to the 2. prs., substitutes at the end of b the words sā kila _as such thou art indeed true_ = to be depended on (cp. note on satyām in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: bṛhād _we would, accompanied by strong sons, speak aloud at divine worship._ á cíd: perhaps better taken as emphasizing dudhās (cp. p. 216) than with dārdarśi (int. of dṛ). te: gen. with priyāsas (p. 322, C). _vidātham:_ the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root viḍh _worship, and that it means divine worship, scarcely distinguishable from yajña, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

**RUDRĀ**

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (nīkā). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

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

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arūṣa) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (īśāna) and father of the world. By his rule and univeral dominion he is aware of the doings of men and gods. He is bountiful (mīḍhvāms), easily invoked and auspicious (ātivā). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and decrepation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the
greatest physician of physicians. In this connexion he has two exclusive epithets, jálāsa, cooling, and jálāsa-bhēṣaja, possessing cooling remedies.

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

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

ii. 83. Metre: Tristubh.

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

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pada; in the latter case only the first syllable would be accented (p. 466, 18 a). yuyothās: 2. s. inj. Ā. of 2. yu separate, with irregular strong radical vowel (p. 144, a). samāḍfas: abl. 201 A 1. vihrās = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). ārvati abhi kṣameta = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).
By the most salutary medicines, given by thee, O Rudra, I would attain a hundred winters. Drive far away from us hatred, away distress, away diseases in all directions.

tvá-dattebhiḥ: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. ásatam: on the concord see p. 291, b; life extending to a hundred winters or autumnas (sarádas) is often prayed for. ásiya: root ao. op. Ā. of amā (p. 171, 4). ví: the prep. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarāṁ: adv. of the cpv. of ví farther (cp. út-tara) employed only with verbs compounded with ví. cátayavā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. víśucīs: A. pl. f. of víśvañca turned in various directions, is used predicatively like an adv.

Thou art the best of what is born
O Rudra, in glory, the mightiest o
the mighty, O wielder of the boli
Transport us to the farther shot
of distress in safety. Ward o,
all attacks of mischief.
jātāśya: the pp. used as a n. collective noun = that which has been born, creation. vajra-bāho: it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragṛhya by the Pada text, but not in the Saṃhitā text (where for instance vāyav ā and vāya ukthēbhīḥ are written). pāṛṣī: from pr take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). nās: initial n cerebralized even in external Sandhi (65 A c). pārām: acc. of the goal (197 A 1). svastī: this word is not analysed in the Pada text (like sumatī, &c.) because astī does not occur as an independent substantive; here it is a shortened form of the contracted inst. svastī (p. 80, n. 2); it is several times used in the sense of a final dat. = svastāye. abhītīs: = abhī itīs, hence the Svarīta (p. 464, 17, 1 a); Sandhi, 47. yuyodhi: 2. s. ipv. of yu separate, with irr. strong radical vowel (p. 144, a).

मा त्वा बुधु पुकुधाम् गमेतिषुर्
मा हुडुती पुष्म मा बहुहती
वज्रो सीरों झर्प्य भेषेजिसेर्
भिष्ठसंख्य लौ भिष्ठवा भुषोबिस

4 मा त्वा, Rudra, cukrubhāmā
nāmobhīr,
ma dūṣṭūti, vṛṣabha, mā sā-
hūṭī.
un no vīrāṁ arpayā bheṣajē-
bhīr:
bhiṣāktamāṁ tvā bhiṣājāṁ ēr-
ṇomi.

cukrubhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. mā, which is employed with inj. forms only (180), decides the question. nāmobhīs: that is, with ill or inadequate worship; cp. dūṣṭūti in b; the latter form is a contracted inst. (p. 80); on
the internal Sandhi of this word see 43, 3 a. śāhūṭi: contracted inst.; invocation with other deities whom Rudra might consider inferior. údr arpaya: cs. of údr (p. 197, irr. 1) = raise up, strengthen. bhīṣājām: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. śrṇomi: pr. of ēru hear; with double acc., 198, 1.

5 hāvīmabhīr hāvate yō hāvīr-bhīr, Rudra who is called on with invocations and with oblations, I would appease with songs of praise: áva stōmēbhī Rudrāṁ diśiya: may he, the compassionate, easy to invoke, ruddy brown, fair-lipped, not subject us to that jealousy of his.

hāvīman: from hū call, but hāvis from hu sacrifice. áva diśiya: s ao. op. ā. of dā give (144, 3). ṛḍūdāras is not analysed in the Pāda text, perhaps owing to a doubt whether it is = ṛdū-udāra or ṛdū-dāra (the former is the view of Yaska who explains it as mṛdu-udara); for ṛdū-pá and ṛdū-vṛdh are separated and dāra is separated in purāṇ-dārā. Both this word (according to the former analysis) and su-bāva are Bv. (p. 455, ca). babhrūs: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. su-śipras: see note on ii. 12, 6 c. rīradhat: inj. red. ao. of randh. asyāi manāyai: that is, Rudra’s well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take hāvate in a ps. sense (= hūvate according to Sāyaṇa). The following sense has also been suggested: ‘he who invokes Rudra (thinks), “I would buy off Rudra with songs of praise”’: let not Rudra subject us to that suspicion (on his part)’.
The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were: I would desire to win the good will of Rudra.

úd . . . mamanda: pf. of mand (nasalized form of mad) gladden; intransitive, be glad, in A. only. ṛṣabhās: Rudra. Marūtvān: though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇī iva, taking ghṛṇī as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5); Sāyana's explanation is ghṛṇī iva like one heated by the rays of the sun; but a word ghṛṇīn N. ghṛṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38: úpa chāyām iva ghṛner áganma sárma te vayám we have entered thy shelter like shade (protecting) from heat (p. 317, 2). asiya: see 2 b; on the Sandhi of the final vowel of the Pāda, cp. i. 160, 4 c. á vivāseyam: op. ds. of van win.
7 kūṣ syā te, Rudra, mṛlayākura
hāsto yā asti bheṣajā jālāgaḥ?
apabharta rápaso dáiviasya
abhi nū mā, vṛṣabha, cakṣam-
īthāḥ.

