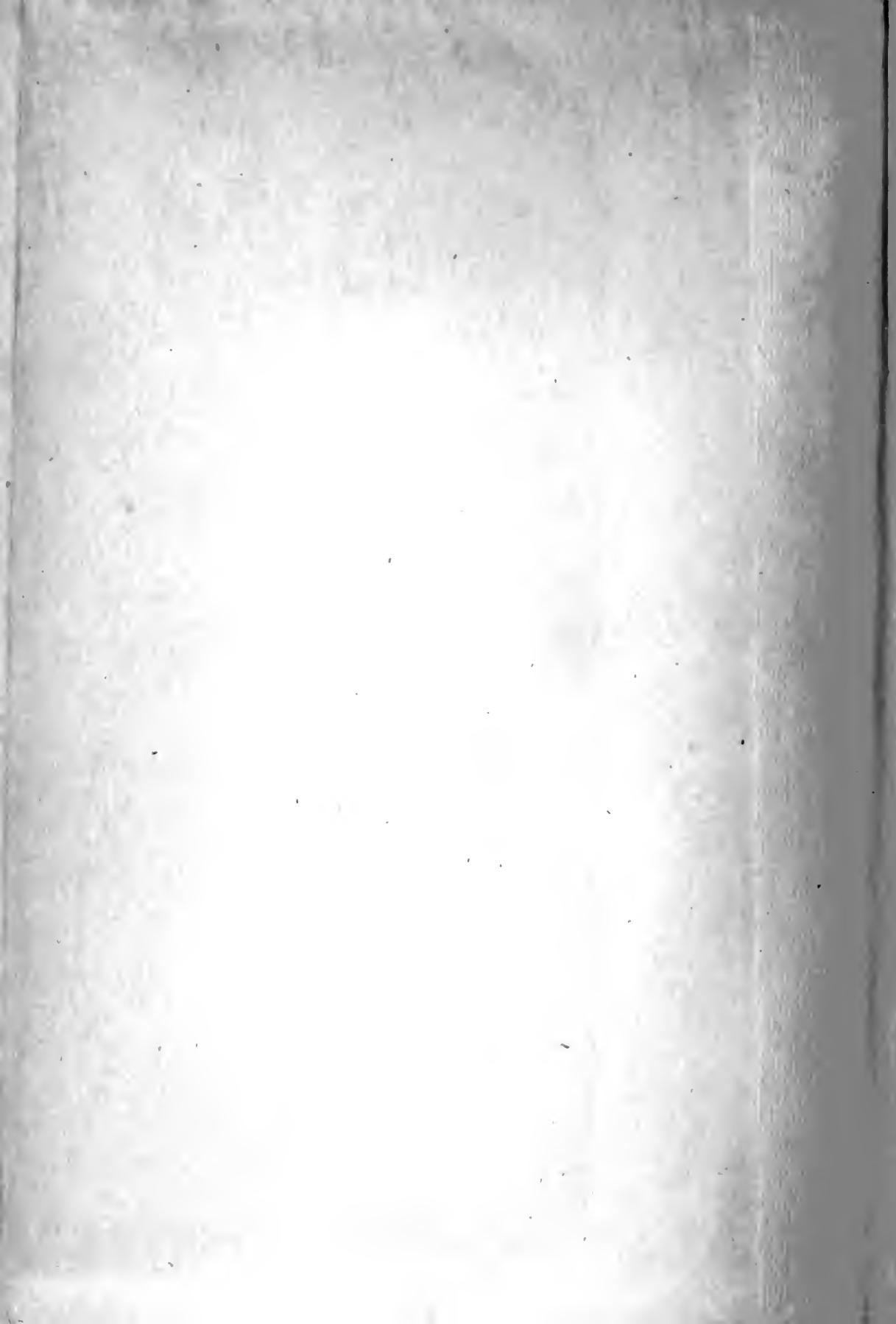


SANSKRIT READER

LANMAN





Digitized by the Internet Archive
in 2011 with funding from
University of Toronto



A

SANSKRIT READER:

WITH VOCABULARY AND NOTES

BY

CHARLES ROCKWELL LANMAN, A.B. AND LL.D. (YALE),

WALES PROFESSOR OF SANSKRIT AT HARVARD UNIVERSITY

HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL AND OF THE SOCIÉTÉ
ASIATIQUE AND OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND
IRELAND. CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT
DER WISSENSCHAFTEN ZU GÖTTINGEN. FOREIGN MEMBER OF THE
KÖNIGLICH BÖHMISCHE GESELLSCHAFT DER WISSENSCHAFTEN.
VICE-PRESIDENT OF THE AMERICAN ORIENTAL SOCIETY

FIRST EDITION, FIFTH ISSUE

BOSTON
GINN AND COMPANY
1906

THE INSTITUTE OF JEWISH STUDIES
TORONTO, CANADA,

FEB 20 . 2

4344

Entered according to Act of Congress, in the year 1888, by

C. R. LANMAN,

in the Office of the Librarian of Congress, at Washington.

TYPOGRAPHY OF THE TEXT BY
GEBRÜDER UNGER,
SCHÖNEBERGER STRASSE, 17A,
BERLIN, SW.

TYPOGRAPHY OF THE
VOCABULARY AND NOTES BY
J. S. CUSHING & CO.,
BOSTON, MASS.

TO MY TEACHERS,

WILLIAM DWIGHT WHITNEY

OF YALE COLLEGE,

ALBRECHT WEBER

OF THE UNIVERSITY OF BERLIN,

AND

RUDOLF ROTH

OF THE UNIVERSITY OF TÜBINGEN,

IN TOKEN OF THANKS AND AFFECTION.

669
L 22

PREFACE.

THE results of comparative philology are now so generally incorporated into our modern classical grammars, lexicons, and text-books, that even a slight knowledge of Sanskrit, if it be accurate so far as it goes, is of great service to the classical teacher in making his instruction interesting and effective. As independent disciplines, moreover, Sanskrit and comparative philology, and the literatures and religions of India, are constantly gaining in importance, so that, for example, Sanskrit is now taught at all but one of the twenty universities of the German Empire.

The design of this work, then, is twofold. In the first place, it is to serve as an introduction to these subjects for the students of our colleges and universities. The excellent Chrestomathy of BOEHTLINGK has no vocabulary; and few persons can be expected to buy the costly dictionary of WILLIAMS or that of BOEHTLINGK AND ROTII, at the outset, when they are uncertain whether Sanskrit will be of sufficient interest or use to them to warrant their continuing its study. What the beginner needs is an elementary work comprehending both text and vocabulary in a single volume. And accordingly, this Reader is meant to furnish ample material for about fifty weeks' reading, in a course of three hours a week, and, with the text, the appropriate lexical apparatus. The Reader is made as a companion-volume to WHITNEY's *Sanskrit Grammar*, and these two books supply all that is needed for the first year's study.

This Reader is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies, and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially *the requirements of unaided private study* that I have taken constant pains to meet. I state this fact thus explicitly, because, both here at Cambridge, and during my connection with the Johns Hopkins University (where the plan for this work was formed), numerous inquiries for such a book have been addressed to me by persons very remote from any of the higher institutions of learning.

If, incidentally, this work should help to correct some of the false notions which are prevalent respecting the relations of Sanskrit to other languages of the Indo-European family, and to save the literature from

undue depreciation and from exaggerated praise, it will have served a worthy object.

So cumbrous or so meagre have been hitherto the appliances for acquiring even a moderate knowledge of Sanskrit, that classical students, when seeking such knowledge as an auxiliary to their special work, have found the labor discouragingly great. These students unquestionably have a legitimate and sufficient reason for undertaking Sanskrit, and I venture to hope that the difficulties of the beginning (see p. xv) have been so materially lessened that they will now find even a modicum of Sanskrit well worth the trouble of attainment.

In making my selections¹ from the various Sanskrit writings, I have had two practical aims in view: first, to provide abundant material for thorough drill in the language of the classical period; and, secondly, to furnish a brief introduction to the works of the Vedic period, Mantra, Brāhmaṇa, and Sūtra. Accordingly I have not sought to give any thing new, but rather that which is best suited for beginners. The easy Nala is the Xenophon's Anabasis of Sanskrit students, and quotations from it appear very often in the grammars. And the first five chapters here given form a complete story. For an elementary reader, the Hitopadeṣa is unrivalled, and to leave it out would have been an inexcusable omission, unless, indeed, its place were taken by the Panchatantra. From this latter work I attempted to prepare some selections; but the text is in so unsatisfactory a condition, that I relinquished the plan. And so, although the Hitopadeṣa has been printed very often, I have given a considerable part² of it here, choosing the fables on the ground of their intrinsic excellence and their interest as originals of well-known occidental stories.³ For similar reasons the six tales from the Kathā-sarit-sāgara were selected. On account of their easy style and simple narrative, they furnish admirable matter for exercise in rapid reading. The selections from "Manu" are so made as to illustrate some of the most important and interesting matters of Hindu custom and belief.⁴

Among the Vedic hymns (or Mantra-material) are, first, some of the easiest⁵; then some taken on account of their poetic⁶ or dramatic⁷ merit, or

¹ These include 68 pages of classical Sanskrit and 37 pages of Vedic Sanskrit. which was appealed to as scriptural authority for the practice of widow-burning. Compare also the notes on 28²³, 57⁸, and 65^{9 ff.}, with those on 65⁶, 91¹⁶, and 97² respectively.

² Nineteen fables: there are forty-three in all.

³ See the introductions to the fables in the Notes.

⁴ Compare the table of contents. The text-selections are intended to be mutually illustrative as far as may be. Thus the passage 64^{8 ff.} is given for its interesting bearing on Rigveda x.18.7 (86¹⁷), the verse

⁵ Such are selections xxxi. (Rigveda i.1), xxxii., xxxviii., xxxix., xli., xl., xlvi., and lix.

⁶ Selection xxxii. is the best.

⁷ Selections xxxv., xxxvii., and lvi. are in dramatic form (see WHITNEY, page xviii), and are among the most difficult.

their ethical interest¹; and finally some taken because of their historical importance.² For the most part, a repetition of the hymns given by DELBRUECK and by BOEHTLINGK in their Chrestomathies has been avoided. The Brāhmaṇa pieces are chosen in such a way as to show the relation of this kind of literature to the hymns or Mantras.³ The selections from the Grihya-sūtras are the two most interesting chapters of Indian private antiquities, the wedding and the burial service. These texts are, to a certain extent, rubrics, and prescribe that numerous specified stanzas of the Rigveda be repeated at these ceremonials. Care has therefore been taken that all the stanzas here cited by their first words should be given in full among the selections from the hymns.⁴

Concerning the text, little need be said. It would have been either folly or idle pretense to make elaborate text-studies for the short extracts of which the Reader is composed.⁵ I have accordingly contented myself, in the main, with reprinting the text of the best editions. Misprints have of course been corrected, and I have endeavored to make the orthography conformable to the best standard⁶ and consistent throughout.⁷ Of some slight emendations, due mention will be made in the Notes. For the Nala, I followed the edition of BUEHLER in his *Third Book of Sanskrit*⁸; for the Hitopadeṣa, the text of BOEHTLINGK in the second edition of his Chrestomathy,⁹ and MUELLER; for the Kathā-sarit-sāgara, BROCKHAUS; and for "Manu," LOISELEUR DESLONGCHAMPS. I regret that the results of the studies of BUEHLER, BURNELL, HOPKINS, and JOLLY on the text of "Manu" are not yet available.

¹ Such are the Varuna-hymns, selections from Rigveda x. 9, 14, 16, 17, 18, 53, 154, xliii.-xlv.

² Such are the hymns for the dead and the wedding-hymn; likewise selection xxxvii., and selection xxxvi. (which contains the Sāvitri). Selection lxii. is the Maitrāyaṇī version of the Hiranya-garbha hymn, Rigveda x. 121, and is given partly in order that those who possess copies of the Rigveda may study the two versions comparatively.

³ Thus the Brāhmaṇa selections lxvi., lxvii., lxviii., and lxxii. stand in connection with the Mantra selections lvi., xlvii., lxii., and xlvi. respectively.

⁴ The stanzas required for the wedding ceremonial are given in selections lviii., lvii., and lv. From this the student will see why there are some selections consisting of only one or two stanzas. The burial-stanzas are

from Rigveda x. 9, 14, 16, 17, 18, 53, 154, and 155 (selections xlix. ff.), and i. 97 (selection xxxiv.). This last hymn is mere trash, and would not have been included among the texts, had not Aṣṭavalāyana (at iv.6.18) prescribed that it be used as a burial-hymn; but I could not allow room for the "Sun-hymns" (sāuryāṇi) and the "Blessings" (svasty-ayanāni), which are also mentioned at iv.6.18.

⁵ See A. WEBER, *Indische Studien*, ii. 151.

⁶ Especially in the use of *anusvāra* and of the nasal mutes, of b and of g. I have written eeh where WHITNEY (see § 227) writes ch.

⁷ But some of the interesting orthographical peculiarities of the Maitrāyaṇī Sanhitā I have allowed to stand.

⁸ See the "Brief List," page xvii.

It is a pleasant duty to acknowledge my thanks to BOEHTLINGK, who, in a way no less generous than unexpected, volunteered to look over all the proofs of the classical part of the text. For the well-established and well-edited Vedic texts, such help was of course not needed.

For the Rigveda, AUFRECHT's second edition was made the standard. For the selections from the Maitrāyanī Sanhitā, I am indebted to the kindness of its editor,¹ Dr. LEOPOLD VON SCHROEDER, of Dorpat. The extracts from the Brāhmaṇas naturally follow the editions of WEBER and AUFRECHT. The chapters from Aṣṭwālāyana are a reprint from STENZLER's edition, with some unimportant typographical licenses.

The vocabulary, it is almost needless to say, is based on the great Lexicon of BOEHTLINGK AND ROTH. I should of course deviate from it only with the utmost circumspection; but I trust that I have not followed it slavishly.

As for the extent of the vocabulary, it is designed to be complete for the text given in the Reader, and also, it may be added, for the text in the Appendix to the Grammar.

It is proper to mention here several matters touching the general plan of the vocabulary. It is not a mere list of the actually occurring Sanskrit words with their English equivalents. So far as possible, it aims to do with thoroughness two things:

First, as regards the *forms*, To enable the student to trace every word back to its root, by giving references to WHITNER's chapters (xvi. and xvii.) on word-formation, and by giving the root itself, and, in the case of secondary and tertiary derivatives, the intermediate forms, even when these do not occur in the text at all. Thus, for the complete explanation of mithyopacāra (p. 217), are given, first, mithyā, then the older form thereof, mithuyā,² then the adjective mithu from which the adverb is derived, and finally the root mith, although neither the adverbs nor the adjective nor any verbal form of the root occurs in the text. In like manner, car + upa is given solely on account of upacāra.

Secondly, as regards the *meanings*, To enable the student to trace every signification back to the radical idea, by giving not only the meaning required for translating a particular passage, but also, if this is a secondary or tertiary or later meaning, the intermediate meanings, and in their logical order of development. Thus the only meanings of the word pāda, as it

¹ He gave them to me in manuscript, attention drawn to the peculiar form and before he himself began printing. accent of the adverb and will find the ex-

² By looking out the reference to 1112e planation thereof.
(under mithu), the student will have his

occurs in the text of this Reader, are ‘foot’ or ‘leg,’ in ten passages, and ‘verse of a three-versed stanza,’ in one passage (60¹²). The history and uses of the word may be clearly understood from BOEHTLINGK AND ROTH. The original meaning ‘foot’ was extended to that of ‘leg’; then specialized to the meaning ‘limb of a quadruped’; then generalized to the meaning ‘quarter’ (as, conversely, the English word *quarter* is specialized to the meaning ‘fourth part of a quadruped, including a leg,’ e.g., in *quarter of beef*); once more it is specialized to the meaning ‘quarter of a four-versed stanza,’ i.e. ‘verse’; and then, at last, the use of the word is illogically extended, and it is made to denote a verse of even a three-versed stanza. To have given the meanings ‘foot, leg, verse,’ in three words, and perhaps in the order ‘verse, leg, foot,’ would have sufficed, it is true, for the purpose of making a translation; but such translation demands of the student only the most thoughtless and mechanical labor. On the other hand, by indicating briefly the development and connection of meanings, the attention of the student is directed to the processes which are constantly going on in the life and growth of language; and thus, although Sanskrit is a dead language, the *study* of Sanskrit may be made a study of life and growth.

The illustration of the transitions of meaning by analogies from the English and other familiar tongues would, it seemed to me, greatly increase the interest and usefulness of the vocabulary. And so, considerable space has been devoted to this matter. Thus under *vyāma* (p. 254, top), ‘a stretch-out,’ i.e. ‘a fathom,’ are adduced the closely parallel English *fathom*, from Anglo-Saxon *fæðm*, ‘the extended arms,’ and also ὁρυνά and French *toise*, both meaning ‘fathom,’ and of common origin respectively with ὁρέγω and Latin *tendere*, ‘stretch.’¹

In a book intended partly for persons whose chief interest in Sanskrit is from the side of its relations to the classical languages and to our mother-tongue, etymological comparisons are plainly called for. Accordingly, the kindred words from the Greek, Latin, Anglo-Saxon, and English have been given,² and always along with their meanings. It is hoped that these comparisons, presenting, as they do, many familiar words with which the learner can associate what is new and strange, will prove a useful aid to the memory. Etymology is a subject in which there is large room for reasonable

¹ For other parallels, compare, for example, ābharaṇa, barhis, bhavana, vāñça, specialization and metaphor. On this sub-varṇa. Sometimes the understanding of ject in general, compare CURTIUS, *Grundzüge der germanischen Sprachwissenschaft*, 1866, pp. 111–116, and BRINKMANN, *Die etymologie des englischen Wortschatzes*, Bonn, 1878.

under root *nud + vi*, are adduced the English *di-vert*, *dis-port*, and *s-port*, and a reference to SKEAT’s dictionary or to WEBSTER’s ideas may be necessary for the student, in order to give them without their meanings and without showing the connection of task.

difference of opinion on matters of detail, and on such matters well-recognized authorities often disagree. I have tried to use the standard works of reference in the light of the best and latest etymological criticism at my command, and to distinguish with care between what is certain and what is mere conjecture. In the revision of the greater part of my manuscript for the press, I had the benefit of KLUGE's valuable dictionary.¹ His acceptance of the current comparisons has often given me assurance, and his sober judgment has often confirmed me in scepticism or silence on doubtful points. In the numerous cases where the undoubtedly allied words are too many to be given in full, I have usually selected those forms which were the simplest or the most interesting, or those whose kinship was clearest.²

These comparisons include only genuinely cognate words, as distinguished from borrowed words; the latter have as a rule been excluded, or, if given, have been characterized as borrowings.³ Thus *ēvos*, Latin *sen-ex*, and English *sen-green* are given on page 266, all as genuine cognates of *sana*; the words *senate*, *senator*, *senatorial*, *senescent*, *senile*, *senility*, *senior*, *sire*, *sir*, *seigniorage*, etc., are not mentioned, because they are not genuine English cognates, but only more or less ancient borrowings or more or less direct derivatives from the Latin.⁴ So under the root *srp* (p. 276) are given Latin *serpens* and *reptilis*, and it would be superfluous to add the borrowed English *serpent* and *reptile*.

The accents of all words have been regularly marked in the headings of the articles, so far as the accents are known from the occurrence of the words in any accentuated texts of the literature.⁵ But in addition to these words, the verb-forms immediately following the root have been uniformly accented, according to the rules, except in a few doubtful cases; and a number of compounds occurring on the pages of Nala have been accented,

¹ Entitled *Etymologisches Wörterbuch der deutschen Sprache*. Strassburg, Karl J. BOEHTLINGK's *Sanskrit-Wörterbuch in Kürzerer Fassung* as far as it has appeared, i.e. 50 Pfennige.

² Thus under *sana* (p. 266) might have been given, in addition to Latin *senex*, the words *senior*, *senectus*, *senilis*, *senesco*, *senātor*, *senātus*, etc.; but these are readily suggested by *senex*.

³ Thus the interesting compound *sene-schal* is added under *sana*, not as a genuine English cognate, but as a borrowing through the French from Continental Germanic, where its first member is indeed a genuine cognate.

⁴ Compare note ², above.

⁵ For these accents I have relied on BOEHTLINGK AND ROTH. There are many words accented in more than one way (e.g., *rājyā*, *rājyā*, *rājya*, *āsana*, *āsanā*, *dáridra*, *dárídra*, *dáíva*, *dáivá*, *bhūti*, *bhúti*, *vṛṣṭi*, *vŕ̄ṣṭi*, *venú*, *vénú*); such have generally been left unmarked; but of a few common words like *mánu*, *dvipád*, *paçú*, *pāpá*, and *matí*, the prevailing accent is given, especially, if (as in the case of *bhṝti* or *pātri*) the other accent is rare, or (as in the case of *çúška*) not authenticated.

according to the rules, in order to make more tangible the difference between homonymous determinatives and possessives.¹

What form should be given to the headings of articles is often a question. For denominative verbs, I have chosen the stem-form (e.g., *mantraya* rather than *mantray*) ; to this is prefixed the root-sign (v), merely in order to catch the eye ; the sign must not be understood as meaning that such stems are in any wise co-ordinate with roots. The stems of the perfect active participle and of the primary comparatives are given as ending in *vāns* and *yāns*, but without any implication that these are theoretically better than the weaker forms. Roots with medial or final *ar* or *r̥* are given in the latter form, and so are the stems in *ar* or *r̥*.²

The synopses of conjugational forms which follow each verbal root are based on the collections, still in manuscript, made by Professor WHITNEY.³ These were placed at my disposal by him with the greatest kindness. They include all the verb-forms cited by the St. Petersburg Lexicon and BOEHTLINGK's Abridgment, as occurring in the actual literature, besides very extensive gleanings made independently by Professor WHITNEY from texts represented in the Lexicon,⁴ and from others published since its completion,⁵ or even not yet published.⁶ In the description and classification of the forms, I have followed WHITNEY. It often happens that there are several forms in actual use for the same tense ; in such cases, the commonest one has been given, or else the one prescribed by the Hindu Root-book (*dhātu-pātha*), or sometimes more than one form. Although in the case of many roots the aorist is confined almost exclusively to the Vedic language, I have nevertheless given the aorist in such cases in order to fill out the conjugational scheme, since this seemed desirable from a pedagogical point of view. For pedagogical reasons, also, the secondary conjugations have been for the most part omitted. Many roots which are conjugated regularly in only one voice show forms of the other voice in the Epos, especially where the metre demands them. It is very difficult to say just how far such forms should be included, and my course in accepting or rejecting them has been, I fear, not wholly consistent.

The Notes, which form the third part of this work, will be issued as soon as is practicable. It is designed that they shall be as brief as possible, but shall render ample assistance in the interpretation of difficult passages and

¹ Compare *bhimaparākramā* and *bhimā-parākrama*, p. 206.

² See WHITNEY, §§ 107 and 108, and compare § 370.

³ See *Proceedings of the American Oriental Society* for May, 1882, p. xiii.

⁴ For example, the Çatapatha and Aitareya Brāhmaṇas.

⁵ Especially GARBE's edition of Apastamba's Çrauta Sūtra, and von SCHROEDER's Maitrāyanī.

⁶ The Jaiminiya Brāhmaṇa.

the explanation of allusions to the antiquities of India. The plan includes also concise literary introductions to the various selections.

An open acknowledgment of my thanks is due to the printers of the vocabulary, Messrs. J. S. CUSHING & Co. They have performed their part with such intelligence, accuracy, and skill as to merit most cordial recognition.

In conclusion, I desire to make public expression of my gratitude to my honored teacher, Professor WILLIAM DWIGHT WHITNEY, for his constant interest in this undertaking and for his generous aid. I can only hope that the book may do something to further the cause in which he has labored long and devotedly, and that it may help to enlarge the scope of classical teaching, to quicken the interest in the history of our mother-tongue, and to make Sanskrit study among us increasingly fruitful.

C. R. L.

HOLLIS HALL, HARVARD COLLEGE,
CAMBRIDGE, MASSACHUSETTS,
December, 1883.

NOTE TO THE FOURTH ISSUE (1903).

THE references to Whitney's Sanskrit Grammar which are given in Parts II. and III. of this book are, I believe, absolutely correct throughout for the first edition of the Grammar. The second edition of the Grammar did not appear until after the plates for Parts II. and III. of the Reader were made. The section-numbers of the second edition of the Grammar (see Whitney's Preface thereto) are substantially unchanged from those of the first; but there are some slight alterations, notably in the sequence from § 98 to § 108, and again in the sequence from § 708 to § 713 (whereby the references to the section on the important verb *çru* are thrown out of gear). Occasionally, too, a statement has been taken from one section and put into another and more appropriate section: thus the euphonic treatment of *bhos* has been shifted from § 176a to § 174b. Moreover, the subsections are much more thoroughly marked (with a, b, c, etc.) in the second edition. Users of the second or third edition of the Grammar will often have to make a slight allowance for these changes, seeking, for example, 844² under 844a, 371¹² under 371k, and the like. It seemed hardly worth while to alter the plates to suit these changes; a little practical common sense will usually offset the apparent inaccuracy. Mention of these matters has already been made by me below, in the Postscript, p. 405; but as it seems usually to be overlooked there, I have thought it well to repeat the mention in this more conspicuous place.

C. R. L.

JUNE, 1903.

CONTENTS.



	PAGE
Introductory suggestions	xv
Brief list of books for students of Sanskrit	xvii

PART I.

A. From the *Mahā-bhārata*.

<small>SELECTION</small>		1
I.	The story of Nala and Damayanti	1

B. From the *Hitopadeṣa*.

II.	Preface and introduction	16
III.	The old tiger and the traveller	20
IV.	The deer and the crow, and the jackal	23
V.	The blind vulture, the birdlings, and the cat	27
VI.	The ass, the dog, and the thief	30
VII.	The lion, the mouse, and the cat	31
VIII.	The crows and the serpent	31
IX.	The lion, the old hare, and the well	32
X.	The birds and the apes	33
XI.	The ass in the tiger-skin	34
XII.	The elephant, the hares, and the moon	35
XIII.	The blue jackal	36
XIV.	The two geese and the tortoise	37
XV.	The three fishes	38
XVI.	The herons, the serpent, and the ichneumons	39
XVII.	The hermit, and the mouse that was changed to a tiger	40
XVIII.	The heron, the fishes, and the crab	41
XIX.	The Brahman and his jar	42
XX.	The Brahman with the goat, and the three rogues	43
XXI.	The Brahman and his faithful ichneumon	44

C. From the *Kathā-sarit-sāgara*.

XXII.	King Putraka and the seven-league boots	45
XXIII.	Story of Mousey, the thrifty merchant	46
XXIV.	King Āḍī, the falcon, and the dove	48
XXV.	Story of Ahalyā	48

SELECTION		PAGE
XXVI.	The king who didn't know his Sanskrit grammar	49
XXVII.	The pathetic history of the stories	53
 XXVIII.	D. From the Mānava-dharmaśāstra.*	
a.	The creation	56
b.	The four ages of the world	58
c.	The Brahman's life, etc.	59
d.	The transmigration of souls	65
 XXIX.	Riddle	68
XXX.	Riddle	68
 XXXI.	E. From the Rigveda.	
rv.		
XXXII.	i. 1 Hymn to Agni, the Fire-god	69
XXXIII.	i. 32 Indra slays the dragon	70
XXXIV.	i. 50 To Sūrya, the Sun-god	71
XXXV.	i. 97 To Agni	72
XXXVI.	i. 165 Indra and the Maruts	73
XXXVII.	iii. 62 To Savitar	74
XXXVIII.	iv. 42 Indra contests the supremacy of Varuna	75
XXXIX.	iv. 52 To Ushas, the Dawn-goddess	75
XL.	v. 24 To Agni	76
XLI.	v. 40 Indra and Atri, and the Sun eclipsed by the demon	76
XLII.	vii. 55 Magic spells to produce sleep	77
XLIII.	vii. 56 To the Maruts or gods of the storm-winds	77
XLIV.	vii. 86 To Varuna	78
XLV.	vii. 88 To Varuna	79
XLVI.	viii. 89 To Varuna	80
XLVII.	viii. 14 To Indra.—Indra and Namuchi	80
XLVIII.	viii. 85 Indra and the Maruts, and Vritra	82
XLIX.	viii. 91 To Agni	82
L.	x. 9 To the Waters	83
LI.	x. 14 Funeral-hymn	83
LII.	x. 16 Funeral-hymn	84
LIII.	x. 17 Funeral-hymn	85
LIV.	x. 18 Funeral-hymn	86
LV.	x. 33 The aged priest to the young prince	87
LVI.	x. 40 Wedding-stanza	88
LVII.	x. 52 The gods install Agni as oblation-bearer	88
LVIII.	x. 53 Burial and wedding-stanzas	89
LIX.	x. 85 The wedding-hymn	89
LX.	x. 137 Exorcism for a sick person	90
LXI.	x. 154 To Yama.—Funeral-hymn	91
LXII.	x. 155 Burial-stanza	91

* For detailed synopsis, see Notes.

F. From the Maitrāyanī.

SELECTION		PAGE
LXII.	Hiranya-garbha.—The god Ka or Who	91
LXIII.	Legend of Yama and Yami.—The creation of night	92
LXIV.	Legend of the winged mountains	92
LXV.	The potency of the sacrifice	93

G. Other Brāhmaṇa-pieces.

LXVI.	Legend of Agni the oblation-bearer, and of the fish	93
LXVII.	Legend of Indra and the Maruts, and Vṛitra	94
LXVIII.	Legend of Indra and the god Ka or Who	94
LXIX.	The two kinds of deities, the gods and the Brahmans	94
LXX.	Truth, untruth, and silence	95
LXXI.	How the gods got immortality and how Death got his share	95
LXXII.	Legend of Indra and Namuchi	97
LXXIII.	Nirukta on RV. i.32.10, selection xxxii..	97

H. From the Grihya-sūtras.

LXXIV.	Wedding-customs and the wedding-service	98
LXXV.	The customs and ritual of cremation and burial	101

PART II.

Vocabulary	111
Explanations and abbreviations	289
List of abbreviations	293

PART III.

Notes	297
-----------------	-----



INTRODUCTORY SUGGESTIONS.

It is chiefly at the beginning that the difficulties of Sanskrit present themselves. The variety of forms, the strange alphabet, the peculiarities of word and sentence combination,—all these simultaneously confront the student at the very outset. Accordingly, the plan followed with my classes, and for which provision is here made, is to distribute these difficulties over the first few weeks of the course. The common paradigms of nouns and verbs should first be learned. These are given by the Grammar in transliteration. The reading of the first four pages of the Nala in Roman letters should then be taken up. The Reader gives these in transliteration on an inset conveniently facing the same text in *nāgari* letters. The student may thus become familiar with the *form* and *sound* of the vocables, without being embarrassed by the alphabet and the running together of the words. Next, the same familiar text should be read aloud over and over again in *nāgari* letters. I am convinced that the easiest way to master the alphabet is to read frequently in it words which one already knows. The next step will be the reading of pages five to nine without the help of a transliteration, but with the aid given by the typographical separation of the words, which has been carried out so far as is practicable, though in violation of Indian usage. Finally, from this point on, the reading may be continued without other help for the difficulties of euphonie and graphic combination than is offered by the notes.

After finishing the Nala, the student should take up the Hitopadeça. Selections xvii., xx., and xi. are very easy and are good to begin with. The remaining short ones from vi. to xxi. may then follow in order; and finally the long selections ii. to v.

It is recommended that the student use the stories from the Kathā-sarit-sāgara for exercise in rapid reading, as soon as he has acquired a fair vocabulary from what precedes. The passages from "Manu" may be read as they stand.

Of the Vedic selections, the easiest are numbers xxxi. (Rigveda i. 1), xxxiii., xxxviii., xxxix., xli., xlvi., and lix.; and it is advisable to read these first and in the order here mentioned. Selection xxxii., as being one of poetic merit and not over-hard, may next be taken up, and after it, the Varuna-hymns, selections xliii.-xliv.; then the hymns in dramatic form, selections xxxv., xxxvii., and lvi.

After these, selections xxxvi., xl., xlii., xlvi., xlviii., liv., and lxii. may be rapidly read. There will then remain the selections for the burial-service, xlix.-lili., lvii., ix., lxi., and xxxiv., and those for the wedding, lviii., lvii., and lv. These may properly be read last, in order that they may be fresh in the mind when reading the Sūtras, where constant reference is made to them.

The Brāhmaṇa pieces may be read in the order in which they are printed; but selections lxvi., lxvii., lxviii., and lxxii. ought not to be taken up, unless selections lvi., xlvi., lxii., and xlvi. have previously been studied.

It is very undesirable to attempt to read the Sūtra chapters until one is familiar with the burial and wedding stanzas just mentioned. It is advisable to write out a translation of these chapters, and to insert therein each *mantra* in its proper place, writing out the original of the *mantra* in full, and its translation, the latter also in metre, if possible.

Since the synopses following each verbal root in the vocabulary represent the great mass of all the forms in actual use (rather than those simply prescribed by the grammarians), and so correspond to the “principal parts” of the Latin and Greek verbs, the student should make it his duty to learn the synopsis for each root when he first meets verbal forms of that root in the text.

Attention is called to the explanations and abbreviations (pages 289-294); these should be looked over carefully before using the vocabulary.

A BRIEF LIST OF BOOKS FOR STUDENTS OF SANSKRIT.

THIS list has a purely practical aim,¹ and is restricted to a few of the more important and useful books and² to such as are neither rare nor out of print. It includes (a) a grammar, (b) readers, (c) dictionaries, (d) classical works, books for the study (e) of the Rigveda and its literature, and (f) of the Atharvaveda, and last (g) some books on antiquities and the history of the literature and the religions of India.

1. **Whitney**, William Dwight. A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. Leipzig, Breitkopf and Härtel. London, Trübner & Co. 1879. 8°. Price (bound in cloth) 12 shillings.

This may be had in Boston of Ginn, Heath, and Co. The work exists also in a German translation, which may be had of the Leipzig publishers.

2. **Bühler**, Georg. Third Book of Sanskrit. With a glossary by Vishnu P. Shastri Pandit. Second edition. Bombay. 1877. 12°. 128 pages of text and 97 of glossary. Price 9 annas.

This book can be procured from Trübner & Co. in London (price 3 shillings). It contains the entire Story of Nala (26 chapters), Daçaratha's Death (Rāmāyana, ii. 63-64), and four stories from the Panchatantra. For beginners, the typography proves troublesome and the glossary too meagre; but the little volume is inexpensive and contains excellent material for easy and rapid reading, and so is highly to be recommended to those who have finished the classical part of this Reader and wish to continue their Sanskrit. For such students the glossary would be quite sufficient.

3. **Böhtlingk**, Otto. Sanskrit-Chrestomathie. Zweite, gänzlich umgearbeitete Auflage. St. Petersburg. 1877. Large 8°. 372 pages. Price 4 Mark 80 Pfennige.

This work and the two following are publications of the Russian Imperial Academy, and should be ordered through the Academy's agent, Leopold Voss, of Leipzig. The volume contains selections from the Veda (Mantra, Brähmana, and Sûtra), from the Mahâ-bhârata, Rāmāyana, Vishnu-purâna, Kathâ-sarit-sâgara, Hitopadeça, "Manu's Laws," and Pânini's Grammar, and from various other books; a rich collection of proverbs; the Vedânta-sâra, a philosophical treatise, in text and translation; and the entire drama, Ratnâvali. The Vedic hymns are all translated in the volume mentioned below, no. 15; and the notes show where many of the other selections may be found translated. Like all publications of the Academy, this is sold at an extremely low price. Since the book has no vocabulary, the student will at this point need to get a dictionary.

¹ Hence the prices are included. Both the Mark and the shilling may be reckoned as a quarter of a dollar. The prices given with the titles are publishers' prices. To these prices, except when given in dollars, should be added the duty, which is 25 per cent. The books will cost the American purchaser somewhat more or less according to his facilities for obtaining foreign books.

² With perhaps one exception, no. 18, which can, however, be had of second-hand dealers.

- 4. Böhtlingk**, Otto. Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879-. 4°.

To be ordered through Voss (see above). Parts I. to IV. have appeared, and reach to the end of bh; they cover 1167 pages, i.e. nigh two-thirds of the whole, and cost 34 Mark 80 Pfennige. The rest may be expected in the course of 1885. The manuscript is ready as far as varṇa. The work is an abridgment of the following.

- 5. Böhtlingk**, Otto, and Rudolph **Roth**. Sanskrit-Wörterbuch. St. Petersburg. 1855-1875. Seven volumes. 4°. Price 177 Mark 90 Pfennige.

To be ordered through Voss (see above). This work, which is often called the "St. Petersburg Lexicon," is by far the most important production of Sanskrit scholarship. To such as wish to make any special study of the language and literature, it is absolutely indispensable.

- 6. Williams**, Monier. A Sanskrit-English Dictionary, etymologically and philosophically arranged, with special reference to Greek, Latin, Gothic, German, Anglo-Saxon, and other cognate Indo-European languages. London and New York, Macmillan and Co. 1872. 4°. 1186 pages. Price 94 shillings 6d. in England, or \$24 in the United States.

This is the only dictionary of Sanskrit into English which approaches completeness. It is in one compact and handy volume and is very convenient for reading works of the classical period. Unfortunately, the common meanings of a word are not distinguished from those which are seldom or never found. All Sanskrit words are given in transliteration, and the roots and more important words in *nāgarī* letters also.

- 7. Williams**, Monier. S'akuntalā, a Sanskrit drama in seven acts, by Kālidāsa. Second edition. London and New York, Macmillan and Co. 1876. 8°. 339 pages. Price 21 shillings in England, or \$5.25 in the U.S.

This gives literal English translations of all the metrical passages, explanatory notes, and the Sanskritization of the Prakrit passages, and all on the same page with the text of this, the most famous of the plays.

- 8. Kielhorn**, Franz, and Georg **Bühler**. Panchatantra. Edited with notes. Bombay. 1868. 8°.

The work constitutes numbers IV., III., and I. of the "Bombay Sanskrit Series." Number IV. (comprehending book I.) appeared in a second edition in 1873. The book may be had of Trübner & Co., London. The price of the entire work is 8 shillings; but the first book may be had separately for 3 shillings. The Panchatantra is easy and entertaining reading. It has been admirably translated into German by Benfey: Panchatantra. Leipzig, F. A. Brockhaus. 1859. 2 vols. 8°. Price 24 Mark. The translation is accompanied by a very valuable history of fable-literature.

- 9. Delbrück**, Berthold. Vedische Chrestomathie. Mit Anmerkungen und Glossar. Halle, Buchhandlung des Waisenhauses. 1874. 8°. Price 3 Mark.

This contains 47 hymns from the Rigveda. Of these, only five are repeated in this Reader. Both text and glossary are in transliteration. On account of the small price of the book, its mention may prove useful to such as do not wish to buy the two complete editions following (numbers 11 and 12).

- 10. Windisch**, Ernst. Zwölf Hymnen des Rigveda. Mit Sāyana's Commentar. Text. Wörterbuch zu Sāyana. Appendices. Leipzig, S. Hirzel. 1883. 8°. Price 5 Mark.

This gives the text, and the comment of the great scholiast, both in *nāgarī* letters. The text is printed with the genuine accentuation (as in this Reader). The book serves a useful purpose as introduction to the native Hindu or traditional exegesis of the Veda. The vocabulary does not cover the hymns themselves; but seven of the twelve hymns are translated in the little book mentioned below, no. 15.

- 11. Aufrecht, Theodor.** Die Hymnen des Rigveda. Herausgegeben. Zweite Auflage. Bonn, Adolph Marcus. 1877. 2 volumes. 8°. Price 20 Mark.

The entire *sanhita* text is given in transliteration, and extracts from the *pada* text at the foot of each page. The exceedingly valuable appendix contains lists of the poets, divinities, and metres, and a complete table of first lines of every stanza, with references to the concordant texts of other Vedas.

- 12. Müller, F. Max.** The Hymns of the Rigveda, in the Samhita and Pada texts, reprinted from the editio princeps. Second edition. London, Trübner & Co. 1877. 2 volumes. 8°. Price 32 shillings.

This edition gives the two texts complete on parallel pages and in *nāgarī* letters. The names of the poets, divinities, and metres are given at the beginning of each hymn.

- 13. Grassmann, Hermann.** Wörterbuch zum Rig-veda. Leipzig, F. A. Brockhaus. 1873[-1875]. 8°. Price 30 Mark.

This is not only a dictionary, but also a complete concordance to the Rigveda. It is a work of wonderful industry, method, clearness, and accuracy. Aside from the St. Petersburg Lexicon, this dictionary stands next in importance, for Vedic students, after the Vedic text itself.

- 14. Grassmann, Hermann.** Rig-veda. Uebersetzt und mit kritischen und erläuternden Anmerkungen versehen. Leipzig, F. A. Brockhaus. 1876. 1877. 2 volumes. 8°. Price 24 Mark.

This translation is entirely in metre, except for a few corrupt or difficult hymns. The student can almost invariably see just what word Grassmann intended as the rendering of any given word of the text. This work is especially useful as giving a convenient general view of the contents of the Rigveda, and as enabling the student to grasp easily many matters touching the metres, the arrangement, and the textual condition of the original.

- 15. Geldner, Karl, und Adolf Kägi.** Siebenzig Lieder des Rigveda. Uebersetzt. Mit Beiträgen von R. Roth. Tübingen. H. Laupp'sche Buchhandlung. 1875. 12°. Price 3 Mark.

Thirty-six of the seventy hymns of which this book gives metrical translations were later incorporated by Böhtlingk into his Chrestomathy (no. 3, above).

- 16. Aufrecht, Theodor.** Das Aitareya Brähmana. Mit Auszügen aus dem Commentare von Sāyañacārya und anderen Beilagen herausgegeben. Bonn, Adolph Marcus. 1879. 8°. Price 11 Mark.

This Brähmana belongs to the Rigveda. The text is in transliteration. The translation of Haug (London, Trübner & Co. 1863) would be of help; but it is inaccurate and hard to get. A good many passages are translated in volumes I., II., and V. of Muir (below, no. 26). Using these as an introduction, and the St. Petersburg Lexicon for help in hard places, an advanced student can make good progress with this text.

- 17. Stenzler, Adolf Friedrich.** Indische Hausregeln. Sanskrit und deutsch herausgegeben. I. Aṣvalāyana. Erstes Heft. Text. Leipzig. 1864. 8°. Price 2 Mark. — Zweites Heft. Uebersetzung. 1865. Price 3 Mark.

Published by the German Oriental Society, in volumes III. and IV. of the Abhandlungen für die Kunde des Morgenlandes. To be ordered through the Society's agent, F. A. Brockhaus, in Leipzig. These are the Grihya-sūtras belonging to the Rigveda.

- 18. Roth, R., und Whitney, W. D.** Atharva Veda Sanhita. Herausgegeben. Erster Band. Text. Berlin, Ferd. Dümmler. 1856. Royal 8°. Price 28 Mark 50 Pfennige.

This is the most important and interesting of the Vedas, after the Rik. It is full of magic incantations and other products of curious superstitions.

19. **Garbe**, Richard. *Vaitâna Sûtra*. The Ritual of the Atharvaveda. Edited with critical notes and indices. London, Trübner & Co. 1878. 8°. Price 5 shillings.

20. **Garbe**, Richard. *Vaitâna Sûtra*. Das Ritual des Atharvaveda. Aus dem Sanskrit übersetzt und mit Annmerkungen versehen. London, Trübner & Co. 1878. 8°. Price 5 shillings.

Since this is the only Çranta-sûtra published with translation, and since it is to be had easily and cheaply, it is recommended as an introduction to the works of this class.

21. **Weber**, Albrecht. The history of Indian Literature. Translated from the second German edition by John Mann and Theodor Zachariae. Second edition. London, Trübner & Co. 1878. 8°. Price 10 shillings 6 pence.

This is a systematic treatise covering both the Vedic and the classical Sanskrit literature. It gives abundant and practical bibliographical information. As a guide and as a work of reference it is of the utmost value.

22. **Zimmer**, Heinrich. Altindisches Leben. Die Cultur der vedischen Arier. Nach den Saṁhitâ dargestellt. Berlin, Weidmannsche Buchhandlung. 1879. 8°. Price 10 Mark.

Under the different categories — geography, climate, minerals, plants, animals, agriculture, commerce, dress, food, amusements, family relations, art, etc. — the Vedic texts touching these subjects are discussed, and the results deducible from them are put together in a very readable and pleasant way.

23. **Kägi**, Adolf. Der Rigveda. Die älteste Literatur der Inder. Zweite, umgearbeitete und erweiterte, mit vollständigem Sach- und Wortregister versehene Auflage. Leipzig, Otto Schulze. 1881. 12°. Price 4 Mark.

This contains an account of the Vedic writings in general, descriptions of the gods in language agreeing closely with the actual words of the original as cited in the notes, and sketches of some of the more important phases of Vedic life and thought. The numerous notes are highly useful as a guide to the already extensive literature of these subjects, and point out many interesting parallels of custom, belief, and expression to be found in biblical and classical antiquity.

24. **Barth**, Auguste. The religions of India. Authorized translation by Rev. J. Wood. London, Trübner & Co. 1882. 8°. Price 16 shillings.

The subject is treated in five chapters corresponding to the five grand phases of religious development in India : the Vedic religion ; Brahmanism (ritual, philosophic speculation, decline) ; Buddhism ; Jainism ; and Hinduism (the sects and their great deities, Vishnuism and Çivaism, reforming sects, cultus). The copious references to the literature of the subjects in hand add greatly to the value of the work.

25. **Oldenberg**, Hermann. Buddha ; his life, his doctrine, his order. Translated from the German by William Hoey. London, Williams and Norgate. 1882. 8°. Price 18 shillings.

Oldenberg has recently finished editing (in five volumes) the Vinaya Pitakam, one of the most important among the Buddhist sacred books. He has a wide and deep knowledge of the original Pâli sources, and in his use of them he is guided by rare critical acumen and good common-sense. His account of Buddha's life, doctrine, and order contains the best results of his studies and they are presented in an extremely attractive form.

26. **Muir**, John. Original Sanskrit texts on the origin and history of the people of India, their religions and institutions. Collected, translated, and illustrated. London, Trübner & Co. 1872-1874. 5 volumes. 8°.

The first four volumes have appeared in a second edition, and the second volume in a third edition. The third volume costs 16 shillings. The price of each of the others is 21 shillings. The first volume discusses the origin of caste. The fifth is devoted to the cosmogony, mythology, religious ideas, life, and manners of the Indians in the Vedic age.

PART I.
THE SANSKRIT TEXT.



Transliterated Text of Sanskrit Reader.

[Page 1.]

atha nalopākhyānam.

bṛhadācva uvāca.

- āśid rājā, nalo nāma, vīrasenāsuto bali,
upapanno guṇāir iṣṭāi, rūpavān, aṣvakovidaḥ.
5 atiṣṭhan manujendrāṇām mūrdhni devapatiḥ yatbā,
upary upari sarveṣām āditya iva tejasā;
brahmaṇyo, vedavic, chūro, niṣadheṣu mahipatiḥ,
akṣapriyaḥ, satyavādī, mahān akṣauhiṇipatiḥ;
ipsito naranārīṇām, udāraḥ, saṃyatendriyaḥ,
10 rakṣitā, dhanvinām ḡreṣṭhaḥ, sāksād iva manuḥ svayam.
tathāivāśīl vidarbheṣu bhīmo, bhīmaparākramāḥ,
çūraḥ, sarvaguṇāir yuktaḥ, prajākāmaḥ, sa cāprajāḥ.
sa prajārthe param yatnam akarot, susamāhitāḥ.
tam abhyagacchad brahmarsi, damano nāma, bhārata
15 taṁ sa bhīmaḥ, prajākāmaḥ, toṣayām āsa, dharmavit,
mahīṣyā saha, rājendra, satkāreṇa, suvarcasam.
tasmāi prasanno damanaḥ sabhāryāya varām dadāu,

[Page 3.]

- tato ‘ntarikṣago vācam vyājāhāra nalam tadā :
hantavyo ‘smi na te, rājan; kariṣyāmi tava priyam;
damayantisakāce tvām kathayisyāmi, naiṣadha,
yathā tvad anyam puruṣam na sā maṇsyati karhi cit.
5 evam uktas tato haṇsam utsasarja mahipatiḥ.
te tu haṇsāḥ samutpatya vidarbhan agamaṇs tataḥ.
vidarbhanagarām gatvā, damayantyās tadāntike
nipetus te garutmantah, sā dadarça ca tān gaṇān.
sā, tān adhhutarūpān vāi dṛṣṭvā, sakhīgaṇāvṛtā,
10 hrṣṭā grahitum khagamāns tvaramāṇopacakrame.
atha haṇsā visasṛpuḥ sarvataḥ pramadāvane.
ekāikaças tadā kanyās tān haṇsān samupādravan.
damayanti tu yam haṇsam samupādhāvad antike,
sa, mānuṣīm girām kṛtvā, damayantim athābravīt:
15 damayanti, nalo nāma, niṣadheṣu mahipatiḥ,
aṣvinoh sadṛco rūpe; na samās tasya mānuṣāḥ.
tasya vāi yadi bhāryā tvam bhavethā, varavarṇini,
saphalam te bhavej janina, rūpām cedaṁ, sumadhyame.
vayaṁ hi devagandharvamānuṣoragarāksasān
20 drṣṭavanto; na cāsmābhīr drṣṭapūrvas tathāvidhaḥ.
tvām cāpi ratnam nārīṇām, naresu ca nalo varah;
viṣiṣṭāyā viṣiṣṭena saṃgamo guṇavān bhavet.
evam uktā tu haṇsena damayanti, viṣām pate,

[Page 2.]

kanyāratnam, kumārāṇç ca trīn udārān, mahāyaçāḥ,
damayantim, damaṁ, dāntam, damanam ca suvarcasam,
upapannān gunāih sarvāir, bhīmān, bhīmaparākramān.
damayantī tu rūpeṇa, tejasā, yaçasā, gṛiyā,
5 sāubhāgyea ca, lokeṣu yaçah prāpa, sumadhyam.
atha tām, vayasi prāpte, dāśinām samalamkṛtam
çatām, çatām sakhiñām ca, paryupāsac, chacīm iva.
tatra sma rājate bhāmī, sarvābharaṇabhuṣitā,
sakhiñadhye, ‘navadyāngī, vidyut sāudāmanī yathā,
10 atīva rūpasampannā, gṛīr ivāyatālocanā.
na deveṣu, na yakṣeṣu, tādṛg rūpavatī kva cit,
mānuseṣv api cānyesu, drṣṭapūrvātha vā ḡrutā,
cittapramāthini bālā devānām api sundari.
nalaç ca naraçārdūlo, lokeṣv apratimo bhuvi,
15 kandarpa iva rūpeṇa mūrtimān abhavat svayam.
tasyāḥ samipe tu nalam praçaçānsuh kutūhalāt,
nāiṣadhasya samipe tu damayantim punaḥ punaḥ.
taylor adrṣṭakāmo ‘bhūc chṛṇvatoḥ satataṁ gunān;
anyonyam prati, kāunteya, sa vyavardhata hṛcchayaḥ.
20 açaknuvan nalaḥ kāmam tadā dhārayitum hṛdā,
antaḥpurasamīpasthe vana āste raho gataḥ.
sa dadarça tato hañsān jātarūpapariṣkr̄tān;
vane vicaratām teṣām ekām jagrāha pakṣinam.

[Page 4.]

abravīt tatra tam hañsam: tvam apy evam nale vada.
tathety uktvāñdajaḥ kanyām vidarbhasya, viçām pate,
punar āgamya niṣadhnān, nale sarvām nyavedayat.

iti nalopākhyāne prathamaḥ sargah.

5 bṛhadāçva uvāca.
damayantī tu, tac chrutvā vaco hañsasya, bhārata,
tataḥ prabhṛti na svasthā nalam prati babhūva sā.
tataç cintāparā, dīnā, vivarṇavadanā, kṛçā,
babhūva damayantī tu, niḥçvāsaparamā tadā.
10 ūrdhvadrṣṭir, dhyānaparā, babhūvonmattadarçanā,
pāñduvarṇā kṣaṇenātha, hrcchayāviṣṭacetanā.
na çayyāsanabhogeṣu ratim vindati karhi cit.
na naktam, na divā çete, hā heti ruditī punaḥ.
tato vidarbhapataye damayantyāḥ sakhijanah
15 nyavedayat tām asvasthām damayantim nareçvare.
tac chrutvā nrpatir bhīmo damayantisakhīgaṇāt,
cintayām āsa tat kāryam sumahat svām sutām prati.
sa samikṣya mahīpālah svām sutām prāptayāuvanām,
apaçyad ātmanā kāryam damayantyāḥ svayamvaram.
20 sa samīnimantrayām āsa mahīpālān viçām patiḥ:
anubhūyatām! ayam, vīrāḥ, svayamvara iti, prabho.

I.

