, I. yácha, iv. 51, 10; v. 88, 5; pf. Á. *yemire submit to* (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 35, 15.  
 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, 3<sup>a</sup>. 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 dhāna*, 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. 33, 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, 6<sup>2</sup>.  
 yuk-tá, pp. *yoked*, vii. 68, 2 [yuj yoke, Gk. *ζυγρός*, Lat. *iunctus*, Lith. *junkti-s*].  
 yukta-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. A. *fighting*; m. *fighter*, ii. 12, 9 [yudh fight].  
 yáyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh fight].  
 yuva-ti, 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-i-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. *rámha*; cs. *ramháya cause to speed*, i. 85, 5.  
 rakṣ *protect*, I. *rákṣa*, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀλέω* 'ward off'].  
 rákṣa-māna, pr. pt. A. *protecting*, vii. 61, 3 [rakṣ protect].  
 rakṣ-ás, m. *demon*, i. 35, 10; v. 83, 2.  
 rakṣ-i-tf, m. *guardian*, x. 14, 11 [rakṣ protect].  
 raghu-pátvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghú *swift*: Gk. *ῥαχός*].  
 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. *ῥῆσος*, Go. *riqiz-a*].  
 rán-ya, a. *glorious*, i. 85, 10 [ran rejoice].  
 rá-tna, n. *gift, treasure*, i. 35, 8 [rá 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. *rāda*: pf. *rarāda*, vii. 49, 1.  
 radh-rá, a. *rich*, ii. 12, 6 [rādth succeed].  
 randh *make subject*, IV. P. *rādhya*: red. ao., ii. 33, 5.  
 ráp-as, n. *bodily injury*, ii. 33, 3. 7.  
 ram *set at rest*, IX. *rampāti*: 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 rá give].  
 ráv-a, m. *roar*, iv. 50, 1. 4. 5 [ru cry].  
 ráś-mi, m. *ray*, i. 35, 7; *cord*, x. 129, 5.  
 rá give, II. *rāti*; 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.  
**ānu-** flow along, i. 85, 3.  
**rio** leave, VII. P. rinākti, vii. 71, 1 [Gk. λείπω, Lat. linguo].  
**āti-** extend beyond: ps. ipf. āricyata, x. 90, 5.  
**ris**, f. injury, ii. 35, 6.  
**ris** be hurt, IV. rīsyati, 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].  
**Rauhinā**, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhini].  
**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 [vao speak].  
**vao** 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.  
**vāc-as**, n. speech, v. 11, 5 [vao 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. φέτος 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; x. 34, 12.  
**śohā-** invoke, v. 88, 1.  
**ā-** utter, ii. 12, 15; viii. 48, 14.  
**prā-** utter forth, i. 90, 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-ūs, m. enemy, iv. 50, 11 [eager, rival : van win].  
 vāne-vane, lc. itv. cd. in every wood, 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. ā. 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-ām, prs. prn. N. pl. we, i. 1, 7 ; ii. 12, 15 ; iii. 59, 3, 4 ; iv. 50, 6 ; 51, 12 ; vi. 54, 8, 9 ; vii. 86, 5 ; viii. 48, 9, 13, 14 ; x. 14, 6 ; 127, 4 [Av. *vaem*, Go. *waits*, 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-vit-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 [urū wide].  
 Vār-una, m. vii. 49, 3, 4 ; 61, 1, 4 ; 63, 1, 6 ; 86, 2, 3, 4, 6, 8 ; x. 14, 7 [Gk. *οὐρανός* 'heaven' ; vr cover, encompass].  
 vār-ṇa, 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 [vrdh increase].  
 vārdha-māna, pr. pt. ā. growing, i. 1, 8 [vrdh 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, 8<sup>2</sup>.