Where, O Rudra, is that merciful
touch of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.

kvaś syā: see p. 450, b. bheṣajās is an adj. here and in one
other passage; otherwise it is a n. noun meaning medicine.
apabharta: on the accent see p. 458, 9d. dáivyasya: derived from the
gods, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6 c. abhi: final vowel metrically lengthened
in the second syllable of the Pada, but not in 1 c. cakṣamithās:
2. s. pf. op. of kṣam (p. 156, 8).

8 prá babhráve vṛṣabhāya śvītīcē
mahō mahīṃ suṣṭutim īrayāmi.
namasyā kalmalikinaṃ nāmo-
bhir.
graṇimāsi tveṣaṃ Rudrāsya
nāma.

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

prá...īrayāmi: an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. śvītīcē:
D. s. of śvityāño (cp. 93). mahās: gen. s. m. of māh, beside the acc
s. f. of the same adj. (Sāyana: mahato mahātīm), of the great one
(Rudra); cp. i. 1, 5 c. namasyā: according to the Pada this form
has its final syllable metrically lengthened for namasyā, which is
the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the
more likely because the third syllable does not favour metrical
lengthening, and because the 1. prs. is used both in the preceding
and the following Pada. The metre of ो is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. ग्रिमासि: 1. pl. pr. of ग्र sing (p. 138).

9 sthirēbhīr āṅgaiḥ pururūpa
ugrō
babhrūḥ sukrebhiḥ pipiśe hira-

नाव तु yoṣad Rudrād asuryām.

sthirēbhīr āṅgaiḥ: probably to be construed with pipiśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sāyāna supplies yuktās furnished with firm limbs. pipiśe: pf. ā. of piś. īśānā: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśā. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cētanti bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Sāyāna takes it with Rudrād. yoṣat: s. ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuriā, but as a substantive asuryā.

10 बाहुःबसारणिः सारवकानि घना-
ईचिक्कं चं नव विचवक्पम्।
बाहुःबसारणिः सारवकानि घना-

वच्छति। वा वीरायो च चोलव।
10 ārhan bibharṣi sāyakāni dhānva
ārhan niṣkām yajatām viśvārūpam;
ārhan idāṃ dayase viśvam ābhvam:
nā vá ójīyo, Rudāra, tvād asti.

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

bibharṣi: 2. s. pr. of bhṛ bear; this pr. stem is much less common than that to the first class, bhāra. ārhan: 52. idām: this, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. diṇ divide. Śāyana interprets idāṃ dayase ābhvam as thou protectest this very extensive (ābhvam) world. tvād: abl. after cpv. (p. 317. 3).

99 sūhī śrutām gartasādāmaṃ yuvānāṃ,
mṛgām nā bhīmām upahatnūm,
ugrām.
mṛḷā jaritre Rudra stāvāno:
anyām tē asmān nī vapantu
sēnāḥ.

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

yuvānam: other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mṛgām nā bhīmām: cp. note on i. 154, 2 b;
either a bull (vṛśabhā nā bhīmāḥ vi. 22. 1) or a lion (śimhā nā
bhīmāḥ, iv. 16, 14) may be meant. mṛḷā: ipv. of mṛḍ; with dat.,
p. 311, f. stāvānaś: here, as nearly always, in a ps. sense. asmād:
abl. with anyā, p. 317, 3. sēnās: that this word here means
missiles is rendered probable by the parallel passage VS. 16, 52: yās
to sahāsraṁ hetāyo 'nyām asmān nī vapantu tāh may those
thousand missiles of thine lay low another than us.
A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much: praised thou givest remedies to us.

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

Your remedies, O Maruts, that are pure, that are most wholesome, O mighty ones, that are beneficent, that Manu, our father, chose: these and the healing and blessing of Rudra I desire.
Marutás: the Maruts, as the sons of Rudra (op. 1 a) are here incidentally invoked, and their remedies associated with Rudra’s. 

Mayobbhú: the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). 

Mánuś: the ancestor of mankind, often spoken of as a father or ‘our father’, and the institutor of sacrifice. ávëñítā: 3 s. ipf. Ā. (with metrically lengthened final vowel) of 2. vṛ char. hám, yós: these words are frequently used in combination, either as adverbs or substantives.

14 pári nō hetí Rudáryāsə vṛjyāḥ, 
Pári tvesásya durmatir mahá 
Pári leśvás bhumítamhí gát. 

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

vṛjyāḥ: 3 s. root so. proc. (p. 172 a) of vṛj twist. gát: root so. inj. of gá go. maghávadbhyas: the I. D. Ab. pl. of maghávan are formed from the supplementary stem maghávant (91, 5). áva tanuṣya sthirá: relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛḷa be merciful to (p. 311 f). mīdhvas: voc. of the old unrepli-


15 eva, babhro vrśabha cekitāna, yathā, deva, nā hrṣiē nā hāmsi, havanāśrūn no Rudērhā bodhi. brhād vadema vidāthe suvīrāḥ.

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

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

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

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

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

asṛkṣi: 1. s Ā. s ao. of spj, which with upa may take two acc., so that nādyām might be supplied. On im see 180 (p. 220).
dadhīta: 3. s. pr. op. Ā. of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nāpāt in c. āsuḥēmā, though a Bv., is accented on the second member: see p. 455 c.a. karati: 3. s. sb. root ao. of kṛ: unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supēsasas well-adorned = well-rewarded; ep. ii. 84, 6: dhīyam vājapesasam a prayer adorned with gain; on the accent see p. 455 c.a.; on the Sandhi (-s k-) see 43, 2 a.
jōśiṣat: 3. s. sb. ḫo ao. of jūṣ. hi explains why he is likely to accept them; it accents jōśiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.
We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it. The Son of Waters, the lord, by the greatness of divine dominion, has created all beings.

ḥṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matir ḥṛdā ā vacyāmānā a prayer welling from the heart. su-taṣṭam well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. vēdat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsya: see p. 451, 6.

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

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). īrvāṁ: = ocean. samānām: common, because all streams flow into it. nadyās: cp. asuryāsya in 2 c. pṛṇanti: from pṛ fill. 
ū: u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). 

dīdivāṃsāṃ: pf. pt. of dī shine, with lengthened red. vowel (189, 9) and shortened radical vowel; the sense is illustrated by ā d. 
pārī tashthr: = they tend him.

4 tām āsmerā yuvatāyo yuvānanām
marmṛjyāmānāḥ pārī yanti ā-paḥ:
śa śukrēbhiḥ śīkvabhiḥ revād
asmē
didāyānīdhmō ghṛtānirṇīgapsū.  

Him, the youth, the young maidens, the waters, not smiling, making him bright surround: he with clear flames shines bountifully on us, without fuel in the waters, having a garment of ghee.

āsmerās: it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beautesous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. yuvānanām: a term applied to Agni in several passages. marmṛjyāmānāḥ: the vb. mṛj is often used of making Agni bright, with ghee, &c. śīkvabhiḥ: the precise sense is somewhat doubtful, but it must mean 'flames' or the like. 

Note that though in this word the ending bhis is separated in the Pada text, it is not so in śukrēbhis because śukre is not a stem. 
asmē: dat. Pragṛhya, 26 c. 
dīdāya: 8. s. pf. of dī shine, with long red. vowel (189, 9). 
an-idhmās: accent, p. 455 c a; cp. x. 80, 4: yó anidhmō didayad apsū antār who shone without fuel in the waters. ghṛtānirṇīk: an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā): note that the second member appears in the Pada text as nirnik, in accordance with the analysis niḥ-nik when the word occurs uncompounded.
On him, the immovable god, three divine women desire to bestow food: for he has stretched forth as it were to the breasts (?) in the waters: he sucks the milk of them that first bring forth.

tisrō devīḥ: the waters in the three worlds are probably meant; in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and three maidens of the waters (yośānās tisrō āpyāḥ) are there mentioned: they wish to feed him, while he desires to drink their milk. didhiṣānti: da. of 1. dhā bestow: this is the usual form, while dhītsa is rare. kṛtās: the meaning of this word, which occurs here only, is quite uncertain. pra-sarsrē: 3. s. pr. int. of śṛ. dhayati: 3. s. pr. of 2. dhā suck. pūrvasūnām: i.e. Apām napāt is their first offspring; cp. x. 121, 7: āpo janāyantīr Agniṃ the waters producing Agni.
Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. ásvasya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as suār; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampiścas as well as the two preceding ablatives: lit. protect the patrons from malice and from injury, from falling in with them (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrśu: loc. pl. of pūr, 82. parās: note the difference of accent between this adv. and the N. s. adj. parās yonder, other. naśat: inj. pr. of 3. naś reach.

3 svā a dáme sudúghā yásya dhenuh,
svadhām pīpāya, subhū ánnam atti;
sō 'pām nápad úrjáyann apsú antár,
vasudéyāya vidháté ví bhāti.

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

svá a dáme: that is, within the waters; in i. 1, 8 své dáme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he
eats is the milk that he receives, and that strengthens him. svadham: this word is not analysed in the Padapatha of the RV. and AV. (as if derived from a root svadh), but it is separated in that of the TS. as svadha. pipaya: 3. s. pf. of pi swell, with lengthened red. vowel (189, 9). so apam must be read as sò 'pám since a must here be metrically elided (21 a; p. 465, 17, 3). On apsvántar see p. 450, 2 b [where apsvántanah should be corrected to apsvaṁtaḥ]. vidhaté: dat. of advantage (p. 814, B 1); on the accent see p. 458, 11, 3. vasudhéyáya: dat. of purpose, ibid., B 2. ví bháti: here Apam napát is thought of as the terrestrial Agni appearing on the sacrificial altar.

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

súcina dáivyena: = divine brightness. rtava: note that in the Padapatha the original short a is restored (cp. i. 160, 1). vayás: other beings are his offshoots because he produced them; cp. 2.d: viśáni bhúvaná jajána. prajábhíṣ: ep. ii. 33, 1, prá jayemahi prajábhiḥ.
9 Apām nāpāt ā hi āsthad upāstham
jihmānām, ārdhvā vidyutām
vāsānah.
tāsya jyeṣṭham mahimānām
vāhantir,
hiraṇyavarṇāḥ pārī yanti yah-viḥ.

The Son of Waters has occupied
the lap of the prone (waters), (himself) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).

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

10 hiraṇyarūpaḥ, sā hiraṇyasam-
drg;
Apām nāpāt sēd u hiraṇyavar-
ṇāḥ;
hiraṇyāyāt pārī yōner niśādyā,
hiraṇyadā daḍati ānnam asmai.

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

In this stanza the terrestrial Agni is described. He is spoken of
as ‘golden’ because of the colour of his flames. sēd: 48a. pārī
as a prp. here governs the abl. (176, 1a). The golden source of Agni
may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 85); but hiranyaḥa yonī may = hiranya-garbha (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sayana wishes to supply rājate after niṣādyā = having sat down shines. This is quite unnecessary; it is more natural to take c and d as one sentence, niṣādyā referring to āsmai: to him, after he has sat down, they give (cp. 210). Note that the Pada text shortens the final vowel of niṣādyā (cp. 164, 1). hiranyadās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the daksinā the sacrificial fee (x. 107, 2) it is said hiranyadā amṛtatvām bhajante the givers of gold partake of immortality. dadati: 8. pl. pr. act. of dā give (p. 125, f. n. 4). ānnam: the oblation (cp. 11 d).

11 tād asyānikam utā căru nāma apiciām vardhate nāpītur apām.