॥ अथ नलोपाख्यानम् ॥

बृहदश्व उवाच ।

- आसीद् राजा नलो नाम वीरसेनसुतो बली ।
 उपपन्नो गुणैर् इष्टै रूपवान् अश्वकोविदः ॥१॥
- ^५ अतिष्ठन् मनुजेन्द्राणां मूर्धि देवपतिर् यथा ।
 उपर्यु उपरि सर्वेषाम् आदित्य इव तेजसा ॥२॥
- ब्रह्मण्यो वेदविच् छूरो निषधेषु महीपतिः ।
 अक्ष्मियः सत्यवादी महान् अक्षौहिणीपतिः ॥३॥
- ईप्सितो नरनारीणाम् उदारः संयतेन्द्रियः ।
- ^{१०} रक्षिता धन्विनां श्रेष्ठः साक्षात् इव मनुः स्वयम् ॥४॥
 तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः ।
 शूरः सर्वगुणैर् युक्तः प्रजाकामः स चाप्रजः ॥५॥
- स प्रजार्थे परं यत्नम् अकरोत् सुसमाहितः ।
 तम् अभ्यगच्छद् ब्रह्मिंश्च दमनो नाम भारत ॥६॥
- ^{१५} तं स भीमः प्रजाकामस् तीष्यामास धर्मवित् ।
 महिषा सह राजेन्द्र सल्कारेण सुवर्चेसम् ॥७॥
 तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ ।

कन्यारलं कुमारांश् च चीन् उदारान् महायशः ॥८॥
 दमयन्तीं दमं दालं दमनं च सुवर्चसम् ।
 उपपन्नान् गुणैः सर्वैर्भीमान् भीमपराक्रमान् ॥९॥
 दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।
 ५ सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥१०॥
 अथ तां वयसि प्राप्ने दासीनां समलंकृतम् ।
 शतं शतं सखीनां च पर्युपासच् छचीम् इव ॥११॥
 तत्र स राजते भैमी सर्वाभरणभूषिता ।
 सखीमध्ये इनवद्याङ्गी विद्युत् सौदामनी यथा ॥१२॥
 १० अतीव रूपसंपन्ना श्रीर् इवायतलोचना ।
 न देवेषु न यक्षेषु ताहग् रूपवती क्वचित् ॥१३॥
 मानुषेष्व अपि चान्येषु हृष्टपूर्वाथ वा श्रुता ।
 चित्तप्रमाणिनी बाला देवानाम् अपि सुन्दरी ॥१४॥
 नलश् च नरशर्टूलो लोकेष्व अप्रतिमो भुवि ।
 १५ कन्दर्पे इव रूपेण मूर्तिमान् अभवत् स्वयम् ॥१५॥
 तस्याः समीपे तु नलं प्रशंसन्तुः कुतूहलात् ।
 नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥१६॥
 तयोर् अदृष्टकामो इभूच् छृणतोः सततं गुणान् ।
 अन्योन्यं प्रति कौन्तेय स व्यर्वर्धते हृच्छयः ॥१७॥
 २० अशक्तुवन् नलः कामं तदा धारयितुं हृदा ।
 अन्तःपुरसमीपस्ये वन आस्ते रहो गतः ॥१८॥
 स ददर्श ततो हंसाज् जातरूपपरिष्कृतान् ।
 वने विचरतां तेषाम् एकं जग्राह पश्चिणम् ॥१९॥

ततोऽन्तरिक्षगो वाचं व्याजहार नलं तदा ।
 हन्तव्योऽस्मि न ते राजन् करिष्यामि तव प्रियम् ॥२०॥
 दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
 यथा तदृश्यं पुरुषं न सा मंस्यति कर्हि चित् ॥२१॥
 ५ एवम् उक्तस् ततो हंसम् उत्सर्जे महीपतिः ।
 ते तु हंसाः समुत्पत्य विद्भान् अगमंस् ततः ॥२२॥
 विद्भेनगरीं गत्वा दमयन्त्यास् तदान्तिके ।
 निपेतुस् ते गरुदन्तः सा ददर्श च तान् गणान् ॥२३॥
 सा तान् अद्भुतरूपान् वै दृष्टा सखिगणावृता ।
 १० हृष्टा ग्रहीतुं खगमांस् ल्वरमाणोपचक्रमे ॥२४॥
 अथ हंसा विससृपुः सर्वतः प्रमदावने ।
 एकैकशस् तदा कन्यास् तान् हंसान् समुपाद्रवन् ॥२५॥
 दमयन्ती तु यं हंसं समुपाधावद् अन्तिके ।
 स मानुषीं गिरं कृत्वा दमयन्तीम् अथाब्रवीत् ॥२६॥
 १५ दमयन्ति नलो नाम निषधेषु महीपतिः ।
 अश्विनोः सहशो रूपे न समास् तस्य मानुषाः ॥२७॥
 तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि ।
 सफलं ते भवेज् जन्म रूपं चेदं सुमध्यमे ॥२८॥
 वयं हि देवगन्धर्वमानुषोरगराक्षसान् ।
 २० हृष्टवन्तो न चासाभिर् हृष्टपूर्वस् तथाविधः ॥२९॥
 त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ।
 विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ॥३०॥
 एवम् उक्ता तु हंसेन दमयन्ती विशं पते ।

अब्रवीत् तत्र तं हंसं त्वम् अप्य् एवं नले वद ॥३१॥

तथेत्य् उक्ताराङ्गजः कन्यां विदर्भस्य विशं पते ।

पुनर् आगम्य निषधान् नले सर्वे न्यवेदयत् ॥३२॥

॥ इति नलोपाख्याने प्रथमः सर्गः ॥१॥

5

बृहदश्व उवाच ।

दमयन्ती तु तच्छुत्वा वचो हंसस्य भारत ।

ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥१॥

ततश्च चिन्नापरा दीना विवर्णवदना कृशा ।

बभूव दमयन्ती तु निःश्वासपरमा तदा ॥२॥

१० ऊर्ध्वहस्तिर ध्यानपरा बभूवोन्मन्तर्दर्शना ।

पाण्डुवर्णा क्षणेनाथ हृच्छयाविष्टचेतना ॥३॥

न श्व्यासनभोगेषु रतिं विन्दति कर्हि चित् ।

न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥४॥

ततो विदर्भपतये दमयन्त्याः सखीजनः ।

१५ न्यवेदयत् ताम् अस्वस्थां दमयन्तीं नरेश्वरे ॥५॥

तच्छुत्वा नृपतिर् भीमो दमयन्तीसखीगणात् ।

चिन्नायामास तत् कार्यं सुमहत् स्वां सुतां प्रति ॥६॥

स समीक्ष्य महीपालः स्वां सुतां प्राप्नयौवनाम् ।

अपश्यद् आत्मना कार्यं दमयन्त्याः स्वयंवरम् ॥७॥

२० स संनिमन्त्रयामास महीपालान् विशं पतिः ।

अनुभूयताम् अयं वीराः स्वयंवर इति प्रभो ॥८॥

श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम् ।
 अभिजग्मुस् ततो भीमं राजानो भीमशासनात् ॥१॥
 हस्त्यश्वरथघोषेण पूरयन्तो वसुंधराम् ।
 विचित्रमाल्याभरणैर् बलैर् हश्यैः स्वलंकृतैः ॥१०॥
 ५ तेषां भीमो महाबाहुः पार्थिवानां महात्मनाम् ।
 यथार्हम् अकरोत् पूजां ते इवसंस् तत्र पूजिताः ॥११॥
 एतस्मिन् एव काले तु सुराणाम् ऋषिसत्त्वमौ ।
 आटमानौ महात्मानाव् इन्द्रलोकम् इतो गतौ ॥१२॥
 नारदः पर्वतश्चैव महाप्राज्ञौ महाब्रतौ ।
 १० देवराजस्य भवनं विविशाते सुपूजितौ ॥१३॥
 ताव् अर्चयित्वा मधवा ततः कुशलम् अव्ययम् ।
 प्रपञ्चानामयं चापि तयोः सर्वगतं विभुः ॥१४॥

नारद उवाच ।

आवयोः कुशलं देव सर्वत्र गतम् ईश्वर ।
 १५ लोके च मधवन् कृत्वे नृपाः कुशलिनो विभो ॥१५॥

बृहदश्व उवाच ।

नारदस्य वचः श्रुत्वा प्रपञ्च वलवृत्तहा ।
 धर्मज्ञाः पृथिवीपालास् त्यक्तजीवितयोधिनः ॥१६॥
 शस्त्रेण निधनं काले ये गच्छन्त्य अपराङ्गुखाः ।
 २० अयं लोको इष्ट्यस् तेषां यथैव मम कामधुक् ॥१७॥
 क्व नु ते श्वचियाः शूरा न हि पश्यामि तान् अहम् ।
 आगच्छतो महीपालान् दयितान् अतिथीन् मम ॥१८॥

एवम् उक्तस् तु शक्रेण नारदः प्रत्यभाषत ।
 शृणु मे मधवन् येन न हश्यन्ते महीशितः ॥ १६ ॥
 विदर्भराजो दुहिता दमयन्तीति विश्रुता ।
 रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः ॥ २० ॥
 ५ तस्याः स्वयंवरः शक्र भविता नचिराद् इव ।
 तत्र गच्छन्ति राजानो राजपुत्राश्च सर्वेशः ॥ २१ ॥
 तां रत्नभूतां लोकस्य प्रार्थयन्तो महीशितः ।
 काङ्क्षन्ति स्म विशेषेण वलवृत्तनिषूटन ॥ २२ ॥
 एतस्मिन् कथ्यमाने तु लोकपालाश्च सामिकाः ।
 १० आजग्मुर् देवराजस्य समीपम् अमरोत्तमाः ॥ २३ ॥
 ततस् ते शुश्रुतुः सर्वे नारदस्य वचो महत् ।
 श्रुतैव चाब्रुवन् हृषा गच्छामो वयम् अप्यु उत ॥ २४ ॥
 ततः सर्वे महाराज सगणाः सहवाहनाः ।
 विदर्भान् अभिजग्मुस् ते यतः सर्वे महीशितः ॥ २५ ॥
 १५ नलोऽपि राजा कौन्तेय श्रुत्वा राजां समागमम् ।
 अभ्यगच्छद् अदीनात्मा दमयन्तीम् अनुव्रतः ॥ २६ ॥
 अथ देवाः पथि नलं दद्वशुर् भूतले स्थितम् ।
 साक्षाद् इव स्थितं मूर्या मन्मथं रूपसंपदा ॥ २७ ॥
 तं हृष्टा लोकपालास् ते भ्राजमानं यथा रविम् ।
 २० तस्युर् विगतसंकल्पा विस्मिता रूपसंपदा ॥ २८ ॥
 ततोऽन्तरिक्षे विष्टभ्य विमानानि दिवौकसः ।
 अब्रुवन् नैषधं राजन् अवतीर्य नभस्त्वात् ॥ २९ ॥
 भो भो नैषधं राजेन्द्र नल सत्यव्रतो भवान् ।

अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥ ३० ॥

॥ इति नलोपाख्याने द्वितीयः सर्गः ॥ २ ॥

बृहदश्व उवाच ।

तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत ।

^५ अथैतान् परिप्रच्छ कृताञ्जलिर् उपस्थितः ॥ १ ॥

के वै भवन्तः कश्च चासौ यस्याहं दूत ईस्तिः ।

किं च तद् वो मया कार्यं कथयधं यथातथम् ॥ २ ॥

एवम् उक्ते नैषधेन मघवान् अभ्यभाषत ।

अस्मरान् वै निबोधास्मान् दमयन्त्यर्थम् आगतान् ॥ ३ ॥

^{१०} अहम् इन्द्रोऽयम् अमिश् च तथैवायम् अपां पतिः ।

शरीरान्तकरो नृणां यमोऽयम् अपि पार्थिव ॥ ४ ॥

तं वै समागतान् अस्मान् दमयन्त्यै निवेदय ।

लोकपाला महेन्द्राद्याः समायान्ति दिवक्षवः ॥ ५ ॥

प्राप्तुम् इच्छन्ति देवास् तां शक्रोऽमिर् वरुणो यमः ।

^{१५} तेषाम् अन्यतमं देवं पतित्वे वरयस्व ह ॥ ६ ॥

एवम् उक्तः स शक्रेण नलः प्राञ्जलिर् अब्रवीत् ।

एकार्थं समुपेतं मां न प्रेषयितुम् अर्हेष ॥ ७ ॥

कथं नु जातसंकल्पः स्त्रियम् उत्सहते पुमान् ।

परार्थम् ईशं वकुं तत् क्षमन्तु महेश्वराः ॥ ८ ॥

^{२०} देवा ऊचुः ।

करिष्य इति संश्रुत्य पूर्वम् अस्मासु नैषध ।

न करिष्यसि कस्मात् त्वं व्रज नैषध माचिरम् ॥ १ ॥

बृहदश्व उवाच ।

एवम् उक्तः स देवैस् तैर् नैषधः पुनर् अब्रवीत् ।

सुरक्षितानि वेशमानि प्रवेष्टुं कथम् उत्सहे ॥ १० ॥

^५ प्रवेष्यसीति तं शक्रः पुनर् एवाभ्यभाषत ।

जगाम स तथेत्य् उक्ता दमयन्त्या निवेशनम् ॥ ११ ॥

दर्दश तत्र वैदर्भीं सखीगणसमावृताम् ।

देदीष्यमानां वपुषा श्रिया च वरवर्णिनीम् ॥ १२ ॥

अतीव सुकुमाराङ्गीं तनुमध्यां सुलोचनाम् ।

^{१०} आक्षिपन्तीम् इव प्रभां शशिनः स्वेन तेजसा ॥ १३ ॥

तस्य हृष्टैव ववृथे कामस् तां चारुहासिनीम् ।

सत्यं चिकीर्षमाणस् तु धारयामास हृच्छयम् ॥ १४ ॥

ततस् ता नैषधं हृष्टा संभ्रान्ताः परमाङ्गनाः ।

आसनेभ्यः समुत्पेतुस् तेजसा तस्य धर्षिताः ॥ १५ ॥

^{१५} प्रशशंसुष्टु च सुप्रीता नलं ता विस्यान्विताः ।

न चैनम् अभ्यभाषन्त मनोभिस् त्वं अभ्यपूजयन् ॥ १६ ॥

अहो रूपम् अहो कान्तिर् अहो धैर्यं महात्मनः ।

कोऽयं देवोऽय वा यक्षो गन्धर्वो वा भविष्यति ॥ १७ ॥

न तास् तं शकुवन्ति सम व्याहर्तुम् अपि किं चन ।

^{२०} तेजसा धर्षितास् तस्य लज्जावत्यो वराङ्गनाः ॥ १८ ॥

अथैनं स्यमानं तु स्मितपूर्वाभिभाषिणी ।

दमयन्ती नलं वीरम् अभ्यभाषत विस्मिता ॥ १९ ॥

कस् त्वं सर्वानवद्याङ्गं मम हृच्छयर्घन ।

प्राप्नोऽस्य अमरवद् वीर ज्ञातुम् इच्छामि ते ऽनघ ॥२०॥
 कथम् आगमनं चेह कथं चासि न लक्षितः ।
 सुरक्षितं हि मे वेशम् राजा चैवोग्रशासनः ॥२१॥
 एवम् उक्तस् तु वैदर्थ्या नलस् तां प्रत्युवाच ह ।
 ५ नलं मां विद्धि कल्याणि देवदूतम् इहागतम् ॥२२॥
 देवाम् त्वां प्राप्नुम् इच्छन्ति शक्तोऽग्निर् वरुणो यमः ।
 तेषाम् अन्यतमं देवं पतिं वरय शोभने ॥२३॥
 तेषाम् एव प्रभावेन प्रविष्टोऽहम् अलक्षितः ।
 प्रविशन्तं न मां कम् चिद् अपश्यन् नाष्य अवारयत् ॥२४॥
 १० एतदर्थम् अहं भद्रे प्रेषितः सुरसत्त्वमैः ।
 एतच्च क्षुत्वा शुभे बुद्धिं प्रकुरुष्व यथेच्छसि ॥२५॥
 ॥ इति नलोपाख्याने तृतीयः सर्गः ॥३॥

बृहदश्व उवाच ।
 सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।
 १५ प्रणयस्व यथाश्रद्धं राजनिंकं करवाणि ते ॥१॥
 अहं चैव हि यज्ञान्यन्ममास्ति वसु किं चन ।
 तत्सर्वं तव विश्रब्धं कुरु प्रणयमीश्वर ॥२॥
 हंसानां वचनं यत्तु तन्मां दहति पार्थिव ।
 त्वकृते हि मया वीर राजानः संनिपातिताः ॥३॥
 २० यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद ।

विषमग्नि जलं रज्जुमास्थास्ये तव कारणात् ॥४॥
 एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ।
 तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ॥५॥
 येषामहं लोककृतामीश्वराणां महात्मनाम् ।
 ५ न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥६॥
 विग्रियं ह्याचरन्मत्यो देवानां मृत्युमृच्छति ।
 चाहि मामनवद्याङ्गि वरयस्त्व सुरोत्तमान् ॥७॥
 विरजांसि च वासांसि दिव्याश्चिचाः सजस्तथा ।
 भूषणानि च मुख्यानि देवान्माप्य तु भुद्धं वै ॥८॥
 १० य इमां पृथिवीं कृत्स्नां संक्षिप्य यस्ते पुनः ।
 हुताशमीशं देवानां का तं न वरयेत्यतिम् ॥९॥
 यस्य दण्डभयात्सर्वे भूतमामाः समागताः ।
 धर्ममेवानुरूप्यन्ति का तं न वरयेत्यतिम् ॥१०॥
 धर्मात्मानं महात्मानं दैत्यदानवर्मदेनम् ।
 १५ महेन्द्रं सर्वदेवानां का तं न वरयेत्यतिम् ॥११॥
 क्रियतामविशङ्केन मनसा यदि मन्यसे ।
 वरणं लोकपालानां सुहड्डाक्यमिदं शृणु ॥१२॥
 नेष्ठेनैवमुक्ता सा दमयन्ती वचोऽब्रवीत् ।
 समाप्तुताभ्यां नेत्राभ्यां शोकजेनाथ वारिणा ॥१३॥
 २० देवेभ्योऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते ।
 वृणे त्वामेव भर्तारं सत्यमेतद्वीमि ते ॥१४॥
 तामुवाच ततो राजा वेपमानां कृताञ्जलिम् ।
 दौत्येनागत्य कल्याणि कथं स्वार्थमिहोत्सहे ॥१५॥

कथं हाहं प्रतिश्रुत्य देवतानां विशेषतः ।
 परार्थे यन्मारभ्य कथं स्वार्थमिहोत्सहे ॥१६॥
 एष धर्मो यदि स्वार्थो ममापि भविता ततः ।
 एवं स्वार्थं करिष्यामि तथा भद्रे विधीयताम् ॥१७॥
 ५ ततो बाष्पाकुलां वाचं दमयन्ती शुचिस्ता ।
 प्रत्याहरन्ती शनकैर्नेलं राजानमब्रवीत् ॥१८॥
 उपायोऽयं मया हृषो निरपायो नरेश्वर ।
 येन दोषो न भविता तव राजन्कथं चन ॥१९॥
 त्वं चैव हि नरश्रेष्ठ देवाश्चेन्द्रपुरोगमाः ।
 १० आयान्तु सहिताः सर्वे मम यत्र स्वयंवरः ॥२०॥
 ततोऽहं लोकपालानां संनिधौ त्वां नरेश्वर ।
 वरयिष्ये नरव्याघ नैवं दोषो भविष्यति ॥२१॥
 एवमुक्तस्तु वैदर्भ्या नलो राजा विशां पते ।
 आजगाम पुनस्तत्र यत्र देवाः समागताः ॥२२॥
 १५ तमपश्यंस्तथायान्तं लोकपाला महेश्वराः ।
 हृषा चैनं ततोऽपृच्छन्वृत्तान्तं सर्वमेव तम् ॥२३॥
 कच्चिद्दृष्टा त्वया राजन्दमयन्ती शुचिस्ता ।
 किमब्रवीच्च नः सर्वान्वद भूमिपते ऽनघ ॥२४॥
 नल उवाच ।
 २० भवद्विरहमादिष्ठो दमयन्त्या निवेशनम् ।
 प्रविष्टः सुमहाकक्षं दण्डभिः स्थविरैवृतम् ॥२५॥
 प्रविशन्तं च मां तत्र न कश्चिद्दृष्टवान्नरः ।
 चृते तां पार्थिवसुतां भवतामेव तेजसा ॥२६॥

सर्वस्थास्या मया हृष्टास्त्रभिश्चाप्युपलक्षितः ।
 विस्मिताश्चाभवन्सर्वा हृष्टा मां विबुधेश्वराः ॥ २७ ॥
 वर्णमानेषु च मया भवत्सु स्त्रिरानना ।
 मामेव गतसंकल्पा वृणीते सा सुरोन्नमाः ॥ २८ ॥
 ५ अब्रवीचैव मां बाला आयान्तु सहिताः सुराः ।
 त्वया सह नरव्याघ मम यत्र स्वयंवरः ॥ २९ ॥
 तेषामहं संनिधौ त्वां वरयिष्यामि नैषध ।
 एवं तत्र महाबाहो दोषो न भवितेति ह ॥ ३० ॥
 एतावदेव विबुधा यथावृत्तमुदाहृतम् ।
 १० मया शेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ ३१ ॥
 ॥ इति नलोपाख्याने चतुर्थः सर्गः ॥ ४ ॥

बृहदश्च उवाच ।
 अथ काले शुभे प्राप्ने तिथौ पुण्ये क्षणे तथा ।
 आजुहाव महीपालाभीमो राजा स्वयंवरे ॥ १ ॥
 १५ तच्छुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः ।
 त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः ॥ २ ॥
 कनकस्तम्भरुचिरं तोरणेन विराजितम् ।
 विविशुस्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥
 तत्रासनेषु विविधेष्वासीनाः पृथिवीक्षितः ।
 २० सुरभिस्त्रिग्धराः सर्वे प्रमृष्टमणिकुरुदलाः ॥ ४ ॥
 तत्र स्त्री पीना हृश्यन्ते बाहवः परिघोपमाः ।

आकारवन्नः सुश्वस्त्रणः पञ्चशीर्षा इवोरगाः ॥ ५ ॥
 सुकेशान्तानि चाहृणि सुनासास्त्रिभुवाणि च ।
 मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ६ ॥
 दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।
 ५ मुष्णन्ती प्रभया राज्ञां चक्षूंषि च मनांसि च ॥ ७ ॥
 तस्या गात्रेषु पतिता तेषां दृष्टिमहात्मनाम् ।
 तत्र तचैव सक्ताभूत्त्र चचाल च पश्यताम् ॥ ८ ॥
 ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।
 ददर्श भैमी पुरुषान्पञ्च तुल्याकृतीनथ ॥ ९ ॥
 १० तान्समीक्ष्य ततः सर्वान्निर्विशेषाकृतीन्स्थितान् ।
 संदेहादथ वैदर्भीं नाभ्यजानान्तर्लं नृपम् ॥ १० ॥
 यं यं हि दृष्टे तेषां तं तं मेने नलं नृपम् ।
 सा चिन्तयन्ती बुद्धाथ तर्क्यामास भाविनी ॥ ११ ॥
 कथं हि देवाङ्गानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥
 १५ एवं संचिन्तयन्ती सा वैदर्भीं भृशदुःखिता ।
 श्रुतानि देवलिङ्गानि तर्क्यामास भारत ॥ १३ ॥
 देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे ।
 तानीह तिष्ठतां भूमावेकस्यापि न लक्ष्ये ॥ १४ ॥
 सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।
 २० शरणं प्रति देवानां प्राप्नकालममन्यत ॥ १५ ॥
 वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।
 देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥
 हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।

पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥१७॥
 बचसा मनसा चैव यथा नाभिचराम्यहम् ।
 तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥१८॥
 यथा देवैः स मे भर्ता विहितो निषधाधिपः ।
 ५ तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥१९॥
 यथेदं व्रतमारब्धं नलस्याराधने मया ।
 तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥२०॥
 स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः ।
 यथाहमभिजानीयां पुण्यश्वोकं नराधिपम् ॥२१॥
 १० निशम्य दमयन्त्यास्तकरुणं परिदेवितम् ।
 यथोक्तं चक्रिरेदेवाः सामर्थ्ये लिङ्गधारणे ॥२२॥
 सापश्यद्विबुधान्सर्वानस्वेदानस्तब्धलोचनान् ।
 हृषितस्यजोहीनानिस्थतानस्यृशतः क्षितिभ् ॥२३॥
 छायाद्वितीयो म्लानस्यजःस्वेदसमन्वितः ।
 १५ भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥२४॥
 सा समीक्ष्य तु तान्देवान्पुण्यश्वोकं च भारत ।
 नैषधं वरयामास भैमी धर्मेण पाराडव ॥२५॥
 विलज्जमाना वस्त्रान्ते जग्याहायतलोचना ।
 स्कन्धदेशे १ सृजत्तस्य सञ्जं परमशोभनाम् ॥२६॥
 २० वरयामास चैवैनं पतित्वे वरवर्णिनी ।
 ततो हा हेति सहसा मुक्तः शब्दो नराधिपैः ॥२७॥
 देवैर्महर्षभिस्तत्र साधु साध्विति भारत ।
 विस्मितैरीरितः शब्दः प्रशंसद्विर्नलं नृपम् ॥२८॥

विवाहं कारयामास दमयन्त्या नलस्य च ॥४०॥
 उथ तत्र यथाकामं नैषधो द्विपदां वरः ।
 भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥४१॥
 अतीव मुदितो राजा भाजमानोऽशुमानिव ।
 ५ अरञ्जयत्रजा वीरो धर्मेण परिपालयन् ॥४२॥
 इजे चाष्टश्वमेधेन ययातिरिव नाहुषः ।
 अन्यैश्च बहुभिर्धीर्मान्क्रतुभिश्चाप्रदक्षिणैः ॥४३॥
 पुनश्च रमणीयेषु वनेषूपवनेषु च ।
 दमयन्त्या सह नलो विजहारामरोपमः ॥४४॥
 १० जनयामास च नलो दमयन्त्यां महामनाः ।
 इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥४५॥
 एवं स यजमानश्च विहरंश्च नराधिपः ।
 रक्ष वसुसंपूर्णां वसुधां वसुधाधिपः ॥४६॥

 ॥ इति नलोपाख्याने पञ्चमः सर्गः ॥५॥

॥ अथ हितोपदेशः ॥

II.

श्रुतो हितोपदेशोऽयं पाटवं संस्कृतोक्तिषु ।
 वाचां सर्वत्र वैचित्रं नीतिविद्यां ददाति च ॥
 अजरामरवत्राङ्गो विद्यामर्थं च चिनतयेत् ।
 गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
 अहार्यत्वात्नर्थत्वादक्षयत्वात् सर्वदा ॥
 विद्या शस्त्रं च शास्त्रं च इव विद्ये प्रतिपत्तये ।
 आद्या हास्याय वृडत्वे द्वितीयादियते सदा ॥
 ५ यन्नवे भाजने लग्नः संस्कारो नाच्यथा भवेत् ।
 कथाद्वलेन बालानां नीतिस्तदिह कथ्यते ॥
 मिचलाभः सुहन्त्रेदो विग्रहः संधिरेव च ।
 पञ्चतन्त्रात्तथान्यसाक्रन्थादाकृष्ण लिख्यते ॥

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र स-
 १० वैस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरे-
 कदा केनापि पठ्यमानं श्वोकद्वयं शुश्राव ।
 अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
 सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्य एव सः ॥
 यौवनं धनसंपत्तिः प्रभुत्वमविवेकता ।
 १५ एकैकमप्यनर्थाय किं पुनस्तु चतुष्टयम् ॥
 इत्याकरण्यात्मनः पुच्चाणामनधिगतशास्त्राणां नित्यमुन्मार्गगा-
 मिनां शास्त्राननुष्ठानेनोऽवियमनाः स राजा चिन्तयामास ।
 कोऽर्थः पुच्चेण जातेन यो न विद्वान् धार्मिकः ।
 काणेन चक्षुषाः किं वा चक्षुःपीडैव केवलम् ॥
 २० अज्ञातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
 सकृदुःखकरावाद्यावन्तिमस्तु पदे पदे ॥
 किं च । स जातो येन जातेन याति वंशः समुन्नतिम् ।

परिवर्तिनि संसारे मृतः को वा न जायते ॥
 अपरं च । वरमेको गुणी पुचो न च मूर्खशतैरपि ।
 एकश्वन्दस्तमो हन्ति न च तारागणैरपि ॥
 यस्य तस्य प्रसूतोऽपि गुणवान्पूज्यते नरः ।
 ५ धनुर्वेशविशुद्धोऽपि निर्गुणः किं करिष्यति ॥
 हा हा पुचक नाधीत सुगतैतासु रात्रिषु ।
 तेन त्वं विदुषां मध्ये पङ्के गौरिव सीदसि ॥
 तत्कथमिदानीमेते मम पुचा गुणवन्तः क्रियन्ताम् । यच्चो-
 च्यते । यदभावि न तद्भावि भावि चेन्न तदन्यथा ।
 १० इति चिन्ताविषयोऽयमगदः किं न पीयते ॥
 एतत्कार्याल्पमाणां केषां चिटालस्यवचनम् ।
 न दैवमिति संचिन्त्य त्यजेदुद्योगमात्मनः ।
 अनुद्योगेन कस्तेलं तिलेभ्यः प्राप्नुमर्हति ॥
 अन्यच्च । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मोर्
 १५ दैवेन देयमिति कापुरुषा वदन्ति ।
 दैवं निहत्य कुरु पौरुषमात्मशक्त्या
 यन्ते कृते यदि न सिध्यति कोऽत्र दोषः ॥
 यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।
 एवं पुरुषकारेण विना दैवं न सिध्यति ॥
 २० तथा च । पूर्वजन्मकृतं कर्म तदैवमिति कथ्यते ।
 तस्मात्युरुषकारेण यन्ते कुर्यादतन्द्रितः ॥
 उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।
 न हि सुप्रस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

मूर्खोऽपि शोभते तावत्सभायां वस्त्रवेष्टितः ।

तावच्च शोभते मूर्खो यावत्किं चिन्न भाषते ॥

एतच्छिन्नयित्वा स राजा परिगडतसभां कारितवान् । राजोवाच ।

भो भोः परिगडताः । श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान्यो

^५ मम पुचाणां नित्यमुन्मार्गगामिनामनधिगतशास्त्राणामि-

दानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः ।

यतः । काचः काञ्चनसंसर्गाङ्गते मारकतो द्युतिम् ।

तथा सत्संनिधानेन मूर्खो याति प्रवीणताम् ॥

उक्तं च । हीयते हि मतिस्तात् हीनैः सह समागमात् ।

^{१०} समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥

अचान्तरे विष्णुशर्मनामा महापरिगडः सकलनीतिशास्त्रतत्त्व-

ज्ञो बृहस्पतिरिवाब्रवीत् । देव । महाकुलसंभूता एते राजपुचाः ।

तन्मया नीतिं याहयितुं शक्यन्ते ।

यतः । नाद्रव्ये निहिता का चिन्किया फलवती भवेत् ।

^{१५} न व्यापारशतेनापि शुकवत्पाठ्यते बकः ॥

अन्यच्च । असिंस्तु निर्गुणं गोचे नापत्यमुपजायते ।

आकरे पद्मरागाणां जन्म काचमणेः कुतः ॥

अतोऽहं षण्मासाभ्यन्तरे तव पुचानीतिशास्त्राभिज्ञान्करि-

षामि । राजा सविनयं पुनरुचाच ।

^{२०} कोटोऽपि सुमनः सङ्गादारोहति सतां शिरः ।

अश्मापि याति देवत्वं महङ्गः सुप्रतिष्ठितः ॥

तदेतेषामस्मयुचाणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् ।

इत्युक्ता तस्य विष्णुशर्मणो बहुमानपुरः सरं पुचान्समर्पित-

वान् । अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्ता-
प्रस्तावक्रमेण स परिडत्तो ऽब्रवीत् ।

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।

व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

^५ तद्वतां विनोदाय काककूर्मादीनां विचिनां कथां कथयामि ।
राजपुत्रैरुक्तम् । शार्य । कथ्यताम् । विष्णुशर्मोवाच । शृणुत
यूयम् । संप्रति मित्रलाभः प्रस्तूयते ।

III.

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्ना-
तः कुशहस्तः सरस्तीरे ब्रूते । भी भोः पान्थाः । इदं सुवर्णकङ्क-
^{१०} णं गृह्यताम् । तद्वचनमाकर्ण्य भयात्को ऽपि तत्पार्ष्ण न भज-
ते । ततो लोभाकृष्टेन केन चित्पान्थेनालोचितम् । भाग्येनै-
तत्संभवति । किं त्वसिन्नात्मसंदेहे प्रवृत्तिर्न विधेया । यतः ।

अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा ।

यत्रास्ति विषसंसर्गो ऽमृतं तदपि मृत्यवे ॥

^{१५} किं तु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम् ।

न संशयमनारुद्ध नरो भद्राणि पश्यति ।

संशयं पुनरारुद्ध यदि जीवति पश्यति ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते । कुच तव कङ्कणम् ।

व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थो ऽवदत् । कथं मारात्मके

^{२०} त्वयि विश्वासः । व्याघ्र उवाच । शृणु रे पान्थ । प्रागेव यौ-

वनदशायामतिदुर्वृत्त आसम् । अनेकगोब्राह्मणमनुष्ठवधान्मे
पुचा अनेकशो मृता दाराश्च । सांप्रतं निर्वैशोऽस्मि । ततः के-
नापि धार्मिकेणाहमुपदिष्टः । दानधर्ममाचरतु भवानिति । त-
दुपदेशादिदानीमहं स्वानशोलो दाता वृद्धो गलितनखदन्तो
५ दयावांश्च कथं न विश्वासभूमिः । उक्तं च ।

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः सृतः ॥
तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते ।
उत्तरश्च चतुर्वर्गो नामहात्मसु विद्यते ॥

१० मम चैतावालँ लोभविहो येन स्वहस्तगतमपि सुवर्णकङ्कणं
यस्मै कस्मै चिह्नातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति
लोकप्रवादो दुर्निवारः । यतः ।
गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।
प्रमाणयति नो धर्मे यथा गोप्यमपि द्विजम् ॥

१५ मया च धर्मशास्त्राण्यधीतानि । शृणु ।
मरुस्यत्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।
दरिद्रे दीयते दानं सफलं पाराङ्गुनन्दन ॥
प्राणा यथात्मनोऽभीष्टा भूतानामपि ते तथा ।
आत्मौपम्येन सर्वत्र दयां कुर्वन्ति साधवः ॥
२० अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।
आत्मौपम्येन पुरुषः प्रमाणमधिगच्छति ॥
अन्यच्च । मातृवत्परदारांश्च परद्व्याणि लोष्टवत् ।
आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥

तं च दुर्गतः। तेन तत्त्वम् दातुं सयन्ते ऽहम्। तथा चोक्तम्।

दरिद्राभर कौन्तेय मा प्रयच्छेष्वरे धनम्।

व्याधितस्यौषधं पथ्यं नीरुजस्तु किमौषधैः ॥

अन्यच्च। दातव्यमिति यदानं दीयते ऽनुपकारिणे।

५ देशे काले च पाचे च तदानं सात्त्विकं स्मृतम् ॥

तदत्र सरसि स्नाना सुवर्णकङ्गणमिदं प्रतिगृहाण। ततो ज्ञात-
विश्वासो यावदसौ सरः स्नातुं प्रविष्टस्तावदेव महापङ्क्ते निम-
यः पलायितुमक्षमः। पङ्क्ते पतितं हष्टा व्याघ्रो ऽवदत्। अ-

हह। महापङ्क्ते पतितो ऽसि। अतस्त्वामुत्थापयामि। इत्युक्ता

१० शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थो ऽचिन्तयत्।

न धर्मशास्त्रं पठतीति कारणं

न चापि वेदाध्ययनं दुरात्मनः।

स्वभाव एवाच तथातिरिच्यते

यथा प्रकृत्या मधुरं गवां पयः ॥

१५ किं च। अवशेषित्रियचिन्तानां हस्तिस्नानमिव क्रिया।

दुर्भेगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥

तत्र मया भद्रं कृतं यदत्र मारात्मके विश्वासः कृतः। तथा ह्यु-
क्तम्। नखिनां च नदीनां च शृङ्गिणां शस्त्रपाणिनाम्।

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

२० अपरं च। सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः।

अतीत्य हि गुणान्सर्वान्स्वभावो मूर्धि वर्तते ॥

अन्यच्च। स हि गगणविहारी कल्पषध्वंसकारी

दशशतकरथारी ज्योतिषां मध्यचारी।

विधुरपि विधियोगाद्रस्यते राहुणासौ
लिखितमपि ललाटे प्रोज्ज्ठतुं कः समर्थः ॥
इति चिन्तयन्नेव तेनासो व्याघ्रेण व्यापारितः खादतश्च ।

IV.

अस्ति मगधदेशे चम्पकवती नामारण्यानी । तस्यां चिरा-
5 न्महता स्नेहेन मृगकाकौ निवसतः । स च मृगः स्वेच्छया भ्रा-
म्यन्युषाङ्गः केन चित्सृगालेनावलोकितः । तं हृष्टा सृगालो
उचिन्तयत । आः । कथमेतन्मांसं सुललितं भक्षयामि । भ-
वतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपसृत्याब्रवीत् ।
मित्र । कुशलं ते । मृगेणोक्तम् । कस्त्वम् । जम्बुको बूते । अ-
10 द्रवुद्धिनामा जम्बुको उहम् । अवारण्ये मित्रबन्धुहीनो मृतव-
देकाकी निवसामि । इटानीं भवन्तं मित्रमासाद्य पुनः सब-
न्धुजीविलोकं प्रविष्टो उस्मि । अधुना मया तवानुचरेण सर्वे-
था भवितव्यम् । मृगेणोक्तम् । एवमस्तु । ततो उस्तं गते स-
वितरि भगवति मरीचिमालिनि मृगस्य वासभूमिं प्रति मृ-
15 गजम्बुकौ गतौ । तत्र चम्पकवृक्षशाखायां सुवुद्धिनामा काको
मृगस्य चिरमित्रं निवसति । तौ हृष्टा काको उवदत् । सखे
चिचाङ्गः । को उयं द्वितीयः । मृगो बूते । जम्बुको उयमस्म-
तस्यमिच्छन्नागतः । काको बूते । मित्र । अकस्मादागन्तुना
सह विश्वासो नैव युक्तः । तत्र भद्रमाचरितम् । तथा चोक्तम् ।
20 अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।
मार्जारस्य हि दोषेण हतो गृध्रो जरन्नवः ॥

इत्याकरणं स जम्बुकः सकोपमाह । मृगस्य प्रथमदर्शनदिने भवानप्यज्ञातकुलशील एवासीत् । तद्वता सह कथमद्य यावदेतस्य स्तेहानुवृत्तिरूपोत्तरं वर्धते ।

यत्र विड्ज्जनो नास्ति ष्ठाघ्यस्तचाल्पधीरपि ।

५ निरस्तपादपे देश एरण्डोऽपि दुमायते ॥

अन्यच्चाअयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

यथा चायं मृगो मम बन्धुस्था भवानपि । मृगोऽब्रवीत् ।

किमनेनोत्तरोत्तरेण । सवैरेकत्र विश्रम्भालापैः सुखमनुभवद्विः

१० स्थीयताम् । यतः ।

न कश्चित्कस्य चिन्मित्रं न कश्चित्कस्य चिद्रिपुः ।

व्यवहारेण मिचाणि जायन्ते रिपवस्तथा ॥

काकेनोक्तम् । एवमस्तु । अथ प्रातः सर्वे यथाभिमतदेशं ग-

ताः । एकदा निभृतं सृगालो ब्रूते । सखे मृग । एतस्मिन्वेव व-

१५ नैकदेशे सस्यपूर्णं क्षेचमस्ति । तदहं त्वां तत्र नीत्वा दर्शयामि ।

तथा कृते सति मृगः प्रत्यहं तत्र गत्वा सस्यं खादति । अथ

क्षेचपतिना तद्वद्वा पाशास्त्रं नियोजिताः । अनन्तरं पुनरा-

गतो मृगस्त्रं चरन्याशैर्बद्धोऽचिन्तयत् । को मामितः का-

लपाशादिव व्याधपाशाच्चातुं मिचादन्यः समर्थः । अचान्तरे

२० जम्बुकस्त्रागत्योपस्थितोऽचिन्तयत् । फलितं तावदसाकं

कपटप्रबन्धेन । मनोरथसिद्धिरपि बाहुल्यान्मे भविष्यति । ए-

तस्योक्त्यमानस्य मांसासृगनुलिङ्गान्यस्थीनि मयावश्यं प्रा-

प्नव्यानि । स च मृगस्तं दृष्टोल्लसितो ब्रूते । सखे । छिन्डि ता-

वन्मम बन्धनम् । सत्वरं चायस्व माम् । यतः ।

आपत्सु मित्रं जानीयाद्युडे शूरमृणे शुचिम् ।

भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥

अपरं च । उत्सवे व्यसने चैव दुर्भिक्षे शत्रुसंकटे ।

५ राजद्वारे शमशाने च यस्तिष्ठति स बान्धवः ॥

जम्बुकः पाशं मुहुर्मुहुर्विलोक्याचिन्तयत । दृढबन्धनबङ्गो ५ स्ति
तावदयं मृगः । ब्रूते च । स्नायुनिमित्ताः पाशाः । तदद्य भट्टा-
रकवारे कथमेतान्दन्तौः स्पृशामि । मित्र । यदि नान्यथा मन्य-
से तदा प्रभाते यत्त्वयोच्यते तन्मया कर्तव्यम् । इत्युक्त्वा तत्स-
१० मीप आत्मानमाच्छाद्य स्थितः सः । अनन्तरं स काकः प्रदोष-
काले मृगमनागतमवलोक्येतस्ततो १५ निविष्ट तथाविधं हृष्टो-
वाच । सखे । किमेतत् । मृगेणोक्तम् । अवधीरितसुहद्वाक्यस्य
फलमेतत् । तथा चोक्तम् ।

सुहृदां हितकामानां यः शृणोति न भाषितम् ।

१५ विपत्संनिहिता तस्य स नरः शत्रुनन्दनः ॥

काको ब्रूते । स सृगालः ङ्क । मृगेणोक्तम् । मन्मांसार्थी तिष्ठत्य-
चैव । काको ब्रूते । मित्र । उक्तमेव मया पूर्वम् ।

अपराधो न मे १८ तीति नैतद्विश्वासकारणम् ।

विद्यते हि नृशंसेभ्यो भयं गुणवत्तामपि ॥

२० परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

दीर्घी निःश्वस्य । अरे वज्रक । किं त्वया पापकर्मणा कृतम् ।
यतः ।

संलापितानां मधुरैर्वचाभिर्मिथ्योपचारैश्च वशीकृतानाम् ।
 आशावतां अद्धतां च लोके किमर्थिनां वञ्चयितव्यमस्ति ॥
 अन्यत्र । उपकारिणि विश्रव्ये शुद्धमतौ यः समाचरति पापम् ।
 तं जनमसत्यसंधं भगवति वसुधे कथं वहसि ॥
 ५ दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
 उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥
 अथ वा स्थितिरियं दुर्जनानाम् ।
 प्राक्पादयोः पतति खादति पृष्ठमांसं
 कर्णे कलं किमपि रौति शनैर्विचित्रम् ।
 १० छिरं निष्ठ्य सहसा प्रविशत्यशङ्कः
 सर्वे खलस्य चरितं मशकः करोति ॥
 तथा च । दुर्जनः प्रियवादो च नैतद्विश्वासकारणम् ।
 मधु तिष्ठति जिह्वाये हृदये तु हलाहलम् ॥
 अथ प्रभाते स क्षेचपतिर्लगुडहस्तस्तं प्रदेशमागच्छन्काकेनाव-
 १५ लोकितः । तमालोक्य काकेनोक्तम् । सखे मृगः । त्वमात्मानं
 मृतवत्संदर्श्य वातेनोदरं पूरयित्वा पादान्स्तव्यीकृत्य तिष्ठ । य-
 दाहं शब्दं करोमि तदा त्वं सत्वरमुत्थाय पलायिथसि । मृग-
 स्तथैव काकवचनेन स्थितः । ततः क्षेचपतिना हर्षोत्पुख्लो-
 चनेनावलोकितः । तथाविधं मृगमवलोक्यासौ आः स्वयंमृ-
 २० तो ऽयमित्युक्ता मृगं बन्धनान्मोचयित्वा पाशान्संवरितुं सय-
 ल्लो बभूव । ततः कियद्वे ऽन्तरिते क्षेचपतौ स मृगः काकस्य
 शब्दं श्रुत्वा संसभमः समुत्थाय पलायितः । तमुद्दिश्य तेन क्षे-
 चपतिना प्रकोपान्तिक्षम्पलगुडेन सृगालो व्यापादितः । तथा

चोक्तम् । चिभिर्वैष्णविभिर्मासैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः ।

अन्युग्रपुण्यपापानामिहैव फलमनुते ॥

अतोऽहं ब्रवीमि ।

भस्यभक्षकयोः प्रीतिर्विष्टरेव कारणम् ।

५ सृगालात्पाशबद्धोऽसौ मृगः काकेन रक्षितः ॥

V.

अस्ति भागीरथीतीरे गृध्रकूटनास्ति पर्वते महान्यर्कटीवृक्षः ।
तस्य कोटे दैवदुर्विष्टपाकाङ्गलितनयनो जरङ्गवो नाम गृध्रः प्र-
तिवसति । अथ कृपया तज्जीवनाय तद्वृक्षवासिनः पक्षिणः
स्वाहारात्किं चिन्किं चिह्नति । तेनासौ जीवति । अथ कदा
१० चिह्नीर्घकर्णनामा मार्जारः पक्षिशावकान्भक्षयितुं तचागतः ।
ततस्तमायान्तं हृष्टा पक्षिशावकैर्भयातैः कोलाहलः कृतः ।
तच्छूत्वा जरङ्गवेनोक्तम् । कोऽयमायाति । दीर्घकर्णे गृध्रम-
वलोक्य सभयमाह । हा हतोऽस्मि । अधुनातिसंनिधानेन
पलायनमपशक्यम् । तद्यथा भवितव्यं तथा भवतु । एतत्समी-
१५ पमुपगच्छामि । इत्यालोच्योपसृत्याब्रवीत् । आर्य । त्वामभि-
वन्दे । गृध्रोऽवदत् । कस्त्वम् । सोऽब्रवीत् । मार्जारोऽहम् ।
गृध्रो बृते । तद्वृक्षपसर । नो चेष्टन्तव्योऽसि मया । मार्जा-
रोऽवदत् । श्रूयतां तावद्सङ्खचनम् । ततो यद्यहं वध्यस्तदा
हन्तव्यः । यतः ।

२० जातिमाचेण कश्चित्किं वध्यते पूज्यते क्वचित् ।

व्यवहारं परिज्ञाय वध्यः पूज्योऽथ वा भवेत् ॥

गृध्रो ब्रूते । ब्रूहि । कीहग्व्यापारवान् । सो ऽवदत् । अहमच
गङ्गातीरे नित्यस्त्रायी निरामिषाशी ब्रह्मचर्येण चान्द्रायणव-
तमाचरंस्तिष्ठामि । युष्मांश्च धर्मज्ञानरतान्विश्वासभूमयः प-
क्षिणः सर्वे सर्वदा ममाये स्तुवन्ति । अतो भवद्धो विद्याव-
५ योवृद्धेभ्यो धर्मं श्रोतुमिहागतः । भवन्तश्चैताहशा धर्मज्ञा य-
न्मामतिथिं हन्तुमुद्यताः । गृहस्थस्य धर्मश्चैष समुदीरितः ।

अरावथुचितं कार्यमातिथ्यं गृहमागते ।

छेत्रुमप्यागते छायां नोपसंहरते दुमः ॥

किं च । यद्यन्तं नास्ति तदा प्रीतिवचसाथतिथिः पूज्यः । यतः ।

१० तृणानि भूमिरुदकं वाकचतुर्थीं च सूनृता ।

एतान्यपि सतां गेहे नोच्छिद्यन्ते कदा चन ॥

अन्यच्च । बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।

तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः ॥

अन्यच्च । निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।

१५ न हि संहरते ज्योत्स्नां चन्द्रश्चारडालवेशमनि ॥

अन्यच्च । अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।

स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

अन्यच्च । उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।

पूजनीयो यथायोग्यं सर्वदेवमयोऽतिथिः ॥

२० गृध्रो ऽवदत् । मार्जारा हि मांसरुचयो भवन्ति पश्चिमावका-
श्चाच निवसन्ति । तेनैवं ब्रवीमि । मार्जारोऽप्येवं श्रुत्वा भू-
मिं स्पृष्ट्वा कणौं स्पृशति ब्रूते च । मया धर्मशास्त्रं श्रुत्वा वी-
तरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसायितम् । यतः पर-

स्परं विवदमानानामपि धर्मशास्त्राणामहिंसा परमो धर्म इ-
त्यचैकमत्यम् । यतः ।

सर्वहिंसानिवृत्ताश्च नराः सर्वसहाश्च ये ।

सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिणः ॥

^५ अन्यच्च । एक एव सुहृद्भर्मो निधने ऽप्यनुयाति यः ।

शरीरेण समं नाशं सर्वमन्यज्ञि गच्छति ॥

किं च । यो ऽति यस्य यदा मांसमुभयोः पश्यतान्तरम् ।

एकस्य शूणिकी प्रीतिरन्यः प्राणैर्विमुच्यते ॥

अपि च । मर्त्यमिति यदुखं पुरुषस्योपजायते ।

^{१०} शक्यस्तेनानुमानेन परो ऽपि परिरक्षितुम् ॥ शृणु
पुनः । स्वच्छन्दवनजातेन शकेनापि प्रपूर्यते ।

अस्य दग्धोदरस्यार्थे कः कुर्यात्यातकं महत् ॥

एवं विश्वास्य स मार्जारस्तर्हकोटरे स्थितः । ततो दिनेषु ग-
च्छत्सु पश्चिमावकानाक्रम्य कोटरमानीय प्रत्यहं खादति । अथ

^{१५} येषामपत्यानि खादितानि तैः शोकात्मैविलपञ्चिरितस्ततो जि-

ज्ञासा समारब्धा । तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य पला-
यितः । पश्चात्यतच्चिभिरितस्ततो निरूपयञ्जिस्तत्र तरुकोटरे शा-

वकास्थीनि प्राप्नानि । अनन्तरं चानेनैव शावकाः खादिता
इति निश्चित्य मिलित्वा तैः पश्चिभिः स गृध्रो व्यापादितः ।

^{२०} अतो ऽहं ब्रवीमि ।

अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जरन्नवः ॥

VI.

अस्ति वाराणस्यां कर्पूरपटो नाम रजकः । स चैकदा नि-
भेरं प्रसुप्तः । तदनन्तरं द्रव्याणि हर्तुं तद्गृहं चौरः प्रविष्टः । त-
स्य प्राङ्गणे गर्दभो बहस्तिष्ठति कुकुरश्चोपविष्टः । तं चौरम-
वलोक्य गर्दभः श्वानमाह । तव तावदयं व्यापारः । तत्किमि-
५ ति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि । कुकुरो ब्रूते ।
माम । नियोगस्यास्य चर्चा किं त्वया कर्तव्या । त्वमेव जानासि
यथाहमेतस्याहर्निशं गृहरक्षां करोमि । यतोऽयं चिरान्निर्वृ-
तो ममोपयोगं न जानाति तेनाधुना ममाहारदाने ऽपि
मन्दादरः । विना विधुरदर्शनं स्वामिनोऽनुजीविषु मन्दा-
१० दरा भवन्ति । गर्दभो ब्रूते । शृणु रे बर्बर ।

याचते कार्यकाले यः स किंभृत्यः स किंमुहत्त । कुकु-
रो ब्रूते । भृत्यान्संभावयेद्यस्तु कार्यकाले स किंप्रभुः ॥
किं च । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।

पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ॥

१५ ततो गर्दभः सकोपमाह । आः । पापीयांस्त्वं यः स्वामिकार्यो-
पेक्षां करोषि । भवतु । यथा स्वामी जागर्ति तथा मया कर्तव्यम् ।
यतः । पृष्ठतः सेवयेदर्के जठरेण हुताशनम् ।

स्वामिनं सर्वभावेन परलोकममायया ॥

इत्युक्ता स अतीव चीक्कारं कृतवान् । ततः स रजकस्तेन ची-
२० त्कारेण प्रबुड्डो निद्राविमर्दकोपादुन्थाय गर्दभं लगुडेन ताड-
यामास । अतोऽहं ब्रवीमि ।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया ।

स विषीदति चीक्कारात्ताडितो गर्दभो यथा ॥

VII.

अस्त्युत्तरापथे ऽबुदशिखरनाम्नि पर्वते महाविक्रमो नाम
सिंहः । तस्य पर्वतकन्द्रमधिशयानस्य केसरायं मूषिकः कश्चि-
च्छिनत्ति । स सिंहः केसरायं लूनं बुद्धा कुपितो विवरान्तर्गतं
६ मूषिकमलभमानो ऽचिन्तयत् । किं विधेयमत्र । भवतु । एवं
श्रूयते । शुद्रशत्रुर्भवेद्यस्तु विक्रमान्न स नम्यते ।

तं निहन्तुं पुरस्कार्यः सहशस्तस्य सैनिकः ॥

इत्यालोच्य तेन यामं गत्वा दधिकर्णनामा बिडालो मांसा-
द्याहारेण संतोष्य प्रयत्नादानीय स्वकन्द्रे धृतः । ततस्तज्जया-
१० न्मूषिको बहिर्ने निःसरति । तेनासौ सिंहो ऽक्षतकेसरः सुखं
स्वपिति । मूषिकशब्दं यदा यदा शृणोति तदा तदा सविशेषं
तं बिडालं मांसाहारदानेन संवर्धयति । अथैकदा स मूषिकः
शुधा पीडितो बहिः संचरंस्तेन मार्जारेण प्राप्नो व्यापादितः
खादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि मूषिकशब्दं
१५ न शुश्राव तदोपयोगभावात्तस्य बिडालस्याहारदाने मन्दा-
दरो बभूव । अतो ऽहं ब्रवीमि ।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन ।

निरपेक्षं प्रभुं कृत्वा भृत्यैः स्याद्धिकर्णवत् ॥

VIII. IX.

कस्मिंश्चित्तरौ वायसदंपत्ती निवसतः । तयोश्चापत्यानि त-

रुक्मीटरावस्थितकृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वा-
यसी ब्रूते। स्वामिन्। त्यज्यतामयं तरुः। अच यावत्कृष्णस-
र्पस्तावदावयोः संततिः कदा चिदपि न भविष्यति। यतः।

दुष्टा भार्या शठं मिचं भृत्यश्वोत्तरदायकः।

⁵ सर्पे च गृहे वायसो मृत्युरेव न संशयः॥
वायसो ब्रूते। प्रिये। न भेतव्यम्। वारं वारं मयैतस्य महा-
पराधः सोढः। इदानीं पुनर्न स्तनव्यः। वायस्याह। कथमनेन
बलवता कृष्णसर्पेण सार्धं भवान्वियहीतुं समर्थः। वायसो ब्रू-
ते। अलमनया चिन्तया। यतः।

¹⁰ यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलम्।

वने सिंहो बलोन्मत्तः शशकेन निपातितः॥

वायस्याह। कथमेतत्। वायसः कथयति। अस्ति मन्दरना-
म्नि पर्वते दुर्दान्तो नाम सिंहः। स च सर्वदा पश्चूनां वधं
विद्धान एवास्ते। ततः सर्वैः पशुभिर्मेलकं कृत्वा स सिं-
¹⁵ हो विज्ञप्तः। देव। किमर्थं सर्वपशुवधः क्रियते। वयमेव
भवदाहारार्थं प्रत्यहमेकैकं पशुमुपढौकयामः। सिंहेनोक्तम्।
यद्येतदभिमतं भवतां तर्हि भवतु। ततः प्रभृति प्रत्यहमेकैकं
पशुमुपकल्पितं भक्षयन्नास्ते। अथ कदा चिक्कस्यापि वृ-
द्धशशकस्य वासरः प्राप्तः। ततः सो ऽचिन्तयत्।

²⁰ चासहेतोर्विनीतिस्तु क्रियते जीविताशया।

पञ्चत्वं चेन्नमिष्यामि किं सिंहानुनयेन मे॥

तन्मन्दं मन्दमुपगच्छामि। ततः सिंहो ऽपि स्तुधा पीडितः
कोपात्तमुवाच। कुतस्त्वं विलम्ब्यागतो ऽसि। शशको ऽब्र-

वीत । नाहमपराङ्गः । पथि सिंहान्तरेण बलाङ्गृतस्तस्याये
पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमत्रागतो
इसि । सिंहः सकोपमाह । सत्वरं गत्वा मां दर्शय । क्षासौ
दुरात्मा तिष्ठति । ततः शशकस्तं गृहीत्वा गम्भीरकूपसमीपं
5 गतः । अत्रागत्य पश्यतु स्वामीत्युक्ता तस्मिन्कूपजले त-
स्यैव प्रतिबिम्बं दर्शितवान् । ततो इसौ दर्पाध्मातस्तस्यो-
पर्यात्मानं निश्चिप्य पञ्चतं गतः । अतो इहं ब्रवीमि । यस्य
बुद्धिर्बलं तस्येयादि ।

वायसी बूते । श्रुतं मया । कर्तव्यतां ब्रूहि । वायसो इवदत् ।
10 प्रिये । आसन्ने सरसि राजपुत्रः सततमागत्य स्नाति । तस्मिन्न-
स्तरे तदङ्गादवतारितं कनकसूत्रं चञ्च्वा धृत्वानीयास्मिन्कोटरे
धरिष्यसि । अथ कनकसूत्रानुसरणप्रवृत्तै राजपुरुषैः कोटे नि-
रूपमाणे कृष्णसर्पो द्रष्टव्यो व्यापादयितव्यश्च । अथ कदा चि-
त्त्वातुं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितम् । तथानुष्ठिते तद्वृ-
15 त्तम् । अतो इहं ब्रवीमि ।

उपायेन हि तत्कुर्याद्यन्न शक्यं पराक्रमैः ।

काक्या कनकसूत्रेण कृष्णसर्पो निपातितः ॥

X.