val-ā, m. enclosure, cave, iv. 50, 5 [vr cover].  
 valgū-yā, den. honour, iv. 50, 7.  
 vāś desire, II. vāṣti, s. 1. vāśmi, ii. 33, 13 ; pl. 1. uśmasi, i. 154, 6.  
 1. vas shine, VI. P. uchāti : pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].  
 2. vas wear, II. ā. vāste [cp. Gk. *ἔνυμι* = *féavumi*, AS. *werian*, Eng. *wear*].  
 abhī-, cs. clothe, i. 160, 2.  
 3. vas dwell, I. P. vāsati [AS. *wesan* 'be', Eng. *was* ; in Gk. *ἀστυ* = *fástru*].  
 prá- go on journeys, viii. 29, 8.  
 vas, enc. prs. prn. A. you, i. 85, 6 ; iv. 51, 10, 11 ; D. to or for you, i. 85, 6, 12 ; iv. 51, 4 ; x. 15, 4, 6 ; G. of you, ii. 33, 13 ; x. 34, 12, 14 [Av. *vō*, Lat. *vōs*].  
 vas-atī, f. abode, nest, x. 127, 4 [vas dwell].  
 vas-ant-ā, m. spring, x. 90, 6 [vas shine].  
 vās-āna, pr. pt. ā. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].  
 vās-iṣṭha, spv. a. best ; m. name of a seer, vii. 86, 5 ; pl. a family of ancient seers, x. 15, 8 [vas shine].  
 vās-u, n. wealth, vi. 54, 4 ; vii. 103, 10 ; x. 15, 7 [vas shine].  
 vasu-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 [vasnā, n. price, Gk. *ἀγορά* = *fāstr-vo-s* '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. so. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].  
 ānu- 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. *ἀνέμι* = *ā-fn-ai* ; cf. Go. *waian*, German *wehen* 'blow'].  
 prá- blow forth, v. 83, 4.  
 vā, enc. cj. or, iv. 51, 4 ; x. 15, 2 [Lat. *ve*].

vāc, 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-yū, a. desirous of gain, ii. 35, 1.  
 vāj-in, a. victorious, x. 34, 4 [vāja].  
 vānā, 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. ἀήτης].  
 vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6<sup>3</sup>; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5<sup>2</sup>; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.  
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].  
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].  
 vā-yū, m. wind, x. 90, 13 [vā blow].  
 vār-ya, gdv. desirable, i. 35, 8 [vr choose].  
 vāśāt, pr. pt. int. loving, iv. 50, 5 [vās low].  
 vāvrdh-ānā, pr. pt. Ā. having grown, x. 14, 3 [vrdh grow].  
 vāśī, f. axe, viii. 29, 3.  
 vāsar-ā, a. vernal, viii. 48, 7 [\*vasar spring; Gk. ἔαρ, Lith. vasarā].  
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. φάου].  
 vī, m. bird, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vi-, Lat. avi-s].  
 vi-kramāṇa, n. wide stride, i. 154, 2; x. 15, 3.  
 vi-cakramāṇa, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].  
 vī-carsani, a. active, i. 35, 9.  
 vīj, pl. stake at play, ii. 12, 5.  
 vī-tata, pp. extended, x. 129, 5 [tan stretch].  
 vi-tarām, adv. far away, ii. 33, 2 [cpv. of prp. vī away].  
 vit-tā, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition].  
 1. vid know, II. P. vētti; pr. sb. know of (gen.), ii. 35, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 13; 3. vēda, x. 129, 6<sup>2</sup> 7<sup>2</sup>; pl. 1. vidmā, x. 15, 18 [Gk. οἶδα, ἴδμεν; AS. ic wāt, wē witon; Eng. I wot; Lat. vid-ēre 'see'].  
 prā-know, x. 15, 18.  
 2. vid find, VI. vindā, vi. 54, 4; x. 34, 3<sup>3</sup>; pf. viveda, x. 14, 2; a so., v. 83, 10; viii. 48, 3.  
 ānu- find out, ii. 12, 11; v. 11, 6.

