This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ **Make non-commercial use of the files** We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ **Refrain from automated querying** Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ **Maintain attribution** The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ **Keep it legal** Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/)
THE

SACRED BOOKS OF THE EAST

[32]
THE

SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. XXXII

Oxford
AT THE CLARENDON PRESS
1891

[All rights reserved]
VEDIC HYMNS

TRANSLATED BY

F. MAX MÜLLER

PART I

HYMNS TO THE MARUTS, RUDRA, VÂYU, AND VÂTA

Oxford

AT THE CLARENDON PRESS

1891

[All rights reserved]
# CONTENTS.

<table>
<thead>
<tr>
<th>Hymns, Translation and Notes: ---</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mandala X, 121, The Unknown God</strong></td>
<td>1</td>
</tr>
<tr>
<td>I, 6, Indra and the Maruts</td>
<td>14</td>
</tr>
<tr>
<td>&quot; 19, Agni and the Maruts</td>
<td>53</td>
</tr>
<tr>
<td>&quot; 37, The Maruts</td>
<td>63</td>
</tr>
<tr>
<td>&quot; 38, &quot;</td>
<td>81</td>
</tr>
<tr>
<td>&quot; 39, &quot;</td>
<td>97</td>
</tr>
<tr>
<td>&quot; 64, &quot;</td>
<td>106</td>
</tr>
<tr>
<td>&quot; 85, &quot;</td>
<td>126</td>
</tr>
<tr>
<td>&quot; 86, &quot;</td>
<td>154</td>
</tr>
<tr>
<td>&quot; 87, &quot;</td>
<td>159</td>
</tr>
<tr>
<td>&quot; 88, &quot;</td>
<td>169</td>
</tr>
<tr>
<td>&quot; 165, The Maruts and Indra</td>
<td>179</td>
</tr>
<tr>
<td>166, The Maruts</td>
<td>209</td>
</tr>
<tr>
<td>167, &quot;</td>
<td>272</td>
</tr>
<tr>
<td>168, &quot;</td>
<td>279</td>
</tr>
<tr>
<td>170, Dialogue between Indra and Agastya</td>
<td>286</td>
</tr>
<tr>
<td>171, The Maruts</td>
<td>289</td>
</tr>
<tr>
<td>172, &quot;</td>
<td>293</td>
</tr>
<tr>
<td>II, 34, &quot;</td>
<td>295</td>
</tr>
<tr>
<td>V, 52, &quot;</td>
<td>312</td>
</tr>
<tr>
<td>&quot; 53, &quot;</td>
<td>319</td>
</tr>
<tr>
<td>&quot; 54, &quot;</td>
<td>325</td>
</tr>
<tr>
<td>&quot; 55, &quot;</td>
<td>333</td>
</tr>
<tr>
<td>&quot; 56, &quot;</td>
<td>337</td>
</tr>
<tr>
<td>&quot; 57, &quot;</td>
<td>340</td>
</tr>
<tr>
<td>&quot; 58, &quot;</td>
<td>343</td>
</tr>
<tr>
<td>&quot; 59, &quot;</td>
<td>347</td>
</tr>
</tbody>
</table>

Introduction . . . . . . . . . . . . . ix

Preface to the First Edition . . . . . . . xxix

| PAGE |
## CONTENTS

<table>
<thead>
<tr>
<th>Mandala</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>V, 60, Agni and the Maruts</td>
<td>352</td>
</tr>
<tr>
<td>61, The Maruts</td>
<td>356</td>
</tr>
<tr>
<td>87,</td>
<td>363</td>
</tr>
<tr>
<td>VI, 66,</td>
<td>368</td>
</tr>
<tr>
<td>VII, 56,</td>
<td>373</td>
</tr>
<tr>
<td>57,</td>
<td>379</td>
</tr>
<tr>
<td>58,</td>
<td>382</td>
</tr>
<tr>
<td>59, The Maruts and Rudra</td>
<td>386</td>
</tr>
<tr>
<td>VIII, 7, The Maruts</td>
<td>390</td>
</tr>
<tr>
<td>20,</td>
<td>400</td>
</tr>
<tr>
<td>94,</td>
<td>408</td>
</tr>
<tr>
<td>X, 77,</td>
<td>412</td>
</tr>
<tr>
<td>78,</td>
<td>416</td>
</tr>
<tr>
<td>I, 43, Rudra</td>
<td>419</td>
</tr>
<tr>
<td>114,</td>
<td>422</td>
</tr>
<tr>
<td>II, 33, Rudra, the Father of the Maruts</td>
<td>426</td>
</tr>
<tr>
<td>VI, 74, Soma and Rudra</td>
<td>434</td>
</tr>
<tr>
<td>VII, 46, Rudra</td>
<td>436</td>
</tr>
<tr>
<td>I, 2, Vāyu</td>
<td>440</td>
</tr>
<tr>
<td>134,</td>
<td>444</td>
</tr>
<tr>
<td>X, 168, Vāta</td>
<td>449</td>
</tr>
<tr>
<td>186,</td>
<td>451</td>
</tr>
</tbody>
</table>

## APPENDICES:

I. Index of Words | 455
II. List of the more important Passages quoted in the Preface and in the Notes | 530
III. A Bibliographical List of the more important Publications on the Rig-veda | 540
Corrigenda | 551

Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East | 553
INTRODUCTION.

I finished the Preface to the first volume of my translation of the Hymns to the Maruts with the following words:

'The second volume, which I am now preparing for Press, will contain the remaining hymns addressed to the Maruts. The notes will necessarily have to be reduced to smaller dimensions, but they must always constitute the more important part in a translation or, more truly, in a deciphering of Vedic hymns.'

This was written more than twenty years ago, but though since that time Vedic scholarship has advanced with giant steps, I still hold exactly the same opinion which I held then with regard to the principles that ought to be followed by the first translators of the Veda. I hold that they ought to be decipherers, and that they are bound to justify every word of their translation in exactly the same manner in which the decipherers of hieroglyphic or cuneiform inscriptions justify every step they take. I therefore called my translation the first traduction raisonnée. I took as an example which I tried to follow, though well aware of my inability to reach its excellence, the Commentaire sur le Yasna by my friend and teacher, Eugène Burnouf. Burnouf considered a commentary of 940 pages quarto as by no means excessive for a thorough interpretation of the first chapter of the Zoroastrian Veda, and only those unacquainted with the real difficulties of the Rig-veda would venture to say that its ancient words and thoughts required a less painstaking elucidation than those of the Avesta. In spite of all that has been said and written to the contrary, and with every wish to learn from those who think that the difficulties of a translation of Vedic hymns have been unduly exaggerated by me, I cannot in the least
modify what I said twenty, or rather forty years ago, that a mere translation of the Veda, however accurate, intelligible, poetical, and even beautiful, is of absolutely no value for the advancement of Vedic scholarship, unless it is followed by pièces justificatives, that is, unless the translator gives his reasons why he has translated every word about which there can be any doubt, in his own way, and not in any other.

It is well known that Professor von Roth, one of our most eminent Vedic scholars, holds the very opposite opinion. He declares that a metrical translation is the best commentary, and that if he could ever think of a translation of the Rig-veda, he would throw the chief weight, not on the notes, but on the translation of the text. 'A translation,' he writes, 'must speak for itself. As a rule, it only requires a commentary where it is not directly convincing, and where the translator does not feel secure.'

Between opinions so diametrically opposed, no compromise seems possible, and yet I feel convinced that when we come to discuss any controverted passage, Professor von Roth will have to adopt exactly the same principles of translation which I have followed.

On one point, however, I am quite willing to agree with my adversaries, namely, that a metrical rendering would convey a truer idea of the hymns of the Vedic Rishis than a prose rendering. When I had to translate Vedic hymns into German, I have generally, if not always, endeavoured to clothe them in a metrical form. In English I feel unable to do so, but I have no doubt that future scholars will find it possible to add rhythm and even rhyme, after the true meaning of the ancient verses has once been determined. But even with regard to my German metrical translations, I feel in honesty bound to confess that a metrical translation is often an excuse only for an inaccurate translation. If we could make sure of a translator like Rückert, even the impossible might become possible. But as there are few, if any, who, like him, are great alike as scholars and poets, the mere scholar seems to me to be doing his duty better when he produces a correct translation, though in
prose, than if he has to make any concessions, however small, on the side of faithfulness in favour of rhythm and rhyme.

If a metrical, an intelligible, and, generally speaking, a beautiful translation were all we wanted, why should so many scholars clamour for a new translation, when they have that by Grassmann? It rests on Böhtlingk and Roth's Dictionary, or represents, as we are told, even a more advanced stage of Vedic scholarship. Yet after the well-known contributors of certain critical Journals had repeated ever so many times all that could possibly be said in praise of Grassmann's, and in dispraise of Ludwig's translation, what is the result? Grassmann's metrical translation, the merits of which, considering the time when it was published, I have never been loth to acknowledge, is hardly ever appealed to, while Ludwig's prose rendering, with all its drawbacks, is universally considered as the only scholarlike translation of the Rig-veda now in existence. Time tries the troth in everything.

There is another point also on which I am quite willing to admit that my adversaries are right. 'No one who knows anything about the Veda,' they say, 'would think of attempting a translation of it at present. A translation of the Rig-veda is a task for the next century.' No one feels this more strongly than I do; no one has been more unwilling to make even a beginning in this arduous undertaking. Yet a beginning has to be made. We have to advance step by step, nay, inch by inch, if we ever hope to make a breach in that apparently impregnable fortress. If by translation we mean a complete, satisfactory, and final translation of the whole of the Rig-veda, I should feel inclined to go even further than Professor von Roth. Not only shall we have to wait till the next century for such a work, but I doubt whether we shall ever obtain it. In some cases the text is so corrupt that no conjectural criticism will restore, no power of divination interpret it. In other cases, verses and phrases seem to have been jumbled together by later writers in the most thoughtless manner. My principle therefore has always been, Let us translate what we can, and thus reduce the untranslateable
portion to narrower and narrower limits. But in doing this we ought not to be too proud to take our friends, and even our adversaries, into our confidence. A translation on the sic volo sic jubeo principle does far more harm than good. It may be true that a judge, if he is wise, will deliver his judgment, but never propound his reasons. But a scholar is a pleader rather than a judge, and he is in duty bound to propound his reasons.

In order to make the difference between Professor von Roth's translations and my own quite clear, I readily accept the text which he has himself chosen. He took one of the hymns which I had translated with notes (the 165th hymn of the first Mandala), and translated it himself metrically, in order to show us what, according to him, a really perfect translation ought to be*. Let us then compare the results.

On many points Professor von Roth adopts the same renderings which I had adopted, only that he gives no reasons, while I do so, at least for all debatable passages. First of all, I had tried to prove that the two verses in the beginning, which the Anukramanī ascribes to Indra, should be ascribed to the poet. Professor von Roth takes the same view, but for the rest of the hymn adopts, like myself, that distribution of the verses among the singer, the Maruts, and Indra which the Anukramanī suggests. I mention this because Ludwig has defended the view of the author of the Anukramanī with very strong arguments. He quotes from the Taitt. Br. II, 7, 11, and from the Tāṇḍya Br. XXI, 14, 5, the old legend that Agastya made offerings to the Maruts, that, with or without Agastya's consent, Indra seized them, and that the Maruts then tried to frighten Indra away with lightning. Agastya and Indra, however, pacified the Maruts with this very hymn.

Verse 1.

The first verse von Roth translates as follows:

'Auf welcher Fahrt sind insgemein begriffen
Die altersgleichen mitgebornen Marut?
Was wollen sie? woher des Wegs? Das Pfeifen
Der Männer klingt: sie haben ein Begehren.'

* Z. D. M. G., 1870, XXIV, p. 301.
INTRODUCTION.

Von Roth here translates subh by Fahrt, journey. But does subh ever possess that meaning? Von Roth himself in the Dictionary translates subh by Schönheit, Schmuck, Bereitschaft. Grassmann, otherwise a strict adherent of von Roth, does not venture even to give Bereitschaft, but only endorses Glanz and Pracht. Ludwig, a higher authority than Grassmann, translates subh by Glanz. I say then that to translate subh by Fahrt, journey, may be poetical, but it is not scholarlike. On the meanings of subh I have treated I, 87, 3, note 2. See also Gaedicke, Accusativ, p. 163.

But there comes another consideration. That mimikshire is used in the sense of being joined with splendour, &c. we see from such passages as I, 87, 6, bhânu-bhiâ sám mimikshire, i.e. 'they were joined with splendour,' and this is said, as in our passage, of the Maruts. Prof. von Roth brings forward no passage where mimikshire is used in the sense in which he uses it here, and therefore I say again, his rendering may be poetical, but it is not scholarlike.

To translate arânti rûshman by 'das Pfeifen klingt,' is, to say the least, very free. Sushma comes, no doubt, from svas, to breathe, and the transition of meaning from breath to strength is intelligible enough. In the Psalms we read (xviii. 15), 'At the blast of the breath of thy nostrils the channels of waters were seen, and the foundations of the earth were discovered.' Again (Job iv. 9), 'By the blast of God they perish, and by the breath of his nostrils are they consumed,' Isaiah xi. 4, 'And with the breath of his lips shall he slay the wicked.' Wrestlers know why breath or wind means strength, and even in the expression 'une œuvre de longue haleine,' the original intention of breath is still perceived. In most passages therefore in the Rig-veda where sushma occurs, and where it means strength, prowess, vigour, we may, if we like, translate it by breath, though it is clear that the poet himself was not always aware of the etymological meaning of the word. Where the sound of sushma is mentioned (IX, 50, 1; X, 3, 6, &c.), it means clearly breath. But when, as in VI, 19, 8, sushma has the adjectives dhanasprât, sudâksha, we can hardly translate it by anything but strength. When, therefore,
von Roth translates sushma by whistling, and arkanti by sounding, I must demur. Whistling is different from breathing, nor do I know of any passage where ark with sushma or with any similar word for sound means simply to sound a whistle. Why not translate, they sing their strength, i.e. the Maruts, by their breathing or howling, proclaim themselves their strength? We find a similar idea in I, 87, 3, 'the Maruts have themselves glorified their greatness.' Neither Grassmann nor Ludwig venture to take sushma in the sense of whistle, or arkanti in the sense of sounding. Bergaigne seems to take vrishnah as a genitive, referring to Indra, 'ils chantent la force à Indra,' which may have been the original meaning, but seems hardly appropriate when the verse is placed in the mouth of Indra himself (Journ. Asiat. 1884, p. 199). Sushma never occurs as an adjective. The passages in which von Roth admits sushma as an adjective are not adequate. Does mitgeboren in German convey the meaning of sānīlāh, 'of the same nest?'

Verse 2.

The second verse contains few difficulties, and is well rendered by von Roth:

'An wessen Sprüchen freuen sich die Jungen?
Wer lenkt die Marut her zu seinem Opfer?
Gleich Falken streichend durch den Raum der Lüfte—
Wie bringt man sie mit Wunscheskraft zum Stehen?'

Verse 3.

The third verse is rendered by von Roth:

'Wie kommt es, Indra, dass du sonst so mutter,
Heut' ganz alleine fährst, sag an Gebieter!
Du pflegttest auf der Fahrt mit uns zu plaudern;
Was hast du wider uns, sprich, Rosselenker!

Von Roth takes kūtal in a causal sense, why? I believe that kūtal never occurs in that sense in the Rig-veda. If it does, passages should be produced to prove it.

Māhīnāl can never be translated by 'sonst so mutter.' This imparts a modern idea which is not in the original.
Subhânak does not mean auf der Fahrt, und plaudern, adopted from Grassmann, instead of sâm prikkhase, introduces again quite a modern idea. Ludwig calls such an idea 'abgeschmackt,' insipid, which is rather strong, but not far wrong.

Verse 4.

Von Roth:

'Ich liebe Sprüche, Wünsche und die Tränke,
Der Duft steigt auf, die Presse ist gerüstet;
Sie flehen, locken mich mit ihrem Anruf,
Und meine Füchse führen mich zum Mahle.'

It is curious how quickly all difficulties which beset the first line seem to vanish in a metrical translation, but the scholar should face the difficulties, though the poet may evade them.

To translate sūshmak iyarti by 'der Duft steigt auf,' the flavour of the sacrifices rises up, is more than even Grassmann ventures on. It is simply impossible. Benfey (Entstehung der mit r anlausten Personalendungen, p. 34) translates: 'My thunderbolt, when hurled by me, moves mightily.'

Again, prābhritak me ádrik does not mean die Presse ist gerüstet. Where does Indra ever speak of the stones used for pressing the Soma as my stone, and where does prābhritak ever mean gerüstet?

Verse 5.

Von Roth:

'So werden wir und mit uns unsre Freunde (Nachbarn),
Die freien Männer, unsre Rüstung nehmen,
Und lustig unsre Schecken alsbald schirren.
Du kommst uns eben ganz nach Wunsch, o Indra.'

The first lines are unnecessarily free, and the last decidedly wrong. How can svadhâm ánu hi naâ babhûtha mean 'Du kommst uns eben ganz nach Wunsch?' Svadhâ does not mean wish, but nature, custom, wont (see I, 6, 4, note 2; and Bergaigne, Journ. Asiatic. x884, p. 207). Babhûtha means 'thou hast become,' not 'thou comest.'
Verse 6.

Von Roth:
'Da war's auch nicht so ganz nach Wunsch, o Maruts,
Als ihr allein mich gegen Ahi schicktet!
Ich aber kräftig, tapfer, unerschrocken,
Ich traf die Gegner alle mit Geschossen.'

The only doubtful line is the last. Von Roth's former translation of nam, to bend away from, to escape from (cf. φεὐγω and bhug), seems to me still the right one. He now translates 'I directed my arrow on every enemy,' when the genitive, as ruled by ánamam, requires confirmation. As to sam áḍhatta I certainly think von Roth's last interpretation better than his first. In the Dictionary he explained svadāḥ in our passage by to implicate. Grassmann translated it by to leave or to desert, Ludwig by to employ. I took it formerly in the usual sense of joining, so that yat mām ēkam samādhatta should be the explanation of svadāḥ, the old custom that you should join me when I am alone. But the construction is against this, and I have therefore altered my translation, so that the sense is, Where was that old custom you speak of, when you made me to be alone, i.e. when you left me alone, in the fight with Ahi? The udātta of ánamam is not irregular, because it is preceded by hi.

Verse 7.

Von Roth:
'Gewaltiges hast du gethan im Bunde
Mit uns, o Held, wir mit vereinter Stärke,
Gewaltiges vermögen wir, du mächtiger
Indra, wenn es uns Ernst ist, ihr Gesellen.'

By this translation, the contrast between 'thou hast done great things with us,' and 'Now let us do great things once more,' is lost. Krínávāma expresses an exhortation, not a simple fact, and on this point Grassmann's metrical translation is decidedly preferable.

Verse 8.

Von Roth:
'Vṛitra schlug ich mit eigner Kraft, ihr Marut,
Und meine Wuth war's, die so kühn mich machte,
INTRODUCTION.

Ich war's, der—in der Faust den Blitz—dem Menschen
Den Zugang bahnte zu den blinkenden Gewässern.'
This is a very good translation, except that there are
some syllables too much in the last line. What I miss is the
accent on the I. Perhaps this might become stronger by
translating:

'Ich schlug mit eigncr Kraft den Vṛitra nieder,
Ich, Maruts, stark durch meinen Zorn geworden;
Ich war's, der blitzbewaffnet für den Menschen
Dem lichten Wasser freie Bahn geschaffen.'

Verse 9.

Von Roth:

'Gewiss, nichts ist was je dir widerstünde,
Und so wie du gibts keinen zweiten Gott mehr,
Nicht jetzt, noch künftig, der was du vermöchte:
Thu' denn begeistert was zu thun dich lüstet.'

Here I doubt about begeistert being a true rendering
of pravriddha, grown strong. As to karishyāk instead of
karishyā, the reading of the MSS., Roth is inclined to adopt
my conjecture, as supported by the analogous passage in
IV, 30, 23. The form which Ludwig quotes as analogous
to karishyam, namely, pravatsyam, I cannot find, unless it
is meant for Āpast. Srauta S. VI, 27, 2, namo vo-stu
pravātsyam iti Bahvrikāk, where however pravātsyam is
probably meant for pravātsam.

Grassmann has understood devātā rightly, while Roth's
translation leaves it doubtful.

Verse 10.

Von Roth:

'So soll der Stärke Vorrang mir allein sein:
Was ich gewagt, vollführt' ich mit Verständniss.
Man kennt mich als den Starken wohl, ihr Marut,
An was ich rühre, Indra der bemeister's.'

Von Roth has adopted the translation of the second line,
which I suggested in a note; Ludwig prefers the more
abrupt construction which I preferred in the translation.
It is difficult to decide.
Verse 11.

Von Roth:

'Entzückt hat euer Rühmen mich, ihr Marut,
Das lobenswerthe Wort, das ihr gesprochen,
Für mich—den Indra—für den freud'gen Helden,
Als Freunde für den Freund, für mich—von selbst ihr.'

The last words für mich—von selbst ihr are not very clear, but the same may be said of the original tanvē tanūbhiḥ. I still adhere to my remark that tanu, self, must refer to the same person, though I see that all other translators take an opposite view. Non liquet.

Verse 12.

Von Roth:

'Gefallen find ich, wie sie sind, an ihnen,
In Raschheit und in Frische unvergleichlich.
So oft ich euch, Marut, im Schmuck erblickte,
Erfreut' ich mich und freue jetzt an euch mich.'

This is again one of those verses which it is far easier to translate than to construe. Ākkhānta me may mean, they pleased me, but then what is the meaning of khadayātha ka nūnām, 'may you please me now;' instead of what we should expect, 'you do please me now.' In order to avoid this, I took the more frequent meaning of khad, to appear, and translated, 'you have appeared formerly, appear to me now.'

To translate ānedyaḥ strāvaḥ ā ivaḥ dádhānāḥ, by 'in Raschheit und in Frische unvergleichlich,' is poetical, but how does it benefit the scholar? I take ā dhā in the sense of bringing or giving, as it is often used; cf. II, 38, 5. This is more compatible with īshaḥ, food, vigour. I am not certain that ānēdīyaḥ can mean blameless. Roth s.v. derives ānedya from a-nedya, and nedya from nid. But how we get from nid to nedya, he does not say. He suggests anedyāḥ or anedyasravaḥ as emendations. I suggested anedyam. But I suspect there is something else behind all this. Anediyaḥ may have been intended for 'having nothing coming nearer,' and like an-uttama, might express excellence. Or anedyāḥ may have been an adverb, not nearly.
INTRODUCTION.

These are mere guesses, and they are rather contradicted by anedyâh, used in the plural, with anavadyâh. Still it is better to point out difficulties than to slur them over by translating 'in Raschheit und in Frische unvergleichlich.' It is possible that both Roth and Saṅyāsa thought that anedyâh was connected with nediyaḥ; but what scholars want to know is the exact construction of a sentence.

Verse 13.

Von Roth:

'Ist irgendwo ein Fest für euch bereitet,
       So fahrt doch her zu unsrer Schar, ihr Schaaren!
Der Andacht Regungen in uns belebend,
       Und werdet Zeugen unserer frommen Werke.'

In this verse there is no difficulty, except the exact meaning of apivatāyantaḥ, on which I have spoken in note 1.

Verse 14.

Von Roth:

'Wo dankbar huldigend der Dichter lobsingt,
       Hier wo uns Mānya’s Kunst zusammenführte,
Da kehret ein, ihr Marut, bei den Frommen,
       Euch gelten ja des Beters heil’ge Sprüche.'

Prof. von Roth admits that this is a difficult verse. He translates it, but again he does not help us to construe it. Grassmann also gives us a metrical translation, but it differs widely from von Roth’s:

'Wenn wie zur Spende euch der Dichter herlockt,
       Und der Gesang des Weisen uns herbeizog,' &c.;
and so does Geldner’s version, unless we are to consider this as an improved rendering from von Roth’s own pen:

'Wenn uns des Mānya Kunst zur Feier herzieht,
       Wie Dichter ja zu Festen gerne rufen,' &c.

Here Geldner conjectures duvasyaḥ for duvasyāt, and takes duvāse as an infinitive.

Verse 15.

Von Roth:

'Geweihl ist euch der Preis, Marut, die Lieder,
       Des Mānya, des Mandarasohns, des Dichters,
Mit Labung kommt herbei, mir selbst zur Stärkung
       [Gebt Labung uns und wasserreiche Fluren].'

b 2
How tanvē vayām is to mean 'mir selbst zur Stärkung' has not been explained by von Roth. No doubt tanvē may mean mir selbst, and vayām zur Stärkung; but though this may satisfy a poet, scholars want to know how to construe. It seems to me that Roth and Lanman (Noun-inflection, p. 552) have made the same mistake which I made in taking ishām for an accusative of ish, which ought to be isham, and in admitting the masculine gender for vṛigāna in the sense of Flur.

I still take yāśishṭa for the 3 p. sing. of the precative Ātmanepada, like ganishishṭa and vanishishṭa. With the preposition āva, yāsishesṭhāk in IV, 1, 4, means to turn away. With the preposition ā therefore yāśishṭa may well mean to turn towards, to bring. If we took yāśishṭa as a 2 p. plur. in the sense of come, we could not account for the long ā, nor for the accusative vayām. We thus get the meaning, ‘May this your hymn of praise bring vayām,’ i.e. a branch, an offshoot or offspring; tanvē, for ourselves, ishā, together with food. We then begin a new sentence: ‘May we find an invigorating autumn with quickening rain.’ It is true that ishā, as a name of an autumn month, does not occur again in the Rig-veda, but it is found in the Satapatha-brāhmaṇa. Vṛigāna, possibly in the sense of people or enemies, we have in VII, 32, 27, āgñātāh vṛigānāh, where Roth reads wrongly āgñātā vṛigānā; V, 44, 1 (?); VI, 35, 5. Gīrādānu also would be an appropriate epithet to ishā.

Professor Oldenberg has sent me the following notes on this difficult hymn. He thinks it is what he calls an Ākhyāna-hymn, consisting of verses which originally formed part of a story in prose. He has treated of this class of hymns in the Zeitschrift der D. M. G. XXXIX, 60 seq. He would prefer to ascribe verses 1 and 2 to Indra, who addresses the Maruts when he meets them as they return from a sacrifice. In this case, however, we should have to accept riramāma as a pluralis majestaticus, and I doubt whether Indra ever speaks of himself in the plural, except it may be in using the pronoun naḥ.

In verse 4 Professor Oldenberg prefers to take prā-
bhṛito me ādrika in the sense of 'the stone for pressing the Soma has been brought forth,' and he adds that me need not mean 'my stone,' but 'brought forward for me.' He would prefer to read sūshma m iyarti, as in IV, 17, 12; X, 75, 3, though he does not consider this alteration of the text necessary.

Professor Oldenberg would ascribe vv. 13 and 14 to Indra. The 14th verse would then mean, 'After Mānya has brought us (the gods) hither, turn, O Maruts, towards the sage.' Of this interpretation I should like to adopt at all events the last sentence, taking varṣa for varṣ-ṭa, the 2 p. plur. imperat. of vrīt, after the Ad class.

The text of the Maitrāyanī Samhitā, lately published by Dr. L. von Schroeder, yields a few interesting various readings: v. 5, ekam instead of etāṇi; v. 12, sravā instead of sravā; and v. 15, vayāmsi as a variant for vayām, which looks like a conjectural emendation.

A comparison like the one we have here instituted between two translations of the same hymn, will serve to show how useless any rendering, whether in prose or poetry, would be without notes to justify the meanings of every doubtful word and sentence. It will, no doubt, disclose at the same time the unsettled state of Vedic scholarship, but the more fully this fact is acknowledged, the better, I believe, it will be for the progress of our studies. They have suffered more than from anything else from that baneful positivism which has done so much harm in hieroglyphic and cuneiform researches. That the same words and names should be interpreted differently from year to year, is perfectly intelligible to every one who is familiar with the nature of these decipherments. What has seriously injured the credit of these studies is that the latest decipherments have always been represented as final and unchangeable. Vedic hymns may seem more easy to decipher than Babylonian and Egyptian inscriptions, and in one sense they are. But when we come to really difficult passages, the Vedic hymns often require a far greater effort of divination than the hymns addressed to Egyptian or Babylonian deities. And there is this additional difficulty that when we deal with
in inscriptions, we have at all events the text as it was engraved from the first, and we are safe against later modifications and interpolations, while in the case of the Veda, even though the text as presupposed by the Pratitaksyhas may be considered as authoritative for the fifth century B.C., how do we know what changes it may have undergone before that time? Nor can I help giving expression once more to misgivings I have so often expressed, whether the date of the Pratitaksyhas is really beyond the reach of doubt, and whether, if it is, there is no other way of escaping from the conclusion that the whole collection of the hymns of the Rig-veda, including even the Valakhilya hymns, existed at that early time. The more I study the hymns, the more I feel staggered at the conclusion at which all Sanskrit scholars seem to have arrived, touching their age. That many of them are old, older than anything else in Sanskrit, their grammar, if nothing else, proclaims in the clearest way. But that some of them are modern imitations is a conviction that forces itself even on the least sceptical minds. Here too we must guard against positivism, and suspend our judgment, and accept correction with a teachable spirit. No one would be more grateful for a way out of the maze of Vedic chronology than I should be, if a more modern date could be assigned to some of the Vedic hymns than the period of the rise of Buddhism. But how can we account for Buddhism without Vedic hymns? In the oldest Buddhist Suttas the hymns of three Vedas are constantly referred to, and warnings are uttered even against the fourth Veda, the Athabbana. The Upanishads also, the latest productions of the Br̥hmaṇa period, must have been known to the founders of Buddhism. From all this there seems to be no escape, and yet I must confess that my conscience quivers in assigning such compositions as the Valakhilya hymns to a period preceding the rise of Buddhism in India.

a See Preface to the first edition, p. xxxii.
b Tuanakasutta, ver. 927; Sacred Books of the East, vol. x, p. 176; Introduction, p. xiii.
INTRODUCTION.

I have often been asked why I began my translation of the Rig-veda with the hymns addressed to the Maruts or the Storm-gods, which are certainly not the most attractive of Vedic hymns. I had several reasons, though, as often happens, I could hardly say which of them determined my choice.

First of all, they are the most difficult hymns, and therefore they had a peculiar attraction in my eyes.

Secondly, as even when translated they required a considerable effort before they could be fully understood, I hoped they would prove attractive to serious students only, and frighten away the casual reader who has done so much harm by meddling with Vedic antiquities. Our grapes, I am glad to say, are still sour, and ought to remain so for some time longer.

Thirdly, there are few hymns which place the original character of the so-called deities to whom they are addressed in so clear a light as the hymns addressed to the Maruts or Storm-gods. There can be no doubt about the meaning of the name, whatever difference of opinion there may be about its etymology. Marut and maruta in ordinary Sanskrit mean wind, and more particularly a strong wind, differing by its violent character from vāyu or vāta. Nor do the hymns themselves leave us in any doubt as to the natural phenomena with which the Maruts are identified. Storms which root up the trees of the forest, lightning, thunder, and showers of rain, are the background from which the Maruts in their personal and dramatic character rise before our eyes. In one verse the Maruts are the very phenomena of nature as convulsed by a thunderstorm; in the next, with the slightest change of expression, they are young men, driving on chariots, hurling the thunderbolt, and crushing the clouds in order to win the rain. Now they are the sons of Rudra and Prâñi, the friends and brothers of Indra, now they quarrel with Indra and claim their own rightful share of praise and sacrifice. Nay, after a time the storm-gods in India, like the storm-gods in other countries,

* The Vāyus are mentioned by the side of the Maruts, Rv. II, 11, 14.
obtain a kind of supremacy, and are invoked by themselves, as if there were no other gods beside them. In most of the later native dictionaries, in the Medini, Visva, Hemakandra, Amara, and Anekārthadhvanimaṅgari, Marut is given as a synonym of deva, or god in general a, and so is Maru in Pāli.

But while the hymns addressed to the Maruts enable us to watch the successive stages in the development of so-called deities more clearly than any other hymns, there is no doubt one drawback, namely, the uncertainty of the etymology of Marut. The etymology of the name is and always must be the best key to the original intention of a deity. Whatever Zeus became afterwards, he was originally conceived as Dyaus, the bright sky. Whatever changes came over Ceres in later times, her first name and her first conception was Sarad, harvest. With regard to Marut I have myself no doubt whatever that Mar-ut comes from the root M.ṛ, in the sense of grinding, crushing, pounding (Sk. mṛṅati, himsāyām, part. mūrua, crushed, like mṛidita; āmūr and āmūri, destroyer). There is no objection to this etymology, either on the ground of phonetic rules, or on account of the meaning of Marut b. Professor Kuhn’s idea that the name of the Maruts was derived from the root M.ṛ, to die, and that the Maruts were originally conceived as the souls of the departed, and afterwards as ghosts, spirits, winds, and lastly as storms, derives no support from the Veda. Another etymology, proposed in Böhtlingk’s Dictionary, which derives Marut from a root M.ṛ, to shine, labours under two disadvantages; first, that there is no such root in Sanskrit c; secondly, that the lurid splendour of the lightning is but a subordinate feature in the character of the Maruts. No better etymology having been proposed, I still maintain that the derivation of Marut from M.ṛ, to pound, to smash, is free from any objection, and that the original conception of the Maruts was that of the crushing, smashing, striking, tearing, destroying storms.

a Anundoram Borooah, Sanskrit Grammar, vol. iii, p. 323.
c Marūki is a word of very doubtful origin.
It is true that we have only two words in Sanskrit formed by the suffix ut, marút and garút in garút-mat, but there are other suffixes which are equally restricted to one or two nouns only. This ut represents an old suffix vat, just as us presupposes vas, in vidus (vidushī, vidushīrā) for vid-vas, nom. vid-vān, acc. vidvāmsam. In a similar way we find side by side párus, knot, párvan, knot, and párvata, stone, cloud, presupposing such forms as *parvat and parut. If then by the side of *parut, we find Latin pars, partis, why should we object to Mars, Martis as a parallel form of Marut? I do not say the two words are identical, I only maintain that the root is the same, and the two suffixes are mere variants. No doubt Marut might have appeared in Latin as Marut, like the neuter cap-ut, capitis (cf. prae-cept, prae-ceptis, and prae-ceptitis); but Mars, Martis is as good a derivation from MÆ as Fors, Fortis is from GHÆ. Dr. von Bradke (Zeitschrift der D.M.G., vol. xI, p. 349), though identifying Marut with Mars, proposes a new derivation of Marut, as being originally *Mǝvrit, which would correspond well with Mavors. But *Mǝvrit has no meaning in Sanskrit, and seems grammatically an impossible formation.

If there could be any doubt as to the original identity of Marut and Mars, it is dispelled by the Umbrian name ċerfo Martio, which, as Grassmann has shown, corresponds exactly to the expression sárdha-s măruta-s, the host of the Maruts. Such minute coincidences can hardly be accidental, though, as I have myself often remarked, the chapter of accidents in language is certainly larger than we suppose. Thus, in our case, I pointed out that we can observe the transition of the gods of storms into the gods of destruction and war, not only in the Veda, but likewise in the mythology of the Polynesians; and yet the similarity in the Polynesian name of Maru can only be accidental.

---

* Biographies of Words, p. 12.
* Kuhn's Zeitschrift, vol. xvi, p. 190; and note to Rv. I, 37, 1, p. 70.
And I may add that in Estonian also we find storm-gods
called Marutu uled or maro, plural marud.a

Fourthly, the hymns addressed to the Maruts seemed to
me to possess an interest of their own, because, as it is
difficult to doubt the identity of the two names, Marut
and Mars, they offered an excellent opportunity for watching
the peculiar changes which the same deity would undergo
when transferred to India on one side and to Europe on the
other. Whether the Greek Ares also was an offshoot of
the same root must seem more doubtful, and I contented
myself with giving the principal reasons for and against
this theoryb.

Though these inducements which led me to select the
hymns to the Maruts as the first instalment of a translation of
the Rig-veda could hardly prevail with me now, yet I was
obliged to place them once more in the foreground, because
the volume containing the translation of these hymns with
very full notes has been used for many years as a text
book by those who were beginning the study of the Rig-
veda, and was out of print. In order to meet the demand
for a book which could serve as an easy introduction to
Vedic studies, I decided to reprint the translation of the
hymns to the Maruts, and most of the notes, though here
and there somewhat abbreviated, and then to continue the
same hymns, followed by others addressed to Rudra,
Vâyu, and Vâta. My task would, of course, have been
much easier, if I had been satisfied with making a selec-
tion, and translating those hymns, or those verses only,
which afford no very great difficulties. As it is, I have
grappled with every hymn and every verse addressed to
the Maruts, so that my readers will find in this volume
all that the Vedic poets had to say about the Storm-
gods.

In order to show, however, that Vedic hymns, though
they begin with a description of the most striking phe-
nomena of nature, are by no means confined to that

---
a Bertram, Ilmatar, Dorpat, 1871, p. 98.
narrow sphere, but rise in the end to the most sublime conception of a supreme Deity, I have placed one hymn, that addressed to the Unknown God, at the head of my collection. This will clear me, I hope, of the very unfair suspicion that, by beginning my translation of the Rig-veda with hymns celebrating the wild forces of nature only, I had wished to represent the Vedic religion as nature-worship and nothing else. It will give the thoughtful reader a foretaste of what he may expect in the end, and show how vast a sphere of religious thought is filled by what we call by a very promiscuous name, the Veda.

The MS. of this volume was ready, and the printing of it was actually begun in 1885. A succession of new calls on my time, which admitted of no refusal, have delayed the actual publication till now. This delay, however, has been compensated by one very great advantage. Beginning with hymn 167 of the first Mandala, Professor Oldenberg has, in the most generous spirit, lent me his help in the final revision of my translation and notes. It is chiefly due to him that the results of the latest attempts at the interpretation of the Veda, which are scattered about in learned articles and monographs, have been utilised for this volume. His suggestions, I need hardly say, have proved most valuable; and though he should not be held responsible for any mistakes that may be discovered, whether in the translation or in the notes, my readers may at all events take it for granted that, where my translation seems unsatisfactory, Professor Oldenberg also had nothing better to suggest.

Considering my advancing years, I thought I should act in the true interest of Vedic scholarship, if for the future also I divided my work with him. While for this volume the chief responsibility rests with me, the second volume will contain the hymns to Agni, as translated and annotated by him, and revised by me. In places where we really differ, we shall say so. For the rest, we are willing to share both blame and praise. Our chief object is to help forward a critical study of the Veda, and we are well
aware that much of what has been done and can be done in the present state of Vedic scholarship, is only a kind of reconnaissance, if not a forlorn hope, to be followed hereafter by a patient siege of the hitherto impregnable fortress of ancient Vedic literature.

F. MAX MÜLLER.

Oxford:  
6th Dec. 1891.
PREFACE

TO THE FIRST EDITION.

When some twenty years ago I decided on undertaking the first edition of the two texts and the commentary of the Rig-veda, I little expected that it would fall to my lot to publish also what may, without presumption, be called the first translation of the ancient sacred hymns of the Brahmans. Such is the charm of deciphering step by step the dark and helpless utterances of the early poets of India, and discovering from time to time behind words that for years seemed unintelligible, the simple though strange expressions of primitive thought and primitive faith, that it required no small amount of self-denial to decide in favour of devoting a life to the publishing of the materials rather than to the drawing of the results which those materials supply to the student of ancient language and ancient religion. Even five and twenty years ago, and without waiting for the publication of Sâyana’s commentary, much might have been achieved in the interpretation of the hymns of the Rig-veda. With the MSS. then accessible in the principal libraries of Europe, a tolerably correct text of the Samhitâ might have been published, and these ancient relics of a primitive religion might have been at least partially deciphered and translated in the same way in which ancient inscriptions are deciphered and translated, viz. by a careful collection of all grammatical forms, and by a complete intercomparison of all passages in which the same words and the same phrases occur. When I resolved to devote my leisure to a critical edition of the text and commentary of the Rig-veda rather than to an independent study of that text, it was chiefly from a conviction that the traditional interpretation of the Rig-veda, as embodied in the commentary of Sâyana and other works of a similar
character, could not be neglected with impunity, and that sooner or later a complete edition of these works would be recognised as a necessity. It was better therefore to begin with the beginning, though it seemed hard sometimes to spend forty years in the wilderness instead of rushing straight into the promised land.

It is well known to those who have followed my literary publications that I never entertained any exaggerated opinion as to the value of the traditional interpretation of the Veda, handed down in the theological schools of India, and preserved to us in the great commentary of Sāyana. More than twenty years ago, when it required more courage to speak out than now, I expressed my opinion on that subject in no ambiguous language, and was blamed for it by some of those who now speak of Sāyana as a mere drag in the progress of Vedic scholarship. Even a drag, however, is sometimes more conducive to the safe advancement of learning than a whip; and those who recollect the history of Vedic scholarship during the last five and twenty years, know best that, with all its faults and weaknesses, Sāyana’s commentary was a sine quâ non for a scholarlike study of the Rig-veda. I do not wonder that others who have more recently entered on that study are inclined to speak disparagingly of the scholastic interpretations of Sāyana. They hardly know how much we all owe to his guidance in effecting our first entrance into this fortress of Vedic language and Vedic religion, and how much even they, without being aware of it, are indebted to that Indian Eustathius. I do not withdraw an opinion which I expressed many years ago, and for which I was much blamed at the time, that Sāyana in many cases teaches us how the Veda ought not to be, rather than how it ought to be understood. But for all that, who does not know how much assistance may be derived from a first translation, even though it is imperfect, nay, how often the very mistakes of our predecessors help us in finding the right track? If now we can walk without Sāyana, we ought to bear in mind that five and twenty years ago we could not have made even our first steps, we could never, at least, have gained a firm
footing without his leading strings. If therefore we can now see further than he could, let us not forget that we are standing on his shoulders.

I do not regret in the least the time which I have devoted to the somewhat tedious work of editing the commentary of Sāyana, and editing it according to the strictest rules of critical scholarship. The Veda, I feel convinced, will occupy scholars for centuries to come, and will take and maintain for ever its position as the most ancient of books in the library of mankind. Such a book, and the commentary of such a book, should be edited once for all; and unless some unexpected discovery is made of more ancient MSS., I do not anticipate that any future Bekker or Dindorf will find much to gleaning for a new edition of Sāyana, or that the text, as restored by me from a collation of the best MSS. accessible in Europe, will ever be materially shaken*. It has taken a long time, I know; but those who find fault with me for the delay, should remember that few

* Since the publication of the first volume of the Rig-veda, many new MSS. have come before me, partly copied for me, partly lent to me for a time by scholars in India, but every one of them belonged clearly to one of the three families which I have described in my introduction to the first volume of the Rig-veda. In the beginning of the first Ashvaka, and occasionally at the beginning of other Ashvakas, likewise in the commentary on hymns which were studied by native scholars with particular interest, various readings occur in some MSS., which seem at first to betoken an independent source, but which are in reality mere marginal notes, due to more or less learned students of these MSS. Thus after verse 3 of the introduction one MS. reads: sa pāhā nripatim, rāgana, sāyanaśyo mamānugah, sarvam vetty esa vedānām vyākhya-trīṭvena, yugyatām. The same MS., after verse 4, adds: ityukto mādhavār- yena vr̥tabukkamahāpatiḥ, anvarata sāyaśāsthāryam vedārthasya prakārane.

I had for a time some hope that MSS. written in Grantha or other South-Indian alphabets might have preserved an independent text of Sāyana, but from some specimens of a Grantha MS. collated for me by Mr. Eggeling, I do not think that even this hope is meant to be realised. The MS. in question contains a few independent various readings, such as are found in all MSS., and owe their origin clearly to theottings of individual students. When at the end of verse 6, I found the independent reading, vyutpannas tāvatā sarvā riiko vyākhyaum arhati, I expected that other various readings of the same character might follow. But after a few additions in the beginning, and those clearly taken from other parts of Sāyana’s commentary, nothing of real importance could be gleaned from that MS. I may mention as more important specimens of marginal notes that, before the first punah kādiiram, on page 44, line 24 (1st ed.), this MS. reads: athavā yagṛṣya devam iti sambandhāḥ, yagṛṣya prakāram ityaṛthaḥ, purohitam iti prthagyavrešhām. And again, page 44, line 26,
scholars, if any, have worked for others more than I have
done in copying and editing Sanskrit texts, and that after
all one cannot give up the whole of one’s life to the colla-
tion of Oriental MSS. and the correction of proof-sheets.
The two concluding volumes have long been ready for
Press, and as soon as I can find leisure, they too shall be
printed and published *.

In now venturing to publish the first volume of my trans-
lation of the Rig-veda, I am fully aware that the fate which
awaits it will be very different from that of my edition of
the text and commentary. It is a mere contribution
towards a better understanding of the Vedic hymns, and
though I hope it may give in the main a right rendering
of the sense of the Vedic poets, I feel convinced that on
many points my translation is liable to correction, and will
sooner or later be replaced by a more satisfactory one. It
is difficult to explain to those who have not themselves
worked at the Veda, how it is that, though we may under-
stand almost every word, yet we find it so difficult to lay
hold of a whole chain of connected thought, and to discover
expressions that will not throw a wrong shade on the
original features of the ancient words of the Veda. We
have, on the one hand, to avoid giving to our translations
too modern a character, or paraphrasing instead of trans-
lating; while, on the other, we cannot retain expressions
which, if literally rendered in English or any modern
tongue, would have an air of quaintness or absurdity
totally foreign to the intention of the ancient poets. There
are, as all Vedic scholars know, whole verses which, as yet,
yield no sense whatever. There are words the meaning of

before punāḥ kādāsām, this MS. adds: athisā nivāhakam hotaram devanām ahvataram; tathā ratnadātaram. In the same
line, after ratnānām, we read ramanīnāyanānam vā, taken from page 46, line 2. Various readings like these, however, occur on the first sheets only,
soon after the MS. follows the usual and recognised text. [This opinion has
been considerably modified after a complete collation of this MS., made for
me by Dr. Winternitz.] For the later Asvākas, where all the MSS. are very
deficient, and where an independent authority would be of real use, no Grantha
MS. has as yet been discovered.

* They have since been printed, but the translation has in consequence been
delayed.
which we can only guess. Here, no doubt, a continued study will remove some of our difficulties, and many a passage that is now dark, will receive light hereafter from a happy combination. Much has already been achieved by the efforts of European scholars, but much more remains to be done; and our only chance of seeing any rapid progress made lies, I believe, in communicating freely what every one has found out by himself, and not minding if others point out to us that we have overlooked the very passage that would at once have solved our difficulties, that our conjectures were unnecessary, and our emendations wrong. True and honest scholars whose conscience tells them that they have done their best, and who care for the subject on which they are engaged far more than for the praise of benevolent or the blame of malignant critics, ought not to take any notice of merely frivolous censure. There are mistakes, no doubt, of which we ought to be ashamed, and for which the only amende honorable we can make is to openly confess and retract them. But there are others, particularly in a subject like Vedic interpretation, which we should forgive, as we wish to be forgiven. This can be done without lowering the standard of true scholarship or vitiating the healthy tone of scientific morality. Kindness and gentleness are not incompatible with earnestness,—far from it!—and where these elements are wanting, not only is the joy embittered which is the inherent reward of all bona fide work, but selfishness, malignity, aye, even untruthfulness, gain the upper hand, and the healthy growth of science is stunted. While in my translation of the Veda and in the remarks that I have to make in the course of my commentary, I shall frequently differ from other scholars, I hope I shall never say an unkind word of men who have done their best, and who have done what they have done in a truly scholarlike, that is, in a humble spirit. It would be unpleasant, even were it possible within the limits assigned, to criticise every opinion that has been put forward on the meaning of certain words or on the construction of certain verses of the Veda. I prefer, as much as possible, to vindicate my own translation, instead of
examining the translations of other scholars, whether Indian or European. Sāyāna’s translation, as rendered into English by Professor Wilson, is before the world. Let those who take an interest in these matters compare it with the translation here proposed. In order to give readers who do not possess that translation, an opportunity of comparing it with my own, I have for a few hymns printed that as well as the translations of Langlois and Benfey* on the same page with my own. Everybody will thus be enabled to judge of the peculiar character of each of these translations. That of Sāyāna represents the tradition of India; that of Langlois is the ingenious, but thoroughly uncritical, guess-work of a man of taste; that of Benfey is the rendering of a scholar, who has carefully worked out the history of some words, but who assigns to other words either the traditional meaning recorded by Sāyāna, or a conjectural meaning which, however, would not always stand the test of an inter-comparison of all passages in which these words occur. I may say, in general, that Sāyāna’s translation was of great use to me in the beginning, though it seldom afforded help for the really difficult passages. Langlois’ translation has hardly ever yielded real assistance, while I sincerely regret that Benfey’s rendering does not extend beyond the first Mandala.

It may sound self-contradictory, if, after confessing the help which I derived from these translations, I venture to call my own the first translation of the Rig-veda. The word translation, however, has many meanings. I mean by translation, not a mere rendering of the hymns of the Rig-veda into English, French, or German, but a full account of the reasons which justify the translator in assigning such a power to such a word, and such a meaning to such a sentence. I mean by translation a real deciphering, a work like that which Burnouf performed in his first attempts at a translation of the Avesta,—a traduction raisonnée, if such an expression may be used. Without such a process,

* In the new edition, Langlois' translation has been omitted, and those of Ludwig and Grassmann have been inserted occasionally only.
without a running commentary, a mere translation of the ancient hymns of the Brahmans will never lead to any solid results. Even if the translator has discovered the right meaning of a word or of a whole sentence, his mere translation does not help us much, unless he shows us the process by which he has arrived at it, unless he places before us the pièces justificatives of his final judgment. The Veda teems with words that require a justification; not so much the words which occur but once or twice, though many of these are difficult enough, but rather the common words and particles, which occur again and again, which we understand to a certain point, and can render in a vague way, but which must be defined before they can be translated, and before they can convey to us any real and tangible meaning. It was out of the question in a translation of this character to attempt either an imitation of the original rhythm or metre, or to introduce the totally foreign element of rhyming. Such translations may follow by and by; at present a metrical translation would only be an excuse for an inaccurate translation.

While engaged in collecting the evidence on which the meaning of every word and every sentence must be founded, I have derived the most important assistance from the Sanskrit Dictionary of Professors Böhtlingk and Roth, which has been in course of publication during the last sixteen years. The Vedic portion of that Dictionary may, I believe, be taken as the almost exclusive work of Professor Roth, and as such, for the sake of brevity, I shall treat it in my notes. It would be ungrateful were I not to acknowledge most fully the real benefit which this publication has conferred on every student of Sanskrit, and my only regret is that its publication has not proceeded more rapidly, so that even now years will elapse before we can hope to see it finished. But my sincere admiration for the work performed by the compilers of that Dictionary does not prevent me from differing, in many cases, from the explanations of Vedic words given by Professor Roth. If I do not always criticise Professor Roth's explanations when I differ from him, the reason is obvious. A dictionary without a full
translation of each passage, or without a justification of the
meanings assigned to each word, is only a preliminary step
to a translation. It represents a first classification of the
meanings of the same word in different passages, but it
gives us no means of judging how, according to the opinion
of the compiler, the meaning of each single word should be
made to fit the general sense of a whole sentence. I do
not say this in disparagement, for, in a dictionary, it can
hardly be otherwise; I only refer to it in order to explain
the difficulty I felt whenever I differed from Professor Roth,
and was yet unable to tell how the meaning assigned by
him to certain words would be justified by the author of
the Dictionary himself. On this ground I have throughout
preferred to explain every step by which I arrived at my
own renderings, rather than to write a running criticism of
Professor Roth's Dictionary. My obligations to him I like
to express thus once for all, by stating that whenever I
found that I agreed with him, I felt greatly assured as
to the soundness of my own rendering, while whenever I
differed from him, I never did so without careful con-

sideration.

The works, however, which I have hitherto mentioned,
though the most important, are by no means the only ones
that have been of use to me in preparing my translation of
the Rig-veda. The numerous articles on certain hymns,
verses, or single words occurring in the Rig-veda, published
by Vedic scholars in Europe and India during the last
thirty years, were read by me at the time of their publica-
tion, and have helped me to overcome difficulties, the very
existence of which is now forgotten. If I go back still
further, I feel that in grappling with the first and the
greatest of difficulties in the study of the Veda, I and many
others are more deeply indebted than it is possible to say,
to one whose early loss has been one of the greatest mis-
fortunes to Sanskrit scholarship. It was in Burnouf's
lectures that we first learnt what the Veda was, and how
it should form the foundation of all our studies. Not only
did he most liberally communicate to his pupils his valuable
MSS., and teach us how to use these tools, but the results
of his own experience were freely placed at our service, we were warned against researches which he knew to be useless, we were encouraged in undertakings which he knew to be full of promise. His minute analysis of long passages of Sāyana, his independent interpretations of the text of the hymns, his comparisons between the words and grammatical forms, the thoughts and legends of the Veda and Avesta, his brilliant divination checked by an inexorable sense of truth, and his dry logical method enlivened by sallies of humour and sparks of imaginative genius, though not easily forgotten, and always remembered with gratitude, are now beyond the reach of praise or blame. Were I to criticise what he or other scholars have said and written many years ago, they might justly complain of such criticism. It is no longer necessary to prove that Nabhānedishāa cannot mean ‘new relatives,’ or that there never was a race of Êtendhras, or that the angels of the Bible are in no way connected with the Āngiras of the Vedic hymns; and it would, on the other hand, be a mere waste of time, were I to attempt to find out who first discovered that in the Veda deva does not always mean divine, but sometimes means brilliant. In fact, it could not be done.

In a new subject like that of the interpretation of the Veda, there are certain things which everybody discovers who has eyes to see. Their discovery requires so little research that it seems almost an insult to say that they were discovered by this or that scholar. Take, for instance, the peculiar pronunciation of certain words, rendered necessary by the requirements of Vedic metres. I believe that my learned friend Professor Kuhn was one of the first to call general attention to the fact that semivowels must frequently be changed into their corresponding vowels, and that long vowels must sometimes be pronounced as two syllables. It is clear, however, from Rosen’s notes to the first Ashətaka (I, 1, 8), that he, too, was perfectly aware of this fact, and that he recognised the prevalence of this rule, not only with regard to semivowels (see his note to RV. I, 2, 9) and long vowels which are the result of Sandhi, but likewise with regard to others that occur in the body of a
word. 'Animadverte,' he writes, 'tres syllabas postremas vocis adhvarânâm dipodiae iambicae munus sustinentes, penultima syllaba praeter iambi prioris arsin, thesin quoque sequentis pedis ferente. Satis frequentia sunt, in hac prae-sertim dipodiae iambicae sede, exempla syllabae naturae longae in tres moras productae. De qua re nihil quidem memoratum invenio apud Pingalam aliosque qui de arte metrica scripserunt: sed numeros ita, ut modo dictum est, computandos esse, taciti agnoscre videntur, quum versus una syllaba mancus non eos offendat.'

Now this is exactly the case. The ancient grammarians, as we shall see, teach distinctly that where two vowels have coalesced into one according to the rules of Sandhi, they may be pronounced as two syllables; and though they do not teach the same with regard to semivowels and long vowels occurring in the body of the word, yet they tacitly recognise that rule, by frequently taking its effects for granted. Thus in Sûtra 950 of the Prâtiśâkhya, verse IX, ññi, 1, is called an Atyâshî, and the first pâda is said to consist of twelve syllables. In order to get this number, the author must have read,

\[ \ddot{a}ȳ \ddot{a} \dddot{u}k̄ \ddot{a} \dddot{h}ar̄iñ\ddot{y} \ddot{a} \dddot{p}u\ddot{n}ānā\ddot{a}. \]

Immediately after, verse IV, 1, 3, is called a Dhrîti, and the first pâda must again have twelve syllables. Here therefore the author takes it for granted that we should read,

\[ \dddot{s}ākhē \dddot{s}ākhīyām ābh̄y ā vāvṛīts̄vā. \]

No one, in fact, with any ear for rhythm, whether Saunaka and Pingala, or Rosen and Kuhn, could have helped observing these rules when reading the Veda. But it is quite a different case when we come to the question as to which words admit of such protracted pronunciation, and which do not. Here one scholar may differ from another according to the view he takes of the character of Vedic metres, and he one has to take careful account of the minute and

* See also Sûtra 937 seq. I cannot find any authority for the statement of Professor Kuhn (Beiträge, vol. iii, p. 114) that, according to the Rik-prâtiśâkhya, it is the first semivowel that must be dissolved, unless he referred to the remarks of the commentator to Sûtra 973.
ingenious observations contained in numerous articles by Professors Kuhn, Bollensen, Grassmann, and others.

With regard to the interpretation of certain words and sentences too, it may happen that explanations which have taxed the ingenuity of some scholars to the utmost, seem to others so self-evident that they would hardly think of quoting anybody's name in support of them, to say nothing of the endless and useless work it would entail, were we obliged always to find out who was the first to propose this or that interpretation. It is impossible here to lay down general rules:—each scholar must be guided by his own sense of justice to others and by self-respect. Let us take one instance. From the first time that I read the fourth hymn of the Rig-veda, I translated the fifth and sixth verses:

\[
\text{utá bruvantu nah nídah níh anyátaḥ kit ārata,} \\
\text{dádhánāḥ Indre īt dúvak,} \\
\text{utá nah su-bhágān arīk vocéyuh dasma krishtáyah,} \\
\text{syáma īt índrasya sármanī.}
\]

1. Whether our enemies say, 'Move away elsewhere, you who offer worship to Indra only;'
2. Or whether, O mighty one, all people call us blessed: may we always remain in the keeping of Indra.

About the general sense of this passage I imagined there could be no doubt, although one word in it, viz. arīk, required an explanation. Yet the variety of interpretations proposed by different scholars is extraordinary. First, if we look to Sāyana, he translates:

1. May our priests praise Indra! O enemies, go away from this place, and also from another place! Our priests (may praise Indra), they who are always performing worship for Indra.
2. O destroyer of enemies! may the enemy call us possessed of wealth; how much more, friendly people! May we be in the happiness of Indra!

Professor Wilson did not follow Sāyana closely, but translated:

1. Let our ministers, earnestly performing his worship,
exclaim: Depart, ye revilers, from hence and every other place (where he is adored).

2. Destroyer of foes, let our enemies say we are prosperous: let men (congratulate us). May we ever abide in the felicity (derived from the favour) of Indra.

Langlois translated:
1. Que (ces amis), en fêtant Indra, puissent dire: Vous, qui êtes nos adversaires, retirez-vous loin d’ici.

2. Que nos ennemis nous appellent des hommes fortunés, placés que nous sommes sous la protection d’Indra.

Stevenson translated:
1. Let all men again join in praising Indra. Avaunt ye profane scoffers, remove from hence, and from every other place, while we perform the rites of Indra.

2. O foe-destroyer, (through thy favour) even our enemies speak peaceably to us, the possessors of wealth; what wonder then if other men do so. Let us ever enjoy the happiness which springs from Indra’s blessing.

Professor Benfey translated:
1. And let the scoffers say, They are rejected by every one else, therefore they celebrate Indra alone.

2. And may the enemy and the country proclaim us as happy, O destroyer, if we are only in Indra’s keeping*.

Professor Roth, s.v. anyátaḥ, took this word rightly in the sense of ‘to a different place,’ and must therefore have taken that sentence ‘move away elsewhere’ in the same sense in which I take it. Later, however, s.v. ar, he corrected himself, and proposed to translate the same words by ‘you neglect something else.’

Professor Bollens (Orient und Occident, vol. ii, p. 462),

---

* I add Grassmann’s and Ludwig’s renderings:

Grassmann: Mag spottend sagen unser Feind:
‘Kein Andrer kümmert sich um sie;
Drun feiern Indra sie allein.’
Und glücklich mögen, Mächtiger!
Die Freundsstämmle nennen uns,
Nur wenn wir sind in Indra’s Schutz.

Ludwig: Mögen unsere tadler sagen: sogar noch anderes entgeht euch
(dabei), wenn ihr dienst dem Indra tut.
Oder möge uns glückselige nennen der fromme, so nennen, o wundertäter,
die (fünf) völker, in Indra’s schütze mögen wir sein.
adapting to a certain extent the second rendering of Professor Roth in preference to that of Professor Benfey, endeavoured to show that the 'something else which is neglected,' is not something indefinite, but the worship of all the other gods, except Indra.

It might, no doubt, be said that every one of these translations contains something that is right, though mixed up with a great deal that is wrong; but to attempt for every verse of the Veda to quote and to criticise every previous translation, would be an invidious and useless task. In the case just quoted, it might seem right to state that Professor Bollenszen was the first to see that arīh should be joined with krīṣṭāyaḥ, and that he therefore proposed to alter it to arīḥ, as a nom. plur. But on referring to Rosen, I find that, to a certain extent, he had anticipated Professor Bollenszen's remark, for though, in his cautious way, he abstained from altering the text, yet he remarked: Possitne arīḥ pluralis esse, contracta terminatione, pro arayaḥ?

After these preliminary remarks I have to say a few words on the general plan of my translation.

I do not attempt as yet a translation of the whole of the Rig-veda, and I therefore considered myself at liberty to group the hymns according to the deities to which they are addressed. By this process, I believe, a great advantage is gained. We see at one glance all that has been said of a certain god, and we gain a more complete insight into his nature and character. Something of the same kind had been attempted by the original collectors of the ten books, for it can hardly be by accident that each of them begins with hymns addressed to Agni, and that these are followed by hymns addressed to Indra. The only exception to this rule is the eighth Māndāla, for the ninth being devoted to one deity, to Soma, can hardly be accounted an exception. But if we take the Rig-veda as a whole, we find hymns, addressed to the same deities, not only scattered about in different books, but not even grouped together when they occur in one and the same book. Here, as we lose nothing by giving up the old arrangement, we
are surely at liberty, for our own purposes, to put together such hymns as have a common object, and to place before the reader as much material as possible for an exhaustive study of each individual deity.

I give for each hymn the Sanskrit original* in what is known as the Pada text, i.e. the text in which all words (pada) stand by themselves, as they do in Greek or Latin, without being joined together according to the rules of Sandhi. The text in which the words are thus joined, as they are in all other Sanskrit texts, is called the Samhitā text. Whether the Pada or the Samhitā text be the more ancient, may seem difficult to settle. As far as I can judge, they seem to me, in their present form, the product of the same period of Vedic scholarship. The Prātisākhyaśas, it is true, start from the Pada text, take it, as it were, for granted, and devote their rules to the explanation of those changes which that text undergoes in being changed into the Samhitā text. But, on the other hand, the Pada text in some cases clearly presupposes the Samhitā text. It leaves out passages which are repeated more than once, while the Samhitā text always repeats these passages; it abstains from dividing the termination of the locative plural su, whenever in the Samhitā text, i.e. according to the rules of Sandhi, it becomes šu; hence nadishu, agishu, but ap-su; and it gives short vowels instead of the long ones of the Samhitā, even in cases where the long vowels are justified by the rules of the Vedic language. It is certain, in fact, that neither the Pada nor the Samhitā text, as we now possess them, represents the original text of the Veda. Both show clear traces of scholastic influences. But if we try to restore the original form of the Vedic hymns, we shall certainly arrive at some kind of Pada text rather than at a Samhitā text; nay, even in their present form, the original metre and rhythm of the ancient hymns of the Rishis are far more perceptible when the words are divided, than when we join them together throughout according to the rules of Sandhi. Lastly, for practical purposes, the Pada text is far superior to the Samhitā text in which the final

* This is left out in the second edition.
and initial letters, that is, the most important letters of words, are constantly disguised, and liable therefore to different interpretations. Although in some passages we may differ from the interpretation adopted by the Pada text, and although certain Vedic words have, no doubt, been wrongly analysed and divided by Sākalya, yet such cases are comparatively few, and where they occur, they are interesting as carrying us back to the earliest attempts of Vedic scholarship. In the vast majority of cases the divided text, with a few such rules as we have to observe in reading Latin, nay, even in reading Pāli verses, brings us certainly much nearer to the original utterance of the ancient Rishis than the amalgamated text.

The critical principles by which I have been guided in editing for the first time the text of the Rig-veda, require a few words of explanation, as they have lately been challenged on grounds which, I think, rest on a complete misapprehension of my previous statements on this subject.

As far as we are able to judge at present, we can hardly speak of various readings in the Vedic hymns, in the usual sense of that word. Various readings to be gathered from a collation of different MSS., now accessible to us, there are none. After collating a considerable number of MSS., I have succeeded, I believe, in fixing on three representative MSS., as described in the preface to the first volume of my edition of the Rig-veda. Even these MSS. are not free from blunders,—for what MS. is ?—but these blunders have no claim to the title of various readings. They are lapsus calami, and no more; and, what is important, they have not become traditional .

* Thus X, 101, 2, one of the Pada MSS. (P 2) reads distinctly yaghtám prá kriṣṇa sakhāyaḥ, but all the other MSS. have nayata, and there can be little doubt that it was the frequent repetition of the verb kri in this verse which led the writer to substitute kriṣṇa for nayata. No other MS., as far as I am aware, repeats this blunder. In IX, 86, 34, the writer of the same MS. puts ragas instead of dhāvasi, because his eye was caught by rāgā in the preceding line. X, 16, 5, the same MS. reads sām gakkhasva instead of gakkhatām, which is supported by S 1, S 2, P 1, while S 3 has a peculiar and more important reading, gakkhatāt. X, 67, 6, the same MS. P 2 has vi śakartha instead of vi śakarta.

A number of various readings which have been gleaned from Pandit Tārā-
The text, as deduced from the best MSS. of the Samhitā text, can be controlled by four independent checks. The first is, of course, a collation of the best MSS. of the Samhitā text.

The second check to be applied to the Samhitā text is a comparison with the Pada text, of which, again, I possessed at least one excellent MS., and several more modern copies.

The third check was a comparison of this text with Sāyana’s commentary, or rather with the text which is presupposed by that commentary. In the few cases where the Pada text seemed to differ from the Samhitā text, a note was added to that effect, in the various readings of my edition; and the same was done, at least in all important cases, where Sāyana clearly followed a text at variance with our own.

The fourth check was a comparison of any doubtful passage with the numerous passages quoted in the Prāti-sākhya.

These were the principles by which I was guided in the critical restoration of the text of the Rig-veda, and I believe I may say that the text as printed by me is more correct than any MS. now accessible, more trustworthy than the text followed by Sāyana, and in all important points identically the same with that text which the authors of the

nātha’s Tulādānādipaddhati (see Trübner’s American and Oriental Literary Record, July 31, 1868) belong to the same class. They may be due either to the copyists of the MSS. which Pandit Tārānātha used while compiling his work, or they may by accident have crept into his own MS. Anyhow, not one of them is supported either by the best MSS. accessible in Europe, or by any passage in the Prāti-sākhya.

KV. IX, ii, 2, read devayu  
 instead of devayu b.

| IX, 11, 4 | arātā | arāte b.
| IX, 14, 2 | yaddī sabandhavāḥ | yaddīptabandhavāḥ b.
| IX, 16, 3 | anaptam | anuptam b.
| IX, 17, 2 | suvānāsa | stuvānāsa b.
| IX, 21, 2 | pravrinnvanto | pravrinnvanto b.
| IX, 48, 2 | samyukta | samyukta b.
| IX, 49, 1 | noṣpām | no yām b.
| IX, 54, 3 | sūryaḥ | sūryam b.
| IX, 59, 3 | śīḍa ni | śīḍati b.

b As printed by Pandit Tārānātha.
Prātiṣākhya followed in their critical researches in the fifth or sixth century before our era. I believe that starting from that date our text of the Veda is better authenticated, and supported by a more perfect apparatus criticus, than the text of any Greek or Latin author, and I do not think that diplomatic criticism can ever go beyond what has been achieved in the constitution of the text of the Vedic hymns.

Far be it from me to say that the editio princeps of the text thus constituted was printed without mistakes. But most of these mistakes are mistakes which no attentive reader could fail to detect. Cases like II, 35, 1, where gōgishat instead of gōshishat was printed three times, so as to perplex even Professor Roth, or II, 12, 14, where sasamāṇām occurs three times instead of sasamāṇām, are, I believe, of rare occurrence. Nor do I think that, unless some quite unexpected discoveries are made, there ever will be a new critical edition, or, as we call it in Germany, a new recension of the hymns of the Rig-veda. If by collating new MSS., or by a careful study of the Prātiṣākhya, or by conjectural emendations, a more correct text could have been produced, we may be certain that a critical scholar like Professor Aufrecht would have given us such a text. But after carefully collating several MSS. of Professor Wilson's collection, and after enjoying the advantage of Professor Weber's assistance in collating the MSS. of the Royal Library at Berlin, and after a minute study of the Prātiṣākhya, he frankly states that in the text of the Rig-veda, transcribed in Roman letters, which he printed at Berlin, he followed my edition, and that he had to correct but a small number of misprints. For the two Mandalas which I had not yet published, I lent him the very MSS. on which my edition is founded; and there will be accordingly but few passages in these two concluding Mandalas, which I have still to publish, where the text will materially differ from that of his Romanised transcript.

No one, I should think, who is at all acquainted with the rules of diplomatic criticism, would easily bring himself to
touch a text resting on such authorities as the text of the Rig-veda. What would a Greek scholar give, if he could say of Homer that his text was in every word, in every syllable, in every vowel, in every accent, the same as the text used by Peisistratos in the sixth century B.C.? A text thus preserved in its integrity for so many centuries, must remain for ever the authoritative text of the Veda.

To remove, for instance, the eleven hymns 49–59 in the eighth Mandala from their proper place, or count them by themselves as Vâlakhilya a hymns, seems to me, though no doubt perfectly harmless, little short of a critical sacrilege. Why Sâyana does not explain these hymns, I confess I do not know b; but whatever the reason was, it was not because they did not exist at his time, or because he thought them spurious. They are regularly counted in Kâtyâyana’s Sarvânikówrama, though here the same accident has happened. One commentator, Shâdgurusishya, the one most commonly used, does not explain them; but another commentator, Gagannâtha, does explain them, exactly as they occur in the Sarvânikówrama, only leaving out hymn 58. That these hymns had something peculiar in the eyes of native scholars, is clear enough. They may for a time have formed a separate collection, they

---

a The earliest interpretation of the name Vâlakhilya is found in the Taittirlya-\-âranyaka, I, 23. We are told that Prâgâpati created the world, and in the process of creation the following interlude occurs:

sa tapo taptvā sa tapas taptvā sarâram adhûnuta. tasya yan mānasam āsīt tato āratvā ketavo vâtarasanā rûshya udatiṣṭhan. ye nakhâ, te vaikhânasâ. ye bâlât, te bâlakhilyâ.

He burned with emotion. Having burnt with emotion, he shook his body. From what was his flesh, the Rishis, called Arûnas, Ketus, and Vâtarasanas, sprang forth. His nails became the Vaikhânasas, his hairs the Bâlakhilyas.

The author of this allegory therefore took bâla or vâla in Vâlakhilya, not in the sense of child, but identified it with bâla, hair.

The commentator remarks with regard to tapas: nātra tapa upavâsâdirûpam, kintu srasâhvayam vastu kârûram iti paryâloanârûpam.

b A similar omission was pointed out by Professor Roth. Verses 21–24 of the 53rd hymn of the third Mandala, which contain imprecations against Vasishthâ, are left out by the writer of a Pada MS., and by a copyist of Sâyana’s commentary, probably because they both belonged to the family of Vasishthâ. See my first edition of the Rig-veda, vol. ii, p. lvi, Notes.
may have been considered of more modern origin. I shall go even further than those who remove these hymns from the place which they have occupied for more than two thousand years. I admit they disturb the regularity both of the Mandala and the Ashṭaka divisions, and I have pointed out myself that they are not counted in the ancient Anukramanis ascribed to Saunaka; (History of Ancient Sanskrit Literature, p. 220.) But, on the other hand, verses taken from these hymns occur in all the other Vedas; they are mentioned by name in the Brāhmaṇas (Ait. Br. V, 15; VI, 24), the Āranyakas (Ait. Ār. V, 10, p. 445), and the Sūtras (Āv. Srauta Sūtras, VIII, 2, 3), while they are never included in the manuscripts of Parisिष्ठas or Khilas or apocryphal hymns, nor mentioned by Kātyāyana as mere Khilas in his Sarvānukrama. Eight of them are mentioned in the Bṛhadvētā, without any allusion to their apocryphal character:

Parāny ashītā tu sūktāny rīshinām tigmategasām,
Aindrāny atra tu shadvimśāh pragātho bahudaivatah.
Rīg antyāgner akety agniḥ sūryam antyapado gagau.
Praskanvas ka prishadhras ka prādād yad vastu kimkana
Bhūrid iti tu sūktābhyām akhilam parikirtitam.
Aindrāny ubhayam ity atra shal āgneyāt parāni tu.

The next eight hymns belong to Rīshis of keen intellect; they are addressed to Indra, but the 26th Pragātha

---

a Sāyana (RV. X, 88, 18) quotes these hymns as Vālakhilya-saṃhitā. In the Mahābhārata XII, 59; 110 seq. the Vālakhilyas are called the ministers of King Vainya, whose astrologer was Garga, and his domestic priest Sukra; see Kern, Bṛhat-saṃhitā, transl. p. 11.

b This is a criterion of some importance, and it might have been mentioned, for instance, by Professor Bollensen in his interesting article on the Dvipadā Virāg hymns ascribed to Parāra (I, 65-70) that not a single verse of them occurs in any of the other Vedas.

c Sāyana in his commentary (RV. X, 27, 15) speaks of eight, while in the Ait. Ār. V, 10, the first six are quoted (containing fifty-six verses, comm.), as being used together for certain sacrificial purposes.

d Lest Saunaka be suspected of having applied this epithet, tigmategas, to the Vālakhilyas in order to fill the verse (pādapāṇārtham), I may point out that the same epithet is applied to the Vālakhilyas in the Maitry-upanishad 2, 3. The nom. plur. which occurs there is tigmategasāḥ, and the commentator remarks: tigmategasāḥ tīvrategasāḥ tyūgitaprabhāvāḥ; tēgasā ity evaṃvidha etākākhāśaṅketapāṭhas khaṁdasāḥ sarvatra. See also Maitr. Up. VI, 29.
(VIII, 54, 3–4, which verses form the 26th couplet, if counting from VIII, 49, 1) is addressed to many gods. The last verse (of these eight hymns), VIII, 56, 5, beginning with the words akety agniḥ, is addressed to Agni, and the last foot celebrates Sūrya. Whatsoever Praskanva and Prishadhra gave (or, if we read prishadhrahya, whatever Praskanva gave to Prishadhra), all that is celebrated in the two hymns beginning with bhūrīt. After the hymn addressed to Agni (VIII, 60), there follow six hymns addressed to Indra, beginning with ubhayam.

But the most important point of all is this, that these hymns, which exist both in the Pada and Samhitā texts, are quoted by the Prātisākhya, not only for general purposes, but for special passages occurring in them, and nowhere else. Thus in Sūtra 154, hetāyaḥ is quoted as one of the few words which do not require the elision of a following short a. In order to appreciate what is implied by this special quotation, it is necessary to have a clear insight into the mechanism of the Prātisākhya. Its chief object is to bring under general categories the changes which the separate words of the Pada text undergo when joined together in the Ārshi Samhitā, and to do this with the utmost brevity possible. Now the Sandhi rules, as observed in the Samhitā of the Rig-veda, are by no means so uniform and regular as they are in later Sanskrit, and hence it is sometimes extremely difficult to bring all the exceptional cases under more or less general rules. In our passage the author of the Prātisākhya endeavours to comprehend all the passages where an initial a in the Veda is not elided after a final e or o. In ordinary Sanskrit it would be always elided, in the Samhitā it is sometimes elided, and sometimes not. Thus the Prātisākhya begins in Sūtra 138 by stating that if the short a stands at the beginning of a pāda or foot, it is always elided. Why it should be always elided in the very place where the metre most strongly requires that it should be pronounced, does not concern the author of the Prātisākhya. He is a statistician, not a grammarian, and he therefore simply adds in Sūtra 153 the only three exceptional passages where the a, under these very circumstances,
happens to be not elided. He then proceeds in Sūtra 139
to state that a is elided even in the middle of a pada, pro-
vided it be light, followed by y or v, and these, y or v, again
followed by a light vowel. Hence the Samhītā writes te
vādan, so-vām, but not sikhanto-vratam, for here the a
of avratam is heavy; nor mitramaho-vadyāt, for here the
a following the v is heavy.

Then follows again an extension of this rule, viz. in the
case of words ending in āvo. After these, a short a, even
if followed by other consonants besides y or v, may be
elided, but the other conditions must be fulfilled, i.e. the
short a must be light, and the vowel of the next syllable
must again be light. Thus the Samhītā writes indeed gāvo
bhītaḥ, but not gāvo-gman, because here the a is heavy,
being followed by two consonants.

After this, a more general rule is given, or, more cor-
rectly, a more comprehensive observation is made, viz. that
under all circumstances initial a is elided, if the preceding
word ends in āye, āyāḥ, āve, or āvaḥ. As might be
expected, however, so large a class must have numerous
exceptions, and these can only be collected by quoting
every word ending in these syllables, or every passage in
which the exceptions occur. Before these exceptions are
enumerated, some other more or less general observations
are made, providing for the elision of initial a. Initial a,
according to Sūtra 142, is to be elided if the preceding
word is vaḥ, and if this vaḥ is preceded by ā, na, pra, kva,
kītraḥ, savitā, eva, or kaḥ. There is, of course, no intel-
ligible reason why, if these words precede vaḥ, the next a
should be elided. It is a mere statement of facts, and,
generally speaking, these statements are minutely accurate.
There is probably no verse in the whole of the Rig-veda
where an initial a after vaḥ is elided, unless these very
words precede, or unless some other observation has been
made to provide for the elision of the a. For instance, in
V, 25, 1, we find vaḥ preceded by akha, which is not among
the words just mentioned, and here the Samhītā does not
elide the a of agnim, which follows after vaḥ. After all
these more or less general observations as to the elision of
an initial a are thus exhausted, the author of the Prāti-
sākhya descends into particulars, and gives lists, first, of
words the initial a of which is always elided; secondly, of
words which, if preceding, require under all circumstances
the elision of the initial a of the next word, whatever may
have been said to the contrary in the preceding Sūtras.
Afterwards, he gives a number of passages which defy all
rules, and must be given on their own merits, and as they
stand in the Samhitā. Lastly, follow special exceptions
to the more or less general rules given before. And here,
among these special exceptions, we see that the author of
the Prātisākhya finds it necessary to quote a passage from a
Vālakhilya hymn in which hetāyaḥ occurs, i.e. a word
ending in ayaḥ, and where, in defiance of Sūtra 141, which
required the elision of a following initial a under all circum-
stances (sarvathā), the initial a of asya is not elided; VIII,
50, 2, Samhitā, satānikā hetāyo asya. It might be objected
that the Prātisākhya only quotes hetāyaḥ as an exceptional
word, and does not refer directly to the verse in the
Vālakhilya hymn. But fortunately hetāyaḥ occurs but
twice in the whole of the Rig-veda; and in the other
passage where it occurs, I, 190, 4, neither the rule nor the
exception as to the elision of an initial a, could apply.
The author of the Prātisākhya therefore makes no distinc-
tion between the Vālakhilya and any other hymns of the
Rig-veda, and he would have considered his phonetic
statistics equally at fault, if it had been possible to quote
one single passage from the hymns VIII, 49 to 59, as con-
travening his observations, as if such passages had been
alleged from the hymns of Vasishṭha or Vīrvāmitra.

It would lead me too far, were I to enter here into similar
cases in support of the fact that the Prātisākhya makes no
distinction between the Vālakhilya and any other hymns of
the Rig-veda-samhitā*. But I doubt whether the bearing
of this fact has ever been fully realised. Here we see that
the absence of the elision of a short a which follows after a
word ending in ayaḥ, was considered of sufficient importance

* The Prātisākhya takes into account both the Sākala and Bāshkala rākhās,
as may be seen from Sūtra 1057.
to be recorded in a special rule, because in most cases the Samhitā elides an initial a, if preceded by a word ending in ayaḥ. What does this prove? It proves, unless all our views on the chronology of Vedic literature are wrong, that in the fifth century B.C. at least, or previously rather to the time when the Prātisākhya was composed, both the Pada and the Samhitā texts were so firmly settled that it was impossible, for the sake of uniformity or regularity, to omit one single short a; and it proves à fortiori, that the hymn in which that irregular short a occurs, formed at that time part of the Vedic canon. I confess I feel sometimes frightened by the stringency of this argument, and I should like to see a possibility by which we could explain the addition, not of the Vālakhilya hymns only, but of other much more modern sounding hymns, at a later time than the period of the Prātisākhya. But until that possibility is shown, we must abide by our own conclusions; and then I ask, who is the critic who would dare to tamper with a canon of scripture of which every iota was settled before the time of Cyrus, and which we possess in exactly that form in which it is described to us by the authors of the Prātisākhya? I say again, that I am not free from misgivings on the subject, and my critical conscience would be far better satisfied if we could ascribe the Prātisākhya and all it presupposes to a much later date. But until that is done, the fact remains that the two divergent texts, the Pada and Samhitā, which we now possess, existed, as we now possess them, previous to the time of the Prātisākhya. They have not diverged nor varied since, and the vertex to which they point, starting from the distance of the two texts as measured by the Prātisākhya, carries us back far beyond the time of Saunaka, if we wish to determine the date of the first authorised collection of the hymns, both in their Pada and in their Samhitā form.

Instances abound, if we compare the Pada and Samhitā texts, where, if uniformity between the two texts had been the object of the scholars of the ancient Parishads, the lengthening or shortening of a vowel would at once have removed the apparent discordance between the two tradi-
tional texts. Nor should it be supposed that such minute discordances between the two, as the length or shortness of a vowel, were always rendered necessary by the requirements of the metre, and that for that reason the ancient students or the later copyists of the Veda abstained from altering the peculiar spelling of words, which seemed required by the exigencies of the metre in the Samhita text, but not in the Pada text. Though this may be true in some cases, it is not so in all. There are short vowels in the Samhita where, according to grammar, we expect long vowels, and where, according to metre, there was no necessity for shortening them. Yet in these very places all the MSS. of the Samhita text give the irregular short, and all the MSS. of the Pada text the regular long vowel, and the authors of the Pratisakhya bear witness that the same minute difference existed at their own time, nay, previous to their own time. In VII, 60, 12, the Samhita text gives:

iyám deva puróhitir yuvábhyaṁ yagñéshu mitrāvaruṇáv akári.

This primacy, O (two) gods, was made for you two, O Mitra and Varuna, at the sacrifices!

Here it is quite clear that deva is meant for a dual, and ought to have been devá or devau. The metre does not require a short syllable, and yet all the Samhita MSS. read devá, and all the Pada MSS. read devá; and what is more important, the authors of the Pratisakhya had to register this small divergence of the two texts, which existed in their time as it exists in our own.

Nor let it be supposed, that the writers of our MSS. were so careful and so conscientious that they would, when copying MSS., regulate every consonant or vowel according to the rules of the Pratisakhya. This is by no means the case. The writers of Vedic MSS. are on the whole more accurate than the writers of other MSS., but their learning does not seem to extend to a knowledge of the minute rules of the Pratisakhya, and they will commit

* See Pratisakhya, Sūtra 309 seqq., where several more instances of the same kind are given. I should prefer to take devapurohiti as one word, but that was not the intention of the authors of the Samhita and Pada texts.
occasionally the very mistakes against which they are warned by the Prātiṣākhya. Thus the Prātiṣākhya (Sūtra 799) warns the students against a common mistake of changing vaiyaśva into vayyaśva, i.e. by changing ai to a, and doubling the semivowel y. But this very mistake occurs in S2, and another MS. gives vaiyyaśva. See p. lvi.

If these arguments are sound, and if nothing can be said against the critical principles by which I have been guided in editing the text of the Rig-veda, if the fourfold check, described above, fulfils every requirement that could be made for restoring that text which was known to Śayava, and which was known, probably 2000 years earlier, to the authors of the Prātiṣākhyas, what can be the motives, it may fairly be asked, of those who clamour for a new and more critical edition, and who imagine that the editio princeps of the Rig-veda will share the fate of most of the editiones principes of the Greek and Roman classics, and be supplanted by new editions founded on the collation of other MSS.? No one could have rejoiced more sincerely than I did at the publication of the Romanised transliteration of the Rig-veda, carried out with so much patience and accuracy by Professor Aufrecht. It showed that there was a growing interest in this, the only true Veda; it showed that even those who could not read Sanskrit in the original Devanāgarī, wished to have access to the original text of these ancient hymns; it showed that the study of the Veda had a future before it like no other book of Sanskrit literature. My learned friend Professor Aufrecht has been most unfairly charged with having printed this Romanised text me insciente vel invito. My edition is publici juris, like any edition of Homer or Plato, and anybody might, with proper acknowledgment, have reprinted it, either in Roman or Devanāgarī letters. But far from keeping me in ignorance of his plan, Professor Aufrecht applied to me for the loan of the MSS. of the two Mazdalas which I had not yet published, and I lent them to him most gladly, because, by seeing them printed at once, I felt far less
guilty in delaying the publication of the last volumes of my edition of the text and commentary. Nor could anything have been more honourable than the way in which Professor Aufrecht speaks of the true relation of his Romanised text to my edition. That there are misprints, and I, speaking for myself, ought to say mistakes also, in my edition of the Rig-veda, I know but too well; and if Professor Aufrecht, after carefully transcribing every word, could honestly say that their number is small, I doubt whether other scholars will be able to prove that their number is large. I believe I may with the same honesty return Professor Aufrecht's compliment, and considering the great difficulty of avoiding misprints in Romanised transcripts, I have always thought and I have always said that his reprint of the hymns of the Veda is remarkably correct and accurate. What, however, I must protest against, and what, I feel sure, Professor Aufrecht himself would equally protest against, is the supposition, and more than supposition of certain scholars, that wherever this later Latin transcript differs from my own Devanâgari text, Professor Aufrecht is right, and I am wrong; that his various readings rest on the authority of new MSS., and constitute in fact a new recension of the Vedic hymns. Against this supposition I must protest most strongly, not for my own sake, but for the sake of the old book, and, still more, for the sake of the truth. No doubt it is natural to suppose that where a later edition differs from a former edition, it does so intentionally; and I do not complain of those who, without being able to have recourse to MSS. in order to test the authority of various readings, concluded that wherever the new text differed from the old, it was because the old text was at fault. In order to satisfy my own conscience on this point, I have collated a number of passages where Professor Aufrecht's text differs from my own, and I feel satisfied that in the vast majority of cases, I am right and he is wrong, and that his variations do not rest on the authority of MSS. I must not shrink from the duty of making good this assertion, and I therefore proceed to an examination of such passages as have occurred to me on
occasionally referring to his text, pointing out the readings both where he is right, and where he is wrong. The differences between the two texts may appear trifling, but I shall not avail myself of that plea. On the contrary, I quite agree with those scholars who hold that in truly critical scholarship there is nothing trifling. Besides, it is in the nature of the case that what may, by a stretch of the word, be called various readings in the Veda, must be confined to single letters or accents, and can but seldom extend to whole words, and never to whole sentences. I must therefore beg my readers to have patience while I endeavour to show that the text of the Rig-veda, as first published by me, though by no means faultless, was nevertheless not edited in so perfunctory a manner as some learned critics seem to suppose, and that it will not be easy to supplant it either by a collation of new MSS., such as are accessible at present, or by occasional references to the Prātisākhya.

I begin with some mistakes of my own, mistakes which I might have avoided, if I had always consulted the Prātisākhya, where single words or whole passages of the Veda are quoted. Some of these mistakes have been removed by Professor Aufrecht, others, however, appear in his transcript as they appear in my own edition.

I need hardly point out passages where palpable misprints in my edition have been repeated in Professor Aufrecht's text. I mean by palpable misprints, cases where a glance at the Pada text or at the Samhitā text or a reference to Sāyana's commentary would show at once what was intended. Thus, for instance, in VI, 15, 3, vṛiddhé, as I had printed in the Samhitā, was clearly a misprint for vṛidhó, as may be seen from the Pada, which gives vṛidháḥ, and from Sāyana. Here, though Professor Aufrecht repeats vṛidhé, I think it hardly necessary to show that the authority of the best MSS. (S 2 alone contains a correction of vṛidhó to vṛidhé) is in favour of vṛidháḥ, whatever we may think of the relative value of these two readings. One must be careful, however, in a text like that of the Vedic hymns, where the presence or absence of a single letter or accent begins to become
the object of the most learned and painstaking discussions, not to claim too large an indulgence for misprints. A misprint in the Samhitâ, if repeated in the Pada, or if admitted even in the commentary of Sâyana, though it need not be put down to the editor's deplorable ignorance, becomes yet a serious matter, and I willingly take all the blame which is justly due for occasional accidents of this character. Such are, for instance, II, 12, 14, sasamânám instead of sasamánám; I, 124, 4, sudhyûvaḥ, in the Pada, instead of sundhyûvaḥ; and the substitution in several places of a short u instead of a long ā in such forms as sūsāvâma, when occurring in the Pada; cf. I, 166, 14; 167, 9.

It is clear from the Prâtiṣâkhya, Sûtra 819 and 163, 5, that the words útí índra in IV, 29, 1, should not be joined together, but that the hiatus should remain. Hence útí índra, as printed in my edition and repeated in Professor Aufrecht's, should be corrected, and the hiatus be preserved, as it is in the fourth verse of the same hymn, útí itthá. MSS. S 1, S 3 are right; in S 2 the words are joined.

It follows from Sûtra 799 that to double the y in vaiyasva is a mistake, but a mistake which had to be pointed out and guarded against as early as the time of the Prâtiṣâkhya. In VIII, 26, 11, therefore, vaiyyasvásya, as printed in my edition and repeated in Professor Aufrecht's, should be changed to vaiyasvásya. MSS. S 1, S 3 are right, likewise P 1, P 2; but S 2 has the double mistake vayyasvásya, as described in the Prâtiṣâkhya; another MS. of Wilson's has vaiyy. The same applies to VIII, 23, 24, and VIII, 24, 23. P 1 admits the mistaken spelling vayyasva.

Some corrections that ought to be made in the Pada-pâtha only, as printed in my edition, are pointed out in a note to Sûtra 738 of the Prâtiṣâkhya. Thus, according to Sûtra 583, 6, srûyāḥ in the Pada text of II, 10, 2, should be changed to srûyāḥ. MSS. P 1, P 2 have the short u.

In V, 7, 8, I had printed súkīh shma, leaving the a of
shma short in accordance with the Prātisākhya, Sūtra 514, where a string of words is given before which sma must not be lengthened, and where under No. 11 we find yāsmāi. Professor Aufrecht has altered this, and gives the ā as long, which is wrong. The MSS. S 1, S 2, S 3 have the short a.

Another word before which sma ought not to be lengthened is māvate. Hence, according to Sūtra 514, 14, I ought not to have printed in VI, 65, 4, shmā māvate, but shma māvate. Here Professor Aufrecht has retained the long ā, which is wrong. MSS. S 1, S 2, S 3 have the short a.

It follows from Sūtra 499 that in I, 138, 4, we should not lengthen the vowel of sū. Hence, instead of asyā ā shū na úpa sātāye, as printed in my edition and repeated by Professor Aufrecht, we should read asyā ā shū na úpa sātāye. S 1, S 2, S 3 have short u*.

In VII, 31, 4, I had by mistake printed viddhī instead of viddhī. The same reading is adopted by Professor Aufrecht (II, p. 24), but the authority of the Prātisākhya, Sūtra 445, can hardly be overruled. S 1, S 2, S 3 have viddhī.

While in cases like these, the Prātisākhya is an authority which, as far as I can judge, ought to overrule the authority of every MS., however ancient, we must in other cases depend either on the testimony of the best MSS. or be guided, in fixing on the right reading, by Sāyana and the rules of grammar. I shall therefore, in cases where I cannot consider Professor Aufrecht's readings as authoritative improvements, have to give my reasons why I adhere to the readings which I had originally adopted.

In V, 9, 4, I had printed by mistake purū yó instead of purū yó. I had, however, corrected this misprint in my edition of the Prātisākhya, 393, 532. Professor Aufrecht decides in favour of purū with a short u, but against the authority of the MSS., S 1, S 2, S 3, which have purū.

* In the same verse, I, 138, 4, the shu in ó shū tvā should not be lengthened, for there is no rule, as far as I can see, in the Prātisākhya that would require the lengthening of sū before tvā. See Prātisākhya, 491.
It was certainly a great mistake of mine, though it may seem more excusable in a Romanised transcript, that I did not follow the writers of the best MSS. in their use of the Avagraha, or, I should rather say, of that sign which, as far as the Veda is concerned, is very wrongly designated by the name of Avagraha. Avagraha, according to the Prātiṣākhya, never occurs in the Saṃhitā text, but is the name given to that halt, stoppage, or pause which in the Pada text separates the component parts of compound words. That pause has the length of one short vowel, i.e. one māṭrā. Of course, nothing is said by the Prātiṣākhya as to how the pause should be represented graphically, but it is several times alluded to as of importance in the recitation and accentuation of the Veda. What we have been in the habit of calling Avagraha is by the writers of certain MSS. of the Saṃhitā text used as the sign of the Vivṛtti or hiatus. This hiatus, however, is very different from the Avagraha, for while the Avagraha has the length of one māṭrā, the Vivṛtti or hiatus has the length of $\frac{1}{2}$ māṭrā, if the two vowels are short; of $\frac{1}{4}$ māṭrā, if either vowel is long; of $\frac{1}{3}$ māṭrā, if both vowels are long. Now I have several times called attention to the fact that though this hiatus is marked in certain MSS. by the sign *, I have in my edition omitted it, because I thought that the hiatus spoke for itself and did not require a sign to attract the attention of European readers; while, on the contrary, I have inserted that sign where MSS. hardly ever use it, viz. when a short initial a is elided after a final e or o; (see my remarks on pp. 36, 39, of my edition of the Prātiṣākhya.) Although I thought, and still think, that this use of the sign * is more useful for practical purposes, yet I regret that, in this one particular, I should have deviated from the authority of the best MSS., and caused some misunderstandings on the part of those who have made use of my edition. If, for instance, I had placed the sign of the Vivṛtti, the *, in its proper place, or if, at least, I had not inserted it where, as we say, the initial a has been elided after e or o, Professor Bollensen would have seen at once that the authors of the Prātiṣākhyaas fully agree with him in looking on this change, not as an
elision, but as a contraction. If, as sometimes happens, final o or e remain unchanged before initial short a, this is called the Pañkāla and Prākya padavṛtti (Sūtra 137). If, on the contrary, final o or e become one (ekibhavati) with the initial short a, this is called the Abhinihita sandhi (Sūtra 138). While the former, the hiatus of the Pañkāla and Eastern schools, is marked by the writers of several MSS. by the sign *, the Abhinihita sandhi, being a sandhi, is not marked by any sign.*

I, 3, 12. rāgati (Aurfr. p. 2) instead of rāgati (M. M. vol. i, p. 75) is wrong.

I, 7, 9. ya ekāḥ (Aurfr. p. 5) should be yā ekāḥ (M. M. vol. i, p. 110), because the relative pronoun is never without an accent. The relative particle yathā may be without an accent, if it stands at the end of a pāda; and though there are exceptions to this rule, yet in VIII, 21, 5, where Professor Aufrecht gives yathā, the MSS. are unanimous in favour of yathā (M. M. vol. iv, p. 480). See Phīt-sūtra, ed. Kielhorn, p. 54.

I, 10, 11. ā tū (Aurfr. p. 7) should be ā tū (M. M. vol. i, p. 139), because ā is never without the accent.

I, 10, 12. gūshāh, which Professor Aufrecht specially mentions as having no final Visarga in the Pada, has the Visarga in all the MSS. (Aurfr. p. 7, M. M. vol. i, p. 140.)

I, 11, 4. kāvīr (Aurfr. p. 7) should be kāvīr (M. M. vol. i, p. 143).

I, 22, 8, read rādhamsi.

I, 40, 1 and 6. There is no excuse for the accent either on tvēmahe or on vōkema, while sākān in I, 51, 11, ought to have the accent on the first syllable.

I, 49, 3. Rosen was right in not eliding the a in divó ántebhyāḥ. S 1, S 2, S 3 preserve the initial a, nor does the Prātisākhya anywhere provide for its suppression.

I, 54, 8. kshátram (Aurfr. p. 46) is a mere misprint for kshatrám.

* As to the system or want of system, according to which the Abhinihita sandhi takes place in the Sāshhitā, see p. xlviii seq.
I, 55, 7. vandanəsrud (Aufr. p. 47) instead of vandanəsrud (M. M. vol. i, p. 514) is wrong.
I, 61, 7, read víshnuḥ; I, 64, 2, read sūkayaḥ; I, 64, 5, read dhūtayāḥ.
I, 61, 16. Rosen had rightly printed hāriyogana with a long ā both in the Samhitā and Pada texts, and I ought not to have given the short a instead. All the MSS., S 1, S 2, S 3, P 1, and P 2, give the long ā. Professor Aufrecht gives the short a in the Pada, which is wrong.
I, 67, 2 (4). vidántim (M. M. vol. i, p. 595) is perfectly right, as far as the authority of the MSS. and of Sāyana is concerned, and should not have been altered to vindántim (Aufr. p. 57).
I, 72, 2, read vatsáṃ; I, 72, 6, read parśuḥ; I, 76, 3, read dháékshy; I, 82, 1, read yadá.
I, 83, 3. Rosen was right in giving ásamyataḥ. I gave ásamyatāḥ on the authority of P 1, but all the other MSS. have tt.
I, 84, 1. indra (Aufr. p. 68) cannot have the accent on the first syllable, because it does not stand at the beginning of a páda (M. M. vol. i, p. 677). The same applies to indra, VI, 41, 4, (Aufr. p. 429) instead of indra (M. M. vol. iii, p. 734); to ágne, I, 140, 12, (Aufr. p. 130) instead of agne (M. M. vol. ii, p. 133). In III, 36, 3, on the contrary, indra, being at the head of a páda, ought to have the accent on the first syllable, indra (M. M. vol. ii, p. 855), not indra (Aufr. p. 249). The same mistake occurs again, III, 36, 10 (Aufr. p. 250); IV, 32, 7, (Aufr. p. 305); IV, 32, 12, (Aufr. p. 305); VIII, 3, 12, (Aufr. vol. ii, p. 86). In V, 61, 1, naraḥ should have no accent; whereas in VII, 91, 3, it should have the accent on the first syllable. In VIII, 8, 19, vipanyūḥ should have no accent, and Professor Aufrecht gives it correctly in the notes, where he has likewise very properly removed the Avagraha which I had inserted.
I, 88, 1, read yāta (M. M. vol. i, p. 708), not yātha (Aufr. p. 72).
I, 90, 1, read rīgünī; I, 94, 11, read yavasādo (M. M. vol. i, p. 766), not yayasādo (Ausr. p. 80).

I, 118, 9. abhibhūtim (Ausr. p. 105) instead of abhibhūtim (M. M. vol. i, p. 957) cannot be right, considering that in all other passages abhibhūti has the accent on the second syllable. S 1, S 2, S 3 have the accent on the i.

I, 128, 4. ghritasrī (Ausr. p. 117) instead of ghritasrī (M. M. vol. ii, p. 52) is wrong.


I, 145, 5. Professor Aufrech (p. 134) gives upamasyām, both in the Samhitā and Pada texts, as having the accent on the last syllable. I had placed the accent on the penultimate, (Pada, upa-māṣyām, vol. ii, p. 161,) and whatever may be the reading of other MSS., this is the only possible accentuation. S 1, S 2, S 3 have the right accent.

I, 148, 4. pūrūni (Ausr. p. 136) instead of purūni (M. M. vol. ii, p. 170) does not rest, as far as I know, on the authority of any MSS. S 1, S 2, S 3 have purūni.

I, 151, 7. gākkhatho (Ausr. p. 137) should be gākkhatho (M. M. vol. ii, p. 181).

I, 161, 12. All the Pada MSS. read prā ábravīt, separating the two words and accentuating each. Though the accent is irregular, yet, considering the peculiar construction of the verse, in which prā and pró are used as adverbs rather than as prepositions, I should not venture with Professor Aufrecht (p. 144) to write prā abrivit. The MSS. likewise have ā ágagan, I, 161, 4; and prā ágāh, VIII, 48, 2, not prā agāh, as Aufrecht gives in his second edition.

I, 163, 11. dhrágimān (Ausr. p. 147) instead of dhrágīmān (M. M. vol. ii, p. 245) is wrong.


I, 164, 38. The first kikyūḥ ought to have the accent, and has it in all the MSS., (Ausr. p. 151, M. M. vol. ii, p. 278.)

I, 165, 5. A mere change of accent may seem a small
matter, yet it is frequently of the highest importance in the interpretation of the Veda. Thus in I, 165, 5, I had, in accordance with the MSS. S 1, S 2, S 3, printed étān (vol. ii, p. 293) with the accent on the first syllable. Professor Aufrecht alters this into etān (p. 153), which, no doubt, would be the right form, if it were intended for the accusative plural of the pronoun, but not if it is meant, as it is here, for the accusative plural of ēta, the speckled deer of the Maruts.

I, 165, 15. yāsīṣṭha (Ausr. p. 154) instead of yāsīṣṭha (M. M. vol. ii, p. 298) is not supported by any MS.


I, 177, 1. yuktā, which I had adopted from MS. S 3 (prima manu), is not supported by other MSS., though P 2 reads yuttkā. Professor Aufrecht, who had retained yuktā in the text, has afterwards corrected it to yuktvā, and in this he was right. In I, 177, 2, gāhi for yāhi is wrong.

I, 188, 4. astrīsan (Ausr. p. 171) instead of astrīnan (M. M. vol. ii, p. 395) can only be a misprint.

II, 29, 6. kārtād (Ausr. p. 203) instead of kartād (M. M. vol. ii, p. 560) is wrong.


III, 47, 1. Professor Aufrecht (p. 256) puts the nominative īndro instead of the vocative indra, which I had given (vol. ii, p. 902). I doubt whether any MSS. support that change (S 1, S 2, S 3 have indra), but it is clear that Sāyana takes indra as a vocative, and likewise the Nirukta.

III, 50, 2. Professor Aufrecht (p. 258) gives asya, both in the Samhitā and Pada, without the accent on the last syllable. But all the MSS. that I know (S 1, S 2, S 3, P I,
P 2) give it with the accent on the last syllable (M. M. vol. ii, p. 912), and this no doubt is right. The same mistake occurs again in III, 51, 10, (Aufr. p. 259); IV, 5, 11, (Aufr. p. 281); IV, 36, 2, (Aufr. p. 309); V, 12, 3, (Aufr. p. 337); while in VIII, 103, 9, (Aufr. vol. ii, p. 195) the MSS. consistently give asya as unaccented, whereas Professor Aufrecht, in this very passage, places the accent on the last syllable. On the same page (p. 259) amandan, in the Pada, is a misprint for ámandan.

III, 53, 18. asi (Aufr. p. 262) instead of ási (M. M. vol. ii, p. 934) is wrong, because hi requires that the accent should remain on ási. S 1, S 2, S 3, P 1, P 2 have ási.

IV, 4, 7. svá áyušhe (Aufr. p. 279) instead of svá áyušhi (M. M. vol. iii, p. 37) is not supported by any good MSS., nor required by the sense of the passage. S 1, S 2, S 3, P 1, P 2 have áyušhi.

IV, 5, 7. árupitam, in the Pada, (Aufr. p. 280) instead of árupitam (M. M. vol. iii, p. 45) is right, as had been shown in the Prátiśākhya, Sūtra 179, though by a misprint the long á of the Samhitā had been put in the place of the short a of the Pada.


IV, 15, 2. yáti, with the accent on the first syllable, is supported by all MSS. against yáti (Aufr. p. 287). The same applies to yáti in IV, 29, 2, and to várance in IV, 31, 9.

IV, 18, 11. amī, without any accent (Aufr. p. 293), instead of amī (M. M. vol. iii, p. 105) is wrong, because amī is never unaccented.

IV, 21, 9. no, without an accent (Aufr. p. 296), instead of nó (M. M. vol. iii, p. 120) is wrong.

IV, 26, 3. átithigvam (Aufr. p. 300) instead of atithigvám (M. M. vol. iii, p. 140) and VI, 47, 22, átithigvasya (Aufr. p. 437) instead of atithigvasya (M. M. vol. iii, p. 776) are wrong, for atithigvá never occurs again except with the accent on the last syllable. The MSS. do not vary. Nor do they vary in the accentuation of kútsa; hence kutsám (Aufr. p. 300) should be kútsam (M. M. vol. iii, p. 139).
IV, 36, 6. Professor Aufrecht (p. 309) has altered the accent of ávishuḥ into ávishúḥ, but the MSS. are unanimous in favour of ávishuḥ (M. M. vol. iii, p. 181).

Again in IV, 41, 9, the MSS. support the accentuation of ágman (M. M. vol. iii, p. 200), while Professor Aufrecht (p. 313) has altered it to agman.

IV, 42, 9. ádāṣat, being preceded by h, ought to have the accent; (Aufrecht, p. 314, has ádāṣat without the accent.) For the same reason, V, 29, 3, ávindat (M. M. vol. iii, p. 342) ought not to have been altered to avindat (Ausr. p. 344).

IV, 50, 4. vṛyóman is a misprint for vṛyóman.

V, 15, 5. Professor Aufrecht (p. 338) writes dirghám instead of dógham (M. M. vol. iii, p. 314). This, no doubt, was done intentionally, and not by accident, as we see from the change of accent. But dógham, though it occurs but once, is supported in this place by all the best MSS., and has been accepted by Professor Roth in his Dictionary.

V, 34, 4. práyato (Ausr. p. 351) instead of práyatá (M. M. vol. iii, p. 371) is wrong.

V, 42, 9. visármánam (Ausr. p. 358) instead of visarmánam (M. M. vol. iii, p. 402) is wrong.

V, 44, 4. parvané (Ausr. p. 360) instead of pravané (M. M. vol. iii, p. 415) is wrong.

V, 83, 4. vánti (Ausr. p. 389) instead of vánti (M. M. vol. iii, p. 554) is supported by no MSS.

V, 85, 6. ásɪ̄kántih (Ausr. p. 391) instead of ásiṅkántih (M. M. vol. iii, p. 560) is not supported either by MSS. or by grammar, as siṅk belongs to the Tūd-class. On the same grounds isháyántak (VI, 16, 27 (M. M. vol. iii, p. 638), ought not to have been changed to ishayántak (Ausr. p. 408), nor VI, 24, 7, avakarsáyanti (M. M. vol. iii, p. 687) into avakársayanti (Ausr. p. 418).

VI, 46, 10, read girvanás (M. M. vol. iii, p. 763) instead of girvanás (Ausr. p. 435).

VI, 60, 10. krinotí (Ausr. p. 450) instead of krinótì (M. M. vol. iii, p. 839) is wrong.

VII, 40, 4. aryáma ápakh (Ausr. vol. ii, p. 35), in the Pada, instead of aryáma ápakh (M. M. vol. iv, p. 81) is wrong.
VII, 51, 1. ādityānām (Ausr. vol. ii, p. 40) instead of ādityānām (M. M. vol. iv, p. 103) is wrong.

VII, 64, 2. ilām (Ausr. vol. ii, p. 50) instead of ilām (M. M. vol. iv, p. 146) is wrong. In the same verse gopāḥ in the Pada should be changed in my edition to gopā.

VII, 66, 5. yō (Ausr. vol. ii, p. 51) instead of yē (M. M. vol. iv, p. 151) is indeed supported by S 3, but evidently untenable on account of atiprāti.

VII, 72, 3. In abudhran Professor Aufrecht has properly altered the wrong spelling abudhaṇ; and, as far as the authority of the best MSS. is concerned (S 1, S 2, S 3), he is also right in putting a final ā, although Professor Bollensel prefers the dental n; (Zeitschrift der D.M.G., vol. xxii, p. 599.) The fact is that Vedic MSS. use the Anusvāra dot for final nasals before all class-letters, and leave it to us to interpret that dot according to the letter which follows. Before I felt quite certain on this point, I have in several cases retained the dot, as given by the MSS., instead of changing it, as I ought to have done according to my system of writing Devanāgarī, into the corresponding nasal, provided it represents an original n. In I, 71, 1, S 2, S 3 have the dot in agushran, but S 1 has dental n. In IX, 87, 5, asrīgrān has the dot; i.e. S 1 has the dot, and nkk, dental n joined to kk; S 2 has nkk without the dot before the n; S 3 has the dot, and then kk. In IV, 24, 6, the spelling of the Samhitā ávivenam tām would leave it doubtful whether we ought to read ávivenam tām or ávivenam tām; S 1 and S 3 read ávivenam tām, but S 2 has ávivenan tām; P 2 has ávi-venan tām, and P 1 had the same originally, though a later hand changed it to ávi-venan tām. In IV, 25, 3, on the contrary, S 1 and S 3 write ávivenam; S 2, ávivenam; P 1 and P 2, ávi-venam. What is intended is clear enough, viz. ávivenan in IV, 24, 6; ávivenam in IV, 25, 3. [In the new edition ávivenam has been left in both passages.]

VII, 73, 1. asvinā (Ausr. vol. ii, p. 56) instead of asvinā (M. M. vol. iv, p. 176) is wrong. On the same page, dhīshnye, VII, 72, 3, should have the accent on the first syllable.

VII, 77, 1. In this verse, which has been so often dis-
cussed (see Kuhn, Beiträge, vol. iii, p. 472; Böhltingk and Roth, Dictionary, vol. ii, p. 968; Bollensen, Orient und Occident, vol. ii, p. 463), all the MSS. which I know, read karáyai, and not either karáthai nor garáyai.

VIII, 2, 29. kirínam (Aufr. vol. ii, p. 84) instead of kárínam (M. M. vol. iv, p. 308) does not rest on the authority of any MSS., nor is it supported by Sáyana.

VIII, 9, 9. Professor Aufrecht has altered the very important form ākuśyuvimáhi (M. M. vol. iv, p. 389) to ākuśyavimáhi (vol. ii, p. 98). The question is whether this was done intentionally and on the authority of any MSS. My own MSS. support the form ākuśyuvimáhi, and I see that Professor Roth accepts this form.


VIII, 47, 15. dushvápyam (Aufr. vol. ii, p. 151) is not so correct as duśhápyam (M. M. vol. iv, p. 660), or, better, duśhápyam (Prátiśákhya, Sútras 255 and 364), though it is perfectly true that the MSS. write duśhápyam.

[I ought to state that all these errata have been corrected by Professor Aufrecht in his second edition.]

In the ninth and tenth Mandalas I have not to defend myself, and I need not therefore give a list of the passages where I think that Professor Aufrecht’s text is not supported by the best MSS. My own edition of these Mandalas will soon be published, and I need hardly say that where it differs from Professor Aufrecht’s text, I am prepared to show that I had the best authorities on my side.

Professor Aufrecht writes in the second edition of his Romanised text of the Rig-veda (p. iv): ‘Um den Herren, die diese Druckfehler in majorem gloriam suam mit so grosser Schonung hervorgehoben haben, einen Gegendienst zu erweisen, bemerke ich einige derselben.’ Dieser Gegendienst, so gut er gemeint war, ist leider nicht sehr bedeutend ausgefallen, auch nicht immer in majorem gloriam Catonis.

In I, 161, 2, Professor Aufrecht objects to katuras krínatana. I felt doubtful about it, and in the commentary I printed katurah krínatana. In IV, 33, 5, the reading
kātus kara is sanctioned by the authority of the Prātisākhya, Sūtra 281, 4.

In I, 181, 5, Aufrecht prefers mathra; Sāyana, Böhtlingk and Roth, and I prefer mathnā.

In II, 11, 10, he has discovered that gūrvit was meant for gūrvat. Whitney still quotes gūrvit.

In III, 9, 4, he has discovered that apsu should be *psu; but this had been already corrected.

In III, 25, 2, the final a of vaha ought to be long in the Samhitā.

In IV, 19, 4, instead of ḍrilhā ni read ḍrilhāni.
In VII, 33, 2, instead of avriniṭā read *vriniṭā.
In VII, 35, 13, the Visarga in devagopāḥ should be deleted.

In VII, 42, 2, the Anusvāra in yumkshvā should be deleted.

In VIII, 2, 30, the anudāttatara should be shifted from the ultimate to the penultimate, dadhirē, not dadhire.

In VIII, 51, 3, avishyaṇta was meant for arishyanantam.
In VIII, 55, 5, for na read ạ. The MSS. vary in both cases.
In IX, 108, 7, in vanakraksha, the kra was printed as ri.
Professor Aufrecht might have seen it correctly printed in the index. Sāyana read vanarīksha.

In X, 28, 11, Professor Aufrecht thinks that the Pada should have godhāḥ instead of godhā. I think godhā is right, in spite of Professor Aufrecht’s appeal to the silence of the Prātisākhya. The fact is that godhāḥ never occurs, while godhā occurs in the preceding verse, and again VIII, 69, 9.

After such a flourish of trumpets, we expected more from Professor Aufrecht; still we must learn to be grateful even for small mercies.

Having said so much in vindication of the text of the Rig-veda as published by me, and in defence of my principles of criticism which seem to me so self-evident as hardly to deserve the name of canones critici, I feel bound at the same time both to acknowledge some inaccuracies that have occurred in the index at the end of each volume, and to defend some entries in that index which have been challenged without sufficient cause.
It has been supposed that in the index at the end of my fourth volume, the seventeenth verse of the 34th hymn in the seventh Mandala has been wrongly assigned to Ahi Budhnya, and that one half only of that verse should have been reserved for that deity. I do not deny that we should be justified in deriving that sense from the words of the Anukramanikâ, but I cannot admit that my own interpretation is untenable. As Sâyana does not speak authoritatively on the subject, I followed the authority of Shadgurushishya. This commentator of the Anukramanikâ says: atra ka abgâm ukthair ahim grînisha ity ardhârko•bganâmno• devasya stutik; ma no•hir budhnya ity ardhârko•hirbudhnyanâmno devasya b. Another commentator says: abgâm ukthair ardhârko•hih; uttaro ma no•hir ity ahir budhnya. From this we learn that both commentators looked upon the Dvipadas as ardhârkas or half-verses, and ascribed the whole of verse 16 to Ahir abgâk, the whole of verse 17 to Ahir budhnya. It will be seen from an accurate examination of Sâyana's commentary on verse 17, that in the second interpretation of the second half of verse 17, he labours to show that in this portion, too, Ahir budhnya may be considered as the deity.

It is perfectly right to say that the words of the Anukramanikâ, abgâm ahek, signify that the verse beginning with abgâm, belongs to Ahi. But there was no misprint in my index. It will be seen that Shadgurushishya goes even beyond me, and calls that deity simply Abga, leaving out Ahi altogether, as understood. I was anxious to show the distinction between Abga Ahih and Ahir Budhnya, as the deities of the two successive verses, and I did not expect that any reader could possibly misinterpret my entry c.

With regard to hymns 91 and 92 of the seventh Mandala, it is true, that in the index I did not mention that certain verses in which two deities are mentioned (91, 2;

---

a I find that Mr. Macdonell in his edition of the Sarvânukramani reads ardhârko•hinâmno. If this is right, part of my argument would fall.

b MS. Wilson 379 has, ardhârko nâmâno daivatasya, and in the margin •hi. Ahirbudhnya seems to have been taken as one word.

c The editor of the Bombay edition of the text of the Rig-veda assigns verse 16 to Ahi, verse 17 to Ahirobudhnya.
4–7; 92, 2), must be considered as addressed not to Vāyu alone, but to Vāyu and Indra. It will be seen from Sāyana’s introduction to hymn 90, that he, too, wrongly limits the sentence of the Anukramanikā, aindraya ṛa ya dvivaduktāḥ, to the fifth and following verses of hymn 90, and that he never alludes to this proviso again in his introductory remarks to hymn 91 and 92, though, of course, he explains the verses, in which a dual occurs, as addressed to two deities, viz. Indra and Vāyu. The same omission, whether intentional or unintentional, occurs in Shadgurusishya’s commentary. The other commentary, however, assigns the verses of the three hymns rightly. The subject has evidently been one that excited attention in very early days, for in the Aitareya-brâhmana, V, 20, we actually find that the word vām which occurs in hymn 90, 1, and which might be taken as a dual, though Sāyana explains it as a singular, is changed into te.

In hymn VII, 104, rakshohavau might certainly be added as an epithet of Indrā-Somau, and Shadgurusishya clearly takes it in that sense. The Anukramanikā says: indrāsomā pañkādhihikaindrāsomam rakshoghnam sāpabhishāpaprāyam.

In hymn VIII, 67, it has been supposed that the readings Samada and Sāmada instead of Sammada and Sāmmada were due to a misprint. This is not the case. That I was aware of the other spelling of this name, viz. Sammada and Sāmmada, I had shown in my History of Ancient Sanskrit Literature (2nd ed.), p. 39, where I had translated the passage of the Sāṅkhāyana-sūtras in which Matsya Sāmmana occurs, and had also called attention to the Āṣvalāyana-sūtras X, 7, and the Satapatha-brâhmana XIII, 3, 1, 1,

* The Interpunction of Dr. Haug’s edition (p. 128) should be after te. Shadgurusishya says: ata eva brāhmaṇasūtrasayoh prāuge vāyavyavāya prā vīrāya suṣṭyo dadrire vām iti dvivadhanasthānè ta ity ekavatānapāthah kriśāḥ, vām ity uktam ked aindratvam ka syad iti. Possibly the same change should be made in Āṣvalāyana’s Srauta Sūtras, VIII, 11, and it has been made by Rāma Nārāyana Vidyārātrna. The remark of the commentator, however, dadrire ta iti prayogapāthah, looks as if vām might have been retained in the text. The MSS. I have collated are in favour of te.

b Mr. Macdonell (Sarvānukramasū, p. 133) inserts ta iti after dadrire.
where the same passage is found. I there spelt the name Sāmmada, because the majority of the MSS. were in favour of that spelling. In the edition of the Ārvalāyana-sūtras, which has since been published by Rāma Nārāyaṇa Vidyārāṇya, the name is spelt Sāmada. My own opinion is that Sāmmada is the right spelling, but that does not prove that Sāyana thought so; and unless I deviated from the principles which I had adopted for a critical restoration of Sāyana’s text, I could not but write Sāmada in our passage. B 1 and B 4 omit sāmada, but both give samadākhyasya; Ca. gives likewise samadākhyasya, and A. semadākhyasya. This, I believe, was meant by the writer for sammadākhyasya, for in the passage from the Anukramani both A. and Ca. give sāmmado. I then consulted the commentary of Shadgurusishya, and there again the same MS. gave twice sāmmada, once sāmada, which is explained by samadākhyamahāmāninārāgputraḥ. A better MS. of Shadgurusishya, MS. Wilson 379, gives the readings sāmmado, sāmmada, and sammadākhyasya. The other commentary gives distinctly sāmanda. [I have adopted sammada in the new edition.]

In IX, 68, Professor Aufrecht adopts what he considers the bold reading Vatsaprī; I prefer to be timid and allow Sāyana his own reading Vatsaprī; see Sarvānukramanī, ed. Macdonell, pp. 34, 146.

It will be seen from these remarks that many things have to be considered before one can form an independent judgment as to the exact view adopted by Sāyana in places where he differs from other authorities, or as to the exact words in which he clothed his meaning. Such cases occur again and again. Thus in IX, 86, I find that Professor Aufrecht ascribes the first ten verses to the Akrishṭās, whereas Sāyana calls them Akrishṭas. It is perfectly true that the best MSS. of the Anukramanikā have Akrishṭa, it is equally true that the name of these Akrishṭas is spelt with a short a in the Harivamsa, 11,533, but an editor of Sāyana’s work is not to alter the occasional mistakes of that learned commentator, and Sāyana certainly called these poets Akrishṭas.
Verses 21–30 of the same hymn are ascribed by Professor Aufrecht to the Prisniyak. Here, again, several MSS. support that reading; and in Shadgurusishya’s commentary, the correction of prisniyak into prisnayak is made by a later hand. But Sāyana clearly took prisnayak for a nominative plural of prisni, and in this case he certainly was right. The Dictionary of Böhtlingk and Roth quotes the Mahābhārata, VII, 8726, in support of the peculiar reading of prisniyak, but the published text gives prisnayak. Professor Benfey, in his list of poets (Ind. Stud. vol. iii, p. 223), gives prisniyoga as one word, not prisniyogā, as stated in the Dictionary of Böhtlingk and Roth, but this is evidently meant for two words, viz. primayogāgāh. However, whether prisniyak or prisnayak be the real name of these poets, an editor of Sāyana is bound to give that reading of the name which Sāyana believed to be the right one, i. e. prisnayaka.

Again, in the same hymn, Professor Aufrecht ascribes verses 31–40 to the Atris. We should then have to read tritiye trayakah. But Sāyana read tritiye trayakah, and ascribes verses 31–40 to the three companies together of the Kishis mentioned before. On this point the MSS. admit of no doubt, for we read: katurthasya ka dasarkasya ākrishtā māshā ityādīdvīnāmānas trayo ganā drashtārah. I do not say that the other explanation is wrong; I only say that, whether right or wrong, Sāyana certainly read trayakah, not atrayah; and an editor of Sāyana has no more right to correct the text, supported by the best MSS., in the first and second, than in the third of these passages, all taken from one and the same hymn.

But though I insist so strongly on a strict observance of the rules of diplomatic criticism with regard to the text

Old mistakes in the text.

of the Rig-veda, nay, even of Sāyana, I insist equally strongly on the right of independent criticism, which ought to begin where diplo-

* Professor Aufrecht in his new edition of the text (1877) adopts the more timid reading primayakah. See also Brhat-Samhitā, transl. by Kern, p. 2: Sikatā primayoga gārangāvālakhyā marākipā bhri gavoṣa āgirasas kaiva sûkhamār tānaye maharshtaya.
matic criticism ends. Considering the startling antiquity which we can claim for every letter and accent of our MSS., so far as they are authenticated by the Prātisākhyas, to say nothing of the passages of many hymns which are quoted verbatim in the Brāhmaṇas, the Kalpa-sūtras, the Nirukta, the Brhaddevatā, and the Anukramanis, I should deem it reckless to alter one single letter or one single accent in an edition of the hymns of the Rig-veda. As the text has been handed down to us, so it should remain; and whatever alterations and corrections we, the critical Mlekkhas of the nineteenth century, have to propose, should be kept distinct from that time-hallowed inheritance. Unlikely as it may sound, it is true nevertheless that we, the scholars of the nineteenth century, are able to point out mistakes in the text of the Rig-veda which escaped the attention of the most learned among the native scholars of the sixth century B.C. No doubt, these scholars, even if they had perceived such mistakes, would hardly have ventured to correct the text of their sacred writings. The authors of the Prātisākhyas had before their eyes or ears a text ready made, of which they registered every peculiarity, nay, in which they would note and preserve every single irregularity, even though it stood alone amidst hundreds of analogous cases. With us the case is different. Where we see a rule observed in 99 cases, we feel strongly tempted and sometimes justified in altering the 100th case in accordance with what we consider to be a general rule. Yet even then I feel convinced we ought not to do more than place our conjectural readings below the textus receptus of the Veda,—a text so ancient and venerable that no scholar of any historical tact or critical taste would venture to foist into it a conjectural reading, however plausible, nay, however undeniable.

There can be no clearer case of corruption in the traditional text of the Rig-veda than, for instance, in I, 70, 4, where the Pada text reads:

vārdhān yām pūrvāh kṣapāh vl-rūpāh sthātūh ka rátham ritā-pravītam.

All scholars who have touched on this verse, Professors Benfey, Bollensen, Roth, and others, have pointed out that
instead of ka rátham, the original poet must have said karátham. The phrase sthátúḥ karátham, what stands and moves, occurs several times. It is evidently an ancient phrase, and hence we can account for the preservation in it of the old termination of the nom. sing. of neuters in ri, which here, as in the Greek μύρ-τρυ or μύρ-τρυς, masc., appears as ur or us, while in the ordinary Sanskrit we find ri only. This nom. sing. neut. in us, explains also the common genitives and ablatives, pituh, mátuh, &c., which stand for pitur-s, mátur-s. This phrase sthátúḥ karátham occurs:

I, 58, 5. sthátúḥ karátham bhayate patatrínah.
What stands and what moves is afraid of Agni.
I, 68, 1. sthátúḥ karátham aktúṇ vī úrnot.
He lighted up what stands and what moves during every night.

I, 72, 6. parśn ka sthátrya karátham ka páhi.
Protect the cattle, and what stands and moves!

Here it has been proposed to read sthátúḥ instead of sthátrya, and I confess that this emendation is very plausible. One does not see how parśu, cattle, could be called immobilia or fixtures, unless the poet wished to make a distinction between cattle that are kept fastened in stables, and cattle that are allowed to roam about freely in the homestead. This distinction is alluded to, for instance, in the Satapatha-bráhmaṇa, XI, 8, 3, 2. saurya evaśa parśuh syād iti, tasmād etasmin astamite parśavo badhyante; badhnanty ekān yathāgoshthām, eka upasamāyanti.

I, 70, 2. gárbhah ka sthátām gárbhah karáthām, (read sthátryām, and see Bollensen, Orient und Occident, vol. ii, p. 462.)

He who is within all that stands and all that moves.
The word karátha, if it occurs by itself, means flock, movable property:

III, 31, 15. át it sákhi-bhyah karátham sám airat.
He brought together, for his friends, the flocks.
VIII, 33, 8. puru-trá karátham dadhe.
He bestowed flocks on many people.
X, 92, 13. prā naḥ pūṣhā karátham—avatu.
May Pūshan protect our flock!
Another idiomatic phrase in which sthātūḥ occurs is sthātūḥ gāgataḥ, and here sthātūḥ is really a genitive:

IV, 53, 6. gāgataḥ sthātūḥ ubhāyasya yāḥ vaśi.

He who is lord of both, of what is movable and what is immovable.

VI, 50, 7. vírvasya sthātūḥ gāgataḥ gānitrīk.

They who created all that stands and moves.

VII, 60, 2. vírvasya sthātūḥ gāgataḥ ka gopāk.

The guardians of all that stands and moves. Cf. X, 63, 8.

I, 159, 3. sthātūḥ ka satyām gāgataḥ ka dhārmani pu-trāsyā pāthak padām ādvayāvinaḥ.

Truly while you uphold all that stands and moves, you protect the home of the guileless son. Cf. II, 31, 5.

But although I have no doubt that in I, 70, 4, the original poet said sthātūḥ kārātham, I should be loath to suppress the evidence of the mistake and alter the Pada text from kā rātham to kārātham. The very mistake is instructive, as showing us the kind of misapprehension to which the collectors of the Vedic text were liable, and enabling us to judge how far the limits of conjectural criticism may safely be extended.

A still more extraordinary case of misunderstanding on the part of the original compilers of the Vedic texts, and likewise of the authors of the Prātiṣā-khyas, the Niruktas, and other Vedic treatises, has been pointed out by Professor Kuhn. In an article of his, 'Zur ältesten Geschichte der Indogermanischen Völker' (Indische Studien, vol. i, p. 351), he made the following observation: 'The Lithuanian la u k a s, Lett. la uk s, Pruss. la u k a s, all meaning field, agree exactly with the Sk. l o k a s, world, Lat. l o c u s, Low Germ. (in East-Frisia and Oldenburg) l o u c h, l o c h, village. All these words are to be traced back to the Sk. u r u, Gr. ἔπος, broad, wide. The initial u is lost, as in Goth. r u m s, O. H. G. r u mi, r u m i n (Low Germ. r u m e, an open uncultivated field in a forest), and the r changed into l. In support of this derivation it should be observed that in the Veda l o k a is frequently preceded by the particle u, which probably was only separated from it by the Diaskeuastæ, and that the meaning is
that of open space.' Although this derivation has met with little favour, I confess that I look upon this remark, excepting only the Latin locus*, i.e. stlocus, as one of the most ingenious of this eminent scholar. The fact is that this particle u before loka is one of the most puzzling occurrences in the Veda. Professor Bollensen says that loka never occurs without a preceding u in the first eight Mandalas, and this is perfectly true with the exception of one passage which he has overlooked, VIII, 100, 12, dyaúk dehí lokám vāgrāya vi-skábhe, Dyu! give room for the lightning to step forth! Professor Bollensen (l. c. p. 603) reads vṛitrāya instead of vāgrāya, without authority. He objects to dyaúk as a vocative, which should be dyaúk; but dyaúk may be dyók, a genitive belonging to vāgrāya, in which case we should translate, Make room for the lightning of Dyu to step forth!

But what is even more important is the fact that the occurrence of this unaccented u at the beginning of a pada is against the very rules, or, at least, runs counter to the very observations which the authors of the Prātisākhya have made on the inadmissibility of an unaccented word in such a place, so that they had to insert a special provision, Prāt. 978, exempting the unaccented u from this observation: anudāttam tu pādādau novargam vidyate padam, 'no unaccented word is found at the beginning of a pada except u!' Although I have frequently insisted on the fact that such statements of the Prātisākhya are not to be considered as rules, but simply as more or less general statistical accumulations of facts actually occurring in the Veda, I have also pointed out that we are at liberty to found on these collected facts inductive observations which may assume the character of real rules. Thus, in our case, we can well understand why there should be none, or, at least, very few instances, where an unaccented word begins a pada. We should not begin a verse with an enclitic particle in any other language either; and as in Sanskrit a verb at the

* On locus, see Corssen, Krit. Beitr. p. 463, and Aussprache, 2nd ed., p. 810. Corssen does not derive it from a root stå or sthå, but identifies it with Goth. strik-s, Engl. stroke, strecke.
beginning of a páda receives ipso facto the accent, and as
the same applies to vocatives, no chance is left for an un-
accented word in that place, except it be a particle. But
the one particle that offends against this general observation
is u, and the very word before which this u causes this
metrical offence, is loka. Can any argument be more
tempting in favour of admitting an old form uloka instead
of u loka? Lokám is preceded by u in I, 93, 6; II, 30, 6;
(asmín bhaya-sthe kriñutam u lokám, make room for us,
grant an escape to us, in this danger!) IV, 17, 17; VI,
23, 3; 7 (with urúm); 47, 8 (urúm nák lokám, or ulokám ?);
73, 2; VII, 20, 2; 33, 5 (with urúm); 60, 9 (with urúm);
84, 2 (with urúm); 99, 4 (with urúm); IX, 92, 5; X, 13, 2;
16, 4 (sukrätam u lokám); 30, 7; 104, 10; 180, 3 (with
urúm). Loké is preceded by u in III, 29, 8; V, 1, 6; loka-
krít, IX, 86, 21; X, 133, 1. In all remaining passages u
loká is found at the beginning of a páda: lokák, III, 37, 11;
lokám, III, 2, 9 (u lokám u dvé (iti) úpa gámím iyatuñh);
V, 4, 11; loka-kriñnúm, VIII, 15, 4; IX, 2, 8. The only
passages in which loka occurs without being preceded by u,
are lokám, VI, 47, 8 (see above); VIII, 100, 12; X, 14, 9;
85, 20 (amṛtasaya); lokák, IX, 113, 9; lokán, X, 90, 14;
löké, IX, 113, 72; X, 85, 24.

It should be remembered that in the Gáthás the u of
words beginning with urṿò does not count metrically
(Hübschmann, Ein Zoroastrisches Lied, p. 37), and that in
Páli also uru must be treated as monosyllabic, in such pas-
sages as Maháv., p. 2, line 5. The same applies to passages
in the Rig-veda, such as I, 138, 3; VII, 39, 3, where the
meter requires uru to be treated as one syllable. In
IX, 96, 15, the original reading may have been urur iva,
instead of uru-iva.

Considering all this, I feel as convinced as it is possible to
be in such matters, that in all the passages where u loká
occurs and where it means space, carrière ouverte, free-
dom, we ought to read uloká; but in spite of this I could
never bring myself to insert this word, of which neither the
authors of the Bráhmañás nor the writers of the Prátiśákhyaas
or even later grammarians had any idea, into the text. On
the contrary, I should here, too, consider it most useful to leave the traditional reading, and to add the corrections in the margin, in order that, if these conjectural emendations are in time considered as beyond the reach of doubt, they may be used as evidence in support of conjectures which, without such evidence, might seem intolerable in the eyes of timid critics.

There remains one difficulty about this hypothetical word uloká, which it is but fair to mention. If it is derived from uru, or, as Professor Bollensen suggests, from urvāk or urvak, the change of va into o would require further support. Neither maghavan nor duona for dura-vana are strictly analogous cases, because in each we have an a preceding the va or u. Strictly speaking, uroka presupposes uravaka, as slóka presupposes sravaka, or óka, house, avaka (from av, not from uë). It should also be mentioned that a compound such as RV. X, 128, 2, urúlokam (scil. antáriksham) is strange, and shows how completely the origin of loka was forgotten at the time when the hymns of the tenth Mandala were composed. But all this does not persuade us to accept Ascoli's conjecture (Lezioni di Fonologia Comparsata, p. 235), that as uloga (but not uloka) is a regular Tamil form of loka, uloka in the Veda might be due to a reaction of the aboriginal dialects on the Vedic Sanskrit. We want far more evidence before admitting such a reaction during the Vedic period.

The most powerful instrument that has hitherto been applied to the emendation of Vedic texts, is the metre. Metrical criticism means measure, and uniform measure, and hence its importance for critical purposes, as second only to that of grammar. If our knowledge of the metrical system of the Vedic poets rests on a sound basis, any deviations from the general rule are rightly objected to; and if by a slight alteration they can be removed, and the metre be restored, we naturally feel inclined to adopt such emendations. Two safeguards, however, are needed in this kind of conjectural criticism. We ought to be quite certain that the anomaly is impossible, and we ought to be able to explain to a certain extent...
how the deviation from the original correct text could have occurred. As this subject has of late years received considerable attention, and as emendations of the Vedic texts, supported by metrical arguments, have been carried on on a very large scale, it becomes absolutely necessary to re-examine the grounds on which these emendations are supposed to rest. There are, in fact, but few hymns in which some verses or some words have not been challenged for metrical reasons, and I feel bound, therefore, at the very beginning of my translation of the Rig-veda, to express my own opinion on this subject, and to give my reasons why in so many cases I allow metrical anomalies to remain which by some of the most learned and ingenious among Vedic scholars would be pronounced intolerable.

Even if the theory of the ancient metres had not been so carefully worked out by the authors of the Prātiṣākhyas and the Anukramanīs, an independent study of the Veda would have enabled us to discover the general rules by which the Vedic poets were guided in the composition of their works. Nor would it have been difficult to show how constantly these general principles are violated by the introduction of phonetic changes which in the later Sanskrit are called the euphonic changes of Sandhi, and according to which final vowels must be joined with initial vowels, and final consonants adapted to initial consonants, until at last each sentence becomes a continuous chain of closely linked syllables.

It is far easier, as I remarked before, to discover the original and natural rhythm of the Vedic hymns by reading them in the Pada than in the Samhitā text, and after some practice our ear becomes sufficiently schooled to tell us at once how each line ought to be pronounced. We find, on the one hand, that the rules of Sandhi, instead of being generally binding, were treated by the Vedic poets as poetical licences only; and, on the other, that a greater freedom of pronunciation was allowed even in the body of words than would be tolerated in the later Sanskrit. If a syllable was wanted to complete the metre, a semivowel might be pronounced as a vowel, many a long vowel might
be protracted so as to count for two syllables, and short vowels might be inserted between certain consonants, of which no trace exists in the ordinary Sanskrit. If, on the contrary, there were too many syllables, then the rules of Sandhi were observed, or two short syllables contracted by rapid pronunciation into one; nay, in a few cases, a final m or s, it seems, was omitted. It would be a mistake to suppose that the authors of the Prātisākhyaas were not aware of this freedom allowed or required in the pronunciation of the Vedic hymns. Though they abstained from introducing into the text changes of pronunciation which even we ourselves would never tolerate, if inserted in the texts of Homer and Plautus, in the Pālī verses of Buddha, or even in modern English poetry, the authors of the Prātisākhya were clearly aware that in many places one syllable had to be pronounced as two, or two as one. They were clearly aware that certain vowels, generally considered as long, had to be pronounced as short, and that in order to satisfy the demands of the metre, certain changes of pronunciation were indispensable. They knew all this, but they did not change the text. And this shows that the text, as they describe it, enjoyed even in their time a high authority, that they did not make it, but that, such as it is, with all its incongruities, it had been made before their time. In many cases, no doubt, certain syllables in the hymns of the Veda had been actually lengthened or shortened in the Samhitā text in accordance with the metre in which they are composed. But this was done by the poets themselves, or, at all events, it was not done by the authors of the Prātisākhya. They simply register such changes, but they do not enjoin them, and in this we, too, should follow their example. It is, therefore, a point of some importance in the critical restoration and proper pronunciation of Vedic texts, that in the rules which we have to follow in order to satisfy the demands of the metre, we should carefully distinguish between what is sanctioned by ancient authority, and what is the result of our own observations. This I shall now proceed to do.

First, then, the authors of the Prātisākhya distinctly admit
that, in order to uphold the rules they have themselves laid
down, certain syllables are to be pronounced as two syllables.

We read in Sūtra 527: 'In a deficient pāda the
right number is to be provided for by protraction
of semivowels (which were originally vowels), and of
contracted vowels (which were originally two independent
vowels).’ It is only by this process that the short syllable
which has been lengthened in the Samhitā, viz. the sixth,
or the eighth, or the tenth, can be shown to have occupied
and to occupy that place where alone, according to a former
rule, a short syllable is liable to be lengthened. Thus we
read:

I, 161, 11. udvatsvasmā ̄akrīṇotanā trīnam.

This would seem to be a verse of eleven syllables, in which
the ninth syllable na has been lengthened. This, however,
is against the system of the Prātisākhya. But if we pro-
tract the semivowel v in udvatsv, and change it back into u,
which it was originally, then we gain one syllable, the whole
verse has twelve syllables, na occupies the tenth place, and
it now belongs to that class of cases which is included in a
former Sūtra, 523.

The same applies to X, 103, 13, where we read:

pretā gayatā nārāh.

This is a verse of seven syllables, in which the fifth syllable
is lengthened, without any authority. Let us protract pretā
by bringing it back to its original component elements pra-
itā, and we get a verse of eight syllables, the sixth syllable
now falls under the general observation, and is lengthened
in the Samhitā accordingly.

The same rules are repeated in a later portion of the
Prātisākhya. Here rules had been given as to the number
of syllables of which certain metres consist, and it is added
(Sūtras 972, 973) that where that number is deficient, it
should be completed by protracting contracted vowels, and
by separating consonantal groups in which semivowels
(originally vowels) occur, by means of their corresponding
vowel.

The rules in both places are given in almost identically
the same words, and the only difference between the two passages is this, that, according to the former, semivowels are simply changed back into their vowels, while, according to the latter, the semivowel remains, but is separated from the preceding consonant by its corresponding vowel.

These rules therefore show clearly that the authors of the Prātiṣākhya, though they would have shrunk from altering one single letter of the authorised Sāmhitā, recognised the fact that where two vowels had been contracted into one, they might yet be pronounced as two; and where a vowel before another vowel had been changed into a semivowel, it might either be pronounced as a vowel, or as a semivowel preceded by its corresponding vowel. More than these two modifications, however, the Prātiṣākhya does not allow, or, at least, does not distinctly sanction. The commentator indeed tries to show that by the wording of the Sūtras in both places, a third modification is sanctioned, viz. the vocalisation, in the body of a word, of semivowels which do not owe their origin to an original vowel. But in both places this interpretation is purely artificial. Some such rule ought to have been given, but it was not given by the authors of the Prātiṣākhya. It ought to have been given, for it is only by observing such a rule that in I, 61, 12, gōr nā pāvā vī ṛḍā tīrāṭā, we get a verse of eleven syllables, and thus secure for dā in ṛḍā the eighth place, where alone the short a could be lengthened. Yet we look in vain for a rule sanctioning the change of semivowels into vowels, except where the semivowels can rightly be called kṣaipra-varṇa (Sūtra 974), i.e. semivowels that were originally vowels. The independent (svābhāvika) semivowels, as e.g. the v in parva, are not included; and to suppose that in Sūtra 527 these semivowels were indicated by varṇa is impossible, particularly if we compare the similar wording of Sūtra 974.

---

* It will be seen from my edition of the Prātiṣākhya, particularly from the extracts from Uvaṇā, given after Sūtra 974, that the idea of making two syllables out of goḥ, never entered Uvaṇā's mind. M. Regnier was right, Professor Kuhn (Beiträge, vol. iv, p. 187) was wrong. Uvaṇā, no doubt, wishes to show that original (svābhāvika) semivowels are liable to vyūha, or at least
We look in vain, too, in the Prātisākhya for another rule according to which long vowels, even if they do not owe their origin to the coalescence of two vowels, are liable to be protracted. However, this rule, too, though never distinctly sanctioned, is observed in the Prātisākhya, for unless its author observed it, he could not have obtained in the verses quoted by the Prātisākhya the number of syllables which he ascribes to them. According to Sūtra 937, the verse, RV. X, 134, 1, is a Mahāpaṅkti, and consists of six pādas, of eight syllables each. In order to obtain that number, we must read:

śamrāgāṃ kārshānīnām.

We may therefore say that, without allowing any actual change in the received text of the Samhitā, the Prātisākhya distinctly allows a lengthened pronunciation of certain syllables, which in the Pada text form two syllables; and we may add that, by implication, it allows the same even in cases where the Pada text also gives but one instead of two syllables. Having this authority in our favour, I do not think that we use too much liberty if we extend this modified pronunciation, recognised in so many cases by the ancient scholars of India themselves, to other cases where it seems to us required as well, in order to satisfy the metrical rules of the Veda.

Secondly, I believe it can be proved that, if not the authors of the Prātisākhya, those at least who constituted the Vedic text which was current in the ancient schools and which we now have before us, were fully aware that certain long vowels and diphthongs could be used as short. The authors of the Prātisākhya remark that certain changes which can take place before a short syllable only, take place likewise before the word no, although the vowel of this ‘no’ is by them supposed to be long. After having stated in Sūtra 523 that the eighth syllable of hendecasyllabics and dodeca-syllabics, if short, is lengthened, provided a short syllable to vyavāya; but though this is true in fact, Uvāča does not succeed in his attempt to prove that the rules of the Prātisākhya sanction it.
follows, they remark that for this purpose naḥ or no is treated as a short syllable:

X, 59, 4. dyū-bhiḥ hītāḥ gārīmā sū naḥ āstū, (Samh. sū nō āstū.)

Again, in stating that the tenth syllable of hendecasyllabic and dodecasyllabic, if short, is lengthened, provided a short syllable follows, the same exception is understood to be made in favour of naḥ or no, as a short syllable:

VII, 48, 4. nū devāsāḥ vārīvāḥ kārtanā naḥ, (Samh. kārtanā no, bhūta no, &c.)

With regard to e being shortened before a short a where, according to rule, the a should be elided, we actually find that the Samhitā gives a instead of e in RV. VIII, 72, 5. vēti stōtave ambyām, Samh. vēti stōtava ambyām. (Prātis. 177, 5.)

I do not ascribe very much weight to the authority which we may derive from these observations with regard to our own treatment of the diphthongs e and o as either long or short in the Veda, yet in answer to those who are incredulous as to the fact that the vowels e and o could ever be short in Sanskrit, an appeal to the authority of those who constituted our text, and in constituting it clearly treated o as a short vowel, may not be without weight. We may also appeal to the fact that in Pāli and Prākrit every final o and e can be treated as either long or short*. Starting from this we may certainly extend this observation, as it has been extended by Professor Kuhn, but we must not extend it too far. It is quite clear that in the same verse e and o can be used both as long and short. I give the Samhitā text:

I, 84, 17. ka Ḭṣhate | tughate ko bībhayā   
  ko mamsate | santam indram kō āntī,   
  kas tokāya | ka ibhayota rāye   
  adhi bravat | tanve kō gānāya.

But although there can be no doubt that e and o, when final, or at the end of the first member of a compound, may be treated in the Veda as anceps, there is no evidence, I believe, to show that the same licence applies to a medial or initial e or o. In IV, 45, 5, we must scan

usrâk garante prati vâstôk āsvînâ,

ending the verse with an epitritus tertius instead of the usual dijambus.

Thirdly, the fact that the initial short a, if following upon a word ending in o or e, is frequently not to be elided, is clearly recognised by the authors of the Prâtiśâkhyas (see p. xliviii). Nay, that they wished it to be pronounced even in passages where, in accordance with the requirements of the Prâtiśâkhyas, it had to disappear in the Samhitâ text, we may conclude from Sûtra 978. It is there stated that no pâda should ever begin with a word that has no accent. The exceptions to this rule are few, and they are discussed in Sûtras 978–987. But if the initial a were not pronounced in I, 1, 9, sâk naḥ pitā-iva sûnâve ágne su-upâyanâḥ bhava, the second pâda would begin with a-gne, a word which, after the elision of the initial a, would be a word without an accent.

Fourthly, the fact that other long vowels, besides e and o, may under certain circumstances be used as short in the Veda, is not merely a modern theory, but rests on no less an authority than Pâśinī himself.

---

*a* See Professor Weber’s pertinent remarks in Kuhn’s Beiträge, vol. iii, p. 394. I do not think that in the verses adduced by Professor Kuhn, in which final o is considered by him as an iambus or trochee, this scanning is inevitable. Thus we may scan the Samhitâ text:

I, 88, 2. rûkmo na śîtrâk svadhîtîvân.
I, 141, 8. rātho na yâtāk śīkvabhī kṝtyo.
I, 174, 3. śîmho na dâme apâṃstī vâstôk.
VI, 24, 3. áksho na ākryōk sûra bṛhăn
X, 3, 1. ino râgān arati śamîddho.

This leaves but one of Professor Kuhn’s examples (Beiträge, vol. iv, p. 193) unexplained: I, 191, 1. kaṅkato na kaṅkato, where iva for na would remove the difficulty.

*b* This subject, the shortness of e and o in the Veda, has been admirably treated by Mr. Maurice Bloomfield, ‘Final as before Sonants,’ Baltimore, 1882. Reprinted from the American Journal of Philology, vol. iii, No. 1.
Pāṇini says, VI, 1, 127, that i, u, ri (see RV. Bh. IV, 1, 12) at the end of a pada (but not in a compound*) may remain unchanged, if a different vowel follows, and that, if long, they may be shortened. He ascribes this rule, or, more correctly, the first portion of it only, to Sākalya, Prātisākhyā 155 seq. Thus kakrī atra may become kakrī atra or kakry atra. Madhū atra may become madhū atra or madhv atra. In VI, 1, 128, Pāṇini adds that a, i, u, ri may remain unchanged before ri, and, if long, may be shortened, and this again according to the teaching of Sākalya, i.e. Prātisākhyā 136⁰. Hence brahmā rishiḥ becomes brahmā rishiḥ or brahmarshiḥ; kumārī risyaḥ becomes kumārī risyaḥ or kumāry risyaḥ. This rule enables us to explain a number of passages in which the Samhitā text either changes the final long vowel into a semivowel, or leaves it unchanged, when the vowel is a pragrihya vowel. To the first class belong such passages as I, 163, 12; IV, 38, 10, vāgī ārvā, Samh. vāgyārvā; VI, 7, 3, vāgī agne, Samh. vāgyāgne; VI, 20, 13, pakthī arkalḥ, Samh. pakthyārkalḥ; IV, 22, 4, sushmī ā gök, Samh. sushmyā gökh. In these passages Ṱ is the termination of a nom. masc. of a stem ending in ṹ. Secondly, IV, 24, 8, pátī ākkha, Samh. pāntyākkha; IV, 34, 1, devī áhnām, Samh. devyáhnām; V, 75, 4, vānīkī ā-hitā, Samh. vānikyāhitā; VI, 61, 4, avitṛś avatū, Samh. avityāvatū. In these passages the ṳ is the termination of feminines. In X, 15, 4, útī ārvāk, Samh. útyārvāk, the final ṳ of the instrumental útī ought not to have been changed into a semivowel, for, though not followed by ñtī, it is to be treated as pragrihya; (Prātis. 163, 5.) It is, however,

* There are certain compounds in which, according to Professor Kuhn, two vowels have been contracted into one short vowel. This is certainly the opinion of Hindu grammarians, also of the compiler of the Pada text. But most of them would admit of another explanation. Thus dhánvārmasaḥ, which is divided into dhánvā-armaṣaḥ, may be dhánu-armaṣaḥ (RV. V, 45, 2). Dhánarśaṁ, divided into dhāna-arṣaṁ, may have been dhāna-ṛṣaṁ (RV. X, 46, 5). Satārāsasam (RV. VII, 100, 3) may be taken as satā-ṛkasasam instead of satā-arāsasam.

⁰ In the Prātisākhyā the rule which allows vowel before vowel to remain unchanged, is restricted to special passages, and in some of them the two vowels are savarva; cf. Sūtra 163.

mentioned as an exception in Sūtra 174, 9. The same applies to II, 3, 4, vēdi iti āsyām, Samh. vēdyasyām. The pragrīhyā i ought not to have been changed into a semi-vowel, but the fact that it had been changed irregularly, was again duly registered in Sūtra 174, 5. These two pragrīhyā i therefore, which have really to be pronounced short, were irregularly changed in the Samhitā into the semivowel; and as this semivowel, like all semivowels, may take vyavāya, the same object was attained as if it had been written by a short vowel. With regard to pragrīhyā ū, no such indication is given by the Samhitā text; but in such passages as I, 46, 13, sambhū iti sam-bhū ā gatam, Samh. sambhū ā gatam; V, 43, 4, bāhū iti ādrim, Samh. bāhū ādrim, the pragrīhyā ū of the dual can be used as short, like the ū of madhū atra, given as an example by the commentators of Pāṇini.

To Professor Kuhn, I believe, belongs the merit of having extended this rule to final ā. That the ā of the dual may become short, was mentioned in the Prātisākhyā, Sūtra 309, though in none of the passages there mentioned is there any metrical necessity for this shortening (see p. lli). This being the case, it is impossible to deny that where this ā is followed by a vowel, and where Sandhi between the two vowels is impossible, the final ā may be treated as short. Whether it must be so treated, depends on the view which we take of the Vedic metres, and will have to be discussed hereafter.

I agree with Professor Kuhn when he scans:

VI, 63, 1. kī̄va tyā valgū purū-hūtā ādyā, (Samh. puru-hūtādyā); and not kī̄va tyā valgū purūhūtādyā, although we might quote other verses as ending with an epitritus primus.

IV, 3, 13. mā vēsasvā pra-minātaḥ mā āpeh, (Samh. māpeh) although the dispondeus is possible.

I, 77, 1. kathā dāsema āgnaye kā asmai, (Samh. kāsmai.)

VI, 24, 5. āryah vāsasvā pāri-eta āsti.

Even in a compound like tvā-ūta, I should shorten the first vowel, e.g.

X, 148, 1. tmanā tanā sanuyāma tvā-ūtāh, although the passage is not mentioned by the Prātisākhyā
among those where a short final vowel in the eighth place is not lengthened when a short syllable follows. But when we come to the second pada of a Gāyatri, and find there a long ā, and that long ā not followed by a vowel, I cannot agree with Professor Kuhn, that the long ā, even under such circumstances, ought to be shortened. We may scan:

V, 5, 7. vātasyā putmān īḍā daivyā hotārā māṇushāḥ.
The same choriambic ending occurs even in the last pada of a Gāyatri, and is perfectly free from objection at the end of the other padas.

So, again, we may admit the shortening of au to o in sāno avye and sāno avyaye, as quoted in the Prātisākhya, 174 and 177, but this would not justify the shortening of au to av in Anushūbh verses, such as

V, 86, 5. mātāyā dēvāu ādabhā,
āmsā-ivā dēvāu arvāte,
while, with regard to the Trishūbh and Gagāti verses, our views on these metres must naturally depend on the difficulties we meet with in carrying them out systematically.

There is no reason for shortening ā in

V, 5, 10. dēvānāṃ gūhyā nāmānī.
It is the second pada of a Gāyatri here; and we shall see that, even in the third pada, four long syllables occur again and again.

For the same reason I cannot follow Dr. Kuhn in a number of other passages where, for the sake of the metre, he proposes to change a long ā into a short one. Such passages are in the Pada text:

VI, 46, 11. didyāvāḥ tigmā-mūrdhānaḥ, not mūrdhānaḥ.
I, 15, 6. rūtunā yāgnām ārāthē, not ārāthē.
V, 66, 2. samyāk āṣuryām ārāte, not ārāte.
V, 67, 1. vārshīṣhṭām kṣatrām ārāthē, not ārāthē. See Beiträge, vol. iii, p. 122.
I, 46, 6. tām āsmē rāsāthām īshām, not rāsāthām īshām.

* I see that Professor Kuhn, vol. iv, p. 186, has anticipated this observation in āshāu, to be read ā-āshāu.
IV, 32, 23. bābhru yāmēshu sobhete, not sobhete.
IV, 45, 3. uṭa priyam mādhunē yuṅgāthām rathām, not yuṅgāthām rathām.
V, 74, 3. kam ākkha yuṅgāthe rathām, not yuṅgāthe rathām.
IV, 55, 1. dyāvābhūmai (īti) adīte trāsīthām nāh, not trāsīthām nāh.
V, 41, 1. rītasya và sadasi trāsīthām nāh, not trāsīthām nāh.

I must enter the same protest against shortening other long vowels in the following verses which Professor Kuhn proposes to make metrically correct by this remedy:
I, 42, 6. hīrānyāvāśīmat-tamā, not vāśīmat-tamā.

Here the short syllable of ganaśri-bhih in V, 60, 8, cannot be quoted as a precedent, for the i in ganaśri, walking in companies, was never long, and could therefore not be shortened. Still less can we quote nāri-bhyaḥ as an instance of a long i being shortened, for nāri-bhyaḥ is derived from nāriḥ, not from nāri, and occurs with a short i even when the metre requires a long syllable; I, 43, 6. nri-bhyaḥ nārī-bhyaḥ gave. The fact is, that in the Rigveda the forms nārīshu and nāri-bhyaḥ never occur, but always nārīshu, nāri-bhyaḥ; while from vāsī we never find any forms with short i, but always vāśīshu, vāśi-bhih.

Nor is there any justification for change in I, 25, 16. gāvāḥ nā gāvūṭiḥ ānu, the second pada of a Gāyatri. Nor in V, 56, 3. rīkshāḥ nā vāḥ mārūṣāḥ sīmī-vān āmaḥ. In most of the passages mentioned by Professor Kuhn on p. 122, this peculiarity may be observed, that the eighth syllable is short, or, at all events, may be short, when the ninth is long:

VI, 44, 21. vrīshne te īnduḥ vrīshābhā pīpāya.
I, 73, 1. syōna-sih ātithih nā prīnānaḥ.
VII, 13, 1. bharē hāviḥ nā bāhṛishī prīnānaḥ.
II, 28, 7. enāḥ krīnvantam āṣūrā bhrīṇantī.
Before, however, we can settle the question whether in
these and other places certain vowels should be pronounced as either long or short, we must settle the more general question, what authority we have for requiring a long or a short syllable in certain places of the Vedic metres.

If we declare ourselves free from all authority, either grammatical or metrical, we may either sacrifice all grammar to metre, or all metre to grammar. We may introduce the strictest rules of metre, determining the length or shortness of every syllable, and then ignore all rules of grammar and quantity, treat short syllables as long, or long ones as short, and thus secure the triumph of metre. Or, we may allow great latitude in Vedic metres, particularly in certain pādas, and thus retain all the rules of grammar which determine the quantity of syllables. It may be said even that the result would really be the same in either case, and that the policy of ‘thorough’ might perhaps prove most useful in the end. It may be so hereafter, but in the present state of Vedic scholarship it seems more expedient to be guided by native tradition, and to study the compromise which the ancient students of the Veda have tried to effect between grammar on one side and metre on the other.

Now it has generally been supposed that the Prātisākhya teaches that there must be a long syllable in the eighth or tenth place of Traishūbha and Gāgata, and in the sixth place of Ānushūbha pādas. This is not the case. The Prātisākhya, no doubt, says, that a short final vowel, but not any short syllable, occupying the eighth or tenth place in a Traishūbha and Gāgata pāda, or the sixth place in a Gāyatra pāda, is lengthened, but it never says that it must be lengthened; on the contrary, it gives a number of cases where it is not so lengthened. But, what is even more important, the Prātisākhya distinctly adds a proviso which shows that the ancient critics of the Veda did not consider the trochee as the only possible foot for the sixth and seventh syllables of Gāyatra, or for the eighth and ninth, or tenth and eleventh syllables of Traishūbha and Gāgata pādas. They distinctly admit that the seventh and the
ninth and the eleventh syllables in such pādas may be long, and that in that case the preceding short vowel is not lengthened. We thus get the iambus in the very place which is generally occupied by the trochee. According to the Prātiṣākhya, the general scheme for the Gāyatra would be, not only

\[ + + + + | + - \circ + , \]

but also

\[ + + + + | + \circ - + ; \]

and for the Traishūbha and Gāgata, not only

\[ + + + + | + + + + | \circ + + (+), \]

but also

\[ + + + + | + + + \circ | - + + (+). \]

And again, for the same pādas, not only

\[ + + + + | + + + + | + - \circ (+), \]

but also

\[ + + + + | + + + + | + \circ - (+). \]

Before appealing, however, to the Prātiṣākhya for the establishment of such a rule as that the sixth syllable of Ānushūbha and the eighth or tenth syllable of Traishūbha and Gāgata pādas must be lengthened, provided a short syllable follows, it is indispensable that we should have a clear appreciation of the real character of the Prātiṣākhya. If we carefully follow the thread which runs through these books, we shall soon perceive that, even with the proviso that a short syllable follows, the Prātiṣākhya never teaches that certain final vowels must be lengthened. The object of the Prātiṣākhya, as I pointed out on a former occasion, is to register all the facts which possess a phonetic interest. In doing this, all kinds of plans are adopted in order to bring as large a number of cases as possible under general categories. These categories are purely technical and external, and they never assume, with the authors of the Prātiṣākhya, the character of general rules. Let us now, after these preliminary remarks, return to the Sūtras 523 to 535, which we discussed before. The Prātiṣākhya simply says that certain syllables which are short in the
Pada, if occupying a certain place in a verse, are lengthened in the Samhitâ, provided a short syllable follows. This looks, no doubt, like a general rule which should be carried out under all circumstances. But this idea never entered the minds of the authors of the Prâtisâkhya. They only give this rule as the most convenient way of registering the lengthening of certain syllables which have actually been lengthened in the text of the Samhitâ, while they remain short in the Pada; and after having done this, they proceed to give a number of verses where the same rule might be supposed to apply, but where in the text of the Samhitâ the short syllable has not been lengthened. After having given a long string of words which are short in the Pada and long in the Samhitâ, and where no intelligible reason of their lengthening can be given, at least not by the authors of the Prâtisâkhya, the Prâtisâkhya adds in Sûtra 523, 'The final vowel of the eighth syllable is lengthened in pâdas of eleven and twelve syllables, provided a syllable follows which is short in the Samhitâ.' As instances the commentator gives (Samhitâ text):

I, 32, 4. tâdînâ sâtrum nâ kilâ vîvîtsē.

I, 94, 1. âgne sâkhyê mā rîshâmâ vâyâm tâvā.

Then follows another rule (Sûtra 525) that 'The final vowel of the tenth syllable in pâdas of eleven and twelve syllables is lengthened, provided a syllable follows which is short in the Samhitâ.' As instances the commentator gives:

III, 54, 22. âhâ vîrvâ sûmânâ dîdîhi nãk.

II, 34, 9. âvâ rûdrâ asâsô hantânâ vâdhak.

Lastly, a rule is given (Sûtra 526) that 'The final vowel of the sixth syllable is lengthened in a pâda of eight syllables, provided a syllable follows which is short.'

I, 5, 10. ãrânō yâvâyâ vâdhâm.

If the seventh syllable is long no change takes place:

IX, 67, 30. ā pâvâsvâ dēvâ sōmā.

While we ourselves should look upon these rules as
founded in the very nature of the metre, which, no doubt, to a certain extent they are, the authors of the Prâtitisâkhya use them simply as convenient nets for catching as many cases as possible of lengthened syllables actually occurring in the text of the Samhitâ. For this purpose, and in order to avoid giving a number of special rules, they add in this place an observation, very important to us as throwing light on the real pronunciation of the Vedic hymns at the time when our Samhitâ text was finally settled, but with them again a mere expedient for enlarging the preceding rules, and thus catching more cases of lengthening at one haul. They say in Sûtra 527, that in order to get the right number of syllables in such verses, we must pronounce sometimes one syllable as two. Thus only can the lengthened syllable be got into one of the places required by the preceding Sûtra, viz. the sixth, the eighth, or the tenth place, and thus only can a large number of lengthened syllables be comprehended under the same general rule of the Prâtitisâkhya. In all this we ourselves can easily recognise a principle which guided the compilers of the Samhitâ text, or the very authors of the hymns, in lengthening syllables which in the Pada text are short, and which were liable to be lengthened because they occupied certain places on which the stress of the metre would naturally fall. We also see quite clearly that these compilers, or those whose pronunciation they tried to perpetuate, must have pronounced certain syllables as two syllables, and we naturally consider that we have a right to try the same expedient in other cases where to us, though not to them, the metre seems deficient, and where it could be rendered perfect by pronouncing one syllable as two. Such thoughts, however, never entered the minds of the authors of the Prâtitisâkhyas, who are satisfied with explaining what is, according to the authority of the Samhitâ, and who never attempt to say what ought to be, even against the authority of the Samhitâ. While in some cases they have ears to hear and to appreciate the natural flow of the poetical language of the Rîshis, they seem at other times as deaf as the adder to the voice of the charmer.
A general rule, therefore, in our sense of the word, that the eighth syllable in hendecasyllabics and dodecasyllabics, the tenth syllable in hendecasyllabics and dodecasyllabics, and the sixth syllable in octosyllabics should be lengthened, rests in no sense on the authority of ancient grammarians. Even as a mere observation, they restrict it by the condition that the next syllable must be short, in order to provoke the lengthening of the preceding syllable, thereby sanctioning, of course, many exceptions; and they then proceed to quote a number of cases where, in spite of all, the short syllable remains short*. In some of these quotations they are no doubt wrong, but in most of them their statement cannot be disputed.

As to the eighth syllable being short in hendecasyllabics and dodecasyllabics, they quote such verses as,

VI, 66, 4. āntār (īti) santāk āvāyānī punānāk.

Thus we see that in VI, 44, 9, vārshīyāḥ vāyāḥ krīṇāḥ ēkāḥ, hi remains short; while in VI, 25, 3, gāhī vṛishnyānī krīṇāḥ pārākāḥ, it is lengthened in the Samhitā, the only difference being that in the second passage the accent is on hi.

As to the tenth syllable being short in a dodecasyllabic, they quote

II, 27, 14. ādīte mītra vāruṇa utā mrīlā.

As to the tenth syllable being short in a hendecasyllabic, they quote

II, 20, 1. vāyām te vāyāḥ īndrā viddhi su nāḥ.

As to the sixth syllable being short in an octosyllabic, they quote

VIII, 23, 26. māhāk visvān ābhi sātāk.

A large number of similar exceptions are collected from

* 'Wo die achtsilbigen Reihen mit herbeigezogen sind, ist es in der Regel bei solchen Liedern geschehen, die im Ganzen von der regelmässigen Form weniger abweichen, und für solche Fälle, wo auch das Prātisākhyā die Längung der sechsten Silbe in achtsilbigen Reihen vorschreibt, nämlich wo die siebente von Natur kurz ist. Die achtsilbigen Reihen bedürfen einer erneuten Durchforschung, da es mehrfach schwer fällt, den Samhitätext mit der Vorschrift der Prātisākhyā in Übereinstimmung zu bringen.' Kuhn, Beiträge, vol. iii, p. 450; and still more strongly, p. 458.
528, 3 to 534, 94, and this does not include any cases where the ninth, the eleventh, or the seventh syllable is long, instead of being short, while it does include cases where the eighth syllable is long, though the ninth is not short, or, at least, is not short according to the views of the collectors of these passages. See Sūtra 522, 6.

Besides the cases mentioned by the Prātisākhya itself, where a short syllable, though occupying a place which would seem to require lengthening, remains short, there are many others which the Prātisākhya does not mention, because, from its point of view, there was no necessity for doing so. The Prātisākhya has been blamed* for omitting such cases as I, 93, 6, urum yagñāya kakrathūr u lokam; or I, 96, 1, devā agnim dhārayan drāvinodām. But though occupying the eighth place, and though followed by a short syllable, these syllables could never fall under the general observation of the Prātisākhya, because that general observation refers to final vowels only, but not to short syllables in general. Similar cases are I, 107, 18; 122, 9; 130, 10; 152, 6; 154, 1; 158, 58; 163, 2; 167, 108; 171, 4; 173, 6; 179, 18; 182, 88; 186, 6, &c.

If, therefore, we say that, happen what may, these metrical rules must be observed, and the text of the Veda altered in order to satisfy the requirements of these rules, we ought to know at all events that we do this on our own responsibility, and that we cannot shield ourselves behind the authority of Saunaka or Kātyāyana. Now it is well known that Professor Kuhn* has laid down the rule that the Traishṭubha pādās must end in a bacchius or amphibrachys ^=, and the Gâgata pādās in a dijambus or pæon secundus ^=. With regard to Ånushṭubha pādās, he requires the dijambus or pæon secundus ^= at the end of a whole verse only, allowing greater freedom in the formation of the preceding pādās. In a later article,

---

* 'Dazu kommt, dass der uns vorliegende Samhitātext vielfältig gar nicht mit Saunaka's allgemeiner Regel übereinstimmt, indem die Verlängerung kurzer Silben nicht unter den Bedingungen eingetreten ist, die er vorschreibt.' Kuhn, Beiträge, vol. iii, p. 459.

* Beiträge zur Vergleichenden Sprachforschung, vol. iii, p. 118.
however, the final pāda, too, in Ānushṭubha metre is allowed greater freedom, and the rule, as above given, is strictly maintained with regard to the Traishṭubha and Gāgata pādas only.

This subject is so important, and affects so large a number of passages in the Veda, that it requires the most careful examination. The Vedic metres, though at first sight very perplexing, are very simple, if reduced to their primary elements. The authors of the Prātiśākhyaśas have elaborated a most complicated system. Counting the syllables in the most mechanical manner, they have assigned nearly a hundred names to every variety which they discovered in the hymns of the Rig-veda*. But they also observed that the constituent elements of all these metres were really but four, (Sūtras 988, 989):

1. The Gāyatra pāda, of eight syllables, ending in o -.  
2. The Vairāga pāda, of ten syllables, ending in -- .  
3. The Traishṭubha pāda, of eleven syllables, ending in -- .  
4. The Gāgata pāda, of twelve syllables, ending in o -.  

Then follows an important rule, Sūtra 990: 'The penultimate syllable,' he says, 'in a Gāyatra and Gāgata pāda is light (laghu), in a Vairāga and Traishṭubha pāda heavy (guru).' This is called their vrīṭta.

This word vrīṭta, which is generally translated by metre, had evidently originally a more special meaning. It meant the final rhythm, or if we take it literally, the turn of a line, for it is derived from vrīt, to turn. Hence vrīţta is the same word as the Latin versus, verse; but I do not wish to decide whether the connection between the two words is historical, or simply etymological. In Latin, versus is always supposed to have meant originally a furrow, then a line, then a verse. In Sanskrit the metaphor that led to the formation of vrīţta, in the sense of final rhythm, has nothing to do with ploughing. If, as I have tried to prove (Chips from a German Workshop,

* See Appendix to my edition of the Prātiśākhya, p. cclvi.
vol. i, p. 84), the names assigned to metres and metrical language were derived from words originally referring to choregic movements, *vṛitta* must have meant the turn, i.e. the last step of any given movement; and this turn, as determining the general character of the whole movement, would naturally be regulated by more severe rules, while greater freedom would be allowed for the rest.

Having touched on this subject, I may add another fact in support of my view. The words Trishûbh and Anushûbh, names for the most common metres, are generally derived from a root stûbh, to praise. I believe they should be derived from a root stûbh, which is preserved in Greek, not only in *στυφελός*, hard, *στυφελίζω*, to strike hard, but in the root *στέμφ*, from which *στέμφυλον*, stamped or pressed olives or grapes, and *ἀστεμφής*, untrodden (grapes), then unshaken; and in *στέμβω*, to shake, to ram, *στοβέω*, to scold, &c. In Sanskrit this root is mentioned in the Dhátupâṭha X, 34, stûbhu stambhe, and it exists in a parallel form as stambh, lit. to stamp down, then to fix, to make firm, with which Bopp has compared the German stampfen, to stamp; (Glossarium, s. v. stambh.) I therefore look upon Trishûbh as meaning originally *trípudium*, (supposing this word to be derived from tri and pes, according to the expression in Horace, pepulisse ter pede terram, Hor. Od. iii. 18,) and I explain its name 'Three-step,' by the fact that the three last syllables *०-०*, which form the characteristic feature of that metre, and may be called its real *vṛitta* or turn, were audibly stamped at the end of each turn or strophe. I explain Anushûbh, which consists of four equal pâdas, each of eight syllables, as the 'After-step,' because each line was stamped regularly after the other, possibly by two choruses, each side taking its turn. There is one passage in the Veda where Anushûbh seems to have preserved this meaning:

X, 124, 9. anu-stûbham anu karkûryâmânam indram ni kikyûh kavâyah manishâ.

Poets by their wisdom discovered Indra dancing to an Anushûbh.

In V, 52, 12, *khandâh-stûbhaḥ* kubhanyâvah útsam ā
kriti, nrituh, in measured steps (i.e. stepping the metre) and wildly shouting the gleemen have danced toward the spring.