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

ānikam: the flaming aspect of Agni seen at the sacrifice. apiciām: secret; cp. guhyām căru nāma the dear secret name of Soma (ix. 96, 16); the secret name of the Son of Waters grows means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). yuvatāyas: the waters (cp. 4 a). sām: the prp. after the vb. (p. 468, 20). ghṛtām ānnam asya: cp. ghṛtānirnik in 4 d and subhv ānnam atti in 7 h.
The general meaning of the stanza is: Agni, who in the hidden form of Apām Nāpāt is nourished in the waters, is at the sacrifice fed with ghee.

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

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

92 चृः वृष्णावाक्षसृष्टाः सन्तो सं कृष्णान्तः तासुः गर्मीः।

सः हेमः पुष्पः चवनः तासुः गर्मीः।

सः हेमः शिरसः घनतः तसः चिरन्तः।

सः पथाः नरपातः चन्द्रितः चवनः।

चन्द्रकं द्रवः तासुः विवेषः।
13 sæ im vṛṣajanayat tāsu gārbhəm;
| sæ im śiśur dhayati; tāṁ rihanti;
| so 'pāṁ nāpād ānabhimlāta- varṇo
| anyāsyavehā tanūṁ viveṣa.

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

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

94 ḛṛṣīṇe pṛte tiṣṭhavāṃśam  ḛṛṣīṇe pṛte tiṣṭhavāṃśam
| ṛṣīṇe pṛte tiṣṭhavāṃśam  ṛṣīṇe pṛte tiṣṭhavāṃśam
| ṛṣīṇe pṛte tiṣṭhavāṃśam  ṛṣīṇe pṛte tiṣṭhavāṃśam
| ṛṣīṇe pṛte tiṣṭhavāṃśam  ṛṣīṇe pṛte tiṣṭhavāṃśam
| ṛṣīṇe pṛte tiṣṭhavāṃśam  ṛṣīṇe pṛte tiṣṭhavāṃśam

14 asmin padē paramē tashṭhivāṁ-
sam,
adhvasmābhīryāvāhā dīdīvāṁ-
sam,
āpo, nāptre ghṛtām ānām vāh-
antih,
svayām ātkaih pārī diyanti yahviḥ.

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

padē paramē: in the abode of the aerial waters. adhvasmābhīs:
a substantive has to be supplied: flames or rays; cp. 4 c, sukrēbhī́
ákvabhīr dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means garment; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (dī ṣiya); cp. pári ṣanti in 4 b and 9 d, and pári tāsthur in 3 d.

15 áyāmsam, Agne, sukhītīma jā-nāya;
áyāmsam u maghāvadbhyaḥ su-vṛktīm:
vivam tād bhadrām yād ávanti devāh.
bhād vādema vidāthe suvīrāh.

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

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

MITRÁ

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

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

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

iii. 59. Metre: Triṣṭubh, 1–5; Gāyatrī, 6–9.

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

yātayati: stirs to activity. bruvāṇās: by calling, that is, arousing them; cp. what is said of Savitṛ: ‘who makes all beings hear him by his call’ (v. 82, 9) and ‘he stretches out his arms that
all may hear him’ (ii. 38, 2). Sāyāṇa interprets the word as being praised or making a noise. Some scholars take the pt. with Mitrās in the sense of he who calls himself Mitra, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitrō bruvāṉāḥ. This Pada occurs slightly modified in vii. 36, 2 as jānaṁ ca Mitrō yatati bruvāṉāḥ. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). dyām: acc. of dyó (102, 8). ánimīṣā: inst. of á-nimīṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 8. s. of caṅka; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutā (p. 144, B 8 a).

2 prá sā, Mitra, mártō astu prá-
yasvān,
yās ta, Āditya, áikṣatī vratēna.ná hanyate, né jīyate tuōto:náinam ámho 'śnoty ántito nā
durāt.

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

tvōtās: tva must often be read as tua; tuōtās is therefore more
natural than the prosodical shortening (p. 437 a 4) of tvā-ūtās. The
fourth Pada has one syllable too many as written in the Samhitā
text. By dropping the a after o the correct number of syllables is
obtained, but the break (– – –) remains quite irregular (p. 440, 4 B).
3 anamivása ālayā màdanto,
mitájñavo várimann ā prthivyāh,
Áditāsya vratām upakṣiyānto,
vayāṁ Mitrāsya sumatāu siāma.

váriman : loc. (90, 2) with ā ; note that várimán is n., varimán,
m. (p. 453, 9 e) . Áditāsya : that is, of Mitra.

4 ayāṁ Mitrō namasīaḥ suśevo,
rājā suksatra ajaniṣṭa vedhāḥ :
tūṣya vayāṁ sumatāu yajñī-
yasya,
āpi bhadrā saumanasaḥ siāma.

This Mitra, adorable, most pro-
pitious, a king wielding fair sway,
has been born as a disposer : may
we remain in the goodwill of him
the holy, in his auspicious good
graces.

ajaniṣṭa : s. Á. is ñ ao. of jan. vedhās : that is, as a wise moral
ruler ; on the dec. see 83, 2 a. āpi : to be taken as a verbal prp.
with as be.
5 mahāṁ Adityō nāmasopasādyo
yātayājjano grñatē suśevāḥ:
tāsma etāt pānyatamāya jūṣṭam
agnāu Mitāyā havir ā juhota.

mahāṁ: 39. yātayājjanaś: on the accent of governing cās. see
jūṣṭam: a pp. of jūṣ enjoy, with shift of accent when used as an adj.
meaning welcome (cp. p. 884). juhota: cp. note on 1 d.

6 Mitrāṣya carṣanīdhīto,
āvo devāsa sānasī,
dyumnām citrāśravastamam.

carṣanīdhītās: the Pada text restores the metrically lengthened
short vowel of carṣaṇī. -dhītō 'vo: p. 465, 17, 8; cp. note on
i. 1, 9 b. citrāśravastamam: see note on i. 1, 5 b.

7 abhī yō mahinā dīvam
Mitrō babhūva suprathāḥ,
abhī śravobhiḥ prthivim:

abhī bhū surpass takes the acc. mahinā for mahinnā: 90, 2.
dīvam: acc. of dyū, 99, 5; cp. dyō, 102, 3. babhūva: the pf.