ā-, s ao. win hither, x. 15, 3.  
 nīs- find out, x. 129, 4.  
 vid-ātha, m. divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].  
 vi-dyūt, f. lightning, ii. 35, 9; v. 83, 4 [vi afar + dyut shine].  
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. φειδώς].  
 vidh worship, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.  
 prāti- pay worship to, vii. 63, 5.  
 vidh-ant, pr. pt. m. worshipper, ii. 35, 7.  
 vi-dhāna, n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].  
 vi-pfoh-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-ī, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].  
 vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vi-bhid split asunder, but the meaning here applied is obscure].  
 vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 3 [bhrāj shine; Av. brāzaiti 'beams', Gk. φλέγω 'flame'].  
 vī-madhya, m. middle, iv. 51, 3.  
 vi-rapśā, m. abundance, iv. 50, 3 [vī + rapś be full].  
 Vī-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5<sup>4</sup> [far-ruling].  
 virā-sāh, a. overcoming men, i. 35, 6 [= vira-sāh for vira-sāh].  
 vi-rūk-mant, m. shining weapon, i. 85, 8 [ruc shine].  
 vī-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].  
 Vīśva-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vī + vas shine afar].  
 vīs, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 35, 5; subject, iv. 50, 8.  
 vīs enter, VI. vīśā.  
 ā- enter, iv. 50, 10; viii. 48, 12. 15.  
 nī- come home, go to rest, x. 34, 14; 168, 3; s ao., avikṣmahī, x. 127, 4; vs. veśāya cause to rest, i. 85, 2.  
 vīs-pāti, m. master of the house, x. 135, 1.  
 vīśva, prn. a. all, i. 35, 3. 5; 85, 3. 8. 154, 2. 4; ii. 12, 4. 7. 9; 33, 8. 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. 135, 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-sambhū, 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. vivéṣa, ii. 35, 13.  
 vī-ṣita, 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-año].  
 vi-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-śṛti, 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. véti, 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.  
 virūdh, f. plant, ii. 35, 8 [vī asunder + rudh grow].  
 vir-yā, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [vīrā hero].

1. vr cover, V. vṛnōti, vṛnute.  
 ā-, int. ipf. ā-varivar contain, x. 129, 1.  
 vi- unclosc, rt. ao. avran, iv. 51, 2.  
 2. vr choose, IX. A. vṛnite, 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-f, 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. vṛnākti, vṛnākté.  
 pári-pass by, ii. 33, 14.  
 vṛj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].  
 vṛnānā, pr. pt. A. choosing, v. 11, 4 [vr choose].  
 vṛt turn, I. A. 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.  
 prā-, cs. set rolling, x. 135, 4.  
 ānu prā- roll forth after, x. 135, 4.  
 sām-be evolved, x. 90, 14.  
 ādhi sām-come upon, x. 129, 4.  
 Vr-trā, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vr cover].  
 vr-trā, gd., having covered, x. 90, 1.  
 vṛdh grow, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvṛdhūr, x. 14, 3; cs. vārdhāya strengthen, v. 11, 3. 5.  
 vṛdh-6, dat. inf. to increase, i. 85, 1.  
 vṛs rain, I. vārṣa rain: is ao. āvarsis, v. 83, 10.  
 abhī-rain upon, ao. vii. 103, 3.  
 vṛsan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛsan bull].  
 vṛs-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, 8 [Av. aršan, Gk. ἄρσῆν].  
 vṛsa-bhā, m. bull, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.  
 vṛsa-lā, m. beggar, x. 84, 11 [little man].  
 vṛsa-vṛta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛsan bull, stallion].  
 vṛs-tī, f. rain, v. 83, 6 [vṛs rain].  
 vīśnyā-vant, a. mighty, v. 83, 2 [vīś-nya manly strength, from vṛsan bull].

véd-ana, n. possession, x. 34, 4 [vid find, acquire].

vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].

ven long, I. P. vénati.