Other names of metres which point to a similar origin, i.e. to their original connection with dances, are Pada-pańkti, 'Step-row;' Nyańku-sāriśi, 'Roe-step;' Abhisāriśi, 'Contre-danse,' &c.

If now we return to the statement of the Prātisākhya in reference to the vṛittas, we should observe how careful its author is in his language. He does not say that the penultimate is long or short, but he simply states, that, from a metrical point of view, it must be considered as light or heavy, which need not mean more than that it must be pronounced with or without stress. The fact that the author of the Prātisākhya uses these terms, laghu and guru, instead of hrasva, short, and dīrga, long, shows in fact that he was aware that the penultimate in these pādās is not invariably long or short, though, from a metrical point of view, it is always heavy or light.

It is perfectly true that if we keep to these four pādās, (to which one more pāda, viz. the half Vairāga, consisting of five syllables, might be added,) we can reduce nearly all the hymns of the Rig-veda to their simple elements which the ancient poets combined together, in general in a very simple way, but occasionally with greater freedom. The most important strophes, formed out of these pādās, are,

1. Three Gāyatra pādās=the Gāyatrī, (24 syllables.)
2. Four Gāyatra pādās=the Anushūbh, (32 syllables.)
3. Four Vairāga pādās=the Virāg, (40 syllables.)
4. Four Traishūbha pādās=the Trishūbha, (44 syllables.)
5. Four Gāgata pādās=the Gagati, (48 syllables.)

Between the Gāyatrī and Anushūbh strophes, another strophe may be formed, by mixture of Gāyatra and Gāgata pādās, consisting of 28 syllables, and commonly called Ushniśv; likewise between the Anushūbh and the Virāg, a strophe may be formed, consisting of 36 syllables, and commonly called Br̥hatī.

In a collection of hymns, however, like that of the Rigveda, where poems of different ages, different places, and
different families have been put together, we must be prepared for exceptions to many rules. Thus, although the final turn of the hendecasyllabic Traishāubbha is, as a rule, the bacchius, \( \sigma \rightarrow \), yet if we take, for instance, the 77th hymn of the tenth Mandala, we clearly perceive another hendecasyllabic pada of a totally different structure, and worked up into one of the most beautiful strophes by an ancient poet. Each line is divided into two halves, the first consisting of seven syllables, being an exact counterpart of the first member of a Saturnian verse (fato Romae Metelli); the second a dijambus, answering boldly to the broken rhythm of the first member*. We have, in fact, a Trishāubb where the turn or the three-step, \( \sigma \rightarrow \), instead of being at the end, stands in the middle of the line.

\[ \text{X, 77, 1-5, in the Pada text:} \]
\[ \text{i. ābhṛā-prūshaḥ nā vākā' prūṣā vasu,} \]
\[ \text{hāvishmāntaḥ nā yāgñāḥ vi-gāṇūshāḥ} \]

Another strophe, the nature of which has been totally misapprehended by native metricians, occurs in IV, 10. It is there called Padapāṅkti and Mahāpadapāṅkti; nay, attempts have been made to treat it even as an Uṣṇih, or as a kind of Gāyatrī. The real character of that strophe is so palpable that it is difficult to understand how it could have been mistaken. It consists of two lines, the first embracing three or four feet of five syllables each, having the ictus on the first and the fourth syllables, and resembling the last line of a Sapphic verse. The second line is simply

---

* Professor Kuhn (vol. iii, p. 450) is inclined to admit the same metre as varying in certain hymns with ordinary Traishāubbha pada, but the evidence he brings forward is hardly sufficient. Even if we object to the endings \( \sigma \rightarrow \) and \( \sigma \rightarrow \), V, 33, 4, may be a Cāgata, with vyūha of dāsa, the remark quoted from the Prāttākhyā being of no consequence on such points; and the same remedy would apply to V, 41, 5, with vyūha of eshe. In VI, 47, 31, vyūha of arvaparāth; in I, 33, 9, vyūha of indra and rodat; in II, 24, 5, vyūha of mādhavi would produce the same effect; while in I, 131, 8, we must either admit the Traishāubbha vṛīta \( \sigma \rightarrow \) or scan dhūkṣān. In III, 58, 6, I should admit vyūha for nārā; in IV, 26, 6, for mandrām; in I, 100, 8, for gṛoṭīḥ, always supposing that we consider the ending \( \sigma \rightarrow \) incompatible with a Trishāubb verse.
a Trishṭūbh. It is what we should call an asynartete strophe, and the contrast of the rhythm in the first and second lines is very effective. I am not certain whether Professor Bollensen, who has touched on this metre in an article just published (Zeitschrift der D. M. G., vol. xxii, p. 572), shares this opinion. He has clearly seen that the division of the lines, as given in the MSS. of the Saṃhitā text, is wrong; but he seems inclined to admit the same rhythm throughout, and to treat the strophe as consisting of four lines of five syllables each, and one of six syllables, which last line is to submit to the prevailing rhythm of the preceding lines. If we differ, however, as to the internal architecture of this strophe, we agree in condemning the interpretation proposed by the Prātisākhya; and I should, in connection with this, like to call attention to two important facts: first, that the Saṃhitā text, in not changing, for instance, the final t of martāt, betrays itself as clearly later than the elaboration of the ancient theory of metres, later than the invention of such a metre as the Paḍapaṅkti; and secondly, that the accentuation, too, of the Saṃhitā is thus proved to be posterior to the establishment of these fanciful metrical divisions, and hence cannot throughout claim so irrefragable an authority as certainly belongs to it in many cases. I give the Saṃhitā text:

1. Āgne tām ādyāīāsvām nā stomaṅi kṛātvām nā bhādrām, 
   hrīdiaprīśām rīḍhyāmā tā ohaik.

2. Ādāh āy āgne kṛātōr bhādṛāsyā dākshāsyā sādhoś, 
   rathīr rītāsyā bṛhitō bābhūthā, &c.

Now it is perfectly true that, as a general rule, the syllables composing the vrīṭta or turn of the different metres, and described by the Prātisākhya as heavy or light, are in reality long or short. The question, however, is this, have we a right, or are we obliged, in cases where that syllable is not either long or short, as it ought to be, so to alter the text, or so to change the rules of pronunciation, that the penultimate may again be what we wish it to be?

If we begin with the Gāyatra pādā, we have not to read
long before we find that it would be hopeless to try to crush the Gāyatrī verses of the Vedic Rīshis on this Pro-

Gāyatra Pādas.

stirshen bed. Even Professor Kuhn very soon perceived that this was impossible. He had to admit that in the Gāyatrī the two first pādas, at all events, were free from this rule, and though he tried to retain it for the third or final pāda, he was obliged after a time to give it up even there. Again, it is perfectly true, that in the third pāda of the Gāyatrī, and in the second and fourth pādas of the Anushūbḥ strophe, greater care is taken by the poets to secure a short syllable for the penul-
timate, but here, too, exceptions cannot be entirely removed. We have only to take such a single hymn as I, 27, and we shall see that it would be impossible to reduce it to the uniform standard of Gāyatrī pādas, all ending in a dijambus.

But what confirms me even more in my view that such strict uniformity must not be looked for in the ancient hymns of the Rīshis, is the fact that in many cases it would be so very easy to replace the irregular by a regular dipodia. Supposing that the original poets had restricted themselves to the dijambus, who could have put in the place of that regular dijambus an irregular dipodia? Certainly not the authors of the Prātisākhya, for their ears had clearly discovered the general rhythm of the ancient metres; nor their pre-
decessors, for they had in many instances preserved the tradition of syllables lengthened in accordance with the requirements of the metre. I do not mean to insist too strongly on this argument, or to represent those who handed down the tradition of the Veda as endowed with anything like apaurushheyatva. Strange accidents have happened in the text of the Veda, but they have generally happened when the sense of the hymns had ceased to be understood; and if anything helped to preserve the Veda from greater accidents, it was due, I believe, to the very fact that the metre continued to be understood, and that oral tradition, however much it might fail in other respects, had at all events to satisfy the ears of the hearers. I should
have been much less surprised if all irregularities in the metre had been smoothed down by the flux and reflux of oral tradition, a fact which is so apparent in the text of Homer, where the gaps occasioned by the loss of the digamma, were made good by the insertion of unmeaning particles; but I find it difficult to imagine by what class of men, who must have lived between the original poets and the age of the Prātisākhyas, the simple rhythm of the Vedic metres should have been disregarded, and the sense of rhythm, which ancient people possess in a far higher degree than we ourselves, been violated through crude and purposeless alterations. I shall give a few specimens only. What but a regard for real antiquity could have induced people in VIII, 2, 8, to preserve the defective foot of a Gāyatrī verse, sāmāne ādhi bhārman? Any one acquainted with Sanskrit would naturally read sāmāne ādhi bhārmanī. But who would have changed bhārmanī, if that had been there originally, to bhārman? I believe we must scan sāmāne ādhi bhārman, or sāmāne ādhi bhārman, the pæon tertius being a perfectly legitimate foot at the end of a Gāyatrī verse. In X, 158, 1, we can understand how an accident happened. The original poet may have said: Śūryo no dīvas pātu pātu váto añtarikshat, āgnir nāk pārthīvebhyāh. Here one of the two pātu was lost. But if in the same hymn we find in the second verse two feet of nine instead of eight syllables each, I should not venture to alter this except in pronunciation, because no reason can be imagined why any one should have put these irregular lines in the place of regular ones.

In V, 41, 10, grīńte āgnir ētarī nā sūshāk, sōkīshkēśo nī rīmāti vānā, every modern Pandit would naturally read vanāni instead of vanā, in order to get the regular Trishtubh metre. But this being the case, how can we imagine that even the most ignorant member of an ancient Parishad should wilfully have altered vanāni into vanā? What surprises one is, that vanā should have been spared, in spite of every temptation to change it into vanāni, for I cannot doubt for one moment that vanā is the right reading, only
that the ancient poets pronounced it \v anā. Wherever we alter the text of the Rig-veda by conjecture, we ought to be able, if possible, to give some explanation how the mistake which we wish to remove came to be committed. If a passage is obscure, difficult to construe, if it contains words which occur in no other place, then we can understand how, during a long process of oral tradition, accidents may have happened. But when everything is smooth and easy, when the intention of the poet is not to be mistaken, when the same phrase has occurred many times before, then to suppose that a simple and perspicuous sentence was changed into a complicated and obscure string of words, is more difficult to understand. I know there are passages where we cannot as yet account for the manner in which an evidently faulty reading found its way into both the Pada and Samhitā texts, but in those very passages we cannot be too circumspect. If we read VIII, 40, 9, pūrvīś ḍā ṣa ṭeḍā-paṃātāyaḥ pūrvīr ṛa ṭeṛaṣaṣṭāyaḥ, nothing seems more tempting than to omit ḍindra, and to read pūrvīś ṛa ṭuṇaṃa-tāyaḥ. Nor would it be difficult to account for the insertion of ḍindra; for though one would hardly venture to call it a marginal gloss that crept into the text—a case which, as far as I can see, has never happened in the hymns of the Rig-veda—it might be taken for an explanation given by an Ākārya to his pupils, in order to inform them that the ninth verse, different from the eighth, was addressed to ḍindra. But however plausible this may sound, the question remains whether the traditional reading could not be maintained, by admitting synizesis of opa, and reading pūrvīś ṛa ṭeḍā-paṃātāyaḥ. For a similar synizesis of \-o, see III, 6, 10, prākṛ ti ṛadhvārav ā ṭaṣṭhātūḥ, unless we read prāky ṛadhvāravā.

Another and more difficult case of synizesis occurs in

VII, 86, 4. ṛā ṭvāneṇā nāṃṣaṣā tura(h) ṭīyāṁ.

It would be easy to conjecture tvareyāṁ instead of tura ṭīyāṁ, but tvareyāṁ, in the sense of 'let me hasten,' is not Vedic. The choriambic ending, however, of a Trishṭubh
can be proved to be legitimate, and if that is the case, then even the synizesis of tura, though hard, ought not to be regarded as impossible.

In II, 18, 5, ā vimsātyā trimsātā yāhī ārvān, ā kātvāriṃsātā harībhīr yugānāh, ā pāṇkāsātā surāthēbhīr īndrā, ā shashīyā saptātyā sōmāpēyam,

Professor Kuhn proposes to omit the ā at the beginning of the second line, in order to have eleven instead of twelve syllables. By doing so he loses the uniformity of the four pādās, which all begin with ā, while by admitting synizesis of harībhīr all necessity for conjectural emendation disappears.

If the poets of the Veda had objected to a pæon quartus (ॐॐॐ) at the end of a Gāyatī, what could have been easier than to change IV, 52, 1, divo adarsī duhītā, into adarsī duhītā divāḥ? or X, 118, 6, ādābhīyām grīhāpātim, into grīhāpātim ādābhīyām?

If an epitritus secundus (ॐॐॐ) had been objectionable in the same place, why not say VI, 61, 10, stōmyā bhūt sarasvātī, instead of sarasvātī stōmyā bhūt? Why not VIII, 2, 11, rēvantām hi sṛṇomi tvā, instead of rēvantām hi tvā sṛṇomi?

If an ionicus a minore (ॐॐॐ) had been excluded from that place, why not say I, 30, 10, gārintībhīyāḥ sakhē vāso, instead of sakhe vāso gārintībhīyāḥ? or I, 41, 7, vārunasāyā mahī psarāh, instead of mahī psarō vārunasāyā?

If a dispondeus (ॐॐॐ) was to be avoided, then V, 68, 3, mahī vāḥ kṣatrām dēvēshū, might easily have been replaced by deveshu vāḥ kṣatrām mahī, and VIII, 2, 10, sukrā āsirām yākāntē, by sukrā yākantā āsirām.

If no epitritus primus (ॐॐॐ) was allowed, why not say VI, 61, 11, nīdās pātu sarasvātī, instead of sarasvātī nīdās pātu, or VIII, 79, 4, dēvēshō yāvīr āghāsyā kīt, instead of yāvīr āghāsyā kīd dēvēshāḥ?
Even the epitritus tertius (--- - - -) might easily have been avoided by dropping the augment of apâm in X, 119, 1-13, kuvi somasyâpâm īñī. It is, in fact, a variety of less frequent occurrence than the rest, and might possibly be eliminated with some chance of success.

Lastly, the choriambus (--- - - -) could have been removed in III, 24, 5, śiśihi nāk sūnumātâh, by reading sūnumātâh śiśihi nāk, and in VIII, 2, 31, sānād amrīktō dayātē, by reading amrīktō dayātē sānāt.

But I am afraid the idea that regularity is better than irregularity, and that in the Veda, where there is a possibility, the regular metre is to be restored by means of conjectural emendations, has been so ably advocated by some of the most eminent scholars, that a merely general argument would now be of no avail. I must therefore give as much evidence as I can bring together in support of the contrary opinion; and though the process is a tedious one, the importance of the consequences with regard to Vedic criticism leaves me no alternative. With regard, then, to the final dipodia of Gāyatrī verses, I still Gāyattra Vrīttas. hold and maintain, that, although the dijambus is by far the most general metre, the following seven varieties have to be recognised in the poetry of the Veda:

1. --- - - - 
2. --- - - - 
3. --- - - - 
4. --- - - - 
5. --- - - - 
6. --- - - - 
7. --- - - - 
8. --- - - - 

I do not pretend to give every passage in which these varieties occur, but I hope I shall give a sufficient number in support of every one of them. I have confined myself almost entirely to the final dipodia of Gāyatrī verses, as the Ānushṭubha verses would have swelled the lists too much.

§ 2. --- - - -

I, 12, 9. tasmai pāvaka mrilaya. (Instead of mrilaya, it has been proposed to read mardaya.)

I, 18, 9. divo na sadmāmākhasām.

I, 42, 4; 46, 2; 97, 1-8; III, 11, 3; 27, 10; IV, 15, 7;

*See some important remarks on these varieties in Mr. J. Boxwell’s article ‘On the Trishūbh Metre,’ Journal Asiat. Soc. Beng., 1885, p. 79.
PREFACE TO THE FIRST EDITION.

§ 3. — — — .

I, 22, 11. aśkhanapatrāk sākāntām.

I, 30, 13. kshumanto yābhīr mādēmā.

I, 41, 8; 90, 1; 90, 4; 120, 1; V, 19, 1; 70, 3; VI, 61, 10; VIII, 2, 2; 2, 4; 2, 5; 2, 11; 2, 12; 2, 13; 2, 14; 2, 15; 2, 16; 2, 17; 2, 29; 2, 30; 2, 32; 2, 33; 2, 36; 2, 37; 7, 30; 7, 33; 1, 2; 11, 3; 11, 4; 16, 3; 16, 4; 16, 5; 16, 7; 46, 2; 71, 2; 81, 1; 81, 3; 81, 4; 81, 7; 81, 9; 94, 2; IX, 62, 5; X, 20, 4; 20, 7.

§ 4. — — — .

I, 3, 8. usrā iva svāsārāṁī.

I, 27, 4. agne deveshū pra vōkāh.

I, 30, 10; 30, 15; 38, 7; 38, 8; 41, 7; 43, 7; II, 6, 2; III, 27, 3; V, 82, 7; VI, 16, 25; 16, 26; 61, 12; VIII, 2, 1; 2, 3; 2, 8; 2, 18; 2, 19; 2, 21; 2, 22; 2, 23; 2, 26; 2, 35; 16, 2; 16, 6; 16, 8; 71, 9; 79, 3; IX, 21, 5; 62, 6; 66, 21; X, 20, 5; 185, 1; 185, 2; 185, 3.

§ 5. — — — .

I, 2, 7. dhiyam ghrītākīṁ sādhnāḥtā.

I, 3, 4. anvibhis tanā pūtāsah.

I, 27, 3; 90, 2; II, 6, 4; III, 41, 8; V, 68, 3; 68, 4; VIII, 2, 10; 2, 24; 16, 1; 16, 12; 79, 2; IX, 66, 17; X, 20, 6; 20, 8.

§ 6. — — — .

I, 15, 6. rītunā yāgṇām āsāthē.

I, 38, 2. kva vo gāvō nā rāṇyāntī (see note to I, 38, 2).

I, 38, 9; 86, 9; III, 27, 2; 41, 3; IV, 32, 23; V, 68, 5; 70, 2; VI, 61, 11; VIII, 2, 20; 2, 25; 7, 32; 26, 19; 79, 4; 79, 5; 81, 6; X, 158, 4.
§ 7. — — ὅ — —.

I, 10, 8. sām gā āsmābhyaṁ dhūnuḥī.
I, 12, 5. āgne tvām rākṣasvināḥ.
I, 37, 15; 43, 8; 46, 6; III, 62, 7; IV, 30, 21; V, 86, 5;
VIII, 5, 32; 5, 35; X, 119, 1-13; 144, 4.

§ 8. — — ὅ — —.

I, 2, 9. daksham dadhāte ṣapṣaṁ (or § 2).
I, 6, 10. indram maho vā rágasāḥ.
I, 27, 6; 30, 21; 41, 9; 90, 5; III, 24, 5; V, 19, 2;
70, 1; 70, 4; 82, 8; VIII, 2, 27; 2, 31; 16, 9; 55, 4;
67, 19; 81, 5; 81, 8; IX, 47, 2.

But although with regard to the Gāyatra, and I may add, the Ānushūbha pādas, the evidence as to the variety of their vṛittas is such that it can hardly be resisted, a much more determined stand has been made in defence of the vṛitta of the Traishūbha and Gāgata pādas. Here Professor Kuhn and those who follow him maintain that the rule is absolute, that the former must end in ὅ-ὁ, the latter in ὅ-ὁ-ὁ, and that the eighth syllable, immediately preceding these syllables, ought, if possible, to be long. Nor can I deny that Professor Kuhn has brought forward powerful arguments in support of his theory, and that his emendations of the Vedic text recommend themselves by their great ingenuity and simplicity. If his theory could be carried out, I should readily admit that we should gain something. We should have throughout the Veda a perfectly uniform metre, and wherever we found any violation of it, we should be justified in resorting to conjectural criticism.

The only question is at what price this strict uniformity can be obtained. If, for instance, in order to have the regular vṛittas at the end of Traishūbha and Gāgata lines, we were obliged to repeal all rules of prosody, to allow almost every short vowel to be used as long, and every long vowel to be used as short, whether long by nature or by position, we should have gained very little, we
should have robbed Peter to pay Paul, we should have removed no difficulty, but only ignored the causes which created it. Now, if we examine the process by which Professor Kuhn establishes the regularity of the vṛttas or final syllables of Traśṭubha and Gâgata pâdas, we find, in addition to the rules laid down before, and in which he is supported, as we saw, to a great extent by the Prâtisâkhya and Pâñini, viz. the aniceps nature of e and o, and of a long final vowel before a vowel, the following exceptions or metrical licences, without which that metrical uniformity at which he aims, could not be obtained:

1. The vowel o in the body of a word is to be treated as optionally short:

II, 39, 3. prâti vâstor ustrâ (see Trisht. § 5).

Here the o of vastoḥ is supposed to be short, although it is the Guna of u, and therefore very different from the final e of sarve or âste, or the final o of sarvo for sarvas or mano for manas*. It should be remarked that in Greek, too, the final diphthongs corresponding to the e of sarve and âste are treated as short, as far as the accent is concerned. Hence ἄτουκοι, τύττεται, and even γνώμαι, nom. plur. In Latin, too, the old terminations of the nom. sing. o and u, instead of the later us, are short. (Neue, Formenlehre, § 23 seq.)

VI, 51, 15. gopâ āmâ.

Here the o of gopâ is treated as short, in order to get o—o— instead of ——o—, which is perfectly legitimate at the end of an Uṣṇih.

2. The long i and û are treated as short, not only before vowels, which is legitimate, but also before consonants.

VII, 62, 4. dyāvâbhûmî adîte trâsithâm naḥ (see Trisht. § 5).

The forms īśiya and rāśiya in VII, 32, 18, occur at the end of octosyllabic or Gâyatra pâdas, and are therefore

---

* A very strong divergence of opinion is expressed on this point by Professor Bollens. He says: 'O und E erst später in die Schrifttafel aufgenommen, bewahren ihre Länge durch das ganze indische Schriftthum bis ins Apâbhrama hinab. Selbstverständlich kann kurz o und e im Veda erst recht nicht zugelassen werden.' Zeitschrift der D. M. G., vol. xxii, p. 574.
perfectly legitimate, yet Professor Kuhn would change them too, into īśyā and rāśyā. In VII, 28, 4, even māyī is treated as māyī (see Trisht. § 5); and in VII, 68, 1, vītām as vītām. If, in explanation of this shortening of vitam, vihi is quoted, which is identified with vihi, this can hardly be considered as an argument, for vihi occurs where no short syllable is required, IV, 48, 1; II, 26, 2; and where, therefore, the shortening of the vowel cannot be attributed to metrical reasons.

3. Final m followed by an initial consonant is allowed to make no position, and even in the middle of a word a nasal followed by a liquid is supposed to make positio debilis. Several of the instances, however, given in support, are from Gāyatra pādas, where Professor Kuhn, in some of his later articles, has himself allowed greater latitude; others admit of different scanning, as for instance,

I, 117, 8. māhāk kshōnasāyā ārvīnā kānvāyā.

Here, even if we considered the disponeus as illegitimate, we might scan kānvāyā, for this scanning occurs in other places, while to treat the first a as short before sv seems tantamount to surrendering all rules of prosody.

4. Final n before semivowels, mutes, and double n before vowels make no position*. Ex. III, 49, 1. yāsmīn vīsvā (Trisht. § 5); I, 174, 5. yāsmīn kākan; I, 186, 4. sāsmīn(n) ūdhan b.

5. Final Visarga before sibilants makes no position c. Ex. IV, 21, 10. sātyāh sāmrāt (Trisht. § 5). Even in I, 63, 4.

---

* Professor Kuhn has afterwards (Beiträge, vol. iv, p. 207) modified this view, and instead of allowing a final nasal vowel followed by a mute to make positio debilis, he thinks that the nasal should in most cases be omitted altogether.

b Here a distinction should be made, I think, between an n before a consonant, and a final n following a short vowel, which, according to the rules of Sandhi, is doubled, if a vowel follows. In the latter case, the vowel before the n remains, no doubt, short in many cases, or, more correctly, the doubling of the n does not take place, e.g. I, 63, 4; 186, 4. In other places, the doubling seems preferable, e.g. I, 33, 11, though Professor Kuhn would remove it altogether. Kuhn, Beiträge, vol. iii, p. 125.

c Here, too, according to later researches, Professor Kuhn would rather omit the final sibilant altogether, loc. cit. vol. iv, p. 207.
kōḍhūk sakhā (probably a Gāgata), and V, 82, 4. sāvīk saubhāgam (a Gāy. § 7), the long ī is treated as short, and the short ā of sakḥā is lengthened, because an aspirate follows.

ūgrā āsṛidhrān (Trisht. § 3).

7. S before k makes no position. Ex. vīsvāskāndrāk, &c.

8. Mutes before s make no position. Ex. rākshās, according to Professor Kuhn, in the seventh Mandala only, but see I, 12, 5; kūtsa, &c.

9. Mutes before r or v make no position. Ex. sūṣipra, 
dirghāṣrūt.

10. Sibilants before y make no position. Ex. dāsyūn.

11. R followed by mutes or sibilants makes no position. 
Ex. āyūr gīvāśe, kharāṃ, varshīshthām.

12. Words like smaddishān, &c. retain their vowel short before two following consonants.

We now proceed to consider a number of prosodical rules which Professor Kuhn proposes to repeal in order to have a long syllable where the MSS. supply a short :

1. The vowel ri is to be pronounced as long, or rather as ar. 
Ex. I, 12, 9. tasmāi pāvākā mrīyā is to be read mardāyā; 
V, 33, 10. samvārānasīya rīsheh is to be read arshek. But why not samvārānasīya rīsheh (i.e. siarsheh)?

2. The a privatum may be lengthened. Ex. āgarāk, 
amrītāk.

3. Short vowels before liquids may be long. Ex. nārāk, 
tarutā, tārati, marutām, hārivaḥ, ārushi, dadhur īha, suvītā 
(p. 471).

4. Short vowels before nasals may be lengthened. Ex. 
ghanān, sānitar, tānāk, ūpa nāk.

5. Short vowels before the ma of the superlative may be 
lengthened. Ex. nṛtāma.

6. The short a in the roots sam and yam, and in am (the 
termination of the accusative) may be lengthened.
7. The group āvā is to be pronounced āuā. Ex. āvāsē becomes āuāsē; sāvītā becomes sāuītā; nāvā becomes nauā.

8. The group āyā is to be changed into āi or ē. Ex. nāyāsī becomes nāiāsī.

9. The group vā is to be changed into ua, and this ua to be treated as a kind of diphthong and therefore long. Ex. kārvatamāḥ becomes kāruvatamāḥ; vārūnāḥ becomes vārūnāḥ.

10. The short vowel in the reduplicated syllable of perfects is to be lengthened. Ex. tātānāḥ, dadhiṅe.

11. Short vowels before all aspirates may be lengthened. Ex. rāthāk becomes rāthāk; sākha becomes sākhā.

12. Short vowels before h and all sibilants may be lengthened. Ex. māhīṇī becomes māhīṇī; uṣgām becomes uṣgām; rīshātē becomes rīshātē; dāsāt becomes dāsāt.

13. The short vowel before t may be lengthened. Ex. vāgavātaḥ becomes vāgavātaḥ; ātithik becomes ātithik.

14. The short vowel before d may be lengthened. Ex. udaram becomes udaram; ud ava becomes ud ava.

15. The short vowel before p may be lengthened. Ex. āpām becomes āpām; tāpushim becomes tāpushim; grīhāpatim becomes grīhāpatim.

16. The short vowel before g and ġ may be lengthened, Ex. sānushāg asat becomes sānushāg asat; yunāgan becomes yunāgan.

Let us now turn back for one moment to look at the slaughter which has been committed! Is there one single rule of prosody that has been spared? Is there one single short syllable that must always remain short, or a long syllable that must always remain long? If all restrictions of prosody are thus removed, our metres, no doubt, become perfectly regular. But it should be remembered that these metrical rules, for which all this carnage has been committed, are not founded upon any a priori principles, but deduced by ancient or modern metricians from those very hymns which seem so constantly to violate
them. Neither ancient nor modern metricians had, as far as we know, any evidence to go upon besides the hymns of the Rig-veda; and the philosophical speculations as to the origin of metres in which some of them indulge, and from which they would fain derive some of their unbending rules, are, as need hardly be said, of no consequence whatever. I cannot understand what definite idea even modern writers connect with such statements as that, for instance, the Trishāubh metre sprang from the Gagati metre, that the eleven syllables of the former are an abbreviation of the twelve syllables of the latter. Surely, metres are not made artificially, and by addition or subtraction. Metres have a natural origin in the rhythmic sentiment of different people, and they become artificial and arithmetical in the same way as language with its innate principles of law and analogy becomes in course of time grammatical and artificial. To derive one metre from another is like deriving a genitive from a nominative, which we may do indeed for grammatical purposes, but which no one would venture to do who is at all acquainted with the natural and independent production of grammatical forms. Were we to arrange the Trishāubh and Gagati metres in chronological order, I should decidedly place the Trishāubh first, for we see, as it were before our eyes, how sometimes one foot, sometimes two and three feet in a Trishāubh verse admit an additional syllable at the end, particularly in set phrases which would not submit to a Trishāubh ending. The phrase *saṁ* no bhava dvipade *saṁ* katushpade is evidently a solemn phrase, and we see it brought in without hesitation, even though every other line of the same strophe or hymn is Trishāubh, i.e. hendecasyllabic, not dodecasyllabic. See, for instance, VI, 74, 1; VII, 54, 1; X, 85, 44; 165, 1. However, I maintain by no means that this was the actual origin of Gagati metres; I only refer to it in order to show the groundlessness of metrical theories which represent the component elements, a foot of one or two or four syllables as given first, and as afterwards compounded into systems of two, three or four such feet, and who therefore would wish us to look upon the hendecasyllabic Trishāubh as originally a dodecasyllabic Gagati, only
deprived of its tail. If my explanation of the name of Trishtubh, i.e. Three-step, is right, its origin must be ascribed to a far more natural process than that of artificial amputation. It was to accompany a choros, i.e. a dance, which after advancing freely for eight steps in one direction, turned back (vrīṭta) with three steps, the second of which was strongly marked, and would therefore, whether in song or recitation, be naturally accompanied by a long syllable. It certainly is so in the vast majority of Trishtubhs which have been handed down to us. But if among these verses we find a small number in which this simple and palpable rhythm is violated, and which nevertheless were preserved from the first in that imperfect form, although the temptation to set them right must have been as great to the ancient as it has proved to be to the modern students of the Veda, are we to say that nearly all, if not all, the rules that determine the length and shortness of syllables, and which alone give character to every verse, are to be suspended? Or, ought we not rather to consider, whether the ancient choreic poets may not have indulged occasionally in an irregular movement? We see that this was so with regard to Gāyatrī verses. We see the greater freedom of the first and second pādas occasionally extend to the third; and it will be impossible, without intolerable violence, to remove all the varieties of the last pāda of a Gāyatrī of which I have given examples above, pages civ seqq.

It is, of course, impossible to give here all the evidence that might be brought forward in support of similar freedom in Trishtubh verses, and I admit that the number of real varieties with them is smaller than with the Gāyatrīs. In order to make the evidence which I have to bring forward in support of these varieties as unassailable as possible, I have excluded nearly every pāda that occurs only in the first, second, or third line of a strophe, and have restricted myself, with few exceptions, and those chiefly referring to pādas that had been quoted by other scholars in support of their own theories, to the final pādas of Trishtubh verses. Yet even with this limited evidence, I think I shall be able to establish at least three
varieties of Trishṭubh. Preserving the same classification which I adopted before for the Gāyatrīs, so as to include the important eighth syllable of the Trishṭubh, which does not properly belong to the "vr̥tta, I maintain that class 4. ो ो े, class 5. े े े, and class 8. ो ो े must be recognised as legitimate endings in the hymns of the Veda, and that by recognising them we are relieved from nearly all, if not all, the more violent prosodical licences which Professor Kuhn felt himself obliged to admit in his theory of Vedic metres.

§ 4. ो ो े.

The verses which fall under § 4 are so numerous that after those of the first Mandala, mentioned above, they need not be given here in full. They are simply cases where the eighth syllable is not lengthened, and they cannot be supposed to run counter to any rule of the Prātiṣākhya, for the simple reason that the Prātiṣākhya never gave such a rule as that the eighth syllable must be lengthened, if the ninth is short. Examples will be found in the final pāda of Trishṭubhs: II, 30, 6; III, 36, 4; 53, 15; 54, 12; IV, 1, 16; 2, 7; 9; 11; 4, 12; 6, 1; 2; 4; 7, 7; 11, 5; 17, 3; 23, 6; 24, 2; 27, 1; 28, 5; 55, 5; 57, 2; V, 1, 2; VI, 17, 10; 21, 8; 23, 7; 25, 5; 29, 6; 33, 1; 62, 1; 63, 7; VII, 21, 5; 28, 3; 42, 4; 56, 15; 60, 10; 84, 2; 92, 4; VIII, 1, 33; 96, 9; IX, 92, 5; X, 61, 12; 13; 74, 3; 117, 7.

In support of § 5. े े े, the number of cases is smaller, but it should be remembered that it might be considerably increased if I had not restricted myself to the final pāda of each Trishṭubh, while the first, second, and third pādas would have yielded a much larger harvest:

§ 5. े े े.

I, 89, 9. mā no madhyā ririshatāyur gāntoḥ.
I, 92, 6. supratikā saumanasāyāgīgaḥ.
I, 114, 5; 117, 2; 122, 1; 122, 8; 186, 3; II, 4, 2; III, 49, 2; IV, 3, 9; 26, 6; V, 41, 14; VI, 25, 2; 66, 11; VII, 8, 6; 28, 4; 68, 1; 71, 2; 78, 1; 93, 7; VI, 90, 4; X, 11, 8.
I do not wish to deny that in several of these lines it would be possible to remove the long syllable from the ninth place by conjectural emendation. Instead of ṛṣu in I, 89, 9, we might read ṛyu; in I, 92, 6, we might drop the augment of agāgar; in II, 4, 2, we might admit synizesis in aratīr, and then read gīrā-āsvāh, as in I, 141, 12. In VI, 25, 2, after eliding the a of ava, we might read dāśīk. But even if, in addition to all this, we were to admit the possible suppression of final m in asmabhyam, mahyam, and in the accusative singular, or the suppression of s in the nominative singular, both of which would be extreme measures, we should still have a number of cases which could not be righted without even more violent remedies. Why then should we not rather admit the occasional appearance of a metrical variation which certainly has a powerful precedent in the dispondeus of Gāyatris? I am not now acquainted with the last results of metrical criticism in Virgil, but, unless some new theories now prevail, I well recollect that spoudaic hexameters, though small in number, much smaller than in the Veda, were recognised by the best scholars, and no emendations attempted to remove them. If then in Virgil we read,

‘Cum patribus populoque, penatibusque et magnis dis,’

why not follow the authority of the best MSS. and the tradition of the Prātisākhyaśas and admit a dispondeus at the end of a Trishtubh rather than suspend, in order to meet this single difficulty, some of the most fundamental rules of prosody?

I now proceed to give a more numerous list of Trishtubha pādas ending in a choriambus, — o o —, again confining myself, with few exceptions, to final pādas:

§ 8. — o o — .

I, 62, 3. sam usriyābhir vāvasāntā nārāḥ.
I, 103, 4. yad dha sūnuḥ svravase nāmā dādhe.
I, 121, 9; 122, 10b; 173, 8; 186, 2; II, 4, 3; 19, 1; 33, 14; IV, 1, 19ª; 25, 4; 39, 2; V, 30, 12; 41, 4; 41, 15;

ª 'Nur eine Stelle habe ich mir angemerkt, wo das Metrum ālam verlangt.'
VI, 4, 7; 10, 5; 11, 4; 13, 1b; 13, 1d; 20, 1b; 20, 1d; 29, 4; 33, 3; 33, 5; 44, 11; 49, 12; 68, 5; 68, 7; VII, 19, 10; 62, 4; IX, 97, 26; X, 55, 8; 99, 9; 108, 6; 169, 1.

It is perfectly true that this sudden change in the rhythm of Trishûbhs verses, making their ending iambic instead of trochaic, grates on our ears. But, I believe, that if we admit a short stop after the seventh syllable, the intended rhythm of these verses will become intelligible. We remarked a similar break in the verses of hymn X, 77, where the sudden transition to an iambic metre was used with great effect, and the choriambic ending, though less effective, is by no means offensive. It should be remarked also, that in many, though not in all cases, a caesura takes place after the seventh syllable, and this is, no doubt, a great help towards a better delivery of these choriambic Trishûbhs.

While, however, I contend for the recognition of these three varieties of the normal Trishûbh metre, I am quite willing to admit that other variations besides these, which occur from time to time in the Veda, form a legitimate subject of critical discussion.

§ 2. ो ो ो ो ो.

Trishûbh verses, the final pâda of which ends in ो ो ो ो, I should generally prefer to treat as ending in a Gâgata pâda, in which this ending is more legitimate. Thus I should propose to scan:

I, 122, 11. प्रसात्ये महिनात् रथवाते.  
III, 20, 5. वसून रुद्राणं आदिया न हुवे.  
V, 2, 1. पुराः पायंति निैटं तमं अरातु.  
VI, 13, 5. वायो वर्सऽश्चरये गासुराये.

§ 1. ो ो ो ो ो.

I should propose the same medelia for some final pâdas of Trishûbhs apparently ending in ो ो ो ो. We might indeed, as has been suggested, treat these verses as single instances of that peculiar metre which we saw carried out in the whole of hymn X, 77, but at the end of a verse the ad-


h 2
mission of an occasional Gāgata pāda is more in accordance with the habit of the Vedic poets. Thus I should scan:

V, 33, 4. vrīshā samatsū dasasyā nāmā hit.

V, 41, 5b. rāyā ēśe vāse dādhītā dhīk.

After what I have said before on the real character of the teaching of the Prātisākhya, I need not show again that the fact of Uvāra’s counting ta of dādhītā as the tenth syllable is of no importance in determining the real nature of these hymns, though it is of importance, as Professor Kuhn remarks (Beiträge, vol. iii, p. 451), in showing that Uvāra considered himself at perfect liberty in counting or not counting, for his own purposes, the elided syllable of vāse.

VII, 4, 6. māpsavāk pāri shādāmā mādūvāk.

§ 6. — — —.

Final pādas of Traiśṭubhs ending in — — — are very scarce. In VI, 1, 4,

bhadrāyāṁ te ranayantā samdṛśhtāu,

it would be very easy to read bhadrāyāṁ te samdṛśhtau ranayantā; and in X, 74, 2,

dāur nā vārebhiḥ krīnāvāntā svāḥ,

we may either recognise a Gāgata pāda, or read

dāur nā vārebhiḥ krīnāvāntā svāḥ,

which would agree with the metre of hymn X, 77.

§ 7. — — —.

Pādas ending in — — — do not occur as final in any Traiśṭubha hymn, but as many Gāgata pādas occur in the body of Traiśṭubha hymns, we have to scan them as dodecasyllabic:

I, 63, 4a. tvām hā tyād īndrā kōdih sākhā.

IV, 26, 6b. pāravātaḥ sākūno māndrām mādām.

The adjective pāvaka which frequently occurs at the end of final and internal pādas of Traiśṭubh hymns has always

* Professor Kuhn has finally adopted the same scanning, Beiträge, vol. iv, p. 184.
to be scanned pávākā. Cf. IV, 51, 2; VI, 5, 2; 10, 4; 51, 3; VII, 3, 1; 9; 9, 1b; 56, 12; X, 46, 7b.

I must reserve what I have to say about other metres of the Veda for another opportunity, but I cannot leave this subject without referring once more to ametrical licence which has been strongly advocated by Professor Kuhn and others, and by the admission of which there is no doubt that many difficulties might be removed, I mean the occasional omission of a final m and s, and the subsequent contraction of the final and initial vowels. The arguments that have been brought forward in support of this are very powerful. There is the general argument that final s and m are liable to be dropped in other Aryan languages, and particularly for metrical purposes. There is the stronger argument that in some cases final s and m in Sanskrit may or may not be omitted, even apart from any metrical stress. In Sanskrit we find that the demonstrative pronoun sas appears most frequently as sa (sa dadāti), and if followed by liquid vowels, it may coalesce with them even in later Sanskrit. Thus we see saisha for sa esha, sendrah for sa indraḥ sanctioned for metrical purposes even by Pāṇini, VI, 1, 134. We might refer also to feminines which have s in the nominative singular after bases in ũ, but drop it after bases in ī. We find in the Samhitā text, V, 7, 8, svādhītiva, instead of svādhitih-iva in the Pada text, sanctioned by the Prātisākhya 259; likewise IX, 61, 10, Samhitā, bhūmyā dade, instead of Pada, bhūmih ā dade. But before we draw any general conclusions from such instances, we should consider whether they do not admit of a grammatical instead of a metrical explanation. The nominative singular of the demonstrative pronoun was sa before it was sas; by the side of bhūmih we have a secondary form bhūmī; and we may conclude from svādhītī-vān, I, 88, 2, that the Vedic poets knew of a form svādhitī by the side of svādhītih.

As to the suppression of final m, however, we see it admitted by the best authorities, or we see at least alternate forms with or without m, in tūbhya, which occurs
frequently instead of túbhyam, and twice, at least, without apparently any metrical reason. We find asmákā instead of asmákam (I, 173, 10), yushmákā instead of yushmákam (VII, 59, 9–10), yágadhva instead of yágadhvam (VIII, 2, 37) sanctioned both by the Samhitā and Pada texts.

If then we have such precedents, it may well be asked why we should hesitate to adopt the same expedient, the omission of final m and s, whenever the Vedic metres seem to require it. Professor Bollensen’s remark, that Vedic verses cannot be treated to all the licences of Latin scanning, is hardly a sufficient answer; and he himself, though under a slightly different form, would admit as much, if not more, than has been admitted on this point by Professors Kuhn and Roth. On a priori grounds I should by no means feel opposed to the admission of a possible elision of final s or m, or even n; and my only doubt is whether it is really necessary for the proper scanning of Vedic metres.

My own opinion has always been, that if we admit on a larger scale what in single words can hardly be doubted by anybody, viz. the pronunciation of two syllables as one, we need not fall back on the elision of final consonants in order to arrive at a proper scanning of Vedic metres. On this point I shall have to say a few words in conclusion, because I shall frequently avail myself of this licence, for the purpose of righting apparently corrupt verses in the hymns of the Rig-veda; and I feel bound to explain, once for all, why I avail myself of it in preference to other emendations which have been proposed by scholars such as Professors Benfey, Kuhn, Roth, Bollensen, and others.

The merit of having first pointed out some cases where

---

*a* I, 54, 9; 135, 2; III, 42, 8; V, 11, 5; VII, 22, 7; VIII, 51, 9; 76, 8; 82, 5; IX, 62, 27; 86, 30; X, 167, 1.

*b* II, 11, 3; V, 30, 6.

*c* See Bollensen, Orient und Occident, vol. iii, p. 459; Kuhn, Beiträge, vol. iv, p. 199.

*d* Orient und Occident, vol. iv, p. 449.
two syllables must be treated as one, belongs, I believe, to Professor Bollensen in his article, ‘Zur Herstellung des Veda,’ published in Benfey’s Orient und Occident, vol. ii, p. 461. He proposed, for instance, to write hyānā instead of hiyānā, IX, 13, 6; dhyānō instead of dhiyānō, VIII, 49, 5; sāhyase instead of sāhiyase, I, 71, 4; yānō instead of iyānō, VIII, 50, 5, &c. The actual alteration of these words seems to me unnecessary; nor should we think of resorting to such violent measures in Greek where, as far as metrical purposes are concerned, two vowels have not unfrequently to be treated as one.

That iva counts in many passages as one syllable is admitted by everybody. The only point on which I differ is that I do not see why iva, when monosyllabic, should be changed to va, instead of being pronounced quickly, or, to adopt the terminology of Greek grammarians, by synizesis a. Synizesis is well explained by Greek scholars as a quick pronunciation of two vowels so that neither should be lost, and as different thereby from synalcephē, which means the contraction of two vowels into one b. This synizesis is by no means restricted to iva and a few other words, but seems to me a very frequent expedient resorted to by the ancient Rishis.

Originally it may have arisen from the fact that language allows in many cases alternate forms of one or two syllables. As in Greek we have double forms like ἀλεγείνος and ἀλγείνος, γαλακτοφάγος and γαλακτοφάγος, πετυμός and πτημός, πυκνός and πυκνός c, and as in Latin we have the shortening

---

a Synizesis in Greek applies only to the quick pronunciation of two vowels, if in immediate contact; and not, if separated by consonants. Samprāśārana might seem a more appropriate term, but though the grammatical process designated in Sanskrit by Samprāśārana offers some analogies, it could only by a new definition be applied to the metrical process here intended.

b A. B. p. 835, 36. Ἔι τιν χρόνοι μέτρα χαλκοῦν παθοφάνται. Ὅταν γὰρ φωνήσων ἵπταλληθος γίνεται ὁ προφόρος, τότε γίνεται ὁ συνίζεις ἐκ μιᾶς συλλαβῆς. Διαφέρει δὲ συναλοφής ἢ μὲν γὰρ γραμμάτων ἓτοι κλος, ὥστε χρόνον καὶ ἢ μὲν συναλοφής, ἵνα λέγεται, φαίνεται, ἢ δὲ ὅβ. Mehlhorn, Griechische Grammatik, § 101. Thus in Νοεπτάλημος we have synizesis, in Νοεπτάλημος syneresis.

c Cf. Mehlhorn, Griechische Grammatik, § 57.
or suppression of vowels carried out on the largest scale*, we find in Sanskrit, too, such double forms as prithvi or prthivi, adhi and dhi, api and pi, ava and va. The occurrence of such forms which have nothing to do with metrical considerations, but are perfectly legitimate from a grammatical point of view, would encourage a tendency to treat two syllables—and particularly two short syllables—as one, whenever an occasion arose. There are, besides, in the Vedic Sanskrit a number of forms where, as we saw, a long syllable has to be pronounced as two. In some of these cases this pronunciation is legitimate, i.e. it preserves an original disyllabic form which in course of time had become monosyllabic. In other cases the same process takes place through a mistaken sense of analogy, where we cannot prove that an original disyllabic form had any existence even in a prehistoric state of language. The occurrence of a number of such alternate forms would naturally leave a general impression in the minds of poets that two short syllables and one long syllable were under certain circumstances interchangeable. So considerable a number of words in which a long syllable has to be pronounced as two syllables has been collected by Professors Kuhn, Bollensen, and others, that no doubt can remain on this subject. Vedic poets, being allowed to change a semivowel into a vowel, were free to say nāsātyā and nāsātyā, VIII, 5, 32; prthivyās and prthivyāk; pitrōk and pitrōk, I, 31, 4. They could separate compound words, and pronounce ghritāṇnāk or ghrītā-ānnāk, VII, 3, 1. They could insert a kind of shewa or svarabhakti in words like sāmne or sāmne, VIII, 6, 47; dhāmnē or dhāmnē, VIII, 92, 25; ārāvṅāk and ārāvṅāk, IX, 63, 5. They might vary between pānti and pānti, I, 41, 2; yāthana and yāthanā, I, 39, 3; nidhātok and nidhātok, I, 41, 9; tṛedhā and tṛedhā, I, 34, 8; devāk and devāk (besides devāsak), I, 23, 24; rōdāśi and rōdāśi, I, 33, 9; 59, 4; 64, 9; and rōdāsyōk, I, 33, 5; 59, 2; 117, 10;

* See the important chapters on 'Kürzung der Vokale' and 'Tilgung der Vokale' in Corsen's 'Aussprache des Lateinischen,' and more especially his remarks on the so-called irrational vowels in Plantus, ibid. vol. ii, p. 70.
VI, 24. 3; VII, 6, 2; X, 74, 1*. Need we wonder then if we find that, on the other hand, they allowed themselves to pronounce प्रथिवी prithiṣṭi as prithiṣṭi, I, 191, 6; VII, 34, 7; 99, 3; ध्रिष्ट्वावा dhrīṣṭvāvā as dhrīṣṭvāvā, V, 52, 14; सुवाना sūvānā as sūvānā? There is no reason why we should change the spelling of sūvānā into svānā. The metre itself tells us at once where sūvānā is to be pronounced as two or as three syllables. Nor is it possible to believe that those who first handed down and afterwards wrote down the text of the Vedic hymns, should have been ignorant of that freedom of pronunciation. Why, there is not one single passage in the whole of the ninth Mandala, where, as far as I know, sūvānā should not be pronounced as dissyllabic, i.e. as sūvānā; and to suppose that the scholars of India did not know how that superfluous syllable should be removed, is really taking too low an estimate of men like Vyāhi or Saunaka.

But if we once admit that in these cases two syllables separated by a single consonant were pronounced as one and were metrically counted as one, we can hardly resist the evidence in favour of a similar pronunciation in a large number of other words, and we shall find that by the admission of this rapid pronunciation, or of what in Plautus we should call irrational vowels, many verses assume at once their regular form without the necessity of admitting the suppression of final s, m, n, or the introduction of other prosodical licences. To my mind the most convincing passages are those where, as in the Atyashā and similar hymns, a poet repeats the same phrase twice, altering only one or two words, but without endeavouring to avoid an excess of syllables which, to our mind, unless we resort to synizesis, would completely destroy the uniformity of the metre. Thus we read:

I, 133, 6. अपृशाङ्गघोप्रतिता सुरा सत्वाभिः
trīṣaptāḥ sūra sātvabhīḥ.

* Professor Bollensen in some of these passages proposes to read rodasios.
In I, 96, 4, no change is necessary if we read viśām. *Zeitschrift der D. M. G., vol. xxii, p. 587.*
Here no pra must be pronounced with one ictus only, in order to get a complete agreement between the two iambic diameters.

I, 134, 5. ūgrā ışhānantā bhūrvāṇī,
apām īshānta bhūrvāṇī.

As ishanta never occurs again, I suspect that the original reading was ishānantā in both lines, and that in the second line ishānantā, pronounced rapidly, was mistaken for ishanta. Is not bhūrvāṇī a locative, corresponding to the datives in vāne which are so frequently used in the sense of infinitives? See note to I, 6, 8, page 47 seq. In I, 138, 3, we must read:

āheṭāmāṇa urusamsā sārī bhāva,
vāge-vāge sārī bhāva.

In I, 129, 11,

adhā hi tvā gānītā gīgānād vāso,
rākshōhanam tvā gīgānād vāso,
we might try to remove the difficulty by omitting vāso at the end of the refrain, but this would be against the general character of these hymns. We want the last word vāso, if possible, at the end of both lines. But, if so, we must admit two cases of synizesis, or, if this seems too clumsy, we must omit tvā.

I shall now proceed to give a number of other examples in which the same consonantal synizesis seems necessary in order to make the rhythm of the verses perceptible to our ears as it was to the ears of the ancient Rishis.

The preposition anu takes synizesis in


The preposition abhi:

I, 91, 23. rāyoḥ bhāgaṁ sāhasāvāṁ abhī yūdhya

Here Professor Kuhn changes sahasāvan into sahasvaḥ, which, no doubt, is a very simple and very plausible emendation. But in altering the text of the Veda many things have to be considered, and in our case it might be objected that sahasvaḥ never occurs again as an epithet of Soma.
As an invocation sahasvaṅk refers to no deity but Agni, and even in its other cases it is applied to Agni and Indra only. However, I do not by any means maintain that sahasvaṅk could not be applied to Soma, for nearly the same arguments could be used against sahasāvan, if conjecturally put in the place of sahasvaṅk; I only wish to point out how everything ought to be tried first, before we resort in the Veda to conjectural emendations. Therefore, if in our passage there should be any objection to admitting the synizesis in abhi, I should much rather propose synizesis of sahasāvan, than change it into sahasvaṅk. There is synizesis in maha, e.g. I, 133, 6. āvār maha īndra dādrhi śrūdhī nāṅk. Although this verse is quoted by the Prātisākhya, Sūtra 522, as one in which the lengthened syllable dhi of śrūdhī does not occupy the tenth place, and which therefore required special mention, the original poet evidently thought otherwise, and lengthened the syllable, being a syllable liable to be lengthened, because it really occupied the tenth place, and therefore received a peculiar stress.

The preposition pari:

VI, 52, 14. mā vo vākāmsī pariṅkakshyāmsī voṅkām,
sumneshv īd vo āntāmā mādēma.

Here Professor Kuhn (Beiträge, vol. iv, p. 197) begins the last pada with voṅkām, but this is impossible, unless we change the accent of voṅkām, though even then the separation of the verb from mā and the accumulation of two verbs in the last line would be objectionable.

Hārī is pronounced as hari:

VII, 32, 12. yā īndro hārīvān nā dābhānti tām rīpāṅk.
II, 18, 5. ā kātvārīmsātā haribhir yugāṅkāṅk.

Hence I propose to scan the difficult verse I, 167, 1, as follows:

sahasrāṁ ta īndra-ūtayō nāṅk,
sahasrāṁ isho harivo gūrtatamāṅk*

* As to the scanning of the second line see p. cxiv.
sahasram rayo madayahdhyai,
sahasrinā upā nō yantu vāgāk.

That the final o instead of as is treated as a short syllable we saw before, and in I, 133, 6, we observed that it was liable to synizesis. We see the same in

I, 175, 6. māyā īvāpo na trīshyāte babhūtha.

V, 61, 16. ā yāgniyaśo vavṛītāna.

The pragṛhya i of the dual is known in the Veda to be liable in certain cases to Sandhi. If we extend this licence beyond the limits recognised by the Prātisākhya, we might scan

VI, 52, 14. ubhe rodasy āpām nāpāk kā mānma, or we might shorten the i before the a, and admitting synizesis, scan:

ubhe rodasī āpām nāpāk kā mānma.

In III, 6, 10, we must either admit Sandhi between prāti and adhvarēva, or contract the first two syllables of adhvarēva.

The o and e of vocatives before vowels, when changed into av or a(y), are liable to synizesis:

IV, 48, 1. vāyav ā kāndrena rathena (Anuṣṭubh, c.)

IV, 1, 2. sā bhrātārām varunām āṅgna ā vāvṛītśāva.

The termination avah also, before vowels, seems to count as one syllable in V, 52, 14, divō vā dhrishnavā ogaśā, which would render Professor Bollensen's correction (Orient und Occident, vol. ii, p. 480), dhrishnuogaśā, unnecessary.

Like ava and iva, we find aya and iya, too, in several words liable to be contracted in pronunciation; e.g. vayam, VI, 23, 5; ayam, I, 177, 4; iyam, VII, 66, 8; I, 186, 11 (unless we read vo·reme); X, 129, 6. Professor Bollensen's proposal to change iyam to īm, and ayam to ām (Orient und Occident, vol. ii, p. 461), would only cause obscurity, without any adequate gain, while other words would by a similar suppression of vowels or consonants become simply irrecongnisable. In I, 169, 6, for instance, ádha has to be
pronounced with one ictus; in VI, 26, 7,  sukha  is tri-
syllabic. In VI, 10, 1, we must admit synizesis in adhvaré;
in I, 161, 8, either in udakám or in abravitana; I, 110, 9,
in rībhūmān; VIII, 79, 4, in divāk; V, 4, 6, in nrītāma
(unless we read soigne); I, 164, 17, in parāk; VI, 15, 14,
in pāvaka; I, 191, 6; VII, 34, 7; 99, 3, in prīthivī; II, 20,
8, in pūrāk; VI, 10, 1, in prayatś; VI, 17, 7, in brīhāt;
IX, 19, 6, in bhiyāsam; I, 133, 6, in mahanā; II, 28, 6; IV,
1, 2; VI, 75, 18, in varūna; III, 30, 21, in vṛśabha; VII,
41, 6, in vāgniāk; II, 43, 2, in śrīmatāk; VI, 51, 2, in
sanutā; VI, 18, 12, in sthāvirasya, &c.

These remarks will, I hope, suffice in order to justify the
principles by which I have been guided in my treatment of
the text and in my translation of the Rig-veda. I know
I shall seem to some to have been too timid in retaining
whatever can possibly be retained in the traditional text of
these ancient hymns, while others will look upon the emend-
ations which I have suggested as unpardonable temerity.
Let everything be weighed in the just scales of argument.
Those who argue for victory, and not for truth, can have no
hearing in our court. There is too much serious work to
be done to allow time for wrangling or abuse. Any diction-
ary will supply strong words to those who condescend
to such warfare, but strong arguments require honest labour,
sound judgment, and, above all, a genuine love of truth.

The second volume, which I am now preparing for Press,
will contain the remaining hymns addressed to the Maruts.
The notes will necessarily have to be reduced to smaller
dimensions, but they must always constitute the more im-
portant part in a translation or, more truly, in a deciphering
of Vedic hymns.

F. MAX MÜLLER.

PARKS END, OXFORD:
March, 1869.
VEDIC HYMNS.
VEDIC HYMNS.

MANDALA X, HYMN 121.
ASHTAKA VIII, ADHYÂYA 7, VARGA 3-4.

TO THE UNKNOWN GOD.

1. In the beginning there arose the Golden Child (Hiranya-garha); as soon as born, he alone was the lord of all that is. He stablished the earth and this heaven:—Who is the God to whom we shall offer sacrifice?

2. He who gives breath, he who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death:—Who is the God to whom we shall offer sacrifice?

3. He who through his might became the sole king of the breathing and twinkling world, who governs all this, man and beast:—Who is the God to whom we shall offer sacrifice?

4. He through whose might these snowy mountains are, and the sea, they say, with the distant river (the Rasâ), he of whom these regions are indeed the two arms:—Who is the God to whom we shall offer sacrifice?

5. He through whom the awful heaven and the earth were made fast, he through whom the ether was stablished, and the firmament; he who measured the air in the sky:—Who is the God to whom we shall offer sacrifice?
6. He to whom heaven and earth, standing firm by his will, look up, trembling in their mind; he over whom the risen sun shines forth:—Who is the God to whom we shall offer sacrifice?

7. When the great waters went everywhere, holding the germ (Hiranya-garbha), and generating light, then there arose from them the (sole) breath of the gods:—Who is the God to whom we shall offer sacrifice?

8. He who by his might looked even over the waters which held power (the germ) and generated the sacrifice (light), he who alone is God above all gods:—Who is the God to whom we shall offer sacrifice?

9. May he not hurt us, he who is the begetter of the earth, or he, the righteous, who begat the heaven; he who also begat the bright and mighty waters:—Who is the God to whom we shall offer sacrifice?

[10. Pragāpati, no other than thou embraces all these created things. May that be ours which we desire when sacrificing to thee: may we be lords of wealth]
NOTES.

This hymn is ascribed to Hiranyagarbha Prāgāpatya, and is supposed to be addressed to Ka, Who, i.e. the Unknown God.

First translated in my History of Ancient Sanskrit Literature, 1859, p. 569; see also Hibbert Lectures, 1882, p. 301; Muir, Original Sanskrit Texts, IV, p. 15.

Verse 1=VS. XIII, 4; XXIII, 1; XXV, 10; TS. IV, 1, 8, 3; 2, 8, 2; AV. IV, 2, 7.
Verse 2=VS. XXV, 13; TS. IV, 1, 8, 4; VII, 5, 17, 1; AV. IV, 2, 1; XIII, 3, 24.
Verse 3=VS. XXIII, 3; XXV, 11; TS. IV, 1, 8, 4; VII, 5, 16, 1; AV. IV, 2, 2.
Verse 4=VS. XXV, 12; TS. IV, 1, 8, 4; AV. IV, 2, 5.
Verse 5=VS. XXXII, 6; TS. IV, 1, 8, 5; AV. IV, 2, 4.
Verse 6=VS. XXXII, 7; TS. IV, 1, 8, 5; AV. IV, 2, 3.
Verse 7=VS. XXVII, 25; XXXII, 7; TS. II, 2, 12, 1; IV, 1, 8, 5; TA. I, 23, 8; AV. IV, 2, 6.
Verse 8=VS. XXVII, 26; XXXII. 7; TS. IV, 1, 8, 6.
Verse 9=VS. XII, 102; TS. IV, 2, 7, 1.
Verse 10=VS. X, 20; XXIII, 65; TS. I, 8, 14, 2; III, 2, 5, 6; TB. II, 8, 1, 2; III, 5, 7, 1; AV. VII, 79, 4; 80, 3.

This is one of the hymns which has always been suspected as modern by European interpreters. The reason is clear. To us the conception of one God, which pervades the whole of this hymn, seems later than the conception of many individual gods, as recognised in various aspects of nature, such as the gods of the sky, the sun, the storms, or the fire. And in a certain sense we may be right, and language also confirms our sentiment. In our hymn there are several words which do not occur again in the Rgveda, or which occur in places only which have likewise been suspected to be of more modern date. Hiranyagarbhā
itself is an ṛpāṣaṃ le yogyena. Sām avartata is found only in the last Mandala, X, 90, 14; 129, 4. Bhūtā also, in the sense of what is, occurs in the tenth Mandala only. It is used three times (X, 55, 2; 58, 12; 90, 2) as opposed to bhāvya, i.e. what is and what will be; and once more in the sense of all that is (X, 85, 17). Ātmadāḥ, in the sense of giving life, is another ṛpāṣaṃ le yogyena. Prasīḥsh is restricted to Mandalas I (I, 145, 1), IX (IX, 66, 6; 86, 32), and our passage. Himāvat, ṛpāṣaṃ le yogyena. The repetition of the relative pronoun in verses 2 and 4 is unusual. In the tenth verse the compound yāt-kāmak is modern, and the insertion of etāni between tvāt and anyāh is at all events exceptional. The passage V, 31, 2 is not parallel, because in tvāt indra vāsyah anyāt, the ablative tvāt is governed by vāsyah. In VI, 21, 10, nā tvāvān anyāh amrita tvāt asti, anyāh is separated from tvāt by a vocative only, as in VIII, 24, 11.

But when we say that a certain hymn is modern, we must carefully consider what we mean. Our hymn, for instance, must have existed not only previous to the Brāhmaṇa period, for many Brāhmaṇas presuppose it, but previous to the Mantra period also. It is true that no verse of it occurs in the Sāma-veda, but in the Sāma-veda-brāhmaṇa IX, 9, 12, verse 1 at least is mentioneda. Most of its verses, however, occur in the Vāgasaneyi-samhitā, in the Taittirīya-samhitā, and in the Atharva-veda-samhitā, nay, the last verse, to my mind the most suspicious of all, occurs most frequently in the other Samhitās and Brāhmaṇas.

But though most of the verses of our hymn occur in other Samhitās, they do not always occur in the same order.

In the Vāg. Samh. we have the first verse in XIII, 4, but no other verse of our hymn follows. We have the first verse again in XXIII, 1, but not followed by verse 2, but by verse 3 (XXIII, 3)b. Then we have verse 1 once more

---

*a* The last line is here, tasmai ta inda havishhā vidhema, let us sacrifice to him with thy oblation, O Soma!

*b* Var. lect. nimeshatāh.
in XXV, 10, followed by verse 3 (XXV, 11), by verse 4 (XXV, 12), and then by verse 2 (XXV, 13).

We have verses 5, 6, 7, 8 in VS. XXXII, 6 and 7, and verses 7 and 8 in VS. XXVII, 25 and 26, while verse 9 is found in XII, 102 only\(^a\), and the last verse in X, 20\(^b\), and XXIII, 65.

In the Taitt. Samhítā the verses follow more regularly, still never quite in the same order as in the Rig-veda. In TS. IV, 1, 8, 3, we have verses 1 to 8, but verse 3 before verse 2, and verse 6 before verse 5, while verse 9 follows in IV, 2, 7, 1.

In TS. v. 3 stands before v. 2, in VII, 5, 16, 1, and VII, 5, 17, 1.

In TS. II, 2, 12, the prātikās of verses 1, 7, 10 are quoted in succession.

Verse 7 occurs with important various readings in TA. I, 23, 8, āpo ha yād brihatīr gārbham śyan dāksham dādhānā ganāyantā svayambhūm, tāta imē dhyāṣrigyanta sārgāh.

Lastly in the AV. we find verses 1 to 7 from IV, 2, 1, to IV, 2, 7, but arranged in a different order, viz. as 2, 3, 6, 5, 4, 7, 1, and with important various readings.

Verse 2, vy 3 syēse dvipādō yās kāṭushpadaḥ, as third pāda; also in XIII, 3, 24.

Verse 3, ekō rāgā; yāsya khāyaṁrītam yāsya mrityūḥ, as third pāda.

Verse 4, yāsya vīśe; samudrē yāsya rasām ēd āhūh; imās ka.

Verse 5, yāsya dyaūr urvī prithivī ka mahī yāsyādā urvā-1 nārīksham, yāyāsaú sūro vítato mahītvā.

Verse 6, āvatas kāṣkabhaṇāe bhiyōsāne rōdasī áhvayethām (sic), yāyāsaú panthā rágaśo vimānāh.

Verse 7, āpo ágre vīśvam ávān gārbham dādhānā amṛṛtā ritagānāḥ, yāśu devśīvḥ ádhi devā āsit.

Verse 10, vīśvā rūpāni parībhūr gāgāna, see VII, 79, 4, and 80, 3.

We are justified, therefore, in looking upon the verses, composing this hymn, as existing before the

---

\(^a\) Var. lect. mā mā, satyādharṇā vyānā, prathamō for brihātīh.

\(^b\) Var. lect. rūpāni for bhūtāni.

\(^c\) Var. lect., ver. 5, druiddē, dual for druiddhā; ver. 6, úditau vyēti for údito vibhāti; ver. 8, agnīm for yagñām.
final arrangement of the four Samhitās, and if we persist in calling a hymn, dating from that period, a modern hymn, we must make it quite clear that, according to the present state of our knowledge, such a hymn cannot well be more modern than 1000 B.C. Besides the variations in the arrangement of the verses of our hymn, the very considerable various readings which we find in the VS., TS., and AV. are highly instructive, as showing the frequent employment of our hymn for sacrificial purposes. In several cases these various readings are of great importance, as we shall see.

Verse 1.

MUIR: Hiranyagarbha arose in the beginning; born, he was the one lord of things existing. He established the earth and this sky: to what god shall we offer our oblation?

LUDWIG: Hiranyagarbha hat zuerst sich gebildet, er ward geboren als einziger herr alles gewordenen, dise erde und disen himel hält er; Ka, dem gotte, möchten wir mit havis aufwarten.

Note 1. Hiranyagarbha has been translated in different ways, and it would perhaps be best to keep it as a proper name, which it is in later times. It means literally the golden embryo, the golden germ or child, or born of a golden womb, and was no doubt an attempt at naming the sun. Soon, however, that name became mythological. The golden child was supposed to have been so called because it was Pragāpati, the lord of creation, when dwelling as yet in the golden egg, and Hiranyagarbha became in the end a recognised name of Pragāpati, see Sāy. on X, 121, 1. All this is fully explained by Sāyana, TS. IV, 1, 8, 3; IV, 2, 8, 2; by Mahidhara,VS. XIII, 4.

Verse 2.

MUIR: He who gives breath, who gives strength, whose command all, [even] the gods, reverence, whose shadow is immortality, whose shadow is death: to what god shall we offer our oblation?

---

a M. M., India, What can it teach us? pp. 144, 162.
LUDWIG: Geber des lebendigen hauches, geber der kraft, zu des unterweisung alle götter sich einfinden, des glanz die unsterblichkeit, dessen der tod ist, Ka, dem gotte, möchten wir mit havis aufwarten.

Note 1. In order to account for the repetition of yasya, Sāyana and Mahīdhara take visve for men, and devāh for gods.

Note 2. It is difficult to say what is meant by khrāyā, shadow. I take it in the sense of what belongs to the god, as the shadow belongs to a man, what follows him, or is determined by him. In that sense Sāyana also takes it, TS. IV, 1, 8, 4, yasya praçāpates khrāyāvat svādhīnam amṛtam, mokṣharūpam, mrityuk, prāsinām maranaṃ api, yasya khrāyevā svādhīnāh; and, though not quite so clearly, in RV. X, 121, 2. Mahīdhara on the contrary takes khrāyā in the sense of refuge, and says, whose shadow, i.e. whose worship, preceded by knowledge, is amṛta, immortality, a means of deliverance*, while ignorance of him is death, or leads to samsāra.

Verse 3.

MUIR: Who by his might became the sole king of the breathing and winking world, who is the lord of this two-footed and four-footed [creation]: to what god shall we offer our oblation?

LUDWIG: Der des atmenden, augenbewegenden lebendigen durch seine größe der einzige könig geworden; der verfügt über disz zwei- und vier-füssige, Ka, dem gotte, möchten wir mit havis aufwarten.

Note 1. It is difficult to say whether nimishatāh means twinkling or sleeping. It has both meanings as to wink has in English. Sāyana (X, 121, 3; TS. IV, 1, 8, 4) and Mahīdhara (VS. XXIII, 3b) explain it by winking. This may be right as expressing sensuous perception, in addition to mere breathing. In X, 190, 2, visvasya mishatō vaśr means, lord of all that winks, i.e.

* muktihetu, not yuktihetu, as Weber prints.

b Is nimeshāto in XXIII, 3, a varia lectio, or an aruddha? In XXV, 13, we read nimishato.
lives. The later idea, that the gods do not wink, has nothing to do with our passage.

Verse 4.

Muir: Whose greatness these snowy mountains, and the sea with the Rasâ (river), declare,—of whom these regions, of whom they are the arms: to what god shall we offer our oblation?

Ludwig: Dessen die schnebedeckten (berge, die Himavân) vermöge seiner grösse, als des eigentum man ocean und Rasâ nennt, des dise himelsgegenden, des arme sie, Ka, dem gotte, möchten wir mit havis aufwarten.

Note 1. Muir’s translation, which suggests itself very naturally to a European mind, is impossible, because mahitvā cannot be either mahityām (as Śāyana also and Mahishāra suggest), or mahityāni; and because āhuḥ does not mean declare. Otherwise nothing could be better than his rendering: ‘Whose greatness these snowy mountains, and the sea with the Rasâ (river), declare.’

Mahitvā, as Śāyana also rightly perceives, TS. IV, 1, 8, 4, is a very common instrumental (see Lanman, Noun-inflection, pp. 335–6), and the same mahitvā must be supplied for samudrām. We might make the whole sentence dependent on āhuḥ without much change of meaning. The Atharva-veda text supplies a lectio facilior, but not therefore melior.

Note 2. The Rasâ is a distant river, in some respects like the Greek Okeanos. Dr. Aufrecht takes it as a name of the milky way, Z. D. M. G. XIII, 498: see Muir, S. T. II, p. 373, n. 19.

Verse 5.

Muir: By whom the sky is fiery, and the earth fixed, by whom the firmament and the heaven were established, who in the atmosphere is the measurer of the aerial space: to what god shall we offer our oblation?

Ludwig: Durch den gewaltig der himel und fest die erde, durch den gestützt Svar, und das gewölbe, der die räume im mittelgebiete ausgemesen, Ka, dem gotte, möchten wir mit havis aufwarten.
Note 1. In this verse I decidedly prefer the reading of the Atharva-veda, yena dyaur ugrā prithivi ka drilhe. It seems not a lectio facilior, and we avoid the statement that the heaven has been made ugrā. Ugrā, as applied to dyaus, means awful and grand, as an inherent quality rather, and not simply strong. See Ludwig, Notes, p. 441.

Note 2. Rāgaso vimānaḥ has been fully discussed by Muir, S. T. IV, p. 71, but it is difficult to find a right translation for it, because the cosmography of the Veda is so different from our own (see I, 6, 9, note 1, and I, 19, 3, note 1). I think we may translate it here by the air, or even by space, particularly the bright air in the sky, the sky (antariksha or nabhas) being between heaven (duy) and earth (prithivi), while svāk and nāka are still higher than the heaven (duy), svāk being sometimes explained as the abode of the sun, the ether, or empyrean, nāka, the firmament, as svarga (Mahīdhara); or svāk as svarga, and nāka as āditya (Sāyana). Vimāna is here simply the measurer, though vimā, from meaning to measure, is apt to take the meaning of to make, which is an excuse for Sāyana's rendering, 'who makes the rain in the sky.'

The Atharva-veda rendering is very free, and certainly no improvement.

Verse 6.

MUIR: To whom two contending armies, sustained by his succour, looked up, trembling in mind; over whom the risen sun shines: to what god shall we offer our oblation?

LUDWIG: Auf den die beiden schlachtreihen durch (ihre) begirde aufgestellt in ordnung ihren blick richten, zitternd, im geiste, wo darüber hin aufgegangen Sūra ausstralt, Ka, dem gotte, möchten wir mit havis aufwarten.

Note 1. It would be well to read rōdasi for krāndasi (which B. R. explain by 'two armies'), and the various reading in AV. IV, 2, 3 decidedly points in that direction. But even if krāndasi stands, it must be taken in the same sense as rōdasi. Uditau vyeti in TS. IV, 1, 8, 5 is explained by udayavishaye vividham gakkhati.
Verse 7.

MUIR: When the great waters pervaded the universe containing an embryo, and generating fire, thence arose the one spirit (asu) of the gods: to what god shall we offer our oblation?

LUDWIG: Als die groszen waszer kamen, die allen kein in sich faszten, zeugend den Agni, da kam zu stande der götter einziger lebensgeist; Ka, dem gotte, möchten wir mit havis aufwarten.

Note 1. The waters here referred to have to be understood as the waters in the beginning of the creation, where, as we read (RV. X, 129, 3), ‘everything was like a sea without a light,’ or, as the Satapatha-brāhmaṇa (XI, 1, 6, 1) says, ‘everything was water and sea.’ These waters held the germ, and produced the golden light, the sun, whence arose the life of all the gods, viz. Pragāpati. The Atharva-veda adds a verse which repeats the same idea more clearly: āpo vatsām ganāyantīr gārḥham āgre sāmairayan, tāsyotā gāyamānasyolba āsid dhiranyāyaḥ, ‘In the beginning the waters, producing a young, brought forth an embryo, and when it was being born, it had a golden covering.’ The sunrise serves here as elsewhere as an image of the creation.

Note 2. Grassmann proposes to omit eka, because it is absent in the Maitrāyani Sākhā. The metre shows the same.

Verse 8.

MUIR: He who through his greatness beheld the waters which contained power, and generated sacrifice, who was the one god above the gods: to what god shall we offer our oblation?

LUDWIG: Der in seiner grösze sogar die waszer über-schaute, wie sie die fähigkeit besitzend erzeugten das opfer, der der einzige gott war über den göttern, Ka, dem gotte, möchten wir mit havis aufwarten.

Note 1. In dākṣaṁ dādhanā ganāyantīr yagñām, we have a repetition of w:at was said in the preceding verse,

a See RV. X, 82, 5–6. b See RV. X, 72, 7.
dáksham standing for gár̄bham, yagñaám for agním, which is actually the reading of TS. The Atharva-veda does not contain this verse, which is used as an anyā vikalpitā yāgyā in TS.

Note 2. It is curious that one of the most important sentences in the Rig-veda, yo deveshv adhi deva eka āsit, should have been changed in the Atharva-veda IV, 2, 6 into yāsu deviśhv adhi deva āsit, 'over which divine waters there was the god.' See Ludwig, Notes, p. 441.

Verse 9.

Muir: May he not injure us, he who is the generator of the earth, who, ruling by fixed ordinances, produced the heavens, who produced the great and brilliant waters: to what god shall we offer our oblation?

Ludwig: Nicht schädige uns, der der erde erzeuger, oder der den himel bereitet mit warhafter satzung, der auch die wasser, die hellen, die mächtigen erzeugt hat, Ka, dem gotte, möchten wir mit havis aufwarten.

Verse 10.

Muir: Prágâpati, no other than thou is lord over all these created things: may we obtain that, through desire of which we have invoked thee: may we become masters of riches.

Ludwig: Prágâpati, kein anderer als du hat umfasst die wesen alle, der wunsch, um deswollen wir dir opfern, der werde uns zu teil, besitzer von reichtümern mögen wir sein.

Note 1. This verse is certainly extremely weak after all that preceded, still, to judge from its frequent occurrence, we cannot well discard it. All we can say is that nowhere, except in the Rig-veda, does it form the final verse of our hymn, and thus spoil its whole character. That character consists chiefly in the burden of the nine verses, Kasmai devâya havishâ vidhema, 'To what god shall we offer sacrifice?' This is clearly meant to express a desire of finding out the true, but unknown god, and to do so, even after all has been said that can be said of a supreme god. To finish such a hymn with a statement
that Prāgâpati is the god who deserves our sacrifice, may
be very natural theologically, but it is entirely uncalled
for poetically. The very phrase Kasmai devâya havishā
idhēma must have been a familiar phrase, for we find in
a hymn addressed to the wind, X, 168, 4, after all has been
said that can be said of him, the concluding line: ghōshāh
lit asya sринvire nā rūpām tāsmai vātāya havishā idhēma,
‘his sound indeed is heard, but he is not seen—to that
Vātā let us offer sacrifice.’

But more than this, on the strength of hymns like our
own in which the interrogative pronoun ka, ‘who,’ occurs,
the Brāhmans actually invented a god of the name of
Ka. I pointed this out many years ago in my History of
Ancient Sanskrit Literature (1860, p. 433), where I said:
‘In accordance with the same system, we find that the
authors of the Brāhmaṇas had so completely broken with
the past that, forgetful of the poetical character of the
hymns, and the yearning of the poets after the unknown
god, they exalted the interrogative pronoun into a deity,
and acknowledged a god ‘Ka, or Who.’ In the Taftiriya-
samhitā (I, 7, 6, 6), in the Kaushitaki-brāhmaṇa (XXIV,
4), in the Tāṇḍya-brāhmaṇa (XV, 10), and in the Sāta-
patha-brāhmaṇa a, whenever interrogative verses occur,
the author states, that Ka is Prāgâpati, or ‘the Lord of
Creatures’ (Prāgâpatir vai Kaḥ). Nor did they stop there.
Some of the hymns in which the interrogative pronoun
occurred were called Kadvat, i.e. having kad or quid.
But soon a new adjective was formed, and not only the
hymns, but the sacrifices also, offered to the god, were
called Kāya, or who-ish b. This word, which is not to
be identified with the Latin cujus, cuja, cujum, but is
merely the artificial product of an effete mind, is found
in the Taftiriya-samhitā (I, 8, 3, 1), and in the Vāga-
saneyi-samhitā (XXIV, 15). At the time of Pāṇini

a Satap. Brāhm. I, 1, 1, 13; II, 5, 2, 13; IV, 5, 6, 4; also Aitar.
Brāhm. III, 21.

b Ārv. Sr. Sūtra II, 17, 14; Kāty. Sr. Sūtra V, 4, 23; Vait.
Sūtra VIII, 22, ed. Garbe.
this word had acquired such legitimacy as to call for a separate rule explaining its formation (Pāṇ. IV, 2, 25). The commentator there explains Ka by Brahman. After this we can hardly wonder that in the later Sanskrit literature of the Purāṇas, Ka appears as a recognised god, as the supreme god, with a genealogy of his own, perhaps even with a wife; and that in the Laws of Manu, one of the recognised forms of marriage, generally known by the name of Pragāpati-marriage, occurs under the monstrous title of 'Kāya.' Stranger still, grammarians who know that ka forms the dative kasmai only if it is an interrogative pronoun, consider kasmai in our hymn as irregular, because, as a proper name, Ka ought to form the dative Kāya.
MANDALA I, HYMN 6.

ASHTAKA I, ADHYĀYA 1, VARGA 11–12.

TO INDRA AND THE MARUTS (THE STORM-GODS).

1. Those who stand around him while he moves on, harness the bright red (steed); the lights in heaven shine forth.

2. They harness to the chariot on each side his (Indra's) two favourite bays, the brown, the bold, who can carry the hero.

3. Thou who createst light where there was no light, and form, O men! where there was no form, hast been born together with the dawns.

4. Thereupon they (the Maruts), according to their wont, assumed again the form of new-born babes, taking their sacred name.

5. Thou, O Indra, with the swift Maruts, who break even through the stronghold, hast found even in their hiding-place the bright ones (days or clouds).

6. The pious singers (the Maruts) have, after their own mind, shouted towards the giver of wealth, the great, the glorious (Indra).

7. Mayest thou (host of the Maruts) be verily seen coming together with Indra, the fearless: you are both happy-making, and of equal splendour.

8. With the beloved hosts of Indra, with the blameless, hastening (Maruts), the sacrificer cries aloud.
9. From yonder, O traveller (Indra), come hither, or from the light of heaven; the singers all yearn for it;

10. Or we ask Indra for help from here, or from heaven, or from above the earth, or from the great sky.
NOTES.

This hymn is ascribed to Kāraṇa, the son of Ghora. The metre is Gāyatrī throughout.

Verse 1 = SV. II, 818; VS. XXIII, 5; AV. XX, 26, 4; 47, 10; 69, 9; TS. VII, 4, 20, 1; TB. III, 9, 4, 1.
Verse 2 = SV. II, 819; VS. XXIII, 6; AV. XX, 26, 5; 47, 11; 69, 10; TS. VII, 4, 20, 1.
Verse 3 = SV. II, 820; VS. XXIX, 37; AV. XX, 26, 6; 47, 12; 69, 11; TS. VII, 4, 20, 1; TB. III, 9, 4, 3.
Verse 4 = SV. II, 101; AV. XX, 40, 3; 69, 12.
Verse 5 = SV. II, 202; AV. XX, 70, 1.
Verse 6 = AV. XX, 70, 2.
Verse 7 = SV. II, 200; AV. XX, 40, 1; 70, 3.
Verse 8 = AV. XX, 40, 2; 70, 4.
Verse 9 = AV. XX, 70, 5.
Verse 10 = AV. XX, 70, 6.

Verse 1.

WILSON: The circumstationed (inhabitants of the three worlds) associate with (Indra), the mighty (Sun), the indestructive (fire), the moving (wind), and the lights that shine in the sky.

BENFELD: Die rothe Sonne schirn‘ sie an, die wandelt um die stehenden, Strahlen strahlen am Himmel auf.

LUDWIG: Sie spannen an den hellen, den roten, den vom feststehenden hinwegwandelnden; heller glanz erstrahlt am Himmel.

Note 1. The poet begins with a somewhat abrupt description of a sunrise. Indra is taken as the god of the bright day, whose steed is the sun, and whose companions the Maruts, or the storm-gods. Arushá, meaning originally red, is used as a proper name of the horse or of the rising sun, though it occurs more frequently as the name of the red horses or flames of Agni, the god of fire, and also of the morning light. In our passage, Arushá, a substantive, meaning the red of the morning, has taken bradhna as an
adjective,—bradhná meaning, as far as can be made out, bright in general, though, as it is especially applied to the Soma-juice, perhaps bright-brown or yellow. Names of colour are difficult to translate from one language into another, for their shades vary, and withdraw themselves from sharp definition. We shall meet with this difficulty again and again in the Veda; see RV. X, 20, 9.

As it has actually been doubted whether bradhná arushá can be meant for the sun, and whether the Vedic poets ever looked upon the sun as a horse, I may quote Vâg. Samh. XXIII, 4, where the same verse occurs and is declared to be addressed to the sun; and Satap. Br. XIII, 2, 6, 1, where we read, yuṅganti bradhnam arusham karantam iti, asau vâ ādityo bradhnas-rushas-mum evâsmâ ādityam yunakti svargasya lokasya samashtyai. Ludwig remarks justly that the sun has been conceived as a chariot also, and that bradhná arushá may have been thus understood here. Delbrück translates quite boldly: Sie schirren die rothe Sonne an. See also Tait. Br. III, 7, 7, 4; Tândya Br. XXIII, 3, 5; Sâṅkh. Br. II, 17, 3; Ludwig, Comm. ii. p. 173. M. Bergaigne (Rel. Ved. iii. p. 324) remarks very truly: ‘Le soleil est tantôt une roue, tantôt un char, tantôt un cheval, trainant le char, tantôt un héros monté sur le char et dirigeant les chevaux.’

The following passages will illustrate the principal meaning of arushá, and justify the translation here adopted.

**ARUSHÁ, AS AN ADJECTIVE.**

Arushá is used as an adjective in the sense of red:

VII, 97, 6. tám sagmásah arushásah āsvāk bṛhaspátim saha-váhah vahanti,—nábhahah ná rūpám arushám vásáñáh.

Powerful red horses, drawing together draw him, Bṛhaspati: horses clothed in red colour, like the sky.

III, 1, 4. svetám gagáñám arushám mahi-tvā.

Agni, the white, when born; the red, by growth.

III, 15, 3. kṛishnásu agne arusháh ví bháhi.

 Shine, O Agni, red among the dark ones.

III, 31, 21; VI, 27, 7.
VII, 75, 6. práti dyutânám arushásah ásvāh kitráh adri-sran ushásam váhantakh.

The red horses, the beautiful, were seen bringing to us the bright dawn.

V, 43, 12; I, 118, 5; IV, 43, 6; V, 73, 5; I, 36, 9; VII, 3, 3; 16, 3; X, 45, 7; I, 141, 8.

II, 2, 8. sák idhánák ushásah rámyák ánú svāh ná didet arushéna bhánúná.

He (Agni), lit after the lovely dawns, shone like the sky with his red splendour.

III, 29, 6; IV, 58, 7; I, 114, 5; V, 59, 5; 12, 2; 12, 6; VI, 8, 1.

VI, 48, 6. syávásu arusháh vṛṣṭhaḥ.

In the dark (nights) the red hero (Agni). Cf. III, 7, 5.

In one passage vṛṣṭhan arushá is intended for fire in the shape of lightning.

X, 89, 9. ní amítreshu vadhám indra túmram vṛṣṭhan vṛṣṭhānam arushám sisíhi.

Whet, O strong Indra, the heavy strong red weapon, against the enemies.

X, 43, 9. út gáyatám parasúh gyótishá sahá—ví rokatáṃ arusháh bhánúná súkīh.

May the axe (the thunderbolt) appear with the light—may the red one blaze forth, bright with splendour.

X, 1, 6; VI, 3, 6.

X, 20, 9. kṛśnahsvéták arusháh yámah asya bradhñák rigráh utá sónah.

His (Agni's) path is black, white, red, bright, reddish, and yellow.

Here it is extremely difficult to keep all the colours distinct.

Arushá is frequently applied to Soma, particularly in the 9th Mandala. There we read:

IX, 8, 6. arusháh hárík. IX, 71, 7. arusháh diváh kavíh vṛṣṭhaḥ. IX, 74, 1. vágí arusháh. IX, 82, 1. arusháh vṛṣṭhaḥ hárík. IX, 89, 3. hárim arushám.

IX, 111, 1. arusháh hárík. See also IX, 25, 5; 61, 21. In IX, 72, 1, arushá seems used as a substantive in the sense of red-horse.
NOTES. I, 6, 1.

Professor Spiegel, in his important review of my translation (Heidelberger Jahrbücher, 1870, p. 104), points out that aurusha in Zend means white, so that it would seem as if the original meaning of arusha had been bright, bright like fire, and thus red.

ARUSHÁ, AS AN APPELLATIVE.

Arushá is used as an appellative, and in the following senses:

1. The one red-horse of the Sun, the two or more red-horses of Agni.
   I, 6, 1. yuṅgánti bradhnám arushám.
   They yoke the bright red-horse (the Sun).
   I, 94, 10. yát āyukthāḥ arushā rōhitā ráthe.
   When thou (Agni) hadst yoked the two red-horses and the two ruddy horses to the chariot. I, 146, 2.
   II, 10, 2. sruyāḥ agnīḥ—hávä me—śyāva rátham vaha-taḥ rōhitā vá utā arushā.
   Mayest thou, Agni, hear my call, whether the two black, or the two ruddy, or the two red-horses carry you.
   Here three kinds of colours are clearly distinguished, and an intentional difference is made between rōhita and arushá. IV, 2, 3.
   IV, 6, 9. táva tyé agne haritaḥ—rōhitāsah—arushāsah vrśhanah.
   To thee (Agni) belong these bays, these ruddy, these red-horses, the stallions.
   Here, again, three kinds of horses are distinguished—Haríts, Rōhitas, and Arushás.
   VIII, 34, 17. yé rigrāḥ váta-rambahasah arushāsah raghu-syādah.
   Here arushá may be the subject, and the rest adjectives; but it is also possible to take all the words as adjectives, referring them to āru in the next verse. The fact that rigrā likewise expresses a peculiar red colour, is no objection, as may be seen from I, 6, 1; 94, 10.
   VII, 42, 2. yuṅkshvā—haritaḥ rohitāḥ ka yé vá sădman arushāḥ.
Yoke (O Agni) the bays, and the ruddy horses, or the red-horses which are in thy stable. VII, 16, 2.

2. The cloud, represented as one of the horses of the Maruts.

I, 85, 5. utá arushásya ví syanti dhárāk.
(When you go to the battle, O Maruts), the streams of the red (horse) flow off.

V, 56, 7. utá syáḥ vāgī arusháḥ.

This strong red-horse,—meant for one of the horses of the Maruts, but, at the same time, as sending rain.

ARUSHÁ, AS THE PROPER NAME OF A SOLAR DEITY.

Besides the passages in which arushá is used either as an adjective, in the sense of red, or as an appellative, meaning some kind of horse, there are others in which, as I pointed out in my Essay on Comparative Mythology*, Arushá occurs as a proper name, as the name of a solar deity, as the bright deity of the morning (Morgenroth). My interpretation of some of these passages has been contested, nor shall I deny that in some of them a different interpretation is possible, and that in looking for traces of Arushá, as a Vedic deity, representing the morning or the rising sun, and containing, as I endeavoured to show, the first germs of the Greek name of Eros, I may have seen more indications of the presence of that deity in the Veda than others would feel inclined to acknowledge. Yet in going over the same ground again, I think that even verses which for a time I felt inclined to surrender, yield a better sense, if we take the word arushá, which occurs in them as a substantive, as the name of a matutinal deity, than if we look upon it as an adjective or a mere appellative. It might be said that wherever this arushá occurs, apparently as the name of a deity, we ought to supply Agni or Indra or Sūrya. This is true to a certain extent, for the sun, or the light of the morning, or the bright sky form no doubt the substance and

subject-matter of this deity. But the same applies to many other names originally intended for these conceptions, but which, nevertheless, in the course of time, became independent names of independent deities. In our passage I, 6, 1, yuṅgánti bradhnám arushám, we may retain for arushá the appellative power of steed or red-steed, but if we could ask the poet what he meant by this red-steed, or if we ask ourselves what we can possibly understand by it, the answer would be, the morning sun, or the light of the morning. In other passages, however, this meaning of red-steed is really no longer applicable, and we can only translate Arushá by the Red, understanding by this name the deity of the morning or of the morning sun, the later Aruna.

VII, 71, 1. ápa svásuk ushásah nák gihite rinákти krisńañ arusháya pánthám.

The Night retires from her sister, the Dawn; the Dark one yields the path to the Red one, i.e. the red morning.

Here Arushá shares the same half-mythological character as Ushas. Where we should speak of dawn and morning as mere periods of time, the Vedic poet speaks of them as living and intelligent beings, half human, half divine, as powers of nature capable of understanding his prayers, and powerful enough to reward his praises. I do not think therefore that we need hesitate to take Arushá in this passage as a proper name of the morning, or of the morning sun, to whom the dark goddess, the Night, yields the path when he rises in the East.

VI, 49, 2. divák śīmum sáhásah sūnúm agním yagīásya ketúm arushám yágadhyai.

To worship the child of Dyu, the son of strength, Agni, the light of the sacrifice, the Red one (Arushá).

In this verse, where the name of Agni actually occurs, it would be easier than in the preceding verse to translate arushá as an adjective, referring it either to Agni, the god of fire, or to yagīásya ketúm, the light of the sacrifice. I had myself yielded* so far to these considerations that I

---
* Chips from a German Workshop, vol. ii, p. 139.
gave up my former translation, and rendered this verse by 'to worship Agni, the child of the sky, the son of strength, the red light of the sacrifice.' But I return to my original translation, and I prefer to see in Arushá an independent name, intended, no doubt, for Agni, as the representative of the rising sun and, at the same time, of the sacrificial fire of the morning, but nevertheless as having in the mind of the poet a personality of his own. He is the child of Dyu, originally the offspring of heaven. He is the son of strength, originally generated by the strong rubbing of the aranís, i.e. the wood for kindling fire. He is the light of the sacrifice, whether as reminding man that the time for the morning sacrifice has come, or as himself lighting the sacrifice on the Eastern altar of the sky. He is Arushá, originally as clothed in bright red colour, but gradually changed into the representative of the morning. We see at once, if examining these various expressions, how some of them, like the child of Dyu, are easily carried away into mythology, while others, such as the son of strength, or the light of the sacrifice, resist that unconscious metamorphosis. That Arushá was infected by mythology, that it had approached at least that point where nomina become changed into numina, we see by the verse immediately following:

VI, 49, 3. arushásya duhitárá vírúpe (iti ví-rúpe) strābhik
anyā pipisé sūraḥ anyā.

There are two different daughters of Arushá; the one is clad in stars, the other belongs to the sun, or is the wife of Svar.

Here Arushá is clearly a mythological being, like Agni or Savitar or Vaisvánara; and if Day and Night are called his daughters, he, too, can hardly have been conceived otherwise than as endowed with human attributes, as the child of Dyu, as the father of Day and Night, and not as a mere period of time, not as a mere cause or effect.

IV, 15, 6. tám árvantam ná sánasím arushám ná diváḥ
súsum marmṛgyánte divé-divé.

* Journal of the Royal Asiatic Society, 1867, p. 204.
NOTES. I, 6, 1.

They trim the fire day by day, like a strong horse, like Arushá, the child of Dyu.

Here, too, Arushá, the child of Dyu, has to be taken as a personal character, and, if the ná after arushám is right, a distinction is clearly made between Agni, the sacrificial fire, to whom the hymn is addressed, and Arushá, the child of heaven, the pure and bright morning, here used as a simile for the cleaning or trimming of the fire on the altar.

V, 47, 3. arushá k su-parNH.

Arushá, the morning sun, with beautiful wings.

THE FEMININE ÁRUSHī, AS AN ADJECTIVE.

Árushi, like arushá, is used as an adjective, in the same sense as arushá, i.e. red :

III, 55, 11. syávī ka yát árushi ka svásárau.

As the dark and the red are sisters.

I, 92, 1 and 2. gávah árushi k and árushi k gāh.
The red cows of the dawn.

I, 92, 2. rúsantam bhánúm árushi k asírayukh.
The red dawns obtained bright splendour.

Here ushásah, the dawns, occur in the same line, so that we may take árushi k either as an adjective, referring to the dawns, or as a substantive, as a name of the dawn or of her cows.

I, 30, 21. ásve ná kitre arushi.

Thou beautiful red dawn, thou, like a mare.

Here, too, the vocative arushi is probably to be taken as an adjective, particularly if we consider the next following verse:

IV, 52, 2. ásva-iva kitrā árushi mátā gávām rítā-vari sákhá abhút arvínok ushak.
The dawn, beautiful and red, like a mare, the mother of the cows (days), the never-failing, she became the friend of the Arvins.

X, 5, 5. saptā svásrth árushi k.
The seven red sisters.
THE FEMININE ĀRUSHĪ, AS A SUBSTANTIVE.

If used as a substantive, ārushi seems to mean the dawn. It is likewise used as a name of the horses of Agni, Indra, and Soma; also as a name for mare in general.

It means dawn in X, 8, 3, though the text points here so clearly to the dawn, and the very name of dawn is mentioned so immediately after, that this one passage seems hardly sufficient to establish the use of ārushi as a recognised name of the dawn. Other passages, however, would likewise gain in perspicuity, if we took ārushi by itself as a name of the dawn, just as we had to admit in several passages arushā by itself as a name of the morning. Cf. I, 71, 1.

Ārushi means the horses of Agni, in I, 14, 12:

yukshvā hi ārushiḥ rāthe haritaḥ deva rohitaḥ.

Yoke, O god (Agni), the red-horses to the chariot, the bays, the ruddy.

I, 72, 10. prá niṁkhi agne ārushiḥ agānan.

They knew the red-horses, Agni, coming down. VIII, 69, 5.

Soma, as we saw, was frequently spoken of as arushāḥ hāriḥ.

In IX, 111, 2, tridhātubhiḥ ārushiḥbhiḥ seems to refer to the same red-horses of Soma, though this is not quite clear.

The passages where ārushi means simply a mare, without any reference to colour, are VIII, 68, 18, and VIII, 55, 3.

It is curious that Arushā, which in the Veda means red, should, as pointed out before, in its Zend form aurusha, mean white. That in the Veda it means red, and not white, is shown, for instance, by X, 20, 9, where svetā, the name for white, is mentioned by the side of arushā. Most likely arushā meant originally brilliant, and became fixed with different shades of brilliancy in Sanskrit and Persian. Arushā presupposes a form ar-vas, and is derived from a root ar in the sense of running or rushing. See Chips from a German Workshop, vol. ii, pp. 135, 137.
Having thus explained the different meanings of arushá and árushi in the Rig-veda, I feel it incumbent, at least for once, to explain the reasons why I differ from the classification of Vedic passages as given in the Dictionary published by Boehtlingk and Roth. Here, too, the passages in which arushá is used as an adjective are very properly separated from those in which it appears as a substantive. To begin with the first, it is said that ‘arushá means ruddy, the colour of Agni and his horses; he (Agni) himself appears as a red-horse.’ In support of this, the following passages are quoted:

III, 1, 4. ávardhayan su-bhágam saptá yahvih svetám gagñánám arushám mahi-tvā, sísum ná gátám abhi áruh árvāh. Here, however, it is only said that Agni was born brilliant-white*, and grew red, that the horses came to him as they come to a new-born foal. Agni himself is not called a red-horse.

III, 7, 5. Here, again, vríshanah arushásya is no doubt meant for Agni. But vríshan by itself does not mean horse, though it is added to different names of horses to qualify them as male horses; cf. VII, 69, 1, ávám ráthaḥ vríshabhiḥ yatu árvāik, may your chariot come near with powerful horses, i.e. with stallions. See note to I, 85, 12. We are therefore not justified in translating arushá vríshan by red-horse, but only by the red male, or the red hero.

In III, 31, 3, agník gagāe guhvā régamánah maháh putrān arushásya pra-yākshe, I do not venture to say who is meant by the maháh putrān arushásya, whether Ádityas or Maruts, but hardly the sons of Agni, as Agni himself is mentioned as only born. But, even if it were so, the father of these sons (putra) could hardly be intended here for a horse.

IV, 6, 9. táva tyé agne harítaḥ ghrita-sník rohitásah rigu-áňkah su-áňkah, arushásah vríshanah rigu-mushkák. Here, so far from Agni being represented as a red-horse, his different horses, the Haríts or bays, the Róhitás or

* See V, 1, 4. svetáḥ vágyát gáyate ágre áhnám. X, 1, 6. arusháḥ gátáḥ padé láyāḥ.
ruddy, and the arushásah vrīšhanah, the red stallions, are distinctly mentioned. Here vrīšhan may be translated by stallion, instead of simply by male, because arushá is here a substantive, the name of a horse.

V, 1, 5. gānishta hi gényah āgre āhnām hitāh hitēshu arushāh vāneshu. Here arushāh is simply an adjective, red, referring to Agni, who is understood throughout the hymn to be the object of praise. He is said to be kind to those who are kind to him, and to be red in the woods, i.e. brilliant in the wood which he consumes; cf. III, 29, 6. Nothing is said about his equine nature.

In V, 12, 2 and 6, VI, 48, 6, we have again simply arushá vrīšhan, which does not mean the red-horse, but the red male, the red hero, i.e. Agni.

In VI, 49, 2, divāh sīrum sāhasak sūnum agnīṃ yāgnāsya ketūṃ arushāṃ yāgadhyai, there is no trace of Agni being conceived as a horse. He is called the child of the sky or of Dyu, the son of strength (who is produced by strong rubbing of wood), the light or the beacon of the sacrifice, and lastly Arushá, which, for reasons stated above, I take to be used here as a name.

Next follow the passages in which, according to Professor Roth, arushá, as an adjective, is said to be applied to the horses, cows, and other teams of the gods, particularly of the dawn, the Arvins, and Brihaspati.

I, 118, 5. pāri vām āsvāh vápushah pataṇghāh váyah vaihantu arushāh abhīke. Here we find the váyah arushāh of the Arvins, which it is better to translate by red birds, as immediately before the winged horses are mentioned. In fact, whenever arushá is applied to the vehicle of the Arvins, it is to be understood of these red birds, IV, 43, 6.

In I, 92, 1 and 2 (not 20), ärushī occurs three times, referring twice to the cows of the dawn, once to the dawn herself.

In IV, 15, 6, tām ārvantam nā sānasām arushām nā divāh sīrum marmṛgyānte divé-dive, arushá does not refer to the horse or any other animal of Agni. The verse speaks of a horse by way of comparison only, and says that the sacrificers clean or trim Agni, the fire, as people clean a horse. We
cannot join arushá in the next pāda with árvantam in the preceding pāda, for the second ná would then be without any construction. The construction is certainly not easy, but I think it is safer to translate: they trim him (Agni), day by day, as they clean a strong horse, as they clean Arushá, the child of Dyu. In fact, as far as I know, arushá is never used as the name of the one single horse belonging to Agni, but always of two or more.

In III, 31, 21, antár (iti) krishnán arushálk dháma bhík gát, dháma bhík is said to mean flames of lightning. But dháman in the Rig-veda does not mean flames, and it seems better to translate, with thy red companies, scil. the Maruts.

That arushá in one or two passages means the red cloud, is true. But in X, 43, 9, arushá refers to the thunderbolt mentioned in the same verse; and in I, 114, 5, everything refers to Rudra, and not to a red cloud, in the proper sense of the word.

Further on, where the meanings attributable to árushi in the Veda are collected, it is said that árushi means a red mare, also the teams of Agni and Ushas. Now, here, surely, a distinction should have been made between those passages in which árushi means a real horse, and those where it expresses the imaginary steeds of Agni. The former, it should be observed, occur in one Mandala only, and in places of somewhat doubtful authority, in VIII, 55, 3, a Válakhilya hymn, and in VIII, 68, 18, a dānastuti or panegyric. Besides, no passage is given where árushi means the horses of the dawn, and I doubt whether such a passage exists, while the one verse where árushi is really used for the horses of Indra, is not mentioned at all. Lastly, two passages are set apart where árushi is supposed to mean flames. Now, it may be perfectly true that the red-horses of Agni are meant for flames, just as the red-horses of Indra may be the rays of the sun. But, in that case, the red-horses of Agni should always have been thus translated, or rather interpreted, and not in one passage only. In IX, 111, 2, árushi is said to mean flames, but no further light is thrown upon that very difficult passage.
Note 2. Pári tashthúshaḥ. I take this form as a nominative plural like ábibhyushaḥ, I, 11, 5, tvām devaḥ ábibhyushaḥ tugyámánæsaḥ ávishuḥ, 'the gods, stirred up, came to thee, not fearing;' and like dadúshaḥ, I, 54, 8, yé te indra dadúshaḥ vardháyanti máhi kshatrám, 'who giving or by their gifts increase thy great power, O Indra.' Here we might possibly take it as a gen. sing. referring to te, but dadíván is far more appropriate as an epithet of the sacrificer than of the god. (See Benfey, Vocativ, p. 24; and Hermes, p. 16.) It is well known among Sanskrit scholars that Professor Whitney, in reviewing my translation, declared that the participial form tashthuṣaḥ had no right to be anything but an accusative plural or a genitive or ablative singular. (See Chips from a German Workshop, vol. iv, p. 508.) Dr. Kern, however, in his translation of the Brihad-Samhitā had shown long before that nom. plur. such as vidushaḥ are by no means rare, even in the Mahābhārata and kindred works. Dr. Lanman (Journ. Americ. Or. Soc. X, p. 513) has now entered abibhyushaḥ as a nom. plur., but he prefers to take tashthuṣaḥ as an acc. plural, so that we should have to translate kárantam pári tashthuṣaḥ by 'walking round those who stand.' This may be grammatically possible; but who could be meant by tashthuṣaḥ, standing ones? And, secondly, is it usual in Vedic Sanskrit to say karati pári tam, 'he walks round him?' We find pari tam yāti, or tam pári yāti, but hardly yāti pari tam, 'he goes round him,' except when pari stands independent of the verb and means 'around,' e.g. IX, 72, 8, pavasva pári pārthivam rāgak. It is more difficult to decide whether we should adopt Ludwig's interpretation, who takes pari tashthuṣaḥ in the sense of 'away from what is firm.' This is correct grammatically, and tashthivat, as opposed to gágat, is often used in the sense of what is immovable. But is it ever used in that sense by itself? I doubt it, though I may add in support of it such a passage as I, 191, 9, út apatat asaú súryah . . . . adityaḥ párvatebhyaḥ, a verse where the expression visvádrishthah adrishtahá is analogous to our ketúm krínván aketáve. I therefore retain pari tashthuṣaḥ as a nom. plural in the sense of standing around, circumstantes, possibly of parikara,
attendants. Parishthāna or sthāna comes to mean an abode, and paritasthivantas would be bystanders, attendants, the people, in fact, who are supposed to harness the horse.

Though I do not assign great weight to interpretations of hymns, as given by the Brāhmaṇas, I may mention that in the Taitt. Br. III, 9, 4, 1, paritasthushak is explained as a nom. plur., ime vai lokāḥ paritasthushak, while Sāyana in his commentary (Sāma-veda II, 6, 3, 12, 1) has parito·va-sthitā lokatrayavartinaḥ prāṇinaḥ.

Note 3. Rokante rokanā. A similar expression occurs III, 61, 5, where it is said of Ushas, the dawn, that she lighted the lights in the sky, prá rokanā ruruke ranva-sandvik.

Verse 2.

WILSON: They (the charioteers) harness to his car his two desirable coursers, placed on either hand, bay-coloured, high-spirited, chief-bearing.

BENFEY: Die lieben Falben schirren sie zu beiden Seiten des Wagens an, braune, kühne, helden-tragende.

LUDWIG: Sie spannen seine lieblichen falben an den wagen mit auseinandergehenden seiten, die blutroten, mutigen, helden-bringenden.

Note 1. Although no name is given, the pronoun asya clearly refers to Indra, for it is he to whom the two bays belong. The next verse, therefore, must likewise be taken as addressed to Indra, and not to the sun or the morning-red, spoken of as a horse or a chariot in the first verse.

Vipakshasā is well explained by Sāyana, vividhe pakshasā rathasya pārvau yayos tau vipakshasau, rathasya dvayok pārvavor yogitāv ity arthāḥ. The only doubt is whether it refers to the two sides of the chariot, or of the principal horse. That horses were sometimes yoked so that one should act as leader, and two should be harnessed on each side, we see in I, 39, 6, note.
Verse 3.

WILSON: Mortals, you owe your (daily) birth (to such an Indra), who, with the rays of the morning, gives sense to the senseless, and to the formless, form.

BENFEY: Licht machend—Männer!—das Dunkele und kenntlich das Unkenntliche, entsprangst du mit dem Morgenroth.

LUDWIG: Sichtbarkeit schaffend dem unsichtbaren, gestalt o schmuckreiche (Marut) dem gestaltlosen, wurdet ihr mit den Ushas zusammen geboren.

Note 1. In the TB. III, 9, 4, several of these mantras are enjoined for the Aṣvamedha. When the banner (dhvaga) is fastened, this verse is to be used, because ketu was supposed to mean a banner. The vocative maryāḥ, which I have translated by O men, had evidently become a mere exclamation at a very early time. Even in our passage it is clear that the poet does not address any men in particular, for he addresses Indra, nor is maryā used in the general sense of men. It means males, or male offspring. It sounds more like some kind of asseveration or oath, like the Latin me he r c l e, or like the English O ye powers, and it is therefore quoted as a nipāta or particle in the Vāg. Prātis. II, 16. It can hardly be taken here as addressed to the Maruts, though the Maruts are the subject of the next verse. Kluge in Kuhn's Zeitschrift, vol. xcv, p. 309, points out that maryāḥ as an interjection does not occur again in the Rig-veda. But the Rig-veda contains many words which occur once only, and the author of Vāg. Prātisākhya is no mean authority. See also Tāndya Brāhm. VII, 6, 5. If Dr. Kluge proposes to read maryāi as a dative (like ḍukṣi) he knows, of course, that such a form does not only never occur again in the Rig-veda, but never in the whole of Sanskrit literature. Grassmann and Lanman (N. I., p. 339) both seem to imagine that the Pada text has maryā, but it has maryāḥ, and no accent. If maryāḥ had the accent, we might possibly translate, 'the youths, i.e. the Maruts, made,' taking krinvan for akринvan, or the more usual akurvan; but in that case the transition to agāyathāḥ would be very sudden. See, however, I, 6, 7.
NOTES. I, 6, 4.

Sāyana explains it maryāḥ, manushyāḥ! idam āskaryam pasyata. Another explanation of this verse, which evidently troubled the ancient commentators as much as us, is, 'O mortal, i.e. O sun (dying daily), thou hast been born with the dawn.'

Note 2. Ushādbhiḥ, an instrumental plural which attracted the attention of the author of the Vārttika to Pāṇ. VII, 4, 48. It occurs but once, but the regular form, ushohbhiḥ, does not occur at all in the Rig-veda. The same grammarian mentions mãs, month, as changing the final s of its base into d before bhís. This, too, is confirmed by RV. II, 24, 5, where mãdbhíḥ occurs. Two other words, svavas, offering good protection, and svatavas, of independent strength, mentioned together as liable to the same change, do not occur with bhíḥ in the Rig-veda, but the forms svavadbhíḥ and svatavadbhiḥ probably occurred in some other Vedic writings. Svatavadbhyāḥ has been pointed out by Professor Aucrecht in the Vāgasaṇ. Samhitā XXIV, 16, and svatavabhyaḥ in Satap. Br. II, 5, 1, 14. That the nom. svavān, which is always trisyllabic, is not to be divided into sva-vān, as proposed by Sākalya, but into su-avān, is implied by Vārttika to Pāṇ. VIII, 4, 48, and distinctly stated in the Siddhānta-Kaumudi. That the final n of the nom. su-avān disappeared before semi-vowels is confirmed by the Sākala-prātiṣākhya, Sūtra 287; see also Vāgasaṇ. Prātiṣ. III, Sūtra 135 (Weber, Ind. Stud. vol. iv, p. 206). On the proper division of su-avas, see Aucrecht, Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. xiii, p. 499.

Verse 4.

WILSON: Thereafter, verily, those who bear names invoked in holy rites (the Maruts), having seen the rain about to be engendered, instigated him to resume his embryo condition (in the clouds).

BENFEY: Sodann von freien Stücken gleich erregen wieder Schwangerschaft die heilgen Namen tragenden.

LUDWIG: Da haben nämlich in ihrer göttlichen weise dice der Prīṣni leibesfrucht gebracht, opfer verdienenden namen erwerbend.
Note 1. Āt must here take vyūha and be pronounced as an iambus. This is exceptional with āt, but there are at least two other passages where the same pronunciation is necessary. I, 148, 4, āt rotaté váne ā vi-bhā-vā, though in the line immediately following it is monosyllabic. Also in V, 7, 10, āt agne áprio natah.

Note 2. Svadhā, literally one's own place, afterwards, one's own nature. It was a great triumph for the science of Comparative Philology that, long before the existence of such a word as svadhā in Sanskrit was known, it should have been postulated by Professor Benfey in his Griechisches Wurzellexicon, published in 1839, and in the appendix of 1842. Svadhā was known, it is true, in the ordinary Sanskrit, but there it only occurred as an exclamation used on presenting an obligation to the manes. It was also explained to mean food offered to deceased ancestors, or to be the name of a personification of Māyā or worldly illusion, or of a nymph. But Professor Benfey, with great ingenuity, postulated for Sanskrit a noun svadhā, as corresponding to the Greek ἵθος and the German sitte, O. H. G. sit-u, Gothic sid-u. The noun svadhā has since been discovered in the Veda, where it occurs very frequently; and its true meaning in many passages where native tradition had entirely misunderstood it, has really been restored by means of its etymological identification with the Greek ἵθος or Ἰθος. See Kuhn's Zeitschrift, vol. ii, p. 134; vol. xii, p. 158.

The expressions ānu svadhām and svadhām ānu are of frequent occurrence. They mean, according to the nature or character of the persons spoken of, and may be translated by as usual, or according to a person's wont. Thus in our passage we may translate, The Maruts are born again, i.e. as soon as Indra appeared with the dawn, according to their wont; they are always born as soon as Indra appears, for such is their nature.

I, 165, 5. Indra svadhām ānu hi nāh babhūtha.
   For, Indra, according to thy wont, thou art with us.

VIII, 20, 7. svadhām ānu sṛiyam nārāk—vāhante.
   According to their wont, the men (the Maruts) carry splendour.
Thou hast grown (Indra) according to thy nature.

IV, 33, 6. ánu svadhām rībhāvah gāgmukh etām.

According to their nature, the Rības went to her, scil. the cow; or, according to this their nature, they came.

IV, 52, 6; I, 33, 11; I, 88, 6; VII, 56, 13; III, 51, 11.

In all these passages svadhā may be rendered by manner, habit, usage, and ánu svadhām would seem to correspond to the Greek ἥθος ἥθοι. Yet the history of these words in Sanskrit and Greek has not been exactly the same. First of all we observe in Greek a division between ἥθος and ἥθος, and whereas the former comes very near in meaning to the Sanskrit svadhā, the latter shows in Homer a much more primitive and material sense. It means in Homer, not a person's own nature, but the own place, for instance, of animals, the haunts of horses, lions, fish; in Hesiod, also of men. Hom. II. XV, 268, μετὰ τ’ ἥθεα καὶ νομόν ἱππων, loca consueta et pascua. Svadhā in the Veda does not occur in that sense, although etymologically it might take the meaning of one's own place: cf. dhā-man, familia, &c. Whether in Greek ἥθος, from meaning lair, haunt, home, came, like νομός and νόμος, to mean habit, manner, character, which would be quite possible, or whether ἥθος in that meaning represents a second start from the same point, which in Sanskrit was fixed in svadhā, is impossible to determine. In Sanskrit svadhā clearly shows the meaning of one's own nature, power, disposition. It does not mean power or nature in general, but always the power of some one, the peculiarity, the individuality of a person. This will appear from the following passages:

II, 3, 8. tisrāh devīḥ svadhāyāḥ barhiḥ & idām ākkhidram pāntu.

May the three goddesses protect by their power the sacred pile unbroken.

IV, 13, 5. kāyā yāti svadhāyā.

By what inherent power does he (the Sun) move on?

IV, 26, 4. aṣakrāyā svadhāyā.

By a power which requires no chariot, i.e. by himself without a chariot.

The same expression occurs again X, 27, 19.
In some places the verb mad, to delight, joined with svadhāyā, seems to mean to revel in his strength, to be proud of his might.

V, 32, 4. svadhāyā mádantam.

Vṛitra who delights in his strength.

VII, 47, 3. svadhāyā mádantik.

The waters who delight in their strength. See X, 124, 8.

In other passages, however, as we shall see, the same phrase (and this is rather unusual) requires to be taken in a different sense, so as to mean to rejoice in food.

I, 164, 38; III, 17, 5.

III, 35, 10. īndra pībā svadhāyā kit sutāsyā agnēk vā pāhi gīhvāyā yagatra.

Indra drink of the libation by thyself (by thy own power), or with the tongue of Agni, O worshipful.

To drink with the tongue of Agni is a bold but not unusual expression. V, 51, 2. agnēk pībata gīhvāyā. X, 15, 3.

I, 165, 6. kvā syā vaḥ marutaḥ svadhāh āsīt yāt mām ēkam sam-ādhatta ahi-hātye.

Where was that custom of yours, O Maruts, when you left me alone in the killing of Ahi?

VII, 8, 3. kāyā nāh agne vī vasah su-vrīktām kām ūm (iti) svadhām rinavaḥ sasyāmānāḥ.

In what character dost thou light up our work, and what character dost thou assume, when thou art praised?

IV, 58, 4; IV, 45, 6.

I, 64, 4. sākām gaghire svadhāyā.

They (the Maruts) were born together, according to their nature; very much like ānu svadhām, I, 6, 4. One can hardly render it here by 'they were born by their own strength,' or 'by spontaneous generation.'

In other passages, however, svadhāyā, meaning originally by its own power, or nature, comes to mean, by itself, sponte suā.

VII, 78, 4. ś asthāt rátham svadhāyā yugyāmānam.

She, the dawn, mounted the chariot which was harnessed by itself, by its own power, without requiring the assistance of people to put the horses to.
X, 129, 2. śnít avātām svadhāyā tāt ēkam.
That only One breathed breathlessly (or freely) by its
own strength, i.e. by itself.

In the same sense svadhābhik is used in several passages:
I, 113, 13. amṛtā karati svadhābhik.
The immortal Dawn moves along by her own strength,
i.e. by herself.

VIII, 10, 6. yāt vā svadhābhik adhi-tǐshṭhathaka rātham.
Or whether ye mount your chariot by your own strength,
ye Ārsins.

I, 164, 30. givāk mrītāsya karati svadhābhik āmartyah
mārtyena sā-yonih.
The living moves by the powers of the dead, the immortal
is the brother of the mortal. III, 26, 8; V, 60, 4.

There are doubtful passages, such as I, 180, 6, in which
the meaning of svadhābhik, too, is doubtful. In VI, 2, 8,
svadhā looks like an adverb, instead of svadhāyā, and would
then refer to pārignā. The same applies to VIII, 32, 6.

But svadhā means also food, lit. one’s own portion, the
sacrificial offering due to each god, and largely, food in
general.

I, 108, 12. yāt indrāgni (īti) út-itā sūryasya mādhye divāk
svadhāyā mādāyethe (īti).

Whether you, Indra and Agni, delight in your food at
the rising of the sun or at midday.

X, 15, 12. tvām agne tītāk gātā-vedah āvāt havyāni
surabhīni krītvā, prá adāh pitṛ-bhyah svadhāyā té akshan
addhī tvām deva prá-yatā havimshi. 13. yē ka ihā pitārakah
yē ka nā ihā yān ka vidmā yān ūm (īti) ka nā pra-vidmā,
tvām vettha yāti té gātā-vedah svadhābhik yagnām sū-
kritam gushasva. 14. yē agni-dagdhāk yē ānagni-dagdhāk
mādhye divāk svadhāyā mādāyante, tébhik sva-rūt āsu-
nitim etām yathā-varām tāvatm kalpayasva.

12. Thou, O Agni Gātavedas, hast carried, when im-
plored, the offerings which thou hast rendered sweet: thou
hast given them to the fathers, they fed on their share.
Eat thou, O god, the proffered oblations. 13. Our fathers
who are here, and those who are not here, our fathers whom
we know and those whom we do not know, thou knowest

D 2
how many they are, O Gâtavedas, accept the well-made sacrifice with the sacrificial portions. 14. They who, whether burnt by fire or not burnt by fire, rejoice in their offering in the midst of heaven, give to them, O king, that life, and thy (their) own body, according to thy will.

III, 4, 7. saptâ prîkshâsaḥ svadhâyâ madantâ.
The seven horses delight in their food.

X, 14, 7. ubhâ râgânâ svadhâyâ mádantâ.
The two kings delighting in their food.

IX, 113, 10. yátra kâmâk ni-kâmâk ka, yátra bradhâsyâ vishápam, svadhâka yátra trîptih ka tátra mûm amrîtam kriîhî.

Where wishes and desires are, where the cup of the bright Soma is (or, where the highest place of the sun is), where there is food and rejoicing, there make me immortal.

I, 154, 4. yásya trî pûrnâ mádhunâ padâni ákshiyamâna svadhâyâ mádantî.

He (Vishnû) whose three places, full of sweet, imperishable, delight or abound in food.

V, 34, 1; II, 35, 7; I, 168, 9; I, 176, 2.

In the tenth book svadhâ is used very much as it occurs in the later Sanskrit, as the name of a peculiar sacrificial rite.

X, 14, 3. yân ka devâk vavridhûk yê ka devân svâhâ anyé svadhâyâ anyé madantî.

Those whom the gods cherish, and those who cherish the gods, the one delight in Svâhâ, the others in Svadhâ; or, in praise and food.

Note 8. The expression garbha-tvám â-îriré is matched by that of III, 60, 3, saudhanvanâsaḥ amrîta-tvám â îrire, the Saudhanvanas (the Rûbhûs) obtained immortality, or became immortal. I do not think that punar eriire can mean, as Ludwig supposes, they pushed away their state of garbha. The idea that the Maruts assumed the form of a garbha, lit. of an embryo or a new-born child, is only meant to express that they were born, or that the storms burst forth from the womb of the sky as soon as Indra arises to do battle against the demon of darkness. Thus we read, I, 134, 4, áganayâk marûtaḥ vakshánâbhyah, Thou, Vâyu, hast produced the Maruts from the bowels (of the sky).
As assisting Indra in this battle, the Maruts, whose name retained for a long time its purely appellative meaning of storms, attained their rank as deities by the side of Indra, or, as the poet expresses it, they assumed their sacred name. This seems to be the whole meaning of the later legend that the Maruts, like the Rśbhus, were not originally gods, but became deified for their works. See also Kern, Translation of Br̥hat-samhitā, p. 117, note.

Other explanations are: they made that which was born within the cloud into a garbha or embryo; or, they arose with Āditya, proceeded with Savitar, and when Savitar set, they became again garbhās; see Sāma-veda II, 2, 7, 2, comm.

VĀHNI.

Verse 5.

WILSON: Associated with the conveying Maruts, the traversers of places difficult of access, thou, Indra, hast discovered the cows hidden in the cave.

BENFEY: Mit den die Festen brechenden, den Stürmenden fandst, Indra, du die Kühe in der Grotte gar.

LUDWIG: Und mit denen, die das feste sogar anbrechen, selbst im versteck, o Indra, mit den priesterlichen, fandest du die morgenstralen auf.

Note 1. Sāyana explains váhñibhīḥ in the sense of Marúdbhīḥ, and he tells the oft-repeated story how the cows were carried off by the Pānis from the world of the gods, and thrown into darkness, and how Indra with the Maruts conquered them and brought them back. Everybody seems to have accepted this explanation of Sāyana, and I myself do not venture to depart from it. Yet it should be stated that the use of váhni as a name of the Maruts is by no means well established. Váhni is in fact a most difficult word in the Veda. In later Sanskrit it means fire, and is quoted also as a name of Agni, the god of fire, but we do not learn why a word which etymologically means carrier, from vah, to carry, should have assumed the meaning of fire. It may be that vah, which in Sanskrit, Greek, and Latin means chiefly to carry, expressed origin-
ally the idea of moving about (the German be-wegen), in which case váh-ni, fire, would have been formed with the same purpose as ag-nî, ig-nîs, fire, from Sk. ag, âγ-ω, aγ-ω. In Alvis-mal, V, 94, we read, kalla Vág Vanir, the Wanes call fire Vág, i.e. wavy. But in Sanskrit Agni is so constantly represented as the carrier of the sacrificial oblation, that something may also be said in favour of the Indian scholastic interpreters who take váhni, as applied to Agni, in the sense of carrier. However that may be, it admits of no doubt that váhni, in the Veda, is distinctly applied to the bright fire or light. In some passages it looks very much like a proper name of Agni, in his various characters of terrestrial and celestial light. It is used for the sacrificial fire:

V, 50, 4. yátra váhniḥ abhl-hitah.
Where the sacrificial fire is placed.

It is applied to Agni:

VII, 7, 5. áśādi vritáḥ váhniḥ á-gaganvān agníḥ brahmā. The chosen light came nigh, and sat down, Agni, the priest.

Here Agni is, as usual, represented as a priest, chosen like a priest, for the performance of the sacrifice. But, for that very reason, váhni may here have the meaning of priest, which, as we shall see, it has in many places, and the translation would then be more natural: He, the chosen minister, came near and sat down, Agni, the priest.

VIII, 23, 3. váhniḥ vindate vásu.
Agni finds wealth (for those who offer sacrifices?).

More frequently váhni is applied to the celestial Agni, or other solar deities, where it is difficult to translate it in English except by an adjective:

III, 5, 1. ápa dvārā támasaḥ váhniḥ ávar (ity ávaḥ).
Agni opened the two doors of darkness.

That light, the son of the two parents, full of brightness, the wise, brightens the world by his power.

Agni is even called váhni-tama (IV, 1, 4), which hardly means more than the brightest.
II, 17, 4. ści ródasī (iti) gyōtishā váhnikā ā atanot.
Then the bright (Indra) stretched out or filled heaven
and earth with his light.

II, 38, 1. ǔt ūm (iti) syāk devāk savitā—váhnik ashāt.
The divine Savitar, the luminous, arose.

Besides this meaning of light or fire, however, there are
clearly two other meanings of váhni which must be admitted
in the Veda, first that of a carrier, vehicle, and, it may be,
horse; secondly that of minister or priest.

VI, 57, 3. agāk anyāsyā váhnyayaḥ hārī (iti) anyāsyā sāmbhrītā.
The bearers of the one (Pūshan) are goats, the bays are
yoked for the other (Indra).

I, 14, 6. ghritā-prishtāḥ manah-yūgak yē tvā váhanti váhnayaḥ.
The horses with shining backs, obedient to thy will,
which carry thee (Agni).

VIII, 3, 23. yāsmai anyé dása prāti dhūram váhanti váhnayaḥ.
A horse against whom other ten horses carry a weight;
i.e. it requires ten horses to carry the weight which this one
horse carries. (See X, 11, 7. váhamānakaḥ āsvaik.)

II, 37, 3. médyantu te váhnayaḥ yébhiḥ īyase.
May thy horses be fat on which thou goest. II, 24, 13.

I, 44, 13. śrudhī śrut-karna váhni-bhīk.
Agni, who hast ears to hear, hear, on thy horses. Unless
váhni-bhīk is joined with the words that follow, devāk
sayāva-bhīk.

III, 6, 2. vākyāntām te váhnayaḥ sapta-gīhvāk.
May thy seven-tongued horses be called. Here váhnyayaḥ
is clearly meant for the flames of Agni, yet I doubt
whether we should be justified in dropping the simile,
as the plural of váhni is nowhere used in the bald sense
of flames.

In one passage váhni is supposed to be used as a feminine,
or at all events applied to a feminine subject:

VIII, 94, 1. yuktā váhniḥ ráthānām.

a Cf. I, 58, 7. saptā guhvāk.
She is yoked as the drawer of the chariots. Probably, however, váhniḥ should here be changed into váhni.

The passages in which váhni is applied to Soma in the ninth and tenth Mandalas throw little light on the subject. (IX, 9, 6; 20, 5; 6; 36, 2; 64, 19; 89, 1; X, 101, 10.)

Instead of visām vispāṭih, lord of men (VII, 7, 4), we find IX, 108, 10. visām váhniḥ nā vispāṭih. One feels inclined to translate here váhniḥ by leader, but it is more likely that váhni is here again the common name of Soma, and that it is inserted between visām nā vispāṭih, which is meant to form one phrase.

In IX, 97, 34, tisrāḥ vākah īrayati pra váhniḥ, we may take váhni as the common appellation of Soma. But it may also mean minister or priest, as in the passages which we have now to examine. Cf. X, 11, 6.

For besides these passages in which váhni clearly means vector, carrier, drawer, horse, there is a large class of verses in which it can only be translated by minister, i.e. officiating minister, and, as it would seem, chiefly singer or reciter.

The verb vah was used in Sanskrit in the sense of carrying out (ud-vah, a us führ en), or performing a rite, particularly as applied to the reciting of hymns. Hence such compounds as ukthá-váhas or stóma-váhas, offering hymns of praise, and yagñá-váhas. Thus we read:

V, 79, 4. abhí yé tvá vibhá-vari stómaiḥ grínánti váhnayaḥ.

The ministers who praise thee, splendid Dawn, with hymns.

I, 48, 11. yé tvá grínánti váhnayaḥ.
The ministers who praise thee.

VII, 75, 5. ushāḥ ukkhati váhni-bhiḥ grínānā.
The dawn lights up, praised by the ministers.

VI, 39, 1. mandrásyā kavēḥ divyásya váhneh.

Of the sweet poet, of the heavenly priest . . .

VII, 82, 4. yuvām it yut-sú prītanāsu váhnayaḥ yuvām kshémasya pra-savé mitā-ghanavāḥ, iṣānā váśvaḥ ubháyasya kārāvah īndrāvarunā su-hávā havāmahe.

a See Tatt. Brāhm. I, 1, 6, 10. vahnír và anadván, vahnír adhvariyaḥ.
We, as ministers, invoke you only in fights and battles; we, as suppliants, (invoke) you for the granting of treasure; we, as poets, (invoke) you, the lords of twofold wealth, you, Indra and Varuna, who listen to our call.

VI, 32, 3. sák váhni-bhih rikva-bhih góshu sárvat mitá-gáu-bhih puru-krótvá gigáya.

He (Indra) was victorious often among the cows, always with celebrating and suppliant ministers.

I have placed these two passages together because they seem to me to illustrate each other, and to show that although in the second passage the celebrating and suppliant ministers may be intended for the Maruts, yet no argument could be drawn from this verse in favour of váhni by itself meaning the Maruts. See also VIII, 6, 2; 12, 15; X, 114, 2.

IV, 21, 6. hótá yáh nak mahán sam-váraneśhu váhnih.

The Hotar who is our great priest in the sanctuaries.

I, 128, 4. váhnih vedhák ágáyata.

Because the wise priest (Agni) was born.

The same name which in these passages is applied to Agni, is in others, and, as it will be seen, in the same sense, applied to Indra.

II, 21, 2. tuvi-gráye váhnaye.

To the strong-voiced priest or leader.

The fact that váhni is followed in several passages by ukthalh would seem to show that the office of the váhni was chiefly that of recitation or of addressing prayers to the gods.

III, 20, 1. ágním ushásam asvíná dadhi-krám ví-ushřishu havate váhnih ukthalh.

The priest at the break of day calls with his hymns Agni, Ushas, the Árvins, and Dadhikrá.

I, 184, 1. tá vám adyá taú aparám huvema ukkántyám ushási váhnih ukthalh.

Let us invoke the two Árvins to-day and to-morrow, the priest with his hymns is there when the dawn appears.

In a similar sense, it would seem, as váhnih ukthalh, the Vedic poets frequently use the words váhnih ásá. This ásá is the instrumental singular of ás, mouth, and it is used
in other phrases also of the mouth as the instrument of praise.

VI, 32, 1. *vagrīne sām-tamānī vákāmsī āsā sthāvirāya taksham.*

I have shaped with my mouth blessed words to the wielder of the thunderbolt, the strong Indra.

X, 115, 3. āsā váhnim ná sodīshā vi-rapsúnām.

He who sings with his flame as the poet with his mouth. See also I, 38, 14. mimihī slókam ásyē, make a song in thy mouth.

Thus we find váhnik āsā in the same place in the sixth and seventh Mandalas (VI, 16, 9; VII, 16, 9), in the phrase váhnik āsā vidúh-tarabh, applied to Agni in the sense of the priest wise with his mouth, or taking váhnik āsā as it were one word, the wise poet.

I, 129, 5. váhnik āsā, váhnik nah ákkha.

Indra, as a priest by his lips, as a priest coming towards us.

From the parallelism of this passage it would seem that Professor Roth concluded the meaning of āsā* to be near,

* Ās, mouth, the Latin os, or is, has been derived from a root as, to breathe, preserved in the Sanskrit as-u, spirit, asu-ra, endowed with spirit, living, the living god. Though I agree with Curtius in admitting a primitive root as, to breathe, from which as-u, breath, must have sprung, I have always hesitated about the derivation of ās and āsya, mouth, from the same root. I do not think, however, that the lengthening of the vowel in ās is so great a difficulty as has been supposed (Kuhn, Zeitschrift, vol. xvii, p. 145). Several roots lengthen their vowel a, when used as substantives without derivative suffixes. In some cases this lengthening is restricted to the Aṅga base, as in anávāh; in others to the Aṅga and Pada base, as in virvavāḥ, virvavāṭbhih, &c.; in others again it pervades the whole declension, as in turāshāḥ: (see Sanskrit Grammar, §§ 210, 208, 178.) Among ordinary words váh offers a clear instance of a lengthened vowel. In the Veda we find ritśāham, VI, 14, 4, and ritśāham (Samhitā), I, 64, 15. In X, 71, 10 the Samhitā has sabhāsahāhena, the Pada sabhāsahāhena. We find váh in apsu-váh (Sām. Ved.), indra-váh, havya-váh. Sah at the end of compounds, such as nṛ-sah, prītanā-sah, bhūri-sah, satrā-sah, vibhā-sah, sadā-sah, varies between a long and short ā: (see Regnier, Étude sur l’idiome du
or coram. In the Nighantu, II, 16, the right reading is evidently āsā, not āsa; see Nirukta, ed. Satyavrata Sāmasrami, vol. i, p. 264. Āsā, however, is an old variant, as may be seen from Rig-veda-bhāṣya I, 127, 8; X, 115, 3.

I, 76, 4. pragā-vatā vákasā váhniḥ āsā ā ka hūvé nī ka satsi ihā devāḥ.

With words in which my people join, I, the poet, invoke, and thou (Agni) sittest down with the gods.

VI, 11, 2. pávakáyā guhvā váhniḥ āsā.

Thou, a poet with a bright tongue, O Agni!

Grassmann thinks that vahniḥ āsā can always be translated by ‘vor das Angesicht bringend,’ but this does not appear to be the case in his translation.

The question now arises in what sense váhni is used when applied without further definition to certain deities. Most deities in the Veda are represented as driving or driven, and many as poets or priests. When the Arvins are called váhni, VIII, 8, 12; VII, 73, 4, it may mean riders. But when the Visve Devás are so called, I, 3, 9, or the Rībhus, the exact meaning is more doubtful. The Maruts are certainly riders, and whatever other scholars may say to the contrary, it can be proved that they were supposed to sit astride on horseback, and to have the bridle through the horse’s nostrils (V, 61, 2). But if in our verse I, 6, 5, we translate váhni as an epithet, rider, and not only as an epithet, but as a name of the Maruts, we cannot support our translation by independent evidence, but must rely partly on the authority of Sāyana, partly on the general tenor of the text before us, where the Maruts are mentioned in the preceding verse, and, if I am right, in the verse following also. On the other hand, if váhni can thus be used as a name of

Védas, p. iii.) At all events no instance has yet been pointed out in Sanskrit, showing the same contraction which we should have to admit if, as has been proposed, we derived ās from av-as, or from an-as. From ‘an’ we have in the Veda áná, mouth or face, I, 52, 15. From as, to breathe, the Latin omen, originally os-men, a whisper, might likewise be derived. See Bopp, Comp. Gr. par. 909; Kuhn in Ind. Stud. I, 333.
the Maruts, there is at least one other passage which would gain in clearness by the admission of that meaning, viz.

X, 138, 1. táva tyé indra sakhyéshu váhnayaḥ—ví adar-dirukh valám.

In thy friendship, Indra, these Maruts tore asunder the cloud.

Note 2. I have translated vihi by stronghold, though it is only an adjective, meaning firm. Dr. Oscar Meyer, in his able essay Quaestiones Homericae, specimen prius, Bonnæ, 1867, has tried to show that this vihi is the original form of ἶλιος, and he has brought some further evidence to show that the siege and conquest of Troy, as I pointed out in my Lectures on the Science of Language, vol. ii, p. 470, was originally described in language borrowed from the siege and conquest of the dark night by the powers of light, or from the destruction of the cloud by the weapons of Indra. It ought to be considered, however, that vihi in the Veda has not dwindled down as yet to a mere name, and that therefore it may have originally retained its purely appellative power in Greek as well as in Sanskrit, and from meaning a stronghold in general, have come to mean the stronghold of Troy.

Note 3. The bright cows are here the cows of the morning, the dawns, or the days themselves, which are represented as rescued at the end of each night by the power of Indra, or similar solar gods. Indra’s companions in that daily rescue are here the Maruts, the storms, the same companions who act even a more prominent part in the battle of Indra against the dark clouds. These two battles are often mixed up together, so that possibly usriyāḥ may have been meant for clouds.

Verse 6.

WILSON: The reciters of praises praise the mighty (troop of Maruts), who are celebrated, and conscious of the power of bestowing wealth in like manner as they (glorify) the counsellor (Indra).

BENFEY: Nach ihrer Einsicht verherrlichend besingen Sänger den Schätzeherrn, den berühmten, gewaltigen.
LUDWIG: Als fromme heran zum liedehaben die sänger
ihnh, der trefflichesfindet, berühmten gesungen.

Note 1. The reasons why I take girah as a masculine in
the sense of singer or praiser, may be seen in a note to
I, 37, 10.

Note 2. yathā matīm, lit. according to their mind, accord-
ing to their heart's desire. Cf. II, 24, 13.

Verse 7.

WILSON: May you be seen, Maruts, accompanied by
the undaunted (Indra); both rejoicing, and of equal
splendour.

BENFEY: So lass mit Indra denn vereint, dem furcht-
losen, erblicken dich, beide erfreu'nd und glanzesgleich.

LUDWIG: Mit Indra zusammen wirst du gesehn zusam-
mengehend mit dem furchtlosen, mild ihr zwei, von gleichem
glanze.

Note 1. The sudden transition from the plural to the
singular is strange, but the host of the Maruts is frequently
spoken of in the singular, and nothing else can here be
intended. It may be true, as Professor Benfey suggests,
that the verses here put together stood originally in a
different order, or that they were taken from different
sources. Yet though the Sāma-veda would seem to sanction
a small alteration in the order of the verses, the alteration
of verses 7, 4, 5, as following each other, would not help us
much. The Atharva-veda sanctions no change in the order
of these verses.

The transition to the dual at the end of the verse is
likewise abrupt, not more so, however, than we are prepared
for in the Veda. The suggestion of the Nirukta (IV, 12)
that these duals might be taken as instrumentals of the
singular, is of no real value.

Note 2. Drikshase, a very valuable form, well explained
by drisyethāk, a second person singular conjunctive of the
First Aorist Ātmanepada, the termination 'sase' corre-
sponding to Greek ση, as the conjunctive takes the personal
terminations of the present in both languages. Similar
forms, viz. ārya, X, 22, 7, mamsasē, X, 27, 10; Ath. Veda VII, 20, 2–6, and possibly svavakshāse, X, 21, 1–8, 24, 1–3, 25, 1–11, will have to be considered hereafter. (Nirukta, ed. Roth, p. 30, Notes.) As Ludwig has pointed out, the Tāṇḍya-brāhmaṇa XII, 2, 6, 7, reads drikshas, and explains it by ime lokā dadrisire. Sāyaṇa, however, explains drisidhātoḥ karmani madhyamaikakavatane vyatyayena se-pratyaya drikshusa iti rūpam. See Delbrück, Syntaktische Forschungen, I, p. 111. The story of Indra’s being forsaken by all the gods in his battle against Vṛitra, but being helped by the Maruts, is often mentioned; see RV. VIII, 96, 7; SV. I, 4, 1, 4, 2; Ait. Br. III, 20.

Verse 8.

WILSON: This rite is performed in adoration of the powerful Indra, along with the irreproachable, heavenward-tending, and amiable bands (of the Maruts).

BENFEY: Durch Indra’s liebe Schaaren, die untadeligen, himmelstürmenden, strahlet das Opfer mächtiglich.

LUDWIG: Mit den tadellosen, morgens erscheinenden singt der kämpfer sightha, mit des Indra zu liebenden scharen.

Note 1. Arkati, which I have here translated by he cries aloud, means literally, he celebrates. I do not know of any passage where arkati, when used, as here, without an object, means to shine, as Professor Benfey translates it. The real difficulty, however, lies in makhā, which Sāyaṇa explains by sacrifice, and which I have ventured to translate by priest or sacrificer. Makhā, as an adjective, means, as far as we can judge, strong or vigorous, and is applied to various deities, such as Pūshan I, 138, 1, Savitri VI, 71, 1, Soma XI, 20, 7, Indra III, 34, 2, the Maruts I, 64, 11; VI, 66, 9. By itself, makhā is never used as the name of any deity, and it cannot therefore, as Professor Roth proposes, be used in our passage as a name of Indra, or be referred to Indra as a significant adjective. In I, 119, 3, makhā is applied to men or warriors, but it does not follow that makhā by itself means warriors, though it may be connected
with the Greek μαχός in σώμαχος. See Curtius, Grundzüge, p. 293; Grassmann, in Kuhn’s Zeitschrift, vol. xvi, p. 164.

There are two passages where makhá refers to an enemy of the gods, IX, 101, 13; X, 171, 2.

Among the remaining passages there is one where makhá is used in parallelism with váhni, X, 11, 6. vívakti váhniḥ, su-apasyáte makháḥ. Here I propose to translate, The poet speaks out, the priest works well. The same meaning seems applicable likewise to the phrase makhásya dáváne, to the offering of the priest, though I should prefer to translate ‘to share in the sacrifice.’

I, 134, 1. ś yáhi dáváne, váyó (īti), makhásya dáváne.

Come, Váyu, to the offering, to the offering of the priest.

VIII, 7, 27. ś nál makhásya dáváne—dévásah úpa gantana.

Come, gods, to the offering of our priest.

Professor Roth proposes to render makhá in these passages by ‘attestation of joy, celebration, praise,’ and he takes dáváne as a dative of dáván, a nomen actionis, meaning, the giving. There are some passages where one feels inclined to admit a noun dávána, and to take dáváne as a locative sing.

VI, 71, 2. devásya vayám savitúh sávīmani

srésthe syáma vásunah ka dáváne.

May we be in the favour of the god Savitar, and in the best award of his treasure.

In II, 11, 1, and II, 11, 12, the locative would likewise be preferable; but there is a decided majority of passages in which dáváne occurs and where it is to be taken as a dative*, nor is there any other instance in the Veda of a nomen actionis being formed by vana. It is better, therefore, in VI, 71, 2, to refer srésthe to sávīmani, and to make allowance in the other passages for the idiomatic use of such phrases as dáváne vásunám or râyák dáváne, whether from dá or from do. See De Infinitivi forma et usu, by E. Wilhelm, 1873, p. 17.

---

*a RV. I, 61, 10; 122, 5; 134, 2; 139, 6; II, 1, 10; IV, 29, 5; 32, 9; V, 59, 1; 4; 65, 3; VIII, 25, 20; 45, 10; (92, 26); 46, 25; 27; 63, 5; 69, 17; 70, 12; IX, 93, 4; X, 32, 5; 44, 7; 50, 7.
The termination váne explains, as has been shown by Professor Benfey, Greek infinitives such as δοεῖναι, i.e. δοἰνεῖ or δοῖναι = Sanskrit dā-váne. The termination mane in dā-mane, for the purpose of giving, explains, as the same scholar has proved, the ancient infinitives in Greek, such as δο-μεναι. It may be added that the regular infinitives in Greek, ending in ἐναι, as λειστεῖ-ἐναι, are likewise matched by Vedic forms such as IX, 61, 30. dhūr-váne, or VI, 61, 13. vibh-váne, and tury-áne (Delbrück in K. Z. XVIII, p. 82; Bopp, Accent, §§ 106, 113, 117). It is hardly right to say that vibhváne in VI, 61, 13, should be taken as an instrumental, for it does not refer to the chariot, but to Sarasvatī. In the termination εὐ, which stands for εν, like εἰς for εἰ, we have, on the contrary, not a dative, but a locative of an abstract noun in an, both cases, as we see from their juxta-position in VI, 71, 2, being equally applicable to express the relation which we are accustomed to call infinitive. See RV. I, 134, 5. ugrāḥ ishananta bhurvāni, apām ishanta bhurvāni.

Note 2. Abhidyu I now translate by hastening, and derive it from div, divyati, in its original meaning of to throw forth, to break forth, to shine. As from this root we have didyū, weapon, what is thrown, pl. didyavah, and possibly didyut, the weapon, particularly Indra’s weapon or thunderbolt, abhidyu might mean breaking forth, rushing forth towards us, something like prakṛtilnāh, another name of the Maruts. How abhidyu could mean conquérant, maître du jour, as M. Bergaigne maintains, I do not see. Abhidyu, I, 33, 11; 190, 4, does not differ much from ānudyu, i.e. it is used vipsyām.

Verses 9, 10.

Wilson: Therefore circumambient (troop of Maruts), come hither, whether from the region of the sky, or from the solar sphere; for, in this rite, (the priest) fully recites your praises.

Benfey: Von hier, oder vom Himmel komm ob dem Äther, Umkreisender! zu dir streben die Lieder all.
NOTES. I, 6, 9–10.

LUDWIG: Von hieher, o Parigman, kom, oder von des himels glanzfirmamente her; zu disem streben unsere lieder auf.

WILSON: We invoke Indra,—whether he come from this earthly region, or from the heaven above, or from the vast firmament,—that he may give (us) wealth.

BENFEY: Von hier, oder vom Himmel ob der Erde begehren Spende wir, oder, Indra! aus weiter Luft.

LUDWIG: Von hier zu empfangen verlangen wir, oder vom himel, oder vom irdischen raume her, oder aus dem grossen luftkreis den Indra.

Note 1. Although the names for earth, sky, and heaven vary in different parts of the Veda, yet the expression diváh rokanám occurs so frequently that we can hardly take it in this place in a sense different from its ordinary meaning. Professor Benfey thinks that rokaná may here mean ether, and he translates ‘come from heaven above the ether;’ and in the next verse, ‘come from heaven above the earth.’ At first, every reader would feel inclined to take the two phrases, diváh và rokanát ádhi, and diváh và párthivát ádhi, as parallel; yet I believe they are not quite so.

The following passages will show that the two words rokanám diváh belong together, and that they signify the light of heaven, or the bright place of heaven.

VIII, 98, 3. ágakkah rokanám diváh.
Thou (Indra) wentest to the light of heaven. I, 155, 3.

III, 6, 8. urau vá yé antárikshe—diváh vá yé rokané.
In the wide sky, or in the light of heaven.

VIII, 82, 4. upamé rokané diváh.
In the highest light of heaven.

IX, 86, 27. tritíye prishthé ádhi rokané diváh.
On the third ridge, in the light of heaven. See also I, 105, 5; VIII, 69, 3.

The very phrase which we find in our verse, only with kái instead of vá, occurs again, I, 49, 1; VIII, 8, 7; and the same sense must probably be assigned to VIII, 1, 18, ádha gmáh ádha và diváh bríhatáh rokanát ádhi.

[32]
Either from the earth, or from the light of the great heaven, increase, O Indra!
Rōkanā also occurs in the plural:
I, 146, 1. vīśvā divāk rōkanā.
All the bright regions of heaven.
Śāyana: 'All the bright palaces of the gods.' See III, 12, 9.
The same word rōkanā, and in the same sense, is sometimes joined with sūrya and nāka.
Thus, I, 14, 9. sūryasya rōkanāt vīśvān devān—hōtā ihā vakshati.
May the Hotar bring the Viśve Devas hither from the light of the sun, or from the bright realm of the sun.
III, 22, 3. yēk rōkanē parāstāt sūryasya.
The waters which are above, in the bright realm of the sun, and those which are below.
I, 19, 6. yē nākasya ádhi rōkanē, divī devāsan āsate.
They who in the light of the firmament, in heaven, are enthroned as gods.
Here divī, in heaven, seems to be the same as the light of the firmament, nākasya rōkanē.
Thus rōkanā occurs also frequently by itself, when it clearly has the meaning of heaven.
It is said of the dawn, I, 49, 4; of the sun, I, 50, 4; and of Indra, III, 44, 4.
vīśvam ā bhātī rōkanāṁ, he lights up the whole sky.
We also read of three rōkanas, where, though it is difficult to say what is really meant, we must translate, the three skies. The cosmography of the Veda is, as I said before, somewhat vague and varying. There is, of course, the natural division of the world into heaven and earth (dyū and bhūmi), and the threefold division into earth, sky, and heaven, where sky is meant for the region intermediate between heaven and earth (prithivi, antāriksha, dyū). There is also a fourfold division, for instance,
VIII, 97, 5. yāt vā ási rōkanē divāk
samudrāsya ádhi vishtāpi,
yāt pārthive sādane vrītrahan-tama,
yāt antārikṣhe ā gahi.
Whether thou, O greatest killer of Vr̥tra, art in the light of heaven, or in the basin of the sea, or in the place of the earth, or in the sky, come hither!

V, 52, 7. yē vavridhánta pārthivāk yē urau antārikshe ā, vṛīgāne vā nādīnām sadhā-sthe vā mahāk divāk.

The Maruts who grew, being on the earth, those who are in the wide sky, or in the realm of the rivers, or in the abode of the great heaven.

But very soon these three or more regions are each spoken of as threefold. Thus,

I, 102, 8. tirsāk bhūmik trīṇi rokanā.

The three earths, the three skies.

II, 27, 9. trī rokanā divyā dhārayanta.

The Ādityas support the three heavenly skies.

V, 69, 1. trī rokanā varuna trīṇ utā dyūn trīṇi mitra dhārayathāk rāgāmsi.

Mitra and Varuṇa, you support the three lights, and the three heavens, and the three skies.

Here there seems some confusion, which Sāyana’s commentary makes even worse confounded. What can rokanā mean as distinct from dyū and rāgas? The fourth verse of the same hymn throws no light on the subject, and I should feel inclined to take divyā-pārthivasya as one word, though even then the cosmic division here adopted is by no means clear. However, there is a still more complicated division alluded to in IV, 53, 5:

trīḥ antārāksham savitā mahī-tvanā trīḥ rāgāmsi pari-bhūk trīṇi rokanā, tirsāk divāh prāthivāh tirsāk invati.

Here we have the sky thrice, three welkins, three lights, three heavens, three earths.

A careful consideration of all these passages will show, I think, that in our passage we must take divāk and rokanāt ādhi in its usual sense, and that we cannot separate the two words.

In the next verse, on the contrary, it seems equally clear that divāk and pārthivāt must be separated. At all events there is no passage in the Rig-veda where pārthiva is joined as an adjective with dyū. Pārthiva as an adjective is frequently joined with rāgas, never with dyū. See I, 81,
VIII, 88, 5; IX, 72, 8: in the plural, I, 154, 1; V, 81, 3; VI, 31, 2; 49, 3.

Pārthivāni also occurs by itself, when it refers to the earth, as opposed to the sky and heaven.

X, 32, 2. vi indra yāsi divyāni rokanā vi pārthivāni rāgasā.

Indra thou goest in the sky between the heavenly lights and the earthly.

VIII, 94, 9. & ye svā pārthivāni paprāthan rokanā divāk.
The Maruts who stretched out all the earthly lights, and the lights of heaven.

VI, 61, 11. ā-paprūshā pārthivāni urū rāgāh antāriksham.
Sarasvatī filling the earthly places, the wide welkin, the sky. This is a doubtful passage.

Lastly, pārthivāni by itself seems to signify earth, sky, and heaven, if those are the three regions which Vishnū measured with his three steps; or east, the zenith, and west, if these were intended as the three steps of that deity. For we read:

I, 155, 4. yāh pārthivāni tri-bhik śī vīgāma-bhik urū krā-miṣṭa.

He (Vishnū) who strode wide with his three strides across the regions of the earth.

These two concluding verses might also be taken as containing the actual invocation of the sacrificer, which is mentioned in verse 8. In that case the full stop at the end of verse 8 should be removed.
MANDALA I, HYMN 19.

ASHTAKA I, ADHYĀYA I, VARGA 36-37.

TO AGNI (THE GOD OF FIRE) AND THE MARUTS (THE STORM-GODS).

1. Thou art called forth to this fair sacrifice for a draught of milk\(^1\); with the Maruts come hither, O Agni!

2. No god indeed, no mortal, is beyond the might\(^1\) of thee, the mighty one; with the Maruts come hither, O Agni!

3. They who know of the great sky\(^1\), the Visve Devas\(^2\) without guile\(^3\); with those Maruts come hither, O Agni!

4. The strong ones who sing their song\(^1\), unconquerable by force; with the Maruts come hither, O Agni!

5. They who are brilliant, of terrible designs, powerful, and devourers of foes; with the Maruts come hither, O Agni!

6. They who in heaven are enthroned as gods, in the light of the firmament\(^1\); with the Maruts come hither, O Agni!

7. They who toss the clouds\(^1\) across the surging sea\(^2\); with the Maruts come hither, O Agni!

8. They who shoot with their darts (lightnings) across the sea with might; with the Maruts come hither, O Agni!

9. I pour out to thee for the early draught\(^1\) the sweet (juice) of Soma; with the Maruts come hither, O Agni!
NOTES.

This hymn is ascribed to Medhâtithi, of the family of Kanva. Verse I=SV. I, 16.

Verse 1.

WILSON: Earnestly art thou invoked to this perfect rite, to drink the Soma juice; come, Agni, with the Maruts.

BENFEY: Zu diesem schönen Opfer wirst du gerufen, zum Trank der Milch!—Mit diesen Marut’s, Agni! komm!

LUDWIG: Her zu diesem schönen opfer, gerufen wirst zum milchtrank du, mit den Marut, Agni, kom.

Note 1. Gopithá is explained by Yâska and Sâyana as drinking of Soma. I have kept to the literal signification of the word, a draught of milk. In the last verse of our hymn the libation offered to Agni and the Maruts is said to consist of Soma, but Soma was commonly mixed with milk. The other meaning assigned to gopithá, protection, would give the sense: ‘Thou art called for the sake of protection.’ But pitha has clearly the sense of drinking in soma-pithá, RV. I, 51, 7, and may therefore be taken in the same sense in gopithá.

Verse 2.

WILSON: No god nor man has power over a rite (dedicated) to thee, who art mighty: come, Agni, with the Maruts.

BENFEY: Denn nicht ein Gott, kein Sterblicher ragt über dein, des Grossen, Macht—Mit diesen Marut’s, Agni! komm!

LUDWIG: Es überragt kein gott, kein sterblicher die einsicht dein des grossen, mit den Marut, Agni, kom.

Note 1. The Sanskrit krátu expresses power both of body and mind. Paraś governs the accusative.

Verse 3.

WILSON: Who all are divine, and devoid of malignity,
and who know (how to cause the descent) of great waters: come, Agni, with the Maruts.

Benfey: Die guten Götter, welche all bestehen in dem weiten Raum—Mit diesen Marut's, Agni! komm!

Ludwig: Die wissen um den grossen raum, alle götter truges bar, mit den Marut, Agni, kom.

Note 1. The sky or welkin (rágas) is the proper abode of the Maruts, and 'they who know of' means simply 'they who dwell' in the great sky. The Vedic poets distinguish commonly between the three worlds, the earth, prithivi, f., or párthiva, n.; the sky, rágas; and the heaven, dyú: see I, 6, 9, note 1. The phrase maháh rágasak occurs I, 6, 10; 168, 6, &c. Sáyasa takes rágas for water or rain: see on this my article in Kuhn's Zeitschrift, vol. xii, p. 28. In some passages rágas means 'darkness,' and might be identified with the Greek Ἐρέβως; Ath. Veda VIII, 2, 1. páráyámi tvá rágasa út tvá mṛityó r apiparam, 'I bring thee out of darkness, out of death I brought thee.' The identification of rágas with Ἐρέβως (Leo Meyer, in Kuhn's Zeitschrift, vol. vi, p. 19) must however remain doubtful, until stronger evidence has been brought forward in support of a Greek β representing a Sanskrit g, even in the middle of a word. See my article in Kuhn's Zeitschrift, vol. xv, p. 215; Curtius, Grundzüge (fifth edition), p. 480.

Note 2. The appellation Vísve devāh, all gods together, or, more properly, host-gods, is often applied to the Maruts; cf. I, 23, 8; 10. Benfey connects this line with the preceding verse, considering Vísve devāh, it seems, inappropriate as an epithet of the Maruts.

Note 3. On adhrúh, without guile or deceit, without hatred, see Kuhn's excellent article, Zeitschrift für die Vergleichende Sprachforschung, vol. i, pp. 179, 193. Adhrúh is applied to the Maruts again in VIII, 46, 4, though in connection with other gods. It is applied to the Vísve Devas, RV. I, 3, 9; IX, 102, 5: the Ádityas, RV. VIII, 19, 34; 67, 13: the Rudras, RV. IX, 73, 7: to Heaven and Earth, RV. II, 41, 21; III, 56, 1; IV, 56, 2; VII, 66, 18: to Mitra and Varúna, RV. V, 68, 4: to Agni, RV. VI, 15, 7; VIII, 44, 10. The form adhrúk occurs in the sixth Mandala only.
Verse 4.

WILSON: Who are fierce, and send down rain, and are unsurpassed in strength: come, Agni, with the Maruts.

BENFEY: Die schrecklich-unbesiegbaren, die mächtiglich Licht angefacht—Mit diesen Maruts', Agni! komm!

LUDWIG: Die singen, die gewaltigen, ihr lied unangriffen durch (ihre) kraft, mit den Marut, Agni, kom.

Note 1. Sāyāṇa explains arkā by water. Hence Wilson: 'Who are fierce and send down rain.' But arkā has only received this meaning of water in the artificial system of interpretation first started by the authors of the Brāhmaṇas, who had lost all knowledge of the natural sense of the ancient hymns. The passages in which arkā is explained as water in the Brāhmaṇas are quoted by Śāyāna, but they require no refutation. On the singing of the Maruts, see note to I, 38, 15; also Bergaigne, Journ. As. 1884, p. 194. The perfect in the Veda, like the perfect in Homer, has frequently to be rendered in English by the present.

Verse 5.

WILSON: Who are brilliant, of terrific forms, who are possessors of great wealth, and are devourers of the malevolent: come, Agni, with the Maruts.

BENFEY: Die glänzend-grau'ngestaltigen, hochherrschend feindverrichtenden—Mit diesen Maruts', Agni! komm!

LUDWIG: Die glanzvollen, von schrecklicher gestalt, von grosser herschaft, feindverzerer, mit den Marut, Agni, kom.

Verse 6.

WILSON: Who are divinities abiding in the radiant heaven above the sun: come, Agni, with the Maruts.

BENFEY: Die Götter die im Himmel sind ob dem Lichtkreis des Göttersitz's—Mit diesen Maruts', Agni! komm!

LUDWIG: Die ob der himmelswölbung glanz, am himel die götter sitzen, mit den Marut, Agni, kom.

Note 1. Nāka must be translated by firmament, as there
is no other word in English besides heaven, and that is wanted to render dyú. Like the Jewish firmament, the Indian nāka, too, is adorned with stars; cf. I, 68, 10. pipēśa nākam strībhik. Dyú, heaven, is supposed to be above the rāgas, sky or welkin. Kuhn’s Zeitschrift, vol. xii, p. 28.

Śāyana: ‘In the radiant heaven above the sun.’ See note 1 to I, 6, 9; p. 49.

Verse 7.

Wilson: Who scatter the clouds, and agitate the sea (with waves): come, Agni, with the Maruts.

Benfey: Welche über das wogende Meer hinjagen die Wolkenschaar—Mit diesen Marut’s, Agni! komm!

Ludwig: Die die berge wiegend hindurch durchs wogenmeer bewegen, mit den Marut, Agni, kom.

Note 1. That párvata (mountain) is used in the sense of cloud, without any further explanation, is clear from many passages:

I, 57, 6. tvām tām indra párvatam mahām urūm vāgrena vagrīn parva-sāk kakartitha.

Thou, Indra, hast cut this great broad cloud to pieces with thy lightning. Cf. I, 85, 10.

We actually find two similes mixed up together, such as V, 32, 2. īḍāhaḥ párvatasya, the udder of the cloud. All we can do is to translate párvata by mountain, but always to remember that mountain means cloud. In the Edda, too, the rocks, said to have been fashioned out of Ymir’s bones, are supposed to be intended for clouds. In Old Norse klakkr means both cloud and rock; nay, the English word cloud itself has been identified with the Anglo-Saxon clūd, rock. See Justi, Orient und Occident, vol. ii, p. 62. See Grimm, Deutsche Grammatik, I3, 398, 424; also Kuhn, Weisse Frau, p. 12.

Note 2. Whether the surging sea is to be taken for the sea or for the air, depends on the view which we take of the earliest cosmography of the Vedic Rishis. Śāyana explains: ‘They who make the clouds to go, and stir the
watery sea.' Wilson remarks that the influence of the winds upon the sea, alluded to in this and the following verse, indicates more familiarity with the ocean than we should have expected from the traditional inland position of the early Hindus, and it has therefore been supposed by others that, even in passages like our own, samudrá was meant for the sky, the waters above the firmament. But although there are passages in the Rig-veda where samudrá must be taken to mean the welkin (RV. I, 95, 3. samudrá ékam divī ékam ap-sú), this word shows in by far the larger number of passages the clear meaning of ocean. There is one famous passage, VII, 95, 2, which proves that the Vedic poets, who were supposed to have known the upper courses only of the rivers of the Penjáb, had followed the greatest and most sacred of their rivers, the Sarasvati, as far as the Indian ocean. It is well known that, as early as the composition of the laws of the Mānavas, and possibly as early as the composition of the Sūtras on which these metrical laws are based, the river Sarasvati had changed its course, and that the place where that river disappeared under ground was called Vīnasana*, the loss. This Vīnasana forms, according to the laws of the Mānavas, the western frontier of Madhyadesa, the eastern frontier being formed by the confluence of the Gangā and Yamunā. Madhyadesa is a section of Áryāvarta, the abode of the Áryan in the widest sense. Áryāvarta shares with Madhyadesa the same frontiers in the north and the south, viz. the Hīmālaya and Vindhya mountains, but it extends beyond Madhyadesa to the west and east as far as the western and eastern seas. A section of Madhyadesa, again, is the country described as that of the Brahmarshis, which comprises only Kurukshetra, the countries of the Matsyas, Pañkālas (Kānyakubja, according to Kullūka), and Sūrasenas (Mathurā, according to Kullūka). The most sacred spot of all, however, is that section of the Brahmarshi country which lies between the rivers Drishadvati and Sarasvati, and which in the laws of

* Mentioned in Lāty. Srauta Sūtras, X, 15, 1; Pañkavimśa Brāhm. XXV, 10, 1; see Hist. A. S. L., p. 12.
the Mānavas is called Brahmāvarta. In the Sūtras which supplied the material to the authors of the metrical law-books, the Vinasana is mentioned for the first time in the Baudhāyana Sūtras, I, 2, 9, 'Āryāvarta lies to the east of the region where (the Sarasvatī) disappears, to the west of the Black-forest, to the north of the Pārīpātra (mountains), to the south of the Himālaya.' The name of the Sarasvatī is not mentioned, but no other river can be understood. What is curious, however, is, that in the Vasishṭha Sūtras where the same frontiers of Āryāvarta are given (I, 8), the MSS. read originally prāg ādarsat, i.e. east of the Ādarsa mountains, which was afterwards changed into prāg adarsanat, and interpreted 'east of the invisibility, or of the disappearance of the Sarasvatī.' Vasishṭha quotes another authority, a Gāthā of the Bhāllavins, which says: 'In the west the boundary river,' i.e. sindhur vidhāraṇī. This sindhur vidhāraṇī is another name of the old Sarasvatī, and in Baudhāyana I, 2, 12, the same verse is quoted, though the reading of vidhāraṇī varies with viḍāraṇī and visāraṇī. See Bühler, l. c. Madhyadesa is mentioned in one of the Parisishṭas (MS. 510, Wilson) as a kind of model country, but it is there described as lying east of Daśārnaa, west of Kāmpilya, north of Pāriyātra, and south of the Himavat, or again, in a more general way, as the Duāb of the Ganga and Yamunā.

It is very curious that while in the later Sanskrit lite-

---

a See Wilson’s Vishnu-purāṇa, ed. Hall, pp. 154, 155, 159, 160.
c L. c., pp. 123, 127. Instead of Pāriyātra, other MSS. read Pāripātra; see Bühler, Vasishṭha I, 8.
d Prāg daśārnāt pratyak kāmpilyād udak pāriyātrād, dakshīna himavatah. Gangāyamunayor antaram eke madhyadesam ity ākāśhate. Medhātithi says that Madhyadesa, the middle country, was not called so because it was in the middle of the earth, but because it was neither too high nor too low. Albiruni, too, remarks that Madhyadesa was between the sea and the northern mountains, between the hot and the cold countries, equally distant from the eastern and western frontiers. See Reinaud, Mémoire sur l’Inde, p. 46.
nature the disappearance of the Sarasvatī in the desert is a fact familiar to every writer, no mention of it should occur during the whole of the Vedic period, and it is still more curious that in one of the hymns of the Rig-veda we should have a distinct statement that the Sarasvatī fell into the sea:


1. 'With her fertilising stream this Sarasvatī comes forth—(she is to us) a stronghold, an iron gate. Moving along as on a chariot, this river surpasses in greatness all other waters. 2. Alone among all rivers Sarasvatī listened, she who goes pure from the mountains as far as the sea. She who knows of the manifold wealth of the world, has poured out to man her fat milk.'

Here we see samudrā used clearly in the sense of sea, the Indian sea, and we have at the same time a new indication of the distance which separates the Vedic age from that of the later Sanskrit literature. Though it may not be possible to determine by geological evidence the time of the changes which modified the southern area of the Penjāb and caused the Sarasvatī to disappear in the desert, still the fact remains that the loss of the Sarasvatī is later than the Vedic age, and that at that time the waters of the Sarasvatī reached the sea. Professor Wilson had observed long ago in reference to the rivers of that part of India, that there have been, no doubt, considerable changes here, both in the nomenclature and in the courses of the rivers, and this remark has been fully confirmed by later observations. I believe it can be proved that in the Vedic age the Sarasvatī was a river as large as the Sutlej, that it was the last of the rivers of the Penjāb, and therefore the iron gate, or the real frontier against the rest of India. At present the Sarasvatī is so small a river that the epithets applied to the Sarasvatī in the Veda have become quite inapplicable to it. The Vedic Rishis, though acquainted with numerous rivers, including
the Indus and Ganges, call the Sarasvati the mother of rivers (VII, 36, 6. sãravaśatī saptātī śīndhu-mātā), the strongest of rivers (VI, 61, 13. apāsām apāh-tamā), and in our passage, VII, 95, 2, we have, as far as I can judge, conclusive evidence that the old Sarasvati reached in its course the Indian sea, either by itself, or united with the Indus.

But this passage, though important as showing the application of samudrā, i.e. confluences, to the Indian sea, and proving the acquaintance of the Vedic Rishis with the southern coast of India, is by no means the only one in which samudrā must be translated by sea. Thus we read, VII, 49, 2:

yāh ēpah divyāh utā vā srāvanti khanitrimāh utā vā yāh savyam-gāh, samudrā-arthāh yāh sūkayah pāvakaḥ tāh ēpah devīḥ ihā mām avantu.

The waters which are from heaven, or those which flow after being dug, or those which spring up by themselves, the bright, pure waters that tend to the sea, may those divine waters protect me here!

I, 71, 7. agnīm vīśvāh abhī prākshāh sakante samudrām nā sravātah saptā yahvīḥ.

All kinds of food go to Agni, as the seven rivers go to the sea.

Cf. I, 190, 7. samudrām nā sravātah rōdha-kakrāh.

V, 78, 8. yāthā vātah yāthā vānām yāthā samudrāh ēgati.

As the wind moves, as the forest moves, as the sea moves (or the sky).

In hymn X, 58, the same expression occurs which we have in our hymn, and samudrām arnavām there as here admits but of one explanation, the surging sea.

Samudrā in many passages of the Rig-veda has to be taken as an adjective, in the sense of watery or flowing:

VI, 58, 3. yās te pūshan nāvah antāh samudrē hiranyāyih antāriksha kāranti.

Thy golden ships, O Pūshan, which move within the watery sky.

* See 'India, what can it teach us?' pp. 170, 171.
VII, 70, 2. yáh vám samudrān sarītaḥ pípari.
He who carries you across the watery rivers.
I, 161, 14. at-bhāy yāti vārūnāḥ samudrāḥ.
Varūṇa moves in the flowing waters.
In both these passages samudráḥ, as an adjective, does not conform to the gender of the noun. See Bollensen, Orient und Occident, vol. ii, p. 467.
II, 16, 3. ná samudrāḥ páravataiḥ indra te ráthah (ná pari-bhvē).
Thy chariot, O Indra, is not to be overcome by the watery clouds.

Verse 8.

WILSON: Who spread (through the firmament), along with the rays (of the sun), and, with their strength, agitate the ocean: come, Agni, with the Maruts.
BENFEY: Die mit Blitzen schleuderen machtig über das Meer hinaus—Mit diesen Marut's, Agni! komm!
LUDWIG: Die mit stralen ihre Richtung nemen mit gewalt durchs mer, mit den Marut, Agni, kom.

Verse 9.

WILSON: I pour out the sweet Soma juice for thy drinking, (as) of old: come, Agni, with the Maruts.
BENFEY: Ich giesse zu dem ersten Trank für dich des Soma Honig aus—Mit diesen Marut's, Agni! komm!
LUDWIG: Ich giesze dir zum ersten trunk madhu mit dem soma zu ; mit den Marut, Agni, kom.

Note 1. Pûrvapāti, the early draught, implies at the same time the priority of the god to whom it is given.
MANDALA I, HYMN 37.

ASHTAKA I, ADHYĀYA 3, VARGA 12-14.

TO THE MARUTS (THE STORM-GODS).

1. Sing forth, O Kāṇvas, to the sportive host of your Maruts, brilliant on their chariots, and unscathed¹,—

2. They who were born together, self-luminous, with the spotted deer (the clouds)¹, the spears, the daggers, the glittering ornaments².

3. I hear their¹ whips, almost close by, when they crack them in their hands; they gain splendour² on their way³.

4. Sing forth the god-given prayer to the wild¹ host of your Maruts, endowed with terrible vigour² and strength.

5. Celebrate the bull among the cows (the storm among the clouds)¹, for it is the sportive host of the Maruts; he grew as he tasted the rain⁴.