अस्ति नर्मदातीरि पर्वतोपत्यकायां विशालः शालमलीतसः ।
तत्र निर्मितनीडकोडे पश्चिमः सुखेन वर्षास्वपि निवसन्ति ।
20 अथ नीलपटैरिव जलधरपटलैरावृते नभस्तले धारासारैर्महती

वृष्टिर्बभूव । ततो वानरांस्तस्तले ॐस्थिताञ्छीतार्तान्कम्प-
मानानवलोक्य पश्चिमिरुक्तम् । भो भो वानराः । श्रूयताम् ।
अस्माभिर्निर्मिता नीडाश्वच्छुमाचाहतेस्तृणैः ।
हस्तपादादिसंयुक्ता यूयं किमवसीदथ ॥

५ तच्छ्रुत्वा वानरैर्जातामैरालोचितम् । अहो । निर्वातनीडग-
भावस्थिताः सुखिनः पश्चिणो ॐस्मान्निन्दन्ति । तद्वत् ताव-
द्वृष्टेरुपशमः । अनन्तरं शान्ते पानीयवर्षे तैर्वानरैर्वृक्षमारुद्ध्य
सर्वे नीडा भयाः । तेषां पश्चिणामरणानि चाधः पतितानि ।
अतो ॐ हं ब्रवीमि ।

१० विद्वानेवोपदेष्टयो नाविडांस्तु कदा चन ।
वानरानुपदिश्याज्ञानस्यानभ्रंशं युः खगाः ॥

XI.

अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः । तस्य गर्द-
भो ॐतिभारवाहनादुर्बलो मुमूर्षुरिवाभवत् । ततस्तेन रज-
केनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे सस्यक्षेचे मोचितः ।
१५ ततो दूरादवलोक्य व्याघ्रबुद्धा क्षेचपतयः सत्वरं पलायन्ते । स
च सुखेन सस्यं चरति । अथैकदा केनापि सस्यरक्षकेण धूसर-
कम्बलकृततनुचाणेन धनुष्कारां सञ्जीकृत्यावनतकायेनैकान्ते
स्थितम् । तं च दूरे हृष्टा गर्दभः पुष्टाङ्गो गर्दभीयमिति मत्वा
शब्दं कुर्वाणस्तदभिमुखं धावितः । ततस्तेन सस्यरक्षकेण गर्द-
२० भो ॐयमिति ज्ञात्वा लीलयैव व्यापादितः । अतो ॐ हं ब्रवोमि ।

सुचिरं हि चरन्मौनं श्रेयः पश्यत्यबुद्धिमान् ।
इपिचर्मपरिच्छन्नो वागदोषान्नर्दभो हतः ॥

XII.

कदा चिद्विषास्त्वपि वृष्टेरभावावृषार्ते गजयूथो यूथपतिमा-
ह । नाथ । कोऽयुपायोऽस्माकं जीवनाथ नास्ति । अस्त्वच
५ शुद्रजन्तूनां निमज्जनस्थानम् । वयं च निमज्जनाभावादन्या
इव द्वयामः किं वा कुर्मः । ततो हस्तिराजो नातिदूरं गत्वा
निर्मलं हृदं दर्शितवान् । ततस्तत्त्वीरावस्थिताः शशका गजयू-
थपादाहतिभिर्बहवश्वर्णिताः । अनन्तरं शिलीमुखो नाम श-
शकः सर्वानाहूय चिन्तयामास । अनेन गजयूथेन पिपासा-
१० कुलितेन प्रत्यहमेवाचागनत्वम् । अतो विनङ्गच्यस्त्वकुलम् ।
अथ विजयो नाम वृद्धशशकोऽवदत् । मा विषीदत् । प्रती-
कारो मया कर्तव्यः । इति प्रतिज्ञाय चलितः । गच्छता च
तेनालोचितम् । कथं मया गजयूथपनिकटे गत्वा वक्तव्यम् ।
यतः । स्पृशन्नपि गजो हन्ति जिघन्नपि भुजंगमः ।

१५ हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः ॥

अतोऽहं पर्वतशिखरमारुद्ध्य यूथनाथमभिवादयामि । तथा-
नुष्ठिते सति यूथनाथ उवाच । कस्त्वम् । कुतः समायातः । स
बूते । दूतोऽहं भगवता चन्द्रेण प्रेषितः । यूथपतिराह । का-
र्यमुच्यताम् । विजयो वदति । शृणु गजेन्द्र ।

२० उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥

तदहं तदाज्ञया ब्रवीमि । पृणु । यदेते शशकाश्वन्दसरोरक्षका-
स्त्वया निःसारितास्तत्र युक्तं कृतम् । यतो रक्षकास्ते शशका
मटीया अत एव लोके मे शशाङ्कः इति प्रसिद्धिः । एवमुक्तव-
ति दूते स यूथपतिर्भयादिमाह । इदमज्ञानतः कृतम् । पुनर्न
५ गमिथामि । दूत उवाच । तदत्र सरसि भगवन्तं चन्द्रमसं प्रको-
पात्कम्पमानं प्रणाम्य प्रसाद्य च गच्छ । ततस्तेन रात्रौ नीत्वा तत्र
जले चञ्चलं चन्द्रप्रतिबिम्बं दर्शयित्वा स यूथपतिः प्रणामं का-
रितः । देव । अज्ञानादेवानेनापराधः कृतस्तत्काम्यतामित्युक्ता
तेन शशकेन स यूथपतिः प्रस्थापितः । अतोऽहं ब्रवीमि ।

१० व्यपदेशेन महतां सिद्धिः संजायते परा ।

शशिनो व्यपदेशेन वसन्ति शशकाः सुखम् ॥

XIII.

अस्ति सृगालः कश्चित्स्वेच्छया नगरोपान्ते भ्रमन्तीलसंधा-
नभारेऽनिपत्तितः । पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृ-
तवसंदर्श्य स्थितः । अथ नीलीभारङ्गस्वामिनासावुत्थाप्य दूरे
१५ नीत्वा परित्यक्तः । ततोऽसौ वनं गत्वात्मानं नीलवर्णमवलो-
क्याचिन्तयत् । अहमिदानीमुत्तमवर्णः । तदात्मनः किमुत्कर्षं
न साधयामि । इत्यालोच्य सृगालानाहृय तेनोक्तम् । अहं भ-
गवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सवौषधिरसेनाभिषि-
क्तः । पश्यत मम वर्णम् । तदद्यारभ्यासदाज्ञयासिन्नरण्ये
२० व्यवहारः कार्यः । सृगालाश्च तं विशिष्टवर्णमवलोक्य साधा-
ङ्गपातं प्रणाम्योचुः । यथाज्ञापयति देवः । ततोऽनेन क्रमेण

सर्वेष्वरण्यवासिष्वाधिपत्नं तस्य बभूव । ततस्तेन सिंहव्याघ्रा-
दीनुक्तमपरिजनाम्राण्य सृगालानवलोक्य लज्जमानेनावद्यया
दूरीकृताः स्वद्वातयः । ततो विषखान्सृगालानवलोक्य वृद्धसृ-
गालेन केन चित्प्रतिज्ञातम् । मा विषीदत । एवं चेदनेनानी-
६ तिज्ञेन वयं मर्मज्ञाः परिभूताः तद्यथायं नश्यति तन्मया
विधेयम् । यतोऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः सृगा-
लमज्ञात्वा राजानमसुं मन्यन्ते तद्यथायं परिचीयते तथा
कुरुत । तत्र चैवमनुष्टेयं यथा वदामि । यदा सर्वे संध्यासमये
तत्संनिधाने महारावमेकदा करिष्यत ततस्तं शब्दमाकर्ण्य स्व-
१० भावात्तेनापि शब्दः कर्तव्यः । यतः ।

यः स्वभावो हि यस्य स्यात्तस्यासौ दुरतिक्रमः ।

श्वा यदि क्रियते भोगो तत्किं नाश्वात्युपानहम् ॥

ततः शब्दाद्विज्ञाय व्याघ्रेण हन्तव्यः । तथानुष्ठिते सति तद्वृ-
क्तम् । तथा चोक्तम् ।

१५ छिद्रं मर्मं च वीर्यं च विजानाति निजो रिपुः ।

दहत्यन्तर्गतश्चैव शुष्कवृक्षमिवानलः ॥

अतोऽहं ब्रवीमि ।

आत्मपक्षं परित्यज्य परपक्षे च यो रतः ।

स परैर्हन्यते मूढो नीलवर्णसृगालवत् ॥

कूर्मः प्रतिवसति । अथेकदा धीवैरागात्य तचोक्तं यदद्यासमा-
भिरचोषित्वा प्रातः कूर्ममन्त्यादयो व्यापादयितव्याः । तदाक-
र्ण्य कूर्मो हंसावाह । सुहृदौ । श्रुतोऽयं धीवरालापः । अधुना
किं मया कर्तव्यम् । हंसावाहतुः । ज्ञायतां तावत् । पश्चाद्य-
५ दुचितं तत्कर्तव्यम् । कूर्मो ब्रूते । मैवं यतो हृष्टव्यतिकरोऽह-
मत्र । तथा चोक्तम् ।

अनागतविधाता च प्रत्युत्पन्नमतिष्ठ यः ।

द्वावेतौ सुखमेधेते यज्ञविष्णो विनश्यति ॥

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरैतस्मिन्नेव सर-
१० स्येवंविधेष्वेव धीवरेषूपस्थितेषु मन्त्यचयेणालोचितम् ।
तत्रानागतविधाता नामैको मन्त्यः । तेनोक्तम् । अहं ताव-
जलाशयान्तरं गच्छामि । इत्युक्ता स हृदान्तरं गतः । अ-
परेण प्रत्युत्पन्नमतिनाम्ना मन्त्येनाभिहितम् । भावित्यर्थं प्र-
माणाभावाकुञ्च मया गन्तव्यम् । तदुत्पन्ने कार्यं यथाकार्ये-
१५ मनुष्टेयम् । ततो यज्ञविष्णेणोक्तम् ।

यदभावि न तज्ञावि भावि चेन्न तदन्यथा ।

इति चिन्ताविषम्भोऽयमगदः किं न पीयते ॥

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य
स्थितः । ततो जालादपसारितः स्थलादुन्मुत्य गम्भीरं नीरं
२० प्रविष्टः । यज्ञविष्णश्च धीवैः प्राप्नो व्यापादितः । अतोऽहं
ब्रवीमि । अनागतविधातेत्यादि ।

तद्यथाहमन्यहृदं प्राप्नोमि तद्य विधीयताम् । हंसावाहतुः ।
जलाशयान्तरे प्राप्ने तव कुशलम् । स्थले गच्छतस्ते को वि-

धिः । कूर्मो ब्रूते । यथाहं भवद्वां सहाकाशवर्त्मना यामि स
उपायो विधीयताम् । हंसौ ब्रूतः । कथमुपायः संभवति । क-
च्छपो वदति । युवाभ्यां चञ्चुधृतं काष्ठमेकं मया मुखेनावल-
म्बितव्यम् । अतो भवतोः पक्षबलेन मयापि सुखं गन्तव्यम् ।
५ हंसौ ब्रूतः । संभवत्येष उपायः । किं तु ।

उपायं चिन्तयेद्वाज्ञस्तथापायं च चिन्तयेत् ।

पश्यतो बकमूर्खस्य नकुलैर्भक्षिता बकाः ॥

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्त्युत्तरापथे
गृध्रकूटो नाम पर्वतः । तचैव रेवातीरे न्यग्रोधपाटपे बका
10 निवसन्ति । तस्य वटस्याधस्ताद्विवरे सर्पस्तिष्ठति । स च
बकानां बालापत्यानि खादति । ततः शोकार्तानां बकानां
प्रलापं श्रुत्वा केन चिङ्गबकेनोक्तम् । भोः । एवं कुरुत
यूयम् । मत्यानानीय नकुलविवरादारभ्य सर्पविवरं या-
वत्पङ्क्रमेणैकक्षेषो मत्यान्वत् । ततस्तदाहारवर्त्मना नकु-
15 लैरागत्य सर्पो द्रष्टव्यः स्वभावद्वेषाद्वापात्यितव्यश्च । तथा-
नुष्ठिते सति तद्वृत्तम् । अथ नकुलैर्वृक्षोपरि पक्षिशावका-
नां रावः श्रुतः । पश्चात्तैर्वृक्षमास्त्वा शावकाः सर्वे एव खा-
दिताः । अत आवां ब्रूवः । उपायं चिन्तयेदित्यादि ।

आवाभ्यां नीयमानं त्वां दृष्टा लोकैः किं चिङ्गव्यमेव । त-
20 दाकण्ये यदि त्वमुत्तरं ददासि तदा तव मरणं भविष्यति । त-
सर्वथाचैव स्थीयताम् । कूर्मो वदति । किमहमज्ञः । न कि-
मपि मया वक्तव्यम् । तत एवमनुष्ठिते सत्याकाशे नीयमानं
तं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्वावन्ति वदन्ति च ।

अहो महदाश्वर्येम् । पश्चिभ्यां कूर्मः समुद्यते । तच कश्चिदाह । य-
द्यं कूर्मः पतति तदाचैव पक्षा खादितव्यः । कोऽपि निगदति ।
गृहं नेतव्यः । कश्चिद्वदति । सरसः समीपे पक्षा भक्षितव्यः ।
तत्पृष्ठवचनमाकर्ण्य स कूर्मः क्रोधाद्विसृतसंस्कारोऽवदत् ।
५ युष्माभिर्भेस्म भक्षितव्यम् । इति वदन्वेव काषात्यतितो गोर-
क्षकैर्व्यापादितः । अतोऽहं ब्रवीमि ।

सुहृदां हितकामानां न करोतीह यो वचः ।
स कूर्म इव दुर्बुद्धिः काषाङ्ग्रहो विनश्यति ॥

XVII.

अस्ति गौतमारण्ये महातपा नाम मुनिः । तेनाश्रमसंनि-
१० धाने मूषिकशावकः काकमुखाङ्ग्रहो हृष्टः । ततो दयालुना
तेन मुनिना नीवारकणैः स संवर्धितः । तं च मूषिकं खादि-
तुमनुधावन्बिडालो मुनिना हृष्टः । पश्चात्पप्रभावात्तेन मुनि-
ना मूषिको बलिष्ठो बिडालः कृतः । स बिडालः कुक्कुराद्विभेति ।
ततोऽसौ कुक्कुरः कृतः । कुक्कुरस्य व्याघ्रान्महङ्गयम् । तदनन्तरं स
१५ व्याघ्रः कृतः । अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति मु-
निः । अतः सर्वे तचस्या जनास्तं व्याघ्रं हृष्टा वदन्ति । अनेन
मुनिना मूषिकोऽयं व्याघ्रतां नीतः । एतच्छुत्वा स व्याघ्रः स-
ब्यथोऽचिन्तयत् । यावदनेन मुनिना जीवितव्यं तावदितं मम
स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते । इति समालोच्य मु-
२० निं हन्तुं समुद्यतः । ततो मुनिना तस्य चिकीर्षितं ज्ञात्वा पु-
नर्मूषिको भवेत्युक्ता मूषिक एव कृतः । अतोऽहं ब्रवीमि ।

नीचः श्वाध्यपदं प्राप्य स्वामिनं लोभुमिच्छति ।
मूषिको व्याघ्रतां प्राप्य मुनिं हनुं गतो यथा ॥

XVIII.

अस्ति मालवविषये पद्मगर्भाभिधानं सरः । तच्चैको वृद्ध-
बकः सामर्थ्यहीनस्तथोऽिग्ममिवात्मानं दर्शयित्वा स्थितः । स
५ च केन चिकुलीरेण दूरादेव पृष्ठः । किमिति भवानाहारपरि-
त्यागेन तिष्ठति । बकेनोक्तम् । मत्स्या मम जीवनहेतवः ।
ते चाचावश्यमेव कैवतैर्यापादयितव्या इति नगरोपान्ते पर्या-
लोचना मयाकर्णिता । तदितो वर्तनाभावादस्त्वरणमुपस्थि-
तम् । इति ज्ञात्वाहमाहारे ॐ पि मन्दादरः कृतः । तच्छ्रुत्वा स-
१० वैर्मत्स्यैरालोचितम् । इह समये तावदुपकारक एवायमुपल-
स्थ्यते ॐ साकम् । तद्यमेव यथाकर्तव्यं पृच्छयताम् । तथा
चोक्तम् ।

उपकर्चारिणा संधिर्न मिच्चेणापकारिणा ।

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

१५ मत्स्या ऊचुः । भो बक । अस्माकं कुच रक्षणोपायः । बको ब्रू-
ते । अस्ति रक्षणहेतुर्जलाशयान्तरम् । तच्चाहमेकैकशो युष्मान्न-
यामि । मत्स्यैरपि भयादुक्तम् । एवमस्तु । ततो ॐ सौ दुष्टबक-
स्त्वान्मत्स्यानेकैकान्नीत्वा कस्मिंश्चिह्नेशो खादित्वा पुनरागत्य व-
दति । ते मया जलाशयान्तरे स्थापिताः । अनन्तरं कुलीरस्त-
२० मुवाच । भो बक । मामपि तत्र नय । ततो बको ॐ पूर्वकु-
लीरमांसार्थी सादरं तं नीत्वा स्थले धृतवान् । कुलीरो ॐ पि

मत्स्यकङ्कालाकीर्णां भूमिं दृष्टाचिन्तयत् । हा हतोऽसि म-
न्दभाग्यः । भवतु । इदानीं समयोचितं व्यवहरामि । यतः ।

तावङ्गयात्रु भेतव्यं यावङ्गयमनागतम् ।

आगतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत् ॥

५ अपरं च । अयुद्धे हि यदा पश्येन्न किं चिद्दितमात्मनः ।

युध्यमानस्तदा प्राज्ञो मियते रिपुणा सह ॥

इत्यालोच्य स कुलीरस्तस्य बकस्य ग्रीवां चिच्छेद । स बकः
पञ्चत्वं गतः । अतोऽहं ब्रवीमि ।

भक्षयित्वा बहून्मत्स्यानुज्ञमाधममध्यमान ।

१० अतिलौल्याङ्कः कश्चिन्मृतः कर्कटकयहात् ॥

XIX.

अस्ति देवीकोट्टनगरे देवशर्मा नाम ब्राह्मणः । तेन विषु-
वत्संक्रान्तौ सकुपूर्णशरावः प्राप्नः । ततस्तमादायासौ भा-
रडपूर्णकुम्भकारमरडपिकैकदेशे श्वानिक्षिप्तदेहः सन्नाचाव-
चिन्तयत् । यद्यहमिमं सकुशरावं विक्रीय दश कपर्दकान्ना-
१५ न्नोमि तदा तैरिह समये शरावांस्ततो घटादीनुपक्रीय विक्री-
यानेकधा वृद्धिर्धनैः पुनः पुनः पूगवस्त्रादिकमुपक्रीय लक्षसं-
ख्यानि धनान्युत्पाद्य विवाहचतुष्टयं करोमि । ततस्तासु पल्नीषु
याधिकरूपवती तस्यामधिकानुरागं करोमि । अनन्तरं जाते-
र्थास्तसपत्न्यो यदा द्वंद्वं कुर्वन्ति तदा कोपाकुलोऽहं ताः
२० पल्नीर्लंगुडेनेत्यं ताडयामि । इत्यभिधायोत्थाय तेन लगुडः
क्षिप्तः । अतः सकुशरावश्वर्णितो भारडानि च बहूनि भया-

नि । ततो भारडभङ्गश्वेनागतकुम्भकारेण तदृष्टा स ब्राह्मणस्तिरस्कृतो मरणपिकागर्भाद्विष्टकृतः । अतोऽहं ब्रवीमि ।
अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्टति ।
स तिरस्कारमाप्नोति भग्यभारणो द्विजो यथा ॥

XX.

५ अस्ति गौतमारणे प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स च यज्ञार्थं यामान्तरच्छागमुपक्रीय स्तन्ये कृत्वा गच्छन्यूर्त्तव्येणावलोकितः । ततस्ते धूर्ता यद्येष च्छागः केनायुपायेन प्राप्य खाद्यते तदा मतिप्रकर्षो भवतीत्यालोच्य प्रान्तरे वृक्षव्यतले ब्राह्मणस्य वर्तमन्युपविश्य स्थिताः । तच्चैकेन धूर्तेन स ब्राह्मणो
१० गच्छन्नभिहितः । भो ब्राह्मण । किमिति त्वया कुक्कुरः स्तन्येनोद्यते । ब्राह्मणो ब्रूते । नायं श्वा । यज्ञच्छागोऽयं । अनन्तरं पुनर्द्वितीयेन क्रीशमाचावस्थितेन तदेवोक्तम् । तदाकरण्य ब्राह्मणस्तं छागं भूमौ निधाय मुहुर्मुहुर्नीरीक्ष्य पुनः स्तन्ये कृत्वा दोलायमानमतिश्वलितः । तदनन्तरं पुनर्गच्छन्स ब्राह्मण-
१५ स्तृतीयेन धूर्तेनोक्तः । भो ब्राह्मण । किमिति कुक्कुरं स्तन्येन भवान्वहति । तदाकरण्य निश्चितमेवायं कुक्कुर इति मत्वा छागं त्यक्त्वा स्तान्त्रा स्वगृहं ययौ । स च्छागो तैर्धूर्तेनीत्वा भस्तिः । अतोऽहं ब्रवीमि ।

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।
२० स तथा वज्च्यते धूर्तेनीत्वा स्वगृहं ययौ ॥

XXI.

अस्तु जयन्यां माठरो नाम ब्राह्मणः । तस्य ब्राह्मणी बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य स्तानुं गता । अथ ब्राह्मणस्य कृते राज्ञः आङ्गं दातुमाहानमागतम् । तच्छ्रूत्वा ब्राह्मणः सहजदारिद्वादचिन्तयत । यदि सत्वरं न गच्छामि तदान्यः क-
६ श्चिच्छाङ्गं यहीष्यति । उक्तं च ।

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

शिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥

किं तु बालकस्याच रक्षको नास्ति । तत्किं करोमि । यातु ।
चिरकालपालितमिमं पुच्चनिर्विशेषं नकुलं बालकरक्षार्थम-
10 वस्थाप्य गच्छामि । तथा कृत्वा स तत्र गतः । ततस्तेन नकु-
लेन बालकसमीपमागच्छता कृष्णसर्पो हृष्टो व्यापादितश्च ।
अथासौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्तमुख-
पादः सत्वरमुपागम्य तस्य चरणयोर्लुलोठ । ततोऽसौ ब्राह्म-
णस्तं तथाविधं हृष्टा मम पुचोऽनेन भक्षित इत्यवधार्य व्या-
15 पादितवान् । अनन्तरं यावदसावुपसृत्य पश्यति ब्राह्मणस्ता-
वद्वालकः सुस्यः सर्पश्च व्यापादितस्तिष्ठति । ततस्तमुपकार-
कमेव नकुलं निरूप्य विभावितकृत्यः संतप्तचेताः स परं वि-
षादमगमत् । अतोऽहं ब्रवीमि ।

योऽर्थतत्त्वमविज्ञाय क्रोधस्यैव वशं गतः ।

20 स तथा तथते मूढो ब्राह्मणो नकुलाद्यथा ॥

॥ अथ कथासरित्सागरः ॥

XXII.

अचान्तरे स राजापि पुचकः सत्यसंगरः ।
 विवेश विन्ध्यकान्तारं विरक्तः स्वेषु बन्धुषु ॥
 भ्रमन्नवाप तचासौ बाहुयुज्जैकतत्परौ ।
 ५ पुरुषौ द्वौ ततस्तौ स पृष्ठवान्कौ युवामिति ॥
 मयासुरमुतावावां तदीयं चास्ति नौ धनम् ।
 इदं भाजनमेषा च यष्टिरेते च पादुके ॥
 तन्निमित्तेन युज्ञं नौ यो बली स हरेदिति ।
 एतत्तद्वचनं श्रुत्वा हसन्नोवाच पुचकः ॥
 १० कियदेतद्वनं पुंसस्ततस्तौ समवोचताम् ।
 पादुके परिधायैते खेचरत्वमवायते ॥
 यष्ट्या यक्षिण्यते किं चित्सत्यं संपद्यते हि तत् ।
 भाजने यो य आहारश्चिन्त्यते स स तिष्ठति ॥
 तच्छ्रुत्वा पुचको ऽवादीत्किं युज्ञेनास्त्वयं पणः ।
 १५ धावन्बलाधिको यः स्यात्स एवैतद्वरेदिति ॥
 एवमस्त्विति तौ मूढौ धावितौ सोऽपि पादुके ।
 अध्यास्योदपतद्वोम गृहीत्वा यष्टिभाजने ॥
 अथ दूरं क्षणान्नत्वा ददर्श नगरीं श्रुभाम् ।
 आकर्षिकाख्यां तस्यां च नभसोऽवततार सः ॥

XXIII.

अर्थैः संचयवानर्थान्माप्नोति कियद्द्रुतम् ।
 मया पुनर्विनैवार्थं लक्ष्मीरासादिता पुरा ॥
 गर्भस्थस्यैव मे पूर्वे पिता पञ्चत्वमागतः ।
 मन्मातुश्च तदा पापैर्गोचजैः सकलं हतम् ॥
 ५ ततः सा तज्जयाङ्गत्वा रक्षन्ती गर्भमात्मनः ।
 तस्यौ कुमारदत्तस्य पितृमित्रस्य वेशमनि ॥
 तत्र तस्याश्च जातोऽहं साध्या वृत्तिनिवन्धनम् ।
 ततश्चावर्धयत्सा मां कृच्छ्रकर्माणि कुर्वती ॥
 उपाध्यायमथाभ्यर्थ्य तया किं चन दीनया ।
 १० क्रमेण शिष्टितश्चाहं लिपिं गणितमेव च ॥
 वणिकपुत्रोऽसि तत्पुत्र वाणिज्यं कुरु सांप्रतम् ।
 विशाखिलाख्यो देशे ऽस्मिन्वणिकचास्ति महाधनः ॥
 दरिद्राणां कुलीनानां भारडमूल्यं ददाति सः ।
 गच्छ याचस्व तं मूल्यमिति माताब्रवीच्च माम् ॥
 १५ ततोऽहमगमं तस्य सकाशं सोऽपि तत्क्षणम् ।
 इत्यवोचत्क्रुधा कं चिद्वणिकपुत्रं विशाखिलः ॥
 मूषको हश्यते योऽयं गतप्राणोऽत्र भूतले ।
 एतेनापि हि परायेन कुशलो धनमर्जयेत् ॥
 दत्तास्त्वं पुनः पाप दीनारा बहवो मया ।
 २० दूरे तिष्ठतु तद्वृद्धिस्त्वया ते ऽपि न रक्षिताः ॥
 तच्छ्रुत्वा सहसैवाहं तमवोचं विशाखिलम् ।
 गृहीतोऽयं मया त्वत्रो भारडमूल्याय मूषकः ॥

इत्युक्ता मूषकं हस्ते गृहीत्वा संपुटे च तम् ।
 लिखित्वास्य गतोऽभूवमहं सोऽप्यहसद्विणिक् ॥
 चणकाञ्जलियुग्मेन मूल्येन स च मूषकः ।
 मार्जारस्य कृते दत्तः कस्य चिद्विणिजो मया ॥
 ५ कृत्वा तांश्चणकान्पिष्टान्गृहीत्वा जलकुम्भिकाम् ।
 अतिष्ठं चत्वरे गत्वा छायायां नगराङ्गाहिः ॥
 तत्र आन्तागतायाम्भः शीतलं चणकांश्च तान् ।
 काष्ठभारिकसंघाय सप्रश्रयमदामहम् ॥
 एकैकः काष्ठिकः प्रीत्या काष्ठे व्वे व्वे ददौ मम ।
 १० विक्रीतवानहं तानि नीत्वा काष्ठानि चापणे ॥
 ततः स्तोकेन मूल्येन क्रीत्वा तांश्चणकांस्ततः ।
 तथैव काष्ठिकेभ्योऽहमन्येद्युः काष्ठमाहरम् ॥
 एवं प्रतिदिनं कृत्वा प्राप्य मूल्यं क्रमान्मया ।
 काष्ठिकेभ्योऽखिलं दाहु क्रीतं तेभ्यो दिनचयम् ॥
 १५ अकस्मादथ संजाते काष्ठच्छेदे ऽतिवृष्टिभिः ।
 मया तद्वाहु विक्रीतं पणानां बहुभिः शतैः ॥
 तेनैव विपणीं कृत्वा धनेन निजकौशलात् ।
 कुर्वन्वाणिज्यं क्रमशः संपन्नोऽस्मि महाधनः ॥
 सौवर्णो मूषकः कृत्वा मया तस्मै समर्पितः ।
 २० विशाखिलाय सोऽपि स्वां कन्यां मह्यमदात्ततः ॥
 अत एव च लोके ऽहं प्रसिद्धो मूषकाख्यया ।
 एवं लक्ष्मीरियं प्राप्ना निर्धनेन सता मया ॥

XXIV.

तथा च पूर्वे राजाभूत्पस्त्री करुणापरः ।
 दाता धीरः शिविर्नाम सर्वसत्त्वाभयप्रदः ॥
 तं वज्रयितुमिन्द्रोऽथ कृता श्येनवपुः स्वयम् ।
 मायाकपोतवपुषं धर्ममन्वपतदुत्तम् ॥
 ५ कपोतः स भयान्त्रता शिवेरङ्गमशश्रियत् ।
 मनुष्यवाचा श्येनोऽथ स तं राजानमब्रवीत् ॥
 राजन्भक्ष्यमिदं मुज्ज्व कपोतं क्षुधितस्य मे ।
 अन्यथा मां मृतं विद्धि कस्ते धर्मस्ततो भवेत् ॥
 ततः शिविरुवाचैनमेष मे शरणागतः ।
 १० अत्याज्यस्तदाम्यन्यन्मांसमेतत्समं तव ॥
 श्येनो जगाद् यद्येवमात्ममांसं प्रयच्छ मे ।
 तथेति तत्रहृष्टः सन्त राजा प्रत्यपद्यत ॥
 यथा यथा च मांसं स्वमुकृत्यारोपयनृपः ।
 तथा तथा तुलायां स कपोतोऽभ्यधिकोऽभवत् ॥
 १५ ततः शरीरं सकलं तुलां राजाध्यरोपयत् ।
 साधु साधु समं त्वेतद्विद्या वागुदभूततः ॥
 इन्द्रधमौ ततस्त्वक्ष्णा रूपं श्येनकपोतयोः ।
 तुष्टावक्षतदेहं तं राजानं चक्रतुः शिविम् ॥
 दत्त्वा चासै वरानन्यांस्तावन्तर्धानमीयतुः ॥

XXV.

२० पुराभूज्ञौतसो नाम चिकालज्ञो महामुनिः ।

अहत्येति च तस्यासीज्ञार्था रूपजिताप्सराः ॥
 एकदा रूपलुभ्यस्तामिन्द्रः प्रार्थितवान्वहः ।
 प्रभूणां हि विभूत्यन्धा धावत्यविषये मतिः ॥
 सानुमेने च तं मूढा वृषस्यन्ती शचीपतिम् ।
 ५ तच्च प्रभावतो बुद्धा तचागाज्ञौतमो मुनिः ॥
 मार्जाररूपं चक्रे च भयादिन्द्रोऽपि तत्क्षणम् ।
 कः स्थितोऽचेति सोऽपृच्छदहत्यामथ गौतमः ॥
 एसो ठिङ्गो खु मज्जाओ इत्यपभृष्टवक्रया ।
 गिरा सत्यानुरोधिन्या सा तं प्रत्यब्रवीत्यतिम् ॥
 १० सत्यं तज्जार इत्युक्ता विहसन्स ततो मुनिः ।
 सत्यानुरोधकूप्तानं शापं तस्यामपातयत् ॥
 पापशीले शिलाभावं भूरिकालमवाप्नुहि ।
 आ वनान्तरसंचारिराघवालोकनादिति ॥
 दत्तशापो यथाकामं तपसे स मुनिर्यौ ।
 १५ अहत्यापि शिलाभावं दारुणं प्रत्यपद्यत ॥

XXVI.

ततः कदा चिदध्यास्त वसन्तसमयोत्सवे ।
 देवीकृतं तदुद्यानं सराजा सातवाहनः ॥
 विहरन्स चिरं तत्र महेन्द्र इव नन्दने ।
 वापीजले ऽवतीर्णोऽभूत्क्रीडितुं कामिनीसखः ॥
 २० असिञ्चत्तत्र दयिताः सहेलं करवारिभिः ।
 असिञ्चत स ताभिष्ठ वशाभिरिव वारणः ॥

अथैका तस्य महिषी राज्ञः स्तनभरालसा ।
 शिरीषमुकुमाराङ्गी क्रीडन्ती अममध्यगात् ॥
 सा जलैरभिषिञ्चनं राजानमसहा सती ।
 अब्रवीन्मोटकैर्देव परिताइय मामिति ॥
 ५ तच्छुत्वा मोटकान्नाजा द्रुतमानाययन्त्रदा ।
 ततो विहस्य सा राज्ञी पुनरेवमभाषत ॥
 राजन्नवसरः कोऽच मोटकानां जलान्तरे ।
 उटकैः सिञ्च मा त्वं मामित्युक्तं हि मया तव ॥
 संधिमाचं न जानासि माशब्दोटकशब्द्योः ।
 १० न च प्रकरणं वेत्सि मूर्खस्त्वं कथमीहृशः ॥
 इत्युक्तः स तया राज्या शब्दशास्त्रविदा नृपः ।
 परिवारे हस्त्यन्तर्लज्जाक्रान्तो भृत्यभूत् ॥
 परित्यक्तजलक्रीडो वीतदर्पश्च तत्क्षणम् ।
 जातावमानो निर्लस्यः प्राविशन्निजमन्तिरम् ॥
 १५ ततश्चिन्तापरो मुह्यन्नाहारादिपराङ्गुखः ।
 चित्रस्य इव पृष्ठोऽपि नैव किं चिदभाषत ॥
 पागिडत्यं शरणं वा मे मृत्युर्वेति विचिन्तयन् ।
 शयनीयपरित्यस्तगाचः संतापवानभूत् ॥
 अकस्मादथ राज्ञस्तां दृष्टावस्थां तथाविधाम् ।
 २० किमेतदिति संभान्तः सर्वः परिजनोऽभवत् ॥
 ततोऽहं शर्ववर्मा च ज्ञातवन्तौ क्रमेण ताम् ।
 अचान्तरे च स प्रायः पर्यहीयत वासरः ॥
 प्रातरावामगच्छाव वासवेशम् महीपतेः ॥

तत्र सर्वेष्य रुद्धे ऽपि प्रवेशे कथमप्यहम् ।
 प्राविशं मम पश्चाच्च शर्ववर्मा लघुक्रमम् ॥
 उपविश्याथ निकटे विज्ञप्तः स मया नृपः ।
 अकारणं कथं देव वर्तसे विमना इति ॥
 ६ तच्छुत्तापि तथैवासीत्स तूष्णीं सातवाहनः ।
 शर्ववर्मा ततश्चेदमद्भुतं वाक्यमब्रवीत् ॥
 श्रुतिमन्तं मां कुर्विति प्रागुक्तं देव मे त्वया ।
 तेनाहं कृतवानद्य स्वप्नमाणवकं निशि ॥
 स्वप्ने ततो मया हृष्टं नभसच्युतमस्तुजम् ।
 १० तच्च दिव्येन केनापि कुमारेण विकासितम् ॥
 ततश्च निर्गता तस्माद्विद्या स्त्री धवलास्त्ररा ।
 तव देव मुखं सा च प्रविष्टा समनन्तरम् ॥
 इयदृष्ट्वा प्रबुद्धो ऽस्मि सा च मन्ये सरस्वती ।
 देवस्य वदने साक्षात्संप्रविष्टा न संशयः ॥
 १५ एवं निवेदितस्वप्ने शर्ववर्मणि तत्क्षणम् ।
 मामस्त्रमौनः साकूतमवदत्सातवाहनः ॥
 शिष्यमाणः प्रयत्नेन कालेन कियता पुमान् ।
 अधिगच्छति पाणिडियमेतन्मे कथ्यतां त्वया ॥
 मम तेन विना ह्येषा लक्ष्मीर्न प्रतिभासते ।
 २० विभवैः किं नु मूर्खस्य काष्ठस्याभरणैरिव ॥
 ततो ऽहमवदं राजन्वैर्व्वादशभिः सदा ।
 ज्ञायते सर्वविद्यानां मुखं व्याकरणं नैरः ॥
 अहं तु शिक्षयामि त्वां वर्षषद्देन तद्विभो ।

अत्तैतत्सहसा सेर्यं शर्ववर्मा किलावदत् ॥
 सुखोचितो जनः क्लेशं कथं कुर्यादियच्चिरम् ।
 तदहं मासषद्गेन देव त्वां शिक्षयामि तत् ॥
 अत्तैवैतदसंभाव्यं तमवोचमहं रुषा ।
 ५ षडिभर्मासैस्त्वया देवः शिक्षितश्चेत्ततो मया ॥
 संस्कृतं प्राकृतं तड्डहेशभाषा च सर्वदा ।
 भाषाचयमिदं त्यक्तं यन्मनुष्येषु संभवेत् ॥
 शर्ववर्मा ततोऽवादीच चेदेवं करोम्यहम् ।
 द्वादशाब्दान्वहाम्येष शिरसा तव पाटुके ॥
 १० इत्युक्ता निर्गते तस्मिन्नहमप्यगमं गृहम् ।
 राजाप्युभयतः सिद्धिं मत्वा शस्तो बभूव सः ॥
 शर्ववर्मा च वीहस्तः प्रतिज्ञां तां सुदुस्तराम् ।
 पश्यन्सानुशयः सर्वं स्वभार्यायै शशंस तत् ॥
 सापि तं दुःखितावोचत्संकटे ऽस्मिंस्त्व ग्रभो ।
 १५ विना स्वामिकुमारेण गतिरन्या न हश्यते ॥
 तथेति निश्चयं कृत्वा पश्चिमे प्रहरे निशि ।
 शर्ववर्मा निराहारस्तचैव प्रस्थितोऽभवत् ॥
 सोऽपि वातैकभक्षः सन्कृतमौनः सुनिश्चयः ।
 प्राप स्वामिकुमारस्य शर्ववर्मान्तिकं क्रमात् ॥
 २० शरीरनिरपेक्षण तपसा तत्र तोषितः ।
 प्रसादमकरोत्तस्य कार्त्तिकेयो यथेप्सितम् ॥
 आगत्य शर्ववर्माथ कुमारवरसिद्धिमान् ।
 चिन्तितोपस्थिता राजे सर्वा विद्याः प्रदत्तवान् ॥

प्रादुरासंश्च तास्तस्य सातवाहनभूपते: ।
तत्क्षणं किं न कुर्याद्वि प्रसादः पारमेश्वरः ॥

XXVII.

एवं गुणाद्वयवचसा साथ सप्तकथामयी ।
स्वभाषया कथा दिव्या कथिता काणभूतिना ॥

⁵ तथैव च गुणाद्वेन पैशाच्या भाषया तया ।
निबद्धा सप्तभिर्वैर्यन्थलक्षाणि सप्त सा ॥

मैतां विद्याधरा हार्षुरिति तामात्मशोणितैः ।
अट्ट्यां मध्यभावात्त लिलेख स महाकविः ॥

तथा च श्रोतुमायातैः सिद्धविद्याधरादिभिः ।

¹⁰ निरन्तरमभूत्तत्र सवितानमिवास्त्रम् ॥

गुणाद्वेन निबद्धां च तां द्वैत्व महाकथाम् ।
जगाम मुक्तशापः सन्काणभूतिर्निर्जां गतिम् ॥

पिशाचा ये ऽपि तत्रासन्नन्ये तत्सहचारिणः ।
ते ऽपि प्रापुर्दिवं सर्वे दिव्यामाकर्ण्य तां कथाम् ॥

¹⁵ प्रतिष्ठां प्रापणीयैषा पृथिव्यां मे बृहत्कथा ।
अयमर्थो ऽपि मे देव्या शापान्तोक्तावुदीरितः ॥

तत्कथं प्रापयाम्येनां कस्मै तावत्समर्पये ।
इत्येवाचिन्तयत्तत्र स गुणाद्वी महाकविः ॥

अथैको गुणदेवाख्यो नन्दिदेवाभिधः परः ।

²⁰ तमूचतुरुपाध्यायं शिष्यावनुगतावुभौ ॥

तत्काव्यस्यार्पणस्थानमेकः श्रीसातवाहनः ।
 रसिको हि वहेत्काव्यं पुष्पामोदमिवानिलः ॥
 एवमस्तिति तौ शिष्यावन्तिकं तस्य भूपतेः ।
 प्राहिणोत्पुस्तकं दत्त्वा गुणाद्वयो गुणशालिनौ ॥
 ५ स्वयं च गत्वा तत्रैव प्रतिष्ठाने पुराङ्गहिः ।
 कृतसंकेत उद्याने तस्यौ देवीविनिर्मिते ॥
 तच्छिष्याभ्यां च गत्वा तत्सातवाहनभूपतेः ।
 गुणाद्वयकृतिरेषेति दर्शितं काव्यपुस्तकम् ॥
 पिशाचभाषां तां श्रुत्वा तौ च हृष्टा तदाकृती ।
 १० विद्यामदेन सासूयं स राजैवमभाषत ॥
 प्रमाणं सप्त लक्ष्माणं पैशाचं नीरसं वचः ।
 शोणितेनाक्षरत्यासो धिकिपशाचकथामिमाम् ॥
 ततः पुस्तकमादाय गत्वा ताभ्यां यथागतम् ।
 शिष्याभ्यां तदुणाद्वाय यथावृत्तमकथ्यत ॥
 १५ गुणाद्वयोऽपि तदाकर्ण्य सद्यः खेदवशोऽभवत् ।
 तस्यज्ञेन कृतावदः को नामान्तरं तथते ॥
 सशिष्यश्च ततो गत्वा नातिदूरं शिलोच्चयम् ।
 विविक्तरम्यभूभागमग्निकुरुणं व्यधात्युरः ॥
 तत्राग्नौ पञ्चमेकैकं शिष्याभ्यां साश्रु वीक्षितः ।
 २० वाचयित्वा स चिक्षेप आवयन्मृगपक्षिणः ॥
 नरवाहनदत्तस्य चरितं शिष्योः कृते ।
 ग्रन्थलक्ष्मं कथामेकां वर्जयित्वा तदीप्सिताम् ॥
 तस्मिंश्च तां कथां दिव्यां पठत्यपि दहत्यपि ।

परित्यक्तृणाहाराः शृणन्तः साश्रुलोचनाः ॥

आसन्नभ्येत्य तत्रैव निश्चला बद्धमरणलाः ।

निखिलाः खलु सारङ्गवराहमहिषादयः ॥

अत्रान्तरे स राजाभूदस्वस्थः सातवाहनः ।

५ दोषं चास्यावदन्वैद्याः शुष्कमांसोपभोगजम् ॥

आश्चिप्रास्त्रन्निमित्तं च सूपकारा वभाषिरे ।

अस्माकमीदृशं मांसं ददते लुब्धका इति ॥

पृष्ठाश्च लुब्धका ऊर्चुर्नातिदूरे गिरावितः ।

पठिला पञ्चमेकैकं कोऽप्यग्नौ श्विपति द्विजः ॥

१० तत्समेत्य निराहाराः शृणन्ति प्राणिनोऽखिलाः ।

नात्यतो यान्ति तेनैषां शुष्कं मांसमिदं क्षुधा ॥

इति व्याधवचः श्रुत्वा कृत्वा तानेव चायतः ।

स्वयं स कौतुकाद्राजा गुणाद्वस्यान्तिकं ययौ ॥

दर्दश तं समाकीर्णे जटाभिर्वनवासतः ।

१५ प्रशान्तशेषशपाग्निधूमिकाभिरिवाभितः ॥

अथैनं प्रत्यभिज्ञाय सबाष्पमृगमध्यगम् ।

नमस्कृत्य च पप्रच्छ तं वृत्तान्तं महीपतिः ॥

सोऽपि स्वं पुष्पदलस्य राज्ञे शापादिचेष्टितम् ।

ज्ञानी कथावतारं तमाचर्यौ भूतभाषया ॥

२० ततो गणावतारं तं मत्वा पादानतो नृपः ।

ययाचे तां कथां तस्माद्विष्यां हरमुखोद्गताम् ॥

अथोवाच स तं भूपं गुणाद्वः सातवाहनम् ।

राजन्बद्यन्थलक्षाणि मया दग्धानि घद्धथाः ॥

लक्ष्मेकमिदं त्वस्ति कथैका सैव गृह्यताम् ।
 मच्छिष्ठौ तव चाचैतौ ब्राह्मातारौ भविष्यतः ॥
 इत्युक्ता नृपमामन्य त्यक्ता योगेन तां तनुम् ।
 गुणाद्यः शापनिर्मुक्तः प्राप दिव्यं निजं पदम् ॥

५ अथ तां गुणाद्यदत्तामादाय कथां वृहत्कथां नाम्ना ।
 नृपतिरगान्विजनगरं नरवाहनदत्तचरितमयीम् ॥
 गुणदेवनन्दिदेवौ तत्र च तौ तत्कथाकवेः शिष्ठौ ।
 शितिकनकवस्त्रवाहनभवनधनैः संविभेजे सः ॥
 ताभ्यां सह च कथां तामाश्वास्य स सातवाहनस्तस्याः ।

१० तज्ञाषयावतारं वकुं चक्रे कथापीठम् ॥
 सा च चित्ररसनिर्भरा कथा विसृतामरकथा कुतूहलात् ।
 तद्विधाय नगरे निरन्तरं ख्यातिमत्रं भुवनत्रये गता ॥
 ॥ इति कथासरित्सागरे उष्मस्तरङ्गः ॥

XXVIII.