ānu- seek the friendship of, x. 135, 1.

volhf, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaštar 'draught animal' Lat. vector].

vái, pcl., ii. 33, 9. 10 [180].

Vairúpá, m. son of Virúpa, x. 14, 5.

Vaivasvatá, m. son of Vivasvat, x. 14, 1.

váiśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].

vaiśvānarā, 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 [vrj enclose].

vra-tá, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].

vra-ta-cārín, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].

vrāta, m. troop, host, x. 34, 8. 12.

śams praise, I. śāmsa, vii. 61, 4 [Lat. censo].

śáms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.

śatá, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ikáró-v, Lat. centum, Go. hund].

śám-tama, spv. a. most beneficent, ii. 83, 2. 13; x. 15, 4 [śám, n. healing].

śaphá-vant, a. having hoofs, v. 83, 5.

śabála, a. brindled, x. 14, 10.

śám, n. healing, ii. 83, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8<sup>2</sup>.

śámbara, m. name of a demon, ii. 12, 11.

śáy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2- [śi 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 [árdh 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 [śi 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. ā-navr-].

śáktá, m. teacher, vii. 103, 5 [śak be able].

śás order, II. śásti, śáste.

ānu- instruct, vi. 54, 1.

abhí- guide to (acc.), vi. 54, 2.

śík-van flame (?), ii. 35, 4.

śíks be helpful, pay obeisance, I. śíkṣa, iii. 59, 2 [ds. of śak be able].

śíkṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.

śíti-pád, a. (Bv.) white-footed, i. 35, 5.

śíthirá, a. loose; n. freedom, vii. 71, 5 [Gk. kaθapó-s 'free, pure'].

śívá, a. kind, x. 34, 2.

śíśu, m. child, ii. 33, 13 [śū swell, cp. Gk. κνέω].

śísriy-āná, pf. pt. Ā. abiding, v. 11, 6 [śri resort].

śi-tá, a. cold, x. 34, 9 [old pp. of śyā coagulate].

śirṣ-án, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυς '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, 3<sup>2</sup> [śuc shine].

śúbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.

śubh-āya, Ā. adorn oneself, i. 85, 3.

śubh-rá, a. bright, i. 85, 3; 85, 8; iv. 51, 6 [śubh adorn].

śumbh, adorn, I. Ā. śumbhate.

prá- adorn oneself, i. 85, 1.

śūs-ka, a. dry, vii. 103, 2 [for suṣ-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'].

śūdrá, m. man of the servile caste, x. 90, 12.

śūsuj-āna, pf. pt. A. trembling (?), x. 84, 6.

śūs-ā, a. inspiring, i. 154, 3 [śvas breathe].

śrīv-ánt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrdh-yá, f. arrogance, ii. 12, 10 [śrdh be arrogant].

śr crush, IX. śrñtí.

sām- be crushed: ps. ao. śāri, vi. 54, 7. śout drip, I. ścōta, iv. 50, 3.

śyā-vá, a. dusky, i. 35, 5 [OSl. si-rū 'grey'].

śyená, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ-īn 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSl. slovo 'word'].

śravas-yū, a. fame-seeking, i. 85, 8.

śrī-tá, pp. reaching to (lc.), v. 11, 3.

śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śrñōti, 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-τός 'famous', Lat. in-clu-tu-s 'famous'].

śrē-gtha, spv. a. best, ii. 33, 3.

śrō-tra, n. ear, x. 90, 14 [śru hear].

śrāus-ti, f. obedient mare, viii. 48, 2 [śrus hear, extension of śru].

śva-ghn-in, m. gambler, ii. 12, 4.

śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].

śva-śrū, f. mother-in-law, x. 34, 3 [OSl. svekry, svekrūce].

śvity-āno, a. whitish, ii. 33, 8 [śviti (akin to śvetá, Go. hweits, Eng. white) + año].