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

Mitra the renowned, who is
superior to heaven by his greatness,
superior to earth by his glories:
here is equivalent to a pr.; p. 342 a. In c babhúva must be supplied with the repeated prp.; cp. note on ii. 88, 2. The cadence of c is irregular: - o o - instead of o o - ; cp. p. 438, 3 a.

8 Mitráya páńca yemire
jáná abhištíavase:
sá deván víśván bibharti.

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

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

9 Mitró, devéṣu áyúṣu,
jánáya vyktábarhiše
ıśa īstávratā aakah.

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

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

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

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

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

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

Metre: Triṣṭubh; 10 Jagati.

1 yás tastámbha sáhasá ví jmó ántán
Bṛhaspáxis triṣadhasthá rávena,
tám prátáshá ṭṣayo dídhiánāh
puró víprá dadhire mandrájih-

Bṛhaspáti who occupying three seats with roar has propped asunder with might the ends of the earth, him, the charming-tongued, the ancient seers, the wise, pondering, placed at their head.
vī tastāmbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. jmās: gen. of jmā (97, 2). Pronounce jmō antān (p. 437 a 4). Cosmic actions like that expressed in ā are ascribed to various deities. Brāhaspātis: note that this cd. is not analysed in the Pada text, while its doublet Brāhmaṇas pāti is treated as two separate words. triṣadhasṭhas: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: purōhitam Agníṁ nāras triṣadhasṭhe sām īdhire men have kindled Agni as their domestic priest in his triple seat; on the accent see p. 455, 10 cā. rāvēṇa: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. purō dadhire: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

2 dhunētayah supraketzām mádanta
Brāhaspate, abhi yē nas tataśre
pfśantam sṛprām ādabdham
ūrvām;
Brāhaspate, rákṣatād asya yōnim.

Who with resounding gait, rejoicing, O Brhaspati, for us have attacked the conspicuous, variegated, extensive, uninjured herd: O Brhaspati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Brhaspati recaptured the cows confined in the stronghold of Vala. mádantas: being exhilarated with Soma. tataśre: 3. pl. pf. ā. of tams shake. pfśantaṁ: perhaps in allusion to the dappled cows contained in it. supraketzām: easy to recognize, i.e. by their lowing, cp. i. 62, 8,
Brhaspati found the cows; the heroes roared (vāvasanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pada c is a Dvipada hemistich: see p. 443 a. rākṣatāt: 2. s. ipv. of rākṣ: on the accent see p. 467 A c.

8 Brhaspatē, yā parāmā parāvād, átā ā ta rtaspīsō nī sēduḥ. túbbhyaṃ khātā avatā ādridugdhā mádhvāḥ śoctanti abhīto virap-sām.

ātā ā nī sēdūr: cp. ii. 35, 10 c. rtaspīsas: perhaps the gods; or the ancient seers mentioned in 1 c and perhaps in 2: they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās...ādridugdhās: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mádhvas: on this form of the gen. see p. 81, f. n. 12.

4 Brhaspātiḥ prathamām jāyamāno Ṛ brhaspati when first being born from the great light in the highest
mahó jyótiṣaḥ, paramé viṣman, saptáṣyas tuvijāto ráveṇa
viṣapratāṁsmir adhamat tāṁ-

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

5 sá súshúha śa ścākṣaṇat Gáṇeśa
válm। bherójag phálīgam ráveṇa।

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

gáṇéna: the Āṅgirases, who in i. 62, 3 are associated with Indra and Brhaspati in the finding of the cows: Bṛhaspá̤ṭir bhimád ádriṁ, vidád gáḥ: sám usriyābhīr vāsvanta náraḥ Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āṅgirases) roared with the ruddy kine. phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to receptacle: e.g. viii. 32, 25, yá udnáh phaligáṃ bhínav, nyák síndhúṁ āvaspáṭ who (Indra) cleft the receptacle of water (and) discharged the streams downwards; in three passages it is spoken of as being rent or pierced, and twice is associated with Vála; and in the Naighánṭuka it is given as a synonym of megha cloud. ráveṇa: with reference both to Brhaspati and the kine (cp. 5 d). havya-súdas: that is, with milk. kánikradat: intv. pr. pt. of kráṇḍ; cp. 173, 8; 174 b. vávaśatíś: intv. pr. pt. of váś (cp. 174).
Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obeisance, and oblations. O Brhaspati, with good offspring and heroes we would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the pel. here is: such being the case (cp. 180). pitre: Brhaspati. The term is applied to Agni, Indra, and other gods. viravantas: that is, possessing warrior sons, cp. i. 1, 3 c. vayam: this line occurs several times as the final pada of a hymn; cp. viii. 48, 18.

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

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

kseti: from 1. kṣī possess or dwell. su-dhita: this form of the pp. of dhā is still preserved as the last member of clds. (otherwise hitā); the word is explained as su-hita in the AB. okasi svē: cp. svē dáme in i. 1, 8 c. īḷā: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Śāyana. yāsmin rājani: the loc. here = in the presence of whom, in whose case; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (sā id rájā). pūrva ēti: with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a Purohita; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya.

Unresisted he wins wealth both belonging to his adversaries and to his own people. The king who for the priest desiring (his) help procures prosperity, him the gods help.
After the statement in 7 that the king who honours Brhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Brhaspati, also prospers.

Jayati sáṃ: prp. after the vb. (p. 255 f). dhánáni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

10 Īndraś ca sómaṃ pibatām, Brhaspate, asmin yajñe mandásānā, vrśan-vasū: ā vām viśantu īndavaḥ suābhūvo; asmé rayim sārvaviram ni yach-ataratm.

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

Yachatam: 2. ipv. pr. of yam. Here we have the intrusion of
a Jagatı stanza in a Trishtub hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Brhasapati, as in the whole of the preceding hymn, iv. 49.