॥ अथ मानवधर्मशास्त्रम् ॥

१५ आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
 अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥५॥ ॥ अथा०९॥
 ततः स्वयंभूर्भूगवानव्यक्तो व्यञ्जयन्निदम् ।
 महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥६॥
 यो उसावतीन्द्रियग्राह्यः सूक्ष्मो उव्यक्तः सनातनः ।
 २० सर्वभूतमयो उचिन्त्यः स एव स्वयमुद्भवौ ॥७॥

सोऽभिधाय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
 अप एव ससर्जादौ तासु बीजमवामृजत् ॥८॥
 तदराडमभवद्वैमं सहस्रांशुसमप्रभम् ।
 तस्मिन्नज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥९॥
 ५ आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
 ता यदस्यायनं पूर्वं तेन नारायणः सृतः ॥१०॥
 यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
 तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥११॥
 तस्मिन्नराडे स भगवानुषित्वा परिवत्सरम् ।
 १० स्वयमेवात्मनो ध्यानात्तदराडमकरोह्निधा ॥१२॥
 ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।
 मध्ये ओम दिशश्वाष्टावपां स्थानं च शाश्वतम् ॥१३॥
 अग्निवायुरविभ्यस्तु चयं ब्रह्म सनातनम् ।
 दुदोह यज्ञसिद्ध्यर्थमृग्यजुःसामलक्षणम् ॥२३॥
 १५ लोकानां तु विवृद्धर्थं मुखबाहूरूपादतः ।
 ब्राह्मणं स्त्रियं वैश्यं शूद्रं च निरवर्तयत् ॥३१॥
 अहोरात्रे विभजते सूर्यो मानुषदैविके ।
 रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥६५॥
 पित्रे रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।
 २० कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥६६॥
 दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
 अहस्तत्रोदगयनं रात्रिः स्यादक्षिणायनम् ॥६७॥
 ब्राह्मस्य तु क्षपाहस्य यत्रमाणं समासतः ।

एकैकशो युगानां तु क्रमशस्तन्निवोधत ॥६८॥
 चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
 तस्य तावच्छती संध्या संध्यांशश्च तथाविधः ॥६९॥
 इतरेषु सप्तसंध्येषु सप्तसंध्यांशेषु च चिषु ।

- ⁵ एकापायेन वर्तन्ते सहस्राणि शतानि च ॥७०॥
 यदेतत्परिसंख्यात्मादावेव चतुर्युगम् ।
 एतद्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥
 दैविकानां युगानां तु सहस्रं परिसंख्यया ।
 ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥७२॥
- ¹⁰ भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
 बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः सृताः ॥७६॥
 ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
 कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥७७॥
 वेदोऽखिलो धर्ममूलं सृतिशीले च तद्विदाम् ।

- ¹⁵ आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥७८॥ ||अध्या० २॥
 श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्ह मानवः ।
 इह कीर्तिमवाप्नोति प्रेत्य चानुकृतं सुखम् ॥७॥
 श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै सृतिः ।
 ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥७०॥
- ²⁰ योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्विजः ।
 स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥७१॥
 वेदः सृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
 एतच्चतुर्विधं प्राहुः साक्षात्मस्य लक्षणम् ॥७२॥

- वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्विजन्मनाम् ।
 कार्यैः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥२६॥
- गाभैर्होमैज्ञातकर्मचौडमौञ्जीनिवन्धनैः ।
 बैजिकं गाभिकं चैनो द्विजानामपमृज्यते ॥२७॥
- ^५ स्वाध्यायेन व्रतैर्होमस्त्वैविद्येनेज्यया सुतैः ।
 महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥२८॥
- प्राङ्गाभिवर्धनात्पुंसो जातकर्म विधीयते ।
 मन्त्रवल्माशनं चास्य हिरण्यमधुसर्पिषाम् ॥२९॥
- नामधेयं दशम्यां तु द्वादशयां वास्य कारयेत् ।
- ^{१०} पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥३०॥
 मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम् ।
 वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥३१॥
- शर्मवद्वाल्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।
 वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैथसंयुतम् ॥३२॥
- ^{१५} स्त्रीणां सुखोद्यमकूरं विस्पष्टार्थं मनोहरम् ।
 मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥३३॥
- चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात् ।
 षष्ठे उन्नप्राशनं मासि यद्वेष्ट मङ्गलं कुले ॥३४॥
- चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः ।
- ^{२०} प्रथमे उच्चे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥३५॥
 गर्भाष्टमे उच्चे कुवीति ब्राह्मणस्योपनायनम् ।
 गर्भादेकादशे राज्ञो गर्भात् द्वादशे विशः ॥३६॥
- प्रतिगृह्येप्सितं दगडमुपस्थाय च भास्त्ररम् ।

- प्रदक्षिणं परीत्याग्मि चरेन्द्रैक्षं यथाविधि ॥४६॥
- भवत्पूर्वं चरेन्द्रैक्षमुपनीतो द्विजोत्तमः ।
- भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥४७॥
- व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः ।
- ५ सब्येन सब्यः स्पृष्टव्यो दक्षिणेन च दक्षिणः ॥७२॥
- अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः ।
- अधीष्व भो इति ब्रूयाद्विरामो ऽस्त्विति चारमेत् ॥७३॥
- ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।
- स्त्रवत्यनोंकृतं पूर्वं परस्ताच्च विशीर्यते ॥७४॥
- १० अकारं चाषुकारं च मकारं च प्रजापतिः ।
- वेदचयान्निरदुहूर्भुवः स्वरितीति च ॥७६॥
- त्रिभ्य एव तु वेदेभ्यः पादं पादमदूहत् ।
- तदित्यृचो ऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥७७॥
- एतदक्षरमेतां च जपन्व्याहृतिपूर्विकाम् ।
- १५ संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥७८॥
- ऊर्ध्वं प्राणा ह्युक्तामन्ति यूनः स्यविर आयति ।
- प्रत्युत्थानाभिवादाभ्यां पुनस्तान्वितिपद्यते ॥१२०॥
- अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
- चत्वारि तस्य वर्धन्ते श्वायुर्विद्या यशो बलम् ॥१२१॥
- २० अभिवादात्परं विप्रो ज्यायांसमभिवादयन् ।
- असौ नामाहमसीति स्वं नाम परिकीर्तयेत् ॥१२२॥
- नामधेयस्य ये के चिदभिवादं न जानते ।
- ताम्राङ्गो ऽहमिति ब्रूयात्स्त्रियः सर्वास्त्रथैव च ॥१२३॥

भोःशब्दं कीर्तयेदत्ते स्वस्य नाम्नोऽभिवादने ।
 नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः ॥१२४॥
 आयुष्माभव सौम्येति वाच्यो विग्रोऽभिवादने ।
 अकारश्वास्य नाम्नोऽन्ते वाच्यः पूर्वोक्ताः स्मृतः ॥१२५॥
 ५ यो न वेत्यभिवादस्य विग्रः प्रत्यभिवादनम् ।
 नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥१२६॥
 ब्राह्मणं कुशलं पृच्छेत्क्षचबन्धुमनामयम् ।
 वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ॥१२७॥
 अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
 १० भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित् ॥१२८॥
 परपत्नी तु या स्त्री स्यादसंबन्धा च योनितः ।
 तां ब्रूयाङ्गवतीत्येवं सुभगे भगिनीति च ॥१२९॥
 मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजो गुरुन् ।
 असावहमिति ब्रूयात्रत्युत्थाय यवीयसः ॥१३०॥
 १५ ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता ।
 बालोऽपि विग्रो वृद्धस्य पिता भवति धर्मतः ॥१४०॥
 अध्यापयामास पितृञ्जिष्ठुराञ्जिरसः कविः ।
 पुत्रका इति होवाच ज्ञानेन परिगृह्य तान् ॥१४१॥
 ते तमर्थमपृच्छत देवानागतमन्यवः ।
 २० देवाश्वेतान्समेत्योचुर्ण्यायं वः शिशुरुक्तवान् ॥१४२॥
 अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
 अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥१४३॥
 षट्टिंशतान्दिकं चर्यं गुरौ चैवेदिकं व्रतम् ।

तदर्थिकं पादिकं वा यहणान्निकमेव वा ॥१॥ ॥अध्या० ३॥
 वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।
 अविष्टुतब्रह्मचर्ये गृहस्थाश्रममावसेत् ॥२॥
 तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।
 ५ सग्विणं तत्प आसीनमर्हयेत्पथम् गवा ॥३॥
 गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
 उद्दहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥४॥
 सर्वान्परित्यजेदर्थान्स्वाध्यायस्य विरोधिनः ।
 यथा तथाध्यापयंसु सा ह्यस्य कृतकृत्यता ॥१७॥ अध्या० ४॥
 १० कूपकेशनखशमश्रुदान्तः शुक्रास्त्रः शुचिः ।
 स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥३५॥
 वैणवीं धारयेद्यद्विं सोदकं च कमण्डलुम् ।
 यज्ञोपवीतं वेदं च शुभे रौक्मे च कुराङ्गले ॥३६॥
 नेक्षेतोद्यन्तमादियं नास्तं यानं कदा चन ।
 १५ नोपसृष्टं न वारिस्यं न मध्यं न भसो गतम् ॥३७॥
 न लङ्घयेद्वत्सतन्तीं न प्रथावेच्च वर्षति ।
 न चोटके निरीक्षेत स्वं रूपमिति धारणा ॥३८॥
 मृदं गां दैवतं विप्रं घृतं मधुं चतुष्पथम् ।
 प्रदक्षिणानि कुर्वीति प्रज्ञातांश्च वनस्पतीन् ॥३९॥
 २० वायुगिविप्रमादित्यमपः पश्यस्तथैव गाः ।
 न कदा चन कुर्वीति विग्रहमूच्चस्य विसर्जनम् ॥४८॥
 मूर्चोच्चारसमुत्सर्गं दिवा कुर्यादुद्भुतः ।
 दक्षिणाभिमुखो रात्रौ संध्ययोश्च यथा दिवा ॥४०॥

न वारयेन्नां धयनीं न चाचक्षीत कस्य चित् ।

न दिवीन्द्रायुधं दृष्टा कस्य चिह्नश्येद्बुधः ॥५१॥

सामध्वनावृग्यजुषी नाधीयीत कदा चन ।

वेदस्याधीत्य वाष्णवमारण्यकमधीत्य च ॥१२३॥

^५ ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः ।

सामवेदः सृतः पित्रस्तसात्तस्याशुचिर्धनिः ॥१२४॥

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।

शनैरावर्तमानस्तु कर्तुमूलानि कृत्तति ॥१७२॥

यदि नात्मनि पुत्रेषु न चेतुत्रेषु नपृषु ।

^{१०} न चेव तु कृतोऽधर्मः कर्तुर्भवति निष्फलः ॥१७३॥

धर्मं शनैः संचिन्नुयाद्वल्मीकमिव पुत्रिकाः ।

परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥२३८॥

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।

न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥२३९॥

^{१५} एकः प्रजायते जन्मुरेक एव प्रलीयते ।

एकोऽनुभुङ्के सुकृतमेक एव च दुष्कृतम् ॥२४०॥

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।

विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥२४१॥

तसाङ्गमीं सहायार्थं नित्यं संचिन्नुयाच्छनैः ।

^{२०} धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥२४२॥

प्राणस्यान्नमिदं सर्वं प्रजापतिरकल्पयत् ।

स्थावरं जङ्गमं चैव सर्वं प्राणस्य भोजनम् ॥२८॥ अध्या० ५॥

चरणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।

अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥२७॥
कुर्याहृतपशुं सङ्गे कुर्यात्पिष्टपशुं तथा ।

न त्वेव तु वृथा हनुं पशुमिच्छेक्तदा चन ॥३७॥
यावन्ति पशुरोमाणि तावल्कृतो ह मारणम् ।

५ वृथापशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥३८॥
मां स भक्षयितामुत्र यस्य मांसमिहात्म्यहम् ।
एतन्मांसस्य मांसत्रं प्रवदन्ति मनीषिणः ॥४४॥

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाष्टुपोषितम् ।
पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥१५५॥

१० पाणिग्राहस्य साध्वी स्त्री जीवतो वा मृतस्य वा ।
पतिलोकमभीप्सन्ती नाचरेकिं चिदप्रियम् ॥१५६॥
कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।
न तु नामापि गृह्णीयात्पत्यौ प्रेते परस्य तु ॥१५७॥
आसीता मरणात्क्षान्ता नियता ब्रह्मचारिणी ।

१५ यो धर्म एकपल्नीनां काङ्क्षन्ती तमनुक्तमम् ॥१५८॥
एवं गृहाश्रमे स्थित्वा विधिवत्सातको द्विजः ।

वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥१॥ ॥अध्या०६॥

वसीत चर्म चीरं वा सायं स्नायात्रगे तथा ।

जटाश्च बिभृयान्नित्यं शमश्रुलोमनखानि च ॥६॥

२० ग्रीष्मे पञ्चतपासु स्याद्वर्षास्वभावकाशिकः ।

आद्रेवासासु हेमन्ते क्रमशो वर्धयंस्तपः ॥२३॥

वनेषु तु विहत्यैवं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं यक्षा सङ्गान्वित्वजेत् ॥३३॥

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
 भिष्माबलिपरिश्रान्तः प्रवजन्मेत्य वर्धते ॥३४॥
 ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
 एते गृहस्थप्रभवाश्वचारः पृथगाश्रमाः ॥८७॥
 ५ एकैकं ह्रासयेत्पिण्डं कृष्णे शुक्ले च वर्धयेत् ।
 उपस्पृशंस्त्रिष्वरणमेतत्त्वान्द्रायणं स्मृतम् ॥२१६॥ अध्या० ११ ॥
 एतमेव विधिं कृत्वमाचरेद्यवमध्यमे ।
 शुक्लपष्ठादि नियतश्चरंश्वान्द्रायणं व्रतम् ॥२१७॥
 शुभाशुभफलं कर्म मनोवागदेहसंभवम् ।
 १० कर्मजा गतयो नृणामुक्तमाधममध्यमाः ॥३॥ ॥अध्या० १२ ॥
 तस्येह चिविधस्यापि च्यधिष्ठानस्य देहिनः ।
 दशलक्षणयुक्तस्य मनो विद्यात्मवर्तकम् ॥४॥
 परद्रव्येष्वभिध्यानं मनसानिष्ठचिन्तनम् ।
 वितथाभिनिवेशश्च चिविधं कर्म मानसम् ॥५॥
 १५ पारूषमनृतं चैव पैशुन्यं चापि सर्वेषः ।
 श्वसंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥६॥
 अदत्तानामुपादानं हिंसा चैवाविधानतः ।
 परदारोपसेवा च शारीरं चिविधं स्मृतम् ॥७॥
 मानसं मनसैवायमुपभुङ्के शुभाशुभम् ।
 २० वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥८॥
 शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
 वाचिकैः पश्चिमृगतां मानसैरन्त्यजातिताम् ॥९॥
 यद्याचरति धर्मं स प्रायशो ऽधर्ममल्पशः ।

तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्रुते ॥२०॥
 यदि तु प्रायशोऽधर्मं सेवते धर्ममल्पशः ।
 तैर्भूतैः स परित्यक्तो यासीः प्राप्नोति यातनाः ॥२१॥
 यासीस्ता यातनाः प्राप्य स जीवो वीतकल्पयः ।
 ५ तात्येव पञ्च भूतानि पुनरभ्येति भागशः ॥२२॥
 एता हृष्टास्य जीवस्य गतीः स्वैनैव चेतसा ।
 धर्मतोऽधर्मतश्चैव धर्मे दध्यात्सदा मनः ॥२३॥
 सत्त्वं रजस्तमश्चैव चीन्विद्यादात्मनो गुणान् ।
 यैर्ब्यायेमान्स्थितो भावान्महान्सर्वानशेषतः ॥२४॥
 १० यत्कर्म कृत्वा कुर्वेत्वा करिष्यन्तेव लज्जते ।
 तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥३५॥
 येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।
 न च शोचत्यसंपत्तौ तद्विज्ञेयं तु राजसम् ॥३६॥
 यत्सर्वेणेच्छति ज्ञातं यन्न लज्जति चाचरन् ।
 १५ येन तुष्टिं चात्मास्य तत्सत्त्वगुणलक्षणम् ॥३७॥
 तमसो लक्षणं कामो रजसस्त्वर्थं उच्यते ।
 सत्त्वस्य लक्षणं धर्मः श्रैष्ठमेषां यथाक्रमम् ॥३८॥
 येन यांस्तु गुणेनैषां संसारान्तिपद्यते ।
 तान्समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम् ॥३९॥
 २० देवत्वं सात्त्विका यान्ति मनुष्टत्वं च राजसाः ।
 तिर्यक्तं तामसा नित्यमित्येषा त्रिविधा गतिः ॥४०॥
 त्रिविधा त्रिविधैषां तु विज्ञेया गौणिकी गतिः ॥
 अधमा मध्यमाग्या च कर्मविद्याविशेषतः ॥४१॥

स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः ।
 पश्चवश्च मृगाश्चैव जघन्या तामसी गतिः ॥४२॥
 हस्तिनश्च तुरंगाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।
 सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः ॥४३॥
 ५ चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः ।
 रक्षांसि च पिशाचाश्च तामसीषूक्तमा गतिः ॥४४॥
 खल्ला मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।
 द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥४५॥
 राजानः क्षत्रियाश्चैव राजां चैव पुरोहिताः ।
 १० वाटयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥४६॥
 गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।
 तथैवाप्सरसः सर्वा राजसीषूक्तमा गतिः ॥४७॥
 तापसा यतयो विप्रा ये च वैमानिका गणाः ।
 नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥४८॥
 १५ यज्ञान ज्ञषयो देवा वेदा ज्योतीषि वत्सराः ।
 पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥४९॥
 ब्रह्मा विश्वसृजो धर्मो महानव्यक्त एव च ।
 उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥५०॥
 श्वसूकरखरोष्ट्राणां गोऽजाविमृगपश्चिणाम् ।
 २० चरडालपुल्कसानां च ब्रह्महा योनिमृच्छति ॥५५॥
 हिंस्ता भवन्ति क्रव्यादाः कृमयोऽभक्ष्यभक्षिणः ।
 परस्परादिनः स्तेनाः प्रेताऽन्त्यस्तीनिषेविणः ॥५६॥
 धान्यं हत्वा भवत्याखुः कांस्यं हंसो जलं प्लवः ।

मधु दंशः पयः काको रसं श्वा नकुलो घृतम् ॥६२॥

छुच्छुन्दरिः श्रुभान्गान्धान्यन्त्रशाकं तु वर्हिणः ।

श्वाविकृतान्नं विविधमकृतान्नं तु शल्यकः ॥६५॥

स्त्रियोऽप्येतेन कल्पेन हत्वा दोषमवाप्नुयः ।

५ एतेषामेव जनूनां भार्यान्वमुपयान्ति ताः ॥६९॥

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।

अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥८३॥

प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।

निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च वै ॥९०॥

१० या वेदबाह्याः सृतयो याश्च काश्च कुट्टृयः ।

सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः सृताः ॥९५॥

उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानि चित् ।

तान्यर्वाङ्कालिकतया निष्फलान्यनृतानि च ॥९६॥

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणी वराः ।

१५ धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥९०३॥

XXIX. XXX.

एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।

विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥

समादिशत्मिता पुचं लिख लेखं ममाज्ज्या ।

न तेन लिखितो लेखः पितुराज्ञा न खण्डिता ॥

XXXI. RIGVEDA I. 1.

अग्निमीठे पुरोहितं यज्ञस्य देवमृतिजंम् ।
 होतारं रत्नधात्मम् ॥१॥
 अग्निः पूर्वेभिर्ज्ञापिभिरीडयो नूतनैरुत ।
 स देवाँ एह वक्षति ॥२॥
 ५ अग्निना रथिमश्चवत्योषमेव दिवे दिवे ।
 यशसं वीरवत्तमम् ॥३॥
 अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
 स इद्वेषु गच्छति ॥४॥
 अग्निर्हीता कुविक्रतुः सत्यश्चिच्छवस्तमः ।
 १० देवो देवेभिरा गंमत् ॥५॥
 यदङ्ग दाशुषे त्वमग्ने भद्रं कंरिष्यसि ।
 तवेत्सत्यमंज्ञिरः ॥६॥
 उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयम् ।
 नमो भरन्त एमसि ॥७॥
 १५ राजन्नामध्वराणां गोपामृतस्य दीर्दिविम् ।
 वर्धमानं स्वे दमे ॥८॥
 स नः पितेव सूनवे ऽग्ने सूपायनो भव ।
 सचस्वा नः स्वस्तये ॥९॥

XXXII. RIGVEDA I. 32.

इन्द्रस्य नु वीर्याणि प्र वौचं यानि चकार प्रथमानि वज्री ।
 अहून्नहिमन्वपस्तर्द प्र वक्षणा अभिनत्यवृत्तानाम् ॥१॥
 अहून्नहि पर्वते शिश्रियाणं त्वष्टासै वज्रं स्वर्यं ततक्ष ।
 वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमवं जगमुरापः ॥२॥
 ५ वृषायमाणो ऽवृणीत् सोमं चिकटुकेष्वपिबत्सुतस्यं ।
 आ सायकं मध्यवादत्त वज्रमहन्नेन प्रथमजामहीनाम् ॥३॥
 यदिन्द्राहन्नयमजामहीनामान्मायिनामसिनाः प्रोत मायाः ।
 आत्सूर्यं जनयन्द्यामुषासं तादीला शब्दुं न किला विवित्से ॥४॥
 अहन्वृचं वृचतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
 १० स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥५॥
 अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
 नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशचुः ॥६॥
 अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
 वृष्णो वध्रिः प्रतिमानं बुभूषन्युस्त्रवा वृचो अशयद्वास्तः ॥७॥
 १५ नदं न भिन्नमसुया शयानं मनो रुहाणा अति यन्त्यापः ।
 याश्चिद्वृचो महिना पर्यतिष्ठत्वासामहिः पत्सुतःशीर्वभूव ॥८॥
 नीचावया अभवहृचपुत्रेन्द्रो अस्या अव वर्धज्ञभार ।
 उत्तरा सूरधरः पुत्र आसीद्दानुः शये सुहवत्सा न धेनुः ॥९॥
 अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
 २० वृचस्य निरयं वि चरन्त्यापो दीर्घं तम् आशयदिन्द्रशचुः ॥१०॥
 दासपल्लीरहिगोपा अतिष्ठन्तीरुद्धा आपः पुणिनेव गावः ।

अपां बिलमपिहितं यदासीद्वृचं जंघन्वाँ अप तद्वार ॥११॥
 अश्वो वारो अभवस्तदिन्द्र सृके यत्वा प्रत्यहन्तेव एकः ।
 अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥१२॥
 नासै विद्युन्त तन्यतुः सिषेध न यां मिहमकिरद्वादुनिं च ।
 ५ इन्द्रश्च यद्युयुधाते अहिश्चीतापरीभ्यो मधवा वि जिम्ये ॥१३॥
 अहैर्यातारं कमपश्य इन्द्र हृदि यत्वे जघुषो भीरगच्छत् ।
 नवं च यन्नवतिं च स्ववन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥
 इन्द्रो यातो ऽवसितस्य राजा शमस्य च पृज्ञणो वज्रबाहुः ।
 सेदु राजा क्षयति चर्षणीनामराज्ञ नेमिः परिता बभूव ॥१५॥

XXXIII. RIGVEDA I. 50.

१० उदुत्यं जातवेदसं देवं वहन्ति केतवः ।
 हृशे विश्वाय सूर्यम् ॥१॥
 अप त्ये तायवो यथा नक्षत्रा यन्यक्तुभिः ।
 सूराय विश्वचक्षसे ॥२॥
 अहंश्रमस्य केतवो वि रश्मयो जनाँ अनु ।
 १५ भ्राजन्तो अग्नयो यथा ॥३॥
 तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
 विश्वमा भासि रोचनम् ॥४॥
 प्रत्यङ्गेवानां विशः प्रत्यङ्गुदैषि मानुषान् ।
 प्रत्यङ्गिवश्च स्वर्द्धशे ॥५॥
 २० येनां पावकं चक्षसा भुरेणन्तं जनाँ अनु ।

तं वरुण पश्यसि ॥६॥
 वि द्यामेषि रजस्पृथवा मिमानो अक्लुभिः।
 पश्यञ्जन्मानि सूर्य ॥७॥
 सप्त त्र्या हरितो रथे वहन्ति देव सूर्य ।
 ५ शोचिष्केशं विचक्षण ॥८॥
 अयुक्त सप्त अन्धुवः सूरो रथस्य नप्त्यः।
 ताभिर्याति स्वयुक्तिभिः ॥९॥

XXXIV. RIGVEDA I. 97.

अपे नः शोशुचदघमये शुशुग्धा रयिम् ।
 अपे नः शोशुचदघम् ॥१॥
 10 सुक्षेत्रिया सुंगातुया वसूया च यजामहे ।
 अपे नः शोशुचदघम् ॥२॥
 प्र यद्गन्दिष्ट एषां प्रासाकासश्च सूरयः ।
 अपे नः शोशुचदघम् ॥३॥
 प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।
 15 अपे नः शोशुचदघम् ॥४॥
 प्र यद्येः सहस्वतो विश्वतो यन्ति भानवः ।
 अपे नः शोशुचदघम् ॥५॥
 तं हि विश्वतोमुख विश्वतः परिभूरसि ।
 अपे नः शोशुचदघम् ॥६॥
 20 द्विषो नो विश्वतोमुखाति नावेव पारय ।

अपं नः शोशुच्दृघम् ॥७॥
 स नः सिन्धुमिव नावयाति पर्षा स्वस्त्रये ।
 अपं नः शोशुच्दृघम् ॥८॥

XXXV. RIGVEDA I. 165.

क्या शुभा सवयसः सनीठाः समान्या मरुतः सं मिमिष्ठः ।
 ५ क्या मती कुत एतास एते चेन्ति शुष्मं वृषणो वसूया ॥१॥
 कस्य ब्रह्माणि जुजुषुर्युवानः को अधरे मरुत आ वर्वते ।
 श्येनाँ इव ग्रजतो अन्तरिष्टे केन महा मनसा रीरमाम ॥२॥
 कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।
 सं पृच्छसे समराणः शुभानैर्वेचेस्तन्नो हरिवो यत्वे अस्मे ॥३॥
 १० ब्रह्माणि मे मतयः शं सुतासः शुष्मं इर्यति प्रभृतो मे अद्दिः ।
 आ शासते प्रति हर्यन्त्युकथेमा हरी वहतस्ता नो अच्छ ॥४॥
 अतो वयमन्तमेभिर्युजानाः स्वक्षरेभिस्तन्वः शुभमानाः ।
 महोभिरेताँ उप युजमहे निवन्द्र स्वधामनु हि नो बभूष्य ॥५॥
 क्वन् स्या वो मरुतः स्वधासीद्यन्मामेकं समधन्नाहित्ये ।
 १५ अहं द्यूपस्तविषस्तुविष्मान्विश्वस्य शत्रोरनेमं वधस्त्रैः ॥६॥
 भूरि चकर्थं युज्येभिरस्मे समानेभिर्वृषभं पौंस्येभिः ।
 भूरीणि हि कृणवामा शविष्टेन्द्र क्रत्वा मरुतो यद्यशाम ॥७॥
 वर्धीं वृत्रं मरुत इन्द्रियेण स्वेन भासेन तविषो बभूवान् ।
 अहमेता मनवे विश्वश्वन्द्राः सुगा अपश्चकर वज्रबाहुः ॥८॥
 २० अनुत्तमा ते मधवन्नकिर्नु न त्वावाँ अस्ति देवता विदानः ।

न जायमानो न शते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥६॥
 एकस्य चिन्मे विभवस्त्वोजो या नु दधृष्वान्कृणवै मनीषा ।
 अहं द्यूष्यो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥
 अमन्दन्मा मरुत स्तोमो अत्र यन्मै नरः श्रुत्यं ब्रह्म चक्र ।
 ५ इन्द्राय वृणे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥
 एवेदुते प्रति मा रोचमाना अनेद्यः अव एषो दधानाः ।
 संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छटयाथा च नूनम् ॥१२॥
 को न्वत्र मरुतो मामहे वः प्र यातन सखीरच्छा सखायः ।
 मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म चृतानाम् ॥१३॥
 १० आ यदुवस्यादुवसे न कारुरसाञ्चके मान्यस्य मेधा ।
 ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वौ अर्चत् ॥१४॥
 एष व स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
 एषा यासीष तन्वे व्यां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

XXXVI. RIGVEDA III. 62.

तत्सविनुर्वरेण्यं भगो देवस्य धीमहि ।
 १५ धियो यो नः प्रचोदयात् ॥१०॥
 देवस्य सविनुर्वर्यं वाजयन्तः पुरंधा ।
 भगस्य रातिमीमहे ॥११॥
 देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः ।
 नमस्यन्ति धियेषिताः ॥१२॥

XXXVII. RIGVEDA IV. 42.

मम द्विता राष्ट्रं कृचियस्य विश्वायोर्विश्वे अमृता यथा नः ।
 क्रतुं सचले वरुणस्य देवा राजामि कृष्टरूपमस्य वव्रेः ॥१॥
 अहं राजा वरुणो मह्यं ताच्यसुर्याणि प्रथमा धारयन् ।
 क्रतुं सचले वरुणस्य देवा राजामि कृष्टरूपमस्य वव्रेः ॥२॥
 ५ अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके ।
 त्वद्यैव विश्वा भुवनानि विद्वान्समैरयं रोदसी धारयं च ॥३॥
 अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदन चृतस्य ।
 चृतेन पुचो अदितेचृतावोत चिधातुं प्रथयद्वि भूमं ॥४॥
 मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवनते ।
 १० कृणोम्याजिं मधवाहमिन्द्र इर्मि रेणुमभूत्योजाः ॥५॥
 अहं ता विश्वा चकरं नकिंमा दैव्यं सहो वरते अप्रतीतम् ।
 यन्मा सोमासो ममदन्यदुकथोभे भयेते रजसी अपारे ॥६॥
 विदुषे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
 तं वृत्ताणि शृणिष्वे जघन्वान्तं वृताँ अरिणा इन्द्र सिन्धून् ॥७॥

XXXVIII. RIGVEDA IV. 52.

१५ प्रति था सूनरी जनी व्युच्छन्ती परि स्वसुः ।
 दिवो अदर्शि दुहिता ॥१॥
 अश्वैव चिचारुषी माता गवामृतावरी ।
 सखाभूदश्चिनोरुषाः ॥२॥
 उत सखास्यश्चिनोरुत माता गवामसि ।

उतोषो वस्वं ईशिषे ॥३॥
 यावयद्वेषसं त्वा चिकित्सित्सूनृतावरि ।
 प्रति स्तोमैभुत्सहि ॥४॥
 प्रति भुदा अहक्षत् गवां सर्गा न रथमयः ।
 ५ ओषा अप्मा उरु जयः ॥५॥
 आपुषी विभावरि व्यावर्ज्योतिषा तमः ।
 उषो अनु स्वधामव ॥६॥
 आ द्यां तनोषि रुशिमभिरान्तरिक्षमुरु प्रियम् ।
 उषः शुक्रेण शोचिषा ॥७॥

XXXIX. RIGVEDA V. 24.

¹⁰ अमे त्वं नो अन्तम उत त्राता शिवो भवा वर्हथ्यः ॥१॥
 वसुरग्यिर्वसुश्वा अच्छा नक्षि द्युमन्तमं रयिं दा: ॥२॥
 स नो बोधि शुधी हवमुरुषा णो अघायतः संमसात् ॥३॥
 तं त्वा शोचिष्ट दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥४॥

XL. RIGVEDA V. 40.

स्वर्भानोरध् यदिन्द्र माया अवो दिवो वर्तमाना अवाहन् ।
¹⁵ गूळ्वं सूर्यं तमसापवत्तेन तुरीयेण ब्रह्मणाविन्ददर्चिः ॥६॥
 मा मामिमं तव सन्तमन्त इरस्या दुग्धो भियसा नि गारीत् ।
 त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा ॥७॥
 याव्णो ब्रह्मा युयुजानः संपर्यन्कीरिणा देवान्नमसोपशिष्टन्॥

अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरपं माया अघुष्टत् ॥८॥

XLII. RIGVEDA VII. 55.

अमीवहा वास्तोष्टते विश्वा रूपागण्याविश्वन् ।
 सखा सुशेव एधि नः ॥१॥
 यदर्जुन सारमेय दृतः पिंशङ्ग यच्छसे ।
 ५ वीव भाजन्त चृष्टय उप सङ्केषु बप्सत्तो नि षु स्वप ॥२॥
 स्तेनं राय सारमेय तस्करं वा पुनःसर ।
 स्तोतृनिन्द्रस्य रायसि किमसान्दुच्छुनायसे नि षु स्वप ॥३॥
 चं सूकरस्य दर्हहि तव दर्दर्तु सूकरः ।
 स्तोतृनिन्द्रस्य रायसि किमसान्दुच्छुनायसे नि षु स्वप ॥४॥
 १० सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्वतिः ।
 ससन्तु सर्वे ज्ञातयः सस्त्वयमभित्तो जनः ॥५॥
 य आस्ते यश्च चरति यश्च पश्यति नो जनः ।
 तेषां सं हन्मो अक्षाणि यथेदं हर्म्य तथा ॥६॥
 सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।
 १५ तेना सहस्र्येना वयं नि जनान्स्वापयामसि ॥७॥
 प्रोष्ठेशया वैष्णेशया नारीर्यास्तल्पशीवरीः ।
 स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥८॥

XLII. RIGVEDA VII. 56.

क ईं व्यक्ता नः सनीठा रुद्रस्य मर्या अधा स्वश्वाः ॥९॥

न किर्त्येषां जनूषि वेदे ते अङ्गं विद्रे मिथो जनिचम् ॥२॥
 अभि स्वपूर्भिर्मिथो वंपल् वातस्वनसः श्येना अस्पृधन् ॥३॥
 एतानि धीरो निरुया चिकेत पृश्नियदूधो मही जभार ॥४॥
 सा विट्सुवीरा मरुद्विरस्तु सनात्सहन्ती पुष्टन्ती नृमणम् ॥५॥
 ५ याम येष्ठाः शुभा शोभिष्ठाः श्रिया संमिश्रा ओजोभिरुयाः॥
 उग्रं व ओज स्थिरा शवांस्यधा मरुद्विरेणसुविष्मान् ॥६॥
 शुभ्रो वः शुष्मः कुध्री मनांसि धुनिरुनिरिव शर्धस्य धृष्णोः॥
 सनैस्यसद्युयोते दिद्युं मा वो दुर्मतिरिह प्रणाइनः ॥७॥
 प्रिया वो नाम हुवे तुराणामा यत्तृपन्मरुतो वावशानाः ॥१०॥

XLIII. RIGVEDA VII. 86.

१० धीरा तस्य महिना जनूषि वि यस्तसम्भ रोदसी चिदुवी ।
 प्र नाकमृष्वं नुनुदे बृहन्ति द्विता नक्षत्रं प्रथच्च भूमे ॥१॥
 उत स्वया तन्वाऽ सं वदे तत्कदा न्वप्लवैरुणे भुवानि ।
 किं मै हृष्ममहरणानो जुषेत कदा मृक्षीकं सुमना अभि ख्यम् ॥
 पृच्छे तदेनो वरुण दिवक्षूपो एमि चिकितुषो विपृच्छम् ।
 १५ समानमिन्मे कवयश्चिदाहरयं ह तुभ्यं वरुणो हरणीते ॥३॥
 किमागं आस वरुण ज्येष्ठं यत्स्तोतारं जिधांससि सखायम् ।
 प्र तन्मे वोचो दूर्लभ स्वधावो ऽव त्वानेना नमसा तुर ईयाम् ॥
 अव दुर्घानि पिच्छा सृजा नो ऽव या वयं चकृमा तनूभिः ।
 अव राजन्यशुतृपं न तायुं सृजा वत्सं न दास्त्रो वसिष्ठम् ॥५॥
 २० न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मन्युर्विभीटको अचित्तिः ।

अस्ति ज्यायान्कनीयस उपारे स्वप्रश्वेदनृतस्य प्रयोता ॥६॥
 अरं दासो न मीक्खुष्वे कराण्यहं देवाय भूर्ण्ये इनागाः ।
 अचेतयद्वितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥७॥
 अर्यं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्चित्तश्चिदस्तु ।
 ५ शं नः ष्ट्रेमे शमु योगे नो अस्तु यूयं पात स्वस्त्रिभिः सदा नः ॥

XLIV. RIGVEDA VII. 88.

प्र शुन्धुवं वरुणाय प्रेष्टां मतिं वसिष्ठ मीक्खुष्वे भरस्व ।
 य ईमर्वाज्ञं करते यजत्रं सहस्रामघं वृष्टिं बृहन्तम् ॥१॥
 अथा न्वस्य संहश्चं जगन्वान्प्रेनीकं वरुणस्य मंसि ।
 स्व॑र्यदश्मन्नधिपा उ अन्धो इभि मा वपुर्हश्यै निनीयात् ॥

१० आ यदुहावं वरुणश्च नावं प्र यत्संमुद्रमीरयावं मध्यम् ।
 अधि यदपां स्तुभिश्चरावं प्र प्रेष्ठ ईङ्गयावहै शुभे कम् ॥३॥
 वसिष्ठं ह वरुणो नाव्याधाहविं चकार स्वपा महोभिः ।
 स्तोतारं विप्रः सुदिनते अहां यानु द्यावस्ततनन्यादुषासः ॥४॥
 क्व॑ त्यानिं नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित् ।

१५ बृहन्तं मानं वरुण स्वधावः सहस्रारं जगमा गृहं ते ॥५॥
 य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
 मा त एनस्वन्तो यक्षिभुजेम यन्ति ष्मा विप्रं सुवते वरुणम् ॥
 द्युवासु त्वासु क्षितिषु क्षियन्तो व्य॑संत्याशं वरुणो मुमोचत् ।
 अवो वन्वाना अदितेरुपस्याद्यूयं पात स्वस्त्रिभिः सदा नः ॥

XLV. RIGVEDA VII. 89.

मो षु वैरुण मृन्मयं गृहं राजन्नहं गमम् ।
 मृक्ता सुक्षत्र मृक्तयं ॥१॥
 यदेमि प्रस्फुरन्निवृ हतिर्न ध्रातो अद्रिवः ।
 मृक्ता सुक्षत्र मृक्तयं ॥२॥
 ५ क्रत्वः समह दीनता प्रतीपं जगमा शुचे ।
 मृक्ता सुक्षत्र मृक्तयं ॥३॥
 अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् ।
 मृक्ता सुक्षत्र मृक्तयं ॥४॥
 यक्तिं चेदं वैरुण दैव्ये जने ऽभिद्रोहं मनुष्याऽशरामसि ।
 १० अच्चित्ती यत्त्व धर्मा युयोपिम मा नस्तस्तुदेनसो देव रीरिषः॥

XLVI. RIGVEDA VIII. 14.

यदिन्द्राहं यथा त्वमीशीय वस्त्र एक इत् ।
 स्तोता मे गोष्ठेष्वा स्यात् ॥१॥
 शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे ।
 यद्हं गोपतिः स्याम् ॥२॥
 १५ धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते ।
 गामश्च पिषुषी दुहे ॥३॥
 न ते वर्तास्ति राधस् इन्द्र देवो न मर्त्यः ।
 यहित्ससि सुतो मधम् ॥४॥
 यज्ञ इन्द्रमवर्धयद्यज्ञमिं व्यवर्तयत् ।

- चक्राण ओपशं दिवि ॥५॥
 वावृधानस्य ते वयं विश्वा धनानि जिग्युषः ।
 ऊतिमिन्द्रा वृणीमहे ॥६॥
 अ॑न्तरिक्षमतिरूप्ते सोमस्य रोचना ।
- ६ इन्द्रो यदभिन्दुलम् ॥७॥
 उन्ना आजुदङ्गिरोभ्य आविष्कृखन्गुहा सूतीः ।
 आर्वाच्च नुनुरे वलम् ॥८॥
 इन्द्रेण रोचना दिवो हृङ्खानि हंहितानि च ।
 स्थिराणि न पराणुरे ॥९॥
- १० अपामूर्मिर्मद्निव सोमं इन्द्राजिरायते ।
 वि ते मदा अराजिषुः ॥१०॥
 तं हि सोमवर्धनं इन्द्रास्युक्ष्यवर्धनः ।
 सोतृणामुत भद्रकृत् ॥११॥
 इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः ।
- १५ उपं यज्ञं सुराधसम् ॥१२॥
 अपां फेनैन नमुचेः शिर इन्द्रोदर्वर्तयः ।
 विश्वा यदजंय स्पृधः ॥१३॥
 मायाभिरुत्ससृप्तत इन्द्र द्यामाहरूषतः ।
 अव दस्यूरधूनथाः ॥१४॥
- २० असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः ।
 सोमपा उत्तरो भवन् ॥१५॥
-

XLVII. RIGVEDA VIII. 85.

वृत्तस्य त्वा अस्तथादीषमाणा विश्वे देवा अजहुर्ये सखायः ।
 मरुद्ग्रिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥
 चिः षष्ठिस्त्वा मरुतो वावृधाना उसा इव राशयो यज्ञियासः ।
 उप त्वेमः कृधि नो भागधेयं प्रुष्मं त एना हविषा विधेम ॥८॥
 ५ तिग्ममायुधं मरुतामनीकं कस्त्रं इन्द्रं प्रति वज्रं दधर्ष ।
 अनायुधासो असुरा अदेवाश्वक्रेण ताँ अपं वप चृजीषिन् ॥

XLVIII. RIGVEDA VIII. 91.

अर्थे वृत्तस्य धीतिभिस्त्वेपानो देव शोचिषा ।
 आ देवान्वस्त्रि यक्षि च ॥१६॥
 तं त्वाजनन्त मातरः कुविं देवासो अङ्गिरः ।
 10 हव्यवाहुमर्त्यम् ॥१७॥
 प्रचेतसं त्वा कुवे ऽर्थे दूतं वरेण्यम् ।
 हव्यवाहुं नि षेदिरि ॥१८॥
 नहि मे अस्त्वश्चा न स्वधितिर्वनन्वति ।
 अथैताहभरामि ते ॥१९॥
 15 यद्ये कानि कानि चिदा ते दारुणि दुध्मसि ।
 ता जुषस्व यविष्ट्व ॥२०॥
 अग्निमित्यानो मनसा धियं सचेत् मर्त्यः ।
 अग्निमीधे विवस्त्वमिः ॥२२॥

XLIX. RIGVEDA X. 9.

आपो हि षा मयोभुवस्ता न ऊर्जे दंधातन ।
 महे रणाय चक्षसे ॥१॥
 यो वः शिवतमो रसस्तस्य भाजयते ह नः ।
 उशतीरिव मातरः ॥२॥
 ५ तस्मा अर्हं गमाम वो यस्य क्षयाय जिन्वथ ।
 आपो जनयथा च नः ॥३॥

L. RIGVEDA X. 14.

परेयिवांसं प्रवतो महीरनु बुभ्यः पन्थामनुपस्पशानम् ।
 वैवस्ततं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥१॥
 यमो नो गानुं प्रथमो विवेद् नैषा गद्यतिरप्भर्तवा उ ।
 १० यच्चा नः पूर्वे पितरः परेयुरेना जङ्गानाः पथ्याऽऽनु स्वाः ॥२॥
 प्रेहि प्रेहि पथिभिः पूर्वभिर्यच्चा नः पूर्वे पितरः परेयुः ।
 उभा राजाना स्वधया मदन्ना यमं पश्यासि वरुणं च देवम् ॥३॥
 सं गच्छस्व पितृभिः सं यमेनेषापूर्तेन परमे व्योमन् ।
 हित्वायावद्यं पुनरस्तुमेहि सं गच्छस्व तन्वा सुवर्चाः ॥४॥
 १५ अपेत वीत वि च सर्पतातो इसा एतं पितरों लोकमक्न ।
 अहोभिरज्जिरकुभिर्वृक्तं यमो ददात्यवसानमस्मै ॥५॥
 अति द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा ।
 अथा पितृन्सुविदत्त्वाँ उपेहि यमेन ये संधमाद्मदन्ति ॥६॥
 यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।

ताभ्यामेनं परि देहि राजनस्वस्ति चासा अनभीवं च धेहि ॥
 उह्णसावंसुतृपा उदुष्टलौ यमस्य दूतौ चरतो जनाँ अनु ।
 तावस्मध्यं हशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥१२॥

LI. RIGVEDA X. 16.

- मैनंमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिष्पो मा शरीरम् ।
- ५ यदा शृतं कृणवो जातवेदोऽथेमेनं प्र हिणुतात्पितृभ्यः ॥१॥
 शृतं यदा करसि जातवेदोऽथेमेनं परि दत्तात्पितृभ्यः ।
 यदा गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भवाति ॥२॥
 सूर्यं चक्षुर्गच्छतु वातेमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
 अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥
- १० अजो भागस्तपसा तं तपस्य तं ते शोचिस्तपतु तं ते अर्चिः ।
 यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामुलोकम् ॥४॥
 अवं सृज पुनरग्ने पितृभ्यो यस्तु आहुतश्वरंति स्वधाभिः ।
 आयुर्वसान् उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥५॥
 यत्रे कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
- १५ अग्निष्ठडिश्वादगुदं कृणोतु सोमश्च यो ब्राह्मणाँ आविवेशः ॥६॥
 अग्नेर्वर्मं परि गोभिर्व्ययस्य सं प्रोर्णुष्व पीवंसा मेदसा च ।
 नेत्र्वा धृष्णुहरसा जह्नेषाणो दधृग्विधस्यन्यर्यङ्ग्याते ॥७॥
 इमसंगे चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
 एष यश्चमसो देवपानस्तसिन्देवा अमृता मादयन्ते ॥८॥
- २० क्रव्यादमग्निं प्र हिणोमि दूरं यमराजो गच्छतु रिपवाहः ।

इहैवायमितरो जातवेदा देवेभ्यो हृष्यं वहतु प्रजानन् ॥१॥
यो अग्निः क्रव्यात्मविवेश वो गृहमिसं पश्यन्नितरं जातवेदसमा।
तं हरामि पितृयज्ञाय देवं स घर्मभिन्वात्परमे सधस्ये ॥१०॥

यो अग्निः क्रव्यवाहनः पितृन्यक्षहतावृधः ।

^५ प्रेदु हृष्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥११॥

उशन्तस्त्वा नि धीमद्युशन्तः समिधीमहि ।

उशन्तुशत आ वह पितृन्हविषे अत्त्वे ॥१२॥

यं तमग्ने समदहस्तमु निर्वापया पुनः ।

कियास्त्रुच रोहतु पाकदूर्वा व्यल्कशा ॥१३॥

^{१०} शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।

मृणदूक्याऽ सु सं गंम इमं स्वर्गिं हर्षय ॥१४॥

LII. RIGVEDA X. 17.

तथा दुहिते वहतुं कृणोतीतीदं विश्वं भुवनं समेति ।

यमस्य माता पर्युद्धमाना महो जाया विवस्वतो ननांश ॥१॥

अपागृहन्मृतां मर्येभ्यः कृत्वी सवर्णामददुर्विवस्वते ।

^{१५} उताश्चिनावभरद्यत्तदासीदज्ञाहादु द्वा मिथुना सरण्यूः ॥२॥

पूषा त्वेतश्चावयतु प्र विद्वाननेष्टपशुभुवनस्य गोपाः ।

स त्वेतेभ्यः परि ददत्पितृभ्योऽग्निर्देवेभ्यः सुविद्वियेभ्यः ॥३॥

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।

यत्वासते सुकृतो यत्र ते युयुस्त्रच त्वा देवः संविता दधातु ॥४॥

^{२०} पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत् ।

स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छत्युर एतु प्रजानन् ॥५॥
 प्रपथे पथामंजनिष्ठ पूषा प्रपथे दिवः प्रपथे पृथिव्याः ।
 उभे अभि प्रियतमे सधस्ये आ च परा च चरति प्रजानन् ॥

LIII. RIGVEDA X. 18.

- परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।
 ६ चक्षुष्मते शृणुते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥
 मृत्योः पदं योपयन्तो यदैत द्राधीय आयुः प्रतरं दधानाः ।
 आप्यायमानाः प्रजया धनेन शुड्डाः पूता भवत यज्ञियासः ॥२॥
 इमे जीवा वि मृतैराववृत्त्वभूद्वदा देवहृतिर्नो अद्य ।
 प्राच्चर्वो अगाम नृतये हसाय द्राधीय आयुः प्रतरं दधानाः ॥३॥
 १० इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
 शतं जीवनु शरदः पुरुचीरलामृत्युं दधतां पर्वतेन ॥४॥
 यथाहान्यनुपूर्वं भवन्ति यथं चृतव चृतुभिर्यन्ति साधु ।
 यथा न पूर्वमपरो जहान्येवा धातरायूषि कल्पयैषाम् ॥५॥
 आ रौहतायुज्जरसं वृणाना अनुपूर्वं यतमाना यति ४ ।
 १५ इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ॥६॥
 इमा नारीरविधवाः सुपल्लीराज्ञनेन सर्पिषा सं विशन्तु ।
 अनश्वर्वोऽनमीवाः सुरल्ला आ रौहन्तु जनयो योनिमये ॥७॥
 उदीष्व नार्यभि जीवलोकं गतासुमेतमुपं शेष एहि ।
 हस्तयाभस्य दिधिषोस्तवेदं पत्युर्जनिक्षमभि सं बभूथ ॥८॥
 २० धनुर्हस्तादाददानो मृतस्यासे क्षुचाय वर्चसे बलाय ।

अत्रैव त्वमिह वयं सुवीरा विश्वा स्पृधो अभिमातीर्जयेम ॥१॥
 उपं सर्प मातरं भूमिमेतामुरुव्यचंसं पृथिवीं सुशेवाम् ।
 ऊर्णमदा युवतिर्दक्षिणावत एषा त्वा पातु निर्जृतेरुपस्थात् ॥
 उच्छृज्जस्व पृथिवि मा नि बोधथाः सूपायनासै भव सूपवज्ञना ।

५ माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥११॥
 उच्छृज्जमाना पृथिवीं सु तिंष्टु सुहसं मित उपं हि श्रयन्ताम् ।
 ते गृहासौ घृतश्चुतो भवन्तु विश्वाहासै शरणः सन्त्वत् ॥१२॥
 उत्तै स्तभ्रामि पृथिवीं तत्परीमं लोगं निदधन्मो अहं रिषम् ।
 एतां स्थूरां पितरों धारयन्तु ते ऽत्रायमः सादना ते मिनोतु ॥

१० प्रतीचीने मामहृनीष्वाः पूर्णमिवा दधुः ।
 प्रतीचीं जग्रभा वाचमश्वं रशनया यथा ॥१४॥

LIV. RIGVEDA X. 33.

कुरुश्वरेणामावृणि राजानं चासदस्यवम् ।
 मंहिषं वाघतामृषिः ॥४॥
 यस्य मा हरितो रथे तिसो वहन्ति साधुया ।

१५ स्तवै सुहसंदक्षिणे ॥५॥
 यस्य प्रस्वादसो गिरं उपमश्ववसः पितुः ।
 क्षेत्रं न रेखमूचुषे ॥६॥
 अधि पुत्रोपमश्ववो नपान्मिवातिथेरिहि ।
 पितुष्टे अस्मि वन्दिता ॥७॥

२० यदीशीयामृतानामुत वा मर्यानाम् ।

जीवेदिन्मघवा मम ॥८॥
 न देवानामति व्रतं शतात्मा चन जीवति ।
 तथा युजा वि वावृते ॥९॥

LV. RIGVEDA X. 40. 10.

जीवं सूर्यन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः ।
 ५ वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः परिष्वज्ञे ॥

LVI. RIGVEDA X. 52.

विश्वे देवाः शास्तनं मा यथेह होता वृतो मनवै यन्निषद्य ।
 प्र मे ब्रूत भाग्येयं यथा वो येन पथा हृव्यमा वो वहानि ॥१॥
 अहं होता न्यसीदं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।
 अहरहरश्विनाधर्यवं वां ब्रह्मा समिद्वति साहुतिर्वाम ॥२॥
 10 अयं यो होता किरु स यमस्य कमप्यूहे यत्समञ्जन्ति देवाः ।
 अहरहर्जायते मासि मास्यथा देवा दंधिरे हृव्यवाहम् ॥३॥
 मां देवा दंधिरे हृव्यवाहमपम्लुक्तं बुहु कृच्छ्रा चरन्तम् ।
 अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं चिवृतं सप्ततनुम् ॥
 आ वो यस्यमृतत्वं सुवीरं यथा वो देवा वरिवः कराणि ।
 15 आ बाहोर्वज्रमिन्द्रस्य धेयामथेमा विश्वाः पृतना जयाति ॥४॥
 चीणि शता ची सहस्राण्यग्निं चिंशत्ते देवा नवे चासपर्यन् ।
 शौष्ठन्धृतैरस्तृण्वर्हिरस्मा आटिद्वोतारं न्यसादयन्त ॥५॥

LVII. RIGVEDA X. 53.

त न्तुं तन्वन्नजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान्।
 अनुल्बुणं वयत् जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥
 अश्मन्वती रीयते सं रभधमुत्तिष्ठत् प्र तरता सखायः ।
 अच्चा जहाम् ये असन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान् ॥८॥

LVIII. RIGVEDA X. 85. 36, 24-26, 32-33, 27, 43-47.

⁵ गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदृष्ट्यथासः ।
 भगो अर्यमा संविता पुरंधिर्मह्यं त्वादुर्गाह्पत्याय देवाः ॥३६॥
 प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वाबधात्सविता सुशेवः ।
 जृतस्य योनौ सुकृतस्य लोके इरिषां त्वा सह पत्या दधामि ॥२४॥
 प्रेतो मुञ्चामि नामुतः सुबद्धाममुत्स्करम् ।
¹⁰ यथेयमिन्द्र मीढः सुपुत्रा सुभगासंति ॥२५॥
 पूषा त्वेतो नयतु हस्तुगृह्याश्चिनो त्वा प्र वंहतां रथेन ।
 गृहान्गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वंदासि ॥२६॥
 मा विदन्यरिपन्थिनो य आसीदन्ति दंपती ।
 सुगेभिर्दुर्गमतीतामप द्रान्वरातयः ॥३२॥
¹⁵ सुमङ्गलीरियं वधूरिमां सुमेत पश्यत ।
 सौभाग्यमस्यै दक्षायाथास्तुं वि परेतन ॥३३॥
 इह प्रियं प्रजया ते समृध्यतामसिभृहे गाह्पत्याय जागृहि ।
 एना पत्या तन्वं सं सृजस्वाधा जिवी विदथमा वंदायः ॥२७॥
 आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्षर्यमा ।

अदुर्मङ्गलीः पतिलोकमा विशं शं नो भव द्विपदे शं चतुष्पदे॥
 अघोरचक्षुरपतिष्ठेधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
 वीरसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥४४॥

इमां त्वमिन्द्र मीढः सुपुत्रां सुभगां कृण ।

५ दशास्यां पुत्राना धैहि पर्तिमेकादृशं कृधि ॥४५॥

समाज्ञी श्वशुरे भव समाज्ञी श्वश्रां भव ।

ननान्दरि समाज्ञी भव समाज्ञी अधि देवूषु ॥४६॥

समञ्जनु विश्वे देवाः समाप्ते हृत्यानि नौ ।

सं मातृरिष्वा सं धाता समु देष्ट्री दधातु नौ ॥४७॥

LIX. RIGVEDA X. 137.

१० उत् देवा अवहितं देवा उन्नयथा पुनः ।
 उतागंश्वकुर्वं देवा देवा जीवयथा पुनः ॥१॥

द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
 दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥२॥

आ वात वाहि भेषजं वि वात वाहि यद्रपः ।

१५ तं हि विश्वभेषजो देवानां दूत ईयसे ॥३॥

आ त्वागमं शंतातिभिरथो अरिष्टतातिभिः ।
 दक्षं ते भद्रमाभार्षं परा यक्षमं सुवामि ते ॥४॥

चायन्तामिह देवास्वायतां मरुतां गुणः ।

चायन्तां विश्वा भूतानि यथायमरपा असंत ॥५॥

२० आप् इडा उ भेषजीरापो अमीवचातनीः ।

आपः सर्वस्य भेषजीस्तास्ते कृष्णनु भेषजम् ॥६॥
 हस्ताभ्यां दशंशाखाभ्यां जिङ्गा वाचः पुरोगवी ।
 अनामयिनुभ्यां त्वा ताभ्यां त्रोपं स्यृशामसि ॥७॥

LX. RIGVEDA X. 154.

सोम एकेभ्यः पवते धृतमेक उपासते ।
 ५ येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥१॥
 तपसा ये अनाधृष्टास्तपसा ये स्वर्युयुः ।
 तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥२॥
 ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
 ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥३॥
 १० ये चित्पूर्वं चृत्सापं चृतावान चृतावृधः ।
 पितृनपस्वतो यम तांश्चिदेवापि गच्छतात् ॥४॥
 सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
 चृषीनपस्वतो यम तपोजाँ अपि गच्छतात् ॥५॥

LXI. RIGVEDA X. 155.

परीमे गामनेषत् पर्यग्निमहषत ।
 १५ देवेष्वक्रत् श्रवः क इमाँ आ दधर्षति ॥५॥

LXII. MAITRAYANI SANHITA II. 13. 23.

हिरण्यगर्भः समवर्तताग्ने भूतस्य जातः पंतिरैक आसीत ।

सं दाधार पृथिवीं द्यामुतेमां कंसै देवाय हविषा विधेम ॥१॥
 यः प्राणतो निमिषतंश्च राजा पंतिर्विश्वस्य जंगतो बभूव ।
 ईशे यो अस्य द्विपदश्वतुष्पदः कंसै देवाय हविषा विधेम ॥२॥
 यं ओजोदा बलदा यस्य विश्व उपासते प्रशिष्ठं यस्य देवाः ।
 ५ यस्य छायामृतं यस्य मृत्युः कंसै देवाय हविषा विधेम ॥३॥
 यस्येमे विश्वे गिरयो महित्वा समुद्रं यस्य रसया सहादुः ।
 दिशो यस्य प्रदिशः पञ्च देवीः कंसै देवाय हविषा विधेम ॥
 यैन द्यौरुया पृथिवी च हृढा यैन स्वृ स्तमितं यैन नाकः ।
 यो अन्तरिक्षं विममे वरीयः कंसै देवाय हविषा विधेम ॥५॥
 १० यं इमे द्यावापृथिवी तस्त्वाने अधारयद्रोदसी रैजमाने ।
 यस्मिन्नधि विततः सूरा एति कंसै देवाय हविषा विधेम ॥६॥
 शांपो ह यन्महतीविश्वमायन्गर्भं दंधाना जनयन्तीरमिम् ।
 ततो देवानां निरवर्ततासुः कंसै देवाय हविषा विधेम ॥७॥

LXIII. MAITRAYANI SANHITA I. 5. 12.

यमो वा अम्रियत । तें देवा यस्या यमंमपाब्रुवन् । तां
 १५ यंदंपृछन्त्साबवीद्यामृतैति । तृ ऽब्रुवन्त वा इयंमिममित्थं
 मृथते रात्रीं सृजावहा इति । अहवावं तर्हीसीनं रात्रिः । तें
 देवा रात्रिमसृजन्त । ततः श्वस्त्रनमभवत् । ततः सां तंममृ-
 ष्टत । तंसादाहुरहोरात्राणि वावादं मर्षयन्तीति ।

LXIV. MAITRAYANI SANHITA I. 10. 13.

प्रजापतेवा एतंज्ञेष्टं तोकं यत्पर्वताः । तें पक्षिण आ-

सन् । ते परापात्मासत् यंच यच्चाकामयन्त् । अथ वा इयं
तंहि शिथिरासीत् । तेषामिन्द्रः पक्षानद्विनत् । तैरिमामहृ-
हत् । ये पक्षां आसुत्ते जीमूता अभवन् । तस्मादेते सददि
पर्वतमुप्य भ्रवन्ते । योनिर्हृषामेषः ।