Śās, nm. six, x. 14, 16 [Av. xšvaš, Gk. ἕξ, Lat. sex, OI. ἕξ, Go. sahs, Eng. six].

Sā, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 83,

13<sup>2</sup>; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5<sup>2</sup>. 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. ὅ, Go. sa].

sām-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].

sām-rarānā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].

sām-vatsarā, m. year, vii. 103, 1. 7. 9.

sām-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].

sām-vñj, a. conquering, ii. 12, 3.

sākh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4<sup>2</sup>. 10; x. 34, 2. 5; 168, 3.

sakh-yā, n. friendship, viii. 48, 2.

sām-gāmāna, 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. ἑνεαυ, Lat. sequitur, Lith. sekū].

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].

sāt-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 + ānrtá].

sad sit down, I. P. sīdati, i. 85, 7; sit down on (acc.). a ao. sadata, x. 15, 11 [Lat. sīdo].

ā- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

nī- sit down, pf. (nī)sedur, iv. 50, 3; inj. sīdat, v. 11, 2; settle: pf. s. 2. sasāthta, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἔδος].

sādas-sadas, acc. itv. cd. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dfē, a., f.-i, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; at once, iv. 51, 7.

sadha-māda, m. joint feast, x. 14, 10 [co-revelry; sadhā = sahā 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. *ivo-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, 15<sup>2</sup> [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].

saptā-raṣṇi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.

saptāśya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āśya, 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-i-li-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, 8<sup>2</sup> [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. union, vii. 103, 5 [sām + rdh thrite].

sām-prkta, pp. mixed with (inst.), x. 34, 7 [prc mix].

sām-prcas, ab. inf. from mingling with, ii. 85, 6 [prc mix].

sām-bhṛta, pp. collected, x. 90, 8 [bhṛ 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, 8 [Gk. *ὅλος* = *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, 8; 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, 6<sup>2</sup> [sah overcome].

sa-hāsa, nm. a thousand, x. 15, 10 [Gk. *χίλις*, Lesbian *χέλλιοι* from *χέσλο*].

sahāsa-pād, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].

sahāsa-bhrṣṭi, a. (Bv.) thousand-edged, i. 85, 9 [bhrṣ-ṭi from bhrṣ = hrṣ stick up].

sahāsa-śīrṣan, 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 [akṣ eye = āks].

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. a. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.

sād-ana, n. seat, x. 135, 7 [sad sit].

sādhārana, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhārana *having the same support*].  
 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 [sām gain].  
 sām-u, n. m. *back*, ii. 35, 12.  
 sām-man, n. *chant*, viii. 29, 10; x. 90, 9; 185, 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.  
 āpa- chase away, i. 35, 10.  
 sīndh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Av. hind-u-s].  
 sigvid-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-ksiti, 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-dhṛs-tama, 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-péśas, a. (Bv.) *well-adorned*, ii. 35, 1 [péśas, 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 + bhu being].  
 sū-bhṛta, 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-mēvrs].  
 sv-mṛṇikā, a. (Bv.) *very gracious*, i. 35, 10 [mṛṇikā, 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-réśas, a. (Bv.) *abounding in seed*, i. 160, 3.  
 su-vāroas, 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; 33, 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].  
 sūpāyana, 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].  
 śē-nā, f. missile, ii. 33, 11 [si discharge].  
 senā-nī, m. leader of an army, general, x. 34, 12.  
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 ūpa- approach, rt. ao. asthita, x. 127, 7.  
 pāri- surround, pf. tasthur, ii. 35, 3.