6. Who, O ye men, is the strongest among you here, ye shakers of heaven and earth, when you shake them like the hem of a garment¹?

7. At your approach the son of man holds himself down; the gnarled cloud¹ fled at your fierce anger.

8. They at whose racings¹ the earth, like a hoary king, trembles for fear on their ways,

9. Their birth is strong indeed: there is strength to come forth from their mother, nay, there is vigour twice enough for it¹.

10. And these sons, the singers¹, stretched out the fences in their racings²; the cows had to walk knee-deep.
11. They cause this long and broad unceasing rain\(^1\) to fall on their ways.

12. O Maruts, with such strength as yours, you have caused men to tremble\(^1\), you have caused the mountains to tremble.

13. As the Maruts pass\(^1\) along, they talk together on the way: does any one hear them?

14. Come fast on your quick steeds! there are worshippers\(^1\) for you among the Kandva: may you well rejoice among them.

15. Truly there is enough for your rejoicing. We always are their servants, that we may live even the whole of life.
NOTES.

This hymn is ascribed to Kāvya, the son of Ghora.

Verse 1=TS. IV, 3, 13, 6.
Verse 3=SV. I, 135.
Verse 10=SV. I, 221.

Verse 1.

WILSON: Celebrate, Kāvvas, the aggregate strength of the Maruts, sportive, without horses, but shining in their car.

BENFEY: Kāvviden, auf! begrüsst mit Sang, die muntre Heerschaar der Marut's, die rasch'ste, wagenglänzende.

LUDWIG: Eurer spilenden schar, der Marutschar, der unangreifbaren, die auf wagen glänzt, der singt, o Kāvvas, zu.

Note 1. Wilson translates anarvānam by without horses, though the commentator distinctly explains the word by without an enemy. A Brähmana passage explains: bhṛtrīvyo vā arvā, ity strutyantarāt. See TS. IV, 3, 13, 6. Wilson considers it doubtful whether ārvan can ever mean enemy. The fact is, that in the Rig-veda an-arvān never means without horses, but always without hurt or free from enemies; and the commentator is perfectly right, as far as the sense is concerned, in rendering the word by without an enemy, or unopposed (apraty-ṛita). An-arvān is not formed from ārvat, horse, racer, but from ārvan; and this is derived from the same root which yields ārus, n. a wound, ῥίτι (see I, 64, 15, note), &c. The accusative of ārvat, without a horse, would be anarvantam, not anarvānam.

The root ar, in the sense of hurting, is distantly connected with the root mar: see Lectures on the Science of Language, Second Series, p. 323. It exists in the Greek ἁλλομη, corresponding to Sanskrit rinomi, i.e. arhomi, I hurt, likewise
in \textit{o\u015f\u0161}, wound, which cannot be derived from \textit{\u015f\u0161}; in \textit{\u015fo\u0161o\u015f}, \textit{\u015fo\u0161o\u015f}, hurtful, and \textit{\u015f\u0161\u015f}, destructive: see Curtius, Grundzüge der Griechischen Etymologie (fünfte Ausgabe), p. 372. In the Veda \textit{ar} has the sense of offending or injuring, particularly if preceded by upa.

\textit{X}, 164, 3. \textit{y\=a-s\=as\=a} \textit{nih-s\=as\=a} upa-\=arim\=a \=grata\=h \textit{y\=a} svap\=an\=a, \textit{agn\=i\=h} \textit{vis\=va\=ni} \=apa \=duh-krit\=ani \=agus\=hat\=ani \=ar\=e \=as\=mat \=dad\=hatu.

If we have offended, or whatever fault we have committed, by biding, blaming, or forbidding, while waking or while sleeping, may Agni remove all wicked misdeeds far from us.

Hence up\=ara, injury, \textit{VII}, 86, 6. \textit{\=a\=sti gy\=ay\=an k\=ant\=yas\=a\=h} upa-ar\=e, the older man is there to injure, to offend, to mislead, the young: (History of Ancient Sanskrit Literature, second edition, p. 541.) Roth translates up\=ara by Verfehlung, missing. Ari, enemy, too, is best derived from this root, and not from râ, to give, with the negative particle, as if meaning originally, as S\=aya\=na supposes, a man who does not give. In \=ar\textit{ar}iv\=an, gen. \=ar\textit{ar}ush\=ah, hostile, Rosen recognised many years ago a participle of a really reduplicated perfect of \textit{ar}, and he likewise traced \textit{ar\=aru}, enemy, back to the same root: see his note to \textit{I}, 18, 3.

From this root \textit{ar}, to hurt, \textit{\=ar}\=van, hurting, as well as \textit{\=ar\=us}, wound, are derived in the same manner as both dh\=an\=van and dh\=an\=us, bow, are formed from dhan; \textit{y\=ag\=van} and \textit{y\=ag\=rus} from \textit{yag}, p\=ar\=van and p\=ar\=us from par. See Kuhn, Zeitschrift, vol. ii, p. 233.

\textit{Anar\=van}, then, is the same as \textit{\=an\=arus}, \textit{Sat. P. Br\=ahmana III}, 1, 3, 7; and from meaning originally without a wound or without one who can wound, it takes the more general sense of uninjured, invulnerable, perfect, strong, (cf. integer, intact, and entire.) This meaning is applicable to \textit{I}, 94, 2; 136, 5; \textit{II}, 6, 5; \textit{V}, 49, 4; \textit{VII}, 20, 3; 97, 5; \textit{X}, 61, 13; 65, 3. In \textit{I}, 116, 16, anar\=van seems to be used as an adverb; in \textit{I}, 51, 12, as applied to \textit{sl\=oka}, it may have the more general meaning of irresistible, powerful.

There are two passages in which the nom. sing. \textit{\=ar\=van}, and one in which the acc. sing. \textit{\=ar\=van\=am}, occur, apparently
meaning horse. But in I, 163, 13, and IX, 97, 25, árvān stands in the Pada text only, the Sawhitā has árvā śāktha and árvā iva. In X, 46, 5, the text hīrī-smasrum ná árvāvam dhāna-arkam is too doubtful to allow of any safe induction, particularly as the Sāma-veda gives a totally different reading. I do not think, therefore, that árvat, horse, admits in the nom. and acc. sing. of any forms but árvā and árvanta-tam. Pāṇini (VI, 4, 127) allows the forms árvān and arvānam, but in anarvan only, which, as we saw, has nothing in common with árvat, horse. Benfey: 'die rascheste (keinen Renner habend, uneinholbar),' the quickest (having no racer, hence not to be reached). M. Bergaigne (Journ. As. 1884, p. 188) tries to defend anarvan in the sense of anusva, without considering the grammatical objections. In VI, 66, 7 (not I, 6, 7) anarvāh does not refer to yāmaḥ.

The masculine anarvānam after the neuter sārdhas is curious; sārdhas means might, but it is here used to express a might or an aggregate of strong men or gods, and the nom. plur. yē, who, in the next verse, shows the same transition of thought, not only from the singular to the plural, but also from the neuter to the masculine, which must be admitted in anarvānam. It would be possible, if necessary, to explain away the irregularity of anarvānam by admitting a rapid transition from the Maruts to Indra, the eldest among the Maruts (cf. I, 23, 8. īndra-gyeshthāk márut-ganāk), and it would be easier still to alter sārdhas into sārdham, as an accusative singular of the masculine noun sārdha, which has the same meaning as the neuter sārdhas. There is one passage, V, 56, 9, which would seem to give ample countenance to such a conjecture:

tām vaḥ sārdham rathe-sūbham—ā huve.

I call hither this your host, brilliant on chariots.

Again, II, 30, 11, we read:

tām vaḥ sārdham márutam—girā úpa bruve.

I call with my voice on this your host of Maruts.

---

a See Bugge, K. Z. XIX, p. 403.
b Bollensen (Z. D. M. G. XXII, 603) calls it a vulgar Donatus; see, however, Lanman, Noun-Inflection, pp. 330, 526.
VIII, 93, 16. srutāṁ vah vṛtrahān-tamam prá sārdham karshavanām, ṭ sushe.

I pant for the glorious, victorious, host of the quick Maruts.

From this sārdha we have also the genitive sārdhasya, VII, 56, 8 (4):
subhrāḥ vah sūshmaḥ krūdhmi mānāmsi dhūnik mūnik-
iva sārdhasya dhṛishnōk.

Your prowess is brilliant, your minds furious; the shout of the daring host is like one possessed.

We have likewise the dative sārdhāya, the instrumental sārdhenā, and the acc. plur. sārdhān; and in most cases, except in two or three where sārdha seems to be used as an adjective, meaning strong, these words are applied to the host of the Maruts.

But the other word sārdhas is equally well authenticated, and we find of it, not only the nominative, accusative, and vocative sing. sārdhas, but likewise the nom. plur. sārdhāmsi.

The nominative singular occurs in our very hymn:
I, 37, 5. krilām yāt sārdhāk mārutam.
Which is the sportive host of the Maruts.
I, 127, 6. sāk hi sārdhak nā mārutm tuvi-svānik.
For he (Agni) is strong-voiced like the host of the Maruts.
IV, 6, 10. tuvi-svanāsaḥ mārutm nā sārdhak.
Thy flames (Agni) are strong-voiced like the host of the Maruts.

V, 46, 5. utā tyāt nak mārutm sārdhāk ā gamat.
May also that host of the Maruts come to us.
II, 1, 5. tvām narām sārdhak asi puru-vāsuh.
Thou (Agni), full of riches, art the host of the men.

This host of men seems to me intended again for the Maruts, although it is true that in thus identifying Agni with different gods, the poet repeats himself in the next verse:

II, 1, 6. tvām sārdhak mārutm.
Thou art the host of the Maruts.

If this repetition seems offensive, the first narām sārdhas might be taken for some other company of gods. Thus we find:
VII, 44, 5. *srinōtu* nah dalvyam *sārdhak* agniḥ *srinvāntu* víve mahishāḥ āmūrāḥ.

May the divine host, may Agni, hear us, may the Viśve hear us, the strong, the wise.

Or III, 19, 4. *sāḥ ē vaha devā-tātim yavishṭha* sārdhak yāt adyā divyām yāgāsi.

Bring thou hither, O Agni, the gods, that you may sacrifice to-day to the divine host.

Or I, 139, 1. *ē nū tāt sārdhak divyām vrinīmahe.*

We chose for us now that divine host.

As in these last, so in many other passages, sārdhas is used as a neuter in the accusative. For instance,

I, 106, 1; II, 11, 14. mārutam sārdhak.

II, 3, 3; VI, 3, 8. sārdhak marútām.

The vocative occurs,

V, 46, 2. ágne Indra vārūma mitra dévāḥ sārdhak prá yanta māruta utā viṣhno (īti).

Agni, Indra, Varūna, Mitra, gods, host of the Maruts, come forth, and Viṣhnu!

We see how throughout all these passages those in which sārdha and sārdhas are applied to the Maruts, or to some other company of gods, preponderate most decidedly. Yet passages occur in the Rig-veda where both sārdha and sārdhas are applied to other hosts or companies. Thus V, 53, 10, sārdha refers to chariots, while in I, 133, 3, sārdhas is applied to evil spirits.

If the passages hitherto examined were all that occur in the Rig-veda, we might still feel startled at the construction of our verse, where sārdhas is not only followed by masculine adjectives in the singular, but, in the next verse, by a pronoun in the plural. But if we take the last irregularity first, we find the same construction, viz. sārdhas followed by yé, in III, 32, 4:

*Indrasya* sārdhak marūtaḥ yé āsan.

The host of Indra, that was the Maruts.

As to the change of genders, we find adjectives in the masculine after sārdhas, in

V, 52, 8. sārdhak mārutam út *samsa* satyā-savasam *ṛbh-vasam.*
Celebrate the host of the Maruts, the truly vigorous, the brilliant.

Here, too, the poet afterwards continues in the plural, though as he uses the demonstrative, and not, as in our passage, the relative pronoun, we cannot quote this in support of the irregularity which has here to be explained. Anyhow the construction of our verse, though bold and unusual, is not so unusual as to force us to adopt conjectural remedies. In V. 58, 2, we find yé after ganákh. On the Umbrian Čerfo Martio, as possibly the same as sárda-s máruta-s, see Grassman, Kuhn’s Zeitschrift, vol. xvi, p. 190. The Zend saredha, kind, species, is the same word.

Verse 2.

WILSON: Who, born by spotted deer, were born self-radiant, with weapons, war-cries, and decorations.

BENFEY: Die mit Hirschen und Speeren gleich mit Donnern und mit Blitzen auch—selbststrahlende—geboren sind.

LUDWIG: Die mit vilfarbigen speeren, mit der schwerer glänze, sichtbar wurden mit eignem leuchten.

Note 1. The spotted deer (príśhatí) are the recognised animals of the Maruts, and were originally, as it would seem, intended for the rain-clouds. Sáyana is perfectly aware of the original meaning of príśhatí, as clouds. The legendary school, he says, takes them for deer with white spots, the etymological school for many-coloured lines of clouds: (RV. BH. I, 64, 8.) This passage shows that although príśhatí, as Roth observes, may mean a spotted cow or a spotted horse,—the Maruts, in fact, are called sometimes príšhat-ásváḥ, having piebald horses, or, having príšhats for their horses, VII, 40, 3,—yet the later tradition in India had distinctly declared in favour of spotted deer. The Vedic poets, however, admitted both ideas, and they speak in the same hymn, nay, in the same verse, of the fallow deer and of the horses of the Maruts. Thus V, 58, 1, the Maruts are called āsú-ásváḥ, possessed of quick horses; and in V, 58, 6, we read yát prá áyásishtha príśhatíbhík ásvaiḥ—ráthebhík, where the gender of prísha-
tibhiḥ would hardly allow us to join it with árvaiḥ, but where we must translate: When you come with the deer, the horses, the chariots, or with your deer, as horses. Ludwig joins prishatibhiḥ with rishatibhiḥ, and again in I, 64, 8; see note 1 to I, 87, 4.

Note 2. The spears and daggers of the Maruts are meant for the thunderbolts, and the glittering ornaments for the lightning. Sāyana takes vāṣi in this passage for war-cries on the authority of the Nirukta, where vāṣi is given among the names of the voice. From other passages, however, it becomes clear that vāṣi is a weapon of the Maruts; and Sāyana, too, explains it sometimes in that sense: cf. V, 53, 4; 57, 2. Thus I, 88, 3, the vāṣis are spoken of as being on the bodies of the Maruts. In V, 53, 4, the Maruts are said to shine in their ornaments and their vāṣis. Here Sāyana, too, translates vāṣi rightly by weapon; and in his remarks on I, 88, 3, he says that vāṣi was a weapon commonly called ārā, which is a shoemaker’s awl. See Dhammapada, ver. 401. This reminds one of framena, which at one time was supposed to be connected with the German pfrieme. See, however, Grimm (Deutsche Grammatik, vol. i, p. 128) and Leo Meyer (Kuhn’s Zeitschrift, vol. vi, p. 424). In VIII, 29, 3, the god Tvashṭar is said to carry an iron vāṣi in his hand. Grassman (Kuhn’s Zeitschrift, vol. xvi, p. 163) translates vāṣi by axe. That aṅgī is to be taken in the sense of ornament, and not in the sense of ointment, is shown by passages like VIII, 29, 1, where a golden ornament is mentioned, aṅgī aṅkte hiranyāyam. Sākām, together, is used with reference to the birth of the Maruts; see I, 64, 4. It should not be connected with vāṣtibhiḥ.

Verse 3.

WILSON: I hear the cracking of the whips in their hands, wonderfully inspiring (courage) in the fight.

BENFEY: Schier hier erschallt der Peitsche Knall, wenn sie in ihrer Hand erklingt; leuchtend fahr’n sie im Sturm herab.

LUDWIG: Als wäre es hier, so hört man es, wenn die geisslen in ihren händen knallen; wunderbar strecken sie auf ihrer furt sich nieder.
Note 1. Eshâm should be pronounced as a cleticus; also in verses 9, 13, 15. This is a very common vyûha. On the whips as lightning, see Grimm, Donner, p. 27.

Note 2. I should have taken êitrâm as an adverb, like Benfey, if ni riîg were not usually construed with an accusative. Riîg in the 3rd pers. plur. pres. Âtm. is treated like a verb of the Ad-class. The SV. seems to read yâmam, and the commentator explains it by ratham.

Note 3. The locative yâmam is frequently used of the path on which the gods move and approach the sacrifice; hence it sometimes means, as in our passage, in the sky. Yâmam in BR., s.v. arg, is wrong.

We might also translate: 'Here, close by, I hear what the whips in their hands say; they drive forth the beautiful (chariot) on the road.' See SV. I, 2, 1, 5, 1, comm.

Verse 4.

WILSON: Address the god-given prayer to those who are your strength, the destroyers of foes, the powerful, possessed of brilliant reputation.

BENFEY: Singt eurer Schaar, der wühlenden, der strahl-enreichen, kräftigen ein gotterfülltes Gebet!

LUDWIG: Eurer können schar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.

Note 1. Benfey translates ghîshvi by burrowing, and refers it to the thunderbolt that uproots the earth. He points out that ghîshvi means also, for the same reason, the boar, as proved by Kuhn (Die Herabkunft des Feuers, S. 202). Ghîshvi is evidently a common name for boar, the Norse grîss, and the god of the wind, Grimmir or Grimr, is conceived as a boar, shaking the cornfield, in such phrases as 'Der Eber geht ins Korn' (Gentha, l.c. p. 14). I prefer, however, in this place the general sense assigned to the adjective ghîshu and ghîshvi, exuberant, brisk, wild. See Kuhn in Kuhn's Zeitschrift, vol. xi, p. 385. Wilson, after Sâyana, translates destroyers of foes. On the representation of the clouds as boars, see Nir. V, 4.

Note 2. Tveshá-dyumna is difficult to render. Both
tveshá and dyumná are derived from roots that mean to shine, to be bright, to glow. Derivatives from tvish express the idea of fieriness, fierceness, and fury. In IV, 17, 2, tvish is used correlativey, with manyú, wrath. Derivatives from dyu convey the idea of brightness and briskness. Both qualities are frequently applied to the Maruts.

Verse 5.

WILSON: Praise the sportive and resistless might of the Maruts, who were born amongst kine, and whose strength has been nourished by (the enjoyment of) the milk.

BENFEY: Preist hoch die muntre Marutschaar die unbesiegbare in den Küh'n, im Schlund des Safts wuchs sie heran.

LUDWIG: Preise wie unter kühen den stier, (so) der Marut spilende schar, beim verschlingen des saftes ist sie grosz geworden.

Note 1. This translation is merely conjectural. I suppose that the wind driving the clouds before him, is here compared to a bull among cows, cf. V, 52, 3:

té syandrásah ná ukshánah áti skandanti sárvarth.

They, the Maruts, like rushing bulls, mount on the dark cows.

The last sentence states that the wind grows even stronger after it has tasted the rain (I, 85, 2. té ukshitásah mahimá-nam āsata).

Note 2. I take gámbhe in the sense of gámbhane. (On the root gabh and its derivatives, see Kuhn, Zeitschrift für vergleichende Sprachwissenschaft, vol. 1, p. 123 seq.) It would be better to read mukhe, instead of sukhe, in the commentary. The Maruts were not born of milk for Prísni, as Wilson says in a note, but from the milk of Prísni. Prísni is called their mother, Rudra their father: (V, 52, 16; 60, 5.)

Benfey takes the cows for clouds in which the lightnings dwell; and the abyss of the sap is by him supposed to be again the clouds.
Verse 6.

WILSON: Which is chief leader among you, agitators of heaven and earth, who shake all around, like the top (of a tree)?

BENFEY: Wer, Helden! ist der erste euch—ihr Erd- und Himmel-schütterer!—wenn ihr sie schüttelt Wipfeln gleich?

LUDWIG: Wer ist der grösste bei euch, helden, wenn vom himel und der erde, schütteler, ihr am saume gleichsam rüttelt!

Note 1. Ántam ná, literally, like an end, is explained by Sáyana as the top of a tree. Wilson, Langlois, and Benfey accept that interpretation. Roth proposes, like the hem of a garment, which I prefer; for vastránta, the end of a garment, is a common expression in later Sanskrit, while anta is never applied to a tree in the sense of the top of a tree. Here agra would be more appropriate.

Verse 7.

WILSON: The householder, in dread of your fierce and violent approach, has planted a firm (buttress); for the many-ridged mountain is shattered (before you).

BENFEY: Vor eurem Gange beugt sich, vor eurem wilden Zorn der Mann; der Hügel weicht und der Berg.

LUDWIG: Vor eurem anzug, eurem gewaltigen eifer, niederduckte sich der mensch, wich der festgeknottede [wolken]berg.

Note 1. Sáyana translates: 'Man has planted a firm buttress to give stability to his dwelling.' The reading ná for ní, which Aufrecht adopted, is untenable, as Ludwig shows. It has been altered in the second edition. See also VIII, 7, 5, ní yemiré. Nidadhré is the perfect Átmanepada, and expresses the holding down of the head or the cowering attitude of man. I have taken ugrāya manyáve over to ghítā, because these words could hardly form an apposition to yámáya. As the Vedic poets speak of the very mountains as shaken by the storms, we might translate párvato girík by the gnarled or rocky mount;
but there is no authority for translating gīhita by it is shattered, and we should have to translate, the mountain yielded or bent before your anger. Cf. V, 57, 3:

ni vak vānā gihate yāmanaḥ bhiyāḥ.

The forests get out of your way from fear.

V, 60, 2. vānā kit ugrāḥ gihate ni vak bhiyāḥ prithiviḥ kit regate pārvataḥ kit.

Even the forests, ye fearful Maruts, yield from fear of you; even the earth trembles, even the mountain.

In I, 166, 5, yāt tvēshā-yāmāḥ nadāyanta pārvatān, we may translate ‘when they on their fiery course made the parvatas (clouds) to sound or thunder,’ but it is more likely that nādayati here means to cause to shake or vibrate, and that parvata stands for mountain. We ought to remember such poetical expressions as i Kings xix. 11, ‘and a great, strong wind rent the mountains, and brake in pieces the rocks before the Lord.’

Verse 8.

WILSON: At whose impetuous approach earth trembles; like an enfeebled monarch, through dread (of his enemies).

BENFEY: Bei deren Lauf bei deren Sturm die Erde zittert voller Furcht, wie ein altergebeugter Mann.

LUDWIG: Bei deren märschen zitterte wie ein gealtet stammeshaupt die erd vor furcht auf ihren wegen.

Note 1. Āgra seems to express the act of racing or running (like āgni, race, battle), while yāma is the road itself where the racing takes place. A very similar passage occurs in I, 87, 3. The comparison of the earth (fem.) to a king (masc.) would be considered a grave offence in the later Sanskrit literature. In I, 87, 3, vithurāḥ takes the place of vispáti.

Verse 9.

WILSON: Stable is their birthplace, (the sky); yet the birds (are able) to issue from (the sphere of) their parent: for your strength is everywhere (divided) between two (regions,—or, heaven and earth).
BENFEY: Kaum geboren sind sie so stark, dass ihrer Mutter sie entflehn: ist ja doch zwiefach ihre Kraft.

LUDWIG: Denn fest ist ihr geburtsort, vögel (sind sie) von der mutter fortzugehn, nach dem, wie von altersher ihre kraft.

Oder, Denn fest ist ihre kraft geworden von der mutter sich zu trennen, da schon von alters her ihre kraft diss wollte.

**Note 1.** A very difficult verse. The birth of the Maruts is frequently alluded to, as well as their surpassing strength, as soon as born. Hence the first sentence admits of little doubt. But what follows is very abrupt. Váyas may be the plural of vi, bird, or it may be váyas, the neuter, meaning vital strength: see Kuhn’s Zeitschrift, vol. xv, p. 217. The Maruts are frequently compared to birds (cf. I, 87, 2; 88, 1), but it is usual to indicate the comparison by ná or iva. I therefore take váyas as a nom. sing. neut., in the sense of vigour, life. They are called brhadvayasaḥ in a Nivid; see Ludwig, p. 226. Nir-i is used with particular reference to the birth of a child (cf. V, 78, 7; 9).

**Verse 10.**

WILSON: They are the generators of speech: they spread out the waters in their courses: they urge the lowing (cattle) to enter (the water), up to their knees, (to drink.)

BENFEY: In ihrem Lauf erheben dann diese Söhne Getös und Fluth, die bis zum Knie den Kühen geht.

LUDWIG: Und diese söne, die sänger, denten auf ihren zügen ihre banen aus, so dass brüllend sie uns ganz nahe kamen.

**Note 1.** If we could take súñáväḥ gírah in the sense of the sons of voice, i.e. of thunder, which would remove many difficulties, the accent of gírah would have to be changed. The commentator takes súnu in the sense of utpádaka, producers of sound. Gírah, however, occurs at least once more, in the sense of singers or poets, IX, 63, 10, where gírah can only be a vocative, O ye singers! In I, 6, 6, the translation of gírah by singers, i.e. the Maruts, may be contested, but if we consider that gírah, in the sense of
hymns, is feminine, and is followed by the very word which is here used, viz. devayántah, as a feminine, viz. devayántik, VII, 18, 3, we can hardly doubt that in I, 6, 6, gírah is a masculine and means singers. The same applies to VI, 63, 10. In VI, 52, 9, úpa nák súnávah gírah sriñvántu amrt-tasya yé, the construction is, of course, quite different.

Note 2. The expression that the Maruts enlarged or extended the fences of their race-course (RV. IV, 58, 7), can only mean that they swept over the whole sky, and drove the clouds away from all the corners. Kášthá may mean the wooden enclosures (carceres) or the wooden poles that served as turning and winning-posts (metae). The Såma-veda has yagñeshu instead of agmeshu. That the translation of this verse is purely tentative, and far from satisfactory, was known to all Vedic scholars, but I doubt whether they will consider the interpretation which M. Bergaigne proposes with so much assurance, as less tentative and more satisfactory. He translates (Journ. As. 1884, p. 239), 'des fils ont, dans leur marche, allongé leurs chants comme des chemins, pour y marcher à genoux (sur les genoux) en mugissant (en chantant).' I shall content myself with shortly pointing out the misgivings which every Vedic scholar would feel at once in proposing such a rendering. First as to the conception itself. Can a poet say, 'The Maruts have stretched out their songs in order to march on them on their knees?' 'The roads,' as M. Bergaigne shows himself, are only a simile, and no one walks on a simile. Secondly, the idea that these Maruts widened the roads on which they march, is common enough, but that they lengthened their songs, like paths, is never said by the Vedic Rishis, nor would they in such a case have left out the particle na or iva. Lastly, though many things are said of the Maruts, I do not remember that they ever appear on their knees. I do not think, therefore, that M. Bergaigne's infallible method helps us much beyond where we were before. Conjectures are easy, but for that very reason, one does not like to bring them forward. One might propose to read súnávah divah, a very common name of the Maruts. One might go a step further, identify
giḥ with bhārati, and point out that the Maruts are called
the sons of Bharata, II, 36, 2. But all this leaves us in
utter uncertainty, and where a scholar feels the ground so
uncertain beneath his feet, he hesitates to speak with papal
authority. M. Bergaigne’s strong point is that abhīgṛṇḍu
means on their knees, not up to their knees. Here again, I
ask, does abhi in prepositional compounds ever mean on?
If abhīgṛṇḍu is used in the same sense in which we use ‘on
our knees,’ it would in Sanskrit mean only ‘bowing up to
the knees.’ Now in I, 72, 5, abhīgṛṇḍu seems to express a
positive expression of reverence. With regard to the other
passages where abhīgṛṇḍu occurs, M. Bergaigne has not shown
how they ought to be translated so as to give a clear sense.
I do not pretend to solve the difficulties, but I think it is
better to confess our difficulties than to hide them under
the veil of a so-called systematic interpretation. Abhīgṛṇḍu,
like mitagṛṇḍu, may have expressed a position of the knees,
expressive of strength, but on such points very little
information is to be gained from Indian commentators.

The last sentence expresses the result of this race, viz.
the falling of so much rain that the cows had to walk up to
their knees in water. This becomes still clearer from the
next verse.

SĀVANA : These, the producers of speech, have spread
water in their courses, they cause the cows to walk up to
their knees in order to drink the water.

**Verse 11.**

WILSON : They drive before them, in their course, the
long, vast, uninjurable, rain-retaining cloud.

BENFEY : Dann treiben sie im Sturm heran jenen langen
und breiten Spross der Wolke unerschöpflichen.

LUDWIG : Sogar disen langen, breiten, das kind der
wolke, den unfeindlichen, schleudern auf ihren zügen sie
vorwärts.

**Note 1.** Rain is called the offspring of the cloud, mihó
nápat, and is then treated as a masculine; cf. apám
nápat, &c.
Verse 12.

WILSON: Maruts, as you have vigour, invigorate mankind: give animation to the clouds.

BENFEY: O Marut's! mit der Kraft, die ihr besitzt, werft ihr Geschöpfe um, die Berge werft ihr um sogar.

LUDWIG: O Marut, so wie eure kraft ist, warft ihr die leute nieder, warft ihr die berge nieder.

Note 1. In VIII, 72, 8, akuṣyavit is explained by vyādārayat, he tore open. Akuṣyavitana is the Vedic form of the 2nd pers. plur. of the reduplicated aorist.

Verse 13.

WILSON: Wherever the Maruts pass, they fill the way with clamour: every one hears their (noise).

BENFEY: Wenn die Marut's des Weges ziehn, dann sprechen mit einander sie und mancher mag sie hören.

LUDWIG: Wenn die Marut wandern, sprechen auf dem weg sie mit einander, es höret sie ein jeder.

Note 1. Yānti has to be pronounced as an amphibrachys.

Verse 14.

WILSON: Come quickly, with your swift (vehicles). The offerings of the Kaṇvās are prepared. Be pleased with them.

BENFEY: Auf schnellen kommet schnell herbei, bei Kaṇvā's Spross sind Feste euch: da wollt euch schön ergrötzen.

LUDWIG: Brecht rasch auf mit raschen rossen, bei den Kaṇvā's ist euer dienst, dort eben erfreuet euch.

Note 1. Benfey supposes that dúvaḥ stands in the singular instead of the plural. But why should the plural have been used, as the singular (asti) would have created no kind of difficulty? It is better to take dúvaḥ as a nominative plural of a noun dū, worshipper, derived from the same root which yielded dúvaḥ, worship. We certainly find á-duvaḥ, as a nom. plur., in the sense of not-worshipping:
VII, 4, 6. mā tvā vayām sahasā-ven avīrāh mā āpsavah pāri sadāma mā āduvah.

May we not, O hero, sit round thee like men without strength, without beauty (cf. VIII, 7, 7), without worship.

Here Sāyana explains āduvah very well by parikarana-hināh, which seems better than Roth’s explanation ‘zögernd, ohne Eifer.’

**Verse 15.**

**WILSON:** The offering is prepared for your gratification: we are your (worshippers), that we may live all our life.

**BENFEY:** Gerüstet ist für euren Rausch und wir gehören, traun! euch an für unser ganzes Lebelang.

**LUDWIG:** Er ist euch zur trunkesfreude, und wir gleichfalls euer hier, dass unsere ganze dauer wir erleben.
MANDALA I, HYMN 38.

ASHTAKA I, ADHYAYA 3, VARGA 15-17.

TO THE MARUTS (THE STORM-GODS).

1. What then now? When will you take (us) as a dear father takes his son by both hands, O ye gods, for whom the sacred grass has been trimmed?

2. Where now? On what errand of yours are you going, in heaven, not on earth? Where are your cows sporting?

3. Where are your newest favours, O Maruts? Where the blessings? Where all delights?

4. If you, sons of Priśni, were mortals, and your praiser an immortal,—

5. Then never should your praiser be unwelcome, like a deer in pasture grass, nor should he go on the path of Yama.

6. Let not one sin after another, difficult to be conquered, overcome us; may it depart together with greed.

7. Truly they are terrible and powerful; even to the desert the Rudriyas bring rain that is never dried up.

8. The lightning lows like a cow, it follows as a mother follows after her young, when the shower (of the Maruts) has been let loose.

9. Even by day the Maruts create darkness with the water-bearing cloud, when they drench the earth.

10. Then from the shouting of the Maruts over the whole space of the earth, men reeled forward.

11. Maruts on your strong-hoofed never-wearying
steeds\textsuperscript{1} go after those bright ones (the clouds), which are still locked up\textsuperscript{2}.

12. May your fellies be strong, the chariots, and their horses, may your reins\textsuperscript{1} be well-fashioned.

13. Speak forth for ever with thy voice to praise the Lord of prayer\textsuperscript{1}, Agni, who is like a friend\textsuperscript{2}, the bright one.

14. Fashion a hymn in thy mouth! Expand like the cloud\textsuperscript{1}! Sing a song of praise.

15. Worship the host of the Maruts, the terrible, the glorious, the musical\textsuperscript{1}. May they be magnified here among us\textsuperscript{2}. 
NOTES.

This hymn is ascribed to Kaśyapa, the son of Ghora. The metre is Gāyatrī throughout. Several verses, however, end in a spondee instead of the usual iambus. No attempt should be made to improve such verses by conjecture, for they are clearly meant to end in spondees. Thus in verses 2, 7, 8, and 9, all the three pādas alike have their final spondee. In verse 7, the ionicus a minore is with an evident intention repeated thrice. No verse of the hymn occurs in SV., VS., AV.; but verse 8 = TS. III, 1, 11, 5; verse 9 = TS. II, 4, 8, 1.

Verse 1.

Note 1. Kadha-priyāḥ is taken in the Padapāṭha as one word, and Sāyana explains it by delighted by or delighting in praise, a nominative plural. A similar compound, kadhapriya, occurs in I, 30, 20, and there too the vocative sing. fem., kadhapriye, is explained by Sāyana as fond of praise. In order to obtain this meaning, kadha has to be identified with kathā, story, which is simply impossible. There is another compound, adha-priyā, nom. dual, which occurs VIII, 8, 4, and which Sāyana explains either as delighted here below, or as a corruption of kadha-priyā.

In Boehtlingk and Roth's Dictionary, kadha-priya and kadha-pṛī are both taken as compounds of kadha, an interrogative adverb, and priya or pṛī, to love or delight, and they are explained as meaning kind or loving to whom? In the same manner adha-priya is explained as kind then and there.

It must be confessed, however, that a compound like kadha-pṛī, kind to whom?, is somewhat strange, and it seems preferable to separate the words, and to write kádha priyá and ádha priyá.

It should be observed that the compounds kadha-pṛī and kadha-priya occur always in sentences where there is another interrogative pronoun. The two interrogatives kāt—kádha, what—where, and kās—kádha, who—where, occurring in the same sentence, an idiom so common in
Greek, may have puzzled the author of the Pada text, and the compound being once sanctioned by the authority of Sâkalya, Sâyana would explain it as best he could. But if we admit the double use of the interrogative in Sanskrit, as in Greek, then, in our passage, priyâh would be an adjective belonging to pitâ, and we might translate: 'What then now? When will you take (us), as a dear father takes his son by both hands, O ye Maruts?' In the same manner we ought to translate I, 30, 20:

kâh te ushaḥ kádha priye bhugē mártah amartye.

Who and where was there a mortal to be loved by thee, O beloved, immortal Dawn?

In VIII, 7, 31, where the same words are repeated as in our passage, it is likewise better to write:

kâh ha nûnâm kádha priyâh yāt índram āgahâtana, kâh vaḥ sakhi-tvē ohate.

What then now? Where is there a friend, now that you have forsaken Indra? Who watches for your friendship?

Why in VIII, 8, 4, adha priyā should have been joined into one word is more difficult to say, yet here, too, the compound might easily be separated.

Kádha does not occur again, but would be formed in analogy with ādha. It occurs in Zend as kadhā.

Kuhn, Beiträge IV, p. 186, has shown that kûshṭhak (RV. V, 74, 1) is a similar monster, and stands for ku shṭhak.

The words kâh ha nûnâm commonly introduce an interrogative sentence, literally, What then now? cf. X, 10, 4.

Note 2. Vrikta-barhis is generally a name of the priest, so called because he has to trim the sacrificial grass. 'The sacred Kusa grass (Poa cynosuroides), after having had the roots cut off, is spread on the Vedi or altar, and upon it the libation of Soma-juice, or oblation of clarified butter, is poured out. In other places, a tuft of it in a similar position is supposed to form a fitting seat for the deity or deities invoked to the sacrifice. According to Mr. Stevenson, it is also strewn over the floor of the chamber in which the worship is performed.'

Cf. VI, 11, 5. vrīṅgē ha yāt námasā barhlk agnāū, āyāmi srūk ghrita-vatī su-vrikaḥ.
NOTES. 1, 38, 2.

When I reverentially trim the truss for Agni, when the well-trimmed ladle, full of butter, is stretched forth.

In our passage, unless we change the accent, it must be taken as an epithet of the Maruts, they for whom the grass-altar has been prepared. They are again invoked by the same name, VIII, 7, 20:

kvā nūnām su-dānavaḥ mádatha vṛikta-barhishaḥ.

Where do ye rejoice now, you gods for whom the altar is trimmed?

Otherwise, vṛikta-barhishaḥ might, with a change of accent, supply an accusative to dadhidhve: ‘Will you take the worshippers in your arms?’ This, though decidedly better, is not absolutely necessary, because to take by the hand may be used as a neuter verb.

WILSON: Maruts, who are fond of praise, and for whom the sacred grass is trimmed, when will you take us by both hands as a father does his son?

BENFEY: Wo weilt ihr gern? was habt ihr jetzt—gleichwie ein Vater seinen Sohn—in Händen, da das Opfer harrt?

Verse 2.

Note 1. The idea of the first verse, that the Maruts should not be detained by other pursuits, is carried on in the second. The poet asks, what they have to do in the sky, instead of coming down to the earth. The last sentence seems to mean ‘where tarry your herds?’ viz. the clouds. Sāyana translates: ‘Where do worshippers, like lowing cows, praise you?’ Wilson: ‘Where do they who worship you cry to you, like cattle?’ Benfey: ‘Wo jauchzt man euch, gleich wie Stiere? (Ihre Verehrer brüllen vor Freude über ihre Gegenwart, wie Stiere.)’ The verb rānyati, however, when followed by an accusative, means to love, to accept with pleasure. The gods accept the offerings and the prayers:

V, 18, 1. vīśvāni yāḥ āmartyaḥ havyāḥ márteshu rānyati.

The immortal who deigns to accept all offerings among mortals.

V, 74, 3. kāsyā brāhmāni ranyathaḥ.
Whose prayers do ye accept?

Followed by a locative ranyati' means to delight in. Both the gods are said to delight in prayers (VIII, 12, 18; 33, 16), and prayers are said to delight in the gods (VIII, 16, 2). Therefore take ranyanti in the sense of tarrying, disporting, and ná, if it is to be retained, in the sense of not; where do they not sport? meaning that they are to be found everywhere, except where the poet desires them to be. We thus get rid of the simile of singing poets and lowing cows, which, though not too bold for Vedic bards, would here come in too abruptly. It would be much better, however, if the negative particle could be omitted altogether. If we retain it, we must read: kvā vák | gāváh | na rán | yantí | . But the fact is that through the whole of the Rig-veda kvā has always to be pronounced as two syllables, kuva. There is only one passage, V, 61, 2, where, before a vowel, we have to read kva: kuva vo 'sváh, kvāthiśavaḥ. In other passages, even before vowels, we always have to read kuva, e.g. I, 161, 4. kuvet=kva it; I, 105, 4. kuvartam=kva śitam. In I, 35, 7, we must read either kuvedānīṃ sūryakh, making sūryaḥ trisyllabic, or kuva idānīṃ, leaving a hiatus. In I, 168, 6, kvāvaram is kuvāvaram: Sākalya, forgetting this, and wishing to improve the metre, added na, thereby, in reality, destroying both the metre and the sense. Kva occurs as dissyllabic in the Rig-veda at least forty-one times.

Verse 3.

Note 1. The meanings of sumnā in the first five Mandalas are well explained by Professor Aufrecht in Kuhn's Zeit-schrift, vol. iv, p. 274. As to suvitā in the plural, see X, 86, 21, and VIII, 93, 29, where Indra is said to bring all suvitas. It frequently occurs in the singular:

X, 148, 1. á naḥ bhara su vitāṃ yāsyā kākān.

Verse 4.

Note 1. One might translate: 'If you, sons of Prisni, were mortals, the immortal would be your worshipping.' But this seems almost too deep and elaborate a compliment for a primitive age. Langlois translates: 'Quand vous ne
seriez pas immortels, (faites toutefois) que votre panégyriste jouisse d’une longue vie.’ Wilson’s translation is obscure: ‘That you, sons of Priśni, may become mortals, and your panegyrist become immortal.’ Sāyana translates: ‘Though you, sons of Priśni, were mortal, yet your worshipper would be immortal.’ Ludwig has, ‘Wenn ihr, o kinder der Priśni, sterbliche wäret, der unsterbliche wäre euer singer dann. Nicht werde euch unlieb der singer, wie ein wildes tier auf der weide, nicht des Yama Pfad betrete er.’ I think it best to connect the fourth and fifth verses, and I feel justified in so doing by other passages where the same or a similar idea is expressed, viz. that if the god were the poet and the poet the god, then the poet would be more liberal to the god than the god is to him. Whether syāt should have the udāṭta, I cannot tell. Thus I translated a passage, VII, 32, 18, in my History of Ancient Sanskrit Literature, p. 545: ‘If I were lord of as much as thou, I should support the sacred bard, thou scatterer of wealth, I should not abandon him to misery. I should award wealth day by day to him who magnifies, I should award it to whosoever it be.’ Another parallel passage is pointed out by Mr. J. Muir, (On the Interpretation of the Veda, p. 79; see also Sanskrit Texts, V, 303.) VIII, 19, 25: ‘If, Agni, thou wert a mortal, and I were an immortal, I should not abandon thee to male-diction or to wretchedness; my worshipper should not be miserable or distressed.’ Still more to the point is another passage, VIII, 44, 23: ‘If I were thou, and thou wert I, then thy wishes should be fulfilled.’ See also VIII, 14, 1, 2.

As to the metre it is clear that we ought to read martāsaka śyātana.

Verse 5.

Note 1. Mā, though it seems to stand for nā, retains its prohibitive sense.

Note 2. Yāvāsaka is explained by Sāyana as grass, and Wilson’s Dictionary, too, gives to it the meaning of meadow or pasture grass, whereas yava is barley. The Greek ζεά or ζεάδ is likewise explained as barley or rye, fodder for horses. See I, 91, 13. gāvaka nā yāvāsheshu, like cows in meadows.
Note 3. The path of Yama can only be the path first followed by Yama, or that leads to Yama, as the ruler of the departed.

X, 14, 8. sām gākkhasva pitṛ-bhīk sām yamēna.
Meet with the fathers, meet with Yama (X, 14, 10; 15, 8).
X, 14, 7. yamām pasyāsi vārunam ka devām.
Thou wilt see (there) Yama and the divine Varuna.
X, 165, 4. tāsmai yamāya nāmaḥ astu mṛityāve.
Adoration to that Yama, to Death!

Wilson: Never may your worshipper be indifferent to you, as a deer (is never indifferent) to pasture, so that he may not tread the path of Yama.

Benfey: Wer euch besingt, der sei euch nicht gleichgültig, wie das Wild im Gras, nicht wandl' er auf des Yama Pfad.

Agoshya is translated insatiable by Professor Goldstücker.

Verse 6.

Note 1. One of the meanings of nīrīti is sīn. It is derived from the same root which yielded ritā, in the sense of right. Nīrīti was conceived, it would seem, as going away from the path of right, the German Vergehen. Nīrīti was personified as a power of evil and destruction.

VII, 104, 9. āhaye vā tān pra-dādātu sōmaḥ a vā dadhātu nīh-rīteḥ upā-sthe.

May Soma hand them over to Ahi, or place them in the lap of Nīrīti.

I, 117, 5. susupvāmsam nā nīh-rīteḥ upā-sthe.
Like one who sleeps in the lap of Nīrīti.

Here Sāyana explains Nīrīti as earth, and he attaches the same meaning to the word in other places which will have to be considered hereafter. Cf. Lectures on the Science of Language, Second Series, p. 562.

Wilson treats Nīrīti as a male deity, and translates the last words, ‘let him perish with our evil desires.’

Note 2. Padishrā is formed as an optative of the Ātmanepada, but with the additional s before the t, which, in the ordinary Sanskrit, is restricted to the so-called benedictive (Grammar, § 385; Bopp, Kritische Grammatik, ed. 1834,
§ 329, note). Pad means originally to go. Thus RV. IX, 73, 9, ́atra kartáµ áva padáti áprabhuḥ, may the impotent go down into the pit. In certain constructions it gradually assumed the meaning of to perish, and native commentators are inclined to explain it by pat, to fall. One can watch the transition of meaning from going into perishing in such phrases as VS. XI, 46, má pády áyushá purá, literally, 'may he not go before the time,' but really intended for 'may he not die before the time.' In the Rig-veda padishta is generally qualified by some words to show that it is to be taken in malam partem. Thus in our passage, and in III, 53, 21; VII, 104, 16; 17. In I, 79, 11, however, padishta sákh is by itself used in a maledictory sense, pereat, may he perish! In another, VI, 20, 5, pádi by itself conveys the idea of perishing. This may have some weight in determining the origin of the Latin pestis (Corssen, Kritische Beiträge, p. 396), for it shows that, even without prepositions, such as á or ví, pad may have an ill-omened meaning. In the Aitareya-bráhmaṇa VII, 14 (History of Ancient Sanskrit Literature, p. 471), pad, as applied to a child's teeth, means to go, to fall out. With sam, however, pad has always a good meaning, and this shows that originally its meaning was neutral. Another translation, suggested by Ludwig, might be: 'Let not one dreadful Nirriti (sin) after another strike us.'

Verse 7.

Note 1. The only difficult word is avátām. Sáyana explains it, 'without wind.' But it is hardly possible to understand how the Maruts, themselves the gods of the storm, the sons of Rudra, could be said to bring clouds without wind. Langlois, it is true, translates without any misgivings: 'Ces dieux peuvent sur un sol desséché faire tomber la pluie sans l'accompagner de vent.' Wilson: 'They send down rain without wind upon the desert.' Benfey saw the incongruous character of the epithet, and explained it away by saying that the winds bring rain, and after they have brought it, they moderate their violence in order not to drive it away again; hence rain without wind. Yet even
this explanation, though ingenious, and, as I am told, particularly truthful in an eastern climate, is somewhat too artificial. If we changed the accent, ávâtâm, unchecked, unconquered, would be better than avâta, windless. But ávâta, unconquered, does not occur in the Rig-veda, except as applied to persons. It occurs most frequently in the phrase vanván ávâtaḥ, which Sāyana explains well by himsan ahimsitaḥ, hurting, but not hurt: (VI, 16, 20; 18, 1; IX, 89, 7.) In IX, 96, 8, we read prit-sú vanván ávâtaḥ, in battles attacking, but not attacked, which renders the meaning of ávâta perfectly clear. In VI, 64, 5, where it is applied to Ushas, it may be translated by unconquerable, intact.

There are several passages, however, where avâta occurs with the accent on the last syllable, and where it is accordingly explained as a Bahuvarhi, meaning either windless or motionless, from váta, wind, or from váta, going (I, 62, 10). In some of these passages we can hardly doubt that the accent ought to be changed, and that we ought to read ávâta. Thus in VI, 64, 4, avâte is clearly a vocative applied to Ushas, who is called ávâta, unconquerable, in the verse immediately following. In I, 52, 4, the Maruts are called avatâḥ, which can only be ávâtâḥ, unconquerable; nor can we hesitate in VIII, 79, 7, to change avâtâḥ into ávâtaḥ, as an epithet applied to Soma, and preceded by ádriptakratuḥ, of unimpaired strength, unconquerable.

But even then we find no evidence that ávâta, unconquered, could be applied to rain or to a cloud, and I therefore propose another explanation, though equally founded on the supposition that the accent of avâta in our passage should be on the first syllable.

I take váta as a Vedic form instead of the later vâna, the past participle of vai, to wither. Similarly we find in the Veda gita, instead of gīna, the latter form being sanctioned by Pāṇini. Vâ means to get dry, to flag, to get exhausted; ávâta therefore, as applied to a cloud, would mean not dry, not withered, as applied to rain, not dried up, but remaining on the ground. It is important to remark that in one passage, VI, 67, 7, Sāyana, too, explains ávâta, as applied to rivers, by asushka, not dry; and the same meaning would
be applicable to avâṭâh in I, 62, 10. In this sense of not withered, not dry, ávâtâm in our passage would form a perfectly appropriate epithet of the rain, while neither windless nor unconquered would yield an appropriate sense. In the famous passage, X, 129, 2, ānît ávâtâm svadhâyâ tät ékam, that only One breathed breathless by itself, ávâtâm might be taken, in accordance with its accent, as windless or breathless, and the poet may have wished to give this antithetical point to his verse. But ávâtâm, as an adverb, would here be equally appropriate, and we should then have to translate, 'that only One breathed freely by itself.' Ludwig translates, 'Als treue die blendenden, die stürmenden Rudriya auf öder fläche sogar, als brunnen die wolke schaffen.' This presupposes the conjectural reading avâ-tâm.

Verse 8.

Note 1. The peculiar structure of the metre in the seventh and eighth verses should be noted. Though we may scan

\[-\] 

by throwing the accent on the short antepenultimate, yet the movement of the metre becomes far more natural by throwing the accent on the long penultimate, thus reading

\[-\] 

SÅYANA: Like a cow the lightning roars, (the lightning) attends (on the Maruts) as the mother cow on her calf, because their rain is let loose at the time of lightning and thunder.

WILSON: The lightning roars like a parent cow that bellows for its calf, and hence the rain is set free by the Maruts.

BENFEY: Es blitzt—wie eine Kuh brüllt es—die Mutter folgt dem Kalb gleichsam—wenn ihr Regen losgelassen. (Der Donner folgt dem Blitz, wie eine Kuh ihrem Kalbe.)

Våsrā as a masculine means a bull, and it is used as a name of the Maruts in some passages, VIII, 7, 3; 7. As
a feminine it means a cow, particularly a cow with a calf, a milk cow. Hence also a mother, X, 119, 4. The lowing of the lightning must be intended for the distant thunder, and the idea that the lightning goes near or looks for the rain is not foreign to the Vedic poets. See I, 39, 9: 'Come to us, Maruts, with your entire help, as lightnings (come to, i.e. seek for) the rain!'

Verse 9.

Note 1. That pargânya here and in other places means cloud has been well illustrated by Dr. Bühler, Orient und Occident, vol. i, p. 221. It is interesting to watch the personifying process which is very palpable in this word, and by which Parganyâ becomes at last a friend and companion of Indra. See now, 'India, what can it teach us?' p. 183 seq.

Verse 10.

Note 1. Sádma, as a neuter, means originally a seat, and is frequently used in the sense of altar: IV, 9, 3. sákh sádма pârī niyate hótâ; VII, 18, 22. hótâ-iva sádма pârī emi rébhan. It soon, however, assumed the more general meaning of place, as

X, 1, 1. agník bhânúnâ rúsatâ vísvâ sádmâni aprâh.

Agni with brilliant light thou fillest all places. It is lastly used with special reference to heaven and earth, the two sádmanâ, I, 185, 6; III, 55, 2. In our passage sádма pârthivam is the same as pârthive sádane in VIII, 97, 5. Here the earth is mentioned together with heaven, the sea, and the sky. Sâyâna takes sádma as 'dwelling,' so do Wilson and Langlois. Benfey translates 'der Erde Sitz,' and makes it the subject of the sentence, which may be right: 'From the roaring of the Maruts the seat of the earth trembles, and all men tremble.' Sadman, with the accent on the last syllable, is also used as a masculine in the Rig-veda, I, 173, 1; VI, 51, 12. sadmãnam divyám.

Verse 11.

Note 1. I have translated víšu-pâvîbhiḥ, as if it were víšûpâvîbhiḥ, for this is the right accent of a Bahuvarîhi
compound. Thus the first member retains its own accent in prithú-pāṇi, bhūri-pāṇi, vrīsha-pāṇi, &c. It is possible that the accent may have been changed in our passage, because the compound is used, not as an adjective, but as a kind of substantive, as the name of a horse. Pāṇi, hand, means, as applied to horses, hoof:

II, 31, 2. prithivyāḥ sānau gānghananta pāṇi-bhiḥ.

When they strike with their hoofs on the summit of the earth.

This meaning appears still more clearly in such compounds as dravāt-pāṇi:

VIII, 5, 35. hiranyáyena ráthena dravātpāṇi-bhiḥ ásvaik. On a golden chariot, on quick-hoofed horses.

The horses of the Maruts, which in our verse are called viśu-pāṇi, strong-hoofed, are called VIII, 7, 27. hiranyapāṇi, golden-hoofed:

ásvaik hiranyapāṇi-bhiḥ dévāsah úpa gantana.

On your golden-hoofed horses come hither, O gods.

Those who retain the accent of the MSS. ought to translate, 'Maruts, with your strong hands go after the clouds.'

Note 2. Ródhasvatī is explained by Sāyana as river. It does not occur again in the Rig-veda. Ródhas is enclosure or fence, the bank of a river; but it does not follow that ródhasvat, having enclosures or banks, was applicable to rivers only. II, 15, 8, it is said that he emptied or opened the artificial enclosures of Bala, these being the clouds conquered by Indra. Hence I take ródhasvatī in the sense of a cloud yet unopened, which is followed or driven on by the Maruts.

Kitrā, bright or many-coloured, is applied to the clouds, V, 63, 3. kitrēbhiḥ abhrāiḥ.

Note 3. Roth and Ludwig take ákhidrayAman for a name of horse, which seems right. The word does not occur again in the Rig-veda.

Wilson: Maruts, with strong hands, come along the beautifully-embanked rivers with unobstructed progress.

Benfey: Mit euren starken Händen folgt den hehren eingeschlossnen nach in unermündigtem Gang, Maruts.
Verse 12.

Note 1. Abhṛṣu, rein, does not mean finger in the Rigveda, though Sāyana frequently explains it so, misled by Yāska, who gives abhṛṣu among the names of finger. Wilson: 'May your fingers be well skilled (to hold the reins).

Verse 18.

Note 1. Agni is frequently invoked together with the Maruts, and is even called marūt-sakhā, the friend of the Maruts, VIII, 92, 14. It seems better, therefore, to refer brāhmaṇas pātim to Agni, than, with Sāyana, to the host of the Maruts (marūdgaman). Brāhmaṇaspāti and Brjhaspāti are both varieties of Agni, the priest and purohitas of gods and men, and as such he is invoked together with the Maruts in other passages, I, 40, 1. Tānā is an adverb, meaning constantly, always, for ever. Cf. II, 2, 1; VIII, 40, 7.

WILSON: Declare in our presence (priests), with voice attuned to praise Brahmaṇaspāti, Agni, and the beautiful Mitra.

BENFEY: Lass schallen immerfort das Lied zu grüssen Brahmaṇaspāti, Agni, Mitra, den herrlichen.

Note 2. Mitra is never, as far as I know, invoked together with the Maruts, and it is better to take mitrām as friend. Besides nā cannot be left here untranslated. Ludwig translates, 'beautiful like Mitra,' that is, bright like the sun.

Verse 14.

Note 1. The second sentence is obscure. Sāyana translates: 'Let the choir of priests make a hymn of praise, let them utter or expand it, like as a cloud sends forth rain.' Wilson similarly: 'Utter the verse that is in your mouth, spread it out like a cloud spreading rain.' Benfey: 'Ein Preislied schaffe in dem Mund, ertöne dem Parganya gleich.' He takes Parganya for the god of thunder, and supposes the hymn of praise to be compared to it on account of its loudness. Tatanaḥ can only be the second person singular of the conjunctive of the reduplicated perfect, of which we
have also tatánat, tatánáma, tatánan, and tatánanta. Tatanaḥ can be addressed either to the host of the Maruts, or to the poet. I take it in the latter sense, for a similar verse occurs VIII, 21, 18. It is said there of a patron that he alone is a king, that all others about the river Sarasvatī are only small kings, and the poet adds: ‘May he spread like a cloud with the rain,’ giving hundreds and thousands (par-gányaḥ-iva tatánat hi vrishiṣṭyā). Ludwig takes tan in the sense of thundering; thunder like Parganya!

**Verse 15.**

**Note 1.** It is difficult to find an appropriate rendering for arkín. It means praising, celebrating, singing, and it is in the last sense only that it is applicable to the Maruts. Wilson translates, ‘entitled to adoration;’ Benfey, ‘flaming.’ Boehmking and Roth admit the sense of flaming in one passage, but give to arkín in this place the meaning of praising. If it simply meant, possessed of arká, i.e. songs of praise, it would be a very lame epithet after panasyū. But other passages, like I, 19, 4; 52, 15, show that the conception of the Maruts as singers was most familiar to the Vedic Rishis (I, 64, 10; Kuhn, Zeitschrift, vol. i, p. 521, note); and arká is the very name applied to their songs (I, 19, 4). In the Edda, too, ‘storm and thunder are represented as a lay, as the wondrous music of the wild hunt. The dwarfs and Elbs sing the so-called Alb-leich which carries off everything, trees and mountains.’ See Justi: in Orient und Occident, vol. ii, p. 62; Genthe, Windgottheiten, p. 4; 11. There is no doubt therefore that arkín here means musician, and that the arká of the Maruts is the music of the winds.

**Note 2.** Vṛiddhá, literally grown, is used in the Veda as an honorific epithet, with the meaning of mighty, great, or magnified:

III, 32, 7. yāgāmah it námasā vṛiddhám Índram brihántam rishvám agáram yuvánam.

We worship with praise the mighty Indra, the great, the exalted, the immortal, the vigorous.

Here neither is vṛiddhá intended to express old age,
nor yúvan young age, but both are meant as laudatory epithets. See Darmesteter, Ormazd et Ahriman, p. 91 seq.

Asan is the so-called Let of as, to be. This Let is properly an imperative, which gradually sinks down to a mere subjunctive, and is generally called so. Of as, we find the following Let forms: belonging to the present, we have ásasi, II, 26, 2; ásat, VI, 23, 9; ásathāk, VI, 63, 1; and ásatha, V, 61, 4: belonging to the imperfect, ásak, VIII, 100, 2; ásat, I, 9, 5; ásāma, I, 173, 9; ásan, I, 89, 1. Ásam, a form quoted by Roth from Rig-veda X, 27, 4, is really ásam.

We find, for instance, ásak, with an imperative or optative meaning, in

VIII, 100, 2. ásak ka tvám dakshinaták sákhâ me
ádha vritrâni gaṅghanāvā bhūri.

And be thou my friend on my right hand, and we shall kill many enemies.

Here we see the transition of meaning from an imperative to the conditional. In English, too, we may say, 'Do this and you shall live,' which means nearly the same as, 'If you do this, you will live.' Thus we may translate this passage: 'And if thou be my friend on my right side, then we shall kill many enemies.'

X, 124, 1. imám nah agne úpa yağñám ā ihi—
ásak havya-vāt utá nah purak-gāh.

Here we have the imperative ihi and the Let ásak used in the same sense.

Far more frequently, however, ásak is used in relative sentences, such as,

VI, 36, 5. ásah yāthā nah sávasā kakānāh.
That thou mayest be ours, delighting in strength.

VII, 24, 1. ásah yāthā nah avitā vṛdhē ka.
That thou mayest be our helper and for our increase.

See also X, 44, 4; 85, 26; 36.

WILSON: May they be exalted by this our worship.
BENFEY: Mögen die Hohen hier bei uns sein.
MANDALA I, HYMN 39.

ASHTAKA I, ADHYÄYA 8, VARGA 18-19.

To the Maruts (the Storm-gods).

1. When you thus from afar cast forwards your measure, like a blast of fire, through whose wisdom is it, through whose design? To whom do you go, to whom, ye shakers (of the earth)?

2. May your weapons be firm to attack, strong also to withstand. May yours be the more glorious power, nor that of the deceitful mortal.

3. When you overthrow what is firm, O ye men, and whirl about what is heavy, you pass through the trees of the earth, through the clefts of the rocks.

4. No real foe of yours is known in heaven, nor on earth, ye devourers of foes! May power be yours, together with your race! O Rudras, can it be defied?

5. They make the rocks tremble, they tear asunder the kings of the forest. Come on, Maruts, like madmen, ye gods, with your whole tribe.

6. You have harnessed the spotted deer to your chariots, a red one draws as leader; even the earth listened at your approach, and men were frightened.

7. O Rudras, we quickly desire your help for our race. Come now to us with help, as of yore; thus now for the sake of the frightened Kanva.

8. Whatever fiend, roused by you or roused by men, attacks us, deprive him of power, of strength, and of your favours.

9. For you, chasing and wise Maruts, have wholly
protected\textsuperscript{1} Kanva. Come to us, Maruts, with your whole favours, as lightnings\textsuperscript{2} (go in quest of) the rain.

10. Bounteous givers, you carry whole strength, whole power, ye shakers (of the world). Send, O Maruts, against the wrathful enemy of the poets an enemy, like an arrow\textsuperscript{1}. 
NOTES.

This hymn is ascribed to Kaṇva, the son of Ghora. The metre varies between Brīhatī and Satobrīhatī, the odd verses being composed in the former, the even verses in the latter metre. Each couple of such verses is called a Bārhata Pragātha. The Brīhatī consists of $8 + 8 + 12 + 8$, the Satobrīhatī of $12 + 8 + 12 + 8$ syllables. No verse of this hymn occurs in SV., VS., AV.; verse 5 = TB. II, 4, 4, 3.

Verse 1.

Note 1. Māna, which I translate by measure, is explained by Sāyana as meaning strength. Wilson: ‘When you direct your awful vigour downwards from afar, as light (descends from heaven).’ Benfey: ‘Wenn ihr aus weiter Ferne so wie Strahlen schleudert euren Stolz (das worauf ihr stolz seid: euren Blitz).’ Langlois: ‘Lorsque vous lancez votre souffle puissant.’ I doubt whether māna is ever used in the Rig-veda in the sense of pride, which no doubt it has, as a masculine, in later Sanskrit: cf. Hālayudha, ed. Aufrecht, iv, 37. Māna, as a masculine, means frequently a poet in the Rig-veda, viz. a measurer, a thinker or maker; as a neuter it means a measure, or what is measured or made. Thus V, 85, 5, we read:

mānena-iva tasthi-vān antārikṣhe vī yāk mamē prīthivīṁ sūryena.

He (Varuṇa) who standing in the welkin has measured the earth with the sun, as with a measure.

In this passage, as well as in ours, we must take measure, not in the abstract sense, but as a measuring line, which is cast forward to measure the distance of an object,—a simile, perfectly applicable to the Maruts, who seem with their weapons to strike the trees and mountains when they themselves are still far off. Another explanation might be given, if māna could be taken in the sense of measure, i.e. shape or form, but this is doubtful.
Note 2. Vārpas, which has generally been translated by body or form, is here explained by praise. Benfey puts Werk (i.e. Gesang, Gebet); Langlois, maison. Vārpas, which, without much reason, has been compared to Latin corpus, must here be taken in a more general sense. Thus VI, 44, 14, asyā máde purú vārpâmsi vidvān, is applied to Indra as knowing many schemes, many thoughts, many things, when he is inspired by the Soma-juice; see I, 19, 5.

Verse 3.

Note 1. Benfey takes ví yāthana in a causative sense, you destroy, you cause the trees to go asunder. But even without assigning to yā a causative meaning, to go through, to pierce, would convey the idea of destruction. In some passages, however, vi-yā is certainly used in the simple sense of passing through, without involving the idea of destruction:

VIII, 73, 13. ráthaḥ viyāti rōdaś (iti).
Your chariot which passes through or between heaven and earth.

In other passages the mere passing across implies conquest and destruction:

On your dissevering chariot you went across, or, you rent, the mountains (the clouds).

In other passages, however, a causative meaning seems equally, and even more applicable:

VIII, 7, 23. ví vṛitrām parva-sāh yāyuḥ ví pārvatān.
They passed through Vṛitra piecemeal, they passed through the mountains (the clouds); or, they destroyed Vṛitra, cutting him to pieces, they destroyed the clouds.

Likewise I, 86, 10. ví yāta vísvam atrīnam.
Walk athwart every evil spirit, or destroy every evil spirit! See before, I, 19, 7; 37, 7.

We must scan ví yāthana vanināh prithivyāḥ.

Note 2. It might seem preferable to translate ásāh pārvatānām by the spaces of the clouds, for pārvata means clouds in many places. Yet here, and still more clearly in verse 5, where pārvata occurs again, the object of the poet
is to show the strength of the Maruts. In that case the mere shaking or bursting of the clouds would sound very tame by the side of the shaking and breaking of the forest trees. Vedic poets do not shrink from the conception that the Maruts shake even mountains, and Indra is even said to have cut off the mountain tops: IV, 19, 4. áva abhinat kakubhaḥ pārvatānām. In the later literature, too, the same idea occurs: Mahābh. Vana-parva, ver. 10974, dyauh svit patati kim bhumir dīryate parvato nu kim, does the sky fall? is the earth torn asunder, or the mountain?

Verse 4.

Note 1. Sāyana was evidently without an authoritative explanation of tānā yugā. He tries to explain it by 'through the union of you may strength to resist be quickly extended.' Wilson: 'May your collective strength be quickly exerted.' Benfey takes tānā as adverb and leaves out yugā: 'Zu allen Zeiten, O Furchtbare!—sei im Nu zu überwält'gen euch die Macht.' Yugā, an instrumental, if used together with another instrumental, becomes in the Veda a mere preposition: cf. VII, 43, 5; 95, 4. rāyā yugā; X, 83, 3. tápasā yugā; X, 102, 12. vādhrinā yugā; VII, 32, 20. pūram-dhyā yugā; VI, 56, 2. sākhyā yugā; VIII, 68, 9. tvā yugā. As to the meaning of tān, see B. R. s. v., where tān in our passage is explained as continuation. The offspring or race of the Maruts is mentioned again in the next verse.

Note 2. I take nū kit ā-dhrīshe as an abrupt interrogative sentence, viz. Can it be defied? Can it be resisted? See V, 87, 2:

tāt vaḥ marutah nā ā-dhrīshe sāvaḥ.

Your strength, O Maruts, is not to be defied.

Verse 5.

Note 1. Large trees of the forest are called the kings or lords of the forest. Instead of pró ārata, the Taitt. Br. II, 4, 4, 2, reads pró varata, which Sāyana explains by pró, prakarshena, avārata dhāvata.
Verse 6.

Note 1. Práshā is explained by Sāyana as a sort of yoke in the middle, when three horses or other animals are harnessed to a car; róhita as a kind of red deer. Hence Wilson remarks that the sense may be, ‘The red deer yoked between them aids to drag the car.’ But he adds that the construction of the original is obscure, and apparently rude and ungrammatical. Benfey translates, ‘Sie führt ein flammenrothes Joch,’ and remarks against Wilson that Sāyana’s definition of práshā as yoke is right, but that of róhita as deer, wrong. If Sāyana’s authority is to be invoked at all, one might appeal from Sāyana in this place to Sāyana VIII, 7, 28, where práshā is explained by him either by quick or by pramukhe yugyamānah, harnessed in front. The verse is

yát eshām práshāh ráthe práshāh váhathí róhithāh.

When the red leader draws or leads their spotted deer in the chariot.

VI, 47, 24. práshā is explained as tripada ádhārakah; tad-vad vahantīti prashtayo svāk. In I, 100, 17, práshā bibhik, as applied to men, means friends or supporters, or, as Sāyana explains, párvasthair anyair rishibhih.

Ludwig (IV, ad 25, 8) adds some useful information. He quotes from the comm. on Taitt. S.I, 7, 8; vamadakshinayar asvayor madhya íshádvayam prásárya tayor madhye sa-p tyákhyagátivisshopetam asvam yuúgyát. The right horse is said to be the arvā, the left vágí, the middle saptih. Látyáyana II, 7, 23, calls the two side-horses prashā. According to Sāyana (Taitt. S. I, 7, 8, p. 1024) práshā means originally a tripod for holding a pot (see above), and afterwards a chariot with three horses. In that case we should have to translate, the red chariot moves along.

Note 2. Aufrecht derives asrot from sru, to shake, without necessity, however; see Muir’s Sanskrit Texts, IV, p. 494.

Ludwig also remarks that asrot might be translated by the earth trembled or vibrated. Similar passages occur RV. I, 127, 3. vílú kít yáasya sámritau sruvát váná-iva yá t sthirám, at whose approach even what is firm and strong
will shake, like the forests. Roth translates, the earth yielded, got out of your way.

Verse 7.

Note 1. Kāṇva, the author of the hymn.

Verse 8.

Note 1. The abhva, fiend, or, as Benfey translates it very happily, Ungethum, may have been sent by the Maruts themselves, or by some mortal. With reference to yushmēshita it is said afterwards that the Maruts are to withdraw their help from him. I have adopted Wilson’s and Ludwig’s interpretation of vi yuyota, with the instrumental.

Verse 9.

Note 1. The verb dadā is the second pers. plur. of the perfect of dā, and is used here in the sense of to keep, to protect, as is well shown by B. and R. s. v. dā 4, base dad. Sāyana did not understand the word, and took it for an irregular imperative; yet he assigned to the verb the proper sense of to keep, instead of to give. Hence Wilson: ‘Up-hold the sacrificer Kāṇva.’ Benfey, less correctly, ‘Den Kāṇva gabt ihr,’ as if Kāṇva had been the highest gift of the Maruts.

Note 2. The simile, as lightnings go to the rain, is not very telling. It may have been suggested by the idea that the lightnings run about to find the rain, or the tertium comparisonis may simply be the quickness of lightning. Wilson: ‘As the lightnings bring the rain.’ Benfey: ‘(So schnell) gleichwie der Blitz zum Regen kommt.’ Lightning precedes the rain, and may therefore be represented as looking about for the rain. Ludwig proposes some bold conjectures. He would change kānvam to ranvam, and take the words from asāmibhiḥ to ganta as a parenthesis. He translates: ‘For nothing imperfect, you highly to be revered Maruts, no, something delightful you gave—(with perfect aids, Maruts, come to us)—as lightnings give rain.’

Verse 10.

Pari-manyú, which occurs but once in the Rig-veda, corresponds as nearly as possible to the Greek περιθυμος. Manyú, like θυμός, means courage, spirit, anger; and in the compound parimanyú, as in περιθυμος, the preposition pári seems to strengthen the simple notion of the word. That pári is used in that sense in later Sanskrit is well known; for instance, in parilaghu, perlevis, pariksháma, withered away: see Pott, Etymologische Forschungen, second edition, vol. i, p. 487. How pári, originally meaning round about, came to mean excessive, is difficult to explain with certainty. It may have been, because what surrounds exceeds, but it may also have been because what is done all around a thing is done thoroughly. See Curtius, Grundzüge, fifth edition, p. 274. Thus we find in the Veda, VIII, 75, 9, pári-dveshas, lit. one who hates all around, then a great hater:

må nah . . . pári-dveshahas amhatik, úrmlk ná návam å vadhít.

May the grasp of the violent hater strike us not, as the wave strikes a ship.

Again, pari-sprídh means literally one who strives round about, then an eager enemy, a rival (fem.):
IX, 53, 1. nudásava yák pari-sprídhak.

Drive away those who are rivals.

Pari-krosá means originally one who shouts at one from every side, who abuses one roundly, then an angry reviler. This word, though not mentioned in B. R.’s Dictionary, occurs in

I, 29, 7. sárvam pari-krosám gahi.

Kill every reviler!

The same idea which is here expressed by pari-krosá, is in other places expressed by pari-ráp, lit. one who shouts round about, who defies on every side, a calumniator, an enemy, one who 'be-rattles'.

II, 23, 3. ā vi-bādhya pari-rápah.

Having struck down the enemies.

II, 23, 14. ví pari-rápah ardaya.

Destroy the enemies.

In the same way as the words meaning to hate, to
oppose, to attack, are strengthened by this preposition, which conveys the idea of round about, we also find words expressive of love strengthened by the same preposition. Thus from prítáḥ, loved, we have pāri-prítáḥ, lit. loved all round, then loved very much: I, 190, 6. pāri-prítáḥ ná mitráḥ; cf. X, 27, 12. We also find IX, 72, 1. pāri-prítáḥ, those who love fully or all around, which may mean great lovers, or surrounding friends.

In all these cases the intensifying power of pāri arises from representing the action of the verb as taking place on every side, thoroughly, excessively; but in other cases, mentioned by Professor Pott, particularly where this preposition is joined to a noun which implies some definite limit, its magnifying power is no doubt due to the fact that what is around, is outside, and therefore beyond. Thus in Greek περίμετρος expresses the same idea as ἐπίμετρος (loc. cit. p. 488), but I doubt whether pāri ever occurs in that sense in Sanskrit compounds.
MANDALA I, HYMN 64.
ASHTAKA I, ADHYĀYA 5, VARGA 6-8.

TO THE MARUTS (THE STORM-GODS).

1. For the manly host, the joyful, the wise, for the Maruts bring thou, O Nodhas, a pure offering. I prepare songs, like as a handy priest, wise in his mind, prepares the water, mighty at sacrifices.

2. They are born, the tall bulls of Dyu (heaven), the manly youths of Rudra, the divine, the blameless, pure, and bright like suns; scattering raindrops, full of terrible designs, like giants.

3. The youthful Rudras, they who never grow old, the slayers of the demon, have grown irresistible like mountains. They throw down with their strength all beings, even the strongest, on earth and in heaven.

4. They deck themselves with glittering ornaments for a marvellous show; on their chests they fastened gold (chains) for beauty; the spears on their shoulders pound to pieces; they were born together by themselves, the men of Dyu.

5. They who confer power, the roarers, the devourers of foes, they made winds and lightnings by their powers. The shakers milk the heavenly udders (clouds), they sprinkle the earth all round with milk (rain).

6. The bounteous Maruts pour forth water, mighty at sacrifices, the fat milk (of the clouds). They seem to lead about the powerful horse, the cloud, to make it rain; they milk the thundering, unceasing spring.
7. Mighty they are, powerful, of beautiful splendour, strong in themselves\(^1\) like mountains, (yet) swiftly gliding along;—you chew up forests, like wild elephants\(^2\), when you have assumed your powers among the red flames\(^3\).

8. Like lions they roar, the wise Maruts, they are handsome like gazelles\(^1\), the all-knowing. By night\(^2\) with their spotted deer (rain-clouds) and with their spears (lightnings) they rouse the companions together, they whose ire through strength is like the ire of serpents.

9. You who march in companies, the friends of man, heroes, whose ire through strength is like the ire of serpents\(^1\), salute heaven and earth\(^2\)! On the seats on your chariots, O Maruts, the lightning stands, visible like light\(^3\).

10. All-knowing, surrounded with wealth, endowed with powers, singers\(^1\), men of endless prowess, armed with strong rings\(^2\), they, the archers, have taken the arrow in their fists.

11. The Maruts who with the golden tires of their wheels increase the rain, stir up the clouds like wanderers on the road. They are brisk, indefatigable\(^1\), they move by themselves; they throw down what is firm, the Maruts with their brilliant spears make (everything) to reel\(^3\).

12. We invoke with prayer\(^1\) the offspring of Rudra, the brisk, the pure, the worshipful\(^2\), the active. Cling\(^3\) for happiness-sake to the strong company of the Maruts, the chasers of the sky\(^4\), the powerful, the impetuous\(^5\).

13. The mortal whom ye, Maruts, protected, he indeed surpasses people in strength through your protection. He carries off booty with his horses,
treasures with his men; he acquires honourable wisdom, and he prospers.

14. Give, O Maruts, to our lords strength glorious, invincible in battle, brilliant, wealth-acquiring, praise-worthy, known to all men. Let us foster our kith and kin during a hundred winters.

15. Will you then, O Maruts, grant unto us wealth, durable, rich in men, defying all onslaughts? —wealth a hundred and a thousand-fold, always increasing?—May he who is rich in prayers (the host of the Maruts) come early and soon!
NOTES.

This hymn is ascribed to Nodhas, of the family of Gotama. No verse of this hymn occurs in SV., VS., AV.; but verse 6 = TS. III, 1, 11, 7.

Verse 1.

Note 1. The first line is addressed by the poet to himself.

Note 2. Suvrīktī is generally explained by a hymn of praise, and it cannot be denied that in this place, as in most others, that meaning would be quite satisfactory. Etymologically, however, suvrīktī means the cleaning and trimming of the grass on which, as, on a small altar, the oblation is offered: cf. vrīktabharhīs, I, 38, 1, note 2, page 84. Hence, although the same word might be metaphorically applied to a carefully trimmed, pure, and holy hymn of praise, yet wherever in the Veda the primary meaning is applicable, it seems safer to retain it: cf. III, 61, 5; VI, 11, 5.

Prof. Roth, in the Mélanges Asiatiques, vii, p. 612, calls the derivation, which he himself discovered, a 'Columbus-Egg.' He derives suvrīktī from su+rīktī, and translates it by excellent praise. He supports the insertion of v, by the analogy of su-v-ita, for su-ita. This derivation is certainly very ingenious, but there are some difficulties which have still to be accounted for. That the substantive rīktī does not occur by itself would not be fatal, because other words in the Veda occur as uttarapadas only. But there is the compound nāmovrīktī in X, 131, 2, which shows that vrīktī existed as a substantive, though it is true that the Vāgasaneyins (X, 32) read namaukti instead. Taitt. S. I, 8, 21; Taitt. Br. II, 6, 1, 3; and Ath. V. XX, 125, 2, have all namovrīkti. There is also the compound svāvrīktī in RV. X, 21, 1. Are these to be separated from su- vrīkti, and ought we not to take into consideration also the Zend hvarsta, as pointed out by M. Darmesteter (Ormazd,
p. 10, note), meaning well performed, perfect in a liturgical sense?

**Note 3.** Apás, with the accent on the last syllable, is the accusative plural of ap, water, and it is so explained by Sāyāsa. He translates: 'I show forth these hymns of praise, like water, i.e. everywhere, as Parganya sends down rain at once in every place.' Benfey explains: 'I make these hymns smooth like water, i.e. so that they run smooth like water.' He compares ἄφθωμος, as derived from ἄφω. Ludwig translates: 'Als ein kunstfertiger das werk im geiste, auch geschickt mit der hand mach ich schön die in der opferversammlungen mächtig wirkenden lieder.' I thought formerly that we ought either to change the accent, and read ápák, or the last vowel, and read apāk. In the former case the meaning would be, 'As one wise in mind and clever performs his work, so do I compose these hymns.' In the second case we should translate: 'Like a workman, wise in mind and handy, I put together these hymns.'

Still there is one point which has hitherto been overlooked by all translators, namely, that apāk vídátheshu ābhúvaḥ, occurring in the first and sixth verses, ought to be taken in the same sense in both passages. Now apāk vídátheshu ābhúvaḥ seems to mean water efficacious at sacrifices. In the sixth verse I now translate: 'The bounteous Maruts pour down water, mighty or efficacious at sacrifices, the fat milk (of the clouds).' Hence in the first verse I should now like to translate: 'I prepare my songs, like as a handy priest, wise in his mind, prepares the water mighty or efficacious at sacrifices.' Roth assigns to vídátha a too exclusively political meaning. Vidátha may be an assembly, a public meeting, a witenagemot, or an ἕκκλησια, but public meetings at that time had always a religious character, so that vídátha must often be translated by sacrifice.

**Verse 2.**

**Note 1.** It is difficult to say in passages like this, whether Dyu should be taken as heaven or as a personified deity. When the Maruts are called Rudrásyā máryāḥ, the boys of
Rudra (VII, 56, 1), the personification is always preserved. Hence if the same beings are called Divāk máryākah, this too, I think, should be translated the boys of Dyu (III, 54, 13; V, 59, 6), not the sons of heaven. The bulls of Dyu is a more primitive and more vigorous expression for what we should call the fertilising winds of heaven.

Note 2. Márya is a male, particularly a young male, a young man, a bridegroom (I, 115, 2; III, 33, 10; IV, 20, 5; V, 61, 4, with vīra).

The Maruts have grown strong like well-grown manly youths. See also V, 59, 3.

V, 59, 5. máryākah-iva su-vṛiddhah vavṛidhuh nārak.
The men have grown strong like well-grown stallions.
In some passages it has simply the meaning of man:
I, 91, 13. máryah-iva svē okyē.
Like a man in his own house.

Note 3. The simile, like giants, is not quite clear. Sátvan means a strong man, but it seems intended here to convey the idea of supernatural strength. Benfey translates, 'like brave warriors;' Wilson, 'like evil spirits.' Ghorávarpas is an adjective belonging to the Maruts rather than to the giants, and may mean of awful aspect, I, 19, 5, or of cruel mind; cf. I, 39, 1, note 2.

Verse 3.

Note 1. Abhog-ghānak, the slayers of the demon, are the slayers of the clouds, viz. of such clouds as do not yield rain. Abhog; not nurturing, seems to be a name of the rainless cloud, like Nāmuśi (na-muśi, not delivering rain), the name of another demon, killed by Indra; see Benfey, Glossar, s. v. The cloud which sends rain is called bhugmān:

VIII, 50, 2. girlah nā bhugmā maghāvat-su pīvate.
Like a feeding cloud he showers his gifts on the worshippers.

Verse 4.

Note 1. The ornaments of the Maruts are best described V, 54, 11:
āmśeshu vah rishṭāyah pat-sú khāḍāyah vākṣhaḥ-su rukmaḥ.

On your shoulders are the spears, on your feet rings, on your chests gold ornaments. See also I, 166, 10, &c.

Rukmā as a masc. plur. is frequently used for ornaments which are worn on the breast by the Maruts. The Maruts are actually called rukmāvakśhāḥ, gold-breasted (II, 34, 2; V, 55, 1; 57, 5). In the Áśval. Srauta-sūtra IX, 4, rukma is mentioned as an ornament to be given to the Hotrī priest; it is said to be round.

Note 2. Vāpushe and subhé, as parallel expressions, occur also VI, 63, 6. Cf. Delbrück, K. Z. xviii, 96.

Note 3. Nī mimrikshur does not occur again in the Rig-veda, and Roth has suggested to read ni mimikshur instead; see ni + marg. He does not, however, give our passage under myāk, but under mraksh, and this seems indeed preferable. No doubt, there is ample analogy for mimikshuḥ, and the meaning would be, their spears stick firm to their shoulders. But as the MSS. give mimrikshaḥ, and as it is possible to find a meaning for this, I do not propose to alter the text. The question is only, what does mimrikshaḥ mean? Mraksh means to grind, to rub, and Roth proposes to render our passage by ‘the spears rub together on our shoulders.’ The objections to this translation are the preposition ni, and the active voice of the verb. I take mraksh in the sense of grinding, pounding, destroying, which is likewise appropriate to mraksha-krśtvan (VIII, 61, 10), and tuvi-mrakshā (VI, 18, 2), and I translate, ‘the spears on their shoulders pound to pieces.’

Note 4. The idea that the Maruts owe everything, if not their birth, at least their strength (svā-tavasaḥ, svā-bhāna-vah, sva-sṛṭaḥ), to themselves is of frequent occurrence in these hymns. See verse 7, note 1.

Verse 5.

Note 1. They are themselves compared to kings (I, 85, 8), and called Isānā, lords (I, 87, 4).

Note 2. Dhūni is connected with root dhvan, to dun or
to din. Sāyana explains it by bending or shaking, and Benfey, too, translates it by Erschütterer. Roth gives the right meaning.

Verse 6.

Note 1. I translate sudānavaḥ by bounteous, or good givers, for, if we have to choose between the two meanings of bounteous or endowed with liquid drops or dew, the former is the more appropriate in most passages. We might, of course, admit two words, one meaning, possessed of good water, the other, bounteous; the former derived from dānu, neuter, water, or rain, the other from dānū, giving. It cannot be denied, for instance, that whenever the Maruts are called sudānavaḥ, the meaning, possessed of good rain, would be applicable: I, 40, 1; 44, 14; 64, 6; 85, 10; II, 34, 8; III, 26, 5; V, 52, 5; 53, 6; 57, 5; VIII, 20, 18; X, 78, 5; I, 15, 2; 23, 9; 39, 10. Yet, even in these passages, while sudānavaḥ in the sense of possessed of good rain is possible throughout, that of good giver would sometimes be preferable, for instance, I, 15, 2, as compared with I, 15, 3. Though sudānu, in the sense of possessed of good water, sounds as strange as would suvṛishi in the sense of possessed of good rain, or suomega, possessed of good clouds, yet it is difficult to separate sudānavaḥ and gṛñḍānavaḥ, both epithets of the Maruts.

When the same word is applied to Indra, VII, 31, 2; X, 23, 6; to Vishnu, VIII, 25, 12; to the Arvins, I, 112, 11; to Mitra and Varuna, V, 62, 9; to Indra and Varuna, IV, 41, 8, the meaning of giver of good rain might still seem natural. But with Agni, VI, 2, 4; the Ādityas, V, 67, 4; VIII, 18, 12; 19, 34; 67, 16; the Vasus, I, 106, 1; X, 66, 12; the Visve, X, 65, 11, such an epithet would not be appropriate, while sudānavaḥ, in the sense of bounteous givers, is applicable to all. The objection that dānu, giver, does not occur in the Veda, is of no force, for many words occur at the end of compounds only, and we shall see passages where sudānu must be translated by good giver. Nor would the accent of dānū, giver, be an obstacle, considering that the author of the Unādi-sūtras had no Vedic
authority to guide him in the determination of the accent of dānū. Several words in nu have the accent on the first syllable. But one might go even a step further, and find a more appropriate meaning for sudānū by identifying it with the Zend hudānū, which means, not a good giver, but a good knower, wise. True, this root dā, to know, does not occur in the ordinary Sanskrit; and Hübschmann (Ein Zoroastrisches Lied, 1872, p. 48) tries to prove that the root dā, to know, does not exist in Zend either. But even thus we might have the derivation in Sanskrit and Zend, while the root was kept alive in Greek only (βάμυς, βάς). This, however, is only a conjecture; what is certain is this, that apart from the passages where sudānū is thus applied to various deities, in the sense of bounteous or wise, it also occurs as applied to the sacrificer, where it can only mean giver. This is clear from the following passages:

I, 47, 8. su-krīte su-dānāve.

To him who acts well and gives well.

VII, 96, 4. gani-yāntah nú ágravaḥ putri-yāntah su-dānavaḥ, sārasvantam havāmahe.

We, being unmarried, and wishing for wives and wishing for sons, offering sacrifices, call now upon Sarasvat.

VIII, 103, 7. su-dānavaḥ deva-yāvah.

Offering sacrifices, and longing for the gods. Cf. X, 172, 2; 3; VI, 16, 8.

IV, 4, 7. sāk it agne astu su-bhāgaḥ su-dānuh yāh tvā nityena havishā yāh ukthāḥ ppriṣhāti.

O Agni, let the liberal sacrificer be happy, who wishes to please thee by perpetual offerings and hymns. See also VI, 16, 8; 68, 5; X, 172, 2, 3.

It must be confessed that even the meaning of dānū is by no means quite clear. It is clear enough where it means demon, II, 11, 18; 12, 11; IV, 30, 7; X, 120, 6, the seven demons. In I, 32, 9; III, 30, 8, dānu, demon, is applied to the mother of Vṛtra, the dark cloud. From this dānu we have the derivative dānāvā, meaning again demon. Why the demons, conquered by Indra, were called dānu, is not clear, unless they were conceived originally as dark clouds, like Dānu, the mother of Indra. Dānu might mean wise,
or even powerful, for this meaning also is ascribed to dānū by the author of the Unādi-sūtras. If the latter meaning is authentic, and not only deduced ex post from the name of Dānu and Dānava, it might throw light on the Celtic dāna, for tīs, from which Zeuss derives the name of the Danube.

Sometimes dānu, as a neuter, is explained as Soma:

X, 43, 7. āpaḥ nā sīndhum abhī yāt sam-āksharan sōmāsah īndram kulyāk-iva hradām, vārdhanti vīprāk māhak asya sādane yāvam nā vrīṣhīk divyēna dānunā.

When the Somas run together to Indra, like water to the river, like channels to the lake, then the priests increase his greatness in the sanctuary, as rain the corn, by the heavenly Soma-juice, or by heavenly moisture.

In the next verse gṛādānū is explained as the sacrificer whose Soma is always alive, always ready.

In VI, 50, 13, however, dānu páprīk is doubtful. As an epithet to Āpāṃ nāpāt, it may mean he who wishes for Soma, or he who grants Soma; but in neither case is there any tangible sense, unless Soma is taken as a name of the fertilising rain or dew. Again, VIII, 25, 5, Mitra and Varuna are called sripā-dānū, which may mean possessed of flowing rain. And in the next verse, sām yā dānūni yemāthuṅk may be rendered by Mitra and Varuna, who brought together rain.

The fact that Mitra-Varunau and the Ārvins are called dānunaspātī does not throw much more light on the subject, and the one passage where dānu occurs as a feminine, I, 54, 7, dānuṅk asmai ūparā pnvate divāk, may be translated by rain pours forth for him, below the sky, but the translation is by no means certain.

Dānuṅitra, applied to the dawn, the water of the clouds, and the three worlds (V, 59, 8; 31, 6; I, 174, 7), means most likely bright with dew or rain; and dānumat vāsu, the treasure conquered by Indra from the clouds, can be translated by the treasure of rain. Taking all the evidence together, we can hardly doubt that dānu existed in the sense of liquid, rain, dew, and also Soma; yet it is equally certain that dānu existed in the sense of giver, if not of gift, and that from this, in certain passages, at all events,
sudānu must be derived, as a synonym of sudāvan, sudāman, &c.

Spiegel admits two words dānu in the Veda and Avesta, the one meaning enemy, the other river. Darmesteter (Ormazd, p. 220) takes dānu as a cloud, water, or river. Ludwig translates sudānu by possessed of excellent gifts.

**Note 2.** I thought formerly that pinvanti was here construed with two accusatives, in the sense of 'they fill the water (with) fat milk.'

*Cf. VI, 63, 8. dhenúṁ naḥ isham pinvatam ásakram.
You filled our cow (with) constant food.*

Similarly duh, to milk, to extract, is construed with two accusatives: *Pāṇ. I, 4, 5 i. gām dogdhi payah, he milks the cow milk.*

*RV. IX, 107, 5. duhānāḥ údhah divyam mádhu priyām.*

Milking the heavenly udder (and extracting from it) the precious sweet, i.e. the rain.

But I now prefer to translate pinvanti apah by they pour out water, and I take páyah ghritāvat as a description of the water, namely, the fat milk of the clouds. After that parenthesis, vidāthesu ābhūvah is again an epithet of apah, as it was in the first verse.

**Note 3.** The leading about of the clouds is intended, like the leading about of horses, to tame them, and make them obedient to the wishes of their riders, the Maruts. Átyah vági is a strong horse, possibly a stallion; but this horse is here meant to signify the clouds. Thus we read:

*V, 83, 6. divah naḥ vrishhim marutah rāridhvaṃ prā pinvata vrishnah āvasya dhārāḥ.*

Give us, O Maruts, the rain of heaven, pour forth the streams of the stallion (the cloud).

In the original the simile is quite clear, and no one required to be told that the átyah vági was meant for the cloud. Vágín by itself means a horse, as I, 66, 2; 69, 3. vági ná pritah, like a favourite horse; I, 116, 6. paidvah vági, the horse of Pedu. But being derived from vága, strength, vágín retained always something of its etymological meaning, and was therefore easily and naturally transferred to the cloud, the giver of strength, the source
of food. Even without the nā, i.e. as if, the simile would have been understood in Sanskrit, while in English it is hardly intelligible without a commentary. Benfey discovers some additional idea in support of the poet’s comparison: ‘Ich bin kein Pferdekenner,’ he says, ‘aber ich glaube bemerkt zu haben, dass man Pferde, welche rasch gelaufen sind, zum Uriniren zu bewegen sucht. So lassen hier die Maruts die durch ihren Sturm rasch fortgetriebenjen Wolken Wasser herab strömen.’

Note 4. Útsa, well, is meant again for cloud, though we should hardly be justified in classing it as a name of cloud, because the original meaning of útsa, spring, is really retained, as much as that of avatá, well, in I, 85, 10–11. The adjectives stanáyantam and ákshitam seem more applicable to cloud, yet they may be applied also to a spring. Yāska derives utsa from ut-sar, to go forth; ut-sad, to go out; ut-syand, to well out; or from ud, to wet. In V, 32, 2, the wells shut up by the seasons are identified with the udder of the cloud.

Verse 7.

Note 1. Svátavas means really having their own independent strength, a strength not derived from the support of others. The yet which I have added in brackets seems to have been in the poet’s mind, though it is not expressed. In I, 87, 4, the Maruts are called sva-srāh, going by themselves, i.e. moving freely, independently, wherever they list. See I, 64, 4, note 4.

Note 2. Mrigāh hastñah, wild animals with a hand or a trunk, must be meant for elephants, although it has been doubted whether the poets of the Veda were acquainted with that animal. Hastín is the received name for elephant in the later Sanskrit, and it is hardly applicable to any other animal. If they are said to eat the forests, this may be understood in the sense of crushing or chewing, as well as of eating.

Note 3. The chief difficulty of the last sentence has been pointed out in B. and R.’s Dictionary, s.v. ārumi. Ārumi does not occur again in the whole of the Rig-veda. If we take it with Sāyana as a various reading of ārumi, then the
Arunīś could only be the ruddy cows of the dawn or of Indra, with whom the Maruts, in this passage, can have no concern. Nor would it be intelligible why they should be called ārunī in this one place only. If, as suggested by B. and R., the original text had been yadaḥ arunīshu, it would be difficult to understand how so simple a reading could have been corrupted.

Another difficulty is the verb āyugdhvam, which is not found again in the Rig-veda together with távishī. Távishī, vigour, is construed with dhā, to take strength, V, 32, 2. adhatthāh; V, 55, 2. dadhidhve; X, 102, 8. adhatta; also with vas, IV, 16, 14; with pat, X, 113, 5, &c. But it is not likely that to put vigour into the cows could be expressed in Sanskrit by ‘you join vigour in the cows.’ If távishī must be taken in the sense which it seems always to possess, viz. vigour, it would be least objectionable to translate, ‘when you joined vigour, i.e. when you assumed vigour, while being among the Ārunīś.’ The Ārunīś being the cows of the dawn, ārunīshu might simply mean in the morning. Considering, however, that the Maruts are said to eat up forests, ārunī, in this place, is best taken in the sense of red flames, viz. of fire or forest-fire (dāvāgni), so that the sense would be, ‘When you, Storms, assume vigour among the flames, you eat up forests, like elephants.’ Benfey: ‘Wenn mit den rothen eure Kraft ihr angeschirrt. Die rothen sind die Antilopen, das Vehikel der Maruts, wegen der Schnelligkeit derselben.’

Verse 8.

Note 1. As pisā does not occur again in the Rig-veda, and as Sāyana, without attempting any etymological arguments, simply gives it as a name of deer, it seems best to adopt that sense till something better can be discovered. Supīs, too, does not occur again. In VII, 18, 2, pis is explained by gold, &c.; VII, 57, 3, the Maruts are called visvapīs.

Note 2. Kshāpāk can only be the accusative plural, used in a temporal sense. It is so used in the expression kshāpāk usrāh ka, by night and by day, lit. nights and days (VII, 15, 8). In VI, 52, 15, we find kshāpāk usrāh in the same sense.
IV, 53, 7. kshapābhīk āha-bhīk, by night and by day. I, 44, 8, the loc. plur. vyūshāshu, in the mornings, is followed by kshāpaḥ, the acc. plur., by night, and here the genitive kshapāḥ would certainly be preferable, in the sense of at the brightening up of the night. The acc. plur. occurs again in I, 116, 4, where tisrāh is used as an accusative (II, 2, 2; VIII, 41, 3). Kshapāḥ, with the accent on the last, must be taken as a genitivus temporalis, like the German Nachts (I, 79, 6). In VIII, 19, 31. kshapāḥ vāstushu means at the brightening up of the night, i.e. in the morning. Thus, in III, 50, 4, Indra is called kshapāṃ vāstā ganitā sūryasya, the lighter up of nights, the parent of the sun. In VIII, 26, 3, āti kshapāḥ, the genitive may be governed by āti. In IV, 16, 19, however, the accusative kshapāḥ would be more natural, nor do I see how a genitive could here be accounted for:

dyāvah nā dyumnaḥ abhi sāntah aryāḥ kshapāḥ madema sarādah ka pūrvih.

May we rejoice many years, overcoming our enemies as the days overcome the nights by splendour.

The same applies to I, 70, 4, where kshapāḥ occurs with the accent on the last syllable, whereas we expect kshapāḥ as nom. or acc. plural. Here B. and R. in the Sanskrit Dictionary, s. v. kshap, rightly, I believe, suppose it to be a nom. plur. in spite of the accent.

Verse 9.

Note 1. Āhimanyu comes very near to Angra-mainyu; cf. Darmesteter, Ormazd, p. 94.

Note 2. Rōdasī, a dual, though frequently followed by ubhé (I, 10, 8; 33, 9; 54, 2), means heaven and earth, excluding the antāriksha or the air between the two. Hence, if this is to be included, it has to be added: I, 73, 8. āpapi-vān rōdāsi antāriksham. Cf. V, 85, 3. We must scan rōdasī. See Kuhn, Beiträge, vol. iv, p. 193. Should rōdasī stand for rōdasim, as elsewhere? She is certainly intended by what follows in the next line.

Note 3. The comparison is not quite distinct. Amātī means originally impetus, then power, e.g. V, 69, 1:
vārīdhānāu amātim kṣatrīyasya.

Increasing the might of the warrior.

But it is most frequently used of the effulgence of the sun, (III, 38, 8; V, 45, 2; 62, 5; VII, 38, 1; 2; 45, 3.) See also V, 56, 8, where the same companion of the Maruts is called Rodasī. The comparative particle nā is used twice.

Verse 10.

Note 1. See I, 38, 14, p. 95.

Note 2. In vṛīsha-khādi the meaning of khādi is by no means clear. Sāyana evidently guesses, and proposes two meanings, weapon or food. In several passages where khādi occurs, it seems to be an ornament rather than a weapon, yet if derived from khad, to bite, it may originally have signified some kind of weapon. Roth translates it by ring, and it is certain that these khādis were to be seen not only on the arms and shoulders, but likewise on the feet of the Maruts. There is a famous weapon in India, the kakra or quoit, a ring with sharp edges, which is thrown from a great distance with fatal effect. Bollensen (Orient und Occident, vol. ii, p. 46) suggests for vṛīshan the meaning of hole in the ear, and then translates the compound as having earings in the hole of the ear. But vṛīshan does not mean the hole in the lap of the ear, nor has vṛīshabha that meaning either in the Veda or elsewhere. Wilson gives for vṛīshabha, not for vṛīshan, the meaning of orifice of the ear, but this is very different from the hole in the lap of the ear. Benfey suggests that the khādis were made of the teeth of wild animals, and hence their name of biters. Vṛīshan conveys the meaning of strong, though possibly with the implied idea of rain-producing, fertilising. See p. 138. In RV. V, 87, 1, Osthoff translates sukhaḍāye by juveni praebenti; Benfey by schönverzehrendem; Muir, Sanskrit Texts, IV, 70, has the right rendering. Cf. note to I, 166, 9.

Verse 11.

Note 1. Formerly explained as ‘zum Kampfe wandelnd.’ See Kuhn, Zeitschrift, vol. iv, p. 19.
Note 2. Wilson: Augmenters of rain, they drive, with golden wheels, the clouds asunder; as elephants (in a herd, break down the trees in their way). They are honoured with sacrifices, visitants of the hall of offering, spontaneous assailers (of their foes), subverters of what are stable, immovable themselves, and wearers of shining weapons.

Benfey: Weghemmnissen gleich schleudern die Fluthmehrer mit den goldnen Felgen das Gewölk empor, die nie münden Kämpfer, frei schreitend-festesstürzenden, die schweres thu'nden, lanzenstrahlenden Maruts.

Verse 12.

Note 1. Havásá, instead of what one should expect, hávasá, occurs but once more in another Marut hymn, VI, 66, 11.

Note 2. Vanín does not occur again as an epithet of the Maruts. It is explained by Sáyana as a possessive adjective derived from vana, water, and Benfey accordingly translates it by fluthversehn. This, however, is not confirmed by any authoritative passages. Vanín, unless it means connected with the forest, a tree, in which sense it occurs frequently, is only applied to the worshippers or priests in the sense of venerating or adoring (cf. venero, venustus, &c.):

III, 40, 7. abhi dyumnáni vanínák īndram sañkante ákshitá.
The inexhaustible treasures of the worshipper go towards Indra.

VIII, 3, 5. īndram vanínák havámahe.
We, the worshippers, call Indra.

Unless it can be proved by independent evidence that vanín means possessed of water, we must restrict vanín to its two meanings, of which the only one here applicable, though weak, is adoring. The Maruts are frequently represented as singers and priests, yet the epithets here applied to them stand much in need of some definite explanation, as the poet could hardly have meant to string a number of vague and ill-connected epithets together. If one might conjecture, svánínam instead of vanínam would be an improvement. It is a scarce word, and occurs but once more
in the Veda, III, 26, 5, where it is used of the Maruts, in the sense of noisy, turbulent.

**Note 3.** Saskata, which I have here translated literally by to cling, is often used in the sense of following or revering (colere):

II, 1, 13. tvām rāti-sākhaḥ adhvarēṣhu saskire.

The gods who are fond of offerings cling to thee, follow thee, at the sacrifices.

The Soma libation is said to reach the god:

II, 22, 1. sāh enam saskat devāḥ devām. The gods too are said to cling to their worshippers, i.e. to love and protect them: III, 16, 2; VII, 18, 25. The horses are said to follow their drivers: VI, 36, 3; VII, 90, 3, &c. It is used very much like the Greek ὃπαξ.

**Note 4.** Ragastūk may mean rousing the dust of the earth, a very appropriate epithet of the Maruts. Sāyana explains it thus, and most translators have adopted his explanation. But as the epithets here are not simply descriptive, but laudatory, it seems preferable, in this place, to retain the usual meaning of rāgas, sky. When Soma is called ragastūk, IX, 108, 7, Sāyana too explains it by tegasāṃ prerakam, and IX, 48, 4, by udakasya prerakam.

**Note 5.** Rgīśīn, derived from rīgīsha. Rīgīsha is what remains of the Soma-plant after it has once been squeezed, and what is used again for the third libation. Now as the Maruts are invoked at the third libation, they were called rīgīśīn, as drinking at their later libation the juice made of the rīgīsha. This, at least, is the opinion of the Indian commentators. But it is much more likely that the Maruts were invoked at the third libation, because originally they had been called rīgīśīn by the Vedic poets, this rīgīśīn being derived from rīgīsha, and rīgīsha from rīg, to strive, to yearn, like purisha from prī, manishā from man; (see Unādi-sūtras, p. 273.) This rīg is the same root which we have in ὅρψεως, to reach, ὅρψη, emotion, and ὅρψα, furious transports of worshippers. Thus the Maruts from being called rīgīśīn, impetuous, came to be taken for drinkers of rīgīsha, the fermenting and overflowing Soma, and were assigned accordingly to the third libation at sacrifices.
NOTES. I, 64, 14.

Rigishín, as an epithet, is not confined to the Maruts; it is given to Indra, with whom it could not have had a purely ceremonial meaning (VIII, 76, 5).

Verse 13.

Note 1. Áprikkhya, literally, to be asked for, to be inquired for, to be greeted and honoured. A word of an apparently modern character, but occurring again in the Rig-veda as applied to a prince, and to the vessel containing the Soma.

Note 2. Púshyati might be joined with krátu and taken in a transitive sense, he increases his strength. But púshyati is also used as an intransitive, and means he prospers:

I, 83, 3. ásam-yataḥ vraté te ksheti púshyati.

Without let he dwells in thy service and prospers.

Roth reads asam-yatáḥ, against the authority of the MSS.

Verse 14.

Note 1. The difficulty of this verse arises from the uncertainty whether the epithets dhanasprātam, ukthyām, and visvákarshānīm belong to sūshma, strength, or to toká, kith and kin. Roth and Benfey connect them with toká. Now dhanasprāt is applicable to toká, yet it never occurs joined with toká again, while it is used with sūshma, VI, 19, 8. Ukthyā, literally, to be praised with hymns, is not used again as an epithet of toká, though it is quite appropriate to any gift of the gods. Lastly, visvákarshānī is never applied to toká, while it is an epithet used, if not exactly of the strength, sūshma, given by the gods, yet of the fame given by them:

X, 93, 10. dhátam vírēshu visvá-karshānī srávah.

Give to these men world-wide glory. Cf. III, 2, 15.

The next difficulty is the exact meaning of visvá-karshānī, and such cognate words as visvá-krishā, visvá-manusha. The only intelligible meaning I can suggest for these words is, known to all men; originally, belonging to, reaching to all men; as we say, world-wide or European fame, meaning by it fame extending over the whole of Europe, or over the whole world. If Indra, Agni, and the Maruts are called by
these names, they mean, as far as I can judge, known, worshipped by all men. Benfey translates allverständig.

Verse 15.

Note 1. Riti, the first element of riti-sáham, never occurs by itself in the Rig-veda. It comes from the root ar, to hurt, which was mentioned before (p. 65) in connection with ár-van, hurtig, árés, wound, and ári, enemy. Sám-riti occurs I, 32, 6. Riti therefore means hurting, and riti-sáh means one who can stand an attack. In our passage rayám virá-vantam riti-sáham means really wealth consisting in men who are able to withstand all onslaughts.

The word is used in a similar sense, VI, 14, 4:

agnih apsám riti-sáham virám dadáti sát-patim, yásya trásanti sávasah sam-kákshi sátavahe bhıyā.

Agni gives a strong son who is able to withstand all onslaughts, from fear of whose strength the enemies tremble when they see him.

In other passages riti-sáh is applied to Indra:

VIII, 45, 35. bhibháya hí tvā-vatah ugrat abhi-prabhaṅgīnabh dasmāt ahám riti-sáhaḥ.

For I stand in fear of a powerful man like thee, of one who crushes his enemies, who is strong and withstands all onslaughts.

VIII, 68, 1. tuvi-kūrmih riti-sáham indra sávishtha sát-pate.

Thee, O most powerful Indra, of mighty strength, able to withstand all onslaughts.

VIII, 88, 1. tám vaḥ dasmám riti-sáham—Indram gitbhībh navāmahe.

We call Indra the strong, the resisting, with our songs.

Note 2. The last sentence finishes six of the hymns ascribed to Nodhas. It is more appropriate in a hymn addressed to single deities, such as Agni or Indra, than in a hymn to the Maruts. We must supply sardha, in order to get a collective word in the masculine singular.

Nú, as usual, should be scanned ŋū.

Note 3. Dhiyā-vasu, as an epithet of the gods, means rich in prayers, i.e. invoked by many worshippers. It does
not occur frequently. Besides the hymns of Nodhas, it only occurs independently in I, 3, 10 (Sarasvati), III, 3, 2, III, 28, 1 (Agni), these hymns being all ascribed to the family of Visvamitra. In the last verse, which forms the burden of the hymns of Nodhas, it may have been intended to mean, he who is rich through the hymn just recited, or he who rejoices in the hymn, the god to whom it is addressed.

Nodhas, the poet, belongs, according to the Anukramani, to the family of Gotama, and in the hymns which are ascribed to him, I, 58–64, the Gotamas are mentioned several times:

I, 60, 5. tāṁ tvā vayāṁ pātim agne rayinām prá samsāmakaḥ matī-bhik śāt gamāsah.

We, the Gotamas, praise thee with hymns, Agni, the lord of treasures.

I, 61, 16. eva te hāri-yogana su-vṛktaḥ indra brahmānī gōtamāṣaḥ akraṇ.

Truly the Gotamas made holy prayers for thee, O Indra with brilliant horses! See also I, 63, 9.

In one passage Nodhas himself is called Gotama:


Gotama made a new song for the old (god) with brilliant horses, O Indra! May Nodhas be a good leader to us, O powerful Indra! May he who is rich in prayers (Indra) come early and soon!

I feel justified therefore in following the Anukramani and taking Nodhas as a proper name. It occurs so again in

I, 61, 14. sadyāḥ bhuvat vīryāya nōdhaḥ.

May Nodhas quickly attain to power!

In I, 124, 4. nōdhaḥ-iva may mean like Nodhas, but more likely it has the general meaning of poet.
MANDALA I, HYMN 85.

ASHTAKA I, ADHYÅYA 6, VARGA 9–10.

TO THE MARUTS (THE STORM-GODS).

1. Those who glance forth like wives and yoke-fellows\(^1\), the powerful sons of Rudra on their way, they, the Maruts, have indeed made heaven and earth to grow\(^2\); they, the strong and wild, delight in the sacrifices.

2. When grown up\(^1\), they attained to greatness; the Rudras have established their seat in the sky. While singing their song and increasing their vigour, the sons of Pr\(ś\)ni have clothed themselves in beauty\(^2\).

3. When these sons of the cow (Pr\(ś\)ni)\(^1\) adorn themselves with glittering ornaments, the brilliant\(^2\) ones put bright weapons on their bodies\(^3\). They drive away every adversary\(^4\); fatness (rain) streams along their paths;—

4. When you\(^1\), the powerful, who shine with your spears, shaking even what is unshakable by strength,—when you, O Maruts, the manly hosts\(^2\), had yoked the spotted deer, swift as thought, to your chariots;—

5. When you had yoked the spotted deer before your chariots, hurling\(^1\) the stone (thunderbolt) in the fight, then the streams of the red-(horse)\(^2\) rush forth: like a skin\(^3\) with water they water the earth.

6. May the swiftly-gliding, swift-winged horses carry you hither! Come forth with your arms\(^1!\) Sit down on the grass-pile; a wide seat has been made for you. Rejoice, O Maruts, in the sweet food\(^2\).
7. Strong in themselves, they grew\(^1\) with might; they stepped to the firmament, they made their seat wide. When Vish\(\text{\textnu}\)\(^2\) saved the enrapturing Soma, the Maruts sat down like birds on their beloved altar.

8. Like\(^1\) heroes indeed thirsting for fight they rush about; like combatants eager for glory they have striven in battles. All beings are afraid of the Maruts; they are men terrible to behold, like kings.

9. When the clever Tvash\(\text{\textvar}}\)\(^1\) had turned the well-made, golden, thousand-edged thunderbolt, Indra takes it to perform his manly deeds\(^3\); he slew V\(\text{\textritra}\), he forced out the stream of water.

10. By their power they pushed the well\(^1\) aloft, they clove asunder the rock (cloud), however strong. Blowing forth their voice\(^2\) the bounteous Maruts performed, while drunk of Soma, their glorious deeds.

11. They pushed the well (cloud) athwart this way, they poured out the spring to the thirsty Gotama. The Maruts with beautiful splendour approach him with help, they in their own ways satisfied the desire of the sage.

12. The shelters which you have for him who praises you, grant them threesfold\(^1\) to the man who gives! Extend the same to us, O Maruts! Give us, ye heroes\(^2\), wealth with valiant offspring!
NOTES.

This hymn is ascribed to Gotama. No verse of this hymn occurs in SV., VS.; verse 6 = AV. XX, 13, 2; verse 7 = TS. IV, 1, 11, 3; verse 12 = TS. I, 5, 11, 5; TB. II, 8, 5, 6.

Verse 1.

Note 1. The phrase gánayāh ná sáptayāh is obscure. As gáni has always the meaning of wife, and sápti in the singular, dual, and plural means horse, it might be supposed that gánayāh could be connected with sáptayāh, so as to signify mares. But although gáni is coupled with patni, I, 62, 10, in the sense of mother-wife, and though sápti is most commonly joined with some other name for horse, yet gánayāh sáptayāh never occurs, for the simple reason that it would be too elaborate and almost absurd an expression for vādavāk. We find sápti joined with vágín, I, 162, 1; with rāthyā, II, 31, 7; átyam ná sāptim, III, 22, 1; sápti hári, III, 35, 2; ásvá sápti-iva, VI, 59, 3.

We might then suppose the thought of the poet to have been this: What appears before us like race-horses, viz. the storms coursing through the sky, that is really the host of the Maruts. But then gánayāh remains unexplained, and it is impossible to take gánayāh ná sáptayāh as two similes, like unto horses, like unto wives.

I believe, therefore, that we must here take sápti in its original etymological sense, which would be jū-mēntum, a yoked animal, a beast of draught, or rather a follower, a horse that will follow. Sápti, therefore, could never be a wild horse, but always a tamed horse, a horse that will go in harness. Cf. IX, 21, 4. hitāk ná sáptayāh ráthe, like horses put to the chariot; or in the singular, IX, 70, 10. hitāk ná sáptik, like a harnessed horse. The root is sap, which in the Veda means to follow, to attend on, to worship. But if sápti means originally animals that will go
together, it may in our passage have retained the sense of yoke-fellow (σύνυγος), and be intended as an adjective to gánayaḥ, wives. There is at least one other passage where this meaning would seem to be more appropriate, viz.

VIII, 20, 23. yūyām sakḥāyaḥ saptayaḥ.

You (Maruts), friends and followers! or you, friends and comrades!

Here it is hardly possible to assign to sápti the sense of horse, for the Maruts, though likened to horses, are never thus barely invoked as saptayaḥ!

If then we translate, 'Those who glance forth like wives and yoke-fellows,' i.e. like wives of the same husband, the question still recurs how the simile holds good, and how the Maruts rushing forth together in all their beauty can be compared to wives. In answer to this we have to bear in mind that the idea of many wives belonging to one husband (sapatni) is familiar to the Vedic poet, and that their impetuously rushing into the arms of their husbands, and appearing before them in all their beauty, are frequent images in their poetry. In such phrases as pātim nā gānayaḥ and gānayaḥ nā gārbham, the ganis, the wives or mothers, are represented as running together after their husbands or children. This impetuous approach the poet may have wished to allude to in our passage also, but though it might have been understood at once by his hearers, it is almost impossible to convey this implied idea in any other language.

Wilson translates: 'The Maruts, who are going forth, decorate themselves like females: they are gliders (through the air), the sons of Rudra, and the doers of good works, by which they promote the welfare of earth and heaven. Heroes, who grind (the solid rocks), they delight in sacrifices.'

Ludwig translates: 'Die ganz besonders sich schmücken wie frauen, die renner, zu ihrem zuge,' &c. This is possible, yet the simile sounds somewhat forced.

Note 2. The meaning of this phrase, which occurs very frequently, was originally that the storms by driving away the dark clouds, made the earth and the sky to appear
larger and wider. It afterwards takes a more general sense of increasing, strengthening, blessing.

Verse 2.

Note 1. Ukshitá is here a participle of vaksh or uksh, to grow, to wax; not of uksh, to sprinkle, to anoint, to inaugurate, as explained by Sáyana. Thus it is said of the Maruts, V, 55, 3. sákám gáták—sákám ukshiták, born together, and grown up together.

Note 2. The same expression occurs VII, 28, 5. saptó (iti) ádhi sṛiyaḥ dhire. See also I, 116, 17; IX, 68, 1.

Verse 3.

Note 1. Gó-mátri, like gó-gáta, a name of the Maruts, who are also called prístni-mátarak, síndhu-mátarak.

Note 2. Subhrá is applied to the Maruts, I, 19, 5. Otherwise, no doubt, it might refer, as Ludwig remarks, to virúkmataḥ, always supposing that virúkmat is a feminine. Whether tanúshu subhrák can stand for tanúshu subhrásu is more doubtful.

Note 3. Virúkmataḥ must be an accusative plural. It occurs I, 127, 3, as an epithet of ógas; VI, 49, 5, as an epithet of the chariot of the Ásvins. In our place, however, it must be taken as a substantive, signifying something which the Maruts wear, probably armour or weapons. This follows chiefly from X, 138, 4. sátrún aśrináti virúkmata, Indra tore his enemies with the bright weapon. In VIII, 20, 11, where rukmá occurs as a masculine plural, ví bhrágante rukmásakaḥ ádhi báhúshu, their bright things shine on their arms, it seems likewise to be meant for weapons; according to Sáyana, for chains. In V, 55, 3; X, 78, 3, the Maruts are called ví-rokñah, bright like the rays of the sun or the tongues of fire.

Note 4. Observe the short syllable in the tenth syllable of this Páda; Benfey, Vedica, p. 124; Lanman, Noun-Inflection, pp. 378, 543.

Verse 4.

Note 1. The sudden transition from the third to the second person is not unusual in the Vedic hymns, the fact
being that where we in a relative sentence should use the
same person as that of the principal verb, the Vedic poets
frequently use the third.

Note 2. Vṛísha-vrāta is untranslatable for reasons stated
p. 138 seq.; it means consisting of companies of vríshans,
in whatever sense that word be taken. Wilson in his
translation mistakes ākyutā for ākyutāh, and vrāta for
vrata. He translates the former by ‘incapable of being
overthrown,’ the latter by ‘entrusted with the duty of
sending rain,’ both against the authority of Sàyana. Vṛísha-
vrāta occurs twice in the Rig-veda as an epithet of Soma
only, IX, 62, 11; 64, 1.

Verse 5.

Note 1. If we take ádri for cloud, then rámh might have
the meaning of stirring up.

V, 32, 2. tvám útsán ritú-bhiḥ badbadhánān áramhāk.
Thou madest the springs to run that had been shut up by
the seasons.

VIII, 19, 6. tásya it árvantaḥ rámhayante ásávah.
His horses only run quick.

But ádri often means stone, in the sense of weapon, or
bolt (cf. ādriyāk, voc., wielder of the thunderbolt), and
rámhayati would then have the meaning of hurling. This
is the meaning adopted by Benfey and Ludwig.

Note 2. The red may be the dark red cloud, but arushá
has almost become a proper name, and its original meaning
of redness is forgotten. Nay, it is possible that arushá, as
applied to the same power of darkness which is best known
by the names of Vṛítra, Dasyu, &c., may never have had
the sense of redness, but been formed straight from ar, to
hurt, from which arván, arus, &c. (see p. 65 seq.). It
would then mean simply the hurter, the enemy. It is
possible also to take arushá in the sense of the red horse, the
leader between the two Haris, when we ought to remember
that the Maruts pour forth the streams of the stallion, RV.
V, 83, 6. prá pinvata vríshnah ásvasya dhárāk, and that
they lead about the horse to make it rain, RV. I, 64, 6.
átyam ná mihé ví nayanti vágīnam.

K 2
Note 3. Sāyana explains: 'They moisten the whole earth like a hide,' a hide representing a small surface which is watered without great effort. Wilson: 'They moisten the earth, like a hide, with water.' Langlois: 'Alors les gouttes d'eau, perçant comme la peau de ce (nuage) bienfaisant viennent inonder la terre.' Benfey: 'Dann stürzen reichlich aus der rothen (Gewitterwolke) Tropfen, mit Fluth wie eine Haut die Erde netzend. (Dass die Erde so durchnässt wird, wie durchregnetes Leder.)' If the poet had intended to compare the earth, before it is moistened by rain, to a hide, he might have had in his mind the dryness of a tanned skin, or, as Professor Benfey says, of leather. If, on the contrary, the simile refers to the streams of water, then kármā-iva, like a skin, might either be taken in the technical acceptation of the skin through which, at the preparation of the Soma, the streams (dhārāh) of that beverage are squeezed and distilled, or we may take the word in the more general sense of water-skin. In that case the comparison, though not very pointedly expressed, as it would have been by later Sanskrit poets, would still be complete. The streams of the red-(horse), i. e. of the cloud, rush forth, and they, whether the streams liberated by the Maruts, or the Maruts themselves, moisten the earth with water, like a skin, i. e. like a skin in which water is kept and from which it is poured out. The cloud itself being called a skin by Vedic poets (I, 129, 3) makes the comparison still more natural.

One other explanation might suggest itself, if the singular of kārma should be considered objectionable on account of the plural of the verb. Vedic poets speak of the skin of the earth. Thus:

X, 68, 4. bhūmyāh udnā-iva vī tvākam bibheda.

He (Brāhaspati) having driven the cows from the cave, cut the skin of the earth, as it were, with water, i. e. saturated it with rain.

The construction, however, if we took kārma in the sense of surface, would be very irregular, and we should have to translate: They moisten the earth with water like a skin, i. e. skin-deep.
We ought to scan kārmēvodābhīh vī ūndanti bhūmā, for kārmēva ūdābhīh vyūndanti bhūmā would give an unusual cæsura.

Verse 6.

Note 1. AV. XX, 13, 2. With your arms, i.e. according to Sāyana, with armfuls of gifts. Though this expression does not occur again so baldly, we read I, 166, 10, of the Maruts, that there are many gifts in their strong arms, bhūrini bhadrā nāryeshu bāhūshu; nor does bāhū, as used in the plural, as far as I am able to judge, ever convey any meaning but that of arms. The idea that the Maruts are carried along by their arms as by wings, does not rest on Vedic authority, otherwise we might join rāghupātvānah with bāhūbhīh, come forth swiftly flying on your arms! As it is, and with the accent on the antepenultimate, we must refer rāghupātvānah to sāptayaḥ, horses.

Note 2. The sweet food is Soma.

Verse 7.

Note 1. The initial ‘a’ of avardhanta must be elided, or ‘tē a’ be pronounced as two short syllables equal to one long.

Note 2. Taitt. S. IV, 1, 11, 3. Vishnu, whose character in the hymns of the Veda is very different from that assumed by him in later periods of Hindu religion, must here be taken as the friend and companion of Indra. Like the Maruts, he assisted Indra in his battle against Vṛitra and the conquest of the clouds. When Indra was forsaken by all the gods, Vishnu came to his help.

IV, 18, 11. utá mātā mahishām ānu avenat amī (iti) tvā gahati putra devāḥ,

āthā abravit vṛitrām indrāḥ hanishyān sākhe vishno (iti) vi-tarām vī kramasva.

The mother also called after the bull, these gods forsake thee, O son; then, when going to kill Vṛitra, Indra said, Friend, Vishnu, step forward!

This stepping of Vishnu is emblematic of the rising, the culminating, and setting of the sun; and in VIII, 12, 27,
Vishnu is said to perform it through the power of Indra. In VI, 20, 2, Indra is said to have killed Vṛitra, assisted by Vishnu (vishnumā saṅkāñkā). Vishnu is therefore invoked together with Indra, VI, 69, 8; VII, 99; with the Maruts, V, 87; VII, 36, 9. In VII, 93, 8, Indra, Vishnu, and the Maruts are called upon together. Nay, māruta, belonging to the Maruts, becomes actually an epithet of Vishnu, V, 46, 2. māruta utá vishnu (iti); and in I, 156, 4. mārutasya vedhāsaḥ has been pointed out by Roth as an appellation of Vishnu. The mention of Vishnu in our hymn is therefore by no means exceptional, but the whole purport of this verse is nevertheless very doubtful, chiefly owing to the fact that several of the words occurring in it lend themselves to different interpretations.

The translations of Wilson, Benfey, and others have not rendered the sense which the poet intends to describe at all clear. Wilson says: ‘May they for whom Vishnu defends (the sacrifice), that bestows all desires and confers delight, come (quickly) like birds, and sit down upon the pleasant and sacred grass.’ Benfey: ‘Wenn Vishnu schützt den rauschtriefenden tropfenden (Soma), sitzen wie Vögel sie auf der geliebten Streu.’ Langlois: ‘Quand Vishnou vient prendre sa part de nos enivrantes libations, eux, comme des oiseaux, arrivent aussi sur le couss qui leur est cher.’ Ludwig: ‘Als Vishnu half dem zum rauschtrank eilenden stiere, setzten sie sich wie vögel aufs liebe barhis.’

Whence all these varieties? First, because āvat may mean, he defended or protected, but likewise, it is supposed, he descried, became aware. Secondly, because vṛśshan is one of the most vague and hence most difficult words in the Veda, and may mean Indra, Soma, or the cloud: (see the note on Vṛśhan, p. 138.) Thirdly, because the adjective belonging to vṛśhan, which generally helps us to determine which vṛśshan is meant, is here itself of doubtful import, and certainly applicable to Indra as well as to Soma and the Aśvins, possibly even to the cloud. Mada-kyūt is readily explained by the commentators as bringing down pride, a meaning which the word might well have in modern Sanskrit, but which it clearly has not in
the Veda. Even where the thunderbolt of Indra is called mada\-kyú\-t, and where the meaning of ‘bringing down pride’ would seem most appropriate, we ought to translate ‘wildly rushing down.’

VIII, 96, 5. 8 \-yát vá\-gram bá\-hvó\-k indra dhátse mada\-kyú\-tam áhaye hántava\-m (íti).

When thou tookest the wildly rushing thunderbolt in thy arms in order to slay Ahi.

When applied to the gods, the meaning of mada\-kyú\-t is by no means certain. It might mean rushing about fiercely, reeling with delight, this delight being produced by the Soma, but it may also mean sending down delight, i.e. rain or Soma. The root \-kyu is particularly applicable to the sending down of rain; cf. Taitt. Samh. II, 4, 9, 2; 10, 3; III, 3, 4, 1; and Indra and his horses, to whom this epithet is chiefly applied, are frequently asked to send down rain. However, mada\-kyú\-t is also applied to real horses (I, 126, 4) where givers of rain would be an inappropriate epithet. I should therefore translate mada\-kyú\-t, when applied to Indra, to his horses, to the Ar\-vins, or to horses in general by furiously or wildly moving about, as if ‘made or madena \-kyavate,’ he moves in a state of delight, or in a state of intoxication, such as was not incompatible with the character of the ancient gods. Here again the difficulty of rendering Vedic thought in English, or any other modern language, becomes apparent, for we have no poetical word to express a high state of mental excitement produced by drinking the intoxicating juice of the Soma or other plants, which has not something opprobrious mixed up with it, while in ancient times that state of excitement was celebrated as a blessing of the gods, as not unworthy of the gods themselves, nay, as a state in which both the warrior and the poet would perform their highest achievements. The German Rausch is the nearest approach to the Sanskrit mada.

VIII, 1, 21. ví\-sves\-há\-m tarutá\-ram mada-\-kyú\-tam máde hí\-sma dá\-dá\-tí na\-há.

Indra, the conqueror of all, who rushes about in rapture, for in rapture he bestows gifts upon us. Cf. I, 51, 2.
The horses of Indra are called madakýút, I, 81, 3; VIII, 33, 18; 34, 9. Ordinary horses, I, 126, 4.

It is more surprising to see this epithet applied to the Aśvins, who are generally represented as moving about with exemplary steadiness. However we read:

VIII, 22, 16. mánah-gavasâ vrishanâ mada-kyutâ.

Ye two Aśvins, quick as thought, powerful, wildly moving; or, as Sāyana proposes, liberal givers, humblers of your enemies. See also VIII, 35, 19.

Most frequently madakýút is applied to Soma, X, 30, 9; IX, 32, 1; 53, 4; 79, 2; 108, 11; where particularly the last passage deserves attention, in which Soma is called mada-kyútam sahásra-dhāram vrishabhám.

Lastly, even the wealth itself which the Maruts are asked to send down from heaven, most likely rain, is called, VIII, 7, 13, rayim mada-kyútam puru-kshúm visvá-dháyasam.

In all these passages we must translate mada-kyút by bringing delight, showering down delight.

We have thus arrived at the conclusion that vrishanam mada-kyútam, as used in our passage I, 85, 7, might be meant either for Indra or for Soma. If the Aśvins can be called vrishnau mada-kyutâ, the same expression would be even more applicable to Indra. On the other hand, if Soma is called vrishabháh mada-kyút, the same Soma may legitimately be called vrishá mada-kyút. In deciding whether Indra or Soma be meant, we must now have recourse to other hymns, in which the relations of the Maruts with Vishnu, Soma, and Indra are alluded to.

If Indra were intended, and if the first words meant 'When Vishnu perceived the approach of Indra,' we should expect, not that the Maruts sat down on the sacrificial pile, but that they rushed to the battle. The idea that the Maruts come to the sacrifice, like birds, is common enough:

VIII, 20, 10. vrishanaśvēna marutaḥ vrīsha-psunā ráthena vrīsha-nābbhinā, āryenāsah nā pakshínah vrīthaa naraḥ havyā naḥ vitáye gata.

Come ye Maruts together, to eat our offerings, on your
strong-horsed, strong-shaped, strong-naved chariot, like winged hawks!

But when the Maruts thus come to a sacrifice it is to participate in it, and particularly in the Soma that is offered by the sacrificer. This Soma, it is said in other hymns, was prepared by Vishnú for Indra (II, 22, 1), and Vishnú is said to have brought the Soma for Indra (X, 113, 2). If we keep these and similar passages in mind, and consider that in the preceding verse the Maruts have been invited to sit down on the sacrificial pile and to rejoice in the sweet food, we shall see that the same train of thought is carried on in our verse, the only new idea being that the saving or, possibly, the descrying of the Soma is ascribed to Vishnú. See, however, Bergaigne, Journ. Asiat. 1884, p. 472.

Verse 8.

Note 1. On na and iva together, see Bollensen, Orient und Occident, II, 470.

Verse 9.

Note 1. Tváṣṭar, the workman of the gods, frequently also the fashioner and creator.

Note 2. Nári, the loc. sing. of nṛi, but, if so, with a wrong accent, occurs only in this phrase as used here, and as repeated in VIII, 96, 19. nári ápâmsi kártâ sâh vritrâhâ. Its meaning is not clear. It can hardly mean 'on man,' without some more definite application. If nṛi could be used as a name of Vrītra or any other enemy, it would mean, to do his deeds against the man, on the enemy. Nṛi, however, is ordinarily an honorific term, chiefly applied to Indra, IV, 25, 4. náre náryâya nṛi-tamâya nṛinâsám, and hence its application to Vrītra would be objectionable. Sāyana explains it in the sense of battle. I believe that nári stands for náryâ, the acc. plur. neut. of nárya, manly, and the frequent epithet of āpas, and I have translated accordingly. Indra is called nárya-āpas, VIII, 93, 1. See also Kuhn's Zeitschrift, vol. xxv, p. 601.

Verse 10.

Note 1. Avatá, a well, here meant for cloud, like útsa, I, 64, 6.
Note 2. Dhámantah vánám is translated by Sáyana as playing on the lyre, by Benfey as blowing the flute. Such a rendering, particularly the latter, would be very appropriate, but there is no authority for váná meaning either lyre or flute in the Veda. Váná occurs five times only. In one passage, VIII, 20, 8, góbhih vánáh aghyate, it means arrow; the arrow is sent forth from the bow-strings. The same meaning seems applicable to IX, 50, 1. vánásya kodaya pavín. In another passage, IX, 97, 8, prá vadanti vánám, they send forth their voice, is applied to the Maruts, as in our passage; in IV, 24, 9, the sense is doubtful, but here too váná clearly does not mean a musical instrument. See III, 30, 10. Spiegel compares the Huzvaresh and Armenian vang (Pers. bânig), voice. M. Senart (Journal Asiatique, 1874, p. 281) is in favour of taking vâna for flute.

Verse 12.

Note 1. In the Taitt. S. I, 5, 11, we have sasamânâya, and in the Taitt. Br. II, 8, 5, 6, samsamânâya, but Sáyana explains sasamânâya, samsanam kurvate. He explains tridhâtûni by asanam, pânam, khâdanam.

Vrîshan.

Note 2. In vrîshan we have one of those words which it is almost impossible to translate accurately. It occurs over and over again in the Vedic hymns, and if we once know the various ideas which it either expresses or implies, we have little difficulty in understanding its import in a vague and general way, though we look in vain for corresponding terms in any modern language. In the Veda, and in ancient languages generally, one and the same word is frequently made to do service for many. Words retain their general meaning, though at the same time they are evidently used with a definite purpose. This is not only a peculiar phase of language, but a peculiar phase of thought, and as to us this phase has become strange and unreal, it is very difficult to transport ourselves back into it, still more to translate the pregnant terms of the Vedic poets into the definite languages which we have to use. Let us imagine a state of
thought and speech in which *virtus* still meant manliness, though it might also be applied to the virtue of a woman; or let us try to speak and think a language which expressed the bright and the divine, the brilliant and the beautiful, the straight and the right, the bull and the hero, the shepherd and the king by the same terms, and we shall see how difficult it would be to translate such terms without losing either the key-note that was still sounding, or the harmonics which were set vibrating by it in the minds of the poets and their listeners.

I. *Vṛṣhaṇ*, male.

*Vṛṣhan*, being derived from a root *vṛṣh*, *sparge*re, meant no doubt originally the male, whether applied to animals or men. In this sense *vṛṣhan* occurs frequently in the Veda, either as determining the sex of the animal which is mentioned, or as standing by itself and meaning the male. In either case, however, it implies the idea of strength and eminence, which we lose whether we translate it by man or male.

Thus *śrva* is horse, but VII, 69, 1, we read:

*ā vām rāthah—vṛṣha-bhit yātu āsvaih.*

May your chariot come near with powerful horses, i. e. with stallions.

The Hāris, the horses of Indra, are frequently called *vṛṣhanā*:

I, 177, 1. *yuktvā hárt (iti) vṛṣhanā.*

Having yoked the bay stallions.

*Vṛṣhabhā*, though itself originally meaning the male animal, had become fixed as the name of the bull, and in this process it had lost so much of its etymological import that the Vedic poet did not hesitate to define *vṛṣhabhā* itself by the addition of *vṛṣhan*. Thus we find:

VIII, 93, 7. *sāk vṛṣhā vṛṣhabhāk bhuvat.*

May he (Indra) be a strong bull.

I, 54, 2. *vṛṣhā vṛṣha-tvā vṛṣhabhāk.*

Indra by his strength a strong bull; but, literally, Indra by his manliness a male bull.

Even *vṛṣhabhā* loses again its definite meaning; and as
bull in bull-calf means simply male, or in bull-trout, large, so vrīshabhā is added to átya, horse, to convey the meaning of large or powerful:

I, 177, 2. yē te vrīshanāk vrīshabhāsak indra—átyāh.

Thy strong and powerful horses; literally, thy male bull-horses.

When vrīshan and vrīshabhā are used as adjectives, for instance with sūshma, strength, they hardly differ in meaning:

VI, 19, 8. śā naḥ bhara vrīshanam sūshmam indra.
Bring us thy manly strength, O Indra.

And in the next verse:

VI, 19, 9. śī te sūshmah vrīshabhāk etu.
May thy manly strength come near.

Vámsaga, too, which is clearly the name for bull, is defined by vrīshan, I, 7, 8:

vrīšā yūthā-iva vámsagah.
As the strong bull scares the herds.

The same applies to varāsha, which, though by itself meaning boar, is determined again by vrīshan:

X, 67, 7. vrīsha-bhik varāshaḥ.

With strong boars.

In III, 2, 11, we read:

vrīšā—nānadat nā simhāh.

Like a roaring lion.

If used by itself, vrīshan, at least in the Rig-veda, can hardly be said to be the name of any special animal, though in later Sanskrit it may mean bull or horse. Thus if we read, X, 43, 8, vrīsha nā kruddhāh, we can only translate like an angry male, though, no doubt, like a wild bull, would seem more appropriate.

I, 186, 5. yēna nāpātam apām guṇāma manah-gūvah vrīshanāk yām váhanti.

That we may excite the son of the water (Agni), whom the males, quick as thought, carry along.

Here the males are no doubt the horses or stallions of Agni. But, though this follows from the context, it would be wrong to say that vrīshan by itself means horse.
NOTES. I, 85, 12.

If used by itself, vrīshan most frequently means man, and chiefly in his sexual character. Thus:
I, 140, 6. vrīshā-iva pātnīk abhī eti rōruvat.
Agni comes roaring like a husband to his wives.
I, 179, 1. āpi ām (īti) nū pātnīk vrīshanah gagamyukh.
Will the husbands now come to their wives?
II, 16, 8. sakṛt sū te sumatī-bhiḥ—sām pātnībhiḥ nā vrīshanah nasimahi.
May we for once cling firmly to thy blessings, as husbands cling to their wives.
V, 47, 6. upa-prakshē vrīshanah mōdamānāh divāk pathā vadhvāh yanti ākkha.
The exulting men come for the embrace on the path of heaven towards their wives.

In one or two passages vrīshan would seem to have a still more definite meaning, particularly in the formula sūrah dṛśikā vrīshanah ka paūmsye, which occurs IV, 41, 6; X, 92, 7. See also I, 179, 1.
In all the passages which we have hitherto examined vrīshan clearly retained its etymological meaning, though even then it was not always possible to translate it by male.
The same meaning has been retained in other languages in which this word can be traced. Thus, in Zend, arshan (the later gushan) is used to express the sex of animals in such expressions as aspahé arshnō, gen. a male horse; varāzahe arshnō, gen. a male boar; gēus arshnō, gen. a male ox; but likewise in the sense of man or hero, as arsha husrava, the hero Husrava. In Greek we find ἀρσεν and ἄρσην used in the same way to distinguish the sex of animals, as ἀρσενες ἵπποι, βοῶν ἀρσενα. In Latin the same word may be recognised in the proper name Varrō, and in váro and báro.

We now come to another class of passages in which vrīshan is clearly intended to express more than merely the masculine gender. In some of them the etymological meaning of spargere, to pour forth, seems to come out again, and it is well known that Indian commentators are very fond of explaining vrīshan by giver of rain, giver of
good gifts, bounteous. The first of these meanings may indeed be admitted in certain passages, but in others it is more than doubtful.

II. Vṛśhan, fertilising.

I, 181, 8. vṛśhā vāṁ meghāḥ may be translated, your raining cloud.

I, 129, 3. dasmāḥ hi sma vṛśhanam pīnvasi tvākam.
Thou art strong, thou fillest the rainy skin, i.e. the cloud. See also IV, 22, 6; and possibly V, 83, 6.

It may be that, when applied to Soma too, vṛśhan retained something of its etymological meaning, that it meant gushing forth, poured out, though in many places it is impossible to render vṛśhan, as applied to Soma, by anything but strong. All we can admit is that vṛśhan, if translated by strong, means also strengthening and invigorating, an idea not entirely absent even in our expression, a strong drink.

III. Vṛśhan, strong.

I, 80, 2. sāḥ tvā amadat vṛśhā mādah, sōmāḥ—sūtāḥ.
This strong draught inspiρted thee, the poured out Soma-juice.

I, 91, 2. tvām vṛśhā vṛśha-tvēbhiḥ.
Thou, Soma, art strong by strength.

I, 175, 1. vṛśhā te vṛśhne īnduḥ vāgīḥ saḥasra-sātamaḥ.
For thee, the strong one, there is strong drink, powerful, omnipotent.

In the ninth Mandala, specially dedicated to the praises of Soma, the insiriting beverage of gods and men, the repetition of vṛśhan, as applied to the juice and to the god who drinks it, is constant. Indo vṛśhā or vṛśhā indo are incessant invocations, and become at last perfectly meaningless.

IV. Vṛśhan, epitheton ornans.

There can be no doubt, in fact, that already in the hymns of the Veda, vṛśhan had dwindled away to a mere epitheton ornans, and that in order to understand it correctly, we must, as much as possible, forget its etymological
colouring, and render it by hero or strong. Indra, Agni, the Arvins, Vishnu, the Ribhus (IV, 35, 6), all are vrishan, which means no longer male, but manly, strong.

In the following passages vrishan is thus applied to Indra:

I, 54, 2. yāh dhriṣhnuṇā sāvasā rōdasi īti ubhē (īti) vrishā vrisha-tvā vrishabhāḥ ni-rīṅgāte.

(Praise Indra) who by his daring strength conquers both heaven and earth, a bull, strong in strength.

I, 100, 1. sāḥ yāh vrishā vrishnyebhiḥ sām-okāḥ mahāḥ divāḥ prithivyāḥ ka sam-rāt satinā-satvā hávyah bhāreshu marūtvān nāk bhavatu īndraḥ utē.

He who is strong, wedded to strength, who is the king of the great sky and the earth, of mighty might, to be invoked in battles,—may Indra with the Maruts come to our help!

I, 16, 1. ē tvā vahantu hárayah vrishanam sōma-pitaye, īndra tvā sūra-tukshashāḥ.

May the bays bring thee hither, the strong one, to the Soma-draught, may the sunny-eyed horses (bring) thee, O Indra!

IV, 16, 20. evā īt īndrāya vrishabhāya vrishne brāhma akarma bhṛṅgavah nā rátham.

Thus we have made a hymn for Indra, the strong bull, as the Bṛṅgus make a chariot.

X, 153, 2. tvām vrishan vrishā īt āsi.

Thou, O hero, art indeed a hero; and not, Thou, O male, art indeed a male; still less, Thou, O bull, art indeed a bull.

I, 101, 1. avasayāvah vrishanam vāgra-dakshinam marūtvantam sakhyāya havāmahe.

Longing for help we call as our friend the hero who wields the thunderbolt, who is accompanied by the Maruts.

VIII, 6, 14. nī sūshne indra dharmasīm vāgram gaghantha dáṣyavi, vrishā hi ugra sṛṅvishē.

Thou, O Indra, hast struck the strong thunderbolt against Sushna, the fiend; for, terrible one, thou art called hero!

VIII, 6, 40. vavridhānāḥ úpa dyāvi vrishā vāgrī aroravit vrītra-hā soma-pātamah.
Growing up by day, the hero with the thunderbolt has roared, the Vṛitra-killer, the great Soma-drinker.

V, 35, 4. vrīshāḥ hī ási rādhase gagāñishē vrīshni te sāvah.

Thou (Indra) art a hero, thou wast born to be bounteous; in thee, the hero, there is might.

V. Vārshiṣṭha, strongest, best, oldest.

It is curious to watch the last stage of the meaning of vrīshan in the comparative and superlative vārshiṣṭha and vārshiṣṭha. In the Veda, vārshiṣṭha still means excellent, but in later Sanskrit it is considered as the superlative of vriddha, old, so that we see vrīshan, from meaning originally manly, vigorous, young, assuming in the end the meaning of old. (M. M., Sanskrit Grammar, § 252.)

Yet even thus, when vrīshan means simply strong or hero, its sexual sense is not always forgotten, and it breaks out, for instance, in such passages as,

I, 32, 7. vrīshnaḥ vādhrīḥ prati-māṇam būbhūshan puru-trā vṛitrāḥ asayat vī-astak.

Vṛitra, the eunuch, trying to be like unto a man (like unto Indra), was lying, broken to many pieces.

The next passages show vrīshan as applied to Agni:

III, 27, 15. vrīshnānam tvā vayām vrīshan vrīshanāḥ sām idhimahi.

O, strong one, let us the strong ones kindle thee, the strong!

V, 1, 12. ávokāma kavāye médhyāya vákah vandāru vri- shabhāya vrīshne.

We have spoken an adoring speech for the worshipful poet, for the strong bull (Agni).

Vishnu is called vrīshan, I, 154, 3:

prā vīshnave sūshām etu mānma giri-kshīte uru-gāyāya vrīshne.

May this hymn go forth to Vishnu, he who dwells in the mountain (cloud), who strides wide, the hero!

Rudra is called vrīshan:

II, 34, 2. rudráh yāt vaḥ marutah rukma-vakshasah vrīshā ágani prīsnyāḥ sukṛé ādhani.

When Rudra, the strong man, begat you, O Maruts with
NOTES. I, 85, 12. 145

bright ornaments on your chests, in the bright lap of Prisni.

That the Maruts, the sons of Rudra, are called vrīshan, we have seen before, and shall see frequently again (I, 165, 1; II, 33, 13; VII, 56, 20; 21; 58, 6). The whole company of the Maruts is called vrīshā ganāh, the strong or manly host, i.e. the host of the Maruts, without any further qualification.

VI. Vrīshan, name of various deities.

Here lies, indeed, the chief difficulty which is raised by the common use of vrīshan in the Veda, that when it occurs by itself, it often remains doubtful who is meant by it, Indra, or Soma, or the Maruts, or some other deity. We shall examine a few of these passages, and first some where vrīshan refers to Indra:

IV, 30, 10. ápa ushāk ánasaḥ sarat sām-pishtāt áha bibhyúshī, nī yāt sim sīmāthat vrīshā.

Ushas went away from her broken chariot, fearing lest the hero should do her violence.

Here vrīshan is clearly meant for Indra, who, as we learn from the preceding verse, was trying to conquer Ushas, as Apollo did Daphne; and it should be observed that the word itself, by which Indra is here designated, is particularly appropriate to the circumstances.

I, 103, 6. bhūri-karmane vrīshabhāya vrīshne satyā-sushmāya sunavāma sōmam, yāh ā-dṛtya paripanthi-iva sūrāh áyagvanaḥ vi-bhāgan ēti vēdah.

Let us pour out the Soma for the strong bull, the performer of many exploits, whose strength is true, the hero who, watching like a footpad, comes to us dividing the wealth of the infidel.

Here it is clear again from the context that Indra only can be meant.

But in other passages this is more doubtful:

III, 61, 7. rtásya budhné ushásām ishanyān vrīshā mahī (īti) rōdastī (īti) kā viveṣa.

The hero in the depth of the heaven, yearning for the dawns, has entered the great sky and the earth.

[32] L
The hero who yearns for the dawns, is generally Indra; here, however, considering that Agni is mentioned in the preceding verse, it is more likely that this god, as the light of the morning, may have been meant by the poet. That Agni, too, may be called vṛtshānu, without any other epithet to show that he is meant rather than any other god, is clear from such passages as,

VI, 3, 7. vṛtshā rukshāk ḍoshadhīshu nūnot.

He the wild hero shouted among the plants.

In VII, 60, 9, vṛtshānu, the dual, is meant for Mitra and Varuna; in the next verse, vṛtshānā, the plural, must mean the same gods and their companions.

That Soma is called simply vṛtshan, not only in the ninth Mandala, but elsewhere, too, we see from such passages as,

III, 43, 7. Īndra pḥa vṛtsha-dhūtasya vṛtshānāḥ (ā yām te syenāh uatē gābhāra), yāsya māde kyāvāyasi prá krisīrāh yāsya māde āpā gotrā vavārtha.

Indra drink of the male (the strong Soma), bruised by the males (the heavy stones), inspired by whom thou makest the people fall down, inspired by whom thou hast opened the stables.

Here Sāyana, too, sees rightly that ‘the male bruised by the males’ is the Soma-plant, which, in order to yield the intoxicating juice, has to be bruised by stones, which stones are again likened to two males. But unless the words, enclosed in brackets, had stood in the text, words which clearly point to Soma, I doubt whether Sāyana would have so readily admitted the definite meaning of vṛtshan as Soma.

I, 109, 3. mā khedma rasmūṁ īti nādhamānāḥ pitṛnām saktīḥ anu-yākkhamānāḥ, indrāgni-bhyāṁ kāṁ vṛtshanāh madanti tā hi āḍrī (īti) dhishānāyāḥ upā-sthe.

We pray, let us not break the cords (which, by means of the sacrifices offered by each generation of our forefathers, unite us with the gods); we strive after the powers of our fathers. The Somas rejoice for Indra and Agni; for the two stones are in the lap of the vessel.

First, as to the construction, the fact that participles are thus used as finite verbs, and particularly when the subject changes in the next sentence, is proved by other passages,
such as II, 11, 4. The sense is that the new generation does not break the sacrificial succession, but offers Soma, like their fathers. The Soma-plants are ready, and, when pressed by two stones, their juice flows into the Soma-vessel. There may be a double entendre in dhishānāyāh upā-sthe, which Sanskrit scholars will easily perceive.

When vrīshan is thus used by itself, we must be chiefly guided by the adjectives or other indications before we determine on the most plausible translation. Thus we read:

I, 55, 4. sāh it váne namasyā-bhiḥ vakasyate kāru gáneshu pra-bruvānāh indriyám, vrīshā khânduh bhavati haryatāh vrīshā kshēmena dhénam maghā-vā yát invati.

In the first verse the subject may be Indra or Soma: 'He alone is praised by worshippers in the forest (or in the wooden vessel), he who shows forth among men his fair power.' But who is meant to be the subject of the next verse? Even Sāyana is doubtful. He translates first: 'The bounteous excites the man who wishes to sacrifice; when the sacrificer, the rich, by the protection of Indra, stirs up his voice.' But he allows an optional translation for the last sentences: 'when the powerful male, Indra, by his enduring mind reaches the praise offered by the sacrificer.'

According to these suggestions, Wilson translated: He (Indra) is the granter of their wishes (to those who solicit him); he is the encourager of those who desire to worship (him), when the wealthy offerer of oblations, enjoying his protection, recites his praise.

Benfey: The bull becomes friendly, the bull becomes desirable, when the sacrificer kindly advances praise.

Langlois: When the noble Maghavan receives the homage of our hymns, his heart is flattered, and he responds to the wishes of his servant by his gifts.

As far as I know, the adjective khându does not occur again, and can therefore give us no hint. But haryatā, which is applied to vrīshan in our verse, is the standing epithet of Soma. It means delicious, and occurs very frequently in the ninth Mandala. It is likewise applied to Agni, Pūshan, the Haris, the thunderbolt, but wherever
it occurs our first thought is of Soma. Thus, without quoting from the Soma-Mandala, we read, X, 96, 1, haryatáṃ mádam, the delicious draught, i.e. Soma.

X, 96, 9. pítvā mádasya haryatásya ándhasak, means having drunk of the draught of the delicious Soma.

VIII, 72, 18. padám haryatásya ni-dhányám, means the place where the delicious Soma resides.

III, 44, 1. haryaták sómaḥ.

Delicious Soma.

II, 21, 1. bhara índráya sóمام yagatáya haryatám.

Bring delicious Soma for the holy Indra.

I, 130, 2. mádāya haryatáya te tuvih-tamāya dhāyase.

That thou mayest drink the delicious and most powerful draught, i.e. the Soma.

If, then, we know that vríshan by itself is used in the sense of Soma, haryatá vríshan can hardly be anything else. Vakásyate also is peculiar to Soma in the sense of murmuring, or as it were talking, and never occurs as a passive. I therefore should prefer to assign the whole verse to Soma, and translate: He indeed, when in the wooden vessel, talks with his worshippers, proclaiming his fair power among men; the strong Soma is pleasing, the strong Soma is delicious, when the sacrificer safely brings the cow, i.e. the milk to be mixed with the Soma.

That Indra was thirsting for Soma had been said in the second verse, and he is again called the Soma-drinker in the seventh verse. A verse dedicated to Soma therefore seems to come in quite naturally, though the Anukramani does not sanction it.

That the Maruts are called vríshan, without further explanations, will appear from the following passages:

I, 85, 12. rayím nah dhatta vríshanah su-víram.

Give us wealth, ye heroes, consisting of good offspring.

VIII, 96, 14. íshyámi vah vríshanah yúḍhyata ágaú.

I wish for you, heroes (Maruts), fight in the race!

In all the passages which we have hitherto examined, vríshan was always applied to living beings, whether animals, men, or gods. But as, in Greek, ἁρσαν means at last simply strong, and is applied, for instance, to the
crash of the sea, κρόπος δροην πόντον, so in the Veda vr̥śhan is applied to the roaring of the storms and similar objects.

V, 87, 5. svanāḥ vr̥śhā.
Your powerful sound (O Maruts).

X, 47, 1. gagrībhāmā te dākshivam indra hāstam vasuyāvah vasu-pate vāsūnām, vidmā hī tvā gō-patim sūra gōnām asmābhīyam kitrām vr̥śhanam rayīm dāh.

We have taken thy right hand, O Indra, wishing for treasures, treasurer of treasures, for we know thee, O hero, to be the lord of cattle; give us bright and strong wealth.

Should kitrā here refer to treasures, and vr̥śhan to cattle?

X, 89, 9. ni amūtreshu vadhām indra tūmram vr̥śhan vr̥śhānam arushām sīshi.

Whet, O hero, the heavy strong red weapon against the enemies.

The long ā in vr̥śhānam is certainly startling, but it occurs once more, IX, 34, 3, where there can be no doubt that it is the accusative of vr̥śhan. Professor Roth takes vr̥śhan here in the sense of bull (s. v. tumra), but he does not translate the whole passage.

III, 29, 9. krīnoṭa dhūmām vr̥śhanam sakhāyah.
Make a mighty smoke, O friends!

Strength itself is called vr̥śhan, if I am right in translating the phrase vr̥śhanam sūshmam by manly strength.

It occurs,

IV, 24, 7. tāsmin dadhat vr̥śhanam sūshmam īndraḥ.
Indra may give to him manly strength.

VI, 19, 8. & nah bharā vr̥śhanam sūshmam indra.
Bring to us, O Indra, manly strength.

VII, 24, 4. asmē (īti) dādhat vr̥śhanam sūshmam indra.
Giving to us, O Indra, manly strength.

See also VI, 19, 9, sūshmāḥ vr̥śabhāḥ, used in the same sense.

VII. Vṛśhan, general and empty term of praise.

This constant play on the word vr̥śhan, which we have observed in the passages hitherto examined, and which give by no means a full idea of the real frequency of its
occurrence in the Veda, has evidently had its influence on
the Vedic Rishis, who occasionally seem to delight in the
most silly and unmeaning repetitions of this word, and
its compounds and derivatives. Here no language can
supply any adequate translation; for though we may
translate words which express thoughts, it is useless to
attempt to render mere idle play with words. I shall give
a few instances:

I, 177, 3. ā tishtha rātham vrīshanam vrīṣhā te sutāk
sōmak pāri-sikta mádhūni, yuktvā vrīsha-bhyām vrīshabha
kṣhitnām hāri-bhyām yāhi pra-vātā úpa madrīk.

Mount the strong car, the strong Soma is poured out
for thee, sweets are sprinkled round; come down towards
us, thou bull of men, with the strong bays, having yoked
them.

But this is nothing yet compared to other passages, when
the poet cannot get enough of vrīshan and vrīshabhā.

II, 16, 6. vrīṣhā te vāgraḥ utā te vrīṣhā rāthak vrīshanā
hāri (itī) vrīshabhāni āyudhā, vrīshanakh mādasya vrīshabha
tvām īsishe indra sōmasya vrīshabhāsyā tripṛuhi.

Thy thunderbolt is strong, and thy car is strong,
strong are the bays, the weapons are powerful, thou,
bull, art lord of the strong draught, Indra rejoice in the
powerful Soma!

V, 36, 5. vrīṣhā tvā vrīshanam vardhatu dyaūḥ vrīṣhā
vrīsha-bhyām vahase hāri-bhyām, sāk naḥ vrīṣhā vrīsha-
rathak su-sīpra vrīsha-krato (itī) vrīṣhā vagrin bhāre dhāk.

May the strong sky increase thee, the strong; a
strong one thou art, carried by two strong bays; do
thou who art strong, with a strong car, O thou of strong
might, strong holder of the thunderbolt, keep us in battle!

V, 40, 2–3. vrīṣhā grāvā vrīṣhā mádak vrīṣhā sōmak
ayām sutāk, vrīshan indra vrīsha-bhik vrītrahan-tama,
vrīṣhā tvā vrīshanam huve.

The stone is strong, the draught is strong, this Soma
that has been poured out is strong, O thou strong Indra,
who killest Vṛitra with the strong ones (the Maruts), I,
the strong, call thee, the strong.

VIII, 13, 31–33. vrīṣhā ayām indra te rāthak utó (itī) te
vrśhanā hári (iti), vrśhā tvām sata-krato (iti) vrśhā hávah.
vrśhā grāvā vrśhā mádah vrśhā sómah ayám sutāk, vrśhā yagāh yám invasi vrśhā hávah. vrśhā tvā vrśhanam huve vāgrin kitrābhiḥ ūti-bhiḥ, vavāntha hi práti-stutim vrśhā hávah.

This thy car is strong, O Indra, and thy bays are strong; thou art strong, O omnipotent, our call is strong. The stone is strong, the draught is strong, the Soma is strong, which is here poured out; the sacrifice which thou orderest is strong, our call is strong. I, the strong, call thee, the strong, thou holder of the thunderbolt, with manifold blessings; for thou hast desired our praise; our call is strong.

There are other passages of the same kind, but they are too tedious to be here repeated. The commentator, throughout, gives to each vrśhan its full meaning either of showering down or bounteous, or male or bull; but a word which can thus be used at random has clearly lost its definite power, and cannot call forth any definite ideas in the mind of the listener. It cannot be denied that here and there the original meaning of vrśhan would be appropriate even where the poet is only pouring out a stream of majestic sound, but we are not called upon to impart sense to what are verba et praeterquam nihil. When we read, I, 122, 3, vātaḥ apām vrśhan-vān, we are justified, no doubt, in translating, ‘the wind who pours forth water;’ and X, 93, 5, apām vrśhan-vasū (iti) sūryāmāsā, means ‘Sun and Moon, givers of water.’ But even in some passages where vrśhan is followed by the word vrīsh, it is curious to observe that vrīsh is not necessarily used in the sense of raining or pouring forth, but rather in the sense of drinking.

VI, 68, 11. İndrāvarunā mádhumat-tamasya vrśhnak sómasya vrśhanā* a vrīshethāṃ.

* The dual vrśhanau occurs only when the next word begins with a vowel. Before an initial a, å, i, the au is always changed into áv in the Sāmhitā (I, 108, 7-12; 116, 21; 117, 19; 153, 2; 157, 5; 158, 1; 180, 7; VII, 61, 5). Before u the preceding au becomes á in the Sāmhitā, but the Pada gives au, in order to show that no Sandhi can take place between the two vowels (VII, 60, 9;
Indra and Varuna, you strong ones, may you drink of the sweetest strong Soma.
That á-vrish means to drink or to eat, was known to Sáyána and to the author of the Satapatha-bráhmana, who paraphrases á vrisháyahdvam by asnita, eat.
The same phrase occurs I, 108, 3.
I, 104, 9. uru-vyákáh gatháre á vrishasva.
Thou of vast extent, drink (the Soma) in thy stomach.
The same phrase occurs X, 96, 13.
VIII, 61, 3. á vrishasva—sutásyā indra ándhasah.
Drink, Indra, of the Soma that is poured out.
In conclusion, a few passages may be pointed out in which vrishan seems to be the proper name of a pious worshipper:
I, 36, 10. yám tvá devásah mánave dadhúh ihá yágish-
tham havya-váhana, yám kánvak médhyá-atithik dhana-
sprítam yáṁ vrishá yám upa-stutáh.
Thee, O Agni, whom the gods placed here for man, the most worthy of worship, O carrier of oblations, thee whom Káuva, thee whom Medhyáttithi placed, as the giver of wealth, thee whom Vrishan placed and Upastuta.
Here the commentator takes Vrishan as Indra, but this would break the symmetry of the sentence. That Upa-
stutáh is here to be taken as a proper name, as Upastuta, the son of Vrishvihavya, is clear from verse 17:
agnih pra ávat mitrā utá médhyá-atithim agnih sáta upa-
stutám.
Agni protected also the two friends, Medhyáttithi and Upastuta, in battle.
The fact is that whenever upastutá has the accent on the last syllable, it is intended as a proper name, while, if used as a participle, in the sense of praised, it has the accent on the first.

X, 66, 7). Before consonants the dual always ends in á, both in the Sámsáhita and Pada. But there are a few passages where the final á occurs before initial vowels, and where the two vowels are allowed to form one syllable. In four passages this happens before an initial á (I, 108, 3; VI, 68, 11; I, 177, 1; II, 16, 5). Once, and once only, it happens before u, in VIII, 22, 12.
VIII, 5, 25. yathā kit kānvam āvatam priyā-medham upa-stutām.
As you have protected Kanva, Priyamedha, Upastutā. Cf. I, 112, 15.
VIII, 103, 8. prá mámhishthāya gāyata—upa-stutāsah agnāye (accent of the vocative).
Sing, O Upastutā, to the worthiest, to Agni!
X, 115, 9. iti tvā agne vṛishi-hāvyasya putrāh upa-
stutāsah rishayah avokan.
By these names, O Agni, did the sons of Vṛishi-havya, the Upastutās, the Rishiis, speak to you.
Vṛishan occurs once more as a proper name in VI, 16, 14 and 15:
tām ūm (iti) tvā dadhyāu. rishiḥ putrāḥ īdhe ātharvanah,
vṛitra-hānam puram-darām.
tām ūm (iti) tvā pāthyaḥ vṛishā sām īdhe dasyuh-
tamam, dhanam-gayām ráne-rāne.

Thee, O Agni, did Dadhyak kindle, the Rishi, the son of Atharvan, thee the killer of Vṛitra, the destroyer of towns;
Thee, O Agni, did Vṛishan Pāthya kindle, thee the best killer of enemies, the conqueror of wealth in every battle.
Here the context can leave no doubt that Dadhyak and Vṛishan were both intended as proper names. Yet as early as the composition of the Satapatha-brāhmaṇa, this was entirely misunderstood. Dadhyak, the son of Atharvan, is explained as speech, Vṛishan Pāthya as mind (Sat. Br. VI, 3, 3, 4). On this Mahidhara, in his remarks on Vāg. Samh. XI, 34, improves still further. For though he allows his personality to Dadhyak, the son of Atharvan, he says that Pāthya comes from pathin, path, and means he who moves on the right path; or it comes from pāthas, which means sky, and is here used in the sense of the sky of the heart. He then takes vṛishan as mind, and translates the mind of the heart. Such is a small chapter in the history of the rise and fall of the Indian mind!
MANDALA I, HYMN 86.
ASHTAKA I, ADHYĀYA 6, VARGA 11–12.

TO THE MARUTS (THE STORM-GODS).

1. O Maruts, that man in whose dwelling you drink (the Soma), ye mighty (sons) of heaven, he indeed has the best guardians.\(^1\)

2. You who are propitiated either by sacrifices or from the prayers of the sage, hear the call, O Maruts!

3. Aye, the powerful man to whom you have granted a sage, he will live in a stable rich in cattle.\(^1\)

4. On the altar of this strong man (here) Soma is poured out in daily sacrifices; praise and joy are sung.

5. To him let the mighty Maruts listen, to him who surpasses all men, as the flowing rain-clouds pass over the sun.

6. For we, O Maruts, have sacrificed at many harvests, through the mercies of the swift gods (the storm-gods).

7. May that mortal be blessed, O chasing Maruts, whose offerings you carry off.\(^1\)

8. You take notice either of the sweat of him who praises you, ye men of true strength, or of the desire of the suppliant.\(^1\)

9. O ye of true strength, make this manifest with might! strike the fiend with your lightning!

10. Hide the hideous darkness, destroy every tusky fiend. Make the light which we long for!
NOTES.

This hymn is ascribed to Gotama.
Verse 1 = VS. VIII, 31; AV. XX, 1, 2; TS. IV, 2, 11, 1.
Verse 2 = TS. IV, 2, 11, 2.
Verse 6 = TS. IV, 3, 13, 5.
Verse 8 = SV. II, 944.

Verse 1.

Note 1. Vímahas occurs only once more as an epithet of the Maruts, V, 87, 4. Being an adjective derived from máhas, strength, it means very strong. The strong ones of heaven is an expression analogous to I, 64, 2. diváh rishvásah ukshánah; I, 64, 4. diváh nárah. The Ait. Bráhmana VI, 10, takes gopá, guardian, as Indra.

Verse 2.

Note 1. The construction of this verse is not clear. Yagñá-váhas has two meanings in the Veda. It is applied to the priest who carries or performs the sacrifice:
III, 8, 3, and 24, 1. várkaḥ dháh yagñá-váhase.
Grant splendour to the sacrificer!
But it is also used of the gods who carry off the sacrifice, and in that case it means hardly more than worshipped or propitiated; I, 15, 11 (Arvinau); IV, 47, 4 (Indra and Váyu); VIII, 12, 20 (Indra). In our verse it is used in the latter sense, and it is properly construed with the instrumental yagñálah. The difficulty is the gen. plur. matiñám, instead of matihiḥ. The sense, however, seems to allow of but one construction, and we may suppose that the genitive depends on the yagñá in yagñáváhas, ‘accepting the worship of the prayers of the priest.’ Benfey refers yagñálah to the preceding verse, and joins hávam to vîprasya matiñám: ‘Durch Opfer—Opferfördrer ihr!—oder ihr hört—Maruts—den Ruf der Lieder, die der Priester schuf.’

The Samhitá text lengthens the last syllable of srinutá, as suggested by the metre.
If the accent allowed yagñavâhasah to be taken as a genitive, the translation, as suggested by Ludwig, might be, 'Either for the sake of the sacrifices of the sacrificer, or because of the prayers of the sage, O Maruts, hear the call.'

**Verse 3.**

**Note 1.** The genitive yásya vágínah depends on vipra. Anu-taksh, like anu-grah, anu-gūţa, seems to convey the meaning of doing in behalf or for the benefit of a person. Gánta might also be translated in a hostile sense, he will go into, he will conquer many a stable full of cows.

**Verse 4.**

**Note 1.** Ludwig has pointed out that asyā may refer to the present sacrificer.

**Verse 5.**

**Note 1.** I have altered ā bhúvak into ābhúvak, for I do not think that bhúvak, the second pers. sing., even if it were bhúvat, the third pers., could be joined with the relative pronoun yāk in the second pada. The phrase vírvāk yāk karshānīk abhī occurs more than once, and is never preceded by the verb bhuvaka or bhuvat. Ābhúvak, on the contrary, is applied to the Maruts, I, 64, 6, vidátheshu ābhúvaka; and as there can be no doubt who are the deities invoked, ābhúvaka, the strong ones, is as appropriate an epithet as vímahas in the first verse.

**Note 2.** Sasrūshih Ishak, as connected with sūra, the sun, can only be meant for the flowing waters, the rain-clouds, the givers of ish or vigour. They are called divyāk Ishak: VIII, 5, 21. utā nāk divyāk Ishak utā sindhun varshathan. You rain down on us the heavenly waters and the rivers. Wilson translates: May the Maruts, victorious over all men, hear (the praises) of this (their worshipper); and may (abundant) food be obtained by him who praises them.

Benfey: Ihn, der ob allen Menschen ragt, sollen hören die Labungen, und nahn, die irgend Weisen nahn.

Ludwig: Hören sollen von ihm, der über allen menschen ist, die erden, seine bis zur sonne gelangten kräfte. In his
notes he would prefer: Von ihm sollen sie gegenwärtig hören, von ihm der alle menschen übertrift (und die in die sonne wegegangenen), die darbringungen.

Srōshantu does not occur again; but we find srōshan, I, 68, 5; srōshamāna, III, 8, 10; VII, 51, 1; VII, 7, 6.

Verse 6.

**Note 1.** The expression ávobhiḥ, with the help, the blessings, the mercies, is generally used with reference to divine assistance; (I, 117, 19; 167, 2; 185, 10; 11; IV, 22, 7; 41, 6; V, 74, 6; VI, 47, 12; VII, 20, 1; 35, 1, &c.) It seems best therefore to take karshani as a name or epithet of the Maruts, although, after the invocation of the Maruts by name, this repetition is somewhat unusual. I should have preferred, 'with the help of our men, of our active and busy companions,' for karshani is used in that sense also. Only ávobhiḥ would not be in its right place then. The same applies to the various reading in TS. IV, 3, 13, 5, where instead of ávobhiḥ we find máhobhiḥ. This too is used with reference to gods, and particularly to the Maruts; see I, 165, 5, note.

Verse 7.

**Note 1.** Par, with ati, means to carry over (I, 97, 8; 99, 1; 174, 9; III, 15, 3; 20, 4; IV, 39, 1; V, 25, 9; 73, 8; VII, 40, 4; 97, 4; VIII, 26, 5; 67, 2, &c.); with apa, to remove (I, 129, 5); with nik, to throw down. Hence, if used by itself, unless it means to overrun, as frequently, it can only have the general sense of carrying, taking, accepting, or accomplishing.

Verse 8.

**Note 1.** Vidá as second pers. plur. perf. is frequent, generally with the final 'a' long in the Sāṁhitā, I, 156, 3; V, 41, 13; 55, 2.

Verse 9.

**Note 1.** Observe the long penultimate in rákshak, instead of the usual short syllable. Cf. I, 12, 5, and see Kuhn, Beiträge, vol. iii, p. 456.
Verse 10.

Note 1. See note 1 to I, 39, 3.

Note 2. Atrīn, which stands for atrānī, is one of the many names assigned to the powers of darkness and mischief. It is derived from atrā, which means tooth or jaw, and therefore meant originally an ogre with large teeth or jaws, a devourer. Besides atrā, we also find in the Veda ātra, with the accent on the first syllable, and meaning what serves for eating, or food:

X, 79, 2. ātrānī asmai pat-bhṛk sām bharanti.
They bring together food for him (Agni) with their feet.
With the accent on the last syllable, ātrā in one passage means an eater or an ogre, like atrīn:

V, 32, 8. apādam atrām—mṛidhrā-vākam.
Indra killed the footless ogre, the babbler.
It means tooth or jaw:

I, 129, 8. svayām sā rishayādhyai yā nak upa-īshē atrāh.
May she herself go to destruction who attacks us with her teeth.

It is probably from atrā in the sense of tooth (cf. ḍāvṛes = ḍāvṛes) that atrīn is derived, meaning ogre or a devouring devil. In the later Sanskrit, too, the Asuras are represented as having large tusks, Mahābh. V, 3572, damṣhīrino bhīmavegās ka.

Thus we read I, 21, 5, that Indra and Agni destroy the Rakshas, and the poet continues:

āpragāh santu atrīnāh.
May the ogres be without offspring!

IX, 86, 48. gahi vīrvān rakshāsak indo (iti) atrīnāh.
Kill, O Soma, all the tusk-y Rakshas. Cf. IX, 104, 6; 105, 6.

VI, 51, 14. gahi nī atrīnam pānīm.
Kill, O Soma, the tusk-y Pani.

I, 94, 9. vadhaḥ duk-sāmsān āpa duk-dhyāḥ gahi
dōrē vā yē āntī vā kē kē kit atrīnāh.