11 Brhaspata, Indra, várdhatam naḥ; sácá sá vām sumatír bhútum asmé.
aviśṭáṃ dhíyo; jírgtáṃ púram-dhír;
jajastám aryó vanúśám árátih.

O Brhaspati and Indra, cause us to prosper; let that benevolence of yours be with us. Favour (our prayers); arouse rewards; weaken the hostilities of foe and rivals.

Brhaspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrá-Brhaspata. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhútu: 3. s. ipv. root ao. of bhú. asmé: loc. with sácá (177, 5) and (as in 10 d) Pragñhya (26 c). aviśṭáṃ: 2. s. du. ipv. of the is ao. of av favour (145, 5). jírgtáṃ: 2. du. red. ao. of gy waken; accented because beginning a new sentence (p. 467 b). dhíyas . . púram-dhíshis: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhá bestow) of plenty (púram an acc.; cp. the Pada-pátha). púram-dhíshis here is also opposed to árátis (lit. lack of liberalty) in d. jajastám: 2. du. ipv. pf. of jas. aryás: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanúśám are co-ordinate and dependent on árátis; this appears from various parallel passages, as aryó árátih hostilities of the foe (vi. 16, 27);
UGHANY ARYO, VANUSAM ARATAYAH EVIL DEEDS OF THE FOE, HOSTILITIES OF RIVALS (VII. 88, 5); ABHITIM ARYO, VANUSAM SAVAMI THE ONSET OF THE FOE, THE MIGHT OF RIVALS (VII. 21, 9 D). 11 a = VII. 97, 9 D.

UŚAS

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

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

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

iv. 51. Metre: Triśūbha.

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

1 idām u tyāt purutāmāṃ purās-tāj
tyād: see p. 297, 5. purutāmāṃ: because appearing every morning; hence Uṣásas the Dawns in d. tāmasas: abl. dependent on asthāt = úd asthāt. The word vayūna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as mārga road, prajñāna cognition, and kānti beauty. Pischel favours the first of these. Sāyaṇa here explains vayūnāvat as ‘very beautiful or possessed of knowledge = showing everything’. It probably here means ‘making the way clear’, cp. gātum in d. nūnām: note that in the RV. this word always means now. divó duhitāras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātum: cp. vi. 64, 1: ‘she makes all fair paths easy to traverse’. krṣavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind., akurvan.
2 asthur u citra Ušasaḥ purástān, 
mitā iva svárvó adhvaréṣu. 
ví ū vrajásya támásu duára 
uchántir avraṇi chúcayah pa-
vakāḥ.

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

Ušásas: that is, each of the preceding Dawns and the present one. mitás: pp. of mi fix. svárvás: that is, shining with ointment; cp. i. 92, 5: svárum ná péṣo vidátheṣu añjani, citrám divó duhitā bhánām aéret the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice). Note that u in c is lengthened though followed by two consonants (p. 437 a 3). vrajásya: a simile with iva omitted; cp. i. 92, 4; gávo ná vrajám ví Ušá āvar támah Dawn has unclosed the darkness as the cows their stall. dvárā: the two folds of the door, the dual of dvár often being used thus. ví: to be taken with avraṇ, 3. pl. root ao. of vṛ cover. uchántis: pr. pt. of 1. vas shine. sucayah pāvakāḥ: these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 437 a.

3 uchántir adyā citayanta bhojān 
rádhodéyāya Ušáso mağhónih.

Shining to-day may the bounteous Dawns stimulate the liberal to the
acitrë antåh pañayah sasantu, giving of wealth. In obscurity let
ábudhyamänäs tåmaso vínadhye.

citayanta: 8. pl. Ā. inj.; explained by Sayaña as an indicative:
prajñāpayanti they instruct.

8 kuvitå dévī: sañchë vā
yāmë bhasyadusñto vā śrava

čhaya nava vā
vā vai svaragë vā chārini

vānavåke révati réṇḍūc

kuvitå: s: tévī: s: sañch: v: vā
yām: bhasyadus: vā śrava

čhaya: nava vā chārini
vānavåke révati réṇḍūc

Should this be an old course or a new for you to-day, O divine
Dawns: (is it that) by which ye
have shone wealth, ye wealthy ones,
on Navagva, Aṅgira, and Daśagva
the seven-mouthed?

babhūyāt: op. pf. of bhū, accented on account of kuvit (cp. notes
on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring
wealth to-day as of old. Navagva, Aṅgiras, and Daśagva are the
names of ancients associated with Indra in the release of the cows
enclosed by the Panis and by Vala. The allusion in saptāsyē is
uncertain; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also
associated with the capture of the cows and may therefore be meant
here. The meaning would then be: bring us wealth to-day as ye
did to Navagva, Aṅgiras, Daśagva and Bṛhaspati. revatī revatā:
these words are found connected in other passages also. ûsā: 2. pl.
pf. act. of 1. vas shine.

5 yavā yah te dëvīścchāñcāmīrī:

pāriprayās sañchāna śrava

prābhodyatābhīsas: sasnav

bhupāścchāçchāçcāryaṁ jīvam

yavā: yah: te: dëvīścchāñcāmīrī:
pāriprayās: sañchāna: śrava

prābhodyatābhīsas: sasnav

bhupāścchāçchāçcāryaṁ jīvam
For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awakening, O Dawns, him who sleeps, the two-footed and the four-footed living world, to motion.

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

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

ásām: of the dawns. yāyā: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Iīhūs, that of making one bowl into four; cp. i. 161, 2: ékam camasām caturāḥ kṛṇotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. ēbhām: cognate acc. nā ví jīyānte: they are always the same; cp. i. 92. 10, punah-punar jáyamānā purāṇī saṁanāṁ vārṇam abhi śumbhāmānā being
born again and again, ancient of days, adorning herself with the same
colour, where dawn is, as usually, spoken of as a single goddess
reappearing day after day, whereas in this hymn many individual
dawns that appear successively are referred to.