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 svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *δός*, Lat. *sui-s*].  
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 2. *sva-dhā*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and dhā *put*; cp. Gk. *ἔθος* 'custom'].  
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 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú + ápas 'doing good work'].  
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-s*, Lat. *sonnu-s*, Lith. *sāpna-s*].  
 svayam-já, a. *rising spontaneously*, vii. 49, 2.  
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 svār, n. *light*; *heaven*, ii. 35, 6; v. 83, 4.  
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 svāru, m. *sacrificial post*, iv. 51, 2.  
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 svá-vant, a. *bountiful*, i. 85, 10 [possessing property: svá, n.].  
 svásar, 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. a. *svastí for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 63, 6 [sú *well* + *asti being*].  
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 ha-tvá, gd. *having slain*, ii. 12, 3 [han *strike*].  
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 han-tí, m. *slayer*, ii. 12, 10.  
 hár-as, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. *ἥρ-ος* 'summer'].  
 hár-i, m. *bay steed*, i. 35, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zelū*, OG. *gelo*].  
 hár-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].  
 háry-ásva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.  
 háv-a, m. *invocation*, x. 15, 1 [hū *call*].  
 havana-śrút, a. (Tp.) *listening to invocations*, ii. 33, 15 [hávana (from hū *call*) + śrú-t *hearing* from śru *hear* with determinative t].  
 havir-ád, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].  
 havis-pā, a. *drinking the oblation*, x. 15, 10 [havis + pā].  
 hav-is, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6<sup>2</sup>; 168, 4 [hu *sacrifice*].  
 hāv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].  
 hav-yā, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].  
 havya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].  
 havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].  
 hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.

- hástavānt**, a. *having hands*, x. 34, 9.  
 1. **hā** *leave*, III. P. jahāti.  
**áva-**, ps. *hīyate*, *be left behind*, x. 34, 5.  
 2. **hā** *go away*, III. A. jihīte.  
**āpa-** *depart*, vii. 71, 1 : 3. s. sb. s. ao.  
**hāsate**, x. 127, 8.  
**ūd-** *spring up*, v. 83, 4.  
**hī**, cj. *for*, i. 85, 1 ; 154, 5 ; 160, 1 ; ii. 35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ; since, viii. 48, 9 ; x. 34, 11 ; *pray*, x. 14, 4.  
**hims**, *injure*, VII. **hināsti** *injure* ; is ao. inj., x. 15, 6 [probably a ds. of *han strike*].  
**hi-tā**, pp. *placed*, v. 11, 6 [later form of *dhita* from *dhā put* ; Gk. *θετός set*].  
**hi-tvāya**, gd. *leaving behind*, x. 14, 8 [1. *hā leave*].  
**himá**, m. *winter*, ii. 33, 2 [Av. *zima*, OSl. *zima* 'winter' ; Gk. *δύσ-χίμο-s* 'subject to bad storms', 'horrid'].  
**hiraṇ-ya**, n. *gold ornament*, ii. 33, 9.  
**hiraṇya-dā**, a. (Tp.) *giver of gold*, ii. 35, 10.  
**hiraṇya-pāṇi**, a. (Bv.) *golden-handed*, i. 35, 9.  
**hiraṇya-prāṇa**, a. (Bv.) *having a golden pole*, i. 35, 5.  
**hiraṇyā-ya**, a. *golden*, i. 35, 2 ; 85, 9 ; ii. 35, 10 ; viii. 29, 1.  
**hiraṇya-rūpa**, a. (Bv.) *having a golden form*, ii. 35, 10.  
**hiraṇya-varna**, a. (Bv.) *golden-coloured*, ii. 35, 9-11.