Strike with thy blows, O Agni, the evil-spoken, evil-minded (spirits), the ogres, those who are far or who are near.

See also I, 36, 14; 20; VI, 16, 28; VII, 104, 1; 5; VIII, 12, 1; 19, 15; X, 36, 4; 118, 1.
MANDALA I, HYMN 87.
ASHTAKA I, ADHYĀYA 6, VARGA 13.

TO THE MARUTS (THE STORM-GODS).

1. Endowed with exceeding vigour and power, the singers, the never flinching, the immovable, the impetuous, the most beloved and most manly, have decked themselves with their glittering ornaments, a few only\(^1\), like the heavens with the stars.

2. When you have seen your way through the clefts, like birds, O Maruts, on whatever road it be\(^1\), then the casks (clouds) on your chariots trickle everywhere, and you pour out the honey-like fatness (the rain) for him who praises you.

3. At their racings the earth shakes, as if broken\(^1\), when on the (heavenly) paths they harness (their dṛer) for victory\(^2\). They the sportive, the roaring, with bright spears, the shakers (of the clouds) have themselves glorified their greatness.

4. That youthful company (of the Maruts), with their spotted horses\(^1\), moves by itself; hence\(^2\) it exercises lordship, invested with powers. Thou indeed art true, thou searchest out sin\(^3\), thou art without blemish. Therefore the manly host will help this prayer.

5. We speak after the kind of our old father, our tongue goes forth at the sight\(^1\) of the Soma: when the singers (the Maruts) had joined Indra in deed\(^2\), then only they took their holy names;—

6. These Maruts, armed with beautiful rings, obtained splendours for their glory\(^1\), they obtained\(^2\) rays, and men to celebrate them; nay, armed with daggers, speeding along, and fearless, they found the beloved domain of the Maruts\(^3\).
NOTES.

This hymn is ascribed to Gotama. No verse in SV., VS., AV.
Verse 2 = TS. IV, 3, 13, 7.
Verse 3 = TS. IV, 3, 13, 7.
Verse 6 = TS. II, 1, 11, 2; IV, 2, 11, 2.

Verse 1.

Note 1. Ké kit refers to the Maruts, who are represented as gradually rising or just showing themselves, as yet only few in number, like the first stars in the sky. Ké kit, some, is opposed to sarve, all. The same expression occurs again, V, 52, 12, where the Maruts are compared to a few thieves. B. and R., and those who follow them, translate usrāh i va strī-bhil by 'like cows marked with stars on their foreheads.' Such cows no doubt exist, but they can hardly be said to become visible by these frontal stars, as the Maruts by their ornaments. We must take usrāh here in the same sense as dyāvaḥ; II, 34, 2, it is said that the Maruts were perceived dyāvaḥ nā strī-bhil, like the heavens with the stars.

I, 166, 11. dūre-ŭtsak yē divyaṁ-iva strī-bhil.
Who are visible far away, like the heavens (or heavenly beings) by the stars.

And the same is said of Agni, II, 2, 5. dyauḥ nā strī-bhil kitayat rōdasī (iti) ānu. Strībhīk occurs I, 68, 5; IV, 7, 3; VI, 49, 3; 12. It always means stars, and the meaning of rays (strahl) rests, as yet, on etymological authority only. The evening sky would, no doubt, be more appropriate than usrāh, which applies chiefly to the dawn. But in the Indian mind, the two dawns, i.e. the dawn and the gloaming, are so closely united and identified, that their names, too, are frequently interchangeable.

Verse 2.

Note 1. I translate yayā not by a goer, a traveller, i.e. the
cloud (this is the explanation proposed by Sāyana, and adopted by Professor Benfey), but by path. Sāyana (TS. IV, 3, 13, 7) renders yayim by gatim. Etymologically yayī may mean either, and in some passages I feel doubtful as to which is the more appropriate meaning. But in parallel passages yayī is clearly replaced by yāma. Thus:

VIII, 7, 2. yāt—yāmam subhrāk ākidhvam.
When you, bright Maruts, have seen your way.
See also VIII, 7, 4. yāt yāmam yānti vāyū-bhik.
When they (the Maruts) go on their path with the winds.
VIII, 7, 14. ādhi-iva yāt girinām yāmam subhrāk ākidhvam.

When you, bright Maruts, had seen your way, as it were, from above the mountains.

The same phrase occurs, even without yāma or yayī, in
V, 55, 7. nā pārvatāh nā nadyāh varanta vah yātra ākidhvam marutah gākkhata it u tāt.
Not mountains, not rivers, keep you back; where you have seen (your way), there you go.

Though yayī does not occur frequently in the Rig-veda, the meaning of path seems throughout more applicable than that of traveller.

V, 87, 5. tveshāh yayāh.
Your path, O Maruts, is blazing.
V, 73, 7. ugrāh vām kakuhāh yayāh.
Fearful is your pass on high.
I, 51, 11. ugrāh yayām nih apāh srotasā asrigat.
The fearful Indra sent the waters forth on their way streaming.

X, 92, 5. prā—yayīna yanti śindhavah.
The waters go forth on their path.
Ludwig takes kōsa as buckets on the chariots of the Maruts, which seems right.

Verse 3.

Note 1. Cf. I, 37, 8, page 75. There is no authority for Sāyana’s explanation of vithurā-iva, the earth trembles like a widow. Vithurā occurs several times in the Rig-veda, but never in the sense of widow. Thus:

[32]
I, 168, 6. yát kyāvāyathā vithurā-iva sām-hitam.

When you, Maruts, throw down what is compact, like brittle things.

I, 186, 2; VI, 25, 3; 46, 6; VIII, 96, 2; X, 77, 4 (vithuryāti). The Maruts themselves are called āvithura in verse 1. Spiegel compares the Zend ai withheld. As to ágma and yāma, see I, 37, 8, page 75.

Note 2. Sūbh is one of those words to which it is very difficult always to assign a definite special meaning. Being derived from subh, to shine, the commentator has no difficulty in explaining it by splendour, beauty; sometimes by water. But although sūbh means originally splendour, and is used in that sense in many passages, yet there are others where so vague a meaning seems very inappropriate. In our verse Sāyana proposes two translations, either, 'When the Maruts harness the clouds,' or, 'When the Maruts harness their chariots, for the bright rain-water.' Now the idea that the Maruts harness their chariots in order to make the clouds yield their rain, can hardly be expressed by the simple word subhē, i.e. for brightness' sake. As the Maruts are frequently praised for their glittering ornaments, their splendour might be intended in this passage, as it certainly is in others. Thus:

I, 85, 3. yát subhāyante aṅgl-bhiḥ tanušhu subhrāh dadhre virūkmaṭah.

When the Maruts adorn themselves with glittering ornaments, the brilliant ones put bright weapons on their bodies.

VII, 56, 6. subhā sōbhishthāḥ, sriyā sām-misēḥ, ōgah-bhiḥ ugrāḥ.

The most brilliant by their brilliancy, united with beauty, terrible by terrors.

In I, 64, 4, I have translated vákshāḥ-su rukmān ādhi yetire subhē by 'they fix gold (chains) on their chests for beauty.' And the same meaning is applicable to I, 117, 5, subhē rukmān nā darsatām ni-khātām, and other passages: IV, 51, 6; VI, 63, 6.

But in our verse and others which we shall examine, beauty and brilliancy would be very weak renderings for
subhé. ‘When they harnessed their chariots or their deer for the sake of beauty,’ means nothing, or, at least, very little. I take, therefore, subhé in this and similar phrases in the sense of triumph or glory or victory. ‘When they harness their chariots for to conquer,’ implies brilliancy, glory, victory, but it conveys at the same time a tangible meaning. Let us now see whether the same meaning is appropriate in other passages:

I, 23, 11. gáyatám-iva tanyatúk marútám eti dhriṣṭvya yá túbham yáthána naráh.

The thundering voice of the Maruts comes fiercely, like that of conquerors, when you go to conquer, O men!

Sáyana: ‘When you go to the brilliant place of sacrifice.’
Wilson: ‘When you accept the auspicious (offering).’
Benfey: ‘Wenn ihr euren Schmuck nehmt.’

V, 57, 2. yáthana súbham, you go to conquer. Cf. V, 55, 1.
Sáyana: ‘For the sake of water, or, in a chariot.’
V, 58, 2. sárdaḥ márutam út sámśa—utá sma té subhé nárakh prá syandráh yugata tmáná.

Praise the host of the Maruts, whether they, the men, the quickly moving, have by themselves harnessed (the chariots) for conquest.

V, 57, 3. subhé yá t úgrabh prítshatíh áyugdhvam.
When you have harnessed the deer for conquest.
Sáyana: ‘For the sake of water.’

III, 26, 4. subhé—prítshatih ayukshata.
They had harnessed the deer for victory.
Sáyana: ‘They had harnessed in the water the deer together (with the fires).’

V, 63, 5. ráthan yuṅgate marútah subhé su-khám súrah ná—go-ishrīshu.
The Maruts harness the chariot meet for conquest, like a hero in battles.

Sáyana: ‘For the sake of water.’
I, 88, 2. subhé kám yánti—ásvaikh.
The Maruts go on their horses towards conquest.
Sáyana: ‘In order to brighten the worshipper, or, for the sake of water.’
I, 119, 3. sáṃ yát mitháḥ paspridhánásah ágmata subhé maháḥ ámitáḥ gāyávah ráne.

When striving with each other they came together, for the sake of glory, the brisk (Maruts), immeasurable (in strength), panting for victory in the fight.

Sáyana: ‘For the sake of brilliant wealth.’

VII, 82, 5. marút-bhík ugráḥ súbham anyáḥ iyate.
The other, the fearful (Indra), goes with the Maruts to glory.

Sáyana: ‘He takes brilliant decoration.’

I, 167, 6. a asthápayanta yuvatíṃ yúvánah subhé nímislám.
The Maruts, the youths, placed the maid (lightning on their chariot), their companion for victory (subhé nímislám).

Sáyana: ‘For the sake of water, or, on the brilliant chariot.’ Cf. I, 127, 6; 165, 1.

VI, 62, 4. súbham práksham ísham úrgam váhantá.
The Árvinś bringing glory, wealth, drink, and food.

VIII, 26, 13. subhé kakrāte, you bring him to glory.

Subham-yávan is an epithet of the Maruts, I, 89, 7; V, 61, 13. Cf. subhra-yáváná, VIII, 26, 19 (Árvináu).

Subham-yá, of the wind, IV, 3, 6.

Subham-yú, of the rays of the dawn, X, 78, 7.

Verse 4.

Note 1. Sáyana: ‘With spotted deer for their horses.’

See I, 37, 2, note 1, page 70; as Púshan is called agásva, having goats for his horses, RV. V, 58, 2.

That the Maruts have not only prishatis, but horses for their chariots, we have seen before. In I, 88, 1, we have ávaparnaíh ráthebhík.

Note 2. Ayá is a word of very rare occurrence in the Rig-veda. It is the instrum. sing. of the feminine pronominal base á or ī, and as a pronoun followed by a noun it is frequently to be met with; V, 45, 11. ayá dhiyá, &c. But in our verse it is irregular in form as not entering into Sandhi with īsánáh. This irregularity, however, which might have led us to suppose an original ayáh, indefatigable, corre-
sponding with the following āsi, is vouched for by the Pada text, in such matters a better authority than the Samhitā text, and certainly in this case fully borne out by the Prātisākhya, I, 163, 10. Unless we read ayāḥ, we must take ayā as an adverb, in the sense of thus or hence; cf. VI, 66, 4. In some passages where ayā seems thus to be used as an adverb, it would be better to supply a noun from the preceding verse. Thus in II, 6, 2, ayā refers to samīdhām in II, 6, 1. In VI, 17, 15, a similar noun, samīdhā or girā, should be supplied. But there are other passages where, unless we suppose that the verse was meant to illustrate a ceremonial act, such as the placing of a samīdh, and that ayā pointed to it, we must take it as a simple adverb, like the Greek τῆς: RV. III, 12, 2; IX, 53, 2; 106, 14. In X, 116, 9, the Pada reads ayāḥ-iva, not ayā, as given by Roth; in VI, 66, 4, ayā nú, the accent is likewise on the first.

Note 3. Rīna-yāvan is well explained by B. and R. as going after debt, searching out sin. Sāyana, though he explains rīna-yāvan by removing sin, derives it nevertheless correctly from rīna and yā, and not from yu. The same formation is found in subham-yāvan, &c.; and as there is rīna-yā besides rīna-yāvan, so we find subham-yā besides subham-yāvan. Ludwig prefers the derivation from yu.

Verse 5.

Note 1. The Soma-juice inspires the poet with eloquence.

Note 2. Sāmi occurs again in II, 31, 6; III, 55, 3; VIII, 45, 27; X, 40, 1. Grassmann has shown that it may be taken as an instrum. of sāmi, meaning work, but with special reference to the toil of the battle-field or the sacrifice. It is used in the former sense in VIII, 45, 27. vi ānāt turvāne sāmi.

He (Indra) was able to overcome, lit. he reached to, or he arrived at the overcoming or at victory by toil.

But, like other words which have the general meaning of working or toiling, sāmi is used both in a general sense, and in the more special sense of sacrifice.

X, 40, 1. vāstok-vastok váhamānam dhiyā sāmi.
Your chariot, O Aswins, driven along every morning by thought and deed.

Apām napāt (Agni) moving quickly by thought and deed.

In these two passages it might be possible, with a slight alteration of the accent, to read dhiyā-sāmi as one word. Dhiyā-sāmi would mean the sacrificer who is engaged in prayer; cf. dhiyā-gūr, V, 43, 15. Thus we read:

VI, 2, 4. yāk te su-dānave dhiyā mártaḥ sasāmate.
The mortal who toils for thee, the liberal god, with prayer.

There is no necessity, however, for such a change, and the authority of the MSS. is against it. See also IX, 74, 7.

In III, 55, 3, sāmi ātkha didye pārvyāsī, Roth takes sāmi as an acc. plur. neut., Lanman as an instrum., Grassmann as a locative.

I glance back at the former sacrifices. See B. R. s.v. dī and sāmi.

In other passages the feminine sāmī seems to mean work, sacrificial work, but, as far as we can see, not simply sacrifice. Thus the Rībhus and others are said to have acquired immortality by their work or works, sāmī or sāmībhīk, I, 20, 2; 110, 4; III, 60, 3; IV, 33, 4. Cf. IV, 22, 8; 17, 18; V, 42, 10; 77, 4; VI, 52, 1; VIII, 75, 14; IX, 74, 7; X, 28, 12. In VI, 3, 2, we read:

īgē yāgīēbhīk sasamē sāmībhīk.
I have sacrificed with sacrifices, I have worked with pious works.

Here the verb sām must be taken in the sense of working, or performing ceremonial worship, while in other places (III, 29, 16; V, 2, 7) it may be perhaps taken in the more special sense of singing songs of praise. The Greek κάμ-νω, to work, to labour, to tire (Sanskrit sāmyati), the Greek κομδή and κομδω, to labour for or take care of a person, and possibly even the Greek κώμος, a song or a festival (not a village song), may all find their explanation in the Sanskrit root sām.

The idea that the Maruts did not originally enjoy divine
honours will occur again and again: cf. I, 6, 4; 72, 3.
A similar expression is used of the Ribhus, I, 20, 8, &c.
But while originally the expression of obtaining sacred names
meant no more than obtaining a sacred or divine character,
it was soon taken literally, and a number of names were
invented for the Maruts which even in the Vāgasan.
Samhitā XVII, 80–85 amount to 49, i.e. 7 x 7.
Yagūlya, properly
‘worthy of sacrifice,’ has the meaning of divine or sacred.
The Greek ἀγιός has been compared with yāgya, sacrificio
colendus, which is not a Vedic word.

Verse 6.

Note 1. Sriyāse kām seems to be the same as the more
frequent sriyé kām. Sriyāse only occurs twice more, V, 59, 3.
The chief irregularity consists in the absence of Guna, which
is provided for by Pāṇini’s kasen (III, 4, 9). Similar in-
finitives, if they may so be called, are bhīyāse, V, 29, 4;
vridhāse, V, 64, 5; dhruvāse, VII, 70, 1; tūgāse, IV, 23, 7;
riṅgāse, VIII, 4, 17; vriṅgāse, VIII, 76, 1; rikāse, VII, 61, 6.
In VI, 39, 5, rikāse may be a dat. sing. of the masculine, to
the praiser.

Note 2. Mimikshire from myaksh, to be united with.
Rasmī, rays, after bhānū, splendour, may seem weak. It
might be possible to assign to rasmī the meaning of reins,
and take rikvabhīr in the sense of sounding or tinkling.
In V, 79, 8, arkī is used in juxtaposition with rasmī.

Note 3. The bearing of this concluding verse is not quite
clear, unless we take it as a continuation of the preceding
verse. It was there said that the Maruts (the rikvānāk)
obtained their holy names after having joined Indra in his
work, which means that they then and there became what
they are. Having thus obtained their true character and a
place among the gods, they may be said to have won at the
same time splendour, and worshippers to sing their praises,
and to have established themselves in what became after-
wards known as their own domain, their own place among
the gods who are invoked at the sacrifice. See VII, 58, 1.
The metre requires that we should read dhāmanak.
BENFEY translates: Gedeih'n zu spenden woll'n die schöngeschmücketen mit Lichtern, Strahlen mit Lobesängern regenen; die brüllenden, furchtlosen, stürmischen, sie sind bekannt als Glieder des geliebten Marutstamms.

WILSON: Combining with the solar rays, they have willingly poured down (rain) for the welfare (of mankind), and, hymned by the priests, have been pleased partakers of the (sacrificial food). Addressed with praises, moving swiftly, and exempt from fear, they have become possessed of a station agreeable and suitable to the Maruts.

LUDWIG: Zu herlichkeit haben disse sich mit liechtglanz versehen, mit sausenden zügeln die schöneringten, schwertbewaffnet die kraftvollen, ohne furcht besitzen sie die freundliche Marutmacht.
MANDALA I, HYMN 88.

ASHTAKA I, ADHYÄYA 6, VARGA 14.

TO THE MARUTS (THE STORM-GODS).

1. Come hither, Maruts, on your chariots charged with lightning, resounding with beautiful songs¹, stored with spears, and winged with horses! Fly³ to us like birds, with your best food², you mighty ones!

2. They come gloriously on their red, or, it may be, on their tawny horses which hasten their chariots. He who holds the axe¹ is brilliant like gold;—with the tire² of the chariot they have struck the earth.

3. On your bodies there are daggers for beauty; may they stir up our minds¹ as they stir up the forests. For yourselves, O well-born Maruts, the vigorous (among you) shake⁸ the stone (for distilling Soma).

4. Days went round you and came back¹, O hawks, back to this prayer, and to this sacred rite; the Gotamas making prayer with songs, pushed up the lid of the well (the cloud) for to drink.

5. No such hymn¹ was ever known as this which Gotama sounded for you, O Maruts, when he saw you on golden wheels, wild boars² rushing about with iron tusks.

6. This comforting speech rushes sounding towards you, like the speech of a suppliant: it rushed freely from our hands as our speeches are wont to do.
NOTES.

This hymn is ascribed to Gotama, the son of Rahûgana. The metre varies. Verses 1 and 6 are put down as Prastâra-paṅkti, i.e. as $12 + 12 + 8 + 8$. By merely counting the syllables, and dissolving semivowels, it is just possible to get twenty-four syllables in the first line of verses 1 and 6. The old metricalians must have scanned verse 1:

$$\begin{align*}
\text{ā vīdyūnmat-bhīk mārūtāk sū-ārkaik} \\
\text{rāthebhīk yāta-rishāmāt-bhīk āsvā-pārṇaik.}
\end{align*}$$

Again verse 6: ēshā syā vāk mārūtāk ānu-bhartrī \\
prāṭī stōbhāti vāghaṭāk nā vāñī.

But the general character of these lines shows that they were intended for hendecasyllabic, each ending in a bacchius, though even then they are not free from irregularities. The first verse would scan:

$$\begin{align*}
\text{ā vīdyūnmat-bhīk mārūtāk sū-ārkaik} \\
\text{rāthebhīk yāta-rishāmāt-(bhīk) āsvā-pārṇaik.}
\end{align*}$$

And verse 6: ēshā syā vāk mārūtaḥ-ānu-bhartrī \\
prāṭī stōbhāti vāghaṭāk nā vāñī.

Our only difficulty would be the termination bhīk of rishāmat-bhīk. I cannot adopt Professor Kuhn's suggestion to drop the Visarga of bhīk and change i into y (Beiträge, vol. iv, p. 198), for this would be a license without any parallel. It is different with saḥ, originally sa, or with feminines in īḥ, where parallel forms in ī are intelligible. The simplest correction would be to read rāthebhīk yāta-rishā-māntāk-āsvā-pārṇaik. One might urge in support of this reading that in all other passages where rishāmat occurs, it refers to the Maruts themselves, and never to their chariots. Yet the difficulty remains, how could so simple a reading have been replaced by a more difficult one?
In the two Gāyatrī pādas which follow I feel equally reluctant to alter. I therefore scan

:\ác varśishthāyā nāk ışhā vāyāk na pāptata sū-māyāk,

taking the dactyl of pāptata as representing a spondee, and admitting the exceptional bacchius instead of the amphimacer at the end of the line.

The last line of verse 6 should be scanned:

:\ástobhāyat vrīthā əsām ānu svādām gābhastyōk.

There are two other verses in this hymn where the metre is difficult. In the last pāda of verse 5 we have seven syllables instead of eleven. Again, I say, it would be most easy to insert one of the many tetrasyllabic epithe\nts of the Maruts. But this would have been equally easy for the collectors of the Veda. Now the authors of the Anukramaṇis distinctly state that this fifth verse is virādṛūpā, i.e. that one of its pādas consists of eight syllables. How they would have made eight syllables out of vi-dhāvatak varāhūn does not appear, but at all events they knew that last pāda to be imperfect. The rhythm does not suffer by this omission, as long as we scan vi-dhāvatak varāhūn.

Lastly, there is the third pāda of the second verse, rukmaḥ na kitraḥ svadhiti-vān. It would not be possible to get eleven syllables out of this, unless we admitted vyūha not only in svādhiṭīvān or svadhiti-vān, but also in kitraḥ.

Kuhn (Beiträge, vol. iv, p. 192) proposes to scan rukmaṇaḥ na kitaraḥ svadhiti-vān. Nothing would be easier than to insert eśām after kitraḥ, but the question occurs again, how could eśām be lost, or why, if by some accident it had been lost, was not so obvious a correction made by Saunaka and Kātyāyana?

No verse of this hymn occurs in SV., VS., AV., TS., TB.

Verse 1.

Note 1. Alluding to the music of the Maruts, and not to the splendour of the lightning which is mentioned before. See Wolf, Beiträge zur Deutschen Mythologie, vol. ii, p. 137. 'Das Ross und den Wagen des Gottes begleitet munterer Hörnerschall, entweder stösst er selbst ins Horn,
oder sein Gefolge. Oft vernimmt man auch eine liebliche Musik, der keine auf Erden gleich kommt (Müllenhof, 582). Das wird das Pfeifen und Heulen des Sturmes sein, nur in idealisirter Art.' Ibid. p. 158.

**Note 2.** Vårśhishthā, which is generally explained as the superlative of vriddhā, old (Pān. VI, 4, 157), has in most passages of the Rig-veda the more general meaning of strong or excellent: VI, 47, 9. īśham ā vakshi īśham värśhishthām; III, 13, 7 (vāsu); III, 26, 8 (rātṇa); III, 16, 3 (raś); IV, 31, 15; VIII, 46, 24 (srāvak); IV, 22, 9 (nṛimnā); V, 67, 1 (kṣatrā); VI, 45, 31 (mūrdhān). In some passages, however, it may be taken in the sense of oldest (I, 37, 6; V, 7, 1), though by no means necessarily. Vårśhishthā is derived in reality from vrīšan, in the sense of strong, excellent. See note to I, 85, 12, page 144.

**Note 3.** Paptaka, the second person plural of the imperative of what is commonly, though without much reason, called the aorist of the causative of pat. It is curiously like the Greek πραττείν, but it has the meaning of flying rather than falling; see Curtius, Grundzüge, p. 190. Two other forms formed on the same principle occur in the Rigveda, paptah and paptan:

II, 31, 1. pra yát váyah ná páptan.
That they may fly to us like birds.
VI, 63, 6. prá vām váyah—ánu paptan.
May your birds fly after you.
X, 95, 15. púrūravah má mṛthāh má prá paptah.
Púrūravas, do not die, do not go away!

**Verse 2.**

**Note 1.** Though svadhiti-ván does not occur again, it can only mean he who holds the axe, or, it may be, the sword or the thunderbolt, the latter particularly, if Indra is here intended. Svadhiti signifies axe:

III, 2, 10. svá-dhitim ná tégase.
They adorned Agni like an axe to shine or to cut.
The svádhiti is used by the butcher, I, 162, 9; 18; 20; and by the wood-cutter or carpenter, III, 8, 6; 11; X, 89, 7, &c. Roth (s.v.) takes svadhiti as meaning also a tree,
possibly the oak, and he translates svadhitivān in our passage by a chariot made of the wood of the Svadhitī tree. In RV. IX, 96, 6, svādhitīr vānānām may well mean ‘the strong axe among woods,’ the axe being naturally made of the strongest wood. In V, 32, 10, a devī svādhitīk is mentioned, possibly the lightning, the companion of Indra and the Maruts.

Note 2. The tire of the chariot of the Maruts is frequently mentioned. It was considered not only as an essential part of their chariot, but likewise as useful for crushing the enemy:

V, 52, 9. utā pavyā rāthānām ādram bhindanti āgasā.

They cut the mountain (cloud) with the tire of their chariots.

I, 166, 10. pavśhu kshurāk ādhi.

On their tires are sharp edges.

In V, 31, 5, tires are mentioned without horses and chariot, which were turned by Indra against the Dasyus (I, 64, 11). I doubt, however, whether in India or elsewhere the tires or the wheels of chariots were ever used as weapons of attack, as detached from the chariot; (see M. M., On Pavrava, in Beiträge zur Vergleichenden Sprachforschung, vol. iii, p. 447.) If we translate the figurative language of the Vedic poets into matter-of-fact terms, the tires of the chariots of the Maruts may be rendered by thunderbolts; yet by the poets of the Veda, as by the ancient people of Germany, thunder was really supposed to be the noise of the chariot of a god, and it was but a continuation of the same belief that the sharp wheels of that chariot were supposed to cut and crush the clouds; (see M. M., loc. cit., p. 444.)

Verse 3.

Note 1. That the vārīs are small weapons, knives or daggers, we saw before, p. 71. Sāyana here explains vārī by a weapon commonly called āra, or an awl. In X, 101, 10, vārīs are mentioned, made of stone, āśman-māyī.

The difficulty begins with the second half. Medhā, as here written in the Pada text, could only be a plural of
a neuter medhá, but such a neuter does nowhere exist in the Veda. We only find the masculine médha, sacrifice, which is out of the question here, on account of its accent. Hence the passage III, 58, 2, úrdhvá bhavanti pitára-iva médháh, is of no assistance, unless we alter the accent. The feminine medhá means will, thought, prayer: I, 18, 6; II, 34, 7; IV, 33, 10; V, 27, 4; 42, 13; VII, 104, 6; VIII, 6, 10; 52, 9; IX, 9, 9; 26, 3; 32, 6; 65, 16; 107, 25; X, 91, 8. The construction does not allow us to take medhá as a Vedic instrumental instead of medháyá, nor does such a form occur anywhere else in the Rig-veda. Nothing remains, I believe, but to have recourse to conjecture, and the addition of a single Visarga in the Pada would remove all difficulty. In the next line, if tuvi-dyumnaah be the subject, it would signify the priests. This, however, is again without any warrant from the Rig-veda, where tuvi-dyumna is always used as an epithet of gods. I therefore take it as referring to the Maruts, as an adjective in the nominative, following the vocatives marutah su-gátáh. The conception that the Maruts stir up the forests is not of unfrequent occurrence in the Rig-veda: cf. I, 171, 3. That úrdhvá is used of the mind, in the sense of roused, may be seen in I, 119, 2; 134, 1; 144, 1; VII, 64, 4. The idea in the poet’s mind seems to have been that the thunderbolts of the Maruts rouse up men to prayer as they stir the tops of the forest trees. Ludwig takes medha, masc., in the sense of lance, comparing it with Icelandic meidhr, but the two words cannot well be the same. Possibly vana may be meant for lances: ‘May they raise our minds, like lances;’ see note to I, 171, 3.

Note 2. On dhan in the sense of to agitate, see B. and R. s.v. The shaking of the stone may be the shaking of the stone for distilling the heavenly Soma or the rain; but adri may also be meant for the thunderbolt. I now take tuvidyunma for an adjective referring to the Maruts, because it is a divine rather than a human epithet. Still, the passage is doubtful.

Verse 4.

Note 1. The first question is, which is the subject, áháni
or grīḍhrāk? If grīḍhrāk were the subject, then we should have to translate it by the eager poets, and take āhāni in the sense of visvā āhāni. The sense then might be: ‘Day by day did the eager poets sing around you this prayer.’ There would be several objections, however, to this rendering. First, grīḍhrāk, though metaphorically applicable to poets, never occurs again as signifying poets or priests. One passage only could be quoted in support, IX, 97, 57, kavāyak nā grīḍhrāk (not grīḍhrāk), like greedy poets. But even here, if indeed the translation is right, the adjective is explained by kavl, and does not stand by itself. Secondly, āhāni by itself is never used adverbially in the sense of day after day. The only similar passage that might be quoted is III, 34, 10, and that is very doubtful. To take āhāni as a totally different word, viz. as ā+ḥāni, without ceasing, without wearying, would be too bold in the present state of Vedic interpretation. If then we take āhāni as the subject, grīḍhrāk would have to be taken as a vocative, and intended for the Maruts. Now, it is perfectly true, that by itself grīḍhra, hawk, does not occur again as a name of the Maruts, but syenā, hawk, and particularly a strong hawk (IX, 96, 6), is not only a common simile applied to the Maruts, but is actually used as one of their names:

VII, 56, 3. abhī sva-pūbhīk mithāk vapanta vāta-svanasak syenāḥ asprīḍhran.
They plucked each other with their beaks (?), the hawks, rushing like the wind, strove together.
Aguḥ might be the aorist of gai, to sing, or of gā, to go:

I, 174, 8. sānā tā te indra nāvyāḥ & aguḥ.
New poets, O Indra, sang these thy old deeds.
III, 56, 2. gāvak & aguḥ.
The cows approached.

If then the sense of the first line is, ‘Days went and came back to you,’ the next question is whether we are to extend the construction to the next words, imām dhīyam vārkāryām ka devīm, or whether these words are to be joined to krīnvántak, like brāhma. The meaning of
vārkhār̥ya is, of course, unknown. Sāyana’s interpretation as ‘what is to be made by means of water’ is merely etymological, and does not help us much. It is true that the object of the hymn, which is addressed to the Maruts, is rain, and that literally vārkhāryā might be explained as ‘that the effect of which is rain.’ But this is far too artificial a word for Vedic poets. Possibly there was some other word that had become unintelligible and which, by a slight change, was turned into vārkhāryā, in order to give the meaning of rain-producing. It might have been karkārya, glorious, or the song of a poet called Vārkara, or, as Ludwig suggests, Vṛkāri. The most likely supposition is that vārkhāryā was the name given to some famous hymn, some paean or song of triumph belonging to the Gotamas, possibly to some verses of the very hymn before us. In this case the epithet devī would be quite appropriate, for it is frequently used for a sacred or sacrificial song: IV, 43, 1. devīm su-stutīm; III, 18, 3. imām dhīyam sata-sēyāya devīm. See, however, the note to verse 6.

The purport of the whole line would then be that many days have gone for the Maruts as well as for the famous hymn once addressed to them by Gotama, or, in other words, that the Gotamas have long been devoted to the Maruts, an idea frequently recurring in the hymns of the Veda, and, in our case, carried on in the next verse, where it is said that the present hymn is like one that Gotama composed when he saw the Maruts or spoke of them as wild boars with iron tusks. The pushing up the lid of the well for to drink, means that they obtained rain from the cloud, which is here, as before, represented as a covered well.

See another explanation in Haug, Über die ursprüngliche Bedeutung des Wortes Brahma, 1868, p. 5.

Verse 5.

Note 1. Yógana commonly means a chariot:
VI, 62, 6. arenā-bhik yógānabhik bhugántā.
You who possess dustless chariots.
VIII, 72, 6. árva-vat yógaman br̥hát.
The great chariot with horses.
It then became the name for a distance to be accomplished without unharnessing the horses, just as the Latin jugum, a yoke, then a juger of land, 'quod uno jugo boun uno die exarari posset;' Pliny XVIII, 3, 3, 9.

In our passage, however, yógana means a hymn, lit. a composition, which is clearly its meaning in
VIII, 90, 3. bráhma te indra girvanaṅ kriyānte ánatid-bhutā, imā gushāśva hari-āśva yóganaṅ śndra yā te ámanmahi.
Unequaled prayers are made for thee, praiseworthy Indra; accept these hymns which we have devised for thee, O Indra with bright horses!

Note 2. Varāhu has here the same meaning as varāhā, wild boar (VIII, 77, 10; X, 28, 4). It occurs once more, I, 121, 11, as applied to Vṛitra, who is also called varāhā, I, 61, 7; X, 99, 6. In X, 67, 7, vṛisha-bhīk̐ varāhāh (with the accent on the penultimate) is intended for the Marutsa. Except in this passage, varāha has the accent on the last syllable. In IX, 97, 7, varāhā is applied to Soma.

Verse 6.

This last verse is almost unintelligible to me. I give, however, the various attempts that have been made to explain it.

WILSON: This is that praise, Maruts, which, suited (to your merits), glorifies every one of you. The speech of the priest has now glorified you, without difficulty, with sacred verses, since (you have placed) food in our hands.

BENFEY: Dies Lied—Maruts!—das hinter euch empor-strebt, es klingt zurück gleich eines Beters Stimme. Mühlos schuf solche Lieder er, entsprechend eurer Arme Kraft. (Note: Der zum Himmel schallende Lobgesang findet seinen Widerhall (wirklich, 'bebt zurück') in dem Sturm-

---

See Genthe, Die Windgottheiten, 1861, p. 14; Grimm, Deutsche Mythologie, p. 689. Grimm mentions eburār̓ung (boar-throng) as a name of Orion, the star that betokens storm.
geheul der Maruts, welches mit dem Geheul des Betenden verglichen wird.)

LUDWIG: Dieses lied, o Marut, euch unterstützend (auf-nemend) als eines priesters braust euch entgegen, nachbrausen hat es gemacht ohne mühe in (die) der nähe die göttliche weise (ihrer) arme.

My own translation is to a great extent conjectural. It seems to me from verse 3, that the poet offers both a hymn of praise and a libation of Soma. Possibly vârkhryâ in verse 4 might be taken in the sense of Soma-juice, and be derived from vâlkâla, which in later Sanskrit means the bark of trees. In that case verse 5 would again refer to the hymn of Gotama, and verse 6 to the libation which is to accompany it. Anu-bhartri does not occur again, but it can only mean what supports or refreshes, and therefore would be applicable to a libation of Soma which supports the gods. The verb stobhati would well express the rushing sound of the Soma, as in I, 168, 8, it expresses the rushing noise of the waters against the bellies of the chariots. The next line adds little beyond stating that this libation of Soma rushes forth freely from the hands, the gâbhastis being specially mentioned in other passages where the crushing of the Soma-plant is described:

IX, 71, 3. âdî-bhîk sutâk pava té gâbhastyoh.

The Soma squeezed by the stones runs from the hands.

The translation would then be: O Maruts, this comforting draught (of Soma) rushes towards you, like the speech of a suppliant; it rushed freely from our hands, as our draughts (of Soma) are wont to do.

On svadhâ, see p. 32.
MANDALA I, HYMN 165.

ASHTAKA II, ADHYÂYA 3, VARGA 24-26.

TO THE MARUTS AND INDRA.

The Prologue.

The sacrificer speaks:

1. To what splendour do the Maruts all equally\(^1\) cling\(^2\), they who are of the same age, and dwell in the same nest? With what thoughts?—from whence are they come\(^3\)\(^?\)? Do these heroes sing forth their (own) strength\(^4\), wishing for wealth?

2. Whose prayers have the youths accepted? Who has turned the Maruts to his own sacrifice? By what strong desire\(^1\) may we arrest them, they who float through the air like hawks?

The Dialogue.

The Maruts speak:

3. From whence\(^1\), O Indra, dost thou come alone, thou who art mighty? O lord of men\(^2\), what has thus happened to thee? Thou greetest (us)\(^3\) when thou comest together with (us), the bright (Maruts)\(^4\). Tell us then, thou with thy bay horses, what thou hast against us!

Indra speaks:

4. The sacred songs are mine, (mine are) the prayers\(^1\); sweet\(^3\) are the libations! My strength rises\(^3\), my thunderbolt is hurled forth. They call for me, the hymns yearn for me. Here are my horses, they carry me hither.

The Maruts speak:

5. From thence, in company with our strong
friends, having adorned our bodies, we now harness our fallow deer with all our might;—for, Indra, according to custom, thou hast come to be with us.

Indra speaks:

6. Where, O Maruts, was that custom with you, when you left me alone in the killing of Ahi? I indeed am terrible, powerful, strong,—I escaped from the blows of every enemy.

The Maruts speak:

7. Thou hast achieved much with us as companions. With equal valour, O hero! let us achieve then many things, O thou most powerful, O Indra! whatever we, O Maruts, wish with our mind.

Indra speaks:

8. I slew Vṛitra, O Maruts, with (Indra's) might, having grown powerful through my own vigour; I, who hold the thunderbolt in my arms, have made these all-brilliant waters to flow freely for man.

The Maruts speak:

9. Nothing, O mighty lord, is strong before thee; no one is known among the gods like unto thee. No one who is now born comes near, no one who has been born. Do what thou wilt do, thou who art grown so strong.

Indra speaks:

10. Almighty strength be mine alone, whatever I may do, daring in my heart; for I indeed, O Maruts, am known as terrible: of all that I threw down, I, Indra, am the lord.

Indra speaks:

11. O Maruts, now your praise has pleased me, the glorious hymn which you have made for me, ye
men!—for me, for Indra, for the joyful hero, as friends for a friend, for your own sake, and by your own efforts.\footnote{1}

Indra speaks:

12. Truly, there they are, shining towards me, bringing blameless glory, bringing food. O Maruts, wherever I have looked for you, you have appeared to me in bright splendour: appear to me also now!

The Epilogue.

The sacrificer speaks:

13. Who has magnified you here, O Maruts? Come hither, O friends, towards your friends. Ye brilliant Maruts, welcoming\footnote{1} these prayers, be mindful\footnote{2} of these my rites.

14. The wisdom of Mānaya has brought us hither, that he should help as the poet helps the performer of a sacrifice\footnote{1}: turn hither quickly\footnote{2}! Maruts, on to the sage! the singer has recited these prayers for you.

15. May this your praise, O Maruts, this song of Māndārya, the son of Māna\footnote{1}, the poet, bring offspring\footnote{2} for ourselves with food. May we have an invigorating autumn, with quickening rain\footnote{3}.
NOTES.

A critical examination of Professor von Roth's remarks on this hymn, together with some supplementary notes of my own, will be found in the Preface to this volume.

According to the Anukramanikā this hymn is a dialogue between Agastya, the Maruts, and Indra. A careful consideration of the hymn would probably have led us to a similar conclusion, but I doubt whether it would have led us to adopt the same distribution of the verses among the poet, the Maruts, and Indra, as that adopted by the author of the Anukramanikā. He assigns the first two verses to Indra, the third, fifth, seventh, and ninth to the Maruts, the fourth, sixth, eighth, tenth, eleventh, and twelfth to Indra, and the three concluding verses to Agastya. I think that the two verses in the beginning, as well as the three concluding verses, belong certainly to Agastya or to whoever else the real performer of the sacrifice may have been. The two verses in the beginning cannot be ascribed to Indra, who, to judge from his language, would never say: 'By what strong desire may we arrest the Maruts?' It might seem, in fact, as if the three following verses too should be ascribed to the sacrificer, so that the dialogue between Indra and the Maruts would begin only with the sixth verse. The third verse might well be addressed to Indra by the sacrificer, and in the fourth verse we might see a description of all that he had done for Indra. What is against this view, however, is the phrase prābhṛitaḥ me ādṛīḥ. If used by the sacrificer, it might seem to mean, 'my stone, i.e. the stone used for squeezing the Soma, has been brought forth.' But though Professor Roth assigns this meaning to prābhṛita in our passage, I doubt whether, in connection with ādṛi, or with vāgra, prābhṛita can mean anything but hurled. Thus we read:

I, 61, 12. asmāī īt ụm (īti) prā bhara—vṛitrāya vāgram.
Hurl thou, Indra, the thunderbolt against this Vṛitra.
V, 32, 7. yāt īm vāgrasya prā-bhrītau dadābha.
When Indra conquered him in the hurling of the thunderbolt.
I therefore suppose the dialogue to begin with verse 3, and I find that Langlois, though it may be from different reasons, arrived at the same conclusion.

There can be little doubt that the other verses, to verse 12, are rightly apportioned between Indra and the Maruts. Verse 12 might perhaps be attributed again to the worshipper of the Maruts, but as there is no absolute necessity for assigning it to him, it is better to follow the tradition and to take it as the last verse of Indra's speech. It would seem, in fact, as if these ten verses, from 3 to 12, formed an independent poem, which was intended to show the divine power of the Maruts. That their divine power was sometimes denied, and that Indra's occasional contempt of them was well known to the Vedic poets, will become evident from other hymns. This dialogue seems therefore to have been distinctly intended to show that, in spite of occasional misunderstandings between the Maruts and the all-powerful Indra, Indra himself had fully recognised their power and accepted their friendship. If we suppose that this dialogue was repeated at sacrifices in honour of the Maruts, or that possibly it was acted by two parties, one representing Indra, the other the Maruts and their followers, then the two verses in the beginning and the three at the end ought to be placed in the mouth of the actual sacrificer, whoever he was. He begins by asking, Who has attracted the Maruts to his sacrifice, and by what act of praise and worship can they be delighted? Then follows the dialogue in honour of the Maruts, and after it the sacrificer asks again, 'Who has magnified the Maruts, i.e. have not we magnified them?' and he implores them to grant him their friendship in recognition of his acts of worship. If then we suppose that the dialogue was the work of Māndārya Mānyya, the fourteenth verse, too, would lose something of its obscurity. Coming from the mouth of the actual sacrificer, it would mean, 'the wisdom, or the poetical power, of Mānya has brought us to this, has induced us to do this, i.e. to perform this dialogue of Mānya, so that he, Mānya, should assist, as a poet assists the priest at a sacrifice.' Of course all this is and can only be guess-work.
We do not know the age of Mānya nor that of Agastya. We do not know whether they were contemporaries or not. But supposing that Mānya was present at the sacrifice, vípra might be meant for Mānya; and in the last words, too, 'the singer has recited these prayers for you,' the singer (garitā) might again be Mānya, the powerful poet whose services the sacrificer had engaged, and whose famous dialogue between Indra and the Maruts was considered a safe means of winning their favour. It would be in keeping with all this, if in the last verse the sacrificer once more informed the Maruts that this hymn of praise was the work of the famous poet Māndārya, the son of Māna, and if he then concluded with the usual prayer for safety, food, and progeny.

No verse of this hymn occurs in the Sāma-veda; verse 3 = VS. XXXIII, 27; verse 4 = VS. XXXIII, 78; verse 6 = TB. II, 8, 3, 5; verse 8 = TB. II, 8, 3, 6; verse 9 = VS. XXXIII, 79.

Verse 1.

Note 1. As samānī occurs in the Veda as the feminine of samāna (cf. IV, 51, 9; X, 191, 3; 4), samānyā might, no doubt, be taken as an instrumental, belonging to subhā. We should then have to translate: 'With what equal splendour are the Maruts endowed?' Sāyana adopts the same explanation, while Wilson, who seems to have read samānyāḥ, translates 'of one dignity.' Professor Roth, s.v. myaksh, would seem to take samānyā as some kind of substantive, and he refers to another passage, I, 167, 4, sādhārayā-iva marūtaḥ mimikshuḥ, without, however, detailing his interpretation of these passages.

It cannot be said that Sāyana's explanation is objectionable, yet there is something awkward in qualifying by an adjective, however indefinite, what forms the subject of an interrogative sentence, and it would be possible to avoid this, by taking samānyā as an adverb. It is clearly used as an adverb in III, 54, 7; VIII, 83, 8.

Note 2. Mimikshuḥ is the perfect of myaksh, in the sense of to be firmly joined with something. It has therefore a more definite meaning than the Latin miscere and the Greek μικρεῖν, which come from the same source, i.e.
from a root mik or mig, in Sanskrit also mis in mis-ra; (see Curtius, Grundzüge, p. 300.) There may be indeed one or two passages in the Veda where myaksh seems to have the simple meaning of mixing, but it will be seen that they constitute a small minority compared with those where myaksh has the meaning of holding to, sticking to; I mean X, 104, 2. mimiksh́uh yám ádrayāk indra túbhyaṃ.

The Soma which the stones have mixed for thee.

This form cannot be derived from mimiksh, but is the 3rd pers. plur. perf. Param. of myaksh. It may, however, be translated, 'This Soma which the stones have grasped or squeezed for thee,' as may be seen from passages quoted hereafter, in which myaksh is construed with an accusative.

II, 3, 11. ghṛtám mimikshe.

The butter has been mixed.

This form cannot be derived from mimiksh, but is the 3rd pers. sing. perf. Ātma. of myaksh. If the meaning of mixing should be considered inadmissible, we might in this verse also translate, 'The butter has become fixed, solid, or coagulated.'

Leaving out of consideration for the present the forms which are derived from mimiksh, we find the following passages in which myaksh occurs. Its original meaning must have been to be mixed with, to be joined to, and in many passages that original sense is still to be recognised, only with the additional idea of being firmly joined, of sticking to, or, in an active sense, laying hold of, grasping firmly.

1. Without any case:

I, 169, 3. ámyak sā te indra rishtih asmé (īti).

This thy spear, O Indra, sat firm for us.

This would mean that Indra held his weapon well, as a soldier ought to hold his spear. Ámyak is the 3rd pers. sing. of a second aor. Param., ámyaksham, ámyak(sh + t); (Sāy. prāpnoti.) Cf. VIII, 61, 18.

2. With locative:

X, 44, 2. mimyáksha vágrah nri-pate gabhástau.

In thy fist, O king, the thunderbolt rests firmly.
I, 167, 3. mimyáksha yéshu sú-dhitā—

To whom clings the well-grasped spear.

VI, 50, 5. mimyáksha yéshu rodāśī nú devī.

To whom the goddess Rodāśī clings. (Sāy. samgakkha.te.)

VI, 11, 5. ámyakshi sádane sádane prithivyāḥ.

The seat was firmly set on the seat of the earth. (Sāy. gamyate, parigrhyate.) It is the 3rd pers. sing. aor. pass.

VI, 29, 2. ē yásmin háste náryāk mimikshūk ē rāthe hiranyāye rathe-sthāk ē rasmayāk gābhastyoh sthūráyoh ē ádhvan árvāsaḥ vṛshavan yugānāḥ.

To whose hand men cling, in whose golden chariot the drivers stand firm, in whose strong fists the reins are well held, on whose path the harnessed stallions hold together. (Sāy. ásiékya.te, ápúryante; or ásiékanti, púrayanti.)

X, 96, 3. Īndre ní rūpaḥ háritā mimikshire.

Bright colours stuck or clung or settled on Indra. (Sāy. nishiktāni babhūvuk; miheḥ sanantāt karmānī rūpam.)

3. With instrumental:

I, 165, 1. káyā subhā marūtaḥ sáṃ mimikshuḥ.

To what splendour do the Maruts cling; or, what splendour clings to them?

V, 58, 5. sváyā matyaḥ marūtaḥ sáṃ mimikshuḥ. (See also I, 165, 1.)

The Maruts cling to their own thought or will. (Sāy. vṛishi.yā samyak śiékanti.)

I, 167, 4. yavyā sádhāranya-īva marūtaḥ mimikshuḥ.

The Maruts cling to the young maid, as if she belonged to all. See I, 173, 12; VIII, 98, 8; or VI, 27, 6.

I, 87, 6. bhānu-bhīk sáṃ mimikshire.

The Maruts were joined with splendour. (Sāy. medhum ikkhanti.)

4. With accusative:

VIII, 61, 18. nī yā vāgram mimikshátuk.

Thy two arms which have firmly grasped the thunderbolt. (Sāy. parigrhṇitaḥ.)

Here I should also prefer to place VII, 20, 4, if we might read mimiksha or mimyáksha, for it is impossible to take mimikshan for anything but a participle of the desiderative of mih, which does not yield an appropriate meaning.
ni vāgram īndraḥ mimikshan.

Grasping firmly the thunderbolt. (Sāy. satruhu pra-
payan.)

VI, 29, 3. sriyē te pādā dúvaḥ ā mimikshuḥ.

Thy servants embrace thy feet for their happiness. (Sāy.
āsiṅkanti, samarpayanti.)

Like other verbs which mean to join, myaksh, if accom-
panied by prepositions expressive of separation, means to
separate. (Cf. vi-yukta, se-junctus.)

II, 28, 6. ápo (ūt) sū myakṣa varuva bhiyāsam māt.

Remove well from me, O Varuṇa, terror. (Sāy. apa-
gamaya.)

Quite distinct from this is the desiderative or inchoative
verb mimiksh, from mih, in the sense of to sprinkle, or
to shower, chiefly used with reference to the gods who
are asked to sprinkle the sacrifice with rain. Thus we
read :

I, 142, 3. mádhvā yagṇām mimikshati.
(Narāsamsa) sprinkles the sacrifice with rain.
IX, 107, 6. mádhvā yagṇām mimiksha naḥ.
Sprinkle (O Soma) our sacrifice with rain.

I, 34, 3. trīk adyā yagṇām mádhunā mimikshatam.
O Aśvins, sprinkle the sacrifice with rain thrice to-day!

O Aśvins, sprinkle the sacrifice with rain!

5. Without mádhu :

I, 22, 13. mahī dyauḥ prithivī ka naḥ imām yagṇām
mimikshatam.

May the great heaven and earth sprinkle this our sacrifice.

6. With mádhu in the accusative :

VI, 70, 5. mádhu naḥ dyauḥ prithivī (ūt) mimikshatam.

May heaven and earth shower down rain for us.

Very frequently the Aśvins are asked to sprinkle the
sacrifice with their whip. This whip seems originally, like
the whip of the Maruts, to have been intended for the
cracking noise of the storm, preceding the rain. Then as
whips had possibly some similarity to the instruments used
for sprinkling butter on the sacrificial viands, the Aśvins are
asked to sprinkle the sacrifice with their whip, i.e. to give rain:

I, 157, 4. mádhu-matya naḥ kásayā mimikshatam.
O Aśvins, sprinkle us with your rain-giving whip.
I, 22, 3. táyā yagñám mimikshatam.
O Aśvins, sprinkle the sacrifice with it (your whip).

7. Lastly, we find such phrases as,
I, 48, 16. sám naḥ rāyaḥ—mimikshvā.
Sprinkle us with wealth, i.e. shower wealth down upon us. Here mih is really treated as a Hu-verb in the Ātmanepada, though others take it for mimikshasva.

As an adjective, mimikshū is applied to Indra (III, 50, 3), and mimikshā to Soma (VI, 34, 4).

Note 3. I do not see how étasaḥ can here be taken in any sense but that suggested by the Pada, ś-itasaḥ, come near. Professor Roth thinks it not impossible that it may be meant for étah, the fallow deer, the usual team of the Maruts. These Etas are mentioned in verse 5, but there the Pada gives quite correctly étān, not ś-itān, and Sāyana explains it accordingly by gantūn.

Note 4. The idea that the Maruts proclaim their own strength occurred before, I, 87, 3. It is a perfectly natural conception, for the louder the voice of the wind, the greater its strength, and vice versa.

Verse 2.

Note 1. Mānas here, as elsewhere, is used in the sense of thought preceding speech, desire, or devotion not yet expressed in prayer. See Taitt. Samh. V, 1, 3, 3. yat purusho manasābhigakkhati tad vākā vadati, what a man grasps in his mind, that he expresses by speech. Professor Roth suggests an emendation which is ingenious, but not necessary, viz. mahā nāmasā, with great adoration, an expression which occurs, if not in VI, 52, 17, at least in VII, 12, 1. We find, however, the phrase mahā mánasā in VI, 40, 4. ś yāhī sāsvat usatā yayātha īndra mahā mánasā soma-péyām,
úpa brāhmāṇi srinavaḥ imā naḥ átha te yagñāḥ tanvē vāyāḥ dhāt.
Come hither, thou hast always come, Indra, to our libation through our yearning great desire. Mayest thou hear these our prayers, and may then the sacrifice put vigour in thy body.

It is curious to observe that throughout the Rig-veda the instrumental singular mahā is always used as an adjective belonging to some term or other for praise and prayer. Besides the passages mentioned, we find:

II, 24, 1. ayā vidhema návayā mahā gírā.
Let us sacrifice with this new great song.

VI, 52, 17. su-ukténa mahā námasā a viváse.

I worship with a hymn with great adoration, or I worship with a great hymn in adoration. VIII, 46, 14. gáya gírā mahā vi-kétasam. Celebrate the wise Indra with a great song. Otherwise we might translate, Thou hast always come with a great yearning desire.

**Verse 3.**

**Note 1.** We ought to scan kútaḥ tváṁ īndrā māhínāḥ san, because yásí, being anudáta, could not begin a new páda. It would be more natural to translate kútaḥ by why? for the Maruts evidently wish to express their surprise at Indra's going to do battle alone and without their assistance. I do not think, however, that in the Rig-veda, even in the latest hymns, kútaḥ has as yet a causal meaning, and I have therefore translated it in the same sense in which it occurs before in the poet's address to the Maruts.

**Note 2.** Sat-pati, lord of men, means lord of real men, of heroes, and should not be translated by good lord. Sat by itself is frequently used in the sense of heroes, of men physically rather than morally good:

II, 1, 3. tváṁ agne īndrāḥ vṛishabhāḥ satām asi.
Thou, Agni, art Indra, the hero among heroes.

I, 173, 7. samát-su tvā sūra satām urānām.
Thee, O hero, in battles the protector of (good and true) men.

**Note 3.** The meaning of sáṃ prikkhase is very much the same as that of sáṃ vadasva in I, 170, 5.

**Note 4.** Subháná is evidently meant as a name for the
Maruts, who thus speak of themselves in the third person, which is by no means unusual in the Rig-veda.

Mahidhara explains subhânaı̂k by sobhanair vâkanaı̂k.

Verse 4.

Indra certainly addresses his old friends, the Maruts, very unceremoniously, but this, though at first startling, was evidently the intention of the poet. He wished to represent a squabble between Indra and the Maruts, such as they were familiar with in their own village life, and this was to be followed by a reconciliation. The boorish rudeness, selfishness, and boastfulness here ascribed to Indra may seem offensive to those who cannot divest themselves of the modern meaning of deities, but looked upon from the right point of view, it is really full of interest.

Note 1. Bráhmāṇi and matāyas are here mentioned separately in the same way as a distinction is made between bráhman, stóma, and ukthá, IV, 22, 1; VI, 23, 1; between bráhmāṇi and griha, III, 51, 6; between bráhma, griha, and stóma, VI, 38, 3; between bráhma, griha, ukthā, and mánma, VI, 38, 4, &c.

Note 2. Sám, which I have here translated by sweet, is a difficult word to render. It is used as a substantive, as an adjective, and as an adverb; and in several instances it must remain doubtful whether it was meant for one or the other. The adverbial character is almost always, if not always, applicable, though in English there is no adverb of such general import as sám, and we must therefore render it differently, although we are able to perceive that in the mind of the poet it might still have been conceived as an adverb, in the sense of ‘well.’ I shall arrange the principal passages in which sám occurs according to the verbs with which it is construed.

1. With bhó:
   VIII, 79, 7. bháva nak soma sám hridé.
   Be thou, Soma, well (pleasant) to our heart. Cf. VIII, 82, 3.
   VIII, 48, 4. sám nak bhava hridé & pīṭāk indo (īti).
Be thou well (sweet) to our heart, when drunk, O Soma!

Cf. X, 9, 4.

I, 90, 9. sám nak bhavatu aryamā.
May Aryaman be well (kind) to us!

VI, 74, 1. sám nak bhūtam dvi-páde sám kátuk-pade.
May Soma and Rudra be well (kind) to our men and cattle.

Here sám might be rendered as an adverb, or as an adjective, or even as a substantive, in the sense of health or blessing.

Cf. VII, 54, 1; IX, 69, 7. The expression dvi-pád and kátuk-pade is curiously like what occurs in the prayers of the Eugubian tables, Fisovie Sanrie, ditu ocre Fisi, tote Jovine, ocer Fisie, totar Jovinar dupur sus, peturpu r sus fato fito (Umbrische Sprachdenkmäler, ed. Aufrecht, p. 198); and also in the edicts of Piyadasi, dupada-katupadesu pakhivālīkalesu, 'aux bipèdes, aux quadrupèdes, aux vola-
tiles, aux animaux qui se meuvent dans les eaux.' See
Burnouf, Lotus, p. 667.

II, 38, 11. sám yāt stotṛ-bhyah āpāye bhāvāti.
What may be well (a pleasure) for the praisers, for the friend.

X, 37, 10. sám nak bhava kákshasā.
Be kind to us with thy light!

2. With as:

VIII, 17, 6. sómak sám astu te hridé.
May the Soma be well (agreeable) to thy heart!

I, 5, 7. sám te santu prá-ketase.
May the Somas be well (pleasing) to thee, the wise!

V, 11, 5. tūbhyam maniśhā iyām astu sám hridé.
May this prayer be well (acceptable) to thy heart!

I, 114, 1. yāthā sám āsat dvi-páde kátuk-pade.
That it may be well for our men and cattle. Cf. X, 165, 1; 3.

VII, 86, 8. sám nak kṣhēme sám um (īti) yóge nak astu.
May it be well with us in keeping and acquiring!

V, 7, 9. ā yák te—agne sám āsti dhāyase.
He who is lief to thee to support, i.e. he whom thou likest to support.

V, 74, 9. sám um (āti) sú vām—asmākam astu karkritih.
Let there be happiness to you—glory to us!
3. With as or bhù understood:
VI, 45, 22. sám yát gáve ná sákíne.
A song which is pleasant to the mighty Indra, as food
to an ox.
VIII, 13, 11. sám ít hi te.
For it is well for thee.
X, 86, 15. manthák te indra sám hridé.
The mixture is pleasant to thy heart, O Indra!
X, 97, 18. áram kámāya, sám hridé.
Enough for love, pleasant to the heart.
VI, 34, 3. sám tát asmai.
That is pleasant to him.
VI, 21, 4. káh te yagñák mánase sám várāya.
What sacrifice seems to thy mind pleasant to select?

4. With kar:
I, 43, 6. sám naḥ karati árvate.
May he do well to our horse, i.e. may he benefit our horses.
IV, 1, 3. tokāya tugé—sám krídhi.
Do good to our children and progeny, or bless us for
the procreation of children.
VIII, 18, 8. sám naḥ karataḥ asvānā.
May the two Asvins do us good!

5. With vah:
I, 157, 3. sám naḥ ä vakshat dvi-páde kátuk-pade.
May he bring blessing to us for man and cattle.
VIII, 5, 20. téna naḥ—pásve tokāya sám gáve, váhatam
pívartk ishak.
Bring to us rich food, a blessing to cattle, to children,
and to the ox.

6. With verbs, such as pù, vá, and others, where it is
clearly used as an adverb:
IX, 11, 3. sáh naḥ pavasva sám gáve sám gánāya sám
árvate, sám rágan ñoshadhibhyah.
Do thou, king Soma, stream upon us, a blessing for the
ox, a blessing for man, a blessing for the horse, a blessing
for the plants. Cf. IX, 11, 7; 60, 4; 61, 15; 109, 5.
VII, 35, 4. sám naḥ ishirák abhí vátu vātaḥ.
May the brisk wind blow kindly upon us, or blow a blessing upon us!

VII, 35, 6. sám naḥ tvāśtā gnābhiḥ ihā srimotu.
May Tvashṭar with the goddesses hear us here well, i.e. auspiciously!

VII, 35, 8. sám naḥ sūryah—út etu.
May the sun rise auspiciously for us!

VIII, 18, 9. sám naḥ tapatu sūryah.
May the sun warm us well!

III, 13, 6. sám naḥ soka—ágne.
Shine well for us, O Agni!

Sām Yōk.

Sām also occurs in a phrase that has puzzled the interpreters of the Veda very much, viz. sām yōk. These are two words, and must both be taken as substantives, though originally they may have been adverbs. Their meaning seems to have been much the same, and in English they may safely be rendered by health and wealth, in the old acceptance of these words:

I, 93, 7. dhattam yāgamānāya sām yōk.
Give, Agni and Soma, to the sacrificer health and wealth.

I, 106, 5. sām yōk yāt te mānuḥ-hitam tāt īmahe.
Brāhaspati, we ask for health and wealth which thou gavest to Manu.

I, 114, 2. yāt sām ka yōk ka, mānuḥ á-yegē pitā tāt asyāma táva rudra prā-nitishu.
Rudra, the health and wealth which Manu, the father, obtained, may we reach it under thy guidance.

II, 33, 13. yāni mānuḥ ávrinīta pitā nah tā sām ka yōk ka rudrasya vāsī.
The medicines which our father Manu chose, those I desire, the health and wealth of Rudra.

I, 189, 2. bhāva tokāya tánayāya sām yōk.
Be to our offspring health and wealth!

IV, 12, 5. yākkha tokāya tánayāya sām yōk.
Give to our offspring health and wealth!

V, 69, 3. ſe tokāya tánayāya sām yōk.
I ask for our offspring health and wealth.

[32]
VI, 50, 7. dhāta tokāya tánayāya sám yók.
Give to our offspring health and wealth!
X, 182, 1. átha karat yágamānāya sám yók.
May he then produce for the sacrificer health and wealth.
VII, 69, 5. téna nah sám yók—nī asvinā vahatam.
On that chariot bring to us, Asvins, health and wealth.
III, 17, 3. átha bhava yágamānāya sám yók.
Then, Agni, be health and wealth to the sacrificer.
III, 18, 4. brīhát váyah sasamānēshu dhehi, revāt agne visvāmitreshu sám yók.
Give, Agni, much food to those who praise thee, give to
the Visvāmitras richly health and wealth.
X, 15, 4. átha nah sám yók arapák dadhāta.
And give us health and wealth without a flaw! Cf. X, 59, 8.
X, 37, 11. tát asmé sám yók arapák dadhātana.
And give to us health and wealth without a flaw!
V, 47, 7. tát astu mitra-varunā tát agne sám yók asmā-
bhyam idām astu sastām.
Let this, O Mitra-Varuṇa, let this, O Agni, be health and
wealth to us; may this be auspicious!
V, 53, 14. vrishīvī sám yók āpāk usṛś bheshagām syāma
marutak sahā.
Let us be together with you, O Maruts, after health,
wealth, water, and medicine have been showered down in
the morning.
VIII, 39, 4. sám ka yók ka máyah dadhe.
He gave health, wealth, and happiness.
VIII, 71, 15. agnīm sám yók ka dātave.
We ask Agni to give us health and wealth.
X, 9, 4. sám yók abhī śravantu nah.
May the waters come to us, as health and wealth, or may
they run towards us auspiciously.

Note 3. If we retain the reading of the MSS. sūshmaḥ
iyarti, we must take it as an independent phrase, and
translate it by ‘my strength rises.’ For sūshma, though in
this and other places it is frequently explained as an adjective,
meaning powerful, is, as far as I can see, always a substantive,
and means breath, strength. There may be a few passages
in which, as there occur several words for strength, it might
be possible to translate सूःश्मा by strong. But even there it is better to keep to the general meaning of सूःश्मा, and translate it as a substantive.

Iyarti means to rise and to raise. It is particularly applied to prayers raised by the poet in honour of the gods, and the similes used in connection with this, show clearly what the action implied by iyarti really is. For instance,

I, 116, 1. stómān iyarmi abhrivā-iva vātaḥ.
I stir up hymns as the wind stirs the clouds.

I stir up sweet praise, as if I rowed a ship on the river with hymns.

In the sense of rising it occurs,

X, 140, 2. pāvakā-varkāḥ sukrā-varkāḥ ānūna-varkāḥ út iyarshi bhānūnā.

Thou risest up with splendour, Agni, thou of bright, resplendent, undiminished majesty.

We might therefore safely translate in our verse ‘my strength rises,’ although it is true that such a phrase does not occur again, and that in other passages where iyarti and सूःश्मा occur together, the former governs the latter in the accusative. Cf. IV, 17, 12; X, 75, 3.

Mahīdhara translates, ‘my held-up thunderbolt moves on destroying everything,’ but he admits another rendering in which adri would mean the stone used for pressing the Soma.

Verse 5.

Note 1. If, as we can hardly avoid, we ascribe this verse to the Maruts, we must recognise in it the usual offer of help to Indra on the part of the Maruts. The question then only is, who are the strong friends in whose company they appear? It would be well if one could render antamēbhīḥ by horses, as Sāyana does, but there is no authority for it. Svā-kshatra is an adjective, meaning endowed with independent strength, synonymous with svā-tavas, I, 166, 2. It is applied to the mind of Indra, I, 54, 3; V, 35, 4; to the Maruts, V, 48, 1, but never to horses. As it stands, we can only suppose that a distinction is made between the Maruts and their followers,
and that after calling together their followers, and adorning themselves for battle, they proceed to harness their chariots. Cf. I, 107, 2.

Note 2. Ėtān, in all MSS. which I consulted, has here the accent on the first syllable, and Professor Aufrecht ought not to have altered the word into Ėtān. If the accent had not been preserved by the tradition of the schools, the later interpreters would certainly have taken Ėtān for the demonstrative pronoun. As it is, in spite of accent and termination, Sāyana in I, 166, 10, seems to take Ėtāh for Ėtē. In other passages, however, Sāyana, too, has perceived the difference, and in I, 169, 6, he explains the word very fully as prishadvarnā gantāro vā arvā vā. In this passage the Ėtas are clearly the deer of the Maruts, the Prishatis:

I, 169, 6. ādha yāt eshām prīthu-budhnāsah Ėtāh.

In the next verse, however, Ėtā seems applied to the Maruts themselves:

I, 169, 7. práti ghūrānām Ėtānām ayāsām marūtām sṛṇve ā-yatām upadbāh.

The sound of the terrible, speckled, indefatigable Maruts is heard, as they approach; unless we translate:

The noise of the terrible deer of the indefatigable Maruts is heard, as they approach.

In I, 166, 10, āmreshe Ėtāh, I adopt Professor Roth's conjecture, that Ėtāh means the skins of the fallow deer, so that we should have to translate: On their shoulders are the deer-skins.

In the other passages where Ėtā occurs it is used as a simile only, and therefore throws no light on the relation of the Ėtas to the Maruts. In both passages, however (V, 54, 5; X, 77, 2), the simile refers to the Maruts, though to their speed only, and not to their colour.

Note 3. Māhāh-bhīh, which I have translated ‘with all our might,’ seems to be used almost as an adverb, mightily or quickly (makhshu), although the original meaning, with our powers, through our might, is likewise applicable. The original meaning is quite perceptible in passages like

V, 62, 3. ādhārayatam prīthvīm utā dyām mītra-rāgānā varunā māhāh-bhīh.
Kings Mitra and Varuna, you have supported heaven and earth by your powers.

VII, 3, 7. tébhiḥ naḥ agne ámitaiḥ máhaḥ-bhiḥ satām pūrbhiḥ áyasibhiḥ ni pāhi.

With those immeasurable powers, O Agni, protect us, with a hundred iron strongholds.

I, 90, 2. té—máhaḥ-bhiḥ, vrata rakshante virvāhā.

They always protect the laws by their powers.

VII, 71, 1. tvām naḥ agne máhaḥ-bhiḥ pāhi.

Protect us, Agni, with thy power.

In other passages, however, we see máhaḥ-bhiḥ used of the light or of the flames of Agni and of the dawn:

IV, 14, 1. devāḥ rókamāṇah máhaḥ-bhiḥ.

Agni, the god, brilliant with his powers.

VI, 64, 2. devi rókamāṇā máhaḥ-bhiḥ.

O goddess, brilliant with thy powers.

The powers of the Maruts are referred to by the same name in the following passages:

V, 58, 5. prá-pra gāyante—máhaḥ-bhiḥ.

The Maruts are born with their powers.

VII, 58, 2. prá yē máhaḥ-bhiḥ ógasā utá sánti.


Verse 6.

Note 1. Indra in this dialogue is evidently represented as claiming everything for himself alone. He affects contempt for the help proffered by the Maruts, and seems to deny that he was at any time beholden to their assistance. By asking, Where was that custom that I should be with you and you with me in battle? he implies that it was not always their custom, and that he can dispense with their succour now. He wants to be alone, as in his former battle with Ahi, and does not wish that they should join him (cf. I, 33, 4). Professor Roth takes sam-ádhatta in the sense of implicating, but it can hardly be said that the Maruts ever implicated Indra in his fight against Ahi. Certainly this is not in keeping with the general tenor of this dialogue where, on the contrary, Indra shuns the
company of the Maruts. But while on this point I differ from Professor Roth, I think he has rightly interpreted the meaning of ánamam. Out of the four passages in which badhasnaḥ occurs, it is three times joined with nam, and every time has the sense of to bend away from, to escape from. See also Sonne, in Kuhn’s Zeitschrift, vol. xii, p. 348.

Verse 7.

Note 1. See VII, 39, 6. sakshímáhi yúgyebhiḥ nú devaḥ.

Note 2. The last words leave no doubt as to their meaning, for the phrase is one of frequent occurrence. The only difficulty is the vocative marutaḥ, where we should expect the nominative. It is quite possible, however, that the Maruts should here address themselves, though, no doubt, it would be easy to alter the accent. As to the phrase itself, see

VIII, 61, 4. táthā it asat indra krátvā yáthā vásah.

May it be so, O Indra, as thou mayest desire by thy mind.

VIII, 66, 4. vagr̥—it karat indraḥ krátvā yáthā vásat.

May Indra with the thunderbolt act as he may desire in his mind. Cf. VIII, 20, 17; 28, 4, &c.

Verse 8.

Note 1. Here again Indra claims everything for himself, denying that the Maruts in any way assisted him while performing his great deeds. These deeds are the killing of Vṛitra, who withholds the waters, i.e. the rain from the earth, and the consequent liberation of the waters, so that they flow down freely for the benefit of Manu, that is, of man.

When Indra says that he slew Vṛitra indriyéna, he evidently chooses that word with a purpose, and we must therefore translate it here, not only by might, but by Indra’s peculiar might. Indriyá, as derived from indra, means originally Indra-hood, then power in general, just as verethraghna in Zend means victory in general, though originally it meant the slaying of Vṛitra.

On bádhtm, see Bollensen, Z. D. M. G. XXII, p. 594.
He takes bādhīṁ for a contraction of badhisham, in analogy with badhīś and badhī́t. He refers to akramīṁ, X, 166, 5, and bādhīṁ, X, 28, 7.

Verse 9.

Note 1. Ānutta, in the sense of ‘not shaken,’ not shakeable, inébranlable, is strange; likewise the genitive, where we expect the instrumental. Still, nud, by itself, occurs in similar phrases, e.g. VI, 17, 5, nuthāk ākyutam, thou shookest what is unshakeable, which might have been expressed by ākukyavah ānuttam, and I cannot bring myself to believe that in our passage Aufrecht’s conjectural emendation is called for. He (K. Z. XXVI, 611) takes ānutta for ānuḍatta, like pratta for pradatta, &c., and proposes to omit the negative particle, translating the verse: ‘Certainly it is conceded to thee, there is none among the gods like unto thee.’

But though I cannot adopt this emendation here, I think that in other passages Aufrecht’s rendering of ānutta is far more appropriate than to take it for a-nutta; for instance, I, 80, 7; III, 31, 13; VII, 34, 11.

There remains one verse in which anutta seems to mean not shaken, not overcome, namely, VIII, 90, 5, tvām vṛitrāṇi hamsi apratāṇi ēkah it ānutta karshāṇi-dhṛtā, thou, being alone, killest the irresistible enemies with the thunderbolt (?)). However, ānuḍā, in the sense of conceeding, yielding, nachgeben, is certainly a very familiar idea in Vedic poetry.

II, 12, 10. yāḥ sārdhate nā anu-dādāti sṛidhyāṁ, who does not forgive the hurter his hurt.

I, 53, 8; II, 21, 4; 23, 11; X, 38, 5, Indra is called ananudāk, not yielding, not surrendering.

We must therefore admit two anuttas, one ā-nutta, the other ānu(da)tta. In ānutta-manju I prefer the former, ‘of irresistible fury,’ while Aufrecht prefers the latter, ‘of recognised, or universally-admitted fury.’

Note 2. Devātā in the ordinary sense of a deity never occurs in the Rig-veda. The word, in fact, as a feminine substantive occurs but twice, and in the tenth Mandala
only. But even there it does not mean deity. In X, 24, 6, devāḥ devatāyā means, O gods, by your godhead, i.e. by your divine power. In X, 98, 1, br̥haspati práti me devatām ihi, I take devatā in the same sense as devatāti, and translate, O Br̥haspati, come to my sacrifice.

In all other places where devatā occurs in the Rig-veda it is a local adverb, and means among the gods. I shall only quote those passages in which Professor Roth assigns to devatā a different meaning:

I, 55, 3. prá vīryēna devatā áti kekite.
He is pre-eminent among the gods by his strength.
I, 22, 5. sā kēttā devatā padām.
He knows the place among the gods.
I, 100, 15. ná yāsya devāḥ devatā ná mártāḥ āpha kanā sāvasaḥ āntam āpūk.
He, the end of whose power neither the gods among the gods, nor mortals, nor even the waters have reached.

The best among men celebrate thee, O Agni, as like unto Indra in strength among the gods, as like unto Vāyu in liberality. See also devatāti, VIII, 74, 3; X, 8, 2.

Note 3. The juxta-position of gāyamānah and gatāk would seem to show that, if the latter had a past, the former had a future meaning. To us, 'No one who will be born and no one who has been born,' would certainly sound more natural. The Hindu, however, is familiar with the idea as here expressed, and in order to comprehend all beings, he speaks of those who are born and those who are being born. Thus in a Padasishta of the Pāvamāṇīs (IX, 67) we read:

```
yan me garbhe vasatah pápam ugram,
yag gāyamānasya ka kimkēdi anyat,
gatasya ka yak kāpi vardhato me,
tat pāvamāṇibhir aham punāmi.
```

Note 4. Karishyā is written in all the MSS. without a
Visarga, and unless we add the Visarga on our own authority, we should have to take it as an entirely anomalous acc. plur. neut. of a passive participle of the future, karishyám standing for kāryām, faciendum. It is much easier, however, to explain this form if we add the Visarga, and read karishyâh, which would then be a second person singular of a Vedic conjunctive of the future. This form occurs at least once more in the Veda:

IV, 30, 23. utá nûnám yât indriyám karishyâh indra paúmsyam, adyá nákih tát ś minat.

O Indra, let no man destroy to-day whatever manly feat thou art now going to achieve.

Verse 10.

Note 1. As I have translated these words, they sound rather abrupt. The meaning, however, would be clear enough, viz. almighty power belongs to me, therefore I can dare and do. If this abrupt expression should offend, it may be avoided, by taking the participle dadhrîshvân as a finite verb, and translating, Whatever I have been daring, I shall do according to my will.

Verse 11.

Note 1. In this verse Indra, after having declined with no uncertain sound the friendship of the Maruts, seems to repent himself of his unkindness towards his old friends. The words of praise which they addressed to him in verse 9, in spite of the rebuff they had received from Indra, have touched his heart, and we may suppose that, after this, their reconciliation was complete. The words of Indra are clear enough, the only difficulty occurs in the last words; which are so idiomatic that it is impossible to render them in English. In tanvē tanūbhîk, literally for the body by the bodies, tanû is used like the pronoun self. Both must therefore refer to the same subject. We cannot translate 'for myself made by yourselves,' but must take the two words together, so that they should mean, 'the hymn which you have made for your own benefit and by your own exertions.'
Verse 13.

Note 1. Spiegel, in his review, called my attention to the Zend api-vat, which Burnouf discussed in his 'Études,' p. 328. Burnouf tries to show that vat in Zend has the meaning of knowing, and that it occurs with the preposition api, in apivatahe and apivatâiti. If this is the same word as in Sanskrit, then apivatayati would be a causative, meaning to make known. The meaning of vat, however, is doubtful in Zend, and hardly appropriate in the few passages where it occurs in the Veda. Roth, in the Dictionary, explains vat by verstehn, begreifen, the causative by begreiflich machen; but in our passage he translates it by belebend, Ludwig by aufspürend. Till we get more light, I shall feel content to translate apivat by to approach, to obtain, and the causative by to make approach, to invite, to welcome.

The following are the passages in which api-vat occurs:

VII, 3, 10. api krátum su-kétasam vatema.

May we obtain an excellent understanding; not, Awaken in us a good sense.

VII, 60, 6. api krátum su-kétasam vántak.h.

They (Mitra and Varuna) obtaining an excellent understanding.

I, 128, 2. tám yagaśa-sádhham api vátayámasi.

Him, Agni, the performer of the sacrifice, we make approach, we invite.

X, 20, 1; 25, 1. bhádram naḥ api vátaya mánaḥ, dáksham utá krátum.

Bring to us, i. e. give us, a good mind, and a strong understanding.

X, 13, 5. pitre putrásah api avivatah rítam.

The sons obtained the right for the father (an obscure verse). As to svapivâta, VII, 46, 3, I should derive it from van, in the sense of implored, desired; see, however, Muir, Sanskrit Texts, IV, p. 314, note; Nirukta, ed. Roth, p. 135.

Note 2. On návedâh, see IV, 23, 4.

Verse 14.

Note 1. This is a verse which, without some conjectural
aliterations, it seems impossible to translate. Sāyana, of course, has a translation ready for it, so has M. Langlois, but both of them offend against the simplest rules of grammar and logic. The first question is, who is meant by asmān (which is here used as an amphimacer), the sacrificers or the Maruts? The verb ḥakrē would well apply to the medhā mānyāsya, the hymn of Mānya, which is intended to bring the Maruts to the sacrifice, this bringing to the sacrifice being the very meaning of ā kar. But then we have the vocative marutaḥ in the next line, and even if we changed the vocative into the accusative, we should not gain much, as the Maruts could hardly call upon anybody to turn them towards the sage.

If, on the contrary, we admit that asmān refers to those who offer the sacrifice, then we must make a distinction, which, it is true, is not an unusual one, between those who here speak of themselves in the first person, and who provide the sacrifice, and the poet Māṇḍārya Mānya, who was employed by them to compose or to recite this hymn.

But even if we adopt this alternative, many difficulties still remain. First of all, we have to change the accent of ḥakrē into ḥakre, which may seem a slight change, but is not the less objectionable when we consider that in our emendations of the Vedic hymns we must think rather of accidents that might happen in oral traditions than of the lapsus calami of later scribes. Secondly, we must suppose that the hymn of Māṇḍārya Mānya ends with verse 13, and that the last verses were supplied by the sacrificers themselves. Possibly the dialogue only, from verse 3 to verse 12, was the work of Mānya, and the rest added at some solemn occasion.

Other difficulties, however, remain. Duvasyāt is taken by Sāyana as an ablative of duvasyā, worthy of dūvas, i.e. of worship, of sacrifice. Unfortunately this duvasyā does not occur again, though it would be formed quite regularly, like namasyā, worthy of worship, from nāmas, worship.

If we take duvasyāt as the 3rd pers. sing. of the present in the Vedic conjunctive, we must also confess that this conjunctive does not occur again. But the verb duvasyati
occurs frequently. It seems to have two meanings. It is derived from dúvas, which in the Vedic language means worship or sacrifice, just as karma, work, has assumed the special sense of sacrifice. Derived from dúvas in this sense, duvasyati means to worship. But dúvas meant originally any opus operatum. The root from which dúvas is derived, is lost in Sanskrit, but it exists in other languages. It must have been du or dů in the sense of acting, or sedulously working. It exists in Zend as du, to do, in Gothic as táujan, gataujan, Old High-German zaujan, Modern German zauen (Grimm, Gram. ii. p. 1041). The Gothic tavi, opus, Old High-German zouwi, Middle High-German gezōuwe (Grimm, Gram. iii. p. 499), come from the same source; and it is possible, too, that the Old Norse taufr, modern töfrar, incantamenta, the Old High-German zoupár, Middle High-German zouber, both neuter, and the modern Zauber, may find their explanation in the Sanskrit dúvas. Derived from dúvas, in the sense of work, we have duvasyati in the sense of helping, providing, the German schaffen and verschaffen.

In the sense of worshipping, duvasyati occurs,

III, 2, 8. duvasyáta—gátá-vedasam.
Worship Gátavedas.

V, 28, 6. & ghūhota duvasyáta agním.
Invoke, worship Agni. Cf. III, 13, 3; 1, 13.

III, 3, 1. agník hi devān—duvasyáti.
Agni performs the worship of the gods. Cf. VII, 82, 5.
I, 167, 6. sutá-somako duvasyán.
He who has poured out Soma and worships.

In many passages duvasyati is joined with an instrumental:

V, 42, 11. námako-bhik devám—duvasya.
Worship the god with praises.
I, 78, 2. tàm u tvà gótamako girñ—duvasyati.
Gotama worships thee with a song.
V, 49, 2. su-uktáko devám—duvasya.
Worship the god with hymns.
VI, 16, 46. vítí yáko devám—duvasyét.
He who worships the god with a feast.
NOTES. I, 165, 14. 205

X, 14, 1. yamám—havışhå duvasya.
Worship Yama with an oblation.
VI, 15, 6. agním-agním vaḥ samídhaḥ duvasyata.
Worship Agni with your log of wood. Cf. VIII, 44, 1.
III, 1, 2. samít-bhiḥ agním námasā duvasyay.
They worshipped Agni with logs of wood, with praise.
In the more general and, I suppose, more original sense of caring for, attending, we find duvasyati:
III, 51, 3. anehásah stúbhaḥ īndrakah duvasyati.
Indra provides for the matchless worshippers.
I, 112, 15. kalim yābhiḥ—duvasyáthah.
By the succours with which you help Kali. Cf. I, 112, 21.
I, 62, 10. duvasyánti svásārah āhrayānam.
The sisters attend the proud (Agni).
I, 119, 10. yuvám pedáve—svetám—duvasyathah.
You provide for Pedu the white horse.

If, then, we take duvasyati in the sense of working for, assisting, it may be with the special sense of assisting at a sacred act, like διακονεῖν; and if we take duvás, as it has the accent on the last syllable, as the performer of a sacrifice, we may venture to translate, ‘that he should help, as the singer helps the performer of the sacrifice.’ The singer or the poet may be called the assistant at a sacrifice, for his presence was not necessary at all sacrifices, the songs constituting an ornament rather than an essential part in most sacred acts. But though I think it right to offer this conjectural interpretation, I am far from supposing that it gives us the real sense of this difficult verse. Duvasyāt may be, as Sāyana suggests, an ablative of duvasyá; and duvasyā, like namasyā, if we change the accent, may mean he who is to be worshipped, or worshipping. In this way a different interpretation might suggest itself, though I confess I do not see that any other interpretation as yet suggested is satisfactory. Some happy thought may some day or other clear up this difficulty, when those who have

a Kar in the sense of officiating at a sacrifice is equally construed with a dative, X, 97, 22. yásmai krinōti brāhmaṇāḥ, he for whom a Brāhmaṇa performs a sacrifice.
toiled, but toiled in a wrong direction, will receive scant thanks for the trouble they have taken. See Bollensen, Z. D. M. G. XVIII, p. 606.

Note 2. In the second line, the words \( \textit{vam} \) s\( \textit{u} \) varta remind us of similar phrases in the Veda, but we want an accusative, governed by varta; whereas marut\( \textit{a} \), to judge from its accent, can only be a vocative. Thus we read:

I, 138, 4. \( \textit{vam} \) (\textit{iti}) s\( \textit{u} \) tv\( \textit{a} \) vav\( \textit{rit} \)mahi st\( \textit{ome} \)bhi\( \textit{t} \).

May we turn thee quickly hither by our praises!

VIII, 7, 33. \( \textit{vam} \) (\textit{iti}) s\( \textit{u} \) \textit{vritih} — vav\( \textit{ryam} \).

May I turn the heroes quickly hither!

Compare also passages like III, 33, 8:

\( \textit{vam} \) (\textit{iti}) s\( \textit{u} \) sva\( \textit{sah} \) k\( \textit{ar} \)\( \textit{a} \) ve s\( \textit{rim} \)ota.

Listen quickly, O sisters, to the poet.

I, 139, 7. \( \textit{vam} \) (\textit{iti}) s\( \textit{u} \) na\( \textit{h} \) agne s\( \textit{rim} \)u\( \textit{hi} \).

Hear us quickly, O Agni.

Cf. I, 182, 1; II, 34, 15; VII, 59, 5; VIII, 2, 19; X, 179, 2.

Unless we change the accent, we must translate, 'Bring hither quickly!' and we must take these words as addressed to the k\( \textit{aru} \), the poet, whose hymn is supposed to attract the gods to the sacrifice. By a quick transition, the next words, marut\( \textit{a} \) v\( \textit{ipram} \) \( \textit{akk} \)a, would then have to be taken as addressed to the gods, 'Maruts, on to the sage!' and the last words would become intelligible by laying stress on the va\( \textit{h} \), 'for you, and not for Indra or any other god, has the singer recited these hymns.' See, however, Preface, p. xxi.

Verse 15.

Note 1. I translate M\( \textit{anya} \), the son of M\( \textit{ana} \), because the poet, so called in I, 189, 8, is in all probability the same as our M\( \textit{andarya M} \)\( \textit{anya} \). But it may also be M\( \textit{anya} \), the descendant of Mand\( \textit{ari} \). The M\( \textit{anas} \) are mentioned I, 172, 5; 182, 8.

Note 2. V\( \textit{ag} \). S. XXXIV, 48. The second line is difficult, owing to the uncertain meaning of vay\( \textit{am} \).

\( \textit{A} \) is\( \textit{h} \)\( \textit{a} \) y\( \textit{astishta} \) has been rendered, 'Come hither with

\( \textit{a} \) There was a misprint in the \textit{Samhit\( \textit{a} \)} text;\( \textit{ish} \)\( \textit{a} \) instead of \( \textit{esh} \)\( \textit{a} \), which was afterwards repeated whenever the same verse occurred again.
water or drink or rain,' yásishṭa being the aorist without the augment and with the intermediate vowel lengthened. The indicative occurs in

V, 58, 6. yát prá áyásishṭa prīshatībhiḥ ásvaíḥ.

When you Maruts came forth with your fallow deer and your horses.

But what is the meaning of vayām? Vayā means a germ, a sprout, an offshoot, a branch, as may be seen from the following passages:

II, 5, 4. vidvān asya vratā dhruvā vayāḥ-iva ánu rohate.

He who knows his eternal laws, springs up like young sprouts. (Better vayā-iva.)

VI, 7, 6. tásya it ám (íti) víśvā bhúvaná ádhi mūrdháni vayāḥ-iva ruruḥuḥ.

From above the head of Vaisvanara all worlds have grown, like young sprouts.

VIII, 13, 6. stotā—vayāḥ-iva ánu rohate. (Better vayā-iva.)

The worshipper grows up like young sprouts.

VIII, 13, 17. Índram kshonāk avardhayan vayāḥ-iva.

The people made Indra to grow like young sprouts.

VIII, 19, 33. yásya te agne anyé agnáyah upa-kshitah vayāḥ-iva.

Agni, of whom the other fires are like parasitical shoots.

I, 59, 1. vayāḥ ít agne agnáyah te anyé.

O Agni, the other fires are indeed offshoots of thee.

II, 35, 8. vayāḥ ít anyé bhúvanáni asya.

The other worlds are indeed his (the rising sun’s) offshoots.

VI, 13, 1. tvát víśvā—saúbhagáni ágne ví yanti vanínaḥ ná vayāḥ.

From thee, O Agni, spring all happinesses, as the sprouts of a tree.

VI, 24, 3. vṛiksháasya nū (ná?) te—vayāḥ ví útáyah ruruḥuḥ.

Succours sprang from thee, like the branches of a tree.

V, 1, 1. yahvāḥ-iva prá vayām ut-ghánāk prá bhánávah sirsate nákam ákkha.

Like birds (?) flying up to a branch, the flames of Agni went up to heaven; (or like strong men reaching up to.)
VI, 57, 5. tāṁ pūshanāḥ su-matīṁ vayāṁ vrikshāsyā pra
vayāṁ-iva īndrasya ka ā rabhāmahe.

Let us reach this favour of Pūshan and of Indra, as one
reaches forth to the branch of a tree.

There remain some doubtful passages in which vayāṁ
occurs, VII, 40, 5, and X, 92, 3; 134, 6. In the first pas-
sage, as in our own, vayāṁ is trisyllabic.

If vayāṁ can be used in the sense of offshoot or sprout,
we may conclude that the same word, used in the singular,
might mean offspring, particularly when joined with tanvē.
‘Give a branch to our body,’ would be understood even in
languages less metaphorical than that of the Vedas; and as
the prayer for ‘olive branches’ is a constant theme of the
Vedic poets, the very absence of that prayer here, might
justify us in assigning this sense to vayāṁ. In VI, 2, 5, the
expression vayāvāntam kshāyam, a house with branches,
means the same as nṛivāntam, a house with children and
men. See M. M., On Bīs and vāyas, in Kuhn’s Zeitschrift,
vol. xv, p. 215. Benfey (Endungen in īans, p. 37) takes
vayāṁ as a genitive plural, referring it to the Maruts, as
closely connected with each other, like branches of a tree.
This is much the same interpretation as that of Mahīdhara
(VS. XXXIV, 48), who translates ‘come near for the body,
ī.e. for the bodily strength of the fellows, the Maruts.’
Ludwig takes it as a possible instrumental of vayam.

It is preferable, however, to take yāsīśita as a preceptive
Ātm., in order to account for the long ī, and to accept it as
a third person singular, referring to stōmāḥ.

Note 3. Vṛgānā means an enclosure, a vṛuḍs, whether it
be derived from vṛg, to ward off, like a r x from a r c r e, or
from vṛg, in the sense of clearing, as in vṛṣkta-barhis, bahrūh
prā vṛṣīge, I, 116, 1. In either case the meaning remains
much the same, viz. a field, cleared for pasture or agri-
culture,—a clearing, as it is called in America, or a camp,—
enclosed with hurdles or walls, so as to be capable of
defence against wild animals or against enemies. In this
sense, however, vṛgāna is a neuter, while as a masculine it
means powerful, invigorating. See Preface, p. xx.
MANDALA I, HYMN 166.

ASHTAKA II, ADHYĀYA 4, VARGA 1-8.

TO THE MARUTS (THE STORM-GODS).

1. Let us now proclaim for the robust host, for the herald of the powerful (Indra), their ancient greatness! O ye strong-voiced Maruts, you heroes, prove your powers on your march, as with a torch, as with a sword!

2. Like parents bringing a dainty to their own son, the wild (Maruts) play playfully at the sacrifices. The Rudras reach the worshipper with their protection, strong in themselves, they do not fail the sacrificer.

3. For him to whom the immortal guardians have given fulness of wealth, and who is himself a giver of oblations, the Maruts, who gladden men with the milk (of rain), pour out, like friends, many clouds.

4. You who have stirred up the clouds with might, your horses rushed forth, self-guided. All beings who dwell in houses are afraid of you, your march is brilliant with your spears thrust forth.

5. When they whose march is terrible have caused the rocks to tremble, or when the manly Maruts have shaken the back of heaven, then every lord of the forest fears at your racing, each shrub flies out of your way, whirling like chariot-wheels.

6. You, O terrible Maruts, whose ranks are never broken, favourably fulfil our prayer! Wherever your gory-toothed lightning bites, it crunches cattle, like a well-aimed bolt.

[32]
7. The Maruts whose gifts are firm, whose bounties are never ceasing, who do not revile, and who are highly praised at the sacrifices, they sing their song for to drink the sweet juice: they know the first manly deeds of the hero (Indra).

8. The man whom you have guarded, O Maruts, shield him with hundredfold strongholds from injury and mischief,—the man whom you, O fearful, powerful singers, protect from reproach in the prosperity of his children.

9. On your chariots, O Maruts, there are all good things, strong weapons are piled up clashing against each other. When you are on your journeys, you carry the rings on your shoulders, and your axle turns the two wheels at once.

10. In their manly arms there are many good things, on their chests golden chains, flaring ornaments, on their shoulders speckled deer-skins, on their fellies sharp edges; as birds spread their wings, they spread out splendours behind.

11. They, mighty by might, all-powerful powers, visible from afar like the heavens with the stars, sweet-toned, soft-tongued singers with their mouths, the Maruts, united with Indra, shout all around.

12. This is your greatness, O well-born Maruts!—your bounty extends far, as the sway of Aditi. Not even Indra in his scorn can injure that bounty, on whatever man you have bestowed it for his good deeds.

13. This is your kinship (with us), O Maruts, that you, immortals, in former years have often protected the singer. Having through this prayer granted a hearing to man, all these heroes together have become well-known by their valiant deeds.
14. That we may long flourish, O Maruts, with your wealth, O ye racers, that our men may spread in the camp, therefore let me achieve the rite with these offerings.

15. May this praise, O Maruts, this song of Mândârya, the son of Mâna, the poet, ask you with food for offspring for ourselves! May we have an invigorating autumn, with quickening rain!
NOTES.

This hymn is ascribed to Agastya, the reputed son of Mitrâvarûna, and brother of Vasishtha. The metre in verses 1–13 is Gagati, in 14, 15 Trishtubh. No verse of this hymn occurs in SV., VS., AV., TS., TB.

Verse 1.

Note 1. Rabhasá, an adjective of rábhas, and this again from the root rabh, to rush upon a thing, â-rabh, to begin a thing. From this root rabh we have the Latin robur, in the general sense of strength, while in rabies the original meaning of impetuous motion has been more clearly preserved. The Greek λάβρος, too, as pointed out by Cowell, comes from this root. In the Vedic Sanskrit, derivatives from the root rabh convey the meaning both of quickness and of strength. Quickness in ancient languages frequently implies strength, and strength implies quickness, as we see, for instance, from the German snœl, which, from meaning originally strong, comes to mean in modern German quick, and quick only. The German bald again, meaning soon, comes from the Gothic balths, the English bold. Thus we read:

I, 145, 3. śisuḥ ś adatta sám rábhaḥ.

The child (Agni) acquired vigour.

Indra is called rábhaḥ-dāh, giver of strength; and rabhasá, vigorous, is applied not only to the Maruts, who in V, 58, 5, are called rábhishthák, the most vigorous, but also to Agni, II, 10, 4, and to Indra, III, 31, 12.

In the sense of rabid, furious, it occurs in

X, 95, 14. ádha enam vrîkák rábhasásah adyúk.

May rabid wolves eat him!

In the next verse rabhasá, the epithet of the wolves, is replaced by ásîva, which means unlucky, uncanny.

In our hymn rabhasá occurs once more, and is applied there, in verse 10, to the aṅgı or glittering ornaments of the Maruts. Here Sāyana translates it by lovely, and it was most likely intended to convey the idea of lively or brilliant splendour, though it may mean also strong. See also IX, 96, 1.
Note 2. Ketú, derived from an old root ki, in Sanskrit ki, to perceive, from which also kitra, conspicuous, ken-speckled, beautiful, means originally that by which a thing is perceived or known, whether a sign, or a flag, or a herald. It is the Gothic haidu, species. It then takes the more general sense of light and splendour. In our passage, herald seems to me the most appropriate rendering, though B. and R. prefer the sense of banner. The Maruts come before Indra, they announce the arrival of Indra, they are the first of his army.

Note 3. The real difficulty of our verse lies in the two comparisons aidhā-iva and yudhā-iva. Neither of them occurs again in the Rig-veda. B. and R. explain aidhā as an instrumental of aidh, flaming, or flame, and derive it from the root idh, to kindle, with the preposition ā. Professor Bollensen in his excellent article Zur Herstellung des Veda (Orient und Occident, vol. iii, p. 473) says: 'The analysis of the text given in the Pada, viz. aidhā-iva and yudhā-iva, is contrary to all sense. The common predicate is tavishāni kartana, exercise your power, you roarers, i.e. blow as if you meant to kindle the fire on the altar, show your power as if you went to battle. We ought therefore to read aidhé āva and yudhé āva. Both are infinitives, aidh is nothing but the root idh + ā, to kindle, to light.' Now this is certainly a very ingenious explanation, but it rests on a supposition which I cannot consider as proved, viz. that in the Veda, as in Pāli, the comparative particle iva may be changed, as shown in the preface to the first edition, to va. It must be admitted that the two short syllables of iva are occasionally counted in the Veda as one, but yudhé-iva, though it might become yudhā iva, would never in the Veda become yudhénva.

As yudhā occurs frequently in the Veda, we may begin by admitting that the parallel form aidhā must be explained in analogy to yudhā. Now yúdh is a verbal noun and means fighting. We have the accusative yúdhám, I, 53, 7; the genitive yudhā, VIII, 27, 17; the dative yudhé, I, 61, 13; the locative yudhí, I, 8, 3; the instrumental yudhā, I, 53, 7, &c.; loc. plur. yut-sú, I, 91, 21. As long as yúdh
retains the general predicated meaning of fighting, some of these cases may be called infinitives. But yúdh soon assumes not only the meaning of battle, battle-ground, but also of instrument of fighting, weapon. In another passage, X, 103, 2, yudhāh may be taken as a vocative plural, meaning fighters. Passages in which yúdh means clearly weapon, are, for instance,

V, 52, 6. śrūlamah Śyudhānārah rishvāh rishiśh asrikshata.

With their bright chains, with their weapon, the tall men have stretched forth the spears.

X, 55, 8. pītvī sómasya divāh Ś vridhānāh śāraḥ nīh yudhā Ś adhamat dāsyūn.

The hero, growing, after drinking the Soma, blew away from the sky the enemies with his weapon. See also X, 103, 4.

I therefore take yúdh in our passage also in the sense of weapon or sword, and, in accordance with this, I assign to aídh the meaning of torch. Whether aídh comes from idh with the preposition ā, which, after all, would only give edh, or whether we have in the Sanskrit aídh the same peculiar strengthening which this very root shows in Greek and Latin, would be difficult to decide. The torch of the Maruts is the lightning, the weapon the thunderbolt, and by both they manifest their strength; ferro et igne, as Ludwig remarks.

WILSON: We proclaim eagerly, Maruts, your ancient greatness, for (the sake of inducing) your prompt appearance, as the indication of (the approach of) the showerer (of benefits). Loud-roaring and mighty Maruts, you exert your vigorous energies for the advance (to the sacrifice), as if it was to battle.

 Verse 2.

Note 1. That úpa can be construed with the accusative is clear from many passages:

III, 35, 2. úpa imám yagśám Ā vahātaḥ indram.

Bring Indra to this sacrifice!

I, 25, 4. váyāh ná vasatiḥ úpa.

As birds (fly) to their nests.

a Schleicher, Compendium, § 36, aúpā, aúhpā, aúpoura; and § 49, aídes, aidilis aestas.
Note 2. Nítya, from ni+tya, means originally what is inside, internus, then what is one’s own; and is opposed to níshťya, from nis+tya, what is outside, strange, or hostile. Nítya has been well compared with níga, literally eingeboren, then, like nítya, one’s own. What is inside, or in a thing or place, is its own, is peculiar to it, does not move or change, and hence the secondary meanings of nítya, one’s own, unchanging, eternal. Thus we find nítya used in the sense of internal or domestic:

I, 73, 4. tám tvā náraḥ dáme & nítyam iddhám ágne sákanta kshítishu dhruvásu.

Our men worshipped thee, O Agni, lighted within the house in safe places.

This I believe to be a more appropriate rendering than if we take nítya in the sense of always, continuously lighted, or, as some propose, in the sense of eternal, everlasting.

VII, 1, 2. daksháyyah yáḥ dáme āsa nítyah.

Agni who is to be pleased within the house, i.e. as belonging to the house, and, in that sense, who is to be pleased always. Cf. I, 140, 7; 141, 2; X, 12, 2, and III, 25, 5, where nítyah, however, may have been intended as an adjective belonging to the vocative sūno.

Most frequently nítya occurs with sūnú, I, 66, 1; 185, 2; tánaya, III, 15, 2; X, 39, 14; toká, II, 2, 11; āpi, VII, 88, 6; pátí, I, 71, 1, and has always the meaning of one’s own, very much like the later Sanskrit níga, which never occurs in the Rig-veda, though it makes its appearance in the Átharvava.

Níshťya, extraneus, occurs three times in the Rig-veda:

VI, 75, 19. yáḥ nah sváh áranah yáḥ ka níshťyah gihámsati.

Whoever wishes to hurt us, our own friend or a stranger from without.

X, 133, 5. yáḥ nah indra abhi-dáśati sá-nábbhiḥ yáḥ ka níshťyah.

He who infests us, O Indra, whether a relative or a stranger.

VIII, 1, 13. mā bhúma níshťyah-iva indra tvád áranah-iva.

Let us not be like outsiders, O Indra, not like strangers to thee.

Wilson: Ever accepting the sweet (libation), as (they would) a son, they sport playfully at sacrifices, demolishing (all intruders).

Ludwig: Wie einen nicht absterbenden Sohn das Madhu bringend.

Verse 4.

Note 1. Ávyata, a Vedic second aorist of vi (ag), to stir up, to excite. From it pravayana, a goad, pra-vetar, a driver. The Greek o't-σ-τρός, gad-fly, has been referred to the same root. See Fick, Wörterbuch, p. 170.

Roth (Wenzel, Instrumental, p. 54) translates: 'While you quickly throw yourselves into the mists;' from a verb vyā.

Note 2. Adhragan, from dhrag, a root which, by metathesis of aspiration, would assume the form of dragh or dragh. In Greek, the final medial aspirate being hardened, reacts on the initial media, and changes it to t, as bāhu becomes πῆχυς, budh πυθ, bandh πυθ. This would give us τρεχ, the Greek root for running, Goth. thrag-jan.

Note 3. Harmyá is used here as an adjective of bhūvana, and can only mean living in houses. It does not, however, occur again in the same sense, though it occurs several times as a substantive, meaning house. Its original meaning is fire-pit, then hearth, then house, a transition of meaning analogous to that of aedes. Most of the ancient nations begin their kitchen with a fire-pit. 'They dig a hole in the ground, take a piece of the animal's raw hide, and press it down with their hands close to the sides of the hole, which thus becomes a sort of pot or basin. This they fill with water, and they make a number of stones red-hot in a fire close by. The meat is put into the water, and the stones dropped in till the meat is boiled. Catlin describes the process as awkward and tedious, and says that since the Assinaboins had learnt from the Mandans to make pottery, and had been supplied with vessels by the traders, they had entirely done away the custom, 'excepting at public festivals; where they seem, like all others of the human family, to take pleasure in cherishing and perpetuating
their ancient customs. This pit was called harmyā\(^b\) or gharmā, which is the Latin formus. Thus we read:

VII, 56, 16. té harmye-sthāk śisavaḥ nā subhrāk.

The Maruts bright like boys standing by the hearth.

From meaning fire-pit, or hearth, harmyā afterwards takes the more general sense of house:

VII, 55, 6. tēshām sām hanmāk akshāni yāthā idām harmyām tāthā.

We shut their eyes as we shut this house (possibly, this oven).

VII, 76, 2. pratikī ṣa agāt ādhi harmyebhyaḥ.

The dawn comes near, over the house-tops.

X, 46, 3. gātāk ᾶ harmyeśhu.

Agni, born in the houses.

X, 73, 10. manyōk iyāya harmyeśhu tāsthau.

He came from Manyu, he remained in the houses.

In some of these passages harmyā might be taken in the sense of householder; but as harmyā in VII, 55, 6, has clearly the meaning of a building, it seems better not to assign to it unnecessarily any new significations.

If harmya or *harma meant originally a fire-pit, then a hearth, a house, we see the close connection between harma and gharma, harmya and gharmya. Thus by the side of harmyeshta we find gharmyeshta (RV. X, 106, 5). We find gharma meaning, not only heat in general, but fire-pit, hearth; and we find the same word used for what we should call the pit, a place of torture and punishment from which the gods save their worshippers, or into which they throw the evil-doers.

V, 32, 5. yūyutsantam tāmāsi harmye dhāḥ.

---

\(^a\) Tylor, Early History of Mankind, p. 262.

\(^b\) Spiegel, who had formerly identified harmyā with the Zend zairimya in zairimyānura, has afterwards recalled this identification; see Spiegel, Av. Übers. I, p. 190; Commentar über den Avesta, I, p. 297; Justi, Handbuch, p. 119; Haug, Pahlavi Glossary, p. 22. According to the Parsis, the Hairimyānura, a daēva animal which appears at the rising of the sun, is the turtle, and Darmesteter (Ormazd et Ahriman, p. 283) identifies zair in zair-imya with the Greek χαλ-ός, Sanskrit har-muṇa.
When thou, Indra, hadst placed Sushna, who was anxious to fight, in the darkness of the pit.
In the next verse we find
asûryé támasi, in the ghastly darkness.
VIII, 5, 23. yuvám kárváya násatyá ápi-ripta vá harmyé
sárvat útiḥ dasasyathak.
You, Násatyas, always grant your aid to Kárvá when
thrown into the pit.
This fiery pit into which Atri is thrown, and whence he,
too, was saved by the Árvins, is likewise called gharma, I, 112, 7; 119, 6; VIII, 73, 3; X, 80, 3.
Lastly we find:
X, 114, 10. yadā yamáḥ bhávati harmyé hitáḥ.
When Yama is seated in the house, or in the nether world.
When the Pitars, too, the spirits of the departed, the
Manes, are called gharma-sád, this is probably intended to
mean, dwelling on the hearth (X, 15, 9 and 10), and not
dwelling in the abode of Yama.
Kuhn, Zeitschrift, vol. ii, p. 234: 'Die ihr die Luft erfüllt
mit eurer Kraft, hervorstürmt ihr selbst-gelenkten Laufes.'

Verse 5.

Note 1. Nad certainly means to sound, and the causative
might be translated by 'to make cry or shriek.' If we took
párvata in the sense of cloud, we might translate, 'When
you make the clouds roar;' if we took párvata for moun-
tain, we might, with Professor Wilson, render the passage
by 'When your brilliant coursers make the mountains echo.'
But nad, like other roots which afterwards take the mean-
ing of sounding, means originally to vibrate, to shake; and
if we compare analogous passages where nad occurs, we
shall see that in our verse, too, the Vedic poet undoubtedly
meant nad to be taken in that sense:
VIII, 20, 5. ákyutá kit vak ágman k nánadati párvatásah
vánaspátiḥ, bhúmiḥ yámeshu regate.
At your racing even things that are immovable vibrate,
the rocks, the lord of the forest; the earth quivers on your
ways. (See I, 37, 7, note 1.) Grassmann here translates
nadáyanta by erschüttern, but in VIII, 20, 5 by erdröhnt.

Note 2. See I, 37, 7, note 1.
Note 3. Rathiyánti-iva does not occur again. Sāyana explains it, like a woman who wishes for a chariot, or who rides in a chariot. I join it with ōshadhi, and take it in the sense of upamānād ākāre (Pān. III, 1, 10), i.e. to behave like or to be like a chariot, whether the comparison is meant to express simply the quickness of chariots or the whirling of their wheels. The Pada has rathiyánti, whereas the more regular form is that of the Samhitā, rathiyánti. Cf. Prātisākhya, 587.

Verse 6.

Note 1. Su-ketúnā, the instrumental of su-ketú, kindness, good-mindedness, favour. This word occurs in the instrumental only, and always refers to the kindness of the gods; not, like sumatī, to the kindness of the worshipper also:

I, 79, 9. a nak agne su-ketúnā rayım virvāyu-poshasam, mārajikám dhehi givāše.

Give us, O Agni, through thy favour wealth which supports our whole life, give us grace to live.

I, 127, 11. sāk nak nēdishtam dádrisānak a bhara ágne devēbhiḥ sā-kanāk su-ketúnā mahāk rayāk su-ketúnā.

Thou, O Agni, seen close to us, bring to us, in union with the gods, by thy favour, great riches, by thy favour!

I, 159, 5. asmābhymy dyāvāprithivī (iti) su-ketúnā rayım dhattam vāsu-mantam sata-gvínam.

Give to us, O Dyāvāprithivī, by your favour, wealth, consisting of treasures and many flocks.

V, 51, 11. svasti dyāvāprithivī (iti) su-ketúnā.

Give us, O Dyāvāprithivī, happiness through your favour!

V, 64, 2. tā bāhavā su-ketúnā prá yantam asmai ārkate.

Stretch out your arms with kindness to this worshipper!

In one passage of the ninth Mandala (IX, 65, 30) we meet with su-ketúnam, as an accusative, referring to Soma, the gracious, and this would pre-suppose a substantive ketúna, which, however, does not exist.

Note 2. Sumatī has, no doubt, in most passages in the Rig-veda, the meaning of favour, the favour of the gods. 'Let us obtain your favour, let us be in your favour,' are familiar expressions of the Vedic poets. But there are also numerous passages where that meaning is inapplicable, and
where, as in our passage, we must translate sumatí by prayer or desire.

In the following passages sumatí is clearly used in its original sense of favour, blessing, or even gift:

I, 73, 6 (7). su-matíṃ bhikshamānāk.
Begging for thy favour.

I, 171, 1. su-uktēna bhikshe su-matíṃ turānām.
With a hymn I beg for the favour of the quick Maruts.

I, 114, 3. asyāma te su-matíṃ.

May we obtain thy favour! Cf. I, 114, 9.

I, 114, 4. su-matíṃ it vayām asya k vrinīmahe.
We choose his favour. Cf. III, 33, 11.

I, 117, 23. sādā kavi (iti) su-matíṃ k kake vām.
I always desire your favour, O ye wise Asvins.

I, 156, 3. mahāk te vishno (iti) su-matíṃ bhagāmahe.
May we, O Vishnu, enjoy the favour of thee, the mighty!

Bhiksh, to beg, used above, is an old desiderative form of bhag, and means to wish to enjoy.

III, 4, 1. su-matíṃ rāsi vāsvaḥ.
Thou grantest the favour of wealth.

VII, 39, 1. ārdhvāḥ agniḥ su-matíṃ vāsvaḥ asret.
The lighted fire went up for the favour of wealth. Cf. VII, 60, 11; IX, 97, 26.

III, 57, 6. vāso (iti) rāsva su-matíṃ visvā-ganyām.
Grant us, O Vasu, thy favour, which is glorious among men!

VII, 100, 2. tvām vishno (iti)su-matíṃ visvā-ganyām—dāk.
Mayest thou, Vishnu, give thy favour, which is glorious among men!

X, 11, 7. yāḥ te agne su-matíṃ mārtakah ákshat.
The mortal who obtained thy favour, O Agni.

II, 34, 15. arvākī sā marutah yā vaḥ utuk ó (iti) sū vāsrē-iva su-matikā gigātu.

Your help, O Maruts, which is to usward, your favour may it come near, like a cow!

VIII, 22, 4. asmān ākkha su-matikā vām subhak pati (iti) ā dhenūk-iva dhāvatu.

May your favour, O Asvins, hasten towards us, like a cow!

But this meaning is by no means the invariable meaning of sumatī, and it will easily be seen that, in the following
passages, the word must be translated by prayer. Thus when Sarasvatī is called (I, 3, 11) kētanti su-matīnām, this can only mean she who knows of the prayers, as before she is called kodayitrī sūnātānām, she who excites songs of praise:

I, 151, 7. ākkha girah su-matīm gantam asma-yū (iti).

Come towards the songs, towards the prayer, you who are longing for us. Cf. X, 20, 10.

II, 43, 3. tūshnīm āśīnāk su-matīm kikiddhi naḥ. Sitting quiet, listen, O Sakuni (bird), to our prayer!

V, 1, 10. ā bhāndishāhasya su-matīm kikiddhi.

Take notice of the prayer of thy best praiser! Cf. V, 33, 1.

VII, 18, 4. ā naḥ indrah su-matīm gantu ākkha.

May Indra come to our prayer!

VII, 31, 10. prá-ketase prá su-matīm krinudhvam.

Make a prayer for the wise god!

IX, 96, 2. su-matīm yāṭi ākkha.

He (Soma) goes near to the prayer.

X, 148, 3. rishinām vipraḥ su-matīm kakānāk.

Thou, the wise, desiring the prayer of the Rishis.

VIII, 22, 6. tā vām adyā sumati-bhik subhak pati (iti) āśvinā prá stuvimahi.

Let us praise to-day the glorious Āsvins with our prayers.

IX, 74, 1. tām śmahe su-matī.

We implore him with prayer.

In our passage the verb pipartana, fill or fulfil, indicates in what sense sumatī ought to be taken. Su-matīm pipartana is no more than kāmam pipartana, fulfil our desire! See VII, 62, 3. ā naḥ kāmam pūpurantu ; I, 158, 2. kāma-prēṇa-iva mānasā. On sumnā, see Burnouf, Études, p. 91, and Aufrecht, in Kuhn’s Zeitschrift, vol. iv, p. 274.

Note 3. Krīvīk-dattī has been a crux to ancient and modern interpreters. It is mentioned as a difficult word in the Nighantu, and all that Yāska has to say is that it means possessed of cutting teeth (Nir. VI, 30. krivrīdattī vikartanadanti). Professor Roth, in his note to this passage, says that krivi can never have the meaning of well, which is ascribed to it in the Nighantu III, 23, but seems rather to mean an animal, perhaps the wild boar, kārpos, with metathesis of v and r. He translates our passage: ‘Where
your lightning with boar-teeth tears.' In his Dictionary, however, he only says, 'krīvis, perhaps the name of an animal, and d ānt, tooth.' Sāyana contents himself with explaining krīvirdatī by vikṣepanaśiladantiḥ, having teeth that scatter about.

My own translation is founded on the supposition that krīvis, the first portion of krīvirdatī, has nothing to do with krivi, but is a dialectic variety of kravis, raw flesh, the Greek ἐρήμως, Latin caro, crūor. It means what is raw, bloody, or gory. From it the adjective krūra, horrible, cruentus (Curtius, Grundzüge, p. 142; Kuhn, Zeitschrift, vol. ii, p. 235). A name of the goddess Durgā in later Sanskrit is krūradantiḥ, and with a similar conception the lightning, I believe, is here called krīvirdatī, with gory teeth.

Note 4. It should be observed that in rādāti the simile of the teeth of the lightning is carried on. For rādāti may be supposed to have had in the Veda, too, the original meaning of rādēre and rōdere, to scratch, to gnaw. Rāda and radana in the later Sanskrit mean tooth. It is curious, however, that there is no other passage in the Rig-veda where rad clearly means to bite. It means to cut, in

I, 61, 12. gōh nā párva vi rada tiraskā.

Cut his joint through, as the joint of an ox.

But in most passages where rad occurs in the Veda, it has the meaning of giving. It is not the same which we have in the Zend rād, to give, and which Justi rightly identifies with the root rādh. But rad, to divide, may, like the German theilen in zutheilen, have taken the meaning of giving. Greek δαλός means to divide, but yields δαλς, portion, meal, just as Sanskrit day, to divide, yields dāyas, share, i. e. inheritance.

This meaning is evident in the following passages:

VII, 79, 4. tāvat ushaḥ rādhaḥ asmābhyaḥ rāsva yāvat stotri-bhyah āradah grīnānā.

Grant us, Ushas, so much wealth as thou hast given to the singers, when praised.

I, 116, 7. kakshīvate aradatam puram-dhim.

You gave wisdom to Kakshīvat.

I, 169, 8. rāda marūt-bhikṣu rūdhah gō-agrah.
NOTES. 1, 166, 6.

Give to the Maruts gifts, rich in cattle.
VII, 62, 3. vi naḥ sahāsram surūḍhaḥ radantu.
May they (the gods) give to us a thousand gifts!
I, 117, 11. vāgam viprāya—rádantā.
Giving spoil to the sage!
VI, 61, 6. ráda pūshā-iva naḥ sanīm.
Give us, Sarasvatī, wealth, like Pūshan!
IX, 93, 4. rada índo (īti) rayīm.
Give us, O Indra, wealth!
VII, 32, 18. rada-vaso (īti).
Indra, thou who givest wealth!

In many passages, however, this verb rad is connected with words meaning way or path, and it then becomes a question whether it simply means to grant a way, or to cut a way open for some one. In Zend, too, the same idiom occurs, and Professor Justi explains it by 'prepare a way.'

I subjoin the principal passages:

VI, 30, 3. yāt ābhyāḥ āradāḥ gātūm indra.
That thou hast cut a way for them (the rivers). Cf. VII, 74, 4.

IV, 19, 2. prá vartanāḥ aradāḥ viśvā-dhenāḥ.
Thou (Indra) hast cut open the paths for all the cows.
X, 75, 2. prá te aradat vārunāḥ yātave pathāḥ.
Varuna cut the paths for thee to go.

VII, 87, 1. rádat pathāḥ vārunāḥ sūryāya.
Varuna cut paths for Sūrya.
V, 80, 3. pathāḥ rádanti suvitāya devi.
She, the dawn, cutting open the paths for welfare.

VII, 60, 4. yāsmai ādityāḥ ádhvanāḥ rádanti.
For whom the Ādityas cut roads.

II, 30, 2. pathāḥ rádantiḥ—dhúnayaḥ yanti ártham.
Cutting their paths, the rivers go to their goal.

This last verse seems to show that the cutting open of a road is really the idea expressed by rad in all these passages. And thus we find the rivers themselves saying that Indra cut them out or delivered them:


Note 5. Rādāti, like the preceding expressions krivirdatī and rádati, is not chosen at random, for though it has the
general meaning of crushing or destroying, it is used by
the Vedic poets with special reference to the chewing or
crunching by means of the teeth. For instance,
I, 148, 4. prūni dasmāh nī rināti gāmbhaih.
Agni crunches many things with his jaws.
I, 127, 4. sthirā kit ānnā nī rināti ogasā.
Even tough morsels he (Agni) crunches fiercely.
In a more general sense we find it used,
V, 41, 10. sokh-kesah nī rināti vānā.
Agni with flaming hair swallows or destroys the forests.
IV, 19, 3. āhim vāgrena vi rināh.
Thou destroyedst Ahi with the thunderbolt.
X, 120, 1. sadyāk gagnānāh nī rināti satrūn.
As soon as born he destroys his enemies.

Note 6. Sūdhitā-iva barhānā. I think the explanation
of this phrase given by Sāyana may be retained. He ex-
plains sūdhitā by suhitā, i.e. susḥṭha preritā, well thrown,
well levelled, and barhānā by hatis, tatsādhanā hetir vā, a
blow or its instrument, a weapon. Professor Roth takes
barhānā as an instrumental, used adverbially, in the sense
of powerfully, but he does not explain in what sense
sūdhitā-iva ought then to be taken. We cannot well refer
it to didyút, lightning, on account of the iva, which requires
something that can form a simile of the lightning. Nor is
su-dhitā ever used as a substantive so as to take the place
of svādhītiva. Sū-dhita has apparently many meanings,
but they all centre in one common conception. Sū-dhita
means well placed, of a thing which is at rest, well arranged,
well ordered, secure; or it means well sent, well thrown, of
a thing which has been in motion. Applied to human
beings, it means well disposed or kind.

III, 23, 1. nīḥ-mathitah sū-dhitah & sadhā-sthe.
Agni produced by rubbing, and well placed in his abode.
VII, 42, 4. sū-prītaḥ agnīḥ sū-dhitah dāme &.
Agni, who is cherished and well placed in the house.
III, 29, 2. arānyah nī-hitah gātā-vedah gārbhah-iva sū-
dhitah garbhānishu.
Agni placed in the two fire-sticks, well placed like an
embryo in the mothers. Cf. X, 27, 16.
NOTES. I, 166, 6.

VIII, 60, 4. abhí prayâmsi sú-dhitâ & vasō (íti) gahi.
Come, O Vasu, to these well-placed offerings. Cf. I, 135, 4; VI, 15, 15; X, 53, 2.
X, 70, 8. sú-dhitâ havîmshi.
The well-placed offerings.
IV, 2, 10 (adhvarám). VII, 7, 3 (barhík).
As applied to ñyus, life, súdhita may be translated by
well established, safe:
II, 27, 10. asyáma ñyûshni sú-dhitâni pûrvâ.
May we obtain the happy long lives of our forefathers.
IV, 50, 8. sáh ít ksheti sú-dhisthókasi své.
That man dwells secure in his own house.
Applied to a missile weapon, súdhita may mean well placed, as it were, well shouldered, well held, before it is
thrown; or well levelled, well aimed, when it is thrown:
I, 167, 3. mimyáksa yéshu sú-dhitá—rishtîh.
To whom the well held spear sticks fast.
VI, 33, 3. tvám tán indra ubhâyân amítrán dásá vritráni
ãryâ ka súra, vâdhih vánâ-iva sú-dhitabhå átkaih.
Thou, Indra, O hero, struckest both enemies, the barbarous and the Aryan fiends, like forests with well-aimed
weapons.
Applied to a poem, súdhita means well arranged or
perfect;
I, 140, 11. idám agne sú-dhitam dûkh-dhitât ádhi priyå
tûm (íti) kit mánmanak préyakh astu te.
May this perfect prayer be more agreeable to thee than
an imperfect one, though thou likest it.
VII, 32, 13. máram ákharm sú-dhitam.
A poem, not mean, well contrived.
As applied to men, súdhita means very much the same
as hitá, well disposed, kind:
IV, 6, 7. ádha mîtrâh ná sú-dhitah pâvakâh agnih didâya
mûnushishu vikshú.
Then, like a kind friend, Agni shone among the children
of man.
V, 3, 2. mîtrám sú-dhitam.
VI, 15, 2. mîtrám ná yâm sú-dhitam.
VIII, 23, 8. mîtrám ná gâne sú-dhitam ritâ-vani.
[32] Q
X, 115, 7. mitrásah ná yé sú-dhitāh.
At last sú-dhita, without reference to human beings, takes the general sense of kind, good:
III, 11, 8. pári vīrvāni sú-dhita aagnēk asyāma mānma-bhiṅ.
May we obtain through our prayers all the goods of Agni.
Here, however, pṛayāmsi may have to be supplied, and in that case this passage, too, should be classed with those mentioned above, VIII, 60, 4, &c.
If then we consider that súdhita, as applied to weapons, means well held or well aimed, we can hardly doubt that barhānā is here, as Sāyana says, some kind of weapon. I should derive it from barhayati, to crush, which we have, for instance,
I, 133, 5. pisāṅgā-bhrishāṁ ambhriṅāṁ pisūkīṁ indra sāṁ mrīna, sārvam rākṣaḥ nī̄ barhaya.
Pound together the fearful Pisūkī with his fiery weapons, strike down every Rakshas.
II, 23, 8. br̥haspate deva-nīdaḥ nī̄ barhaya.
Br̥haspāti strike down the scoffers of the gods. Cf. VI, 61, 3.
Barhānā would therefore mean a weapon intended to crush an enemy, a block of stone, it may be, or a heavy club, and in that sense barhānā occurs at least once more:
VIII, 63, 7. yāt pāṅka-ganyaya viśā indre ghोshāḥ āsṛikshata, āstrīnāt barhānā vipāk.
When shouts have been sent up to Indra by the people of the five clans, then the club scattered the spears; or, then he scattered the spears with his club.
In other passages Professor Roth is no doubt right when he assigns to barhānā an adverbial meaning, but I do not think that this meaning would be appropriate in our verse. Grassmann also translates, 'ein wohlgezielter Pfeil.'

Verse 7.

Note 1. Alātrināsah, a word which occurs but once more, and which had evidently become unintelligible even at the
time of Yāska. He (Nir. VI, 2) explains it by alamātardano meghāḥ, the cloud which opens easily. This, at least, is the translation given by Professor Roth, though not without hesitation. Alamātardanaḥ, as a compound, is explained by the commentator as ātardana-paṁyāptaḥ, alam ātardayitaum udakam, i.e. capable of letting off the water. But Devarāgayaṭvan explains it differently. He says: alam paryāptam ātardanam himsā yasya, bahūdakatvākkhahalo megho visheshyate, i.e. whose injuring is great; the dark cloud is so called because it contains much water. Sāyana, too, attempts several explanations. In III, 30, 10, he seems to derive it from trīḥ, to kill, not, like Yāska, from trīd, and he explains its meaning as the cloud which is exceedingly hurt by reason of its holding so much water. In our passage he explains it either as anātrina, free from injury, or good hurters of enemies, or good givers of rewards.

From all this I am afraid we gain nothing. Let us now see what modern commentators have proposed in order to discover an appropriate meaning in this word. Professor Roth suggests that the word may be derived from rā, to give, and the suffix trina, and the negative particle, thus meaning, one who does not give or yield anything. But, if so, how is this adjective applicable to the Maruts, who in this very verse are praised for their generosity? Langlois in our passage translates, 'heureux de nos louanges;' in III, 30, 10, 'qui laissait flétrir les plantes.' Wilson in our passage translates, 'devoid of malevolence;' but in III, 30, 10, 'heavy.'

I do not pretend to solve all these difficulties, but I may say this in defence of my own explanation that it fulfils the condition of being applicable both to the Maruts and to the demon Bala. The suffix trina is certainly irregular, and I should much prefer to write alātrina, for in that case we might derive lātrin from lātra, and to this lātra, i.e. rātra, I should ascribe the sense of barking. The root rai or rā means to bark, and has been connected by Professor Aufrecht with Latin rire, inrire, and possibly inritare.*

---

thus showing a transition of meaning from barking, to pro-
voking or attacking. The same root rā explains also the
Latin lāt r a e, to bark, a l l a t r a e, to assail; and, whatever
ancient etymologists may say to the contrary, the Latin
l a t r o, an assailer. The old derivation 'lātron eos antiqui
dicebant, qui conducti militabant, ἀπὸ τῆς λατρείας,' seems to
me one of those etymologies in which the scholars of Rome,
who had learnt a little Greek, delighted as much as scholars
who know a little Sanskrit delight in finding some plausible
derivation for any Greek or Latin word in Sanskrit. I know
that Curtius (Grundzüge, p. 326) and Corssen (Kritische
Nachträge, p. 239) take a different view; but a foreign
word, derived from λάτρον, pay, hire, would never have
proved so fertile as l a t r o has been in Latin.

If then we could write alātrināsah, we should have an
appropriate epithet of the Maruts, in the sense of not
assailing or not reviling, in fact, free from malevolence, as
Wilson translated the word, or rather Sāyana's explanation
of it, ātardanarahita. What gives me some confidence in
this explanation is this, that it is equally applicable to the
other passage where alātrina occurs, III, 30, 10:

alātrinaḥ valāḥ indra vragāḥ goḥ purā hántoh bhāyamānah
vī āra.

Without barking did Vala, the keeper of the cow, full of
fear, open, before thou struckest him.

If it should be objected that vragā means always stable,
and is not used again in the sense of keeper, one might
reply that vragāḥ, in the nom. sing., occurs in this one
single passage only, and that bhāyamānah, fearing, clearly
implies a personification. Otherwise, one might translate:
'Vala was quiet, O Indra, and the stable of the cow came
open, full of fear, before thou struckest.' The meaning of
alātrinā would remain the same, the not-barking being here
used as a sign that Indra's enemy was cowed, and no longer
inclined to revile or defy the power of Indra. Hom. hymn.
in Merc. i 45, οὖδὲ κώνες λελάκουτο.

Note 2. See I, 38, 15, note 1, page 95.
Verse 8.

**Note 1.** Abhi-hruti seems to have the meaning of assault, injury, insult. It occurs but once, but abhi-hrut, a feminine substantive with the same meaning, occurs several times. The verb hru, which is not mentioned in the Dhatupatha, but has been identified with hvar, occurs in our hymn, verse 12:

I, 128, 5. sāh nāh trāsate duh-itāt abhi-hrūtaḥ sāmsāt aghāt abhi-hrūtaḥ.

He protects us from evil, from assault, from evil speaking, from assault.

X, 63, 11. trāyadhvam nāh duh-ēvāyāh abhi-hrūtaḥ.

Protect us from mischievous injury!

I, 189, 6. abhi-hrūtām āsī hī deva vishpāt.

For thou, god, art the deliverer from all assaults. Vīshpāta, deliverer, from vi and spas, to bind.

Vī-hruta, which occurs twice, means evidently what has been injured or spoiled:

VIII, 1, 12. Ishkartā vī-hrūtam pūnar (īti).

He who sets right what has been injured. Cf. VIII, 20, 26. Āvi-hruta again clearly means uninjured, intact, entire:

V, 66, 2. tā hī kshatrām āvi-hrūtam—kṣāte.

For they both have obtained uninjured power.

X, 170, 1. āyukh dādhat yagnā-patau āvi-hrūtam.

Giving uninjured life to the lord of the sacrifice.

Verse 9.

**Note 1.** Tavishāḥ certainly means strength, and that it is used in the plural in the sense of acts of strength, we can see from the first verse of our hymn and other passages. But when we read that tavishāni are placed on the chariots of the Maruts, just as before bhadrā, good things, food, &c., are mentioned, it is clear that so abstract a meaning as strength or powers would not be applicable here. We might take it in the modern sense of forces, i.e. your armies, your companions are on your chariots, striving with each other; but as the word is a neuter, weapons, as the means
of strength, seemed a preferable rendering. As to mitha-
spridhya, see I, 119, 3, p. 164.

Note 2. The rendering of this passage must depend on
the question whether the khâdîs, whatever they are, can be
carried on the shoulders or not. We saw before (p. 120)
that khâdîs were used both as ornaments and as weapons,
and that, when used as weapons, they were most likely rings
or quoits with sharp edges. There is at least one other
passage where these khâdîs are said to be worn on the
shoulders:

VII, 56, 13. ámseshu ś marutaḥ khâdâyah vaḥ vákshah-su
rukmâh upa-sârriyânh.

On your shoulders are the quoits, on your chests the
golden chains are fastened.

In other places the khâdîs are said to be in the hands,
hâsteshu, but this would only show that they are there when
actually used for fighting. Thus we read:

I, 168, 3. śeshâm ámseshu rambhînt-iva rârabhe, hâsteshu
khâdîk ka kritih ka sâm dadhe.

To their shoulders there clings as if a clinging wife, in
their hands the quoit is held and the dagger.

In V, 58, 2, the Maruts are called khâdi-hasta, holding
the quoits in their hands. There is one passage which
was mentioned before (p. 112), where the khâdîs are said to
be on the feet of the Maruts, and on the strength of this
passage Professor Roth proposes to alter prá-patheshu to
prá-pađeshu, and to translate, 'The khâdîs are on your
forefeet.' I do not think this emendation necessary.
Though we do not know the exact shape and character
of the khâdi, we know that it was a weapon, most likely a
ring, occasionally used for ornament, and carried along
either on the feet or on the shoulders, but in actual battle
held in the hand. The weapon which Vishnu holds in one
of his right hands, the so-called kâkra, may be the modern
representation of the ancient khâdi. What, however, is
quite certain is this, that khâdi in the Veda never means
food, as Sâyana optionally interprets it. This interpretation
is accepted by Wilson, who translates, 'At your resting-
places on the road refreshments (are ready).’ Nay, he
goes on in a note to use this passage as a proof of the advanced civilisation of India at the time of the Vedic Rishis. 'The expression,' he says, 'is worthy of note, as indicating the existence of accommodations for the use of travellers: the prapatha is the choltii of the south of India, the sarai of the Mohammedans, a place by the road-side where the travellers may find shelter and provisions.'

Note 3. This last passage shows that the poet is really representing to himself the Maruts as on their journey, and he therefore adds, 'your axle turns the two (IV, 30, 2) wheels together,' which probably means no more than, 'your chariot is going smoothly or quickly.' Though the expression seems to us hardly correct, yet one can well imagine how the axle was supposed to turn the wheels as the horses were drawing the axle, and the axle acted on the wheels. Anyhow, no other translation seems possible. Samayâ in the Veda means together, at once, and is the Greek δύο, generally δυοι or δυας, the Latin simul. Cf. I, 56, 6; 73, 6; 113, 10; 163, 3; VII, 66, 15; IX, 75, 4; 85, 5; 97, 56.

Vrit means to turn, and is frequently used with reference to the wheels:

VIII, 46, 23. dâsa syâvâh—nemim ni vavrituh.
The ten black horses turn down the felly or the wheel.
IV, 30, 2. satrâ te ânu krishtáyah visvâh kâkrâ-iva vavrituh.
All men turn always round thee, like wheels.
That the Âtmanepada of vrit may be used in an active sense we see from
I, 191, 15. táta kho vishám prá vavrite.
I turn the poison out from here.
All the words used in this sentence are very old words, and we can with few exceptions turn them into Greek or Latin. In Latin we should have axis vos(ter) cingos simul divertit. In Greek δξων ν(μων) κυκλω δμη . . .

Verse 10.

Note 1. See I, 64, 4, note 1, page 111.
Note 2. See I, 166, 1, note 1, page 212.
Note 3. On étā in the sense of fallow deer, or, it may be, antelope, see I, 165, 5, note 2, page 196.

Éta originally means variegated, and thus becomes a name of any speckled deer, it being difficult to say what exact species is meant. Sāyana in our passage explains étāk by suklavarnā målāk, many-coloured wreaths or chains, which may be right. Yet the suggestion of Professor Roth that étāk, deer, stands here for the skins of fallow deer, is certainly more poetical, and quite in accordance with the Vedic idiom, which uses, for instance, go, cow, not only in the sense of milk,—that is done even in more homely English,—but also for leather, and thong. It is likewise in accordance with what we know of the earliest dress of the Vedic Indians, that deer-skins should here be mentioned. We learn from Åsvalāyana’s Grihya-sūtras, of which we now possess an excellent edition by Professor Stenzler, and a reprint of the text and commentary by Rāma Nārāyana Vidyāratna, in the Bibliotheca Indica, that a boy when he was brought to his tutor, i.e. from the eighth to possibly the twenty-fourth year, had to be well combed, and attired in a new dress. A Brāhmaṇa should wear the skin of an antelope (aizeya), the Kshatriya the skin of a deer (raurava), the Vaisya the skin of a goat (āga). If they wore dresses, that of the Brāhmaṇa should be dark red (kāshāya), that of the Kshatriya bright red (māṅgishṭha), that of the Vaisya yellow (hāridra). The girdle of the Brāhmaṇa should be of Muṅga grass, that of the Kshatriya a bow-string, that of the Vaisya made of sheep’s wool. The same regulations occur in other Sūtras, as, for instance, the Dharma-sūtras of the Āpastambīyas and Gautamas, though there are certain characteristic differences in each, which may be due either to local or to chronological causes. Thus according to the Āpastambīya-sūtras, which have been published by Professor Bühler, the Brāhmaṇa may wear the skin of the harīna deer, or that of the antelope (aizeyam), but the latter must be from the black antelope (krishnam), and, a proviso is added, that if a man wears the black antelope skin, he must never spread it out to sit or sleep on it. As materials for the dress, Āpastamba
allows *sana*, hemp*, or kshumá, flax, and he adds that woollen dresses are allowed to all castes, as well as the kambala (masc.), which seems to be any cloth made of vegetable substances (darbhdinirmtam *k'iram kambalam*). He then adds a curious remark, which would seem to show

* Sana is an old Aryan word, though its meanings differ. Hesychius and Eustathius mention *káma* as being synonymous with *ψιάθος*, reed. Pollux gives two forms, *káma* and *kána*, (Pollux X, 166, *πανάκα δὲ ἐστι ψιάθος ἢ ἐν τοῖς ἀκανθίοις ἡν καὶ κάναν καλοῦσιν. VII, 176, κάναν δὲ τὸ ἐκ κανάβων πλέγμα.*) This is important, because the same difference of spelling occurs also in *κάναβις* and *κάναβος* or *κάναβος*, a model, a lay figure, which Lobeck derives from *κάναν*. In Old Norse we have *hanp-r*, in A.S. *hænep*, hemp, Old High-Germ. *hanaf*.

The occurrence of the word *sana* is of importance as showing at how early a time the Aryans of India were acquainted with the uses and the name of hemp. Our word hemp, the A.S. *hænep*, the Old Norse *hanp-r*, are all borrowed from Latin *cannabis*, which, like other borrowed words, has undergone the regular changes required by Grimm's law in Low-German, and also in High-German, *hanaf*. The Slavonic nations seem to have borrowed their word for hemp (Lith. *kanapë*) from the Goths, the Celtic nations (Ir. *canáib*) from the Romans (cf. Kuhn, Beitrage, vol. ii, p. 382). The Latin *cannabis* is borrowed from Greek, and the Greeks, to judge from the account of Herodotus, most likely adopted the word from the Aryan Thracians and Scythians (Her. IV, 74; Pictet, Les Aryens, vol. i, p. 314). *Kánavís* being a foreign word, it would be useless to attempt an explanation of the final element *bis*, which is added to *sana*, the Sanskrit word for hemp. It may be visa, fibre, or it may be anything else. Certain it is that the main element in the name of hemp was the same among the settlers in Northern India, and among the Thracians and Scythians through whom the Greeks first became acquainted with hemp.

The history of the word *kánavíss* must be kept distinct from that of the Greek *káma* or *kána*, reed. Both spellings occur, for Pollux, X, 166, writes *πανάκα δὲ ἐστι ψιάθος ἢ ἐν τοῖς ἀκανθίοις ἡν καὶ κάναν καλοῦσιν*, but VII, 176, *κάναν δὲ τὸ ἐκ κανάβων πλέγμα.* This word *kána* may be the same as the Sanskrit *sana*, only with this difference, that it was retained as common property by Greeks and Indians before they separated, and was applied differently in later times by the one and the other.
that the Brāhmaṇas preferred skins, and the Kshatriyas clothes, for he says that those who wish well to the Brāhmaṇas should wear āgīna, skins, and those who wish well to the Kshatriyas should wear vastra, clothes, and those who wish well to both should wear both, but, in that case, the skin should always form the outer garment. The Dharma-sūtras of the Gautamas, which were published in India, prescribe likewise for the Brāhmaṇa the black antelope skin, and allow clothes of hemp or linen (sānakshaumākīra) as well as kutapās (woollen cloth) for all. What is new among the Gautamas is, that they add the kārpāsa, the cotton dress, which is important as showing an early knowledge of this manufacture. The kārpāsa dress occurs once more as a present to be given to the Potar priest (Āsv. Srauta-sūtras IX, 4), and was evidently considered as a valuable present, taking precedence of the kshaumī or linen dress. It is provided that the cotton dress should not be dyed, for this, I suppose, is the meaning of avikṛta. Immediately after, however, it is said, that some authorities say the dress should be dyed red (kāshāyam apy eke), the very expression which occurred in Āpastamba, and that, in that case, the red for the Brāhmaṇa’s dress should be taken from the bark of trees (vārksha). Manu, who here, as elsewhere, simply paraphrases the ancient Sūtras, says, II, 41:

kārshuarauravabāstāni kārmāvi brahmakārīnān
vasihrann ānupūrvvyena sānakshaumāvīkāni ka.

‘Let Brahmakārins wear (as outer garments) the skins of the black antelope, the deer, the goat, (as under garments) dresses of hemp, flax, and sheep’s wool, in the order of the three castes.’

The Sanskrit name for a dressed skin is āgīna, a word which does not occur in the Rig-veda, but which, if Bopp is right in deriving it from agā, goat, as âlyis from atī, would have meant originally, not skin in general, but a goat-skin. The skins of the ēta, here ascribed to the Maruts, would be identical with the aineya, which Āsvalāyana ascribes to the Brāhmaṇa, not, as we should expect, to the Kshatriya, if, as has been supposed, aineya is derived from ena, which is a secondary form, particularly in the
feminine enî, of eta. There is, however, another word, eda, a kind of sheep, which, but for Festus, might be haedus, and by its side ena, a kind of antelope. These two forms pre-suppose an earlier erna or arna, and point therefore in a different direction, though hardly to ἕρος.

Note 4. I translate kshurâ by sharp edges, but it might have been translated literally by razors, for, strange as it may sound, razors were known, not only during the Vedic period, but even previous to the Aryan separation. The Sanskrit kshurâ is the Greek ἕρος or ἑρῶν. In the Veda we have clear allusions to shaving:

X, 142, 4. yadâ te vâtalı anu-vâti sokîk, váptâ-iva smâsru vapasi prâ bhûma.

When the wind blows after thy blast, then thou shavest the earth as a barber shaves the beard. Cf. I, 65, 4.

If, as B. and R. suggest, vaptar, barber, is connected with the more modern name for barber in Sanskrit, viz. nâpita, we should have to admit a root swap, in the sense of tearing or pulling, vellere, from which we might derive the Vedic svapû (VII, 56, 3), beak. Corresponding to this we find in Old High-German snabul, beak, (schneipfe, snipe,) and in Old Norse nef. The Anglo-Saxon nêb means mouth and nose, while in modern English nêb or nib is used for the bill or beak of a bird*. Another derivation of nâpita, proposed by Professor Weber (Kuhn’s Beiträge, vol. i, p. 505), who takes nâpita as a dialectic form of snâpitar, balneator, or lavator, might be admitted if it could be proved that in India also the barber was at the same time a balneator. Burnouf, Lotus, p. 452, translating from the Sâmañña-phała Sutta, mentions among the different professions of the people those of ‘portier,’ ‘barbier,’ and ‘baigneur.’

Verse 11.

Note 1. Vi-bhûtayak is properly a substantive, meaning

* Grimm, Deutsche Grammatik, vol. iii, pp. 400, 409. There is not yet sufficient evidence to show that Sanskrit sv, German sn, and Sanskrit n are interchangeable, but there is at least one case that may be analogous. Sanskrit svâṅg, to embrace, to twist round a person, German slango, Schlange, snake, and Sanskrit nâga, snake. Grimm, Deutsche Grammatik, vol. iii, p. 364.
power, but, like other substantives*, and particularly substantives with prepositions, it can be used as an adjective, and is, in fact, more frequently used as an adjective than as a substantive. In English we may translate it by power. It is a substantive,

I, 8, 9. evā hi te vi-bhūtayah útáyah indra mā-vate sadyāh kīt sánti dārūshe.

For indeed thy powers, O Indra, are at once shelters for a sacrificer, like me.

But it is an adjective,

I, 30, 5. vi-bhūtih astu sūnītā.

May the prayer be powerful.

VI, 17, 4. mahām ánūnam tavāsam vi-bhūtim matsarasah garbhishanta pra-sáham.

The sweet draughts of Soma delighted the great, the perfect, the strong, the powerful, the unyielding Indra. Cf. VIII, 49, 6; 50, 6.

Vibhāh, with the Svarita on the last syllable, has to be pronounced vibhūah. In III, 6, 9, we find vi-bhāvah.

Note 2. See I, 87, 1, note 1, page 160.

Note 3. See I, 6, 5, note 1, page 41.

Verse 12.

Note 1. Mahi-tvanām, greatness, is formed by the suffix tvanā, which Professor Aufrecht has identified with the Greek σωμ (σωβον'; see Kuhn’s Zeitschrift, vol. i, p. 482. The origin of this suffix has been explained by Professor Benfey, ibid. vol. vii, p. 120, who traces it back to the suffix tvan, for instance, i-tvan, goer, in prātak-ītvā = prātak-yāvā.

Note 2. Vratā is one of the many words which, though we may perceive their one central idea, and their original purport, we have to translate by various terms in order to make them intelligible in every passage where they occur. Vratā (from vri, vritoti), I believe, meant originally what is enclosed, protected, set apart, the Greek voumós:

1. V, 46, 7. yāk pārthivāsah yāk apām āpi vratē tāh nah devih su-havah sārāma yakkhata.

* See Benfey, Kuhn’s Zeitschrift, vol. ii, p. 216.
O ye gracious goddesses, who are on the earth or in the realm of the waters, grant us your protection!

Here vratá is used like vṛīgāna, see I, 165, 15, note 3, page 208.

X, 114, 2. tāsām nī kikyukh kavāyah ni-dānam pāreshu yāh gūhyeshu vratēshu.

The poets discovered their (the Nirritis') origin, who are in the far hidden chambers.

I, 163, 3. āsi tritāh gūhyena vratēna.

Thou art Rita within the hidden place, or with the secret work.

Dr. Muir sent me another passage:

III, 54, 5. dādriṣre eshmā avamā sādāmsi pāreshu yā gūhyeshu vratēshu.

2. Vratā means what is fenced off or forbidden, what is determined, what is settled, and hence, like dhārman, law, ordinance. Vārayati means to prohibit. In this sense vratā occurs very frequently:

I, 25, 1. yāt kit hi te vīṣak yathā prā deva varuṇa vratām, minimāsi dyāvi-dyavi.

Whatever law of thine we break, O Varuṇa, day by day, men as we are.

II, 8, 3. yāsyā vratām nā mfyate.

Whose law is not broken.

III, 32, 8. Īndrasya kārma sū-kritā purūni vratāni devāh nā minanti vīṣes.

The deeds of Indra are well done and many, all the gods do not break his laws, or do not injure his ordinances.

II, 24, 12. vīṣvam satyāṁ māgḥvāṁ yuvōk īt āpah kanā prá minanti vratām vām.

All that is yours, O powerful gods, is true; even the waters do not break your law.

II, 38, 7. nākikh asya tāni vratā devāsya savitūk minanti.

No one breaks these laws of this god Savitar. Cf. II, 38, 9.

I, 92, 12. āminati daivyāni vratāni.

Not injuring the divine ordinances. Cf. I, 124, 2.

X, 12, 5. kāt asya ātī vratām kakrima.

Which of his laws have we overstepped?
VIII, 25, 16. táṣya vratāni ánu vah kārāmasi.
His ordinances we follow.
X, 33, 9. ná devānām áti vratām satā-ātmā kanā gīvati.
No one lives beyond the statute of the gods, even if he had a hundred lives.
VII, 5, 4. táva tri-dhātu prithivi utá dyaúk vaisvānara vratām agne sakanta.
The earth and the sky followed thy threefold law, O Agni Vaisvānara.
VII, 87, 7. yáh mṛilāyāti kakrūshe kit āgak vayám syāma vārune ánāgak, ánu vratāni áditek ridhántak.
Let us be sinless before Varuna, who is gracious even to him who has committed sin, performing the laws of Aditi!
II, 28, 8. námak purā te varuna utá núnām utá aparām tuvi-gāta bravāma, tvé hí kam pārvate ná sritāni ápra-khyutāni dūk-dabha vratāni.
Formerly, and now, and also in future let us give praise to thee, O Varuna; for in thee, O unconquerable, all laws are grounded, immovable as on a rock.
A very frequent expression is ánu vratām, according to the command of a god, II, 38, 3; 6; VIII, 40, 8; or simply ánu vratām, according to law and order:
I, 136, 5. tám aryamā abhí rakshati rīgu-yántam ánu vratām.
Aryaman protects him who acts uprightly according to law.
Cf. III, 61, 1; IV, 13, 2; V, 69, 1.
3. The laws or ordinances or institutions of the gods are sometimes taken for the sacrifices which are supposed to be enjoined by the gods, and the performance of which is, in a certain sense, the performance of the divine will.
I, 93, 8. yáh aṅgishomā havishā saparyāt devadṛkā mánasā yáh ghrītēna, táṣya vratām rakshatam pātām ām-hasah.
He who worships Agni and Soma with oblations, with a godly mind, or with an offering, protect his sacrifice, shield him from evil!
I, 31, 2. tvám agne prathamāh áṅgirah-tamah kavīk devānām pári bhūshasi vratām.
Agni, the first and wisest of poets, thou performest the sacrifice of the gods.

III, 3, 9. tásya vratāni bhūri-poshīmak vayám úpa bhū-

shema dáme ś suvrikti-bhih.

Let us, who possess much wealth, perform with prayers the sacrifices of Agni within our house.

In another acceptation the vrata of the gods are what they perform and establish themselves, their own deeds:

III, 6, 5. vratā te agne mahatāk mahāni táva krātvā

ródasi (íti) ś tatantha.

The deeds of thee, the great Agni, are great, by thy power thou hast stretched out heaven and earth.

VIII, 42, 1. ástabhnát dyám ásurāk visvá-vedāk ámimita

varimānam prīthivyāh, a asidat visvá bhūvanāni sam-rāt

visvā it tāni várunasya vratāni.

The wise spirit established the sky, and made the width of the earth, as king he approached all beings,—all these are the works of Varuna.

VI, 14, 3. tūrvantaś dásyum áyavak vratáks śikshantāks

avratām.

Men fight the fiend, trying to overcome by their deeds him who performs no sacrifices; or, the lawless enemy.

Lastly, vratá comes to mean sway, power, or work, and the expression vraté táva signifies, at thy command, under thy auspices:

I, 24, 15. átha vayám áditya vraté táva ánagaśaṁ ádityaye

syāma.

Then, O Áditya, under thy auspices may we be guiltless before Aditi.

VI, 54, 9. pūshan táva vraté vayám ná rishyema kádā

kanā.

O Pūshan, may we never fail under thy protection.

X, 36, 13. yé savitúk satyá-savasya víśve mitrásya vraté

várunasya devāh.

All the gods who are in the power of Savitar, Mitra, and Varuna.

V, 83, 5. yásya vraté prīthivī námnamiti yásya vraté

saphá-vat gābhuritī, yásya vraté óshadhīk visvá-rūpāh sáh

nak parganya máhi sárma yakkha.
At whose bidding the earth bows down, at whose bidding hoofed animals run about, at whose bidding the plants assume all shapes, mayest thou, O Parganya, yield us great protection!

Note 8. Dātrā, if derived from dā, would mean gift, and that meaning is certainly the most applicable in some passages where it occurs:

IX, 97, 55. āsi bhāgaḥ āsi dātrāsyā dātaḥ.
Thou art Bhaga, thou art the giver of the gift.

In other passages, too, particularly in those where the verb dā or some similar verb occurs in the same verse, it can hardly be doubted that the poet took dātrā, like dātra or dātra, in the sense of gift, bounty, largess:

I, 116, 6. yām arvīnā dadāthaḥ svetām āsvam—tāt vām dātrām māhi kirtényam bhūt.

The white horse, O Arvins, which you gave, that your gift was great and to be praised.

I, 185, 3. anehāḥ dātrām āditeḥ anarvām huvē.
I call for the unrivalled, the uninjured bounty of Adītī.

VII, 56, 21. mā vak dātrāt marutaḥ nāḥ arāma.
May we not fall away from your bounty, O Maruts!

III, 54, 16. yuvām hi sthāḥ rayi-daū nāḥ rayinām dātrām rakshethe.

For you, Nāsatyas, are our givers of riches, you protect the gift.

VI, 20, 7. rigīsvane dātrām dāsūshe dāḥ.
To Rigīsvan, the giver, thou givest the gift.

VIII, 43, 33. tāt te sahasa imahe dātrām yāt nā upa-
dāsyati, tvāt agne vāryam vāsu.

We ask thee, strong hero, for the gift which does not perish; we ask from thee the precious wealth.

X, 69, 4. dātrām rakshasva yāt idām te asmé (īti).
Protect this gift of thine which thou hast given to us.

VIII, 44, 18. yasīshe vāryasya hi dātrāsyā agne svāḥ-patiḥ.
For thou, O Agni, lord of heaven, art the master of the precious gift. Cf. IV, 38, 1.

Professor Roth considers that dātrā is derived rather from dā, to divide, and that it means share, lot, possession. But there is not a single passage where the meaning of gift or
bounty does not answer all purposes. In VII, 56, 21, mā vaḥ dātrāt marutaḥ nih arāma, is surely best translated by, ‘let us not fall away from your bounty,’ and in our own passage the same meaning should be assigned to dātrā. The idea of dātrā, bounty, is by no means incompatible with vrata, realm, dominion, sway, if we consider that the sphere within which the bounty of a king or a god is exercised and accepted, is in one sense his realm. What the poet therefore says in our passage is simply this, that the bounty of the Maruts extends as far as the realm of Aditi, i.e. is endless, or extends everywhere, Aditi being in its original conception the deity of the unbounded world beyond, the earliest attempt at expressing the Infinite.

As to dātra occurring once with the accent on the first syllable in the sense of sickle, see M. M., ‚Über eine Stelle in Vāśka’s Commentar zum Naighanatuka,‘ Zeitschrift der Deutschen Morgenländischen Gesellschaft, 1853, vol. vii, p. 375.

VII, 78, 10. táva īt indra ahám ā-rásā háste dātram kanā ś dade.

Trusting in thee alone, O Indra, I take the sickle in my hand.

This dātra, sickle, is derived from do, to cut.

Aditi, the Infinite.

Note 4. Aditi, an ancient god or goddess, is in reality the earliest name invented to express the Infinite; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, visible, as it were, to the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky. That was called A-diti, the un-bound, the un-bounded; one might almost say, but for fear of misunderstandings, the Absolute, for it is derived from diti, bond, and the negative particle, and meant therefore originally what is free from bonds of any kind, whether of space or time, free from physical weakness, free from moral guilt. Such a conception became of necessity a being, a person, a god. To us such a name and such a conception seem decidedly modern, and to find in the Veda Aditi, the
Infinite, as the mother of the principal gods, is certainly, at first sight, startling. But the fact is that the thoughts of primitive humanity were not only different from our thoughts, but different also from what we think their thoughts ought to have been. The poets of the Veda indulged freely in theogonic speculations, without being frightened by any contradictions. They knew of Indra as the greatest of gods, they knew of Agni as the god of gods, they knew of Varuna as the ruler of all, but they were by no means startled at the idea that their Indra had a mother, or that their Agni was born like a babe from the friction of two fire-sticks, or that Varuna and his brother Mitra were nursed in the lap of Aditi. Some poet would take hold of the idea of an unbounded power, of Aditi, originally without any reference to other gods. Very soon these ideas met, and, without any misgivings, either the gods were made subordinate to, and represented as the sons of Aditi, or where Indra was to be praised as supreme, Aditi was represented as doing him homage.

VIII, 12, 14. uta sva-rāge āditiḥ stōmam índrāya gīganat. And Aditi produced a hymn for Indra, the king.

Here Professor Roth takes Aditi as an epithet of Agni, not as the name of the goddess Aditi, while Dr. Muir rightly takes it in the latter sense, and likewise retains stōmam instead of sōmam, as printed by Professor Aufrecht. Cf. VII, 38, 4.

The idea of the Infinite, as I have tried to show elsewhere, was most powerfully impressed on the awakening mind, or, as we now say, was revealed, by the East*. It is impossible to enter fully into all the thoughts and feelings that passed through the minds of the early poets when they formed names for that far, far East from whence even the early dawn, the sun, the day, their own life, seemed to spring. A new life flashed up every morning before their eyes, and the fresh breezes of the dawn reached them like greetings from the distant lands beyond the mountains, beyond the clouds, beyond the dawn, beyond “the immortal

---

sea which brought us hither." The dawn seemed to them to open golden gates for the sun to pass in triumph, and while those gates were open, their eyes and their mind strove in their childish way to pierce beyond the limits of this finite world. That silent aspect awakened in the human mind the conception of the Infinite, the Immortal, the Divine. Aditi is a name for that distant East, but Aditi is more than the dawn. Aditi is beyond the dawn, and in one place (I, 113, 19) the dawn is called 'the face of Aditi,' áditer ánīkam. Thus we read:

V, 62, 8. híranya-rúpam ushásak vl-ushtau áyak-sthúnam út-ítā súryasya, ē rohatak haruna mitra gártam átak kaksháthe (iti) ádítim dítim ka.

Mitra and Varuna, you mount your chariot, which is golden, when the dawn bursts forth, and has iron poles at the setting of the sun: from thence you see Aditi and Diti, i.e. what is yonder and what is here.

If we keep this original conception of Aditi clearly before our mind, the various forms which Aditi assumes, even in the hymns of the Veda, will not seem incoherent. Aditi is not a prominent deity in the Veda, she is celebrated rather in her sons, the Ādityas, than in her own person. While there are so many hymns addressed to Ushas, the dawn, or Indra, or Agni, or Savitar, there is but one hymn, X, 72, which from our point of view, though not from that of Indian theologians, might be called a hymn to Aditi. Nevertheless Aditi is a familiar name; a name of the past, whether in time or in thought only, and a name that lives on in the name of the Ādityas, the sons of Aditi, including the principal deities of the Veda.

Aditi and the Ādityas.

Thus we read:

I, 107, 2. úpa nah devāh ávasā ē gamantu ángirasām sāma-bhih stūyamānāh, indraḥ indriyāh marútāh marút-bhih ādityāh nah áditiḥ sārma yamsat.

May the gods come to us with their help, praised by the songs of the Āngiras,—Indra with his powers, the Maruts with the storms, may Aditi with the Ādityas give us protection!
X, 66, 3. Índraḥ vásu-bhiḥ pāri pātu naḥ gāyam ādityah
naḥ ádityih sārma yakkhatu, rudrāḥ rudrébhih devāḥ mṛila-
yāti naḥ tvāshrā naḥ gnābhiḥ suvīṭāya grivatu.

May Indra with the Vasus watch our house, may Aditi
with the Ādityas give us protection, may the divine Rudra
with the Rudras have mercy upon us, may Tvashṭar with
the mothers bring us to happiness!

III, 54, 20. ādityah naḥ ádityih srinotu yākkhantu naḥ
marūtaḥ sārma bhadrām.

May Aditi with the Ādityas hear us, may the Maruts
give us good protection!

In another passage Varuṇa takes the place of Aditi as
the leader of the Ādityas:

VII, 35, 6. sām naḥ Índraḥ vásu-bhiḥ devāḥ astu sām
ādityēbhih vārunah su-sāmsah, sām naḥ rudrāḥ rudrébhih
gālāśah sām naḥ tvāshrā gnābhiḥ ihā srinotu.

May Indra bless us, the god with the Vasus! May Varuṇa,
the glorious, bless us with the Ādityas! May the relieving
Rudra with the Rudras bless us! May Tvashṭar with the
mothers kindly hear us here!

Even in passages where the poet seems to profess an
exclusive worship of Aditi, as in

V, 69, 3. prātāḥ devīm ādītim gohāvīmi madhyāndine
út-ītā sūryasya,

I invoke the divine Aditi early in the morning, at noon,
and at the setting of the sun,

Mitra and Varuṇa, her principal sons, are mentioned imme-
diately after, and implored, like her, to bestow blessings on
their worshipper.

Her exclusive worship appears once, in VIII, 19, 14.
A very frequent expression is that of ādityāḥ āditiḥ
without any copula, to signify the Ādityas and Aditi:

IV, 25, 3. kāḥ devānām ávah adyā vrīnte kāḥ ādityān
ādītim gyōtih itte.

Who does choose now the protection of the gods? Who
asks the Ādityas, Aditi, for their light?

VI, 51, 5. viśve ādityāḥ adite sa-góshāḥ asmābhyam
sārma bahulām vi yanta.
All ye Ādityas, Aditi together, grant to us your manifold protection!

X, 39, 11. nā tām rāgānau adite kūtaḥ kanā nā ámhaḥ asnoti duḥ-itām nākīh bhayām.

O ye two kings (the Asvins), Aditi, no evil reaches him from anywhere, no misfortune, no fear (whom you protect). Cf. VII, 66, 6.

X, 63, 5. tāṅ ā vivāsa nāmasā suvṛktī-bhiḥ mahāḥ ādityān ādītim svastāye.

I cherish them with worship and with hymns, the great Ādityas, Aditi, for happiness' sake.

X, 63, 17. evā platēk sūnāh avivṛidhat vaḥ visve ādityāh adite manishī.

The wise son of Plati magnified you, all ye Ādityas, Aditi!

X, 65, 9. pargānyāvātā vṛishabhā purīśhīnā indrayāyūḥ (īti) vārumah mitrāḥ aryāmāḥ, devān ādityān ādītim havāmahe yē pārthivāsah divorśah ap-sū yē.

There are Parganya and Vāta, the powerful, the givers of rain, Indra and Vāyu, Varuṇa, Mitra, Aryaman, we call the divine Ādityas, Aditi, those who dwell on the earth, in heaven, in the waters.

We may not be justified in saying that there ever was a period in the history of the religious thought of India, a period preceding the worship of the Ādityas, when Aditi, the Infinite, was worshipped, though to the sage who first coined this name, it expressed, no doubt, for a time the principal, if not the only object of his faith and worship.

Aditi and Daksha.

Soon, however, the same mental process which led on later speculators from the earth to the elephant, and from the elephant to the tortoise, led the Vedic poets beyond Aditi, the Infinite. There was something beyond that Infinite which for a time they had grasped by the name of Aditi, and this, whether intentionally or by a mere accident of language, they called dākṣha, literally power or the powerful. All this, no doubt, sounds strikingly modern, yet, though the passages in which this dākṣha is mentioned are few in number, I should not venture to
say that they are necessarily modern, even if by modern we mean only later than 1000 B.C. Nothing can bring the perplexity of the ancient mind, if once drawn into this vortex of speculation, more clearly before us than if we read:

X, 72, 4–5. áditék dákhshaḥ agáyata dákhshát úm (íti) áditék pári,—áditék hi ághanishtra dákhsha ya duhita táva, tàm dévåh ánu agáyanta bhadråh amrítā-bandhavah.

Daksha was born of Aditi, and Aditi from Daksha. For Aditi was born, O Daksha, she who is thy daughter; after her the gods were born, the blessed, who share in immortality.

Or, in more mythological language:

X, 64, 5. dákhshasya vá adite gánmaní vraté rágánå mitrá-várùnå á vivásasi.

Or thou, O Aditi, nurset in the birthplace of Daksha the two kings, Mitra and Varuna.

Nay, even this does not suffice. There is something again beyond Aditi and Daksha, and one poet says:

X, 5, 7. ásât ka sá tka paramé vî-oman dákhshasya gánman áditék upá-sthe.

Not-being and Being are in the highest heaven, in the birthplace of Daksha, in the lap of Aditi.

At last something like a theogony, though full of contradictions, was imagined, and in the same hymn from which we have already quoted, the poet says:

X, 72, 1–4. devånåm nú vayám gánå prá vókåma vipanyåyå, ukthésu sasyámnåeshu yáh (yát?) pásyát út-tare yugé. 1. bráhmanåh pátiḥ etå sám karmårah-iva adhamat, devånåm pûryé yugé ásataḥ sát agåyata. 2. devånåm yugé prathamé ásataḥ sát agåyata, tát àsåh ánu agåyanta tát uttáná-padaḥ pári. 3. bhûh gagåne uttáná-padaḥ bhuvåh àsåh agåyanta, áditék dákhshaḥ agåyata, dákhshát úm (íti) áditék pári. 4.

1. Let us now with praise proclaim the births of the gods, that a man may see them in a future age, whenever these hymns are sung.

2. Bráhmanåspáti* blew them together like a smith (with

* Bráhmanåspáti, literally the lord of prayer, or the lord of the sacrifice, sometimes a representative of Agni (I, 38, 13, note), but
his bellows); in a former age of the gods, Being was born from Not-being.

3. In the first age of the gods, Being was born from Not-being, after it were born the Regions (space), from them Uttânapada;

4. From Uttânapad the Earth was born, the Regions were born from the Earth. Daksha was born of Aditi, and Aditi from Daksha.

The ideas of Being and Not-being (तो दु and तो मू दु) are familiar to the Hindus from a very early time in their intellectual growth, and they can only have been the result of abstract speculation. Therefore dáksha, too, in the sense of power or potentia, may have been a metaphysical conception. But it may also have been suggested by a mere accident of language, a never-failing source of ancient thoughts. The name dáksha-pitaraḥ, an epithet of the gods, has generally been translated by 'those who have Daksha for their father.' But it may have been used originally in a very different sense. Professor Roth has, I think, convincingly proved that this epithet dáksha-pitar, as given to certain gods, does not mean, the gods who have Daksha for their father, but that it had originally the simpler meaning of fathers of strength, or, as he translates it, 'preserving, possessing, granting faculties.' This is particularly clear in one passage:

III, 27, 9. bhútánâm gárham ś dadhe, dákshasya pitáram.

I place Agni, the source of all beings, the father of strength . . . .

by no means identical with him (see VII, 41, 1); sometimes performing the deeds of Indra, but again by no means identical with him (see II, 23, 18. śndra yaw—nīh apām aubgaḥ arnavām; cf. VIII, 96, 15). In II, 26, 3, he is called father of the gods (devánám pitáram); in II, 23, 2, the creator of all beings (visveshām ganiḍā).

* The accent in this case cannot help us in determining whether dáksha-pitar means having Daksha for their father (Aoromàrap), or father of strength. In the first case dáksha would rightly retain its accent (dáksha-pitar) as a Bahuvrhi; in the second, the analogy of such Tatpurusha compounds as grihá-pati (Pān. VI, 2, 18) would be sufficient to justify the pūrvapadaprakritisvaratvam.
After this we can hardly hesitate how to translate the next verse:

VI, 50, 2. su-gyótiśah—dáksha-pitrán—devān.

The resplendent gods, the fathers of strength.

It may seem more doubtful, when we come to gods like Mitra and Varuṇa, whom we are so much accustomed to regard as Ādityas, or sons of Aditi, and who therefore, according to the theogony mentioned before, would have the best claim to the name of sons of Daksha; yet here, too, the original and simple meaning is preferable; nay, it is most likely that from passages like this, the later explanation, which makes Mitra and Varuṇa the sons of Daksha, may have sprung.

VII, 66, 2. yā—su-dákshā dáksha-pitarā.

Mitra and Varuṇa, who are of good strength, the fathers of strength.

Lastly, even men may claim this name; for, unless we change the accent, we must translate:

VIII, 63, 10. avasyāvah yushmābhīḥ dáksha-pitarāḥ.

We suppliants, being, through your aid, fathers of strength.

But whatever view we take, whether we take dáksha in the sense of power, as a personification of a philosophical conception, or as the result of a mythological misunderstanding occasioned by the name of dáksha-pitar, the fact remains that in certain hymns of the Rig-veda (VIII, 25, 5) Dáksha, like Āditi, has become a divine person, and has retained his place as one of the Ādityas to the very latest time of Purānic tradition.

Aditi in her Cosmic Character.

But to return to Aditi. Let us look upon her as the Infinite personified, and most passages, even those where she is presented as a subordinate deity, will become intelligible.

Aditi, in her cosmic character, is the Beyond, the unbounded realm beyond earth, sky, and heaven, and originally she was distinct from the sky, the earth, and the ocean. Aditi is mentioned by the side of heaven and earth, which
shows that, though in more general language she may be identified with heaven and earth in their unlimited character, her original conception was different. This we see in passages where different deities or powers are invoked together, particularly if they are invoked together in the same verse, and where Aditi holds a separate place by the side of heaven and earth:

I, 94, 16 (final). tát náḥ mitráḥ várúṇah mamahantām áditiḥ śindhuḥ prithivī utā dyaúḥ.

May Mitra and Varuna grant us this, may Aditi, Sindhu (sea), the Earth, and the Sky!

In other passages, too, where Aditi has assumed a more personal character, she still holds her own by the side of heaven and earth; cf. IX, 97, 58 (final):

I, 191, 6. dyaúḥ vak pitaḥ prithiviḥ mātā somah bhrātā áditiḥ svāsā.

The Sky is your father, the Earth your mother, Soma your brother, Aditi your sister.

VIII, 101, 15. mātā rudrānām duhitā vásūnām svāsā ádityānām amṛtasya nābhik, prā nū vokam kikitushe gānāya mā gām ánāgām áditiḥ vadhishtā.

The mother of the Rudras, the daughter of the Vasus, the sister of the Ádityas, the source of immortality, I tell it forth to the man of understanding, may he not offend the cow, the guiltless Aditi! Cf. I, 153, 3; IX, 96, 15; Vāgasan. Samhitā XIII, 49.

VI, 51, 5. dyaúḥ pitar (iti) prthiviḥ mātah ádhruk ágne bhrātah vasavah Mrīlāta nah, vīve Ádityah adite sa-gōshāḥ asmábhyam sárma bahulām vi yanta.

Sky, father, Earth, kind mother, Fire, brother, bright gods, have mercy upon us! All Ádityas (and) Aditi together, grant us your manifold protection!

X, 63, 10. su-trāmānām prthivīm dyām anehāsam su-sārmānām áditiṁ su-prānītim, dāvīṃ nāvam su-aritṛām ánāgasmām ásramantim āruhema svastāye.

Let us for welfare step into the divine boat, with good oars, faultless and leakless—the well-protecting Earth, the peerless Sky, the sheltering, well-guiding Aditi!

X, 66, 4. áditiḥ dyāvāprthiviḥ (iti).
Aditi, and Heaven and Earth.

Where two or more verses come together, the fact that Aditi is mentioned by the side of Heaven and Earth may seem less convincing, because in these Nivids or long strings of invocations different names or representatives of one and the same power are not unfrequently put together. For instance,

Χ, 36, i.–3. ushásánákta bṛihatī (iti) su-pésasā dyāvākshāmā várunah mirāh aryamā, índram huve marútah párvatán apáh ādityān dyāvāprīthivī (iti) apáh svār (iti svāh). 1.

dyāuh ka nah prīthivī ka prá-ketasā ritāvairī (ity ritāvair) rakhatām āmhasah rishāh, mā duh-vidátrā nāh-rītih nah śata tāt devānām āvah adyā vrinīmahe. 2.

vīśvasmāt nah ádītīh pātu ámhasah mātā mitrāsya várunasya revātah svāh-vat gyōtīh avrīkām nasīmahi. 3.