LXV. MAITRAYANI SANHITA II. 1. 12.

५ ऐन्द्राबाहृस्पत्यं हविर्निर्वपेद्यो राष्ट्रीयो नैव प्रस्तिइनुयात् ।
अदितिवै प्रजाकामौदनंमपचत् । सोऽजिशष्टमाश्वात् । तं वा
इन्द्रमनारेव गर्भं संन्तमयस्मयेन दान्तापौभत् । सोऽपोब्दो
उजायत । तं वा एतेन बृहस्पतिरयाजयैन्द्राबाहृस्पत्येन ।
तस्य तंहाम स्वयमेवं व्युपद्यत । स इमा दिशो वज्रेणाभिप-
१० यावर्तत । यौ राष्ट्रीयो नैव प्रस्तिइनुयात्मेतेन याजयैन्द्रा-
बाहृस्पत्येन । परिततो हि वा एष पापमाना । अथैषं न प्रे-
स्तिइनोति । बृहस्पतये निरुप्यता इन्द्राय क्रियते सर्वत एवैनं
मुच्चति । वज्रेणोमा दिशो उभिपर्यावर्तते ।

LXVI. TAITTIRIYA SANHITA II. 6. 6.

अयेस्तयो ज्यायांसो भातर आसन् । ते देवेभ्यो हव्यं वह-
१५ न्तः प्रामीयन्त् । सोऽग्निरबिभेदित्यं वाव स्य आर्तिमारिष्य-
तीति । स निलायत । सोऽपः प्राविशत् । तं देवताः प्रैषमै-
च्छन् । तं मत्यः प्राब्रवीत् । तमशपद्विया धिया त्वा वध्या-
सुर्यो मा प्रावोच इति । तस्मान्मत्यं धिया धिया घन्ति । श-
प्तो हि । तमन्वविन्दन् । तमब्रुवन्तुप न आ वर्तस्व हव्यं नो

वहेति । सो ऽब्रवीद्दं वृणु यदेव गृहीतस्याहुतस्य वहिःपरिधि स्कन्दात्तमे भातृणां भागधेयमसदिति । तस्माद्यजृहीतस्याहुतस्य वहिःपरिधि स्कन्दति तेषां तज्जागधेयम् ।

LXVII. AITAREYA BRAHMANA III. 20.

इन्द्रो वै वृचं हनिष्ठन्सर्वा देवता अब्रवीदनु मोप तिष्ठध-
5 मुप मा छयध्वमिति । तथेति । तं हनिष्ठन्त आद्रवन् । सो
ऽवेन्मां वै हनिष्ठन्त आ द्रवन्ति हन्तेमान्भीषया इति । ता-
नभि प्राश्वसीत् । तस्य श्वसथादीषमाणा विश्वे देवा अद्रवन् ।
मरुतो हैनं नाजहुः प्रहर भगवो जहि वीरयस्वेत्यैवैनमेतां
वाचं वदन्त उपातिष्ठन्त । तदेतहषिः पश्यन्नन्यनूवाच वृचस्य
10 त्वा श्वसथादिति । सो ऽवेदिमे वै किल मे सचिवा इमे मा-
कामयन्त हन्तेमानसिन्नुक्थ आ भजा इति । तानेतसिन्नुक्थ
आभजत् ।

LXVIII. AITAREYA BRAHMANA III. 21.

इन्द्रो वै वृचं हत्वा सर्वा विजितीर्विजित्याब्रवीत्प्रजापति-
महमेतदसानि यत्त्वमहं महानसानीति । स प्रजापतिरब्रवी-
15 दथ को ऽहमिति । यदेवैतदवोच इत्यब्रवीत् । ततो वै को
नाम प्रजापतिभवत् । को वै नाम प्रजापतिः । यन्महानि-
न्द्रो ऽभवत्तम्भवेद्यस्य महेद्यत्वम् ।

LXIX. ÇATAPATHA BRAHMANA II. 2. 2.

इया वै देवाः । देवा अहैव देवाः । अथ ये ब्राह्मणाः पुञ्चुवां-

सो ऽनूचानास्ते मनुष्यदेवाः । तेषां द्वेधा विभक्त एव यज्ञः ।
आहुतय एव देवानां दक्षिणा मनुष्यदेवानां ब्राह्मणानां शु-
शुवुषामनूचानानाम् । आहुतिभिरेव देवान्नीणाति दक्षिणा-
भिर्मनुष्यदेवान्ब्राह्मणाज्ञुशुवुषो ऽनूचानान् । त एनमुभये
५ देवाः प्रीताः सुधायां दधति ॥६॥

LXX. ÇATAPATHA BRAHMANA II. 2. 2.

तस्य वा एतस्याग्न्याधेयस्य सत्यमेवोपचारः । स यः सत्यं
वदति यथाग्निं समिष्टं तं घृतेनाभिषिञ्चेदेवं हैनं स उहीपयति
तस्य भूयो भूय एव तेजो भवति श्वः श्वः श्रेयान्भवति । अथ यो
१० ऽनृतं वदति यथाग्निं समिष्टं तमुटकेनाभिषिञ्चेदेवं हैनं स जा-
सयति तस्य कनीयः कनीय एव तेजो भवति श्वः श्वः पापी-
यान्भवति । तस्सादु सत्यमेव वदेत् ॥१९॥ तदु हाष्यरुणमौ-
पवेशं ज्ञातय ऊचुः स्थविरो वा अस्यग्नी आ धन्त्स्वेति । स
होवाच ते मैतड्डूष वाचंयम एवैधि न वा आहिताग्निनानृतं
वदितव्यं न वदज्ञातु नानृतं वदेत्तावत्सत्यमेवोपचार इति ॥२०॥

LXXI. ÇATAPATHA BRAHMANA X. 4. 3.

१५ एष वै मृत्युर्यत्संवत्सरः । एष हि मर्त्यानामहोरात्राभ्यामा-
युः क्षिणोति । अथ मियन्ते । तस्मादेष एव मृत्युः । स यो
हैतं मृत्युं संवत्सरं वेद न हास्यैष पुरा जरसो ऽहोरात्राभ्यामा-
युः क्षिणोति । सर्वे हैवायुरेति ॥१॥ एष उ एवान्तकः । एष
हि मर्त्यानामहोरात्राभ्यामायुषो ऽनां गच्छति । अथ मियन्ते ।

तस्मादेष एवान्तकः । स यो हैतमन्तकं मृत्युं संवत्सरं वेद न
 हास्यैष पुरा जरसोऽहोरात्राभ्यामायुषोऽनं गच्छति । सर्वे
 हैवायुरेति ॥२॥ ते देवा एतस्मादन्तकान्मृत्योः संवत्सरात्मजा-
 पतेर्बिंभयां चक्रुर्यद्वै नोऽयमहोरात्राभ्यामायुषोऽनं न ग-
 ५ च्छेदिति ॥३॥ त एतान्यज्ञक्रतूस्तेनिरोऽमिहोचं दर्शपूर्णमा-
 सौ चातुर्मास्यानि पशुबन्धं सौम्यमधरम् । त एतैर्यज्ञक्रतुभि-
 र्यजमाना नामृतत्वमानशिरे ॥४॥ ते हाष्यमि चिकिये । ते
 ऽपरिमिता एव परिश्रित उप दधुरपरिमिता यजुष्मतीरपरि-
 मिता लोकंपृणा यथेदमयेतर्हेकं उपदधति । इति देवा अ-
 10 कुर्वन् । इति ते ह नैवामृतत्वमानशिरे ॥५॥ ते ऽर्चन्तः आ-
 म्यन्तश्चेरुरमृतत्वमवरुत्समानाः । तान्ह प्रजापतिरुवाच न
 वै मे सर्वाणि रूपाण्युप धन्त्याति वैव रेचयथ न वाभ्यापयथ
 तस्मान्नामृता भवथेति ॥६॥ ते होचुस्तेभ्यो वै नस्त्वमेव त-
 द्वूहि यथा ते सर्वाणि रूपाण्युपदधामेति ॥७॥ स होवाच
 15 षष्ठिं च चीणि च शतानि परिश्रित उप धत्त षष्ठिं च चीणि
 च शतानि यजुष्मतीरधि षट्टिचंशतमय लोकंपृणा दश च स-
 हस्ताण्यष्टौ च शतान्युप धत्ताय मे सर्वाणि रूपाण्युप धास्य-
 याथामृता भविष्यथेति । ते ह तथा देवा उप दधुः । ततो दे-
 वा अमृता आसुः ॥८॥ स मृत्युर्देवानब्रवीदित्यमेव सर्वे मनु-
 20 ष्या अमृता भविष्यन्यथ को मह्यं भागो भविष्यतीति । ते हो-
 चुर्नातोऽपरः कश्चन सह शरीरेणामृतोऽसद्यदैव त्वमेतं भागं
 हरासा अथ व्यावृत्य शरीरेणामृतोऽसद्योऽमृतोऽसद्यिद्यया
 वा कर्मणा वेति । यद्वै तद्ब्रुवन्विद्यया वा कर्मणा वेत्येषा

हैव सा विद्या यदग्निरेतदु हैव तत्कर्म यदग्निः ॥९॥ ते य ए-
वमेतद्विदुर्ये वैतत्कर्म कुर्वते मृत्वा पुनः सं भवन्ति । ते संभ-
वत्त एवामृतत्वमभिसं भवन्ति । अथ य एवं न विदुर्ये वैत-
त्कर्म न कुर्वते मृत्वा पुनः सं भवन्ति त एतस्यैवान्नं पुनः पु-
⁵ न भवन्ति ॥१०॥

LXXII. ÇATAPATHA BRAHMANA XII. 7. 3.

इन्द्रस्येन्द्रियमन्तस्य रसं सोमस्य भक्षं सुरयासुरो नमुचिरह-
रत् । सो ऽश्विनौ च सरस्वतीं चोपाधावच्छेपानोऽस्मि न-
मुचये न त्वा दिवा न नक्तं हनानि न दण्डेन न धन्वना न पृ-
थेन न मुष्टिना न शुष्केण नार्देणाथ म इदमहाषींदिदं म
10 आ जिहीर्षयेति । ते ऽब्रुवन्नस्तु नोऽचायथा हरामेति । सह
न एतदथा हरतेत्यब्रवीत् । इति तावश्विनौ च सरस्वती च
श्वपां फेनं वज्रमसिञ्चनं शुष्को नार्दे इति । तेनेन्द्रो नमुचे-
रासुरस्य व्युष्टायां राचावनुदित आदित्ये न दिवा न नक्तमि-
ति शिर उद्वासयत् । तस्मादेतद्विषिणाभ्यनूक्तमपां फेनेनेति ।

LXXIII. NIRUKTA II. 16.

15 अतिष्ठन्तीनामनिविशमानानामित्यस्थावराणां काष्ठानां
मध्ये निहितं शरीरं मेघः । शरीरं शृणातेः शम्नातेवै । वृत्तस्य
निरणं निर्णामं विचरन्ति विजानन्त्याप इति । दीर्घं द्राघतेः ।
तमस्तनोतेः । आशयदाशेतेः । इन्द्रशचुरिन्द्रोऽस्य शमयिता वा
शातयिता वा तस्मादिन्द्रशचुः । तत्को वृत्तः । मेघ इति नैरु-

क्ताः । त्वाष्ट्रोऽसुर इत्यैतिहासिकाः । अपां च ज्योतिषम्
मिश्रीभावकर्मणो वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा
भवन्ति । अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्धा
शरीरस्य सोतांसि निवारयां चकार । तस्मिन्हते प्रसस्यन्दिर
५ आपः । तदभिवादित्येष्वर्भवति ।

LXXIV. ACVALAYANA'S GRIHYASUTRA I. 5, 7, 8.

कुलमये परीक्षेत ये मातृतः पितृतश्चेति यथोक्तं पुरस्तात् । १।
बुद्धिमते कन्यां प्रयच्छेत् । २। बुद्धिरूपशीललक्षणसंपन्नामरोगा-
मुपयच्छेत् । ३। दुर्विज्ञेयानि लक्षणान्यष्टौ पिरडान्कृत्व चृतमये
प्रथमं जज्ञ चृते सत्यं प्रतिष्ठितम् । यदियं कुमार्यभिजाता
१० तदियमिह प्रतिपद्यताम् । यस्तत्यं तद्वृश्यतामिति पिरडान-
भिमन्यु कुमारीं ब्रूयादेषामेकं गृहाणेति । ४। क्षेचाच्चेदुभयतः-
सस्याङ्गुलीयादन्नवत्यस्याः प्रजा भविष्यतीति विद्याङ्गोष्ठात्य-
शुभती वेदिपुरीषाङ्गस्वर्चस्विन्यविदासिनो हृदात्सर्वसंपन्ना-
देवनाक्षितवी चतुष्पथाद्विप्रवाजिनीरिणादधन्या इमशाना-
१५ त्यतिश्ची । ५ ॥ ५ ॥

अथ खलूच्चावचा जनपदधर्मा यामधर्माश्च तान्विवाहे प्र-
तीयात् । १। यत्रु समानं तद्वृश्यामः । २। पश्चादग्नेष्वदमश्मानं
प्रतिष्ठाप्तोत्तरपुरस्तादुदकुम्भं समन्वारव्यायां हुता तिष्ठन्त्य-
ङ्गुखः प्राङ्गुख्या आसीनाया गृभणामि ते सौभग्यताय हस्त-
२० मित्यङ्गुष्ठमेव गृह्लीयाद्यदि कामयीत पुमांस एव मे पुत्रा
जायेरन्विति । ३। अङ्गुलीरेव स्त्रीकामः । ४। रोमान्ते हस्तं साङ्गुष-

मुभयकामः ।५। प्रदक्षिणमग्निमुदकुम्भं च चिः परिणयं जपति

अस्मो ऽहमस्मि सा त्वं सा त्वमस्यमो ऽहम् ।

द्यौरहं पृथिवी त्वं सामाहमृहम् ॥

तावेहि विवहावहै प्रजां प्रजनयावहै ।

^५ संप्रियौ रोचिष्णौ सुमनस्यमानौ जीवेव शरदः शतम् ॥

इति ।६। परिणीय परिणीयाशमानमारोहयति

इममशमानमारोहाशमेव त्वं स्थिरा भव ।

सहस्र पृतनायतो ऽभितिष्ठ पृतन्यतः ॥

इति ।७। वधञ्जला उपस्तीर्य भ्राता भ्रातृस्थानो वा द्विलौ-

१० जानावपति ।८। चर्जीमदग्न्यानाम् ।९। प्रत्यभिघार्य हविः ।१०।

अवत्तं च ।११। एषो ऽवदानधर्मः ।१२।

अर्यमण्णं नु देवं कन्या अग्निमयक्षत ।

स इमां देवो अर्यमा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

वस्तुण्णं नु देवं कन्या अग्निमयक्षत ।

^{१५} स इमां देवो वस्तुणः प्रेतो मुञ्चातु नामुतः स्वाहा ॥

पूषणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

इत्यविच्छिन्दत्यञ्जलिं सुचेव जुहुयात् ।१३। अपरिणीय शूर्प-

पुटेनाभ्यात्मं तूषणीं चतुर्थम् ।१४। ओष्ठोष्य हैके लाजान्परिण-

२० यन्ति तथोत्तमे आहुती न संनिपततः ।१५। अथास्यै शिखे वि-

मुञ्चति यदि कृते भवत ऊर्णास्तुके केशपक्षयोर्बद्धे भवतः ।१६।

प्र त्वा मुञ्चामि वस्तुणस्य पाशादिति ।१७। उत्तरामुञ्चरया ।१८।

अथैनामपराजितायां दिशि सप्त पदान्यन्युत्क्रामयति

इष एकपदी	ऊर्जे द्विपदी
रायस्पोषाय चिपदी	मायोभव्याय चतुष्पदी
प्रजाभ्यः पञ्चपदी	चतुष्पदीः षट्पदी
सखा सप्तपदी भव सा मामनुव्रता भव ।	

५ पुच्चान्विन्दावहै बहूंस्ते सन्तु जरदृशयः ॥

इति । १९। उभयोः संनिधाय शिरसी उदकुम्भेनावसित्य । २०।
ब्राह्मण्याश्च वृद्धाया जीवपत्या जीवप्रजाया अगार एतां रा-
चीं वसेत् । २१। ध्रुवमरुन्धतीं सप्त चतुष्पीनिति हष्टु वाचं वि-
सृजेत जीवपत्नी प्रजां विन्देयेति । २२। ॥ ७ ॥

१० प्रयाण उपपद्यमाने पूषा त्वेतो नयतु हस्तगृह्येति यानमा-
रोहयेत् । १। अशमन्वती रीयते सं रमधमित्यर्थर्चेन नावमारो-
हयेत् । २। उत्तरेणोन्क्रमयेत् । ३। जीवं रुदन्तीति रुदत्याम् । ४।
विवाहाग्निमयतो ७ जसं नयन्ति । ५। कल्याणेषु देशवृक्ष-
चतुष्पथेषु मा विद्यरिपन्थिन इति जपेत् । ६। वासे वासे
१५ सुमङ्गलीरियं वधूरितीक्षकानीक्षेत । ७। इह प्रियं प्रजया ते
समृद्धयतामिति गृहं प्रवेशयेत् । ८। विवाहाग्निमुपसमाधाय
पश्चादस्यानुहं चर्मास्तीर्य प्राग्यीवमुत्तरलोम तस्मिन्नुपवि-
ष्टायां समन्वारब्धायामा नः प्रजां जनयतु प्रजापतिरिति च-
त्तसृभिः प्रत्यृचं हुत्वा समञ्जन्तु विश्वे देवा इति दधः प्राशय
२० प्रतिप्रयच्छेदाज्यशेषेण वानक्ति हृदये । ९। अत ऊर्ध्वमक्षारा-
लवणाशिनौ ब्रह्मचारिणावलंकुर्वाणावधःशायिनौ स्यातां
चिराचं द्वादशरात्रम् । १०। संवत्सरं वैक चतुष्पिर्जायत इति । ११।

चरितव्रतः सूर्योविदे वधूवस्त्रं दद्यात् ।१२। अन्नं ब्राह्मणेभ्यः ।१३।
अथ स्वस्त्ययनं वाचयीत ।१४। ॥८॥

LXXV. ACVALAYANA'S GRIHYASUTRA IV. 1—6.

आहिताग्निं चेतुपत्पेत्राचामुदीच्यामपराजितायां वा दि-
श्युदवस्येत् ।१। यामकामा अग्नय इत्युदाहरन्ति ।२। आशंसन्त
५ एनं याममाजिगमिष्ठनोऽगदं कुर्युरिति ह विज्ञायते ।३। अ-
गदः सोमेन पशुनेष्येष्टावस्येत् ।४। अनिष्टा वा ।५। संस्थिते
भूमिभागं खानयेद्दक्षिणपूर्वस्यां दिशि दक्षिणापरस्यां वा ।६।
दक्षिणाप्रवणं प्राग्दक्षिणाप्रवणं वा ।७। प्रत्यग्दक्षिणाप्रवण-
मित्येके ।८। यावानुद्वाहुकः पुरुषस्तावदायामम् ।९। व्याममात्रं
१० तिर्यक् ।१०। वितस्त्यवाक् ।११। अभित आकाशं श्मशानम् ।१२।
बहुलौषधिकम् ।१३। कण्टकिक्षीरिणस्त्रिति यथोक्तं पुरस्तात्
।१४। यत्र सर्वत आपः प्रस्यन्देरन्नेतदादहनस्य लक्षणं श्मशा-
नस्य ।१५। केशश्मश्वलोमनखानि वापयन्तीत्युक्तं पुरस्तात् ।१६।
विगुलं बर्हिराज्यं च ।१७। दधन्यत्र सर्पिरानयन्ति ।१८। एत-
१५ त्पित्रं पृष्ठदाज्यम् ।१९। ॥९॥

अथैतां दिशमयीन्नयन्ति यज्ञपाचाणि च ।१। अन्वच्चं प्रे-
तमयुजोऽमिथुनाः प्रवयसः ।२। पीठचक्रेण गोयुक्तेनेत्येके ।३।
अनुस्तरणीम् ।४। गाम् ।५। अजां वैकवर्णाम् ।६। कृष्णामेके
।७। सब्ये बाहौ बद्वानुसंकालयन्ति ।८। अन्वच्चोऽमात्या अ-
२० धोनिवीताः प्रचृत्तशिखा ज्येष्ठप्रथमाः कनिष्ठजघन्याः ।९। प्रा-
यैवं भूमिभागं कर्तोदकेन शमीशाखया चिः प्रसव्यमायतनं

परिव्रजन्मोक्षत्यपेत वीत वि च सर्पतात इति ।१०। दक्षिणपूर्व
उद्भवान्त आहवनीयं निरधाति ।११। उत्तरपश्चिमे गार्हपत्यम्
।१२। दक्षिणपश्चिमे दक्षिणम् ।१३। अथेनमन्तर्वेदीधमचितिं चि-
नोति यो जानाति ।१४। तस्मिन्वर्हरास्तीर्य कृष्णाजिनं चो-
५ त्तरलोम तस्मिन्नेतं संवेशयन्त्युत्तरेण गार्हपत्यं हत्वाहवनीयम-
भिशिरसम् ।१५। उत्तरतः पल्नीम् ।१६। धनुश्च स्त्रियाय ।१७।
तामुत्थापयेद्देवरः पतिस्थानीयो उन्नेवासी जरद्वासो वोदीर्घ्व
नार्यभिं जीवलोकमिति ।१८। कर्ता वृषले जपेत् ।१९। धनुर्ह-
स्तादाददानो मृतस्येति धनुः ।२०। उक्तं वृषले ।२१। अधिज्ञं
१० कृत्वा संचितिमचित्वा संशीर्यानुप्रहरेत् ।२२। ॥२॥

अथैतानि पाचाणि योजयेत् ।१। दक्षिणे हस्ते जुहूम् ।२। स-
ब्य उपभृतम् ।३। दक्षिणे पार्श्वं स्फ्यं सब्ये ऽग्निहोत्रहवणीम्
।४। उरसि ध्रुवां शिरसि कपालानि दत्सु याव्णः ।५। नासि-
कयोः सुवौ ।६। भित्त्वा चैकम् ।७। कर्णयोः प्राशित्वहरणे ।८।
१५ भित्त्वा चैकम् ।९। उदरे पाचीम् ।१०। समवत्तधानं च चम-
सम् ।११। उपस्ये शम्याम् ।१२। अरणी ऊर्वोः ।१३। उलूखल-
मुसले जङ्घयोः ।१४। पादयोः शूर्पे ।१५। छित्त्वा चैकम् ।१६।
आसेचनवन्ति पृष्ठदाज्यस्य पूरयन्ति ।१७। अमा पुत्रो हृषदु-
पले कुर्वीति ।१८। लौहायसं च कौलालम् ।१९। अनुस्तरण्या
२० वपामुत्तित्वद्य शिरोमुखं प्रच्छादयेदग्नेवर्म परि गोभिर्ब्ययस्वेति
।२१। वृक्षा उद्भृत्य पाण्योरादध्यादति द्रव सारमेयौ श्वानाविति
दक्षिणे दक्षिणं सब्ये सब्यम् ।२२। हृदये हृदयम् ।२३। पिण्डौ
चैके ।२४। वृक्षापचार इत्येके ।२५। सर्वां यथाङ्गं विनिक्षिष्य च-

र्मणा प्रच्छाद्येभमये चमसं मा वि जिह्वर इति प्रणीताप्रणय-
नमनुमन्त्यते ।२५। सब्यं जान्वाच्य दक्षिणाग्रावाज्याहुतीर्जुहु-
यादयये स्वाहा कामाय स्वाहा लोकाय स्वाहानुमतये स्वा-
हेति ।२६। पञ्चमीमुरसि प्रेतस्यास्माद्वै त्वमजायथा अयं तद्-
५ धि जायतामसौ स्वर्गाय लोकाय स्वाहेति ।२७। ॥३॥

प्रेष्यति युगपदग्नीन्द्रज्ञालयतेति ।१। आहवनीयश्चेत्पूर्वं प्रा-
प्नुयात्स्वर्गलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुचैवमय-
मस्मिन्निति पुच्चः ।२। गार्हपत्यश्चेत्पूर्वं प्राप्नुयादन्तरिक्षलोक
एनं प्रापदिति विद्याद्रात्स्यत्यसावमुचैवमयमस्मिन्निति पुच्चः
१०।३। दक्षिणाग्निश्चेत्पूर्वं प्राप्नुयान्मनुष्यलोक एनं प्रापदिति वि-
द्याद्रात्स्यत्यसावमुचैवमयमस्मिन्निति पुच्चः ।४। युगपत्नाप्नौ प-
रामृद्धिं वदन्ति ।५। तं दद्यमानमनुमन्त्यते प्रेहि प्रेहि पथिभिः
पूर्वेभिरिति समानम् ।६। स एवंविदा दद्यमानः सहैव धूमेन
स्वर्गं लोकमेतीति ह विज्ञायते ।७। उत्तरपुरस्तादाहवनीयस्य
१५ जानुमाचं गर्ति खात्वावकां शीपालमित्यवधापयेत्ततो ह वा
एष निष्क्रम्य सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते ।८।
इमे जीवा वि मृतैराववृच्चन्निति सब्यावृतो व्रजन्त्यनवेक्षमाणाः
१९ यत्रोदकमवहङ्गवति तत्राय सकृदुन्मज्ज्यैकाङ्गलिमुत्सृज्य
तस्य गोचं नाम च गृहीत्वोत्तीर्यान्यानि वासांसि परिधाय सकृ-
२० देनान्यापीड्योदग्दशानि विसृज्यासत आ नक्षत्रदर्शनात् ।१०।
आदित्यस्य वा हश्यमाने प्रविशेयुः ।११। कनिष्ठप्रथमा ज्येष्ठजघ-
न्याः ।१२। प्राप्तागारमश्मानमग्निं गोमयमक्षतांस्तिलानप उ-

पस्पृशन्ति । १३। नैतस्यां राच्यामन्बं पचेरन् । १४। क्रीतोत्पन्नेन
वा वर्तेन । १५। चिराच्मक्षारालवणाशिनः स्युः । १६। ढाट-
शराचं वा महागुरुषु दानाध्ययने वर्जयेरन् । १७। दशाहं सपि-
राइषु । १८। गुरौ चासपिराइ । १९। अप्रत्तासु च स्त्रीषु । २०। चि-
५ राचमितरेष्वाचार्येषु । २१। ज्ञातौ चासपिराइ । २२। प्रत्तासु च
स्त्रीषु । २३। अदन्तजाते । २४। अपरिजाते च । २५। एकाहं सब्र-
स्त्राचारिणि । २६। समानग्रामीये च श्रोत्रिये । २७। ॥४॥

संचयनमूर्धै दशम्याः कृष्णपक्षस्यायुजास्वेकनक्षत्रे । १। अ-
लक्षणे कुम्भे पुमांसमलक्षणायां स्त्रियम् । २। अयुजोऽमि-
१० थुनाः प्रवयसः । ३। शीरोदकेन शमीशाखया चिः प्रसवं परि-
व्रजन्मोक्षति शीतिके शीतिकावतीति । ४। अङ्गुष्ठोपकनिष्ठि-
काभ्यामेकैकमस्थासंहादयन्तोऽवदध्युः । ५। पादौ पूर्वे शिर उ-
त्तरम् । ६। सुसंचितं संचित्य पवनेन संपूर्य यत्र सर्वत आपो
नाभिस्यन्देन्नन्या वर्षाभ्यस्तत्र गर्ते ऽवदध्युरुप सर्पे मातरं भू-
१५ मिमेतामिति । ७। उत्तरया पांसूनवकिरेत । ८। अवकीर्योत्त-
राम् । ९। उत्ते स्तभ्रामीति कपालेनापिधायाथानवेष्टं प्रत्या-
वज्याप उपस्पृश्य आङ्गमसै दद्युः । १०। ॥५॥

गुरुणाभिमृता अन्यतो वापक्षीयमाणा अमावास्यायां
शान्तिकर्म कुर्वीरन् । १। पुरोदयादग्निं सहभस्मानं सहायतनं द-
२० द्विष्णा हरेयुः क्रव्यादमग्निं प्र हिणोमि दूरमित्यर्घर्वेन । २। तं च-
तुष्पथे न्युष्य यत्र वा चिः प्रसवं परियन्ति सव्यैः पाणिभिः
सव्यानूरूपनाभ्रानाः । ३। अथानवेष्टं प्रत्यावज्याप उपस्पृश्य केश-

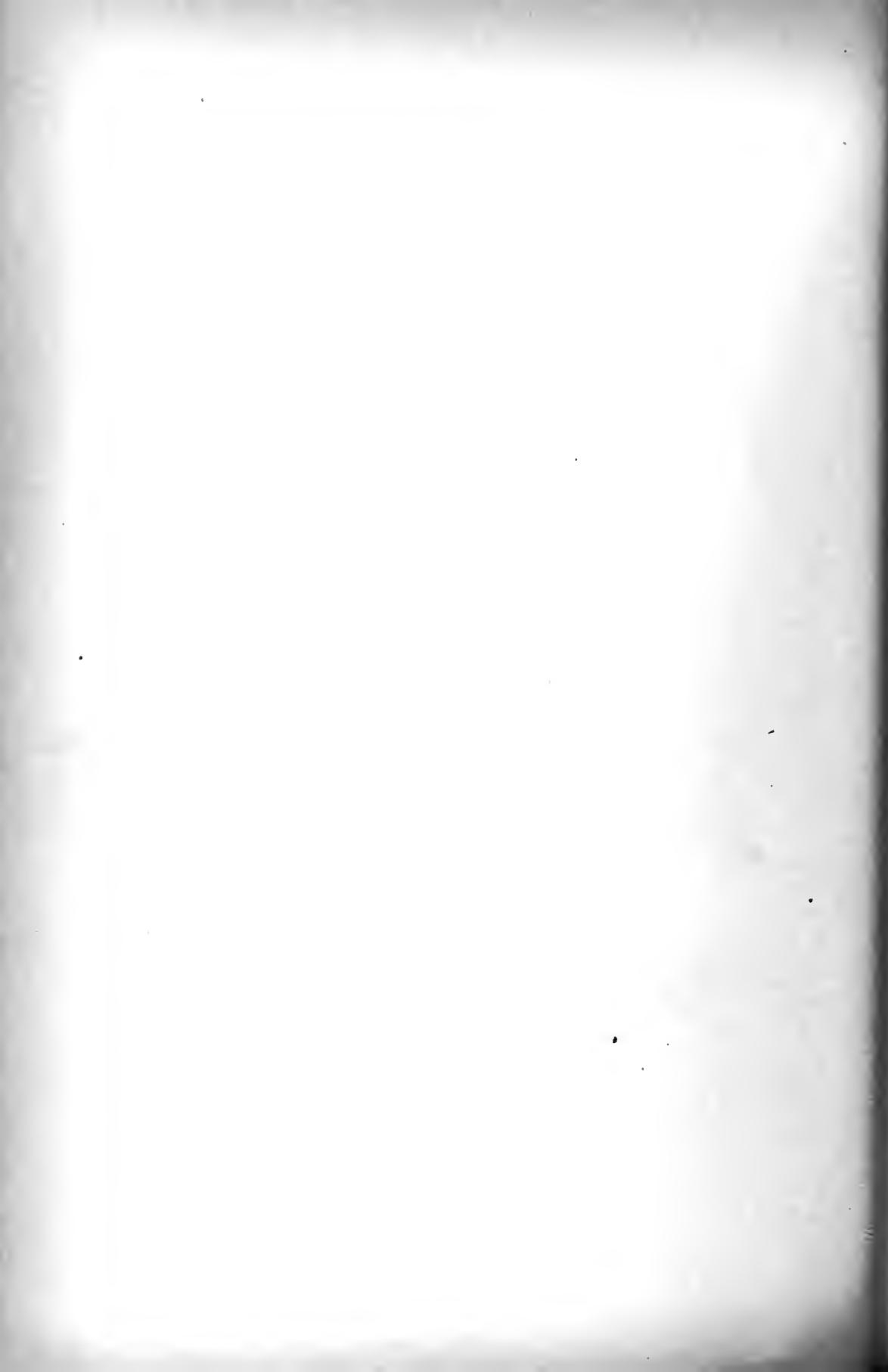
श्मश्रुलोमनखानि वापयित्वोपकल्पयीरत्नवान्मणिकान्कुम्भा-
 नाचमनीयांश्च शमीसुमनोमालिनः शमीमयमिधं शमीम-
 यावरणी परिधीश्वानदुहं गोमयं चर्मं च नवनीतमशमानं च
 यावत्यो युवतयस्तावन्ति कुशपिङ्गूलानि ।४। अग्निवेलाया-
 ५ मग्निं जनयेदिहैवायमितरो जातवेदा इत्यर्थर्चेन ।५। तं दीप-
 यमाना आसत आ शान्तरात्रादायुष्मतां कथाः कीर्तयन्तो
 माङ्गल्यानीतिहासपुराणानीत्याख्यापयमानाः ।६। उपरतेषु
 शब्देषु संप्रविष्टेषु वा गृहं निवेशनं वा दक्षिणाह्वारपक्षात्रक्र-
 म्याविच्छिन्नामुदकधारां हरेत्तनुं तन्वनजसो भानुमन्विही-
 10 त्योत्तरस्मात् ।७। अथाग्निमुपसमाधाय पश्चादस्यानदुहं चर्मा-
 स्तीर्यं प्राग्मीवमुत्तरलोम तस्मिन्नमात्यानारोहयेदा रोहता-
 युर्जरसं वृणाना इति ।८। इमं जीवेभ्यः परिधिं दधामीति
 परिधिं परिदध्यात् ।९। अन्तर्मृत्युं दधतां पर्वतेनेत्युत्तरतो
 ९ शमानमग्नेः कृत्वा परं मृत्यो अनु परेहि पन्थामिति चतसृभिः
 15 प्रत्यृचं हुत्वा यथाहान्यनुपूर्वे भवनीत्यमात्यानीक्षेत ।१०। युवत-
 यः पृथक्पाणिभ्यां दर्भतरुणकैर्नवनीतेनाङ्गुष्ठोपकनिष्ठिका-
 भ्यामष्टिणी आज्य पराच्यो विसृजेयुः ।११। इमा नारीरविधवाः
 सुपत्नीरित्यज्ञाना ईक्षेत ।१२। अशमन्वती रीयते सं रभधमि-
 त्यशमानं कर्ता प्रथमो १भिमृशेत् ।१३। अथापराजितायां दि-
 २० श्यवस्थायाग्निनानदुहेन गोमयेन चाविच्छिन्नया चोटकधार-
 यापो हि ष्ठा मयोभुव इति तृचेन परीमे गामनेषतेति परि-
 क्रामत्सु जपेत् ।१४। पिङ्गलो १नदुम्यरिणेयः स्यादित्युदाहरन्ति

१५। अथोपविशन्ति यत्राभिरस्यमाना भवन्त्यहतेन वाससा
 प्रच्छाद्य । १६। आसते इस्वपन्त ओदयात् । १७। उदित आदि-
 त्ये सौर्याणि स्वस्त्ययनानि च जपित्वान्नं संस्कृत्याप नः शो-
 शुचदध्मिति प्रत्यृचं हुत्वा ब्राह्मणान्भोजयित्वा स्वस्त्ययनं वा-
 ५ चयीत । १८। गौः कंसो इहतं वासश्च दक्षिणा । १९। ॥६॥



PART II.

SANSKRIT-ENGLISH VOCABULARY.



[For Explanations and Abbreviations, see pages 289–294.]

a]

[111]

[agni

1 a, *pron. root*, see *idam* and 502.

2 a, *negative prefix*, see *an*.

āṅga, *m.* (that which one gets, *i.e.*) one's portion; *and so, generalized*, portion, part. [Vlaṅg, 'get.']

āṅgú, *m.* juicy internodium or shoot of the Soma-plant; *and so*, shooting ray (of light).

aṅgumánt, *a.* rich in beams, radiant; *as m.* the sun, 16⁴. [aṅgú, 1235b.]

ānsa, *m.* shoulder. [perhaps, 'the strong' (part), Vam, 1197a: cf. ḏūμ-os, Lat. *um-eru-s*, Goth. *amsa*, 'shoulder.']

a-kasmāt, *adv.* without any "wherefore"; without apparent cause; unexpectedly; accidentally.

akasmād-āgantu, *m.* an accidental arrival, a chance comer.

a-kāra, *m.* the sound or letter a. [Whitney, 18.]

a-kāraṇa, *n.* lack of cause; -am, *adv.* causelessly.

a-kīrti, *f.* non-fame, disgrace.

akīrti-kara, *a.* causing disgrace, disgraceful.

ā-kṛta, *a.* not done; uncooked.

aktú, *m.* —1. ointment; —2. light, beam of light; —3. night. [for 2, cf. āktis, 'beam.']

a-kriyamāṇa, *a.* not being accomplished. [Vlkr, 'do.' 770c.]

a-krūra, *a.* not harsh.

1 aksá, *n.* for *aksán* at end of cpds [1315a].

2 aksá, *m.* a die for playing. [named, perhaps, from its 'eyes' (1 aksá) or 'spots.']

āksa, *m.* axle. [cf. ἄξων, Lat. *axis*, AS. eax, Eng. *axe* (*i.e.* 'axle'), and *axle.*]

á-kṣata, *a.* unhurt, uninjured; unbroken; as *m. pl.* unbroken or unhusked grains, esp. of barley.

akṣata-kesara, *a.* having an uninjured mane.

akṣata-deha, *a.* having an unhurt or perfect body.

aksán [431], *n.* eye. [cf. ὄπι-ώπι-α, 'have seen,' ὄψ, 'eye'; ὄσσε, *ὄκ-je, 'eyes'; Lat. *oc-ulus*, 'eye'; the kinship of AS. *eage*, Eng. *eye*, remains to be proved: cf. Víks.]

akṣa-priya, *a.* beloved of the dice, *i.e.* lucky at gaming.

a-kṣama, *a.* not equal to a thing; unable, w. inf.

a-kṣaya, *a.* imperishable.

akṣayatva, *n.* imperishability. [akṣaya.]

a-kṣára, *a.* imperishable; as *n.* word; syllable; the sacred syllable, om, 60¹⁴; sound, letter, 61⁴.

akṣara-nyāsa, *m.* the commitment to letters, the writing.

a-kṣāra, *a.* not pungent.

akṣarālavaṇa, *n.* that which is not pungent and not salt. [alavaṇa: 1253b.]

akṣarālavaṇāqin, *a.* eating that which is not pungent and not salt, abstaining from seasoned and salted food. [āqin.]

āksi [431], *n.* eye; see *aksán*.

akṣauhiṇī, *f.* a complete army.

akṣauhiṇī-pati, *m.* master of an army; general.

a-khila, *a.* without a gap, entire; all.

a-gadá, *a.* not having disease, well, healthy, whole; wholesome; as *m.* medicine.

agāra, *m. n.* house.

agní, *m.* fire; esp. a sacred fire; the god of fire, Agni, mediator between men and

gods, messenger who carries the sacrifice to them, protector from the terrors and spirits of darkness, and keeper of house and hearth. [perhaps, 'the quickly moving or agile one,' *Vāj*, 1158; cf. Lat. *ignis*, 'fire,' *agilis*, 'agile'; akin, poss., is *aγλη*, 'flashing light.]

agni-kuṇḍa, *n.* round hole in the ground for the sacred fire.

agni-velā, *f.* fire-hour, time for kindling the sacred fire; afternoon.

agni-hoṭrā, *n.* fire-sacrifice (a burnt-offering of fresh milk).

agnihotra-hávāṇī, *f.* fire-sacrifice ladle.

agny-ādhéya, *n.* placing or setting up of the sacred fire. [aect, 1272.]

āgra, *n.* —1. front; agree, in front, before, in presence of, *w. gen.*; —2. beginning; agree, in the beginning, in the first place, first; —3. tip, end. [perhaps, 'that which goes before, leader,' *Vāj*: cf. *ἄγω*, 'lead,' *στρατηγός*, 'army-leader.')

agratás, *adv.* in front [1098c^s]; before (one's self); *w. kṛ*, place in front, cause to lead. [*agra*, 1098b.]

agryá, *a.* foremost, best. [*āgra*, 1212c.]

aghá, *a.* distressful, harmful; *as n.* harm, trouble, evil; sin; sorrow. [like *ānhú*, 'narrow,' and *āñhas*, 'distress,' from *āngh* or *ānh*, 'straiten': cf. *ἄχος*, 'distress'; *ἄγω*, Lat. *ango*, 'strangle'; AS. *ange*, 'anxious,' Ger. *enge*, 'narrow,' *Angst*, 'distress': for connection of mgs, cf. Eng. *straiten*, 'to narrow' and 'to distress.')

aghāyā (*aghāyátī*). harm; plan mischief. [*agha*, 1059b.]

ā-ghorācakṣus, *a.* not evil-eyed.

ā-ghnya, *m.* bull (the animal that is 'hard to overcome,' or more exactly, 'not to be slain').

āghnyā, *f.* cow. [formed as a pendant to *aghnya*.]

āñká, *m.* —1. the bend at the groin made by taking a sitting position, lap; —2. the bend just above the hip (where babes, sitting astride, are carried by Hindu women —see *āroha*); —3. hook; —4. (like Eng. pot-hook) mark, sign. [*Vāne*: for 1, cf. *ἄγκων*, 'bend in arm or wall or shore'; for

3, cf. *ἄγκος*, Lat. *uncus*, AS. *ongel*, 'hook'; cf. Eng. *angle*, not a borrowed word.]

āñkhaya (*āñkháyati* [1056, 1067]). hook on, grapple. [from *āñka*, 'hook,' despite the aspiration.]

+ *pari*, clasp, embrace.

āñg. move, in derivs.

āñgā, *asseverative particle.* *yád añgā*, just when; *té añgā*, they only.

āñga, *n.* limb, member; *by synecdoche*, body, person, form. [*Vāng*: for mg, cf. *āngúli*, *āngúṣṭha*.]

āñgana, *n.* court. [orig., perhaps, 'gangway,' *Vāng*.]

āñganā, *f.* a (fair) form, i.e. a woman. [*āñga*.]

āñgāra, *m.* coal.

āñgiras, *m.* —1. *orig., probably*, messenger; *esp.* messenger between gods and men; *by eminence*, Agni; —2. *as pl.* Angirases, a name applied by the Hindus to a certain race among their forefathers (perhaps because their intercourse with the gods was conceived as very intimate), these forefathers being regarded as half divine; —3. *as s.* the (mythical) ancestor of the Angirases.

āñgúli, *f.* finger. [*Vāng*, 1191: for mg, cf. *āñga*.]

āñgúṣṭha, *m.* thumb. [for mg, cf. *āñga*.]

āc or āñc (*ācati*, *āñcati*; *akná*, *āñcitá*; *-ācyā*). bend. [cf. *āñka* and *vbl. āñci*.]

+ *ā*, bend.

ā-cara, *a.* not moving; *as subst.* plant (as distinguished from animals).

ā-calā, *a.* immovable; *as m.* mountain.

ā-cít, *a.* not knowing; unwise; foolish.

ā-citti, *f.* unwisdom; folly.

ā-citvā, *grd.* without piling. [*V1 ci*.]

ā-cintya, *a.* incomprehensible.

āccha, *vbl. prefix.* to, unto; hither; *w. w* 2 *naq*, *yā*, *vah*, *vṛt*; often *acchā*, 248a.

āj (*ājati*, -te). drive. [orig. 'put in motion': cf. Lat. *ago*, 'lead, drive'; *ἄγω*, 'lead': cf. also *agra*, *ajira*, *āji*.]

+ *ud*, drive out.

ājá, *m.* he-goat. [prob. 'the agile one,' *Vāj*: cf. *άξ*, 'goat.')

ā-jára, *a.* not aging; ageless.

ājarāmaravat, *adv.* as if ageless and immortal. [*ajara-amara*, 1107, 1257.]

- a-jasra**, *a.* not dying out; perpetual (of fire).
- ajā**, *f.* she-goat. [see aja.]
- á-jāta**, *a.* unborn.
- ajina**, *m.* goat-skin; pelt. [aja: cf. aiyis, 'goat-skin, Aegis,' w. aīxi, 'goat?']
- ajirā**, *a.* agile, swift. [Vaj, 1188e: cf. Lat. agilis, 'agile']
- √ **ajirāya** (ajirāyate). be swift; press swiftly onward. [ajira, 1059b.]
- a-jñā**, *a.* not knowing, ignorant; foolish; as *m.* fool.
- á-jñāta**, *a.* unknown. [Vjñā: cf. ἄγνωτος, Lat. ignotus, Eng. un-couth, 'unknown.']
- ajñata-kulaçila**, *a.* whose family and character are unknown.
- a-jñātvā**, *grd.* without knowing.
- a-jñāna**, *n.* ignorance; -āt and -atas, out of ignorance.
- √ **añc**. see vac.
- añc**, as *vbl* at end of cpds [see 407-9], turning, directed; e.g. úd-añc, directed upward. [for mg, cf. Eng. -ward (in to-ward, etc.), which is akin w. √vrt, 'turn?']
- √ **añj** or **aj** (anákti, añkté; áñaja, áñajé [788]; áñjt; aktá; aktvá; -añjya, -ájya). -1. smear; anoint; -2. adorn. [cf. aktu: cf. Lat. ungo, 'anoint.']
- + ā, anoint.
- + vi, -1. anoint; -2. adorn; and so, bring to notice; vyàkta: adorned, fair; manifest; -caus. make clear or manifest.
- + sam, -1. anoint; -2. adorn; -3. unite by anointing, 89¹⁹; -4. generalized, unite with, take to one's self (*e.g.* food), 88¹⁰.
- añjali**, *m.* the two hollowed and open hands placed side by side; the hands so placed and raised to the forehead, *i.e.* a gesture of reverent salutation; a double handful (as measure).
- áñjas**, *adv.* quickly, suddenly. [prob. adv. ace. or instr. of an obsolete subst. áñjas, 'a slippery way or a gliding motion,' Vñj.]
- √ **at** (átati, -te; atisyáti; atítá; atitvá). wander about. [cf. √at.]
- añanī**, *f.* the notched end of a bow.
- añavī**, *f.* forest. [perhaps, 'roaming-place', √at.]
- añda**, *n.* egg.
- añda-ja**, *a.* egg-born; as *m.* bird.
- √ **at** (átati, -te; atitá). wander about. [cf. √at.]
- a-tandrita**, *a.* unwearied.
- átas**, *adv.* -1. (as *abl.* of *pron. root a* [1098], and synonymous w. asmät) from it; so 22⁹; sc. pañkāt; ato 'nya, other than it, 68¹²; -2. from this (place), 83¹⁵; -3. from this (time), 96²¹; cf. ûrdhvam; then, 40¹⁶; -4. from this (cause), 35¹⁰; therefore, 27⁸, etc.; w. correl. yatas, 36³; hence; and so, 39⁴, 42²¹; so then, 73¹². [*pron. root a*, 502.]
- áti**, *adv.* across, beyond, past, over, as *vbl prefix*; in cpds, to excess, excessive, see 1289b; as *prep.* beyond, over. [cf. ēti, 'further, besides'; Lat. et, 'besides, and.']
- atikrama**, *m.* act of overstepping or overcoming. [Vkram + ati.]
- átithi**, *m.* guest. ['wanderer,' √at.]
- ati-durvṛtta**, *a.* excessively wicked.
- ati-dūra**, *a.* very far or distant; as *n.* great distance.
- ati-bhāra**, *m.* excessive burden.
- ati-lāulya**, *n.* excessive greediness.
- ati-vṛṣṭi**, *f.* excessive rain.
- ati-tiṣṭhant**, *a.* not standing; restless. [Vsthā.]
- ati-sāmcaya**, *m.* excessive accumulation.
- ati-sāmnidhāna**, *n.* excessive nearness.
- atindriya**, *a.* transcending the senses; as *n.* soul, spirit. [ati + indriya, 1310a.]
- atīva**, *adv.* exceedingly; very. [ati + iva.]
- a-tyājya**, *a.* not to be abandoned.
- aty-ugra**, *a.* extraordinary. ['excessively strong.]
- atyugra-puṇyapāpa**, *a.* extraordinarily good and bad; as *n. pl.* extraordinarily good and bad deeds.
- átra** (átrā, 248a), *adv.* -1. (as *loc. of pron. root a* [1099⁴], and synonymous w. asmin) substantively: in it, 97¹⁰; in this case, 31⁵; in that case, 18¹⁷; on this point, 29²; adjectively: w. antare: in this interim, meantime, 24¹⁹, 45², 50²², 55⁴; on this occasion, at this juncture, 19¹¹; atra sarasi, in this pool; -2. in this or that (place); here, 25¹⁶; there, 33⁵, 89⁴; in that world (opp. to 'in this world'), 87^{1,7,9}; -3. in that (time), then, 56¹². [*pron. root a*, 502.]

ātri, *m.* Atri, name of a famous Rishi.
ātha (āthā, 248a), *adv.* expresses a sequence, temporal or resultant: then; so; so then; accordingly; thereupon; —1. temporal: e.g. áti drava, áthā · · úpehi, run past, and then go unto · ·, 83¹⁸; in apodosis after yadá, 84^{5, 6, 7}, 96²²; —2. resultant: e.g. marúdbhiḥ sakhyám te astu, átha jayāśi, make friends with the Maruts, and then (if thou dost) thou shalt conquer, 82²n.; —3. very frequent as a simple continuative: now; so; then; usually at beginning of sentence (e.g. 20¹) or glōka (e.g. 2⁶); sometimes within the glōka (e.g. 3¹⁴); exceptionally at the end, 13⁹; at beginning of section or book, now, 98¹⁶; here beginneth (cf. iti), 1¹; sometimes much attenuated in meaning; often almost equivalent to a capital letter, to mark the beginning of a new clause, e.g. 94¹⁸; connecting parts of sentence, 4¹¹; —4. pleonastically w. tatas, 13⁹; mere verse-filler, 10¹⁹; —5. átho, i.e. átha u, and also, 90¹⁶; —6. serving as a point d'appui for an enclitic, which may thus precede its word: e.g. devo, 'tha vā yaksas, a god or a Yaksha, instead of devo, yaksō vā, 8¹⁸; so 2¹²; in this use, vā : atha vā :: que : atque; cf. 27²¹; cf. vā; —7. atha vā, or rather, 26⁷n. [pron. root a, 1101, 502; later form of ádhā (which is more common in the Veda): ef. Lat. at, 'then, further, but.')

◀ **a d** (átti; atsyáti; áttum). eat; consume. [cf. ēω, Lat. edo, AS. etan, Eng. eat: cf. anna.]

ád, *vbl.* eating, consuming, in cpds.

ada, *a.* eating, in cpds. [\sqrt{ad} .]

a-dāñṣṭrin, *a.* without tusks or large teeth.

a-datta, *a.* not given.

a-dantajātā, *a.* not having teethed. ['not having grown teeth,' for a-jātā-danta.]

adás [501], *pron.* yon, yonder, that, that there, in opposition to the one here or just mentioned: e.g. asāu, 22⁷, that one (the traveller—last mentioned at 20¹⁹); so 31¹⁰; asāv amutra, ayam asmin, that one in that world, this one in this, 103⁷; that one (correl. ya), 7⁶, 37¹¹; as designation of persons not to be named, so-and-so, N. or M.;

asāv aham, I am so-and-so, 61¹⁴; 60²¹; 103⁵; follows at a distance the word to which it refers, thus emphasizing it, 23¹. [see 501 and 503.]

aditi, *a.* without bond or limit; infinite; as f. infinity, the endless heaven, 79¹⁹; infinity, personified as a goddess, Aditi, 75⁸. [apparently a + *diti, acct, 1304a²: diti, 'bond,' would be a reg. deriv. of $\sqrt{3dā}$, 'bind,' but does not occur as such, although there is a word diti, q.v., of quite different mg and origin.]

a-dīna, *a.* not depressed.

adīnātman, *a.* with cheerful spirit, undaunted. [ātman.]

a-durmañgala, *f. -ī, a.* bringing no bad luck. [for declension, cf. sumañgala, -gali, and 355b.]

a-dṛṣṭa, *a.* unseen, unnoticed. [$\sqrt{dṛç}$.] **aḍṛṣṭa-kāma**, *m.* love for one not yet seen.

a-devā, *m.* non-god, who is no god. [1288a⁴.] **a dhīs**, see 393.

ādbhuta, *a.* wonderful; as *n.* wonder. [despite anatidbhuta, prob. from at(i)-bhūta, 'transcending what has existed,' 1310a: cf. ambara.]

ādbhuta-rūpa, *a.* having wonderful beauty.

adyā, *adv.* to-day; adya niçi, in this night (just past), 51⁸; now; **adya yāvat**, until now; adya ārabhya, from now on. [perhaps from *a-dyavi, 'on this day,' 1122f, see dyu: cf. Lat. ho-die, 'to-day.')

a-dravya, *n.* non-thing, unworthy object.

ādri, *m.* rock; stone; esp. Soma-stone (for bruising the Soma); missile stone.

a-drivant, *a.* having or armed with the hurling-stone.

ādha (ādhā, 248a), *Vedic adv.* expressing a sequence: then, so, 79⁸; so then, 89¹⁸; adha yad, just then when, 76¹⁴; (then, i.e. besides, i.e.) and, 77¹⁸, 78⁶. [1104⁸; cf. átha.]

a-dhanya, *a.* not rich; poor.

ādhamā [525], *a.* lowest; worst. [cf. adhas and 474: cf. Lat. infimus, 'lowest.')

ādhara [525], *a.* lower. [cf. adhas and 474: cf. Lat. inferus, 'lower'; Eng. under.]

ā-dharma, *m.* unrighteousness.