- hiraṇya-śamī**, a. (Bv.) *having golden pins*, i. 35, 4.  
**hiraṇya-samdrś**, a. (Bv.) *having a golden aspect*, ii. 35, 10.  
**hiraṇya-hasta**, a. (Bv.) *golden-handed*, i. 35, 10.  
**hiraṇyākṣā**, a. (Bv.) *golden-eyed*, i. 35, 8 [akṣā = *akṣi eye*].  
**hīd** *be angry*, I. **hēda** : pf. *jihīla*, x. 34, 2.  
**hī-nā**, pp. *forsaken*, x. 34, 10 [hā *leave*].  
**hu** *sacrifice, offer*, III. **juhōti**, iii. 59, 1 ; x. 14, 13-15.  
**ā-** *offer*, iii. 59, 5.  
**hū** *call*, I. A. **hāvate**, ii. 12, 8. 9 ; 33, 5 ; VI. A. **huvé**, vii. 61, 6 ; 71, 1 ; x. 14, 5.  
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**hīd**, n. *heart*, ii. 35, 2 ; v. 11, 5 ; vii. 86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av. *zard*].  
**hīd-aya**, n. *heart*, x. 34, 9.  
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**he-tú**, m. *cause* : ab. *hetós for the sake of*, x. 34, 2 [impulse : hi *impel*].  
**hó-tr**, m. *invoker*, i. 1, 1. 5 ; v. 11, 2 [hū *call*].  
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**hvā** *call*, IV. **hvāya**, i. 35, 14.  
**vi-** *call divergently*, ii. 12, 8.



## GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

Accent, in Sandhi: *kóśó 'va*, vi. 54, 3; *sūnávē 'gne*, i. 1, 9; *brāhmaṇō 'sya*, x. 90, 12 a; Svarita followed by Udātta: *nv antār*, vii. 86, 2; *kvē-dānim*, i. 35, 7 c; *tanvā sūśujānaḥ*, x. 34, 6 b; *vapuṣyē nā*, i. 160, 2 c; Udātta changed to Svarita: *tē 'var-dhanta*, i. 85, 7 a; in compounds: *Dvandvas*, *dyāvā-prthivī*, i. 35, 9 b; 160, 2; *Karmadhārayas*, *su-āvān*, i. 35, 10 b; *āsaścant*, i. 160, 2; *sū-makhāśas*, i. 85, 4 a; *ā-ksiyamānā*, i. 154, 4 b; *sūtastam*, ii. 35, 2 a; *ā-hitam*, viii. 29, 4; *Tatpuruṣas*, *Par-jānya-jinvitām*, vii. 103, 1 c; *devā-hitim*, vii. 103, 9 a; *kavi-śastās*, x. 14, 4 c; *Agni-svātīās*, x. 15, 11 a; *ekaparāśya*, x. 34, 2 c; *Bahuvrīhis*, *su-parṇās*, *su-nithās*, i. 35, 7 a b; *a-renāvas*, i. 35, 11 b; *su-dāmsasas*, i. 85, 1 b; *hiranyākśās*, i. 35, 8 c; *uru-vyācasā*, i. 160, 2 a; *āsu-hēmā*, *su-pēśasas*, ii. 35, 1 c d; *ān-āgās*, v. 83, 2 c; *viśvā-cakṣās*, *uru-cākṣās*, vii. 63, 1; *tri-vandhurās*, vii. 71, 4 b; *su-śakhā*, viii. 48, 9 d; governing compounds, *yāvayāj-janas*, iii. 59, 5 b; in declension, *nadyās*, ii. 35, 3 b; *dādhat*, i. 35, 8 d; *grnatē*, iii. 59, 5 b; *nidhīmām*, viii. 29, 6; *bahūnām*, ii. 35, 12; *prthivyās*, i. 35, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d. 11 c; v. 83, 4 a b 7 a; vii. 63, 4 d; 71, 2 d (irr.); 86, 1 d; viii. 48, 6 b. 8 a; x. 15, 4 b; 34, 4 d. 14 a; with *kuvīt*, ii. 35, 1 c. 2 b; iv. 51, 4 a; of cd. verb, i. 35, 9 c; v. 83, 4 a b; shift of, *jūstam*, iii. 59, 5 c; di-*ḍḍṣu*, vii. 86, 3 a; *viśvā*, i. 160, 1 a. 5 c; *cātur*, iv. 51, 5 d; *amuyā*, x. 135, 2 b.

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*Yāska*, i. 154, 2. 3. 6; ii. 33, 5; p. 129.

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