1. There are the grand and beautiful Morning and Night, Heaven and Earth, Varuna, Mitra, Aryaman; I call Indra, the Maruts, the Waters, the Ādityas, Heaven and Earth, the Waters, the Heaven.

2. May Heaven and Earth, the provident, the righteous, preserve us from sin and mischief! May the malevolent Nīrńiti not rule over us! This blessing of the gods we ask for to-day.

3. May Aditi protect us from all sin, the, mother of Mitra and of the rich Varuna! May we obtain heavenly light without enemies! This blessing of the gods we ask for to-day.

Here we cannot but admit that Dyāvākshāmā, heaven and earth, is meant for the same divine couple as Dyāvāprīthivī, heaven and earth, although under slightly differing names they are invoked separately. The waters are invoked twice in the same verse and under the same name; nor is there any indication that, as in other passages, the waters of the sky are meant as distinct from the waters of the sea. Nevertheless even here, Aditi, who in the third verse is called distinctly the mother of Mitra and Varuna, cannot well have been meant for the same deity as Heaven and Earth, mentioned in the second verse; and the author of
these two verses, while asking the same blessing from both, must have been aware of the original independent character of Aditi.

Aditi as Mother.

In this character of a deity of the far East, of an Orient in the true sense of the word, Aditi was naturally thought of as the mother of certain gods, particularly of those that were connected with the daily rising and setting of the sun. If it was asked whence comes the dawn, or the sun, or whence come day and night, or Mitra and Varuna, or any of the bright, solar, eastern deities, the natural answer was that they come from the Orient, that they are the sons of Aditi. Thus we read in

IX, 74, 3. urvi gávyúthik áditeh rítám yáté.

Wide is the space for him who goes on the right path of Aditi.

In VIII, 25, 3, we are told that Aditi bore Mitra and Varuna, and these in verse 5 are called the sons of Daksha (power), and the grandsons of Savas, which again means might: nápáta sávasah mahák súnu (lti) dákshasya su-krátu (lti). In X, 36, 3, Aditi is called the mother of Mitra and Varuna; likewise in X, 132, 6; see also VI, 67, 4. In VIII, 47, 9, Aditi is called the mother of Mitra, Aryaman, Varuna, who in VII, 60, 5 are called her sons. In X, 11, 1, Varuna is called yahváh áditeh, the son of Aditi (cf. VIII, 19, 12); in VII, 41, 2, Bhaga is mentioned as her son. In X, 72, 8, we hear of eight sons of Aditi, but it is added that she approached the gods with seven sons only, and that the eighth (mártañdá, addled egg) was thrown away: ashtaú putrásah áditeh yé gátáh tanváh pári, deván úpa prá ait saptá-bhih párá mártañdám ásyat.

In X, 63, 2, the gods in general are represented as born from Aditi, the waters, and the earth: yé sthá gátáh áditeh at-bhyáh pári yé prithivyáh té me ihá sruta hávam.

You who are born of Aditi, from the water, you who are born of the earth, hear ye all my call!

The number seven, with regard to the Ádityas, occurs also in
IX, 114, 3. sapta dīsah nānā-sūryāh sapta hōtārah
ritvīgah, devāh ādityāh yē sapta tēbhiḥ soma abhi raksha
nāh.

There are seven regions with their different suns, there
are seven Hotars as priests, those who are the seven gods,
the Ādityas, with them, O Soma, protect us!

The Seven Ādityas.

This number of seven Ādityas requires an explanation.
To say that seven is a solemn or sacred number is to say
very little, for however solemn or sacred that number may
be elsewhere, it is not more sacred than any other number
in the Veda. The often-mentioned seven rivers have a real
geographical foundation, like the seven hills of Rome. The
seven flames or treasures of Agni (V, 1, 5) and of Soma and
Rudra (VI, 74, 1), the seven paridhis or logs at certain
sacrifices (X, 90, 15), the seven Harits or horses of the sun,
the seven Hotar priests (III, 7, 7; 10, 4), the seven cities
of the enemy destroyed by Indra (I, 63, 7), and even
the seven Rīshis (X, 82, 2; 109, 4), all these do not prove
that the number of seven was more sacred than the number
of one or three or five or ten used in the Veda in a very
similar way. With regard to the seven Ādityas, however,
we are still able to see that their number of seven or
eight had something to do with solar movements. If their
number had always been eight, we should feel inclined to
trace the number of the Ādityas back to the eight regions,
or the eight cardinal points of the heaven. Thus we read:

I, 35, 8. ashtaū vī akhyat kakūbhaḥ prithivyāḥ.

The god Savitar lighted up the eight points of the earth
(not the eight hills).

But we have seen already that though the number of
Ādityas was originally supposed to have been eight, it was
reduced to seven, and this could hardly be said in any
sense of the eight points of the compass. Cf. Taitt. Ār.
I, 7, 6.

As we cannot think in ancient India of the seven planets,
I can only suggest the seven days or tithis of the four
parvans of the lunar month as a possible prototype of the
NOTES. 1, 166, 12.

Ādityas. This might even explain the destruction of the eighth Āditya, considering that the eighth day of each parvan, owing to its uncertainty, might be represented as exposed to decay and destruction. This would explain such passages as,

IV, 7, 5. yāgishtham saptā dhāma-bhik.
Agni, most worthy of sacrifice in the seven stations.
IX, 102, 2. yaṃnāsyā saptā dhāma-bhik.
In the seven stations of the sacrifice.
The seven threads of the sacrifice may have the same origin:

II, 5, 2. ā yāsmin saptā rasmāyaḥ tatāh yaṃnāsyā netāri, manushvat daivyam asāmām.

In whom, as the leader of the sacrifice, the seven threads are stretched out,—the eighth divine being is manlike (?)
The sacrifice itself is called, X, 124, 1, saptā-tantu, having seven threads.

X, 122, 3. saptā dhāmāni pari-yān āmartyaḥ.
Agni, the immortal, who goes round the seven stations.
X, 8, 4. ushāḥ-usahaḥ hi vaso (īt) āgram ēshi tvām yamāyoḥ abhavaḥ vi-bhāvā, rītāya saptā dadhishe padāni ganāyan mitrām tanvē svāyai.

For thou, Vasu (Agni), comest first every morning, thou art the illuminator of the twins (day and night). Thou holdest the seven places for the sacrifice, creating Mitra (the sun) for thy own body.

X, 5, 6. saptā maryādāḥ kavāyaḥ tatakshuḥ tāsām ēkām īt abhi amhrāḥ gāt.
The sages established the seven divisions, but mischief befell one of them.

I, 22, 16. ātāḥ devāḥ avantu naḥ yātāḥ vīshnuḥ vi-kakramē pṛthivyāḥ saptā dhāma-bhik.

May the gods protect us from whence Vishnu strode forth, by the seven stations of the earth!

Even the names of the seven or eight Ādityas are not definitely known, at least not from the hymns of the Rigveda. In II, 27, 1, we have a list of six names: Mitra, Aryamān, Bhāga, Vārūṇa, Dāksha, Āmsāk. These with Āditi would give us seven. In VI, 50, 1, we have Āditi,
Váruna, Mitrá, Agní, Aryamán, Savitár, and Bhága. In I, 89, 3, Bhága, Mitrá, Áditi, Dáksha, Aryamán, Váruna, Sóma, Asvíná, and Sárasvatí are invoked together with an old invocation, pūrvayā ni-vídā. In the Taittirīya-āranyaka, I, 13, 3, we find the following list: 1. Mitra, 2. Varúna, 3. Dhátar, 4. Aryaman, 5. Amsa, 6. Bhaga, 7. Indra, 8. Vivasvat, but there, too, the eighth son is said to be Mártānda, or, according to the commentator, Áditya.

The character of Aditi as the mother of certain gods is also indicated by some of her epithets, such as rāga-putrā, having kings for her sons; su-putrā, having good sons; ugrá-putrā, having terrible sons:

II, 27, 7. píparu nah áditiḥ rāga-putrā áti dvéshámsi ariyamá su-gébhik, brīhát mitrásya várunasya sárma úpa syáma puru-vírāh árishtāḥ.

May Aditi with her royal sons, may Aryaman carry us on easy roads across the hatreds; may we with many sons and without hurt obtain the great protection of Mitra and Varúna!

III, 4, 11. barhik nah ástām áditiḥ su-putrā.

May Aditi with her excellent sons sit on our sacred pile!

VIII, 67, 11. párshi diné gabhíré à úgra-putre gíghám-sataḥ, mákíḥ tokásyá nah rishat.

Protect us, O goddess with terrible sons, from the enemy in shallow or deep water, and no one will hurt our offspring!

Aditi identified with other Deities.

Aditi, however, for the very reason that she was originally intended for the Infinite, for something beyond the visible world, was liable to be identified with a number of finite deities which might all be represented as resting on Aditi, as participating in Aditi, as being Aditi. Thus we read:

I, 89, 10 (final). áditiḥ dyaúḥ áditiḥ antáríksham áditiḥ mātā sák pitā sák putráḥ, vísve devāh áditiḥ páńka gánāh áditiḥ gátām áditiḥ gáni-tvam.

Aditi is the heaven, Aditi the sky, Aditi the mother, the
father, the son. All the gods are Aditi, the five clans, the past is Aditi, Aditi is the future.

But although Aditi may thus be said to be everything, heaven, sky, and all the gods, no passage occurs, in the Rig-veda at least, where the special meaning of heaven or earth is expressed by Aditi. In X, 63, 3, where Aditi seems to mean sky, we shall see that it ought to be taken as a masculine, either in the sense of Āditya, or as an epithet, unbounded, immortal. In I, 72, 9, we ought probably to read prithvī and pronounce prithuvī, and translate 'the wide Aditi, the mother with her sons;' and not, as Benfey does, 'the Earth, the eternal mother.'

It is more difficult to determine whether in one passage Aditi has not been used in the sense of life after life, or as the name of the place whither people went after death, or of the deity presiding over that place. In a well-known hymn, supposed to have been uttered by Sunaksepa when on the point of being sacrificed by his own father, the following verse occurs:

I, 24, 1. kāh nāḥ mahyāḥ ādityaye pūνah dāt, pitaṁ ka
drisēyam mātāram ka.

Who will give us back to the great Aditi, that I may see father and mother?

As the supposed utterer of this hymn is still among the living, Aditi can hardly be taken in the sense of earth, nor would the wish to see father and mother be intelligible in the mouth of one who is going to be sacrificed by his own father. If we discard the story of Sunaksepa, and take the hymn as uttered by any poet who craves for the protection of the gods in the presence of danger and death, then we may choose between the two meanings of earth or liberty, and translate, either, Who will give us back to the great earth? or, Who will restore us to the great Aditi, the goddess of freedom?

**Aditi and Diti.**

There is one other passage which might receive light if we could take Aditi in the sense of Hades, but I give this translation as a mere guess:
IV, 2, 11. ráyé ka náh su-apatyáya deva dítim ka rásva áditim urushya.

That we may enjoy our wealth and healthy offspring, give us this life on earth, keep off the life to come! Cf. I, 152, 6.

It should be borne in mind that Diti occurs in the Rig-veda thrice only, and in one passage it should, I believe, be changed into Aditi. This passage occurs in VII, 15, 12. tvám agne virá-vat yásah deváh ka savítā bhágah, dítíh ka dátíh váryam. Here the name of Diti is so unusual, and that of Aditi, on the contrary, so natural, that I have little doubt that the poet had put the name of Aditi; and that later reciters, not aware of the occasional license of putting two short syllables instead of one, changed it into Aditi. If we remove this passage, then Diti, in the Rig-veda at least, occurs twice only, and each time together or in contrast with Aditi; cf. V, 62, 8, page 243. I have no doubt, therefore, that Professor Roth is right when he says that Diti is a being without any definite conception, a mere reflex of Aditi. We can clearly watch her first emergence into existence through what is hardly more than a play of words, whereas in the epic and Purānic literature this Diti (like the Suras) has grown into a definite person, one of the daughters of Daksha, the wife of Kasyapa, the mother of the enemies of the gods, the Daityas. Such is the growth of legend, mythology and religion!

Aditi in her Moral Character.

Besides the cosmical character of Aditi, which we have hitherto examined, this goddess has also assumed a very prominent moral character. Aditi, like Varuna, delivers from sin. Why this should be so, we can still understand if we watch the transition which led from a purely cosmical to a moral conception of Aditi. Sin in the Veda is frequently conceived as a bond or a chain from which the repentant sinner wishes to be freed:

VII, 86, 5. áva drugháni pítryá srígá náh áva yá vayám kakrimá tanúbhikh, áva rágam paras-trípam ná tágúm srígá vatsám ná dámnah vásishtham.

Absolve us from the sins of our fathers, and from those
which we have committed with our own bodies. Release Vasishtha, O king, like a thief who has feasted on stolen cattle; release him like a calf from the rope.

VIII, 67, 14. té nah ásnáh vr̥kānām ādityásah mumókata stenám baddhám-iva adite.

O Ādityas, deliver us from the mouth of the wolves, like a bound thief, O Aditi! Cf. VIII, 67, 18.

Sunaksepa, who, as we saw before, wishes to be restored to the great Aditi, is represented as bound (dita) by ropes, and in V, 2, 7, we read:

sūnak-sépam kít nī-ditam sahásrāt yuṣpāt amuñkah ása-
mishā hi sáh, eva asmát agne vī mumugdhi pāsān hótar (itti) kikitvah ihá tú ni-sádyā.

O Agni, thou hast released the bound Sunaksepa from the stake, for he had prayed; thus take from us, too, these ropes, O sagacious Hotar, after thou hast settled here.

Expressions like these, words like dámān, bond, nī-dita, bound, naturally suggested á-diti, the un-bound or un-bounded, as one of those deities who could best remove the bonds of sin or misery. If we once realise this concatenation of thought and language, many passages of the Veda that seemed obscure, will become intelligible.

VII, 51, 1. ādityānām ávasā nūstanena sakshimāhi sārmanā
sām-tamenā, anāgāh-tvē aditi-tvé turāsah imām yagñām
dadhatu srōshamānāh.

May we obtain the new favour of the Ādityas, their best protection; may the quick Maruts listen and place this sacrifice in guiltlessness and Aditi-hood.

I have translated the last words literally, in order to make their meaning quite clear. Āgas has the same meaning as the Greek âgos, guilt, abomination; an-āgās-
tvā, therefore, as applied to a sacrifice or to the man who makes it, means guiltlessness, purity. Aditi-tvā, Aditi-hood, has a similar meaning, it means freedom from bonds, from anything that hinders the proper performance of a religious act; it may come to mean perfection or holiness.

Aditi having once been conceived as granting this aditivā, soon assumed a very definite moral character, and hence the following invocations:

I, 24, 15. út ut-tamám varuna pāram asmát áva adhamám ví madhyamám śrathaya, átha vayám āditya vraté táva ánāgasaḥ ádityaye syāma.

O Varuna, lift the highest rope, draw off the lowest, remove the middle; then, O Āditya, let us be in thy service free of guilt before Aditi.

V, 82, 6. ánāgasaḥ ádityaye devásya savitūk savé, vísva vāṃśi dhiṃmahā.

May we, guiltless before Aditi, and in the keeping of the god Savitar, obtain all goods! Professor Roth here translates Aditi by freedom or security.

I, 162, 22. anāgāh-tvām naḥ āditiḥ krinotu.

May Aditi give us sinlessness! Cf. VII, 51, 1.

IV, 12, 4. yát hit hi te purusha-trā yavishṭha āditti-bhīk kakrimá kát hit āgak, kridhi sú asmān āditeh ánāgān ví ēnāmsi īśrathāḥ viśvah agne.

Whatever, O youthful god, we have committed against thee, men as we are, whatever sin through thoughtlessness, make us guiltless of Aditi, loosen the sins on all sides, O Agni!

VII, 93, 7. sāh agne enā nāmasā sām-iddhāh ākkha mitrām várunam índram vokēḥ, yát sīn āgak kakrimā tát sú mrīla tát aryamā āditiḥ īśrathantu.

O Agni, thou who hast been kindled with this adoration, greet Mitra, Varuna, and Indra. Whatever sin we have committed, do thou pardon it! May Aryaman, Aditi loose it!

Here the plural īśrathantu should be observed, instead of the dual.

VIII, 18, 6–7. āditiḥ naḥ dīvā pasūṁ āditiḥ nāktam ádvayāḥ, āditiḥ pātu áṃhasaḥ sadā-vridhā.

utā syā naḥ dīvā matih āditiḥ útyā ā gamat, sā sām-tāti máyāh karat āpa srīdhaḥ.

May Aditi by day protect our cattle, may she, who never deceives, protect by night; may she, with steady increase, protect us from evil!

And may she, the thoughtful Aditi, come with help to
us by day; may she kindly bring happiness to us, and carry away all enemies! Cf. X, 36, 3, page 251.

X, 87, 18. a vrśkyantām āditaye duḥ-ēvāh.

May the evil-doers be cut off from Aditi! or literally, may they be rooted out before Aditi!

II, 27, 14. ādite mītra vāruna utā mrīla yāt vaḥ vayām kakrīmā kāt āgaḥ, urū asyām ābhayam gyōtiḥ indra mā nak dirghāḥ abhi nāsan tāmīsrāḥ.

Aditi, Mitra, and also Varuna forgive, if we have committed any sin against you. May I obtain the wide and fearless light, O Indra! May not the long darkness reach us!

VII, 87, 7. yāḥ mrīlāyāti kakrūshe kit āgaḥ vayām syāma vārūne ānāgāḥ, ānu vrātāni āditeh ridhāntah yuyām pāta svastī-bhīk sādā nak.

May we be sinless before Varuna, who is gracious even to him who has committed sin, and may we follow the laws of Aditi! Protect us always with your blessings!

Lastly, Aditi, like all other gods, is represented as a giver of worldly goods, and implored to bestow them on her worshippers, or to protect them by her power:

I, 43, 2. yāthā nak āditiḥ kārat pāsve nrī-bhyāḥ yāthā gāve, yāthā tokāya rudriyam.

That Aditi may bring Rudra’s favour to our cattle, our men, our cow, our offspring.

I, 153, 3. pipāya dhenūk āditiḥ rītāya gānāya mitrāvarunā havīk-dē.

Aditi, the cow, gives food to the righteous man, O Mitra and Varuna, who makes offerings to the gods. Cf. VIII, 101, 15.

I, 185, 3. anehāk dāṭram āditeh anarvām huvē.

I call for the unrivalled, uninjured gift of Aditi. Here Professor Roth again assigns to Aditi the meaning of freedom or security.

VII, 40, 2. dīdeshaḥu devi āditiḥ rēknaḥ.

May the divine Aditi assign wealth!

X, 100, 1. ā sarvā-tātim āditim vrinīmahe.

We implore Aditi for health and wealth.

I, 94, 15. yāsmai tvām su-dravīnāḥ dādāsah ānāgāḥ tvām
adite sarvātātā, yām bhadrēma sāvasā kodāyāsi pragā-vatā rādhāsā té syāma.

To whom thou, possessor of good treasures, grantest guiltlessness, O Aditi, in health and wealth*, whom thou quickenest with precious strength and with riches in progeny, may we be they! Cf. II, 40, 6; IV, 25, 5; X, 11, 2.

The principal epithets of Aditi have been mentioned in the passages quoted above, and they throw no further light on the nature of the goddess. She was called devī, goddess, again and again; another frequent epithet is anarvān, uninjured, unscathed. Being invoked to grant light (VII, 82, 10), she is herself called luminous, gyōtishmati, I, 136, 3; and svārvatā, heavenly. Being the goddess of the infinite expanse, she, even with greater right than the dawn, is called úrūkt, VIII, 67, 12; uruvyākas, V, 46, 6; uruvraga, VIII, 67, 12; and possibly prīthvi in I, 72, 9. As supporting everything, she is called dhārayātkshiti, supporting the earth, I, 136, 3; and visvāganyā, VII, 10, 4. To her sons she owes the names of rāgaputrā, II, 27, 7; suputrā, III, 4, 11; and ugrāputrā, VIII, 67, 11: to her wealth that of sudravinas, I, 94, 15, though others refer this epithet to Agni. There remains one name pastyā, IV, 55, 3; VIII, 27, 5, meaning housewife, which again indicates her character as mother of the gods.

I have thus given all the evidence that can be collected from the Rig-veda as throwing light on the character of the goddess Aditi, and I have carefully excluded everything that rests only on the authority of the Yagur- or Atharvavedas, or of the Brāhmanas and Āranyakas, because in all they give beyond the repetitions from the Rig-veda, they seem to me to represent a later phase of thought that ought not to be mixed up with the more primitive conceptions of the Rig-veda. Not that the Rig-veda is free from what seems decidedly modern, or at all events secondary and late. But it is well to keep the great collections, as such,

---

* On sarvātāti, salus, see Benfey’s excellent remarks in Orient und Occident, vol. ii, p. 519. Professor Roth takes aditi here as an epithet of Agni.
separate, whatever our opinions may be as to the age of their component parts.

In the Atharva-veda Aditi appears more unintelligible, more completely mythological, than in the Rig-veda. We read, for instance, Atharva-veda VII, 6, 1:

‘Aditi is the sky, Aditi is the welkin, Aditi is mother, is father, is son; all the gods are Aditi, and the five clans of men; Aditi is what was, Aditi is what will be.

‘We invoke for our protection the great mother of the well-ruling gods, the wife of Ṛita, the powerful, never-aging, far-spreading, the sheltering, well-guiding Aditi.’

In the Taittiriya-āranyaka and similar works the mytho-
logical confusion becomes greater still. Much valuable mate-
rial for an analytical study of Aditi may be found in B. and R.’s Dictionary, and in several of Dr. Muir’s excellent contribu-
tions to a knowledge of Vedic theogony and mythology.

Aditi as an Adjective.

But although the foregoing remarks give as complete a description of Aditi as can be gathered from the hymns of the Rig-veda, a few words have to be added on certain passages where the word áditi occurs, and where it clearly cannot mean the goddess Aditi, as a feminine, but must be taken either as the name of a corresponding masculine deity, or as an adjective in the sense of unrestrained, independent, free.

V, 59, 8. mímātu dyaūḥ áditiḥ vītāye naḥ.
May the boundless Dyū (sky) help us to our repast!

Here áditi must either be taken in the sense of Āditya, or better in its original sense of unbounded, as an adjective belonging to Dyū, the masculine deity of the sky.

Dyū or the sky is called áditi or unbounded in another passage, X, 63, 3:

yēbhyaḥ mātā mádhu-mat pínvate páyaḥ pīyūṣham dyaūḥ áditiḥ ádır-barhāḥ.

The gods to whom their mother yields the sweet milk, and the unbounded sky, as firm as a rock, their food.

IV, 3, 8. kathā sārdhāya marútām rītāya kathā sūrē brīhatē pīkkhyāmānah, práti bravaḥ áditaye turāya.
How wilt thou tell it to the host of the Maruts, how to the bright heaven, when thou art asked? How to the quick Aditi?

Here Aditi cannot be the goddess, partly on account of the masculine gender of turāya, partly because she is never called quick. Aditi must here be the name of one of the Ādityas, or it may refer back to sūre brīhatē. It can hardly be joined, as Professor Roth proposes, with sārdhāya marūtām, owing to the intervening sūre brīhatē.

In several passages áditi, as an epithet, refers to Agni:

IV, 1, 20 (final). vīvēshām áditiḥ yagā́yānām vīvēshām átīthīḥ mānushānām.

He, Agni, the Aditi, or the freest, among all the gods; he the guest among all men.

The same play on the words áditi and átīthi occurs again:

VII, 9, 3. āmūraḥ kaviḥ áditiḥ vivāsvān su-samsat mitrāḥ átīthīḥ sivāḥ nāh, hitra-bhānuk ushāsām bhāti āgre.

The wise poet, Aditi, Vivasvat, Mitra with his good company, our welcome guest, he (Agni) with brilliant light came at the head of the dawns.

Here, though I admit that several renderings are possible, Aditi is meant as a name of Agni, to whom the whole hymn is addressed, and who, as usual, is identified with other gods, or, at all events, invoked by their names. We may translate áditiḥ vivāsvān by ‘the brilliant Aditi,’ or ‘the unchecked, the brilliant,’ or by ‘the boundless Vivasvat,’ but on no account can we take áditi here as the female goddess. The same applies to VIII, 19, 14, where Aditi, unless we suppose the goddess brought in in the most abrupt way, must be taken as a name of Agni; while in X, 92, 14, ádítim anarvānām, to judge from other epithets given in the same verse, has most likely to be taken again as an appellative of Agni. In some passages it would, no doubt, be possible to take Aditi as the name of a female deity, if it were certain that no other meaning could be assigned to this word. But if we once know that Aditi was the name of a male deity also, the structure of these passages becomes far more perfect, if we take Aditi in that sense:
IV, 39, 3. ánāgasam tám āditih kринotu sāh mitrēna vārunena sa-gōshāḥ.

May Aditi make him free from sin, he who is allied with Mitra and Varuna.

We have had several passages in which Aditi, the female deity, is represented as sa-gōshāḥ or allied with other Ādityas, but if sāh is the right reading here, Aditi in this verse can only be the male deity. The pronoun sā cannot refer to tām.

With regard to other passages, such as IX, 81, 5; VI, 51, 3, and even some of those translated above in which Aditi has been taken as a female goddess, the question must be left open till further evidence can be obtained. There is only one more passage which has been often discussed, and where āditi was supposed to have the meaning of earth:

VII, 18, 8. duh-ādhyāḥ āditim srevāyantah aketāsah vī gagrībhre pārushnīṁ.

Professor Roth in one of his earliest essays translated this line, 'The evil-disposed wished to dry the earth, the fools split the Parushni,' and he supposed its meaning to have been that the enemies of Sudās swam across the Parushni in order to attack Sudās. We might accept this translation, if it could be explained how by throwing themselves into the river, the enemies made the earth dry, though even then there would remain this difficulty that, with the exception of one other doubtful passage, discussed before, āditi never means earth. We might possibly translate: 'The evil-disposed, the fools, laid dry and divided the boundless river Parushni.' This would be a description of a stratagem very common in ancient warfare, viz. diverting the course of a river and laying its original bed dry by digging a new channel, and thus dividing the old river. This is also the sense accepted by Sāyana, who does not say that vīgraha means dividing the waves of a river, as Professor Roth renders kūlabheda, but that it means dividing or cutting through its banks. In the Dictionary Professor Roth assigns to āditi in this passage the meaning of endless, inexhaustible.
Kānā.

Note 5. Nothing is more difficult in the interpretation of the Veda than to gain an accurate knowledge of the power of particles and conjunctions. The particle kānā, we are told, is used both affirmatively and negatively, a statement which shows better than anything else the uncertainty to which every translation of Vedic hymns is as yet exposed. It is perfectly true that in the text of the Rig-veda, as we now read it, kānā means both indeed and no. But this very fact shows that we ought to distinguish where the first collectors of the Vedic hymns have not distinguished, and that while in the former case we read kānā, we ought in the latter to read ka nā.

I begin with those passages in which kānā is used emphatically, though originally it may have been a double negation.

I a. In negative sentences:

I, 18, 7. yāsmāt rītē nā śidhyati yagyāh vipah-kītah kānā.
Without whom the sacrifice does not succeed, not even that of the sage.

V, 34, 5. nā āsūrvatā saktate pūshyatā kānā.
He does not cling to a man who offers no libations, even though he be thriving.

I, 24, 6. nahī te kshatrām nā sāhah nā manyūṃ vāyaha kānā amī (āti) patāyantah āpūk.
For thy power, thy strength, thy anger even these birds which fly up, do not reach. Cf. I, 100, 15.

I, 155, 5. tritisyam asya nākīh ā dadharshati vāyah kanā patāyantah patatrinah.

This third step no one approaches, not even the winged birds which fly up.

I, 55, 1. divāh kit asya varimā vih papratha, īndram nā mahnā prīthīvīh kanā práti.
The width of the heavens is stretched out, even the earth in her greatness is no match for Indra.

I b. In positive sentences:

VII, 32, 13. pūrvāh kānā prā-sitayah taranti tām yāh īndre kārmanā bhūvat.
Even many snares pass him who is with Indra in his work.
VIII, 2, 14. ukthám kaná sasyámánam ágok arōk á kiketa,
ná gāyatrám ghyámánam.

He (Indra) marks indeed a poor man's prayer that is
recited, but not a hymn that is sung. (Doubtful.)
VIII, 78, 10. táva ít indra ahám á-rásā háste dátram kaná
á dade.

Hoping in thee alone, O Indra, I take even this sickle in
my hand.
I, 55, 5. ádha kaná srát dadhati tvāshi-mate índrāya
vágram ni-ghánighnate vadhám.

Then indeed they believe in Indra, the majestic, when he
hurls the bolt to strike.
I, 152, 2. étát kaná tváh ví kiketat ešám.
Does one of them understand even this?
IV, 18, 9. mámat kaná used in the same sense as
mámat kīt.
I, 139, 2. dhībih kaná mánasā svēbih akshā-bhih.
V, 41, 13. váyāh kaná su-bhvāh ā ava yanti.
VII, 18, 9. āsūk kaná ít abhi-pitvām gagāma.
VIII, 91, 3. k kaná tvā kikitsāmak ádhi kaná tvā ná
imasi.

We wish to know thee, indeed, but we cannot understand
thee.
X, 49, 5. ahám randhayam mṛṭgayam srutārvane yát mā
ágihita vayūnā kaná ānu-shāk.

VI, 26, 7. ahám kaná tát sūr-bhih ānasyām.
May I also obtain this with the lords.

Ic. Frequently kaná occurs after interrogative pro-
nouns, to which it imparts an indefinite meaning, and
principally in negative sentences:
I, 74, 7. ná yók upabdlik ásvyāk sринvē ráthasya kát kanā,
yát agne yāśi dūtyām.

No sound of horses is heard, and no sound of the chariot,
when thou, O Agni, goest on thy message.
I, 81, 5. ná tvā-vān indra kāh kaná nā gátāh ná gani-
shyaté.

No one is like thee, O Indra, no one has been born, no
one will be!
I, 84, 20. mã te rādhāmsi mã te útāyah vaso (iti) asmān kādā kanā dābhān.
May thy gifts, may thy help, O Vasu, never fail us!

Many more passages might be given to illustrate the use of kanā or kās kanā and its derivatives in negative sentences.

Cf. I, 105, 3; 136, 1; 139, 5; II, 16, 3; 23, 5; 28, 6; III, 36, 4; IV, 31, 9; V, 42, 6; 82, 2; VI, 3, 2; 20, 4; 47, 1; 3; 48, 17; 54, 9; 59, 4; 69, 8; 75, 16; VII, 32, 1; 19; 59, 3; 82, 7; 104, 3; VIII, 19, 6; 23, 15; 24, 15; 28, 4; 47, 7; 64, 2; 66, 13; 68, 19; IX, 61, 27; 69, 6; 114, 4; X, 33, 9; 39, 11; 48, 5; 49, 10; 59, 8; 62, 9; 85, 3; 86, 11; 95, 1; 112, 9; 119, 6; 7; 128, 4; 129, 2; 152, 1; 168, 3; 185, 2.

I d. In a few passages, however, we find the indefinite pronoun kās kanā used in sentences which are not negative:

III, 30, 1. tītikshante abhī-sastim gānānām īndra tvāt & kāh kanā hī pra-ketāh.
They bear the scoffing of men; for, Indra, from thee comes every wisdom.

I, 113, 8. ushāk mritām kām kanā bodhāyantī.
Ushas, who wakes every dead (or one who is as if dead).

I, 191, 7. ādṛisṭāh kīm kanā ihā vah sārve sākām ni gasyata.

Invisible ones, whatever you are, vanish all together!

II. We now come to passages in which kanā stands for ka nā, and therefore renders the sentence negative without any further negative particle. It might seem possible to escape from this admission, by taking certain sentences in an interrogative sense. But this would apply to certain sentences only, and would seem forced even there:

II, 16, 2. yāsmāt īndrāt brihatāh kīm kanā īm ritē.
Beside whom, (beside) the great Indra, there is not anything.

II, 24, 12. vísvam satyām magha-vānā yuvōḥ it āpak kanā prá minanti vratām vām.
Everything, you mighty ones, belongs indeed to you; even the waters do not transgress your law.
IV, 30, 3. vívē kanā ít anā tvā devāsak indra yuyudhuh.

Even all the gods do not ever fight thee, O Indra.

V, 34, 7. dūh-ge kanā dhriyate vísvah ā purū gānah yāh

asya tāvishim ākukruthat.

Even in a stronghold many a man is not often preserved

who has excited his anger.

VII, 83, 2. yásmin āgā bhávati kím kanā priyām.

In which struggle there is nothing good whatsoever.

VII, 86, 6. svāpnaḥ kanā ít ánṛitasya pra-yotā.

Even sleep does not remove all evil.

In this passage I formerly took kanā as affirmative, not

as negative, and therefore assigned to prayotā the same

meaning which Sāyana assigns to it, one who brings or

mixes, whereas it ought to be, as rightly seen by Roth, one

who removes.

VIII, 1, 5. mahē kanā tvām adri-vah pára sulkāya deyām,

ná sahāsrāya ná ayūtāya vaṇ tikvaḥ ná satāya sata-magha.

I should not give thee up, wielder of the thunderbolt,

even for a great price, not for a thousand, not for ten

thousand (?), not for a hundred, O Indra, thou who art

possessed of a hundred powers!

VIII, 51, 7. kadā kanā starīh asi.

Thou art never sterile.

VIII, 52, 7. kadā kanā prá yukkhasi.

Thou art never weary.

VIII, 55, 5. kākshushā kanā sam-nāre.

Not to be reached even with eye.

X, 56, 4. mahinnāḥ esham pitāraḥ kanā tṣire.

**Note 6.** Considering the particular circumstances men-
tioned in this and the preceding hymn, of Indra’s forsaking
his companions, the Maruts, or even scorning their help, one

feels strongly tempted to take tyāgas in its etymological

sense of leaving or forsaking, and to translate, by his for-
saking you, or, if he should forsake you. The poet may

have meant the word to convey that idea, which no doubt

would be most appropriate here; but it must be con-
fessed, at the same time, that in other passages where tyāgas

occurs, that meaning could hardly be ascribed to it. Strange

as it may seem, no one who is acquainted with the general
train of thought in the Vedic hymns can fail to see that tyágas in most passages means attack, onslaught; it may be even the instrument of an attack, a weapon. How it should come to take this meaning is indeed difficult to explain, and I do not wonder that Professor Roth in his Dictionary simply renders the word by forlornness, need, danger, or by estrangement, unkindness, malignity. But let us look at the passages, and we shall see that these abstract conceptions are quite out of place:

VIII, 47, 7. ná tám tigmám kaná tyágaḥ ná drásad abhí tám gurú.

No sharp blow, no heavy one, shall come near him whom you protect.

Here the two adjectives tigmá, sharp, and gurú, heavy, point to something tangible, and I feel much inclined to take tyágas in this passage as a weapon, as something that is let off with violence, rather than in the more abstract sense of onslaught.

I, 169, 1. maháḥ kit asi tyágasah varúṭaḥ.
Thou art the sh ielder from a great attack.

IV, 43, 4. káh vám maháḥ kit tyágasah abhïke urushyátam jádhi vásah māhāvi dasrā nāk útī.

Who is against your great attack? Protect us with your help, O Asvins, ye strong ones.

Here Professor Roth seems to join maháḥ kit tyágasah abhïke urushyátam, but in that case it would be impossible to construe the first words, káh vám.

I, 119, 8. ágakkhatam kr̥̄paṁānam parā-váti pitúk sváṣya tyágasah nī-bádhitam.
You went from afar to the suppliant, who had been struck down by the violence of his own father.

According to Professor Roth tyágas would here mean forlornness, need, or danger. But nībádhita is a strong verb, as we may see in

VIII, 64, 2. padā paṇīn arādhasah nī bādhasvā mahān asi.
Strike the useless Paṇis down with thy foot, for thou art great.

X, 18, 11. út svāṇkasva pr̥̄ithivi mā nī bādhathāḥ.
Open, O earth, do not press on him (i.e. the dead, who is

VII, 83, 6. yátra rága-bhiḥ dasá-bhiḥ niḥ-bádhitam prá
su-dásam ávatam tr̥̄ṣtu-bhiḥ sahá.

Where you protected Sudás with the Tr̥̄ṣus, when he
was pressed or set upon by the ten kings.

Another passage in which tyágas occurs is,

VI, 62, 10. sánutyena tyágasā máryasya vanushyatām ápi
sirhā vavrıktaṃ.

By your covert attack turn back the heads of those even
who harass the mortal.

Though this passage may seem less decisive, yet it is
difficult to see how tyágasā could here, according to Professor
Roth, be rendered by forlornness or danger. Something is
required by which enemies can be turned back. Nor can
it be doubtful that sirhā is governed by vavrıktaṃ, meaning
turn back their heads, for the same expression occurs again
in I, 33, 5. párā kit sirhā vavrīguḥ té indra áyagvānaka
yāγvā-bhiḥ spárdhamānaka.

Professor Benfey translates this verse by, ‘Kopsüber flohn
sie alle vor dir; ’ but it may be rendered more literally,
‘These lawless people fighting with the pious turned away
their heads.’

X, 144, 6. evá tát índraḥ índunā devēshu kit dhārayāte
máhi tyágah.

Indeed through this draught Indra can hold out against
that great attack even among the gods.

X, 79, 6. kíṃ devēshu tyágah énaka kakartha.

What insult, what sin hast thou committed among the
gods?

In these two passages the meaning of tyágas as attack or
assault is at least as appropriate as that proposed by Professor
Roth, estrangement, malignity.

There remains one passage, VI, 3, 1. yám tvám mitrēṇa
várunah sa-góshāḥ déva pāsi tyágasā mártam ámhaḥ.

I confess that the construction of this verse is not clear
to me, and I doubt whether it is possible to use tyágasā as
a verbal noun governing an accusative. If this were possible,
one might translate, ‘The mortal whom thou, O God (Agni),
Varuna, together with Mitra, protectest by pushing back evil. More probably we should translate, 'Whom thou protectest from evil by thy might.'

If it be asked how tyāgas can possibly have the meaning which has been assigned to it in all the passages in which it occurs, viz. that of forcibly attacking or pushing away, we can only account for it by supposing that tyag, before it came to mean to leave, meant to push off, to drive away with violence (verstossen instead of verlassen). This meaning may still be perceived occasionally in the use of tyag; e.g. devās tyagantu mām, may the gods forsake me! i.e. may the gods drive me away! Even in the latest Sanskrit tyag is used with regard to an arrow that is let off. 'To expel' is expressed by nis-tyag. Those who believe in the production of new roots by the addition of prepositional prefixes might possibly see in tyag an original ati-ag, to drive off; but, however that may be, there is evidence enough to show that tyag expressed originally a more violent act of separation than it does in ordinary Sanskrit, though here, too, passages occur in which tyag may be translated by to throw, to fling; for instance, khe dhūlim yas tyagde ukkair mūrdhni tasyaiva sā patet, he who throws up dust in the air, it will fall on his head. Ind. Spr. 1582.

Muk, too, is used in a similar manner; for instance, vagram mokshyate te mahendraḥ, Mahābh. XIV, 263. Cf. Dhammapada, ver. 389.

Verse 13.

**Note 1.** Sāmsa, masc., means a spell, whether for good or for evil, a blessing as well as a curse. It means a curse, or, at all events, a calumny:

I, 18, 3. mā naḥ sāmsaḥ árarushaḥ dhūrtāḥ prānak mártyasya.

Let not the curse of the enemy, the onslaught of a mortal hurt us,

I, 94, 8. asmākam sāmsaḥ abhi astu duḥ-dhyāḥ.

May our curse overcome the wicked!

III, 18, 2. tápa sāmsam árarushaḥ.

Burn the curse of the enemy!
VII, 25, 2. ārē tām sāmsam krīnuhi nīnītsōk.
Take far away the curse of the reviler! Cf. VII, 34, 12.

It means blessing:
II, 31, 6. utā vah sāmsam usīgām-iva smasi.
We desire your blessing as a blessing for suppliants.
X, 31, 1. ā naḥ devānām upa vetu sāmsah.
May the blessing of the gods come to us!
X, 7, 1. urushyā naḥ urū-bhiṅ deva sāmsaiṅ.
Protect us, god, with thy wide blessings!

II, 23, 10. mā naḥ duḥ-sāmsah abhi-dipsūk isata prā su-
sāmsaḥ mafi-bhiṅ tārishīmahi.
Let not an evil-speaking enemy conquer us; may we, enjoying good report, increase by our prayers!

In some passages, however, as pointed out by Grassmann, sāmsa may best be rendered by singer, praiser. Grassmann marks one passage only,

II, 26, 1. rīgūk it sāmsah vanavat vanushyatāk.
May the righteous singer conquer his enemies.

He admits, however, doubtfully, the explanation of B. R., that rīgūk sāmsah may be taken as one word, meaning, 'requiring the right.' This explanation seems surrendered by B. R. in the second edition of their Dictionary, and I doubt whether sāmsah can mean here anything but singer. That being so, the same meaning seems more appropriate in other verses also, which I formerly translated differently, e.g.

VII, 56, 19. imē sāmsam vanushyatāḥ ni pānti.
They, the Maruts, protect the singer from his enemy.

Lastly, sāmsa means praise, the spell addressed by men to the gods, or prayer:

I, 33, 7. prā sunvatāḥ stuvatāḥ sāmsam āvah.
Thou hast regarded the prayer of him who offers libation and praise.

X, 42, 6. yāsmin vayām dadhimā sāmsam īndre.
Indra in whom we place our hope. Cf. āsams, Westergaard, Radices Linguae Sanscritae, s.v. sams.
MANDALA I, HYMN 167.

ASHTAKA II, ADHYĀYA 4, VARGA 4-5.

TO THE MARUTS (THE STORM-GODS).

1. O Indra, a thousand have been thy helps accorded to us, a thousand, O driver of the bays, have been thy most delightful viands. May thousands of treasures richly to enjoy, may goods\(^1\) come to us a thousandfold.

2. May the Maruts come towards us with their aids, the mighty ones, or with their best aids from the great heaven, now that their furthest steeds have rushed forth on the distant shore of the sea;

3. There clings\(^1\) to the Maruts one who moves in secret, like a man’s wife (the lightning\(^2\)), and who is like a spear carried behind\(^3\), well grasped, resplendent, gold-adorned; there is also with them Vâk (the voice of thunder), like unto a courtly, eloquent woman.

4. Far away the brilliant, untiring Maruts cling to their young maid, as if she belonged to them all\(^1\); but the terrible ones did not drive away Rodast (the lightning), for they wished her to grow\(^2\) their friend.

5. When the divine Rodast with dishevelled locks, the manly-minded, wished to follow them, she went, like Sûryâ (the Dawn), to the chariot of her servant, with terrible look, as with the pace of a cloud.

6. As soon as the poet with the libations, O Maruts, had sung his song at the sacrifice, pouring out Soma, the youthful men (the Maruts) placed the young maid (in their chariot) as their companion for victory, mighty in assemblies.
7. I praise what is the praiseworthy true greatness of those Maruts, that the manly-minded, proud, and strong one (Rodast) drives with them towards the blessed mothers.

8. They protect\textsuperscript{1} Mitra and Varuṇa from the unspeakable, and Aryaman also finds out the infamous. Even what is firm and unshakable is being shaken\textsuperscript{2}; but he who dispenses treasures\textsuperscript{3}, O Maruts, has grown (in strength).

9. No people indeed, whether near to us, or from afar, have ever found the end of your strength, O Maruts! The Maruts, strong in daring strength, have, like the sea, boldly\textsuperscript{1} surrounded their haters.

10. May we to-day, may we to-morrow in battle be called the most beloved of Indra. We were so formerly, may we truly be so day by day, and may the lord of the Maruts be with us.

11. May this praise, O Maruts, this song of Māndārya, the son of Māna, the poet, ask you with food for offspring for ourselves! May we have an invigorating autumn, with quickening rain!
NOTES.

Ascribed to Agastya, addressed to the Maruts, but the first verse to Indra. Metre Trishubh throughout.

No verse of this hymn occurs in the Sâma-veda, nor in the other Samhitâs.

Verse 1.

Note 1. We must keep vâga, as a general term, distinct from asva, horses, and go, cows, for the poets themselves distinguish between gavyântâh, asvayântâh, and vâgâyântâh; see IV, 17, 16; VI, 8, 6.

Verse 3.

Note 1. On mimyaksha, see before, I, 165, 1, note 2.

Note 2. The spear of the Maruts is meant for the lightening, and we actually find rishtî-vidyutâh, having the lightening for their spear, as an epithet of the Maruts, I, 168, 5; V, 52, 13.

The rest of this verse is difficult, and has been variously rendered by different scholars. We must remember that the lightening is represented as the wife or the beloved of the Maruts. In that character she is called Rodasî, with the accent on the last syllable, and kept distinct from rôdasi, the dual, with the accent on the antepenultimate, which means heaven and earth.

This Rodasî occurs:

V, 56, 8. ā yásmin tasthâu su-rânâni bâbhrâti sâkâ marûtsu rodasî.

The chariot on which, carrying pleasant gifts, stands Rodasî among the Maruts.

VI, 50, 5. mimyâksha yéshu rodasî nû devî.

To whom clings the divine Rodasî.

VI, 66, 6. ádha sma eshu rodasî svâ-sokîk ā ámavatsu tasthau nâ rókaḥ.

When they (the Maruts) had joined the two Rodas, i.e. heaven and earth, then the self-brilliant Rodasî came among the strong ones.

The name of Rôdasi, heaven and earth, is so much more frequent in the Rig-veda than that of Rodasî, that in
several passages the iti which stands after duals, has been wrongly inserted after Rodasī in the singular. It is so in our hymn, verse 4, where we must read rodāsīm instead of rodasī iti, and again in X, 92, 11.

Besides the lightning, however, the thunder also may be said to be in the company of the Maruts, to be their friend or their wife, and it is this double relationship which seems to be hinted at in our hymn.

The thunder is called Vâk, voice, the voice of heaven, also called by the author of the Anukramani, Āmbhrinī. It was natural to identify this ambhrina with Greek δῆμως, terrible, particularly as it is used of the thunder, δῆμων δῆμωτης, Hes. Th. 839, and is applied to Athene as δῆμω-πάρη. But there are difficulties pointed out by Curtius, Grundzüge, p. 532, which have not yet been removed. This Vâk says of herself (X, 125, 12) that she stretched the bow for Rudra, the father of the Maruts, that her birth-place is in the waters (clouds), and that she fills heaven and earth. See also X, 114, 8.

In I, 173, 3. 'antāḥ dūtāḥ nā rōdasī karat vāk.

The voice (thunder) moved between heaven and earth, like a messenger.

In VIII, 100, 10 and 11, after it has been said that the thunderbolt lies hidden in the water, the poet says: yāt vāk vādantī avi-kETANĀNī rāshērī devānām ni-sasāda mandrā, when the voice, the queen of the gods, the delightful, uttering incomprehensible sounds, sat down. If, in our verse, we take Vâk in the sense of thunder, but as a feminine, it seems to me that the poet, speaking of the lightning and thunder as the two companions of the Maruts, represents the first, Rodasī, or the lightning, as the recognised wife, hiding herself in the house, while the other, the loud thunder, is represented as a more public companion of the Maruts, distinctly called vidatheshu pagra (verse 6), a good speaker at assemblies. This contrast, if it is really what the poet intended, throws a curious light on the social character of the Vedic times, as it presupposes two classes of wives, not necessarily simultaneous, however,—a house-wife, who stays at home and is not much seen, and a wife who appears in
public and takes part in the society and conversation of
the sabhâ, the assembly-room, and the vidathas, the meet-
ings. The loud voice of the thunder as well as the usual
hiding of the lightning might well suggest this comparison.
That good manners, such as are required in public, and
ready speech, were highly esteemed in Vedic times, we
learn from such words as sabhéya and vidathyā. Sabhéya,
from sabhâ, assembly, court, comes to mean courtly, polite;
vidathyā, from vidatha, assembly, experienced, learned.

VIII, 4, 9. kandrák yâti sabhám úpa.
Thy friend, Indra, goes brilliant towards the assembly.
X, 34, 6. sabhám eti kitaváh.
The gambler goes to the assembly.
VI, 28, 6. brihát váh váyak ukhyate sabhásu.
Your great strength is spoken of in the assemblies.

Wealth is described as consisting in sabhâs, houses,
IV, 2, 5; and a friend is described as sabhâsaha, strong in
the assembly, X, 71, 10.

Sabhéya is used as an epithet of vipra (II, 24, 13), and
a son is praised as sabheya, vidathyya, and sadanya, i.e. as
distinguished in the assemblies.

Vidathyā, in fact, means much the same as sabheya, 
namely, good for, distinguished at vidathas, meetings for
social, political, or religious purposes, IV, 21, 2; VII, 36,
8, &c.

Note 3. Úpará ná rishiḥk. I do not see how uparâ can
here mean the cloud, if it ever has that meaning. I take
úpara as opposed to pûrva, i.e. behind, as opposed to
before. In that sense úpara is used, X, 77, 3; X, 15, 2;
44, 7, &c. It would therefore mean the spear on the
back, or the spear drawn back before it is hurled forward.

B. R. propose to read sam-vák, colloquium, but they give
no explanation. The reference to VS. IX, 2, is wrong.

Verse 4.

Note 1. The fourth verse carries on the same ideas which
were hinted at in the third. We must again change rodayī,
the dual, into rodayīm, which is sufficiently indicated by
the accent. Yavyā I take as an instrumental of yavī, or of
yavyā. It means the youthful maid, and corresponds to yuvati in verse 6. Yavyā would be the exact form which Curtius (Grundzüge, p. 589) postulated as the Sanskrit prototype of Hebe*. Now, if the Maruts correspond to Mars in Latin, and to Ares in Greek, the fact that in the Iliad Hebe bathes and clothes Ares b, may be of some significance. Sādhārami is used in the sense of uxor communis, and would show a familiarity with the idea of polyandry recognised in the epic poetry of the Mahābhārata.

But although the Maruts cling to this maid (the Vāk, or thunder), they do not cast off Rodasī, their lawful wife, the lightning, but wish her to grow for their friendship, i.e. as their friend.

Ayāsāh yavyā must be scanned ऋऽऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋऋॠ(143,315),(903,757)

Note 2. Vṛṭdham, as the accent shows, is here an infinitive governed by gushanta.

Verse 5.

See von Bradke, Dyaus Asura, p. 76.

Verse 6.

I translate arkā by poet. The construction would become too cumbersome if we translated, 'as soon as the hymn with the libations was there for you, as soon as the sacrificer sang his song.'

Verse 7.

The meaning of the second line is obscure, unless we adopt Ludwig's ingenious view that Rodasī is here conceived as Eileithya, the goddess who helps mothers in childbirth. I confess that it is a bold conjecture, and there is nothing in Vedic literature to support it. All I can say is that Eileithya is in Greek, like Hebe (Yavyā) and Ares (Marut), a child of Hera, and that lightning as well as dawn might become a symbol of birth. The etymology and the

* Wir müssen ein vorgriechisches yāvā oder möglicherweise yāvyā annehmen.

b Il V, 905.
very form of Ellelvia is doubtful, and so is that of Rodasā. It is tempting to connect rodasā, in the sense of heaven and earth, with O. S. radur, A. S. rodor (Grimm, Myth. p. 662), but that is impossible. Cf. I, 101, 7.

Verse 8.

Note 1. I do not see how pānti, the plural, can refer to Mitra and Varuna, nor how these gods could here be introduced as acting the part of the Maruts. I therefore refer pānti to the Maruts, who may be said to protect Mitra and Varuna, day and night, and all that belongs to them, from evil and disgrace. Aryaman is then brought in, as being constantly connected with Mitrā-varunau, and the finding out, the perceiving from a distance, of the infamous enemies, who might injure Mitrā-varunau, is parenthetically ascribed to him. See Ludwig, Anmerkungen, p. 239.

Note 2. Kyavante cannot and need not be taken for kyavayānti, though akyutašut is a common epithet of the Maruts. It is quite true that the shaking of the unshakable mountains is the work of the Maruts, but that is understood, even though it is not expressed. In V, 60, 3, we read, pārvatāh kit māhi vṛddhāh bibhāya, even the very great mountain feared, i.e. the Maruts.

Note 3. Dāti in dātivāra has been derived by certain Sanskrit scholars from dā, to give. It means, no doubt, gift, but it is derived from dā (do, dyati), to share, and means first, a share, and then a gift. Dātivāra is applied to the Maruts, V, 58, 2; III, 51, 9, and must therefore be applied to them in our passage also, though the construction becomes thereby extremely difficult. It means possessed of a treasure of goods which they distribute. The growing, too, which is here predicated by vavṛīdhe, leads us to think of the Maruts, as in I, 37, 5, or of their friend Indra, I, 52, 2; 81, 1; VI, 30, 1. It is never, so far as I know, applied to the sacrificer.

Verse 9.

Note 1. Dhrishatā is used as an adverb; see I, 71, 5; 174, 4; II, 30, 4, &c. Perhaps tmanā may be supplied as in I, 54, 4.
MANDALA I, HYMN 168.

ASHTAKA I, ADHYÁYA 4, VARGA 6-7.

TO THE MARUTS (THE STORM-GODS).

1. To every sacrifice you hasten together, you accept prayer after prayer, O quick Maruts! Let me therefore bring you hither by my prayers from heaven and earth, for our welfare, and for our great protection;

2. The shakers who were born to bring food and light, self-born and self-supported, like springs, like thousandfold waves of water, aye, visibly like unto excellent bulls,

3. Those Maruts, like Soma-drops, which squeezed from ripe stems dwell, when drunk, in the hearts of the worshipper—see how on their shoulders there clings as if a clinging wife; in their hands the quoit is held and the sword.

4. Lightly they have come down from heaven of their own accord: Immortals, stir yourselves with the whip! The mighty Maruts on dustless paths, armed with brilliant spears, have shaken down even the strong places.

5. O ye Maruts, who are armed with lightning-spears, who stirs you from within by himself, as the jaws are stirred by the tongue? You shake the sky, as if on the search for food; you are invoked by many, like the (solar) horse of the day.

6. Where, O Maruts, is the top, where the bottom of the mighty sky where you came? When you throw down with the thunderbolt what is strong, like brittle things, you fly across the terrible sea!
7. As your conquest is violent, splendid, terrible, full and crushing, so, O Maruts, is your gift delightful, like the largess of a liberal worshipper, wide-spread, laughing like heavenly lightning.

8. From the tires of their chariot-wheels streams gush forth, when they send out the voice of the clouds; the lightnings smiled upon the earth, when the Maruts shower down fatness (fertile rain).

9. Prisni\(^1\) brought forth for the great fight the terrible train of the untiring Maruts: when fed they produced the dark cloud\(^3\), and then looked about for invigorating food\(^2\).

10. May this praise, O Maruts; this song of Mândárya, the son of Mâna, the poet, ask you with food for offspring for ourselves! May we have an invigorating autumn, with quickening rain!
NOTES.

This hymn is ascribed to Agastya. Verses 1–7, Gagati; 8–10, Trishūbh. No verse of this hymn occurs in the SV., VS., TS., AS.

Verse 1.

There can be little doubt that the text of the first line is corrupt. Ludwig admits this, but both he and Grassmann translate the verse.

GRASSMANN: Durch stetes Opfer möchte ich euch gewinnen recht, Gebet, das zu euch Göttern drengt, empfangt ihr gern.

LUDWIG: Bei jedem opfer ist zusammen mit euch der siegreich thätige, in jedem lied hat der fromme an euch gedacht.

Ludwig proposes to read ādīdhīye or devayād ā didhiye, but even then the construction remains difficult.

Note 1. Yagṛhā-yagṛhā, an adverbial expression, much the same as yagṛhe yagṛhe (I, 136, 1); it occurs once more in VI, 48, 1.

Note 2. Tuturvānik does occur here only, but is formed like gugurvāni, I, 142, 8, and susukvāni, VIII, 23, 5. Possibly tuturvanik might stand for the host of the Maruts in the singular, 'you hasten together to every sacrifice.' As to dadhīdhve, used in a similar sense, see IV, 34, 3; 37, 1.

As a conjecture, though no more, I propose to read eva-yāh u.

Ēva, in the sense of going, quick, is used of the horses of the Maruts, I, 166, 4. More frequently it has the sense of going, moving, than of manner (mos), and as an adverb eva and evam mean in this way (K. Z. II, 235). From this is derived eva-yāh, in the sense of quickly moving, an epithet applied to Vishnu, I, 156, 1, and to the Maruts, V, 41, 16: kathā dāsena nāmasā su-dānūn eva-yāh marūtal akkha-ukthaih, How shall we worship with praise and invocations the liberal quick-moving Maruts? I read, with Roth, eva-yāh; otherwise we should have to take eva-yāh as
an adverbia 1 instrumental, like ásayā from ásā; see Grassmann, 1. v. ásayā.

In one hymn (V, 87) Evayā-marut, as one word, has become an invocation, reminding us of Ṛiœ Φοιβε, or Evoœ Bacche, and similar forms. Possibly Ṛia may be viatica, though the vowels do not correspond regularly (see yayī, I, 87, 2, note 1).

From eva we have also eva-yāvan (fem. evayāvarī, VI, 48, 12), which Benfey proposed to divide into evayā-van, quick, again an epithet of Vishnu and the Maruts. If then we read evayāḥ u, without the accent on the last syllable, we should have a proper invocation of the Maruts, 'You, quick Maruts, accept prayer after prayer.'

Verse 2.

Note 1. Iśam svār are joined again in VII, 66, 9. sahā iśam svāḥ ka dhimahi. It seems to mean food and light, or water and light, water being considered as invigorating and supporting. Abhigāyanta governs the accusative.

Note 2. The meaning of spring was first assigned to vavra by Grassmann.

Note 3. Though I cannot find gāvaḥ and ukshānah again, used in apposition to each other, I have little doubt that Grassmann is right in taking both as one word, like ῥαυρος βόου in Greek.

Verse 3.

Note 1. The first line of this verse is extremely difficult. Grassmann translates:

Den Somasäften gleichen sie, den kräftigen,

Die eingeschlüft sich regen, nimmer wirkungslos.

Ludwig: Die wie Soma, das gepresst aus saftvollen stengel, aufgenommen ins innere freundlich weilen.

It may be that the Maruts are likened to Somas, because they refresh and strengthen. So we read VIII, 48, 9:

tvām hi nah tanvah Soma gopah gatre-gatre ni-sasātha.

For thou, O Soma, has sat down as a guardian in every member of our body.

It is possible, therefore, though I shall say no more, that the poet wished to say that the Maruts, bringing rain and
cooling the air, are like Somas in their refreshing and
vigorating power, when stirring the hearts of men. In X,
78, 2, the Maruts are once more compared with Somas,
su-rāmānaḥ nā sōmāḥ rītām yatē. Should there be a
dative hidden in āsate?

Rambhīṇi I now take with Sāyana in the sense of a wife
clinging to the shoulders of her husband, though what is
meant is the spear, or some other weapon, slung over the
shoulders; see I, 167, 3.

Verse 5.

Note 1. Hānvā-iva gihvāyā gives no sense, if we take
hanvā as an instrum. sing. Hanu is generally used in the
dual, in the Rig-veda always, meaning the two jaws or the
two lips. Thus Ait. Br. VII, 11. hanū sagiḥve; AV. X,
2, 7. hanvor hi gihvām adadhaḥ, he placed the tongue in
the jaws. I should therefore prefer to read hanū iva, which
would improve the metre also, or take hanvā for a dual, as
Sāyana does.

One might also translate, ‘Who amongst you, O Maruts,
moves by himself, as the jaws by the tongue,’ but the
simile would not be so perfect. The meaning is the same
as in the preceding verse, viz. that the Maruts are self-born,
self-determined, and that they move along without horses
and chariots. In X, 78, 2, the Maruts are called svayūg,
like the winds.

Note 2. I feel doubtful about dhanvakṛyūt, and feel
inclined towards Sāyana’s explanation, who takes dhanvan
for antariksha. It would then correspond to parvata-kyūt,
dhruva-kyūt, &c.

Note 3. Purupraisha may also be, You who have the
command of many.

Note 4. As to ahanyāḥ nā ētasaḥ, see V, 1, 4. svetāḥ
vāgīṣṭhāyate ágre áhnām.

Verse 6.

Vithura translated before, I, 87, 3, by broken, means also
breakable or brittle. Sāyana explains it by grass, which
may be true, though I see no authority for it. Grassmann
translates it by leaves. It is derived from vyath.
Verse 7.

Sātī and rātī are used on purpose, the former meaning the acquisition or conquest of good things, the latter the giving away of them. The onslaught of the Maruts is first described as violent and crushing; their liberality in giving away what they have conquered, chiefly rain, is represented as delightful, like the gifts of a liberal worshipper. Then follows prithugrāyī asuryēva gaṅgatī. Here asuryā reminds us of the asuryā in the preceding hymn, where it occurred as an epithet of Rodasi, the lightning. Prithugrāyī, wide-spreading, seems to apply best to the rain, that is, the rātī, though it might also apply to the lightning. However, the rātī is the storm with rain and lightning, and I therefore propose to read gāgghatī for gaṅgatī. Gaṅg is a root which occurs here only, and gaggh too is a root which is unknown to most students of Sanskrit. Benfey*, to whom we owe so much, was the first to point out that gaggh, which Yāska explains by to make a noise and applies to murmuring waters, is a popular form of gaksh, to laugh, a reduplicated form of has. He shows that ksh is changed into kkh in akkhā for akshā, and into gh and ggh, in Pāli and Prakrit, e.g. ghā for kshā. The original form gaksh, to laugh, occurs I, 33, 7. tvām etān rudatāh gākshatah ka āyodhayah, thou foughdest them, the crying and the laughing.

That the lightning is often represented as laughing we see from the very next verse, āva smayanta vidyūtah, the lightnings laughed down; and the very fact that this idea occurs in the next verse confirms me in the view that it was in the poet’s mind in the preceding one. See also I, 23, 12. haskārāt vidyūtah pāri ātah gatāh avantu nah marūtah mri- layantu nah.

In the only other passage where gaṅg occurs, VIII, 43, 8, arkīshā gaṅganābhāvan, applied to Agni, admits of the same correction, gagganābhāvan, and of the same translation, ‘laughing with splendour.’

Benfey’s objection to the spelling of gaggh with two

* Göt. Nachr., 1876, No. 13, s. 324.
aspirates is just with regard to pronunciation, but this would hardly justify our changing the style of our MSS., which, in this and in other cases, write the two aspirates, though intending them for non-aspirate and aspirate.

Verse 9.

**Note 1.** Prisni, the mother of the Maruts, who are often called Prisni-mâtaraḥ, gó-mâtaraḥ, and síndhu-mâtaraḥ.

**Note 2.** As to svadhâ in the sense of food, see before, I, 6, 4, note 2, and X, 157, 5.

**Note 3.** Abhva is more than dark clouds, it is the dark gathering of clouds before a storm, ein Unwetter, or, if conceived as a masculine, as in I, 39, 8, ein Ungethüm. Such words are simply untranslatable.
MANDALA I, HYMN 170.

ASHTAKA I, ADHYĀYA 4, VARGA 8-9.

Dialogue between Indra and his Worshipper, Agastya.

1. Indra: There is no such thing to-day, nor will it be so to-morrow. Who knows what strange thing this is? We must consult the thought of another, for even what we once knew seems to vanish.

2. Agastya: Why dost thou wish to kill us, O Indra? the Maruts are thy brothers; fare kindly with them, and do not strike us in battle.

3. The Maruts: O brother Agastya, why, being a friend, dost thou despise us? We know quite well what thy mind was. Dost thou not wish to give to us?

4. Agastya: Let them prepare the altar, let them light the fire in front! Here we two will spread for thee the sacrifice, to be seen by the immortal.

5. Agastya: Thou rulest, O lord of treasures; thou, lord of friends, art the most generous. Indra, speak again with the Maruts, and then consume our offerings at the right season.
NOTES.

Although this hymn is not directly addressed to the Maruts, yet as it refers to the before-mentioned rivalry between the Maruts and Indra, and as the author is supposed to be the same, namely Agastya, I give its translation here.

None of its verses occurs in SV., VS., TS., AV.

The Anukramanikā ascribes verses 1, 3, 4 to Indra, 2 and 5 to Agastya; Ludwig assigns verses 1 and 3 to the Maruts, 2, 4, and 5 to Agastya; Grassmann gives verse 1 to Indra, 2 and 3 to the Maruts, and 4 and 5 to Agastya.

The hymn admits of several explanations. There was a sacrifice in which Indra and the Maruts were invoked together, and it is quite possible that our hymn may owe its origin to this. But it is possible also that the sacrifice may be the embodiment of the same ideas which were originally expressed in this and similar hymns, namely, that Indra, however powerful by himself, could not dispense with the assistance of the storm-gods. I prefer to take the latter view, but I do not consider the former so untenable as I did formerly. The idea that a great god like Indra did not like to be praised together with others is an old idea, and we find traces of it in the hymns themselves, e.g. II, 33, 4. mā dúkstuti, mā sāhūti.

It is quite possible, therefore, that our hymn contains the libretto of a little ceremonial drama in which different choruses of priests are introduced as preparing a sacrifice for the Maruts and for Indra, and as trying to appease the great Indra, who is supposed to feel slighted. Possibly Indra and the Maruts too may have been actually represented by some actors, so that here, as elsewhere, the first seeds of the drama would be found in sacrificial performances.

I propose, though this can only be hypothetical, to take the first verse as a vehement complaint of Indra, when asked to share the sacrifice with the Maruts. In the second
verse Agastya is introduced as trying to pacify Indra. The third verse is most likely an appeal of the Maruts to remind Indra that the sacrifice was originally intended for them. Verses 4 and 5 belong to Agastya, who, though frightened into obedience to Indra, still implores him to make his peace with the Maruts.

Verse 1.

Note 1. In the first verse Indra expresses his surprise in disconnected sentences, saying that such a thing has never happened before. I do not take ádbhuta (nie da gewesen) in the sense of future, because that is already contained in svas. The second line expresses that Indra does not remember such a thing, and must ask some one else, whether he remembers anything like it. We ought to take abhisamkarénya as one word, and probably in the sense of to be approached or to be accepted. Abhisamkårin, however, means also changeable.

Verse 2.

Note 1. Vadhitk is the augmentless indicative, not subjunctive; see, however, Delbrück, Synt. Forsch. I, pp. 21, 115.

Verse 4.

Note 1. Ketana refers to yagña as in VIII, 13, 8. It means that which attracts the attention of the gods (IV, 7, 2), and might be translated by beacon.

Note 2. The dual tanañavahai is strange. It may refer, as Grassmann supposes, to Agastya and his wife, Lopamudrā, but even that is very unusual. See Oldenberg, K. Z. XXXIX, 62. Professor Oldenberg (K. Z. XXXIX, 60 seq.) takes this and the next hymn as parts of the same Ákhyāna hymn, and as intimately connected with the Marutvatīya Sāstra of the midday Savana, in the Soma sacrifice.
MANDALA I, HYMN 171.

ASHTAKA II, ADHYÅYA 4, VARGA 11.

TO THE MARUTS (THE STORM-GODS).

1. I come to you with this adoration, with a hymn I implore the favour of the quick (Maruts). O Maruts, you have rejoiced in it clearly, put down then all anger and unharness your horses!

2. This reverent praise of yours, O Maruts, fashioned in the heart, has been offered by the mind, O gods! Come to it, pleased in your mind, for you give increase to (our) worship.

3. May the Maruts when they have been praised be gracious to us, and likewise Maghavat (Indra), the best giver of happiness, when he has been praised. May our trees (our lances) through our valour stand always erect, O Maruts!

4. I am afraid of this powerful one, and trembling in fear of Indra. For you the offerings were prepared,—we have now put them away, forgive us!

5. Thou through whom the Mānas see the mornings, whenever the eternal dawns flash forth with power, O Indra, O strong hero, grant thou glory to us with the Maruts, terrible with the terrible ones, strong and a giver of victory.

6. O Indra, protect thou these bravest of men (the Maruts), let thy anger be turned away from the Maruts, for thou hast become victorious together with those brilliant heroes. May we have an invigorating autumn, with quickening rain!

[32]
NOTES.

The Anukramani assigns verses 1 and 2 to the Maruts, the rest to Indra Marutvat. The poet is again Agastya. The whole hymn corresponds to the situation as described in the preceding hymns, and leads on to a kind of compromise between the Maruts, who seem really the favourite gods of the poet, and Indra, an irresistible and supreme deity whose claims cannot be disregarded.

None of the verses of this hymn occurs in SV., VS., TS., AV.

Verse 1.

Note 1. Sumati here means clearly favour, as in I, 73, 6, 7; while in I, 166, 6 it means equally clearly prayer.

Note 2. Ludwig takes rarâñatâ as referring to súkténa and námasâ. The accent of rarâñatâ is irregular, and likewise the retaining of the final long â in the Pada text. Otherwise the form is perfectly regular, namely the 2 p. plural of the reduplicated aorist, or the so-called aorist of the causative*. Pâñini (VII, 4, 2, 3) gives a number of verbs which form that aorist as ॐ ॐ --, and not as ॐ ॐ --, e.g. asásasat, not asíasasat; ababâdhat, ayayâkat, &c. Some verbs may take both forms, e.g. abibhrâgat and ababhrâgat. This option applies to all Kânyâdi verbs, and one of these is ran, which therefore at the time of Kâtyâyana was supposed to have formed its reduplicated aorist both as árarââvat and as árirâvat. Without the augment we expect rirâvat or rârâvat. The question is why the final a should have been lengthened not only in the Sàmhita, that would be explicable, but in the Pada text also. The conjunctive of the perfect would be rârâvat. See also Delbrück, Verbum, p. 111.

Note 3. Vedyâbhuis, which Ludwig translates here by um dessentwillen, was ihr erfaren sollt, I have translated by clearly, though tentatively only.

* See Sanskrit Grammar, § 372, note.
Verse 2.

Note 1. The same idea is expressed in X, 47, 7. hridisprisah manasā vakyāmānāh.

Note 2. Nāmasah vridhasah is intended to convey the idea that the Maruts increase or bless those who worship them.

Verse 3.

Note 1. The second line has given rise to various interpretations.

Grassmann:

Uns mögen aufrecht stehn wie schöne Bäume
Nach unsrem Wunsch, O Maruts, alle Tage.

Ludwig: Hoch mögen sein unsere kämpfenden lannen,
alte tagen, O Marut, sigestreben.

As komyā never occurs again, it must for the present be left unexplained.

There was another difficult passage, I, 88, 3. medhā vána ná krnavante úrdhva, which I translated, ‘May the Maruts stir up our minds as they stir up the forests.’ I pointed out there that úrdhva means not only upright, but straight and strong (I, 172, 3; II, 30, 3), and I conjectured that the erect trees might have been used as a symbol of strength and triumph. Vana, however, may have been used poetically for anything made of wood, just as cow is used for leather or anything made of leather. In that case vana might be meant for the wooden walls of houses, or even for lances (like doṇapara from doṇu = Sk. dāru), and the adjective would probably have to determine the true meaning. If connected with komala it might have the same meaning as edε̂̄lτoσ.

Prof. Oldenberg suggests that vanāni may be meant for the wooden vessels containing the Soma.

Verse 5.

Note 1. The Mānas are the people of Mānya, see I, 165, 15, note 1, and there is no necessity for taking māna, with Grassmann, as a general name for poet (Kuhn’s Zeitschrift, vol. xvi, p. 174).
Note 2. It is doubtful to which word savasā belongs. I take it to be used adverbially with vyushrīshu.

Verse 6.

Note 1. We might also translate, 'protect men from the stronger one,' as we read I, 120, 4. pátám ka śāhyasaḥ yuvām ka rábhyaṣaḥ naḥ ; and still more clearly in IV, 55, 1. śāhiyaṣaḥ varunā mitra mártāt. But I doubt whether nṛhaḥ by itself would be used in the sense of our men, while naraḥ is a common name of the Maruts, whether as divāḥ nāraḥ, I, 64, 4, or as nāraḥ by themselves, I, 64, 10; 166, 13, &c.

Note 2. On the meaning of avayāḥ in ávayātaheḷāḥ, see Introduction, p. xx:

Note 3. On dadhānāḥ, see VIII, 97, 13, &c.
MANDALA I, HYMN 172.

ASHTAKA II, ADHYĀYA 4, VARGA 12.

TO THE MARUTS (THE STORM-GODS).

1. May your march be brilliant, brilliant through your protection, O Maruts, you bounteous givers, shining like snakes!

2. May that straightforward shaft of yours, O Maruts, bounteous givers, be far from us, and far the stone which you hurl!

3. Spare, O bounteous givers, the people of Trinaskanda, lift us up that we may live!
NOTES.

The hymn is ascribed to Agastya, the metre is Gāyatrī. None of its verses occurs in SV., VS., TS., AV.

Verse 1.

Prof. Oldenberg conjectures kitrá ātīḥ, and possibly mahī-bhānavaḥ for ahībhānavaḥ. See for yāmaḥ kitráḥ ātīḥ V, 52, 2. tē yāman pānti; also VI, 48, 9.
MANDALA II, HYMN 34.

ASHTAKA II, ADHYÅYA 7, VARGA 19-21.

TO THE MARUTS (THE STORM-GODS).

1. The Maruts charged with rain¹, endowed with fierce force, terrible like wild beasts², blazing³ in their strength⁴, brilliant like fires, and impetuous⁵, have uncovered the (rain-giving) cows by blowing away the cloud⁶.

2. The (Maruts) with their rings¹ appeared like the heavens with their stars², they shone wide like streams from clouds as soon as Rudra, the strong man, was born for you, O golden-breasted Maruts, in the bright lap of Prisni³.

3. They wash¹ their horses like racers in the courses, they hasten with the points of the reed² on their quick steeds. O golden-jawed³ Maruts, violently shaking (your jaws), you go quick⁴ with your spotted deer⁵, being friends of one mind.

4. Those Maruts have grown to feed¹ all these beings, or, it may be, (they have come) hither for the sake of a friend, they who always bring quickening rain. They have spotted horses, their bounties cannot be taken away, they are like headlong charioteers on their ways⁶.

5. O Maruts, wielding your brilliant spears, come hither on smooth¹ roads with your fiery² cows (clouds) whose udders are swelling; (come hither), being of one mind, like swans toward their nests, to enjoy the sweet offering.

6. O one-minded Maruts, come to our prayers, come to our libations like (Indra) praised by men¹!
Fulfil (our prayer) like the udder of a barren cow, and make the prayer glorious by booty to the singer.

7. Grant us this strong horse for our chariot, a draught that rouses our prayers, from day to day, food to the singers, and to the poet in our homesteads Luck, wisdom, inviolable and invincible strength.

8. When the gold-breasted Maruts harness the horses to their chariots, bounteous in wealth, then it is as if a cow in the folds poured out to her calf copious food, to every man who has offered libations.

9. Whatever mortal enemy may have placed us among wolves, shield us from hurt, ye Vasus! Turn the wheels with burning heat against him, and strike down the weapon of the impious fiend, O Rudras!

10. Your march, O Maruts, appears brilliant, whether even friends have milked the udder of Prisni, or whether, O sons of Rudra, you mean to blame him who praises you, and to weaken those who are weakening Trita, O unbeguiled heroes.

11. We invoke you, the great Maruts, the constant wanderers, at the offering of the rapid Vishnu; holding lades (full of libations) and prayerful we ask the golden-coloured and exalted Maruts for glorious wealth.

12. The Dasagvas (Maruts?) carried on the sacrifice first; may they rouse us at the break of dawn. Like the dawn, they uncover the dark nights with the red (rays), the strong ones, with their brilliant light, as with a sea of milk.

13. With the (morning) clouds, as if with glittering red ornaments, these Maruts have grown great in the sacred places. Streaming down with rush-
ing splendour, they have assumed their bright and brilliant colour.

14. Approaching them for their great protection to help us, we invoke them with this worship, they whom Trita may bring near, like the five Hotri priests for victory, descending on their chariot to help.

15. May that grace of yours by which you help the wretched across all anguish, and by which you deliver the worshipper from the reviler, come hither, O Maruts; may your favour approach us like a cow (going to her calf)!
NOTES.

Hymn ascribed to Gṛtvāsamāda. Metre, i–14 Gagati, 15 Trishṭubh, according to the paribhāṣā in the Sarvāṅku-kramanī 12, 13. See also Ludwig, III, p. 59; Bergaigne, Recherches sur l'histoire de la liturgie védique, 1889, pp. 66 seq.; Oldenberg, Prolegomena, p. 144. None of its verses occurs in SV., VS., AV. The first verse is found in TB. II, 5, 5, 4, with three various readings, viz. tavishēbhir ārmbhiḥ instead of tavisthibhir arkīnāh, bhrūmim instead of bhrūmim, and ōpa instead of āpa.

Verse 1.

Note 1. Dhārāvarāh, a word of doubtful import, possibly meaning wishing for rain, or the suitors of the streams of rain. The Maruts are sometimes represented as varas or suitors; cf. V, 60, 4.

Note 2. Cf. II, 33, 11.

Note 3. Bergaigne, II, 381, translates arkīnah by chantres, singers, deriving it, as it would seem, from arka which, as he maintains (Journ. Asiat. 1884, IV, pp. 194 seq.), means always song in the RV. (Rel. Véd. I, 279). This, however, is not the case, as has been well shown by Pischel, Ved. Stud. I, pp. 23 seq. Besides, unless we change arkīnah into arkināh, we must connect it with arki, light. Thus we read VIII, 41, 8, arkinā paddā.

Note 4. Tavishēbhir ārmbhiḥ, the reading of the Taittirīyas, is explained by Sāyana by balavadbhir gamanāh. It may have been taken from RV. VI, 61, 2.

Note 5. On rigišhīn, see I, 64, 125; I, 87, 1.

Note 6. Bhrīmi seems to me a name of the cloud, driven about by the wind. The Taittirīyas read bhrūmim, and Sāyana explains it by megham dhamantas kālayantas. In most passages, no doubt, bhrīmi means quick, fresh, and is opposed to radhra, IV, 32, 2; VII, 56, 20. In I, 31, 16, as applied to Agni, it may mean quick. But in our passage that meaning is impossible, and I prefer the traditional
meaning of cloud to that of storm-wind, adopted by Benfey and Roth. The expression 'to blow a storm-wind' is not usual, while dham is used in the sense of blowing away clouds and darkness. The cows would then be the waters in the clouds. It is possible, however, that Sāyana's explanation, according to which bhrīmi is a musical instrument, may rest on some traditional authority. In this case it would correspond to dhāmantak vānām, in I, 85, 10².

Verse 2.

Note 1. On khādin, see I, 166, 9, note 2. On rukma-vakshas, I, 64, 4, note 1. Golden-breasted is meant for armed with golden chest-plates. The meaning seems to be that the Maruts with their brilliant khādis appear like the heavens with their brilliant stars. The Maruts are not themselves lightning and rain, but they are seen in them, as Agni is not the fire, but present in the fire, or the god of fire. Thus we read, RV. III, 26, 6. agnēk bhāmam marūtām ōgak, 'The splendour of Agni, the strength of the Maruts,' i.e. the lightning. It must be admitted, however, that a conjecture, proposed by Bollensen (Z.D.M.G. XLI, p. 501), would improve the verse. He proposes to read rishhayak instead of vrishṭhayak. We should then have to translate, 'Their spears shone like lightnings from the clouds.' These rishṭis or spears are mentioned by the side of khādi and rukma in RV. V, 54, 11, and the compound rishṭavidyutak is applied to the Maruts in I, 168, 5 and V, 52, 13. The difficulty which remains is abhrīyāk.

Note 2. On dyāvo nā stribhiḥ, see note to I, 87, 1.

Note 3. The second line is full of difficulties. No doubt the Maruts are represented as the sons of Rudra (V, 60, 5; VI, 66, 3), and as the sons of Prīṣni, fem., being called Prīṣni-mātaraḥ. Their birth is sometimes spoken of as unknown (VII, 56, 2), but hardly as mysterious. Who knows their birth, hardly means more than 'the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh.' Prīṣni as a feminine is the speckled sky, and the cloud may have been conceived
as the udder at the same time that Prśni was conceived as a cow (I, 160, 3). Nothing seems therefore more natural than that we should translate, ‘When Rudra had begotten you in the bright lap of Prśni.’ The bright lap, sukram ūdhāḥ, is an idiomatic expression (VI, 66, 1; IV, 3, 10), and I see no reason why we should with Roth, K.Z. XXVI, 49, change the sukṛé of the padapāthā into sukrāḥ and refer it to vrīshā.

The real difficulty lies in ágani. Can it mean he begot, as Bergaigne (Religion Védique, III, 35) interprets it? Wherever ágani occurs it means he was born, and I doubt whether it can mean anything else. It is easy to suggest aganit, for though the third person of the aorist never occurs in the RV., the other persons, such as aganishṭa, ganishṭhāḥ, are there. But, as the verse now stands, we must translate, ‘When Rudra was born for you, he the strong one in the bright udder of Prśni.’ Could Rudra be here conceived as the son, he who in other passages is represented as the husband of Prśni? There is another passage which may yield the same sense, VI, 66, 3. vidé hi mātā mahāḥ mahī sā, sā it prśniḥ subhvē gārbaḥram ā adhāt, ‘for she, the great, is known as the mother of the great, that very Prśni conceived the germ (the Maruts) for the strong one.’

Verse 3.

**Note 1.** Ukshánte is explained by washing, cleaning the horses, before they start for a new race. See V, 59, 1. ukshánte ásvān, followed by tárushante á rágah; IX, 109, 10. ásvāḥ ná niktāḥ vāgī dhānāya; Satap. Br. XI, 5, 5, 13. Pischel (Ved. Stud. I, 189) supposes that it always refers to the washing after a race.

**Note 2.** Nadásya kárnaḥ is very difficult. Sāyana’s explanation, meghasya madhyapradesaḥ, ‘through the hollows of the cloud,’ presupposes that nada by itself can in the RV. be used in the sense of cloud, and that karna, ear, may have the meaning of a hole or a passage. To take, as BR. propose, kárna in the sense of karnā, eared, with long ears, would not help us much. Grassmann’s
translation, 'mit der Wolke schnellen Fittigen,' is based on a conjectural reading, nada ya prnaih. Ludwig's translation, 'mit des fluszes wellen den raschen eilen sie,' is ingenious, but too bold, for karna never means waves, nor nada river in the Rig-veda. The Vedârthayatna gives: 'they rush with steeds that make the roar,' taking karnaith for kartrivbhih, which again is simply impossible. The best explanation is that suggested by Pischel, Ved. Stud., p. 189. He takes nada for reed, and points out that whips were made of reeds. The karna would be the sharp point of the reed, most useful for a whip. I cannot, however, follow him in taking âsúbhih in the sense of accelerating. I think it refers to asva in the preceding páda.

Note 3. Hiranya-siprâh. Siprâ, in the dual sipre, is intended for the jaws, the upper and lower jaws, as in RV. I, 101, 10. vl syasva sipre, open the jaws. See Zimmer, Altindisches Leben, p. 249, note. RV. III, 33, 1; V, 36, 2, sipre and hânû; VIII, 76, 10; X, 96, 9. sipre hârînî dávidhvatah; X, 105, 5. siprâbhyâm siprinivân. In the plural, however, siprâh, V, 54, 11 (siprâh sîrshâsuvítatâh hiranyâyîh), VIII, 7, 25, is intended for something worn on the head, made of gold or gold threads. As we speak of the ears of a cap, that is, lappets which protect the ears, or of the cheeks of a machine, so in this case the jaws seem to have been intended for what protects the jaws, and not necessarily for the real jaw-bones of an animal, used as an helmet, and afterwards imitated in any kind of metal. As to siprin it may mean helmeted or possessed of jaws. To be possessed of jaws is no peculiar distinction, yet in several of the passages where siprin occurs, there is a clear reference to eating and drinking; see VI, 44, 14; VIII, 2, 28; 17, 4; 32, 24; 33, 7; 92, 4; see also siprâyân in VI, 17, 2. It is possible therefore that like susipra, siprin also was used in the sense of possessed of golden, possibly of strong jaws. Even such epithets as hiranya-sipra, hârî-sipra, hârî-sipra may mean possessed of golden, possibly of strong jaws. (M. M., Biographies of Words, p. 263, note.) Roth takes hârisipra as yellow-jawed, hârisipra as golden-cheeked, or with golden helmet, hiranya-sipra, with golden
helmet. A decision between golden-jawed or golden-helmeted is difficult, yet golden-jawed is applicable in all cases.

In our passage we must be guided by dávidhvataḥ, which together with sipra occurs again X, 96, 9. sipre vāgāya hárinī dávidhvataḥ, shaking the golden jaws, and it seems best to translate: O ye golden-jawed Maruts, shaking (your jaws), you go to feed.

Note 4. If we retain the accent in přikšám, we shall have to take it as an adverb, from přikšá, quick, vigorous, like the German sněl. This view is supported by Pischel, Ved. Stud. I, 96. If, however, we could change the accent into přiksham, we might defend Sāyana’s interpretation. We should have to take přiksham as the accusative of přiksh, corresponding to the dative přikshé in the next verse. Přiksh is used together with subh, ish, úrg (VI, 62, 4), and as we have subham yā, we might take přiksham yā in the sense of going for food, in search of food. But it is better to take přikshám as an adverb. In the next verse přikshé is really a kind of infinitive, governing bhúvanā.

Note 5. Tradition explains the Príshatis as spotted deer, but príshadaarva, as an epithet of the Maruts, need not mean having Príshatis for their horses, but having spotted horses. See Bergaigne, Rel.Véd. II, p. 378, note.

Verse 4.

Note 1. Ludwig translates: Zu narung haben sie alle disese weisen gebracht; Grassmann: Zur Labung netzten alle diese Wesen sie. Ludwig suggests kîtrāya for mîtrāya; Oldenberg, far better, mîtrāyávaḥ, looking for friends, like mîtrāyúvaḥ, in I, 173, 10.

Note 2. On vayúna, see Pischel in Vedische Studien, p. 301. But why does Pischel translate rigipyá by bulls, referring to VI, 67, 11?

Verse 5.

Note 1. Adhvasmábhíḥ seems to mean unimpeded or smooth. Cf. IX, 91, 3.

Note 2. The meaning of índhanvabhíḥ is very doubtful.
Verse 6.

Note 1. Narām nā sāmsah, the original form of Narāsamsah, I take here as a proper name, Männerlob (like Frauenlob, the poet) referring to Indra. Bergaigne, I, p. 305, doubts whether Narāsamsa can be a proper name in our passage, but on p. 308 he calls it an appellation of Indra.

Note 2. Āsvām iva, gives a sense, but one quite inappropriate to the Veda. It would mean, 'fill the cow in her udder like a mare.' I therefore propose to read asvām iva (asuam iva), from asū, a cow that is barren, or a cow that has not yet calved. Thus we read, I, 112, 3. yābhiḥ dhenūm asvām pīnvathaḥ, 'with the same help with which you nourish a barren cow.' Cf. I, 116, 22. staryām pipyathuḥ gām, 'you have filled the barren cow.' If asvām iva dhenūm is a simile, we want an object to which it refers, and this we find in dhīyam. Thus we read, V, 71, 2; VII, 94, 2; IX, 19, 2, pipyatam dhīyauḥ, to fulfil prayers. I know, of course, that such changes in the sacred text will for the present seem most objectionable to my friends in India, but I doubt not that the time will come when they will see that such emendations are inevitable. I see that in the appendix to the Petersbourg Dictionary, s. v. asū, the same conjecture has been suggested.

Verse 7.

Note 1. Here again I have taken great liberties. Āpānām is explained by Sāyana as a participle for āpnuvantam. This participle, though quite correct (see Lindner, Althindische Nominalbildung, p. 54), does not occur again in the RV., nor does it yield a proper meaning. It could only mean, 'give us a horse to the chariot, an obtaining prayer, rousing the attention (of the gods) day by day.' Āpāna may mean a drinking or carousing, and I do not see why we should not take it in that sense. Sacrifices in ancient times were often festivals; VII, 22, 3. imā brāhma sadhamāde gushasva, 'accept these prayers at our feast.' If we suppose that āpāna refers to the drinking of Soma, then
nothing is more appropriate than to call the drinking kitāyat, exciting, brāhma, a hymn. Anyhow I can discover no better meaning in this line. Grassmann, who knows that kitayati means to excite, yet translates: ‘Gebt Gebet, das durchdringt, euch erinnernd Tag für Tag.’ Ludwig: ‘Das erfolgreiche brahma, das erinnernde tag für tag.’ Possibly we should have to change the accent from āpānā to āpāna. Āpānā in IX, 10, 5 is equally obscure.

Note 2. On vṛigana, see I, 165, 15\(a\). For fuller discussions of the various meanings of vṛigana, see Geldner, Ved. Stud. I, 139; Oldenberg, Göttinger gel. Anzeigen, 1890, pp. 410 seq.; Ph. Colinet, Les principes de l’exégèse védique d’après MM. Pischel et Geldner, p. 28; Ludwig, Über Methode bei Interpretation des Rigveda, 1890, pp. 27 seq.

Note 3. Sanī means acquiring, success, luck, gain, and is often placed in juxtaposition with medhā, wisdom. If they are thus placed side by side, sanī looks almost like an adjective, meaning efficient. RV. I, 18, 6. sanīṁ medhām ayāśisham, ‘I had asked for efficient, true, real wisdom,’ or, ‘I had asked for success and wisdom.’ In such passages, however, as V, 27, 4. dādat rikā sanīṁ yaté dādat medhām rītāyatē, it is clear that sanī was considered as independent and different from medhā (rikāyatē = rītāyatē).

Verse 8.

Note 1. On sudānavaḥ, see note to I, 64, 6. It must often be left open whether sudānu was understood as bounteous, or as having good rain or good Soma.

Note 2. Pītvate, lit. to make swell or abound.

Verse 9.

Note 1. Vṛikatāti is an old locative of vṛikatāt, wolfhood. To place us in wolfhood means to treat us as wolves, or as vogelfrei. Others take it to mean treating us as a wolf would treat us.

Note 2. Tāpushā kākriyā. According to Lanman (p. 571) tāpushā might be taken as an acc. dual fem. I know,
however, of no strictly analogous cases, and prefer to take tápushá as an instrumental, this being its usual employment.

**Verse 10.**

**Note 1.** The second line is obscure. Neither Grassmann nor Ludwig nor Sāyāna can extract any intelligible meaning from it. I have translated it, but I am far from satisfied. There may be an antithesis between the friends (the Maruts themselves, see V, 53, 2), milking the udder of Prími, and the Maruts coming to blame their friends for not offering them sacrifices, or for offering them sacrifices in common with Indra. In the first case when they, as friends, milk the cloud, their approach is brilliant and auspicious. In the second case, when they come to blame those who ought to celebrate them, or those who are actually hostile to them by causing the ruin or decay of a friend of the Maruts, such as Tīrta, their approach is likewise brilliant, but not auspicious. Tīrta is a friend of the Maruts whom they assist in battle, and it is possible that this legend may be alluded to here. Sometimes Tīrta seems also connected with the third libation which was offered at sunset, just as Vishnu represented the second libation which was offered at noon a. Thus we read, VIII, 12, 16. yāt sómam indra vishnave yāt vā gha trité āptye yāt vā marutsu mändase, ‘whether you, Indra, enjoy the Soma near Vishnu, or near Tīrta Āptya, or among the Maruts.’ Sākapūri, as quoted by Yāska (Nir. XII, 19), explains the three steps of Vishnu as earth, sky, and heaven; Aurnavabha distinguishes Samārohāna, Vishnupada, and Gayārisa. But all this does not help us to disentangle our verse. It should be added that Bergaigne makes Tīrta to be governed by duḥuḥ (Rel. Véd. II, 327). We should then have to translate, ‘or whether they milk Tīrta in order to blame the singer, to make them old who make

---

a Odinn is styled Thridi, by the side of Hár and Taśnhár (the high and the even high) as the Third High. At other times he is Tveggi (secundus). Grimm’s Teutonic Mythology, vol. i, p. 162. [32]
others old, or who themselves become old.' This, however, does not help us much. Professor Oldenberg conjectures that possibly guratām might be changed to gurātām, and that the dual of the verb might refer to Rudra and Prīṣni; or we might read gurātā for gurāta, if it refers to Rudriyas. Návamānasya might also be used in the sense of making a noise (see I, 29, 5), and possibly návamānasya nidé might have been intended for shouting and laughing to scorn. But all this leaves the true meaning of the verse as unfathomable as ever.

**Verse 11.**

**Note 1.** Vishńor esáṣya prabhritoś is obscure. At the offering of the rapid Vishnu is supposed to mean, when the rapid Vishnu offers Soma. The same phrase occurs again, VII, 40, 5. In VIII, 20, 3, we can translate, 'we know the strength of the Maruts, and of the hasting Vishnu, the bounteous gods.' In VII, 39, 5, the reading is víṣṇum esáṃ. Bergaigne (II, 419) is inclined to take víṣṇu esha as Soma. We should then translate, 'at the offering of Soma.'

**Verse 12.**

**Note 1.** The Dāsagvas are mentioned as an old priestly family, like the Āṅgiras, and they seem also, like the Āṅgiras, to have their prototypes or their ancestors among the divine hosts. Could they here be identified with the Maruts? They are said to have been the first to carry on the sacrifice, and they are asked to rouse men at the break of the day. Now the same may be said of the Maruts. They are often connected with the dawn, probably because the storms break forth with greater vigour in the morning, or, it may be, because the chasing away of the darkness of the night recalls the struggle between the darkness of the thunderstorm and the brightness of the sun. The matutinal character of the Maruts appears, for instance, in V, 53, 14 (usrī bhesagám), and their father Dyāus is likewise called vrīṣābháḥ usrīyāḥ, V, 58, 6. In the second line ārvute, though in the singular, refers also to the Maruts in the plural; see Bergaigne, Mélanges Renier,
Paris, 1886, p. 80. There still remain two difficult words, mahâh and gô-arnasâ. The former (see Lanman, p. 501) may be taken as an adjective referring to the Dasagvas or Maruts, unless we take it as an adverb, quickly, like makshu. If we could change it into mahá, it would form an appropriate adjective to gyotishâ, as in IV, 59, 4. On gô-arnasâ all that can be said is that it mostly occurs where something is uncovered or revealed, so I, 112, 18; X, 38, 2.

Note 2. On yâgânam vah, to carry on the sacrifice like a wagon, see Bergaigne, Rel. Véd. II, 259–260. See also RV. VIII, 26, 15; 58, 1, and yâghâ-vâhas.

Verse 13.

Note 1. In interpreting this obscure verse we must begin with what is clear. The arunâh aṅgâyak are the well-known ornaments of the Maruts, mentioned I, 37, 2, note; I, 64, 4, note, &c. The Maruts shine in these ornaments or paints, I, 85, 3; 87, 1; V, 56, 1; X, 78, 7. Though we do not know their special character, we know that, like the daggers, spears, and bracelets of the Maruts, they were supposed to contribute to their beautiful appearance. Again, we know that when the Maruts are said to grow (vâvridhuk), that means that they grow in strength, in spirits, and in splendour, or, in a physical sense, that the storms increase, that the thunder roars, and the lightnings flash, see V, 55, 3; 59, 5. Now if it is said that the Rudras grew with kshonis, as if with bright red ornaments, we must have in these kshonis the physical prototype of what are metaphorically called their glittering ornaments. And here we can only think either of the bright morning clouds (referring to ushâh nà râmîh arunâh ápà ûrmute in the preceding verse), or lightnings. These bright clouds of heaven are sometimes conceived as the mothers (III, 9, 2. apâh mātrîh), and more especially the mothers of the Maruts, who are in consequence called Sîndhu-mâtaraâh, X, 78, 6, a name elsewhere given to Soma, IX, 61, 7, and to the Asvins, I, 46, 2. It is said of a well-known hero, Purûravas (originally a solar hero), that as soon as he was born the women (gnâh) were there, and immediately after-
wards that the rivers increased or cherished him, X, 95, 7. In other passages too these celestial rivers or waters or clouds are represented as women, whether mothers or wives (X, 124, 7). A number of names are given to these beings, when introduced as the companions of the Apsaras Urvāṣī, and it is said of them that they came along like aṅgāyah arunāyah, like bright red ornaments, X, 95, 6. It seems clear therefore that the arunāh aṅgāyah of the Maruts have to be explained by the bright red clouds of the morning, or in more mythological language, by the Apsaras, who are said to be like arunāyah aṅgāyah. Hence, whatever its etymology may have been, kshonībhiḥ in our passage must refer to the clouds of heaven, and the verse can only be translated, 'the Rudras grew with the clouds as with their red ornaments,' that is, the clouds were their red ornaments, and as the clouds grew in splendour, the Maruts grew with their splendid ornaments.

Professor Geldner arrived at a similar conclusion. In Bezzenberger's Beiträge, XI, p. 327, and more recently in Ved. Stud., p. 277, he assigned to kshoni the meaning of woman, which is quite possible, and would make it a synonym of the celestial gnās. But he translates, 'the Maruts excite themselves with red colours as with women.' These are hardly Vedic thoughts, and the position of nā would remain anomalous. Nor should we gain much if we read te kshonayah arunebhiḥ na aṅgibhiḥ, 'these Rudras were delighted like wives by bright ornaments.' The bright ornaments have once for all a settled meaning, they are peculiar to the Maruts, and cannot in a Marut hymn be taken in any other sense.

Then comes the question, how is the meaning assigned to kshoni, namely cloud, or, as personified, Apsaras, applicable to other passages? In X, 95, 9, it seems most appropriate: 'So long as the mortal (Purūravas), longing for the immortal (Apsaras), does not come near with strength to those kshonis, i.e. those Apsaras, or morning clouds, they beautified their bodies like ducks' (an excellent image, if one watches ducks cleaning themselves in the water), 'like sporting horses biting each other.' Geldner

Having disposed of these two passages where kshoni occurs in the plural, we have next to consider those where it stands in the dual. Here kshoni always means heaven and earth, like rodasi, dyavâprithivi, &c.

VIII, 7, 22. sám u tyé mahatík apáh sám kshoni sám u sûryam... parvasáh dadhu.h. They, the Maruts, set the great waters (the sky), heaven and earth and the sun piece-meal (or, they put them together piece by piece).

VIII, 52, 10. sám indraâh râyah brihatík adhûnuta sám kshoni sám u sûryam. Indra shook the great treasures, heaven and earth, and the sun.

VIII, 99, 6. ânu te súshmam turáyantam íyatuh kshoni sísum nâ mátârâ. Heaven and earth followed thy rapid strength, like mother-cows their calf.

II, 16, 3. nâ kshonìbhûyám paribhve te indriyám. Thy strength is not to be compassed by heaven and earth.

If after this we look at the passage translated by Professor Geldner, I, 180, 5. apáh kshoni sakate mâhinâ vâm, we see at once that apáh and kshoni cannot be separated, and that we must translate, your Mâhinâ reaches heaven and earth and the sky. Mâhinâ, according to Professor Geldner, means the magnificent woman, namely Sûryâ, but it is possible that it may have been meant for ‘mahimâ, your greatness reaches heaven and earth and the sky.’ Apáh, which Professor Geldner translates ‘from the water,’ is the acc. plural, meaning the waters between heaven and earth, or the sky. It occurs again in connection with heaven and earth, the sun, heaven, and generally without any copula. Thus, VIII, 7, 22. apáh, kshoni, sûryam, i.e. the waters (the sky), heaven and earth, the sun. I, 36, 8. ródasî apáh, heaven and earth and the waters; cf. V, 31, 6. Likewise I, 52, 12. apáh svâh paribhûh eshi â dîvam; V, 14, 4. ávindat gâh apáh svâh; VI, 47, 14. apáh gâh; cf. VI, 60, 2. VII, 44, 1. dyavâprithivi apáh svâh, cf. X, 36, 1; IX, 90, 4; 91, 6.

There remain five passages where kshonîth occurs, and where Professor Geldner’s conjecture that it means women
holds good. In I, 54, 1, it may mean real women, or the women of the clouds. In I, 57, 4; 173, 7; VIII, 3, 10; 13, 17; also in X, 22, 9, women seems the most plausible translation.

Note 2. Rītasya sādanāni is almost impossible to translate. It may be the places in heaven where the Maruts are supposed to be, or the places where sacrifices are offered to them.

Note 3. Ātyena pāgasā has been explained in different ways. Sāyana renders it by always moving power; Grassmann by ‘mit schnell erregtem Schimmer;’ Ludwig, ‘mit eilender kraft,’ though he is no longer satisfied with this meaning, and suggests ‘net for catching.’ Roth has touched several times on this word. In the Allgemeine Monatsschrift of 1851, p. 87, he suggested for pāgas the meaning of ‘impression of a foot or of a carriage, perhaps also reflection.’ In his Notes on the Nirukta, p. 78 seq., he is very hard on the Indian commentators who explain the word by strength, but who never go conscientiously through all the passages in which a word occurs. He then still maintained that the word ought to be translated by track.

It seems, however, that the most appropriate meaning in the passages in which pāgas occurs is splendour, though of course a stream of light may be conceived as a bright train or path. In some the meaning of light seems quite inevitable, for instance, III, 15, 1. vi pāgasā prithūnā sōrukānaḥ. Agni, shining with broad light.

VIII, 46, 25. ā... yāhī makhāya pāgase. Come hither, Vāyu, for strong light.

III, 14, 1. (agnih) prithivyāṃ pāgah asret. Agni assumed (or spread) splendour on earth.

VII, 10, 1. ushāḥ nā gārāh prithū pāgah asret. (Agni,) like the lover of the dawn, assumed (or spread) wide splendour.

III, 61, 5. ārđhvām madhudhā divī pāgah asret. The dawn assumed rising splendour in the sky.

VII, 3, 4. vi yāsya te prithivyāṃ pāgah āsret. Thou (Agni) whose splendour spread on earth.
IX, 68, 3. abhvrrâgan ákshitam págâh á dade. (Soma) approaching assumed imperishable splendour. This splen-
dour of Soma is also mentioned in IX, 109, 21, and the expression that he shakes his splendour (vr̥thá kar) occurs
IX, 76, 1; 88, 5. (Cf. Geldner, Ved. Stud. I, p. 117.)
In VI, 21, 7. abhí tvâ págâh rakshásah ví tasthe, it would,
no doubt, seem preferable to translate, 'the power of the
Rakshașas came upon thee,' but the ugrám págâh, the fierce
light, is not out of place either, while in most of the pas-
sages which we have examined, the meaning of power would
be entirely out of place.
In I, 121, 11, heaven and earth seem to be called págasi,
the two splendours. Pischel, Ved. Stud. p. 87, translates
átyena págasâ by 'durch das stattliche Ross,' namely the
Soma, but págas seems to be something that belongs to
Soma, not Soma himself.

Verse 14.

Note 1. Grassmann suggests iyânâh instead of iyânâh.
Note 2. Abhîshâyê, for superiority or victory, rather
than for assistance. Abhîshâ, with accent on the last
syllable, means conqueror or victorious; see RV. I, 9, 1;
III, 34, 4; X, 100, 12; 104, 10.

Verse 15.

Note 1. On radhra and its various applications, see Pischel,
MANDALA V, HYMN 52.

ASHTAKA IV, ADHYĀYA 3, VARGA 8–10.

TO THE MARUTS (THE STORM-GODS).

1. O Syāvāsva, sing boldly with the Maruts, the singers who, worthy themselves of sacrifice, rejoice in their guileless glory according to their nature.

2. They are indeed boldly the friends of strong power; they on their march protect all who by themselves are full of daring.

3. Like rushing bulls, these Maruts spring over the dark cows (the clouds), and then we perceive the might of the Maruts in heaven and on earth.

4. Let us boldly offer praise and sacrifice to your Maruts, to all them who protect the generation of men, who protect the mortal from injury.

5. They who are worthy, bounteous, men of perfect strength, to those heavenly Maruts who are worthy of sacrifice, praise the sacrifice!

6. The tall men, coming near with their bright chains, and their weapon, have hurled forth their spears. Behind these Maruts there came by itself the splendour of heaven, like laughing lightnings.

7. Those who have grown up on earth, or in the wide sky, or in the realm of the rivers, or in the abode of the great heaven,

8. Praise that host of the Maruts, endowed with true strength and boldness, whether those rushing heroes have by themselves harnessed (their horses) for triumph,

9. Or whether these brilliant Maruts have in the (speckled) cloud clothed themselves in wool, or
whether by their strength they cut the mountain
asunder with the tire of their chariot;

10. Call them comers, or goers, or enterers, or
followers, under all these names, they watch on the
straw\(^1\) for my sacrifice.

11. The men (the Maruts) watch, and their steeds
watch. Then, so brilliant are their forms to be
seen, that people say, Look at the strangers!\(^1\)

12. In measured steps\(^1\) and wildly shouting\(^2\) the
gleemen\(^3\) have danced toward the well (the cloud).
They who appeared one by one like thieves, were
helpers to me to see the light\(^4\).

13. Worship, therefore, O seer, that host of
Maruts, and keep and delight them with your voice,
they who are themselves wise\(^1\) poets, tall heroes
armed with lightning-spears.

14. Approach, O seer, the host of Maruts, as a
woman approaches a friend, for a gift\(^1\); and you,
Maruts, bold in your strength\(^2\), hasten hither, even
from heaven, when you have been praised by our
hymns.

15. If he, after perceiving them, has approached
them as gods with an offering, then may he for a
gift remain united with the brilliant (Maruts), who
by their ornaments are glorious on their march.

16. They, the wise\(^1\) Maruts, the lords, who, when
there was inquiry for their kindred, told me of the
cow, they told me of \(Prisni\) as their mother, and of
the strong Rudra as their father.

17. The seven and seven heroes\(^1\) gave me each
a hundred. On the Yamunā I clear off glorious
wealth in cows, I clear wealth in horses.
NOTES.

This hymn is ascribed to Syāvārva Átreya. Metre, Anushṭubh, 1-5, 7-15; Pañkti, 6, 16, and 17. Sāyana seems to take verse 16 as an Anushṭubh, which of course is a mistake. No verse of this hymn occurs in SV., VS., TS., TB., MS., AV.

Verse 1.

Note 1. One expects the dative or accusative after arka. The instrumental leaves us no choice but to translate, 'Sing with the Maruts, who are themselves famous as singers.' Cf. I, 6, 8; V, 60, 8.

Note 2. On sravāḥ mādanti, see Gaedicke, Accusativ, p. 75.

Verse 2.

Note 1. Dhṛishadvīnas may also refer to the Maruts.

Verse 3.

Note 1. One expects ádhi instead of áti, see Gaedicke, Accusatīv, p. 95 seq.

Note 2. See note to I, 37, 5; also, Bartholomae in Bezzenberger's Beiträge, XV, 211. The whole verse has been discussed by Benfey, Vedica und Verwandtes, p. 152 seq.

Verse 6.

Note 1. This verse has been discussed before, I, 168, 7, note. Benfey (Nachrichten der K. Ges. der Wiss. zu Göttingen, 1876, 28 Juni; comp. Vedica und Verwandtes, p. 141) translated it: 'Hera... haben die Helden, die hehren, ihre Speere geschleudert; ihnen, den Maruts, nach (erheben sich) traun gleichsam lachende Blitze, erhebt sich selbst des Himmels Glanz.' Rishvāḥ seems here, as in verse 13, to refer to the Maruts, as in IV, 19, 1, rishvāṁ refers to Indra, though it can be used of weapons also, see VI, 18, 10. As to the instrumentalis comitativus in rukmāḥ and yudhā, see Lanman, p. 335.
Note 2. Benfey’s explanation of gāghākatīḥ is ingenious, though it leaves some difficulties. The writing of ghgh in Devanāgari may have been meant for ggh, as in akkhali-krītya, VII, 103, 3. But there remains the fact that gaksh occurs in the sense of laughing, I, 33, 7, and one does not see why it should have undergone a Prakritic change in our passage, and not there. It might be a mimetic word, to express the sound of rattling and clattering; cf. gaṅganā-bhāvan, VIII, 43, 8.

Verse 8.

Note 1. As to the adjective in the masculine gender after sārdhas, see I, 37, 1, note. The meaning of ṛbhvas, bold, rabid, is doubtful; see Bergaigne, Rel. Véd. II, 408.

Verse 9.

Note 1. Sāyana takes Parushṇi as the name of one of the rivers of the Punjāb, called the Irāvati, and at present the Ravi. Parushṇi might mean speckled, muddy, as a synonym of prīni. Roth has suggested that parushṇi might here mean cloud. But what is the meaning of parushṇi in a similar passage, IV, 22, 2. (Īndraḥ) sṛiyē pārushṇim ushāmānāḥ ūrnām yāsyāḥ pārvāni sakhyāya vivyē? If it means that Indra clothed himself in speckled wool, that wool might be intended for what we call woolly or fleecy clouds. As the Maruts often perform the same acts as Indra, we might read in our verse utā sma tē pārushnīs ūrnāḥ, and pronounce utā sma tē pārushnīa ūrnāḥ, though Lanman, p. 395, objects to ıś for ıś in the acc. plural. See, however, hetiḥ ādeviḥ in VIII, 61, 16. The instrumental singular is possible, but again unusual with vas, pārushṇyā ūrnā. Possibly the original meaning of parushṇi may have been forgotten, and if the name of the river Parushṇi was generally known, it might easily have taken the place of parushṇi, the cloud. For other explanations see Roth, Über gewisse Kürzungen, Wien, 1887; Bartholomae, in Kuhn’s Zeitschrift, XXIX, 583; Schmidt, Die Pluralbildungen der indogermanischen Neutra, 1889, p. 307.
Verse 10.

Note 1. Viśṭārāḥ does not occur again, and Lanman is therefore quite justified in assigning to it the meaning of straw (p. 339). He paraphrases: 'Let their customs carry them where they may, yet when I sacrifice, they wait quietly on the straw, i.e. the altar, for it.' He reads in the Pāda text vi-stārē for vi-stārāḥ. Viśṭārīṅ, which occurs AV. IV, 34, 1, does not throw much light on the exact meaning of viśṭārā in this place. If we retain viśṭārāḥ, the nominative, we must assign to it the meaning of crowd, and refer it to the Maruts.

Verse 11.

Note 1. Pārāvata is a turtle-dove (VS. XXIV, 25), and it is just possible that the Maruts might have been compared to them. But pārāvata is used in VIII, 100, 6, as an epithet of vasu, wealth, and in VIII, 34, 18, we read of rātis (not rātris), i.e. gifts of Pārāvata. The river Sarasvatī is called pārāvataghni, killing Pārāvata, VI, 61, 2, and in the Pañkav. Br. IX, 4, 11, we hear that Turaśravas and the Pārāvatas offered their Somas together. I am therefore inclined to take Pārāvata, lit. distant people, extranei, strangers, as a name of an Aryan border clan with whom the Vedic Aryas were sometimes at war, sometimes at peace. In that case the frontier-river, the Sarasvatī, might be called the destroyer or enemy of the Pārāvatas. As their wealth and gifts have been mentioned, to compare the Maruts with the Pārāvatas may mean no more than that the Maruts also are rich and generous. Ludwig thinks of the Paṇvīru, which seems more doubtful. For a different interpretation see Delbrück, Syntax, p. 531.

Verse 12.

Note 1. I take khaṇḍākstūbh in the sense of stepping (according to) a measure, as explained in my Preface (1st ed.), p. cii, though I do not doubt that that meaning was afterwards forgotten, and replaced by the technical meaning of stubh, to shout. See Böhtlingk-Roth, s.v. stubh, and
stobhagrantha, Sâma-veda, Bibl. Ind., II, p. 519. It can hardly be supposed that such artificial performances of Vedic hymns, as are preserved in the Sâma-veda, could have suggested the first names of the ancient metres.

**Note 2.** Kubhanyû can only be derived from bhan, to shout.

**Note 3.** The kirlâh are probably intended here for strolling minstrels who, when they approached the well of a village (here the cloud), might be taken either for friends or foes.

**Note 4.** Drîsl tvishè. Grassmann translates: 'Wie Räuberbanden schienen sie geschart zum Andrang meinem Blick.' Ludwig better: 'Helfer waren sie, glanz zu sehn.' We must either read drîsé tvishè, to see the light, or drîsé tvishî, to be seen by light. See, however, P. G., Ved. Stud. p. 225.

**Verse 13.**

**Note 1.** Vedhas, wise. The different possible meanings of this word have been discussed by Ludwig, Z. D. M. G. XL, p. 716; and by Bartholomae, in Kuhn's Zeitschrift, XXVII, p. 361.

**Verse 14.**

**Note 1.** On dâná, see Lanman, pp. 533, 335; P. G., Ved. Stud. p. 101.

**Note 2.** Dhrishnavah ógasâ to be read — o — o —.

**Verse 15.**

This verse, as Roth says, is very obscure, and the translation is purely tentative. Grassmann derives vak-shávâ from vah in the sense of an offering. It may more easily be derived from vaksh, i.e. what gives increase, and be taken as an instrumental. Pischel shows that in many passages vakshavâ in the plural has the meaning of yoni, also of the yoni on the altar. But even this meaning does not throw much light on our passage. The first pâda may possibly be taken in an interrogative and conditional sense, or we may translate: 'Now, having perceived them, may he, as a refreshing draught goes to the gods, come
together with the Maruts for his reward.' Whatever the verse may mean, esháṃ deván cannot mean the gods of the Maruts, or prove the existence of idols, as Bollensen (Z. D. M. G. XXII, 587) and even Muir (S. T. V, 454) imagined. The translation of Pischel, Ved. Stud. p. 101, sū́řibhiḥ aṅgibhiḥ mit 'Herren, die schmieren, d. h. ordent- lich bezahlen,' seems too exclusively German. Could aṅgin be an adjective, in the sense of possessed of aṅgis?

**Verse 16.**

*Note 1.* If sikvas is not to be derived from sak (see Hübschmann, Vocalsystem, pp. 64, 186), we should have to derive nis, night, from a root altogether different from that which yields nakt, nákta, &c. But how does sikvas come to mean, according to Ludwig, both bunch of flowers, and flaming? Does he connect it with sikhâ? Surely, if siksh may stand for sīrak-s, why not sik-vas for *sīrak-vas*? 'Bright' leaves it doubtful whether it means clever or flaming.

**Verse 17.**

*Note 1.* The seven, seven heroes need not be the Maruts, but some liberal patrons who rewarded Syāvāsva. See Bergaigne, Rel. Véd. II, 371.
MANDALA V, HYMN 53.

ASHTAKA IV, ADHYÂYA 8, VARGA 11-18.

TO THE MARUTS (THE STORM-GODS).

1. Who knows their birth? or who was of yore in the favour of the Maruts, when they harnessed the spotted deer ¹?

2. Who has heard them when they had mounted their chariots, how they went forth? For the sake of what liberal giver (Sudâs) did they run, and their comrades followed ¹, (as) streams of rain (filled) with food?

3. They themselves said to me when day by day ¹ they came to the feast with their birds ²: they (the Maruts) are manly youths and blameless; seeing them, praise them thus;

4. They who shine by themselves in their ornaments ¹, their daggers, their garlands, their golden chains, their rings, going ² on their chariots and on dry land.

5. O Maruts, givers of quickening rain, I am made to rejoice, following after your chariots, as after days ¹ going with rain.

6. The bucket which the bounteous heroes shook down from heaven for their worshipper, that cloud they send ¹ along heaven and earth, and showers follow on the dry land.

7. The rivers having pierced ¹ the air with a rush of water, went forth like milk-cows; when your spotted deer roll about ² like horses that have hasted to the resting-place on their road.

8. Come hither, O Maruts, from heaven, from the sky, even from near ¹; do not go far away!
9. Let not the Rasâ, the Anitabhâ, the Kubhâ, the Krumu, let not the Sindhu delay you! Let not the marshy Sarayu prevent you! May your favour be with us alone!

10. The showers come forth after the host of your chariots, after the terrible Marut-host of the ever-youthful heroes.

11. Let us then follow with our praises and our prayers each host of yours, each troop, each company.

12. To what well-born generous worshipper have the Maruts gone to-day on that march,

13. On which you bring to kith and kin the never-failing seed of corn? Give us that for which we ask you, wealth and everlasting happiness!

14. Let us safely pass through our revilers, leaving behind the unspeakable and the enemies. Let us be with you when in the morning you shower down health, wealth, water, and medicine, O Maruts!

15. That mortal, O men, O Maruts, whom you protect, may well be always beloved by the gods, and rich in valiant offspring. May we be such!

16. Praise the liberal Maruts, and may they delight on the path of this man here who praises them, like cows in fodder. When they go, call after them as for old friends, praise them who love you, with your song!
NOTES.

Ascribed to Syāvāśva Ātreya. Metre, i, 5, 10, 11, 15 Kakubh; 2 Brīhati; 3 Anushāubh; 4 Pura-uskñih; 6, 7, 9, 13, 14, 16 Satobrīhati; 8, 12 Gāyatrī. No verse of this hymn occurs in SV., VS., AV.; the sixth verse is found in TS. II, 4, 8, 1; MS. II, 4, 7; Kāthaka XI, 9.

Verse 1.

Note 1. Kilāśi, as fem. of kilāsa, does not occur again. It seems to have meant spotted or marked with pocks, and would be intended for the prīshātis. Does Kailāsa come from the same source?

Verse 2.

Note 1. Kāśmai sasruḥ is much the same as kāśmai adyā sūgātāya ... prá yayah, in verse 12. We must then begin a new sentence, ánu āpayaḥ, their comrades after, namely sasruḥ. Thus we read in verse 10 tām vah sārdham ... ánu prá yanti vṛishāyāḥ, where the streams of rain are represented as the followers of the Maruts. We might also translate in our sentence: For what liberal giver did their comrades, the streams of rain with food follow after (the Maruts).

Verse 3.

Note 1. Úpa dyūbhiḥ occurs again VIII, 40, 8, and seems to mean from day to day.

Note 2. The birds of the Maruts, probably of the same character as the birds of the Aśvins.

Verse 4.

Note 1. I translate aśgi by ornament in general, not by paint or ointment, though that may have been its original meaning.

Note 2. On srāya, see Pān. III, 3, 24. Dhánvasu may possibly have been intended as governed by svābhānavah, and not by srāyāḥ; see, however, VIII, 33, 6. smāsrushu srītāḥ.

[32]
Verse 5.

Note 1. On dyávah, nom. plur., and ráthán, acc. plur., compare Bergaigne, Mélanges Renier, p. 88. The text is doubtful, and may be a corruption of vrishñāh dyávah yatñh īva.

Verse 6.

Note 1. The Taittiriyas, TS. II, 4, 8, 1, read pargányāh; the Maitreyas, prá pargányah śrīgatām and yantu.

Verse 7.

Note 1. Tatrídānā, as trād occurs in the Veda in the Parasmaipada only, may be intended for a passive, bored, dug out, tapped. One would, however, expect in that case an instrumental, marudbhik, by whom they were brought forth.

Note 2. The words vi yād vārtanta enyāh have received various explanations. Wilson translates: 'When the rivers rush in various directions.' Sāyana admits also another meaning: 'When the rivers grow.' Ludwig translates: 'Sich verbreitend gehn die schimmernden ausseinander.' Grassmann, very boldly: 'Wie Hengste träufeln, wenn vom Wege heimgekehrt, sie zu den bunten Stufen gehn.' Vi-vṛit seems, however, to have a very special meaning, namely, rolling on the ground, and this the spotted deer are here said to have done, like horses at the end of their journey. We read of the sacrificial horse, Sat. Br. XIII, 5, 1, 16. sa yady ava vā gīghred vi vā varteta, samṛiddho me yagṣa iti ha vidyāt; cf. XI, 2, 5, 3. In the TS. VII, 1, 19, 3, the commentator explains vivartanam by nirgatyā bhūmau vilun-thanam, the rolling on the ground. The same meaning is applicable to Mahāparinibbāna Sutta, p. 66 (Childers), where the Bhikkhus are said to roll on the ground when they hear of Buddha's death; also to Mahābh. III, 11953 (of a wild boar). The meaning therefore in our passage seems to be, when the deer roll on the ground, as horses are wont to do at the end of a journey.

Verse 8.

Note 1. Amāt corresponds here to prāthivi in other places. Originally it may have meant from the home.
Verse 9.

This verse has often been discussed on account of the names of the rivers which it contains. Syāvārva had mentioned the Yamunā in 52, 17, and some interpreters have been inclined to give to parushī in 52, 9 a geographical meaning, taking it for the river Rāvi, instead of translating it by cloud. The geographical names are certainly interesting, but they have been discussed so often that I need not dwell on them here. (See M. M., India, p. 163.)

The Rasā, known to the Zoroastrians as the Rasāhā, was originally the name of a real river, but when the Āryas moved away from it into the Punjāb, it assumed a mythical character, and became a kind of Okeanos, surrounding the extreme limits of the world.

Anitabhā seems to be the name of a new river or part of a river. It can hardly be taken as an epithet of Rasā, as Ludwig suggests. Anitabhā, whose splendour has not departed (Ludwig), or, amitabhā, of endless splendour, would hardly be Vedic formations. (Chips, I, p. 157; Hibbert Lect., p. 207; India, pp. 166, 173, notes.)

Kubhā is the Κωφήν or Κωφῆς of the Greeks, the Kabul river. The Krumu I take to be the Kurrum. (India, p. 177, note.)

The Sindhu is the Indus, though it is difficult to say which part of it, while the Sarayu has been supposed to be the Sarayū, the affluent of the Gaṅgā, but may also be a more general name for some more northern river in the Punjāb. (See Zimmer, Altindisches Leben, pp. 17 f., 45; Muir, S. T. II, p. xxv, note.)

Verse 10.

Note 1. Nāvyasīnām has been a puzzle to all interpreters. Sāyana seems to me to give the right interpretation, namely, nūtanānām. As from aṅgasā, instr. sing., straightforward; from nāvyasā, instr. sing., anew, nāvyasīna seems to have been formed in the sense of new. Nāvyasīnām might then be a somewhat
irregular gen. plur., referring to gáám márutam, the Marut-host of the young men; see V, 58, 1. Lanman (p. 515) takes it for a gen. plur. fem., but in that case it could not refer to ráthánám. Zimmer translates endlos, Bergaigne (II, 400) thinks of new or rejuvenescent mothers.

Verse 11.

Note 1. See III, 26, 6.

Verse 14.

Note 1. Usrī, in the morning. Lanman (p. 427) proposes to read ushári, but the metre would be better preserved by reading vrishīvī as trisyllabic. The difficulty is the construction of the gerund vrīshīvī, which refers to the Maruts, and syáma sahá, which refers to the sacrificers.

Note 2. On sám yók, see I, 165, 4, note 2.

The metrical structure of this hymn is interesting. If we represent the foot of eight syllables by a, that of twelve by b, we find the following succession:

\[
\begin{align*}
\text{I} & \{1 \text{aba} & 2 \text{aba} & 3 \text{aaa} & 4 \text{baa} & 5 \text{aaa} & 6 \text{aba} & 7 \text{aba} & 8 \text{aaa} & 9 \text{aba} & 10 \text{aba} & 11 \text{aba} & 12 \text{aaa} & 13 \text{aba} & 14 \text{aba} & 15 \text{aba} & 16 \text{aba}\}
\end{align*}
\]

We find that I contains the question, II the answer, III description of rain, IV prayer and invitation, V praise of the companions, VI prayer, VII conclusion. Comp. Oldenberg's Prolegomena, p. 106 seq.
MANDALA V, HYMN 54.

ASHTAKA IV, ADHYĀYA 8, VARGA 14–16.

TO THE MARUTS (THE STORM-GODS).

1. You have fashioned this speech for the brilliant Marut-host which shakes the mountains: celebrate then the great manhood in honour of that host who praises the warm milk (of the sacrifice), and sacrifices on the height of heaven, whose glory is brilliant.

2. O Maruts, your powerful men (came) forth searching for water, invigorating, harnessing their horses, swarming around. When they aim with the lightning, Trita shouts, and the waters murmur, running around on their course.

3. These Maruts are men brilliant with lightning, they shoot with thunderbolts, they blaze with the wind, they shake the mountains, and suddenly, when wishing to give water, they whirl the hail; they have thundering strength, they are robust, they are ever-powerful.

4. When you drive forth the nights, O Rudras, the days, O powerful men, the sky, the mists, ye shakers, the plains, like ships, and the strongholds, O Maruts, you suffer nowhere.

5. That strength of yours, O Maruts, that greatness extended far as the sun extends its daily course, when you, like your deer on their march, went down to the (western) mountain with untouched splendour.

6. Your host, O Maruts, shone forth when, O sages, you strip, like a caterpillar, the waving tree.
Conduct then, O friends, our service to a good end, as the eye conducts the man in walking.

7. That man, O Maruts, is not overpowered, he is not killed, he does not fail, he does not shake, he does not drop, his goods do not perish, nor his protections, if you lead him rightly, whether he be a seer or a king.

8. The men with their steeds, like conquerors of clans, like Aryaman (Mitra and Varuna), the Maruts, carrying waterskins, fill the well; when the strong ones roar, they moisten the earth with the juice of sweetness.

9. When the Maruts come forth this earth bows, the heaven bows, the paths in the sky bow, and the cloud-mountains with their quickening rain.

10. When you rejoice at sunrise, O Maruts, toiling together, men of Svar (sun-light), men of Dyu (heaven), your horses never tire in running, and you quickly reach the end of your journey.

11. On your shoulders are the spears, on your feet rings, on your chests golden chains, O Maruts, on your chariot gems; fiery lightnings in your fists, and golden headbands tied round your heads.

12. O Maruts, you shake the red apple from the firmament, whose splendour no enemy can touch; the hamlets bowed when the Maruts blazed, and the pious people (the Maruts) intoned their far-reaching shout.

13. O wise Maruts, let us carry off the wealth of food which you have bestowed on us; give us, O Maruts, such thousandfold wealth as never fails, like the star Tishya from heaven!

14. O Maruts, you protect our wealth of excellent men, and the seer, clever in song; you give to
Bharata (the warrior) a strong horse, you make the king to be obeyed.

15. O you who are quickly ready to help, I implore you for wealth whereby we may overshadow all men, like the sky. O Maruts, be pleased with this word of mine, and let us speed by its speed over a hundred winters!
NOTES.

The same poet, Syāvāśva Ātreyā. Metre, 1–13, 15 Gagati; 14 Tristhubh. None of the verses of this hymn occurs in SV., VS., AV., TS., TB., MS.

Verse 1.

Note 1. Anagā, explained as a 2nd pers. plur. perf., referring to the same people who are addressed by arkata. It may be also the first person of the imperative; see Benfey, Über die Entstehung der mit r anlautenden Personaldendungen, p. 5, note.

Note 2. Possibly the second line of this verse may refer to ceremonial technicalities. Gharma means heat and summer, but also the sacrificial vessel (formus) in which the milk is heated, and the warm milk itself. Yagvan can only mean sacrificing, and divāk prishtha is the back of heaven, the highest roof of heaven; see tripriṣṭha. Thus we read, I, 115, 3. harītaḥ . . . divāk a prishthām asthūk. See also I, 164, 10; 166, 5; III, 2, 12; IX, 36, 6; 66, 5; 69, 5; 83, 2; 86, 27. It would seem therefore as if the Maruts themselves were here represented as performing sacrificial acts in the highest heaven, praising the milk, that is, the rain, which they pour down from heaven to earth. Possibly the text is corrupt. If yagyu could have the same meaning as prayagyu, I should like to conjecture, divāk a prishthām yāgyave. In IX, 61, 12. Īndrāya yāgyave seems to mean ‘to the chasing Indra.’ See also āyagī (erjagend), obtaining. Might we conjecture divā a priṅkshāyāvane? Priṅkshāyāma occurs as a name; see also II, 34, 3.

Verse 3.

Note 1. Abdā, wish to give water, is very doubtful. Both abda and abdi, in abdimat, mean cloud. The text seems corrupt.
Verse 4.

Note 1. The meaning of vyag is doubtful. It may simply mean to make visible.

Verse 5.

Note 1. The last words ánasvadām yát ni áyātana girím are difficult. Sāyana has an explanation ready, viz. when you throw down the cloud or the mountain which gives no water or which does not give up the horses carried off by the Pāris. Grassmann too is ready with an explanation: 'Als ihr unnahbar glänzend, Hirschen gleich, den Berg auf eurer Fahrt durchranntet, den kein Ross erreicht.' Ludwig: 'Als ihr nider gehn machtet den nicht vergängliches gebenden (d. i. die waszer; oder: die rosse verweigernden?) berg.'

Giri may be the cloud, and nothing could be more appropriate than that the Maruts should come down upon the cloud or go over it, in order to make it give up the rain. But asvadā means 'giving horses,' and though rain-clouds may be compared to horses, it does not follow that asva by itself could mean rain. Asvadā is used of the dawn, I, 113, 18, possibly as giving horses, that is, wealth, but possibly also, as bringing the horses to the morning sun. These horses start with the dawn or the sun in the morning, and they rest in the evening. The legend that Agni hid himself in an Aśvattha tree (Sāyana, RV. I, 65, 1) may owe its origin to aśvattha, i.e. horse-stable, having been a name of the West (K. Z. I, 467); cf. tisht̄hadgu, at sunset. In X, 8, 3, the Dawns are called áśvabudhnāḥ, which may mean that they had their resting-place among the horses. The Maruts, more particularly, are said to dwell in the Aśvattha tree, when Indra called them to his help against Vṛitra; cf. Sat. Brāhm. IV, 3, 3, 6; Pār. Gṛhy. II, 15, 4. Possibly therefore, though I say no more, possibly the Dawn or the East might have been called aśvadā, the West anaśvadā, and in that case it might be said that the Maruts are of unsullied splendour, when they
go down to the western mountain. M. Bergaigne explains, 'La montagne qui ne donne pas, qui retient le cheval, le cheval mythique, soleil ou éclair.' My own impression, however, is that anasvadâm is an old mistake, though I cannot accept Ludwig's conjecture a-nasva-dâm. Why not ánu svadhâm, or anasva-yâh, moving without horses? cf. V, 42, 10.

Verse 6.

Note 1. This is, no doubt, a bold simile, but a very true one. In one night caterpillars will eat off the whole foliage of a tree, and in the same way a violent storm in the autumn will strip every leaf. Arnasâm as an adjective, with the accent on the last syllable, does not occur again, but it can hardly mean anything but waving. If it will stand for the sea, we might translate, 'When you clear the waving sea (or air), as the caterpillar a tree.'

Note 2. Arámati seems here to mean service or obedience, not a person who is willing to serve.

Verse 8.

Note 1. To translate aryamânak by friends is unsatisfactory. Bergaigne takes it for Aryaman, Mitra, and Varuna, the three Arymans, as we say the two Mitras, and points out that these three gods do send rain, in I, 79, 3; VII, 40, 4.

Note 2. It ought to be kâvanhdhînâk as much as kâvandha, V, 85, 3.

Note 3. Mâdhvâk ándhasâ; Grassmann, 'mit des Honigs Seim.'

Verse 10.

Note 1. Sabharas is evidently a recognised epithet of the Maruts, see VS. XVII, 81 and 84, but its meaning is doubtful. We have visvâharasam, IV, 1, 19, as an epithet of Agni, which does not help us much. If bharas means burden, sabharas may mean those who work together, companions, friends.
Verse 11.

**Note 1.** See Muir, S. T. V, p. 149. On sīprāh &c., see II, 34, 3, note.

Verse 12.

**Note 1.** The red apple to be shaken from the firmament can only be the lightning. Vi-dhū is construed with two accusatives, as in III, 45, 4; V, 57, 3. Gaedike, Accusativ, p. 266.

**Note 2.** Aryāk cannot be a vocative, on account of the accent, nor a nominative on account of the context. There remains nothing but to take it as a genitive, and connect it with agrībhīta, though such a construction has few parallels, except perhaps in such sentences as hávyāk karshārinām, VI, 22, 1, &c. Possibly it may be intended as an epithet of the Maruts. Bergaigne (Journ. As. 1884, p. 190), 'au profit du pauvre.' Geldner (Ved. Stud. I, p. 148) proposes a very bold translation: 'The sacrificial nets are being contracted, when the Maruts rush on. The priests (rītāyu) roar their (as catching-net) extended shouting.' The sense is said to be that when the Maruts appear, all priests try to catch them by shouting. See, however, Oldenberg in Gött. Gel. Anzeigen, 1890, p. 414.

Verse 13.

**Note 1.** For rathyāh, see II, 24, 15. rāyāh syāma rathyāh vāyasvatah; VI, 48, 9.

**Note 2.** Rāranta, 2nd pers. plur. imp. intens., but Pada has raranta. Why not rarāta?

**Note 3.** Yuṣkghati has been compared by Kuhn (K. Z. III, 328) with būṣkēi; but see Brugmann, Grundriss, I, pp. 110, 118.

**Note 4.** Tishya must be the name of a star, hardly, as Sāyana suggests, of the sun. It ought to be a star which does not set. See Weber, Über alte iranische Sternnamen, p. 14. Ludwig quotes from TS. II, 2, 10, 1 seq., an identification of Tishya with Rudra.
Verse 14.

Note 1. Grassmann marks this verse as late, Ludwig defends it. We must know what is meant by late before we decide. Bharata may mean simply a warrior, or a Bharata; see Ludwig, III, 175-176; Oldenberg, Buddha (1st edition), p. 413.

Note 2. Árvantam vágam, a horse, his strength. See Bergaigne, Rel. Véd. II, 405; Pischel, Ved. Stud. p. 46.

Note 3. Could srushśimat here mean obedient?
MANDALA V, HYMN 55.

ASHTAKA IV, ADHYĀYA 3, VARGA 17–18.

TO THE MARUTS (THE STORM-GODS).

1. The chasing Maruts with gleaming spears, the golden-breasted, have gained great strength, they move along on quick well-broken horses;—when they went in triumph, the chariots followed.

2. You have yourselves, you know, acquired power; you shine bright and wide, you great ones. They have even measured the sky with their strength;—when they went in triumph, the chariots followed.

3. The strong heroes, born together, and nourished together, have further grown to real beauty. They shine brilliantly like the rays of the sun;—when they went in triumph, the chariots followed.

4. Your greatness, O Maruts, is to be honoured, it is to be yearned for like the sight of the sun. Place us also in immortality;—when they went in triumph, the chariots followed.

5. O Maruts, you raise the rain from the sea, and rain it down, O yeomen! Your milch-cows, O destroyers, are never destroyed;—when they went in triumph, the chariots followed.

6. When you have joined the deer as horses to the shafts, and have clothed yourselves in golden garments, then, O Maruts, you scatter all enemies;—when they went in triumph, the chariots followed.

7. Not mountains, not rivers have kept you back, wherever you see, O Maruts, there you go. You
go even round heaven and earth;—when they went in triumph, the chariots followed.

8. Be it old, O Maruts, or be it new, be it spoken, O Vasus, or be it recited, you take cognisance of it all;—when they went in triumph, the chariots followed.

9. Have mercy on us, O Maruts, do not strike us, extend to us your manifold protection. Do remember the praise, the friendship;—when they went in triumph, the chariots followed.

10. Lead us, O Maruts, towards greater wealth, and out of tribulations, when you have been praised. O worshipful Maruts, accept our offering, and let us be lords of treasures!
NOTES.

The same poet, Syāvāsva Ātreya. Metre, 1–9 Gagati; 10 Trishṭubh. None of the verses occurs in SV., VS., AV. Verse 5 is found in TS. II, 4, 8, 2; MS. II, 4, 7. The refrain probably means that when the Maruts march in triumph, the chariots of their army, or the chariots of other gods, follow. The latter view is taken by Sāyana, TS. II, 4, 8, 2.

Verse 1.

**Note 1.** Prāyagyu, generally explained by rushing forward, but in that sense hardly to be derived from ṣag, to sacrifice, may stand for an old Vedic form prayakshyu, changed into prayagyu by priests who had forgotten the root yakṣ, and thought of nothing but sacrifices. This root yakṣ has been identified by Grassmann with OHG. jagôn (venari, persequi), originally to rush after, to hunt, to try to injure or kill (cf. mriganyávak, X, 40, 4). This would explain most derivations from yakṣ, not excepting the later Yakṣas, and would yield an excellent sense for prayakshyu, as an epithet of the Maruts. See note to VII, 56, 16. Pischel, Ved. Stud. I, p. 98, is satisfied with deriving prayagyu and prishṭaprayag from the root yag, to sacrifice, and translates it by sacrificing, but in the sense of causing sacrifices to be offered.

Verse 5.

**Note 1.** The verb irayatha is transitive; see Gaedicke, Accusativ, p. 54, and compare AV. IV, 27, 4. apāk samudrád dívam úd vahanti.

**Note 2.** I have translated purishināk by yeomen, in the sense of cultivators of the land. I have followed Roth, who shows that purisha means soil, and that purishin is used for an occupier of the soil, a landlord. See K. Z. XXVI, p. 65.

**Note 3.** Dasra, powerful, a common epithet of the Arvins, seems here, when joined with dasyanti, to retain something
of its etymological meaning, which comes out clearly in 
dās, to attack, unless it is derived from damś.

Verse 6.

Note 1. I prefer to translate here 'the deer as horses,' not 
'the speckled horses.' See, however, II, 34, 4, and Pischel, 
MANDALA V, HYMN 56.


TO THE MARUTS (THE STORM-GODS).

1. O Agni, on to the strong host (of the Maruts),
bedecked with golden chains and ornaments. Today I call the folk of the Maruts down from the light of heaven.

2. As thou (Agni) thinkest in thine heart, to the same object my wishes have gone. Strengthen thou these Maruts, terrible to behold, who have come nearest to thy invocations.

3. Like a bountiful lady, the earth comes towards us, staggering, yet rejoicing; for your onslaught, O Maruts, is vigorous, like a bear, and fearful, like a wild bull.

4. They who by their strength disperse wildly like bulls, impatient of the yoke, they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.

5. Arise, for now I call with my hymns the troop of these Maruts, grown strong together, the manifold, the incomparable, as if calling a drove of bulls.

6. Harness the red mares to the chariot, harness the ruddy horses to the chariots, harness the two bays, ready to drive in the yoke, most vehement to drive in the yoke.

7. And this red stallion too, loudly neighing, has been placed here, beautiful to behold; may it not cause you delay on your marches, O Maruts; spur him forth on your chariots.

[32] z
8. We call towards us the glorious chariot of the Maruts, whereon there stands also Rodas\textsuperscript{1}, carrying delightful gifts, among the Maruts.

9. I call hither this your host, brilliant on chariots, terrible and glorious; among which she, the well-born and fortunate, the bounteous lady, is also magnified among the Maruts.
NOTES.

The same poet and deity, though Agni is invoked in the first, possibly in the second verse also. Metre, 1, 2, 4–6, 8, 9 Brihati; 3, 7 Satobrihati. None of the verses occurs in SV., VS., AV., TS., MS.

Verse 1.

Note 1. Here again some interpreters of the Veda take aṅgi in the sense of paint, war-paint. It may be so, but the more general meaning of colours or ornament seems, as yet, safer.

Verse 3.

Note 1. The earth is frequently represented as trembling under the fury of the Maruts. Here she is first called milhūshmatī, a curious compound which, in our verse, may possibly have a more special meaning. As the earth is not only struck down by the storm, but at the same time covered with water and fertilised, she is represented as struck down and staggering, but likewise as rejoicing, possibly, as drunk.

Verse 4.

Note 1. Vṛthā means pell-mell, confusedly, wildly; see also Geldner, Ved. Stud. p. 115.

Note 2. Āsmā svaryāḥ seems to mean the thunderbolt like vāgraḥ svaryāḥ in I, 32, 2; 61, 6. See also V, 30, 8. In that case we should have to translate, ‘they let the heavenly bolt fall down on the rocky mountain.’ But kyāvayati is never used for the hurling of the thunderbolt, nor is it construed with two accusatives. It always means to shake what is firm, and we have therefore to translate, ‘they shake the heavenly stone (the sky), the rocky mountain (the cloud).’ Parvata and giri often occur together, as in I, 37, 7; VIII, 64, 5.

Verse 5.

Note 1. Stómaiḥ may possibly refer to sāmukshitānām.

Verse 8.

Note 1. On Rodasī, see before, I, 167, 3.
MANDALA V, HYMN 57.

ASHTAKA IV, ADHYÄYA 8, VARGA 21–22.

TO THE MARUTS (THE STORM-GODS).

1. O Rudras, joined by Indra, friends on golden chariots, come hither for our welfare! This prayer from us is acceptable to you like the springs of heaven to a thirsty soul longing for water.

2. O you sons of Prisni, you are armed with daggers and spears, you are wise, carrying good bows and arrows and quivers, possessed of good horses and chariots. With your good weapons, O Maruts, you go to triumph!

3. You shake the sky and the mountains (clouds) for wealth to the liberal giver; the forests bend down out of your way from fear. O sons of Prisni, you rouse the earth when you, O terrible ones, have harnessed the spotted deer for triumph!

4. The Maruts, blazing with the wind, clothed in rain, are as like one another as twins, and well adorned. They have tawny horses, and red horses, they are faultless, endowed with exceeding vigour; they are in greatness wide as the heaven.

5. Rich in rain-drops, well adorned, bounteous, terrible to behold, of inexhaustible wealth, noble by birth, golden-breasted, these singers of the sky have obtained their immortal name.

6. Spears are on your two shoulders, in your arms are placed strength, power, and might. Manly thoughts dwell in your heads, on your chariots are weapons, and every beauty has been laid on your bodies.
7. O Maruts, you have given us wealth of cows, horses, chariots, and heroes, golden wealth! O men of Rudra, bestow on us great praise, and may I enjoy your divine protection!

8. Hark, O heroes, O Maruts! Be gracious to us! You who are of great bounty, immortal, righteous, truly listening to us, poets, young, dwelling on mighty mountains, and grown mighty.
NOTES.

The same poet and deity. Metre, 1–6 Gagati; 7, 8 Trishûbha. None of its verses occurs in SV., VS., AV., TS.; verse 6 in MS. IV, 11, 4.

Verse 3.

Note 1. Dhû is construed with two accusatives, see RV. III, 45, 4; otherwise vásu might be connected with dârushe. The third pâda is almost literally repeated soon after, V, 60, 2; see note 1 to I, 37, 7.

Note 2. Yâmanah bhiyâ may be from fear of your approach.

Verse 5.

Note 1. In divâk arkaḥ even Bergaigne allows that arkaḥ may mean singer, not song.

Note 2. Nâma, name, is here as elsewhere what is meant by the name, therefore immortal being or immortality.

Verse 8.

Note 1. Brâhadgirayaḥ cannot well mean with a powerful voice. The Maruts are called girishtha, VIII, 94, 12, dwelling on mountains, and like brâhaddiva, brâhadgiri seems to have been intended for dwelling on high mountains.
MANDALA V, HYMN 58.

ASHTAKA IV, ADHYĀYA 8, VARGA 28.

TO THE MARUTS (THE STORM-GODS).

1. I praise\(^1\) now the powerful company of these ever-young Maruts, who drive violently along with quick horses; aye, the sovereigns are lords of Amṛita (the immortal).

2. The terrible company, the powerful, adorned with quoits on their hands, given to roaring, potent, dispensing treasures, they who are beneficent, infinite in greatness, praise, O poet, these men of great wealth!

3. May your water-carriers come here to-day, all the Maruts who stir up the rain. That fire which has been lighted for you, O Maruts, accept it, O young singers!

4. O worshipful Maruts, you create for man an active king, fashioned by Vibhvan\(^1\); from you comes the man who can fight with his fist, and is quick with his arm, from you the man with good horses and valiant heroes.

5. Like the spokes of a wheel, no one is last, like the days they are born on and on, not deficient in might. The very high sons of Prisni are full of fury, the Maruts cling firmly to their own will\(^1\).

6. When you have come forth with your speckled deer as horses\(^1\) on strong-fellied chariots, O Maruts, the waters gush, the forests go asunder\(^2\);—let Dyu\(^3\) (Sky) roar down, the bull of the Dawn.

7. At their approach, even the earth opened wide,
and they placed (sowed) their own\(^1\) strength (the rain), as a husband the germ. Indeed they have harnessed the winds as horses to the yoke, and the men of Rudra have changed their sweat into rain.

8. Hark, O heroes, O Maruts! Be gracious to us! You who are of great bounty, immortal, righteous, truly listening to us, poets, young, dwelling on mighty mountains, and grown mighty.
NOTES.

The same poet and deity. Metre, Trishṇubh. None of the verses occurs in SV., VS., AV., TS. Verses 3 and 5 are found in TB. II, 5, 5, 3; II, 8, 5, 7; MS. IV, 11, 2; IV, 4, 18.

Verse 1.

Note 1. On stūshē, see M. M., Selected Essays, I, p. 162; Wilhelm, De infinitivi forma et usu, p. 10; Bartholomae, in Bezzenerberger's Beiträge, XV, p. 219. I take stūshē as i pers. sing. Aor. Åtm. (not, as Avery, of the Present) in many places where it has been taken as an infinitive. For instance, II, 31, 5; VI, 49, i; 51, 3 (with voke); 62, i (with huve); VIII, 5, 4; 7, 32; 74, 1; 84, 1 (here the second pāda must begin with stūshē). It may be an indicative or a subjunctive. As to stushe, without an accent, its character cannot be doubtful; see I, 122, 8; 159, 1; V, 33, 6; VI, 21, 2; 48, 14; VIII, 21, 9; 23, 2; 23, 7 (grine). In II, 20, 4, tām u stushe īndram tām grīnishe, grīnishe is an aorist with vikarana, like punīshē, I praise that Indra, I laud him. In I, 46, 1, stūshē may be the infinitive, but not necessarily. It is an infinitive in I, 122, 7. stūshē sā vām varuvā mitra rāṭīh, your gift, Varuna and Mitra, is to be praised. Likewise in VIII, 4, 17 (see BR. s. v. sāman); 24, 1; 63, 3, though in several of these passages it must remain doubtful whether stūshē should be taken as an absolute infinitive, or as a finite verb. In VIII, 65, 5, īndra grīnishe u stūshē, means, 'Indra, I laud and praise,' as in II, 20, 4.

Verse 4.

Note 1. Vibhva-tashā is generally explained as made by a master, or by Vibhvan, one of the Ribhus. This may be so, though it seems a bold expression (see Bergaigne, II, 410–411). But may it not be a mere synonym of sutashā, and intended for vibhvane tashā? see Selected Essays, I, p. 143.
Verse 5.

Note 1. See Taitt. Br. II, 8, 5, 7. As to mimikshuk, see note to I, 165, 1.

Verse 6.

Note 1. On prśhatibhib āsvaiḥ, see II, 34, 4; V, 55, 6. Bergaigne's note (II, p. 378) does not settle the question whether the horses of the Maruts were speckled, or whether they had speckled deer for their horses.

Note 2. On rinatē vānāni, see V, 57, 3.

Note 3. Dyaus, the father of the Maruts, the oldest and highest god of heaven, the strong bull, or, it may be, the man of the dawn. See v. Bradke, Dyaus Asura, p. 63; Bergaigne, I, p. 316.

Verse 7.

Note 1. Roth conjectures svām for svām, taking it as a locative of sū, genetrix. This is not without difficulties, nor is it necessary. That we find in the Rig-veda no other locative in ām after monosyllabic stems in ā is perhaps no serious objection. But the text as it stands can be translated, 'as a husband the germ, they have placed (sown) their own strength.' Sāvas is the same as vrśhnīyam and vrśhnī sāvah in VIII, 3, 8; 10. Dhus is used like dhā in retodhā.
MANDALA V, HYMN 59.

ASHTAKA IV, ADHYĀYA 3, VARGA 24.

TO THE MARUTS (THE STORM-GODS).

1. They truly\(^1\) tried to make you grant them welfare. Do thou sing\(^2\) praises to Heaven (Dyu), I offer sacrifice (rīta) to the Earth. The Maruts wash their horses and race to the air, they soften their splendour by waving mists.

2. The earth trembles with fear from their onset. She sways like a full ship, that goes rolling\(^1\). The heroes who appear on their marches, visible from afar, strive together within the great (sacrificial) assembly\(^2\).

3. Your horn is exalted for glory\(^1\), as the horns of cows; your eye is like the sun\(^2\), when the mist is scattered. Like strong racers, you are beautiful, O heroes, you think of glory, like manly youths\(^3\).

4. Who could reach, O Maruts, the great wise thoughts, who the great manly deeds of you, great ones? You shake the earth like a speck of dust, when you are carried forth for granting welfare.

5. These kinsmen\(^1\) (the Maruts) are like red horses, like heroes eager for battle, and they have rushed forward to fight. They are like well-grown manly youths, and the men have grown strong, with streams of rain they dim the eye of the sun.

6. At their outbreak there is none among them who is the eldest, or the youngest, or the middle: they have grown by their own might, these sons of Prīśni, noble by birth, the boys of Dyaus; come hither to us!
7. Those who like birds flew with strength in rows\(^1\) from the ridge of the mighty heaven to its ends, their horses shook the springs\(^2\) of the mountain (cloud) so that people on both sides\(^3\) knew it.

8. May\(^1\) Dyaus Aditi (the unbounded)\(^2\) roar for our feast, may the dew-lighted Dawns come striving together; these, the Maruts, O poet, (the sons) of Rudra, have shaken the heavenly bucket (cloud), when they had been praised.
NOTES.

The same poet and deity. Metre, 1–7 Gagati; 8 Trishtubh. None of the verses occurs in SV., VS., AV., TB., TS., MS.

Verse 1.

Note 1. If we accept the text as it stands, we have to translate, ‘The spy called out to you to grant welfare.’ The spy is then either Agni (Bergaigne, II, p. 378) or the priest. See also VIII, 61, 15; X, 35, 8. But there are many objections to this. Pra-krand is not used in that sense, and we should expect prakranta suvitaya. Pra-ka, when it is construed with a dative, means generally to prepare some one for something, to cause some one to do a thing. Thus, I, 186, 10. prao asvinau avase krimudhvan, get the Aryan to protect. VI, 21, 9. prito utaye varunam mitram indram marutah krishva avase nah adyah, make Varuna, Mitra, and Indra to protect, make the Maruts to protect us to-day. X, 64, 7. pravo vah vayum-stomaik krimudhvan sakhyaya pushanam, make Vayu by your praises to be your friend. I, 112, 8. prao andham sranam kakshe etave krihak, whereby you make the blind and lame to see and to walk. The poet therefore seems to have said in our verse also, ‘They (my men or priests) made you or wished you to give them welfare.’ What spat can mean in such a sentence, is difficult to say. Till we know better, we must simply accept it as a particle of asseveration, like bat.

Note 2. Arkâ may also be the first person.

Verse 2.


Note 2. Mahé vidâthe must be taken as a locative sing. It occurs again X, 96, 1. We have similar forms in mahé râne, IX, 66, 13, &c. The locative is governed by antah,
as in II, 27, 8. vidāthe antāḥ eshām. The etymology and
the meaning of vidatha have been often discussed,
for the last time by M. Regnaud, Revue de l’histoire
des religions, 1890. Prof. Roth, as M. Regnaud states,
explains it by conseil, avis, réunion où l’on déli-
bère, assemblée, troupe, armée. Grassmann takes
it generally for réunion, rencontre, combat. Geldner
derives it from vid, in the sense of art, science.
Ludwig derives it likewise from vid, but in the sense of
Bekanntheit, then Gesellschaft, and lastly as synony-
mous with yagña, sacrifice, assemblage. M. Regnaud differs
from all his predecessors, and derives vidatha from vidh,
to sacrifice. He maintains that *vidhatha would become
vidatha, like adhak from dah or dhagh, and phaliga for parigha.
I know nothing about the etymology of phaliga, but if it
stands for parigha, the second aspirate has lost its aspiration
and thrown it on the initial. In adhak, the final has lost
its aspiration, and thus allowed its appearance in the initial.
But in vidatha, if it stood for vidhatha, there would be no
phonetic excuse whatever for changing dh into d, at least
in Sanskrit. It is possible that in Sanskrit such a form as
vidhatha might have been avoided, but there is no phonetic
law to prevent the formation of such a word as vidhatha,
like u<ktha, yagatha, &c. We say vidhatha in the 2 pers.
plur., as we say bodhatha. No Sanskrit grammarian could
derive vidatha from vidh. If therefore vidatha signifies
sacrifice, this is not because it is derived from vidh, to
sacrifice. Vidatha may have been the name of a sacred
act, as veda is of sacred knowledge. But the fact remains
that it is best translated by assembly, particularly an
assembly for sacrificial purposes.

Verse 3.

Note 1. On sriyáse, see I, 87, 6.

Note 2. I see no necessity for changing súryāḥ into
súraḥ, see Bergaigne, Mélanges Renier, p. 94. He would
translate, ‘they are like the eye of the sun.’

Note 3. Máryāḥ may be bridegrooms, as in V, 60, 4
(varāḥ iva), but there is nothing to indicate that meaning here. The difficulty is to find a word to express sriyāse. It means to shine, but at the same time to excel. Possibly it may have even a more definite meaning, such as to shine in battle, or to triumph.

Verse 5.

Note 1. As to sabandhu, see VIII, 20, 21.

Verse 7.

Note 1. On srénīḥ, see Gaedicke, p. 164; Bergaigne, Mél. Renier, p. 94.

Note 2. The meaning of nabhanû, spring, is doubtful.

Note 3. Udbhāye refers to many on both sides, and cannot be taken for ubhe, heaven and earth. It may mean all, particularly when there are two sides only, as in a battle.

Verse 8.

Note 1. Ludwig seems to have seen the true meaning of this verse, namely that, though Dyaus may roar for the feast, and though the Dawns may strive to come near, the Maruts alone deserve the sacrifice, because they opened the chest of rain.

Note 2. On Dyaus Aditi, see note to I, 166, 12, p. 261, where the translation has to be corrected.
MANDALA V, HYMN 60.

ASHTAKA IV, ADHYĀYA 3, VARGA 25.

TO AGNI AND THE MARUTS.

1. I implore\(^1\) Agni, the gracious, with salutations, may he sit down here, and gather what we have made\(^2\). I offer\(^3\) (him sacrifice) as with racing chariots; may I, turning to the right, accomplish this hymn to the Maruts.

2. Those who approached on their glorious deer, on their easy chariots, the Rudras, the Maruts,—through fear of you, ye terrible ones, the forests even bend down, the earth shakes, and also the mountain (cloud).

3. At your shouting, even the mountain (cloud), grown large, fears, and the ridge of heaven trembles. When you play together, O Maruts, armed with spears, you run together like waters.

4. Like rich suitors the Maruts have themselves\(^1\) adorned their bodies with golden ornaments; more glorious for glory\(^2\), and powerful on their chariots, they have brought together splendidous on their bodies.

5. As brothers, no one being the eldest or the youngest, they have grown up together to happiness. Young is their clever father Rudra, flowing with plenty is Prīṣni (their mother), always kind to the Maruts.

6. O happy Maruts, whether you are in the highest, or in the middle, or in the lowest heaven, from thence, O Rudras, or thou also, O Agni, take notice of this libation which we offer.
7. When Agni, and you, wealthy Maruts, drive
down from the higher heaven over the ridges,
give then, if pleased, you roarers, O destroyers of
enemies¹, wealth to the sacrificer who prepares
(Soma-juice).

8. Agni, be pleased to drink Soma with the
brilliant Maruts, the singers, approaching in com-
panies¹, with the men (Âyus²), who brighten and
enliven everything; do this, O Vaisvânara (Agni),
thou who art always endowed with splendour.
NOTES.

This hymn, by the same poet, is supposed to be addressed either to the Maruts alone, or to the Maruts and Agni. The same might have been said of hymn 56 and others which are used for the Âgnimâruta Sastra. See Bergaigne, Recherches sur l’histoire de la liturgie védique, p. 38. Metre, 1–6 Tristubh; 7, 8 Gagati. No verse of this hymn occurs in SV., VS., AV., TS., TB., except verse 1 in AV. VII, 50, 3; TB. II, 7, 12, 4; MS. IV, 14, 11; verse 3 in TS. III, 1, 11, 5; MS. IV, 12, 5; verse 6 in TB. II, 7, 12, 4.

Verse 1.

The AV. reads svāvasum, prasaktó, pradakshinám, all of them inferior readings. The TB. agrees with RV., except that it seems to read prasaptáḥ (prakarshena samágataḥ).

Note 1. That ỉ' or ỉd has originally the meaning of imploring, asking, begging, we see from such passages as RV. III, 48, 3. upasthāya mātāram ānnam aītā, ‘he, having approached his mother, asked for food,’ unless we prefer to construe ỉd with two accusatives, ‘he, having approached, asked his mother for food.’ The same verb is also construed with the accusative of the god implored, the dative of the object, and the instrumental of the means by which he is implored. See RV. VIII, 71, 14. agníṁ Vishva āvase gāthābhīk, implore Agni with songs for his protection. Whether the root ỉd is distantly connected with either ish, to desire (Brugmann, I, 591), or with ard, to stir, or with ar, to go, is a question which admits of many, or of no answer.

Note 2. Viśi kṛitam seems to have the settled meaning of gathering in what one has made at play, or in battle; see X, 42, 9; 43, 5; IX, 97, 58; X, 102, 2. The same meaning is applicable here, though we may also translate, ‘Take notice of our kṛita or our karma, i.e. the sacrifice.’ A similar thought is expressed in verse 6. Sāyana explains vigānātu and viśinuyāt.

Note 3. Perhaps pā bhare means, ‘I am carried forth,’ as in V, 59, 4, where it is applied to the Maruts.
Verse 4.

Note 1. See note 2 to I, 6, 4. Instead of svadhābhik we have svayām in VII, 56, 11.

Note 2. Sriyē sreỳâmsakh is difficult to translate; cf. II, 33, 3. srēshṭhaḥ sriyā asi. Ludwig translates, zu herlichkeit die herlichen.

Verse 7.

Note 1. On risādas, see Aufrecht, Bezzenb. Beitr. XIV, p. 32.

Verse 8.

Note 1. On ganaśrī, see BR. s.v.; Lanman, 372; Benfey, Vedica und Verwandtes, p. 108; Pischel, Ved. Stud. I, 53 seq. Ludwig translates scharenherlich, but what does that mean? ‘Shining in their companies’ is a possible meaning, but the analogy of abhīṣrī and adhvarasrī points in another direction.

Note 2. On the Āyus as a proper name, see Bergaigne, Rel. Véd. I, 62; II, 323.
MANDALA V, HYMN 61.

ASHTAKA IV, ADHYÁYA 3, VARGA 26-29.

TO THE MARUTS (THE STORM-GODS).

1. Who are you, O men, the very best, who have approached one by one, from the furthest distance?  
2. Where are your horses, where the bridles? How could you, how did you come?—the seat on the back, the rein in the nostrils?  
3. Their goad is on the croup, the heroes stretched their legs apart...  
4. Move along, heroes, young men, the sons of an excellent mother, so that you may warm yourselves at our fire.  
5. (1.) May the woman, if she stretched out her arm as a rest for the hero, praised by Syāvāśva, gain cattle consisting of horses, cows, and a hundred sheep.  
6. (2.) Many a woman is even more often kindlier than a godless and miserly man,  
7. (3.) A woman who finds out the weak, the thirsty, the needy, and is mindful of the gods.  
8. (4.) Even though many an unpraiseworthy miser (Pansi) is called a man, she is worth as much in weregild.  
9. (5.) Also the young woman joyfully whispered to me, to Syāva, the road,—and the two bays went straight to Purumśla, the wise, the far-famed,  
10. (6.) Who gave me a hundred cows, like Vaidadasvi, like Taranta, in magnificence.  
11. (1.) The Maruts, who drive on their quick horses, drinking the delightful mead, have gained glory here;
12. (2.) They on whose chariots Rodast\textsuperscript{1} glitters in glory\textsuperscript{2}, like the golden disk above in heaven;

13. (3.) That youthful company of the Maruts, with blazing chariots, blameless, triumphant, irresistible.

14. (4.) Who now knows of them where the strikers rejoice, the well-born, the faultless?

15. (5.) You who are fond of praise, become the leaders of the mortal, listening to his imploring invocations, thus is my thought\textsuperscript{1}.

16. (6.) Bring then to us delightful and resplendent\textsuperscript{1} treasures, ye worshipful Maruts, destroyers of enemies.

17. (1.) O night, like a charioteer, carry away this hymn to Dārbhya, and these songs, O goddess.

18. (2.) And then tell him thus from me, 'When Rathavīti offers Soma, my desire never goes away from me.'

19. (3.) That mighty Rathavīti dwells among people rich in cattle\textsuperscript{1}, retired among the mountains.
NOTES.

This hymn is of a very composite nature. It is addressed to the Maruts by Syâvâsva. According to the Anukramaṇī, however, the Maruts are addressed in vv. 1–4, 11–16 only; vv. 5–8 are addressed to Saśīyasī Tarantamahishī, 9 to Purumihā Vaidadarsvī, 10 to Taranta Vaidadarśi, 17–19 to Rathavītī Dārābhya. None of the verses occurs in SV., VS., AV., TS., TB., MS. Metre, 1–4, 6–8, 10–19 Gāyatrī; 5 Anushūbh; 9 Satobhratī.

It has been pointed out that in the hymns addressed to the Maruts beginning with V, 52, and ending with V, 60, there is the usual decrease in the number of verses of each successive hymn, viz. 17, 16, 15, 10, 9, 8, 8, 8, 8. Our hymn, however, which is the last in the collection of hymns addressed by Syâvâsva to the Maruts, breaks the rule, and it has been suggested with great plausibility that it contains a number of verses thrown together at random. Possibly the four verses in the beginning formed an independent hymn, addressed to the Maruts, and again 5–10, and 11–16, followed by an appendix, 17–19. These verses refer to a legend which will have to be discussed at verse 5.

Verse 1.

Note 1. As to paramásyaḥ parāvātah, see TS. IV, 1, 9, 3, where we also find (IV, 1, 9, 2) pārasyā ádhi samvātah.

Verse 3.

Note 1. Gaghâne, like gaghanatâḥ, may mean simply behind, as agrâ and agrataḥ mean before.

Note 2. It is clear that the Maruts are here supposed to sit astride on their horses. This is also shown by prishthē sādas (v. 2), and by putrakrīthē ná gānayath, they stretched out their legs, ὀς γυναῖκες ἐν τεκνοποιε. Zimmer (p. 230) says, 'Zum Reiten wurde das Ross nicht benutzt.' On p. 295 he modifies this by saying, 'Keine einzige klare Stelle des Rigveda ist mir bekannt, wo das Reiten beim Kampfe erwähnt würde; man fährt immer zu Wagen, wie die Griechen in homerischen Zeiten.'
Verse 4.

**Note 1.** Bhádragánayáḥ, generally rendered by ‘possessed of beautiful wives,’ seems really to mean ‘possessed of an excellent mother.’ Gáni clearly means mother, when Agni dvimáttā, having two mothers, is called dvígániḥ; for it is never said that he has two wives. Besides, the Maruts are constantly addressed as the sons of their mother, Priśni, while their wives are mentioned but rarely. However, the other meaning is not impossible. See also Bergaigne, II, 387 seq.

**Note 2.** The fire here intended is, I suppose, the sacrificial fire, to which the Maruts are here invited as they had been in former hymns.

Verse 5.

**Note 1.** Ludwig compares the A.S. expression healsgebedde; see also RV. X, 10, 10.

**Note 2.** I have very little belief in the legends which are told in the Bráhmanas and in the Anukramani in illustration of certain apparently personal and historical allusions in the hymns of the Veda. It is clear in many cases that they are made up from indications contained in the hymns, as in IX, 58, 3, and it seems best therefore to forget them altogether in interpreting the words of the Vedic hymns.

The story told in the introductory verses, quoted by Sáyana, is this:—‘Arkanánas Átreya was chosen by Rathaviti Dárbhya to be his Ritvīg priest. At the sacrifice Arkanánas saw the daughter of Rathaviti and asked her in marriage for his son Syávásva. Rathaviti consulted his wife, but she declined on the ground that no daughter of theirs had ever been given to a man who was not a poet (Ríshi). Thereupon Syávásva performed penance, and travelled about collecting alms. He thus came to Sasiyāśi, who recommended him, as a Ríshi, to her husband, king Taranta. King Taranta was very generous to him, and sent him on to his younger brother, Purumilka. On his way to Purumilka, Syávásva saw the Maruts, and composed a hymn in their praise (vv. 11–16). He had thus become a real poet or Ríshi, and on returning home, he received from Rathaviti his daughter in marriage.’
Saunaka confirms the same story, see Sāyana’s commentary to V, 61, 17. Here therefore we have to deal with two princely brothers, both Vaidadāsvis, namely Taranta and Purumīkha. They both give presents to Syāvāva, who is a Brāhmaṇa, and he marries the daughter of another prince, Rathaviti Dārbhya.

In the Tāndya-Brāhmaṇa, however, XIII, 7, 12, another story is told, which I quoted in my edition of the Rig-veda at IX, 58, 3 (vol. v, p. xxxiii). Here Dhvasra and Purushanti are introduced as wishing to give presents to the two Vaidadāsvis, Taranta and Purumīkha. These hesitate for a while, because they have no right to accept a present without deserving it or having done something for it. They then compose a hymn in praise of Dhvasra and Purushanti, and after that feel justified in accepting their present.

Here therefore the Vaidadāsvis are receivers, not givers of presents, therefore of princely, not, as has been supposed, of priestly rank, and this would agree better with the words of verse 9, purumīkhaṇya viśraya. See on all this Oldenberg in Z. D. M. G. XLII, p. 232.

If we accept this story, we have to take sāsiyasī in verse 6 as a proper name.

But sāsiyasī may be a comparative of sas-vat (see B.-R. s.v.), and would then mean, more frequent. We expect, no doubt, an adverb rather like sasvat, but a feminine corresponding to vāsyasī is perhaps admissible. In that case we should have simply to deal with some woman, tvā stri, who, as the poet says, is as good as, if not better than, many a man.

Verse 8.

This verse is very obscure. Sāyana translates: ‘And the other half (the husband of Sāsiyasī, viz. Taranta) is a man not praised (enough), thus I, the poet, say: and that Taranta is equal or just in the giving of wealth.’ Grassmann translates: ‘Und dagegen ist mancher nicht lobenswerth geizig, der ein Mann sich nennt, ein solcher ist der Strafe verfallen.’ Ludwig: ‘Auch mancher halbmensch,
ungepriesen, der "mensch" zwar heiszt, doch ein Pani ist, der ist auf böse gabe nur bedacht.'

The first light that was thrown on this verse came from Prof. Roth. He showed (Z. D. M. G. XLI, p. 673) that vairadeya means weregild, the German wergelt, the price to be given for a man killed. Vaira would here be derived from víra, man, the Goth. wafr, the Latin vir, and vairadeya would mean what is to be given as the value of a man. Still I doubt whether Prof. Roth has discovered the true meaning of the verse. He translates: 'So ist auch mancher Mann nicht zu loben, mehr ein Pani (unfromm, gegen die Götter karg, zugleich Bezeichnung habsüchtiger Dämonen), obschon man ihn einen Menschen nennt—nur am Wergeld steht er den andern gleich.' I confess I do not see much point in this. It is quite clear that the poet praises a charitable woman, and wishes to say that she is sometimes better than a man, if he gives nothing. Now the weregild, if we may say so, for women was generally, though not always, less than that for men, and I therefore propose to read sā vafradeye it samā, and translate: 'Even though many an unpraiseworthy miser (Pani) is called man, she is like him in weregild, i.e. she is worth as much, even though she is a woman.' On uta, see Delbrück, Syntaktische Forschungen, V, p. 528.

Verse 9.

Note 1. Purumitha is here clearly the man from whom benefits are expected, and therefore could not be the same as Purumitha Vaidadāvi, mentioned by the commentator, who accepted gifts from Dhvasra and Purushanti. Nor can Taranta Vaidadāvi in the next verse be taken for a recipient, but only for a giver, and therefore, most likely, a prince. The whole story, however, is by no means clear, and I doubt whether the commentator drew his information from any source except his own brain.

Verse 11.

I agree with Ludwig that a new hymn begins with verse 11.
Verse 12.

Note 1. I have adopted the reading Rodasī vibhrāgāte in my translation; cf. VI, 66, 6, where Rodasī is compared with a rōkaḥ.

Note 2. Roth (K.Z. XXVI, 51) takes sriyādhi as sriyāsādhi, but such a sandhi has not yet been established in the hymns of the Rig-veda, see Oldenberg, Proleg. p. 459, Anm. 1. Oldenberg himself suggests sriyōdhi, and would translate, ‘They whose charms shine over the two worlds on their chariots.’ Pischel (Ved. Stud. p. 54) translates yēshām sriyā by ‘for whose sake.’

Verse 15.


Verse 16.

Note 1. The Pada ought to have puru-kandrā, as suggested by Grassmann and Ludwig.

Verses 17–19.

These verses are very peculiar, and may refer to historical events, for Dālbhya or Dārbhya and Rathavīti sound like real names. Of course the Indian commentators are never at a loss to tell us what it all refers to, but we can never say how little they knew, and how much they invented. The invocation of Urmyā, if it is meant for the Night, and the request that she may convey the hymn to Dārbhya, is different from the usual style of the hymns. See, however, VIII, 24, 28, and Oldenberg, Z. D. M. G. XXXIX, 89.

The following names, occurring in our hymn, have the sanction of the Anukramaṇī: Saśīyasi Tarantamahishī (V, 61, 5; 8), Purumīlakhā Vaidadāsvi (V, 61, 9), Tarantā Vaidadāsvi (V, 61, 10), Rathavīti Dālbhya (V, 61, 17–19). There is another Purumīlakhā, a Sauhotra, in IV, 43, and a Purumīlakhā Āṅgirasa in VIII, 71.