7 tú ghā tā bhadrā Uṣāsah pu-
rāsur,
abhiṣṭidyumna ṛtājātasatyāḥ;
yāsu ijānāḥ śaśamānā ukthaiḥ
stuvāṅ, chaṃsandalavāṃ-
sady ápa.

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

8 tā ñ caranti samanā puruṣatāt,
samanātāḥ samanā paprathā-
nāḥ.
ṛtasya devīḥ sādaso budhānā,
gavāṁ nā sārga, Uṣāso jarante.

They approach equally in the
east, spreading themselves equally
from the same place. The god-
desses waking from the seat of
order, like herds of kine let loose,
the Dawns are active.
samanā: always in the same way. samānatās; cp. i. 124, 3: 
prajānati iva, nā diśo mināti as one who knows (the way). she loses not her direction. śtāsyā sādāsah: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; śtāsyā pānīthām ānv eti sādhū she follows straight the path of order. budhānās: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Sāyaṇa; when Ā. and without an object, budh is intr.; cp. ābodhi has awoke, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavām nā sārgāḥ: cp. 
iv. 52, 5, prāti bhadrā adṛkṣata gavām sārgā nā raśmāyaḥ the auspicious rays (of dawn) have appeared like kine let loose. jarante: 
are awake = are active, are on the move (cp. ā caranti in a and 9 a, b); are praised (stūyante) according to Sāyaṇa.

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

On the accentuation of nv ēvā see p. 450, 2b. ābhvam: cp. 
i. 92, 6, bādhydrate kṛṣṇām ābhvam she drives away the black monster 
of night). rūṣadbhīṣa: m. form irregularly agreeing with the f. 
tanūbhīṣa. Note that the Pada text does not separate the endings 
ḥyām, bhīs, ḫyas, su from f. stems in long vowels, nor of m. 
stems in a because the pure stem in these cases appears in an 
alted form, e. g. priyēbhīs, but pitṝṣubhīs.
rayím, divo duhitaro, vibhátíḥ
pra jávāntam yachatāsmásu, de-viḥ.
si nád á vaḥ prati būdhyāmanāḥ,
svúríasya pátayāḥ si āma.

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

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

úpa bruva, Uṣaso, yajñāketuḥ:
vayám si āma yasásso jāneṣu;
tád Dyáuṣ ca dhattám Prthiví ca deví.

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

vibhátíṛ: to be taken with vas. úpa bruve: with two acc. (p. 304, 2). yajñāketus: the singer thus describes himself; in i. 118, 19 the Dawn is called yajñāsya ketuḥ the signal of the sacrifice. yasásso (accent, p. 453, 9 A a) jāneṣu: this phrase frequently occurs in prayers. vayám: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattám: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).
AGNÍ

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

v. 11. Metre: Jagatī.

Guardian of the people, watchful, most skilful, Agni has been born for renewed welfare. Bright, he shines forth brilliantly for the Bharatas with lofty, heaven-touching (flame).

gopās: 97, 2. ajaniṣṭa: is a.o. of jan generate. su-dākṣaś: a Bv. (p. 455c a). suvitāya: final dat. (p. 814, B 2). nāvyase: dat. of cpv. of nāva new. ghṛtā-pratikas: cp. yāsya prátiṣek sūdutam ghrēna whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. bhṛtā: supply tejasā. bharatēbhyaś: for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Coming) on the same car with Indra
and the gods may that most wise
Invoker sit down on the sacrificial
grass for sacrifice.

ketūm: in apposition to Agnīm, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hōtāram . . . dhūmāketum . . . yajñānām ketūm the Invoker, the smoke-banneed banner of sacrifices; cp. 3 d. prathamām: first-appointed in order of time. purōhitam: see i. 1, 1. nāras: N. pl. of ny (p. 91). tri-ṣadhaṣthē: on the three sacrificial altars; Sandhi 67 b. sām ṯidhīre: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). sarāthāra: adv. governing ñdrenā and devāis (cp. p. 309, 2). sidan ni: the ipf. expresses that he sat down in the past when he became Purohitā; the prp. as often follows the verb (p. 468, 20). yajāthāya: final dat. (p. 314, B 2).

3 ásamṛṣṭa jāyase mātrōh śucir.
mandrāḥ kavīr úd atiśtho Vi-
vāsvataḥ.
ghṛteṇa tvāvardhayann, Agna
āhuta,
āhuta,
dhūmās te ketur abhavad divi
āhuta,

dhūmās te ketur abhavad divi
āhuta,

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

ásam-mṛṣṭas: pp. of mṛṣ wipe, opposed to śucis, though un-
cleansed, yet bright. mātrōs: abl. du.: the two fire-sticks, from
which Āgni is produced by friction. úd atiśthas: 8. a. ipf. of stha
stand. Vivavvatās: gen. dependent on kavīs; the sage (a common
designation of Āgni) of Vivavvant, the first sacrificer tvā: the
caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. avardhayan: that is, made the fire burn up with the ghee poured into it; explained by ā-huta. dhūmās, &c.: affords an analysis of Agni’s epithet dhūmāketu (cp. note on 2 a). divī: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 845, B).

Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.

5 tubhyedam, Agne, madhumat-
    tamaṃ vācas,
    tubhyam maniśa iyām astu sām
    hryde.
tuāṃ girah, sindhum ivāvānir
    mahir,
   ā pṛṇantiśāvasā, vardhāyanti ca.

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

tubhya : this form of the dat. of tvām occurs about a dozen times
in the Saṃhitā text beside the much commoner tubhyam (as in b);
it occurs only before vowels with which it is always contracted,
having only once (v. 30, 6) to be read with hiatus. maniśa iyām :
in this and two other passages of the RV. the ā of maniśa is not
contracted in the Saṃhitā text, because it precedes the caesura.
sām : in apposition, as a delight or comfort. sindhum iva : this
simile occurs elsewhere also ; thus Īndram ukthāni vāṛṇuḥ,
samudrām iva sindhavah the hymns strengthen Indra as the rivers
the sea. ā pṛṇanti : from pṛ fill. śāvasā : because hymns, like
oblations, are thought to give the gods strength. vardhāyanti : cs.
of vṛdh grow ; accent, p. 466, 19 a.