- adhaḥ-çāyin**, *a.* lying low, *i.e.* sleeping on the ground.
- adhás**, *adv.* below; down.
- adhástāt**, *adv.* below; *as prep.*, *w. gen.* [1130], under. [adhás, 1100b.]
- ádhī**, *adv.* over, besides, in addition, 96¹⁶; *as prep.* above, over, on; *w. instr.* (*of snú only*), away over, 79¹¹; *w. abl.* from, out of, 103⁴; *w. loc.*: over, 90⁷; on, 70¹³, 92¹¹.
- adhikā**, *a.* (*like Eng. over in adj. uses*) additional; surpassing the usual measure, superior, extraordinary; *as n.* surplus. [ádhī, 1222a.]
- adhika-rūpavant**, *a.* surpassingly or most beautiful.
- adhikānurāga**, *m.* superior affection or most affection. [anurāga.]
- adhikāra**, *m.* authority; office; duties of office. [$\sqrt{1}kr$ + adhi, ‘put over or in office.’]
- ádhijya**, *a.* having the bow-string up or on, *i.e.* strung. [2jyā, 1305.]
- adhi-pa**, *m.* lord; ruler. [‘over-keeper,’ 1289a: cf. 354.]
- ádhī-pati**, *m.* over-lord; sovereign. [1289a.]
- adhi-pā** [352], *m.* lord. [‘over-keeper,’ 1289a.]
- adhiṣṭhāna**, *n.* standing-place; (of the soul) a dwelling-place or manifestation. [$\sqrt{s}thā$ + adhi.]
- adhunā**, *adv.* now.
- adho-nivīta**, *a.* having the sacred cord (worn) low. [adhás.]
- adhyayana**, *n.* reading; study, *esp.* of the Veda. [\sqrt{i} + adhi, 1150. 1a.]
- adhyāya**, *m.* reading; study, *esp.* of the Veda; (*like Eng. lesson*), *lectio*, chapter, 56¹⁶, 58¹⁵, etc. [\sqrt{i} + adhi, 1148. 2.]
- adhvarā**, *m.* religious or liturgical service; sacrifice, *esp.* Soma-sacrifice.
- ādhvarya** (adhvaryáti). perform sacrifice. [adhvara, 1059d.]
- adhvaryú**, *m.* priest, who did the actual work of the sacrifice, and appears in the oldest period as companion of the hotṛ—*see rtvij.* [$\sqrt{adhvarya}$, 1178h.]
- an**, *before consonants a*, negative prefix. [1121a; acct, 1288a, 1304a: cf. àv-, à-, Lat. *in-*, Eng. *un-*.]
- van** (ániti [631]; ána; ánisus; anisyáti; anitá; ánitum; -ánya). breathe, blow; live. [cf. anila, ἄνεμος, Lat. *anima*, ‘current of air’; Goth. *an-an*, ‘breathe.’] + pra, breathe.
- aná**, *pron. stem, see idam.*
- an-agha**, *a.* faultless.
- anadváh** [404], *m.* bull. [‘cart-drawing,’ ánas + váh.]
- an-adhigata**, *a.* un-studied.
- an-anuṣṭhāna**, *n.* non-observance, neglect.
- an-antarā**, *-1. a.* having no interval; immediately adjoining; *-am, adv.* immediately afterwards, afterwards; thereupon; *-2. as n.* non-interval, *in sam-*.
- an-amivā**, *a.* without sickness or trouble, well; *as n.* weal. [ámivā, 1304a.]
- an-arghya**, *a.* not to be priced, priceless.
- anarghyatva**, *n.* pricelessness. [1239.]
- an-artha**, *m.* non-advantage; disadvantage.
- anala**, *m.* fire.
- an-avadyá**, *a.* not un-praiseworthy; blameless, faultless.
- anavadyāngā**, *f. -ī*, *a.* having a faultless body. [áṅga.]
- an-avekṣa**, *a.* without any looking around; *-am, adv.* without looking around. [avekṣā.]
- an-avekṣamāṇa**, *a.* not looking around. [$\sqrt{iks} + ava.$]
- an-aqrū**, *a.* without tears. [áqrū, 1304a.]
- an-naṣṭa**, *a.* not lost. [$\sqrt{1}naq.$]
- an-naṣṭa-paṣu**, *a.* who loses nothing from his herd. [prop. ‘having a not lost herd.’]
- áñas**, *n.* cart for heavy burden. [cf. Lat. *onus*, ‘burden.’]
- an-āgata**, *a.* not arrived; not (yet) come, impending, future. [$\sqrt{gam} + \bar{a}.$]
- anāgata-vidhātṛ**, *m.* arranger for the future; Forethought, name of a fish.
- an-āgas**, *a.* without sin. [acct, 1304a².]
- an-ādhṛṣyā**, *a.* un-approachable. [acct, 1285.]
- an-āmayá**, *a.* without disease, healthy; *as n.* health.
- an-āmayitnú**, *a.* not sickening; healing.

- a n - ā y u d h ā , *a.* weaponless; defenceless. [āyudha, 1304a.]
- a n - ā r u h y a , *grd.* without going into (danger). [

a n i l a , *m.* wind. [van, 1189.]

ā - n i v i ḡ a m ā n a , *a.* not going to rest. [acet, 1283.]

a - n i v e ḡ a n ā , *a.* having no resting-place, unsettled. [nivēṣāna, 1304a.]

a n - iṣṭ a , *a.* undesired; disagreeable; unapproved, unlawful. [

a n iṣṭ a - c i n t a n a , *n.* the thinking about something unlawful.

a n - iṣṭ v ā , *grd.* without sacrificing. [

ā n i k a , *n.* —1. face; —2. *fig.* appearance; —3. of a hatchet (face, *i.e.*), sharp edge; —4. front, *and so, by synecdoche*, troop. [so Lat. *acies* has mgs 3 and 4.]

a - n i t i j ī n ā , *a.* not knowing discreet conduct.

ā n u , *prep.* after, along, toward; *w. acc.* along or over; after, *i.e.* according to.

a n u g a t i , *f.* a going after. [

a n u c a r ā , *a.* going after; *as m.* attendant; companion. [

a n u - j ī v i n , *a.* living upon, dependent; *as m.* a dependent. [

ā n u - t t a , *ppl.* see

ā - n u t t a , *a.* un-moved, *i.e.* invincible. [

a n u t t a m a , *a.* most highest; best, most excellent; supreme. [lit. ‘most best,’ formal superl. to anuttara, which is itself logically a superl.]

a n - u t t a r a , *a.* not having a superior, *i.e.* best. [for mg, cf. nihgreyasa.]

ā n - u d i t a , *a.* not arisen. [

a n - u d y o g a , *m.* non-exertion.

a n u n a y a , *m.* conciliation. [

a n - u p a k ā r i n , *a.* not doing or unable to do a friendly service.

a n u - p ū r v a , *a.* following the one preceding, one after another; -ām, *adv.* in regular order. [1310a.]

ā n u m a t i , *f.* approbation; favor (of gods to the pious); personified, Grace. [

a n u m ā n a , *n.* the forming of a conception. [

a n u r ā g a , *m.* affection. [

a n u r o d h a , *m.* regard. [

a n u r o d h i n , *a.* having (some) regard for. [

a n - u l b a n ā , *a.* not lumpy; smooth or perfect (of a weft). [1288a⁴.]

a n u v ḡ t t i , *f.* sequence, *and so, continuance.* [

ā n u - v r a t a , *a.* acting according to the will or command (of another), obedient; devoted to, *w. acc.* [272], 6¹⁶, 100⁴. [1310a: cf. apavrata.]

a n u g a y a , *m.* repentance. [perhaps ‘that which lies down after one or follows one to his bed’:

a n u ḡ t h ā n a , *n.* devotion to, observance. [

a n u ḡ t h e y a , *grdv.* to be accomplished. [see

a n u s a r a n a , *n.* a going after, a searching. [

a n u s t a r a n a , *a.* strewing over, covering over; —f. anustāraṇī (*sc. go*), a cow, slaughtered at the funeral ceremony, and the pieces of which are used for covering over the corpse, limb by limb. [

ā n u c ā n ā , see 807 and 784.

a n - ḡ t a , *a.* untrue; ānṛta, *n.* untruth; wrong. [

a n - e k a , *a.* not one, *i.e.* more than one; many.

a n e k a d h ā , *adv.* many times. [1104.]

a n e k a ḡ s a s , *adv.* in large numbers. [1106.]

ā - n e d y a , *a.* not to be blamed; blameless. [acet, 1285a.]

a n - e n ā s , *a.* free from guilt. [énas, 1304a.]

a n - o m k ḡ t a , *a.* not having om uttered, *i.e.* unaccompanied by om. [see omkṛta.]

ā n t a , *m.* —1. vicinity, proximity; —2. border; limit; end. [see ánti: cf. Eng. *end*.]

a n t a h - p u r a , *n.* inner stronghold or citadel; inner apartment of the royal citadel, gynaeceum, harem, 2²¹. [antar, 1289a.]

ā n t a k a , *m.* ender (death). [ánta, 1222a.]

a n t a - k a r a , *a.* end-making; *as m.* destroyer.

ántama, *a.* nearest, very near; *as m.* intimate, companion. [see ánta, mg 1, and 474; cf. Lat. *intimus*, 'inmost.']

antár, *adv.* inward, inwardly, within; *prep., w. loc.*: between, among, within; along with, 78¹²; cf. *Vi, gam, dhā*. [cf. Lat. *inter*, 'between.']

1 **ántara**, *a.* very near, *only in V. and B.* [see ánta, mg 1, and 474.]

2 **ántara**, *a.* inner; *as n.* — 1. the interior, middle; *jala_antare*, in the middle of the water = in the water, 50⁷; *vana_antara-sameārin*, wandering in the forest, 49¹³; — 2. interval — see *atra*; — 3. distance between two things; the difference, 29⁷; — 4. difference, *at end of cpds* [1302c 5]: — *-antara*, that which has a difference of '·', i.e. another '·', 33¹, 38^{12,23}, 43⁶; — 5. occasion, juncture, 19¹¹. [*antár*: cf. *étrepa*, 'inwards, guts.']}

antar-ātman, *m.* the in-(dwelling) soul; heart. [1289.]

antari-kṣa, *n.* the atmosphere, *see* 92⁹ *n.* ['lying or situate in the middle' between heaven and earth: *antar + kṣa*: for mg, cf. τὸ μεσηγύ, as used of the aerial space traversed by Iris.]

antarikṣa-ga, *a.* moving in the air; *as m.* bird. [for mg, cf. *khaga*.]

antarikṣa-lokā, *m.* atmosphere-world [1280b]; the atmosphere, regarded as a separate world.

antar-gata, *a.* gone within, i.e. being within; hidden.

antardhāna, *n.a* hiding; disappearance; *w. i*, disappear. [*Vi dhā + antar*, q.v.]

antar-lajjā, *f.* inward shame. [1289.]

antar-vedi, *a.* situate within the sacrificial bed; *-dī, adv.* within the sacrificial spot. [1310a.]

ánti, *adv.* opposite, in front, before; near. [see ánta: cf. *árvī*, 'opposite,' *ávta*, 'face to face'; Lat. *ante*, 'before'; *anticus*, 'former, ancient'; AS. *and-swaru*, Eng. *an-answer*.]

1 **antikā**, *n.* neighborhood or presence; used like *samīpa*, q.v. [ánti.]

2 **antika**, *for anta at end of cpds*, 1222, 1307; *grahaṇa_antika*, having acquisition as its conclusion.

antimá, *a.* last. [ánti, 474: for mg ('endmost?'), cf. ánta 2, and antya.]

ante-vāśin, *m.* pupil. [lit. 'abiding in the vicinity,' 1250c.]

antya, *a.* being at the end, last; lowest; of lowest caste. [ánta.]

antya-jāti, *a.* having lowest birth.

antyajātitā, *f.* condition of having lowest birth. [1237.]

antya-astri, *f.* woman of lowest caste.

andhā, *a.* blind; blinding (of darkness).

andhas, *n.* darkness. [cf. *andhā*.]

áんな, *n.* food; esp. rice, usually boiled, the chief food of the Hindus; grain. [vad, 1177a: cf. *elðap*, Lat. *esca*, **ed-ca*, 'food'; *ador*, 'spelt'; AS. *āta*, Eng. *oat*.]

anna-prāgāna, *n.* rice-feeding, the first feeding of an infant with rice.

anna-rasa, *n.* food and drink. [1253b.]

ánnavant, *a.* provided with food. [ánnā.]

anyá [523], *pron. a.* another, other, else;

anyac ca, and another thing, i.e. again, *see* ca 3; other than, different from, *w. abl.*, 3⁴, 24¹⁹, 68¹², 104¹⁴; *otiose*, 2¹²; *yad anyat kim cana*, whatever else, 9¹⁶; *anya* or *eka* '·' *anya*, the one '·' the other, 90¹³, 29⁸. [cf. *évoi*, 'some'; Goth. *an-par*, 'other,' Eng. *other*.]

anyatama, *a.* one of several, some one. [anya, 525³.]

anyátas, *adv.* from another direction [1098b], otherwise; elsewhere [1098c³], to another place. [anya.]

anyáthā, *adv.* otherwise, 18⁹; *w. bhū*, become otherwise, suffer change, 17⁵; otherwise than it really is, falsely, 35²⁰; otherwise (i.e. if not), 48⁸. [anya.]

anya-hrada, *m.* another pool.

anye-dyús, *adv.* on the next day. ['altero die': 1250c.]

anyonya, *pron. a.* one the other, *for anyō* 'nyá [175a], the first part being a crystallized nom. s. m. [1314c]; *w. value of gen.*, *anyonyam prati hrcchaya* = *anyasya-anyam prati h.*, love of one towards the other, 2¹⁹. [see *paraspara*.]

anváñc [409c], *a.* directed after, following after, being behind. [ánu + áñe.]

anvita, *see* *Vi + anu*.

āp [393], *f. plurale tantum.* water; waters. [unrelated to Lat. *aqua*, 'water,' Goth. *ahwa*, 'stream.']

āpa, *prep.* away, forth, off; *opp. of* úpa, *see* V i, kr. [cf. ἀπό, Lat. *ab*, 'from'; Eng. *off*, *of*.]

apakāra, *m.* injury. [$\sqrt{1} kṛ + apa.$]

apakārin, *a.* injuring. [do.]

apacāra, *m.* going off; absence. [$\sqrt{car} + apa.$]

ā-patighnī, *a. f.* not husband-slaying. [402: acct, 1288a.]

āpatya, *n.* offspring; child; young (of animals). [āpa, 'off', 1245b.]

a-pád [391], *a.* footless. [cf. ἀπόδ-ες, 'halt': 1304a.]

apabhraṣṭa, *a.* fallen off; deviating (from good grammar); provincial. [$\sqrt{bhraṇ} + apa.$]

āpara [525], *pron. a.* hinder, *opp. of* pūrva; following a former one (pūrva), 86¹³; later; westerly, *opp. to* pūrva — cf. prāñc; a following one, *i.e.* an other; apara in ca, and another thing, and further, *see* ca 3; — apari [cf. 355b], *f. pl.* the future (days), the future. [lit. 'remoter,' fr. āpa, 474.]

a-parāñmukha, *a.* not having an averted face, *i.e.* not turning the back, 5¹⁹.

ā-parājita, *a.* unconquered; *w. dīq*, the northeast quarter, 99²³ n. [$\sqrt{ji}.$]

aparādha, *m. sin.* [$\sqrt{rādh} + apa.$]

a-parijāta, *a.* not completely grown (of an embryo), *i.e.* prematurely born, still-born. [see pari-jāta and ref.]

a-parinīya, *grd.* without any leading around. [$\sqrt{nī}.$]

ā-parimita, *a.* unmeasured, unlimited. [$\sqrt{1} mā.$]

āpa-vrata, *a.* disobedient; stubborn. ['away from command,' 1310a: cf. ánu-vrata.]

apás, *see* ap.

āpas, *n. work.* [perhaps from $\sqrt{*}ap$, 'reach, take hold of' — see $\sqrt{āp}$: cf. Lat. *opus*, 'work.']

āpāya, *m.* a going away; what takes one from the mark (cf. upāya); danger; disadvantage; diminution. [$\sqrt{i} + apa$, 1148. 1a: for mg, cf. Eng. *untoward.*]

a-pārā, *a.* boundless. [pārā: acct, 1304a.] **āpi**, *indecl.* unto, close upon or on; —1. *prep.* to, *w. īgam*; —2. *adv.* (thereto, besides, *i.e.*) further, also; *connecting clauses* (63²³) or words (65¹¹); *connecting sentences*, api ca, and besides, 29⁹, *see* ca 3; .. api .. api, both .. and, 54²³; ca api, and, 5¹², 26⁵; .. ca, .. cāpi, both .. and also, 12¹; cāiva, .. cāpi, 65¹⁵; .. cāpi, .. ca, 3²¹, 16¹¹; .. cāpi, .. ca, .. ca, 16⁶, 60¹⁰; na .., na_ api .., neither .., nor .., 9⁹; na .., na cāpi, 22¹²; na .., na .., .. api ca, neither .., nor .., nor also .., 2¹²; vā, .. vā_ api, either .., or .., or even .., 62²; —3. also, too, *immediately following the emphasized word*, 6¹², 11³, 21¹⁸, 24²¹; mām api, me too, 41²⁰; —4. even, *immediately following the emphasized word*, and often marking a circumstance under which a thing is true where this is not to be expected: e.g. 2¹³, 28^{7, 18}, 33¹⁹; tathā_ api, so even, *i.e.* nevertheless, 21¹¹; concessively, although, 29¹, 21¹⁴, 51^{1, 5}; *w. na*, not even, 19¹⁵; *w. indefinites*, kadā cid api na, not ever at all, 31¹⁴, 32³; —5. but, *immediately following a new subject, after change of subject*, 6¹⁵, 28²¹, 32²², 41^{17, 20, 21}; —6. at least, 28^{9, 11}; —7. converts an *interr.* into an *indef.* [507]; *so ka*, 17¹¹, etc.; katham, 51¹. [cf. ēti, 'on, upon'; perhaps Lat. *op-, ob-*, 'unto, on.')

a-pidayant, *a.* non oppressing. [\sqrt{pid} .]

a-pūrvā, *a.* having no predecessor; unprecedented; incomparable. [pūrva: acct, 1304a.]

apeksā, *f.* regard; expectation. [$\sqrt{iks} + apa.$]

a-praja, *a.* having no offspring, childless. [prajā, 367b.]

a-prajñāta, *a.* undistinguished or not clearly to be known. [$\sqrt{jñā}.$]

a-pratarkya, *a.* un-imaginable.

a-pratima, *a.* without match or equal; unequalled. [pratimā, 367b.]

ā-pratīta, *a.* not gone against; not withheld; invincible. [$\sqrt{i} + pratī.$]

a-pratta, *a.* not given (in marriage). [$\sqrt{1} dā + pra$, 1087e.]

ā-prayuccant, *a.* not heedless; watchful. [$\sqrt{2} yu + pra$, q.v.]

- a-priya**, *a.* not dear; disliked; disagreeable.
- apsarás**, *f.* one of a class of semi-divine beings, wives of the Gandharvas; an Apsaras, 67¹² n. [1151.2d.]
- a-buddhimant**, *a.* unwise; foolish.
- ābda**, *m.* *lit.* water-giving; (*then, perhaps, rainy season, and so*) year. [ap + da, but w. irreg. acet, 1269: for mg, see *varṣa*.]
- a-bhakṣya**, *a.* not to be eaten; *as n.* that which ought not to be eaten.
- ā-bhaya**, *a.* dangerless; *as n.* safety; feeling of safety; *superl.* greatest safety. [*bhayá*: acet, 1304a².]
- a-bhāva**, *m.* non-existence; absence; lack.
- a-bhāvin**, *a.* not about to be, not destined to be.
- abhi**, *adv.* to, unto; against; *frequent as vbl prefix; as prep.* unto, *w. acc.* [cf. ἀμφί, 'around'; Lat. *ambi-*, *amb-*, 'on both sides, around'; AS. *ymbe*, Ger. *um*, 'around'; for mg, cf. *abhitas*.]
- abhijnā**, *a.* knowing, acquainted with. [Vjñā + abhi, 333.]
- abhitás**, *adv.* on both sides; on all sides, 101¹⁰; around; near. [abhf.]
- abhidrohá**, *m.* offense. [Vdruh + abhi.]
- abhidhá**, *f.* name; cf. ākhyā. [V1dhā + abhi, q.v.]
- abhidhāna**, *n.* name; designation. [do.]
- abhidhyāna**, *n.* the thinking upon. [Vdhyā + abhi.]
- abhiniveṣa**, *m.* inclination towards. [Vviṣ + abhi-ni.]
- abhibhāśin**, *a.* addressing. [Vbhāś + abhi, 1182³.]
- abhbhūti**, *f.* superiority; *as a.* [1157.2], superior. [Vbhū + abhi.]
- abhbhūty-ojas**, *a.* having superior might.
- abhimāti**, *f.* hostile plot; concrete, plotter, foe. [Vman + abhi, 1157.1d: ā irreg.]
- abhi-mukha**, *a.* having the face towards; facing; turned towards. [1305.]
- abhvivāda**, *m.* salutation; at 60²², signification. [Vvad + abhi.]
- abhvivādana**, *n.* salutation. [do.]
- abhvivādin**, *a.* signifying. [do.]
- abhvivādyā**, *grdv.* to be saluted. [do.]
- abhi-çiras**, *a.* having the head towards, *w. acc.* [1305.]
- a-bhita**, *a.* fearless; -vat [1107], fearlessly.
- abhipsu**, *a.* desirous of obtaining, *w. acc.* [Vāp + abhi, 1178f, 1038.]
- abhy-adhika**, *a.* additional; more.
- abhy-antara**, *a.* situated in the inside [1310a]; *as n.* interior; interval.
- abhy-ātma**, *a.* directed towards one's self [1310a]; -ám, *adv.* towards one's self [1310d].
- abhyāsa**, *m.* study. [V2as + abhi, q.v.]
- abhrā**, *n.* rain-cloud. [cf. ὄμβρος, 'rain'; Lat. *imber*, 'rain': cf. ámbhas and ambu, 'water.']
- abhrāvakāṣika**, *a.* (having, i.e.) affording an opportunity for the rain, exposing one's self to the rain. [abhra + avakāṣa, 1307.]
- ◀ **am** (ámīti [634]; āmē; āmāyati). press on violently; harm; *caus.* [1041²], harm; be sick. [cf. aīsa.]
- áma**, *pron.* this; he. [503⁴: cf. amā.]
- a-mantú**, *a.* without intention. [mántu: 1304a.]
- a-mára**, *a.* deathless; immortal; *as m.* an immortal, a god; -vat [1107], *adv.* like a god. [mará: 1304a² end.]
- amarottama**, *a.* chief of gods. [uttama.]
- amaropama**, *a.* like a god. [upamā, 367b.]
- á-martya**, *a.* immortal.
- a-marṣa**, *m.* non-endurance; impatience; anger.
- a-mahātman**, *a.* not high-minded.
- amā**, *adv.* at home, chez soi; amā kr̥, keep by one. [áma, 1112a and e.]
- amātya**, *m.* inmate of the same house, relative. [amā, 1245b.]
- a-māyā**, *f.* no guile; sincerity.
- amā-vāsa**, *m.* a dwelling (of the moon) at home (i.e. with the sun).
- amāvāsyā**, *a.* of amāvāsa; *f.* -ā, *w. or without rātri*, the night of amāvāsa, i.e. night of new moon. [1212d 4.]
- a-mithuna**, *a.* not forming pairs (of both sexes).
- a-mīmānsya**, *a.* not to be called in question.

āmīva, *n.*, but generally -ā, *f.* plague, distress; as *m.* tormenting spirit. [Vam.]
amīva-cātana, *f.* -ī, *a.* driving away disease. [1271.]
amīva-há [402], *a.* slaying the tormenting spirits.
amú, *pron. root*, see adas. [503².]
amútas, *adv.* from there, *opp.* of itas; there. [amu.]
amútra, *adv.* there; in the other world, *opp.* of iha or asmin (loke). [amú.]
amuyá, *adv.* so. [amú, 1112a, e end.]
a-mfta, *a.* immortal; as *subst.* an immortal; as *n.* immortality; the drink of immortality, āμθρoīla. ['not dead,' mṛta, 1284a: cf. ἄ-μθρoτος, 'immortal.'][br/>
amṛtatvá, *n.* immortality. [amṛta.]
ámbara, *n.* garment; sky. [prob. 'covering, envelope,' Vlvr+anu, for an(u)-vara: cf. adbhuta.]
ambu, *n.* water. [see abhrá.]
ambu-ja, *a.* water-born; as *n.* lotus.
ámblas, *n.* water. [see abhrá.]
áya, *a. subst.* going, a going. [Vi, 1148.1a.b.]
áyana, *n.* a going; place of going, way; course; *esp.* course (of the sun from one solstice to the other), *i.e.* half-year. [Vi, 1150. 1a.]
áyas, *n.* metal; iron. [cf. Old Lat. *ais*, gen. *ais-is*, Lat. *aes*, 'metal, bronze'; AS. *ær*, 'bronze,' Eng. *ore*; perhaps AS. *ísern*, *íren*, Eng. *iron*, 'ferrum, ferreus.'][br/>
aya smáya, *a.* iron. [see maya.]
a-yúj, *a.* not paired; in uneven numbers. [cf. ἄ-ξυξ, 'unyoked.'][br/>
a-yujá, *a.* not paired, uneven. [cf. ἄ-ξυξos, 'unpaired'; also ξυγά η ἄξυγα, the game 'even or odd.'][br/>
á-yuddha, *n.* no fight. [1288a.]
a-yoddhí, *m.* non-fighter, coward. [1288a⁴.]
ará, *m.* spoke. [Vr, caus. 'fit in.'][br/>
árana, *a.* distant, strange.
aráni, *f.* piece of wood for kindling fire by attrition.
áranya, *n.* wilderness, forest. ['strange land,' fr. áraṇa.]
áranya-rājya, *n.* forest-sovereignty.
áranya-vásin, *a.* dwelling in the forest.
áranyání, *f.* wilderness. [aránya, cf. 1223b.]

a-rapás, *a.* without infirmity; whole. [rápas, 1304a.]
áram, *adv.* so as to fit or suit, ready, at hand, enough; *w.* kr̥, make ready, serve, 79²; *w.* gam, attend upon. [adv. acc. of ara, Vr, 1111d: cf. alam.]
á-rati, *f.* non-favor; malignity; personified, *pl.* malign hags. [acet, 1288a.]
ari [343d], *a.* —1. eager, *esp.* in one's relations to the gods, *and so*, pious; —2. greedy; —3. hostile; as *m.* enemy. [Vr, 'go for': cf. árya.]
á-rista, *a.* unharmed. [Vriṣ: acet, 1284.]
aristatāti, *f.* unharmedness, health. [áriṣṭa, 1238.]
aruná, *a.* ruddy; as *m.* Aruna, name of a teacher, 95¹¹. [cf. aruṣá.]
a-rundhatí, *f.* Arundhati, name of the faint star Alkor in Ursa Major, conceived as consort of the Seven Rishis. [Vrudh, 691: acet, 1283a.]
aruṣá, *f.* áruṣi, *a.* ruddy. [see 362b²: cf. aruṇā.]
are, *word of address.* Ah! [voc. of ari, 1135c: cf. re.]
a-roga, *a.* not having disease, diseaseless.
arká, *m.* the sun. [Vrc, 216.1.]
arghá, *m.* worth, price. [Varh.]
arghya, *a.* of price or that may be priced. [argha, 1212.]
V arc, see Vre.
arcís, *n.* flame. [Vrc, 1153.]
V arj, see V2rj.
arjana, *n.* acquisition. [V2rj, 'get.'][br/>
árjuna, *a.* silver-white. [V3rj, q.v.]
ártha, *m.* —1. aim, object, purpose, errand, sake; artham and arthe [1302c4], for the sake of, on account of, for, *esp.* frequent at end of cpds; —2. (object, *i.e.*) thing, matter, affair, cause, business; —3. (object, *i.e.*) advantage, profit (*w. instr.*), wealth, property; —4. aim, intent, meaning, 59¹⁵. ['that which one goes for,' Vr, 1163.]
ártha-tattva, *n.* true state of the matter or case.
V arthaya (artháyate, -ti). seek for an object. [artha, 1067.]
+ abhi, ask, entreat.
+ pra, desire, sue for.

- arthārjana**, *n.* acquisition of an object. [arjana.]
- arthīn**, *a.* having an object, desiring, seeking; (begging, *i.e.* needy. [artha.]
- arthya**, *a.* wealthy. [artha.]
- ardhā**, *a.* half; *as m.* the half.
- ardharcā**, *m.* half-stanza. [ardha + r̥ca.]
- ārdhika**, *a.* amounting to half. [ardha.]
- ārpāna**, *n.* the sending, consignment, entrusting. [caus. of v̥ṛ.]
- ārbuda**, *n.* a hundred millions.
- ārbuda-çikhara**, *m.* Million-peaks, name of a mountain.
- aryā**, *a.* faithful; attached, kindly, 79³. ['going eagerly to,' v̥ṛ : cf. árya.]
- aryamān** [426a], *m.* bosom-friend, *esp.* a bridegroom's friend, παρανίμφος; Aryaman, name of an Aditya (invoked at the wedding, and often with play upon the appellative mg of the word). [aryá.]
- ārvāk-kālika**, *a.* belonging to hither or nearer time, posterior; -tā, *f.* posterity. [ārvāñc (1249a) + kāla, 1222c 2.]
- ārvāñc** [409a], *a.* directed hitherto; *w. kr.*, bring hither; *w. nud.*, thrust hither, *i.e.* downwards.
- ārh** (árhati, -te; arháyati), deserve; have a right to; *w. inf.*, be able; *w. inf.*, as a weak imperative, 7¹⁷; *caus.* give a right to, present with.
- ārha**, *a.* deserving; worthy; fit. [ārh.]
- a-lakṣaṇā**, *a.* without any characteristic mark; without special mark, *i.e.* plain, unornamented. [lakṣaṇā.]
- ā-lakṣita**, *a.* unnoticed. [v̥lakṣaya.]
- a-labhamāna**, *a.* not catching.
- ālam**, *adv.* enough; sometimes equiv. to an *adj.*, adequate, fitting, ready; -w. *instr.* enough with, have done with; -w. kr., make ready, adorn; sv-alamkrta, well adorned; sam-alamkrta, well (sam *intens.*, 1077b) adorned. [later form of áram.] •
- a-lavaṇa**, *a.* not salt.
- a-lasá**, *a.* not lively; without energy; slothful; tired.
- a-lobha**, *m.* non-greed; absence of cupidity.
- ālpa**, *a.* small.
- alpa-dhī**, *a.* small-minded, of small intelligence.
- alpaçás**, *adv.* to a small degree. [alpa.]
- √ **av** (ávati; áva; ávit; avisyáti; útā; -ávyā). -1. set a-going; -2. further, favor, wish well; -3. refresh; -4. have pleasure in (*acc.*). [cf. Lat. avēre, 'have pleasure in,' *ave*, 'hail.']
- + **pra**, show forth favor; *then*, be attentive or heedful (*as, conversely, in Eng.* attention has come to mean 'act of kindness or courtesy').
- āva**, *vbl prefix.* down; off.
- āvakā**, *f.* grassy swamp-plant, Blyxa octandra Richard.
- āvakāçā**, *m.* -1. open place; -2. (place, and so) opportunity. [v̥kāç + ava.]
- avajñā**, *f.* contempt. [v̥jñā + ava : for mg, cf. avamāna.]
- avatāra**, *m.* descent, *esp.* of supernatural beings to the earth; an epiphany; incarnation, Anglo-Indian avatár. [v̥tr + ava.]
- āvatta**, see 1087e.
- avadána**, *n.* cutting off. [v̥dā + ava.]
- a-vadyā**, *a.* un-praiseworthy; *as n.* imperfection. [1285.]
- √ **avadhīraya** (avadhīrayati). despise; reject.
- a-vadhyā**, *a.* not to be harmed, inviolable. [vādhyā, 1285.]
- avadhyā-bhāva**, *m.* inviolability, 35²¹.
- avanata-kāya**, *a.* with bent down body, 34¹⁷. [v̥nam.]
- avamāna**, *m.* contempt; self-contempt, 50¹⁴. [v̥man + ava : for mg, cf. avajñā.]
- avalambitavya**, *grdv.* to be held on to. [v̥lamb + ava.]
- a-vaçā**, *a.* not willing or submissive; uncontrolled. [vāça : acct, 1288a⁴.]
- avaçyam**, *adv.* necessarily, surely. [fr. an unused adj. a-vaçya, 'unyielding.']
- āvas**, *n.* furtherance; grace. [v̥av.]
- avás**, *adv.* downwards; *w. abl.* [1128], down from. [cf. áva.]
- avasá**, *n.* refreshment, nourishment. [v̥av, mg 3.]
- avasara**, *m.* occasion. [v̥sr + ava : for mg, cf. Lat. cāsus, 'occasion,' w. cadere, 'fall,' and Ger. Fall, 'case, instance,' w. fallen, 'fall.']
- avasána**, *n.* place of rest. [v̥sā + ava.]

- a**-*avasthā*, *f.* state, condition. [Vsthā + ava: for mg, cf. Lat. *status* w. *stāre*.]
- a**-*vahant*, *a.* not flowing, standing. [Vvah, mg 4.]
- a**-*vācya*, *a.* not to be spoken to.
- āvāñc** [409a], *a.* directed downwards; *acc.* s. n. *avāk*, *adv.* downwards, in depth.
- āvi**, *m.* sheep; *as f.* ewe. [cf. ūs, *ūfis, Lat. *ovis*, 'sheep'; Eng. *ewe*.]
- a**-*vicchindant*, *a.* not severing. [Vchid.]
- a**-*vicchinna*, *a.* not severed, continuous. [do.]
- a**-*vijñāya*, *grd.* without discerning. [Vjñā.]
- a**-*vijñeya*, *a.* unknowable. [do.]
- a**-*vidāsin*, *a.* not drying up, perennial. [Vdas.]
- ā**-*vidvāñs*, *a.* unwise; *as m.* fool. [acet, 1288a.]
- a**-*vidhavā*, *f.* not widow. [vidhavā: acet, 1288a⁴.]
- a**-*vidhānatas*, *adv.* not according to regulation.
- a**-*vipluta*, *a.* not dishonored; unsullied. [Vplu + vi, q.v.]
- a**-*viveka*, *a.* without discrimination.
- avivekatā**, *f.* lack of judgment. [1237.]
- a**-*viçāñka*, *a.* without hesitation, unhesitating. [viçāñkā, 334², 1304a.]
- a**-*viṣaya*, *m.* a non-province; something out of one's line or that one has no business to do; unlawful thing.
- a**-*vṛkā*, *a.* not harmful; -ám, *adv.* harmlessly, lovingly. [vṛka: acet, 1288a⁴.]
- a**-*veksā*, *f.* a looking around. [Viks + ava, 1149³.]
- a**-*vyañta*, *a.* not manifest; *as m.* The All-soul, 67¹⁷. [Vanj.]
- a**-*vayaya*, *a.* imperishable; not subject to change; unbroken. [1288a.]
- √ 1 aç, *orig.* añç (açnóti, açnúté; ãnáñga, ãnáçé [788⁴]; ásta; astá; áçitum). reach; attain; obtain, get. [cf. ποδ-ηνεκ-ῆς, 'reaching to the feet'; ἥν-εγκ-α, 'carried': see also the closely related √2 naç.] + upa, attain to.
- √ 2 aç (açnáti; áça; áçit; açisyáti; açitá; áçitum; açitvá; -áçya). partake of; taste; eat. [a specialization of √1 aç: cf. ἥκ-ολος, 'bit': for mg, cf. bhaks.] + pra, partake of; caus. feed.
- a**-çaknuvant, *a.* not being able. [Vçak.]
- a**-çakya, *a.* impossible.
- a**-çāñka, *a.* without hesitation. [çāñkā: cf. aviçañka.]
- a**-çaná, *n.* food. [V2 aç.]
- a**-çuci, *a.* impure.
- a**-çubha, *a.* disagreeable.
- a**-çeva, *a.* not dear; hostile. [çéva: acet, 1288a.]
- a**-çesa, *a.* without remainder, entire; -tas, *adv.* entirely, without exception.
- äçman, *m.* -1. stone; -2. thunderbolt; -3. vault of heaven, 79⁹. [cf. ἄκρων, 'anvil, thunderbolt'; kinship w. Eng. hammer uncertain.]
- äçmanvant, *a.* stony. [Äçman.]
- äçru, *n.* tear.
- äçva, *m.* horse; äçvā, *f.* mare, steed. [cf. ἵππος, dialectic ἵκκος, Lat. *equus*, Old Saxon ēhu, AS. eh, eoh, 'horse.']
- äçva-kovidā, *a.* well skilled in horses.
- äçva-medhā, *m.* horse-sacrifice.
- äçvin, *a.* horsed; *as dual m.* the Äçvins, gods of the morning light, 85¹⁵ n. [äçva.]
- äçvya, *a.* consisting of horses; of a horse. [äçva: cf. ἵππος, 'of a horse'.]
- aṣṭā [483³], *num.* eight. [cf. δέκτα, Lat. octō, AS. eahta, Eng. eight.]
- aṣṭamá, *a.* eighth. [aṣṭá, 487⁶.]
- aṣṭa-vidha, *a.* of eight sorts; eight-fold. [vidhā, 1302c 5.]
- aṣṭāñga, *n.* eight members. [añga, 1312.]
- aṣṭāñga-pāta, *m.* a fall on eight members, i.e. on hands, knees, feet, breast, and face, i.e. a most profound obeisance.
- ästi, *f.* attainment. [Vlaç.]
- √ 1 aṣ (ästi [636]; ása). -1. be, exist; be present or on hand; take place, happen; asti, äsit, there is, there was, very frequent at beg. of stories; -2. be, w. predicate possessive gen., i.e. belong to; asti mama, I have; observe that Skt. has no verb for 'have'; -3. most frequent as simple copula; further, w. ppds: e.g. prāpto 'si, art thou come, didst thou come, 9¹; hantavyo 'smi, occidendum sum, 3²; çepāno 'smi, I have sworn, 977; redundantly [303b⁴ end]: e.g. tathā_anuṣṭhite sati, it being thus performed, 33¹⁷; so 37¹³, 39^{16,22}; prahr̥ṣṭah

san, being pleased, 48¹²; —4. *w. advs.*: tūṣṇīm ásit, kept silent; evam astu, so be it; *w. prādus*, see *s.v.*; —5. become, 96¹⁹. [w. ás-ti, s-ánti, 'is, are,' cf. ēσ-τι, 'is, exists,' ēστι, Doric ἐντί, *āvτι, 'are,' Lat. es-t, s-unt, AS. is, *is-t, s-ind, 'is, are,' Eng. is; cognate are a-m, ar-t, are.]

✓ 2 as (ásyati, -te; ása; asisyáti; astá; ásítum; asitvá; -ásya). throw, cast, shoot; throw aside. [cf. asf, 'the brandished' sword; Lat. ensis, 'sword'; álea, *aslea, 'die,' like Ger. Würfel, 'die,' fr. werfen, 'throw?']

+ v y - ati, throw over, cross.

+ abhi, throw (one's self) upon, direct (one's attention) to, study. [for mg, cf. προέχειν without τὸν νοῦν.]

+ ni, throw down; deposit; commit.

+ pari-ni, throw down over, stretch over.

+ nis, throw out; root out; destroy.

+ vi, —1. cast asunder; cast or throw away; —2. break in pieces, 70¹⁴.

+ sam, cast or put together.

a-samhrādayant, a. not causing to rattle. [vhrād.]

a-satyasaṁdha, a. unfaithful, treacherous.

á-sant, a. non-existing; as n. non-existence.

a-sapinda, a. related more distantly than in the sixth generation, see sapinda.

a-samartha, a. unable.

a-sampatti, f. non-success.

a-sambaddha, a. un-connected, in-coherent, *w. same fig. mg as in Eng.* [vbandh.]

a-sambandha, a. not having relationship.

a-sambhāvyā, a. unsupposable, impossible.

a-saha, a. impatient.

ásu, m. vital spirit; vigorous life. [v1as.]

a-sutfp, a. insatiable. [1288a⁴.]

asu-tfp, a. life-robbing. [vbl of v2 trp.]

ásu-níti, f. the leading or continuing of life (in the other world); spirit-life; spirit-world. [aect, 1274.]

a-sunvá, a. not pressing (Soma), i.e. indifferent to the gods, godless. [see 1148.3b and 716.]

ásura, —1. a. spiritual (used of the gods, and designating esp. the difference between celestial and mundane existence);

—2. as m. a spirit of life, a god; ásura adevá, spirit that is no god, demon, 82⁶; —3. later, demon (45⁶), enemy of the gods, an Asura, a not-god (as if the word were a-sura — whence, by popular etymology, the pendant sura, 'god'). [ásura, 1226 (cf. 1188f), and as-u fr. v1as, 1178b.]

asuryà, a. godlike; as n. pl. godhead. [ásura, 1212d4.]

✓ asüya (asüyáti). be impatient.

asüyā, f. impatience. [v asüya, 1149⁶.]

ásrj [432], n. blood, 24²². [cf. Cyprian ἔρα, 'blood?']

asāú, see 501 and adas.

ásta, n. home; ástam, w. i, gam, yā, go home; esp. of the sun [see 1092b], set. [prob. v1as: for mg, cf. bhavana.]

asta-māuna, a. having thrown aside or abandoned silence. [v2as.]

asti, f. being. [v1as.]

asthán [431], n. bone. [cf. ὀστέον, Lat. stem ossi-, *ostī-, nom. os, 'bone?']

a-sthāvara, a. not standing.

ásthī, see asthán.

a-spr̄gant, a. not touching. [v spr̄g.]

asmā [494], pron. stem. we, us. [cf. ἡμεῖς, Lesbian ἡμεῖς, 'we?']

asmád, as stem in cpds [494], our; as pl. majesticus, my.

asmáka, a. of us; our. [asma, 516⁴.]

á-svapant, a. not sleeping. [v svap.]

a-svastha, a. not well, ill; not self-contained, not master of one's self.

a-sveda, a. free from sweat.

✓ ah (áttha, áha, áháthus, -tus, áhus [801a]). say; call; áhus, they say. [cf.

Lat. aio, 'say,' ad-ag-iūm, 'saw, proverb,' nego, 'say no.']

+ pra, declare to be.

1 áha, assev. particle. certainly, of course; namely. [pron. root a: cf. 1104³ end.]

2 áha, for áhan in cpds. [1209a, 1315a.]

á-hata, a. —1. not beaten; —2. (since Hindu washermen wet the clothes and pound them with stones) unwashed, of a garment, i.e. new. [v han.]

āhan, áhar, áhas [430a], *n.* day (as opp. to night), *e.g.* 92¹⁶; day.

ahám [491], *pron. I.* [cf. ἐγώ, Lat. *ego*, AS. *ic*, Eng. *I*: see 491 and *ma* etc.]

áhar, *see* áhan.

ahar-niça, *n.* day and night, νυχθήμερον; -am, *adv.* constantly. [niçā: 1253b.]

ahalyā, *f.* Ahalyā, Gautama's wife.

áhas, *see* áhan.

a-hastá, *a.* handless. [hástā, 1304a.]

ahaha, *excl. of joy or sorrow.* [1135a.]

a-hárya, *a.* not liable to be stolen.

aháryatva, *n.* non-liability to be stolen. [1239.]

áhi, *m.* serpent; *esp.* the dragon of the sky, often identified w. the demon Vritra. [see under agha: cf. ἔχις, Lat. *anguis*, 'serpent'; ἔχελος, Lat. *anguilla*, 'eel.']

á-hiñsā, *f.* non-injuring (any creature).

áhi-gopā [352], *a.* having the dragon as their keeper. [1302¹.]

ahivat, *adv.* as a dragon. [1107.]

ahi-hátya, *n.* the slaying of the dragon; the (victorious) fight with the dragon. [aect, 1272a, 1213c.]

á-hṛñāna, *a.* not being angry. [V2 hr.]

aho, *excl. of astonishment, pleasant or unpleasant.* [1135a: euphony, 138f.]

aho-rátrá, *n.* day and night, νυχθήμερον. [áhas + rátri, 1253b: see rátra.]

á, *adv.* -1. hither, unto, as prefix w. verbs of motion; -2. conjunctively, thereto, besides; ca ·· á, both ·· and, 85⁵; -3. asseveratively, (up to, *i.e.*) quite, entirely, 73²⁰; -4. as prep., w. abl.: hither from, all the way from; and then [293c], all the way to, until, 49¹³, 64¹¹, 103²⁰, 105⁶, 106²; as far as, 105¹⁰. [cf. Lat. *ā*, 'from,' which is not akin w. *ab*, 'from.')

ákárá, *m.* -1. accumulation, abundance; -2. mine. [V3 kr̥ + á, q.v.]

V ákarñaya (ákarñayati; ákarñita; ákarñya). listen; give ear to; hear. [denom. fr. the possessive adj. *ákarna, 'having the ear to, *i.e.* listening.')

ákarsaka, *a.* attractive; -f. -ikā [1222d], Pleasanton, as name of a town. [Vkr̥ + á.]

ákarsíkákhya, *a.* having the name ákarñikā. [ákhya.]

ákára, *m.* make; shape; appearance. [V1 kr̥ + á: cf. ákṛti.]

ákárvant, *a.* like the Eng. shapely. [ákára.]

ákágá, in *Veda*, *m.*; later, *n.* free or open space; sky. [prop. 'outlook, clearness,' Vkāg + á.]

ákula, *a.* -1. bestrewn, covered, filled; -2. *jig.* confused; agitated. [V3 kr̥ + á, q.v.]

V ákulaya (ákulayati). confuse; ákulita, at one's wit's end. [ákulā.]

ákúta, *n.* intention. [Vkū + á.]

ákṛti, *f.* make; shape; appearance. [V1 kr̥ + á, 1157. 1d: cf. ákára.]

ákhú, *m.* mold-warp; mouse. ['burrower,' Vkhā + á, 1178a end.]

ákhya, *f.* name; at end of cpds, having .. as name. [Vkhya + á.]

ákhyanā, *n.* tale. [Vkhya + á, 1150.]

ágantavya, *grdv.* see Vgam + á.]

ágantu, *m.* arrival; and so, as in Eng., person arriving. [Vgam + á, 1161.]

ágamana, *n.* a coming hither; w. punar, a returning. [Vgam + á.]

ágas, *n.* sin. [orig. perhaps, 'a slip,' Vanj: cf. áyos, 'guilt': different is áyos, see Vaj.]

ághrṇi, *a.* glowing, beaming. [V2 ghr̥, 'glow,' + á, 1158.]

ángirasá, *a.* descended from Angiras. [ángiras, 1208a.]

ácamana, *n.* the rinsing of the mouth. [Vcam + á.]

ácamaniya, *m.* dish for use in rinsing the mouth. [ácamana, 1215.]

ácāra, *m.* walk and conversation; conduct; usage; observance. [Vcar + á.]

ácārya, *m.* teacher, *esp.* of the *Veda*. [perhaps, 'the man of observances,' fr. ácāra, 1212d 4.]

ájarasám, *adv.* to old age. [from the phrase á jarás-am.]

ájarasáya, *adv.* to old age. [dat. (1113) formed fr. the preceding, as if that were acc. of ájarasá.]

ájí, *m.* race; contest; battle. [Vaj, 1155: cf. áy-áv, 'contest.')

ājñā, *f.* order; command. [Vjñā + ā.]
ājya, *n.* clarified butter (for anointing, etc.); cf. *ghṛta*. [Vañj + ā, see 100²⁰: for mg, cf. Eng. noun *smear*, 'ointment,' and verb *smear*.]

ājya-geṣa, *m. n.* rest of the clarified butter.

ājyāhutī, *f.* oblation of clarified butter. [āhutī.]

āñjanā, *n.* ointment. [Vañj + ā: cf. Lat. *unguen*, 'ointment.']

ādhyá, *a.* wealthy; rich. [perhaps fr. arthyā.]

āt, *adv.* thereupon; **ād id**, then indeed. [lit. 'from that,' abl. of ā, 1114a.]

ātithyā, *n.* hospitality. [ātithi, 'guest,' 1211.]

ātma, *for* **ātman** in cpds, 1249a².

ātmaka, *for* **ātman** in mg 4 at end of cpds [1222, 1307]; *e.g.* māra-ātmaka, murderer-natured, murderous.

ātmán, *m.* —1. breath; —2. spirit; soul (cf. 84⁸n.), as principle of life and feeling; —3. self; *very often so used as a simple reflexive pron.* [514]; *e.g.*, myself, 36¹⁶; thyself, 26¹⁵; himself, 4¹⁹; *in genitive*: his, 17¹⁶; her, 46⁵; one's own, 21¹⁸, 58²²; —4. nature, character, peculiarity; *esp. at end of cpds, see* **ātmaka**; —5. the soul κατ' ἔξοχήν, the soul of the universe, 66⁸. [cf. ἀντμῆν, 'breath'; ἀτμός, 'vapor'; AS. æbm, æðm, 'breath': for mg, cf. πνεῦμα and Lat. *anima*, 'breath, spirit.')

ātma-pakṣa, *m.* one's own party.

ātma-prabha, *a.* having his or their own splendor. [prabhā, 354.]

ātma-bhava, *m.* the coming into existence of one's self.

ātma-mānsa, *n.* one's own flesh.

ātma-vát, *adv.* as one's self. [**ātma**, *i.e.* ātman: 1107.]

ātma-çakti, *f.* one's own power.

ātma-çonita, *n.* one's own blood.

ātma-saṁdeha, *m.* danger of one's self, personal risk.

ātma-hita, *n.* one's own welfare.

ātmāupamya, *n.* likeness to one's self, *i.e.* a putting one's self in another's place. [**āupamya**.]

ādara, *m.* respect, notice, care. [V2 dr + ā, 'regard.']

ādáhana, *n.* burning-place, place of cremation. [Vdah + ā.]

ādāna, *n.* receiving. [V1 dā + ā, 'take,' 1150.]

ādi, *m.* —1. in-ception, beginning, 60⁸; **ādim** **ādatte**, he makes a beginning; **ādāv eva**, just before, just now; —2. *esp. at end of adj. cpds* [see 1302c 1]: '·-ādi, having ·· as the beginning, *i.e.* ·· and so forth; or, the qualified noun being omitted, and the adj. cpd being used as subst., ·· and so forth. [undoubtedly fr. V1 dā + ā, 'take,' 'a taking hold of, *i.e.* beginning,' 1155.2e: for mg, cf. Lat. *in-cipere*, Ger. *an-fangen*, 'take hold of, begin.')

ādika, *equiv. to* **ādi** *in use 2.* [1222, 1307.]

ādityā, *m.* —1. son of Aditi, name applied to the gods of the heavenly light, Varuna, Mitra, Aryaman, etc.; —2. **Aditya**, name of the sun-god, son of Aditi; the sun. [āditi, 1211.]

ādin, *a.* eating, devouring. [Vad, 1183³.]

ādevana, *n.* gambling-place, 98¹³. [V1 dīv, 'play,' + ā.]

ādyā, *a.* first; *equiv. to* **ādi** *in use 2.* [ādi, 1211.]

ādhipatya, *n.* sovereignty. [ādhipati, 1211² end.]

ādhṛṣya, *grdv.* to be ventured against; approachable. [Vdhrṣ + ā, 963d.]

ādheyā, *n.* a placing, *esp.* of the sacred fire. [V1 dhā + ā, 'put,' 1213c.]

ādhvaryava, *n.* service of sacrificing priest. [adhvaryú, 1208c.]

ānāduha, *a.* of a bull, taurine. [anañvah, weak form of anañvah, 404; 1208a.]

ānana, *n.* mouth; face. [prop. 'the breather,' van: cf. ἡνεσ-, 'face,' in προ-ηνής and ἀπ-ηνής, 'with face turned towards,' 'with face averted': for mg, cf. nayana.]

✓ **āp** (āpnōti; āpa; āpat; āpsyáti; āptá; āptum; āptvā; -āpya; āpyáte; īpsati [1030]; āpāyatī). reach; win; get; bring upon one's self; —āptá: —1. having reached; extending over; *and so*, adequate, suitable, fit; —2. having reached, *i.e.* being near or intimate, *and so, as m.*,

a friend; —īpsitā, whom or what one desires to obtain, sought for, desired. [prob. for ā-ap, 108g, see āpas: cf. ἄπιος, 'approachable, friendly'; Lat. *ap-is*, 'reach,' *ap-ere*, 'seize, fasten'; ἄπτω (*άφ* for ἄπ), 'fasten.')

+ abhi, reach to a thing, attain; *desid.* strive to win; *caus.* cause to reach the mark, i.e. carry out fully, 96¹².

+ ava, come upon, fall in with; obtain, acquire; take upon one's self; incur.

+ pra, reach; arrive; come upon; catch; win, obtain, get; incur; —prāpta: reached, found, caught, obtained; reached, arrived, having come; —caus. cause to arrive at, bring to, 53¹⁷; prāpanīya, to be brought to, 53¹⁵.

+ vi, reach through, pervade, 66⁹.

āpaṇa, m. market. [*Vy*paṇ + ā.]

āpad, f. misfortune. [lit. 'a getting into' (trouble), *V*pad + ā: for specialization of mg, cf. ārti, and Eng. *accident*, lit. 'a happening' (of trouble).]

āpas, see āp.

āpī, m. friend. ['one who has reached or stands near another' (cf. āpta), *V*āp: cf. ἄπιος, s.v. āp.]

āpta-dakṣiṇa, a. having or accompanied by suitable presents. [dakṣinā, 334².]

ābdika, a. annual; ··ābdika, ··ennial, lasting ·· years. [abda.]

ābharaṇa, n. ornament (jewels, etc.). ['what is worn,' *V*bhr + ā: for mg, cf. φᾶρος, 'garment,' w. φέρω, and Ger. *Tracht*, 'dress,' w. *tragen*, 'wear.')

āmá, a. raw. [cf. ὡμός, 'raw'; Lat. *am-ārus*, 'bitter.']}

āmaya, m. injury; disease. [caus. of *V*am.]

āmayitnu, a. sickening. [caus. of *V*am, 1196b.]

āmiṣa, n. flesh. [cf. āmá and āmis.]

āmiṣācin, a. flesh-eating. [*Āçin.*]

āmis, n. raw flesh; flesh. [cf. āmá.]

āmōda, a. gladdening; as m. fragrance. [*V*mud + ā.]

āyātana, n. foot-hold; resting-place; esp. place of the sacred fire, fire-place. [*V*yat + ā.]

āyata-locana, a. having long eyes. [*V*yam + ā.]

āyasā, a. metallic, of iron; as n. metal, iron. [*Āyas*, 1208a.]

āyāma, m. like Eng. extent, i.e. length. [*V*yam + ā, 'extend.')

āyú, a. active, lively. [*V*i, 1178a: prob. akin are ḷvś, *ṣhv̄s, ḷvś, 'active, doughty, mighty,' ēv-, 'strongly,' ēv, generalized, 'well': for mg of āyú, cf. the phrase "full of go."]

āyudha, n. weapon. [*V*yudh + ā.]

āyusmant, a. having life or vitality; long-lived; old. [*Āyus*, 1235a.]