Verse 19.

Note 1. See Oldenberg, Z. D. M. G. XXXIX, 89. He corrects gomatāk to gomatām, the name of a river, mentioned in a very similar way in VIII, 24, 30.
MANDALA V, HYMN 87.

ASHTAKA IV, ADHYÄYA 4, VARGA 33–34.

TO THE MARUTS (THE STORM-GODS).

1. Let your voice-born prayers go forth to the great Vishṇu, accompanied by the Maruts, Evayāmarut, and to the chasing host, adorned with good rings, the strong, in their jubilant throng, to the shouting power (of the Maruts).

2. O Maruts, you who are born great, and proclaim it yourselves by knowledge, Evayāmarut, that power of yours cannot be approached by wisdom, that (power) of theirs (cannot be approached) by gift or might; they are like unapproachable mountains.

3. They who are heard with their voice from the high heaven, the brilliant and strong, Evayāmarut, in whose council no tyrant reigns, the rushing chariots of these roaring Maruts come forth, like fires with their own lightning.

4. The wide-striding (Vishṇu) strode forth from the great common seat, Evayāmarut. When he has started by himself from his own place along the ridges, O ye striving, mighty Maruts, he goes together with the heroes (the Maruts), conferring blessings.

5. Impetuous, like your own shout, the strong one (Vishṇu) made everything tremble, the terrible, the wanderer, the mighty, Evayāmarut; strong with him you advanced self-luminous, with firm reins, golden coloured, well-armed, speeding along.

6. Your greatness is infinite, ye Maruts, endowed
with full power, may that terrible power help, Evayāmarut. In your raid\(^1\) you are indeed to be seen as charioteers; deliver us therefore from the enemy, like shining fires.

7. May then these Rudras, lively like fires and with vigorous shine, help, Evayāmarut. The seat of the earth is stretched out far and wide\(^1\), when the hosts of these faultless Maruts come quickly to the races.

8. Come kindly on your path, O Maruts, listen to the call of him who praises you, Evayāmarut. Confidants of the great Vishnu, may you together, like charioteers, keep all hateful things far\(^1\), by your wonderful skill.

9. Come zealously\(^1\) to our sacrifice, ye worshipful, hear our guileless call, Evayāmarut. Like the oldest mountains in the sky, O wise guardians, prove yourselves for him irresistible to the enemy.
NOTES.

This hymn is evidently a later addition at the end of the fifth Mandala. It is addressed to the Maruts, and is ascribed to Evayāmarut Ātreyā. None of its verses occurs in SV., VS., AV., TS., TB., MS., except the first, which is found in SV. I, 462. Metre, Atigagati.

The name of the poet is due to the refrain Evayāmarut which occurs in every verse, and sometimes as an integral portion of the verse. Evayāmarut is a sacrificial shout, much like Eἰοῖ in Greek, Evoe in Latin, though I do not mean to say that the two are identical. Evayā, as I explained in note to I, 168, 1., is an epithet of Vishnu, as well as of the Maruts, meaning quickly moving. Evayāmarut, therefore, may mean the ‘quick Marut.’ This is strange, no doubt, because in the Rig-veda the Maruts always occur in the plural, except in some doubtful passages. Still Evayāmarut, the quick Marut, might be a name of Vishnu. It cannot be taken as a Dvandva, Vishnu and the Maruts.

This hymn was translated by Benfey in his glossary to the Sāma-veda, p. 39. Benfey takes evayā as identical with εἰοῖ, and explains it as an adverbial instrumental, like ᾗμᾶ, in the sense of stürmisch. But this would leave evayāvan unexplained.

Verse 1.

Note 1. Giri-gāh may mean ‘produced on the mountains,’ but it may also mean ‘produced in the throat or voice,’ and it is so explained elsewhere, for instance in SV. I, 462 (Bibl. Ind., vol. i, p. 922), girau vāki nishpannāḥ; [also by another commentator, hridaye gātā, yagñagātā vā ity uktam]. Oldenberg suggests girige, which would be much better, considering how Vishnu is called girikshit, girishthā, &c.; see Bergaigne, II, 47. Most of the epithets have occurred before. I take sāvase as a substantive, like sardhas, not as an adjective. As to dhünivrata, see V, 58, 2; as to práyagyu, V, 55, 1.
Verse 2.

Note 1. Krātvā, dānā, and mahnā seem to me in this place to belong together. The difficulty lies in the transition from vaḥ to eshām, but this is not uncommon. On mahinā=mahimnā, dānā, and mahnā, see Wenzel, Instrumentalis, p. 17; Lanman, p. 533. Pischel, Ved. Stud. p. 101, translates, 'Ihre Macht gereicht ihnen zu grosser Gabe.' See also VIII, 20, 14. Gātāḥ mahinā, born by greatness, seems to mean born in greatness, or born great. It would be easy to write mahināḥ.

Verse 3.

Note 1. The translation of īrī is purely conjectural.

Note 2. Syandrasaḥ, as suggested by Oldenberg, are probably meant for rathaḥ. Syandana is a carriage in later Sanskrit. In VIII, 20, 2, we have to supply rathaiḥ; in VI, 66, 2, rathaḥ.

Note 3. Prā, with the verb understood, they come forth; cf. VII, 87, 1. prá ārnāmsi samudrīyā nadānām; X, 75, 1. Dhuni, like dhūti, has become almost a name of the Maruts, see I, 64, 5.

Verse 4.

Note 1. The god here meant seems to be Vishnu, mentioned already in verse 1, and probably recalled by the Evayā in Evayāmarut.

Note 2. We must either take vīsparḍhasaḥ and vīma-hasaḥ with Benfey as names of the horses, or accept them as vocatives, addressed to the Maruts. Vīmahas is used as an epithet of the Maruts, see I, 86, 1.

Verse 5.

Note 1. On yajñḥ, see note to I, 87, 2; but it seems better to take it here as an adjective.


Verse 6.

Note 1. Prāsīti may be, as Ludwig translates it, fangschnum, a noose, but it can hardly mean Noth, as Grassmann
suggests. I take it here in the sense of shooting forth, onslaught, raid; cf. VII, 46, 4. Geldner, Ved. Stud. I, p. 139, takes it for a trap. Lanman, p. 386, is right in considering the locative in au before consonants a sure sign of the modern origin of this hymn.

Verse 7.

Note 1. The idea that the earth is stretched out or becomes large during a thunderstorm has been met with before, V, 58, 7. We read I, 37, 8; 87, 3, that at the racings of the Maruts the earth trembled, and that the Maruts enlarged the fences in their races. I therefore translate, though tentatively only, that the earth is opened far and wide, as a race-course for the faultless Maruts, whose hosts ́á, appear, ágmeshu, on the courses, mahák, quickly. If the accent of paparthe could be changed, we might translate, 'at whose coursings (ágmeshu ́á) the seat of the earth is quickly stretched out far and wide,' and then take sárdhámsi ádbhutainasáṃ in apposition to rudrásaḥ. Ádbhutainas, in whom no fault is seen.

Bergaigne translates, 'faisant du mal mystérieusement.' See Geldner, in K. Z. XXVIII, 199, Anm. 2; Bezzenberger's Beiträge, III, 169.

Verse 8.

Note 1. Cf. VI, 48, 10.

Verse 9.

Note 1. Susámi, generally explained as a shortened instrumental, for susamí=susamyá, used in an adverbial sense. Susámi has a short i here, because it stands at the end of a páda, otherwise the i is long, see VII, 16, 2; X, 28, 12, even before a vowel. The same applies in the Rig-veda to sami; it has short i at the end of a páda, see II, 31, 6; VIII, 45, 27; X, 40, 1. The phrase dhiyā śámi, which has short i in II, 31, 6; X, 40, 1, has long i in IX, 74, 7. dhiyā śámi. It is shortened, however, before vowels in the middle of a páda, and written sami; see I, 87, 5; III, 55, 3.
MANDALA VI, HYMN 66.

ASHTAKA V, ADHYAYA 1, VARGA 7-8.

To the Maruts (the Storm-gods).

1. This may well be a marvel, even to an intelligent man, that anything should have taken the same name dhenu, cow:—the one is always brimming to give milk among men, but Prisni (the cloud, the mother of the Maruts) poured out her bright udder once (only).

2. The Maruts who shone like kindled fires, as they grew stronger twice and thrice,—their golden, dustless (chariots\(^1\)) became full of manly courage and strength.

3. They who\(^1\) are the sons of the bounteous Rudra, and whom she indeed was strong enough to bear; for she, the great, is known as the mother of the great, that very Prisni conceived the germ for the strong one (Rudra).

4. They who do not shrink from being born in this way\(^1\), and who within (the womb) clean themselves from all impurity\(^2\), when they have been brought forth brilliant, according to their pleasure, they sprinkle their bodies with splendour.

5. Among them there is no one who does not strive to be brought forth quickly; and they assume the defiant name of Maruts. They who are not (unkind\(^1\)), never tiring in strength\(^2\), will the generous sacrificer be able to bring down these fierce ones?

6. Fierce in strength, followed by daring armies, these Maruts have brought together heaven and earth\(^1\), both firmly established\(^2\); then the self-
shining Rodasî stood among the impetuous Maruts, like a light.

7. Even though your carriage, O Maruts, be without your deer, without horses, and not driven by any charioteer, without drag, and without reins, yet, crossing the air, it passes between heaven and earth, finishing its courses.

8. No one can stop, no one can overcome him whom you, O Maruts, protect in battle. He whom you protect in his kith, his cattle, his kin, and his waters, he breaks the stronghold at the close of the day.

9. Offer a beautiful song to the host of the Maruts, the singers, the quick, the strong, who resist violence with violence; O Agni, the earth trembles before the champions.

10. Blazing like the flame of the sacrifices, flickering like the tongues of the fire, shouters, like roaring fighters, the flame-born Maruts are unassailable.

11. I invite with my call this strong and Marut-like son of Rudra, armed with flaming spears. Bright thoughts, like wild waters from the mountain, strove to reach the host of heaven.
NOTES.

Hymn ascribed to Bharadvāga Bārhaspatya. None of its verses occurs in SV., VS., AV. Verse 2 in MS. IV, i4, i1. Verse 9 in TS. IV, i, ii, 3; TB. II, 8, 5, 5; MS. IV, i0, 3. Verse 10 in MS. IV, i4, ii. Metre, Trishţubh.

Verse 1.

The meaning seems to be that it is strange that two things, namely, a real cow and the cloud, i.e. Prisni, the mother of the Maruts, should both be called dhenu, cow; that the one should always yield milk to men, while the other has her bright udder milked but once. This may mean that dhenu, a cow, yields her milk always, that dhenu, a cloud, yields rain but once, or, that Prisni gave birth but once to the Maruts. See also VI, 48, 22; Gaedicke, Accusativ, p. 19; Delbrück, Tempuslehre, p. 102. Dhenu must be taken as the neuter form, and as a nominative, as is shown by II, 37, 2. dadih yāḥ nāma pātyate.

Verse 2.

Note 1. It seems necessary to take arenāvah hiranyāyāsah for rathāh, chariots, as in V, 87, 3. Sāyana takes the same view, and I do not see how the verse gives sense in any other way. The first pāda might be referred to the Maruts, or to the chariots.

Verse 3.

Note 1. The relative pronouns may be supposed to carry on the subject, viz. Marūtaḥ, from the preceding verse, unless we supply eshām mātā. I am doubtful about mahō mahī; cf. I, 102, 1; II, 33, 8. Grassmann proposes to read mahām, gen. plur.; Ludwig thinks of garbha. It may also be a compound, as in mahāmaha, mahāmahivrata, or an adverb, but the construction remains difficult throughout. Oldenberg suggests that the second pāda may have been yān ko nū prisniḥ dādhrivih bhāradhyai.
Verse 4.

Note 1. A tentative rendering and no more. I take áyâ for ayâ as an adverb in the sense of thus, in this way, see I, 87, 4, note 2. Grassmann seems to take it as an instr. fem., dependent on ganîshâh, which is possible, but without analogy. Lanman, p. 358, takes it for áyâh, nom. plur. of aya, wanderer, and translates, 'as long as the ones now wanderers quit not their birth.' Grassmann: 'Die nicht verleugnen die Geburt aus jener.' But is gan with instrumental ever used of a woman giving birth to a child? Ludwig: 'Die sich nicht weigern der geburt.'

Note 2. Pû with accusative occurs AV. XIX, 33, 3.

Verse 5.

This verse is again very obscure. It would be more honest to say that it is untranslatable. Possibly the poet may have taken dohâse in the same sense as duhré in verse 4. The Maruts are born as by being milked from the udder of Prîni. It would then mean, 'Among whom there is no one not striving to be born quickly.'

Note 1. Stauna is an unknown word. Sâyanâ explains it as stena, thieves. It probably meant something not favourable, something that must be denied of the Maruts. This is all we can say. It cannot be a corruption of stavânâh, praised.

Note 2. Ayâs can hardly refer to Prîni, never tiring to suckle the Maruts. In B.-R. ayâs is explained as sich nicht anstrengend, behende, leicht, unermüdlich. See also Windisch, K. Z. XXVII, 170; also Johansson, Bezzenb. Beitr. XV, p. 180.

Verse 6.

Note 1. To join together heaven and earth is, as Bergaigne remarks (II, p. 374, n. 1), the apparent effect of a thunderstorm, when the clouds cover both in impenetrable darkness. We have the same expression in VIII, 20, 4.

Note 2. On suméke, see Geldner, K. Z. XXIV, 145; and Windisch, Festgruss an Böhtlingk, p. 114.

Note 3. The ná, placed before rôkâh, is irregular, see Bergaigne, Mélanges Renier, p. 79. Oldenberg suggests...
narokāh=niṣi-okāh, 'she who is fond of the men,' namely, of the Maruts. The corruption may be due to the writers of our text.

Verse 7.

Note 1. Anenāh is strange, and might be changed into anetāh; it cannot be anenāh, without guilt.

Note 2. If avasa in an-avasa comes from ava-so, it may mean the step for descending or ascending, or possibly a drag. Bergaigne explains it by sine viatico.

Note 3. Ragāh-tāh, according to Ludwig, den Staub aufwirbelnd, which seems too much opposed to arenu, dustless. Ragas + tar means to pass through the air, and in that sense only conquering the air. Geldner, Ved. Stud. p. 123, ignores the various shades of meaning in tur at the end of compounds.

Verse 8.

Note 1. Pārye dyōh, according to Grassmann, 'on the decisive day,' like pārye divī.

Verse 11.

Note 1. I have translated Rudráṣya sūnūm by the son of Rudra. It is true that a single Marut, as the son of Rudra, is not mentioned; but on the other hand, one could hardly call the whole company of the Maruts, the māruta scil. gana, the son of Rudra. In I, 64, 12, we have Rudrasya sūnu in one pāda, and māruta gana in the next. The Ribhus also are called in the same line savasar napātah, and indrasya sūno, IV, 37, 4. Here sūnu corresponds almost to the English offspring, only it is masculine.

Note 2. Girāyah may have been meant for giryaḥ, a possible ablative of giri; see Lanman, p. 383. Ugraḥ would then refer to āpāh, unless we break the sentence into two, viz. 'my bright thoughts tend to the host of heaven,' and 'the fierce Maruts strive like waters from the mountain.' If we compare, however, IX, 95, 3. apām iva id uṛmayaḥ tārturanaḥ prá manishāh i-rate sōmam ākkha, we see that the whole verse forms one sentence. All would be right if we could change girayaḥ into giribhyah, but is not this a conjecture nimis facilis?
MANDALA VII, HYMN 56.


TO THE MARUTS (THE STORM-GODS).

1. Who are these resplendent men, dwelling together, the boys of Rudra, also with good horses?
2. No one indeed knows their births, they alone know each other's birthplace.
3. They plucked each other with their beaks; the hawks, rushing like the wind, strove together.
4. A wise man understands these secrets, that Prisni, the great, bore an udder.
5. May that clan be rich in heroes by the Maruts, always victorious, rich in manhood!
6. They are quickest to go, most splendid with splendour, endowed with beauty, strong with strength.
7. Strong is your strength, steadfast your powers, and thus by the Maruts is this clan mighty.
8. Resplendent is your breath, furious are the minds of the wild host, like a shouting maniac.
9. Keep from us entirely your flame, let not your hatred reach us here.
10. I call on the dear names of your swift ones, so that the greedy should be satisfied, O Maruts,
11. The well-armed, the swift, decked with beautiful chains, who themselves adorn their bodies.
12. Bright are the libations for you, the bright ones, O Maruts, a bright sacrifice I prepare for the bright. In proper order came those who truly follow the order, the bright born, the bright, the pure.
13. On your shoulders, O Maruts, are the rings,
on your chests the golden chains are fastened; far-
shining like lightnings with showers, you wield
your weapons, according to your wont.

14. Your hidden splendours come forth; spread
out your powers (names), O racers! Accept, O
Maruts, this thousandfold, domestic share, as an
offering for the house-gods.

15. If you thus listen, O Maruts, to this praise,
at the invocation of the powerful sage, give him
quickly a share of wealth in plentiful offspring, which
no selfish enemy shall be able to hurt.

16. The Maruts, who are fleet like racers, the
manly youths, shone like Yakshas; they are
beautiful like boys standing round the hearth, they
play about like calves who are still sucking.

17. May the bounteous Maruts be gracious to us,
opening up to us the firm heaven and earth. May
that bolt of yours which kills cattle and men, be
far from us! Incline to us, O Vasus, with your
favours.

18. The Hotri priest calls on you again and
again, sitting down and praising your common gift,
O Maruts. O strong ones, he who is the guardian
of so much wealth, he calls on you with praises,
free from guile.

19. These Maruts stop the swift, they bend
strength by strength, they ward off the curse of
the plotter, and turn their heavy hatred on the
enemy.

20. These Maruts stir up even the sluggard,
even the vagrant, as the gods pleased. O strong
ones, drive away the darkness, and grant us all our
kith and kin.

21. May we not fall away from your bounty, O
Maruts, may we not stay behind, O charioteers, in the distribution of your gifts. Let us share in the brilliant wealth, the well-acquired, that belongs to you, O strong ones.

22. When valiant men fiercely fight together, for rivers, plants, and houses\(^1\), then, O Maruts, sons of Rudra, be in battles our protectors from the enemy.

23. O Maruts, you have valued\(^1\) the praises which our fathers have formerly recited to you; with the Maruts the victor is terrible in battle, with the Maruts alone the racer wins the prize.

24. O Maruts, may we have a strong son, who is lord among men, a ruler, through whom we may cross the waters to dwell in safety, and then obtain our own home for you\(^1\).

25. May Indra then, Varuna, Mitra, Agni, the waters, the plants, the trees of the forest be pleased with us. Let us be in the keeping, in the lap of the Maruts; protect us always with your favours.
NOTES.

Ascribed to Vasishthä. Verse 1 occurs in SV. I, 433; verse 10 in TS. II, 1, II, 1; MS. IV, 11, 2; verse 12 in TB. II, 8, 5, 5; MS. IV, 14, 18; verse 13 in TB. II, 8, 5, 5; MS. IV, 14, 18; verse 14 in TS. IV, 3, 13, 6; MS. IV, 10, 5; verse 16 in TS. IV, 3, 13, 7; MS. IV, 10, 5; verse 19 in TB. II, 8, 5, 6; MS. IV, 14, 18. Metre, 1-11 Dvipadâ Virâg; 12-25 Trishûbh.

Verse 1.

Note 1. The SV. reads athâ for the older adhâ. Sanîkâ in the edition of the Bibl. Ind. is a misprint for sanîlâ.

Verse 3.

Note 1. Sva-pû is explained by Roth as possibly a broom, raising the dust. Grassmann translates it by light, Ludwig by blowing. I suggest to take it for *vapû, in the sense of beak or claw, from vap, which follows immediately. See note to I, 88, 4. I do not see how the other meanings assigned to svapû give any sense. Oldenberg therefore suggests pavanta, ‘Sie strömten hell auf einander zu mit ihren svapûs.’

Verse 4.

Note 1. Sâyana explains etâni ninyâ by svetavarnâni marudâtmakâni bhûtâni. He takes ūdhas as a locative.

Verse 8.

Note 1. Geldner translates: ‘Der Spielmann des wilden Heeres ist wie ein Muni,’ and adds, ‘Aber was ist ein Muni im Veda?’

Verse 10.

Note 1. I read tripán for tripát of the Pada text, and refer vâvasâANK to the Maruts. The TS. has tripát, and the commentary explains it by triptim. The first line is Virâg; the second Trishûbh, and the Trishûbh metre is afterwards carried on.
Verse 11.

This verse refers to the Maruts, not, as Ludwig thinks, to the priests. Dr. v. Bradke (Dyaus Asura, p. 65) proposes to join verses 10 and 11 into one Trishübh, and possibly to insert a before hūve. I doubt whether for the present such changes are justified. On the structure of this hymn, see Oldenberg, Prol. 96, Anm. 3; 200, Anm. 5.

Verse 18.

Note 1. TB. II, 8, 5, 6, reads vyrīshībhiḥ (not vṛishībhiḥ), and the commentator explains, vyrīshībhir āyudhavośēhair vyrīshṭyākhyair, vīseśeha rokamānāḥ sthitāḥ. And again, vṛishṭaya eva visishtatvād vyrīshṭaya ity uktante. Bollensen, Z. D. M. G. XLI, 501, conjectures vṛishībhiḥ for vṛishībhiḥ, which is very ingenious. See also note 1 to II, 34, 2.

Verse 14.

Note 1. Budhnyā, explained by budhne bhavāṇi, and also by kālapravṛittāṇi.

Note 2. Griḥamedhiyā may refer to the Maruts as griha-medhās or griḥamedhinās; see RV. VII, 59, 10; VS. XXIV, 16. The griḥamedhiyā isḥṛi in Sat. Br. XI, 5, 2, 4, is meant for the Maruts.

Verse 16.

Note 1. Yakshadṛṣah is explained as wishing to see a sacrifice or feast. Ludwig retains this meaning. Grassmann translates, ‘wie feurige Blitze funkeln.’ Yaksha may mean a shooting star or any meteor, literally what shoots or hastens along; see VII, 61, 5. nā yāsu kītrāṁ dādrīse nā yakṣāṁ; also note to V, 55, 1. But dṛis is not sadṛis. If we follow the later Sanskrit, yaksha would mean a class of spirits, followers of Kuvera, also ghosts in general. If this is not too modern a conception for the Rig-veda, we might translate yakshadṛṣah, ’appearing as ghosts’ (see Kaus. Sūtra 95 in BR.), or, considering the expression ātyak nā yamsat yakshabhrīt viketāḥ, I, 190, 4, take it for a name of horses.
Verse 19.

Note 1. Does not sáhasa a stand for sáhasá a, and not for sáhasak a? Comp. Oldenberg, Prolegomena, 465 seq.
Note 2. On dadhanti, see Hübbschmann, Indogerm. Vocal-system, p. 12.

Verse 20.

Note 2. Bhrími is doubtful, but as it stands by the side of radhra, it seems to have a bad meaning, such as a vagrant, unsteady.
Note 3. The Vasus are often mentioned with the Ádityas and Rudras, see III, 8, 8; X, 66, 12; 128, 9. By themselves they became almost synonymous with the Devas. Thus in VII, 11, 4, we read that Agni became the master of all sacrifices, krátum hi asya Vásavah gushánta átha deváh dadhire havyaváham, ‘for the Vasus liked his wisdom, therefore the Devas made him the carrier of offerings.’ See also V, 3, 10. pitá Vaso yádi tát gosháyáse. In one passage, VI, 50, 4, Vásavah means the Maruts. In our passage it seems better to take it in the sense of gods, but we might also refer it to the Maruts.

Verse 22.

Note 1. With páda b, compare VII, 70, 3 b.

Verse 23.

Note 1. I have taken bhúri kakra in the sense of magni facere, though I can find no analogous passages.

Verse 24.

Note 1. This verse has been well explained by Dr. v. Bradke, Dyaus Asura, p. 66. Svám ókah, our own home, occurs IV, 50, 8; V, 33, 4; VI, 41, 1; VIII, 72, 14. Abhyas means generally to obtain what is not our own. See also VII, 48, 2. Vah, which I have translated ‘for you,’ may also mean ‘from you.’

Verse 25.

This verse is marked as a galita taken from VII, 34, 25, while the last páda is a galita taken from VII, 1, 25.
MANDALA VII, HYMN 57.

ASHTAKA V, ADHYĀYA 4, VARGA 27.

TO THE MARUTS (THE STORM-GODS).

1. O ye worshipful, your company of Maruts is fond of honey, they who delight in their strength at the sacrifices, the Maruts, who shake even the wide heaven and earth, and fill the well, when they move about, the terrible ones.

2. Truly the Maruts find out the man who praises them, and guide the thoughts of the sacrificer. Sit down then to rejoice to-day, on the altar\(^1\) in our assemblies\(^2\) well pleased.

3. Others do not shine so much as these Maruts with their golden chains, their weapons, and their own bodies; the all-adorned, adorning heaven and earth, brighten themselves with the same brightness, when starting for triumph.

4. May your shining thunderbolt be far from us, O Maruts, whatever sin we may commit against you, men as we are: O worshipful, let us not fall under\(^1\) its power, let your best favour rest on us.

5. May the Maruts be pleased with whatever little we have done here, they the faultless, the bright, the pure. Protect us, ye worshipful, with your favours, lead us to prosperity through booty.

6. And let the manly Maruts, when they have been praised, under whatever names, enjoy these offerings! Grant that our offspring may not die\(^1\), raise up for us riches\(^2\), glory, and wealth.

7. O Maruts, when you have thus been praised, come all together with help towards our lords who with their hundredfold wealth freely prosper us;—protect us always with your favours!
NOTES.

Ascribed to Vasishtha. None of its verses occurs in SV., VS., AV., TS., TB., MS. Metre, Trishtubh.

Verse 1.

This hymn has been translated by Geldner and Kaegi. The first verse is most difficult. G.-K. avoid all difficulties by translating, 'Beim Fest des süßen Trankes weiss man tüchtig euch zu begeistern, hehre Schaar der Marut.' Ludwig grapples with them by translating: 'An eures madhu kraft, o zu vererende, freut bei den opfern sich der Marut geschlecht.' I doubt, however, whether savas is ever ascribed to madhu, though it is ascribed to Soma. Oldenberg suggests, 'The sweet ones' is your Marut-name, O worshipful, they who rejoice in their strength at the sacrifices.' Here the difficulty would be that Mārutam nāma is the recognised term for the name, i.e. the kin of the Maruts. Still, unless we venture on a conjecture, this would seem to be the best rendering. Could we change madhvaṅkaḥ vanāḥ nāma mārutam into madhvād vaṅkaḥ nāma mārutam? Madhvād is a Vedic word, though it occurs once only, in I, 164, 22, and as trisyllabic. Its very rarity would help to account for the change. The meaning would then be, 'your Marut kin eats honey, is fond of honey.'

It has been proved that the present mādati is always neutral, meaning to rejoice, while mand (Par.) is transitive, to make rejoice. Otherwise madhvaṅk might possibly have been taken in the sense of sweet things, as in I, 180, 4; IX, 89, 3, and construed with madanti.

Verse 2.

Note 1. Barhis, which I translate by altar, is the simplest form of an altar, mere turf or kusa-grass, on which the offerings are placed. See note to VII, 46, 4.

Note 2. On vidatha, see my note, V, 59, 2.
Verse 3.

See Gaedicke, Accusativ, p. 241; his rendering would be acceptable but for the ā. Without any verb of motion ā ragas can hardly mean 'through the air,' nor ā rōdasī 'through the worlds.'

Verse 4.

Note 1. On api bhû and api as, see B.-R. s.v.

Verse 6.

Note 1. Amṛita cannot be rendered by immortality in our sense, it simply means not dying.

Note 2. Gigrītā, imp. aor. caus. of gar. Râyák, acc. plur.
MANDALA VII, HYMN 58.

ASHTAKA V, ADHYĀYA 4, VARGA 28.

TO THE MARUTS (THE STORM-GODS).

1. Sing to the company (of the Maruts), growing up together, the strong among the divine host:\footnote{1} they stir heaven and earth by their might, they mount up to the firmament from the abyss of Nirṛti\footnote{2}.

2. Even your birth\footnote{1} was with fire and fury, O Maruts! You, terrible, wrathful, never tiring! You who stand forth with might and strength; every one who sees the sun\footnote{2}, fears at your coming.

3. Grant mighty strength to our lords, if the Maruts are pleased with our praise. As a trodden path furthers a man, may they further us; help us with your brilliant favours.

4. Favoured by you, O Maruts, a wise man wins a hundred, favoured by you a strong racer wins a thousand, favoured by you a king also kills his enemy: may that gift of yours prevail, O ye shakers.

5. I invite these bounteous sons of Rudra\footnote{1}, will these Maruts turn again to us? Whatever they hated secretly or openly, that sin we pray the swift ones to forgive.

6. This praise of our lords has been spoken: may the Maruts be pleased with this hymn. Keep far from us, O strong ones, all hatred, protect us always with your favours!
NOTES.

Ascribed to Vasishtha. None of its verses occurs in SV., VS., AV., TS., TB., MS. Metre, Trishtubh.

Verse 1.

Note 1. Dhâman is one of the cruces of translators, and it remains so after all that has been written on the subject by Bergaigne, III, 210 seq. There are many words in the Veda which it is simply impossible to translate, because their meaning has not yet been differentiated, and they convey such general or rather vague concepts that it is utterly impossible to match them in our modern languages. Translators are often blamed that they do not always render the same Vedic by the same English word. It would be simply impossible to do so, because, according to the different surroundings in which it occurs, the same word receives different shades of meaning which in English can only be approximately expressed by different words. Bergaigne is, no doubt, right when he says that dhâ-man is derived from dhâ, to set or settle, and that it therefore meant at first what is settled. From this he proceeds to argue that the original meaning of dhâman, from which all others are derived, is law. But law is a very late and very abstract word, and we must never forget that words always progress from the concrete to the abstract, from the material to the spiritual, and but seldom, and at a much later time, in an opposite direction. Now even if we were to admit that dhâman does not occur in the Veda in the sense of settlement, i.e. abode, this is certainly its most general meaning afterwards, and no one would maintain that a settlement, i.e. a household, was called dhâman, because it involved a settlement, i.e. laws. The same applies to vrata. Bergaigne (III, 213) agrees with me that vrata should be derived from var, to surround, to guard, and not from var, to choose, but he thinks that it meant at once ‘garde, protection,’
and not 'lieu clos.' I still hold that like νομός, vrata must have meant first a real hedge, or ἵππος, and then only an abstract enclosure, i.e. a law, ṛūmos. In this case we can see the actual transition of thought. People would begin by saying, 'there is a fence here against your cattle;' and this would in time assume the meaning 'there is a defence against your cattle straying on my meadow.' But it would be impossible to begin, as Bergaigne (p. 216) does, with the abstract meaning of protection, law, and then return and use the word in such phrases as V, 46, 7. ἀπάμ vraté, 'within the pale of the waters.'

Dhâman, therefore, meant originally, I still believe, what was actually laid down or settled, hence an abode. When, as in the Veda, it means law, I do not say that this was necessarily derived from the meaning of abode. I only maintain that it was a second, if not a secondary, meaning, and that, at all events, the meaning of abode cannot be derived from that of law.

After dhâman meant what is settled, it has sometimes to be translated by law, by nature, sometimes by class, or clan, where it comes very near to nâman, name, while sometimes it may best be rendered by a general and abstract suffix, or even by a plural. Thus in our passage, daivyasya dhâmnâk is not very different from devânâm.

What is peculiar to our passage is the genitive governed by tuvishmân. After all the learning which Bergaigne has expended on the analysis of dhâman, he does not help us to a translation of our sentence. If we translate 'of the divine law, powerful,' we have words, but no sense. I take daivyasya dhâmnâk as a genitivus partitivus, such as AV. IV, 37, 5. ὀσχάδνâm virûdhâm viryâvatī. See Kuhn, Zeitschrift XIII, 120; Siecke, Genitivus, p. 14. Grassmann: 'Die mächtig walten in der Götter Wohnsitz.' Ludwig: 'Die von göttlicher natur, die starke.' He denies that tuvishmân could be followed by the genitive. I do not maintain that I am satisfied on that point. All I say in this as in many other cases is that my translation gives something which we can understand. Let others give us something better.

Verse 2.

Note 1. On ganûs, see Lanman, p. 571.

Note 2. Svárdřk, according to Grassmann, der lichte Himmel; according to Ludwig, jeder der das licht schaut. Sāyana, among other meanings, gives that of tree. See VII, 83, 2.

Verse 3.

On the construction of this verse, see Delbrück, Syntax, p. 384, and Bergaigne, Mélanges Renier, p. 82.

Verse 5.

Note 1. With regard to tán mîlkúshah rudráśya, 'these bounteous (sons) of Rudra,' see VIII, 20, 3.
MANDALA VII, HYMN 59.
ASHTAKA V, ADHYÅYA 4, VARGA 29-30.

TO THE MARUTS AND RUDRA.

1. Whom you protect again and again, O gods, and whom you lead, to him, O Agni, Varuna, Mitra, Aryaman, and Maruts, yield your protection.

2. He who sacrifices, O gods, overcomes his enemies by your protection on a happy day. He who gives to your delight, spreads forth his dwelling, spreads out much food.

3. This Vasistha will not despise even the last among you, O Maruts; drink all of you, to-day, at my libation here, full of desire.

4. Your help does not indeed fail that man in battle to whom you granted it, O men! Your newest favour has turned hither, come quick then, ye who wish to drink.

5. O ye whose gifts are cheering, come to drink the (juice of the Soma) flowers: these are your libations, O Maruts, for I gave them to you, do not go elsewhere!

6. Sit down on our altar and protect us, to give us brilliant riches. O Maruts, who never miss the Soma mead, hail to you here to enjoy yourselves.

7. Having adorned their bodies, the swans with dark blue backs came flying in secret—the whole flock sat down all around me, like gay men, delighting in the Soma offering.

8. O Maruts, that hateful man who beyond our thoughts tries to hurt us, O Vasus, may he catch the snares of Druh, kill him with your hottest bolt!
9. O you Maruts, full of heat, here is the libation; be pleased to accept it, O you who destroy the enemies by your help¹.

10. O you who accept the domestic sacrifices¹, come hither, O Maruts, do not keep away, you who are bounteous by your help².

11. O Maruts, strong and wise, with sun-bright skins, I choose the sacrifice for you here and there¹.

12. We sacrifice to Tryambaka¹, the sweet-scented, wealth-increasing (Rudra). May I be detached from death, like a gourd from its stem, but not² from the immortal³.
NOTES.

Ascribed to Vasishṭha. Verse 12 addressed to Rudra.
Verse 3 occurs SV. I, 241; verse 8, AV. VII, 77, 2; TS. IV, 3, 13, 3; MS. IV, 10, 5; verse 9, AV. VII, 77, 1; TS. IV, 3, 13, 3; MS. IV, 10, 5; verse 10, TS. IV, 3, 13, 5; MS. IV, 10, 5; verse 11, TĀ. I, 4, 3; MS. IV, 10, 3; verse 12, VS. III, 60; AV. XIV, 1, 17; TS. I, 8, 6, 2; MS. I, 10, 4; TĀ. X, 56; Sat. Br. II, 6, 2, 12.
Metre, 1, 3, 5 Br̥hatī; 2, 4, 6 Satobr̥hatī; 7, 8 Trishṭubh; 9, 10, 11 Gāyatrī; 12 Anushtubh.

Verse 2.

With pāda a compare I, 110, 7; with c and d, VIII, 27, 16.

Verse 3.

Note 1. SV. has pibantu, and as a various reading the comment. gives pivanta. Sutē sākā is a standing phrase.

Verse 6.

Note 1. I cannot see how avitā can stand for avishta (Delbrück, Verb, 186; Whitney, Gram. § 908). I translate as if the text gave āvatā.

Verse 7.

Note 1. On the secret approach of the Maruts, see I, 88, 5.

Verse 8.

The text in the AV. VII, 77, 2, is bad, yód no márto maruto durhrināyus, práti muṅkatām sāh, and tāpasā for hánmanā. The TS. IV, 3, 13, 3, has tirāh satyāni. It reads besides, yód no márto vasavo durhrināyus tirāh satyāni marutaḥ gīghaḥsāt druḥah pāsam, and tāpasā. Tirāh kīttāni may mean ‘beyond all conception,’ as Grassmann takes it, or ‘unobserved,’ as B.-R. suggest. Tirāh satyāni might mean ‘in spite of all pledges,’ but that is probably an emendation. All this shows the unsettled state of Vedic tradition, outside that of the Rig-veda; see Oldenberg, Prolegomena, p. 328.

Verse 9.

Note 1. Ûti, taken here as a dative, by Lanman, p. 382.
NOTES. VII, 59, 12.

Verse 10.

Note 1. On the Maruts grīhamedhīnaḥ, see Sat. Br. II, 5, 3, 4. Possibly the Maruts may be called grīhamedhas, i.e. grīhasrīhas, performing the Grīhya sacrifices. See on these names TS. I, 8, 4, 1; 2.

Note 2. The last pāda in the TS. is pramuṣkānto no āṃhasaḥ.

Verse 11.

Note 1. On īhēha, see Delbrück, Syntax, p. 51. It means 'here and there,' that is, 'again and again.'

Verse 12.

Note 1. Tryambaka is a name of Rudra, but its original meaning is doubtful. Some commentators explain it by 'three-eyed,' but its natural meaning would be 'having three mothers.' The Sat. Br. II, 6, 2, 9, derives it from Stry-ambikā, because Ambikā, Rudra's sister, shares the sacrifice with him.


Note 3. That amṛitāt is right, not, as Grassmann suggests, amṛita, is clear from the parallel forms, prītō muṣkāmi nāmūtaḥ, or itō mukshiya māmūtaḥ. Pischel in Z.D.M.G. XL, 121, demands too much logical accuracy from a poet; see AV. XIV, 1, 17; VS. III, 60.

All scholars seem to agree that this hymn is a composite hymn, and that it breaks the law of decrease in the number of verses. It begins with three Pragāthas, verses 1 and 2, 3 and 4, 5 and 6, which may be in their right place. Then follow two Trishūbhs, 7 and 8, which may form a hymn by themselves. The next three Gāyatris, which clearly belong together, are a later addition; so is the last verse, which ought to stand in the Atharva rather than in the Rig-veda. The Pada text does not divide this last verse. See on this subject, Oldenberg, Z.D.M.G. XXXVIII, 449 seq., Proleg. 200; 511; Bergaigne, Recherches sur l'histoire de la Samhitā, II, 10.
MANDALA VIII, HYMN 7.
ASHTAKA V, ADHYĀYA 8, VARGA 18–24.

TO THE MARUTS (THE STORM-GODS).

1. When the sage has poured out the threefold draught to you, O Maruts, then you shine forth in the mountains (clouds).

2. Aye, when, O bright Maruts, growing in strength, you have seen your way, then the mountains (clouds) have gone down.

3. The sons of Prisni, the bulls, have risen together with the winds, they have drawn forth the swelling draught.

4. The Maruts sow the mist, they shake the mountains (clouds), when they go their way with the winds,

5. When the mountain bent down before your march, the rivers before your rule, before your great power (blast).

6. We invoke you by night for our protection, you by day, you while the sacrifice proceeds.

7. And they rise up on their courses, the beautiful, of reddish hue, the bulls, above the ridge of the sky.

8. With might they send forth a ray of light, that the sun may have a path to walk: they have spread far and wide with their lights.

9. Accept, O Maruts, this my speech, this hymn of praise, O Ribhuksans, this my call.

10. The Prisnis (the clouds) yielded three lakes (from their udders) as mead for the wielder of the thunderbolt (Indra), the well, the water-skin, the watering-pot.
11. O Maruts, whenever we call you from heaven, wishing for your favour, come hither towards us.

12. For you are bounteous\(^1\), in our house, O Rudras, \(R^i\)bhukshans: you are attentive, when you enjoy (the libations).

13. O Maruts, bring to us from heaven enrapturing wealth, which nourishes many, which satisfies all.

14. When you have seen your way, brilliant Maruts, as it were from above\(^1\) the mountains, you rejoice in the (Soma) drops which have been pressed out.

15. Let the mortal with his prayers ask the favour of that immense, unconquerable (host)\(^1\) of them,

16. Who like torrents\(^1\) foam along heaven and earth with their streams of rain, drawing the inexhaustible well.

17. These sons of \(P\)risni rise up together with rattlings, with chariots, with the winds, and with songs of praise.

18. That (help) with which you helped Turvasa, Yadu, and Kānva when he carried off riches, that we pray for, greatly for our wealth.

19. O bounteous Maruts, may these draughts, swelling like butter, strengthen you, together with the prayers of Kānva.

20. Where do you rejoice now, O bounteous Maruts, when an altar has been prepared for you? What priest serves you?

21. For you for whom we have prepared an altar, do not, as it was with you formerly, in return for these praises, gladden the companies of our sacrifice.

22. These Maruts have brought together piece
by piece the great waters, heaven and earth, the
sun, and the thunderbolt;

23. And, while performing their manly work,
they have trodden Vritra to pieces, and the dark
mountains (clouds).

24. They protected the strength and intelligence
of the fighting Trita, they protected Indra in his
struggle with Vritra.

25. Holding lightnings in their hands, they hasten
heavenward, golden helmets are on their head;
the brilliant Maruts have adorned themselves for
beauty.

26. When with Usanâ you have come from afar
to Ukshnorandhra (ox-hollow), he roared from fear,
like Dyu (the sky).

27. O gods, come to us with your golden-hoofed
horses, for the offering of the sacrifice.

28. When the red leader leads their spotted deer
in their chariot, the brilliant Maruts approach and
let the waters run.

29. The heroes went downwards to Saryanâvat,
to Sushoma, to Årgîka, to Pastyâvat.

30. When will you come hither, O Maruts, to the
sage who calls you so, with your consolations to the
suppliant?

31. What then now? Where are your friends,
now that you have forsaken Indra? Who is counted
in your friendship?

32. O Kânvas, I praise Agni, together with our
Maruts, who carry the thunderbolt in their hands,
and are armed with golden daggers.

33. Might I succeed in bringing hither the strong
hunters, hither with their splendid booty for the
newest blessings.
34. The hills even sink low, as if they thought themselves valleys, the mountains even bow themselves down.

35. The crossing (horses) bring them hither, flying through the air; they bestow strength on the man who praises them.

36. The old fire\(^1\) has been born, like the shine\(^2\) by the splendour of the sun, and the Maruts have spread far and wide with their lights.
NOTES.

Ascribed to Punarvatsa Kāṇva. Verse 8 occurs MS. IV, 12, 5; verse 11 in TS. I, 5, 11, 4; MS. IV, 10, 4; verse 28 in AV. XIII, 1, 21. Metre, Gāyatrī.

Verse 1.

Note 1. Trishṭābhham is an adjective belonging to ṯšam. The same expression occurs again, VIII, 69, 1, as a galita, and is therefore of little help. In IX, 62, 24, the ṯshaḥ are called parishṭābhaḥ, which seems to mean something like parisrut, i.e. standing round about. Therefore take trishṭābh in our passage simply as threefold, referring probably to the morning, noon, and evening sacrifice. The sacrifice is often called trivṛt, X, 52, 4; 124, 1. Some scholars ascribe to stubh in trishṭābh the meaning of liturgical shouting.

Verse 2.

Note 1. Besides nī ahāṣata, we find úd ahāṣata, I, 9, 4, and ápa ahāṣata, IX, 73, 6. On ki, see verse 14, and V, 55, 7. It is often impossible to say whether the Vedic Aorist should be translated in English by the perfect or the imperfect. If we take the verse as describing an historical fact, it would be, ‘When you saw your way, or, as soon as you had seen your way, the clouds fell.’ If it is meant as a repeated event, it would be, ‘when, i.e. whenever you have seen your way, the clouds have fallen.’ The difficulty lies in English, and though the grammars lay down rules, usage does not conform to them. The difference in the use of tenses in English is so great that in the revised version of the Bible, a number of passages had to be translated differently for the English and for the American public. Thus in Rom. ii. 12, the English edition gives, ‘For as many as have sinned without law, shall perish without law.’ The American edition changes this into ‘As many as sinned without the law.’ Gal. iii. 22, English: ‘The scripture hath shut up;’ American: ‘The scripture shut up.’ It was on account of this and other changes of
idiom which have sprung up between English and American, that different editions of the revised version had actually to be printed for England and America. No wonder, therefore, that an American critic should in his innocence have charged me with not knowing the difference between the aorist, the imperfect, and the perfect in Vedic Sanskrit!

Verse 7.

Note 1. Arunapsu, perhaps reddish-coloured, an epithet of the dawn, here applied to the Maruts. The Maruts are sometimes called vríshapsu, ahrutapsu, I, 52, 4; VIII, 20, 7.

Verse 8.

Note 1. The relation between the light cast forth by the Maruts and the path of the sun is not quite clear, except that in other places also the Maruts are connected with the morning. The darkness preceding a thunderstorm may be identified with the darkness of the night, preceding the sunrise. See Bergaigne, II, 379 seq.

Verse 9.

Note 1. The meaning of ribhukshan is doubtful. It is applied to Indra and the Maruts. See Bergaigne, II, 403; 404 note; 412.

Verse 10.

Note 1. The Príñis in the plural fem. are the clouds, see VIII, 6, 19. Mythologically there is but one Príñi, the mother of the Maruts. See also Bergaigne, II, 397.

Note 2. I am doubtful about the three lakes of Madhu, here of rain, poured from their udders by the clouds. The number three is common enough, and Ludwig has pointed out a parallel passage from the AV. X, 10, 10–12, where we read of three pātras, filled with milk and Soma. Many similar passages have been collected by Bergaigne, I, 177, but again without a definite result. The question is whether the three words utsa, kavandha, and udrin are meant as names of the three pātras, in our passage, of the three lakes, or whether they should be taken as an apposition,
the three lakes, namely, the well (of the sky), the skin full of water, and udrin, the watering-pot. Udrin is elsewhere an adjective only, but I think we must here translate, 'the well, the water-skin, the watering-pot.'

Verse 12.

Note 1. On sudânavâk as vocative, see Delbrück, Syntax, p. 106.

Verse 14.

Note 1. For adhi with genitive, one expects ati. But Delbrück doubts whether ati can govern the genitive. See Altind. Syntax, p. 440.

Verse 15.

Note 1. As ádâbhyasya can only refer to etávatah, I have taken etávat in the sense of gana, followed by ēshâm. But I am not certain that the rendering is right.

Verse 16.

Note 1. I have ventured to translate drapsâk by torrents. Neither drops nor sparks nor banners seem to yield an appropriate simile, but I feel very doubtful. See VIII, 96, 13; IX, 73, 1.

Verse 22.

Note 1. I thought at first that by sám parvasâk dadhuḥ was meant the mixing or confounding together of heaven and earth; it being impossible, during a storm, to distinguish the two. But there is clearly, as Ludwig points out, an opposition between sám dadhuḥ and ví yayuk. I therefore take parvasâk in verse 22 in the sense of piece by piece, as in AV. IV, 12, 7. sám dadhat párushâ páruḥ, while in verse 23 it means in pieces.

Verse 25.

Note 1. On sîprâk, see note to II, 34, 3.

Verse 26.

Note 1. Ukshnâk rândhram, 'the hollow of the bull,' whatever that may be, is not mentioned again. If it is meant for
the dark cloud which hides the rain, then the roar of the bull would be the thunder of the cloud, stirred by the Maruts. Aukshnorandhra, however, is the technical name of certain Sâmans, so that Ukshnorandhra may have been, like Usânâ (later Usanas), a proper name. See Tândya Br. XIII, 9, 18; 19.

**Note 2.** If usânâ stands for usanayâ it might mean, ‘with desire,’ but it seems more likely that it refers to the Rîshi, who is called Usânâ in the Rig-veda, and Usanas in later writings. See Lanman, p. 562, l. 21; Bergaigne, II, 338, n. 3; Schmidt, K. Z. XXVI, 402, n. 1.

**Verse 27.**

**Note 1.** On makâsya dâvâne, see note to I, 6, 8, where I accepted the old explanation, ‘Come to the offering of the priest.’ But does makha mean priest? In later Sanskrit it means sacrifice, so that makâsya dâvâne has been translated, ‘for the offering of the sacrifice,’ that is, ‘that we may be able to offer you sacrifice.’ If makha means glad and refers to Soma, which is doubtful, the sense would be the same. Possibly dâvâne may here be derived from do, to divide, but this would not help us much.

**Verse 28.**

The AV. reads yām tvâ prîšatī ráthe prâshnîr váhati rohita, subhâ yâsi rînânn apâk, which yields no help.

**Verse 29.**

This verse is very difficult. First of all, nîkakrayâ can hardly mean ‘without a chariot’ (B.-R.), but seems an adverb, meaning downwards. But the chief difficulty lies in this, that we must decide, once for all, whether words, such as sushoma, saryanâvat, ārgika, pastyâvat, &c., are to be interpreted in their natural sense, as expressing localities, well known to the poet, or in their technical sense, as names of sacrificial vessels. That this decision is by no means easy, may be inferred from the fact that two scholars, Roth and Ludwig, differ completely, the former preferring the technical, the latter the geographical meaning. We must
remember that in the hymns to the Maruts the poets speak occasionally of the countries, far and near, visited by the storm-winds. We must also bear in mind that in our very passage the poet asks the Maruts to come to him, and not to tarry with other people. When, therefore, he says, that they went to Saryanâvat, &c., is that likely to be meant for a tank of Soma at his own or any other sacrifice?

Saryanâvat is derived from sarya, this from sara. Sara means reed, arrow; sarya, made of reeds, saryâ, an arrow, but also reeds tied together and used at the sacrifice for carrying Soma-oblations. From it, saryana, which, according to Sâyana, means lands in Kuruksheta (RV. VIII, 6, 39), and from which Saryanâvat is derived, as the name of a lake in that neighbourhood (not a Landstrich, B.-R.). When this saryanâvat occurs in the Rig-veda, the question is, does it mean that lake, evidently a famous lake and a holy place in the early settlements of the Vedic Aryas, or does it mean, as others suppose, a sacrificial vessel made of reeds? It occurs in the Rig-veda seven times.

In I, 84, 14, Indra is said to have found the head of the horse, which had been removed among the mountains (clouds) at Saryanâvat. This seems to me the lake in which the sun sets. In the 8th Mandala saryanâvat occurs three times. In VIII, 6, 39, Indra is invoked to rejoice at Saryanâvat, or, according to others, in a vessel full of Soma. In our passage the Maruts went to Saryanâvat, to Sushoma, Ārgîka, and Pastyâvat, countries, it would seem, not vessels. In VIII, 64, 11, after saying that the Soma had been prepared among the Pûrus, it is added that the Soma is sweetest in Saryanâvat, on the Sushomâ, and in Ārgîkiya. In IX, 65, 22, we read of Somas prepared far and near, and at Saryanâvat, and in the next verse we read of Somas to be found either among the Ārgikas, among the Pastyâs, or among the Five Tribes. In IX, 113, 1; 2, Indra is asked to drink Soma at Saryanâvat, and the Soma is asked to come from Ārgîka. In X, 35, 2, the aid is implored of heaven and earth, of the rivers and the mountains, and these mountains are called saryanâvatah.
Notes. VIII, 7, 36.

Argikiyā, besides the three passages mentioned already, occurs X, 75, 5, where it is clearly a river as well as Sushomā, while in IX, 65, 23, the Ārgikas, in the plural, could only be the name of a people.

Taking all this into account, it seems to me that we ought to accept the tradition that Saryanāvat was a lake and the adjoining district in Kurukshetra, that Ārgikā was the name of a river, Ārgika the name of the adjoining country, Ārgikāh, of the inhabitants, Ārgikiyā another name of Ārgikā, the river, and Ārgikiyam another name of the country Ārgika. Sushoma in our passage is probably the name of the country near the Sushomā, and Pastyāvat, though it might be an adjective meaning filled with hamlets, is probably another geographical name; see, however, IX, 65, 23. Ludwig takes Saryanāvat as a name of the Eastern Sarasvatī; see Zimmer, Altindisches Leben, p. 19; but we should expect Saryanāvatī as the name of a river. See also Bergaigne, I, 206, who, according to his system, takes all these names as 'préparateurs célestes du Soma.'

Verse 31.

See I, 38, 1, note 1.

Verse 36.

Note 1. Sāyana may be right in stating that this verse was intended for an Āgnimāruta sacrifice, and that therefore Agni was praised first, and afterwards the Maruts. In that case pūrva might mean first.

Note 2. Kālandas is doubtful; see, however, I, 92, 6.
MANDALA VIII, HYMN 20.
ASHTAKA VI, ADHYÂYA 1, VARGA 36-40.

TO THE MARUTS (THE STORM-GODS).

1. Come hither, do not fail, when you march forward! Do not stay away, O united friends, you who can bend even what is firm.

2. O Maruts, Ribhukshans, come hither on your flaming strong fellies, O Rudras, come to us to-day with food, you much-desired ones, come to the sacrifice, you friends of the Sobharis.

3. For we know indeed the terrible strength of the sons of Rudra, of the vigorous Maruts, the liberal givers of Soma (rain).

4. The islands (clouds) were scattered, but the monster remained, heaven and earth were joined together. O you who are armed with bright rings, the tracts (of the sky) expanded, whenever you stir, radiant with your own splendour.

5. Even things that cannot be thrown down resound at your race, the mountains, the lord of the forest,—the earth quivers on your marches.

6. The upper sky makes wide room, to let your violence pass, O Maruts, when these strong-armed heroes display their energies in their own bodies.

7. According to their wont these men, exceeding terrible, impetuous, with strong and unbending forms, bring with them beautiful light.

8. The arrow of the Sobharis is shot from the bowstrings at the golden chest on the chariot of the Maruts. They, the kindred of the cow (Prisni),
the well-born, should enjoy their food, the great ones should help us.

9. Bring forward, O strongly-anointed (priests), your libations to the strong host of the Maruts, the strongly advancing.

10. O Maruts, O heroes, come quickly hither, like winged hawks, on your chariot with strong horses, of strong shape, with strong naves, to enjoy our libations.

11. Their anointing is the same, the golden chains shine on their arms, their spears sparkle.

12. These strong, manly, strong-armed Maruts, do not strive among themselves; firm are the bows, the weapons on your chariot, and on your faces are splendours.

13. They whose terrible name, wide-spreading like the ocean, is the one of all that is of use, whose strength is like the vigour of their father,

14. Worship these Maruts, and praise them! Of these shouters, as of moving spokes, no one is the last; this is theirs by gift, by greatness is it theirs.

15. Happy is he who was under your protection, O Maruts, in former mornings, or who may be so even now.

16. Or he, O men, whose libations you went to enjoy; that mighty one, O shakers, will obtain your favours with brilliant riches and booty.

17. As the sons of Rudra, the servants of the divine Dyu, will it, O youths, so shall it be.

18. Whatever liberal givers may worship the Maruts, and move about together as generous benefactors, even from them turn towards us with a kinder heart, you youths!

19. O Sobhari, call loud with your newest song
the young, strong, and pure Maruts, as the plougher calls the cows.

20. Worship the Maruts with a song, they who are strong like a boxer, called in to assist those who call for him in all fights; (worship them) the most glorious, like bright-shining bulls.

21. Yes, O united friends, kindred, O Maruts, by a common birth, the oxen lick one another's humps.

22. O ye dancers, with golden ornaments on your chests, even a mortal comes (to ask) for your brotherhood; take care of us, ye Maruts, for your friendship lasts for ever.

23. O bounteous Maruts, bring us some of your Marut-medicine, you friends, and (quick, like) steeds.

24. With the favours whereby you favour the Sindhu, whereby you save, whereby you help Krivi, with those propitious favours be our delight, O delightful ones, ye who never hate your followers.

25. O Maruts, for whom we have prepared good altars, whatever medicine there is on the Sindhu, on the Asiknti, in the seas, on the mountains,

26. Seeing it, you carry it all on your bodies. Bless us with it! Down to the earth, O Maruts, with what hurts our sick one,—straighten what is crooked!
NOTES.

Ascribed to Sobhari Kāṇva; metre, Kākubha pragātha. Verse 1 = SV. I, 401; verse 21 = SV. I, 404.

Verse 1.

SV. reads sthāta, and dridhā kid yamayishnavaḥ.

Verse 2.

Note 1. It might be better to supply rathaiḥ, but the poet may have used pars pro toto.

Note 2. The Sobharis, who are mentioned in the 8th Mandala only, are clearly a clan of that name, and their hymns form a small collection by itself. See Oldenberg, Prolegomena, p. 209 seq.

Verse 3.

Note 1. Milhvas is sometimes used by itself in the sense of patron or benefactor, VII, 86, 7; 97, 2. Whether it can govern a genitive is doubtful, but see VII, 58, 5, note.

Note 2. Here again, as in II, 34, 11, Vishnu esha seems to mean Soma, possibly the food, or even the seed (retas) of Vishnu. Sāyana too takes Vishnu as a name of rain. In I, 154, 5, we read that the spring of madhu is in the highest place of Vishnu. Could it mean the generous sons of Vishnu?

Verse 4.

Note 1. My translation is purely conjectural. I take dvipa for isolated or scattered clouds, different from the dukkhunā, which I take for the black mass of storm-clouds, threatening destruction. Grassmann: 'Die Wolkeninseln stoben und das Unheil floh.' Ludwig: 'Empor stigen gewaltig die waszerinseln, still stand das unglück.'

Note 2. The coming together of heaven and earth and their apparent widening have been ascribed to the Maruts before. It seems hardly possible to translate dhanvāni here by bows. I take it for the wide expanse, as if the desert, of the sky.

Dd 2
Verse 7.

Note 1. On psu in vṛishapsu, see note to VIII, 7, 7.

Note 2. Possibly srīyam váhante has to be taken like subham yā, see Gaedike, Accusativ, p. 163.

Verse 8.

Note 1. In support of the translation which I proposed in I, 85, 10, note 2, all I can say is that ag is a verb used for shooting forth an arrow, see I, 112, 16, and that vána may be used in the sense of bāna, reed and arrow, and that go is used for bowstring, see B.-R. s.v. The question, however, arises, how does this verse come in here? How does the fact that the Sobharis, who are praising the storm-gods, shoot their arrow at the golden chest on their chariot, agree with what precedes and follows?

Let us look first whether a more natural translation can be found. B.-R. translate: 'The sacrificial music of the Sobharis is furnished and therefore made more attractive by draughts of milk (or animal food).’ In order to support such a translation, it should be proved, first, that vána ever means sacrificial music, and that such sacrificial music can be spoken of as agyate (it is furnished), gobhik (by milk-draughts). Grassmann translates: 'Durch Milchtrank wird der Sobharis Musik belohnt.' Here again it must be proved that vána can mean sacrificial music, and agyate, it is rewarded. Ludwig translates: 'Mit der milch wird gesalbt den Sobhari der zapfen am wagen am goldnen korbe.' This is explained to mean that 'the bolt on the chariot of the Maruts is to be greased with milk, so that the milk may stream down on the Sobharis.' I doubt whether vána can mean bolt, and I do not see that the intention of the poet, namely to ask for rain, would be conveyed by such words.

Sāyana interprets: 'Through the cows, i.e. the hymns, of the Sobharis the lyre of the Maruts is made evident;' or, 'by the cows, i.e. the Maruts, the lyre is manifested for the sake of the Sobharis.'

In support of my own translation I can only appeal to a
custom ascribed by Herodotus (IV, 94) to another ancient Aryan tribe, namely the Thracians, who, when there is thunder and lightning, shoot arrows against the sky. Herodotus in trying to find a motive for this says they do it to threaten the god, because they believe in no other god but their own. This may be so; the only question is whether in shooting their arrows against the sky, they hoped to drive the clouds away, or wished them to give up their treasure, namely the rain. I should feel inclined to take the latter view, but in either case we see that what the Thracians did, was exactly what the Sobharis are said to do here, namely to shoot an arrow at the golden chest or treasure on the chariot of the Maruts. This is, of course, no more than a conjecture, and I shall gladly give it up, if a more appropriate meaning can be elicited from this line. What is against it is the frequent occurrence of aṅg with gobhīk in the sense of covering with milk, see IX, 45, 3; V, 3, 2, &c. As to ráthe kóre hiranyáye, see VIII, 22, 9.

Verse 9.

Note 1. Vrīshad-aṅgayāk for vrīshan-aṅgayāk, see J. Schmidt, K. Z. XXVI, 358. It cannot mean ‘raining down ointments,’ as Grassmann supposes, because that would be varshad-aṅgayāk, if it existed at all. Besides, the aṅgis are never poured down, nor are they sacrificial viands. The repetition of the word vrīshan is intentional, and has been discussed before.

Verse 13.

Note 1. Nāman is, of course, more than the mere name; but name can be used in much the same sense.

Verse 14.

Note 1. The simile of the aras, as in V, 58, 5, seems to require another negative.

Note 2. See V, 87, 2, on dāna and mahnā.

Verse 17.

Note 1. On divāk āsurasya vedhāsaḥ, see von Bradke, Dyauš Asura, pp. 44 and 46. It should be remembered,
however, that vedhas and medhas interchange. Thus in RV. IX, 102, 4, we have vedhám, in SV. I, 101, medhám. On medhás, the Zend mazdâ, see Darmesteter, Ormazd, p. 29. I take servant in the sense of worshipper, from vidh.

Verse 18.

Note 1. Arhanti, in the sense of arhayanti, to worship, seems better than to be worthy of, or to have a right to.

Note 2. Milkúshaḥ can be nominative, see Lanman, p. 511; but it may also refer to the Maruts, and then be accusative.

Note 3. Instead of á vavridhvam, which Ludwig translates, Ne 旻 t uns für euch in besitz, Grassmann translates, Wendet euch zu uns her. He read therefore á vavridhvam, and this, the plural corresponding to á vavrītsva, seems to be the right reading.

Verse 20.

Note 1. Grassmann proposes to change prītsú hótrishu into yutsú prītsúshu. But may not hótrishu be used here in a sense corresponding to that of hávyā? Hávyā has almost the technical meaning of an ally who is to be called for assistance. Thus IV, 24, 2. sāḥ vrītrahāt̄ye hávyēḥ; VII, 32, 24. bhāre-bhare ḫā hávyēḥ, &c. Now a hávyēḥ, one who is called, presupposes a hōtrī, one who calls for assistance. It is true that hōtrī, from hu, to pour out, has so completely become a technical name that it seems strange to see it used here, in a new etymological sense, as caller. But the connection with hávyā may justify what may have been meant as a play on the words. Wilson seems to have taken the verse in a similar sense, when he translates: 'and like a boxer who has been challenged over his challengers.' He, like Ludwig, takes hōtrī as a challenger. I prefer to take it as calling for aid. I am not satisfied, however, with either translation, nor does Grassmann or Ludwig offer anything useful.

Verse 21.

Note 1. In the SV. marútaḥ and rihāte have the accent
on the second syllable. Sábandhavaḥ was used before of the Maruts, V, 59, 5; according to its accent it would here refer to gávaḥ. I can see no meaning in this verse except a very naturalistic one, namely that the Maruts, who are described as friends and brothers, as never quarrelling and always of one mind, are here compared to oxen, grazing in the same field, and so far from fighting, actually licking the humps on each other’s backs.

Verse 22.

Note 1. Grassmann, ‘geht euch an um eure Brüderschaft,’ possibly, ‘becomes your brother.’

Verse 24.

Note 1. It is, no doubt, very tempting to change tūrvatha into turvāsam, as Ludwig proposes. The difficulty is to understand how such a change should have come about. Sindhu may mean here, not so much the river, as the people living on its shores. Krivi is said to be an old name of the Pañkālas (Sat. Br. XIII, 5, 4, 7). But, because the Pañkālas were called Krivis, and because in later times we often hear of Kuru-Pañkālas, it does in no way follow that the Krivis were identical with the Kurus. It proves rather the contrary. Kuru may be derived from kar, and may have meant active, but it may also have had a very different original meaning. A derivation of krivi from kar is still more objectionable.

Note 2. Asākadvishaḥ, which I translate by not hating your followers, is translated by Ludwig: ‘ihr, denen kein haszer folgt.’ It may also be rendered by ‘hating those who do not follow you.’

Verse 25.

Note 1. The medicines are generally brought by Rudra, and by his sons, the Maruts.

Verse 26.

Note 1. As to kshamā rápaḥ, see X, 59, 8-10; AV. VI, 57, 3; as to śhkarta, VIII, 1, 12.
MANDALA VIII, Hymn 94.
Ashtaka VI, Adhyāya 6, Varga 28–29.

To the Maruts (the Storm-gods).

1. The cow, wishing for glory, the mother of the bounteous Maruts, sends forth her milk; the two horses\(^1\) have been harnessed to the chariots,—

2. She in whose lap\(^1\) all gods observe their duties, sun and moon (also), that they may be seen;

3. Therefore all our friends\(^1\), the singers, invite the Maruts always, to drink (our) Soma.

4. This Soma here has been prepared, the Maruts drink of it, the Āsvins also drink of the lord (Soma)\(^1\).

5. Mitra, Aryaman, Varuṇa drink of the Soma which is continually\(^1\) clarified, dwelling in three abodes\(^8\), procuring offspring.

6. May Indra also rejoice to his satisfaction in this pressed juice, mixed with milk, like a Ḫotṛ\(^1\) at the morning-sacrifice.

7. Did the brilliant lords flare up? Endowed with pure strength they rush, like water, through their enemies.

8. Shall I now choose the favour of you, the great gods, who by yourselves shine forth marvellously,

9. The Maruts, who, when going to drink Soma, spread out the whole earth and the lights of heaven.

10. I call now them who are endowed with pure strength, you, O Maruts, from heaven, that you may drink the Soma here;
11. I call now those Maruts who hold heaven and earth asunder, that they may drink the Soma here;

12. I call now that manly company of the Maruts, dwelling in the mountains, that they may drink the Soma here.
NOTES.

Ascribed to Bindu or Pütadaksha. Metre, Gāyatri. Verse 1 = SV. I, 149; verse 4 = SV. I, 174; II, 1135; verse 5 = SV. II, 1136; verse 6 = SV. II, 1137. The whole hymn can easily be divided into trikas.

Verse 1.

Note 1. I adopt Ludwig's correction of the Pada, changing váhnīḥ to váhnī iti, though it interrupts somewhat the connection between the first and second verses. Still it seems as impossible to change Prisni, the mother of the Maruts, into a cart-horse as into a sucking-calf. This we should have to do, if we took dhayati in its usual sense of sucking. Still dhayati means to suck, not to suckle. The commentary to the SV. explains váhnīḥ as vodhri, the driver.

Verse 2.

Note 1. I should prefer to take upāsthe in the sense of proximity, which, as in the case of vṛkshopasthe, may be translated by shadow, or protection.

Verse 3.

Note 1. I cannot believe that we can take aryā ā in our passage as arýē ā, and translate it with Pischel (Z. D. M. G. XL, p. 125) by 'our singers among the Aryas.' With the plural kārāvaḥ we should expect arýēṣu ā, not arýē ā; see also Bergaigne, III, 287; II, 218. Pāda a and b are galita, see VI, 45, 33.

Verse 4.

Note 1. Svarāg seems to be meant for Soma as lord, not as brilliant.

Verse 5.

Note 1. Tānā is generally explained by ātmāstukananirmita darāpavitra; see also Bergaigne, I, 179. Note 2. The three abodes are either the morning, noon,
and evening sacrifices, or the three Soma-vessels, the Dronakalasa, Adhavanîya, and Pûtabhrît.

Verse 6.

Note 1. I do not see why hôtâ-iva should not mean 'like the priest,' for the priest also rejoices in the libation; see Arthasastra, ed. Thibaut, pp. 10 and 20. Ludwig prefers to take hôtâ for Agni, fire.

Verse 9.

Note 1. See note to I, 6, 9, and 10, note 1.
MANDALA X, HYMN 77.

ASHTAKA VIII, ADHYĀYA 3, VARGA 10-11.

To the Maruts (the Storm-gods).

1. Let me with my voice shower\(^1\) wealth like cloud-showers\(^2\), like sacrifices of a sage, rich in oblations. I have praised the goodly host of the Maruts\(^3\), so that they may be worthy of a Brahman\(^4\), so that they may be glorious.

2. These boys have prepared their ornaments for beauty, the goodly host of the Maruts, through many nights; the sons of Dyu struggled, like harts, they, the Âdityas, grew high, like banners\(^1\).

3. They who by their own might seem to have risen above heaven and earth, like the sun above the cloud, they are glorious, like brilliant heroes, they shine forth like foe-destroying youths.

4. When you move along on the bottom of the waters, the earth seems to break and to melt\(^1\). This perfect sacrifice is meet for you, come hither together, as if enjoying our offerings.

5. You are as drivers\(^1\) on the poles with their reins, and as brilliant with light at daybreak; like hawks, you are famous destroyers of foes; like wells\(^2\) springing forth, you scatter moisture.

6. When you, O Maruts, come from afar, knowing the great treasure of the hidden place, O Vasus, the treasure which has to be gained, then keep away also from afar all who hate us.

7. The man who, firm in his sacrifice, offers gifts to the Maruts to the end of the ceremony\(^1\), he
gains health and wealth, blessed with offspring; he shall also be in the keeping of the gods.

8. They are indeed our guardians, to be worshipped at all sacrifices, most blissful by their name of Ādityas; may they, swiftly driving on their chariots, protect our prayer, quick even on their march, delighting in our sacrifice.
NOTES.

Ascribed to Syûmaraśmi Bhârgava. On the metre, see Rig-veda, translation, Introd. p. cív.; Benfey, Quantitäts-versch. IV, 2; 38–39; Oldenberg, Prolegomena, 92. This hymn and the next belong closely together. They are both so artificial and obscure that a translation of them can only be tentative. None of its verses occurs in SV., VS., AV., TS., TB., MS.

Verse 1.

Note 1. I take prushâ for prushâni.

Note 2. I do not think that abhraprushaḥ can be meant for the Maruts.

Note 3. The nā in many of the verses seems to be due to a mere trick, and untranslatable.

Note 4. Or, ‘I have praised the priestly host, so that they may be worthy of good Marut-hood.’

Verse 2.

Note 1. Akrâḥ, banners, Grassmann; columns, Ludwig. The meaning is utterly unknown.

Verse 4.

Note 1. See Aurel Mayr, Beiträge aus dem Rig-Veda, p. 12. ‘The earth melted,’ see Ps. xlvi. 6.

Verse 5.

Note 1. Prayug seems to mean here a driver; pra-yug is often used of the Maruts as harnessing or driving their horses; see I, 85, 5; V, 52, 8.

Note 2. Prava has been derived from pru, to float. I should prefer to derive it from pra-van, from which we have pra-vana, precipice, possibly the Latin adjective pronus, and, very irregularly, Greek πρηνής. Stems in radical n frequently enter the class of stems in ā and a, and pravan would become pravâk or pravâḥ, as -gan becomes -gâk and -gâḥ; cf. Lanman,
p. 478. Others take vana for a mere suffix like vat. Prava, rushing forward, would have been a good name for a spring. This, of course, is a mere conjecture. Others derive pravā-s from vá, to blow. As a substantive pravā as well as upavā occurs AV. XII, 1, 51. vātasya pravām upavām ánu vāty arcik. But these words mean the blowing before and the blowing after, and not blowers. There are the verbs pravā and anuvā in Tāmdya Br. I, 9, 7; TS. III, 5, 2, 3; IV, 4, 1, 1. They are there referred to dawn and night. These passages, however, seem too technical to allow us to fix the original meaning of prava-h. Pravā in RV. I, 34, 8, remains unexplained.

Verse 7.

Note 1. On udṛkhi, see Ludwig's note.
MANDALA X, HYMN 78.


TO THE MARUTS (THE STORM-GODS).

1. Full of devotion like priests with their prayers, wealthy like pious men, who please the gods with their offerings, beautiful to behold like brilliant kings, without a blemish like the youths of our hamlets—

2. They who are gold-breasted like Agni with his splendour, quick to help like self-harnessed winds, good leaders like the oldest experts, they are to the righteous man like Somas, that yield the best protection.

3. They who are roaring and hastening like winds, brilliant like the tongues of fires, powerful like mailed soldiers, full of blessings like the prayers of our fathers,

4. Who hold together like the spokes of chariot-wheels, who glance forward like victorious heroes, who scatter ghṛita¹ like wooing youths, who chant beautifully like singers, intoning a hymn of praise,

5. Who are swift like the best of horses, who are bounteous like lords of chariots on a suit, who are hastening on like water with downward floods, who are like the manifold¹ Aṅgiras with their (numerous) songs.

6. These noble sons of Sindhu¹ are like grinding-stones, they are always like Soma-stones², tearing everything to pieces; these sons of a good mother are like playful children, they are by their glare like a great troop on its march.
7. Illumining the sacrifice\(^1\) like the rays of the dawn, they shone forth in their ornaments like triumphant warriors; the Maruts with bright spears seem like running rivers, from afar they measure many miles.

8. O gods, make us happy and rich, prospering us, your praisers, O Maruts! Remember our praise and our friendship, for from of old there are always with you gifts of treasures.
NOTES.

Ascribed to Syûmarasmi Bhûrgava. None of its verses occurs elsewhere. Metre, 1, 3, 4, 8 Trishtubh; 2, 5-7 Gagati.

Verse 4.

Note 1. Ghritapruusha, Fett sprühend, Gluth austheilend, according to Grassmann; ghrita-sprühend, according to Ludwig. Sâyana takes vareyávaḥ as wishing to give presents, and explains that such gifts were preceded by a gift of water, so that ghritapruushaḥ would mean, giving water or rain. The real meaning is difficult.

Verse 5.

Note 1. Visvarûpa may have been meant in a more special and mythological sense.

Verse 6.

Note 1. Sîndhu-mâtaraḥ may be a synonym of Primi-mâtaraḥ, sindhu being used as a name of the water in the sky. It may also mean, having the river Sindhu for their mother, i.e. coming from the region of the river. Bergaigne translates (II, 397), 'qui ont pour mère la rivière céleste. Cette rivière peut être une des formes de la vache qui passe aussi pour leur mère.'

Note 2. The grâvânaḥ and ádrayâḥ are probably meant for stones used for pounding corn and squeezing Soma.

Verse 7.

MANDALA I, HYMN 43.

ASHTAKA I, ADHYĀYA 8, VARGA 26–27.

TO RUDRA.

1. What could we say to Rudra, the wise, the most liberal, the most powerful, that is most welcome to his heart,—

2. So that Aditi\(^1\) may bring Rudra’s healing to the cattle, to men, to cow, and kith,

3. So that Mitra, that Varuna, that Rudra hear us, and all the united Maruts \(^1\).

4. We implore Rudra, the lord of songs, the lord of animal sacrifices \(^1\), the possessor of healing medicines \(^2\), for health, wealth \(^3\), and his favour.

5. He who shines like the bright sun, and like gold, who is the best Vasu among the gods,

6. May he bring health to our horse, welfare to ram and ewe, to men, to women, and to the cow!

7. Bestow on us, O Soma, the happiness of a hundred men, great glory of strong manhood \(^1\);

8. O Soma\(^1\), let not those who harass and injure overthrow us; O Indu, help us to booty!

9. Whatever beings are thine, the immortal, in the highest place of the law, on its summit \(^1\), in its centre, O Soma, cherish them, remember them who honour thee.

E e 2
NOTES.

Ascribed to Kâr̥va Ghaura, and addressed to Rudra (1, 2, 4–6), to Rudra and Mitrâ-Varûnau (3), and to Soma (7–9). Metre, Gâyatri (1–8); Anushûbh (9). Verse 2 in TS. III, 4, 11, 2; MS. IV, 12, 6.

The hymn may be divided into two, the first from 1–6, the second from 7–9. See, however, Bergaigne, III, 32, n. 1; and Recherches sur l'hist. de la Samhitâ, I, 65. He would prefer to divide the whole into three hymns.

Verse 1.

See TÂ. X, 17, 1; Delbrück, Synt. Forsch. I, 246.

Verse 2.

Note 1. Ludwig takes Aditi here as a name of Rudra; also Hillebrandt, Über die Göttin Aditi, p. 6.

Verse 3.

Note 1. The vice sagôshasaḥ, following on Rudra, can hardly be meant for any but the Maruts, who are often called sagôshasaḥ. But it may also have been intended for all the gods together.

Verse 4.

Note 1. Gâthâpatim and medhâpatim are both difficult. We expect gâthâpatim and medhâpatim. If, as Ludwig maintains, gâthā in Zend is equivalent to rîtu, season, then gâthâpati might be rîtupati, a name of Agni, X, 2, 1. But this is extremely doubtful. We must derive gâthâpati from gâthā, I, 167, 6, and medhâpati from medhā, animal sacrifice, till we know more on the subject.

Note 2. Gâlâśha-bheshagam, an epithet of Rudra; see VIII, 29, 5, where Rudra is intended. In II, 33, 7, the arm of Rudra is called bheshagâh gâlâśak; in VII, 35, 6, Rudra himself is called gâlâśak. Gâlâśha seems connected with gala, water. Bergaigne, III, 32, translates it by adoucissant.

Note 3. On samyôk, see note 2 to I, 165, 4.
Verse 7.

Note 1. Tuvi-nrima would seem more appropriate as a vocative. In verse 8, too, I should prefer to take Soma as a vocative, like Benfey and Grassmann.

Verse 8.


Verse 9.

Note 1. Unless we can take mūrdhā for a locative, attracted by nabhā, I should propose to read mūrdhān nabhā. It can hardly be an adverbial Dvandva, mūrdhā-nabhā, nor do I see how it can be applied as a nominative to Rudra. The whole verse is difficult, possibly a later addition. On rítasya amrítasya dháman, see IX, 97, 32; 110, 4 (dhárman).
MANDALA I, HYMN 114.

ASHTAKA I, ADHYĀYA 8, VARGA 5-6.

TO RUDRA.

1. We offer these prayers to Rudra, the strong, whose hair is braided, who rules over heroes, that he may be a blessing to man and beast, that everything in this our village may be prosperous and free from disease.

2. Be gracious to us, O Rudra, and give us joy, and we shall honour thee, the ruler of heroes, with worship. What health and wealth father Manu acquired by his sacrifices, may we obtain the same, O Rudra, under thy guidance.

3. O bounteous Rudra, may we by sacrifice obtain the goodwill of thee, the ruler of heroes; come to our clans, well-disposed, and, with unharmed men, we shall offer our libation to thee.

4. We call down for our help the fierce Rudra, who fulfils our sacrifice, the swift, the wise; may he drive far away from us the anger of the gods; we desire his goodwill only.

5. We call down with worship the red boar of the sky, the god with braided hair, the blazing form; may he who carries in his hand the best medicines grant us protection, shield, and shelter!

6. This speech is spoken for the father of the Maruts, sweeter than sweet, a joy to Rudra; grant to us also, O immortal, the food of mortals, be gracious to us and to our kith and kin!

7. Do not slay our great or our small ones, our
growing or our grown ones, our father or our mother, and do not hurt our own bodies, O Rudra!

8. O Rudra, hurt us not in our kith and kin, nor in our own life, not in our cows, nor in our horses! Do not slay our men in thy wrath: carrying libations, we call on thee always.

9. Like a shepherd, I have driven these praises near to thee; O father of the Maruts, grant us thy favour! For thy goodwill is auspicious, and most gracious, hence we desire thy protection alone.

10. Let thy cow-slaying and thy man-slaying be far away, and let thy favour be with us, O ruler of heroes! Be gracious to us, and bless us, O god, and then give us twofold protection.

11. We have uttered our supplication to him, desiring his help; may Rudra with the Maruts hear our call. May Mitra, Varuna, Aditi, the River, Earth, and the Sky grant us this!
NOTES.

Ascribed to Kutsa Ángirasa. Metre, 1–9 Gagati; 10, 11 Trishûthub. Verse 1=VS. XVI, 48; TS. IV, 5, 10, 1; MS. II, 9, 9 (yáthå naḥ sām); verse 2=TS. IV, 5, 10, 2; verse 7=VS. XVI, 15; TS. IV, 5, 10, 2; verse 8=VS. XVI, 16; TS. III, 4, 11, 2; IV, 5, 10, 3; MS. IV, 12, 6 (āyushi; havishmanto nāmasa vidhema te); verse 10=TS. IV, 5, 10, 3.

Verse 1.

Note 1. TS. reads imām matim, and yáthā naḥ sām.

Note 2. Kapardin is an epithet not only of Rudra, but also of Pûshan (VI, 55, 2; IX, 67, 11), and of a Vedic clan, the Trîtsus (VII, 83, 8) or Vasishṭhas; see Roth, Zur Literatur und Geschichte des Weda, pp. 94 seq.; Oldenberg, Z.D.M.G. XLII, p. 207. Kaparda is the name of a shell, and the hair twisted together in the form of a shell seems to have suggested the name of kapardin.

Note 3. Kshayâd-vîra means ‘ruling over heroes,’ just as mandâd-vîra (VIII, 69, 1) means ‘delighting heroes.’ This meaning is applicable to all passages where kshayâd-vîra occurs, and there is no reason why we should translate it by ‘destroyer of heroes,’ which can hardly be considered as an epithet on ornans. No doubt, a god who rules and protects can also be conceived as punishing and destroying, and this is particularly the case with Rudra. Hence in certain passages Rudra may well be invoked as nṛśhán (IV 3, 6), just as we read of the Maruts (VII, 56, 17): ‘May that bolt of yours which kills cattle and men be far from us! Incline to us, O Vasu, with your favours!’ See Muir, S.T. IV, p. 301, note.

Verse 2.

TS. reads āyagé and právîtau. See Ludwig, Notes, p. 265.

Verse 6.

Note 1. On the meaning of vardhana and vrīdh in Zend, see Darmesteter, Ormazd, pp. 41, 6; 92, 1.
Verse 7.

Note 1. TS. reads priyaś mā nas tanūvah rudra rīrishaḥ. Priya, dear, used like φίλος, in the sense of our own. See Bergaigne, III, 152.

Verse 8.

See Colebrooke, Misc. Ess. I, p. 141 (ed. 1837); and Svetāsvat. Up. in S.B.E. XV, p. 254, note. Āyushi for āyau is supported by VS. and TS. I propose to read āyau for āyau. Bhāmitāḥ is supported by TS. and Svet. Up., while VS. reads bhāmīnāḥ, which Mahīdhara refers to virān. The last line is the same in RV. and VS., but the TS. reads havishmanto nāmasā vidhema te, while the Svet. Up. reads havishmantaḥ sadasi tvā havāmahe.

Verse 9.

Note 1. As to the simile, see RV. X, 127, 8, and Muir S.T. IV, p. 304, note.

Verse 10.

Note 1. TS. reads ārāt te, goghnā (cé), purushaghne, kshayādvirāya, rākshā for mrīlā, deva brūhi.

Note 2. I take dvibārhāḥ, which stands for dvibārhaḥ, as an adjective to sārma, or possibly as an adverb, see Lanman, p. 560. It can hardly refer to Rudra, as Grassmann supposes. See J. Schmidt, Pluralbildungen der Neutra, pp. 132 seq.
MANDALA II, HYMN 33.

ASHTAKA II, ADHYÂYA 7, VARGA 16-18.

TO RUDRA, THE FATHER OF THE MARUTS
(THE STORM-GODS).

1. O father of the Maruts, let thy favour come near, and do not deprive us of the sight of the sun; may the hero (Rudra) be gracious to our horse\(^1\), and may we increase in offspring, O Rudra!

2. May I attain to a hundred winters through the most blissful medicines which thou hast given! Put away far\(^1\) from us all hatred, put away anguish, put away sicknesses in all directions!

3. In beauty thou art the most beautiful of all that exists, O Rudra, the strongest of the strong, thou wielder of the thunderbolt! Carry us happily to the other shore of our anguish, and ward off all assaults of mischief\(^1\).

4. Let us not incense thee, O Rudra, by our worship, not by bad praise, O hero, and not by divided praise! Raise up our men by thy medicines, for I hear thou art the best of all physicians.

5. He who is invoked\(^1\) by invocations and libations, may I pay off\(^2\) that Rudra with my hymns of praise. Let not him who is kind-hearted\(^3\), who readily hears our call, the tawny, with beautiful cheeks, deliver us to this wrath!

6. The manly hero with the Maruts has gladdened me, the suppliant, with more vigorous health. May I without mischief find shade, as if from sunshine\(^1\), may I gain the favour of Rudra!
7. O Rudra, where is thy softly stroking hand which cures and relieves? Thou, the remover of all heaven-sent mischief, wilt thou, O strong hero, bear with me?

8. I send forth a great, great hymn of praise to the bright tawny bull. Let me reverence the fiery god with prostrations; we celebrate the flaring name of Rudra.

9. He, the fierce god, with strong limbs, assuming many forms, the tawny Rudra, decked himself with brilliant golden ornaments. From Rudra, who is lord of this wide world, divine power will never depart.

10. Worthily thou bearest arrows and bow, worthily, O worshipful, the golden, variegated chain; worthily thou cuttest every fiend here to pieces, for there is nothing indeed stronger than thou, O Rudra.

11. Praise him, the famous, sitting in his chariot, the youthful, who is fierce and attacks like a terrible wild beast (the lion). And when thou hast been praised, O Rudra, be gracious to him who magnifies thee, and let thy armies mow down others than us!

12. O Rudra, a boy indeed makes obeisance to his father who comes to greet him: I praise the lord of brave men, the giver of many gifts, and thou, when thou hast been praised, wilt give us thy medicines.

13. O Maruts, those pure medicines of yours, the most beneficent and delightful, O heroes, those which Manu, our father, chose, those I crave from Rudra, as health and wealth.

14. May the weapon of Rudra avoid us, may the great anger of the flaring one pass us by.
Unstring thy strong bows² for the sake of our liberal lords, O bounteous Rudra, be gracious to our kith and kin.

15. Thus, O tawny and manly god, showing thyself¹, so as neither to be angry nor to kill, be mindful of our invocations², and, rich in brave sons, we shall magnify thee in the congregation.
NOTES.

Ascribed to Gṝtsamada. Metre, Trishtubh. See Muir, S. T. IV, 309; Geldner and Kaegi, p. 90. Bergaigne, III, 153; Leop. v. Schroeder, Indiens Literatur und Cultur, 343. Verse 1=TB. II, 8, 6, 9; verse 2=TB. II, 8, 6, 8; verse 10=TĀ. IV, 5, 7; verse 11=TS. IV, 5, 10, 3; AV. XVIII, 1, 40; verse 14=VS. XVI, 50; TS. IV, 5, 10, 4; verse 15=TB. II, 8, 6, 9.

Verse 1.

Note 1. The words abhi naḥ virāḥ ārvati kshameta admit of different interpretation. Grassmann has: ‘Der Held sei huldreich unsren schnellen Rossen;’ Muir: ‘May the hero spare our horses;’ Ludwig: ‘Unser held möge tüchtig zu Rosse sein.’ The passages quoted by Ludwig from the Sat. Br. III, 7, 3, 1, and IV, 3, 4, 14, do not bear out the meaning of tüchtig sein, to be strong, they rather mean, to suffer, to submit to, with a dative. Yet virāḥ by itself may mean son or offspring (III, 4, 9; VII, 1, 21; 56, 24), and if abhi-ksham in our passage could mean to be capable and strong, Ludwig’s translation would be justified. But if we take virā, hero, as intended for Rudra, as Indra also is often called simply vīra, abhi kshameta would lend itself to the translation of ‘to be gracious,’ or ‘to spare,’ and I therefore translate: ‘May the hero (Rudra) be gracious to our horse.’ It should be understood in the same sense in verse 7, at least I see no reason to vary the translation as Geldner does, and also Ludwig, while Muir is right and consistent. Our poet uses the verb abhiksham frequently, II, 28, 3; 29, 2 (abhikshantārāḥ?). It seems confined to the second Mandala.

Verse 2.

Note 1. Vitarám, wherever it occurs, is always joined with vī in the Rig-veda.
Verse 3.

Note 1. If rápas is derived from rap, to whisper, it would have meant originally what is whispered, that is, slander, accusation, and then only crime. Latin crimen also meant originally what is heard, Leumund. Crimen is not connected with the Greek κρίσις. The ḫ in crimen has to be accounted for like the ḫ in liber, from lubh (libh). The r is irregular, unless we find an analogy in increpare.

Verse 5.

Note 1. Hāvate, we expect hūyāte. Ludwig’s explanation has not solved the difficulty, and suhāvaḥ points back to yo havate. Oldenberg suggests an anacoluthon, He who invokes—may I.

Note 2. I formerly took áva dishîya in the sense of ‘to unloose,’ used originally with reference to tethered horses. As horses are unloosed before they can do their work, so the gods are, as it were, unloosed by prayer, or set off, so that they may fulfil what they are asked to do; see RV. I, 25, 3. In the passage quoted by Ludwig from the TS. I, 8, 6, 2, the same meaning seemed quite appropriate: áva Rudrám adimahi—yáthâ nah sreyasah kárat, ‘We unloosed Rudra, that he might make us happier.’ Ludwig takes it to mean, ‘We have bound, tied, or obliged Rudra, so that he makes us happy,’ but the preposition ava is against this interpretation. Muir proposes ‘to avert’ or ‘to propitiate,’ the latter being adopted by Geldner.

However, in an article lately published by Roth on Wergeld in the Veda (Z. D. M. G. XLII, 672), ava-day has been recognised as an almost technical legal term, meaning ‘to pay off, to compound.’ Thus, Tāṇḍya Br. XVI, 1, 12, we read yāḥ satam vairam tad devān avadayate, ‘He portions off, i.e. he satisfies, or pacifies, the gods who were offended, by giving a hundred cows.’ With niḥ, we find TB. I, 6, 10, 1. pragā rudrān nir áva dayate; the same occurs in Maitr. S. I, 10, 20, where we also read, gṛiheshv eva Rudram nir ava dayata esha te Rudra bhāgas. See also Ait. Br. II, 7, 1. There is a verse quoted, ávāmā Rudrām adimahi, in TS. I, 8, 6, 2;
and again in MS. I, 10, 4; Kâth. IX, 7; Kap. S. VIII, 10; VS. III, 58, and this gives us the right key to our verse, namely, ‘May I pay off, may I pacify, Rudra with my songs of praise,’ dishâya being the optat. of the aorist, adimahi the aor. ind.

Note 8. On ridûdârâk, see Benfey, Quantitâtsversch.V, 1; p. 25; Geldner, K.Z. XXVIIII, 201; Ludwig, Süsse in seinem bauche habend; Bergaigne, miséricordieux. The meaning is doubtful.

Verse 6.

Note 1. Ghrînîva, divided into ghrîni-iva, is a difficult form. Various attempts have been made to explain it. Grassmann translates: ‘Wie Schatten von der Gluth mög unverschrt ich des Rudra Huld erreichen,’ preferring to write ghrîner va. Ludwig, in his notes: ‘Bei hitze,’ taking ghrîni as a locative. Muir: ‘Shade in the heat.’ Geldner: ‘Vor Sonnengluth den Schatten,’ taking ghrîni as an instrumental. Lanman (p. 379) takes the same view, though he admits that this would be the only example of an instrumental in the masculine, contracted to i. He translates: ‘As by the heat unharmed, to shelter bring me.’ He adds: ‘It may be ablative with elision and crasis,’ and this is likewise Roth’s view. Weber thinks that we may retain ghrînîva in the Samhitâ text, but should divide it into ghrîni-iva, ‘like a man suffering from heat’ (Ind. Stud. XIII, p. 58). I think we must take into account a parallel passage, VI, 16, 38. úpa khâyám iva ghrîneh áganma sârma te vayám, see M.M., Preface to translation of Rig-veda, p. cxliii. Probably the apparent irregularity of the metre led to the change of ghrîner iva to ghrînîva, but ghrîner iva can be scanned o-o; see M.M., l. c., p. cxlviii.

Verse 7.

Note 1. Gâlâsha by itself occurs but once more as an epithet of Rudra, VII, 35, 6, and twice in composition, gâlâshabheshaga; see I, 43, 4. The second pâda begins with hástâh.
Verse 8.

Note 1. Namasyá is difficult, but we can hardly take it for namasyámāsi, masi being supplied from grünimasī. Nor do we gain by taking namasyā for an instrumental. Perhaps it is best to take it as a 1st pers. of the imperative.

Note 2. The meaning of kalmalikin is unknown.

Note 3. I think it is best to translate náma by name, though, no doubt, it implies more than the mere name. Geldner's 'majestätisch Wesen' is right, but it is only one side of náma. See VIII, 20, 13, note 1.

Verse 9.

Note 1. On vai, see Delbrück, Syntax, p. 483. On asurya, see von Bradke, Dyaus Asura, pp. 29, 34.

Verse 10.

Note 1. I have changed yagatám into yagata.

Note 2. Árhan idám dayase vísvam ábhwam has been rendered in different ways. Grassmann: 'Du theilst alle diese Macht aus.' Ludwig: 'Du besitzest all die gewalt.' Geldner: 'Du besitzest höchste Macht.' Muir: 'Thou possessest all this vast world.' Dayase is used, no doubt, in the sense of cutting and distributing, but never in the sense of possessing. In several places, however, it has been translated by to cut and to destroy, e.g. X, 80, 2. agník vṛitrāni dayate puruñi, 'Agni cuts up many enemies.' VI, 22, 9. vísvāh agurya dayase ví máyāh, 'thou destroyest all deceits.' See also IV, 7, 10; VI, 6, 5. As to ábhma in the sense of fiend, we had it before in I, 39, 8. á yáh nah ábhvah īśhate, ví tám yuyota. In other places it assumes a more neutral character, meaning monster, or monstrous power; see B.-R. s.v. 'To distribute power' is not a Vedic conception, nor does ábhma ever mean power in the sense of 'ungeheure Macht, or Urkraft' (Delbrück, Chrest. p. 49).

Verse 11.

Note 1. AV. XVIII, 1, 40, has gartasádam gánánām rāgānam, and anyám asmát te. Garta-sad, literally, sitting
in the hole, probably the place of the chariot where the king sat, separated from the driver. These divided chariots can be seen in the ancient monuments of Assyria and Babylon. The king seems to stand in a box of his own, fighting, while the charioteer holds the reins, so as not to interfere with the king. See, however, Bergaigne, III, 122 seq.; Z. D. M. G. XL, 681.

Note 2. The mṛigá bhímá is probably meant for the lion, cf. I, 154, 2, and Zimmer, Altdindisches Leben, p. 78.

Note 3. As to the senás of Rudra, see TS. IV, 5, 2, 1, senâni; AV. XI, 2, 31; Pâr. Grîhy. III, 8, 11.

Verse 12.

Note 1. The sense would be better if vândamânam could be changed to vândamânaḥ.

Verse 13.

Note 1. That father Manu obtained health and wealth from Rudra was mentioned before, I, 114, 2, and it is curious that the Vedic authority of Manu’s Smṛiti should be based on the well-known sentence, yat kimśa Manur abravit tad bheslagam, Taitt. Samh. II, 2, 10, 2; cf. M. M., Hist. of Anc. Sansk. Lit. p. 89.

Verse 14.

Note 1. The VS. reads pári no rudrásyā hetir vrīnaktu, pári tvēsháśya durmatār agháyóḥ. Vṛigyāḥ is the 3rd pers. sing. in s of the aor. opt.

Note 2. Rudra is called sthiradhanvan; see also IV, 4, 5; VIII, 19, 20; X, 116, 5; 6; 120, 4; 134, 2; Maitr. S. II, 9, 9.

Verse 15.

Note 1. Kekitāna, the vocative of the participle.

Note 2. Muir seems to translate bodhi, which Sāyana explains by budhyasva, by ‘think of us now.’ The TB. reads havanásrūḥ.
MANDALA VI, HYMN 74.

ASHTAKA V, ADHYÄYA 1, VARGA 18.

TO SOMA AND RUDRA.

1. Soma and Rudra, may you maintain your divine dominion, and may the oblations reach you properly. Bringing the seven treasures to every house, be kind to our children and our cattle.

2. Soma and Rudra, draw far away in every direction the disease which has entered our house. Drive far away Nirviti, and may auspicious glories belong to us!

3. Soma and Rudra, bestow all these remedies on our bodies. Tear away and remove from us whatever evil we have committed, which clings to our bodies.

4. Soma and Rudra, wielding sharp weapons and sharp bolts, kind friends, be gracious unto us here! Deliver us from the snare of Varuna, and guard us, as kind-hearted gods!
NOTES.

Ascribed to Bhāradvāga Bṛhaspatya. Verse 2 occurs TS. I, 8, 22, 5; AV. VII, 42, 1; verse 3, TS. I, 8, 22, 5; AV. VII, 42, 2. All the four verses, but in a different order (3, 1, 2, 4), in MS. IV, 11, 2; see also Kāth. XI, 12. Metre, Trishūbh.

This is the only hymn addressed to Soma and Rudra. In the Kḥândogya Up. III, 7 and 9, the Rudras are said to have Indra, while the Maruts have Soma at their head.

It is translated by Geldner and Kaegi.

The whole hymn betrays its secondary character; first by violating the law of decrease, secondly by duals in au before consonants, and thirdly by using a very large number of passages from other hymns. Compare verse 1, pada c, with V, 1, 5, c; verse 2, pada c, with I, 24, 9, c; verse 2, pada d, with VI, 1, 12, d. Phrases like verse 1, pada d, sām naḥ bhūtām dvipāde sām kātuḥpade, occur again and again, with slight modifications; see I, 114, 1; 157, 3; VII, 54, 1; X, 165, 1. Sumanasyāmānā also is suspicious. It occurs again in the next hymn, the last of the Mandala, in VII, 33, 14, likewise a suspected hymn, and in the tenth Mandala, X, 51, 5; 7.

Verse 2.

Note 1. On vīṣhūkīm, see II, 33, 2.

Note 2. Āmivā has been identified with āvīa by Fick, Orient und Occident, III, p. 121. The difficulty is m = n.

Note 3. The AV. reads bādhethām dūrām nīrītim, the AV. and TS. read parākalḥ kritām kid ēnāḥ prā mumuktām asmāt.

Verse 3.

Note 1. AV. reads asmāt for asmē, and āsat for āstī.

Verse 4.

In the Maitr. S. the second half of this verse is, mumuktām asmān grasitān abhīke prā yakkhatam vrishanā sāntamānī.

f f 2
MANDALA VII, HYMN 46.
ASHTAKA V, ADHYĀYA 4, VARGA 13.

To Rudra.

1. Offer ye these songs to Rudra whose bow is strong, whose arrows are swift, the self-dependent god, the unconquered conqueror, the intelligent, whose weapons are sharp—may he hear us!

2. For, being the Lord, he looks after what is born on earth; being the universal ruler, he looks after what is born in heaven. Protecting us, come to our protecting doors, be without illness among our people, O Rudra!

3. May that thunderbolt of thine, which, sent from heaven, traverses the earth, pass us by! A thousand medicines are thine, O thou who art freely accessible; do not hurt us in our kith and kin!

4. Do not strike us, O Rudra, do not forsake us! May we not be in thy way when thou runkest forth furiously. Let us have our altar and a good report among men—protect us always with your favours!
NOTES.

Ascribed to Vasishtha. Verse 1 occurs TB. II, 8, 6, 8. Metre, 1–3 Gagati; 4 Trishtubh.

Verse 1.

Note 1. The TB. has svadhāmne for svadhāvne, midhūshe for vedhāse, and svinotana for svinotu nak. The commentator explains both svadhāmne = svakiyasthānayuktāya, and svadhāvne = svadhāsabdavākyenānnena yuktāya vā. On vedhas, see Bartholomae, K. Z. XXVII, 361; Ludwig, Z. D. M. G. XL, 716.

Verse 2.

Note 1. Geldner translates kshayena by 'from his high seat.' The meaning of kshaya in this place seems defined by the parallel expression sāmrāgyena.

Verse 3.

Note 1. Svapivatā has been variously translated. Grassmann gives Vielbegehrtcr; Ludwig, des windhauch in schlaf versenkt; Roth, wohl verstehend, denkend; Geldner, freundlicher; Muir, thou who art easy of access, which seems to me the right rendering; cf. sūpāyana. It is derived from api-vat, which occurs six times in the Rig-veda. As a simple verb it means 'to go near, to attend,' as a causative, the same, or 'to bring near.' Thus, VII, 3, 10. āpi kratum su-kētāsam vatema, may we obtain wisdom, full of good thoughts. VII, 60, 6. āpi kratum su-kētāsam vātan-takah, (the gods) obtaining wisdom, full of good thoughts (for their worshippers). X, 20, 1 (X, 25, 1). bhadrāma nak āpi vātaya mānak, let us obtain a good mind. I, 128, 2. tām yagāḥ-sādham āpi vātayāmasi, we go near to, or we bring near Agni, the performer of the sacrifice. I, 165, 13. mānaḥ—api-vātayantah, bringing the prayers near, or attending to the prayers. X, 13, 5. pitrē putrāsah āpi avivatan rītām, the sons brought the sacrifice to the father.

.Api-vātā would then mean approach, or in a more
spiritual sense, attention, regard, and su-apiváta would mean either of easy approach, opposed to durdharsha, or full of kind attention and regard. See Muir, S.T. IV, p. 314, note. Bergaigne, III, 306, does not help us much, though he points out where the difficulty lies.

The following are the Zend passages in which api-vat occurs, with some notes sent me by Dr. Stein: Apivatahé, Y. 9, 25, 2. p. sg. med. c. Gen. 'Hom, du verstehst dich auf rechte Preissprüche' d. h. 'kannst sie würdigen,' apivatáitè daénayão mázdayaçnóis, V. 9, 2, 47, 'vertraut mit dem Gesetz,' daénām zarazca dât apaéca aotát, yt. 9, 26: 'wer das Gesetz lernt und in dasselbe eindringt;' verezýótûcā frâcâ vatôyótû, Y. 35, 6, 'das richtig erkannte führe er aus und theile es mit;' Y. 44, 18 scheint apivaiti 1. p. sg. med. in der Bedeutung: 'in Erfahrung gebracht haben;' die Stelle ist indess sehr dunkel.

Verse 4.

Note 1. Â nakh bhaga barhíshi givasamsé seems a very simple sentence. It has been translated without any misgivings by Grassmann, Ludwig, Geldner and Kaegi and others.

Grassmann translates: 'Lass lange lebend uns die Streu noch schmücken.'

Ludwig: 'Gib uns anteil an dem barhis als verheissung des lebens.'

Kaegi and Geldner (or Roth): 'Verstatt uns Theil an Opfer und an Herrschaft.'

Bergaigne often points to such translations with scorn, but after he has written several pages on the words in question, here on givasamsa, he is indeed very positive that it means 'formule qui donne la vie' (I, p. 306), but what such a 'formule' is, and how this meaning fits the whole sentence, he does not tell us.

Let us begin with what is clear. Â bhaga nakh with locative, means 'appoint us to something,' i.e. 'give us something.' Thus I, 121, 15. Â nakh bhaga góshu, means 'divide us, distribute us, appoint us to cows,' i.e. 'give us cows as our share.' The same expression is used when
instead of cows or riches, the gods are asked to give long life, glory, or sinlessness. Thus we read, I, 104, 6. sāh tvām nah indra sūrye sāh āpsū anāgāstvē ā bhaga gīvasamsē, that is, ‘Indra, allow us to share and rejoice in the sun, in water, in sinlessness and praise of men.’ X, 45, 10. ā tām bhaga sauravasēshu, ‘give him, let him share in, good renown.’

When we are once familiar with this phraseology, we cannot doubt that in our passage also we have to translate, ‘let us have our barhis, our homely altar, and good report among men.’

Another word narāsamsa had originally the same meaning as gīvasamsa, but it was chiefly used as a name of Agni. He was called Narārama, i. e. Männerlob, or dyōk sāmsa, Himmelslob, as a German poet was once called Frauenlob, not only because he praised women, but because he was praised by women. As we can say, God is my song, the Vedic Rishis might call any god the samsa, i. e. the praise or song of men, of the fathers, or of the gods. So far from agreeing with Bergaigne, ‘on comprendrait moins bien qu’une locution dont le sens propre aurait été “éloge mortel” eût désigné celui qui est loué par le mortel,’ nothing is easier and better confirmed by other languages, while the invocation of ‘une formule sacrée’ is almost unintelligible. If in a later hymn Indra is called gyēsththal mantrak, in X, 50, 4, I should translate, ‘thou art the oldest or the best song,’ that is, ‘the theme of the oldest song,’ but not thou art a magic formula. There is no necessity therefore for taking narāsamsa as a possessive compound, possessed of the praise of men, nor must we forget that in words which become almost proper names the accent is by no means always a safe guide.
MANDALA I, HYMN 2.

ASHTAKA I, ADHYĀYA 1, VARGA 3-4.

To Vāyu.

1. Come hither, O Vāyu, thou beautiful one! These Somas are ready, drink of them, hear our call!

2. O Vāyu, the praisers celebrate thee with hymns, they who know the feast-days, and have prepared the Soma.

3. O Vāyu, thy satisfying stream goes to the worshipper, wide-reaching, to the Soma-draught.

4. O Indra and Vāyu, these (libations of Soma) are poured out; come hither for the sake of our offerings, for the drops (of Soma) long for you.

5. O Indra and Vāyu, you perceive the libations, you who are rich in booty; come then quickly hither!

6. O Vāyu and Indra, come near to the work of the sacrificer, quick, thus is my prayer, O ye men!

7. I call Mitra, endowed with holy strength, and Varuṇa, who destroys all enemies; who both fulfil a prayer accompanied by fat offerings.

8. On the right way, O Mitra and Varuṇa, you have obtained great wisdom, you who increase the right and adhere to the right;

9. These two sages, Mitra and Varuṇa, the mighty, wide-ruling, give us efficient strength.
NOTES.


This hymn, with the hymn I, 3, belongs to the Pra-uga ceremony. It consists of three trikas.

Verse 1.

Note 1. Darsata, as applied to the wind, may be intended for visible, but its more general meaning is conspicuous, clarus, insignis.

Verse 2.

Note 1. Aharvid, which Benfey translates by tageukundig, Grassmann, die des Tages (Anbruch) kundig, seems to have two meanings. When applied to men, poets or priests, it means those who know (vid) the right days or seasons for every sacrifice, but when it is applied to certain deities, particularly those of the morning, it means finding (vid), bringing back the day, like lucifer. Thus the Asvins are called aharvidā (VIII, 5, 9; 21). The power (daksha) of Vishnu is called aharvid, conquering, or bringing, the light of the day (I, 156, 4). The priests, as inviting these gods, might possibly themselves be called aharvid, bringing back the light of day, but this seems doubtful.

Verse 3.

Note 1. This verse, though it seems easy, is really full of difficulties. The meaning of dhenā is very doubtful. It is explained as lips by native authorities, and would in that case be derived from dhe, to suck. But though this meaning is possible in some passages, particularly where dhene occurs in the dual, in other passages dhenā seems clearly to
mean a stream of milk, or of some other liquid, poured out (visrishta) from the clouds or at a sacrifice. It often occurs in the dual dhene, and has then been taken as the upper and lower lips (not the nares, as Roth suggests), distinguished from sipre, the upper and lower jaws. See note on II, 34, 3. Sāyana (Rv. Bh. I, 101, 10) explains it by gihvopagihvike. Durga adds (Nirukta Bhāshya, VI, 17) ādhaṣṭye dāmsṝre vā gihvopagihvike vā, ity eke, tayor hy annam dhiyate.

Benfey translates: 'Vāyu, deine vorkostende Lippe schreitet zum Opferer, weit hingestreckt zum Somatranks.' Prapriṅkati can hardly mean vorkostend.

Verse 4.

Note 1. The instrumental práyobhiḥ is best translated here by 'for the sake of;' see Wenzel, Instrumental, p. 104.

Verse 5.

Note 1. On vāginī and vāga, see 'India, what can it teach us?' pp. 164, 166. The transition of meaning from vāga, booty, to vāga, wealth in general, finds an analogy in the German kriegen, to obtain, also in Gewinn, and A.S. winnan, to strive, to fight, to obtain. Vāginīvasū, in the dual, is a frequent epithet of the Asvins, II, 37, 5; V, 74, 6; 7; 75, 3; 78, 3; VIII, 5, 3; 12; 20; 8, 10; 9, 4; 10, 5; 22, 7; 14; 18; 26, 3; 85, 3; 101, 8; of Indra, III, 42, 5; X, 96, 8.

It differs little from vāginīvat, which is likewise applied to the Asvins, I, 120, 10, and comes to mean simply wealthy, liberal; cf. I, 122, 8; VII, 69, 1. Vāginīvatī is an epithet of Ushas, Sarasvatī, and Sindhu. A common phrase is vāgebhiḥ vāginīvatī, lit. wealthy in wealth, cf. I, 3, 10. Vāginī occurs as the feminine of vāgin, wealthy, or strong, but never in the sense of mare; cf. III, 61, 1. úshaḥ vāgena vāginī, Ushas wealthy by wealth or booty; VI, 61, 6. Sarasvatī vágeshu vāginī, Sarasvati, strong in battles; cf. I, 4, 8; 9. Native commentators generally explain vāginī by sacrifice, vāginīvasu, by dwelling in the sacrifice. I take vāginī in compounds like vāginīvasu as a collective.
NOTES. 1, 2, 8.

substantive, like padmini, ūhini, vāhinī, tretinī, anīkinī, &c., and in the sense of wealth; unless we may look upon vāginīvat as formed in analogy to such words as tavishi-mat, only that in this case tavishi exists in the sense of strength. Pischel's explanation, Ved. Stud. p. 9, rich in mares, takes for granted the existence of vāginī in the sense of mare. I have not found any passage where vāginī has necessarily that sense.

Verse 6.

Note 1. Nishkrīta can hardly mean here what it means in later Sanskrit, a rendezvous.


Verse 7.


Note 2. Ghṛitākī seems to be taken here in a technical sense, like ghṛitavat, i.e. with oblations of butter thrown into the fire. In I, 167, 3, I took ghṛitākī in the more general sense of bright, resplendent, while others ascribed to it the meaning of bringing fatness, i.e. rain. It may also mean accompanied by ghee. See B.-R. s.v.

Verse 8.

Note 1. Ritasprīs, probably not very different from ritasāp.
MANDALA I, HYMN 134.

ASHTAKA II, ADHYÂYA 1, VARGA 23.

To Vâyu.

1. O Vâyu, may the quick racers bring thee towards the offerings, to the early drink here, to the early drink of Soma! May Sun√itâ (the Dawn) stand erect, approving thy mind! Come near on thy harnessed chariot to share, O Vâyu, to share in the sacrifice!

2. May the delightful drops of Soma delight thee, the drops made by us, well-made, and heaven-directed, yes, made with milk, and heaven-directed. When his performed aids assume strength for achievement, our prayers implore the assembled steeds for gifts, yes, the prayers implore them.

3. Vâyu yokes the two ruddy, Vâyu yokes the two red horses, Vâyu yokes to the chariot the two swift horses to draw in the yoke, the strongest to draw in the yoke. Awake Purandhi (the Morning) as a lover wakes a sleeping maid, reveal heaven and earth, brighten the dawn, yes, for glory brighten the dawn.

4. For thee the bright dawns spread out in the distance beautiful garments, in their houses, in their rays, beautiful in their new rays. To thee the juice-yielding cow pours out all treasures. Thou hast brought forth the Maruts from the flanks, yes, from the flanks of heaven.

5. For thee the white, bright, rushing Somas, strong in raptures, have rushed to the whirl, they
have rushed to the whirl of the waters. The tired hunter asks luck of thee in the chase; thou shieldest by thy power from every being, yes, thou shieldest by thy power from powerful spirits.

6. Thou, O Vāyu, art worthy as the first before all others to drink these our Somas, thou art worthy to drink these poured-out Somas. Among the people also who invoke thee and have turned to thee, all the cows pour out the milk, they pour out butter and milk (for the Soma).
NOTES.

Ascribed to Parukkhepa Daivodāsi, and addressed to Vāyu. Metre, 1–5 Atyashṭī; 6 Ashṭī. No verse occurs in the other Vedas.

Verse 1.

Note 1. Pūrvapiti may here imply that Vāyu receives his libation first, before the other gods, see verse 6.

Note 2. Whatever the etymology of sūnritā may be, in our passage, which describes the morning sacrifice and the arrival of Vāyu as the first of the gods, it can hardly mean anything but dawn. Úrdhvā sthā is an expression applied frequently to the rise of the dawn or the morning, see III, 55, 14; 61, 3; VIII, 45, 12. In the last passage sūnritā is simply the dawn. Ludwig translates, 'deine trefflichkeit erhebe sich, günstig aufnemend die absicht.' He, like Bergaigne, III, 295, takes sūnritā as su-nri-tā, virtue. It seems to me that sūnrita may be formed irregularly in analogy to an-ṛita, and then mean true, good. In other places sūnritam seems to mean hymn, like ritavāka, IX, 113, 2. In places where it occurs as a name of Ushas, one feels tempted to conjecture su-nritūs. See also Bartholomae, in Bezzienb. Beitr. XV, 24.

Note 3. On makhāsyā dāvāne, see note to I, 6, 8; but also note to VIII, 7, 27.

Verse 2.

My translation is purely tentative, and I doubt whether the text can be correct. I have taken krāṣa here in the sense of made, but I am quite aware that this meaning becomes incongruous in our very verse, when repeated for the third time. On its other meanings, see Pischel, Ved. Stud. p. 67. For the whole verse, compare VI, 36, 3. Grassmann translates:

Die lust'gen Indu's mögen, Vāyu, dich erfreuen,
Die starken, die wir schön gebraut, die himmlischen,
Die milchgemischen, himmlischen;
Wenn Tränke tüchtig deinen Sinn
NOTES. I, I 34, 4. 447

Uns zu gewinnen, bei dir sind,
Dann fordere Lieder die vereinte Rosseschar,
Die Speisen zu empfangen auf.

Ludwig: Erfreuen sollen dich die frischen tropfen, Vāyu,
von uns bereitet, die morgendlichen, mit milch bereitet, die
morgendlichen, dasz der (opfer) tüchtigkeit zukomen hilf-
leistungen zum gelingen, gewärzt, die insgesammt herwärts
gerichteten gespanne (antworten) zur (mit) beschenkung den
liedern, ihn sprechen an die lieder.

These translations may serve to show that certain verses
in the Veda are simply hopeless, and that the translators
must not be held responsible if they cannot achieve the
impossible.

Verse 3.

Note 1. Purandhi may have meant originally doorkeeper
or bar-holder (cardo), from pūkt and dhi, being formed like
ishudhī, vrśhandhi, svadhi, &c. Purandhri also may have
been πυλωρός, janitor, or rather janitrix, then housewife.
Grassmann translates it by Segensfülle, Ludwig by Fülle;
Bergaigne, III, 476, has a long note on purandhi, as one of
the many names of ‘la femelle.’ Whatever it meant ety-
mologically, in our passage, where she is to be woke by
the wind in the morning (cf. ushāsaḥ budhī, I, 137, 2), it
is again a characteristic epithet of the dawn, πολιωχός,
πολιάς, πολάτης. See also Pischel, Vedica, p. 202; Hille-
brandt, Wiener Zeitschrift, III, 188 ; 259.

Verse 4.

Note 1. I have translated damsu as a locative; could it
be a nom. plur. of dams, δας, referring to vastrā, the ter-
minations being left out? see Lanman, p. 415.

Note 2. Sabardūghā, juice-yielding. Roth explains it
as quickly yielding, identifying sābar with Greek φαφ. But
Greek φ never represents Sanskrit b. Sabar, juice, milk,
water, would really seem to yield the true source of A. S.
sæp, O. H. G. saf, sap, for it is clear that neither ḍās, nor
Lat. succus, would correspond with A. S. sæp; see Brug-
mann, Grundriss, vol. i, § 328; also Bartholomae, in
Note 3. Vakshánbhyaka, from the flanks. It would be better if we could refer vakshánabhyaaka to Dhenu, the cow, the mother of the Maruts, while Dyaus is their father, see V, 52, 16. Here, however, Váyu is conceived as their father, and dyaus (fem.) as their mother.

Verse 5.

Note 1. I have followed Ludwig in his explanation of tsári, hunter, watcher, and takvaviya, chase of the takva, whatever animal it may be.

Note 2. Oldenberg suggests prási for pási, which on many accounts would be excellent.


Verse 6.

Note 1. Vihutmat is translated by Roth as not sacrificing. But vihutmat can hardly be separated from vihava and vihavya, and seems to mean therefore invoking, possibly, invoking towards different sides. Hu, to sacrifice, does not take the preposition vi. Vavargush is doubtful. Without some other words, it can hardly mean ‘those who have turned towards the gods,’ as we read in X, 120, 3 (tvé krátum ápi vriñganti visve); nor is it likely to be the same as vrikta-barhis, ‘those who have prepared the barhis.’ I have translated it in the former sense. See Geldner, Ved. Stud. p. 144, and Oldenberg, Gött. Gel. Anz. 1890, p. 414.
MANDALA X, HYMN 168.

ASHTAKA VIII, ADHYĀYA 8, VARGA 26.

To Vāta.

1. Now for the greatness of the chariot of Vāta¹! Its roar goes crashing and thundering. It moves touching the sky, and creating red sheens², or it goes scattering the dust of the earth.

2. Afterwards there rise the gusts of Vāta¹, they go towards him, like women to a feast². The god goes with them on the same chariot, he, the king of the whole of this world.

3. When he moves on his paths along the sky, he rests not even a single day¹; the friend of the waters, the first-born, the holy, where was he born, whence did he spring?

4. The breath of the gods, the germ¹ of the world, that god moves wherever he listeth; his roars indeed are heard, not his form—let us offer sacrifice to that Vāta!
NOTES.

Ascribed to Anila Vâtâyana, and addressed to Vâyu, here called Vâta. The metre is Trishûubh. This hymn does not occur in the other Vedas. See Muir, Sanskrit Texts, V, p. 145; Geldner and Kaegi, p. 95.

Verse 1.

Note 1. For this use of the accusative, see Pischel, Ved. Stud. p. 13.

Note 2. Aruvâni is explained by Geldner, Ved. Stud. p. 274, as the reddish colours of the lightning.

Verse 2.

Note 1. Vishálâ means kind or variety. Anu seems to refer to ratha, which I take as the subject of the whole of the first verse.

Note 2. ‘Sie gehn mit einander zum Tanz,’ Geldner and Kaegi.

Verse 3.

Note 1. Geldner and Kaegi propose aha for ahaṅkāra.

Verse 4.

Note 1. Vâta seems to be called the garbha of the world, in the sense of being its source or life.
MAN DALA X, HYMN 186.

ASHTAKA VIII, ADHYÁYA 8, VARGA 44.

TO VÁTA.

1. May Váta waft medicine, healthful, delightful to our heart; may he prolong our lives!

2. Thou, O Váta, art our father, and our brother, and our friend; do thou grant us to live!

3. O Váta, from that treasure of the immortal which is placed in thy house yonder, give us to live!

NOTES.

Ascribed to Ula Vátâyana, and addressed to Váyu, under the name of Váta. The metre is Gáyatrí. Verse 1 occurs in SV. I, 184; II, 1190; Taitt. Br. II, 4, 1, 8; Taitt. Ár. IV, 42, 8. Verse 3 in SV. II, 1192; Taitt. Br. II, 4, 1, 8; Taitt. Ár. IV, 42, 7.
APPENDICES.

I. INDEX OF WORDS.

II. LIST OF THE MORE IMPORTANT PASSAGES QUOTED IN THE PREFACE AND IN THE NOTES.

III. A BIBLIOGRAPHICAL LIST OF THE MORE IMPORTANT PUBLICATIONS ON THE RIG-VEDA.
The following Index of Words was commenced by Professor Thibaut, and continued and finished by Dr. Winternitz. I beg to express my gratitude to both of them, more particularly to Dr. Winternitz, who has spared no pains in order to make the Index as complete and as accurate as possible.—F. M. M.

The Index contains all the words of the hymns translated in this volume, and besides, all the words about which something is said in the Notes.

The lists of passages are complete, except when three dots (….) are put after the word (e.g. ákkba …).

Three figures refer to Mandala, hymn, and verse, a small figure to a note, e.g. X, 77, 2¹, stands for Mandala X, hymn 77, verse 2, note 1 (the word occurs in X, 77, 2, and also in note 1).

If a word occurs in a note only, the passage is put in parentheses, e.g. (V, 61, 4¹) means that the word occurs in note 1 on V, 61, 4, but not in V, 61, 4.

In the case of longer notes, it seemed advisable to refer to the page. One number refers to the page, e.g. (287) means that the word occurs in a note on page 287.
I. INDEX OF WORDS.

ámsa, shoulder:
ámseshu, I, 64, 4; 166, 9; 10; 168, 3; V, 54, 11; VII, 56, 13; ámsayôb ádhiß, V, 57, 6.
amhatí, tribulation:
amhatí-bhyaß, V, 55, 10.
ámhas, anguish:
ámhar, II, 34, 15; 33, 2; ámhasab, II, 33, 3.
ákánishbárí:
ákánishbárásist, among whom none
is the youngest, V, 59, 6; 60, 5.
ákava, not deficient:
ákavaț, V, 58, 5.
aketú, without light:
aketáve, I, 6, 3.
aktú, night:
aktún, V, 54, 4.
ákhar, banner (?):
akkrāb, X, 77, 21.
áksha, axle:
ákshab, I, 166, 91.
ákshita, unceasing:
ákshitam (bágam), V, 53, 13; útsam, the inexhaustible well,
I, 64, 6; VII, 7, 16.
akshnaya, crossing:
akshnaya, the crossing (horses), VII, 7, 35.
ákhirayáman, never-wearying:
ákhirayama-bhîb (steeds), I, 38, 112.
akkhakrītṛtva, (makkhakrītṛtya, (V, 52, 613.
ákghata: agastya, I, 170, 3; (287 seq.)
ákribhita-sokis, untouched splen-
dour:
ákribhita-sokishab, V, 54, 51; -am, 
V, 54, 122.
Agni, the god:
agni, I, 19, 1–9; VI, 66, 9; VII, 59, 1; ágni, V, 56, 1; 60, 6; 8; agnib, V, 60, 7; VII, 56, 25; agníb ná, X, 78, 3; agníb 
gání púrvyāb, VIII, 7, 36; agn-
nim, I, 38, 13; V, 60, 1; VIII,
akṣuṣṭa-akṣuṣṭ, shaking the unshakable:
epithet of Indra [not of the
Maruts, correct on p. 278],
(I, 167, 8').

ag:
agati, he drives, VI, 66, 7.—vāṁabh agyate, the arrow is shot, VIII,
20, 8'; (I, 85, 10').—vī ṣatga, you drive forth, V, 54, 4'.

agā, goat:
(234).
agā-ava, having goats for his horses:
ap ep. of Pūshan, (I, 87, 4').
agāra, never growing old:
agārāb, I, 64, 3.

agina, skin:
(234).
agirā, ready, swift (horses):
agirā, I, 134, 3; V, 56, 6.

agoshya, unwelcome:
agoshyab, I, 38, 5'.

agma, racing:
āgmeshu, I, 37, 8'; 10'.; 87, 3; 
V, 87, 7'.

agman, racing:
āgman (Loc.), I, 166, 5; VIII, 20, 5.

agyeshtād:
agyeshtāb, among whom none is
the eldest, V, 59, 6; agyesht-
āśāb, V, 60, 5.

āgra, a plain:
āgrān, V, 54, 4.

aśā, to bow:
śām aśāyanta, V, 54, 12.

aṅg:

aṅgate (aṅg), they brighten them-

selves, VII, 57, 3.—aṅg, with
gobhib, to cover with milk,
(VII, 20, 8'; 405')—prā anaga,
you have fashioned, V, 54, 1.—
with vf, to deck, adorn oneself;
vf aṅgate, I, 64, 4; vf ānagre,
I, 87, 7; vf aṅgata, VIII, 7, 
25.—śām aṅgre, I prepare, I,
64, 1.

aṅgasā, straightforward, and aṅgasīna,
straightforward:
(V, 53, 10'.)

aṅgī:

aṅgī aṅgate, they brighten them-

selves with brightness, VII, 57,
3; samānām aṅgī, their anoint-
ing is the same, VIII, 20, 11.—
pl. the glittering ornaments of
the Maruts, aṅgāyāb, I, 166,
10; aṅgin, X, 77, 2; aṅgī-ḥbih,
INDEX OF WORDS.

(261 seqq.); masc. = Āditya
(255; 261); ep. of Agni (262).
—Āditi, I, 43, 21; II, 114, 11;
Ādite-iya, I, 166, 12.—Dyaṅga
Āditi, V, 59, 8.
Āditi-īvā, Āditi-hood, perfection or holiness:
(257.)
ā-dū, not worshipping:
ādvā, nom. plur., (I, 37, 14.)
ādeva-tra, godless:
ādeva-trāt, V, 61, 6.
ādhbuita, n., strange thing:
ādhbuitam, I, 170, 11.
ādhbuita-enas, in whom no fault is seen, faultless:
ādhbuita-enasam, V, 87, 7.
ādyā, to-day...
ādri, stone:
thunderbolt, ādri, I, 165, 4;
p. xv; xxi; (182); ādram, I, 85,
51; ādriṇā, I, 168, 6.—Soma-
stone, ādram, I, 88, 3; ādrayaḥ
nā, X, 78, 6.—mountain, ādram,
V, 52, 9; ādrayaḥ, V, 87, 2.
ādriyat, wielding the thunderbolt:
ādriyat, voc., (I, 85, 51.)
ādṛa, without guile:
ādṛaḥ, I, 19, 3.
ādṛag, guiltless:
ādṛgham, V, 52, 1.
ādvāyāvin, free from guile:
ādvāyāvi, VII, 56, 18.
ādvesha, kind:
ādveshā, V, 87, 8.
ādha, then...
ādha, also VII, 56, 11.—ādha yāt,
now that, I, 167, 2.—ādha priyā,
for adha-priyā, (I, 38, 11.)
ādhi, over, on, in (c. Loc.), from (c.
Abl.),...
devēsū ādhi, above all gods, X,
121, 8.—(V, 52, 31.)—sṛiyādhi,
not sṛiḥs ādhi, V, 61, 12.—
ādhi snūnā divāḥ, above the
ridge of the sky, VIII, 7, 7;
ādhī-iva girinām, as it were
from above the mountains,
VIII, 7, 14.
ādhrishta, unavailable:
ādhrishtā, V, 87, 2; ādhrishtā, V,
VII, 56, 10.
ādhrig, irresistible:
ādhrigāvaḥ, I, 64, 3.
ādhvan, road, way, journey:
ādhvan ē, I, 37, 13; ādhvanā, V,
53, 7; asvā ādhvanā, V, 54, 10;
gatā ādhvā, a trodden path,
VII, 58, 3.
ādhvarā, sacrifice:
ādhvarām, I, 19, 1; VII, 56, 12;
ādhvarā, I, 165, 2; X, 77, 8;
VII, 7, 6; ādhvarasya-īva, VI,
66, 10.
ādhvara-ṛi, illumining the sacrifice:
ādhvara-ṛiyā, X, 78, 11; (V, 60, 81.)
ādhvare-sthā, firm in the sacrifice:
ādvare-sthā, X, 77, 7.
ādhvamsā, smooth:
ādhvamsā-bhiṁ pathi-bhiṁ, on
smooth roads, I1, 34, 51.
an, to breathe:
prāmatāṁ, of the breathing (world),
VIII, 121, 3.
ananu, not yielding:
ananu, I, 165, 91.
anantā-rushma, of endless prowess:
anantā-rushmaḥ, I, 64, 10.
anabhi, without reins:
anabhi, VI, 66, 7.
anamiva, without illness:
anamiva, VII, 46, 2.
ānarus, without wound:
(66.)
anarvān:
anarvānam, unscathed, I, 37, 11;
(65 seqq.); epithet of Aditi,
(260); āditi mananarvānam = Agni,
(262.)
anavadyā, faultless:
anavadyā, I, 6, 8; navadyāsā, V,
57, 5.
avabhrā-rādhas, of inexhaustible
wealth:
avabhrā-rādhas, I, 166, 7; II,
34, 4; V, 57, 5.
avasā, without drag (?):
avasā, VI, 66, 71.
avā, without horses:
avā, VI, 66, 7; (67.)
avā-da, the West (?):
avā-dāṃ, V, 54, 51.
avā-ya, moving without horses:
avā-yaḥ (?), (V, 54, 51.)
an-agāstvā, guiltlessness, purity:
(257.)
anāturā, free from disease:
anāturām, I, 114, 1.
anādhrishta, unconquerable:
anādhrishtā, I, 19, 4.
anānata, never flinching:
anānata, I, 87, 1.
Áñitabhā, N. of a river:  
V, 53, 91.

ánka:  
áditer ánkam, the face of Aditi (the dawn), (243.)—marútām ánkam, the train of the Maruts, I, 168, 9.—ánikeshu ádhi, on the faces, VIII, 20, 12.

ánu, prep. . . .:  
according to, svadhām ánú, see svadhā; ánu gōsham, according to pleasure, VI, 66, 4.—ánu dyūn, day by day, I, 167, 10; (I, 6, 83.)—ánu átáshkata, I, 86, 31; ánu scil. asruñj, V, 53, 21.—after, X, 168, 21.—synizesis, p. cxxii.

ánutta, not shaken, strong:  
ánuttam, I, 165, 91.

ánutta-manyu, of irresistible fury:  
(I, 165, 91.)

ánu-patha, follower:  
ánu-pathāb, V, 52, 10.

anu-bhartrī, comforting:  
anu-bhārtṛī, I, 88, 61; (178.)

anu-stubbh:  
Anušrubb = 'After-step,' p. xcvi.
anu-svadhām, according to their nature:  
V, 52, 1.
anetā:  
anenāb for anetāb? (VI, 66, 71.)

ánedyā, blameless:  
ánedyāb, I, 87, 4; 165, 12; V, 61, 13; p. xviii seq.
anenā, without deer:  
anenāb, VI, 66, 71.
anenās, without guilt:  
anenāb, (VI, 66, 71.)

ánta, end:  
ántam, the hem of a garment, I, 37, 61.—sāvasāntāntam, I, 167, 9.—ántānt divāb, V, 59, 7.

ánta-patha, enterer:  
ánta-pathāb, V, 52, 10.
antamā, friend:  
antamēbhi, I, 165, 51.
antār:  
antāb, from within, I, 168, 5.—  
c. Loc. within, V, 59, 23.—ántāb sānta, within (the womb), VI, 66, 4.

antāriksha, sky, air:  
antārikshām, V, 54, 4; 55, 2;  
divāb & antārikshā, V, 53, 8;  
urañj antārikshā, V, 52, 7; an- 
tārikshā rāgasāb, the air in the

sky, X, 121, 52; antārikshā, through the air, I, 165, 2; X, 168, 3; antārikshā, VIII, 7, 35.—antāriksha, prāthiv, and  
dyū, (50); rōdāṣī antārikshām, (I, 64, 9.)
antārikshya:  
antārikshāb pathyāb, the paths in the sky, V, 54, 91.

ánti, near:  
I, 167, 9.

ánhas, (Soma) juice:  
ándhasā (mādhvaḥ), I, 85, 62;  
ándhasā (mādhvāḥ), V, 54, 83;  
ándhāṃsi plāyey, to drink the (juice of the Soma) flowers,  
VII, 59, 5.

anyā, other: . . .  
nā tvād anyāb, no other than thou,  
X, 121, 10.—anyāb, enemy,  
VII, 56, 15.

anyātas, to a different place:  
anyātaḥ, p. xl.

anyātra, elsewhere:  
VII, 59, 5.

áp, water:  
ápab, V, 54, 3; 58, 6; VII, 36, 25; ápab-iva, V, 60, 3; VIII, 94, 7; girāyab nā ápab ugrāb,  
VI, 66, 112; ápab nā, X, 78, 3; ápab  
brahātīb, the great waters, X,  
121, 71; 8; 9; mahātīb ápab,  
VIII, 7, 23; apāb mātrīb, (307);  
apāb, I, 165, 8; VII, 7, 28.  
apāb tārēma, cross the waters,  
VII, 56, 24.—apāb, the waters (at sacrifices), I, 64, 11;  
61; apām arnavām, I, 85, 9; apām  
ūrmāyāb, I, 168, 2; apām  
budhīṛī, X, 77, 4; bhurvābi  
apām, I, 134, 5; apām sākhā,  
the friend of the waters (Vātā),  
X, 168, 3.—ap-sū, VI, 66, 8.  
apāb, the waters between heaven and earth, the sky, (309.)—ápab,  
apatyā, 'Nachkommen':  
(215, note a*)
apa-bhartrī, the remover:  
apa-bhartrī (rāpasāb), II, 33, 7.  
apās, n., work, deed:  
apāb, (I, 64, 31); ápāmsi (nāri), I,  
85, 9.
apās, m., workman:  
apāb, (I, 64, 11); apāsām (dā- 
ksham), efficient, I, 2, 9.
INDEX OF WORDS.

apārā, infinite:
apārāb, V, 87, 6.

ápi, adv.:
even, II, 34, 10; also, X, 77, 7.

ápi, prep.:
ápi (bhadma, c. Loc.), under, VII, 57, 4.

api-vāta, approach, attention, regard:
(VII, 46, 3).

ápyuṣya, incomparable:
ápyuṣyam, V, 56, 5; ápyuṣyab prathamāb, as the first before
all others, I, 134, 6.
apesas, without form:
apesāse, I, 6, 3.

áprati-skuta, irresistible:
áprati-skutāb, V, 61, 13.

ápra-jasta, infamous:
ápra-jastān, I, 167, 8.

Apsaras:
(307; 308).

áribhivas, fearless:
áribhivyushā, I, 6, 7; áribhyusha, (I, 6, 8).

abda, cloud:
(V, 54, 3).

abda, wishing to give water (?):
abda-yā, wishing to give water, V,
54, 3.

abdi-māt, with clouds:
(V, 54, 3).

abhi, prep., to . . .:
yāb karshanib abhi (bhūva,?), who
surpasses all men, I, 86, 5.—
abhi dyun = anu dyun, (I, 6, 82).

—synizesis of abhi, p. cxxii.

abhi-itī, assault:
abhi-itī bāpasab, II, 33, 3.

abhi-śrū, knee-deep:
I, 37, 10.

abbhita, all around:
abbhitāb mā, VII, 59, 7.

abbhi-dyu, hastening, or, heaven-
directed. [It is doubtful which
is the right meaning]:
abbhidyu-bhi, hastening, I, 6, 88; 
abbhidyavab, hastening heaven-
ward, or, shining forth, VIII,
7, 25; I, 134, 2 (bis); X, 77, 3; 
78, 4.

abhi-mātā, adversary:
abhi-mātānam, I, 85, 3.

abhi-rū:
cf. gamaṛṛ, (V, 60, 8).

abhishā, victory:
abhishāye, II, 34, 14.

abhishā, conqueror, victorious:
(II, 34, 14).

abhīsam-kaṛēṇya, to be approached,
accepted, consulted:
abhīsam-kaṛēṇyam, I, 170, 1.

abhīsamārārī, changeable:
(I, 170, 1).

abhi-svartṛ, intoning:
abhi-svartārab arkām, intoning a
hymn of praise, X, 78, 4.

abhi-hrut, assault, injury:
(I, 166, 8).

abhi-hruti, injury:
abhi-hrutēb, I, 166, 8.

abhīru, fearless:
abhīravab, I, 87, 6.

abhīru, rein, bridle:
abhīravab, I, 38, 12; V, 61, 2.

abhok-hān, slayer of the demon:
abhok-hāna, I, 64, 3.

abhrā, cloud:
abhrat nā sūryāb, X, 77, 3.

abhra-pruśā, cloud-shower:
abhra-pruśab, X, 77, 3.

abhrya, belonging to the cloud:
abhryyam vāksam, the voice of the
clouds, I, 168, 8; abhyīyab vrī-
shāyab, streams from clouds,
II, 34, 2.

abhv, fiend:
abhvaib, I, 39, 8; vīvam abhvam,
II, 33, 10; abhvam, the dark
cloud, I, 168, 9.

āma, onslaught:
āma, V, 56, 3; āmāt, V, 59, 2;
āmāya vab yētave, VIII, 20, 6.

amāt, impetus, power, light:
amāti, I, 64, 9.

āmadhyama:
āmadhyamāsāb, among whom none
is the middle, V, 59, 6.

āmartya, immortal:
āmartyāb, I, 168, 4.

āma-vat, violent, impetuous:
āmavatī, I, 168, 7; āma-vat, V,
58, 1; āma-vān, V, 87, 5; āma-
vat-su, VI, 66, 6; āma-vanta,
I, 38, 7; VIII, 20, 7.

amāt, from near:
V, 53, 8.

āmita, infinite:
āmitāb, V, 58, 2.

āmīvā, sickness:
āmāvāb, II, 33, 2; āmāvā, VI, 74, 
2.
amṛita, immortal, pl. the immortals:
amṛitāb, I, 38, 4; amṛita (Rudra),
I, 114, 6; amṛitasya (Indra), I,
170, 4; (Rudra), I, 43, 5—amṛ-
itam nāma, V, 57, 5.—amṛitāb
(Maruts), I, 166, 3; amṛitésab,
I, 166, 13; amṛitāb, V, 57, 8;
58, 8.
amṛita, n., the immortal, immor-
tality, not dying:
amṛitam, X, 121, 2; amṛitasya,
V, 58, 1; VII, 57, 61; X, 186, 3;
amṛitāt, VII, 59, 12a.
amṛita-tvā, immortality:
amṛita-tvām aśīre, they became
immortal (I, 6, 41); amṛita-tvē
dadhaṭana, V, 55, 4.
āmridhrama, unceasing:
āmridhrām (rain), I, 37, 11.
ambrīṁa, dīpvyos ti (275).
āya, wanderer:
āyāb, (VI, 66, 41.)
āya, going:
āyāsab, (I, 64, 11.)
āyāb-damshīra, with iron tusks:
āyāb-damshīrān, I, 88, 5.
āya, adv., hence:
I, 87, 42.—Instrum., āya dhīyaḥ,
through this prayer, I, 166, 13.
āya for āya, VI, 66, 41.
āyās, untiring:
āyāb, (I, 87, 42); āyāsab, (I, 64, 111; 167, 41; VI, 66, 54; āyāsab, VII,
58, 2; āyāsām, I, 168, 9.—āyāb,
not striving (?), VI, 66, 54a.
āra, to hurt:
(65 seq.; I, 64, 151; 85, 52); upa-
ārimā, we have offended, (66.)
āra, spoke:
ārāb-iva, like the spokes of a wheel,
V, 58, 5; rāthānām nā arāb, X,
78, 4; arānām nā kramāb, as of
moving spokes no one is the last,
VIII, 20, 141.
arakśas, guileless:
arakśab, V, 87, 9.
ārathī, not a charioteer:
ārathī, VI, 66, 7.
arapās, without mischief:
arapāb, II, 33, 6.
arām, properly:
VI, 74, 1; āram krīvantu, let them
prepare, I, 170, 4; āram-krītāb,
ready, I, 2, 1.
arāmati, service:
arāmatim, V, 54, 62.
āravīnas, hostile:
āraruhe, on the enemy, VII, 56,
19; (66.)
arāru, enemy:
(66.)
āragin, dark:
arāgināb (pārvatān), VIII, 7, 23.
ārati, enemy:
ārātīb, V, 53, 14; ārātuyabh, I, 43,
8.
arādhaś, miserly:
arādhaśāb, V, 61, 6.
āravan, selfish:
ārāvā, VII, 56, 15.
ārī, friend:
vīve aryāb, VIII, 94, 31.
ārī, enemy:
aryāb, Gen., V, 54, 12a; Abl.,
VII, 56, 22.—(66); (I, 64, 15.)—
arīb = arīb = arayāb, pp.xxxix;
xii.
arīshra, inviolable:
arīshram (śaḥaḥ), II, 34, 7.
arīshra-grāma, whose ranks are never broken:
arīshra-grāmāb, I, 166, 6.
arīshra-vīra, with unharmed men:
arīshra-vīrab, I, 114, 3.
arunā, red:
arunēbhīb aṅgīl-bhīb, II, 34, 131;
arunēbāb, with the red (rays), II,
34, 12.—Red (horses), arunē-
bhīb, I, 88, 2; arunā, I, 134, 3.
—arunānī, red sheens, X, 168,
13.
arunā-ārva, having red horses:
arunā-āravā, V, 57, 4.
arunā-psu, reddish-coloured:
arunā-psavāb (Maruts), VIII, 7, 71.
arun, red:
arunī, the ruddy cows, (I, 64, 7a).
—aṅgāyab arunāyab, bright red ornaments, (308.)
arunā, red; m. f., red horse:
arunām (horse), I, 6, 11; arunā-
sya, I, 85, 5a; arunāb, red mares,
V, 56, 6; arunāvāpī, V, 56, 7;
arunāsab āvyāb, V, 59, 5; aru-
shām varahām, I, 114, 5.—(See
17 seqq.) Adj. red, (17-19); white,
bright, (19, 24); vṛshan
arunā, fire in the shape of light-
ing, (18); the red hero, (18, 25);
the red horses of the Sun and of
Agni, (19 seq.); the cloud as one
of the horses of the Maruts, (20.)
INDEX OF WORDS.

—N. pr. of a deity, the Morning Sun, (20–23, 26, 27); the red cloud, (27)—árushí, fem. adj. or subst. (23); fem. subst. dawn, &c. (24); flames? (27).

árus, n., a wound:

(65; 66); (I, 64, 151).

areaú, dustless:

areaúvab, I, 168, 4; VI, 66, 21.

arepá, blameless:

arepásab, I, 64, 2; V, 53, 3; 57, 4; 61, 14; X, 78, 1.

arká, song:

the music of the Maruts, (I, 38, 151; II, 34, 13); arkám (riká), I, 19, 41; 85, 2; 166, 72.—Song of praise, hymn, arkám, VI, 66, 9; X, 78, 4; arkaíb, I, 88, 4.

arká, singer:

arkáb, I, 167, 61; diváb arkáb, V, 57, 5; (II, 34, 13).

arkín, musical:

arkínám, I, 38, 151; arkínáb, (II, 34, 13).

arkí, see rikí.

arkátí, shouter:

arkárityaáb, VI, 66, 10.

Arkanánás Átreya:

(V, 61, 51).

ará, light:

(I, 87, 62; II, 34, 13).

arkin, blazing:

arkínáb, II, 34, 13.

arkís, splendour:

arkíshá sûrab, VIII, 7, 36.

armavá, wave, wave:

samudrám armavám, the surging sea, I, 19, 72; apám armavám, the stream of water, I, 85, 9; tveshám armavám, the terrible sea, I, 168, 6; armaváb, by waving mists, V, 59, 1.

árnas, the sea:

árnav, I, 167, 9; VIII, 20, 13.

arnasá, waving:

arnasám, V, 54, 61.

ártha, n., errand:

ártham, I, 38, 2.

arbháká, small:

mahántam utá arbhákám, I, 114, 7.

aryá:

aryé é, among the Aryas, (Pischel, VIII, 94, 31).

Aryamán:

aryamó, I, 167, 81; áryaman, VII, 59, 1; aryamá, VIII, 94, 5.—

aryamáanab (the three Aryamans, i.e. Aryaman, Mitra, and Varuna), V, 54, 81.

árvat, horse, racer:

árvá, VII, 56, 33; 58, 4; árvat-bhiú, I, 64, 13; árvantam vágam, a strong horse, V, 54, 142; árvate, I, 43, 6; árvati, II, 33, 1.—(65; 67.)—árvá, the right horse, (I, 39, 61.)

árvan, horse, racer, (66 seq.)

árvan, hurting:

(65; 66); (I, 64, 151).

árväk:

árväkab vab ñ aváityám, let me bring you hither, I, 168, 1; arväkét sá—útíá, may that grace come hither, II, 34, 15; arväk (ayám yagñáb), it is meet for you, X, 77, 4.

arh, to be worthy:

arháse, X, 77, 4; arhasi (pítím), I, 134, 0; arhán, II, 33, 10 (tríś); árhatáb, V, 53, 5.—árhanti, they worship, VII, 20, 181.

alamátardana, explanation of alá-tríná, (227).

alá-tríná, not reviling:

alá-trínásab, I, 166, 71.

av, to protect, to save, to help:

avatha, V, 54, 14; avatha, VII, 20, 24; VI, 66, 8; avatu, V, 87, 6; avantu, V, 87, 7; X, 77, 8; ávata (conj. for avitá), VII, 59, 61; ávát, I, 85, 72; (134); ávata, I, 64, 13; 166, 8; 13; ává, VIII, 7, 18; ávan avántáb, VII, 46, 2.—aváya, having granted, I, 166, 13.—ánu ávan, VIII, 7, 24.—prá avata, VII, 57, 5; pravitá (with Gen.), I, 87, 4.

áva, adv., down:

(I, 168, 4; 8.

avamá, abyss:

avamáé, VII, 58, 10.

avatá, well:

avátam, I, 85, 101; I1—(I, 64, 61).

avadyá, unspeakable:

avadyáét, I, 167, 8; avadyám, V, 53, 1.; avadyáni, impurity, VI, 66, 4.

aváni, course:

aváná, V, 54, 2.

avamá, lowest:

avamé, in the lowest (heaven), V, 60, 6.
ávayāta-he/ās:
ávayāta-he/āb bhāvā, let thy anger be turned away from (Instr.), I, 171, 6².

ávara:
ávaram, the bottom, I, 168, 6;
ávərən, descending, II, 34, 14.

ávas, help, protection:
ávāb, I, 39, 7; VIII, 94, 8; I, 114, 9; ávəsā, I, 39, 7; 85, 11; 166, 2;
VII, 59, 2; ávase, I, 168, 1;
II, 34, 14; I, 114, 4; ávəsəb, V, 57, 7; ávəb-bhī, I, 86, 6¹; 167, 2.
—ávəsā, by (his) will, X, 121, 6.

avasa, drag (i):
(VI, 66, 7²).

avasyū, desiring help:
avasyāvāb, I, 114, 11.

ávəta, unconquered, (90.)
navatā (or ávātā), never dried up:
avātām, I, 38, 1².
avikrita, not dyed:
(234.)

ávithura, immovable:
ávithurāb, I, 87, 1; (I, 87, 3¹.)
ávihruta, uninjured, intact:
(I, 166, 8¹.)

a, to eat:
prā aṣāna, I, 170, 5.
a, to reach, to attain to:
ára, I, 85, 2; 87, 5; árəthe, I, 2, 8; aməthu, V, 54, 10; áyama,
I, 114, 2; 3; əriya, II, 33, 2;
6.—abhi ayəm, I, 166, 14.—út
anavat, V, 59, 4.—prā ánu-
vantu, VI, 74, 1.
aás, impious fiend:
aásā, II, 34, 9.
ávida, unlucky, uncanny:
(I, 166, 1².)
ámā-didyu, shooting with thunder-
bolts:
ámā-didyavāb, V, 54, 3.

amā, stone:
amā, I, 172, 2.—amānām svā-
ṛyām, the heavenly stone (the
sky), V, 56, 4².
aman-maya, made of stone:
aman-māyī (viṣṭi), (I, 88, 3¹.)

áva, horse:
ávāb-iva, V, 53, 7; 59, 5; ávā-
səb nə gyēṣhībəsəb, X, 78, 5;
ávə śapti-iva, (I, 85, 1²); goṣhu,
āvəshu, I, 114, 8; vrishabhīb
ávaib, stallions, (130); avya and
vaqa, (I, 167, 1²).—For ásvām-

iva, read avām-iva, II, 34, 6².—
The horses of the Maruts, ávā-
səb, I, 38, 12; V, 59, 7; ávəb,
V, 54, 10; 61, 2; ávən, I, 171, 1;
I, 34, 3; 8; V, 55, 6²; 58, 7;
59, 1; ávəb, I, 88, 2; V, 55,
1; VIII, 7, 27; prishatibbīb
ávəb, V, 58, 6¹; (I, 37, 2¹.)
avatthā, horse-stable, i.e. West:
(V, 54, 5²).

áva-dā, giving horses, the dawn, the
East (?):
(V, 54, 5².)

áva-parṇa, winged with horses:
áva-parṇaib, (I, 87, 4²); I, 88, 1.

áva-budhna, having their resting-
place among the horses:
áva-budhnaib, the Dawns (V, 54,
5².)

áva-yāt, wishing horses:
ávayāntaib, (I, 167, 1².)

áva-yūg, harnessing horses:
áva-yūgaib, V, 54, 2.

áva-vat:
áva-vat raḍhəb, wealth of horses,
V, 57, 7.

Arvin:
Aviṇā, the Arvins, VIII, 94, 4.

ávyə, consisting of horses:
ávəyam (raḍhəb), V, 52, 17; ár-
əyam parəm, V, 61, 5.

áshalaib, unconquered:
áshalaśvaya, VIII, 46, 1.

as, to throw:
ásyathā, you hurl, I, 172, 2; as-
yatu árə asmat, may he drive
far away from us, I, 114, 4;
äsyan, scattering, X, 168, 1.—
prā ásyaθa, you cast forwards,
I, 39, 1.—vásasyathā, you scatter,
V, 55, 6.

as, to be . . .:
nəu astu, may it be ours, X, 127,
10; yūṣmākəm astu, may yours
be, I, 39, 2; 4.—vaib santu, I, 38,
12; 39, 2; smāsi esham, we are
their servants, I, 37, 15; me
astu, I, 165, 10; vaib sānti, you
have for (dat.), I, 85, 12.—
sānti, there are, I, 37, 14; ásti
(with dat.), there is enough for,
I, 37, 15; nā āsti, there is no
such thing, I, 170, 1.—yāt sā-
tana, sāṭ, I, 38, 4²; sāṃma tē,
may we be such, V, 53, 15.—
asan, may they be, I, 38, 15²;
INDEX OF WORDS.

... (96); asati, V, 53, 15; yáthá ásatha, V, 61, 4; ása yáb và asati, who was or who may be so, VIII, 20, 15; tátáh ft asat, so shall it be, VIII, 20, 17; astu, though it be, VI, 66, 7;—syáma sahá, V, 53, 14; sam-
drájí sthána, V, 87, 6; úrdhvá santu, I, 171, 1, 3; sám with as, (191 seq.)—ánu syá náb, may he be with us, I, 167, 10.—antáb sántáb, VI, 66, 4.—abhí syáma, may we obtain, VII, 56, 24;—prá sánti, they stand forth, VII, 58, 2;—prá astu, may it prevail, VII, 58, 4.

ásanyata (not asámyattá): (I, 64, 13).  
asáda-dvish, not hating the followers: asáda-dvisháb, VIII, 20, 24.  
áśámi, whole: áśámi-bhi, I, 39, 9; áśámi, whole, I, 39, 10 (bis).—adv., wholly, I, 39, 9.  
áśámi-avas, of perfect strength: áśámi-vasá, V, 52, 5.

ásu, breath: ásúb, X, 121, 7.  
ásura, divine: ásurá, I, 64, 2; diváv ásurasyá, VIII, 20, 17;—ásurá, lord, VII, 56, 24.  
asuryá, divine; n, divine power: ásurá, I, 167, 5; ásurá-iva, like heavenly lightning, I, 168, 7;—asuryá, II, 33, 9; VI, 74, 1;  
asuryá, I, 134, 5;  
asýt, barren: asvá-iva (conjecture for ásvám-iva) dhanum, like a barren cow, II, 34, 6.  
ástuta, unpraiseworthy: ástutáb, V, 61, 8.  
ásti, archer: ástáráb, I, 64, 10.  
asmad ... iyám asmá matáb, this prayer from us, V, 57, 1; asmán, I, 165, 14; (203)—asmé tanusnu, on our bodies, VI, 74, 3;—náb (litayáb), accorded to us, I, 167, 1.—asmáká for asmákam, p.

cxviii.—no (náb), short, p. lxxxii seq.

ah, to say: áhúb, X, 121, 4; V, 53, 3.  
áha, indeed: V, 52, 6; VIII, 20, 20; (X, 168, 3;)—á tá áha, thereupon, I, 6, 4;—né áha, nowhere, never, V, 54, 4; 10.  
ahab-víd, (i) knowing the days, (2) finding, bringing back the day, lucifer: nahab-vídab, knowing the feast-days, I, 2, 2.  
ahán, day: áháni, I, 88, 4; V, 54, 4; áháni vásá, always, I, 171, 3; áhá-iva, V, 58, 5; áháni priyé, on a happy day, VII, 59, 2; kata-mát kaná áhá, not even a single day, X, 168, 3; kshapábhih áha-bhih, by night and by day, (I, 64, 8).  
ahánya, of the day: ahányá, I, 168, 5.  
ahé-bhánu, shining like snakes: ahé-bhánava, I, 172, 1.  
ahé-manyu, whose ire is like the ire of serpents: ahé-manyava, I, 64, 8; 9.  
ahé-hátva, the killing of Ahí: ahé-háte, I, 165, 6.  
ahruta-psú, with unbending forms: ahruta-psavá, VIII, 20, 7; (VIII, 7, 7).  

á, prep. ...: with Loc., on, in, ádhvan á, I, 37, 13; dhávan át á, I, 38, 7; ágmeshu á, on the courses, V, 87, 7;—with Acc., over, I, 38, 10; towards, V, 52, 12; I, 167, 2; on to, V, 56, 1; goshám á, to his satisfaction, VIII, 94, 6; á nágas, through the air (?), (VII, 57, 3;)—with Abl., diváb á, from heaven, V, 53, 8; 54, 1; asmát á, towards us, V, 56, 3;—pári á váb á agub, I, 88, 4; á te, before thee, I, 165, 9.—á, 6, I, 165, 14; VII, 59, 5; VII, 7, 33.—adv., here, I, 37, 6; hither, II, 34, 4; múhub á, V, 54, 3.
a, pronominal base, see ayā.
āgas, āyor, guilt, sin:
āga, VII, 57, 4; (237.)
āṅgirasā:
 Purumāṇa āṅgirasā, (362.)
āga, skin of a goat:
(233.)
āg, race, course:
āgishu, I, 34, 3; (I, 37, 81.)
āt, then:
āt āha, thereupon, I, 6, 41; āt it, then only, I, 87, 5; 168, 9.
ātura, sick:
āturasya, VIII, 20, 26.
ātma-dā, he who gives breath:
ātma-dāb, X, 131, 2; (4.)
ātmā, breath:
ātmā devānām, the breath of the gods (Vāta), X, 168, 4.
Ātreya:
Arkanānas Ātreya, (V, 61, 54.)
ā-ardirā, tearing to pieces:
ā-ardirāsāb (ādrayāb), X, 78, 6.
Ādityā, the Ādityas:
ādityāsāb, X, 77, 2; ādityēna nāmnā, X, 77, 8—ādityā = nāka, (X, 131, 54.)—Vasus, Ādityas, Rudras, (VII, 56, 20.)—(See 243 seqq.); ādityāb āditiāb, (244); eight Ā., (251 seqq.); seven Ā., (252 seqq.); six Ā., (253.)
ādhavanīya, a Soma-vessel:
(VII, 94, 54.)
ā-dhīta, known:
ā-dhītam, what we once knew, I, 170, 1.
ā-dhrīsh, see dhrīsh.
āp, to find:
āpūs, I, 167, 9; āpānām = āpnuvantam, (II, 34, 7.)
ā-pathi, comer:
ā-pathayāb, V, 52, 10.
ā-pathū, wanderer:
ā-pathāb, I, 64, 11.
āpānā, a draught:
āpānām, II, 34, 71.
āpi, friend:
āpyāb, II, 34, 10; V, 53, 21.
āpi-tva, friendship:
āpi-tvām, VII, 20, 22.
ā-prīkkaśya, honourable:
ā-prīkkaśyam, I, 64, 13.1.
ā-bhū, mighty:
ā-bhūvāb, I, 64, 18; 6; 86, 51.
ā-bhūshēnya, to be honoured:
ā-bhūshēnyam, V, 55, 4.
āmbhirin, the voice of the thunder:
(275.)
ā-yagi, erjagend, obtaining:
(V, 54, 18.)
āyu, life:
āyau (for āyau), I, 114, 81.
āyu, man:
āyū-bhiś, with the men (Āyus), V, 60, 81.—āyau, read āyau, I, 114, 81.
āyudhā, weapon:
āyudhā, I, 39, 2; V, 57, 6; VIII, 20, 12; āyudhaiḥ, VII, 56, 13; 57, 3.
āyus, life:
āyu, I, 17, 15; āyushi, (I, 114, 8); āyuṃshi prā tārishtat, X, 186, 1; āyuṃshi sū-dhītānī, (245.)
ārā, a shoemaker's awl:
(I, 17, 24; 88, 31.)
ārāt, far:
ārāt kīt yuyota, VII, 58, 6; X, 77, 6.
ārātāt, from afar:
I, 167, 9.
āruxat, breaking through:
āruxat-bhiś (c. Acc.), I, 6, 5.
āruñ, red flame:
āruñshu, I, 64, 71.
ārē, far:
ārē takrīma, we have put away, I, 171, 4; ārē, may it be far, I, 172, 2 (bis); VII, 56, 17; I, 114, 10; ārē asmāt asyatu, may he drive far away from us, I, 114, 4; ārē bādhetām, VI, 74, 2.
Ārīkā, N. of a country:
ārīkē, VII, 7, 291.—A sacrificial vessel, (VIII, 7, 291.)—Ārīkāb, N. of the people of Ārīkā, (398 seqq.)
Ārīkā, N. of a river:
(399.)
Ārīkāyā, n. = Ārīkā, the country:
(398 seqq.)—Ārīkāyā, f. = Ārīkā, the river, (399.)
āvis, openly:
āvīb (karta), I, 86, 9; VII, 58, 5.
ā-vṛtā, invested:
ā-vṛtāb, I, 87, 4.
ā-vās, wish:
ā-vāsāb, V, 56, 2.
āvā, cleft:
āvāb, I, 39, 31.
ā-vĀ, milk (for the Soma):
ā-vāram, I, 134, 6 (bis).
INDEX OF WORDS

465

āt, quick, swift:
ātāvat, X, 78, 5,—ānē-bhiṅ, on the quick steeds, I, 37, 14; II, 34,
3; V, 55, 1; 61, 11.
ānē-avā, with quick horses:
ānē-avāt, V, 58, 1; (I, 37, 24.)
aś, to sit:
aśate, they are enthroned (as gods),
I, 19, 6; aśate, they dwell, I, 168,
3,—upa-aśate, they revere, X,
121, 2.
aś, mouth:
aśā vāndyāsaḥ, visibly like, I, 168,
2.—aś, mouth, as the instrument of
praise (41–43); etymology
(42, note 8); aśa, instr. (42 seq.).
aśa, mouth:
aśā-bhiṅ, I, 166, 11.
aśa:
inscr. aśyaḥ, (I, 168, 2.)
aśat, coram:
(42 seq.)
aśa, mouth:
aśe, I, 38, 14.

i, to go . . . :
iyānāt, approaching for (two Acc.),
II, 34, 14; yatīr vrishfiḥ, going
with rain, V, 53, 5; vyāthiḥ
yatīr (a ship) that goes rolling,
V, 59, 1; ritām yatē, to the right-
eous man, X, 78, 2; iyante, they
move along, V, 55, 1; iyate, X,
168, 2; iyamāṇaḥ, X, 168, 3,—
āti iyāma, let us pass, V, 53, 14,
—adhī-iṭāḥ, you listen (c. Gen.),
VII, 56, 15.—ānu yanti, they
follow, V, 53, 6.—āitāsae, they
are come, I, 165, 1; āpa ayaṭi,
he comes (to ask) for (Acc.),
VIII, 20, 22,—ūt-itiṣā sūrābha
the risen sun, X, 121, 6; út-ite
śūra, at sunrise, V, 54, 10.—
ñā-etiṣe, to come forth, I, 37,
9,—pāra itaṇa, move along, V,
61, 4.—pāra yantu, go forth, V,
87, 1; prayātyaṁbhaṅ, V, 54, 9;
praya-yaṣṭi adhvare, while the sacri-
fice proceeds, VIII, 7, 6; ánu
prā yanti, V, 53, 10.—viyau
parva-am, they have trodden to
pieces, VIII, 17, 23; (VIII, 7, 24.)

ū, food:
ūbhiṅ, V, 53, 2.
ū, indeed . . . :
ātū, then only, I, 87, 5; 168, 9;
[32]

H H
I, 170; sám-iddhaḥ, V, 58, 3.
—(I, 166, 13)

īndhanvan, fiery:
īndhanva-bih, II, 34, 5.

iradh:
irādhayai, for achievement, I, 134, 2.

irin, tyrant (?):
ir, V, 87, 3.

īrya, active:
īryam (ṛgānam), V, 58, 4.

īva, like . . .

īhā, almost close by, I, 37, 3—
īva and nā, I, 85, 8. —īva, as one
syllable, I, 166, 1; p. cxix.

īsh, to rush:
īśamanta, ışhanta, I, 134, 5; p.
cxxii.

īsh, food:
īśam, I, 168, 2; II, 34, 7; 8.

īśā, I, 168, 1; 165, 15; 166, 15;
167, 11; 166, 10; p. xx;
VIII, 20, 3; śē bhugē, VIII, 20, 8.

īśab (acc. pl.), I, 165, 12; VII,
59, 2; p. xviii; īśam, I, 168, 5.
—īśab sarvāśib, waters, rain-
clouds, I, 86, 5. —īśab, viands,
1, 167, 7. —īṣam, draughts,VIII,7,
1; 3; īṣab, draughts,VIII,7,19.

īshā, autumn:
īśam, I, 165, 15; 166, 15; 167,
11; 168, 10; 171, 6; p. xx.

īshāvya, to hasten:
īśāvaya, V, 52, 14.

īshirā, invigorating:
īśirām, I, 168, 9.

īshu, arrow:
īśhum, I, 39, 10; 64, 10.

īshu-mat, carrying good arrows:
īśhumanta, V, 57, 2.

īshkri, see kri.

īshī, rite, oblation:
īśrim, I, 166, 14; īśrāyāb, VI,
74, 1.

īshmin, speeding along:
īśmināb, I, 87, 6; V, 87, 5; VII,
56, 11. —īśminam, strong, V,
52, 16.

īhā, here . . .

īhā, almost close by, I, 37, 3—
—īhā-hā, here and there, VII,
59, 11.

ī, to ask for (with two Acc.):
īmahe, I, 6, 10; V, 53, 13; imahe,
I, 43, 4; II, 34, 11. —āva imahe,
we pray to forgive, VII, 58, 5.—
See also i.

ī, pronominal base, see ayā, and
im.

īksh:
abhī afṣhetām, they look up to
(acc.), X, 121, 6.

īksh, to toss:
īkhyāinti, I, 19, 7.

īd, to implore, to ask:
īde, V, 60, 1; īte (with double
Acc.), I, 134, 5.

īm:
I, 38, 11; 85, 11; 134, 2; 167, 8
(bis); V, 54, 4; yāt im, I, 87, 5;
167, 5; 7; VII, 56, 21; ye im,
V, 61, 11; kē im, VII, 56, 1; īpa
im, I, 171, 2.

īr:
ā-īrīrē, they produced, assumed, I,
6, 4. —ut-īrāyanti (vātām), they
send out, I, 168, 8; ut īrayatha,
you raise, V, 55, 5. —ut īrayanta,
they have risen, VIII, 7, 3; ut
frate, VIII, 7, 7; —prā īrante,
they come forth, VIII, 56, 14;
prā ārāta, they expanded, VIII,
20, 4; prā īrayāmī, I send forth,
II, 33, 8; sām prā īra, they
rise, X, 168, 2.

īvat, so much:
īvata, VII, 56, 18.

ī, to rule, to be lord (with Gen.):
īre, X, 121, 3; īre, I, 165, 10.

īshte, I, 170, 5; īshtre, V, 87, 3.

īsire, V, 58, 1. —īśanāb, I, 87, 4;
īśanāt, II, 33, 9.

īsana-kri, conferring powers:
īśanakri-ta, I, 64, 5.

īsh, to shrink:
īshante, VI, 66, 4.

u, particle . . .:
na vā u, II, 33, 9.—u before loka,
p. lxxiv seqq.

ukthā, praise, hymn:
ukthām, I, 86, 4; ukthā, I, 165,
4. —ukthāmī, VII, 56, 23; uk-
thālb, VII, 56, 18; ukthēbhīb, I,
2, 2.—vāhnb ukthalb, the priest
with his hymns (41).

ukthā-vāhas, offering hymns of praise:
(40.)

ukthyā, praiseworthy:
ukthyām, I, 64, 14. —ukthyām
INDEX OF WORDS.