6 tuāṃ, Agne, Āṅgiraso gūhā
    hitām
    anv avindaśa chiśriyānāṃ vāne-
vane.
sā jayaṃ mathyāmānāḥ saho
    mahāt :
tuāṃ āhuḥ sāhasas putrām,
    Āṅgirah.

Thee, O Agni, the Āṅgirases
discovered hidden, abiding in every
wood. Thus thou art born, when
rubbed with mighty strength : they
call thee the son of strength, O
Āṅgiras.
Angirasas: an ancient priestly family (cp. x. 14, 3–6). Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). guhā hitām placed (pp. of dhā) in hiding, concealed, explained by śāriyāṇāṁ váne; having betaken himself (pf. pt. of śri) to, resting in, all wood. ánv avindan: they found him out as a means of sacrifice; Sandhi, 40. váne-váne: 189 C a. sá: as such = as found in wood (cp. p. 294 b). mathyāmānas: pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sáho mahát: cognate acc. = with mighty strength (cp. sáhasā yó mathitó jāyate nṝbhīḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sáhasas putrām son of strength: this, or sáhasaḥ sūnūḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Angiras: see note on a.

PARJÁNYA

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

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

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

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

bibhāya: pf. of bhī = pr. (p.342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duskītas; hence the utā before it has the force of even. On the internal Sandhi of dusktīta see 43, 2 a.
3 rathí iva kásayásváṁ abhikṣipánν,
śvir dūtán kṛnute varṣiāṁ áha.
dūrát simhásya stanáthā ūd
īrate,
yát Parjánayah kṛnute varṣiāṁ
nábhāḥ.

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

rathí: N. of rathín, much less common than rathí, N. rathís.
The contraction rathíva also occurs in x. 51, 6; rathír iva is much
commoner and would have been metrically better here. dūtán:
the clouds. simhásya stanáthāḥ: condensed for ‘the thunders of
Parjanya like the roars of a lion. varṣyāṁ: predicative acc.;
on the accent of this form and of varṣyān in b, see p. 450, 2 b.
kṛnute: note that kṛ follows the fifth class in the RV., kṛnóti, &c.;
karóti does not appear till the AV., cp. p. 145, 4.

4 prá váta vánti; patáyanti vi-
dyúta;
ūd ósadhir jihate; pínvate súaḥ.
ifrā viśvasmai bhúvanāya jāyate,
yát Parjánayah prthivíṁ rétasa-
vati.
vánti, jihate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 468, 19 A a); cp. also note on bádhate, i. 35, 9 c. On the secondary root pínv see 134, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagati triplet (2-4) is bound together by a refrain beginning with yát Parjanyah and varying the idea 'when Parjanya rains'.

5 yásya vraté prthiví nánnamiti; In whose ordinance the earth bends low; in whose ordinance
yásya vraté saphávaj járbhuríti, hoofed animals leap about; in
yásya vratá óśadhír viśvá-

rúpāh:
sá nah, Parjanya, máhi sárma
yacha.

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

6 divó no vrśtim, Maruto rari-

dhvam; Give us, O Maruts, the rain

of heaven; pour forth the streams
prá pinvata vṛṣṇo āśvasya dhā- 
ärāḥ.

arvāṁ eteṇa stanayitunéhi, 
apó niśīcānna asuraḥ pitā naḥ. father.

dīvaś: this might be abl., *from heaven*, as it is taken to be by Sāyana; but it is more probably gen., being parallel to āśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, dīvo nā, yanti vṛṣṭāyāḥ thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr. ipv. of rā *give* (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo āśvasya: = stallion. In c d Parjanya is again addressed. stanayitunēhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nēhi), but of -nā éhi, which would normally be -nāihi; -nēhi is based on the artificial contraction -nā (= -nā ā)+ihi. The same Sandhi occurs in Índrēhi (i. 9, 1) for Índra ā ihi. With stanayitunā cp. stanāyan in 2 d and stanāthās in 3 c. apās = vṛṣṭim in a and dhārās in b. āsuraḥ pitā naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sā in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

7 abhi kranda; stanāya; gārbham ā dhā; 
udanvātā pari diyā rāthena. 
dvātim su kārṣa viṣitaṁ nī- 
ficām:

samā bhavantu udvato nipādāḥ. Bellow towards us; thunder; deposit the germ; fly around with thy water-bearing car. Draw well thy water-skin unfastened downward: let the heights and valleys be level.
stanáya: accented as forming a new sentence. gár̥bham: cp. 1 d,
réto dadháti óṣadhiṣu gár̥bham. dháś: 2. s. root ao. sb. of
1. dhä. díyā: with final vowel metrically lengthened. d̄itya:
the rain-cloud, here compared with a water-skin, doubtless like the
leather bag made of a goat-skin still used in India by water-carriers.
viṣitam (from si tie): untied so as to let the water run out. nyāfi-
cam: predicative: = so that the untied orifice turns downward.
samás: that is, may the high and the low ground be made level by
the surface of the water covering both.

8 mahántam kósam úd acá, ní
śiñca;
syándantam kulyá viṣitáh pú-
rástat.
ghṛténa dyávāṛthiví ví undhi;
suprapāṇám bhavatu aghniā-
bhyah.

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

The process of shedding rain is here compared with the drawing
up of a pail from a well and pouring out its contents. acá:
metrical lengthening of the final a. ní śiñca: Sandhi, 67 c. purás-
tat: according to Sāyāṇa eastward, because ‘rivers generally flow
eastwards’; but though this is true of the Deccan, where he lived,
it is not so of the north-west of India, where the RV. was composed.
ghṛténa: figuratively of rain, because it produces fatness or abun-
dance. dyávāṛthiví: Pragāhya, but not analysed in the Pada
text (cp. i. 35, 1 b). undhi: 2. s. ipv. of ud wet = unddhí. This
Páda is equivalent in sense to 7 d. suprapāṇám: note that in the