āyus, n. (activity, liveliness, and so) life; vitality; personified as a genius, Ayus, 85¹⁸; period or duration of life; long life; (like Eng. life, i.e.) living creatures. [*V*i, 1154, cf. āy-ú: cf. al-āv, Lat. *ae-vu-m*, AS. *āw*, *ā*, 'life-time, time'; AS. *āwa*, ā, Eng. *aye*, 'ever'; AS. *āfre*, Eng. *ever*.]

ārānyaka, a. pertaining to the wilderness; as n. forest-treatise (to be read in the solitude of the wilderness — Whitney, p. xvi.). [*Āranya*, 1222e.]

ārādhana, n. the gratifying, propitiation, service. [*V*rādh + ā, caus.]

ārogya, n. lit. diseaseless-ness, i.e. health. [aroga.]

ārohā, m. the swelling hips or buttocks of a woman. [prop. 'the seat' on which a child is carried astride by its mother, *V*ruh + ā, 'get upon, take one's seat upon': see *āñka* and cf. the words of an ogress, MBh., āruha mama *çronim*, *neṣyāmi tvām vihāyasā*, 'get upon my hip, I will carry thee through the air.')

ārta, a. visited, esp. by trouble; afflicted; stricken; distressed. [*V*r + ā, q.v.: for mg, cf. American slang phrase *gone for*.]

ārti, f. a visitation (of evil), i.e. trouble, misfortune, see 93¹⁵ N. [*V*r + ā: for mg, cf. ārta and āpad.]

ārdrá, a. wet.

ārdrá-vāsas, a. having wet garments.

ārya, a. belonging to the faithful, i.e., as m., man of one's own tribe, an Aryan, as designation of a man of the Vedic Indian tribes; as adj. Aryan; noble; reverend (used in respectful address). [*Aryā*, 1208f: cf. Avestan *airyā*, 'Aryan'; New Persian, *īrān*, 'Persia'; Hdt. vii. 62, *oi Mēδōi ēka-*

- λέοντος πάλαις Ἀριοι;** Keltic nom. *eriu*, acc. *erinn*, name of Ireland; Eng. *Ir-ish*: cf. *ari*, *arya*.]
- ālasya, *n.* sloth. [alasa.]
- ālasya-vacana, *n.* sloth-dictum, as designation for the ignava ratio or fatalist's argument.
- ālapá, *m.* talk; conversation. [vlap + ā.]
- ālokana, *n.* the beholding. [vllok + ā.]
- āvā, *pron. stem*, 491.
- āvis, *adv.* forth to sight, in view; *w. kr*, make visible. [1078.]
- āvṛt, *f.* a turning. [vṛt + ā.]
- āga, *m.* food. [v2aç, 'eat.']
- āgaya, *m.* lying-place; abode. [vçī + ā.]
- āgás, *f.* wish, hope. [gañs + ā.]
- āgá, *f.* hope. [younger form of āgás.]
- āgā, *f.* region; quarter (of the sky). [specialized from 'place, objective point, that which one reaches,' v1aç, 'reach.']
- āgāvant, *a.* hopeful. [āgā.]
- āgín, *a.* eating, *in cpds.* [v2aç, 1183³.]
- āgís [392], *f.* wish or prayer, esp. for good. [vças + ā, 630, 225²; cf. praçis.]
- āgir-vāda, *m.* expression of a (good) wish, *i.e.* a benediction. [āgís, cf. 392.]
- āgirvādābhidhānavant, *a.* containing a designation of a benediction. [āgirvāda + abhidhāna, 1233.]
- āgú, *a.* swift. [cf. ḷkú-s, 'swift'; Lat. ōc-iōr, 'swifter.']}
- āgcearya, *n.* wonder; prodigy.
- āgrama, *m.* —1. (place of self-castigation, *i.e.*) hermitage; —2. stadium in a Brahman's religious life (of which there are four: that of the student or brahma-cārin, that of the householder or gr̥hastha, that of the hermit or vānaprastha, and that of the beggar or bhikṣu), *sec* 65³ n. [vgram + ā.]
- āgraya, *m.* that on which anything leans or rests; support; refuge; protection; authority. [vgri + ā.]
- āgraya-bhūta, *a.* having become a protection, *i.e.*, as *m.*, protector. [1273e.]
- ās, *excl. of joy or of displeasure.* ah!
- ās (āste [628], ásina [619³]; ásám cakre; ásiṣṭa; ásiṣyáte; ásitá; ásitum; ásitvá; -ásya). —1. sit; seat one's self; settle down, 93¹; —2. abide; dwell, 85¹⁹; stay; remain; continue, 64¹¹; —3. *w. ppl.* [1075c], continue (doing anything), keep on, 32^{14,18}. [cf. ḷσ-tai, 'sits'; Lat. *ānus*, *ās-nu-s, 'seat, buttocks'; Old Lat. *āsa*, Lat. *āra*, 'family-seat, hearth, altar.']

+ adhi, take one's place in, *i.e.* visit, 49¹⁶; get into (shoes), *i.e.* put on, 45¹⁷.
- + upa, sit by (in sign of readiness to serve), wait upon (a command), 92
- ¹
- ; sit by (expectantly), sit waiting for, 91
- ⁴
- .
+ pary-upa, sit around, surround, 2
- ⁷
- .
- āsanā, *n.* sitting, 4¹²; seat. [vās.]
- āsāra, *m.* (*like Eng. colloq.* a pour, *i.e.*) pouring rain. [vṣṛ + ā, 'run.']

āsurá, *a.* demonic; *as m.* demon. [ásura, 1208f.]
- āséanca, *n.* cavity (into which one pours). [vśic + ā.]
- āsecanavant, *a.* having a cavity, hollow. [āsecana.]
- āhati, *f.* blow. [vhan + ā, 1157¹ and 1d.]
- āhanás, *a.* swelling, fermenting, foaming.
- āhávana, *n.* oblation. [vhu + ā.]
- āhavaníya, *a.* of or for the oblation; *w.* agni, oblation-fire; *as m.*, without agni, oblation-fire (the one that receives the oblation), *see* 102² n. [āhavana, 1215.]
- āhāra, *m.* the taking to one's self (of food), eating; what one takes, *i.e.* food. [vhṛ + ā.]
- āhāra-dāna, *n.* giving of food.
- āhāra-parityāga, *m.* relinquishment of food.
- āhārādi, *n.* food and so forth. [ādi, 1302c 1.]
- āhārārthin, *a.* seeking food. [arthin.]
- āhitāgni, *a.* having a set or established fire; *as m.* one who is keeping alive a sacred fire. [āhita, v1dhā + ā, 'set': 1299a.]
- āhuti, *f.* oblation, offering (used both of the act and of the thing offered); *cf. the later word homa.* [vhu + ā: *w.* -huti, cf. xv-ṣi-s, 'a pouring.']

āhvāna, *n.* call; invitation. [vhū or hvā + ā.]
- i, *pron. root, see idam and 502³.*
- v i (éti [612]; iyáya, iyús [783b²]; eṣyáti; itá; étum; itvá; -itya). —1. go; go

to or towards; come; enter; —2. move on, 88¹²; pass; —3. go to, i.e. attain (a thing or condition); —īyase [1021²], goest hither and thither, 90¹³; —īmahe [1021²], (like Ger. an-gehen) we approach with prayers, beseech. [w. i-más, cf. *t-μεν*, Lat. *i-mus*, 'we go'; Goth. *i-ldja*, AS. *eode*, 'went'; radically akin, perhaps, is AS. *gān* (stem *gā* for **ga-i*, *ga-* being the inseparable prefix), Eng. *go*, Ger. *gehen*: see also *āyú*, *āyus*.]
+ ati, go beyond or past or over; overwhelm; transcend; leave behind, get rid of, 68⁹; escape.
+ adhi, come upon, notice; take notice, 87¹⁸; —middle adhíté [612 note], go over for one's self, repeat, learn, read; *ppl.* adhítá: *w. act. my*, learnt-ed, 18⁶; *w. pass.* *mg*, learnt, 21¹⁵; —caus. adhyápáyati [1042c], cause to learn, teach.
+ upa_adhi, in upádhýáya.
+ anu, go along or after; accompany; *ppl.* anvita, accompanied by, endowed or filled or connected with.
+ sam-anu, the same.
+ antar, go within; retire, withdraw.
+ apa, go off; slink away.
+ abhi, go unto; become embodied in.
+ ava, approach.
+ ā, come near or unto or hither; *w. the adv. punar*, go back.
+ abhy-ā, approach, go near.
+ upa-ā, come unto.
+ sam-ā, come near to together; assemble.
+ ud, go up, rise (of the sun).
+ upa, go unto; fall to the lot of; *ppl.* upeta, gone unto, attended by, provided with.
+ sam-upa, come hither.
+ ni, go into or in; cf. nyāya.
+ parā, go away or forth; depart.
+ anu-parā, go forth along (a path).
+ vi-parā, go away separately.
+ pari, circumambulate; walk round (the fire).
+ pra, —1. go forward or onward, 83¹¹; esp. go forth out of this world, and so (like Eng. depart), die; pretya, after dying, i.e. in the other world (*opp.* of iha); preta,

dead; —2. come out, stick out, be prominent.
+ prati, go against, withstand; go back to; recognize, 98¹⁶; pratita, recognized, approved.
+ vi, go asunder; separate; disperse, 83¹⁵; spread one's self over, i.e. pervade, 72²; vīta, at beg. of cpds, having departed ··, i.e. free from ··.
+ sam, come together; assemble.
iechā, f. wish; desire; inclination. [V1is, 'seek': cf. AS. *ēsce*, 'an asking.'][
ij, vbl. sacrificing, in r̄tv-ij. [Vyaj, 252.]
ijyā, f. sacrifice. [Vyaj, 252.]
itara [523], pron. a. other; the other; another; other than, i.e. different from, w. abl. [pron. root i, 502³; cf. Lat. *iterum*, 'another time.'][
itás, adv. —1. used like the abl. of a pron. [1098c²], 24¹⁸; —2. from this (place), from here; here; from this (world), 5⁸; itas tatas, here and there; —3. from this (time), now, 41⁸. [pron. root i, 502³.]
iti, adv. see 1102a. —1. in this way, thus; so; iti devā akurvan, thus the gods did, 96⁹; —2. used w. all kinds of quotations made verbis ipsissimis: tathā_ity uktvā, upon saying "Yes," 4²; sa pr̄śtavān kāu yuvām iti, he asked, "Who are ye," 45⁵; evam astu iti tāu dhāvitāu, with the words, "So be it," the two ran off, 45¹⁶; so RV., 85¹²; so MS., 92¹⁵; ity ākarnya, on hearing (so, i.e.) the preceding clokas, 17¹⁶; cf. 18¹⁰; —2a. designating something as that which was, or under the circumstances might have been said or thought or intended or known, sometimes (46¹⁶) preceding it, but usually following it: martavyam iti, at the thought, "I must die," 29⁹; gardabho 'yam iti jñātvā, recognizing (the fact), "This is an ass," 34²⁰; —2b. interr. in place of the exact quotation: kim iti, alleging or intending what, under what pretext, with what intention, 30⁴, 41⁵; —2c. used in giving an authority: iti dhāraṇā, so (is) the rule, 62¹⁷; ity eke, so some folks (say), 101⁹; —2d. used in citing a Vedic verse by its first word (60¹³) or words (98²⁰, etc.); —2e. at the end of a section or book (cf. atha), here endeth, 4⁴; —2f. w. verbs

of naming, considering, etc., the predicate, marked by iti, is nom., sometimes acc.—both constructions at 61²²; *damayantī_iti viçrutā*, known as or named “D,” 6³; —3. used to include under one head or as in a list several separate objects, 21⁷, 100⁸, 105⁷; —4. evam superfluously added, 61¹²; iti doubled, 60¹¹; —5. iti ha = iti, 12⁸, 61¹⁸. [pron. root i, 1102a: cf. Lat. *iti-de-m*, ‘just so.’]

itihāsā, m. story, legend. [agglomeration of iti ha āsa, ‘thus, indeed, it was’: 1314b.]

itthā (*V. only*) and *itthám*, adv. in this way; so; kíñ ta itthā, how does this happen thee? 73⁸. [adverbs made from the acc. sing. neut., i-d, of the pron. root i, see 1101: cf. Lat. *itā* and *item*, ‘so.’]

ity-ādi, at end of possessive adj. cpds used substantively, that which has “...” as its beginning, i.e. “...” and so forth. [see 1302c1 end.]

id, *V. pcl.* just; exactly; even; emphasizing the preceding word and to be rendered by laying emphasis on that word. [acc. of pron. root i, 1111a: cf. Lat. *i-d*, ‘it.’]

1 **idám** [501-2 — forms made from four stems, á and aná, í and imá, those from á being often unaccented, see 74⁹ n.], pron. this, this here, rāðe, e.g. 20⁹, 86¹⁰, 87⁸; contrasted w. asāu, ‘that one,’ 103⁷; asmin loke, in this world, 66¹²; without loke and contrasted w. amutra, 103⁸; idám viçvam bhuvanam, this whole world, 85¹²; idam sarvam, this entire (world), 63²¹; so 66¹⁹; so idam, rā ñāv, 56^{15, 17}; iyam pṛthivī, this earth, 10¹⁰; iyam alone, this earth, 93^{1, 2}; —refers very often, like rāðe, to something following (just as etad and rāvra to something preceding), e.g. 13²², 26⁷, 45¹⁴, 51⁶; occasionally refers to something immediately preceding, e.g. 10¹⁷, 24⁹, 74¹², 79⁴; —joined w. pronouns: ko ‘yam āyāti, who comes here? 27¹²; yo ‘yam dṛçyate, which is seen here, 46¹⁷; mām imam, me here, 76¹⁶; nom. to be rendered here is or are, 56¹, 4²¹; imān vātas, blow hither, 90¹². [cf. Lat. *i-d*, Goth. *i-ta*, Ger. *es*, ‘it.’]

2 **idám**, adv. now, 86¹⁹; here, 80⁹, 96⁹. [1111a: cf. 502.]

idāním, adv. now. [pron. root i, 1103b.] ✓ *idh* or *indh* (inddhé [694]; idhē [783b]; āñdhishta; indhisyati; idhdha; -idhya). kindle. [cf. aθ-ω, ‘burn’; Lat. *aed-e-s*, ‘fire-place, hearth, dwelling’ (cf. stove and Ger. *Stube*, ‘room’); *aestus*, *aid-tu-s, ‘heat’; AS. *ād*, ‘funeral pile’; āst, Eng. *oast*, ‘kiln for drying hops or malt.’] + s.a.m, kindle, trans. and intrans.

idhmá, m. fuel. [vidh, 1166: for mg, cf. Eng. *kindlings*.]

idhma-citi, f. fuel-pile.

✓ *in* (in-6-ti, prop. i-nó-ti [713]). drive; force; in enas. [cf. √inv.]

indra, m. Indra, name of a Vedic god; in the later language, the best of its kind, chief, prince. [none of the numerous proposed derivations is satisfactory.]

indra-purogama, a. having Indra as leader, preceded by Indra. [1302c2.]

indra-loká, m. Indra’s world, heaven.

indra-çatru, a. having Indra as his conqueror. [1302.]

indra-senā, f. Indra’s missile weapon; personified as his bride, RV. x. 102.2; hence, name of a woman, see 16¹¹ n.; —m.-a, name of a man, formed as a mere pendant to the fem. [indra + 1 sénā.]

indrāgní, m. Indra and Agni. [índra + agní: acct, 1255b.]

indrā-bṛhaspatí, m. Indra and Brihaspati. [acct, 1255a.]

indrāyudha, n. Indra’s weapon, the rainbow. [āyudha.]

indrīyá, a. belonging to Indra; as n.—1. the quality pertaining especially to Indra, i.e. great might, power, 73¹⁸, 97⁶; —2. in general, one of a man’s powers, i.e. a sense or organ of sense. [índra, 1214b.]

✓ *indh*, see idh.

✓ *inv* (invati). drive; send. [secondary root from i, 749b, 716: cf. in.]

imá, pron. stem, see idam.

iyac ciram, adv. so long. [iyant (1249a) + ciram.]

iyant [451], a. so great; so much. [fr. pron. root i, 502.]

iras, n. ill-will; anger; assumed as basis of the following denom. [√r, ‘go for’ in hostile sense: cf. Lat. *ira*, ‘anger.’]

✓ *irasya* (irasýáti). be evil disposed. [iras, 1058.]

irasyá, *f.* ill-will; wrath. [virasya, 1149⁶; cf. īrṣā.]

riṇa, *n.* a run or rumlet; gulch; gullied and so desert land. [ṝ, 1177b; for mg, cf. Provincial Eng. *run*, 'brook.?']

iva, *encl. pel.* —1. as; like; —2. used to modify a strong expression, in a manner; so to speak, 56¹⁶; as it were, 1¹⁰; perhaps; almost, 34¹³; —3. sometimes (like *eva*), just, quite; nacirād *iva*, right soon. [pron. root i, 1102b.]

✓ *viś* (iccháti [753]; iyéṣa, iṣús [783b]; āsít; esisyáti; istá; éstum; -īṣya). seek; desire; esp. w. inf. [981³]; pass. be desired; be approved or recognized, and so pass for, 59¹⁸; istá, desired, i.e. desirable, 1⁴. [radical nig, 'go, go for,' √viś being merely a causative of √viś: cf. *iμερος, *iμμερος, 'desire'; w. icchā, 'desire,' cf. AS. *āscē, 'petition,' whence āscian, Ger. (*h*)eischen, Eng. *ask*: icchati for *is-skati, cf. √vāñch.]

+ a n u, seek after.

+ a b h i, seek for; *ppl.* abhīṣṭa, desired, dear, 21¹⁸.

✓ *viś* (iṣyáti [1042a²]; also iṣyati [761c]; iyéṣa, iṣús [783b]; iṣitá; iṣayitum; -īṣya). send; set in swift motion; impel, 74¹⁹. [caus. of √viś, q.v.]

+ p r a, —1. presáyati: send forth; send,

e.g. 9¹⁰; —2. préṣyati: drive forth, impel;

start up (e.g. game); prāiṣam [970a]

āiechan, sought to start up, 93¹⁶; and so

—3. préṣyati: call upon or summon (technical term used of the chief priest's calling upon another to begin a text or action), 103⁶.

iṣ, *f.* refreshment; strength; vigor; *w.* ūrj, drink and food, like Ger. Kraft und Saft.

iṣá, —1. *m.* = *iṣ* [399]; —2. as *a.* vigorous, fruitful.

iṣu, *m. f.* arrow. [√viś, 'send': cf. iōs,

*iōbs, 'arrow.?']

1 *istá*, see √viś, 'desire.'

2 *istá*, —1. offered; —2. as *n.* offering, sacrifice, holy work. [vyaj, 252.]

īṣṭakā, *f.* brick used in the sacred fire-

pile. [2 istá.]

iṣṭa-lābha, *m.* acquisition of a desirable object. [1 istá.]

iṣṭā-pūrtá, *n.* what is offered (to the gods) and bestowed (upon them), i.e. what a man offers to the gods for his benefit after death, and so, by metonymy, such fruit of these offerings as can come to him, 83¹³ n. [2 istá, 247, 1253b.]

iṣṭi, *f.* sacrifice (simple offering of butter, fruit, etc.), 101⁶. [vyaj, 252, 1157.1a.]

ihá, *adv.* here, opp. of *atra* (87¹) and *amutra* (61⁶); hither, 9²; here on earth, *ici bas*, 27²; opp. of *pretya* (vi), 59², 58¹⁷; in this book, 17⁶; *w. loc.* [cf. 1099¹], *ihā samaye*, in this case, 41¹⁰, 42¹⁵. [pron. root i, 1100a.]

✓ *īkṣ* (īksate; īkṣám cakre; īfkṣiṣta; īksiyáte; īkṣitá; īkṣitum; īkṣitvá; -īkṣya; īkṣyáte). look; look at; see; behold. [desid. of √*aq, 'see,' contained in ak-sán, 'eye,' etc., 108g: see aksán.]

+ a p a, look off to (like Ger. es absehen auf); regard; expect.

+ a v a, look after; look after one's self, i.e. look behind or around.

+ u p a, *w. two mgs*, like Eng. overlook: —1. look over, i.e. inspect; and —2. (more commonly) look beyond, i.e. neglect.

+ n i s, look out or after; contemplate.

+ p a r i, look about one; investigate; consider.

+ v i, look; look on; vīksita, beheld.

+ s a m, look upon; behold; perceive.

īksaka, *m.* beholder; spectator. [vīks, 1181.]

īksaṇa, *n.* a look; glance. [vīks.]

✓ *īñkh* (īñkhati, -te; īñkháyati, -te [1041²]). move unsteadily.

+ p r a, rock or pitch onward.

✓ *īd* (īle, īliše, ītē [628, 630]; perf. īlé; īlitá). supplicate; call upon; praise. [Whitney, 54.]

īdyā, *grdv.* to be praised. [Vīd, 963² and d: pronounced īlia, Whitney, 54.]

īdṛga, *a.* of this sort; such. [502 end, and 518.]

ípsitá, *a.* desired to be obtained; desired.
[desid. of *vāp*, 1030.]

ím, *encl.* — 1. *as acc. s. of pron. root i*, him, her, it; him, 79⁷; — 2. *indef.*, *yá ím*, *quicunque*, RV. x. 125. 4; — 3. *ká ím*, who pray? 77¹⁸; — 4. *to avoid hiatus: between átha and enam*, 84^{5,6}. [see 1111a and 502 end.]

✓ **ír** (*írte* [628]; *írná*; *íráyati*, -te; *íritá*). set one's self in motion; — *caus.* set in motion; cause to go forth, *i.e.*: — 1. bring into existence; — 2. utter (a sound), 14²³. [near akin w. *vr̥*.]
+ *ud*, rise up; *caus.* rouse; send out; utter; announce, 53¹⁶.

+ **sam-ud**, *caus.* utter, declare.

+ **pra**, *caus.* drive or steer onward (ship).

+ **sam**, *caus.* bring together, *i.e.* into shape or being; create, 75⁶; *sameriré*, established (as an ordinance), *instituerunt*, 88⁵ n. **írsyá**, *f.* ill-will; envy; jealousy. [contracted fr. *irasyá*, q.v.: cf. *çírs-an* and *círas*.]

✓ **íç** (*íçe* [628]; *íçisyáti*). own, be master of, *w. gen.* [cf. AS. *ág-an*, 'possess', Eng. *owe*, 'possess' (so Shakespere often), 'possess another's property, be in debt'; thence the participial adj. *ágan*, Eng. adj. *own*, 'proprius'; thence the denom. *ágian*, Eng. verb *own*; further, to *áh*, preter-present of *ágan*, is formed a secondary past tense, *áh-te*, 'possessed', Eng. *ought*, 'possessed' (so Spenser), 'was under obligation.')

íçá, *m.* master; lord. [*íç*.]

íçvará, *m.* master; lord; prince; rich man, 22². [*íç*, 1171a.]

víš (*íshate*; *íshé*; *íshitá*). hasten from, flee before, *w. abl.* [if not desid. of *ví* (108g¹ end), perhaps akin w. *vísh*, orig. 'go.')

u, *Vedic encl. copula.* — 1. and; also; further; used in one (oftenest the latter) of two clauses or sentences containing things alike or slightly contrasted (e.g. 78¹⁴, 79⁹), *esp. in anaphora* (e.g. 79⁵, 90⁹); — 2. now, straightway, *w. verbs present and past and w. imperatives or imperative subjunctives*, 71¹⁰, 85¹⁵, 85⁵, 87⁸; often followed by *sú*, right

soon; — **praghrya** [see 1122a², 138c] when combined with *átha* (90¹⁶), *úpa* (78¹⁴), *má* (87⁸); for 83⁹ and 84¹¹, see notes; — 3. in classical Skt. only *w.* (*atha*, *kim*, and) *na*, and not, 21¹⁴, 27¹⁷.

u-kára, *m.* the sound *u*. [Whitney, 18.]

uktá, *see vvac.*

ukti, *f.* expression; declaration, 53¹⁶. [*vvac*, 1157. 1a.]

ukthá, *n.* utterance, *esp.* of devotion; praise; hymn of praise; invocation. [*vvac*, 1163a.]

uktha-várdhana, *a.* strengthening, *i.e.* refreshing or delighting one's self with hymns of praise. [aect, 1271.]

✓ **ukṣ** [252] or *vakṣ* (*ukṣati*, -te; *áukṣit*; *ukṣiyáti*; *ukṣitá*; -*ukṣya*). sprinkle; besprinkle; drop, *intrans.*, 75⁷. [secondary form (108g end) of *vuj* or *ug*: cf. *éγ-pós*, 'wet'; Lat. *úvens* (**ugvens*) *caelum*, 'the dropping sky'; w. *ukṣán*, 'besprinkler, impregnator, bull,' cf. Goth. *auhsa*, 'bull', Eng. *ox*, and for *mg*, *vṛṣ*.]

+ *pra*, sprinkle before one by way of consecration.

ugrá, *a.* mighty; exceedingly strong; terrible. [*vvaj*, 252, 1188; see 6jas.]

ugrá-çásana, *a.* having a terrible way of ruling; as *m.* a strict ruler. [1298a.]

✓ **uc** (*úcyati* [only *w. preps.*]; *uvóca* [783b], *úciváns* [803]; *ucítá*). be pleased; be wonted; *ucítá*: — 1. with which one is pleased; proper; suitable; — 2. accustomed.

uccá, *a.* lofty; *uccáis*, *adv.* [1112e], high; of sound, loud. [fr. *uccá*, *adv.* instr. (1112e) of *údañc*.]

uccaya, *m.* heap, pile, collection. [*vlei* + *ud*, 'heap up.')

uccárá, *m.* evacuation; excrement. [*vcar* + *ud*.]

uccávacá, *a.* high and low; various; diverse. [*ud* + *ca* w. *ava* + *ca*, 1314b.]

ucchiṣṭa, *ppl.* left; as *n.* leavings, *esp.* of a sacrifice or of food. [*vçis* + *ud*.]

uccchedin, *a.* destroying. [*vchid* + *ud*.]

ujjayini, *f.* Oujein, name of a city, Ptolemy's 'Oçhyη'. [fem. of *ujjayin*, 'victorious,' *vji* + *ud*, 1183³; of like *mg* are *Nukó-πολις* and *Cairo*.]

vñch (*úñchati*, *uñcháti*; *úñchitum*). sweep together, glean. [for *unsk, *vansk, orig. 'wipe, or whisk, i.e. sweep'; cf. AS. *wascan*, 'wash,' Eng. *wash* and *whisk*.] + *pra*, wash away; wipe out, 23². *úñciṣṭa*, same as *uechiṣṭa*.

utā, conj. and; also; even; connecting words, clauses, and sentences; repeated: *uta* · *uta* · (*uta*), both · and · (and); at beg. of verse, 78¹²; — *uta vā*: or even, 87²⁰; or, 84¹⁴ (cf. *atha*, 6); *apy uta*, also.

utkarṣa, m. elevation. [*Vkṛṣ + ud.*]

uttamá, a. —1. up-most; highest; best, esp. at end of cpds; excellent; chief; —2. (out-most, i.e.) ut-most; extreme; last (see 67⁶ n.), 99²⁰. [*úd*, 'up, out,' 473.]

uttamagandhādhya, a. rich in excellent odors, 15¹⁹. [*uttama-gandha + ādhya*.]

uttamādhamamadhyama, a. highest and lowest and midmost; best and worst and middling. [*uttama + adhama + madhyama*, 1257.]

uttara [525²], a. upper; higher; —1. being above, (opp. *adhara*) 70¹⁸; having the upper hand, victorious, 81²¹; —2. northern (on account of the Hīmālayas, cf. *udañc*); —3. *ā-uttarasmāt*, as far as the north (side), 105¹⁰; —3. the left (because in prayer the face is turned eastward: cf. *dakṣiṇa*), 99²²; —4. (like *ūtrēpos*) the latter (opp. *pūrvā*); later; following, 99²²; —am, as adv. finally, last, 104¹²; —5. as neuter subst. the final element of a phrase of salutation, 60³; —6. answer, retort. [*úd*, 473; cf. *ūtrēpos*, 'latter'; Eng. comp. *ut-ter*, 'outer.')

uttaratās, adv. northward; to the north of; w. gen. [1130], 105¹³. [*uttara*.]

uttara-dāyaka, a. giving answer; contradicting.

uttara-paçcima, a. north-westerly.

uttara-purastāt, adv. north-east of; w. gen., 1130.

uttara-loman, a. having the hair above, with the hairy side up.

uttarā, adv. northerly. [*úttara*, 1112e, 330¹.]

uttarā-patha, n. the northerly way; the north country.

úttareṇa, adv. northerly; north of, w. acc. [1129^b] 102⁵. [*uttara*, 1112c.]

uttarottara, —1. a. higher and higher [1260]; -am, as adv. more and more, 24³; —2. as n. answer to an answer [1264]; wordy talk, 24⁹. [*uttara + uttara*.]

utthā, see 233a.

utpalā, n. a *Nymphaea*, i.e. water-lily or lotus. [*vat + ud.*]

utpādana, n. procreation. [caus. of *vpad + ud.*]

utphulla, a. wide open. [*vphal + ud*, 958.]

utsavā, m. —1. an undertaking, beginning; —2. feast-day, festival, 25⁴, 49¹⁶. [*V2su + ud*, 'set a-going'; but the development of 2 from 1 is not clear.]

úd, prefix. never used alone; up, up forth, out. [cf. AS. *ūt*, Eng. *out*: see *uttara*, *uttama*.]

ud or und (unātti; unná, *uttá*; -údyā). —1. spring; boil or bubble up; flow; —2. wet, bathe. [cf. Lat. *und-a*, 'wave'; w. *ud-an*, 'water,' cf. *ūd-ap*, Eng. *water*; w. *ud-ra*, 'otter,' cf. *ūd-pa*, 'water-snake,' Eng. *otter*.]

+ sam, flow together; wet.

uda, n. water. [*vud*.]

udaká [432], n. water. [*vud*.]

uda-kumbhá, m. water-jar; jar with water.

udag-ayanā, n. north-course (of the sun), or the half-year from the winter to the summer solstice. [*udañc*.]

udag-daga, a. having the seams upward. [*udañc + daqā*, 'fringe, border, seam.']}

udañ-mukha, a. having the face to the north. [*udañc*, 1249a, 161.]

udañc [409b], a. directed upward; directed northward (on account of the Hīmālayas), cf. *uttara*), northerly; in cpds, *udak*, 1249a. [*ud + añc*, 407.]

udayá, m. a going up; rising (of the sun). [*Vi* (1148. 1a) + *ud*.]

udára, n. belly. [orig., perhaps, 'rising, swelling,' *ūr + ud*: for mg, cf. the relation of belly to AS. *belgan*, 'swell.')

udārā, a. (like Eng. exalted, i.e.) noble, excellent. [*ūr + ud*, 'rise.')

udāra-carita, a. of noble behavior.

uditā, *see* **vad**; **úd-ita**, *see* **vi**.

údīcī, *see* 407³, 409b.

udumbalā, *a.* brown.

uddīcya, at, towards, *see* **vdīc**.

uddhata, *see* 163 and **vhan**.

údbāhuka, *a.* having the arms out or extended. [ud + bāhu, 1305, 1307.]

udyā, *grdv.* to be spoken or pronounced. [vad, 1213c end, cf. 963e.]

udyama, *m.* raising (of the hands to work); exertion. [yam + ud.]

udyāna, *n.* —1. a walking out; —2. (place for walking out, *i.e.*) garden, park. [yā + ud, 1150.]

udyoga, *m.* undertaking; exertion. [yuj + ud, 216.1.]

udyogin, *a.* active; energetic. [udyoga.]

udvigna-manas, *a.* having a terrified mind, distressed. [vij.]

unmatta-darçana, *a.* having a frantic look. [mad + ud.]

unmārga, *m.* by-way, evil way. [ud + mārga.]

unmārga-gāmin, *a.* going in evil ways.

úpa, —1. *vbl prefix.* to, unto, toward; *opp.* of ápa; —2. *prep., w. acc.*, unto, 81¹⁵; *w. loc.*, in, 77⁵; —3. *in noun cpds* [1289b], *denoting something near, accessory, or subordinate*. [cf. órb, Lat. s-ub, ‘under.’]

upakanisṭhikā (*sc.* aṅguli), *a. f.* next to the little, *i.e.* the third (finger). [upa (mg 3) + kaniṣṭhaka, 1222d.]

upakartṛ, *m.* one who does kindness; benefactor. [v1kr + upa, q.v.]

upakāra, *m.* friendly service; kindness. [v1kr + upa, q.v.]

upakāraka, *a.* doing friendly service. [upakāra.]

upakārin, *a. the same; as m.* benefactor. [v1kr + upa, q.v.]

upacārā, *m.* a coming to or waiting upon; *pregnantly*, (polite) attention; (correct) procedure, *i.e.* duty. [vcar + upa.]

upatyā, *a.* lying under. [upa, 1245b; cf. óπ-τιο-s, ‘lying under, supine.’]

upatyakā, *f.* land lying at the foot (of a mountain). [upatyā.]

upadeça, *m.* a pointing out to, a direction; instruction; advice. [vdīc + upa.]

upadeśin, *a.* giving (good) instruction. [vdīc + upa.]

upadeśṭavya, *grdv.* to be taught. [do.]

upanāyana, *n.* investiture. [technical term, *see* vñi + upa.]

upapīc, *a.* clinging close to, *w. gen.* [vprc + upa.]

upabhṛt, *f.* wooden cup (used in sacrifices), *see* srūc. [‘tó-bringer,’ bhṛ (383b) + upa.]

upabhogā, *m.* enjoyment; eating. [v2bhuj + upa, q.v.]

upamā, *a.* highest. [úpa, 474.]

upamā-çravas, *a.* having highest glory; *as m.* Upamaçravas, *a name like* Μεγιστοκλῆς or Ὄψι-κλῆς.

upamā, *f.* comparison, image; *and so* likeness, resemblance; *at end of cpds*, having likeness with ··, like ··. [v1mā + upa, ‘compare.’]

upamārtha, *m.* purpose of an image; -ena, figuratively. [artha.]

upayoga, *m.* ap-plication; use; utility. [vuj + upa.]

upári, *adv.* above; *as prep., w. gen.* [1130], above; *at end of cpd* [1314f], upon, 39¹⁶. [cf. óπερ, *óπέρι, Lat. s-uper, ‘over.’]

úpalā, *f.* upper mill-stone; *cf.* drṣad.

upavañcana, *n.* a tottering unto, a faltering approach. [vvañc + upa.]

upavana, *n.* small forest, *i.e.* grove. [upa (mg 3) + vana.]

úpavīta, *ppl.* wound about, *esp.* with the sacred cord; *as n.* [1176a], the being surrounded with the sacred cord; the cord itself. [vyā + upa, 954c.]

upaveçā, *m.* a sitting down. [vviç + upa.]

úpaveçī, *m.* Upaveçī, name of a man.

upagama, *m.* stopping; cessation. [v2çam + upa, ‘stop.’]

upasamgrahāṇa, *n.* the clasping and taking to one's self (the feet of another), *as sign of great respect.* [vgrah + upasam.]

upasevā, *f.* a serving; a being devoted to. [vsev + upa.]

upasevin, *a.* serving; revering. [vsev + upa.]

upásthā, *m.* lap, groin.

- upākhyāna**, *n.* subordinate tale; episode, 1¹. [upa (mg 3) + ākhyāna.]
- upādāna**, *n.* the taking to one's self; appropriation. [\sqrt{v} dā + upa_ā, 'take.]
- upādhyāya**, *m.* teacher. [\sqrt{i} + upa_adhi.]
- upānāh**, *f.* sandal; shoe. ['under-bond,' $\sqrt{nāh}$ + upa (247): for mg, cf. īπō-δημα, 'sandal.]
- upāntā**, *n.* proximity to the end; edge; immediate neighborhood. [upa (mg 3) + anta.]
- upāyā**, *m.* approach; that by which one reaches an aim; means; expedient, 39²; stratagem; advantage, 39⁶. [\sqrt{i} + upa, 1148.1a: for mg, cf. Eng. *to-ward*, as an adj.]
- upāyana**, *n.* approach. [\sqrt{i} + upa, 1150.1a.]
- upārā**, *m.* transgression. [\sqrt{r} + upa.]
- upeksā**, *f.* overlooking; neglect. [\sqrt{vks} + upa.]
- upoṣita**, *ppl.* having abstained (*i.e.* from food), having fasted; *as n.* [1176a], fasting. [$\sqrt{3}vas$ + upa, q.v.]
- ubh** (ubhnāti, umbháti [758]; ubdhá; -ubhya), unite; couple. [cf. ubhá.] + apa, bind, fetter.
- ubhá**, *a.* both. [cf. ἄμφω, Lat. *ambō*, AS. nom. fem. neut. bā, Goth. nom. neut. ba, nom. mase. bai, w. dental extension, *bajōþs*, all meaning 'both,' Eng. *bo-th*: orig., perhaps, 'couple,' and akin w. \sqrt{ubh} .]
- ubháya** [523¹], *a.* of both sorts; both. [ubhá.]
- ubháya-kāma**, *a.* desirous of both.
- ubhayátas**, *adv.* from both sides; in both cases. [ubháya, act!]
- ubhayatah-sasya**, *n.* having a crop at both times, *i.e.* bearing two crops a year.
- urá-ga**, *m.* serpent. ['breast-going,' ura for uras: for mg, cf. khaga.]
- úras**, *n.* breast. [perhaps, 'a cover,' from $\sqrt{1}vr$, 'cover,' 1151.1b, w. a specialization like that in Eng. *chest*, 'thorax.']
- urú**, *f.* urví, *a.* (*prop.* encompassing, *and so, like Eng. capacious*) extensive, wide, great; *as n.* (*like Ger. das Weite*) the distance. [$\sqrt{1}vr$, 'encompass,' 1178a: cf. ēþpū-s, 'wide.]
- uru-vyácas**, *a.* having wide embrace, wide extending. [acet, 1298b.]
- urusya** (urusyáti). to distance, *i.e.* escape; put another in the distance, *i.e.* save. [urú, 'the distance,' 1061².]
- urū-násá**, *a.* having broad snouts. [urú (247) + nás, 193, 1315c: acet, 1298b.]
- ulúkhala**, *n.* a mortar.
- úlba** and **úlva**, *n.* enveloping membrane of an embryo. [for *ur-vá*, $\sqrt{1}vr$, 'enclose,' 1190: cf. Lat. *volva*, 'covering, womb.]
- ulbañá**, *a.* lumpy, knotty, thick, massy. [ulba, for *urva, hence ñ, 189.]
- uṣ** (óṣati; uvóṣa; áuṣit; uṣṭá). burn. [for cognates, see the collateral form $\sqrt{1}vas$, 'light up,' also uṣás, usrá, etc.: cf. ēuwa, 'sing'; aúwa, 'kindle'; Lat. *ūr-o*, 'burn,' and *ustus* = uṣṭá-s; AS. ys-le, 'glowing ashes.]
- uṣás** [415b], *f.* morning-red; dawn; personified, Dawn. [$\sqrt{1}vas$, 'light up, dawn,' 252: cf. ḥás, Aeolic *aúws*, Lat. *aurōra*, **ausōs-a*, 'dawn'; radically cognate also is Eng. *east*, 'the point where day breaks': see uṣ and usra.]
- uṣtra**, *m.* camel.
- uṣṇá**, *a.* hot. [uṣ, 1177a.]
- usrá**, *a.* bright; of or pertaining to the dawn; *as f.*, usrá, dawn. [$\sqrt{1}vas$, 'light up,' 252, 1188, 181a: w. us-rá, cf. Old Germanic *Aus-t-rō*, a goddess of the (year-dawn, *i.e.* spring-light, and AS. *Eos-t-ra*, the name of whose festival, *easter*, 'Easter-day,' occurring in April, was transferred to the Christian festival that replaced it; for *t* between *s* and *r*, see under *svasṛ*: see uṣ and uṣás.]
-
- útí**, *f.* furtherance, help, blessing; refreshment, food. [\sqrt{av} , 1157.]
- údhān**, **údhár**, **údhás** [430b], *n.* udder. [cf. oððap, Lat. *über*, AS. *üder*, Eng. *udder*.]
- úná**, *a.* lacking. [cf. ēþvis, 'bereft'; AS. wan, 'lacking,' wanian, 'decrease,' Eng. *wane*.]
- úrú**, *m.* thigh. [prob. 'the thick' of the leg, from urú.]

úrj, *f.* sap; strength; vigor; nourishment.
[*v̥varj*, 'swell with, be full of': cf. ḡṛydō, 'swell with, abound'; Lat. *virga*, 'swelling twig.]

úrnā, *n.*, and úrnā, *f.* wool. ['cover,' *v̥lvr*, 'cover' (cf. 712): cf. ēlpos, *ē-ēp-os, Lat. *vellus*, Goth. *vulla*, Eng. *wool*.]

úrnā-mradas, *a.* having the softness of wool, soft as wool.

úrnā-stukā, *f.* braid or plait of wool.

✓ úrnū, see 712, and *v̥lvr*.

úrdhvá, *a.* tending upwards; upright; elevated; -am, *as adv.*, upwards; over; beyond; after, *w. abl.* [1128]; ata úrdhvam, from now on. [cf. Lat. *arduus*, 'lofty.'].

úrdhvā-dṛṣṭi, *a.* having an upward gaze. [1298.]

úrmī, *m.* wave. [lit. 'roller, rolling bil-low,' *v̥vṛ*, 'roll, turn hither and thither': cf. ḡλω, *f̥i-f̥l-ω, Lat. *volvo*, 'roll'; Ger. *Welle*, 'wave.'].

✓ 1ūh (áhati; áhūt; údhá, úhitá; úhitum; -úhya). remove.

✓ 2ūh (óhate [745a]; úhé; áhūt, áhūṣta; úhitum; -úhya). notice.

+ a pi, grasp; understand, 88¹⁰.

✓ r̥ (fyarti [643c]; r̥nōti; r̥cháti [753 end, 608]; ára [783a²]; árat; arisýáti; r̥tā; r̥tvā; -f̥tya; arpáyati [1042d]). move, *as trans. and as intrans.*; -1. rise, 73¹⁰; come upon or unto, reach, attain; -2. raise (e.g. dust); -caus. send; put; fasten; fit in. [*w. r̥-nō-ti*, cf. ḡp-vv̥si, 'rouses'; cf. Lat. *or-ior*, 'rise,' *or-tus*, 'risen'; ḡp-τo, 'rose' = ár-ta, 3d sing. aor. mid.; *w. r̥-cchá-ti*, cf. ḡp-χε-τa, 'goes,' also ḡl-θeñv, 'go'; *w. caus.*, cf. ḡp-apíσkω, 'fit,' Lat. *ar-tu-s*, 'well-fitted, close, narrow'; see also r̥tā.]

+ á, -1. get into (trouble), 93¹⁵*n.*; -2. (*like the American go for*, 'treat harshly by word or deed') visit with trouble; *ppl.* árta, visited by trouble, distressed.

+ u d, rise; raise.

+ u p a, go against, transgress. [for *mg.* cf. r̥ná.]

+ n̥is, (go forth, *i.e.*) dissolve connection with.

+ s a m, come together, meet; go along with, 73⁹; -caus. send; deliver to; consign, entrust.

r̥kti, *f.* praise, *in su-v̥-ṛkti*. [*v̥rc.*]

r̥g-vedá, *m.* the Rigveda (each stanza of which is called an *r̥c* in distinction from a *yajus* and a *sāman*).

✓ r̥c (árcati; ánárca, ánrce [788]; arcis-yáti; arcitá; árcitum; arcitvá; -áreya; arcáyati). -1. beam; -2. praise; sing (praise); sing (of the winds); honor; -caus. [1041²], salute. [cf. arka.]

r̥c, *f.* -1. hymn of praise; *esp.* a stanza that is spoken, as distinguished from one that is sung (*sāman*) or from a sacrificial formula (*yajus*); -2. stanza or text to which a certain rite or explanation has reference, 98⁵; -3. the collection of *r̥c's*, the Rigveda, 57¹⁴, 63³. [*v̥rc.*]

r̥ca, *for r̥c, at end of cpds* [1209a, 1315c].

✓ 1r̥j or r̥ñj (r̥ñjáti, -te; f̥jyati, -te). reach out, *esp.* in a straight direction (*and so, the opp. of v̥vṛj*, 'bend, turn,' *q.v.* and see r̥jú), stretch out, *intrans.*; press on; *with this root, compare the root rāj, mg 1.* [cf. ḡpēy-ω, 'reach out'; Lat. *reg-ere*, 'direct'; Eng. *right*, 'straight, not wrong.'].

✓ 2r̥j (árjati; arjáyati [1041²]; arjítá). reach, *and so, get or obtain*. [the same as 1r̥j, but *w. another conjugation and w. trans. mg:* for *mg.*, cf. Eng. *reach*, *intrans.*, *w. reach*, *trans.*, and Ger. *langen* and *erlangen*.]

✓ 3r̥j, *in r̥j-rá*, 'ruddy,' árj-una, 'silver-white'; *see also the root rāj* and *root rāj*, *mg 2.* [cf. ḡpēy-ōs, 'bright'; Lat. *arguo*, 'make clear'; *w. rajatá*, 'silver,' cf. ḡpēypos, Lat. *argentum*, 'silver.'].

r̥jísá, *a.* on-rushing. [*v̥l r̥j*, 1197b.]

r̥jísín, *a.* on-rushing. [r̥jísá, 1230a.]

r̥jú, *a.* straight, right, *opp. of v̥rjíná*, 'crooked, wrong.' [*v̥l r̥j*, 1178a.]

✓ r̥ñj, *see v̥l r̥j.*

r̥ná, *a.* (having gone against or transgressed, *and so* guilty; *as n.* [1176a and 1177], guilt; debt, 25². [*v̥r*: cf. Lat. *reus*, 'guilty': for *mg.*, cf. upārā.]

ṛtā, *a.* fit, right; *as n.* [1176a], —1. established order; *esp.* eternal or divine order; —2. order in sacred things, sacred custom, pious work, 69¹⁵, 74⁹; ṛtasya yoni or sadana, central place of sacred work or belief: *in this world*, the altar, 89⁸; *in the other world*, the holy of holies, 75⁷; —3. truth, 98^{8,9}; —ṛtena, rightly. [prop. ‘fitted, made firm’] vṝt: for form and mg, cf. Lat. *ra-tu-s*, ‘settled.’]

ṛta-sáp [387a], *a.* following after right, righteous.

ṛtāvan, *f.-varī*, *a.* true to established order (of regularly recurring natural phenomena, *e.g.* dawn), 75¹⁷; true to sacred law, pious (Manes), 91¹⁰; holy, sacred (god), 75⁸. [ṛta, 247: for fem., 435, 1171².]

ṛtā-vṝdh, *a.* rejoicing in right, holy (Manes). [ṛta, 247.]

ṛtū, *m.* —1. a fixed and settled time; *esp.* time for sacrificing; —2. time of year, *i.e.* season; —3. the menses. [vṝt, 1161a: cf. ḥṛtv-ω, ‘fit together, prepare’; Lat. *artu-s*, ‘joint.’]

ṛtē, *prep.* without; except. [1128 end, 1129 end.]

ṛtv-iṣj, *a.* offering at the appointed time; *as m.* priest; *in the ritual, pl.*, priests, of whom there are four, hōtr̄, adhvaryú, brahmán, and udgāt̄. [ṛtū + iṣj.]

ṛddhi, *f.* welfare; blessedness. [vṝdh, 1157.]

✓ ḫṛdh (ṛdhnóti; ānárdha, ānṛdhé [788]; ardhisyáte; ḫṛdhá; ḫṛhyáte). thrive; succeed; prosper, *both as intrans. and as trans.* [cf. ḫWedh, rādh: cf. ḫλθομαι, ‘get well.’]

+ sam, *pass.* be prospered, *i.e.* fulfilled.

✓ 1ṛṣ (árṣati; ānárṣa [788]). flow; glide. [cf. ḫψ-oppos, ‘flowing back,’ παλίν-ορπος, ‘darting back.’]

✓ 2ṛṣ (ṛṣati; ṛṣṭā). push; thrust.

ṛṣi, *m.* —1. singer of sacred songs, poet; priestly singer; regarded by later generations as a patriarchal saint or sage of the olden time and as occupying a position given in other lands to the heroes and patriarchs; one of those inspired poets who “saw” the Vedas, which were “re-

vealed” to them; —2. sapta-ṛṣayas: the many Rishis; *later*, the seven stars of the Great Bear; —3. a Rishi, *i.e.* a person renowned for piety and wisdom, 100²²; —see note to 1¹⁴.

ṛṣṭī, *f.* spear. [v2ṛṣ.]

ṛṣvā, *a.* lofty. —

e, *pron. root in* éka, etā, ena, evā, evám.

éka [482a], *num.* —1. one; only; alone (by one’s self); alone (excluding every one else); sole; single; solitary; *advly* in cpds, solely; —2. one (of two or more); the one, followed by anya, dvitiya, para; eke ‘eke, some ‘others; eke, some folks, some; —3. later, a certain, quidam; or almost as an indef. article [482a³], a or an, 20⁸. [pron. root e.]

eka-tatpara, *a.* solely intent on, 45⁴.

ekatra, *adv.* in one place. [eka, 1099.]

ekadā, *adv.* at one time, simultaneously, at 37⁹; elsewhere, at a certain time, *i.e.* once upon a time. [eka, 1103.]

eka-deça, *m.* a certain place, *and so*, a place or spot or part.

eka-nakṣatrá, *n.* lunar mansion consisting of a single star or one whose name occurs but once, see 104⁸N. [nákṣatra, 1312.]

éka-patnī, *f.* wife of only one man, faithful wife. [acet, 1267a.]

eka-pada, *f.* -ī, *a.* having (*i.e.* taking) one step.

eka-bhakṣa, *m.* sole food; *at end of* cpds [1298], having ‘as sole food, eating ‘alone.

eka-mati, *a.* having one mind, unanimous.

eka-varṇa, *a.* having one color, not brindled.

ekākīn, *a.* solitary. [eka.]

ekāñjali, *m.* one handful. [añjali.]

ékādaṣa, *num.* eleven. [éka + dáṣa, 476².]

ekādaṣā, *a.* eleventh. [ékādaṣa, 487⁷.]

ekānta, *m.* an end; a retired or secret spot. [anta.]

ekāpāya, *m.* diminution by one. [apāya.]

ekārtha, *m.* one purpose, *i.e.* one and the same purpose. [artha.]

ekāhá, *m.* one day. [2áha.]

ékaíka, *a.* one by itself; one singly; each one singly; every single one. [eka + eka.]

ekāikaças, *adv.* one by one; severally. [ekāika, 1106.]

ekona, *a.* lacking one. [ūna, 477a.]

etá, *see* etád and *cf.* 499b with 497.

éta, *a.* rushing; darting; *as m.* deer. [Vi, 1176c.]

etat-sama, *a.* equal to this. [1265.]

etat-samipa, *n.* presence of this one. [1264.]

etád [499b], *pron.* this here, *prop. referring to something near the speaker* (*e.g.* 18⁸, 19¹², 51¹⁹); this; *refers almost always to what precedes* (*e.g.* 6⁹, 19³, 51¹⁸, 68⁵), *has just happened* (*e.g.* 20¹¹, 25^{12,13}), or *has just been mentioned* (*e.g.* 7⁵, 25¹⁸, 28¹¹), *as being nearer the speaker; very seldom—28⁶, 92¹⁹, 96⁵—to what follows; joined with other pronouns: w. yad, 94¹⁵; w. tad, 45⁹, 95⁶; w. aham to be supplied, 52⁹.* [*pron. root e, 499b: in usage, etád : idám : ταῦτα : τάδε.*]

etad-artham, *adv.* for this purpose; therefore. [499b², 1302c⁴.]

etárho, *adv.* nowadays. [éta, 1103e.]

etā-dṛg, *a.* such; etādṛk, *acc. s. n.*, such as I have, 82¹⁴. [518.]

etā-dṛga, *a.* such; et .. yat, such .. that. [518.]

etávant, *a.* thus much, 12⁹; etávān .. yena, so great .. that, 21¹⁰. [éta, 517.]

vedh (édhate; edhám cakre; áidhiṣṭa; edhitá; édhitum). thrive; prosper. [ident. w. वृद्ध, q.v.: cf. geha w. gṛha.]

ena [500], *encl. pron.* used only substantively; unemphatic him, her, it, them. [*pron. root e.*]

énas, *n. sin.* [perhaps, ‘deed of violence,’ Vin.]

énasvant, *a.* sinful. [énas.]

ená, *adv.* in this way; here; pará ená: beyond here; beyond, *w. instr.*, RV.x. 125.8; there; yátra .. ená, whither .. thither. [*pron. root a, see idám, and cf. 502² and 1112a.*]

eranḍa, *m.* Ricinus communis, *i.e.* castor-oil plant or Palma Christi.

evá, *adv.* —1. in this way; so; *in this signification Vedic only, its place being supplied in post-Vedic by evám; yáthā .. evá, as .. so, 86¹³; evá_id, in very truth, 74⁶;*

—2. just, exactly, etc., *emphasizing the preceding word; in this sense Vedic (69⁵, 85¹, 87¹, 91⁶) and post-Vedic; requires the most various translations—sometimes mere stress of voice: precisely; no more nor less than; nothing short of; no other than; merely; quite; without exception; andha eva, blind outright; vasudhá_eva, the whole earth; martyur eva, sure death; müśika eva kr̄tas, was changed back to a simple mouse; cintayann eva, just while he was thinking; uktam eva mayā, just what I told thee; lokāḥ kīmcid vaktavyam eva, folks will be sure to say something; eka eva, entirely alone; puṁānsa eva, only males; —in connection w. pronouns and adverbs: etad eva, this very; tathā_eva, all so, *i.e.* also; na_eva, by no means; w. very attenuated mg in ca_eva, and also, and eva ca, and also, *the latter at end of a ḡloka*, 58¹⁵. [*pron. root e, 1102b: sometimes evá, 248a.*]*

evaṁ-víd, *a.* knowing so or such, *i.e.* well instructed, knowing what's what.

evaṁvidha, *a.* of such sort, such. [evam (1306) + vidhā, 1302c 5.]

evám, *adv.* in this way; so; *post-Vedic, and supplying the place of evá in mg 1; used first w. विदः: yá evám vidús, who know thus, have this knowledge, 97^{1,3}; yathā .. evam, as .. so; very frequent w. uktvā or grutvā, upon saying or hearing this; evam ukta, thus addressed; w. *impers.* used *pl.*, 7⁸, 39²²; evam astu, so be it; mā_evam, not so! yady evam, if that's the case, 48¹¹; evam, in that case, 11⁴; evam, likewise, 103⁷; *refers back* (*e.g.* 28²¹, 52⁸), or *forward* (*e.g.* 31⁵, 37⁸, 50⁶); used superfluously w. iti, 61¹²; as equiv. to evaṁ-vidha, 15⁴. [*pron. root e, 1102b.*]]*

evam-bhūta, *a.* such. [see 1273c.]

eso, *a Prakrit form for eṣas, 49⁸*

āikamatya, *n.* unanimity. [ekamati, 1211.]