(gâyatrâm), praising, of praise, I, 38, 14.
uksh, to sprinkle, to pour out, to wash:
ukshánti, I, 166, 3; ukshánte, II, 34, 3;
V, 59, 1; ukshámânaḥ, VI, 66, 4.—ukshata, I, 87, 2.
—(I, 85, 21.)
uksh, to grow:
see vâksh.
ukshán, bull:
ukshâvâb, I, 64, 21; V, 52, 3; gávâb
ukshâvâb, excellent bulls, I, 168, 25.—ukshâvâb rândhram, 'the
hollow of the bull,' VIII, 7, 26.
Ukshmorandhra, N, pr:
(VIII, 7, 26.)
ugrâ, terrible, strong:
ugrâb, I, 19, 4; VI, 66, 6; VII, 56,
6; 57, 1; I, 134, 5; ugrásab, VIII, 20, 13; úpâb ugrâb, wild
waters, VI, 66, 11; ugrâb, I, 166,
6; 8; V, 57, 3; 60, 2; ugrâb, I,
165, 6; 10; VII, 56, 23; II, 33,
9; ugrâb ugrâbhîb, I, 171, 5;
ugrân, VI, 66, 5; ugrâm, VII,
56, 7; VIII, 20, 3; II, 33, 11;
ugrâya manyâvé, fierce anger, I,
37, 7.—dyâb ugrâ, the awful
heaven, X, 121, 5.
ugrâ-putra, having terrible sons:
ugrâ-putra (Aditi), (254; 260.)
ugrâ-bâhu, strong-armed:
ugrâ-bâhavâb, VIII, 20, 12.
út, prep....
utâ, and, also; even....
then, after yât, I, 85, 5.—utâ vâ,
aye, or also, I, 86, 2; V, 60, 6;
V, 58, 1; utâ sama—utâ sama—utâ,
whether—or whether, V, 52, 8;
9; mi—utâ mi, I, 114, 7 (tris.).—
utâ gha, even though, V, 61, 81;
núnâm utâ, even now, VIII, 20,
15.
ut-rîk:
ut-rîki yagñé, to the end of the
ceremony, X, 77, 71.
utô, also:
V, 55, 4; VIII, 94, 6; I, 134, 6;
X, 168, 1.
ut-ogas, ever-powerful:
ut-ogasab, V, 54, 3.
ut-tamâ, highest:
ut-tamâm, exalted, V, 59, 3; ut-
tamé, in the highest (heaven),
V, 60, 6.
ut-tara, higher:
ut-tarât divâb, V, 60, 7; nut-tara
dyâb, VIII, 20, 6.
ut-bhîd, breaking out:
ut-bhîda, V, 59, 6.
utsa, spring, well (cloud):
utsam, I, 64, 6; (I, 85, 101; I,
85, 11; V, 52, 124; 54, 8; VII,
57, 1; VIII, 7, 108; 16; divâb
útsâb, the springs of heaven, V,
57, 1.
utsa-dhi, the lid of the well:
utsa-dhim, I, 88, 4; (176.)
udân, water:
udâ-bhîb, I, 85, 5; nimânaudâ-
bhîb, X, 78, 5.
udanyû, longing for water:
udanyâvâb, V, 54, 2; udanyâve, V,
57, 1.
uda-vâhâ, water-carrier:
uda-vâhêna, I, 58, 9; uda-vâhûsab,
V, 58, 3.
udrin, watering-pot:
udrîn, VIII, 7, 108.
und, to water, moisten:
vi-undânti, I, 38, 9; vi-undanti, I,
85, 5; V, 54, 8.
úpa, prep....
with Loc., upâ rátheshu, I, 39, 6;
87, 2.—with Acc., to, I, 166, 21;
upe te near to thee, I, 114, 9.—
upe dyû-bhîb, day by day, V, 53, 31.
upa-mâ, very high:
upa-másab, V, 58, 5.
úpara, carried behind:
úpara, I, 167, 31.
upâri, above:
V, 61, 12.
upavâ, the blowing after:
(X, 77, 5.)
Upastutâ, N, pr, son of Vrânihâva:
(152 seq.).—See stu.
upâ-stha, lap:
upa-hatnû, attacking:
upa-hatnûm, II, 33, 11.
upa-hvàrâ, cleft:
upa-hvârêshu, I, 87, 2.
upâra, injury:
(66.)
ubg:
âb aubhat, he forced out, I, 85, 9.
ubhâ, both:
ubhê, heaven and earth, (V, 59,
78); VI, 66, 6; ubhê rûdasi,
VIII, 20, 4.
ubhāya:
ubhāye, people on both sides, V, 59, 7.
urū, wide:
urū, I, 85, 6; 7; urūā antārikshae, 
V, 52, 7; urāvāb, V, 57, 4; 
urvī, VII, 57, 1.—urū as one 
syllable, p. lxxvi.
urū-kramā, wide-striding:
urū-kramāb (Vishnu), V, 87, 41.
urū-kshāya, wide-ruling:
urū-kshāyā, I, 2, 9.
urū-loka:
urū-lokam (antāriksham), p. lxxvii.
urū-vyāāas:
ep. of Aditi, (260.)
urū-vyāāak, wide-reaching:
urūkā, ep. of Aditi, (260.)—urūkā, 
I, 2, 3.
urū-vrāga:
urū-vrāga, ep. of Aditi, (260.)
urushy, to deliver:
urushyata, V, 87, 6.
urūkā, see urū-vyāāak.
Urvaśi:
(308.)
urvārukā, gourd:
urvārukām-iva, VII, 59, 12.
urvyā, wide:
V, 55, 2.
uloka for u loka:
pp. lxxiv seqq.
u, see vas.
U nationals:
= Usanā, (VIII, 7, 263.)
Usanā, N. of a Rishi:
usanā, with Usanā, VIII, 7, 263.
usanā, desire:
usanā, with desire, (VIII, 7, 263.)
ushās, dawn:
ushāsāb vi-uṣhrshu, uṣhāb nā, II, 
34, 12; ushāsāb, the Dawns, V, 
59, 8; I, 134, 3 (bis); 4; uṣhā-
bhīd, I, 6, 3; ushāsām nā 
kētāvāb, X, 78, 7.
usā:
kṣhāpa usrāb ka, and usṛāb, by 
night and by day, (I, 64, 84.)— 
usṛāb-iva, the heavens, I, 87, 11.
—usṛāb, the mornings, I, 171, 5.
usri:
usṛī, in the morning, (II, 34, 121); 
V, 53, 141.
usṛīyā, bright:
usṛīyāb, the bright ones (days or 
clouds), I, 6, 5; usṛīyāb, (II, 
34, 131.)—usṛīyāb vṛishabhāb, 
the bull of the Dawn, V, 58, 6.
ūti, protection, help, favour:
ūti, II, 34, 15; VII, 59, 4; āti, 
instr., I, 64, 13; 172, 1; VII, 
57, 7; 59, 9; 10; ātaye, II, 34, 
14; VIII, 7, 6; ātāyāb, I, 167, 
1; V, 54, 7; I, 134, 2; āti-bhāb, 
favours, I, 39, 8; 9; VII, 58, 3; 
VIII, 20, 24; ātishus, VII, 20, 15.
ūdhān and ēdhān, udder:
ūdhābdivyāāni, the heavenly udders 
(clouds), I, 64, 5.—ūdhanī, II, 
34, 2; 6.—ūdhāb, II, 34, 10; 
VI, 66, 1; VII, 56, 4.
ūma, guardian:
ūmasāb, I, 166, 3; ūmāb, V, 52, 
12; X, 77, 8.
ūrnā, wool:
ūrnāb vasata, V, 52, 91.
ūru:
āpā ērmute, she uncovers,II, 34, 11.
ūrdhvā, erect:
ūrdhvā kriyavante, they stir up, I, 
88, 3;ūrdhvām nunudre, they 
pushed up, I, 85, 10; 88, 4; 
ūrdhvā santu, may they stand 
erect, I, 171, 3;ūrdhvān nāb 
karta, lift us up, I, 172, 3;ūr-
dhvā tishābhu, may (the dawn) 
stand erect, I, 134, 13.
ūrmā, wave:
ūrmāyāb, I, 168, 2.
ūrmāyā, night:
ūrmic, V, 61, 171.
ūn, see vah.
ūn, to watch:
ohate, V, 52, 10; 11; nī ohate, V, 
52, 11.—ohate (sakhitvē), he is 
counted (in your friendship), 
VIII, 7, 31.
ri, to go:
īyarti, it rises, I, 165, 4; p. xv; 
xxi.—arta, it came, V, 52, 6.— 
āśyarta, bring, VIII, 7, 13.—ūt 
arpaṇā, raise up, II, 33, 4.—mā śi 
ārāma, may we not fall 
away, V, 56, 21.—prō ārata, 
come on, I, 39, 3;—sam-arānāb, 
coming together, I, 165, 3.
ri, to hurt, see ar.
riki, praise:
su-riki (†), (I, 64, 13.)
rikan, singer:
ṛkvaśāb (Maruts), I, 87, 5; ṛkva-
INDEX OF WORDS.

bhíbí, V, 52, 1; 60, 8.—ríkva-
bhíbí, men to celebrate them,
I, 87, 61.

ríksha, bear:

ríksháb ná, V, 56, 3.

rík, to sing, praise:

árákti, I, 6, 81; árákantí, I, 165, 11;
p. xii; árka, V, 59, 1; árántab,
I, 85, 2; árákate, I, 87, 2; án-
ríktúb (árkám), I, 19, 41; árákt,
I, 165, 14.—Inf. ríkáse, (I, 87,
61)—prá árka, V, 52, 11; 51;
prá áráka, V, 54, 1; VII, 58, 1;
prá árákantí, I, 166, 71.

ríkás, praiser:

ríkás, (I, 87, 61.)

rigipá, headlong:

rigipásháb, II, 34, 41.

rigishā, what remains of the Soma-
plant after it has been squeezed:
(I, 64, 12a)

rigishin, impetuous:

rigishim, I, 64, 12a; rigishmáb,
I, 87, 12; II, 34, 1.

ríg, to strive, to yearn:

rígáta, you advanced, V, 87, 5;
rígáti, straightforward, I, 172,
a; Inf. rígáse, (I, 87, 61); ríg-
shá from ríg, (I, 64, 12a)—nf
rígáte, they gain, I, 37, 31—
sám asmin rígáte, they yearn for
it, I, 6, 9.

ríma-yá, going after debt:

(I, 87, 41.)

ríma-yávan, searching out sin:

ríma-yává, I, 87, 41.

rítá, right; rite, sacrifice:

rítána, in proper order, VII, 56,
12; on the right way, I, 2, 8;
ritám yáté, to the righteous
man, X, 78, 2.—rításya sáda-
neshu, in the sacred places, II,
34, 13;—rításya páraśmin dhá-
man, in the highest place of the
law, I, 43, 91.—ritám, sacrifice,
V, 59, 1; rításya, VIII, 7, 21;
ritánám, I, 165, 13.—(I, 38,
61.)

rítá-gáta, well-born:

rítá-gáta, V, 61, 14.

rítá-gáta, righteous:

vírita-gáta, V, 57, 8; 58, 8.

ríta-yú, pious:

ríta-yáváb, V, 54, 12a.

ríta-vá, holy:

ríta-vá, X, 168, 3.

ríta-váká, hymn:

(I, 134, 12.)

ríta-vidh, increasing the right:

ríta-vidháu (mítávarunau), I, 2,
8.

ríta-sáp, following the order:

ríta-sápab, VII, 56, 12; (I, 2, 81.)

ríta-spríit, adhering to the right:

ríta-spríitá (mítávarunau), I, 2,
81.

ríti, hurting:

(65); (I, 64, 151.)

ríti-sáh, defying all onslaughts:

ríti-sáham, I, 64, 151.

ritu-thá, at the right season:

I, 170, 5.

ritu-pati, N, of Agni:

(I, 43, 41.)

rídódára, kindhearted (?):

rídódárab, II, 35, 51.

ridh, to accomplish:

ridháyám, V, 60, 1.

rídhak, far:

VII, 57, 4.

Ródh, the Ródhus:

(V, 58, 41; VI, 66, 11.)

ríbukshán (?):

ríbukshánab, VIII, 7, 91; 12;
20, 2.

ríbukshás, lord:

ríbuksháb, I, 167, 10.

ríbhvas, bold, rabid:

ríbhvasam, V, 52, 81.

rísh,:

tíráb (srídhab) árshanti, they rush
through, VIII, 94, 7.

ríshi, seeer:

ríshe, V, 52, 13; 14; ríshe, V,
59, 8; ríshim và rágánam và, V,
54, 7; ríshim—rágánam, V, 54,
14.—(V, 61, 51.)

ríshi-dvish, enemy of the poets:

ríshi-dvishé, I, 39, 10.

ríshi, spear:

ríshíb, I, 167, 31; rísháyáb, I,
64, 41; (II, 34, 31); V, 54, 11;
57, 6; VIII, 20, 11; ríshiré, V,
52, 6; ríshir-bhíbí, I, 37, 2; 64,
8; 85, 4; (VII, 56, 131); rísh-
rírù, I, 166, 4.

rióshir-mát, armed with spears:

ríshirám-bhíbí, I, 88, 1; (170);
ríshir-mántab, V, 57, 2; 60, 3.

ríshir-vidyut, armed with lightning-
spears:

ríshir-vidyuta, (I, 167, 31); V, 52,
rishi-vidyutab, I, 168, 5;
(I, 34, 13.)

rishvā, tall :
rishvāsā, I, 64, 2; rishvāb, V, 52, 6;
13.

éka, alone :
ékāb, X, 111, 1; 3; 70; 8; I, 165, 3;
ékam, I, 165, 6; VIII, 20, 13;
éksa yā kit me, I, 165, 10.—
ékāb-éka, one by one, V, 61, 1.
ékam-éka:
ékam-éka jatā, each a hundred, V, 52, 17.

eq:
egati, (the earth) trembles, V, 59, 2.—éghatha, you stir, VIII, 20, 4.
edā, a kind of sheep :
(I, 166, 10; 235.)
ena, a kind of antelope :
(I, 166, 10; 235.)
éta, the fallow deer :
éta, (I, 165, 5); V, 54, 5; étan,
I, 165, 5;—éta, speckled deer
skins, I, 166, 10; (232; 234 seq.)—éta nā, like harts, X, 77, 2.—See ena.
etād, this . . . :
etāni vūvā gatāni, all these created
things, X, 111, 10.—etān and
étān, (I, 165, 5);—étā, there
they are, I, 165, 12.—etā tyāt,
I, 88, 5; eshā syā, I, 88, 6.—
etāni niṣyā, these secrets, VII, 56, 4.
etara, the (solar) horse :
etara, I, 168, 4.
etāvat, so much :
etāvat, VII, 57, 3.—etāvatā kit
eshām, of that immense (host)
of them, VII, 7, 15.

ena, fem. enī :
enī, spotted deer, V, 53, 7.—
See éta, (234 seq.)
enad, this :
enā, instr., II, 34, 14; V, 53, 12;
enān, V, 52, 6.
énas, sin :
énab, VII, 58, 5; VI, 74, 3.
émā, march :
émab, V, 59, 2.
ēva, horse :
évaśā, I, 166, 4; (I, 168, 12.)
evd, evā ft, truly, I, 165, 12; evā and
evām, (I, 168, 12.)—evā, thus,
II, 33, 15.
evām, thus :
adverb of evā, (I, 168, 12.)
evāyā, quickly moving, quick :
evāyāb, I, 168, 12 (conjecture for
devā-yāb); (365.)
evāyāmarut, Evāyāmarut, a sacri-
ficial shout :
evāyāmarut, V, 87, 1 to 9; (365);
(I, 168, 12.)
evā-yaśan, the constant wanderer :
evā-yaśanā, II, 34, 11.—fem. eva-
yāvari, (I, 168, 14); (365.)
eshā, rapid :
eshāya (vishvāda), II, 34, 11; VIII, 20, 3.
asenā, skin of an antelope :
(233; 234.)
afdhi, torch :
afdhi-iva, I, 166, 12.

6, see q. ókas, home :
svām óka, VII, 56, 24.
ógas, power :
óga, I, 39, 10; V, 57, 6; VII, 56,
7; I, 165, 10; ógasā, I, 19, 4;
8; 39, 8; 85, 4; 10; V, 52, 9;
14; 55, 2; 56, 4; 59, 7; VII,
58, 2; VIII, 7, 8; ógāb-bhi, 
VII, 56, 6.—ógasā, stronger,
II, 33, 10.
óshadhi, plant :
óshadhib, I, 166, 5; óshadhibhū, 
VII, 56, 22; óshadhib (nom.), 
VII, 56, 25.
auckshorandhra :
(VIII, 7, 26.)

Ka, Who, the Unknown God :
(p. 13.)
kakūhb, hump :
kakūhbhāh rihatā mithāb, they lick
one another's humps, VIII, 20,
211.
kakuhā, exalted :
kakuhān, II, 34, 11.

Kāvya :
kāvam, I, 39, 9; VIII, 7, 18;
kāvāya, I, 39, 7;—kāvāb, I,
37, 2; kāvāvah, I, 37, 14;
kāvāsāb, VIII, 7, 32.
INDEX OF WORDS.

kát, interrog. part.: VII, 94, 7; 8.—See kím.
kátamá: katamát InputElement 109 áhaá, even a single day, X, 168, 3.
kathám, how: V, 61, 2.
kathá, how: V, 53, 2; 61, 2.
kadá, when: VIII, 7, 30.
kádhā: when, I, 38, 11; where, VIII, 7, 31.
kádha-prí: kadha-priyá (read kádha priyáá), I, 38, 11; VIII, 7, 31.
kan, see akánaá.
kapaná, a caterpillar: kapaná-iva, V, 54, 61.
kaparda, a shell, the hair twisted together in the form of a shell: (I, 114, 12).
kapardín, with braided hair: kapardíne (rudráya), I, 114, 12; kapardínám, I, 114, 5.
kám, part.: I, 39, 7; 87, 61; 88, 2; 3 (bis); VII, 57, 3; VIII, 94, 2; hi kám, VII, 59, 5.
kambala, m., cloth made of vegetable substance: (233.)
káráma: kármáí nadásya, with the points of the reed, II, 34, 32.
kalmalikín, fiery (?): kalmalikínám, II, 33, 82.
kávandha, water-skin: kávandhám, VIII, 7, 103; (V, 54, 82).
kávandhín, carrying water-skins: kávandhínám, V, 54, 82.
kávi, poet; wise: káváyaá, V, 52, 13; káváyaá, V, 57, 8; 58, 8; wise, VII, 59, 11; káváyaá, V, 58, 3; kávin, wise, I, 114, 4; kávi, I, 2, 9.
kájá, whip: kájá, I, 37, 31; kájayá, I, 168, 4.
Kájáá: kájávása, VIII, 7, 19.
káma, desire: káman, I, 85, 11; kámasya, I, 86, 8; kámaá, V, 61, 18.
kámnín, loving, desiring: ká mín, V, 53, 16; VII, 59, 3.—
káminám, the needy, V, 61, 7.
kámya, beloved: kámyá, I, 6, 2; V, 61, 16; kám-yaíá, I, 6, 8.
káruí, poet, singer: káruí, I, 165, 14; káróá, I, 165, 15; 166, 15; 167, 11; 168, 10; káróáb, II, 34, 7; káróaab, VIII, 94, 3.
kárpaá, cotton dress: (234.)
kásháya, dark red: (232, 234.)
káshá: fence: káshááá, I, 37, 103.
kím, interrog. pron. . . .: kásmái deváya havíshá vidhema, X, 121, 9—kím te, what has happened to thee? I, 165, 3; káá nó, I, 165, 13; káá núamám, V, 61, 14; ká á núámám, what then now? I, 38, 11; VIII, 7, 31; káát ártham, what errand? I, 38, 2; káá váémá, what could we say? I, 43, 1.—kím, why? I, 170, 2; 3—kím with káná, indef. pron., (265 seq.)—
káá áit, any one, I, 37, 13; ká áit, a few only, I, 87, 11; V, 52, 12; kéná áit, whatever, I, 87, 2.
kiráá, speck of dust: kiráam, V, 59, 4.
kíllái, spotted deer: kilááyáá, V, 53, 11.
kírrn, gleeman: kirráá, V, 52, 12.
kutapá, woollen cloth: (234.)
kútaá, whence: kútaá, I, 165, 1; 31; X, 168, 3; p. xiv.
kúp, caus. to rouse: kópáyatha, V, 57, 3.
kúbhánáí, wildly shouting: kúbhánáááá, V, 52, 12.
Kúbhááá, the Kabul river: kúbhááá, V, 53, 93.
kúmmááá, boy: kúmmááá, II, 33, 12.
Kuru: (VIII, 20, 241.)
Kurukshetra:
(398 seq.)
kuvi, interrog. part.: VII, 58, 5.
kślabha, cutting through the banks (of a river):
(263.)
kśūhāvāb = kū shūhāb:
(l. 38, r. 1.)

kri, to make . . .:
krīnavaṇtaḥ svā ṛddhi, may they stir up, I, 88, 3; ṛddhi kṛṭa, I, 172, 3; bhūṛī akartha, thou hast achieved much, I, 165, 7; bhūṛī kṛnavaṁa, I, 165, 7; p. xvi; bhūṛī kakra, you have valued, VII, 56, 23′.—krīṁtōti, he performs a sacrifice for (Dat.), (205, note 9); krīnavaṇtaḥ brāhmaṇa, making prayer, I, 88, 4; kriṁt śīt, whatever little we have done, VII, 57, 5.—kārama āgaḥ, VII, 57, 4; kriṁtām enaḥ, VI, 74, 3.—yāni karishyā kriṁuḥ, do what thou wilt do, I, 165, 94; p. xvii; yāḥ kṛnavaṁa, I, 165, 10.—kartana tavishāṁ, prove your powers, I, 166, 1.—āhē kākṛima, we have put away, I, 171, 4.—mā kīrām kāraṇa, may it not cause delay, V, 56, 7—kriṁtām, made (at play, or in battle), V, 60, 2.—kakrīṁt ṛti, they have brought together, VI, 60, 4.—krinnute manāḥ deva-tāṭ, she is mindful of the gods, V, 61, 7—kakrīṁe vṛddhe, I, 85, 1; krīḍhī gīvātave, X, 186, 2,—āram krīṁvantu, let them prepare, I, 170, 4.—ā asmān akṣrē, has brought us hither, I, 165, 14′; (203); ā akaraṁ upa te, I have driven near to thee, I, 114, 9.—āvib karta, make manifest, I, 86, 9—īshkarta, straighten, VII, 20, 26′.—prā akraṇ, they tried to make, V, 59, 1′.—See krāṇa, nib-kriṁtā.

kriś, sword:
kriśā, I, 168, 3.

krīsh, to plough:
ākṛṣṭhātra, VIII, 20, 19.

klīp:
tēbhīṁ kalpasa sādhya-yā, fare kindly with them, I, 170, 2.

ketū, light:
ketaṁ, I, 6, 3′; ketūṇā, V, 60, 8; ketāvāḥ (usábhām), rays, X, 78, 7.—ketāve, herald, I, 166, 12′.—See aketū.

Kailāsa:
from kīlāsā? (V, 53, 1′.)

konyā (?):
I, 171, 3′.

kōra, cask, bucket (cloud):
kōnaḥ, I, 87, 3′; kōram, V, 53, 6; 59, 8.—kōre hiranyaye, at the golden chest (on the chariot), VIII, 20, 8′.

krātu, power of body and mind:
kṛtvā, wisdom, I, 39, 1; V, 87, 21′; with our mind, I, 165, 7′; krātum, I, 64, 13; 2, 8; VIII, 7, 24; might, I, 19, 2.

krānt, to roar:
ākraḍataḥ bhīyāḥ, VIII, 7, 26.—āva krāṇantu, V, 58, 6.—prā krāṇa, to call out, (V, 59, 1′.)

krāṇa, heaven and earth:
krāṇaḥ, X, 121, 6′.

kram, to stride:
ākrame, V, 87, 4; ānu krāṃma, let us follow, V, 53, 11; akraṁmī, (I, 165, 61′.)

kravī, raw flesh:
(I, 166, 6′.)

krāṇa, made (?):
krāṇasaḥ, krāṇāb (bis), I, 134, 2′.

Krīvi:
krīvim, VIII, 20, 24′.

krīvīdat, gory-toothed:
krīvīdati, I, 166, 6′.

krīḍ, to play:
krīḍant, I, 166, 2; krīḍatha, V, 60, 3.

krīḍā, playful:
krīḍām (jarīhāb), I, 37, 1; 5; krīḍāb, I, 166, 2.

krīḍī, sportive, playful:
krīḍāyaḥ, I, 87, 3; (sidālāb), X, 78, 6.

krudha:
miṭ tvā ukrudhāma, let us not incense thee, II, 33, 4.

krūḍhmin, furious:
krūḍhmiḥ, VII, 56, 8.

Krūmu, the Kurrum:
Krūmub, V, 53, 9′.

krūra, horrible:
(I, 166, 6′.)
INDEX OF WORDS.

Krūradanti, N. of Durgā:
(I, 166, 6.)
kvā, where:
I, 38, 21 (bis); 3 (bis, and kvā); I, 165, 6; V, 61, 2 (bis); VIII, 7, 20; II, 33, 7; kvā svit, kvā, I, 168, 6; X, 168, 3.—kvā, pronounced kuva, (86.)
kshāp, night:
kshāpā, by night, I, 64, 82; pūrviā āti kshāpā, through many nights, X, 77, 2.
ksham:
abhi kshameta nab ārvati, may he be gracious to our horse, II, 33, 11; abhi ākshamithāḥ mā, wilt thou bear with me? II, 33, 7.
kshām, earth:
kshāmā, on earth, V, 52, 3; down to the earth, VIII, 20, 261.
kshāmāya, earthily:
kshāmāyasya gāmanah, what is born on earth, VII, 46, 2.
kshāya, dwelling:
kshāya, I, 86, 1; kshāyam, VII, 59, 2.
kshāya, lordship:
kshāyena, being the lord, VII, 46, 2.
kshayāt-vīra, ruling over heroes:
kshayāt-vīrāya (rudrāya), I, 114, 118; 2; kshayāt-vīrāsya, I, 114, 3; kshayāt-vīra, I, 114, 10.
ksha, to flow:
kshara, (the ship) sways, V, 59, a.—prā āksharat, he has poured out, VII, 4, 7.
kshi, to dwell:
ksheti, V, 61, 19.—ā ksheti, he acquires, I, 64, 13.
kshit, hamlet:
kshitānām, X, 78, 1.
kshiprā-ishu, with swift arrows:
kshiprā-ishave (Rudra), VII, 46, 1.
kshud:
kshodante āpab, the waters gush, V, 58, 6; kshodanti, they stir, VII, 58, 1.
kshumā, flax:
(233.)
kshurā, sharp edge:
kshurāb, I, 166, 104.
kshoñi:
kshoñibhi, with the (morning) clouds, II, 34, 131.—kshoñib, pl., women, (308; 309 seq.); kshoñi,
du, heaven and earth, VIII, 7, 22; (309.)
kshōdas, rush of water:
kshōdasā, V, 53, 7.
kshaumā, linen dress:
(234.)
kshmā, earth:
kshmāyā ārati, it traverses the earth, VII, 46, 3.
khād, to chew up:
khādattha, I, 64, 72.
khaḍ, ring, quoit:
khaḍī, I, 168, 3;—khādāya, I, 166, 92; V, 54, 11; VII, 56, 13; khādīṣu, V, 53, 4.—(I, 64, 103; II, 34, 23.)
khaḍīṇ, having rings:
khaḍīna, II, 34, 23.
khaḍi-hasta, adorned with rings on their hands, or, holding the quoits in their hands:
khaḍi-hastam, V, 58, 2; (I, 166, 92.)
ganā, host, company:
ganā, I, 87, 4 (bis); V, 61, 13; VII, 56, 7; (VI, 66, 111); ganām, I, 38, 15; 64, 12; V, 52, 13; 14; 53, 10; 56, 1; 56, 1; 2; VII, 94, 12; X, 77, 1; ganām-ganām, V, 53, 11; ganāya, VII, 58, 1.—ganāb, hosts (of Indra), I, 6, 8.
ganā-sṛ, marching in companies:
ganā-sṛ-ya, I, 64, 9; ganā-sṛ-bhib, V, 60, 8; p. lxxviii.
gābhati, fist:
gābhasto, I, 64, 10; V, 54, 11; from our hands, I, 88, 61; (178.)
gam, to go . . .
gānta, he will live in, I, 86, 31.—gatāb ādhvā, a trodden path, VII, 58, 3.—ā gahī, come hither, I, 6, 9; 19, 1—3. āpa ā gatam, I, 2, 4; ā na ā āpā gantana, VII, 7, 11; 27.—prāti āgathā, VII, 20, 16.—sam-gagmānāb, coming together, I, 6, 7.
gām, earth:
gmāb, I, 37, 6.
gāya, house:
ggāyam, VI, 74, 2.
gar, see gri.
garūt-mat, p. xxv.
garta-sād, sitting in the chariot (hole):
garta-sādam, II, 33, 111.
gārbha, germ:
gārbham, X, 121, 7; V, 58, 7; VI, 66, 3.; bhūvanasya gārbhaḥ, the germ of the world, X, 168, 4.
gārbha-tvā, the form of new-born babes:
gārbha-tvām, I, 6, 4.
gāvyā, consisting of cows:
(rādhā) gāvyām, V, 52, 17; paśūm gāvyām, V, 61, 5.
gāvyāt, desirous of cows:
gāvyāntaḥ, (I, 167, 1.)
gā, to go:
gīgāti, V, 87, 4; I, 2, 3.—ādhi gātāna, do remember (c. Gen.), V, 55, 9; ādhi gāta, VIII, 20, 22; X, 78, 8.—ā gāt, she went to, I, 167, 5; 6 gīgātu, II, 34, 15; ā gīgātana, V, 59, 6; ā gīgāta, VIII, 57, 7.—ūpa gāt, I, 38, 5.—pāri āvakā agub, they went round you and came back to, I, 88, 4; pāri gāt, may it pass by, II, 33, 14.—prā gīgāt, come forth, I, 85, 6; prā gīgāti, I, 87, 5.
gātū, path:
gātūm, V, 87, 8.
gāthā, song:
gāthām, I, 167, 6; (I, 43, 4.)
gāthā-pati, lord of songs:
gāthā-patim (rudrām), I, 43, 4.
gāyatrā, song:
gāyatrām (ukthām), I, 38, 14.
gīr, speech, song:
īyām gīr, I, 165, 15; 166, 15; 167, 11; 168, 10; iniām me giram, VIII, 7, 9; girā, I, 38, 13; V, 53, 13; 53, 16; 87, 3; VIII, 20, 19; 20; girāb, I, 64, 1; V, 61, 17; VII, 46, 1; (I, 37, 10; 165, 4.)
gīr, singer:
gīrāb (the Maruts), I, 6, 1; 37, 10.
gīr, mountain, cloud:
gīrāb, VIII, 7, 5; girīn, I, 37, 12; girāyāb, I, 64, 7; VIII, 7, 34; girīm ānāyavā-dām, western mountain, V, 54, 5.; girāyāb for girāyāb (?), VI, 66, 11; ādhi-iva girīnām, VIII, 7, 14.—girīb (pārvataḥ), gnarled (cloud), I, 37, 7; pārvatam girīm, V, 56, 4.
gīrī-kṣhit, ep. of Vishnū:
(V, 87, 1.)
giri-gā, voice-born:
giri-gāb, V, 87, 1.
giri-sthā, dwelling on mountains:
giri-sthām (marutam gātām), VIII, 94, 12; (V, 57, 8; 87, 12.)
gurū, heavy:
gurū, I, 19, 3; VII, 56, 19; laghu and gurū, light and heavy syllables, p. xcvi.
guh, to hide:
gūhata, I, 86, 10.
gūhā, hiding-place:
gūhā, I, 6, 5; gūhā (ārantaḥ), in secret, I, 167, 3.
gūhāya, hideous:
gūhāyam, I, 86, 10.
gūrā-tama, most delightful:
gūrā-tamāb, I, 167, 1.
gīr (gar), caus., to raise up:
gīgīrā, VII, 57, 6.
gṛddhra, hawk:
grṛddhrā, I, 88, 4.
gṛhā, house:
grṛhē, X, 186, 3.
grṛhā-medhā, accepting the domestic sacrifices:
grṛhā-medhāsab, VII, 59, 10; (VII, 56, 11.)
grṛhamedhin:
marutāb grṛhamedhinab, (VII, 56, 14; 59, 10.)
grṛhā-medhīya, offering for the house-gods:
grṛhā-medhīyam, VII, 56, 14.
gīr, to praise:
grinnimasi, I, 64, 12; II, 33, 8;
grinnantam, VII, 57, 2; grinatē, VI, 66, 9; grinirīhī, V, 53, 16;
grinnishe, (V, 58, 1); II, 33, 12;
grinnānīb, V, 55, 10; 59, 8; grinīnāb, VII, 56, 18.—ā grinanti, they invite, VII, 94, 3.—ūpa grinimasi, II, 34, 14.
gai, to sing:
gāyā, I, 38, 14; gāyatā, I, 167, 6; agub, (175.)—abhi gāyā, VIII, 20, 19.—prā gāyata, I, 37, 1; 4.
gō, cow, bull:
gāvū-iva, V, 56, 3; gāvū na, I, 38, 2; V, 53, 16; 56, 4; gāvū na ukshāsa, I, 168, 2.; gāvū, VIII, 20, 21; gāvū-iva, VIII, 20, 19; gāvām sārgam-iva, V, 56, 5; gāvām-iva, V, 59, 3.—gāve, I, 43, 2; 6; gōshū, VI, 66, 8; I, 114, 8.—gōshu, among the cows
INDEX OF WORDS. 475

gō-arwas, a sea of milk:
gō-arvasā, I, 34, 12.
go-ghanā, cow-slaying:
go-ghanām, I, 114, 10.
go-gāṭa, name of the Maruts:
(I, 85, 3.)

Gōtāma:
gōtamāya, I, 85, 11; gōtamāsāb, I, 88, 4; gōtamāb, I, 88, 5; (125.)
godhā, not godhāb:
p. lxvii.
gopā, guardian:
gopāṣā, VII, 56, 18; (I, 86, 1.)
gopāy, to guard:
gopāyātām, VI, 74, 4.
go-pithā, a draught of milk:
go-pithāyā, I, 19, 11.
go-pithā, keeping:
go-pithē devānām, X, 77, 7.
go-bandhu, the kindred of the cow:
(mapi): 
go-bandhavāb, VIII, 20, 8.
go-mat, rich in cattle:
go-matvā, V, 61, 19; go-matvāb, wealth of cows, V, 57, 7; go-
mata, (Somā) mixed with milk, VII, 94, 6.
go-mātri, having the cow (mapi) as their mother:
go-mātara, I, 85, 3; (I, 168, 9.)
go-hān, killing cattle:
go-hā, VII, 56, 17.

gnā, woman:
ognā, (307; 308.)
grāma, village:
grāme asmin, I, 114, 1.
grāma-gāta, conqueror of clans:
grāmā-gāta, V, 54, 8.
grāvan, grinding-stone:
grāvanāb nā, X, 78, 6.

gha, particle:
I, 37, 11; gha ft, II, 34, 24; uta gha, V, 61, 8; kā gha, VII, 20, 21.
gharā, formus, pit:
(217 seq.); (V, 54, 12.)
gharma-sād, dwelling on the hearth (the Pitrās):
(218.)

gharma-stūbh, who praises the warm milk (of the sacrifice):
gharma-stūbe, V, 54, 10.
gharmya and gharmye-sthā:
see harmya, (217.)

ghrīni:
ghrīni-iva, i.e. ghrīner iva? as if from sunshine, II, 33, 6.

ghritā, fatness:
ghrītām, fatness (rain), I, 85, 3; 87, 2; 168, 8; ghrītām nā, like butter, VII, 7, 9; ghrītām ā-
sram, butter and milk for the Soma, I, 134, 6.

ghrīta-prūsh, scattering ghrīta:
ghrīta-prūshā, X, 78, 11.

ghrītā-vat, fat:
ghrītā-vat (pāya), I, 64, 6.

ghrītātī:
ghrītātī, resplendent, I, 167, 3; ghrītātīm (dhīyam), accompa-
nied by fat offerings, I, 2, 7.

ghrīshu, brisk:
ghrīshum, I, 64, 12.

ghrīshi, boar:
(I, 37, 4.)

ghrīshvi, wild:
ghrīshvaye, I, 37, 4; ghrīshvaya, I, 85, 1; 166, 2.

ghrīshvi-rādhā, whose gifts are cheering:
ghrīshvi-rādhāsā, VII, 59, 5.

ghora, terrible:
ghorā, I, 167, 4.

ghora-varpas, of terrible designs:
ghora-varpasā, I, 19, 5; 64, 2.

ghōshā, shout, roar:
ghōshā, X, 168, 1; ghōsham, V, 54, 12; ghōshāb, X, 168, 4.

kā, and ...
also, I, 165, 12; see kānā (264; 266 seq.); ka-ka, I, 168, 3; ko, VI, 66, 3.
kānā, delighting in (Loc.):
kānā, X, 77, 8.
kāra, wheel:
ka-rū, I, 166, 9; kā, the weapon, (I, 166, 9.)
ka-rū, wheel:
ka-rūya, the wheels, II, 34, 9; on their chariot, II, 34, 14.

kāsh:
prā kākshaya, reveal, I, 134, 3; sam-kākshaya, wherever I have looked for you, I, 165, 12.
Aksahaza, sight:
Aksasharam, V, 55, 4.
Aksahas, sight:
Aksahas, I, 87, 5.
Aksus, eye:
Aksusha, V, 54, 6; 59, 3; 5.
At:
v Atayasva, put away, II, 33, 2.
Atu-pad, beast:
Dvi-pada Atu-padah, man and beast, X, 121, 3; sâm dvi-páde Atu-pade, (191); I, 114, 1; VI, 74, 1; p. cxii.
Anañu:
Anan, not even, I, 166, 12; X, 168, 3; (264 seq.); nabh Anan, not even, VII, 59, 3; Anan, in negative sentences, (264); in positive sentences, (264 seq.); with interrogative pronouns, (265 seq.); Anan, for Anu, (264; 266 seq.)
Kanishtha, best:
Kanishtha su-matub, VII, 57, 4.
Andra, bright:
Andrâb, X, 121, 9; Andrân, VIII, 20, 20.
Andra-vat, golden:
Andrâ-vat, V, 57, 7.
Andra-varna, in bright splendour:
Andrâ-varnâb, I, 165, 12.
At, to move:
Atâti, VII, 46, 3; X, 168, 4; Atântam, I, 6, 1; Aarantli, I, 167, 3; Aaranti, VIII, 20, 18.
Åtara, come, I, 114, 3; Aara, come, VII, 46, 2.
Atâtha, movable:
Sthâtub Ataratham, what stands and moves, pp. lxxii seq. — Atâtha, flock, movable property, p. lxxiiii.
Aramû, last:
Aramam, VII, 59, 3; Aaramab, VIII, 20, 14.
Aarkarya, glorious:
(176.)
Aarkritya, glorious:
Aarkrtyam, I, 64, 14.
Aârman, skin:
Aarmama-iva, I, 85, 5.
Aharan, pl., men:
Aharanib, I, 86, 5. — Aharaninam, the swift gods (Maruts), I, 86, 61.
Aâru, beautiful:
Aârum (adhvarâm), fair, I, 19, 1. — Aârava, V, 59, 3.
At, to gather:
Vâ kayat krítam, may he gather what we have made, V, 60, 2.
At, to perceive, to see:
Athevam, I, 87, 2; V, 55, 7; VIII, 7, 2; 14; Kâyate, I, 167, 8. — ni-keârâb, they find out, VII, 57, 2. — Ketu, from At (I, 166, 13).
At, to perceive, &c.:
Atayante, they see, I, 171, 5.
Atayante, they appear, V, 59, 2; Atayanta, they appeared, II, 34, 2; tëkite, appears, II, 34, 10; tëkítâna, showing thyself, II, 33, 15. — Ñetâti, he looks after (Gen.), VII, 46, 2; Ñetathâb, you perceive (Gen.), I, 2, 5; Ñetatha, you think of (Dat.), V, 59, 3. — Atítushe, to the intelligent man, VI, 66, 1; Ñeketa, he understands, VII, 56, 4. — Yathâ Ñeketa, that he may hear, I, 43, 5. — Ñeketa, it was known, I, 88, 5. — Ñekitirre, they have become well known, I, 166, 13. — Atâyat, exciting, rousing, II, 34, 7.
At, even . . . :
Nû At, I, 39, 4; VI, 66, 2; 5; VII, 56, 15; At gha, I, 37, 11; VII, 20, 21; Nû hî, VII, 59, 7. — Yãb At, X, 121, 8; Yathâ At, V, 56, 2. — Kâb At, see kim.
— Krîte At, whatever little we have done, V, VII, 57, 5.
Atitâ, thought:
Atitam, I, 170, 1; tirâb Atitani, VII, 59, 8.
Atitra, brilliant, beautiful:
Atitra, I, 88, 2; (171); I, 166, 4; 172, 1 (bis); Atîram, II, 34, 10; VI, 66, 9; Atitra, I, 165, 13; VIII, 7, 7; X, 78, 1; the bright ones (the clouds), I, 38, 11; Atîtra, I, 64, 4; Atitra, V, 52, 11; I, 134, 4; Atîraya, for mitraya, Ludwig, (II, 34, 4). — Atîram, splendour, I, 37, 32. — Atitra, from At, (I, 166, 13).
Atira-bhanu, of beautiful splendour:
Atira-bhânava, I, 64, 7; 85, 11.
İttirá-vāga, with splendid booty:
İttirá-vāgān, VIII, 7, 33.

İrām:
mā İrām karat, may it not cause
delay, V, 56, 7.

İud, to stir:
İodata, I, 168, 4.—prā İodata,
spur forth, V, 56, 7.

İétana, to be seen:
İétanam, I, 170, 4'.

İto, see īto.

İóda, goad:
İóda, V, 61, 3.

İyu, to shake, cause, to throw down:
İyavante, I, 167, 38; ātukyavitanā,
I, 37, 12' (bis); ātukyavū, I,
166, 5; 168, 4; V, 53, 6.
İyavam, I, 165, 10; āyavāyathā,
I, 166, 6.—İyu, to send down the
rain, (135.—) ā ātukyavū, V,
59, 8.—prā āyavayanti, I, 37,
11; 64, 3; V, 56, 4'; prā-
āyavāyantā, I, 85, 4; prā ātukyavū, V, 59, 7.

Ikbad, to appear:
Ikkānta, ikkāyāthā, I, 165, 12;
p. xviii.

Ikbandab-stūbh, stepping according
to a measure:
Ikbandab-stūbhā, V, 52, 12'; p. xcvi
seq.

Ikbandas, shine:
Ikbandab, VIII, 7, 36'.

Ikbandu:
Vrīshā ikbandub, (147.),

Ikbandīs, shelter:
Ikbandī, I, 114, 5.

Ikāyā, shadow:
Ikāyā, X, 121, 2'; Ikāyām, II,
33, 6.

-īga, from -īga:
(X, 77, 5').

Gagsh=gagē, to laugh:
(284); (V, 52, 6').

Gagat, world:
Gagata, X, 121, 3.—Gagata
sthatūb, of what is movable
and what is immovable, p.
Ixxxiv.

Gagmi, rushing about:
Gagmaya, I, 85, 8.

Gaghana, croup:
Gaghane, on the croup, or behind,
V, 61, 3'.

Gaghanatas, behind:
(V, 61, 3'.)

Gagē, to laugh:
Gagētati (conjecture for gāgatī),
I, 168, 7'; (V, 52, 6').

Gagēb, to laugh:
Gagēbati, V, 52, 6'.

Gag, see gagēb.

Gaagāna-bhū, to rattle:
Gaagāna-bhāvan, (V, 52, 6').

Gan, to be born, cause, to beget:
Gaagayathā, I, 6, 3; Gaagantā, I,
37, 2; Gagfire, I, 64, 2; 4';
Gaagani, I, 34, 2'; Gaagani, VIII,
7, 36; Gagayamānaa Gaagōtāb,
who is now born and who has been
born, I, 165, 38; Gaagōtāb, X,
121, 1; 168, 3; Gaagōtāb, V,
55, 3; 87, 2';
Gaagātasya, of all that exists, II,
33, 3;
Gaagāntī, X, 121, 20.—Gangā-
yantī, X, 121, 7; 8; Gangayantāb,
I, 85, 2; Gangayantāta, I, 168, 9;
Gangayathā, V, 58, 4; Gangayāna,
I, 134, 4; Dvam gaganā, X, 121,
9.—Abhi-gagantāta, they were
born to bring (Acc.), I, 168, 2';
prā-pra Gagantāta, they are born
on and on, V, 58, 5; prā Gag-
mahī pra-gabhī, may we in-
crease in offspring, II, 33, 1.

-Gan:
-Gab and -gīb, (X, 77, 3').

Ganā, man:
Ganā, I, 86, 1; Gānam, I, 168, 8;
Ganāya, I, 166, 12; II, 34, 8;
V, 58, 4; Gānasāg, I, 166, 14;
Gānasāg śīrā, valiant men, VII,
56, 22; Gānām, I, 37, 12; 64,
13; Gānāmam, VII, 56, 24.

Gani, wife:
Ganaya, I, 85, 1'; V, 61, 3'; Gāni,
mothers, I, 167, 7'.

Ganitri, begetter:
Ganitā prithivyā, X, 121, 9.

Ganitra, birthplace:
Ganitram, VII, 56, 2.

Gandu, birth:
Ganduṣa, V, 57, 5; 59, 6; Gandu-
shab, VI, 66, 4'; Gandumshī, VII,
56, 2; Gandū, VII, 58, 2'.

Gantu, a man:
Ganum, VII, 58, 3.

Ganman, what is born:
Ganmanā, VII, 46, 2; Gāmane,
host, I, 166, 1.—Ganmanā, after
the kind, I, 87, 5.
gabh:
(I, 37, 5².)
gámhá, tasting:
gámhe, I, 37, 5." gar, to praise:
garante tvām ākṣha, I, 2, 2;
garāyai, I, 38, 13.
gāra, the weakening:
garāya, II, 34, 10.
garitri, praiser, singer:
garitā, I, 38, 5; 165, 14; garitré, II, 34, 6; 33, 11; garitāb, V, 87, 8; garitārab, I, 2, 2.
galāsha, relieving:
galāshāb, II, 33, 7"; (I, 43, 4.)
galāsha-bheshaga, the possessor of healing medicines (Rudra):
galāsha-bheshagam, I, 43, 4"; (II, 33, 7.)
gāsuri, weak:
gāsurirīm, V, 61, 7.
gā, people:
gāsu nātā, among our people, VII, 46, 2; (X, 77, 5.)
gātā, see gān.
gāna, birth:
gānam, I, 37, 9; V, 53, 1.
gāni, mother:
(V, 61, 4.)
gāmi-trā, kinship:
gāmi-trām, I, 166, 13.
gārā, lover:
gārāb, I, 134, 3.
gāvata, procuring offspring:
gāvata (Soma), VIII, 94, 5.
gī, to overpower:
gīyatē, V, 54, 7.
gigatnā, fasting:
gigatnāva, X, 78, 3; 5.
gigivās, victorious:
gigivāmsab, X, 78, 4.
gigishā, valour:
gigishā (Instr.), I, 171, 3.
gīny, to rouse, to gladden:
gīnvaṁtha, VIII, 7, 21.—gīnvāntā
sām, I, 64, 8.
gihmām, athwart:
I, 85, 11.
gihvā, tongue:
gihvā, I, 87, 5; gihvāyā, I, 168, 5";
agninām nā gihvā, X, 78, 3;
agnē bhāgvyā pāhl, drink with
the tongue of Agni, (34.)
gīta for gīna, (90.)
gīrā-dānu, bringing quickening rain:
gīrā-dānunām, I, 165, 15; 166, 15; 167, 11; 168, 10; 171, 6; p. xx;
gīrā-dānavaṁ, (113; 115); II, 34, 4; V, 54, 9; gīrā-dānava, V, 33, 5.
gīv, to live:
gīvāne, I, 37, 15; 172, 3; X, 186, 3; gīvātave, X, 186, 2.
gīva-rāmsā, good report among
men:
gīvā-rāmsā, VII, 46, 4.
gu, to stir up:
guṁanti, V, 58, 3; VII, 56, 20.
gugurvāṇī:
(I, 168, 1".)
gur, to weaken:
guratām, II, 34, 10; gugurvāṇ, hoary, I, 37, 8.
gush, to be pleased, to accept:
gugushu, I, 165, 2; gushārāb, I, 171, 1; gushādhvam, V, 55, 10;
58, 3; VII, 56, 14; yāthā gushānta, VII, 56, 20; gushanta, VII, 56, 25;
56, 6; gugoshan it, VII, 58, 3; gugushana, VII, 59, 9.
gushanta, they wished (with
Infin.), I, 167, 4; gōshat, I, 167, 5.
guṣhara-tama, most beloved:
guṣhara-tamāsā, I, 87, 1.
guhū, tongue:
guhvā, VI, 66, 10.
gū, see gu.
gū, quick:
guva, I, 134, 1.
gri, see gar.
gōsha, pleasure:
ānu gōsham, VI, 66, 4; gōsham 2,
to his satisfaction, VIII, 94, 6.
gā, to know:
te mānab ānu gānatī, approving
thy mind, I, 134, 1; (I, 86, 3.)
—vi gānāti, she finds out, V, 61, 7; see vigānivās.
gyēshītha, oldest, best:
gyēshīthēbhīthē, I, 167, 2; gyēshī-
tēsā, V, 87, 9; X, 78, 5; gyēshīthēb, X, 78, 2; gyēshīteb
māntreb, (439.)
gyōtishmat, brilliant:
gyōtishmantā, X, 77, 5; gyōtish-
matī, epithet of Aditi, (260.)
gyōtis, light:
gyōtib, I, 86, 10; gyōtishā, II, 34, 12.
VI, 74, 4; tigmá-áyudháya
(Rudra), VII, 46, 1.
tigmá-heti, having sharp bolts:
tigmá-héth, VI, 74, 4.
tirás, across:
tiráb, I, 19, 7; 8; through, V, 53, 14; VIII, 94, 7.—tiráb hitáni,
behind thoughts, VII, 59, 8.
tishábdagu, at sunset:
(V, 54, 51).
tishyá, N. of a star:
tishyáb, V, 54, 13.
tú, part.:
VIII, 7, 11.
tug:
Inf. tugáse, (I, 87, 61).
tuturváí, hastening:
tuturváíb, I, 168, 18.
tur, to hasten:
turayante, II, 34, 3.
-tur at the end of compounds:
(VI, 66, 7).
turá, quick:
turásab (Maruts), I, 166, 14;
turánám, I, 171, 1; VII, 56, 10; 58, 5; turáya, VI, 66, 9;
turám, VII, 56, 19.
turanyú, rushing:
turanyávb, I, 134, 5.
Turárravas:
(V, 52, 111).
turv, to save:
turvátha, VIII, 20, 24—turvéne, (48).
Turváṣa:
Turváṣam, VIII, 7, 18; (VIII, 20, 24).
tuví-gástá, mighty:
tuví-gástáb, I, 168, 4; tuví-gástáb, I, 3, 9.
tuví-dyumá, vigorous:
tuví-dyumáásab, I, 88, 3, 8; tuví-
dyumáásb, V, 87, 7.
tuví-prámá, of strong manhood:
tuví-prámáám (irvávb), I, 43, 71.
tuví-magha, of great bounty:
tuví-maghásab, V, 57, 8; 58, 8.
tuví-manyu, wrathful:
tuví-manyávab, VII, 58, 2.
tuví-mrákshá:
(I, 64, 48).
tuví-rádhas, of great wealth:
tuví-rádhasab, V, 58, 2.
tuvishmat, strong:
tuvishmán, I, 165, 6; VII, 56, 7; 58, 12.
tuví-svan, strong-voiced:
tuví-svanáb, I, 166, 1.
tuví-svání, loudly neighing:
tuví-svánib, V, 56, 7.
tílyam, quick:
VII, 59, 4.
Trína-skánda:
trína-skándáṣya, I, 172, 3.
Trísu:
Trítsus, or Vasishṭás, are called
Kapardinab, (I, 114, 12).
tríd, to pierce:
tatrídáṇa, V, 53, 71—(227).
trip, to be satisfied, caus. to satisfy:
tarpayanta, I, 85, 11; tripán (for
tripást, Pada), VII, 56, 10.
triptá-āmu, (squeezed) from ripe
stems:
triptá-āma-váb, I, 168, 3.
trísh, to be thirsty:
tríshyantam, V, 61, 7.
tríshú-áyávas, flickering:
tríshú-áyávásab, VI, 66, 10.
tríshráj, thirsty:
tríshráge, I, 85, 11; V, 57, 1.
tríshá, greed:
trísháyá sahá, I, 38, 6.
trí, to cross:
tárema apá, VII, 56, 24; tarati,
VII, 59, 2; tárema, let us
speed, V, 54, 15; rágas tar, to
pass through the air, (VI, 66,
71); see tarutrí—tárushante ñ,
they race, V, 59, 1.—prá tiraite,
he spreads forth, VII, 59, 2;
prá tiradhvaṁ, VII, 56, 14;
prá tiraite nab, lead us to (Dat.),
VII, 57, 5; prá tiraite, help us,
VII, 58, 3; prá tārishat (áyum-
shi), may he prolong, X, 186,
1.—ví tiraí, it furthers, VII,
58, 3.
toká, kith:
tokáya, I, 43, 2; tokám tánayam,
kith and kin, I, 64, 14; VII,
56, 20; tokáya tánayáya, V, 53,
13; I, 114, 6; II, 33, 14; toké
tánaye, VI, 66, 8; I, 114, 8;
tokéshu táneyeshu, VII, 46, 3.
tmán, self:
tmán tokáya tánayáya, to us and
to our kith and kin, I, 114, 6.
tmáná, by oneself:
(I, 167, 9); I, 168, 4; 5; V, 52,
2; 6; 8; 87, 4; VII, 94, 8;
freely, VII, 57, 7; barhána
INDEX OF WORDS. 481

tmáňa, by their own might, X, 77, 3.
tyag, to push off, to drive away, then, to leave:
(270.)
tyágas:
tyágasă, in his scorn, I, 166, 12a; (267 seqq.); tyágas, leaving, forsaking, (267); attack, on-slaught, (268 seqq.); weapon, (268.)
tyád, pron. . . .:
etátyá, I, 88, 5; eshá syá, I, 8, 6.
trátri, protector:
trátrára, VII, 56, 22.
tri, three:
tisrá, kshápa, Acc., (I, 64, 8a); trisí sára, three lakes, VII, 7, 10i.
tri-ambaka, see tryámibaka.
Trita:
tritá, II, 34, 101; tritáb, II, 34, 14; V, 54, 2; tritáša, VIII, 7, 24, 6.
tri-dhátu, threefold:
tri-dhátu, I, 85, 12.
tri-vrít, threefold:
of the sacrifice, (VIII, 7, 11.)
tris, thrice:
dví trí, VI, 66, 2.
tri-sadhastá, dwelling in three abodes (Soma):
tri-sadhastásya, VIII, 94, 5a.
tri-stúbha, threefold:
tri-stúmbham isham, the threefold draught, VIII, 7, 11. — tri-stúbh = 'Three-step,' p. xcvi.
trai, to protect:
tryámibaka, N. of Rudra:
tryámibaka, VII, 59, 12.
tva, pron.:
tvá stří, some woman, V, 61, 6; (360.)
tvákshas, energy:
tváksháśmi, VIII, 20, 6.
tvákshiğams, more vigorous:
tvákshiğásá váyasă, II, 33, 6.
tvad, pron. . . .:
kém te, what has happened to thee, yát te asmē, what thou hast against us, I, 165, 3. — túbhya for tóbhyam, p. cxvii seq.
Tváśri:
tváśha, I, 85, 9i.
tvál-datta, given by thee:
tvál-dattebhá, II, 33, 2.
tvál-vat, like unto thee:
tvish, to blaze, to flare up:
atítvishanta, V, 54, 12; atvishanta, VII, 94, 7. — (I, 37, 4a.)
tvish, glare:
tvishá, X, 78, 6. — drí thí tvishé, to see the light, V, 52, 12a.
tvishá-mat, blazing:
tvishá-manta, VI, 66, 10.
tvishá, terrible, fierce, blazing:
tvishá, V, 87, 5; tvishá, I, 38, 15; 168, 6; 9; V, 53, 10; 56, 9; 58, 2; 87, 6; VII, 20, 13; I, 114, 4, 5; II, 33, 8; tvishá-sya, II, 33, 14; tvishá, I, 38, 7; VIII, 20, 7; tvishá, I, 168, 7.
tvishá-dyumma, endowed with terrible vigour:
tvishá-dyumná, I, 37, 4a.
tvishá-pratika, with terrible look:
tvishá-pratiká, I, 167, 5.
tvishá-yáma, whose march is terrible:
tvishá-yámá, I, 166, 5.
tvishá-ratha, with blazing chariots:
tvishá-rathá, V, 61, 13.
tvishá-sawdriś, terrible to behold:
tvishá-sawdriś, I, 85, 8; V, 57, 5.
tvishyá, fire and fury:
tvishyéma, VII, 58, 2.
tsárin, hunter, watcher:
tsári, I, 134, 5i.

dáms:
dasra from dáms ? (V, 55, 5a.)
dámsána:
dámsánaiá, valiant deeds, I, 166, 13; dámsáná, by wonderful skill, V, 87, 8.
dámsu, dáru:
dámsu, Nom. pl.? (I, 134, 4a.)
dáksha, power:
dáksham, X, 121, 8; I, 134, 2;
dáksham apásam, I, 2, 9.—
Dáksha and Aditi, (245 seqq.; 251.)
dáksha-pitrí, father of strength:
dáksha-pitará, (247 seq.); dáksha-pitará, (248.)
dákshiná, largess:
dákshiná, I, 168, 7.
dâgh:
ma paśkāt dâghma, let us not stay
behind, VII, 56, 21.
dâtra, or dâtra, gift, bounty:
(240.)
Dâdhya, N. pr.:
(153.)
dabh, to hurt:
â-dâbhâtat, VII, 56, 15.
dâm, house:
dâm-su, I, 134, 41.
dâma, house:
dâme, VIII, 7, 12; dâme-dame, VI, 74, 1.
dâmya, domestic:
dâmyam, VII, 56, 14.
day, to divide:
dâyase, thou cuttest, II, 33, 106.—
(I, 166, 61.)—See dâ (do).
dâtrî, breaker:
dâtrâ, VI, 66, 8.
darata, visible, conspicuus, beautiful:
darata, I, 38, 13; daratatâb, V, 56, 7; darata, I, 2, 11; daratatâ,
I, 64, 9.
dâravya, to be seen:
dâravyâ, V, 52, 11.
dâvidhvata, violently shaking:
dâvidhvata, II, 34, 36.
Dârâ-gvâ:
dârâ-gvâ (Maruts ?), II, 34, 121.
dârasy, to help:
dârasyâtha, VIII, 20, 24; daras-
yântâb, bounteous, VII, 56, 17.
das, to perish:
upa dasyantî, V, 54, 7; 55, 56.—
dâsaminâ, tired, I, 134, 5.
dasmâ-varâsas, shining forth marvel-
ously:
dasmâ-varâsâm, VIII, 94, 8.
Dasra, destroyer:
dâsrâb, V, 55, 56.
dâ, to give:
dâta, II, 34, 7; (c. Gen.), VII, 56, 15; dehi, X, 186, 3; dâda, V,
57, 7; dadub, V, 52, 17; dâdat, V, 61, 10; dâdatâ (pra-gâyai
amrâtasya), VII, 57, 6; dâtave, VII, 59, 6; dadûshab, (I, 6, 12);
nâ dîtsasi, dost thou not wish
to give, I, 170, 3.—dâda, you
have protected, I, 39, 9.—
ânuttâ =ânû-dattâ, (I, 165, 91)—
mû pârâ dâb, do not forsake, VII,
46, 4.—See dâvân.

dâ (do, dyati), to share, to divide:
âva dishyâ, may I pay off, II, 33,
56.—(I, 167, 81; VIII, 7, 271.)—
See day.
dâ, to bind:
ni-dita, bound, (257.)
dâti-vâra, dispensing treasures:
dâti-vârab, I, 167, 83; dâti-vâram,
V, 58, 2.
dâtrâ, giver:
dâtâram (bhûreś), II, 33, 12.
dâtra, sickle:
(241.)
dâtrâ, bounty:
dâtrâm, l, 166, 126; dâtrât, VII, 56, 21.
dâdhryi, strong:
dâdhryib, VI, 66, 3.
dânâ, gift:
dânâ, for a gift, V, 52, 141; 15;
by gift, V, 87, 21; VIII, 20, 14.
dânava, demon:
(114 seq.)
dânû:
giver or gift, (115.)—m., demon,
(114 seq.)—f., rain (?), (115.)—
n., water, rain, (113; 115);
Soma, (115.)
dânû, giving:
(113 seq.)
dânû-kîra, dew-lighted:
dânû-kîtrâb ushâsâb, V, 59, 8; (115)
dânunaspâti, ep. of Mitra-Varuana
and the Avisins:
(115)
dânûmat:
dânunat vasú, the treasure of rain,
(115)
dâyas, share, inheritance:
(I, 166, 61.)
Dârbhya:
Rathavî Dârbhya, (V, 61, 56; 359
seq.); dârbhyâya, V, 61, 171.
Dâlbhya, see Dârbhya.
dâvân, giving:
makhasya dâvâne, for the offering
of the sacrifice, VIII, 7, 271; I,
134, 1 (bis); to the offering of
the priest, (47 seq.)—suvityâ
dâvâne, to grant welfare, V, 59,
14.—dâvâne, for gifts, I,
134, 2.
dâ, to give, to sacrifice:
dâzati, VII, 59, 2; dadâjima, I,
86, 6; dadâzat, X, 77, 7; dâ-
sûshe, I, 85, 12; V, 57, 31; I,
INDEX OF WORDS.

2, 3 ; dadārúshe, I, 166, 3 ; V, 53, 6.

dāvās, see dāu.
dās, to attack :
(V, 55, 5th.)

Diti and Aditi :
(255 seq.)
didrákshéná, to be yearned for :
didrákshénam, V, 55, 4.
didyú, flame :
didyám, VII, 56, 9.—weapon, (I, 6, 8th.)
didyút, weapon, Indra's weapon or thunderbolt :
didyút, lightning, I, 166, 6 ; shining
thunderbolt, VII, 57, 4 ;
VII, 46, 3 ; (I, 6, 8th.)—didýút
(adhvarásya), flame, VI, 66, 10.
didhisú:
didhisáváa ná rathýaá, like lords
of chariots on a suit, X, 78, 5.
div (dívayati), to throw forth, to
break forth, to shine :
(I, 6, 8th.)
div, see dyú.
dívishri, daily sacrifice :
dívishishru, I, 86, 4.
divi-sprük, touching the sky :
divi-sprük, X, 168, 1.
divyá, heavenly :
divyám kóam, V, 59, 8 ; divyásya
gánmanab, VII, 46, 2 ; divyáini,
1, 64, 3 ; 5.—divyá-iva strí-
bháj, heavens, I, 166, 11
2 ; (I, 87, 1st.)
du, to display :
déduce, VIII, 20, 6.
du, direction :
táyya du, this way, I, 85, 11.
dirghá, long :
dirghám, I, 37, 11 ; 166, 12.—Adv.,
I, 166, 14 ; V, 54, 5 ; dirghám
prithú, far and wide, V, 87, 7.
dirghá-ya ás, far-famed :
dirghá-ya ás, V, 61, 9.
dub-gá, stronghold :
dub-gáni, V, 54, 4.
dub-dhártu, irresistible :
dub-dhártaváb, V, 87, 9.
dub-dhúr, impatient of the yoke :
dub-dhúrāb, V, 50, 4.
dub-máti, hatred :
dub-mátil, VII, 56, 9 ; II, 33, 14.
dub-máda, madman :
durmadáb-iva, I, 39, 5.
dub-stuti, bad praise :
dub-stutí, II, 33, 4.
dub-háná, difficult to be conquered :
dub-hánā, I, 38, 6.
dub-hrinâyū, hateful :
dub-hrinâyāb, VII, 59, 8.
dukkábíná, monster :
dukkábíná, VIII, 20, 4.
dudhrá, wild :
dudhrab (gaúb), V, 56, 3.
dudhra-krit, making to reel :
dudhra-kritab, I, 64, 11.
dúr, door :
dúrāb, VII, 46, 2.
dúvás, worship :
dúvába, (I, 37, 14th.) ; worship, sacrificial, work, (204.)
dúvás, worshipper :
dúváse, I, 165, 14 ; (205) ; p. xix.
dúvásab, I, 168, 3.
dúvasy, to care for, to attend :
dúvasyáth, he should help, I, 165, 14th. ; p. xix.—dúvasyán, sacrificial, I, 167, 6.—(203 seq.)
dúvásyá, worthy of worship :
(203 ; 205.)
dustará, invincible :
dustarám, I, 64, 14 ; II, 34, 7.
duh, to milk :
duhánti, I, 64, 5 ; 6th. ; dubúb, II,
34, 10 ; dudhe (dudháa), VI, 66,
1 ; duhe, duháte, I, 134, 6 ;
dohate, I, 134, 4 ; dudháré,
VIII, 7, 10.—dubhánta, they
have drawn forth, VIII, 7, 3 ;
duhántaab útsam, drawing the
well, VIII, 7, 16.—nib duhé,
they have been brought forth,
VI, 66, 4.—See dohás.
dö, worshipper :
dövába, Nom. pl., I, 37, 14th.
döre-driś, visible from afar :
döre-driśab, I, 166, 11 ; V, 59,
2.
drihlá, strong :
drihlá kit, I, 64, 3 ; (VIII, 20, 1st.)
drihláni kit, I, 168, 4.—drihlá,
made fast, X, 121, 5th.
driś, to see :
drihshaye, mayest thou be seen, I,
6, 7th. ; driśi tvishé, to see the
light, V, 52, 12th. ; driśe kám,
that they may be seen, VIII,
94, 2.—Cf. didrikshénya.
-driś, in yaksha-driś :
(VII, 56, 16th.)
dr̥h:
dadr̥hānām, strong, I, 85, 10.
drī, see dār̥tī.
devā, god:
devāya, X, 121, 1–9; devāb, X, 121, 2; yāb devēšu ādhī devāb ēkāh, he who alone is God above all gods, X, 121, 8; devānām āsūb, X, 121, 7; ātmā devānām, X, 168, 4; devānām go-pithē, in the keeping of the gods, X, 77, 7; īrēshēb āb devānām vāsūb, the best Vasu among the gods (Rudra), I, 43, 5; Vasu = Devas, (VII, 56, 20); nahā devāb nā mārtyaḥ, I, 19, 2—
vīve devāsāb, I, 19, 3; devāb vīve, VIII, 94, 2.—The Maruts, devāsāb, I, 19, 6; devāb, I, 167, 4; devāsāb, I, 39, 5; VIII, 7, 27; VII, 59, 1; devāb, I, 171, 2; VII, 59, 2; X, 78, 8; devān, V, 52, 15; mahānām devānām, VIII, 94, 8.—Rudra, deva, I, 114, 10; II, 33, 15; devāya, VII, 40, 1.—devāb, Vātā, X, 168, 2; 4.—devā, divine, brillian, p. xxxvii; devīn (vārkāryām), sacred, I, 88, 4; (176); devī, ep. of Aditi, (260); devī, O goddess (the night), V, 61, 17.—deva for devā, dual, p. lili.
deva-avī, pleasing the gods:
deva-avyāb, X, 78, 1.
devātā, among the gods:—
I, 165, 9; p. xvii.
devā-tātī:
I, 165, 9; p.
devātā, god-given:
devāttam, I, 37, 4.
devā-trā, towards the gods:
V, 61, 7.
deva-yagya, sacrifice:
deva-yagyāya, I, 114, 3.
deva-yāt, pious:
deva-yāntaḥ, I, 6, 6.
deva-yāḥ (?):
deva-yāb, I, 168, 1, see eva-
yāb.
deshā, gift:
deshām, VII, 58, 4.
daiyā, divine:
daiyasya, V, 57, 7; VII, 58, 1; rápasāb daiyasya, heaven-sent mischief, II, 33, 7; daiyam
hēlab, the anger of the gods, I,
114, 4;
do, see dā.
dōs, arm:
dōb, V, 61, 5.
dohās:
dohāse, to give milk, VI, 66, 1; 
dohāse, to be brought forth, 
VI, 66, 5.
dyāvākshānā, heaven and earth:
(250.)
dyāvāprīthivi, heaven and earth:
V, 55, 7; (250.)
dyu, to shine:
I, 37, 4.
dyū, heaven, sky, Dyu:
Dyaus = Zeus, p. xxiv; dyāu
dātī, the boundless Dyu (sky), 
(261); V, 59, 8; dyāb, Dyu 
(the bull of the Dawn), V, 58, 
6; dyāb nā, VIII, 7, 26; 
prithivi utā dyāb, Earth and 
Sky, I, 114, 11; divāb putrāb, 
the sons of Dyu, X, 77, 2; 
divāb āsurasya vedhāsāb, the 
servants of the divine Dyu, 
VIII, 20, 17; divāb narāb, V, 
54, 10; I, 64, 4; divāb mārtyaḥ, 
V, 59, 6; devāb ukṣhāb, I, 64, 
2; divāb, (sons) of heaven, I, 
86, 1; divāb ārdhāya, host of 
heaven, VI, 66, 11; divō, to 
heaven (Dyu), V, 59, 1; dyōb 
āmsāb, 'Himmelslob,' (439.)— 
divāb vakshānābhyaḥ, from the 
flanks of heaven (Dyu, f., mother 
of the Maruts), I, 134, 4—
divāb, from heaven, I, 6, 10; 
168, 4; V, 52, 14; 53, 6; 8; 
54, 13; (brihatāb), V, 87, 3; 
VII, 7, 11; 13; 94,10; VII, 46, 
3; divāb, of heaven,V, 52, 5; 6; 
7; 57, 1; 59, 7; I, 37, 6; 38, 
2; divāb arkaḥ, singers of the 
sky, V, 57, 5; divāb prīthivāb, 
back of heaven, I, 166, 5; V, 
54, 1; divāb sānu, ridge of 
heaven, V, 60, 3; (snūnā),VIII, 
7, 7; divāb rokānt, from the 
light of heaven, I, 6, 9; V, 56, 
1; rokānt, the lights of heaven, 
VIII, 94, 9; rokānt divī, I, 6, 1; 
divāb varāhām arushām, the red 
boar of the sky (Rudra), I, 114, 
5; divāb prithivyāb, X, 77, 3; 
divi, I, 19, 6; 85, 2; V, 52, 3;
INDEX OF WORDS.

61, 12; ádhī dyāvī, I, 39, 4; divī (uttamā, madhyamā, avamā), V, 60, 6; divāb út-tarāt, V, 60, 7; dyāub út-tarā, VII, 20, 6.—dyām imām, X, 121, 1; dyāub ugrā, X, 121, 5; dīvām gagānā, X, 121, 9; dyām, V, 57, 3; dyāub-iva, V, 57, 4; dyāub, V, 54, 9; dyāub nā strī-bhiṃ, (I, 87, 1); II, 34, 2.—prīthīvī, rāgas, dyū, (I, 19, 3); (50; 51).

dyū, day:

dyāva, V, 53, 5; dīvā, by day, I, 38, 9; VII, 7, 6; úpā dyāub-bhiṃ, ānu dyūn, day by day, V, 53, 3; I, 167, 10; divā-dive, from day to day, II, 34, 7; phārye dyāub, at the close of the day, VI, 66, 8.

dyut, to shine:

dāvidyutati, they sparkle, VII, 20, 11; vi dyutayanta, they shone wide, II, 34, 2.

dyu-māt, brilliant:

dyu-māntam, I, 64, 14.

dyumnā, brilliant:

dyumnāb, VII, 20, 16; (I, 37, 4).

dyumnā-ravas, of brilliant glory:

dyumnā-ravase, V, 54, 1.

drapsā, torrent (i):

drapsāb, VII, 7, 16.

drapsīn, scattering rain-drops:

drapsīna, I, 64, 1.

dravā-pāni, quick-booted:

(I, 38, 11.)

drávisa, wealth:

drávisam, V, 54, 15.

dru:

dravā, quickly, I, 2, 5.

Drūb:

druhāb pāsān, the snares of Druh, VII, 59, 8.

drosakalāja, a Soma-vessel:

(VII, 94, 5.)

dvi-gāni, having two mothers (Agni):

dvi-gānā, (V, 61, 4.)

dvītā, twice:

I, 37, 9.

dvi-pād, man:

dvi-pādāb kātub-pada, man and beast, X, 121, 3; dvi-pāde kātub-pade, I, 114, 1; VI, 74, 1; (191; 435); p. cxii.

dvi-bārhas, twofold:

dvi-bārha (probably dvi-bārha), I, 114, 10.

dvi-mātri, having two mothers (Agni):

dvi-mātā, (V, 61, 4.)

dvīsh, enemy:

dvīsham, I, 39, 10; dvīshab, VII, 59, 2.

dvīs, twice:

dvīs trīb, twice and thrice, VI, 66, 2.

dvipā, island:

dvipāni, islands (clouds), VII, 20, 4.

dvēshas:

dvēshab, haters, I, 167, 9; X, 77, 6.—dvēshāmi, hateful things, V, 87, 8; dvēshāb, hatred, VII, 58, 19; 58, 6; II, 33, 2.

dhan, to shake:

dhanayante, I, 88, 3; dhanāyanta, they have rushed forth, I, 167, 2.

dhāna, treasure:

dhānā, I, 64, 13.

dhāna-arkā:

dhāna-arkam, may be dhānarañ, p. lxxvii.

dhana-sprit, wealth-acquiring:

dhana-sprītam, I, 64, 14; VII, 7, 18.

dhānus, bow:

from dhan, (66.)

dhānva-arms:

dhānva-armsa, may be dhānus-armsa, p. lxxvii.

dhānva-kṣūt, shaking the sky:

dhānva-kṣūta, I, 168, 5.

dhānvan, bow:

dhānvanī, VII, 20, 12; dhānva, II, 33, 10; (66); (VII, 20, 4.)

dhānvan, desert, dry land:

dhānvan kṣit ā, I, 38, 7; dhānva-sū, V, 53, 4; dhānvanā, V, 53, 6.—dhānvanī, the tracts of the sky, VII, 20, 4.

dhārman, power:

dhārmāṇa, I, 134, 5 (bis).

dhav, to run:

dhavadhye, V, 60, 3.

dhā, to place, to bring, to offer, to bestow, to give (c. Loc. and Dat.); pass., to take, to assume; to gain . . . :
dadhé (vṛkā-tāti), II, 34, 91; dhūb, V, 58, 7; dadhanti, VII, 56, 19.—dadhidhvē, will you take, I, 38, 1; dadhidheve, you accept, I, 168, 12; dādhānāb, X, 121, 7; I, 6, 4; tävishīb dха, to take strength, (I, 64, 73); dadhire (vārṇam), they have assumed, II, 34, 13; dādhānāb, having become, I, 171, 6; dadhe meda, I am made to rejoice, V, 53, 5.—ā dādhānāb, bringing, I, 165, 12; p. xviii; ā dādhānāb nāma, assuming a name, VI, 66, 5; gārbhām ā adḥaḥ, she conceived the germ, VI, 66, 3; ā-hita, piled up, I, 166, 9.—nī dhattā, put down, I, 171, 1; ādhi nī dhehi āsmē, bestow on us, I, 43, 7.—sam-ādhatta mām ēkām, you left me alone, I, 165, 61; p. xvi; sām dadhe, it is held, I, 168, 3; sām vi-dyutī dādhati, they aim with the lightning, V, 54, 2; sām dadhuḥ parva-rāb, they have brought together piece by piece, VIII, 7, 22.—See dhātri, and dhyā for dhimahi.

dhātri, bestowing:

dhātārāb, VIII, 7, 35.

dhānya:

dhānyaṃ bīgam, the seed of corn, V, 53, 13.

dhamma, abode, law, company:

dhamma-bhiṣ, in their own ways, I, 85, 11;—dhamma (mārutasya), domain, I, 87, 63; (dāvīsya), host, VII, 58, 1.—pārasmin dhamma riṭasya, in the highest place of the law, I, 43, 91.—(27; 38 seq.)

dhārayāk-kṣiti, supporting the earth:

ep. of Aditi, (260).

dhārā, stream:
dhārāb, I, 85, 5; 2; 4; 8.

dhārāvarāda, charged with rain:
dhārāvarāda, II, 34, 1; 1.

dhāv, to run:

vi-dhāravatāb, rushing about, I, 88, 5; dhiyā-vasu, rich in prayers:
dhiyā-vasu, I, 64, 153.

dhiyā-sām, engaged in prayer:

(166.)
dhi, prayer:
dhiyam, I, 88, 4; II, 34, 62; I, 2, 7; dhīyam-dhiyam, prayer after prayer, I, 168, 1; dhiyā, I, 166, 13; dhiyā-dāmi, (V, 87, 9); (166); dhiyāb, I, 134, 2 (bis); dhiyāb, I, 87, 4; dhiyāb, V, 52, 14.—itthā dhiyā, thus is my thought, V, 61, 15; I, 2, 61.

dhitī, prayer:
dhitī-bhiṣ, V, 53, 11.

dhūra, wise:
dhūra, I, 64, 1; VII, 56, 4.

dhūni, roaring:
dhūnayāb, the roarers (Maruts), I, 64, 5; 87, 3; V, 60, 7; VI, 66, 10; X, 78, 3; dhūnīnām, V, 87, 3; VIII, 20, 14.—
dhūnī, shouting, VIII, 56, 81.

dhūnī-vrata, given to roaring:
dhūnī-vrata, V, 58, 2; dhūnī-vrata, V, 87, 1.

dhūr, shaft, yoke:
dhūb-sū, V, 55, 6; X, 77, 5; dhūrī, V, 56, 6 (bis); 58, 7; I, 134, 3 (bis).

dhū, to shake (with two Acc.):
dhūnuthā, I, 37, 6; V, 57, 3;—vī dhūnutha, V, 54, 121.

dhūb-sād, charioteer:
dhūb-sāda, II, 34, 4.

dhūti, shaker:
dhūtyāb (Maruts), I, 37, 6; 39, 1; 10; V, 54, 4; VII, 58, 4; VIII, 20, 16; (V, 87, 3); dhūtyāb, I, 64, 5; 87, 3; 168, 2; V, 61, 14.

dhūrvā, (48.)
dhū, to hold:
dadhire, I, 64, 10; 85, 3; (nā-
māni), I, 87, 5; dādhāra, he established, X, 121, 1; dāhrá-
yante vrataḥ, they observe their duties, VII, 94, 2; dāhrāye-
thām, may you maintain, VI, 74, 1.—ādhi śrīyāb dadhire, they clothed themselves in beauty, I, 85, 2;—vī ānu dhīre, they spread out behind, I, 166, 10.—nī dadhre, he holds himself down (Dat.), I, 37, 17.

dhrishtis, to defy:

ā-dhrishe, I, 39, 4; V, 87, 2,—da-
dhrishtivān, daring, I, 165, 10.

dhrishta, adv., boldly:

I, 167, 9; dhrishtatvin, full of daring:
dhrishtatvin, V, 52, 10.
INDEX OF WORDS. 487
dhrishnát, bold:
dhrishnás, I, 6, 2; dhrishnás, VI, 66, 5;
dhrishná, I, 167, 9; dhrishmaj-
vā, V, 52, 14; pp. cxxi, cxxiv;
dhrishnáb, VII, 56, 8.
dhrishná-ogas, endowed with fierce
gforce:
dhrishná-ogasāb, II, 34, 1.
dhrishná-yā, boldly:
V, 52, 1; 2; 4.
dhrishná-sena, followed by daring
armies:
dhrishná-senāb, VI, 66, 6.
dhe, to suck:
ābbh dhayati, the cow sends forth
her milk, VII, 94, 11.
dhená, stream (of milk); du., lips:
dhená, I, 2, 3.
dhenū, milk-cow:
dhenū, II, 34, 8; I, 134, 4;
dhenū, II, 34, 6; dhenāvāb,
V, 53, 7; 55, 5; I, 134, 6; dhe-
nūmā, V, 61, 10; dhenū-bhiā,
II, 34, 5—dhenū (neut.), VI, 66,
13.
dhēshāta, most generous:
dhēshāb, I, 170, 5.
dhmā, to blow:
dhmānta, I, 85, 10; II, 34, 1—
dhmānti ānu, foam along, VIII,
7, 16.
dhyā:
tāsya dhimahi, that we pray for,
VIII, 7, 18.
dhrag, to float:
dhragāb, I, 165, 2—prā adh-
ragan, they rushed forth, I, 166, 4.
dhru:
dhruvā, Inf., (I, 87, 61)
dhruvā, firm:
dhruvā, I, 167, 8.
dhruvā-ayūt, throwing down what is
firm:
dhruvā-ayūtab, I, 64, 11; (I, 168, 53).
dhvan, to doun, to din:
(I, 64, 54).
Dhvasra:
(360); (V, 61, 54; 91).
N, not . . . :
nah, I, 19, 2; 39, 4; nā, I, 170, 1; nākib, I, 165, 9—
kvā nā, where not, I, 38, 2; nā,
not, interrog., I, 170, 3—ānā
and ānā, (264; 266 seq.)—nā
āha, nowhere, never, V, 54, 4;
ro—arāsām nā karamāb for
arāsām nā nā karamāb, VIII, 20,
14.
nā, like . . . :
nā and īva, I, 85, 81; nā rūkāb,
VI, 66, 61— I, 64, 91—VIII, 20,
141; X, 77, 141.
nākis:
nākib, nothing, I, 165, 9; no one,
VII, 56, 2; not, VIII, 20, 12.
nakt, naktā, night:
(V, 52, 161)—naktām, by night,
VIII, 7, 6.
naksh, to reach:
nakshantī, I, 166, 2; nakkshante,
VII, 58, 1.
nad, Caus., to cause to tremble:
nadāyanta, I, 166, 51—(I, 37, 71).
nad, to roar:
nānadati, I, 64, 8—ānānadati, they
resound, VIII, 20, 5.
nadā, reed:
nadāsya, II, 34, 31.
nadī, river:
nadīnām, V, 52, 7; nadīyāb, V, 55, 7.
nāpāt, offspiring:
mihāb nāpātam, I, 37, 111—ava-
sāb nāpātab, (VI, 66, 111).
nabhanū, spring:
nabhanūn, V, 59, 7.
nābhās, the sky between heaven and
earth:
(X, 121, 51)—nābhāsāb, cloud, I,
167, 5.
nam, to bow:
ānamam (yadhanaśāb), I escaped,
I, 165, 61—p. xvi; namadhrvam,
incline, VII, 56, 17; kvūt nām-
sante, will they turn, VII, 58,
5—ā namanti, they bend, VII,
56, 19; prāti nanāma, he makes
obeisance, II, 33, 12.
nāmāb-vṛkti:
(I, 64, 12).
namayishāu, able to bend :
namayishvāb, VIII, 20, 11.
nāmas, worship:
nāmasā, (I, 165, 21)—II, 34, 14; I,
114, 3; 5; I, 171, 1; nāmasāb
(vṛdhāsa), I, 171, 2; nāmāb-
bhiā, salutations, V, 60, 1; II,
33, 4; 8; nāmāb (āvokāma), sup-
plication, I, 114, 11.
namasy, to worship:
namasyā, V, 52, 13; II, 33, 81.
namasya, worthy of worship:
(203; 205.)
namasvat, reverent:
namasya, I, 171, 2.
namasya, worshipper:
namasyana, I, 166, 2.
Nāmu, name of a demon:
(I, 64, 3.1.)
nāra, 'Männerlob':
Indra, (II, 34, 6.1); Agni, (439.)
narakas, fond of men:
narakā = nri-okaś, Oldenberg for
nā rōkaś, (VI, 66, 6.8.)
nārya, manly:
nāri āpaṁsi, I, 85, 9.; nāryā, I,
166, 5; nāryeshu, I, 166, 10.
nārya-apas, epithet of Indra:
(I, 85, 9.4.)
nāva, new:
nāvyāmsi, newest, I, 38, 3; nāvyase,
VIII, 7, 33; nāvyasā (su-matī),
VII, 59, 9; nāvyasībāyā, VIII,
20, 19.
nāvedas, mindful (c. Gen.):
nāvedā, I, 165, 13.4; nāvedasāb,V,
55, 8.
nāvyā, new:
nāvyeshu, I, 134, 4.
nāvyasina, ever-youthful:
nāvyasīnām, V, 53, 10.; 58, 1.
nāva, to come near:
nāvatate, I, 165, 9.—abhi nāvat, he
will obtain, VIII, 20, 16.—prā-
nač, let it reach, VII, 56, 9.
nāv, to vanish:
vi nayati, I, 170, 1.
nās, du., nostrils:
nāsōb, V, 61, 2.
nahī, not indeed:
I, 119, 2; 39, 4; VII, 59, 4; nahī nú,
I, 167, 9; nahī āna, not even,
VII, 59, 3; nahī sma,VIII, 7, 21.
Nāka, the firmament:
nākāb, X, 121, 5.; nākam, I, 85,
7; V, 54, 12.; VII, 58, 1; nā-
kasya adhi rokanē, I, 19, 6.1.—
Nāka, rokanē, sūrya, (50.)
nādh:
nādhāmanam, suppliant, VIII, 7,
30; II, 33, 6.
nāpita, barber:
(I, 166, 10.3.)
nābhi:
nābhi, in the centre, I, 43, 9.1.
nāman, name:
nāma yagṛṣyaṁ, I, 6, 4; nāmanī
yagṛṣyaṁ, I, 87, 5; amṛtam
nāma, V, 57, 51; nāma, VI, 66,
1; 5; VII, 56, 10; VIII, 20, 13.1;
II, 33, 8.1; nāma māruter, com-
pany of the Maruts, VII, 57, 1.;
nāmāni, powers, VII, 56, 14;
nāma-bhiḥ, V, 52, 10; VII, 57, 6;
ādītyena nāmā, by their
name of Adityas, X, 77, 8; nā-
man and dāhan, (384.)
nāri, woman:
nārī-bhyāb nārī-bhyā, to men and
women, I, 43, 6; p. lxxxviii.
nīb-ṛiti, sin:
nīb-ṛitib, I, 38, 6.1.—nīb-ṛiteb, of
Nīrriti, VII, 58, 12; nīb-ṛitim,
VI, 74, 2.
nīb-ṛitā: nīb-ṛitām, the work (of the sacri-
ficer), I, 2, 6.1.
nīl-akrayā, adv., downwards:
VIII, 7, 29.1.
nīl-etrī, he who finds out:
ni-etrāb, VII, 57, 4.
nigā, 'e ingeboren, one's own :
(I, 166, 2.3)
nīnīya, secret:
nīnīya, VII, 56, 4.1.
nītya, one's own:
nītyam, I, 166, 2.3.
nīd, to blame:
nīdē, II, 34, 10.1.
nīd, reviler, enemv:
nīdāb (Abl.), II, 34, 15; V, 87, 6;
9; nīdāb (Acc. pl.), V, 53, 14.
nīl-dhī, treasure:
nīl-dhīb, X, 186, 3.
nīl-dhruvi, lasting:
āsti ni-l-dhruvi, it lasts, VIII, 20,
22.
nīl-milā, companion:
nīl-milām, I, 167, 6.
nīl-mishat, see mish.
nīl-meghamāna:
nīl-meghamānāb, streaming down,
II, 34, 13.
nīmā, downward:
nīmaḥ udā-bhiḥ, with downward
floods, X, 78, 5.
nīyāt, steed:
nīyātaḥ, I, 167, 2; V, 52, 11; I,
134, 2.
nīyūtvat, with steeds:
nīyūtvantaḥ, V, 54, 8; nīyūtvatā
(rāthena), I, 134, 1.
nīu, night:
(V, 52, 16.1.)
INDEX OF WORDS.

nishaṅgīn, carrying quivers:
nishaṅgīnaḥ, V, 57, 2.
nishkā, golden chain:
nishkām, II, 33, 10.
niśhaya, strange, hostile:
(I, 166, 2.)
niś, out of, from (c. Abl.):
niś (nayata), V, 55, 10; niś (ka-krame), V, 87, 4.
nī, to lead:
nayatha, VII, 59, 1.—nayata ákkha
niś, lead us towards, and out of,
V, 55, 10.—ānu neshatha, con-
duct, V, 54, 6.—vi nayanti, they
lead about, I, 64, 6. —See prai-
netī.
nīla-prīrītī:
nīla-prīrītīhamsāsab, the swans
with dark blue backs, VII, 59, 7.
nū, indeed; now . . .
nākiś nū, I, 165, 9; utā vā nū, V,
60, 6; utō nū, VIII, 94, 6; yā
nū, I, 165, 10; yē ka nū, V, 87,
2; yēn āo nū, VI, 66, 3.—nū
kīt, interrog. part., I, 39, 4; VI,
66, 1; 5; VII, 56, 15; nū, in-
terrog., I, 64, 15; II, 33, 7; V,
52, 15.
nu, to shout:
ānūshata, I, 6, 6; nāvamānasya,
who praises you, II, 34, 10.
nud, to push:
nunudare, I, 85, 10; 11; 88, 4;
nutthāb, thou shookest, (I, 165,
9.)—āpa nudanta, they drove
away, I, 167, 4; parā-nūde, to
attack, I, 39, 2.
nūtāna, new:
nūtānam, V, 55, 8.
nūnam, now:
I, 39, 7; 165, 12; 170, 1; V, 56,
5; 58, 1; VIII, 20, 15.—kāt ha
nūnam, I, 38, 1; VIII, 7, 31;
kvā nūnam, I, 38, 2; VIII, 7,
20; kāb nūnam, V, 61, 14.
nṛī, man; hero:
nārab nā ranvāḥ, like gay men, VII,
59, 7; nṛī-bhyaḥ (pāve, gāve,
tokāya), I, 43, 2; nṛī-bhyaḥ
nāri-bhyaḥ, I, 43, 6; satasya
nṛīnām, I, 43, 7; nāram nā rām-
sab (Indra), I, 34, 6; nṛī-bhiś,
I, 64, 13; nāri āpāmsī, see nārya.
—nārā (Indra and Vāyu), I, 2,
6; naraḥ, men (Maruts), I, 37,
6; 86, 8; 165, 11; V, 53, 15;
54, 10; 59, 3; 61, 1; VII, 59,
4; VIII, 20, 10; 16; nārab, I,
39, 3; 64, 4; 10; 85, 8; 166,
13; V, 52, 5; 6; 8; 11; 53, 3;
6; 54, 3; 8; 55, 3; 57, 8; 58, 8;
59, 2; 5; 61, 3; VII, 56, 1; 57,
6; VIII, 7, 29; 20, 6; 7; nṛīn,
I, 171, 6; V, 54, 15; 58, 2; nṛī-
bhiś, V, 87, 4; nāram rībhukshāb,
I, 167, 10.
nṛī-okas, see narokas.
nrī, to dance:
nṛīu, V, 52, 12.
nṛī-tama, most manly:
nṛī-tamāsab, I, 87, 1.
nṛītū, dancer:
nṛītuvāba (the Maruts), VIII, 20, 22.
nṛī-mānas, manly-minded:
nṛī-mānāb, I, 167, 5.
nṛīmāṇa, manhood:
nṛīmānām, V, 54, 1; VII, 56, 5;
nṛīmāṇ, manly thoughts, V, 57,
6; nṛīmānāb, manly courage, VI,
66, 2.
nṛī-vat, with children and men:
(208.)
nṛī-vāhas, who can carry the heroes:
nṛī-vāhasā, I, 6, 2.
nṛī-sāk, friend of man:
nṛī-sākā, I, 64, 9.
nṛī-hān, killing men:
nṛī-hā, VII, 56, 17.—Ep. of Rudra,
(I, 114, 18.)
nēdīshītva, nearest:
nēdīshītham, V, 56, 2.
nēma, many a:
nēmaa, V, 61, 8.
nemī, jelly:
nemāyab, I, 38, 12.
Nōdhas:
nōdhaa, I, 64, 11; (124 seq.)
nāu, ship:
nāvab, V, 54, 4; naub, V, 59, 2.
pakshā, wing:
pakshān, I, 166, 10.
pakshīn, winged:
ryenāsah pakshīnaḥ, VIII, 20, 10.
pagrá, mighty:
pagrām, I, 167, 6.
pāṅkāna, five:
pāṅkā hōtrīn, II, 34, 14.
Pāṅkāla:
krivi = Pāṅkāla? (VIII, 20, 24.)
pāṅtī, miser:
pāṅtī, V, 61, 8.
pat, to fly:
paptúḥ, V, 59, 7; pátataḥ, VIII, 7, 35.—ā paptataḥ, fly to, I, 88, 12; ā apatan, VII, 59, 7.—vi pataha, you fly across, I, 168, 6; vi pāpataḥ, they were scattered, VII, 20, 4.
pat (pātyate):
pātyamānam, having taken (a name), VI, 66, 1; távishīḥ pat, (I, 64, 7).
páti, lord:
bhūtaṣya pāṭīḥ, X, 121, 1; brāhmaṇaḥ pātīṁ, I, 38, 13; pātayāḥ rayāḥ, X, 121, 10; V, 55, 10.
pātnī, wife:
ghāni with pātnī, (I, 85, 11).
patha, path:
pathaḥ (yamāṣya), on the path, I, 38, 5; kēnā kīt pathaḥ, I, 87, 2; pāthībhīṣ, II, 34, 5; X, 168, 3; pāṁthāṁ sūryāya yātave, a path for the sun to walk, VII, 7, 8.
pathyā, path, course:
pathyāḥ, V, 54, 9; VI, 66, 7.
pad, to go, depart:
padhāra, I, 38, 6.
pad, foot:
pat-sū, V, 54, 11.
pān, to glorify:
panayanta, I, 87, 3.
panasyaḥ, praiseworthy, glorious:
panasyum, I, 38, 15; V, 56, 9; panasāvanaḥ, X, 77, 3.
pānīyas, more glorious:
pānīyaṣi (tāvishī), I, 39, 2.
payaḥ-dhāk, sucking:
payaḥ-dhākṣ, VIII, 56, 16.
payaḥ-vṛddhi, increasing the rain:
payaḥ-vṛddhaḥ, I, 64, 11.
payaḥ, milk (rain):
payaḥ, I, 64, 5; 166, 3; payaḥ glhita-vat, I, 64, 6.
par, see pṛ.
pāra, highest:
pārasmin dhāman, I, 43, 9; pāram, top, I, 168, 6.—pāre yugv, in former years, I, 166, 13.
pāra-para, one after another:
pāra-parā, I, 38, 6.
parama, further:
paramāḥ, I, 167, 2; paramāśyaḥ, V, 61, 1.
parās, beyond (c. Acc.):
parāḥ, I, 19, 2.
pārā, prep.:
adv., far away, I, 167, 4.
parākilt, from afar:
X, 77, 6.
parākālis, far away:
āre parākāliḥ, VI, 74, 2.
parā-vātī, far:
parā-vátāḥ, from afar, I, 39, 1; VIII, 7, 26; X, 78, 7; far, V, 53, 8; paramāśyaḥ parā-vātāḥ, from the furthest distance, V, 61, 1; parā-vātī, in the distance, I, 134, 4.
pāri, prep.:
pāri (tasthūṣhaḥ), round, I, 6, 1; (agub), I, 88, 4.—With Abl., from, V, 59, 7; VII, 46, 3.—pari-, excessive, (104 seq.)—Synizesis of pārī, p. cxxiii.
pari-krojā, reviler:
pari-krojām, (104).
parikhāma, withered away:
(104.)
pāri-gman, traveller:
pāri-gman (lūdra), I, 6, 9.
pāri-gri, running, swarming around:
pāri-grayaḥ, I, 64, 5; V, 54, 2 (bis).
pāri-dvēsas, a great hater:
pāri-dvēsasaḥ, (104.)
pāri-prī:
pāri-prīyaḥ, great lovers or surrounding friends, (105.)
pāri-prīta, loved very much:
pāri-prītaḥ, (105.)
pāri-prūṣ, scattering moisture:
pāri-prūṣaḥ, X, 77, 5.
pāri-bāḍhaḥ, harasser:
pāri-bāḍhaḥ, I, 43, 8.
pāri-manyā, wrathful:
pāri-manyāve, I, 39, 10.
pāri-rāp, enemy:
pāri-rāpaḥ, (104.)
pāri-laghu, pēre vīs:
(104.)
pāri-bhāna, abode:
(1, 6, 1); (29.)
pāri-stūhā:
pāri-stūhāḥ, shouting all around, I, 166, 11.—pāri-stūhāḥ (śhābaḥ), standing round about, (VIII, 7, 11.)
pāri-spridh, rival:
pāri-spridhaḥ, (104.)
pāri-srut:
pāri-stūhāḥ = pāri-srut, (VIII, 7, 11.)
párrnas, wealth:
párrnasā, I, 166, 14.
párrushā, (speckled) cloud:
párrushāyām, V, 52, 91; (V, 53, 91).
párus, knot:
(66); p. xxv.
pargānya, cloud:
pargānyena, I, 38, 91; pargānyāb
iva, I, 38, 141; pargānyām, V, 53, 61.
párvata, mountain (cloud):
párvataē, V, 60, 2; 3; párvataē
girī, I, 37, 7; párvatam girīm,
V, 56, 4; párvatam, I, 65, 10;
párvataē, I, 64, 3; V, 54, 9;
55, 7; VIII, 7, 2; 34; párvata-
tāsā, V, 67, 9; VIII, 20, 5;
párvatan, I, 19, 7; 39, 5;
64, 11; 166, 5; 1; V, 57, 3; VIII,
7, 4; 23; párvatasya, V, 59, 7;
párvatānām (ārāē), I, 39, 32;
párvateshu, V, 61, 19; VIII, 7,
1; 20, 25.—p. xxv.
párvata-āyūt, shaking the mountains:
párvata-āyute, V, 54, 1; párvata-
āyūtē, V, 54, 3; (I, 168, 52).
párvan, knot:
(66); p. xxv.
parva-ās, piece by piece by pieces:
parva-āsē, VIII, 7, 221; 23.
párjana, valley:
párjanaēsa, VIII, 7, 34.
pavig, tire (of a wheel):
pavig-bhīē, I, 64, 11; pavyēē, I, 88,
2; V, 52, 9; pavishu, I, 166, 10;
pavig-bhīē, I, 168, 8.
pas, to see:
pasyan, I, 88, 5; V, 53, 3; páry-
antāb, VIII, 20, 26.—pāri-āpasa-
yat, he looked over, X, 121, 8;
pāri apasyan, they looked about
for (Acc.), I, 168, 9.
pasē, cattle:
pasē, I, 166, 6; paśūm (ārīyam),
V, 61, 5; páve, I, 43, 2.
pasupē, shepherd:
pasupē-īva, I, 114, 91.
pasēkāt, behind:
pasēkāt dagh, to stay behind, VII,
56, 21.
Pastyā, N. of a people:
(398).
Pastyā-vaē, N. of a country:
pastyā-vaē, VIII, 7, 291.—Adj.,
filled with hamlets, (399)—

Subst., sacrificial vessel, (VIII,
7, 291.)
pastyā, housewife, ep. of Aditi:
(260.)
pā, to protect:
pāntī, I, 167, 81; V, 52, 2; 4; pāsi,
I, 134, 52 (bis); pāhi, I, 171, 6;
pāthāna, I, 166, 8; yūyām
pāta, VII, 56, 25; 57, 7; 58, 6;
47, 4.—nī pāntī, they ward off,
VII, 56, 19.
pā, to drink:
pāthā, I, 86, 1; pāhi, I, 2, 1; pī-
tāsā, I, 168, 3; pibanti asya,
VIII, 94, 4; 5; pība, V, 60, 8;
pibata, VII, 59, 3; pibvataē,
V, 61, 11; pibadhayaī, I, 88, 4.
pāgas, splendor:
pāgasā ātyena, II, 34, 133.
pāgasvat, brilliant:
pāgasvataē (virāē), X, 77, 3.
pāni, hand, hoof:
(I, 38, 111.)
pātra, vessel:
three pātras, filled with milk and
Soma, (VIII, 7, 102.)
Pāthya:
Vrīshān Pāthya, (153.)
pārā, the other shore:
pārē, I, 167, 2; pārām (pārshī naē),
II, 33, 3; pāram, the end, V, 54,
10.
pārāvata, pl., extranei, strangers:
pārāvataē, V, 53, 111.
pārāvata-hān:
pārāvata-ghnī (Sarasvatī), (V, 52,
111.)
)pārthīva, earthly; earth:
pārthīvam (sādma), I, 38, 101; V,
87, 7; pārthīvā, divyāī, I, 64,
3; pārthīvāē, V, 52, 7.—pār-
thīvāt ādhi, from above the
earth, I, 6, 10; (51 seq.); pār-
thīva, rāgas, dyēē, (I, 19, 33); pār-
thīvāī, earth, sky, and heaven,
(52); vāvī pārthīvāī, the whole
earth, VIII, 94, 9.
pārya:
pārye dyōē, at the close of the
day, VI, 66, 81.
pāvakā, pure:
pāvakāsā, I, 64, 2; pāvakām, I,
64, 12; pāvakēbhīē, V, 60, 8;
pāvakāē, VII, 56, 12; 57, 5;
pāvakāī, VIII, 20, 19.—pāvaka
—, p. cxvi seq.
pāra, snare:

pāzān, the snares of (Druh), VII, 59, 8; vārumasya pāzāt, VI, 74, 4.

pitṛ, father:

pitā, I, 38, 1; X, 186, 2; pitāram, II, 33, 12; pitāram utā mātāram, I, 114, 7; pitúb, I, 87, 5; pitrinām nā sāmsāb, like the prayers of our fathers, X, 78, 3.—mánuḥ pitā, I, 114, 2; II, 33, 13.—pitāḥ marutām, Rudra, the father of the Maruts, I, 114, 9; II, 33, 1; pitā, V, 60, 5; pitāram, V, 52, 16; pitrē marūtām, I, 114, 6.

pitrya, of the father or fathers:

pitṛyāni (uktāhāni), VIII, 56, 23; pitṛyānam (vāyāb), VIII, 20, 13.

pīny, to sprinkle, pour out:

pinvantī, I, 64, 5; 68; pinvate, II, 34, 8a; pinvanti útsam, they fill the well, V, 54, 8; VII, 57, 1.

pīplīshvat, crushing:

pīplīshvatī, I, 168, 7.

pīpīshu, wishing to drink:

pīpīshavāb, VII, 59, 4.

pīppala, apple:

pīppalam rūṣat, the red apple (the lightning), V, 54, 12.

pūr, to adorn:

pipī, he decked himself, II, 33, 9; pipī, it has been laid, V, 57, 6; pishātm, bedecked, V, 56, 1.—abhī pipīre, they have adorned, V, 60, 4.—ā pūránāb, adorning, VII, 57, 3.

pūr, gold:

(I, 64, 8.)

pūrā, gazelle:

pūrā-iva, I, 64, 8.

pūrāngā, tawny:

pūrāngāb (horses), I, 88, 2.

pūrāngārava, having tawny horses:

pūrāngāravāb, V, 57, 4.

pish, see pipīshvat.

pīṭ, drinking:

pīṭaye, for to drink, I, 166, 7; VII, 59, 5; asyā somasya pitāye, VII, 94, 10 to 12; pīṭim arhasi, thou art worthy to drink, I, 134, 6 (bis).

pūms, man:

pūmsāb, V, 61, 6; pūmān, V, 61, 8.

pūrā, son:

pūrām, I, 38, 1; pūrāk (pīrīneb), V, 58, 5; (rudrāsyā), VI, 66, 3; divāb pūrāsāb, X, 77, 2.

pūtra-kṛithā:

pūtra-kṛithānā gānayāb, osyumāīres ev tekkotrodā, V, 61, 3.

pūnar, again:

I, 6, 4; VII, 58, 5; VIII, 20, 26.

pūr, stronghold:

pūrābhiḥ, I, 166, 8.

purandhri, housewife:

(I, 134, 3.)

purām-dhi, morning, dawn:

purām-dhim, I, 134, 3.

purās, in front:

purās, I, 170, 4.

purā:

of yore, I, 39, 7; V, 53, 1; formerly, I, 167, 10; VII, 56, 23; VIII, 7, 21.

purisha, soil:

from pṛ, (I, 64, 128; V, 55, 58.)

purishā:

purishā, marshy, V, 53, 9.—purishānaḥ, cultivators of the land, yeomen, V, 55, 58.

purā, many:

purā, I, 166, 3; 13; pūrvābhiḥ, I, 86, 6; pūrvāb, X, 77, 2.

purukshā, nourishing many:

purukshām, VII, 7, 13.

purukshadrā, resplendent:

purukshadrā (for Pada purukshadrā), V, 61, 16.

puruk-tāma, manifold:

puruk-tāmam, V, 56, 5.

puruk-drapā, rich in rain-drops:

puruk-drapāb, V, 57, 5.

puruk-praśha, invoked by many:

puruk-praśhāb, I, 168, 58.

Puruk-mātā:

puruk-mātāya, V, 61, 9; (V, 61, 58; (359 seq.); 362.)

puruk-rūpa, assuming many forms:

puruk-rūpaḥ, II, 33, 9.

purusha-ghnā, man-slaving:

purusah-ghnām, I, 114, 10.

purushātā, men as we are:

VII, 57, 4.

Purushānti:

(360); (V, 61, 58; 9.)

puruk-srīḥ, much-desired:

puruk-srīhaḥ, VII, 20, 2.

Pūrāravas:

(307.)

push, to prosper:

pūshyaḥ, I, 64, 138; pūshyema, let us foster, I, 64, 14; pūshyantī niruṣam, rich in manhood, VII,
INDEX OF WORDS.

56, 1; pushťám, prosperous, I, 114, 1.—See pushyás.
pushú, prosperity:
pushúshu, I, 166, 8.
pushví-várđhana, wealth-increasing (Rudra):
pushví-várđhanam, VII, 59, 12.
pushyás, prosperity:
pushyása, VII, 57, 5.
pú, to clean:
punishé, (V, 58, 11); punánáb, who clean themselves from (Acc.), VI, 66, 42; pútáśya, clarified (Soma), VIII, 94, 5.—pavanta, (VII, 56, 31).
pútá-daksha, endowed with holy strength:
pútá-daksham, I, 2, 71.
pútá-dakshasab, endowed with pure strength:
pútá-dakshasab, VIII, 94, 7; 10.
pútabhrát, a Soma-vehicle:
(VIII, 94, 52).
Púru, N. of a people:
(198).
púrva, former, old:
púrvásu ví-uśhtíshu, VIII, 20, 15; púrván-iva sákhi, V, 53, 16; púrvam, ancient, I, 166, 1—púrva, before, opposed to úpára, behind, (I, 167, 31).
púrvá-piti, the early draught:
púrvá-pitaye, I, 19, 91; 134, 1 (bis).
púrvyá, old:
púrvyám, V, 55, 8; púrvyáb (agni), old, or, first, VIII, 7, 361.
Péshán:
is kapardin, (I, 114, 13).
priksh, food:
prikshám yá, to go in search of food, (II, 34, 2); prikshé, to feed, II, 34, 4.
prikshám, adv., quick:
II, 34, 19.
Príksayáma, N. pr.:
(V, 54, 12).
príksya-yávan (t): príksya-yávane, (V, 54, 19).
prík:
pra-príkskaṭi (dhéná), satisfying, I, 2, 31;—príkshapsé, (I, 6, 19).
prinát, a liberal worshipper:
prináták, I, 168, 7.
prít, battle, fight:
prít-sú, I, 64, 14; VIII, 20, 201.
prítaná, battle:
prítanásu, I, 85, 8; VII, 56, 22; 23; 59, 4.
prítív, earth:
prítív, antáriksha, dyú, (50); prítív, rágas, dyú, (I, 19, 31);
prítivá, X, 121, 5; I, 39, 6; the earth trembles, I, 37, 8; V, 54, 9; 56, 1; 60, 2; VI, 66, 9; opens wide, V, 58, 7; prítivá utá dyaúá, I, 114, 11; prítiváám, X, 121, 1; V, 57, 3; (vi-undánti), I, 38, 9; V, 54, 8; prítivyáb, X, 121, 9; I, 38, 2; 39, 3; X, 77, 3; 168, 1; prítivíval, V, 59, 1; prítivíyám, I, 168, 8.—prítivá, i.e. prítivá, (255); =prítivá, pp. cxx; cxxi.
prístú, broad:
prístúm, I, 37, 11; dirgháma prístú, far and wide, V, 87, 7.—
prístúv, (255; 260).
prísthu-gráya, wide-spreading:
prísthu-gráyí, I, 168, 71.
prísthu-páni:
(1, 38, 211).
Príśni, Príśni, the mother of the Maruts:
prísníá, I, 168, 91; V, 60, 5; VI, 66, 1; VII, 56, 4; (V, 61, 4; VIII, 94, 1); prísnum, V, 52, 16; prísnýáb, II, 34, 21; 10; prísnéb putrás, V, 58, 5.—
prísnayáb, the clouds, VIII, 7, 101.
prísní-mátri, pl., sons of Príśni:
prísní-mátrara, I, 38, 4; V, 57, 2; 3; príś, I, 85, 2; V, 59, 6; VIII, 7, 3; 17.—(I, 85, 31; 168, 91;
II, 34, 21; V, 61, 4; X, 78, 61).
príshat-ava, with spotted horses:
príshat-aváb, I, 87, 41; príshat-avaśásab, II, 34, 4.—(I, 37, 21;
II, 34, 21).
príshati, the spotted deer (the clouds):
príshatibháb, I, 37, 21; 64, 8; II, 34, 31; V, 58, 61; príshatibháb, I, 39, 6; 85, 4; 5; V, 55, 61; 57, 3; VIII, 7, 28; príshatibhá, V, 60, 2.—(I, 87, 4; V, 53, 1).
príshát, back:
príshátbám (diváb), I, 166, 5; (V, 54, 19); príshátbé (śádbhé), V, 61, 2; (V, 61, 31).
prīśhita-prayag:
(V, 55, 1.)
prīśhita-yāgyan:
divāb ā prīśhita-yāgyane, who sac-
crifices on the height of heaven, V, 54, 1.
prī (or par), to carry over:
pārshatha, you carry off, I, 86, 71; pārśbi naḥ pāram āmhasaḥ, carry us to the other shore of anguish, II, 33, 3.—āti pārāyatha, you help across, II, 34, 15; (I, 86, 71)—apa par, to remove, niḥ par, to throw down, (I, 86, 71.)
prī, to fill:
piraptaṇa, fulfil, I, 166, 62; (221.)—pūrṇaḥ (naḥ), full, V, 59, 2.
pēras, form:
pēṣab, I, 6, 3; see apeṣās.
pōsha, fulness:
pōṣham (rāyāb), I, 166, 3.
pāṃsya, valour:
pāṃsyēbhīb, I, 165, 7; VI, 66, 2; pāṃṣyaḥ, manly deeds, I, 166, 7; V, 59, 4; vīṣhī pāṃṣyaḥ, manly work, VII, 7, 23.
pyai, to fill, to swell:
pīpyata, II, 34, 63; pīpāya, it is brimming, VI, 66, 1; pīpyuśhaṁ (isham), swelling, VIII, 7, 3; pīpyuṣhīb (ishaub), VII, 7, 19.
prā, prep....
prā (āti tathaḥ), I, 64, 13; prā (verb understood), V, 54, 2; 87, 3; prā rātheshu, I, 85, 5.
pra-avīṭi, see av.
pra-krūṭi, playing about:
pra-krūṭiāb (the Maruts), (I, 6, 83); VII, 56, 16.
prā-ekta, wise:
pra-ektaśab, I, 39, 9; V, 87, 9; prā-ektaśab, I, 64, 8; attentive, VII, 7, 12; prā-ektaśe (rudrāya), I, 43, 1.
prakā, to ask:
sām prīkṛ̥ṣe, thou greeetest, I, 165, 3; p. xv.—See ā-prīkṛ̥ṣa.
pra-gā, offspring:
pra-gāyaḥ, VII, 57, 6; pra-gābhīb pra-gāyemahī, II, 33, 1.—pra-gāb, beings, I, 43, 9.
Prāgāpati:
pra-gāpate, X, 121, 10.
pra-gāṭrī, expert:
pra-gāṭrīāb nā gyēṣhībāb, X, 78, 2.
prā-tarām, further:
V, 55, 3.
prā-tavaś, endowed with exceeding power:
pra-tavaśaḥ, I, 87, 1.
prāti, prep....
to, I, 19, 1; 171, 1; towards, I, 88, 6; 165, 12; me arapat prāti, V, 61, 9.
prati-skābhī, see skambhī.
pratnā, old:
pratnāṣya, I, 87, 5.
prā-tvāksam, endowed with exceeding vigour:
pra-tvāksamah, I, 87, 1; V, 57, 4.
prath, to spread:
pṛ̥ṣṭhishāb (the earth) opened wide, V, 58, 7; pārpatre, (the earth) is stretched out, V, 87, 71.—ā pārāthan, they spread out, VIII, 94, 9.
prathama, first:
prathāma, I, 166, 7; prathamaḥ, II, 34, 12; prathamaḥ śpūrasyaḥ, I, 134, 61.
prathama-ga, first-born:
prathama-gaḥ, X, 168, 3.
pra-dakṣiḥī, turning to the right:
V, 60, 1.
pra-dīv, always:
pra-dīvā, always, V, 60, 8.
pra-du, region:
pra-duaḥ, X, 121, 4.
pra-nīti, guidance:
pra-nītiṣu, I, 114, 21.
pra-netṛ, leader:
pra-netāraḥ mārtam, V, 61, 15; pra-netārab (māma), they guide, VII, 57, 2.
pra-patha, journey:
pra-patheshu, I, 166, 9.
pra-pada:
pra-padeshu, Roth for pra-pathee-
shu, (I, 166, 91.)
pra-bhrithā, offering:
pra-bhrīthē, II, 34, 111.
pra-yagyu, chasing:
pra-yagyavābh, I, 39, 9; 86, 7; VII, 56, 14; pra-yagyavābh, V, 55, 11; pra-yagyavē, V, 87, 1; pra-
yagyuṁ, hunters, VIII, 7, 33.
prāyas, offering:
prāyasmī, I, 86, 7; pra-yābh, I, 134, 1; pra-yābh, for the sake of our offerings, I, 2, 41.
INDEX OF WORDS.

práyavat, enjoying the offerings:
práyavantaḥ, X, 77, 4.
pra-yúg, driver:
pra-yúgab, X, 77, 51.
pra-yúdh, eager for battle:
pra-yúdhāḥ, V, 59, 5.
pra-yotrá, one who removes:
pra-yotat, (267.)
právā, spring, well:
právāsāb, X, 77, 52.
pra-vasa, pronus:
(X, 77, 53.)
právātā, bowing:
právātāt, právātātāḥ, právātāntaḥ, V, 54, 9.
pra-vaṇa:
praba=pravan, (X, 77, 54.)
pravayana, a goad:
(I, 166, 41.)
právā, the blowing before:
(X, 77, 55.)
pra-vetra, driver:
(I, 166, 42.)
pra-jasti, great praise:
pra-jastim, V, 57, 7.
pra-jís, command:
pra-jísham, X, 121, 2; (4.)
prańšri, leader:
prańśrib, I, 39, 61; VIII, 7, 28.
pra-sita, springing forth:
pra-sitāsāb (wells), X, 77, 5.
pra-stī, raid:
pra-sitau, V, 87, 61; mā te bhūma
pra-sitau, may we not be in thy
way when thou runkest forth,
VII, 46, 4.
prá-sthāvan, marching forward:
pra-sthāvanaḥ, VIII, 20, 1.
pra:
prasī, for pāṣi, (Oldenberg, I, 134, 
53.)
pranāt, see an.
prātāb, early:
I, 64, 15; at the morning sacrifi-
ce, VII, 94, 6.
priyā, beloved:
priyā, I, 85, 7; priyāsya, I, 87, 6.
kadhā priyāb, for kadhā-priyāb
(see kadhā-prī), I, 38, 11; VIII, 
7, 31; priyā (nāma), VII, 56,
10; āhāni priyē, on a happy day,
VII, 59, 2; priyāb tanvāb, our
own bodies, I, 114, 71.
prī, to please:
pipriyāmāb, well pleased, VII, 57,
2.
pru, to float:
(X, 77, 52.)
prush, to shower down:
prushuvánti, I, 168, 8; prushā
(for Pada prusha), let me
shower, X, 77, 11.
prēśhitaḥ, most beloved:
prēśhitaḥ, I, 167, 10.
phaliga, for parigha (?):
(350.)
bar, particle of asseveration:
(V, 59, 1.)
badh, see vadh.
bahd, to bind:
baddhām ásti tanvāshu, it clings to
our bodies, VI, 74, 3.
bándhana, stem:
urvārukām iva bándhanāt, like a
gourd from its stem, VII, 59,
12.
bandhu-ēshā:
bandhu-ēshē, when there was in-
quiry for their kindred, V, 52,
16.
baḥrū, tawny:
baḥrūb, II, 33, 5; 9; baḥhrave,
II, 33, 8; baḥhro, II, 33, 15.
baḥrānā, weapon, bolt:
baḥrānā, I, 166, 64; (226.)—bar-
baḥrānā tmānā, by their own
might, X, 77, 3.
baḥrī, grass-pile, altar:
baḥrīb, I, 85, 6; VII, 57, 21; 59,
6; baḥrīshi, I, 85, 7; 86, 4;
VII, 46, 41.
bāla, strength:
bālam, I, 37, 12; V, 57, 6.
ba-la-dā, giving strength:
ba-la-dāḥ, X, 121, 2.
bahulā, manifold:
bahulām, V, 55, 9.
bānā, reed, arrow:
(VIII, 20, 81.)
bādh, to drive away:
āre bādhetām, VI, 74, 2.—bā-
dhante āpa, I, 85, 3; āpa bā-
dhadham, VII, 56, 20.—nī-
bādhita, struck down, (268 seq.)
bāhū, arm:
bāhū (the regions are the two
arms of Hiranyagarbha), X,
121, 4; bāhū-bhī, I, 85, 61;
bāhūshu, I, 166, 10; VIII, 20,
11; bāhūvā, V, 57, 6.
bāhú-ugas, strong-armed:
  bāhú-ugasab, VIII, 20, 6.
bāhú-gūta, quick with his arm:
  bāhú-gūtāb, V, 58, 4.
bīga, seed:
budh, to awake:
  Sāyana, bodhi = buddhyasva, (II, 33, 154) — prā bodhaya, awake, I, 134, 3.
budhṇā, bottom:
  budhṇē śpūm, X, 77, 4.
budhṇyā, hidden:
  budhṇyā, VII, 56, 141.
brah:
  barhayati, to crush, (226) — upa-bārbrih, she stretched out
  (dōd, her arm), V, 61, 51 — Cf. vrih.
brahāt, great, mighty:
  brahāt, V, 55, 1; 2; 57, 8; 58, 8; 2 brahāt vāyab, VII, 58, 3;
  brahāt ghnite, VIII, 20, 6;
  brahāt vadema, we shall magnify, II, 33, 15;
  brahāntam krātam, I, 2, 8; āpāb brahātīb,
  X, 121, 7; 9; brahātāb divāb, V, 59, 7; 87, 3.
brahāt-giri, dwelling on mighty mountains:
  brahāt-girayāb, V, 57, 81; 58, 8.
brahāt-diva, coming from the great heaven:
  brahāt-divaib, I, 167, 2; (V, 57, 81.)
brahāt-vayavas, of great strength:
  brahāt-vayayasab (the Maruts), (I, 37, 91.)
Brahaspāti, a variety of Agni:
  (I, 38, 131.)
bradhnā, bright:
  bradhnām, I, 6, 1.
Brāhmaṇaspāti, lord of prayer:
  N. of Agni, (I, 38, 131); (246, note a.)
brahmānyāt, prayerful:
  brahmānyāntāb, II, 34, 11.
brahmān, m. priest:
  brahmā kāb, VIII, 7, 20; brahmāmam, X, 77, 1.
brāhmaṇ, m., prayer, hymn:
  brāhma, I, 37, 4; 88, 4; 165, 11;
  II, 34, 7; brahmāni, I, 165, 2;
  41; 14; II, 34, 6; brahmānak
  pātim, lord of prayer, I, 38, 131.
brū, to speak:
  brūve (pūmān iti), he is called, V, 61, 8 — ādhi brūhi naṁ, bless
  us, I, 114, 10 — upa bruvate,
  they implore, I, 134, 2 — prā
  bruvate, they proclaim, V, 87,
  2 — sām bruvate, they talk
  together, I, 37, 13.

bhaksh, to enjoy:
  bhakshīyā (c. Gen.), V, 57, 7.
bhāga, luck:
  bhāgam, luck, I, 134, 5; bhāge ā,
  in wealth, II, 34, 8.
bhag, to obtain:
  bhgeire, V, 57, 5 — ā bhaga naṁ,
  appoint us to, give us, help us
  to (Loc.), I, 43, 8; VII, 46, 41;
  ā bhagatana, VII, 56, 21 —
  Desider, bhiksh, (220.)
bhadrā, good, auspicious:
  bhadrā, good things, I, 166, 91;
  10; (sauravasāni), VI, 74, 2;
  (vāstrā), beautiful, I, 134, 4;
  bhadrā (rātiḥ), I, 168, 7; (su-
  matiḥ), I, 114, 9.
bhādra-gāṇi, having an excellent
  mother:
  bhādra-gānayāb, V, 61, 41.
bhan, to shout:
  (V, 52, 12.)
bhundat-īshī, in jubilant throng:
  bhundat-īshraye, V, 87, 1.
bharatā, Bharata (the warrior):
  bharatāya, V, 54, 141.
bharas, burden (i):
  (V, 54, 101.)
bhātrī, husband:
  bhātrī-iva, V, 58, 7.
bhā, to shine:
  vi-bhāti, he shines forth, X, 121, 6.
bhāgā, share:
  bhāgām, VII, 56, 14.
bhānū, splendour:
  bhānūb divāb, V, 52, 6; bhānūm,
  V, 59, 1; bhānū-bhīb, I, 87, 6;
  VII, 7, 8; 36.
bhām, to be in wrath:
  bhāmitāb, I, 114, 81.
bhāma, vigour:
  bhāmena, I, 165, 8.
bhāmīn:
  bhāmināb, VS. for bhāmitāb, (I, 114, 81.)
bīrās, light:
  bhāsā, X, 77, 5.
bhiksh, to beg, to implore:
  (220); bhikṣhe, I, 171, 1; bhik-
  shtā, VIII, 7, 15.
INDEX OF WORDS.

497

bhīda, to cut asunder:

bhīḍantī, V, 52, 9.—bhīḍidū vī, they clove asunder, I, 85, 10.

bhīyaśa, fear:

bhīyaśā, V, 59, 2; bhīyaśe, (I, 87, 6.)

bhīshāgh, physician:

bhīshāk-tamām bhīshāgām, the best of all physicians, II, 33, 4.

bhī, to fear:

bhīyate, I, 166, 5; VII, 58, 2; bhīyante, I, 85, 8; 166, 4; bhībāya, V, 60, 3; bhībhūshe, I, 39, 7; ābhīhṇaya, I, 39, 6.

—See ābibhiva, bhīyaśa.

bhī, f., fear:

bhīya, I, 37, 8: 171, 4; V, 57, 3; 60, 2; VIII, 7, 26.

bhīma, terrible:

bhīmāk, II, 34, 1; bhīmāsaṅab, VII, 58, 2; mrgām nā bhīmām, II, 33, 11.

bhīma-yū, fearful:

bhīma-yū, V, 56, 3.

bhīmā-saṅdira, terrible to behold:

bhīmā-saṅdiraṅ, V, 56, 2.

bhūgamān, the feeding cloud:

bhūgamā, (I, 64, 3.)

bhūgaṁ, to enjoy:

bhūga (iṣṭe), VIII, 20, 8; ēkam it bhūgaṁ, of use, VIII, 20, 13.

bhurvaṁ, whirl:

bhurvaṁ (apām), I, 134, 5 (bis); p. cxxii.

bhūvana, being, world:

vīrā bhūvanāni, bhūvanā, I, 64, 3; 85, 8; 166, 4; II, 34, 4; vīrāsmaṁ bhūvanāṁ, I, 134, 5.—asyā bhūvanasya bhūreś, of this wide world, II, 33, 9; asyā vīrāsya bhūvanasya rāgā (Vātaka), X, 168, 2; bhūvanasya gārbiḥaṅ, X, 168, 4.

bhū, to be:...

bhūvaṁ, I, 86, 5; naṁ babhūtha, thou hast come to be with us, I, 165, 5; p. xv; babhuvān, having grown, I, 165, 8; āṁ naṁ bhūtam, VI, 74, 1 (190 seq.; 435); bhūvan sākām, they became full of, VI, 66, 2; bodhi, II, 33, 15.—mā āpa bhūtaṁ, do not keep away, VII, 59, 10.

—mā āpi bhūma tāṣyam, let us not fall under its power, VII, 57, 4. —kūtaḥ a babhūva, whence did he spring, X, 168, 3.—pāri babhūva, he embraces, X, 121, 10.—vi-bhāvane, (48.)—bhāyava and bhūtā, what is and what will be, (p. 4); bhūtāśya pātiḥ, the lord of all that is, X, 121, 1.

bhūman, earth:

bhūma, I, 85, 8; 88, 2.

bhūmi, earth:

bhūmi and dyū, (50); bhūmiā, I, 87, 3; V, 59, 2; VIII, 20, 5; bhūmim, I, 64, 5; V, 59, 4; bhūmyām, I, 39, 4; bhūmya a dade, p. cxxvii.

bhūri, much:

bhūri, bhūrī, I, 165, 7; 166, 10; bhūri ākra, you have valued, VII, 56, 23; bhūreś, II, 33, 9; 12.

bhūrī, pāṇi:

(I, 38, 11.)

bhūṣṭha, to honour:

ā-bhūṣṭhatā, who honour, I, 43, 9; cf. ā-bhūṣṭhanya.

bhūśi, to bear, to carry:

bhūritha, I, 39, 10; VIII, 20, 26; bhūrithi, V, 56, 8; hāste bhūritha, I, 114, 5; bhūrithi, II, 33, 10; bhūritha, I, 114, 2; bhūrithi, V, 46, 4; bhūrata, I, 64, 13; bhāradyaḥ, VI, 66, 3; gābhāra, VII, 56, 4.

—bhūratāta (pāpa, bringing to (Acc.), I, 166, 4.—prā bhāradyaḥ, you are carried forth, V, 59, 4; prā bhāra, I, 64, 1; prā bhare, I offer, V, 59, 1; 60, 1; prā bhāradyaṃ, VI, 66, 9; prā bhārāmahe, I, 114, 1; prā bhūrītā, hurled forth, I, 165, 4; (18a); pp. xv: xxı.—prāti bhāradyaṃ, bring forward, VIII, 20, 9.

bhūrī, quick, fresh:

(II, 34, 14.) —bhūrīmim, cloud, II, 34, 14; vagrant, VII, 56, 20.

bhesāgā, medicine:

bhesāgam, V, 53, 14; VIII, 20, 25; X, 186, 1; bhesāgād gālāṣṭha, II, 33, 7; (I, 43, 4).—hāste b.bhrat bhesāgā, carrying in his hand medicines (Rudra), I, 114, 5; bhesāgā, II, 33, 12; 13; VII, 46, 3; bhesāgāni, VI, 74, 3; bhesā-
gāsya (mārutasya), VIII, 20, 23;
bheshagēbhitā, II, 33, 2; 4.
bhogā, liberal:
bhogaṃ, V, 53, 16.
bhrāg, to shine:
bhrāgante, VII, 57, 3; ābhārāgi,
V, 54, 6.—vṛ bhāgante, I, 85, 4;
VII, 20, 11; vi-bhrāgante
(for vi-bhrāgante), V, 61, 12.
bhrāgat-rīṣṭi, with brilliant spears:
bhrāgat-rīṣhrayaḥ, I, 64, 11; 87,
3; 168, 4; II, 34, 5; V, 55, 1;
X, 78, 7; bhrāgat-rīṣhīṃ, VI,
66, 11.
bhrāgat-ganman, flame-born:
bhrāgat-ganmāṇab, VI, 66, 10.
bhṛgas, splendid:
bhṛgasā, X, 78, 2.
bhratrī, brother:
bhratrāraḥ, I, 170, 2; V, 60, 5;
bhrātaḥ, I, 170, 3; bhrātā, X, 186, 2.
bhratrī-tvā, brotherhood:
bhratrī-tvāṃ, VIII, 20, 22.
ghrāmī:
bhrāmīṃ for bhrāmīṃ, (298); (II,
34, 14).

māṃhānā, in magnificence:
V, 61, 10.
makshū, quickly:
I, 39, 7; (II, 34, 12); VI, 66, 5;
VII, 56, 15; I, 2, 6; soon, I,
64, 15.
makhā, adj., strong, brisk:
(46 seq.); makhaḥ, I, 64, 11;
makhebhyaḥ, champions, VI,
66, 9.
makhā, sacrifice:
makhayāsā dāvāne, for the offering
of the sacrifice, VII. 7, 27; I,
134, 1; (47.)—makhaḥ, sacri-
ficer (?), I, 6, 81.
maghā, wealth:
maghāni, VII, 57, 6.
maghā-vat, mighty, lord:
maghā-vā, V, 61, 19; magha-van,
I, 165, 9; maghāvat-bhayaḥ, VII,
58, 3; II, 33, 14; maghāvat-su,
I, 64, 14; maghōnām, VII, 58,
6; VIII, 94, 1.—maghā-vā, Ma-
ghavat (Indra), I, 171, 3.
magmānā, strength:
magmānā, I, 64, 3.
māṭi, thought; prayer:
iyām māṭiḥ, this prayer, V, 57, 1;
imāṭiḥ, I, 114, 11; māṭyaḥ,
i, 165, 4; V, 87, 1; māṭyāṃ,
prayers, I, 86, 21.—yāṭhā matīṃ,
after their own mind, I, 6, 6;
vāyā matīḥ, their own will, V,
58, 5.—māṭi, thoughts, I, 165, 1.
mad, pron. . . .:
me, they are mine, I, 165, 4; ahām,
I, 171, 1.
mad, to rejoice:
māḍanti (c. Loc.), I, 85, 1; V, 61,
14; (c. Acc.), V, 52, 12; māḍatha,
V, 54, 10; VII, 7, 20; māḍanti,
V, 56, 3; māḍantaḥ, VII, 59, 7;
svadhyāyā māḍantam, (34); ma-
sati, may he rejoice in (Gen.),
VIII, 94, 6; māḍayādhvai, I,
37, 14; VII, 59, 6; māḍaya-
dhvaṃ (c. Gen.), I, 85, 6; mā-
dayādhvai, I, 167, 1.—prā ma-
danti, thy delight, VII, 57, 11.
See mand.
māḍa, enjoying, rapture, Rausch,
feast:
māḍaḥ, I, 86, 4; māde, I, 85,
10; V, 53, 3; VII, 7, 12; mādeshu,
I, 134, 5; māḍaya, I,
37, 15; II, 34, 5.—(135)
mada-ayūt, enrapturing:
mada-ayútam, I, 85, 7; (134seqq.);
VII, 7, 13.
mādirā, delightful:
mādirām (māḍhaḥ), V, 61, 11; madi-
rākṣa, the sweet juice, I, 166, 7.
māḍhaḥ, sweet juice, mead:
māḍhu, I, 19, 9; 166, 2; V, 61,
11; VIII, 7, 10; māḍhvā
āndhāsā, sweet food, I, 85, 6;
māḍhvā āndhāsā, with the juice
of sweetness, V, 54, 8; for
māḍhvā read māḍhvād (?), VII,
57, 1; māḍhob, II, 34, 5;
sonmē māḍhau, VII, 59, 6.
madhu-ād, eating honey, fond of
honey:
māḍhu-ād (conjecture for mā-
dhvād), VII, 57, 11.
māḍhu-varṇa, honey-like:
māḍhu-varṇam, I, 87, 2.
madhyamā, middle:
madhyamē, in the middle (heaven),
V, 60, 6.
man, to think, to perceive:
mānmahe, V, 52, 3; mānyase, V,
56, 2; mānvāḥ, V, 52, 15;
māṃsase, (I, 6, 7); mānyamā-
nāb pārśānāsab, thinking them-
selves valleys, VIII, 7, 34.—áti manyase, thou despisest, I, 170, 3.—pari-mánasate, he will despise, VII, 59, 3.
manáb-gá, swift as thought:
manáb-góva, I, 85, 4.
mánas, mind:
maná, I, 170, 3; manáb krímaté, she is mindful, V, 61, 7; manáb ánu gánat?, I, 134, 11; mánâm, VII, 56, 8; mánasá, X, 121, 6; I, 64, 1; 171, 21 (bis); mahá mánasá, with strong desire, I, 165, 21.
maná, wrath:
ayá manáyai, II, 33, 5.
manishá, thought; prayer:
manisháb, VI, 66, 11; manishá, X, 77, 8; manishá, in my heart, I, 165, 10. (I, 64, 123.)
manishá, wise:
manisháva, V, 57, 2.
mánu, man:
mánave, I, 165, 8; 166, 13.—Mánu bá pitá, father Manu, I, 114, 2; II, 33, 131.
mánus, man:
mánuśab (yóshá), I, 167, 3.
mátra, song:
ghésatub mátrab, the oldest song (Indra), (439.)
mand, to please, to make rejoice:
(VII, 57, 11); mándantu, I, 134, 2; ámádat, I, 165, 11; mamođáshi, joyful, VI, 61, 9; mandadhve, you rejoice, VIII, 7, 14.—út mamanda, he has gladdened, II, 33, 6. —See mad.
mándá-víma, delighting heroes:
(I, 114, 2.)
mandasáná, pleased:
mandasá, VI, 60, 7; mandasánáb, V, 60, 8.
mándin, delightful:
mándiná, I, 134, 2.
mándu, happy-making:
mándu, I, 6, 7.
mándrá, sweet-toned:
mándráb, I, 166, 11.
máman, thought; prayer:
máma, bráhma, gíra, and ukthá, (I, 165, 41); máma, VII, 57, 2; mámaná, I, 165, 13; mámanábhá, VIII, 7, 15; 19; X, 78, 1.
manyú, courage, spirit, anger, wrath:
(I, 37, 41); (104); manyáve, I, 37, 7; manyú-bhíb, fiercely, VII, 56, 22.
maya-bhé, beneficient, delightful:
maya-bhévá, I, 166, 3; V, 58, 2; maya-bhéva, VIII, 20, 24; maya-bhé, II, 33, 13; X, 186, 1.
máyas, delight:
máya máb báhta, be our delight, VIII, 20, 24; máb mayáb krádhi, I, 114, 2.
mar, distantly connected with ar:
(65.)
Marut...:
etymology, p. xxiv seq.; Marut = Mars, p. xxv; marut, maruta, wind, p. xxiii; marut = deva, p. xxiv.
marútvat, with the Maruts:
marútva (Vishnu), V, 87, 1; rudráb marútvan, I, 114, 11; II, 33, 6.
marút-sakhí, the friend of the Maruts,
(Agni):
marút-sakhí, I, 38, 131.
mártá, mortal:
mártá, I, 64, 13; VIII, 20, 22; mártam, V, 61, 15; mártasa, I, 38, 4; mártashu, VI, 66, 1.
marta-bhágana, food of mortals:
marta-bhágana, I, 114, 6.
mártáya, mortal:
mártáya, I, 19, 2; 86, 7; II, 34, 9; V, 53, 15; VIII, 7, 15; mártáya, V, 52, 4; mártasya (máynáb), I, 39, 2.
mártáya-isti, roused by men:
mártáya-istiab, I, 39, 8.
márya, manly youth:
máryáb, I, 6, 3; máryáb, I, 64, 2; V, 53, 3; 59, 3; 5; 6; VII, 56, 1; 16; X, 77, 3; 78, 4; máryáláb, V, 61, 4; X, 77, 2; máryáb (kshétinám), X, 78, 1.
mah:
mamahe, he has magnified, I, 165, 13; táb máb mamahantám, may they grant us this, I, 114, 11.
mah, fem. mahí, great, mighty:
mahá mánasá, I, 165, 21; mahé, I, 168, 1; V, 87, 1; VIII, 7, 5; maháb, Abl., I, 6, 10; maháb, Gen., I, 19, 2; 3; 168, 6; V, 53, 7; 87, 8; X, 77, 6; maháb, Acc. pl., II, 34, 11; Nom. pl., II, 34, 121; maháb mahí, the great (mother) of the great, VI, 66.
mahāv, mahī, great; adv., exceedingly:
mahi, n., II, 34, 14; V, 54, 1; I, 43, 7. — Adv., māhi vrddhāh, 
grown large, V, 60, 3; māhi tve- 
śāhā, exceeding terrible, VIII, 
20, 7; truly, I, 167, 10.
mahī-tvā, greatness, might:
mahī-tvā. Instr., X, 121, 3; 4; V, 
56, 2; VII, 58, 1; mahi-tvām, 
I, 87, 3; 166, 1.
mahī-tvānā, greatness, might:
mahī-tvānā. Instr., I, 85, 7; 86, 9; 
mahī-tvānām, I, 166, 12; V, 54, 
5; 55, 4.
mahīnā, greatness, might:
mahīnā, X, 121, 8; V, 57, 4; 87, 
2. —See mahimān.
mahi-bhānu:
mahi-bhānu, for ahi-bhānava(?) 
(1, 172, 1.)
mahimān, greatness:
mahimānām, I, 85, 2; mahimā, I, 
167, 7; V, 87, 6; mahimān = ma- 
himā (V, 87, 2;). —See mahinā.
INDEX OF WORDS.

(nūma), VI, 66, 5; VII, 57, 11; mārūta (ganāb), V, 61, 13; mārūtāya (sārdhāya), V, 54, 1; VII, 20, 9; mārūtasya dhānmāb, I, 87, 6—mārūtāya, to the host of the Maruts, VI, 66, 9—mārūtasya bhesāgāsya, of the Marut-medicine, VII, 20, 93—mārūtum rudrāsa sūnum, the Marutlike son of Rudra, VI, 66, 11; mārūta, epithet of Vishnau, (134.)
mārākā, consolation:
mārākēbhīk, VIII, 7, 30.
mārtāndā, addled egg:
(251.)
mās, month:
māt-bhil, (I, 6, 32.)
māhnā, mighty:
māhnā, I, 165, 3; p. xiv.—māhīnā = māhīma, greatness? (309.)
migh, see ni-mēgabamāna.
mītra; friend:
mītrām nā, I, 38, 13; V, 52, 14; mītrāya, II, 34, 4; mītrāsām, I, 170, 5.
Mītra:
Aryaman, Mītra, Varuṇa, (V, 54, 81); mītrābh, VII, 56, 25; VII, 94, 5; I, 43, 3; 114, 11; mītra, VII, 59, 1; mītrām, I, 2, 7.
mītra-pati, lord of friends:
mītrāsām mītra-pate, I, 170, 5.
mītrāyā, looking for friends:
mītrāyāvāb, mītrāyūvāb, (II, 34, 4.)
Mītrāvārūsa, du., Mītra and Varuṇa:
mītrāvārūsam, I, 167, 8; ‘nā, I, 2, 9; mītrāvārūsam, I, 2, 8.
mīthās, each other:
mīthābh, VII, 56, 2; 3; VII, 30, 21.
mithaspṛīdhyā, clashing against each other:
mithaspṛīdhyā-iva, I, 166, 91.
mīmikshā, to sprinkle, to shower:
(185; 187 seq.).—See myakshā.
mīmikshā:
mīmikshāb sōma, (188.)
mīmikshū:
mīmikshūm fndram, (188.)
mīrā, from miśa:
(185.)
mīsh:
miś-miśhatābh, the twinkling (world), X, 121, 31.
mīh:
mimikshvā, sprinkle, (188.)
mīh, rain, mist:
miham, I, 38, 7; VIII, 7, 4; mīhē, I, 64, 6—mīhāb nāpātam, rain, the offspring of the cloud, I, 37, 11.
mī, to dim:
prā minanti, V, 59, 5.
mīlah-tyama, most liberal:
mīlah-tyama (rudrāya), I, 43, 1.
mīlābhamat, bountiful:
mīlābhamat-tya, like a bountiful lady, V, 56, 3.
mīdāvās, bounteous:
mīdāvāb (rudra), I, 114, 3; II, 33, 14; mīlābhamat (rudrāya), VI, 66, 3; tān rudrāsya mīlābhamat, the bounteous sons of Rudra, VII, 58, 5; mīlābhamat (marūta), VII, 20, 18; mīlābhamat, VII, 20, 3; mīlābhī, V, 56, 9.
mū, to deliver:
mūkātha, II, 34, 15; mūkātām, VI, 74, 3; mūkṣhāya, VII, 59, 1232.—prā naḥ mūkātām, VI, 74, 4.—prātī āmphudham, you have clothed yourselves, V, 55, 6; prātī mūkṣhā pañān, may he catch the snares, VII, 59, 8.—vi mūkādhvam, unharvest, I, 171, 1—(270.)
mud, to rejoice:
mudē, V, 53, 5.
mūni, maniac:
mūni-iva, VII, 56, 81.
mush, to strip:
mōshatha, V, 54, 61.
mushū-ḥān, boxers:
mushū-ḥā, V, 58, 4; VII, 20, 20.
mūhus, suddenly:
mūhub, V, 54, 3.
mūrdhīn, summit:
mūrdhā nābhā, I, 43, 91.
mīrigā:
mīrigāb iva hastīnāb, like wild elephants, I, 64, 7; mīrigāb nā bhīmābh, terrible like wild beasts, II, 34, 1; mīrigām nā bhīmām, like a terrible wild beast (the lion), II, 33, 11.—mīrigāb, deer, I, 38, 5.
mīrigvāyī, hunter:
mīrigvāyāb, (V, 55, 11.)
mīrig, to clear off:
ūt mrīge, nī mrīge, V, 52, 17.
mrid, to be gracious:
mrilyantu na, I, 171, 3; mriñáta
na, I, 171, 4; V, 55, 9; 57, 8;
58, 8; mriñántu, VII, 56, 17;
mriñá (nañá), I, 114, 2; 10; II,
33, 11; mriñá, I, 114, 6; II, 33,
14; mriññatam, VI, 74, 4.
mrilyát-tama, most gracious:
mrilyát-tamá (su-matiñá), I, 114,
9.
mrilyáku, softly stroking:
mrilyákuñub (hástañub), II, 33, 7.
mrityú, death:
mrityúñub, X, 121, 2; mritýóñub, VII,
59, 12.
mridh, to fail:
mardhanti, I, 166, 2; márdhati,VII,
59, 4.
médha, animal sacrifice:
(I, 88, 31; I, 43, 41).
medhá-pati, the lord of animal sacri-
fices:
medhá-patim, I, 43, 41.
medhas:
medhás and vedhás, (VIII, 20, 171).
medhá, wisdom:
medhá, I, 165, 14; medhám, II,
34, 73.—medháñub, minds, I, 88,
31.
medhá-pati:
(I, 43, 41).
meshá, ram:
mesháya meshyē, to ram and ewe,
I, 43, 6.
mó, see má.
myaksh, to cling:
(184 seqqq.); mimyáksa (with
Loc.), I, 167, 3; mimikshub, I,
167, 4.—sám mimikshub, I, 165,
18; p. xiii; V, 58, 5; sám mimiksh,
they were united with,
they obtained, I, 87, 61.
Mraksh, to pound to pieces:
ni mimkshub, I, 64, 41.
Mraksha-krifātvan:
(I, 64, 41).
Yaksh, jagnón, to hunt:
(V, 55, 11).
Yaksha, the Yakshas:
(V, 55, 11; VII, 56, 161).
Yaksha-drīśu, shining like Yakshas:
yaksha-drīñāñub, VII, 56, 161.
Yag, to sacrifice:
yágāma, V, 60, 6; yagámahé, VII,
59, 12; yágadhva for yágadhvam,
p. cxviii; yágamánñya, V, 60, 7;
yágamánaysa, VII, 57, 2; īgánáb,
VII, 59, 2.—ā-yégye he acquired
by sacrifices, I, 114, 21.
Yagatá, worshipful:
Yagatra, worshipful:
yagatrñáb, V, 55, 10; 58, 4; VII,
57, 1; 4; 51.
Yágus:
from yág, (66).
Yagná, sacrifice:
Yagnám, I, 170, 4; X, 121, 8; II,
34, 12 (vah); V, 52, 4; 5; 10;
87, 9; VII, 59, 11; VIII, 20, 2;
havishmantab yagnáñub, X, 77, 1;
vinvá-śubh yagnáñub, X, 77, 4;
uttirñut yagné, X, 77, 7; yagná-
yagná, to every sacrifice, I, 168,
1; yagnántañub, I, 86, 2; X, 78, 1;
yagnántebhí, I, 166, 14; yagnéñhu,
VII, 57, 1; X, 77, 8.
Yagná-váhas, carrying off the sacri-
fices, worshipped, propitiated:
Yagná-váhasaná, I, 86, 2; (40);
(II, 34, 121).
Yagha-sádh, fulfilling our sacrifice:
Yagná-sádhham (rudrám), I, 114, 4.
Yagnía, to be worshipped, worship-
ful:
Yagniáyam námá, I, 6, 4; yagniáyáni
námáni, I, 87, 51; (167); yagni-
áyab, V, 52, 1; yagniáyáb, V,
87, 9; yagniáyásab, V, 61, 16;
yagnéñhu yagniáyásab, X, 77, 8;
yagniáyebhí, V, 52, 5.
Yaguyu = prayagyu (?):
yaguyevé, (V, 54, 11).
Yagvan, sacrificing:
(V, 54, 11); (66).
Yat, to strive:
yetire, I, 85, 8; V, 59, 2; VIII,
20, 12; X, 77, 2.—ádhi yetire,
they fastened, I, 64, 4.—sám
yatantáma, may they come striv-
ing together, V, 59, 8.
Yatá-sruñu, holding ladies (full of
libations):
Yatá-sruñub, II, 34, 11.
Yát-káma, which we desire:
Yát-kámáñub, X, 121, 10; (4).
Yátra:
Yátra, wherever, I, 166, 6; V, 55,
7; Yátra ádhi, over whom, X,
121, 6; where, V, 61, 14; when,
VIII, 20, 6.
INDEX OF WORDS.

yathā and yathā, as, like:
yathā purā, as of yore, I, 39, 7;
yathā, like, V, 54, 8; 13; 61, 10; VII, 57, 3; yathā, V, 53, 7;
54, 4; 87, 7—yathā matim, after their own mind, I, 6, 6ª; te yathā māṇab, what thy mind was, I, 170, 3; yathā iti māṇaye, hridā, V, 56, 2; yathā vidā, you know, V, 55, 2; yathā gushānta, VII, 56, 20; yathā vāṃnti, VIII, 20, 17.—yathā, so that, V, 59, 7;
61, 4; I, 43, 2 (tris); 3 (tris);
114, 1; II, 33, 15. yathā-varām, wherever he listeth:
X, 168, 4.
yād, rel. pron. . . . :
yāsya, X, 121, 2ª; 4; (p. 4)—yāt ha vaḥ bālam, with such strength as yours, I, 37, 12; yāt ha vaḥ purā, as it was with you formerly, VIII, 7, 31; yāt ādabbutam, what strange thing, I, 170, 1.—yēna, that, I, 166, 14; yāsmin, where, I, 168, 6.
yād, adv., when, that . . . :
yāt-tātab, X, 121, 7; yāt śim, I, 37, 6; 9; yāt ha, I, 37, 13; VIII, 7, 11; ādā yāt, now that, I, 167, 2; yāt ānā, VIII, 7, 2; yāt-yāt vā, II, 34, 10; V, 60, 6; yāt, if, I, 38, 4; yāt, that, I, 165, 14; 166, 13; 14; 167, 7;
VII, 56, 4; 10.
yadā, when:
V, 87, 4.
yādi:
when, I, 168, 8; if, VII, 56, 15.
Yādu:
yādum, VIII, 7, 18.
yam, to hold, to yield, to give:
yārma yākkāta, VII, 59, 1; yākkha, I, 114, 10; yamsat āsābhīyam,
I, 114, 5; yākkhamāṇāb āyu-dhāha, wielding weapons, VII, 56, 13.—yākkāta ādhi, grant, I, 85, 12.—ni yemirē, they bent down before (Dat.), VIII, 7, 5; 34.—yāntāsā, thrust forth, I, 166, 4.—vī yanta, extend, I, 85, 12; vī yantāna, V, 55, 9; vī yamuḥ, they stretched (their legs) apart,
V, 61, 3; vī yemanuḥ, they went straight to (Dat.), V, 61, 9.
yāma, reiın:
yāmaḥ, V, 61, 2.
yamā, twin:
yāmāḥ-iva, V, 57, 4.
Yamā:
yamāsya pathāḥ, I, 38, 5ª.
yamayisbhu:
yamaisbhavā, SV. for namayi-
shavā, (VIII, 20, 1ª).
Yamūnā:
yamūnāyām, V, 52, 17; (V, 53, 9ª).
yayī:
yayīm, way, I, 87, 2ª.—ayāth, the
wanderer, V, 87, 5ª.—ayāiyab
(sūndhavaḥ), running, X, 78, 7.
yāva, barley:
I, 38, 5ª.
yāvasa, pasture grass, fodder:
yāvase, I, 38, 5ª; V, 53, 16.
yavī, or, yavī, young maid:
Instr., yavī, I, 167, 4ª.
yährī, river:
: yahvishu, VII, 56, 22.
Yā, to go . . . :
yātave, I, 37, 10; VIII, 7, 8; 20,
yānti, they pass along, I, 37, 13ª; yāmi, I implore, V, 54, 15; sūtham yatām, going in triumph, V, 55, 1 to 9; (VIII, 20, 7ª); yāthana sūthām, V, 57, 2; (I, 87, 4ª); yāt āyāsub, when they move about, VII, 57, 1.—ānu yātā, go after, I, 38, 11.—āva yāsat, will he bring down, VI, 66, 5.—ā ya, to come . . . : ā yātam āpā dravāt, come quickly
hither, I, 2, 5; āyāshra, may it bring, ask for, I, 165, 15ª; 166, 15; 167, 11; 168, 10; p. xx; ā naub yantū ākkha, I, 167, 2; ā yatam āpā nib-krītām, I, 2, 6.—ni āyātana, you went down, V, 54, 5ª.—āyathana pāri, you go round, V, 55, 7.—prā yāta, come, I, 37, 14; prā yātana, I, 165, 13; prā yayu, V, 53, 12; prā āyāsīrha, V, 58, 6.—vī yathana, you pass through, I, 39, 3ª; vī yata, destroy, I, 86, 10; vī yāti, it passes between, VI, 66, 7.
Yāma, way, march :
yāmaḥ, I, 166, 4; 172, 1ª; yāmanam,
I, 87, 2ª; VII, 7, 2ª; 14;
yāman yānti, VII, 7, 4ª; yāman
yēshūbāb, VII, 56, 6; yāmena,
V, 53, 12; yāmaya, I, 37, 7;
39, 6; VIII, 7, 5; yāme, V, 54,
5; yāmebhī, VIII, 7, 7; yāmeshu, I, 37, 8; 87, 3; V, 56, 7; VIII, 20, 5—yāma, carriage, VI, 66, 7.

yāman, way, march:

yāma, II, 34, 10; yāman, I, 37, 6; 85, 1; 166, 1; V, 52, 2; 58, 7; X, 77, 8; 78, 6; VII, 58, 2; yāmanī, V, 53, 16; on moving, X, 77, 4; yāmanī (ishām), on the search, I, 168, 5; yāmanāb, out of your way, V, 57, 3; yāma-bhi, I, 37, 11; V, 56, 4.

yāma-rūta, glorious on their march:

yāma-rutebhī, V, 52, 15.

yāma-hūti, imploring invocation:

yāma-hūtishu, V, 61, 15.

yu, to keep off:

(I, 87, 4); yuyota, VII, 56, 9; ārāt yuyota, VII, 58, 6; X, 77, 6; yuyodhi, II, 33, 3; mā na yuyothā, do not deprive us of (Abī), II, 33, 1; nā va yosha, it will never depart, II, 33, 9—yuyotāna āpa, keep far, V, 87, 8—vi yuyota, deprive (Acc. of (Instr.)), I, 39, 81.

yugā:

pāre yugā, in former years, I, 166, 13; mānushā yugā, generation of men, V, 52, 4.

yukhb, to fail:

yukhbati, V, 54, 13.

yug, to join, to yoke, to harness:

yugānti, I, 6, 1; 4; yugāte, I, 87, 3; II, 34, 8; yuktke, I, 134, 3; yugdhwam, V, 56, 6 (tris); yuyugrē, V, 53, 1; ayugdhwam, V, 55, 6; 57, 3; yukta, VII, 94, 1; ayukta, he started, V, 87, 4—yuganta, they joined together (heaven and earth), VI, 66, 6; VII, 20, 4; ayugdhwam (tāvishib), you have assumed, I, 64, 7; yugānāb, in company with, I, 165, 5—ā ayugdhwam, you have yoked, I, 85, 4; ā-yuyugrē, V, 58, 7—ūpo ayugdhwam, I, 39, 6; ūpa yugmahe, I, 165, 5—prā ayugdhwam, I, 85, 5; prā yugvata, V, 52, 8; (X, 77, 5)—vi-yukta, sejunctus, (187.)

yugā, together with (Instr.):

I, 39, 41.

yugya, companion:

yugyebhī, I, 165, 71.

yudh, to fight:

yudhyata (tritāsya), VIII, 7, 24—prā yuyudhā, they have rushed forward to fight, V, 59, 5.

yudh, weapon, sword:

yudhā-iva, I, 166, 11; yudhī, V, 52, 6; yutsu, (Grassmann, VIII, 20, 20.)

yudhūdi, thirsting for fight:

yudhūdaya, I, 85, 8.

yuvati, young woman:

yuvatī, V, 61, 9; yuvatīm, I, 167, 6.

yuvan, youthful, youth:

yuvā (garād), I, 87, 4; V, 61, 13; yuvā (rūdrāb), V, 60, 5; yuvānam (Rudra), II, 33, 11; yuvāna, I, 64, 3; 165, 2; 167, 6; V, 57, 8; 58, 8; yuvānāb, V, 58, 3; yuvāna, VIII, 20, 17; 18; yuṇāb, VIII, 20, 19.

yushmāt . . .

yushmākam, I, 39, 2; 4; yushmāka, VII, 59, 9; 10; p. cxvii.

—vab followed by esām, V, 87, 21; vab, for you or from you, VII, 56, 24.

yushmā-īshita, roused by you:

yushmā-īshita, I, 39, 81.

yushmā-īta, favoured by you:

yushmā-ītab, VII, 58, 4 (tris).

yushmāka, your:

yushmākābhī, I, 39, 8; yushmākā, I, 166, 14.

yushmā-datta, bestowed by you:

yushmā-dattasya, V, 54, 13.

yēshṭa:

yēmam yēshṭāb, quickest to go, VII, 56, 6.

yōgāna:

yōganam, hymn, I, 88, 5—yōganam, the daily course (of the sun), V, 54, 5—yōganāni, many miles, X, 78, 7.

yodhā, soldier:

yodhās, V, 78, 3.

yoshāna, woman:

yoshāna, V, 52, 14.

yōṣhā, woman, wife:

yōṣhā, I, 167, 3; yōṣhāb, X, 168, 2.

yōs, wealth:

yāṃ yōs, health and wealth, (193 seq.); V, 53, 14; yāṃ kau yōs kau, I, 114, 2; II, 33, 13.
INDEX OF WORDS.

rámabh, to hurl:
  rámáyantab, I, 85, 51.—rarahánáb,
racers, I, 134, 1.

raksh, to shield:
  rakshata, I, 166, 8; rakshata, II, 34, 9.

rakshas, fiend:
  rakshab, I, 86, 91.
raghu-pátván, swift-winged:
  raghu-pátvána, I, 85, 61.
raghu-syád, swiftly gliding along:
  raghu-syáda, I, 64, 7; 85, 6.
ragab-túr, crossing the air:
  ragab-túlā, VI, 66, 72; ragab-túram,
  chaser of the sky, I, 64, 12.

rágas, air:
  rágas, dyú, rolañā, (51; 55); rágas
  and páthiva, (51 seq.; 55);
  rágab, V, 53, 7; 59, 1; á rágab,
  through the air (?), (VII, 57, 3);
  rágasab (pl.), X, 121, 5;
  mahá-rágasab (Abl.), I, 6, 10;
  (Gen.), I, 19, 31; 168, 6—rágas,
  water, rain; darkness, (I, 19, 31;
  rágāwsi, clouds, mists, I, 166, 3;
  V, 54, 4; rágasab
  vi-ságane, when the mist is
  scattered, V, 59, 3.

rān, to delight in (Loc.), to be
  pleased, to accept with pleasure
  (Acc.):
  (85; 86); rāman, V, 53, 16;
  ramanvā, VII, 57, 5; ranyanti,
  I, 38, 2; rarahánta, you have
  rejoiced, I, 171, 12.

rānā, fight:
  rānāya, I, 168, 9.

rānyā, glorious:
  rānyāni, I, 85, 10.

ravná, gay:
  ravnā, VII, 59, 7.

rātma, treasure:
  sapta rātnā, VI, 74, 1.

ratma-dhyaya, gift of treasures:
  ratma-dhēyāni, X, 78, 8.

rātha, chariot:
  rāthe, II, 34, 7; rāthaib-iva,
  V, 60, 1; rāthānam ná arāb, like
  the spokes of chariot-wheels,
  X, 78, 4.—rāthe, Indra's chariot,
  I, 6, 2.—rāthāb, the chariots of
  the Maruts, I, 38, 12; V, 55, 1
  to 9; (V, 87, 3; VI, 66, 2);
  rāthān, V, 53, 5; rāthēbhih, I,
  88, 1; V, 58, 6; rāthāibhī, VII,
  7, 17; (VII, 20, 2); rāthānám,
râbh, to cling:
  rârabhe, I, 168, 3.—râbh, to rush
  upon, à-râbhto begin, (I, 166, 1.)
râbbab-dâ, giving strength:
  râbbab-dâb (Indra), (I, 166, 1.)
râbhas, vigour:
  râbhâb, (I, 166, 1.)
râbhasa, robust:
  râbhâsâya, I, 166, 1; râbhâsâsab
  (aâgâyâb), I, 166, 10; râbhâsâb,
  V, 54, 3.
râbhishità, most vigorous:
  râbhishitàb, (I, 166, 13); V, 58, 5.
ram, to stop, to arrest:
  rîramâma, I, 165, 2; p. xx; mâ
  nî rîramat, V, 53, 9; ramayanti,
  VII, 56, 19.
ram, to delight:
  râmâya, V, 53, 13; raranta (read
  rârâta?), V, 54, 13².
râmbhin, clinging:
  râmbhin-iva, I, 168, 3.
ray, wealth:
  râyîm, I, 64, 15; 85, 12; V, 54,
  14; VII, 7, 13; râyl-bhîb, I,
  64, 10; pâtayab râyîmâm, X,
  121, 10; V, 55, 10.
râmi, ray:
  râmîm, VII, 7, 8; râmâyab, V,
  55, 3; râmiâshu, I, 134, 4 (bis);
  râmi-bhîb, I, 87, 6; darts
  (lightnings), I, 19, 8; reins, X,
  77, 5.
râsa, rain:
  râsasya, I, 37, 5.
Râsâ, the distant river:
  râsâ, V, 53, 9; râsâyâ, X, 121, 4².
râ, to give:
  rârâsata, I, 166, 3; árâdhvam, I,
  166, 12; VII, 59, 4; râsâ, I,
  114, 6; 9; râsî, II, 33, 12;
  rârê, VII, 59, 5; rârâta (for
  raranta?), V, 54, 13³.
râg, to shine:
  vi râgathâ, V, 55, 2; VIII, 7, 1.
râgan, king:
  râgâ gâgatab, X, 121, 3; vîrvasya
  bhúvanasya râgâ, X, 168, 2; rishim
  và râgânam và, V, 54, 7;
  râgânam, V, 54, 14; 58, 4;
  râgânab-iva, I, 85, 8; râgânab
  nà âitra, X, 78, 1.
râgâ-putra, having kings for her
  sons:
  râgâ-putrâ, ep. of Aditi, (254;
  260.)
râtâ-havis, who has offered libations:
  râtâ-havishe, II, 34, 8.
râtâ-havya, generous worshipper:
  râtâ-hâvyâya, V, 53, 12.
râti, gift:
  râtiû, I, 168, 71; (V, 52, 11);
  râtîm, VII, 56, 18.
râdh, to give:
  (I, 166, 6); râdhisya (vásvab),
  to be gained, X, 77, 6; mā
  rîradhat, let him not deliver, II,
  33, 5.
râdas, wealth:
  râdha, II, 34, 11; V, 52, 17
  (bis); 53, 13; 57, 7.
râmî, dark night:
  râmîb, II, 34, 12.
ri:
  rînâti, it crunches, I, 166, 6² —
  rinâtê, they go asunder, V, 58,
  6² — rînân apâb, they let the
  waters run, VIII, 7, 28 — ànu
  rîyate, it streams along, I, 85, 3 —
  nî rîmânti, they disperse, V,
  56, 4.
rik:
  prâ rîrikrê, they have risen above
  (Abl.), X, 77, 3.
ripû, enemy:
  ripûb, II, 34, 9.
risâdas, devourer of foes:
  risâdasab, I, 19, 5; 64, 5; X, 77,
  3; 5; risâdasab, I, 39, 4; V, 60,
  7; 61, 16; VII, 59, 9; risâdasam
  (vârsuam), I, 2, 7.
risô, to suffer, to drop:
  risôyathâ, V, 54, 4; nê risîyati, V,
  54, 7; mā risîha, do not hurt,
  I, 114, 7; 8; VII, 46, 3.
risô, hurt:
  risôb, II, 34, 9; V, 53, 4.
risôasy, to fail:
  mā risôanyakta, VIII, 20, 1.
rih, to lick:
  rihatê, VIII, 20, 21¹.
ri, see ri.
rûkma, gold, golden chains:
  rûkma, I, 88, 2; (II, 34, 2¹); ruk-
  mànâ, I, 166, 10; V, 54, 11; VII,
  56, 13; rûkma, VIII, 20, 11;
  rûkmân, I, 64, 4¹; rûkmânab, V,
  52, 6¹; VII, 57, 3; rûkmênibhîb,
  V, 56, 1; rûkméshu, V, 53, 4 —
  rûkmânab, weapons(?), (I, 85, 3².)
  — rûkma, like the golden
  disk (in heaven), V, 61, 12.
rukmá-vakshas, gold-breasted:  
rukmá-vakshasā (the Maruts), (I, 64, 4); II, 34, 8; V, 55, 1; 57, 5; X, 78, 2; rukma-vakshasab, II, 34, 21; VIII, 20, 22.

ruk, to shine:  
rōkante, I, 6, 1; rōkate, I, 43, 5; rōkamānāb, I, 165, 12.—vī ru- 
kanāb, far-shining, VII, 56, 13.

rug, to crash:  
rūgān, X, 168, 1.

Rudra:  
rudrāb, II, 34, 2; V, 60, 5; I, 43, 3; 114, 11; rudra, I, 114, 2 (bis); 3; 7; 8; II, 33, 1 seqq.; VII, 46, 2; 4; rudrām, V, 52, 16; I, 43, 4; 114, 4; II, 33, 5; rudrāya, I, 43, 1; 114, 5; 6; VII, 46, 1; rudrāsya, I, 64, 2; 12; 85, 1; V, 59, 9; VI, 66, 3; 11; VII, 56, 1; 58, 5; VIII, 20, 17; II, 33, 6; 8; 13; 14; rudrāt, II, 33, 9; Rudra brings the medicines, (VIII, 20, 25); Aditi = Rudra (?), (I, 43, 21)—Rudras, Vasus, and Adityas, (VII, 56, 20); rudrāch, I, 64, 3; 166, 2; II, 33, 14; rudrāsab, I, 85, 2; V, 87, 7; rūdrāb, I, 39, 7; VII, 7, 12; rudrāb, II, 34, 9; V, 54, 4; 60, 6; rūdrāsab, I, 39, 4; rudrāsab, V, 57, 1; VII, 20, 2.

rudrāya, belonging to Rudra:  
rudrāyās, Maruts, I, 38, 7; V, 58, 7; rudrāyā, II, 34, 10; rudrī- 
yās, V, 57, 7; VII, 56, 29; rudrīyām, VIII, 20, 3.—rudrī- 
yam, Rudra’s healing, I, 43, 2.

rūtat, red:  
rūtat pippalam, the red apple, V, 54, 12.1

rupa, form:  
rūpāni, V, 52, 11; tvēsham rūpām, the blazing form, I, 114, 5; ghoshāb sthrimvā nā rūpām, X, 168, 4.

reg, to tremble, to shake:  
rēgata (the earth), I, 37, 8; V, 60, 2; VI, 66, 9; VII, 20, 5; régamāne, X, 121, 6; régamānāb, I, 171, 4; regata, V, 60, 3; re- 
gathā, V, 59, 4; régati, he stirs, I, 168, 5; regayat, he made 
tremble, V, 87, 5; regayanti, VII, 57, 1.—prā regate, I, 87, 3; ārēganta prá, they reeled 
forward, I, 38, 10.

renū, dust:  
renūm, X, 168, 1.

reta-b-dhā:  
(V, 58, 7.1)

revāt, with weight:  
revāt vāyaḥ, health and wealth, X, 77, 7.

rai or rā, to bark:  
(227 seq.)

rai, wealth:  
rāyāb, V, 54, 13; VII, 56, 15; 57, 6; rāyāb posham, fulness of 
wealth, I, 166, 3; rāyē, VIII, 7, 4; rāyaḥ, treasures, I, 167, 1; V, 54, 7.

raivatā, rich:  
raivatāsaḥ, V, 60, 4.

rōkā, light:  
nā rōkā, VI, 66, 6; (V, 61, 12.1)

rokanā:  
rokanā (divē), I, 6, 2; (divāb), VIII, 94, 9; rokanāt (divāb), I, 6, 9; (49 seqq.); V, 56, 1; nākasya 
ādhi rokanē, I, 19, 6; rokanā, 
sūrya, nāka, (50); three roka- 
nas, (50 seq.)

rōdās, du., heaven and earth:  
rōdās, (X, 121, 61); I, 64, 9; 85, 1; (I, 167, 3); V, 53, 5; VI, 66, 61; 7; VII, 56, 17; 57, 1; 3; 58, 1; I, 134, 3; VIII, 7, 16; 20, 8; 94, 11; for rōdās read 
rōdasi, VIII, 61, 12; rōdasyōb, I, 168, 1.

Rodasā, f., wife of the Maruts, the 
lighnting:  
rōdasi, (I, 64, 9; 167, 3); I, 167, 5; V, 56, 8; VI, 66, 6; rōdasi 
(for rōdasi iti), VI, 61, 12; ro- 
dasā (for rōdasi’), I, 167, 4; 
Rodasā as Eileithyia, (I, 167, 7.1)

rōdhas, enclosure, fence, bank of a 
river:  
(I, 38, 11.1)

rōdhasvāt, still locked up, unopened:  
rōdhasvātiḥ (clouds), I, 38, 11.1.

rohīt, roddy horse:  
rohitāb, V, 56, 6.

rōhīta, red (horse):  
rōhitāb, I, 39, 6; VIII, 7, 28; rō- 
hitā, V, 61, 9; I, 134, 3.

raurava, skin of a deer:  
(332.)
laghu, light:
  laghu and guru, light and heavy
  syllables, p. xcvii.
loká, space:
  loká and uloká, p. lxxiv seqq.

vámsaga, bull:
  (140.)
vákmya, praiseworthy:
  vákmyáb, I, 167, 7.
vaksh (uksh), to grow, to wax:
  vavakshúb, I, 64, 3; vavakshire, II,
  34, 4; úkshtantam utá ukshitám,
  I, 114, 7; ukshámásáb, V, 57, 8;
  58, 8; ukshitásáb, I, 85, 21;
  úksám ukshitáb, V, 55, 3; sám-
  ukshitánám, V, 56, 51—vivakshase (?), (I, 6, 7.)
vakshána, flank:
vakshánahyab divábh á, I, 134, 4.
vakshána, offering (?):
vakshána, Instr.: V, 52, 15.
vákhas, chest:
  vákhas-su, I, 64, 4; 166, 10; V,
  54, 11; VII, 56, 13.
vahkú, swift:
  vahkúm (rudrám), I, 114, 4.
va, to speak, to tell:
  vokeb, I, 165, 3; vókáma, I, 166,
  1; voelemahí, I, 167, 10; voélanta,
  V, 52, 16 (bis); voélátát, V, 61,
  18; kát voéláma, I, 43, 1; ukyate,
  I, 114, 6; ávokáma námab asmai,
  I, 114, 11.—ádhi voélata, bless
  us, VIII, 20, 26.—prá vivakmi,
  I praise, I, 167, 7; prá voélanta,
  they told me of (Acc.), V, 52, 16;
  prá vái, VII, 58, 6.
válas, word, speech:
  idám válab, V, 54, 15; I, 114, 6.
válsya, to murmur:
  válsyaote, (of Soma), (148.)
vágra, thunderbolt:
  vágram, I, 85, 9; VIII, 7, 22.
vágra-báhu, holding the thunder-
  bolt in his arms:
  vágra-báhub, I, 165, 8; vagra-
  báho, II, 33, 3.
vágra-hasta, with the thunderbolt in
  their hands:
  vágra-hastáb, VIII, 7, 32.
vágrin, wielder of the thunderbolt:
  vágriñe (Indra), VIII, 7, 10.
va:
  api-vátyánáb, welcoming, I,
  165, 131; p. xix; api-va, to
  go near, to attend, Caus. the
  same, or, to bring near, (VII,
  46, 3); api-vat in Zend, (202;
  438.)
vatsí, the young:
  vatsám, I, 38, 8; vatsásáb, calves,
  VII, 56, 16.
vad, to speak:
  vadámasi, I, 87, 5; brhiát vadema,
  II, 33, 15; udyáte (opp. ra-
  yáte), V, 55, 8; vádán, they
  crack (the whips), I, 37, 3—
  ákka vara, speak forth, I, 38,
  13.—á vada, salute, I, 64, 9.—
  sám vadasa, speak with, (I, 165,
  3); I, 170, 5.
vadh, to strike, to slay:
  vadhím, I, 165, 81; mā vadháb, I,
  170, 21; VII, 46, 4; I, 114, 7;
  8; mó vadhit, I, 38, 6; mā va-
  dhisrana, V, 55, 9.
vádhara, weapon, bolt:
  vádhaáb, II, 34, 9; VII, 56, 17.
vadha-sná, blow:
  vadha-snááb, I, 165, 61.
va:
  vanata, accept, VIII, 7, 9; see vat
  and su-apíváta.
vana, water:
  (I, 64, 12.)
vána, forest:
  vána, I, 64, 7; 88, 3; V, 57, 3;
  60, 2; vánaní, V, 58, 6; trees
  (lances), I, 177, 31.
vánaspati, lord of the forest:
  vánaspatáb, I, 166, 5; VIII, 20, 5;
  vánaspatín, I, 39, 51.
vanín, tree:
  vanínaáb, I, 39, 3; VII, 56, 25.
vanín, worshipful:
  vanínám, I, 64, 12.
vanushy:
  vanushyátáb, of the plotter, VII,
  36, 19.
vand, to worship:
  vándasva, I, 38, 15; V, 58, 2; VIII,
  20, 14; 20; vándamánam, greet-
  ing, II, 33, 12.
vanditri, worshipper:
  vanditíram, II, 34, 15.
vándya, excellent:
  vándyásáb, I, 168, 2.
vandhúra, seat (on a chariot):
  vandhúreshu, I, 64, 9.
vak, to pull:
  abhi vápanta, they plucked, VII,
INDEX OF WORDS.

56, 31. — ní vápantu, may they mow down, II, 33, 11.

vap, to sow:
vápani marúta b mham, VIII, 7, 4.
vápus, marvel:
vápóo, VI, 66, 1; vápushe, I, 64, 4s.
váptrí, barber:
váptá-iva, (I, 166, 10d.)
vayaba-vridh, invigorating:
    vayaba-vridhab, V, 54, 2.
vayas, strength:
váyab, I, 37, 91; V, 55, 1; VII, 58, 3;
    VIII, 7, 35; 20, 13; revát
    váyab, X, 77, 7; váyasá, II, 33, 6.
váyasvat, consisting of food:
ráyák váyasvatá, V, 54, 131.
váyá, germ, sprout, offspring:
    váyán, I, 165, 15s; 166, 15; 167, 11;
    168, 10; pp. xx; xxi; (207 seq.)
váyá-vat, with offspring:
váyávantam ksháyam, (208.)
váyána, way:
váyáneshu, II, 34, 4s.
vára, suitor:
várab-iva, V, 60, 4; (II, 34, 1; V,
    59, 3.)
vára, delight:
váráya, VII, 59, 2.
váram, adv., or, it may be:
    I, 88, 2.
várahá, boar:
    vrisabhab váraháhab, (140); (I, 88,
    51s)—diváb várahám arushám,
    the red boar of the sky (Rudra),
    I, 114, 5.
várahú, wild boar:
    várahún, I, 88, 52.
varivasya, to open:
    varivasýántab, VII, 56, 17.

Váruna:
Aryaman, Mitra, and Varuna, (V,
    54, 81); várünab, VII, 56, 25;
    VIII, 94, 5; I, 43, 3; 114, 11;
    várúma, VII, 59, 1; várúmasya
    púñat, from the snare of Varuna,
    VI, 74, 4; várúma, I, 2, 7.

váruþha, protection:
    váruthám, II, 34, 14.

vare-yú, wooling:
    vare-yávaó (márýáó), X, 78, 41.

várkas, see samáná-varkas.

várna, colour:
    várnam, II, 34, 13.

vartani, road:
    vartaním, V, 61, 9.

vartri, one who stops:
    ná vartá, VI, 66, 8.

vártman, path:
    vártmáni, I, 85, 3.

várdhana, joy:
    rudráya várdhanam, I, 114, 61.

vápas, design:
    vápasá, I, 39, 18.

várman-vat, mailed:
    várman-vantab (yodháb), X, 78, 3.

várman, shield:
    várma várma kbardá, I, 114, 5.

varshá, rain:
    várshá, V, 58, 7.

varshá-nirmig, clothed in rain:
    várshá-nirmigab, V, 57, 4.

várshishába, best, strongest:
    várshishábayá, I, 88, 18; várshish-
    tab, I, 37, 6; vrisahán, várshíyas,
    várshishába, (144.)

valka, bark of trees:
    (178.)

vavrá, spring:
    vavrásab, I, 168, 2d.

vas, to wish, to long for:
    varmi, I, 33, 13; utamá, I, 86, 10;
    várámá, I, 165, 72; úánti vám, I,
    2, 4; yáthá váránti, as they
    will it, VII, 20, 17; vávájanáb,
    the greedy, VII, 56, 101.

vas, to clothe:
    távisháb with vas (I, 64, 72s)—
    úmáb vasáte, they clothed them-
    selves in wool, V, 52, 91.

vas, Caus., to brighten:
    vásaya ushásab, I, 134, 3 (bis).

vas, to dwell:
    pravatsam, pravátsam, p. xvii.

vasavyá, wealth:
    vasavye, VII, 56, 21.

Vásishtha:
    vásishtáb, VII, 59, 3; the Vasis-
    thás are kapardínab, (I, 114, 18.)

Vasu:
    vasaváb, II, 34, 9; V, 55, 8; VII,
    56, 17; 208 (gods); 59, 8; X,
    77, 6; sréshtháb devánám vásab,
    the best Vasu among the gods
    (Rudra), I, 43, 5.

vasú, kind:
    vásyásá hridák, VIII, 20, 18; vás-
    yasí, V, 61, 6; (360.)

vasú, wealth, treasure:
    vásu, V, 57, 3; VII, 59, 6; X, 77,
    1; páravatam vásu, (V, 52, 118); vásab,
    X, 78, 6; vásúni, V, 61,
16; I, 134, 4; vásūnām, I, 170, 5; vásyaḥ, greater wealth, V, 55, 10.

vasu-pati, lord of treasures:
vasu-pate vásūnām, I, 170, 5.
vasu-yā, wishing for wealth:
vasu-yā, I, 165, 1.

vástu, brightening up:
kṣapāb vástru, at the brightening up of the night, i.e. in the morning, (I, 64, 8a.)
vastri, the lighter up:
kṣapām vastā (Indra), (I, 64, 8a.)
vástra, garment:

bhadrā vástrā, I, 134, 4.—(234); vástrānta, the end of a garment, (I, 37, 6.)

vásyas, see vásu.

vah, to draw, to carry, to drive:
vahati, I, 39, 6; VIII, 7, 28; vahate, I, 167, 7; vahante, V, 58, 1; 61, 11; váhadvive, V, 60, 7; vohbave, V, 56, 6 (bis); I, 134, 3 (bis).—váhadvive, you bring, V, 53, 13; sriyam vahante, VIII, 20, 7.—yaghnāṁ ūhīre, they carried on the sacrifice, II, 34, 128; (40); (V, 53, 15);—vahatab ākśa, they carry hither, I, 165, 4.—ā vahantu, I, 85, 6; 134, 7; ā vahanti, VIII, 7, 35; ā vahata, VIII, 20, 23.—pārā vaha, carry away, V, 61, 17.—pra váhadvive, you come, X, 77, 6.

váhishṭha, strongest:
váhishṭha, V, 56, 6; I, 134, 3.

váhni:

(37 seq.)—váhni-bhiś, with the swift Maruts, I, 6, 5; (37, 41, 43 seq.)—váhni (for Pada vāhni), the two horses, VIII, 94, 1; (39).—váhni, bright, luminous, (38 seq.); váhni-tama, brightest, (38); ep. of Soma, (40); ep. of the Arvins and Ribhus, (43); m., fire, light, Agni, (37 seq.); minister, priest, (38, 39, 40-43)—váhni, fem.? (39 seq.)
vā, or . . .

utā vá, I, 86, 3; V, 60, 6; vá, either (the second vá being left out), I, 86, 8.—vā, even, V, 52, 14.

vā, to blow:
ā vátu bhesagām, may he waft medicine, X, 186, 1.—pra-vā, anu-vā, (X, 77, 5.)

vā: ā vivāse, I invite, VI, 66, 11; VII, 58, 5; ā vivāséyam, may I gain, II, 33, 6.
vāghāt, suppliant:
vāghātab, I, 88, 6.
vāk, voice:
imām válam, V, 54, 1; vákā, X, 77, 1.—vāk, Vāk (the voice of the thunder), I, 167, 3; válam (abhrīyām), I, 168, 8.
vāga, booty, wealth:

(I, 2, 51); vágam, I, 64, 13; VII, 56, 23; vage, I, 43, 8; vāgāb, I, 167, 1; vagebhiś, VII, 57, 5; (I, 2, 51)—vage, fight, I, 85, 5.—árvantam vágam, a horse, his strength, i.e. a strong horse, V, 54, 14.

vāga-peyas, glorious by booty:
vāga-peyasam, II, 34, 6.
vāga-yát, racing:
vagayāt-bhiś, racing, V, 60, 1.—vagayāntaḥ, (I, 167, 1.)
vāga-sāti:
vāga-sātav, in battle, VI, 66, 8.—vagā-sātiḥbhiś, with riches and booty, VIII, 20, 16.
vāgīn, powerful; strong horse:
vāgīnam, I, 64, 6; vāgīnā (Gen.), I, 86, 3; VIII, 56, 15; VIII, 20, 16; f. vāgīni, wealthy, strong, (I, 2, 51)—vagīr arushāb, red stallion, V, 56, 7; with sapti, (I, 85, 13); vāgīnam, II, 34, 7; vāgīn, the left horse, (I, 39, 61.)
vāgīn, mare (?)

(I, 2, 51); see vāgīn.
vāgīn-vat, wealthy, liberal:
vagebhiś vāgīni-vati, (I, 2, 51)
vāgīni-vasu:
vagīn-vasū, rich in booty, I, 2, 51.
vāna = bāma, arrow:
vānāb agyate, the arrow is shot, VIII, 20, 8.
vānā, voice:
vānā, I, 85, 10; (II, 34, 1)—vānāb, sacrificial music (?), (VIII, 20, 8.)
vāṇi, speech:
vāṇi, I, 88, 6.
vāta, wind:
(90); p. xxiii; vātān, I, 64, 5; V, 59, 7; vātāsaḥ nā sva-yūgāb,
INDEX OF WORDS.

like self-harnessed winds, X, 78, 2; 3.—vātasya, the god Vāta, X, 168, 1; 2; vātāya, X, 168, 4; vātah, X, 186, 1; vāta, X, 186, 2; 3.

vāta, going;
(90.)
vāta-tvīsh, blazing with the wind:
vāta-tvīshāb, V, 54, 3; 57, 4.
vāta-svanas, rushing like the wind:
vāta-svanasaḥ, VII, 56, 3.

vāmā, wealth:

vāmām, V, 60, 7.

vāyu, wind:

p. xxiii; vāyu-bhi, VIII, 7, 3; 4; 17.—vāyū, the god Vāyu, I, 114, 3 (trī); vāyō, I, 2, 1 seqq.; 114, 1 seqq.

vārkāyā (?):

vārkāyām devīm, sacred rite, I, 88, 4; (176; 178.)

vārka, from the bark of trees:
(234.)

vārya, best:

vāryāni (bhasagā), I, 114, 5.
vā, to shout:

vātati, V, 54, 2.

vāl, dagger:

vālibhi, I, 37, 2; vālibh, I, 88, 3; vālibhu, V, 53, 4; p. lxxxviii.

vāl-mat, armed with daggers:

vāl-mantāb, I, 87, 6; V, 57, 2.

vārā, bull, f. cow:

vārāsāb, vārāb, VIII, 7, 3; 7; (l, 38, 8); vārāb, f., I, 37, 10; vārā-iva, I, 38, 8; II, 34, 15.

vi, prep. . . .

vi, through, I, 39, 3; across, I, 168, 6; vi vi-tarām, II, 33, 21.

vi, m., bird:

vāyāb arushāb, the red birds (of the Arsins), (26); vāyāb, (I, 37, 9); vāyābā, I, 85, 7; 87, 2; 88, 1; 166, 10; V, 59, 7; vi-bhi, (the Maruts) with their birds, V, 53, 3.

vi-akta, resplendent:

vi-aktāb, VII, 56, 1.

vi-ushti, flashing forth (of the dawn), daybreak:

vi-ushtīshu (śāvatīnām), I, 171, 5; (ushtīsaḥ), II, 34, 12; (prasva), VIII, 20, 15; X, 77, 5; (l, 64, 8.)

vi-rishī, see vyrishī.

vi-oman, sky:

vi-omanī, V, 87, 9.

vi-karshāni, active:

vi-karshānim, I, 64, 12.

vi-las, wise:


vi-gānivas, sage:

vi-gānivaḥ, X, 77, 1.

viṅk, to tear:

vi viṅkaṁti, they tear asunder, I, 39, 5.

vi-tata, see tan.

vi-tarām, far away:

II, 33, 21.

vithurā, broken:

vithurā-iva, I, 87, 3; (l, 37, 8); vithurā-iva, like brittle things, I, 168, 6.

vithury, to break:

vithuryāti, (the earth) breaks, X, 77, 4.

vid, to know (with Acc. and Gen.):

kāb veda, I, 170, 1; V, 53, 1; 61, 14; veda, vidre, VII, 56, 2; vidūs, I, 19, 3; 166, 7; V, 59, 7; vidā, you take notice of (Gen.), I, 86, 8; vittāt, V, 60 6; vedā, remember, I, 43, 9; vidmā hi, we know quite well, I, 170, 3; VIII, 20, 3; yathā vidā, V, 55, 2; vidānasaḥ (c. Gen.), X, 77, 6; vividē, I, 39, 4; vidānaḥ, I, 165, 9; 10; vidē hi, VI, 66, 3.

vidāt-vasu, giver of wealth:

vidāt-vasum (Indra), I, 6, 6.

vidātha, assembly, sacrificial assembly, sacrifice:

vidāthasu, assembly, sacrificial assembly, sacrifice:

vidāthasū, I, 64, 18; 6; 85, 1; 166, 2; 7; 167, 6; VII, 57, 2; (476); vidāthā, V, 59, 3; II, 33, 15.

vidathyā, eloquent:

vidathyā-iva, I, 167, 3.

vidmāna, knowledge:

vidmāṇā, V, 87, 2.

vi-dyāt, lighting:

vi-dyāt, I, 38, 8; 64, 9; vi-dyūtā, I, 86, 9; V, 54, 2; vi-dyūtab, I, 39, 9; 64, 5; 168, 8; V, 52, 6; 54, 11; VII, 56, 13.

vidyūt-mahāsaḥ, brilliant with lightning:

vidyūt-mahāsaḥ, V, 54, 3.

vidyūt-hasta, holding lightnings in their hands:

vidyūt-hastā, VIII, 7, 25.
vidyāṃmat, charged with lightning:
vidyāṃmat-bhib, I, 88, 1.

vidh, to sacrifice:
vidhema havīśaḥ, X, 181, 1 to 9;
168, 4; nāmasā vidhema te, I, 114, 2; vidhatāt, of her servant,
1, 167, 5.—vedhas from vidh,
(VII, 20, 17); vidatha, (350.)

vi-dhārtrā, ruler:
vi-dhārtā, VII, 56, 24.

vi-dharman, rule:
vi-dharmane, VIII, 7, 5.

vind, to find:
āvindaḥ, I, 6, 5; vidrē, I, 87, 6;
vidyāma, may we have, I, 165,
15; 166, 15; 167, 11; 168, 10;
171, 6.

vip, to tremble:
prā vepayanti, they make tremble,
I, 39, 5; VIII, 7, 4.

vi-pakshas, on each side:
vi-pakshas, I, 6, 21.

vi-pathi, goer:
vi-pathayāb, V, 52, 10.

vipanyū, fond of praise:
vipanyavāb, V, 61, 15.

vi-pāka, full:
vi-pākā, I, 168, 7.

vipra, sage, poet:
viprāb, VII, 58, 4; VIII, 7, 1; vipra,
V, 58, 2; vipram, I, 86, 3; 165, 14;
VIII, 7, 30; viprāya, V, 61, 9;
viprasya, I, 83, 11; 86, 2; VII,
56, 15; viprāsa, priests, X,
78, 1.

vi-bhāga, distribution:
vi-bhāgē, VII, 56, 21.

vi-bhū, almighty:
vi-bhūḥ, I, 165, 10; vi-bhāvaḥ, I,
166, 11.

vi-bhūti, power:
vi-bhūtayaḥ, I, 166, 11.

vibhva-tashā, fashioned by Vibhvan:
vibhva-tashām, V, 58, 4.

Vibhvan, one of the Rībhus:
(V, 58, 41.)

vi-bhvān, see bhū.

vi-mahas, mighty:
vi-mahas, I, 86, 11; vi-mahas, V,
87, 41.

vi-māna, see mā.

vi-mōtana, resting-place (of horses):
vi-mōtane, V, 53, 7.

vi-rāpun, singer:
vi-rāpīna, I, 64, 10; 87, 1;
vi-rāpīna, I, 166, 8.

virúkmat, bright weapon:
virúkmatāb, I, 85, 38.

vi-rokin, bright, brilliant:
vi-rokīna, (I, 85, 38); V, 55, 3;
X, 78, 3.

vivakshā, see vaksh.

vivartana = nirgaya bhūmāu vilu-
nrītanam:
(V, 53, 71.)

vivāsva:
śadītāb vivāsvaṁ, (262.)

vivās, see va.

vī, to enter:
ā-vivēra, VI, 74, 2.—ni virate, he
rests, X, 168, 3.

vīr, clan, tribe, people:
vīt, VII, 56, 5; viś, I, 39, 5;
vīrāb, I, 172, 3; I, 114, 3;
vīraṁ, I, 134, 6; vikshū, houses,
VII, 56, 22; vīrāb marūtām,
the folk of the Maruts, V, 56, 1.

vīpāti, king:
vīpātī, I, 37, 81.

vīva, all . . . :
vīva devāb, X, 121, 2; I, 19, 31;
VIII, 94, 2; vīrve sa-gōshasab,
all the united Maruts, I, 43, 31;
vīrvā gāthi, X, 121, 10; vīrvā
bhūvanānī, I, 64, 3; 85, 8;
166, 4; II, 34, 4; vīrvā kars-
shātīb, I, 86, 5; vīrvām sādma
pārthīvam, I, 38, 10; vīrvā
pārthivānī, VIII, 94, 9; vīrvā
āhāni, I, 171, 3; vīrvām grāme
asmūn, everything in this village,
I, 114, 1; vīrvāsya tāsya, of
this all, V, 55, 8.

vīrvā-āyu, everlasting:

vīrvā-kṛṣhī, known to all men:
(I, 64, 141.)

vīrvā, in all directions:
vīshūkīb, II, 33, 2; vīshūkīm, VI,
74, 2.

vīrvā-kandra, all-brilliant:
vīrvā-kandra, I, 165, 8.

vīrvā-karshāni, known to all men:
vīrvā-karshānim, I, 64, 141.

vīrvā-granvā:
ep. of Adīti, (260.)

vīrvā-dhāyas, satisfying all:
vīrvā-dhāyasam, VIII, 7, 13.

vīrvā-pīś, all-adorned:
vīrvā-pīśab, VII, 57, 3; (I, 64, 81.)

vīrvā-psub, perfect:
vīrvā-psub (yagābh), X, 77, 4.
INDEX OF WORDS.

virvā-bharas: virvā-bharasam, (V, 54, 10.)
vīravam, adv., everywhere:
X, 121, 7.
vīrā-mānusha, known to all men:
(I, 64, 14.)
vīravam-invā, enlivening everything:
vīravam-invēbhāb, V, 60, 8.
vīrā-rūpa, manifold:
vīrā-rūpāb (āṅgirasāb), X, 78, 5.;
vīrā-rūpam (nishkām), variegated, II, 33, 10.
vīrā-vedas:
vīrā-vedasāb, all-knowing, I, 64, 8; 10.—vīrā-vedasāb, wealthy, V, 60, 7.
vīrāhā, adv., always:
X, 78, 6. 

Vishnu:
vishnu, I, 85, 72; (133 seq.; 136 seq.); vishhava, V, 87, 1; (V, 87, 41); vishnoobra, V, 87, 8; vishnoba eshāsya, the rapid Vishnu (Soma ?), II, 34, 11; Soma (rain), VIII, 20, 3.—Vishnu and Rita, Vishnu's three steps, (II, 34, 10); Vishnu = Evayā-marut? (365.)

vishpāt, deliverer:
(I, 166, 8.)

vi-sārgana, scattering:
vi-sārgane, V, 59, 3.

visita-stuka, with dishevelled locks:
visita-stukā, I, 167, 5.

vi-stārā, straw:
vi-stārāb (read vi-stārē), V, 52, 10.

vi-sthā, kind, variety:
vi-sthāh, the guts (of Vāta), X, 168, 2.

vi-spardhas, striving:
vi-spardhasāb, V, 87, 4.

vihava, vihavya:
(I, 134, 6.)

vīhūma, invoking:
vīhūmatnām, I, 134, 6.

vi-hruta, injured, crooked:
vi-hrutam, VIII, 20, 26; (I, 166, 1.)

vī, to stir up:
ā āvayata, I, 166, 4.

vī, to go:
āpa veti, it goes away, V, 61, 18.

vī, to enjoy:
vyantu, VII, 57, 6.

vīlū, strong:
vīlū, I, 39, 2.—vīlū, n., stronghold, I, 6, 5.

vīlū-pavī, strong-fellied:
vīlū-pavī-bhīb, V, 58, 6; VIII, 20, 2.

vīlū-pāzī, strong-hoofed:
vīlū-pāzī-bhīb, I, 38, 11.

vīti, rejoicing, feast:
vītāye, V, 59, 8; VII, 57, 2; VIII, 20, 10; 16.

vīrā, hero, man:

vīrāb, I, 85, 1; VI, 66, 10; X, 77, 3; vīrasab, V, 61, 4; virān naab, I, 114, 8; II, 33, 4; viyāb (Rudra), II, 33, 1; vīrāya, V, 61, 5; vīrāsa, V, 86, 4; (In- dra), I, 166, 7.—vīrāb, son, VII, 56, 24.

vīrā-vat, rich in men:

vīrā-vantam, I, 64, 15.

vīryā, strength:

vīryām, V, 54, 5.

vri, to keep back:

varanta, V, 55, 7; vrata from vri, vrinoti, (236); vāravati, to prohbit, (237.)—āpa avrinvata, they have uncovered, II, 34, 1.—See vartī, ā-vrita.

vri, to choose, to desire:

vṛine, VIII, 94, 8; vrinimeha, I, 114, 9; āvrinta, II, 33, 13.—ā vrine, VII, 59, 11; ā vrinimeha, I, 39, 7; 114, 4; ā vavri-dhvarm (better ā vavridhavam, see vrit), (VIII, 20, 18.)

vrikā-tāti, among wolves:
II, 34, 9.

vṛiktā-barhis, for whom the sacred
grass has been trimmed:

vṛiktā-barhisāb, I, 38, 12; VIII, 7, 20; 21; (I, 64, 14; 165, 15); 134, 6.

vṛktī, trimming (of the grass):
(I, 64, 12.)

vrikshā, tree:

vrikshām, V, 54, 6.

vṛigāna, invigorating:

vṛigānam, I, 165, 15; 166, 15; 167, 11; 168, 10; 171, 6; p. xx.

vṛigāna, n., enclosure, camp, hamlet:
(I, 165, 15); vṛigāne, I, 166, 14; vṛigāne nadinām, in the realm of the rivers, V, 52, 7; vṛigānā, V, 54, 12; vṛigāneshu, II, 34, 7; (237.)
vṛiṅg, to turn, to ward off, to clear:
(I, 165, 15'); vṛiṅgāse, (I, 87, 6');
sīruḥ vavrīgub, vavrīktam, to
turn back the heads, (269);
vavargūshāṁ, I, 134, 61.—
pāri vṛiṅkta, spare, I, 172, 3;
pāri vṛinakta, VII, 46, 3; pāri
vṛįgyāb, may it avoid, II, 33,
142.

vṛīt, to turn:
vartāyatha, I, 39, 3; vartāyata,
II, 34, 9; āvartayit, I, 85, 9.—
ānu rāthāb avṛītsata, the
chariots followed, V, 55, 1
to 9.—ā vavarta, I, 165, 2;
6 vartta, I, 165, 142; p. xxi;
ā vavrdhavam (for ā vavrī-
dhvam), VIII, 20, 185; abhi ā
avart, VII, 59, 4; ā vavrītyām,
let me bring hither, I, 168, 1;
VIII, 7, 33; āvavārata, II, 34,
14; ā vavrīttana, V, 61, 16.—
vī vavrīte, it turns, I, 166, 9; vī
vārānte, they roll about, V,
53, 72.—sām avartata, there
arose, X, 121, 1; 7; (p. 4.)

vṛīta=verus:
p. xcvi.

vṛītā, Vṛitra:

vṛītām, I, 85, 9; 165, 8; VIII, 7,
23; vṛītra, enemy, VII, 58, 4.

vṛītra-tūṛya, struggle with Vṛitra:

vṛītra-tūṛye, VIII, 7, 24.

vṛīthā, freely, lightly:
I, 88, 6; 168, 4; wildly, V, 56,
61; quickly, VIII, 20, 10;

vṛīthā kri, to shake, (317).

vṛīdhā, see vṛīdhā.

vṛīdhā-savas, endowed with full
power:

vṛīdhā-savasā, V, 87, 6.

vṛīdhā, to grow:

vavrīdhē, I, 37, 5; 167, 81;
avardinha, I, 85, 7; vavrīdhānta,
V, 52, 7; VI, 66, 2; vavrīdhub,
II, 34, 13; V, 59, 5; X, 77,
2; vṛīdhāntam, strong, VI, 66,
11; vṛīdhhāb, grown, V, 60, 3;
vṛīdhhāb, magnified, I, 38, 155;
vṛīdha, old, (I, 88, 1); vṛīdhā,
to grow, I, 85, 1; vṛīdha, (I,
87, 61); vṛīdhām, I, 167, 42;
vardha, strengthen, V, 56, 2;
vardhāyanti, VII, 57, 7; vār-
dhan, VII, 7, 19; vavrīdhāṁb
asmā, prospering us, X, 78, 8;

ā vavrīdhub, V, 55, 3.—pra-
vṛīdhā, thou who art grown
strong, I, 165, 9; p. xvii.—ā
vavrīdhub, V, 59, 6.—sām va-
vṛīdhub, they have grown up
together, V, 60, 5.—vṛīdh in
Zend, (I, 114, 61).

vṛīdhā, increasing:

vṛīdhāsāb sthā, I, 171, 21.

vṛīsh, spargere, to rain down:

vṛīshyā, V, 53, 14; varshayathā,
V, 55, 5.—(139; 151 seq.)—ā-
vṛīsh, to drink, (152).

vṛīsha-kāhādi, armed with strong
rings:

vṛīsha-kāhādayab, I, 64, 101.

vṛīshānāvyā, with strong horses:

vṛīshānāvēna, VIII, 20, 10.

vṛīshat-āśgī, strongly anointed
(priests):

vṛīshat-āśgayanā, VIII, 20, 91.

vṛīshān, strong, manly:

(138 seqq.); strong, powerful,
(139 seqq.; 142; 149); (I, 64, 108);
male, (139 seqq.); man, husband,
(141; 144); vṛīshānāb pāūmye,
(141); giver of rain, bounteous,
(141 seqq.); fertilising, (142);
bull, horse, stallion, (25 seq.
139; 140); aruṣhāb vṛīshānāb,
the red stallions, (26); vṛīshānāb,
bulls, VIII, 20, 20; hero,
epitheton orphans, (142 seqq.
149 seqq.); applied to deities,
(145 seqq.); aruṣhāb vṛīshā,
the red hero (Agni), fire in
the shape of lightning, (18; 25; 26);
names of Soma, (134; 136; 142;
146 seqq.); vṛīshānam, I, 85,
7; vṛīshānam with ā, (149);
N. pr. of a pious worshipper,
(152 seqq.). Mahādhara, 'mind,'
(153); see vārshīshāb.—vṛīshā-
na, the strong Maruts, I, 165,
1; p. xiv; VIII, 20, 12;

vṛīshānāb, I, 85, 12; VIII, 56;
18; 20; 21; 58, 6; VI, 33, 13;
vṛīshānāb, VIII, 7, 33; 20, 19;
vṛīshā gañāb, the main host of
the Maruts), I, 87, 4; vṛīshā
sārdhayā, I, 64, 1; VIII, 20, 91;

vṛīshānām mārutam gañām, I,
64, 12; VIII, 94, 12.—vṛīshā,
Rudra, II, 34, 2; Vishnú, V,
87, 5; vṛīshā, Indra, I, 165,
11.
INDEX OF WORDS.

vrīsha-nābhi, with strong naves:
vrīsha-nābbhīnā, VIII, 20, 10.

vrīsha-pāni:
(I, 38, 11.)

vrīsha-prayāvan, strongly advancing:
vrīsha-prayāvīne, VIII, 20, 9.

vrīsha-pṣu, with strong forms:
vrīsha-pṣava, VIII, 20, 7; (VIII, 7, 7'); vrīsha-pṣuṇā, VIII, 20, 10.

vrīshabhā, bull, manly hero:
(139; 140); vrīshabhāb (urṣ:yaḥ), Dyu, the bull of the Dawn, V, 58, 6'; Rudra, II, 33, 6; vrīshabhā, II, 33, 4; 7; 15; vrīshabhāyā, II, 33, 8'; vrīshabhā, Indra, I, 165, 7; 171, 5; vrīshabhāsyā, I, 166, 1.

vrīsha-manas, manly-minded:
vrīsha-manāb, I, 167, 7.

vrīsha-vṛata, epithet of Soma:
(I, 85, 42.)

vrīsha-vṛata, the manly host:
vrīsha-vṛātāsaḥ, I, 85, 4'.

vrīshī, shower, rain:
vrīshīb, I, 38, 8; vrīshīm, I, 39, 9'; V, 55, 5'; 58, 3; vrīshī, V, 53, 5'; vrīshīyāb, II, 34, 21'; V, 53, 21'; 6; 10; vrīshī-bhīb, V, 59, 5; VII, 56, 13'; VIII, 7, 16.

vrīshī, manly:
vrīshī paḥasya, manly work,
VIII, 7, 23; vrīshī jávaḥ, (V, 58, 7.)

vrīshīya:
(V, 58, 7.)

vrīn, to draw:
vi vrīhatam, draw far away, VI, 74, 2.— Cf. bhīr.

vēdī, altar:
vēdīm, I, 170, 4.

vedā (I?):
vedābhīb, clearly (?), I, 171, 18.

vedhās, wise:
vedhās, I, 64, 1; VII, 46, 11; vedhāsab, V, 52, 13; vedhāsab, V, 54, 6.

vedhās, servant (worshipper):
vedhāsab, VIII, 20, 171.

ven, to cherish:
venaḥ, I, 43, 9.

vēnāt, suppliant:
vēnātaḥ, I, 86, 8.

vaif:
na vaif, never, II, 33, 91; 10.

vaif, to wither:
part. vāta and vāna, (90.)

Vādat-avī:
vaif-avīb yāthā, like Vaidadavī,
V, 61, 10; (V, 61, 52; 91; 360; 362.)

vaiyāvā:
not vayava, pp. lii, lvi.

vāra-deya, weregild:
vāra-deye, V, 61, 81.

Vārvānāra, N. of Agni:
Vārvānāra, V, 60, 8.

vyath, to shake:
vyathate, V, 54, 7; vihura from vyath, (I, 168, 61.)

vyāthi, rolling:
vāthi, V, 59, 21.

vyadh, to strike:
vādhvata, I, 86, 9.

vyā:
(I, 166, 41.)

vyūha:
p. lxxx.

vyrīshī (āyudhavibesha):
vyrīshībīb, (VII, 56, 13.)

vragā, stable:
vrāgī, I, 86, 3.—vragām, stronghold,
VI, 66, 8.—vragāb, keeper, (228.)

vṛatā, sway, &c.:
(236 seqq.); what is enclosed, protected, set apart, (236 seq. ; 383 seq. ); apām vṛaté, within the pale of the waters, (384); law, (237 seq. ; 384); ān vṛtaṁ, according to law, (238); vṛata (dharāyante), duties,VIII, 94, 2; sway, power, (239); vṛatām, I, 166, 12; vṛatē tāva, at thy command, under thy auspices, (239); sacrifice, (238 seq. ); deeds of the gods, (239.)

vṛatā, troop:
vrātām-vṛatām, each troop, V, 53, 11.

sams, to recite, to praise:
sasyate, I, 86, 4; sasyāte (opp. udyate), V, 55, 8; sasyaṇte, VII, 56, 23; samsamāṇaya, var. l. for samamāṇaya, (I, 85, 11.)—á-samsa, (271.)—út samsa, V, 52, 8.—prā samsa, I, 37, 5.

sāmsa, spell, blessing, curse; praise, prayer:
(I, 166, 131; 271); narām samsab, (Indra) praised by men, Mānnerlob, II, 34, 61; (439.)—
sámsāt, curse, VII, 56, 19; sánśāt, reproach, I, 166, 8.—
sámśāb, prayers, X, 78, 3.
sámsa, singer: sámsam, I, 166, 13; (271.)
sámsya, glorious: sámsyam, II, 34, 11.
sak, to be able: sākvas from sāk, (V, 52, 16)—
kathām seka, how could you,
V, 61, 2.
sakrā, hero:
sakrāb, I, 166, 1.
sana, hemp: (233.)
satā, hundred:
satām hínāb, I, 64, 14; V, 54, 15; II, 33, 2; ēkam-ekā sātā each
a hundred, V, 52, 17; dhenūnām
satām, V, 61, 10; satāsya nri-
śām sriyām, the happiness of a
hundred men, I, 43, 7.
satā-arāsas:
satā-arāsasam, may be satā-riśasam,
p. lxxva.
satā-avaya, consisting of a hundred
sheep: pārūm satā-avayam, V, 61, 5.
satābhūgi, hundredfold:
satābhūgi-bhīṣa, I, 166, 8.
satāsvar, winning a hundred:
satāsvar, VII, 58, 4.
satān, hundredfold:
satān, I, 64, 15; satānāb, with
hundredfold wealth, VII, 57, 7.
sāru, foe:
sārub, I, 39, 4; sātrob, I, 165, 6.
sam, to work, to perform worship, to
praise: (166); sāsamānāya, I, 85, 12;
sāsamānāsya, I, 86, 8.
sām, well, pleasant, sweet, health:
(190 seqq.); I, 165, 4; with bhū, (190 seq.); VI, 74, 1; p. cxi;
with aś, (191 seq.); I, 114, 1; with
aś or bhū understood, (192);
with kar, vah, (192); I, 43, 6;
with pūr, vā, &c., (192 seq.);
sām yōb, health and wealth,
(193 seq.); V, 53, 14; I, 114, 2;
II, 33, 13.
sāmī, deed:
sāmī, Loc., I, 87, 5; sāmī and sāmī,
(V, 87, 9.)
sām-tama, most welcome, blissful:
sām-tamā (hridē), I, 43, 1; sām-
tamebhi (bheshagēbhī), II, 33,
2; sām-tamā (bheshagā), II, 33,
13.
sām-bhavishṭa, most blissful:
sām-bhavishṭa, I, 171, 3; sām-
bhavishṭa, X, 77, 8.
sam-bhū, healthful:
sam-bhū, X, 186, 1.
sam-yōb, for health and wealth:
I, 43, 43.
sara, reed, arrow:
(398.)
sarād, harvest:
sarāt-bhīṣa, I, 86, 6.—Sarad =
ceres, p. xxiv.
sāru, shaft:
sārub, I, 172, 2.
sārdha, host:
sārdhas mārutas =cerfo Martio,
p. xxv; sārdham, V, 53, 10; 56,
9; sārdham-sārdham, V, 53,
11; sārdhāya, I, 37, 4; 64, 1;
V, 54, 1; 87, 11; VI, 66, 11;
VIII, 20, 9; sārdhasya, VII,
56, 8; sārdha, see sārdhas;
(67 seq.; 69.)—sārdhan rītasya,
the companies of our sacrifice,
VIII, 7, 21.—sārdha, strong,(68.)
sārdhas, might, host:
(67; 68 seqq.); sārdha, I, 37, 1;
5; V, 52, 81; 54, 6; VII, 59,
7; (V, 87, 1); sārdhāmsi, V,
87, 7.
sārman, shelter, protection:
sārma, I, 85, 12; V, 55, 9; VII,
59, 1; I, 114, 5; 10; sārman,
VII, 56, 25.
sarya, made of reeds:
saryā, f., an arrow, also a sacrificial
vessel, (398.)
saryana, lands in Kurukshetra:
(398.)
Saryāna-vat, N. of a lake:
saryāna-vat, VIII, 7, 29. — A
sacrificial vessel, (VIII, 7, 29.)
sārvarā, dark:
sārvarā, the dark cows (the
clouds), V, 52, 32.
sāvas, strength:
sāvās, I, 37, 9; 39, 10; V, 58, 7;
87, 2; 6; sāvasā, I, 39, 8; 64,
8; 9; 13; 167, 9; 171, 1; II, 66,
6; VII, 57, 1; sāvase, V,
87, 1; sāvāsab, I, 167, 9; V,
52, 2; sāvāmsi, VII, 56, 7.—
Savas, (251.)
INDEX OF WORDS.

sāvishā, most powerful:
   sāvishā, I, 165, 7.

sārīyas:
   (V, 61, 5); (360; 362); see sāvat.

sāvat, all:
   sāvatāb, V, 52, 2; sāvatām ēkam it, VIII, 20, 13.—sāvatinnām, the eternal dawns, I, 171, 5,—
   sārīyasī, compar., more frequent, V, 61, 6; (360).

sākīn, hero:
   sākīnā, V, 52, 171.

sānakshaunākira, clothes of hemp or linen:
   (234).

sās:
   a sāsate, they call for me, I, 165, 4.

sākvas, wise, powerful:
   sākvasāb, V, 52, 161; 54, 4.

siksh for sīaksh:
   (V, 52, 163).

sīkāhā:
   (V, 52, 161).

sīprā-vat:
   sīprāvān, (II, 34, 38).

sīpāh, helmet; jaw:
   sīpre, jaws, (II, 34, 38; I, 2, 31).—
   sīprāb (hīranyāśī), headbands, V, 54, 11; helmets, VIII, 7, 25.

sīprān, helmented or possessed of jaws:
   (II, 34, 38).

sīmī-vat, vigorous, powerful:
   sīmī-vān, V, 56, 3; sīmī-vatām, VIII, 20, 3; sīmī-vantab, X, 78, 3.

sīvā, propitious:
   sīvābhi (ūti-bhī), VIII, 20, 24.

sīve, young one, calf:
   sīve, II, 34, 8; sīvābā, VII, 56, 16.

sīvīla, child:
   sīvīlāb nā kriyāyab, X, 78, 6.

sībham, adv., fast:
   I, 37, 14.

sīrshān, head:
   sīrshān, VIII, 7, 25; sīrshā-su, V, 54, 11; 57, 6; sīrshā vāvṛktam, (269).

sukrā, bright:
   sūkra-iva sūryāb, I, 43, 5; sūkram (ūdhana), VI, 66, 1; sūkrē (ūdhana), II, 34, 28; sūkrāsāb,
   I, 134, 5; sukrebhi hīranyāb, II, 33, 9.

suk, to shine:
   sūkūt, VI, 66, 2; sūukvāmsāb, V, 87, 6; sūukānāb, brilliant, II, 34, 1; sūkātā, II, 34, 12.

sūkī, bright, brilliant:
   sūkāyāb, I, 64, 2; VI, 66, 4; 11; VII, 57, 5; I, 134, 4; 5; sūkī, sūkānām, sūkīm, sūkī-śiva, sūkāyāb, VII, 56, 12; sūkīni, pure, II, 33, 13.

sūkī-gamman, bright born:
   sūkī-gammanāb, VII, 56, 12.

sūndhyā, brilliant:
   sūndhyāvāb, V, 52, 9.

sūbh, see sambhī.

sūbha, splendour, beauty, glory:
   sūbha, I, 165, 1; p. xiii; VII, 56, 6; sūbhē, I, 64, 4; 88, 2; for triumph, I, 87, 3; 167, 6; V, 52, 8; 57, 3; VII, 57, 3; sūbham yā, to go in triumph, V, 55, 1 to 9; 57, 2; (VII, 20, 7)—sūbha, gems, V, 54, 11.

sūbham-ya:
   (164); (I, 87, 48).

sūbham-yāvan, triumphant:
   sūbham-yāvā, V, 61, 13; (164; I, 87, 48).

sūbham-yū, triumphant:
   sūbham-yāvā, X, 78, 7; (164).

sūbhrā, brilliant:
   sūbhrāb, VII, 56, 8; sūbhrāb, I, 19, 5; 85, 3; 167, 4; VII, 56, 16; VIII, 7, 25; 58.—sūbhrāb, VIII, 7, 2; 14.

sūbhrā-khād, armed with bright rings:
   sūbhrā-khādayāb, VIII, 20, 4.

sūbhrā-yāvan:
   sūbhrā-yāvānā, (164).

sūmbh, to shine; to adorn:
   sūbhāyanta, VII, 56, 16; sūbhāsē, to be glorious, X, 77, 1; sūbhā-yanē, they adorn themselves, I, 85, 3; sūmbhamānāb, I, 165, 5; VII, 56, 11; 59, 7; sūbhā-naib, bright, I, 165, 38; p. xv; sūbhāyāt-bhī, brilliant, V, 60, 8; (162)—prā sūmbhante, they glance forth, I, 85, 1.

sūukvāni:
   (I, 168, 13).

sūukvās and sūukvānā, see sūk.
sūhma, breath, strength:
sūhmaḥ, I, 165, 4; p. xv; breath, VII, 56, 8; sūhsmam, I, 64, 14; 165, 1; pp. xiii seq.; xxi; VIII, 7, 24; 20, 3; sūhmāya, power (blast), VIII, 7, 5; sūhma with vrishan and vrishabhā, (140; 149).
sūhmin, strong:
sūhmī, VII, 56, 24; sūhmīr, I, 47, 3.
sūra, hero:
sūrā, I, 64, 9; sūrā-iva, I, 85, 8; V, 59, 5; gāhōṣabh sūrāḥ, VII, 56, 22; gigvāmsəb nā sūrāḥ, X, 78, 4.
sūru-vās, always increasing:
sūru-vāṁsam, I, 64, 15; sūru- vāmsəb, strong, I, 167, 9.
srīnga, horn:
srīnga, V, 59, 3.
srīdh, strong:
srīdhanam, V, 56, 1.
srīvṛddi, conferring blessings:
srīvṛddhab, V, 87, 4.
srit: ni-sitānī, prepared, I, 171, 4.
sokś, blast of fire:
sokṣ, I, 39, 1.
sōna, brown:
sōnā, I, 6, 2.
sobhās, see sūmbhā.
sobhishīrṣa, most splendid:
sobhishīrṣab, VII, 56, 6.
sūt, to trickle:
sūtanti, I, 87, 2.
Syāvā:
syāvā, V, 61, 9.
Syāvā-āśva:
syāvā-āśva, V, 52, 1; (V, 61, 52); (359 seq.).
Syāvāva-stuta, praised by Syāvāva:
syāvāva-stutāya, V, 61, 5.
syenā, hawk:
syenāḥ, VII, 56, 3; syenāsəb nā pakṣhīnab, like winged hawks, VIII, 20, 10; syenāsəb, X, 77, 5; syenān-iva, I, 165, 2; (175).
srath:
srathavanta, they tire, V, 54, 10.
—srathayante, they soften, V, 59, 1.—srathantus, may they loose it (plural instead of dual), (258).
srathary, to melt:
sratharyāti, X, 77, 41.
sravas, glory:
sravā, I, 165, 12; 171, 5; V, 52, 12; I, 43, 7; sravāmsi, V, 61, 11; sravase, I, 134, 3.
sravasyū, eager for glory:
sravasyū, VII, 94, 1; sravasya- vā, I, 85, 8.—sravasyūm, glorious, V, 56, 8.
srāyā, going:
srāyā, V, 53, 4.
srī:
srā-srīr, retired, V, 61, 19.—upasrīrīyānāḥ, fastened, VII, 56, 13.
srīyāse, see srī.
srī, splendour, beauty, glory:
srī, V, 57, 6; srīyā, V, 61, 12; VI, 66, 4; VII, 56, 6; srīyā srēṣṭhab, II, 33, 3; srīyā, I, 88, 3; V, 55, 3; VII, 7, 25; X, 77, 1; srīyā srēyāmsa, V, 60, 4; srīyāse, I, 87, 61; V, 59, 3 (bis); srīyā, I, 85, 2; 166, 10; VIII, 20, 12; srīyam vāhanē, they bring with them beautiful light, VII, 20, 17.—srīyam, happiness, I, 43, 7; srīyē, for happiness sake, I, 64, 12.
sru, to hear:
sruve, I, 37, 3; srēmōti, I, 37, 13; srinutā, I, 86, 2; srōta, V, 87, 8; 9; srudhi, I, 2, 1; srinōtu, I, 114, 11; VII, 46, 1; surāva, V, 53, 2; srinviśa, V, 87, 3; X, 168, 4; srinomi (with two Acc.), I hear thou art —, II, 33, 4.—ā aurot, listened, I, 39, 61; sroshantu ḫa, I, 86, 5;—See srotri.
srūtā, glorious:
srūtām, I, 6, 6; V, 52, 17; II, 33, 11; srūtāsū, V, 60, 2.
srūtya, glorious:
srūtyam, I, 165, 11.
srushti, a hearing:
srushti, I, 166, 13.
srushti-māt, to be obeyed:
srushti-māntam, V, 54, 14.
strēni, row:
strēnāb, V, 59, 71.
srēyas:
srīyē srēyāmsa, glorious for glory, V, 60, 4.
srēṣṭhab, best:
srēṣṭhab, I, 43, 5.—srēṣṭhab
srīyā, the most beautiful in beauty, II, 33, 3.
INDEX OF WORDS.

sréshṭha-tama, the very best:
sréshṭha-tamáb, V, 61, 1.
srótí, listening to:
srótárab (yáma-hútishu), V, 61, 15.
slóka, hymn:
slókam, I, 38, 14.
vás, to-morrow:
váb, I, 167, 10; 170, 1.
ví, to flourish:
várvámá, I, 166, 14; see śru-vás.
vit, to shine:
ví árvita, X, 78, 7.
vítyáñk, bright:
vítiñé, II, 33, 8.
sakrét, once (only):
VI, 66, 1.
sakthán, leg:
sakthání, V, 61, 3.
sákhí, friend:
sákhá, I, 170, 3; X, 186, 2; apám
sákhá, X, 169, 3; sákhýe
sákháyáb, I, 165, 11; sákháyáb,
V, 52, 2; sákháyáb, VIII, 20, 23;
sákhín ákkáb sákháyáb, I, 165,
13; sákhín, V, 53, 16.
sakhi-tvá, friendship:
sakhi-tvé, VIII, 7, 31.
sakháyá, friendship:
sakháyása, V, 55, 9; X, 78, 8;
sakháyása vridham, to grow their
friend, I, 167, 4.
sád, to follow:
sisakti, I, 38, 8; saádhyáib, I, 167, 5.
—saáta, may he remain united,
V, 52, 15.—sákante dáksham,
they assume strength, I, 134, 2.
sálá, with:
I, 167, 7; sálá marút-su, among
the Maruts, V, 56, 8; 9; súté
sálá, VII, 59, 3.
ságátyá, common birth:
ságátyéna, VIII, 20, 21.
ságúsh, endowed with:
ságúb, V, 60, 8.
ságóshas, friend:
ságóshasáb, V, 57, 1; I, 43, 31;
ságóshasáb, V, 54, 6; sa-gósháb,
al lied with, (263.)
sát, hero:
(I, 165, 34.)
sát-ává, with good horses:
sát-áváb, V, 58, 4.
sát-páti, lord of (brave) men:
sat-páte, I, 165, 34; sát-pátim, II,
33, 12.
satyá, true:
satyáb, I, 87, 4; 167, 7; satyám,
truly, I, 38, 7; VII, 56, 12;
tiráé satyání, in spite of all
pledges, (VII, 59, 81.)
satyá-dharman, righteous:
satyá-dharmá, X, 121, 9.
satyá-ravis, of true strength:
satyá-ravasáb, I, 86, 8; 9; satyá-
ravasam, V, 53, 81.
satyá-srút, truly listening:
satyá-sruta, V, 57, 8; 58, 8.
satrá, together:
V, 60, 4.
satrá, common:
satrááim, VII, 56, 18; satrákab,
together, X, 77, 4.
sátván, giant:
sátvána, I, 64, 4.
sad, to sit down:
sídan, I, 85, 7; sattáb, VII, 56,
18.—sídata śí, sit down on (Acc.),
I, 85, 6; á sédata (barhiá), VII,
57, 2; 59, 6.—ní seda, VII, 59,
7.—pra-sattáb, V, 60, 1.
sádana, seat:
párhivá sádana, (I, 38, 101); rítá-
syá sádaneshu, sacred places, II,
34, 13.
sadanya, distinguished in the assem-
bles:
(276.)
sádam, always:
II, 34, 4; I, 144, 8.
sádas, seat:
sádáb, I, 85, 2; 6; 7; V, 61, 2;
(V, 61, 3); sádasab, V, 87, 4.
sádá, always:
VII, 56, 25; 57, 7; 58, 6; 46, 4;
VIII, 20, 22; 94, 3.
sádman, seat, place:
sádma (párhivam), space (of the
earth), I, 38, 101; seat (of the
earth), V, 87, 7; sádma, altar,
(I, 38, 101.)
sádmán, m.:
sádmánam divyám, (I, 38, 101.)
sadyáb-úti, quickly ready to help:
sadyáb-útayáb, V, 54, 15; sadyáb-
útayáb, X, 78, 2.
sadyás, quickly:
sadyáb, V, 54, 10.
sádha-stha, abode, council:
sádha-sthe, V, 52, 7; 87, 3.
sádhráná, assembled:
sádhránáb, I, 134, 2.
sadhr̥yāk, together: sadhr̥yākāb, V, 60, 3.
san, to gain: śānāt, V, 61, 5; śānītā, VII, 56, 23.
sanāt, always: VII, 56, 5; X, 78, 8.
sā-nābhi, holding together: sā-nābhayāb, X, 78, 4.
sānī, luck: sanim, II, 34, 7.
sā-nilā, dwelling in the same nest: sā-nilāb, I, 165, 1; VII, 56, 1; p. xiv.
sanutār, far: V, 87, 8; X, 77, 6.
sap, to follow, to attend on, to worship: (I, 85, 11.)
sapati, (129.)
saptā-gīhva, seven-tongued: saptā-gīhva (vāhnya), (39.)
saptā-tantu, having seven threads (the sacrifice): (253.)
saptān, seven: saptā saptā sākina, the seven and seven heroes, V, 52, 171; saptāśatnā, the seven treasures, VI, 74, 1.
sāpti, horse, yoke-fellow: sāptayāb, I, 85, 11; 6; saptayāb, VIII, 20, 23; sāpti, the middle horse, (I, 39, 61.)
sabab-dōgha, juice-yielding: sabab-dōgha, I, 134, 4.
sabar, juice, milk, water: (I, 134, 4.)
sa-bādh, companion: sa-bādha, I, 64, 8.
sabha, assembly, court: (276.)
sabhā-sahā, strong in the assembly: (276.)
sabhāya, courtly, polite: (276.)
sām, prep., with . . .: I, 64, 8; 167, 3.
samā, like, worth as much: sāmāb (read samā?), V, 61, 8.
sāmanā, feast: sāmanam nā yōshāb, X, 168, 22.
samānā, together: I, 168, 1.
sa-manyū, pl., friends of one mind: sa-manyava, II, 34, 3; 5; 6; VIII, 20, 1; 21; confident (of Vishnu), V, 87, 8.
samāywā, at once: I, 166, 98.
sam-ārāya, battle: sam-ārāya, I, 170, 2.
sam-ārānā, see ri.
sa-maryā, battle: sa-maryē, I, 167, 10.
samaba, well: V, 53, 15.
samānā, common, equal: samānām, VI, 66, 1; VII, 57, 3; VII, 20, 11; samānāsma, V, 87, 4; samānēbih, I, 165, 7; fem. samānā, (I, 165, 11.)
samānā-varakas, of equal splendour: samānā-varakasā, I, 6, 7.
samānyā, all equally: I, 165, 11.
sām-ukshita, see vakhsh.
samudrā, sea: samudrām, X, 121, 4; (aravām), I, 19, 91; 8; samudrāsya, I, 167, 2; samudratāb, V, 55, 5; samudrēshu, VIII, 20, 25.—samudrā, welkin, (58); confluves, (61); adj. watery, flowing, (61 seq.)
sām-rāti: (I, 64, 15.)
sām-oka, surrounded: sām-oka, I, 64, 10.
sam-karēnya, see abhisam-karēnya.
sam-drīz, sight: sam-drīz sthāna, you are to be seen, V, 87, 6; sūryasya sam-drīz, from the sight of the sun, II, 33, 1.
sām-miśa, united, endowed with: sām-miśasāb (c. Instr.), I, 64, 10;
INDEX OF WORDS.

sám-miślāb (c. Loc.), I, 166, 11; (c. Instr.), VII, 56, 6.
sam-rāg, king:
  sam-rāg, VII, 58, 4.
sam-vāra, the hidden place:
  sam-vāra-sāya, X, 77, 6.
sam-vāy, colloquium:
  (I, 167, 3).
sám-hita, strong:
  sám-hitam, I, 168, 6.
sa-yug, together with:
  sa-yūk, X, 168, 2.
sa-rātham, on the same chariot:
  X, 168, 2.
Sarāyu, the river S.:
sārā, lake:
  sārāmsī trīṇi, VIII, 7, 10².
Sarasvatī, the river:
  (V, 52, 11³).
sārga, drove:
  sārgam (gāvān), V, 56, 5.
sārva, whole:
  sārvāyā (viṣā), I, 39, 5.
sarvātāti, salus:
  sarvātātā, in health and wealth,
  (260.) — sarvātātā, together,
  VII, 57, 7.
sāvana, libation:
  sāvānāni, II, 34, 6; sāvane, in the
  Soma offering, VII, 59, 7.
sā-vayas, of the same age:
  sā-vayasā, I, 165, 1.
satā, to cling:
  satāta, I, 64, 12³.
sas, to sleep:
  gārāb ā sasatīṃ-iva, as a lover
  (wakes) a sleeping maid, I,
  134, 3.
sasahī, victorious:
  sasahī, I, 171, 6.
sasrīvās, see sri.
susvār, in secret:
  VII, 59, 7.
sasvārtā, secretly:
  VII, 58, 5.
sah, to resist, to conquer:
  sāhan (sāhamsi sāhasā), VI, 66,
  9; sāhantā, VII, 56, 5; sāhā-
  mānāya, VII, 46, 1; sāhantā,  
  strong, V, 87, 5.
sahā, together with:
  I, 38, 6; V, 53, 2; 14¹; sahō, VIII,
  7, 32.
sahā, strong:
  sahā, VII, 20, 20.
sahā-dā, giver of victory:
  sahā-dā, I, 171, 5.
sāhas, strength:
  sāhā, II, 34, 7; V, 57, 6; VIII,
  20, 13; sāhamsi sāhasā sāhantā,  
  VI, 66, 9; sāhā sāhasā (for  
  Pada sāhasā) ā namanti, VII,  
  56, 19¹.
sahasā-vat:
  sahasā-vaṇ, p. cxxii seq.
sahāsram, I, 167, 1 (tris); VII,  
  46, 3.
sahāsra-bhrishtri, thousand-edged:
  sahāsra-bhrishtī, I, 85, 9.
sahasrīṇa, thousandfold:
  sahasrīṇam, I, 64, 15; V, 54, 13;
  sahasrīṇam, I, 167, 1.—sahasrī,
  winning a thousand, VII, 58, 4.
sahasrīya, thousandfold:
  sahasrīyāsāb, I, 168, 2; sahasrīyam,
  VII, 56, 14.
sahasvat, strong:
  sahasvat, aloud, I, 6, 8.
sāhiyas, bravest:
  sāhiyasā, I, 171, 6¹.
sāhuri, strong:
  sāhuri, VII, 58, 4.
sā-hūti, divided praise:
  sā-hūti, II, 33, 4.
sahō, see sahā.
sākām, together:
  I, 37, 2²; 64, 4; 166, 13; V, 55,
  3 (bis); VI, 66, 2.
sākam-ūksh, growing up together:
  sākam-ūkṣhe, VII, 58, 1.
sālbrī, victor:
  sālbrī, VII, 56, 23.
sāti, conquest:
  sāti, I, 168, 7¹.—sātīm, help, I,  
  6, 10.
sādih, to finish, to fulfill:
  sādhan, VI, 66, 7; sādhantā, I, 2, 7.
sadhārāṃ, belonging to all:
  sadhāravīyā-iva, I, 167, 4¹.
sāduh-yā, kindly:
  I, 170, 2.
sānu, ridge:
  sānunā pāri (divāb), V, 59, 7;
  divāb sānu, V, 60, 3.
sāman, song:
  sāma-bhīṣa, X, 78, 5.
sāma-vipra, clever in song:
  sāma-vipram, V, 54, 14.
sām-tapana, full of heat:
sám-rāgya, the being the universal ruler:
sám-rāgyena, VII, 46, 2¹.
sāyaka, arrow:
sāyakāni, II, 33, 10.
sāsah, see sasah.
simhā, lion:
simhāb-iva, I, 64, 8; vrīshā simhāb, (140).
sīkā, to pour out:
sīkākān, I, 85, 11.
sīndhu, stream, river:
sīndhava, I, 168, 8; V, 53, 7; VIII, 7, 5; X, 78, 7; (X, 78, 6¹)—sindhub, the Indus, V, 53, 9¹; the river, I, 114, 11; sindhum, VIII, 20, 24¹; sindhau, VIII, 20, 25.
sīndhu-mātrī, pl., the sons of Sindhu, N. of the Maruts:
sīndhu-mātara, X, 78, 6¹; (I, 85, 3¹; 168, 9¹); (307).
sīm, particle:
I, 37, 6; 9.
su, to press out, to pour out (Soma):
suvāna, dissyllabic, p. cxxi; suvānāb (Indu-bhīb), VIII, 7, 14; sunvatē, V, 60, 7; sunvatāb, I, 2, 6; sutāb, I, 86, 4; VIII, 94, 4; sutābā, I, 2, 4; 168, 3; sutānām sōmānām, I, 134, 6. See also sutā.
sū, well:
I, 37, 14; 38, 6; V, 54, 15; VIII, 94, 3; X, 77, 4; VI, 74, 4; quickly, I, 165, 14; loud, VIII, 20, 19; greatly, VIII, 7, 18; sū sū, II, 34, 15; VII, 59, 5; VIII, 7, 33; mō sū, VII, 59, 5; saḥo sū, VIII, 7, 32.
su-ā, fleet:
su-ākāb, VII, 56, 16.
su-āpas, clever:
su-āpāb, I, 85, 9; V, 60, 5.
su-apivāta, implored, desired:
su-apivāta (Rudra), freely accessible, VII, 46, 3¹; (I, 165, 13¹); see vat.
su-āpas, wealthy:
su-āpāsāb, X, 78, 1.
su-arkā, resounding with beautiful songs:
su-arkāb, I, 88, 1¹.
su-āvas, gracious:
su-āvasam, V, 60, 1; su-āvān, svavadbhīb, (I, 6, 3¹).
su-āva, possessed of good horses:
su-āvāb, V, 57, 2; VII, 56, 1.
su-ādhī, full of devotion:
su-ādhīyāb, X, 78, 1.
su-āyudhā, with good weapons:
su-āyudhāb, V, 57, 2; su-āyu-dhāsāb, V, 67, 5¹; VII, 56, 11.
su-uktā, hymn:
su-uktēnā, I, 171, 1; su-uktām, VII, 58, 6.
su-upāyana:
(VII, 46, 3¹).
su-kṛīt, good deeds:
su-kṛite, I, 166, 12.
su-kṛita, well-made:
su-kṛitam, I, 85, 9; su-kṛtāb, I, 134, 2.
su-kṣhatrā, powerful:
su-kṣhatrāsāb, I, 19, 5.
su-kṣhit, dwelling in safety:
su-kṣhitāye, VII, 56, 24.
su-khā, easy:
su-kkēshu (rātheshu), V, 60, 2.
su-khādī, armed with beautiful rings:
su-khādāye, (I, 64, 10¹); V, 87, 1; su-khādāyāb, I, 87, 6.
su-gā, flowing freely:
su-gāb, I, 165, 8.—su-gām, to a good end, V, 54, 6; su-gām, welfare, I, 43, 6.
su-gāndhi, sweet-scented:
sugāndhim, VII, 59, 12.
su-gopātama, having the best guardians:
su-gopātama, I, 86, 1¹.
su-kandrā, bright:
su-kandrām, II, 34, 13.
su-ketā, kindness:
su-ketānā, I, 166, 6¹.
su-ketūna, gracious:
su-ketūnum (Soma), (I, 166, 6¹.)
su-gātā, well-born:
su-gātāya, V, 53, 12; su-gātā, V, 56, 9; su-gātāsāb ganūshā, V, 57, 5; 59, 6; VIII, 20, 8; su-gātāb, I, 88, 3; 166, 12; su-gātām, well-acquired, VII, 56, 21.
su-gīhvā, soft-tongued:
su-gīhvāb, I, 166, 11.
sutā, the pressed juice (of Soma), libation:
asya sutāsya, VIII, 94, 6; sutē sākā, VII, 59, 3¹; sutāsāb, I, 165, 4; sutānām, I, 2, 5.
INDEX OF WORDS.

su-tashra: =vibhva-tashra? (V, 58, 41.)

su-tā-soma, pouring out Soma: su-tā-soma, I, 167, 6; su-tā-some rātha-vītāu (Loc. abs.), V, 64, 18; su-tā-somā, I, 2, 2.

su-dāmsas, powerful: su-dāmsasāb, I, 85, 1.

su-dānu, bounteous giver: su-dānava, I, 39, 10; 172, 1; 2; 3; VII, 59, 10; VIII, 7, 12; 19; 20; 20, 23; su-dānava, I, 64, 61; (113 seqq.); I, 85, 10; II, 34, 81; V, 52, 5; 53, 6; 57, 5; VIII, 20, 18; X, 78, 5; su-dānu, generous sacrificer, VI, 66, 5.


su-dīna, always kind: su-dīnā, V, 60, 5.

su-dītī, flaming: sudītī-bhīhā, VIII, 20, 2.

su-dūgha, flowing with plenty: su-dūghā, V, 60, 5.


su-dravīnas: ep. of Aditi or Agni, (260.)

su-drāhavan, carrying good bows: su-drāhavānāb, V, 57, 2.

sū-dhīta: sū-dhīta-iva, well-aimed, I, 166, 61; sū-dhītā, well grasped, I, 167, 3.

su-nishkhā, decked with beautiful chains: su-nishkhāṃ, VII, 56, 11.

su-nīti, good leader: su-nītāyāb, X, 78, 2.

su-nītī, good leader: su-nītā, X, 78, 2.

su-nītī, good leader: su-nītā, I, 134, 12.

su-pīr, handsome: su-pīrāb, I, 64, 8.

su-pūtra, having good sons: su-pūtṛa (Aditi), (254; 260.)

su-pēras, well-adorned, brilliant: su-pērasam, II, 34, 13; su-pērasab, V, 57, 4.


su-barhīś, for whom we have prepared good altars: su-barhīshāb, VIII, 20, 25.

su-bhāga, blessed, fortunate: su-bhāga, I, 86, 7; VIII, 20, 15; su-bhāgā, V, 56, 9; su-bhagāsāb, V, 60, 6.

su-bhāga, blessed, happy: su-bhāgā, I, 167, 7; su-bhāgān, X, 78, 8.

su-bhīṭ, strong: su-bhīvāb, V, 55, 3; 59, 3; 87, 3; su-bhīvē, VI, 66, 3.

su-makha, joyful, powerful: su-makhāya, I, 64, 1; 165, 11; su-makhāsāb, I, 85, 4; su-makhāḥ, V, 87, 7.

su-mati, favour, goodwill; prayer: su-mattī, II, 34, 15; VII, 57, 4; 59, 4; I, 114, 9; (219 seq.); su-mattīm, I, 171, 1; 114, 3; 4; su-mattī-bhīhī, VII, 57, 5.—su-mattīm, prayer, I, 166, 614; (220 seq.)

su-manasyātāa, kind-hearted: su-manasyātāna, VI, 74, 4; (435.)

su-mātṛ, having a good mother: su-mātṛāb, X, 78, 6.

su-māyā, mighty: su-māyāb, I, 88, 1; su-māyāb, I, 167, 2.

su-māruta: su-mārutam gāzām, the goodly host of the Maruts, X, 77, 14; 2.

su-mēka, firmly established: su-mēke, VI, 66, 61; VII, 56, 17.

sumā, favour: sumām, V, 53, 9; VIII, 7, 15; I, 43, 4; 114, 9; 10; II, 33, 1; 6; sumā, I, 38, 31; VII, 20, 16; sumnēbbhī, VII, 56, 17; sum-nēbhū, V, 53, 1.—(221.)

sumna-yā, wishing for favour: sumna-yānta, VII, 711.—sumnayān, well-disposed, I, 114, 3.

su-yāma, well-broken (horses): su-yāmēbhī, V, 55, 1.

su-rāna, delightful gift: su-rāsānī, V, 56, 8.

su-rātna, rich: su-rātnān, X, 78, 8.

su-rātha, possessed of good chariots: su-rāthāb, V, 57, 2.

su-rāṭī, full of blessings: su-rāṭāyāb, X, 78, 3.

su-viśā, welfare, blessing: su-viśāya, I, 168, 1; V, 57, 1; 59, 1; 4; VIII, 7, 33; suviśā, I, 38, 3.

su-viśra, with valiant offspring: su-viśra, V, 53, 15; 58, 4; su-viśram,
I, 85, 12; V, 57, 7; X, 77, 7; su-\textit{vṛṛa}, VII, 56, 5; su-\textit{vṛṛa}b, II, 33, 15.

su-\textit{vṛṛya}, with plentiful offspring:
\textit{su-\textit{vṛṛyasya}} (rāyāḥ), VII, 56, 15.

su-\textit{vṛṛkti}, pure offering, prayer:
\textit{su-\textit{vṛṛktim}}, I, 64, 1; su-\textit{vṛṛkti-bhiṛ}, I, 168, 1.

su-\textit{vṛṛdha}, well-grown:
\textit{su-\textit{vṛṛdhas}}, V, 59, 5.

su-\textit{sāmī}, zealously:
\textit{su-\textit{sūmī}} (= \textit{su-\textit{sāmī}} (sūmyāḥ), V, 87, 9).

su-\textit{ārman}, yielding the best protection:
\textit{su-\textit{ārmanāb}}, X, 78, 2.

su-\textit{astī}, praise:
\textit{su-\textit{astībhiṛ}}, V, 53, 11.

su-\textit{ājīra}, with beautiful cheeks:
\textit{su-\textit{ājīrab}} (Rudra), II, 33, 5; (II, 34, 3).

su-\textit{uktvan}, brilliant:
\textit{su-\textit{uktvān}}, V, 87, 3.

su-\textit{ērva}, kind friend:
\textit{su-\textit{ērvau}}, VI, 74, 4.

su-\textit{rāvāb-tama}, most glorious:

su-\textit{sāmskrita}, well-fashioned:
\textit{su-\textit{sāmskritāb}}, I, 38, 12.

su-\textit{śadri}, like one another:
\textit{su-\textit{śardriab}}, V, 57, 4.

su-\textit{śandri}, beautiful to behold:
\textit{su-\textit{śandriab}}, X, 78, 1.

Su-\textit{sōma}, N. of a country:
\textit{su-\textit{sōme}}, VII, 7, 29;—su-\textit{sōma}, a sacrificial vessel, (VIII, 7, 29;)

Su-\textit{sōma}, N. of a river:
(398 seq.)

su-\textit{stuta}, highly praised:
\textit{su-\textit{stutabh}}, I, 166, 7.

su-\textit{stuti}, praise:
\textit{su-\textit{stutib}}, VII, 58, 6; su-\textit{stutim}, VII, 58, 3; II, 33, 8.

su-\textit{stūbha}, shining beautifully:
\textit{su-\textit{sthūbha}}, X, 78, 4.

su-\textit{hāva}, who readily hears our call:
\textit{su-\textit{hāvab}}, II, 33, 5.

su-\textit{hāstyā}, handy priest:
\textit{su-\textit{hāstyāb}}, I, 64, 1.

su, to bring forth:
\textit{āśūta}, I, 168, 9.

sū, f., genetrix:
\textit{svām}, Loc., (V, 58, 7;)

sūd, sūdathā, you lead rightly, V, 54, 7.

sūnū, son:
\textit{sūnum}, I, 64, 12; 166, 2; VI, 66, 11; sūnāvāb, I, 37, 10; 85, 1; VII, 20, 17.

sūnṛtā:
\textit{sūnṛtā}, glory, VII, 57, 6.—sūnṛtā, dawn, I, 134, 11.

sūrā, sun:
\textit{sūrab} út-\textit{ita}, X, 121, 6; sūrab, (V, 59, 3); sūram, I, 86, 5; see svār.

sūrī, lord:
\textit{sūrāyab}, V, 52, 16; VIII, 94, 7; X, 78, 6; sūrīn, VII, 57, 7; sūrībhiṛ, V, 53, 15.

sūrāya, sun:
\textit{sūrāya}, nāka, rokanā, (so); sūrāya
\textit{nā}, V, 54, 5; 59, 3; X, 77, 3; I, 43, 5; sūrāyam, VIII, 7, 22;

sūrāyasya-iva, V, 55, 3; 4; sūrāyasya kākṣhub, V, 59, 5; sūrāyasya sam-\textit{dṛṛṣṭab}, II, 33, 1;

sūrāyāya, VIII, 7, 8; sūrīye ā̄t̄i, V, 54, 10; sūrāyāb-iva, I, 64, 2.

sūrāya-tva, with sun-brilliant skin:
\textit{sūrāya-tva}, VII, 59, 11.

Sūrāya, Sūrāy (the Dawn):
\textit{sūrāyā}, I, 167, 5.

sūrāyāmāsā, sun and moon:
VIII, 94, 2.

sri, to run, to flow:
sasru, V, 53, 3; sasrūshāb, I, 86, 5; sīrata, V, 54, 10.—prā sasru, they went forth, V, 53, 7.
srīg, to let loose, to send forth:
srīgāmī, I, 19, 9; srīgata, I, 39, 10; srīgānti, VIII, 7, 8; asrigashā, V, 52, 6; āśargī, I, 38, 8;—avā-srīśāhā divāb, sent from heaven, VII, 46, 3;—avī srīgant, V, 53, 6.

srīpṛā-dānu, possessed of flowing rain:

srīpṛā-dānu, (115.)

sēnā, army:
\textit{sēnāb} (of Rudra), II, 33, 11.

sēnāni, ep. of Rudra:
(II, 33, 11.)

so:
\textit{āva syatam}, tear away, VI, 74, 3.
—See prā-sīta.—vi syanti, they rush forth, I, 85, 5.

Sōbharī:
(VII, 20, 2;)—sōbharīvām, VIII, 20, 8; sobhare, VIII, 20, 19.
INDEX OF WORDS.

525


sōma, Soma:
sōma-bhā, I, 86, 4; VIII, 94, 4; soma, I, 43, 7; 81; 9 (bis); Soma and Rudra, (435); sōma, V, 60, 8; sōma-stā, I, 85, 10; 87, 5; 134, 1; asya sōma-stā, pitā, VII, 94, 10 to 12; sōma-bhā, X, 78, 2; I, 2, 1; sōma-sā, I, 168, 3; sōma-nām, I, 134, 6.—See vṛṣṇi.

sōma-paribādha:

sōma-paribādha, read soma, pari-bādha, I, 43, 81.

sōma-piti, Soma-drinking:
sōma-pitye, VIII, 94, 3; 9; I, 2, 3.

sōma-pithā:

(i, 19, 1.)

somā-udrā, Soma and Rudra:
somā-udrā, "a, VI, 74, 1 to 4.

somā, of Soma:
somām mādhu, I, 19, 9; somē mādhu, VII, 59, 6.

sauhā, delighted, happiness:
sauhāgam, V, 53, 13; sauḥ-hāgā, V, 60, 5; sauḥ-hāgā, I, 38, 3.

sauravasā, glory:
sauravasā, VI, 74, 2.

Sauhota:
Puruṃhā Sauhota, (362).

skand, to spring:
ati skandant, they spring over, V, 52, 31.

skambh:

prati-skambhe, to withstand, I, 39, 2.

skambhā-desha, whose gifts are firm:
skambhā-desha, I, 166, 7.

stan, to thunder:
stanāyantam, I, 64, 64; stanāyan, X, 168, 1.

stanāyat-ama, having thundering strength:
stanāyat-amāb, V, 54, 3.

stab:

stabhitām, established, X, 121, 5; tastabhānē, standing firm, X, 121, 6;—vī rōdāsi tastabhāb, they hold heaven and earth asunder, VIII, 94, 11.

stu, to praise:

stūba, V, 58, 1; VIII, 7, 32; astoṣhi, X, 77, 1; stūhi, V, 53, 3; stūhi, V, 53, 16; II, 13, 11; stūvatē, VIII, 7, 35; stūvāb, V, 53, 16; stāvām, II, 33, 11; stānāb, not stavaṇāb, (VI, 66, 51); stūba, I, 171, 3; II, 33, 12; stūsāya, VII, 56, 15; stūba, V, 52, 14; stūsāb, I, 171, 3; VII, 57, 6; 7; upa stūhi, praise, VII, 30, 14.

stubh, to rush:

stobhati (vaḥ práti), astobhayat, I, 88, 6; (178); to shout, (V, 52, 121); to praise, p. xcvi.—práti stobhant, (streams) gush forth, I, 168, 8.

stubh, to stamp:
in tri-stubh, (VIII, 1, 1); p. xcvi.

strī, star:
strī-bhāb, I, 87, 1; 166, 11; II, 34, 2.

stena, chief:
Sāyana, staunā = stena, (VI, 66, 51.)

stotṛ, praiser:
stotṛ, I, 38, 4; stotṛn, X, 78, 8; stotṛodbhayat, II, 34, 7.

stotrā, praise:
stotrāya, V, 55, 9; X, 78, 8.

stobhagrantha:
(V, 52, 121.)

stōma, praise, hymn:
stōma, brāhmaṇ, ukthā, (I, 165, 41); stōma-ḥ, I, 165, 11; 15; 166, 15; 167, 11; 168, 10; 171, 2; stōma, V, 52, 4; 60, 1; 61, 17; VIII, 7, 9; stōma, I, 114, 9; stōma-ḥ, V, 56, 52; VIII, 7, 17; stōma-ḥ, VIII, 7, 21; II, 33, 52.

stōma-vaḥas, offering hymns of praise:
(40.)

stunā, unkind (?) :

stunāb, VI, 66, 51.

strī, woman:

tvā strī, V, 61, 6; (360.)

stryambikā:

derivation of Tryambaka, (VII, 59, 12.)

sthāvira, strong:

sthāvira, I, 171, 5.

stā, to stand:

tīshbā, VIII, 30, 4; ūrdhva-

tīshbā, I, 33, 12; tasthau,
spridh, enemy:
spridha, V, 55, 6.
sma, particle:
hī sma, smāsī sma, I, 37, 15;
utā sma, V, 52, 8; 9; yush-
mākam sma, V, 53, 5; ādha
sma, V, 54, 6; VI, 66, 6; VII,
56, 22; ihā sma, V, 56, 7; nahi
sma, VIII, 7, 21.
smāt, together:
V, 87, 8; VIII, 20, 18.
smi, to smile:
āva smayanta, they smiled upon
(Loc.), I, 168, 8.
syand, to haste:
syānād, V, 53, 7.
syandana, carriage:
(V, 87, 31)
syandrā, rushing:
syandrā, V, 52, 8; syandrāsāb,
V, 52, 3; the rushing chariots,
V, 87, 31.
srāg, garland:
srakshā, V, 53, 4.
sridh, to fail, to miss:
nā sredhati, V, 54, 7; āsredhantab,
VII, 59, 6.
sridh, enemy:
srīdhā, VIII, 94, 7.
svā, one’s own:
svām, V, 58, 7; 59, 1; svām
ōkab, VII, 56, 24; svēna, I,
165, 8; svāyā (matyā), V, 58,
5; svāt, from his own place, V,
87, 4.
svāb, see svār.
svab-drīḍ, seeing the sun:
svab-drīḍ, VII, 58, 21.
svāb-nṛi, man of Svar:
svāb-narab, V, 54, 10.
svāb-vat, heavenly, splendid:
svāb-vatī, splendid, I, 168, 7;
heavenly Aditi, (260.)
svā-kshatra, strong:
svā-kshatrebhī, I, 165, 51.
sva-gā, self-born:
sva-gāb, I, 168, 2.
svaṅg, to embrace:
(235, note 8a.)
svā-tavas, strong in themselves:
svā-tavasāb, (I, 64, 4; 165, 51);
I, 64, 7; 85, 7; 166, 2; 168,
2; sva-tavasāb, VII, 59, 11;
svā-tavase, VI, 66, 9; svata-
vadbhī, (I, 6, 31.)

I, 64, 9; V, 56, 8; VI, 66, 6.—
prā āti tathā, he surpasses, I,
64, 13.—mā āpa sthāta, do not
stay away, VIII, 20, 1;—mā
āva sthāta, do not go away, V,
53, 8.—ā tathā, they stepped
to (Acc.), I, 85, 7; V, 60, 2; ā
rātheshu tathā, V, 53, 2; ā
asthāpayanta, they placed, I,
167, 6.—ūt tishā, arise, V, 56,
5.—pārī sthū, they surrounded,
I, 167, 9; pārī tathūshā, standing
around, I, 6, 11; mā
pārī sthāt, let not prevent, V,
53, 9.—vī tathire, they have
spread, VIII, 7, 8; 36.
sthāb-ramman, with firm reins:
sthāb-rammānab, V, 87, 5.
sthātu:
sthātub karātham, what stands
and moves, pp. lxxiii seqq.
sthātri, charioteer:
sthātārāb, V, 87, 6.—sthātrī, for
sthātub, p. lxxiii; sthātub gāga-
tab, p. lxxiv.
sthirā, strong, firm:
sthirām, I, 37, 9; 39, 3; 64, 15;
sthirā (Rodasi), I, 167, 7; sthirā,
I, 39, 4; VIII, 20, 1; 12; VII,
56, 7; II, 33, 14; sthirāb, I,
38, 12; sthirāsya, V, 52, 2;
sthirēbhī, II, 33, 9.
sthirā-dhanvan, whose bow is strong:
Rudra, (II, 33, 14); sthirā-dhan-
vane, VII, 46, 1.
snū, ridge:
asnū-hī, V, 60, 7; 87, 4; ādhi
snūnā divāb, VIII, 7, 7; cf.
sānu.
spā, truly:
V, 59, 11.
spāras, help:
spārase, VIII, 20, 8.
spat, to bind:
(I, 166, 81)
spāt, spy:
spār, (V, 59, 11)
spārā, brilliant:
spārā, VII, 56, 21; spārābhī, 
VII, 58, 3; spārāhā, VII, 56, 9.
spārāhā-vira, of excellent men:
spārāhā-viram, V, 54, 14.
spri, see spāras.
spridh, to strive:
aspridhan (c. Dat.), VI, 66, 11;
VII, 56, 3.
svadhā, custom, ṭīdos, Sitte:
(32 seq.); svadhā, I, 165, 6;
svadhām ānu, according to their
wont, I, 6, 4; 88, 6; 165, 5;
p. xv; VII, 56, 13; VIII, 20, 7;
(V, 54, 5)—svadhyā, by itself,
saṅgata suā, 34 seq.; by them-
selves, I, 64, 4ª; svadhābhiṃ,
themsevles, V, 60, 4ª.

svadhā, food:
(35 seq.); svadhām, I, 168, 9ª;
svadhā, sacrificial term, (36.)

svadhā-van, self-dependent:
svadhā-vne, VII, 46, 1ª.

svādhiti, axe:
(I, 88, 2ª; 166, 6ª); svādhithi, p.
cxvii.

svādhiti-vat, holding the axe:
svādhiti-vān, I, 88, 2ª; (171.)

svānā, shouting:
svānāb, V, 87, 5; svānāt, I, 38,
10; svānē, V, 60, 3.

svap, to tear, to pull (!):
(I, 166, 10ª)

svapā, beak:
sva-pūhi, VII, 56, 3ª; (I, 166,
10ª).

svā-bhānu, self-luminous:
svā-bhānavāb, I, 37, 2; V, 53, 4;
VII, 20, 4; (I, 64, 4ª); svā-
bhānave, V, 54, 1.

svā-yāta, self-guided:
svā-yatāsāb, I, 166, 4.

svāyām, self:
(V, 60, 4ª); themselves, I, 87,
3; VII, 56, 11; yourselves, V, 55,
2; 87, 2.

svā-yajas, famous:
svā-yajasāb, X, 77, 5.

svā-yukta, of one's own accord:
svā-yuktāb, I, 168, 4.

sva-yūg, self-harnessed:
sva-yūgāb (vātāsāb), X, 78, 2;
(I, 168, 5ª).

svār, ether:
svāb, X, 121, 8ª; light, I, 168, 2ª;
sky, V, 54, 15; sūtra, of the
sun, VII, 7, 36.

sva-rāg, sovereign:
sva-rāgāb, V, 58, 1; sva-rāgāb,
of the lord (Soma), VII, 94,
4ª.

svārātri, singer:
svārātārāb, I, 166, 11.

sva-roś, self-luminous:
sva-rośabha, V, 87, 5.

svarga, heaven:
(X, 121, 8ª).

svaryā, heavenly:
ārmānām svaryām, V, 56, 4ª.

svavas, see su-āvas.

svā-vidyut, with their own lightning:
svā-vidyutāb, V, 87, 3.

svā-vṛkṣi:
(I, 64, 1ª).

svā-rośis, self-shining:
svā-rośī (Rudra), VI, 66, 6.

svāsāra, nest, fold:
svāsārānī, II, 34, 5; svāsāreshu,
II, 34, 8.

sva-srīt, going, moving by them-
selves:
sva-srīt, I, 87, 4; sva-srītab, (I,
64, 4ª; 7ª); I, 64, 11.

svastī, favour:
svastī-bhī, V, 53, 14; VII, 56,
25; 57, 7; 58, 6; 46, 4; svastī,
happily, II, 33, 3.

svādū, sweet:
svādūb svādiyāb, sweeter than
sweet, I, 114, 6.

svānā, rattling:
svānēbhī, VIII, 7, 17.

svānān, noisy, turbulent:
svānānam, (I, 64, 12ª).

svāhā, hail to you!
VII, 59, 6.

svit:
kvā svit, I, 168, 6; X, 168, 3.

svrī, to sound, to roar:
svāranti, V, 54, 2; 12; āsvar, 
V, 54, 8; sasvāb, I, 88, 5.

svēda, sweat:
svēdasya, I, 86, 8; varshām
svēdam kākire, they have
changed their sweat into rain,
V, 58, 7.

ha, particle:
(yāt ha, I, 37, 13; 39, 3; 85, 7;
67, 3; 88, 5; VII, 7, 11; 21;
I, 134, 2; kād ha nūnām, I, 38,
1; VII, 7, 31; kām ha, I, 39, 1;
kāb ha, V, 59, 4; yāyām ha, V,
59, 4.

hamsā, swan:
hamśasāb, II, 34, 5; VII, 59, 7.

han, to kill, to strike:
hanti, VII, 58, 4; hantana, VII,
59, 8; hāmsī, II, 33, 15; āhan,
I, 85, 9; hanyate, V, 54, 7;
ghāghananta, I, 88, 2; gīghām-
sasi, I, 170, 2.—abhī gṛghāmsati, he tries to hurt us, VII, 59, 8.—
āva hantana, strike down, II, 34, 9.—ūt gīghante, they stir up, I,
64, 11.—pārā hātha, you overthrow, I, 39, 3; pārā-hatā, stag-
gering, V, 56, 3.—sām hānanta, they fight together for (Loc.),
VII, 56, 22.
hānu, jaw:
hānvā-iva, I, 168, 5.
hānman, bolt:
hānmanā, VII, 59, 8.
hayē, hark!
V, 57, 8; 58, 8.
hārī, bay:
hārī, the two bays (of Indra), I,
6, 2; 165, 4; hārī virāshanā, the
deliciously, living in the
bay stallions, (139); sāpī hārī,
(1, 85, 1); hārī (of the Maruts),
V, 56, 6.—hārī with synizesis,
p. cxxxii.
hari-vat, with bay-horses:
hari-vāb, I, 165, 3; 167, 1.
hārī-ripa, golden-jawed (or -hel-
meted):
(II, 34, 33).
harmuśa:
(217, note b.)
harmyā, fire-pit, hearth, house:
(218 seqq.)—harmyā, living in
houses, I, 166, 4.
harmyā-sthā:
harmyā-sthāb, standing by the
hearth, (217); VII, 56, 16.
hary, to be pleased with (Acc.):
haryata, V, 54, 15.—práti haryate,
it is acceptable, V, 57, 1; práti
haryanti, they yearn for me, I,
164, 4.
haryatā, delicious:
(147 seq).
hava, call:
hāvam, I, 86, 2; V, 87, 8; 9; VII,
7, 9; I, 114, 11; I, 2, 1.
hāvana, invocation:
hāvananā, V, 56, 2.
havana-rūt, mindful of invocations:
havana-rūtā, III, 33, 15a.
havās, call, prayer:
havāsā, I, 64, 12; VI, 66, 11.
hāvī-thā, sacrificer:
hāvī-thāvani, I, 166, 2.
havīshmat, carrying oblations:
havīshmān, I, 167, 6; havī-
shmantāb, X, 77, 1; I, 114, 8.
havīś, sacrifice:
hāvīb, VII, 59, 9; I, 114, 3; 
havīshā, X, 121, 1 to 9; I, 166, 3; 
X, 168, 4; havīshab, V, 60, 6; 
havīṁshā, I, 170, 5; VII, 57, 6;
havīū-bhāb, II, 33, 5.
hāvīman, invocation:
hāvīman, VII, 56, 15; hāvīma-
bhāb, II, 33, 5.
hāvya, called to assist:
hāvyā, offering, libation:
hāvyā, I, 171, 4; VII, 56, 12; 59,
5; VII, 20, 9; 10; 16.
hāvyā-dāti, offering:
hāvyā-dātim, V, 55, 10.
has, to laugh:
gāksh from bas, (284.)
hāsta, hand:
hāstāb (bhesagāb gālāshāb), II,
33, 71; hāste bherhāt bhesagā,
I, 114, 5; hāstayob, I, 38, 1;
hāsteshu, I, 37, 3; 168, 3.
hastin, elephant:
hastinā, I, 64, 7a.
ha, to flee:
gṛhita, I, 37, 71; dyāu gṛhate
brhāt, the sky makes wide
room, VIII, 20, 6.—āpa ahā-
sata, ut ahāsata, (VIII, 7, 21)—
nī gihate, they bend down, V,
57, 3; 60, 2; VIII, 7, 34; nī
ahāsata, they have gone down,
VIII, 7, 21.—prā gihite, flies out
of your way, I, 166, 5a.
ha, to forsake, to leave behind:
āghātana, VIII, 7, 31; hitvā, V,
53, 14.
hāridra, yellow:
(232.)
hī, indeed, truly, for ...:
hīt hī, VII, 59, 7; hī kam, VII, 59, 5;
vidmā hī, I, 170, 3; VIII, 20, 3.
hi, to prepare:
hinomi, VII, 56, 12.
hīms, to hurt:
mu naḥ hīmsā, X, 121, 9.
hītā, friend:
hītā-iva, I, 166, 3; hitā, kind,
(225.)
hīny, to rouse:
hīvantu, II, 34, 12.
hīmavat, the snowy mountain:
hīmavatāb, X, 121, 4; (p. 4.)
hīmā, winter:
ratām hīmāb, during a hundred
INDEX OF WORDS.

winters, I, 64, 14; V, 54, 15;
II, 33, 2.

híranya, gold:
  híranyam-īva, I, 43, 5; híranyāib,
  with golden ornaments, V, 60, 4;
  II, 33, 9.

Híranya-garbhā, the Golden Child:
  híranyagarbhāb, X, 121, 1'; (p. 3
  seq.; 6.)

híranya-ākra, on golden wheels:
  híranyā-ākran, I, 88, 5.

híranya-nirnīg, gold-adorned:
  híranyā-nirnik, I, 167, 3.

híranya-pāni, golden-hoofed:
  híranyapāni-bīb, VIII, 7, 27;
  (I, 38, 11.1.)

híranyāya, golden:
  híranyāyēbhīb, I, 64, 11; híranyā-
  yam (vāgram), I, 85, 9; híranyā-
  yāib, V, 54, 11; VIII, 7, 25;
  híranyāyān (ātkān), V, 55, 6;
  híranyāyāb, golden-coloured, V,
  87, 5; híranyāyāsab, golden
  (chariots), VI, 66, 21; híranyāye
  kōre, VIII, 39, 20, 81.

híranyā-ratha, on golden chariots:
  híranyā-rathāb, V, 57, 1.

híranyā-varma, golden-coloured:
  híranyā-varmān, II, 34, 11.

híranyā-vādī, armed with golden
daggers:
  híranyā-vādībhīb, VIII, 7, 32.

híranyā-zipra, golden-jawed:
  híranyā-ziprab, II, 34, 31.

hírī-zipra, golden-jawed (or -helmeted):
  (II, 34, 32.)

hid, to hate:
  gihīrī, VII, 58, 5; hūśitasya,
  furious, VII, 46, 4.

hu, to sacrifice:
  guhumāb (c. Gen.), X, 121, 10;
  guhavāma te haviḍ, I, 114, 3.

hri, to be angry:
  yāthā na hriṁshē, II, 33, 15.

hrid, heart:
  hridā, I, 171, 2; V, 56, 2;
  vās-yaśa hridā, VIII, 20, 18;
  hridē, I, 43, 1; X, 186, 1;
  hrit-sū, I, 168, 3.

hēlas, anger:
  hēlab, I, 171, 1; 114, 4.

heti, weapon:
  hetiḥ, II, 33, 14; hetāyaḥ, pp.
  xlviii; I.

hōtri, caller:
  hōtrishu, VIII, 20, 201.

hōtri, the Hotri priest:
  hōṭa, VII, 56, 18; VIII, 94, 61;
  pāṭkā hōtrīn, II, 34, 14; hōtrī-
  shu, (VIII, 20, 201.)

hrādunī-vrit, whirling the hall:
  hrādunī-vritaḥ, V, 54, 3.

hru, to injure:
  vṛ hruvāṭi, he can injure, I, 166,
  12; (I, 166, 81.)

hvri, or hvar, to overthrow:
  guhuranta, I, 43, 8; hru and hvar,
  (I, 166, 81.)

hve, to call, to invoke:
  hāvāmahe, II, 34, 11; VIII, 7, 6;
  11; I, 114, 8; hvaye, V, 56,
  5; huve, VIII, 94, 10 to 12; I,
  2, 7; havate, VII, 56, 18;
  hávate, he is invoked (?), II, 33,
  51; vípram hávamānam, VIII,
  7, 30.—ānu hva, call after V,
  53, 16.—āvā hva, I call down,
  V, 56, 1;—ā hva, we call
towards us, V, 56, 8;—ā hva,
  V, 56, 9; VII, 56, 10;—ā go-
  haviti, he calls again and again,
  VII, 56, 18.—ni hāvāmahe, we
call down, I, 114, 4; 5.—prā
  hūyase, thou art called forth, I,
  19, 1.
II. LIST OF
THE MORE IMPORTANT PASSAGES
QUOTED
IN THE PREFACE AND IN THE NOTES.

RIG-VEDA.

<table>
<thead>
<tr>
<th>Passage</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, 3, 11</td>
<td>221</td>
</tr>
<tr>
<td>4, 5, 6</td>
<td>xxxix seqq.</td>
</tr>
<tr>
<td>5, 7</td>
<td>191</td>
</tr>
<tr>
<td>6, 1</td>
<td>19, 21</td>
</tr>
<tr>
<td>6, 6</td>
<td>76</td>
</tr>
<tr>
<td>7, 8</td>
<td>140</td>
</tr>
<tr>
<td>8, 9</td>
<td>236</td>
</tr>
<tr>
<td>11, 5</td>
<td>28</td>
</tr>
<tr>
<td>14, 6</td>
<td>39</td>
</tr>
<tr>
<td>14, 9</td>
<td>50</td>
</tr>
<tr>
<td>14, 12</td>
<td>24</td>
</tr>
<tr>
<td>16, 1</td>
<td>143</td>
</tr>
<tr>
<td>18, 3</td>
<td>270</td>
</tr>
<tr>
<td>18, 6</td>
<td>304</td>
</tr>
<tr>
<td>18, 7</td>
<td>264</td>
</tr>
<tr>
<td>19, 6</td>
<td>50</td>
</tr>
<tr>
<td>21, 5</td>
<td>158</td>
</tr>
<tr>
<td>22, 3</td>
<td>188</td>
</tr>
<tr>
<td>22, 5</td>
<td>200</td>
</tr>
<tr>
<td>22, 13</td>
<td>187</td>
</tr>
<tr>
<td>22, 16</td>
<td>253</td>
</tr>
<tr>
<td>23, 11</td>
<td>163</td>
</tr>
<tr>
<td>23, 12</td>
<td>284</td>
</tr>
<tr>
<td>24, 1</td>
<td>255</td>
</tr>
<tr>
<td>24, 6</td>
<td>264</td>
</tr>
<tr>
<td>24, 15</td>
<td>239, 258</td>
</tr>
<tr>
<td>25, 1</td>
<td>237</td>
</tr>
<tr>
<td>25, 4</td>
<td>214</td>
</tr>
<tr>
<td>29, 7</td>
<td>104</td>
</tr>
<tr>
<td>30, 5</td>
<td>236</td>
</tr>
<tr>
<td>30, 20</td>
<td>84</td>
</tr>
<tr>
<td>30, 21</td>
<td>23</td>
</tr>
<tr>
<td>31, 2</td>
<td>238</td>
</tr>
<tr>
<td>31, 16</td>
<td>298</td>
</tr>
<tr>
<td>32, 7</td>
<td>144</td>
</tr>
<tr>
<td>33, 5</td>
<td>269</td>
</tr>
<tr>
<td>33, 7</td>
<td>271, 284</td>
</tr>
<tr>
<td>34, 3</td>
<td>187</td>
</tr>
<tr>
<td>34, 8</td>
<td>415</td>
</tr>
<tr>
<td>35, 8</td>
<td>252</td>
</tr>
<tr>
<td>36, 10</td>
<td>152</td>
</tr>
<tr>
<td>36, 17</td>
<td>153</td>
</tr>
<tr>
<td>37, 5</td>
<td>68</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Passage</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, 38, 14</td>
<td>42</td>
</tr>
<tr>
<td>39, 9</td>
<td>92</td>
</tr>
<tr>
<td>43, 2</td>
<td>259</td>
</tr>
<tr>
<td>43, 6</td>
<td>192</td>
</tr>
<tr>
<td>44, 8</td>
<td>119</td>
</tr>
<tr>
<td>44, 13</td>
<td>39</td>
</tr>
<tr>
<td>46, 1</td>
<td>345</td>
</tr>
<tr>
<td>47, 4</td>
<td>187</td>
</tr>
<tr>
<td>47, 8</td>
<td>114</td>
</tr>
<tr>
<td>48, 11</td>
<td>40</td>
</tr>
<tr>
<td>48, 16</td>
<td>188</td>
</tr>
<tr>
<td>49, 1</td>
<td>49</td>
</tr>
<tr>
<td>49, 4</td>
<td>50</td>
</tr>
<tr>
<td>50, 4</td>
<td>50</td>
</tr>
<tr>
<td>51, 11</td>
<td>161</td>
</tr>
<tr>
<td>51, 12</td>
<td>66</td>
</tr>
<tr>
<td>52, 4</td>
<td>90</td>
</tr>
<tr>
<td>54, 2</td>
<td>139, 143</td>
</tr>
<tr>
<td>54, 7</td>
<td>115</td>
</tr>
<tr>
<td>54, 8</td>
<td>28</td>
</tr>
<tr>
<td>55, 1</td>
<td>264</td>
</tr>
<tr>
<td>55, 3</td>
<td>200</td>
</tr>
<tr>
<td>55, 4</td>
<td>147</td>
</tr>
<tr>
<td>55, 5</td>
<td>265</td>
</tr>
<tr>
<td>57, 6</td>
<td>57</td>
</tr>
<tr>
<td>58, 5</td>
<td>lxxiii</td>
</tr>
<tr>
<td>59, 1</td>
<td>207</td>
</tr>
<tr>
<td>60, 5</td>
<td>125</td>
</tr>
<tr>
<td>61, 12</td>
<td>182, 222</td>
</tr>
<tr>
<td>61, 14</td>
<td>125</td>
</tr>
<tr>
<td>61, 16</td>
<td>125</td>
</tr>
<tr>
<td>62, 10</td>
<td>91, 205</td>
</tr>
<tr>
<td>62, 13</td>
<td>125</td>
</tr>
<tr>
<td>64, 4</td>
<td>34</td>
</tr>
<tr>
<td>65-70</td>
<td>xlvi, note b</td>
</tr>
<tr>
<td>68, 1</td>
<td>lxxiii</td>
</tr>
<tr>
<td>70, 2</td>
<td>lxxiii</td>
</tr>
<tr>
<td>70, 4</td>
<td>lxxii seqq., 119</td>
</tr>
<tr>
<td>71, 7</td>
<td>61</td>
</tr>
<tr>
<td>72, 5</td>
<td>78</td>
</tr>
<tr>
<td>72, 6</td>
<td>lxxiii</td>
</tr>
<tr>
<td>72, 9</td>
<td>255</td>
</tr>
<tr>
<td>72, 10</td>
<td>24</td>
</tr>
<tr>
<td>Passage</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>1, 73, 4</td>
<td>215</td>
</tr>
<tr>
<td>73, 6 (7)</td>
<td>220</td>
</tr>
<tr>
<td>74, 7</td>
<td>265</td>
</tr>
<tr>
<td>76, 4</td>
<td>43</td>
</tr>
<tr>
<td>78, 2</td>
<td>204</td>
</tr>
<tr>
<td>79, 9</td>
<td>219</td>
</tr>
<tr>
<td>79, 11</td>
<td>89</td>
</tr>
<tr>
<td>80, 2</td>
<td>142</td>
</tr>
<tr>
<td>81, 5</td>
<td>265</td>
</tr>
<tr>
<td>83, 3</td>
<td>123</td>
</tr>
<tr>
<td>84, 14</td>
<td>398</td>
</tr>
<tr>
<td>84, 20</td>
<td>266</td>
</tr>
<tr>
<td>85, 3</td>
<td>162</td>
</tr>
<tr>
<td>85, 5</td>
<td>20</td>
</tr>
<tr>
<td>85, 12</td>
<td>148</td>
</tr>
<tr>
<td>86, 10</td>
<td>100</td>
</tr>
<tr>
<td>87, 6</td>
<td>186</td>
</tr>
<tr>
<td>88, 2</td>
<td>163</td>
</tr>
<tr>
<td>89, 10</td>
<td>254</td>
</tr>
<tr>
<td>90, 2</td>
<td>197</td>
</tr>
<tr>
<td>90, 9</td>
<td>191</td>
</tr>
<tr>
<td>91, 2</td>
<td>142</td>
</tr>
<tr>
<td>91, 13</td>
<td>12, 111</td>
</tr>
<tr>
<td>92, 1, 2</td>
<td>23, 26</td>
</tr>
<tr>
<td>92, 2</td>
<td>23, 26</td>
</tr>
<tr>
<td>92, 12</td>
<td>237</td>
</tr>
<tr>
<td>93, 7</td>
<td>193</td>
</tr>
<tr>
<td>93, 8</td>
<td>238</td>
</tr>
<tr>
<td>94, 8</td>
<td>270</td>
</tr>
<tr>
<td>94, 9</td>
<td>158</td>
</tr>
<tr>
<td>94, 10</td>
<td>19</td>
</tr>
<tr>
<td>94, 15</td>
<td>259, 260</td>
</tr>
<tr>
<td>94, 16</td>
<td>249</td>
</tr>
<tr>
<td>95, 3</td>
<td>58</td>
</tr>
<tr>
<td>100, 1</td>
<td>143</td>
</tr>
<tr>
<td>100, 15</td>
<td>200</td>
</tr>
<tr>
<td>100, 17</td>
<td>102</td>
</tr>
<tr>
<td>101, 1</td>
<td>143</td>
</tr>
<tr>
<td>101, 10</td>
<td>301</td>
</tr>
<tr>
<td>102, 8</td>
<td>51</td>
</tr>
<tr>
<td>103, 6</td>
<td>145</td>
</tr>
<tr>
<td>104, 6</td>
<td>439</td>
</tr>
<tr>
<td>104, 9</td>
<td>152</td>
</tr>
<tr>
<td>106, 5</td>
<td>193</td>
</tr>
<tr>
<td>107, 2</td>
<td>243</td>
</tr>
<tr>
<td>108, 3</td>
<td>152</td>
</tr>
<tr>
<td>108, 12</td>
<td>35</td>
</tr>
<tr>
<td>109, 3</td>
<td>146</td>
</tr>
<tr>
<td>112, 3</td>
<td>303</td>
</tr>
<tr>
<td>112, 8</td>
<td>349</td>
</tr>
<tr>
<td>112, 15</td>
<td>205</td>
</tr>
<tr>
<td>113, 8</td>
<td>266</td>
</tr>
<tr>
<td>113, 13</td>
<td>35</td>
</tr>
<tr>
<td>113, 18</td>
<td>329</td>
</tr>
<tr>
<td>113, 19</td>
<td>243</td>
</tr>
</tbody>
</table>

M M 2
| I, 154, 4 | 36 | I, 191, 6 | 249 |
| 154, 5 | 403 | 191, 7 | 266 |
| 155, 4 | 52 | 191, 9 | 28 |
| 155, 5 | 264 | 191, 15 | 23 |
| 156, 3 | 220 | II, 1, 3 | 189 |
| 156, 4 | 134, 441 | 1, 5 | 68 |
| 157, 3 | 192 | 1, 6 | 68 |
| 157, 4 | 188 | 1, 13 | 122 |
| 159, 3 | lxxiv | 2, 8 | 18 |
| 159, 5 | 219 | 3, 8 | 33 |
| 160, 3 | 38 | 3, 11 | 185 |
| 161, 11 | lxxx | 5, 2 | 253 |
| 161, 14 | 62 | 5, 4 | 307 |
| 162, 22 | 258 | 6, 2 | 165 |
| 163, 3 | 237 | 8, 3 | 237 |
| 164, 30 | 35 | 10, 2 | 19 |
| 165 | xii seqq. | 11, 1 | 47 |
| 165, 1 | 186 | 11, 4 | 147 |
| 165, 5 | 32 | 11, 12 | 47 |
| 165, 6 | 34 | 12, 10 | 199 |
| 165, 13 | 437 | 15, 8 | 93 |
| 166, 5 | 75 | 16, 2 | 266 |
| 166, 10 | 133, 173, 196 | 16, 3 | 62, 309 |
| 166, 11 | 160 | 16, 6 | 150 |
| 167, 3 | 186, 225, 443 | 16, 8 | 141 |
| 167, 4 | 186 | 17, 4 | 39 |
| 167, 6 | 164, 204 | 18, 5 | ciii |
| 168, 3 | 230 | 20, 4 | 345 |
| 168, 6 | 86, 162 | 21, 1 | 148 |
| 168, 8 | 178 | 21, 2 | 41 |
| 169, 1 | 268 | 22, 1 | 122 |
| 169, 3 | 185 | 23, 3 | 104 |
| 169, 6 | 196 | 23, 8 | 226 |
| 169, 7 | 196 | 23, 10 | 271 |
| 169, 8 | 222 | 23, 14 | 104 |
| 171, 1 | 220 | 24, 1 | 189 |
| 173, 3 | 275 | 24, 12 | 237, 266 |
| 173, 7 | 189 | 26, 1 | 271 |
| 174, 8 | 175 | 27, 7 | 254 |
| 175, 1 | 142 | 27, 9 | 51 |
| 177, 1 | 139 | 27, 10 | 225 |
| 177, 2 | 140 | 27, 14 | 259 |
| 177, 3 | 150 | 28, 6 | 187 |
| 179, 1 | 141 | 28, 8 | 238 |
| 180, 5 | 309 | 30, 2 | 223 |
| 180, 6 | 35 | 30, 11 | 67 |
| 181, 5 | lxvii | 31, 1 | 172 |
| 181, 8 | 142 | 31, 2 | 93 |
| 184, 1 | 41 | 31, 6 | 166, 271 |
| 185, 3 | 240, 259 | 33, 3 | 287 |
| 186, 5 | 140 | 33, 13 | 193 |
| 186, 10 | 349 | 34, 2 | 144 |
| 189, 2 | 193 | 34, 15 | 220 |
| 189, 6 | 229 | 35, 8 | 207 |
| 190, 6 | 105 | 37, 3 | 39 |
### List of Important Passages

<table>
<thead>
<tr>
<th>II, 38, 1</th>
<th>PAGE</th>
<th>39</th>
</tr>
</thead>
<tbody>
<tr>
<td>38, 7</td>
<td>237</td>
<td></td>
</tr>
<tr>
<td>38, 11</td>
<td>191</td>
<td></td>
</tr>
<tr>
<td>43, 3</td>
<td>221</td>
<td></td>
</tr>
<tr>
<td>III, 1, 2</td>
<td>205</td>
<td></td>
</tr>
<tr>
<td>1, 4</td>
<td>17, 25</td>
<td></td>
</tr>
<tr>
<td>2, 8</td>
<td>204</td>
<td></td>
</tr>
<tr>
<td>2, 10</td>
<td>173</td>
<td></td>
</tr>
<tr>
<td>2, 11</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>3, 1</td>
<td>204</td>
<td></td>
</tr>
<tr>
<td>3, 9</td>
<td>239</td>
<td></td>
</tr>
<tr>
<td>4, 1</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>4, 7</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>4, 11</td>
<td>254</td>
<td></td>
</tr>
<tr>
<td>5, 1</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>6, 2</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>6, 5</td>
<td>239</td>
<td></td>
</tr>
<tr>
<td>6, 8</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>7, 5</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>8, 3</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>11, 8</td>
<td>226</td>
<td></td>
</tr>
<tr>
<td>13, 6</td>
<td>193</td>
<td></td>
</tr>
<tr>
<td>14, 1</td>
<td>310</td>
<td></td>
</tr>
<tr>
<td>15, 1</td>
<td>310</td>
<td></td>
</tr>
<tr>
<td>15, 3</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>17, 3</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>18, 2</td>
<td>270</td>
<td></td>
</tr>
<tr>
<td>18, 4</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>19, 4</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>20, 1</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>22, 3</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>23, 1</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>24, 1</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>26, 4</td>
<td>163</td>
<td></td>
</tr>
<tr>
<td>26, 5</td>
<td>122</td>
<td></td>
</tr>
<tr>
<td>26, 6</td>
<td>299</td>
<td></td>
</tr>
<tr>
<td>27, 9</td>
<td>247</td>
<td></td>
</tr>
<tr>
<td>27, 15</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>29, 2</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>29, 9</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>29, 16</td>
<td>166</td>
<td></td>
</tr>
<tr>
<td>30, 1</td>
<td>266</td>
<td></td>
</tr>
<tr>
<td>30, 10</td>
<td>227, 228</td>
<td></td>
</tr>
<tr>
<td>31, 3</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>31, 15</td>
<td>lxxiii</td>
<td></td>
</tr>
<tr>
<td>31, 21</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>32, 4</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>32, 7</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>32, 8</td>
<td>237</td>
<td></td>
</tr>
<tr>
<td>33, 6</td>
<td>223</td>
<td></td>
</tr>
<tr>
<td>33, 8</td>
<td>206</td>
<td></td>
</tr>
<tr>
<td>35, 2</td>
<td>214</td>
<td></td>
</tr>
<tr>
<td>35, 10</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>40, 7</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>43, 7</td>
<td>146</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III, 44, 1</th>
<th>PAGE</th>
<th>148</th>
</tr>
</thead>
<tbody>
<tr>
<td>44, 4</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>48, 3</td>
<td>354</td>
<td></td>
</tr>
<tr>
<td>50, 4</td>
<td>122</td>
<td></td>
</tr>
<tr>
<td>51, 3</td>
<td>205</td>
<td></td>
</tr>
<tr>
<td>54, 5</td>
<td>237</td>
<td></td>
</tr>
<tr>
<td>54, 16</td>
<td>240</td>
<td></td>
</tr>
<tr>
<td>54, 20</td>
<td>244</td>
<td></td>
</tr>
<tr>
<td>55, 3</td>
<td>166</td>
<td></td>
</tr>
<tr>
<td>55, 11</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>56, 2</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td>57, 6</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>60, 3</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>61, 1</td>
<td>442</td>
<td></td>
</tr>
<tr>
<td>61, 5</td>
<td>29, 310</td>
<td></td>
</tr>
<tr>
<td>61, 7</td>
<td>145</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IV, 1, 3</th>
<th>PAGE</th>
<th>xxxviii, 192</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 4</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>1, 20</td>
<td>262</td>
<td></td>
</tr>
<tr>
<td>2, 11</td>
<td>256</td>
<td></td>
</tr>
<tr>
<td>3, 8</td>
<td>261</td>
<td></td>
</tr>
<tr>
<td>4, 7</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>4, 10</td>
<td>215</td>
<td></td>
</tr>
<tr>
<td>4, 11</td>
<td>254</td>
<td></td>
</tr>
<tr>
<td>5, 1</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>6, 2</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>6, 5</td>
<td>239</td>
<td></td>
</tr>
<tr>
<td>6, 8</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>7, 5</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>8, 3</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>11, 8</td>
<td>226</td>
<td></td>
</tr>
<tr>
<td>13, 6</td>
<td>193</td>
<td></td>
</tr>
<tr>
<td>14, 1</td>
<td>310</td>
<td></td>
</tr>
<tr>
<td>15, 1</td>
<td>310</td>
<td></td>
</tr>
<tr>
<td>15, 3</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>17, 3</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>18, 2</td>
<td>270</td>
<td></td>
</tr>
<tr>
<td>18, 4</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>19, 4</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>20, 1</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>22, 3</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>23, 1</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>24, 1</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>26, 4</td>
<td>163</td>
<td></td>
</tr>
<tr>
<td>26, 5</td>
<td>122</td>
<td></td>
</tr>
<tr>
<td>26, 6</td>
<td>299</td>
<td></td>
</tr>
<tr>
<td>27, 9</td>
<td>247</td>
<td></td>
</tr>
<tr>
<td>27, 15</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>29, 2</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>29, 9</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>29, 16</td>
<td>166</td>
<td></td>
</tr>
<tr>
<td>30, 1</td>
<td>266</td>
<td></td>
</tr>
<tr>
<td>30, 10</td>
<td>227, 228</td>
<td></td>
</tr>
<tr>
<td>31, 3</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>31, 15</td>
<td>lxxiii</td>
<td></td>
</tr>
<tr>
<td>31, 21</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>32, 4</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>32, 7</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>32, 8</td>
<td>237</td>
<td></td>
</tr>
<tr>
<td>33, 6</td>
<td>223</td>
<td></td>
</tr>
<tr>
<td>33, 8</td>
<td>206</td>
<td></td>
</tr>
<tr>
<td>35, 2</td>
<td>214</td>
<td></td>
</tr>
<tr>
<td>35, 10</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>40, 7</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>43, 7</td>
<td>146</td>
<td></td>
</tr>
<tr>
<td>43, 8</td>
<td>225</td>
<td></td>
</tr>
<tr>
<td>IV, 51, 6</td>
<td>PAGE</td>
<td>V, 58, 5</td>
</tr>
<tr>
<td>----------</td>
<td>------</td>
<td>----------</td>
</tr>
<tr>
<td>52, 2</td>
<td>23</td>
<td>58, 6</td>
</tr>
<tr>
<td>53, 5</td>
<td>51</td>
<td>59, 5</td>
</tr>
<tr>
<td>53, 6</td>
<td>lixiv</td>
<td>59, 8</td>
</tr>
<tr>
<td>V, 1, 1</td>
<td>207</td>
<td>60, 2</td>
</tr>
<tr>
<td>1, 5</td>
<td>26</td>
<td>60, 3</td>
</tr>
<tr>
<td>1, 10</td>
<td>221</td>
<td>61, 2</td>
</tr>
<tr>
<td>1, 12</td>
<td>144</td>
<td>62, 3</td>
</tr>
<tr>
<td>2, 7</td>
<td>166, 257</td>
<td>62, 8</td>
</tr>
<tr>
<td>7, 9</td>
<td>191</td>
<td>63, 5</td>
</tr>
<tr>
<td>11, 5</td>
<td>191</td>
<td>64, 2</td>
</tr>
<tr>
<td>12, 2; 6</td>
<td>26</td>
<td>66, 2</td>
</tr>
<tr>
<td>18, 1</td>
<td>85</td>
<td>69, 1</td>
</tr>
<tr>
<td>27, 4</td>
<td>304</td>
<td>69, 3</td>
</tr>
<tr>
<td>28, 6</td>
<td>204</td>
<td>71, 2</td>
</tr>
<tr>
<td>31, 5</td>
<td>173</td>
<td>73, 7</td>
</tr>
<tr>
<td>32, 2</td>
<td>57, 117, 131</td>
<td>74, 1</td>
</tr>
<tr>
<td>32, 4</td>
<td>34</td>
<td>74, 3</td>
</tr>
<tr>
<td>32, 5</td>
<td>317</td>
<td>74, 9</td>
</tr>
<tr>
<td>32, 7</td>
<td>182</td>
<td>78, 8</td>
</tr>
<tr>
<td>32, 8</td>
<td>158</td>
<td>79, 4</td>
</tr>
<tr>
<td>32, 10</td>
<td>173</td>
<td>80, 3</td>
</tr>
<tr>
<td>34, 3</td>
<td>264</td>
<td>82, 6</td>
</tr>
<tr>
<td>34, 7</td>
<td>267</td>
<td>83, 5</td>
</tr>
<tr>
<td>35, 4</td>
<td>144</td>
<td>83, 6</td>
</tr>
<tr>
<td>36, 5</td>
<td>150</td>
<td>85, 5</td>
</tr>
<tr>
<td>40, 2–3</td>
<td>150</td>
<td>87, 1</td>
</tr>
<tr>
<td>41, 10</td>
<td>cii</td>
<td>87, 2</td>
</tr>
<tr>
<td>41, 13</td>
<td>265</td>
<td>87, 5</td>
</tr>
<tr>
<td>41, 16</td>
<td>281</td>
<td>VI, 2, 4</td>
</tr>
<tr>
<td>42, 11</td>
<td>204</td>
<td>2, 5</td>
</tr>
<tr>
<td>46, 2</td>
<td>69, 134</td>
<td>2, 8</td>
</tr>
<tr>
<td>46, 5</td>
<td>68</td>
<td>3, 1</td>
</tr>
<tr>
<td>46, 7</td>
<td>236, 384</td>
<td>3, 2</td>
</tr>
<tr>
<td>47, 3</td>
<td>23</td>
<td>3, 7</td>
</tr>
<tr>
<td>47, 6</td>
<td>141</td>
<td>4, 7</td>
</tr>
<tr>
<td>47, 7</td>
<td>194</td>
<td>7, 6</td>
</tr>
<tr>
<td>49, 2</td>
<td>204</td>
<td>11, 2</td>
</tr>
<tr>
<td>50, 4</td>
<td>38</td>
<td>11, 5</td>
</tr>
<tr>
<td>51, 11</td>
<td>219</td>
<td>13, 1</td>
</tr>
<tr>
<td>52, 3</td>
<td>73</td>
<td>14, 3</td>
</tr>
<tr>
<td>52, 6</td>
<td>214</td>
<td>14, 4</td>
</tr>
<tr>
<td>52, 7</td>
<td>51</td>
<td>15, 6</td>
</tr>
<tr>
<td>52, 8</td>
<td>69, 163</td>
<td>16, 9</td>
</tr>
<tr>
<td>52, 9</td>
<td>173</td>
<td>16, 14; 15</td>
</tr>
<tr>
<td>52, 12</td>
<td>xcvii seq.</td>
<td>16, 18</td>
</tr>
<tr>
<td>53, 10</td>
<td>69</td>
<td>16, 146</td>
</tr>
<tr>
<td>53, 14</td>
<td>194</td>
<td>17, 4</td>
</tr>
<tr>
<td>54, 11</td>
<td>111</td>
<td>17, 5</td>
</tr>
<tr>
<td>55, 7</td>
<td>161</td>
<td>17, 15</td>
</tr>
<tr>
<td>56, 7</td>
<td>20</td>
<td>19, 8</td>
</tr>
<tr>
<td>56, 8</td>
<td>274</td>
<td>19, 8; 9</td>
</tr>
<tr>
<td>56, 9</td>
<td>67</td>
<td>19, 9</td>
</tr>
<tr>
<td>57, 2</td>
<td>163</td>
<td>20, 2</td>
</tr>
<tr>
<td>57, 3</td>
<td>75, 163</td>
<td>20, 5</td>
</tr>
<tr>
<td>VI, 20, 7</td>
<td>240</td>
<td>VI, 71, 2</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>21, 4</td>
<td>192</td>
<td>74, 1</td>
</tr>
<tr>
<td>21, 7</td>
<td>311</td>
<td>75, 19</td>
</tr>
<tr>
<td>21, 9</td>
<td>349</td>
<td>VII, 1, 2</td>
</tr>
<tr>
<td>22, 9</td>
<td>432</td>
<td>3, 4</td>
</tr>
<tr>
<td>24, 3</td>
<td>207</td>
<td>3, 7</td>
</tr>
<tr>
<td>26, 7</td>
<td>265</td>
<td>3, 10</td>
</tr>
<tr>
<td>28, 6</td>
<td>276</td>
<td>4, 6</td>
</tr>
<tr>
<td>29, 2</td>
<td>186</td>
<td>5, 4</td>
</tr>
<tr>
<td>29, 3</td>
<td>187</td>
<td>7, 5</td>
</tr>
<tr>
<td>30, 3</td>
<td>223</td>
<td>8, 3</td>
</tr>
<tr>
<td>32, 1</td>
<td>42</td>
<td>9, 3</td>
</tr>
<tr>
<td>32, 3</td>
<td>41</td>
<td>10, 1</td>
</tr>
<tr>
<td>33, 3</td>
<td>225</td>
<td>11, 4</td>
</tr>
<tr>
<td>34, 3</td>
<td>192</td>
<td>15, 13</td>
</tr>
<tr>
<td>36, 5</td>
<td>96</td>
<td>16, 9</td>
</tr>
<tr>
<td>39, 1</td>
<td>40</td>
<td>18, 4</td>
</tr>
<tr>
<td>40, 4</td>
<td>188</td>
<td>18, 8</td>
</tr>
<tr>
<td>44, 14</td>
<td>100</td>
<td>18, 9</td>
</tr>
<tr>
<td>45, 32</td>
<td>192</td>
<td>20, 4</td>
</tr>
<tr>
<td>47, 34</td>
<td>103</td>
<td>22, 3</td>
</tr>
<tr>
<td>48, 6</td>
<td>18, 26</td>
<td>24, 1</td>
</tr>
<tr>
<td>49, 2</td>
<td>21, 26</td>
<td>24, 4</td>
</tr>
<tr>
<td>49, 3</td>
<td>22</td>
<td>25, 2</td>
</tr>
<tr>
<td>50, 2</td>
<td>248</td>
<td>31, 10</td>
</tr>
<tr>
<td>50, 4</td>
<td>378</td>
<td>32, 13</td>
</tr>
<tr>
<td>50, 5</td>
<td>186, 274</td>
<td>32, 18</td>
</tr>
<tr>
<td>50, 7</td>
<td>lxxiv, 194</td>
<td>32, 27</td>
</tr>
<tr>
<td>50, 13</td>
<td>115</td>
<td>34, 7</td>
</tr>
<tr>
<td>51, 5</td>
<td>244, 249</td>
<td>35, 4</td>
</tr>
<tr>
<td>51, 14</td>
<td>158</td>
<td>35, 6</td>
</tr>
<tr>
<td>54, 9</td>
<td>77</td>
<td>35, 8</td>
</tr>
<tr>
<td>55, 17</td>
<td>189</td>
<td>36, 6</td>
</tr>
<tr>
<td>54, 9</td>
<td>239</td>
<td>39, 1</td>
</tr>
<tr>
<td>57, 3</td>
<td>39</td>
<td>40, 2</td>
</tr>
<tr>
<td>57, 5</td>
<td>208</td>
<td>42, 2</td>
</tr>
<tr>
<td>58, 3</td>
<td>61</td>
<td>42, 4</td>
</tr>
<tr>
<td>58, 6</td>
<td>223, 442</td>
<td>44, 5</td>
</tr>
<tr>
<td>61, 11</td>
<td>52</td>
<td>46, 3</td>
</tr>
<tr>
<td>61, 13</td>
<td>48, 61</td>
<td>47, 3</td>
</tr>
<tr>
<td>62, 4</td>
<td>164</td>
<td>49, 2</td>
</tr>
<tr>
<td>62, 6</td>
<td>176</td>
<td>51, 1</td>
</tr>
<tr>
<td>62, 10</td>
<td>269</td>
<td>55, 6</td>
</tr>
<tr>
<td>63, 6</td>
<td>162, 172</td>
<td>56, 3</td>
</tr>
<tr>
<td>63, 8</td>
<td>116</td>
<td>56, 6</td>
</tr>
<tr>
<td>64, 2</td>
<td>197</td>
<td>56, 8 (4)</td>
</tr>
<tr>
<td>64, 5</td>
<td>90</td>
<td>56, 13</td>
</tr>
<tr>
<td>64, 9</td>
<td>90</td>
<td>56, 16</td>
</tr>
<tr>
<td>66, 3</td>
<td>300</td>
<td>56, 19</td>
</tr>
<tr>
<td>66, 5</td>
<td>277</td>
<td>56, 21</td>
</tr>
<tr>
<td>66, 6</td>
<td>274</td>
<td>58, 3</td>
</tr>
<tr>
<td>66, 7</td>
<td>67</td>
<td>60, 2</td>
</tr>
<tr>
<td>67, 7</td>
<td>90</td>
<td>60, 4</td>
</tr>
<tr>
<td>68, 11</td>
<td>151</td>
<td>60, 6</td>
</tr>
<tr>
<td>70, 5</td>
<td>187</td>
<td>60, 9 seq</td>
</tr>
<tr>
<td>VII, 60, 12</td>
<td>PAGE</td>
<td>VIII, 7, 22</td>
</tr>
<tr>
<td>-------------</td>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>62, 3</td>
<td>223</td>
<td>7, 23</td>
</tr>
<tr>
<td>66, 2</td>
<td>248</td>
<td>7, 27</td>
</tr>
<tr>
<td>69, 1</td>
<td>25, 139</td>
<td>7, 28</td>
</tr>
<tr>
<td>69, 5</td>
<td>194</td>
<td>7, 31</td>
</tr>
<tr>
<td>70, 2</td>
<td>62</td>
<td>7, 33</td>
</tr>
<tr>
<td>71, 1</td>
<td>21, 197</td>
<td>8, 4</td>
</tr>
<tr>
<td>75, 5</td>
<td>49</td>
<td>8, 7</td>
</tr>
<tr>
<td>75, 6</td>
<td>18</td>
<td>10, 6</td>
</tr>
<tr>
<td>76, 2</td>
<td>217</td>
<td>12, 14</td>
</tr>
<tr>
<td>77, 1</td>
<td>lxxv seq.</td>
<td>12, 16</td>
</tr>
<tr>
<td>78, 4</td>
<td>34</td>
<td>12, 27</td>
</tr>
<tr>
<td>79, 4</td>
<td>222</td>
<td>13, 6</td>
</tr>
<tr>
<td>82, 4</td>
<td>40</td>
<td>13, 11</td>
</tr>
<tr>
<td>82, 5</td>
<td>164</td>
<td>13, 17</td>
</tr>
<tr>
<td>83, 2</td>
<td>267</td>
<td>13, 31-33</td>
</tr>
<tr>
<td>83, 6</td>
<td>269</td>
<td>17, 6</td>
</tr>
<tr>
<td>86, 5</td>
<td>256</td>
<td>18, 6-7</td>
</tr>
<tr>
<td>86, 6</td>
<td>66, 267</td>
<td>18, 8</td>
</tr>
<tr>
<td>86, 8</td>
<td>191</td>
<td>18, 9</td>
</tr>
<tr>
<td>87, 1</td>
<td>223</td>
<td>19, 6</td>
</tr>
<tr>
<td>87, 7</td>
<td>238, 259</td>
<td>19, 14</td>
</tr>
<tr>
<td>91 and 92</td>
<td>lxxvii seq.</td>
<td>19, 25</td>
</tr>
<tr>
<td>93, 7</td>
<td>258</td>
<td>19, 31</td>
</tr>
<tr>
<td>94, 2</td>
<td>303</td>
<td>19, 33</td>
</tr>
<tr>
<td>95, 1-2</td>
<td>60</td>
<td>20, 3</td>
</tr>
<tr>
<td>95, 2</td>
<td>58, 61</td>
<td>20, 5</td>
</tr>
<tr>
<td>96, 4</td>
<td>114</td>
<td>20, 7</td>
</tr>
<tr>
<td>97, 6</td>
<td>17</td>
<td>20, 8</td>
</tr>
<tr>
<td>100, 2</td>
<td>220</td>
<td>20, 10</td>
</tr>
<tr>
<td>104</td>
<td>lix</td>
<td>20, 11</td>
</tr>
<tr>
<td>104, 9</td>
<td>88</td>
<td>20, 23</td>
</tr>
<tr>
<td>VIII, 1, 5</td>
<td>267</td>
<td>21, 18</td>
</tr>
<tr>
<td>1, 12</td>
<td>229</td>
<td>22, 4</td>
</tr>
<tr>
<td>1, 13</td>
<td>215</td>
<td>22, 6</td>
</tr>
<tr>
<td>1, 18</td>
<td>49</td>
<td>22, 16</td>
</tr>
<tr>
<td>1, 21</td>
<td>135</td>
<td>23, 3</td>
</tr>
<tr>
<td>2, 8</td>
<td>ci</td>
<td>25, 3, 5</td>
</tr>
<tr>
<td>2, 14</td>
<td>265</td>
<td>25, 5 seq.</td>
</tr>
<tr>
<td>3, 5</td>
<td>121</td>
<td>25, 16</td>
</tr>
<tr>
<td>3, 23</td>
<td>39</td>
<td>26, 3</td>
</tr>
<tr>
<td>4, 9</td>
<td>276</td>
<td>26, 13</td>
</tr>
<tr>
<td>5, 9</td>
<td>441</td>
<td>29, 1</td>
</tr>
<tr>
<td>5, 20</td>
<td>192</td>
<td>29, 5</td>
</tr>
<tr>
<td>5, 21</td>
<td>156, 441</td>
<td>32, 6</td>
</tr>
<tr>
<td>5, 23</td>
<td>218</td>
<td>33, 8</td>
</tr>
<tr>
<td>5, 25</td>
<td>153</td>
<td>34, 17</td>
</tr>
<tr>
<td>5, 35</td>
<td>93</td>
<td>39, 4</td>
</tr>
<tr>
<td>6, 14</td>
<td>143</td>
<td>40, 9</td>
</tr>
<tr>
<td>6, 39</td>
<td>398</td>
<td>42, 1</td>
</tr>
<tr>
<td>6, 40</td>
<td>143</td>
<td>43, 8</td>
</tr>
<tr>
<td>7, 2</td>
<td>161</td>
<td>43, 33</td>
</tr>
<tr>
<td>7, 4</td>
<td>161</td>
<td>44, 18</td>
</tr>
<tr>
<td>7, 14</td>
<td>161</td>
<td>44, 23</td>
</tr>
<tr>
<td>7, 20</td>
<td>85</td>
<td>45, 27</td>
</tr>
<tr>
<td>VIII, 45, 35</td>
<td>PAGE</td>
<td>VIII, 100, 2</td>
</tr>
<tr>
<td>-------------</td>
<td>------</td>
<td>--------------</td>
</tr>
<tr>
<td>48, 14</td>
<td>189</td>
<td>100, 10; 11</td>
</tr>
<tr>
<td>46, 23</td>
<td>231</td>
<td>100, 12</td>
</tr>
<tr>
<td>48, 25</td>
<td>310</td>
<td>101, 15</td>
</tr>
<tr>
<td>47, 7</td>
<td>268</td>
<td>103, 7</td>
</tr>
<tr>
<td>48, 2</td>
<td>lxi</td>
<td>103, 8</td>
</tr>
<tr>
<td>48, 4</td>
<td>190</td>
<td>IX, 11, 3</td>
</tr>
<tr>
<td>48, 9</td>
<td>282</td>
<td>19, 2</td>
</tr>
<tr>
<td>49-59</td>
<td>xlvi seqq.</td>
<td>21, 4</td>
</tr>
<tr>
<td>50, 2</td>
<td>l, 111</td>
<td>34, 3</td>
</tr>
<tr>
<td>51, 3</td>
<td>lxvii</td>
<td>50, 1</td>
</tr>
<tr>
<td>51, 7</td>
<td>267</td>
<td>53, 1</td>
</tr>
<tr>
<td>52, 7</td>
<td>267</td>
<td>61, 12</td>
</tr>
<tr>
<td>52, 10</td>
<td>309</td>
<td>62, 24</td>
</tr>
<tr>
<td>55, 3</td>
<td>24</td>
<td>63, 10</td>
</tr>
<tr>
<td>55, 5</td>
<td>lxvii, 267</td>
<td>65, 22</td>
</tr>
<tr>
<td>60, 4</td>
<td>225</td>
<td>65, 23</td>
</tr>
<tr>
<td>61, 3</td>
<td>152</td>
<td>68</td>
</tr>
<tr>
<td>61, 4</td>
<td>198</td>
<td>68, 3</td>
</tr>
<tr>
<td>61, 18</td>
<td>186</td>
<td>70, 10</td>
</tr>
<tr>
<td>63, 7</td>
<td>226</td>
<td>71, 3</td>
</tr>
<tr>
<td>63, 10</td>
<td>248</td>
<td>72, 1</td>
</tr>
<tr>
<td>64, 2</td>
<td>268</td>
<td>72, 8</td>
</tr>
<tr>
<td>64, 11</td>
<td>398</td>
<td>73, 9</td>
</tr>
<tr>
<td>65, 5</td>
<td>345</td>
<td>74, 1</td>
</tr>
<tr>
<td>66, 4</td>
<td>198</td>
<td>74, 3</td>
</tr>
<tr>
<td>67</td>
<td>lxix seq.</td>
<td>86, 1</td>
</tr>
<tr>
<td>67, 11</td>
<td>254</td>
<td>86, 31-30</td>
</tr>
<tr>
<td>67, 14</td>
<td>257</td>
<td>86, 27</td>
</tr>
<tr>
<td>68, 1</td>
<td>124</td>
<td>86, 31-40</td>
</tr>
<tr>
<td>68, 18</td>
<td>24</td>
<td>86, 48</td>
</tr>
<tr>
<td>71, 14</td>
<td>354</td>
<td>93, 4</td>
</tr>
<tr>
<td>71, 15</td>
<td>194</td>
<td>95, 3</td>
</tr>
<tr>
<td>72, 6</td>
<td>176</td>
<td>96, 2</td>
</tr>
<tr>
<td>72, 8</td>
<td>79</td>
<td>96, 6</td>
</tr>
<tr>
<td>72, 18</td>
<td>148</td>
<td>96, 8</td>
</tr>
<tr>
<td>73, 13</td>
<td>100</td>
<td>96, 15</td>
</tr>
<tr>
<td>75, 9</td>
<td>104</td>
<td>97, 8</td>
</tr>
<tr>
<td>78, 10</td>
<td>241, 265</td>
<td>97, 34</td>
</tr>
<tr>
<td>79, 7</td>
<td>90, 190</td>
<td>97, 55</td>
</tr>
<tr>
<td>82, 4</td>
<td>49</td>
<td>97, 57</td>
</tr>
<tr>
<td>84, 1</td>
<td>345</td>
<td>102, 2</td>
</tr>
<tr>
<td>88, 1</td>
<td>124</td>
<td>107, 5</td>
</tr>
<tr>
<td>90, 3</td>
<td>177</td>
<td>107, 6</td>
</tr>
<tr>
<td>90, 5</td>
<td>199</td>
<td>108, 7</td>
</tr>
<tr>
<td>91, 3</td>
<td>265</td>
<td>108, 10</td>
</tr>
<tr>
<td>93, 7</td>
<td>139</td>
<td>111, 1</td>
</tr>
<tr>
<td>93, 16</td>
<td>68</td>
<td>111, 2</td>
</tr>
<tr>
<td>94, 1</td>
<td>39</td>
<td>113, 1; 2</td>
</tr>
<tr>
<td>94, 9</td>
<td>52</td>
<td>113, 10</td>
</tr>
<tr>
<td>96, 5</td>
<td>135</td>
<td>114, 3</td>
</tr>
<tr>
<td>96, 14</td>
<td>148</td>
<td>X, 1, 1</td>
</tr>
<tr>
<td>97, 5</td>
<td>50</td>
<td>5, 5</td>
</tr>
<tr>
<td>98, 3</td>
<td>49</td>
<td>5, 6</td>
</tr>
<tr>
<td>99, 6</td>
<td>309</td>
<td>5, 7</td>
</tr>
<tr>
<td>X, 7, 1</td>
<td>271</td>
<td>X, 65, 9</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>8, 3</td>
<td>24, 329</td>
<td>66, 3</td>
</tr>
<tr>
<td>8, 4</td>
<td>253</td>
<td>66, 4</td>
</tr>
<tr>
<td>9, 4</td>
<td>194</td>
<td>67, 7</td>
</tr>
<tr>
<td>11, 6</td>
<td>47</td>
<td>68, 4</td>
</tr>
<tr>
<td>11, 7</td>
<td>230</td>
<td>69, 4</td>
</tr>
<tr>
<td>15, 5</td>
<td>237</td>
<td>70, 8</td>
</tr>
<tr>
<td>15, 5</td>
<td>202, 437</td>
<td>72, 1-4</td>
</tr>
<tr>
<td>14, 1</td>
<td>205</td>
<td>72, 4-5</td>
</tr>
<tr>
<td>14, 3</td>
<td>36</td>
<td>72, 7</td>
</tr>
<tr>
<td>14, 7</td>
<td>36, 88</td>
<td>72, 8</td>
</tr>
<tr>
<td>14, 8</td>
<td>88</td>
<td>73, 10</td>
</tr>
<tr>
<td>15, 4</td>
<td>194</td>
<td>75, 2</td>
</tr>
<tr>
<td>15, 12-14</td>
<td>35</td>
<td>75, 5</td>
</tr>
<tr>
<td>18, 11</td>
<td>268</td>
<td>78, 2</td>
</tr>
<tr>
<td>20, 1</td>
<td>202, 437</td>
<td>79, 2</td>
</tr>
<tr>
<td>20, 9</td>
<td>18</td>
<td>79, 6</td>
</tr>
<tr>
<td>24, 6</td>
<td>200</td>
<td>80, 2</td>
</tr>
<tr>
<td>25, 1</td>
<td>202, 437</td>
<td>82, 5-6</td>
</tr>
<tr>
<td>27, 19</td>
<td>33</td>
<td>86, 15</td>
</tr>
<tr>
<td>28, 11</td>
<td>lxvii</td>
<td>87, 18</td>
</tr>
<tr>
<td>31, 1</td>
<td>271</td>
<td>89, 9</td>
</tr>
<tr>
<td>32, 2</td>
<td>52</td>
<td>92, 5</td>
</tr>
<tr>
<td>33, 9</td>
<td>238</td>
<td>92, 7</td>
</tr>
<tr>
<td>34, 6</td>
<td>276</td>
<td>92, 11</td>
</tr>
<tr>
<td>35, 2</td>
<td>398</td>
<td>92, 13</td>
</tr>
<tr>
<td>36, 1-3</td>
<td>250</td>
<td>92, 14</td>
</tr>
<tr>
<td>36, 13</td>
<td>239</td>
<td>93, 5</td>
</tr>
<tr>
<td>37, 10</td>
<td>191</td>
<td>93, 10</td>
</tr>
<tr>
<td>37, 11</td>
<td>194</td>
<td>95, 6</td>
</tr>
<tr>
<td>39, 11</td>
<td>245</td>
<td>95, 7</td>
</tr>
<tr>
<td>40, 1</td>
<td>165</td>
<td>95, 9</td>
</tr>
<tr>
<td>42, 6</td>
<td>271</td>
<td>95, 14</td>
</tr>
<tr>
<td>43, 7</td>
<td>115</td>
<td>95, 15</td>
</tr>
<tr>
<td>43, 8</td>
<td>140</td>
<td>96, 1</td>
</tr>
<tr>
<td>43, 9</td>
<td>18, 27</td>
<td>96, 3</td>
</tr>
<tr>
<td>44, 2</td>
<td>185</td>
<td>96, 9</td>
</tr>
<tr>
<td>45, 10</td>
<td>439</td>
<td>96, 13</td>
</tr>
<tr>
<td>46, 3</td>
<td>217</td>
<td>97, 18</td>
</tr>
<tr>
<td>46, 5</td>
<td>67</td>
<td>97, 22</td>
</tr>
<tr>
<td>47, 1</td>
<td>149</td>
<td>98, 1</td>
</tr>
<tr>
<td>47, 7</td>
<td>291</td>
<td>100, 1</td>
</tr>
<tr>
<td>49, 5</td>
<td>265</td>
<td>103, 2</td>
</tr>
<tr>
<td>50, 4</td>
<td>439</td>
<td>103, 13</td>
</tr>
<tr>
<td>55, 8</td>
<td>214</td>
<td>104, 2</td>
</tr>
<tr>
<td>56, 4</td>
<td>267</td>
<td>114, 2</td>
</tr>
<tr>
<td>58</td>
<td>61</td>
<td>114, 10</td>
</tr>
<tr>
<td>63, 2</td>
<td>251</td>
<td>115, 3</td>
</tr>
<tr>
<td>63, 3</td>
<td>255, 261</td>
<td>115, 9</td>
</tr>
<tr>
<td>63, 5</td>
<td>245</td>
<td>116, 9</td>
</tr>
<tr>
<td>63, 10</td>
<td>249</td>
<td>119, 4</td>
</tr>
<tr>
<td>63, 11</td>
<td>229</td>
<td>120, 1</td>
</tr>
<tr>
<td>63, 17</td>
<td>245</td>
<td>120, 3</td>
</tr>
<tr>
<td>64, 5</td>
<td>246</td>
<td>122, 3</td>
</tr>
<tr>
<td>64, 7</td>
<td>349</td>
<td>124, 1</td>
</tr>
</tbody>
</table>
### LIST OF IMPORTANT PASSAGES.

<table>
<thead>
<tr>
<th></th>
<th>PAGE</th>
<th></th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>X, 124, 7</td>
<td>308</td>
<td>X, 144, 6</td>
<td>269</td>
</tr>
<tr>
<td>124, 9</td>
<td>xcvi</td>
<td>148, 3</td>
<td>221</td>
</tr>
<tr>
<td>125, 12</td>
<td>275</td>
<td>153, 2</td>
<td>143</td>
</tr>
<tr>
<td>129, 2</td>
<td>35, 91</td>
<td>158, 1</td>
<td>ci</td>
</tr>
<tr>
<td>129, 3</td>
<td>10</td>
<td>164, 3</td>
<td>66</td>
</tr>
<tr>
<td>133, 5</td>
<td>215</td>
<td>165, 4</td>
<td>88</td>
</tr>
<tr>
<td>138, 1</td>
<td>44</td>
<td>170, 1</td>
<td>229</td>
</tr>
<tr>
<td>138, 4</td>
<td>130</td>
<td>182, 1</td>
<td>194</td>
</tr>
<tr>
<td>140, 2</td>
<td>195</td>
<td>190, 2</td>
<td>7</td>
</tr>
<tr>
<td>142, 4</td>
<td>235</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ATHARVA-VEDA.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>IV, 2, 6</td>
<td>11</td>
</tr>
<tr>
<td>37, 5</td>
<td>384</td>
</tr>
<tr>
<td>VII, 6, 1</td>
<td>261</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII, 2, 1</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>XII, 1, 51</td>
<td>415</td>
</tr>
</tbody>
</table>

**VĀGASANEYI-SAMHITĀ.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>XI, 34</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>XI, 46</td>
<td>89</td>
</tr>
</tbody>
</table>

**TAITTIRĪYA-SAMHITĀ.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I, 8, 6, 2</td>
<td>430</td>
</tr>
<tr>
<td>IV, 3, 13, 3</td>
<td>388</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>V, 1, 3, 3</td>
<td>188</td>
</tr>
<tr>
<td>VII, 1, 19, 3</td>
<td>322</td>
</tr>
</tbody>
</table>

**AITAREYA-BRĀHMANA.**

<table>
<thead>
<tr>
<th></th>
<th>lxix</th>
</tr>
</thead>
<tbody>
<tr>
<td>V, 20</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>VII, 14</td>
<td>89</td>
</tr>
</tbody>
</table>

**SATAPATHA-BRĀHMANA.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>II, 6, 2, 9</td>
<td>389</td>
</tr>
<tr>
<td>III, 7, 3, 1</td>
<td>429</td>
</tr>
<tr>
<td>IV, 3, 4, 14</td>
<td>429</td>
</tr>
<tr>
<td>VI, 3, 3, 4</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>XI, 1, 6, 1</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>X, 5, 2, 4</td>
<td>377</td>
</tr>
<tr>
<td>XIII, 5, 1, 16</td>
<td>322</td>
</tr>
</tbody>
</table>

**TÂNVDÁ-BRĀHMANA.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>XIII, 7, 12</td>
<td>360</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>XVI, 1, 12</td>
<td>430</td>
</tr>
</tbody>
</table>

**TAITTIRĪYA-ĀRANYAKA.**

<table>
<thead>
<tr>
<th></th>
<th>xlvi, note *</th>
</tr>
</thead>
<tbody>
<tr>
<td>I, 13, 3</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>1, 23</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ĀŚVALĀYANA SRAUTA-SŪTRA.**

<table>
<thead>
<tr>
<th></th>
<th>lxix, note *</th>
</tr>
</thead>
<tbody>
<tr>
<td>VIII, 11</td>
<td>IX, 4</td>
</tr>
<tr>
<td></td>
<td>112</td>
</tr>
</tbody>
</table>
III.

A BIBLIOGRAPHICAL LIST OF THE MORE IMPORTANT PUBLICATIONS ON THE RIG-VEDA.

I have often stated how much I was indebted to the labours of others in all I have endeavoured to do for the Veda. I have to make the same acknowledgment once more. Many indeed of those with whom I once worked side by side have ceased from their labours, but the gaps which death has caused have been filled by many young and equally valiant soldiers. I am almost afraid to mention names, lest I should seem forgetful of some by whose labours I have benefitted. The elaborate publications of M. Bergaigne occupy a prominent place, and seem to me to have hardly received the credit which they deserve. Scholars are too apt to forget that we may differ from the results arrived at by our colleagues, and yet admire their industry, their acumen, their genius. Professor Ludwig has continued his work, undismayed by the unjust and unseemly attacks of his rivals. Professor Oldenberg's contributions, Das altindische Åkhyåna, 1883; Œigveda-Samhitå und Såma-vedârcika, 1884; Die Adhåhyatheilung des Œigveda, 1887, and lastly, the Prolegomena to his Hymnen des Œigveda, 1888, have opened new and important fields of critical investigation. Different views have been ably represented by Pischel and Geldner in their Vedische Studien.

Professor Avery's Contributions to the History of Verb-Inflection in Sanskrit (1875), Professor Lanman's Statistical Account of Noun-inflection in the Veda (1877), are indispensable helps to every student of the Veda. Professor Delbrück's Syntaktische Forschungen (1871–1879) und Das Altindische Verbum (1874) marked a decided advance in critical scholar-
ship. Almost every case of the noun in the Veda has found its special investigator, the Dative in Delbrück (1867), the Genitive in Siecke (1869), the Vocative in Benfey (1872), the Instrumental in Wenzel (1879), the Accusative in Gae-
dicke (1880). The nominal suffixes have been treated by Bruno Lindner in his Altindische Nominalbildung (1878); the suffixes of the Infinitive by Professor Ludwig (1871) and Professor Wilhelm (1870 and 1873). Geldner and Pro-
fessor Kaegi have given a popular and useful account of the results of Vedic studies in Siebenzig Lieder des Rig-
veda (1875), and Der Rigveda (1881).

The following is a list of the more important publications on the Rig-veda which have proved useful to myself and will prove useful to others. This list does not pretend to be complete, but even in its incomplete form, I hope that it may be serviceable to students of the Rig-veda.

The following abbreviations have been used:—
KZ. = Kuhn's Zeitschrift für vergleichende Sprachforschung.
ZDMG. = Zeitschrift der deutschen morgenländischen Gesellschaft.


BENFET, THEODOR. Die Quantitätsverschiedenheiten in den Samhitā-
und Pada-Texten der Veden. 6 Theile. Göttingen, 1874-81.
— Ueber die Entstehung des indogermanischen Vokativs. Göt-
tingen, 1872.
— Vedica und Verwandtes. Strassburg, 1879.
— Ueber einige Wörter mit dem Bindevocal ō im Rigveda. Göt-
tingen, 1879.
— Vedica und Linguistica. Strassburg, 1880.
— Behandlung des auslautenden a in na ‘wie’ und na ‘nicht’
im Rigveda, mit Bemerkungen über die Aussprache der Wörter
im Veda. Göttingen, 1881.
— Uebersetzung des Rigveda (I, i-118): Orient und Occident,
1862-64.
— Rigveda, X, 10, 7: Bezz. Beitr. I, 47-51.—Uebersetzung des
— Kleinere Schriften, herausgegeben von A. Bezzienberger, I, 109,
120, 265, 278, 295, 305, 314, 316; II, 172, 177. Berlin, 1890.
BERGAIGNE, A. La religion védique d’après les hymnes du Rig-Veda.
— Quelques Observations sur les figures de rhétorique dans le Rig-
Veda. (Mémoires de la Société de linguistique, tome IV, 2e
fascicule.) Paris, 1880.
— Recherches sur l’histoire de la Samhitā du Rig-Veda I. La
— Nouvelles recherches sur l’histoire de la Samhitā du Rig-Veda
II-IV. Supplément au Mémoire sur la Samhitā primitive; les
différents couches d’interprétations; le classement du Mandala
VIII. Paris, 1887. (Journal Asiatique, IX, 191-287. Extrait.)
— Deuxième note additionnelle à l’article Recherches sur l’histoire
de la Samhitā du Rig-Veda. (Journal Asiatique, IX, 518 f.)
— La syntaxe des comparaisons védiques: Bibliothèque de l’école
des hautes études, LXXII, pp. 75-101. (Mél. Renier, Paris, 1887.)
— Recherches sur l’histoire de la liturgie védique. La forme
métrique des hymnes du Rig-Veda. (Ac. des Inscr., C-R, XVI,
1888, Mai-Juin, pp. 232-238.)
— Recherches sur l’histoire de la liturgie védique. (Journal
Asiatique, XIII, 2, 121-197. 1889.)
— La division en Adhyāyas du Rig-Veda: Journal Asiatique, X,
3, 488-495. (Extrait. Paris, 1888.)
BIBLIOGRAPHICAL LIST.


—— Contributions to the Interpretation of the Veda. Second Series. Baltimore, 1890.


—— Dyāus Asura, Ahura Mazda und die Asuras. Halle, 1885.


—— Purandhi, the goddess of abundance, in the Rigveda. (Babyl. and Oriental Record, II, 11 (1888), pp. 245–254.)

—— Purandhi is the goddess of abundance in the Rigveda. (Babyl. and Oriental Record, 1890, IV, 6, pp. 121–130.)


DELBURCK, B. De usu dativī in carminibus Rigvedae. Halle, 1867.


—— Das Altindische Verbium. Halle, 1874.

—— Vedische Chrestomathie. Halle, 1874.


EHNI, J. Der Vedische Mythus des Yama. Strassburg, 1890.

GÆDICE, CARL. Der Accusativ im Veda. Breslau, 1880.

GARBE, R. Accentuationssystem der altindischen Nominalcomposita: KZ. XXIII, 470.


GELDNER, K., u. A. KÄGI. Siebenzig Lieder des Rigveda. Tübingen, 1875.

GRASSMANN, H. Wörterbuch zum Rig-Veda. Leipzig, 1873.


— Brahma und die Brahmanen. München, 1871.

HILLEBRANDT, A. Ueber die Göttin Aditi. Breslau, 1876.
— Die beiden arischen Accentsysteme. 1882–85.
— Veda-Chrestomathie mit Glossar. Berlin, 1885.
—— Nationale Opfer in Altindien: Festgruss an Böhtlingk, 40-43.
—— Die Sonnwendfeste in Altindien: Romanische Forschungen, V, 1889, 299 seqq.

Hirzel, A. Gleichnisse und Metaphern im Rigveda. Leipzig, 1890.

—— Vasta usrāḥ: Festgruss an Böhtlingk, 48 seq.


Koulikowski, D. Les trois feux sacrés du Rig-Véda: Rev. hist. rel. XX, 2, pp. 151-179.

—— Rhythmus und indische Metrik. Göttingen, 1887.


Ludwig, A. Der Infinitiv im Veda. Prag, 1871.
—— Die philosophischen und religiösen Anschauungen des Veda. Prag, 1875.

— Ueber die Kritik des Ìgveda Textes. Prag, 1889.
— Ueber Methode bei Interpretationen des Ìgveda. Prag, 1890.
— dhàman und svadhà: KZ. XXVIII, 240.


MAYR, AUREL. Beiträge aus dem Rig-Veda zur Accentuierung des Verbun finitum. Wien, 1871.

MEYER, RUDOLF. Ìgvidhàna. Berlin, 1878.


MYRIANTHEUS, L. Die Àsvins oder Arischen Dioskuren. München, 1876.

— Vorvedisches im Veda: Bezz. Beitr. XVII, 244–256.


OLDENBERG, H. Das altindische Àkhyàna: ZDMG. XXXVII, 54–86.


— Àkhyàna-Hymnen im Rigveda: ZDMG. XXXIX, 52–90.
— Der Abhinihita Sandhi im Rigveda, ZDMG. XLIV, 321–338.
— The Interpretation of the Veda, and the Hindu Epic: Open Court (Chicago), 1889, April 11 (Translated from the Deutsche Rundschau).
BIBLIOGRAPHICAL LIST.


PERTSCH, W. Upalekha, de Kramapātha libellus. Berol. 1854.


REGNAUD, PAUL. Le mot védique rta: Rev. hist. rel. XVI, 1887, pp. 26–27.


— Un épithète des dieux dans le Rig-Veda (amûra): Rev. hist. rel. XV, 1887, pp. 46–51.

— Etymologies védiques: Rev. hist. rel. XIX, 1, pp. 79–84.


— Études védiques. L’hymne III, 1 du Rig-Véda: Rev. hist. rel. XXII, 302.


— Rig-Veda Sanhitā, the first and second Adhyāyas of the first Ashṭaka, with notes and explanations, and an introductory essay on the study of the Vedas. By K. M. Banerjea. Calcutta, 1875.

— Vedische Studien: KZ. XXVI, 45.

Sabbathier, R. Une édition critique du Rig-Veda par M. Oldenberg: Rev. hist. rel. XX, 3, pp. 297–331.—Rev. de ling. XXIII, 1, 93–97.


BIBLIOGRAPHICAL LIST.

Schwab, Julius. Das altindische Thieropfer. Erlangen, 1886.


Thibaut, G. Das Jaṭāpāṭala. Lpzg. 1870.

Turrini, Giuseppe. All’ Aurora ñno di Prāśkaṇṭa Kāṇva recáto di Sāṁskṛito in volgáre. Bologna, 1889.


Wilhelm, Eugen. De infinitivi linguarum Sanscritae, Bactriae, etc. forma et usu. Isenaci, 1873.


— Vedishes: Festgruss an Böhtlingk, 114–118.

Windischmann, Fr. Ueber den Somacultus der Arier: Abhandlungen der Münchener Ak. der Wiss. IV. B. Abh. 2.


N n 3
CORRIGENDA.

Page 123, line 6 from below, read visvá-mánusha for visvá-manusha

" 138, " 19, read samsamánaya for samsa

" 138, " 20, read samsanam for samsanam

" 173, " 4 from below, read årâ for åra

" 278, " 17 seq., read of Indra for of the Maruts

" 315, " 8, read gañganâ- for gañganâ-
TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

<table>
<thead>
<tr>
<th>CONSONANTS</th>
<th>MISSIONARY ALPHABET</th>
<th>Sanskrit</th>
<th>Zend.</th>
<th>Phyleti</th>
<th>Persian</th>
<th>Arabic</th>
<th>Hebrew</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I Class.</td>
<td>II Class.</td>
<td>III Class.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gutturales.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Tenuis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 , aspirata</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 Media</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 , aspirata</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 Gutturo-labialis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 Nasalis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 Spiritus asper</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 , lenis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 , asper faucalis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 , lenis faucalis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 , asper fricatus</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 , lenis fricatus</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gutturales modificatae (palatales, &amp;c.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13 Tenuis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 , aspirata</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 Media</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16 , aspirata</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17 , Nasalis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinese</td>
<td>y</td>
<td>z</td>
<td>th</td>
<td>n</td>
<td>s</td>
<td>b</td>
<td>th</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>---</td>
<td>---</td>
<td>----</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>----</td>
<td></td>
</tr>
<tr>
<td>Hebrew</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arabic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pehlevi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zend</td>
<td>init.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Sanskrit | | | | | | | |

<table>
<thead>
<tr>
<th>Missionary Alphabet</th>
<th>I Class</th>
<th>II Class</th>
<th>III Class</th>
<th>IV Class</th>
<th>V Class</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>y</td>
<td>(i)</td>
<td>(i)</td>
<td>s</td>
<td>(i)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonants</th>
<th>18 Semivocais</th>
<th>20 lenis</th>
<th>21 asper asibilatus</th>
<th>22 lenis assibilatus</th>
<th>23 Tenuis</th>
<th>24 aspirota</th>
<th>25 assibilata</th>
<th>26 Media</th>
<th>27 aspirota</th>
<th>28 assibilata</th>
<th>29 Nasalis</th>
<th>30 Semivocais</th>
<th>31 mollis 1</th>
<th>32 mollis 2</th>
<th>33 Spiritus asper 1</th>
<th>34 asper 2</th>
<th>35 lenis</th>
<th>36 asperitus 1</th>
<th>37 asperitus 2</th>
</tr>
</thead>
</table>

554 TRANSLITERATION OF ORIENTAL ALPHABETS
<table>
<thead>
<tr>
<th>Labiales.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>48 Tenuis</td>
<td>p</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>49 „ aspirata</td>
<td>ph</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50 Media</td>
<td>b</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>51 „ aspirata</td>
<td>bh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>52 Tenuissima</td>
<td>p</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>53 Nasalis</td>
<td>m</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>54 Semivocalis</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>55 „ aspirata</td>
<td>hw</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>56 Spiritus asper</td>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>57 „ lenis</td>
<td>v</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>58 Anusvāra</td>
<td>m</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>59 Visarga</td>
<td>h</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VOWELS</td>
<td>I Class.</td>
<td>II Class.</td>
<td>III Class.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------</td>
<td>----------</td>
<td>-----------</td>
<td>------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neutralis</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laryngo-palatalis</td>
<td>e</td>
<td>e</td>
<td>e</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Labialis</td>
<td>i</td>
<td>i</td>
<td>i</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gutturalis brevis</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palatalis</td>
<td>e</td>
<td>e</td>
<td>e</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lingualis brevis</td>
<td>i</td>
<td>i</td>
<td>i</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Labialis longa</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gutturo-palatalis brevis</td>
<td>e</td>
<td>e</td>
<td>e</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diphthongus gutturo-palatalis</td>
<td>e (ai)</td>
<td>e (ai)</td>
<td>e (ai)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gutturo-labialis brevis</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diphthongus gutturo-labialis</td>
<td>e (ai)</td>
<td>e (ai)</td>
<td>e (ai)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palatalis fracta</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Labialis fracta</td>
<td>e</td>
<td>e</td>
<td>e</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gutturo-labiais fracta</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Sacred Books of the East

Translated by Various Oriental Scholars

And Edited by

The Right Hon. F. Max Müller.

This Series is published with the sanction and co-operation of the Secretary of State for India in Council.

Report presented to the Académie des Inscriptions, May 11, 1882, by M. Ernest Renan.

"M. Renan présente trois nouveaux volumes de la grande collection des "Livres sacrés de l'Orient" (Sacred Books of the East), que dirige à Oxford, avec une si vaste érudition et une critique si sûre, le savant associé de l'Académie des Inscriptions, M. Max Müller. ... La première série de ce beau recueil, composée de 24 volumes, est presque achevée. M. Max Müller se propose d'en publier une seconde, dont l'intérêt historique et religieux ne sera pas moindre. M. Max Müller a su se procurer la collaboration des savans les plus éminens d'Europe et d'Asie. L'Université d'Oxford, que cette grande publication honore au plus haut degré, doit tenir à continuer dans les plus larges proportions une œuvre aussi philosopiquement conçue que savamment exécutée."

Extract from the Quarterly Review.

"We rejoice to notice that a second series of these translations has been announced and has actually begun to appear. The stones, at least, out of which a stately edifice may hereafter arise, are here being brought together. Prof. Max Müller has deserved well of scientific history. Not a few minds owe to his enticing words their first attraction to this branch of study. But no work of his, not even the great edition of the Rig-Veda, can compare in importance or in usefulness with this English translation of the Sacred Books of the East, which has been devised by his foresight, successfully brought so far by his persuasive and organising power, and will, we trust, by the assistance of the distinguished scholars he has gathered round him, be carried in due time to a happy completion."

Professor E. Hardy, Inaugural Lecture in the University of Freiburg, 1887.

"Die allgemeine vergleichende Religionswissenschaft datirt von jenem grossartigen, in seiner Art einzig dastehenden Unternehmen, zu welchem auf Anregung Max Müllers im Jahre 1874 auf dem internationalen Orientalistenkongress in London der Grundstein gelegt worden war, die Übersetzung der heiligen Bücher des Ostens" (the Sacred Books of the East).

The Hon. Albert S. G. Canning, 'Words on Existing Religions."

"The recent publication of the "Sacred Books of the East" in English is surely a great event in the annals of theological literature."

Oxford

At the Clarendon Press

London: Henry Frowde

Oxford University Press Warehouse, Amen Corner, E.C.
FIRST SERIES.

VOL. I. The Upanishads.

The Upanishads contain the philosophy of the Veda. They have become the foundation of the later Vedânta doctrines, and indirectly of Buddhism. Schopenhauer, speaking of the Upanishads, says: 'In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.'

[See also Vol. XV.]

VOL. II. The Sacred Laws of the Áryas,
As taught in the Schools of Ápastamba, Gautama, Vâsishtha, and Baudhâyana. Translated by Georg Bühler. Part I. Ápastamba and Gautama. Second Edition. 8vo, cloth, 10s. 6d.

The Sacred Laws of the Áryas contain the original treatises on which the Laws of Manu and other lawgivers were founded.

[See also Vol. XIV.]

VOL. III. The Sacred Books of China.

Confucius was a collector of ancient traditions, not the founder of a new religion. As he lived in the sixth and fifth centuries B.C. his works are of unique interest for the study of Ethnology.

[See also Vols. XVI, XXVII, XXVIII, XXXIX, and XL.]

VOL. IV. The Zend-Avesta.

The Zend-Avesta contains the relics of what was the religion of
Cyrus, Darius, and Xerxes. It forms to the present day the sacred
book of the Parsis, the so-called fire-worshippers.
[See also Vols. XXIII and XXXL]

VOL. V. Pahlavi Texts.
Translated by E. W. West. Part I. The Bundahis, Bahman
Yast, and Shâyast lâ-shâyast. 8vo, cloth, 12s. 6d.
The Pahlavi Texts comprise the theological literature of the revival
of Zoroaster's religion, beginning with the Sassanian dynasty. They
are important for a study of Gnosticism.
[See also Vols. XVIII, XXIV, XXXVII, and XLVI.]

VOLS. VI AND IX. The Qur'ân.
8vo, cloth, 21s.
This translation, carried out according to his own peculiar views
of the origin of the Qur'ân, was the last great work of E. H. Palmer,
before he was murdered in Egypt.

VOL. VII. The Institutes of Vishnu.
Translated by Julius Jolly. 8vo, cloth, 10s. 6d.
A collection of legal aphorisms, closely connected with one of the
oldest Vedic schools, the Kathas, but considerably added to in later
time. Of importance for a critical study of the Laws of Manu.

VOL. VIII. The Bhagavadgîtâ, with The Sanatsugâtiya,
and The Anugîtâ.
8vo, cloth, 10s. 6d.
The earliest philosophical and religious poem of India. It has been
paraphrased in Arnold's 'Song Celestial.'

VOL. X. The Dhammapada,
Translated from Pâli by F. Max Müller; and
The Sutta-Nipâta,
Translated from Pâli by V. Fausbøll; being Canonical Books
of the Buddhists. Second Edition. 8vo, cloth, 10s. 6d.
The Dhammapada contains the quintessence of Buddhist morality.
The Sutta-Nipâta gives the authentic teaching of Buddha on some
of the fundamental principles of religion.
SA SACRED BOOKS OF THE EAST:

VOL. XI. Buddhist Suttas.
Translated from Pāli by T. W. RHYS DAVIDS. 1. The Mahā-
parinibbāna Suttanta; 2. The Dhamma-kākka-ppavattana
Sutta. 3. The Tevīgga Suttanta; 4. The Akaṇkhīyya Sutta;
5. The Ketokhila Sutta; 6. The Mahā-sudassana Suttanta;
7. The Sabbāsava Sutta. 8vo, cloth, 10s. 6d.
A collection of the most important religious, moral, and philosophical
discourses taken from the sacred canon of the Buddhists.

VOL. XII. The Satapatha-Brāhmaṇa, according to the
Text of the Mādhyandina School.
Translated by JULIUS EGGELING. Part I. Books I and II.
8vo, cloth, 12s. 6d.
A minute account of the sacrificial ceremonies of the Vedic age.
It contains the earliest account of the Deluge in India.
[See also Vols. XXVI, XLI, XLIII, and XLIV.]

VOL. XIII. Vinaya Texts.
Translated from the Pāli by T. W. RHYS DAVIDS and HERMANN
OLDENBERG. Part I. The Pātimokkha. The Mahāvagga, I-IV.
8vo, cloth, 10s. 6d.
The Vinaya Texts give for the first time a translation of the moral
code of the Buddhist religion as settled in the third century B.C.
[See also Vols. XVII and XX.]

VOL. XIV. The Sacred Laws of the Āryas,
As taught in the Schools of Āpastamba, Gautama, Vāsishṭha,
and Baudhāyana. Translated by GEORG BÜHLER. Part II.
Vāsishṭha and Baudhāyana. 8vo, cloth, 10s. 6d.

VOL. XV. The Upanishads.
Translated by F. MAX MÜLLER. Part II. The Kaṭha-upanishad,
The Mundaka-upanishad, The Taṅtiriṇyaka-upanishad, The
Brhadāraṇyaka-upanishad, The Śvetāsvatara-upanishad, The
Prāṣṭā-upanishad, and The Maitrāyana-brāhmaṇa-upanishad.
Second Edition. 8vo, cloth, 10s. 6d.

VOL. XVI. The Sacred Books of China.
The Texts of Confucianism. Translated by JAMES LEGGE.
Part II. The Yi King. 8vo, cloth, 10s. 6d.
[See also Vols. XXVII, XXVIII.]

VOL. XVII. Vinaya Texts.
Translated from the Pāli by T. W. RHYS DAVIDS and HERMANN
OLDENBERG. Part II. The Mahāvagga, V-X. The Kūlāvagga,
I-III. 8vo, cloth, 10s. 6d.
EDITE BY F. MAX MÜLLER.

VOL. XVIII. Pahlavi Texts.
Translated by E. W. West. Part II. The Dâdistân-i Dinik and The Epistles of Mânûšîhar. 8vo, cloth, 12s. 6d.

VOL. XIX. The Fo-sho-hing-tsan-king.
A Life of Buddha by Abhagoshâ Bodhisattva, translated from Sanskrit into Chinese by Dharmaraksha, A.D. 420, and from Chinese into English by Samuel Beal. 8vo, cloth, 10s. 6d.

This life of Buddha was translated from Sanskrit into Chinese, A.D. 420. It contains many legends, some of which show a certain similarity to the Evangelium infantiae, &c.

VOL. XX. Vinaya Texts.
Translated from the Pâli by T. W. Rhys Davids and Hermann Oldenberg. Part III. The Kullavagga, IV–XII. 8vo, cloth, 10s. 6d.

VOL. XXI. The Saddharmas-pundârîka; or, The Lotus of the True Law.
Translated by H. Kern. 8vo, cloth, 12s. 6d.

‘The Lotus of the True Law,’ a canonical book of the Northern Buddhists, translated from Sanskrit. There is a Chinese translation of this book which was finished as early as the year 286 A.D.

VOL. XXII. Gaina-Sûtras.
Translated from Prâkrit by Hermann Jacobi. Part I. The Aṣṭârânga-Sûtra and The Kalpa-Sûtra. 8vo, cloth, 10s. 6d.

The religion of the Gainas was founded by a contemporary of Buddha. It still counts numerous adherents in India, while there are no Buddhists left in India proper.

[See Vol. XLV.]

VOL. XXIII. The Zend-Avesta.
Translated by James Darmesteter. Part II. The Srîzahs, Yasts, and Nyâyis. 8vo, cloth, 10s. 6d.

VOL. XXIV. Pahlavi Texts.
Translated by E. W. West. Part III. Dînâ-f Mainâg-Khirrad, Sikand-gûmânîk Vigár, and Sad Dar. 8vo, cloth, 10s. 6d.
SECOND SERIES.

VOL. XXV. Manu.
Translated by Georg Bührer. 8vo, cloth, 21s.
This translation is founded on that of Sir William Jones, which has been carefully revised and corrected with the help of seven native Commentaries. An Appendix contains all the quotations from Manu which are found in the Hindu Law-books, translated for the use of the Law Courts in India. Another Appendix gives a synopsis of parallel passages from the six Dharma-sūtras, the other Smritis, the Upanishads, the Mahābhārata, &c.

VOL. XXXVI. The Satapatha-Brāhmaṇa.
Translated by Julius Eggeling. Part II. Books III and IV. 8vo, cloth, 12s. 6d.

VOLS. XXVII AND XXVIII. The Sacred Books of China.
The Texts of Confucianism. Translated by James Legge. Parts III and IV. The Li K'ti, or Collection of Treatises on the Rules of Propriety, or Ceremonial Usages. 8vo, cloth, 25s.

VOL. XXXIX. The Grihya-Sūtras, Rules of Vedic Domestic Ceremonies.
Part I. Śāṅkhāyana, Āṣvalāyana, Pāraskara, Khādira. Translated by Hermann Oldenberg. 8vo, cloth, 12s. 6d.

VOL. XXX. The Grihya-Sūtras, Rules of Vedic Domestic Ceremonies.
Part II. Gobhila, Hiranyakesin, Āpastamba. Translated by Hermann Oldenberg. Āpastamba, Yajñaparibhāṣa-sūtras. Translated by F. Max Müller. 8vo, cloth, 12s. 6d.

These rules of Domestic Ceremonies describe the home life of the ancient Áryas with a completeness and accuracy unmatched in any other literature. Some of these rules have been incorporated in the ancient Law-books.

VOL. XXXI. The Zend-Avesta.
Part III. The Yasna, Visparad, Ásrñgān, Gāhs, and Miscellaneous Fragments. Translated by L. H. Mills. 8vo, cloth, 12s. 6d.

VOL. XXXII. Vedic Hymns.
Translated by F. Max Müller. Part I. 8vo, cloth, 18s. 6d.
[See also Vol. XLVI.]

VOL. XXXIII. The Minor Law-books.
Translated by Julius Jolly. Part I. Nárada, Brāhaspati. 8vo, cloth, 12s. 6d.
VOL. XXXIV. The Vedânta-Sûtras, with the Commentary by Saṅkarâcârya. Part I.
Translated by G. THIBAULT. 8vo, cloth, 12s. 6d.
[See also Vols. XXXVIII and XLVIII.]

VOLS. XXXV AND XXXVI. The Questions of King Milinda.
Translated from the Pâli by T. W. RHYS DAVIDS.
Part I. 8vo, cloth, 10s. 6d. Part II. 8vo, cloth, 12s. 6d.

VOL. XXXVII. Pahlavi Texts.
Translated by E. W. WEST. Part IV. The Contents of the Nasks, as stated in the Eighth and Ninth Books of the Dīnâkâr. 15s.

VOL. XXXVIII. The Vedânta-Sûtras. Part II. 8vo, cloth, with full Index to both Parts, 12s. 6d.

VOLS. XXXIX AND XL. The Sacred Books of China.
The Texts of Tâoism. Translated by JAMES LEGGE. 8vo, cloth, 21s.

VOL. XLI. The Satapatha-Brâhmaṇa. Part III.
Translated by JULIUS EGGLESTON. 8vo, cloth, 12s. 6d.

VOL. XLII. Hymns of the Atharva-veda.
Translated by M. BLOOMFIELD. 8vo, cloth, 21s.

VOL. XLIII. The Satapatha-Brâhmaṇa.
Translated by JULIUS EGGLESTON. Part IV. Books VIII, IX, and X. 12s. 6d.

VOL. XLIV. The Satapatha-Brâhmaṇa.
Translated by JULIUS EGGLESTON. Part V. Books XI, XII, XIII, and XIV. 18s. 6d.

VOL. XLV. The Gaina-Sûtras.
Translated from Prakârti, by HERMANN JACOB. Part II. The Uttarâdhyayana Sûtra, The Sûtrakrâṭâṅga Sûtra. 8vo, cloth, 12s. 6d.

VOL. XLVI. Vedic Hymns. Part II. 8vo, cloth, 14s.

VOL. XLVII. Pahlavi Texts.
Translated by E. W. WEST. Part V. Marvels of Zoroastrianism. 8s. 6d.

VOL. XLVIII. The Vedânta-Sûtras, Part III, with Râmânuja’s Sribhâshya.
Translated by G. THIBAULT. 8vo, cloth, 25s.

VOL. XLIX. Buddhist Mahâyâna Texts. Buddhist texts, translated by E. B. COWELL. Sukhâvatî-vyatâha, Vagrakkhe- dikâ, &c., translated by F. MAX MÜLLER. Amaṭyâya-Dhyâna-Sûtra, translated by J. TAKAKUSU. 8vo, cloth, 12s. 6d.
ANECDOTA OXONIENSIA.
ARYAN SERIES.

Buddhist Texts from Japan. I. Vaghrakkhedikâ; The Diamond-Cutter.
Edited by F. Max Müller, M.A. Small 4to, 3s. 6d.
One of the most famous metaphysical treatises of the Mahâyâna Buddhists.

Buddhist Texts from Japan. II. Sukhâvatī-Vyûha: Description of Sukhâvatī, the Land of Bliss.
Edited by F. Max Müller, M.A., and Bunyiu Nanjio. With two Appendices: (1) Text and Translation of Sa̱ngharṣavarna’s Chinese Version of the Poetical Portions of the Sukhâvatī-Vyûha; (2) Sanskrit Text of the Smaller Sukhâvatī-Vyûha. Small 4to, 7s. 6d.
The edito princeps of the Sacred Book of one of the largest and most influential sects of Buddhism, numbering more than ten millions of followers in Japan alone.

Buddhist Texts from Japan. III. The Ancient Palm-Leaves containing the Pragñā-Pâramitā-Hridaya-Sûtra and the Ushnisha-Vigaya-Dhâranī.
Edited by F. Max Müller, M.A., and Bunyiu Nanjio, M.A. With an Appendix by G. Bühlcr, C.I.E. With many Plates. Small 4to, 10s.
Contains facsimiles of the oldest Sanskrit MS. at present known.

Dharma-Samgraha, an Ancient Collection of Buddhist Technical Terms.
Prepared for publication by Kenjiu Kasawara, a Buddhist Priest from Japan, and, after his death, edited by F. Max Müller and H. Wenzel. Small 4to, 7s. 6d.

Kâtyâyana’s Sarvânuksamânti of the Rîgveda.
With Extracts from Shadguruśishya’s Commentary entitled Vedârthadipikâ. Edited by A. A. MacDonell, M.A., Ph.D. 16s.

The Buddha-Karita of Asvaghosha.
Edited, from three MSS., by E. B. Cowell, M.A. 12s. 6d.

The Mantrapâtha, or the Prayer Book of the Āpastambins.
Edited, together with the Commentary of Haradatta, and translated by M. Winteritz, Ph.D. First Part. Introduction, Sanskrit Text, Varietas Lectionis, and Appendices. Small quarto, 10s. 6d.

OXFORD
AT THE CLARENDON PRESS
LONDON: HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.