āitihāsika, *m.* teller of old legends. [iti-hāsa, 1222e 2.]

āindrābārhaspatyā, *a.* belonging to Indra and Brihaspati. [īndrābṛhaspāti, 1204c.]

ōkas, *n.* wonted place; home. [vne.]

ōm-kṛta, *a.* having an uttered om, accompanied by om. [the natural order would require kṛtāum: order inverted to avoid such an undeclinable stem.]

ōjas, *n.* strength; power. [vaj or uj, 252, cf. ug-rám ōj-as, 78⁶; cf. Lat. *augus-tus*, 'mighty, i.e. august.]

ōjodá [352], *a.* strength-giving.

ōdanā, *m. n.* grain boiled with milk; porridge. [vud: for mg, cf. Eng. *broth* and *brew*.]

ōpaçā, *m.* top-knot; plume. [perhaps for *ava-paça, v2 paç.]

ōm, a word of solemn asseveration and reverent acknowledgment, somewhat like ḥm̄n; a sacred mystic syllable, uttered at the beg. and end of Veda-reading; cf. prañava. [origin uncertain.]

ōṣadhi, later ḥṣadhi, *f.* herb; plant; a simple.

āupamya, *n.* similitude; likeness. [upamā, 1211.]

āúpaveçi, *m.* patronymic of Aruna. [úpaveçi (or upaveçā?): cf. 1221.]

āuṣadhā, *a.* consisting of herbs; as *n.* herbs collectively; simples; medicine. [ōṣadhi, 1208d.]

l kā [504], *pron.* —1. *interrogative.* who, what; used as subst. (7^{6,7}) or as adj. (18¹⁷); kim *w. instr.*: e.g. kim yuddhena, what (is there) with fighting, what's the use of fighting, 45¹⁴; so 17¹⁹, 24⁹; so ko 'rthas, 17¹⁸; kim *w. instr. and gen.*: e.g. nīrujah kim āuṣadhāis, what has a well man (to do) with medicines, 22³; so 32²¹, 51²⁰; ka *w. particles*: ko nāma, who indeed; ko nu, who pray; ko vā, who possibly, 18¹;

—2. *indefinite, both adj. and subst., chiefly in negative clauses and w. the particles* [see

507] ca, canā, eid, ápi; —2a. *w. má:* mā kásmai dhātam abhy àmitrīne nas, deliver us not over to any foe; —2b. ka ca, some, any, adj. or subst.; kim ca, anything; *w. relative*, yāç (ca) kāç ca, (and) what soever, 68¹⁰; —2c. *w. ca na and cana:* ka ca na, also or even not any; esp. after a negative: na tam çaknuvanti vyāhartum api, kim ca na, can not even speak to him, not even anything, i.e. can not even speak anything to him, 8¹⁹; so 96²¹; and so (the feeling for the negation in cana in such collocations becoming lost), ka cana means any, anything, cf. cana; *w. relative*, soever; yat kimcana, whatsoever, 9¹⁶; —2d. *very often ka eid:* any body or thing; certain, 18¹¹; often *w. negative*: e.g. 9⁹; 24¹¹ (twice with, twice without); kimcid, each a little, 27⁹; *w. relative*, ya ka eid, whosoever, whatsoever, any soever, 21¹¹; kāni kāni eid, any soever, 82¹⁵; —2e. ka api, something, somebody, 17¹¹; some, a or an, a certain, 21²; na ka api: nothing, 39²¹; no, no one, 20¹⁰;

—3. derivs of ka, see 505; —4. exclamatory, at beg. of cpds: cf., e.g., kā-puruṣa, kim-prabhu, ku-dṛṣṭi, ko-vida, and see 506, 1121e; —5. for kim as adv., see kim. [for the stem-forms ka, ki, ku, see 505: cf. Ionic κο-, Attic πο-, in κόθεν, κώς, etc., 'whence, how'; τι-s, τι, Lat. qui-s, qui-d, AS. huā, huæ-t, Eng. who, what; w. katarā, 'which of twain,' cf. κότερο-s, Lat. uter, AS. huæ-ðer, Eng. whe-ther, 'which of twain'; w. ka as indef., cf. τι-s, 'any one.]

2 ka, *m.* Who, as name of a god, 94^{15,16} n.
kañsā, *m.* metallic vessel; as collective, metallic implements.

kaksā, *f.* —1. region of the girth; —2. girdle, cincture; —3. (like French ceinture) circular wall; and so the enclosed court. [cf. kañkāna: cf. Lat. ciuc-tus, 'girded'; for 1, cf. coza, 'hip'; for 3, cf. cane-er, 'fence.]

kañkāna, *n.* ring-shaped ornament, bracelet. [cf. kaksā.]

kañkāla, *m. n.* skeleton.

kaccid, see kad.

kaccha, *m.* border; shore; marsh-land; the district Cutch.

- kaccha-pa**, *m.* tortoise. [‘keeping, i.e. inhabiting the marsh,’ vbl 2 pa.]
- kaṭaka**, *m. n.* dale.
- kāṇa**, *m.* a small grain (as of dust or rice). [cf. *kaniṣṭha*.]
- kāṇṭaka**, *m.* thorn.
- kāṇṭaki-kṣirin**, *m. pl.* thorn-plants and milk-plants.
- kāṇṭakin**, *a.* thorny; as *m.* thorn-plant. [*kāṇṭaka*.]
- kathám**, *Vedic* kathá, *interr. adv.* how? in what way? katham etat, how's that? katham nu, how indeed? katham cana, in any wise soever (*emphasizing a preceding negation*); katham api, somehow. [ka, 1101.]
- ✓ **kathaya** (kathayati). tell; talk about; pass. be called, pass for. [lit. ‘tell the how,’ *τὸ διπώς λέγειν*: denom. fr. katham, 1058.]
- 1 **kathá**, see kathám.
- 2 **kathā**, *f.* —1. story, tale, fable; discussion; —2. personified, Story, 56⁹. [prop. ‘the how, τὸ διπώς,’ 1 kathá.]
- kathā-chala**, *n.* cover or guise of a fable.
- kathā-pīṭha**, *n.* pedestal of Kathā, name of the first book of the Kathā-sarit-sāgara. [2 kathā, mg 2.]
- kathāvatāra**, *m.* incarnation of Kathā. [2 kathā (mg 2) + avatāra.]
- kathā-sarit-sāgara**, *m.* Story-stream-ocean, title of Soma-deva's collection.
- kád**, *interr. pcl.* nonne, num; *w. cid*, nonne, num; kaccid drṣṭā, was she seen? [erystallized acc. s. n. of ka, 1111a.]
- kadā**, *adv.* when? na kadā cana, not at any time soever, never; kadā cid, once on a time, one day; kadā cid api na, never. [ka, 1103.]
- kádrū**, *a.* brown; **kadrú** [355c], *f.* brown Soma-vessel.
- ✓ **kan** or **kā** (caké; ákānīt). be glad. [cf. √kan and √can.]
- kánaka**, *n.* gold.
- kánaka-sūtra**, *n.* gold cord or chain.
- kánaka-stambha-rucira**, *a.* shining with gold columns.
- kaniṣṭha**, *a.* smallest; youngest. [cf. the following words and *kāṇa* and *kanyā*.]
- kaniṣṭhaka**, *a.* smallest; *f.* -ikā [1222d], sc. aṅguli, the little finger. [*kaniṣṭha*.]
- kaniṣṭha-prathama**, *a.* having the youngest as the first.
- kánīyāns**, *a.* smaller; younger. [cf. *kaniṣṭha* and 467².]
- kandara**, *n.* cave. [perhaps ‘great cleft,’ kam (see ka 4) + dara.]
- kandarpa**, *m.* the god of love. [perhaps ‘of great wantonness,’ kam (see ka 4) + darpa.]
- kanya-kā**, *f.* girl. [*kanya*, 1222b.]
- kanya**, *f.* girl; maiden; daughter. [cf. *kaniṣṭha*.]
- kanya-ratna**, *n.* girl-jewel, excellent maiden.
- kapaṭa**, *m. n.* fraud.
- kapaṭa-prabandha**, *m.* continued series of frauds; machination, plot.
- kaparda**, *m.* small shell used as a coin, 80 = 1 pana; -aka, *m. the same*.
- kapálā**, *n.* —1. cup or dish, 102¹³; —2. cover or lid, 104¹⁶; —3. cranium. [for mg, cf. Lat. *testa*, ‘earthen pot,’ w. French *tête*, ‘head.’]
- kapóta**, *m.* dove.
- kám**, *pcl.* —1. *emphasizing the preceding word*, 79¹¹; —2. *interr. pcl.*, 88¹⁰. [ka, 1111a: cf. kád, kím.]
- ✓ **kam** (cakamé; kaniṣyáte; kāntá [955a]); kāmáyate, -ti [1041²]). wish; will; desire; love. [cf. ✓kan and ✓can.]
- kamandalu**, *m.* water-jar.
- ✓ **kamp** (kämpate; cakampé; kampitá; kámpitum; -kämpya). tremble or shake.
- kambalá**, *m.* woolen cloth.
- kambu**, *m.* shell.
- kambu-grīva**, *m.* Shell-neck (*i.e.* having folds in the neck like a spiral shell), name of a tortoise. [grīvá.]
- 1 **kará**, —1. *a.* doing; making or causing or producing, at end of many cpds; —2. as *m.* the hand (*lit.* the busy one); —3. as *m. nomen actionis*, the doing, performance, in duṣkara, sukara. [√1kr̥: cf. Lat. *cerus*, ‘creator.’]
- 2 **kara**, *m.* ray, beam. [prob. same as 1 kara 2: the rays of the heavenly bodies are conceived as their hands and feet, cf. pāda 4.]

- kara-vāri**, *n.* water from the hand.
- karuṇa**, *a.* mournful, pitiable; *-ā*, *f.* pity.
- karuṇā-parā**, *a.* compassionate. [1302b.]
- karkaṭa**, *m.* crab; *-aka*, *the same*.
- kárṇa**, *m.* ear.
- kartá**, *m.* (earth-)cut, ditch. [$\sqrt{kṛt}$: see *garta*.]
- kartṛ**, *m.* doer; accomplisher; officiating priest, 101²¹. [$\sqrt{kṛt}$.]
- kartavya**, *grdv.* to be done or made, *w.* the various mgs of $\sqrt{kṛt}$. [$\sqrt{kṛt}$.]
- kartavyatā**, *f.* the to-be-done-ness; *-tām* brūhi, tell me what I must do. [1237.]
- karpūra**, *m. n.* camphor.
- karpūra-paṭa**, *m.* Camphor-cloth, name of a certain washerman.
- karpūra-vilāsa**, *m.* Camphor-joy (*lit.* having pleasure in camphor), name of a washerman.
- karma**, *for karman in cpds*, 1249a².
- karma-ceṣṭā**, *f.* deed-performance; action.
- karma-ja**, *a.* deed-born, resulting from the actions of a life.
- karma-dosa**, *m.* deed-sin, sinful deed.
- kárman**, *n.* deed, work, action; sacred work (as sacrifice, ablution); rite, 59¹. [$\sqrt{kṛt}$.]
- kárhi**, *adv.* when? *karhi* cid, at any time. [ka, 1103c.]
- \checkmark **kal** (*káláyati*). drive. [cf. κέλεται, 'urges on'; Βού-κόλος, 'cattle driver'; Lat. *celer*, (like colloq. *driving*, i.e. 'hurrying') 'swift.' + *anu-sam*, lead along after.]
- kala**, *a.* dumb; indistinct; *-am*, *adv.* gently, *and so pleasantly* (of humming).
- kalaha**, *m.* strife, contention.
- kalá**, *f.* a small part, *esp.* a sixteenth.
- kálpa**, *m.* ordinance, precept; manner, way; etena *kalpena*, in this way.
- kalmaṣa**, *n.* spot, stain; *fig.* as in Eng., sin.
- kalmaṣa-dhvāṇsa-kārin**, *a.* sin-destruction-causing, preventing the commission of crime.
- kalya**, *a.* well, healthy. [cf. καλός, 'fair': prob. not akin are AS. *hāl*, Eng. *hale*, *whole*.]
- kalyāṇa**, *f.* -āṇī [355b], *a.* fair, lovely. [*kalya*.]
- kalyāṇa-kāṭaka**, *m. n.* Fair-dale, name of a place.
- ka vī**, *a.* wise, possessed of insight (of gods, esp. Agni); *as m.* wise man, seer, sage; poet; *pl.* wise men of eld (whose spirits hover about the sun), 91¹². [prop. 'seer', $\sqrt{kū}$, 'see,' for *skū*: cf. θυοσκός, ϵ -σκοφο-ς, 'inspecting the sacrifice'; Lat. *cav-ēre*, 'look out, be cautious'; Ger. *schauen*, AS. *scēāwan*, 'look,' Eng. *show*, 'cause to look at.')
- kaví-kratu**, *a.* having the power or insight (krátu) of a wise one; intelligent. [1296.]
- \checkmark **kas** (*kásati*; *kastá*; *kásayati*). move. + *vi*, move asunder; open; bloom; *caus.* pass. be made to bloom.
- kasmāt**, *adv.* why? wherefore? [ka, 1114a.]
- kāṇsyā**, *a.* brazen; *as n.* brass. [kaṇsá.]
- kāka**, *m.* crow; *-f.* kākī, crow-hen; cf. vāyasa, 'crow.'
- \checkmark **kāñś** (*kāñksati*, -te; cakāñksa; kāñksitā). desire, long for. [desid. of \sqrt{kam} , but reduplicated somewhat like an intens. (1002), *kām-ka(m)-s.]
- kācā**, *m.* glass.
- kāca-maṇi**, *m.* rock-crystal, quartz. [lit. 'glass-jewel.']}
- kāñcana**, *n.* gold.
- kāṇā**, *a.* one-eyed; perforated (of the eye), blind.
- kāṇa-bhūti**, *m.* Kānabhūti, name of a Yaksha, *see* 53³n. [lit. 'Blind-luck.']}
- kāṇḍa**, *m. n.* section; joint of a stalk from one knot to another; arrow.
- kāntāra**, *m. n.* great or primeval forest.
- kānti**, *f.* loveliness. [\sqrt{kam} , 1157, cf. 955a.]
- kā-puruṣa**, *m.* miserable man, coward. [see 1ká 4, and 506.]
- kāma**, *m.* wish, desire, longing; love; *at end of possessive cpds* [1296], having desire for '·, desirous of '·; kāmam, *see s.v.* [\sqrt{kam} .]
- kāma-dúh** (-dhuk, -duham, -dhugbhīs, etc. [155]), -1. *a.* yielding wishes, granting every wish; -2. *as f., sc.* dhenu, the fabulous Wonder-cow. [for 2, cf. the horn of Amalthea.]

kāmām, *adv.* at will; if you please; kāmām tu ·· na tu, if she please, ··, but by no means ··, 64¹². [kāma, 1111b.]

kāmīn, *a.* subst. affectionate (spouse). [kāma.]

kāminī-sakha, *a.* in the company of his wives. [see sakha.]

kāya, *m.* body. [v1ci, 'build,' Whitney 43: for mg, cf. δέμας, 'body, form,' and δέμω, 'build,' and Eng. noun *build*, as used of 'a man's figure.]

kāyika, *a.* corporeal; performed by the body. [kāya.]

kāra, *a.* making; as *m.* maker; deed, action; sound. [v1kr.]

kāraṇa, *n.* that which makes or occasions; cause, 57¹; occasion; reason; sake, 10¹; ground for a judgment, 22¹¹. [v1kr.]

kārin, *a.* causing. [do.]

kārū, *m.* praiser, poet, singer. [v2kr, 'mention with praise.]

kārttikeya, *m.* metonymic of Skanda, god of war (so called because he was nourished by the Pleiads, kṛttikās): cf. kumāra and svāmikumāra. [kṛttikā, 1216.]

kāryā, *grdv.* to be done, faciendus, *w. the various shades of mg belonging to v1kr;* requiring to be instituted, 4¹⁹; requiring to be shown; —as *n.* what is to be done; business; work; matter, 4¹⁷; affair; duty; emergency. [v1kr, 963b.]

kārya-kāla, *m.* time for action.

kārya-hantṛ, *m.* business-destroyer, mar-plot.

kāryākṣama, *a.* unequal to or unfit for work. [akṣama.]

kālā, *m.* —1. the right or proper or appointed time; —2. time in general; —3. Time, as the destroyer, i.e. Death.

kāla-pāga, *m.* snare of Death.

kāvyā, *n.* poetry; poem. [kavī.]

kāvyācāstra-vinoda, *m.* entertainment with poetry and science. [kāvya-çāstra, 1252.]

v kāç (kāçate; cakāçé; kāçitá; -kāçyā). be visible; shine.
+ a v a, be visible, lie open.
+ ā, look on.
+ pra, shine out; become clear.

kāça, *m.* visibility, in sakāga. [v kāç.]

kāsthā, *n.* stick of wood; log.

kāsthā-ccheda, *m.* dearth of wood. [227.]

kāsthā-bhārika, *m.* wood-carrier.

kāsthā, *f.* race-course; course; track of the winds and clouds in the sky.

kāsthikā, *m.* woodman. [kāsthā.]

ki, *cf.* 1kā4, and 504.

kim-suḥṛd, *m.* a bad friend. [see 1kā4, and 506.]

kitavā, *m.* gambler; *f.* -vī, as *a.*, addicted to gaming. [poss. kim + tava, 'what of thee?' 'what is thy stake?']

kim, —1. as nom.acc.s.n. to kā, see 1kā;
—2. as interr. adv. [1111a], how? 73⁸;
why? 18¹⁰; —3. as interr. pcl.: num; kim
aham ajñas, am I a fool? 39²¹; an, 78¹³;
—4. in connection w. other pcl.: kim ca,
moreover, see ca3; kim tu, however, 20¹²;
kim cana, somewhat, 46⁹; kim punar,
how much more (or less)? 17¹⁵. [see under 1kā.]

kim-artha, *a.* having what as object;
kimárhām, as *adv.* why? [1302c4.]

kim-prabhu, *m.* a bad master. [see 1kā4, and 506.]

kim-bhṛtya, *m.* a bad servant. [do.]

kiyad-dūra, *n.* small distance; -re, as *adv.* [1116], a little way. [kiyant.]

kiyant [451], *pron. a.* —1. how great?
how much? what sort of a? 45¹⁰; —2.
(how great, in a derogatory sense, i.e.) not
great; small, 46¹. [1kā or ki, 505,
1172².]

kiyāmbu, *n.* water-lily, perhaps. [cf. ambu.]

kīla, kīlā [248a], *adv.* indeed, emphasizing the foregoing word.

kīs, *interr. pcl.* so at 88¹⁰. [1kā, 504²:
see 1117: cf. nākis.]

kīta, *m.* worm; caterpillar.

kīdr̥g-vyāpāra, *m.* what business. [kīdr̥g, 145.]

kīdr̥gvyāpāravant, *a.* having what business. [1233.]

kīdr̥ç, *a.* of what sort? [see 518.]

kīrī, *m.* praiser. [v2kr.]

v kīrtaya (kīrtáyati [1056, 1067]; *pass.*
kīrtyáte). —1. make mention of; tell;
—2. repeat; call. [kīrtí, 1061².]

- + pari, tell around, announce.
+ sam, announce.
- kirti**, *f.* mention; esp. good report, fame. [V2 kr.]
- ku**, see 1ká4, and 504.
- kukkura**, *m.* dog. [younger form of the onomatopoeic kurkurá.]
- kuṭumba**, *n.* household; family; -aka, the same.
- kuttani**, *f.* bawd.
- kunda**, *n.* round vessel; round hole in the ground (for water or sacred fire).
- kundala**, *n.* ring, esp. ear-ring. [cf. kunda and 1227.]
- kútas**, *adv.* from what place? whence? wherefore? why? how? 19¹⁷. [1ká or ku, 505.]
- kutuhala**, *n.* —1. interest felt in something extraordinary; eagerness; -at, as *adv.* [1114b], eagerly; —2. interest caused by something remarkable, 56¹¹.
- kútra**, *adv.* where? whither? [1ka or ku, 505.]
- ku-drsti**, *f.* a bad or false view; heterodox philosophy. [see 1ká4, and 506.]
- kunti**, *f.* Kunti, one of the two wives of Pándu.
- ✓ **kup** (kúpyati; eukópa; kúpitá). —1. become moved or agitated; boil; and so —2. fig., as in Eng., be angry; boil with rage.
+ pra, the same.
- kumárá**, *m.* —1. new-born child; boy; youth, 51¹⁰; —2. The Youth, epithet of Skanda, the eternally youthful god of war —see kárttikeya; —f. -ri, girl. [cf. sukumára.]
- kumára-datta**, *m.* name of a man. ['given by the god Kumára.']
- kumbhá**, *m.* jar; pot; urn. [cf. kúμβη, 'vessel.']
- kumbha-kára**, *m.* pot-maker, potter.
- kumbhiká**, *f.* pitcher. [kumbha.]
- kúru**, *m.* as pl. the Kurus, a people of India; as sing. Kuru, the ancestor of that people.
- kuru-çrávana**, *m.* name of a prince. [lit. 'glory of the Kurus,' like Ποθο-κλῆς: acet, 1271.]
- kúla**, *n.* —1. herd or large number or swarm (of quadrupeds, birds, insects); —2. race; family; and so, as in Eng., good family, noble stock. [V3 kr, q.v.: cf. ākula.]
- kula-çila**, *n.* family and character. [1253b.]
- kúlāla**, *m.* potter.
- kúliga**, *m.* axe. [perhaps 'cutting well,' see 1ká4, and 506.]
- kulina**, *a.* of good family. [kula, 1223d.]
- kulira**, *m.* crab.
- kuçá**, *m.* grass; esp. the sacred grass, Poa cynosuroides, with long stalks and numerous pointed leaves.
- kuça-piñjüla**, *n.* tuft or bunch of Kuça.
- kúcala**, —1. *a.* in good condition; equal to or fit for a task; able; clever, 46¹⁸; —2. as *n.* welfare, well-being; kuçalam te, hail to thee.
- kuçalin**, *a.* well; prosperous. [kuçala 2.]
- kuça-hasta**, *a.* having Kuça in the hand. [1303.]
- ✓ **kú** (kuváte). found only w. ā, and perhaps meaning see, look. [prob. for *skū, see under kavi.]
+ ā, look forward to, i.e. intend. [see ākúta.]
- kúta**, —1. *n.* horn; —2. *m.* n. peak. [forget 2, cf. the Swiss peak-names, Schreckhorn, Wetter-horn, etc.]
- kúpa**, *m.* cave, hole; well. [cf. κύπη, 'cave, hut,' Lat. cūpa, 'vat,' 'niche for the dead,' borrowed Eng. coop, 'vat,' whence cooper.]
- kúrmá**, *m.* tortoise.
- ✓ **1kr** (Vedic, kr̥nóti, kr̥nuté [715]; later, karótí, kuruté [714]; cákára, cakré; V. ákar, ákṛta [831, 834a]; later, ákárṣit; karisyáti; kṛtā; kártum; kṛtvā; -kṛtya; kriyáte; cíkṛṣati; káráyati, -te). do, make, in the various meanings and uses of these words; thus,
—1. perform, 59²¹; accomplish; cause; effect; prepare, 83¹⁵; undertake, 52²; commit, 29¹²; show: e.g. honor, 5⁶; familiarity, 9¹⁷; compassion, 21¹⁹; love, 42¹⁸; favor, 52²¹; contempt, 54¹⁶; attend to: an affair, 11⁴; engage in: trade, 46¹¹; a quarrel, 42¹⁹; —2. do something (good or

bad) for a person (*gen.*), 3², 9¹⁵; —3. make or procure for another, 82⁴; grant; —middle: get for one's self; assume: human voice, 3¹⁴; take on: form or shape, 48³, 49⁶; —4. execute; follow: advice, 40⁷; —5. work over, prepare: food, 68³; —6. accomplish; be good for, 18⁵; —7. make: a sound, 26¹⁷; utter: the syllable om, 60^{8,9};

—8. (like Eng. do in don, doff) put in or on; w. *loc.*, 81¹, 43⁶; set, 105¹¹; w. *adverbs*: see *agratas*, *amā*, *āvis*, *tiras*, *puras*, *bahis*; —9. make a person (*acc.*) to be something (*acc.*), 79¹²; transform into, 40¹³ ff.; render, w. *factitive predicate acc.*, 18⁸; w. *the predicate in composition* [1094]: e.g. *sajji-kṛ*, make ready, 34¹⁷; —10. w. *adv.* in -dhā, divide in parts, 57¹⁰; —11. do, go to work, proceed, 37⁸; pass. *impers.*, 30¹⁶; —12. do, esp. sacred work; with *karma*, 97²; without *karma* (like *βέζειν θεῷ* and *facere*), to sacrifice, 93¹²; —see also *kr̥ta*.

—desid. desire to perform; *ppl.* [1037], *cikirṣita*, that which is sought to be done, intention.

—caus. cause to do or make or be done or made; see to it that a thing takes place, 16¹; pass. *tena sa praṇāmā kāritas*, by him he was caused to make obeisance, 36⁷; caus. equiv. to simple verb, 26⁵.

[cf. *aὐτο-κράτωρ*, 'self-actor, independent'; *Kρόνος*, an old harvest-god, 'Perficus, the Completer, Ripener'; Lat. *cer-us*, 'creator'; *κραίνω*, 'accomplish'; Lat. *creāre*, 'create': see *kratu*: orig. root-form, perhaps, *skṛ*, 1087d.]

+ *adhi*, put over; put in office.

+ *apa*, put off; injure, opp. of *upakṛ*.

+ *aram* or *alam*, see these words.

+ *ā*, bring hither, 74¹⁰; prepare, fashion, make.

+ *vya-ā*, separate, analyse.

+ *upa*, bring something to some one; do a service, act as an auxiliary, opp. of *apakṛ*. [w. the use of *upa*, cf. that of *sub in subvenire*, 'aid.']}

+ *pari*, (poss. surround, deck, and so) make ready; adorn.

+ *pra*, —1. carry forward, accomplish; effectuate, cause; —2. *mid.* set before; put before one, i.e. make the subject of discussion or treatment; w. *buddhim*, put a plan before one's self, i.e. decide.

+ *prati*, work against, counteract.

+ *sam*, —1. put together; confiere, prepare; —2. treat according to the sacred usages, administer a sacrament to, see *saṃskāra*; consecrate, 106³; —3. adorn.

✓ *2 kṛ* (ákārīt; intens. cárkarti). mention with praise.

✓ *3 kṛ* (kiráti [242]; cakára, cakré; ákārīt; karisyáti; kírná [957b]; -kírya). pour out or scatter abundantly (e.g. hail-stones); cast forth (missiles); strew; cover or fill with. [cf. *kula*, 'swarm.'].

+ *vya-ati*, pass. be scattered in various directions; be brought to confusion. [cf. *vyatikara*, 'disaster.'].

+ *ava*, strew (loose earth); throw in.

+ *ā*, scatter abundantly; cover over, fill; ákírná, bestrown, covered. [cf. ákara, 'abundance, mine,' ákula, 'full.'].

+ *sam-ā*, bestrew; cover.

kṛcechrá, a. distressful; troublesome; as n. trouble.

kṛcechra-karman, n. hard work; drudgery.

✓ *kṛt* (krntáti, -te [758]; cakárta; ákrtat; kartisyáti, kartsyáti; kṛttá; -kítya; kṛtyáte). cut; cut off. [cf. *kaṭa* (for *karta*, 'cut, depression in the head,' i.e.), 'temple,' and *κρότ-αφος*, 'temple'; Lat. *curl-us*, 'docked, short.'].

+ *ud*, cut out or off; cut up, butcher.

1 *kṛt*, vbl in cpds. making; doing; causing; as m. maker. [✓1 *kṛ*, 1147c.]

2 *kṛt*, a time, in *sa-kṛt*. [perhaps fr. ✓1 *kṛ*, 'a doing, a time': cf. *kṛtu*, 'a time.'].

kṛtā, a. —1. made; done; —2. prepared; —3. attained, —4. well done, and so, good; —5. as n. deed; —6. (perhaps made, i.e. won) and so, the side of the die marked with four spots, the lucky or winning one; —7. the golden age, name of the first *yuga*, see 58² n. [✓1 *kṛ*.]

- kṛta-kṛtya, *a.* having one's duty done or end attained.
- kṛta-kṛtyatā, *f.* condition of having performed one's duty. [1237.]
- kṛta-buddhi, *a.* having a made-up mind, of resolute character.
- kṛta-māuna, *a.* having a kept silence, silent.
- kṛta-samketa, *a.* having an agreement made, agreed upon as a rendezvous.
- kṛtāñjali, *a.* having a made gesture of reverence, with reverent gesture. [añjali.]
- kṛtānnā, *n.* prepared or cooked food. [anna.]
- kṛtāvajñā, *a.* having contempt (done, *i.e.*) shown to one, disdained. [avajñā.]
- kṛti, *f.* —1. the doing, the production; —2. a production, literary work. [V1kr.]
- kṛtu, a doing, a time; *only in acc. pl.* -kṛtvās, *and that at the end of cpds.* [V1kr, 1105².]
- kṛte, *as prep.* on account of, for the sake of, for, *w. gen.* [1130] or in composition. [loc. of kṛta, lit. 'in the matter of' (*cf.* mg 5), 1116.]
- kṛtti, *f.* pelt, hide. [Vkr̄t: for mg, cf. δέρμα, 'hide,' and δέρω, 'flay.')
- kṛttikā, *f. pl.* the Pleiads. [*cf.* kṛtti: perhaps the constellation was conceived as having the shape of a pelt.]
- kṛtya, *grdv.* to be done; as *n.* that which ought to be done or is to be done, *and so,* duty, purpose, end; —*f.* -ā, action, deed. [V1kr̄, 963b end.]
- kṛtvās, *adv.* times; *see* kṛtu.
- kṛtsnā, *a.* whole; entire.
- V kṛp (kṛpate [745b]). mourn, lament.
- kṛpā, *f.* pity, compassion. [Vkr̄p.]
- kṛmi, *m.* worm.
- V kṛç (kṛçyati [761a]; cakárça; kṛçitā). grow lean. [*cf.* κολοκ-άρος, 'long lank person,' κολοσσός, *κολοκ-jos, 'colossus'; Old Lat. crac-entes, Lat. grac-iles, 'lean, slender.')
- kṛçā, *a.* lean, haggard. [Vkr̄ç, 958.]
- V kṛṣ (kársati; kṛṣati; cakárṣa; ákṛkṣat; karṣiyáti; kraksyáti, -te; kṛṣṭā; krāṣṭum; kṛṣṭvā; -kṛṣya). —1. kārsati: tug, draw, pull; —2. kṛṣati: draw furrows; plough.
- + ā, draw on, attract; draw from (a source).
- + u d, pull up, elevate.
- + pra, draw forward, place in front.
- kṛṣṭi, *f. pl.* people, folk. [Vkr̄ṣ, mg 2: orig. 'tillages, tilled lands,' then 'settlement, community.')
- kṛṣṇā, *a.* black, dark; *w. pakṣa,* the dark half of the lunar month, from full to new moon; *as m., sc.* pakṣa, the dark lunar fortnight.
- kṛṣṇa, *m.* the black antelope.
- kṛṣṇa-pakṣa, *m.* the dark lunar fortnight.
- kṛṣṇa-sarpa, *m.* a very poisonous black Cobra, Coluber Naga.
- kṛṣṇājinā, *n.* skin of the black antelope. [ajina.]
- V kṛṣṇāyā (kṛṣṇāyāte). blacken. [kṛṣṇā, 1059b.]
- V kṛlp (kālpate; cāklpé [786]; kalpsyāte; klptā; kalpāyati, -te). be in order; be suitable or serviceable to; help; klptā, in order, fixed, settled; —caus. put in order; ordain; arrange; dispose; fix (*in the manifold applications of this word as used colloquially*). [*prob.* not akin are Goth. hilpan, Eng. help.]
- + u pa, *caus.* prepare; furnish; provide.
- + s am, *caus.* arrange together; determine; will; purpose.
- kṛpta-keçanakhaçmaçru, *a.* having hair and nails and beard in order, *i.e.* trimmed. [keşa-nakha-çmaçru, 1252.]
- kṛptānta, having its end prescribed; limited. [anta.]
- kēta, *m.* intention; desire; will. [Vcit, 'look, be intent upon.')
- kētū, *m.* brightness; *pl.* beams. [Vcit, 'look, appear, shine': *cf.* Goth. haidu-, ('appearance, manner,' *i.e.*) 'way,' AS. hād, 'way, manner, condition,' Eng. hood, -head (as in maidenhood, godhead), Ger. -heit: *cf.* under maya.]
- kēvala, *a.* exclusive; excluding all else; alone; -am, *adv.* only.
- kēça, *m.* hair (of the head); mane. [*see* kesara.]
- kēça-pakṣa, *m. du.* the two sides of the hair of the head; the temples.

keça-çmaçru-loma-nakha, *n. pl.* hair of the head, beard, hair of the body, and nails. [1253a.]

keğānta, *m.* hair-end; long hair hanging down; locks.

keçin, *a.* maned, with flowing mane. [keça.]

késara, *m.* hair; mane. [written also keçara, cf. keça: cf. Lat. *caesaries*, 'hair, mane,' but not Eng. *hair*.]

kesarāgra, *n.* ends of a mane. [agra.]

kāivarta, *m.* fisher.

kotāra, *n.* hollow of a tree.

kötta, *m.* fort.

ko-danḍa, *m.* bow (of an archer). ['good-stick,' see 1ká4, and 500.]

kodanḍātanī, *f.* the notched end of a bow. [atani.]

kopa, *m.* anger; -āt, *adv.* [1114b], angrily. [vup.]

kopākula, *a.* full of anger. [ākula.]

kolāhala, *m. n.* uproar, confused cry. [onomatopoetic.]

ko-vida, *a.* well knowing or skilled. [see 1ká4, and 506.]

kāutuka, *n.* curiosity, eagerness; -āt, *adv.* [1114b], eagerly.

kāunteya, *m.* son of Kuntī, *i.e.* king Yudhishtira. [metronymic, 1216.]

kāuravya, *m.* descendant of Kuru, *i.e.* Yudhishtira. [patronymic, 1211: cf. 1208c.]

kāulālā, *n.* pottery. [kúlāla.]

kāuçala, *n.* cleverness; ability. [kúçala.]

krátu, *m.* power, whether of body or of mind or of both: -1. might, 73¹⁷; -2. will, 75²; understanding, 80⁵—cf. dakṣa;

inspiration, insight, esp. for sacred songs and acts; -3. sacred deed, sacrifice, 16⁷; ceremony, cf. yajñakratu. [v1kr, 'do, effect,' 1161: orig. sense of word in mgs 1 and 2 was prob. 'an effecting, a power to do or carry out': for mg 3, see v1kr12: cf. *kṛatv*, 'mighty,' AS. *heard*, 'strong, hard,' Eng. *hard*.]

✓ **kram** (krámati [745d], krámate; ca-kráma, cakramé; ákramít; kramisýati, -te, krañsyáte; krántá [955a]; krámítum, krántum; kramitvá, krántvá; -krámya; kramyáte; kramáyati, krám-

ayati [1042c² mid.]). step; go; go towards.

+ a ti, step beyond; excel; overcome.

+ sam-a ti, excel. [sam intens., 1077b end.]

+ ā, step near to; come upon; attack; overpower.

+ ud, go out; depart (of the vital spirit); caus. cause to disembark.

+ abhy-ud, caus. cause to step out.

+ upa, step unto; approach, 3¹⁰.

+ nis, go out.

+ parā, step forth; advance boldly; and so, show one's strength or courage. [hence parākrama, 'valor': cf. kram + parā.]

+ pari, go around, circumambulate.

+ pra, step forward; set out; start from.

+ vi, move away or on; proceed; attack boldly; and so, show one's courage. [hence vikrama, 'valor': cf. kram + parā.]

+ sam, come together; approach; enter (a zodiacal sign, said of the sun).

kráma, *m.* —1. step; regular progress or order; -ena, -āt, gradatim, cf. yathākráma; —2. procedure; method; way, 36²¹. [vkr.]

krámaças, *adv.* step by step; gradually; in order. [1106.]

kravyá, *n.* raw flesh; corpse; carrion. [v*krū, which perhaps means 'coagulate, become stiff': w. kravís, 'raw flesh,' cf. kpéas, *kpéfas, 'flesh'; w. krū-rá, 'bloody, raw,' cf. Lat. *crū-dus*, 'bloody, raw,' *cror*, 'blood'; cf. AS. *hrāw*, 'corpse'; Eng. *raw*, Ger. *roh*, 'raw.']

kravya-váhanā, *a.* carrying off the corpses.

kravyád, *a.* consuming corpses. [ád.]

kravyáda, *a.* the same. [ada.]

kriyā, *f.* action; performance; doings; labor, pains. [v1kr, 1213d.]

✓ **kri** (kríñati, kríñite; kresyáti; kritá; krétum; krítvá; -kriýa). buy, w. instr. [281b] of price. [perhaps akin w. v1kr, and so meaning 'do business, trade?']

+ upa, buy.

+ vi, sell; sell for (instr.).

- ✓ **krīd** (krīdati, -te; cikrīda, cikrīdē; krīdisyāti; krīditā; krīditum; -krīdyā). play, sport.
- krīdā**, f. play, sport. [vkrīd.]
- kritotpanna**, a. bought or on hand (of food). [utpanna, vpad.]
- ✓ **krudh** (krūdhyati, -te [761]; eukrōdha; ákrudhat; kruddhā; króddhum; krudhavá). be angry.
- krudh**, f. anger.
- krúdhmi** or **krúdhmin**, a. wrathful. [vkrudh: cf. 1167 and 1231: paroxytone.]
- ✓ **krūg** (krōgati; eukróga; ákrukṣat; kruṣṭā; krōṣṭum; -krúgya). cry out; call; howl. [cf. κραυγή, 'cry,' for *κραυκ-η: for γ in place of κ, cf. τῆγανον, 'crucible,' w. τήκω, 'melt.')
- krūrá**, a. bloody; raw; fig. harsh. [see under kravya.]
- krodá**, m. —1. breast, bosom; —2. interior. [for mg 2, cf. garbha2.]
- kródha**, m. anger. [vkrudh.]
- króga**, m. call; calling distance; Anglo-Indian a Kos. [vkrug.]
- kroçamātrāvasthita**, a. stationed at the distance of a Kos. [kroça-mātra + avasthita.]
- ✓ **kliç** (klígyate, -ti; cikléga; kliṣṭā; kléṣṭum; -klígya). be distressed.
- kleça**, m. pain; trouble. [vklíç.]
- kvà**, V. **kúa**, adv. —1. where? whither? kúa babhūvus, what has become of? —2. kva cid: anywhere; in any case, ever, 27²⁰; w. na, never. [1ka, 505.]
- kṣa**, as collateral form of v1kṣi in kṣa-tra, and as vbl of the same, w. the mg 'abiding, situate,' in antari-kṣa.
- kṣaṇa**, m. instant; moment; -ena, -āt, as ades [1112b, 1114b], instantly. [prob. 'the time of a glance,' a shortened form of iks-āna, 'glance': for mg, cf. Eng. "in the twinkling of an eye," and Ger. Augen-blick, 'glance of an eye, i.e. moment.']}
- kṣaṇika**, f. -ī, a. momentary. [kṣaṇa.]
- kṣatá**, ppl. of vksan.
- kṣatrā**, n. —1. rule, dominion, power, 86²⁰; —2. later, the temporal power, imperium (as distinguished from the spiritual power, brähman, 'sacerdotium'); the second or princely caste or a member of it. [from kṣa = v1kṣi 2: cf. kṣatra-pa, 'governor of a dominion, satrap,' and the borrowed σατρά-πης.]
- kṣatra-bandhu**, m. one who belongs to the kṣatra or second caste.
- kṣatriya**, m. —1. ruler, 75¹; —2. one who belongs to the kṣatra or princely caste, a Kshatriya, 57¹⁶ n. [kṣatra, 1214a.]
- ✓ **kṣan** (kṣanóti, kṣanuté; ákṣanīṣta; kṣatá). harm; hurt; break. [closely akin w. v2kṣi, q.v.]
- kṣantavya**, grdv. to be put up with or pardoned. [vksam, 212.]
- kṣapā**, f. night. [cf. σκέπω, 'cover,' ϕέφας, 'darkness': for ψ, cf. vksar.]
- kṣapāha**, n. a night and day, νυχθμερον. [2aha, 1253b.]
- ✓ **kṣam** (kṣámate, -ti; cakṣamé; kṣamisýáte, kṣaṇsyáte; kṣántá [955a]; kṣántum; kṣamyáte). —1. be patient; endure; put up with; kṣánta, patient; —2. forgive; pardon.
- kṣamá**, a. patient; bearing or enduring; and so, equal to a thing, able. [vksam.]
- kṣamā**, f. patience; long-suffering. [do.]
- 1 **kṣaya**, m. dwelling-place. [v1kṣi.]
- 2 **kṣaya**, m. destruction; decay. [v2kṣi.]
- ✓ **kṣar** (kṣarati, -te; caksára; ákṣar [890]; kṣaritá). —1. flow; —2. liquefy; melt away; and so, perish. [for *skar: cf. ϕείρω (*σπείρω) = φείρω, 'destroy,' ἀ-ϕέάρ-η, 'perished': for ψ, cf. kṣapā, kṣiti: for φ, cf. 2kṣi.]
- kṣara**, a. perishable. [vksar.]
- ✓ **kṣa** (kṣayati [761d1]; kṣaná). burn.
- kṣara**, a. pungent; saline. [vksa: cf. ξηρό-ς, 'dry': for mg, cf. Eng. caustic, lit. 'burning,' fig. 'pungent.')
- ✓ **1kṣi**, with two meanings, 'dwell' and 'rule,' attaching themselves to the stems kṣi and kṣáya respectively; thus,
- 1. kṣe-ti, 3d pl. kṣi-y-ánti: abide or while or dwell, esp. in quiet and safety, 79¹⁸; inhabit. [cf. kṣiti, 1kṣáya, kṣétra, kṣémá1, 'dwelling-place'; ἀμφι-κτί-ovēs, 'dwelling around,' κτί-σι-ς, 'settlement.']+ u pa, rest on, be dependent on.
- 2. kṣáya-ti: pos-sess, be-sitzen; be master of; rule, 71⁹. [cf. kṣémá2, 'pos-

session'; *κέ-κτη-μαι*, 'am master of,' *κτά-ομαι*, 'get.'

[cf. the collateral form *kṣa*: for connection of 1 and 2, cf. the relation of Lat. *sedēre*, 'sit,' and *pos-sidēre*, 'be master of,' and of Ger. *sitzen*, 'sit,' and *be-sitzen*, 'be master of.']

✓ 2 *kṣi* (*ksināti*, later *ksinōti*; *áksesta*; *ksitā*, *ksinā*; -*kṣiya*; *ksiyáte*; *ksapā-yati* [1042e]). destroy; make an end of; exhaust; —pass. wane; *kṣīna*, ruined, lost; —caus. weaken. [cf. *φθίνω*, **φθινω*, 'perish, wane,' *φθι-μενος*, 'dead': for *φθ*, cf. *kṣar*: w. the secondary *kṣa-n*, cf. *κτρί-μενος*, 'slain,' *κτείνω*, **κτεν-ω*, 'slay.']. + *a pa*, pass. be afflicted, suffer loss.

kṣit, vbl. inhabiter or ruler, at end of cpds. [*V1kṣi* 1 and 2: see 1147c.]

kṣitī, f. dwelling, abode, 79¹⁸; piece of ground or land; the earth, the ground. [*V1kṣi* 1: cf. *κτλ-σι-s*, 'settlement.'].

kṣiti, f. destruction. [*V2kṣi*: cf. *ψι-σι-s* = *φθισις*, 'decay': for *ψ*, cf. *kṣar*.]

✓ *kṣip* (*ksipati*, -te; *eikṣépa*, *eikṣipé*; *ksepsyáti*, -te; *ksiptá*; *kséptum*; *ksip-tvá*; -*ksípya*; *ksépáyati*). dart; cast; throw; caus. cause to fly or burst, 84⁴. + ā, —1. throw at; —2. fig. (like Eng. fling, make flings at), deride, put to shame, 8¹⁰; —3. draw towards one's self, call out (a person to vindicate himself), 55⁶.

+ *ni*, throw down (one's self, one's body).

+ *vi-ni*, lay down separately or orderly.

+ *sam*, dash together in a heap; destroy.

kṣipta-laguda, a. having the eudgel thrown.

kṣiprá, a. darting; quick; -am, adv. quickly. [*Vksip*.]

kṣirá, n. milk. [prob. *Vkṣar*.]

kṣirín, a. milky; as m. milk-plant. [*kṣira*.]

kṣirodaka, n. milk and water. [*udaka*: 1253b.]

✓ *kṣud* (*ksódati*, -te; *eukṣóda*; *kṣunñá*; -*kṣúdyā*). shatter; stamp upon; grind small.

kṣudrá, a. small. [*Vkṣud*.]

kṣudra-buddhi, m. Small-wit, name of a jackal. [1298.]

kṣud-vyādhi, m. hunger and disease. [*ksudh*: 1253a.]

✓ *kṣudh* (*ksúdhyati*; *kṣudhitá*). be hungry; *kṣudhitá*, hungry.

kṣudh, f. hunger. [*Vkṣudh*, 383a.]

kṣudhā, f. hunger. [*Vkṣudh*.]

kṣudhārta, a. distressed with hunger. [*ksudhā* + *ārta*.]

ksétra, n. dwelling-place, 87¹⁷; piece of ground; field. [*V1kṣi* 1.]

kṣetra-pati, m. master of a field; farmer.

kṣéma, m. —1. abode; place of rest; security; well-being, 61⁸; —2. possession;

kṣeme 'yoge, in possession' in acquisition, i.e. in the enjoyment of what we have got and in the getting of more. [*V1kṣi* 1 and 2: for **ske-ma*, 1166: cf. Goth. *haim-s*, 'village'; A.S. *hām*, Eng. *home*, and *-ham* in place-names; perhaps also *κώμη* (if for *κόμη*?), 'village.'].

khá, n. —1. hole; hollow; —2. opening; —3. hole in the hub of a wheel; —4. void space; the sky. [*Vkhan*, cf. 333.]

kha-ga, —1. a. moving in the sky, flying; —2. as m. bird. [for mg 2, cf. *antarikṣaga* and *kha-gama*, 'bird,' *ura-ga* and *bhujāṁ-gama*, 'snake,' and *turāṁ-ga*, 'horse.'].

kha-gama, the same.

khaṇḍa, a. broken; as m. a break, section, piece; *khaṇḍaka*, m. lump-sugar. [hence, prob, through the Persian, Arabic, Italian, and French, the Eng. *candy*.]

✓ *khaṇdaya* (*khaṇdayati*). break; *khaṇḍita*, broken (of a command). [*khanda*, 1055.]

✓ *khan* or *khā* (*khánati*, -te; *cakhána*, *cakhmús*; *ákhān* [890]; *khanisyáti*; *khátá*; *khánitum*; *khanityá*, *khätvá*; -*kháya*; *khanyáte*, *khäyáte*; *khánáyati*). dig; caus. cause to be dug. [if for **skan*, cf. Lat. *can-ālis*, 'ditch, canal.']. + ā, dig, burrow, in *āku*.

khára, a. harsh; as m. ass (so called from his harsh bray), 67¹⁹.

khála, m. —1. threshing-floor; —2. a mean, low-lived fellow. [the tertium

comparationis for 1 and 2 is perhaps 'dirt.]

khalu, *pel.* —1. now (*continuative*); *atha khalu*, now; —2. indeed (*emphasizing the preceding word*), 55³; —3. to be sure (*concessive*), 98³.

✓ **k hā**, see *khan*.

✓ **k hād** (*khádati*; *cakháda*; *khádisyáte*; *kháditá*; *kháditum*; *kháditvá*; *khádyáte*; *khádyati*). chew; bite; eat; *esp.* of animals; feed on, 24¹⁶; devour, 21¹¹; *khádita*, eaten, 23³, etc. [if for **skand* or *sknd*, cf. *κνίσω*, *κνιδ*, 'bite, sting,' *κνίδη*, 'nettle,' but not Eng. nettle.]

khāditavya, *grdv.* edendus. [*khād*.]

✓ **khid** (*khidáti*; *khinná*; *-khídyā*). depress, *but only fig.*
+ *ud*, pull out.

khilā, —1. *m.* piece of waste land between cultivated fields; a bare spot; —2. a gap.

khu, a *Prakrit form* for *khalu*.

khe-cara, *a.* moving in the sky. [*kha*, 1250c.]

khecaratva, *n.* power of flying (by magic). [1239.]

kheda, *m.* depression, sorrow. [*khid*.]

kheda-vaṇa, *a.* having depression as one's controlling influence, under the dominion of sorrow.

✓ **khyā** (*khyáti*; *cakhyáū*; *ákhyat* [847]; *khyásyáti*; *khyátā*; *khyátum*; *-khyáya*; *khyáyáte*; *khyápáyati*, -te [1042d]). simple verb only in pass. and caus. —pass. be well known; be talked of; —caus. make known. [orig. mg, perhaps, 'shine, appear or look (intrans.), see (trans.)'.] + *abhi*, look at; behold, 78¹³.
+ *ā*, —1. show, tell; narrate, 55¹⁹; —2. designate, name; —caus.: *act.* tell; *mid.* have told to one's self, 105⁷.
+ *praty-ā*, (*lit.* show back, *i.e.* turn away, repulse, reject, 9²⁰; refuse. [the Ger. *zurück-weisen* has just the same mgs.]
+ *v y-ā*, show to discriminately, *i.e.* explain.
+ *s am*, tell together, *i.e.* reckon up.
+ *pari-s am*, reckon up completely, 58⁶.

khyāti, *f.* the being well known; fame; *khyátim gam*, become famous. [*vkhyā*.]

ga, *vbl.* going, in many *cpds*; situate, *e.g.* in *madhyaga*; as *m. nomen actionis*, the going, in *durga*, *suga*. [*Vgam*, cf. 333.]

gagaṇa, *n.* sky.

gāṅgā, *f.* the Ganges. [fr. *Vgam* = *gā*, w. intens. reduplication, 1002b.]

gaja, *m.* elephant.

gaja-yūtha, *m.* herd of elephants.

gajendra, *m.* a great elephant. [see *indra*.]

gāṇā, *m.* —1. troop, (of Maruts) 90¹⁶; crowd, (of friends) 3⁹; host (of stars); flock, (of birds) 3⁸; —2. *pl.* troop-deities, inferior deities which regularly appear not singly, but in troops, 67¹³; *esp.* those that compose the retinue of *Civa*; *then, as sing.*, a single one of *Civa*'s attendants, a *Gana*, 55²⁰; —3. a number.

gāṇanā, *f.* a numbering, calculation, taking into account. [*Ngāṇaya*.]

✓ **gāṇaya** (*gāṇayati*). number, calculate. [*gana*, 1055.]

gāṇita, *ppl.* calculated; as *n.* [1176a], calculation, arithmetic. [*Vgāṇaya*.]

gatā, *ppl.* —1. gone, 2²¹; departed; *w. inf.* *snātum gata*, gone to bathe, 44²; *so* 41²; —2. often at beg. of *cpds*, see these; —3. gone to: *w. acc.* 5⁸, 15²⁰; *w. prati* and *acc.*, 23¹⁵; —4. (having arrived at, *i.e.*) situated in: *w. acc.*, 62¹⁵; *w. loc.*, 5¹⁴; in *cpd*, *e.g.* *svahasta-gata*, situated on my own hand; —5. gone to a condition, see *Vgam* 4; attained to, (fame) 56¹²; conditioned, in *durgata*, *sugata*. [*Vgam*, 954d.]

gata-prāṇa, *a.* whose breath is gone, dead.

gata-samkalpa, *a.* whose purpose or will for the moment is gone, purposeless. [1299.]

gatānugati, *f.* the going after him who has gone (before), the following in the old ruts. [*anugati*.]

gatānugatika, *a.* addicted to following in the old ruts. [*gatānugati*, 1222a.]

gatāsu, *a.* whose life is gone. [*asu*.]

gáti, *f.* — 1. a going, way of going, ability to go; — 2. progress, 18¹⁸; eventus, issue, 20¹³; — 3. way of escape, refuge, 52¹⁵; — 4. the way or course *esp.* of the soul through different bodies, metempsychosis; *and so*, a condition of the soul during these transmigrations, a man's lot or fate, 53¹², 65¹⁰, 66⁶, 66²¹ ff. [Vgam, 1157: cf. *βάσις*, ‘going, power to go.’]

◀ **gad** (gádati; jagáda; gadisyáte; gadítá; gádítum; -gádyā). speak.

+ ni, say.

gada, *m.* disease.

gantavya, *grdv.* eundum, used *impers.* [Vgam.]

gandhá, *m.* smell; *pl.*, *w.* gubha, perfumes.

gandharvá, *m.* — 1. orig., perhaps, the deity of the moon, the Gandharva; — 2. in *Epos*, *pl.* Gandharvas, heavenly singers belonging to Indra's court; *as sing.* one of these, a Gandharva.

gabhirá (*V*, later) gambhirá, *a.* deep.

◀ **gam** (gácehati, -te [747, 608]; jagáma, jagmé; *V.* ágan [833], later ágamat; gamisyáti, -te; gatá; gántum; gatvá; -gátya, -gámya; gamyáte; jígamisáti; gamáyati, -te). — 1. go, move; go to, 3⁶; go towards; go away, 28¹⁷, 36⁶; come; *w.* pratipam, go wrong; — 2. go by, pass (*intrans.*): of time, 20³; of days, 29¹³; — 3. come unto, *i.e.* arrive at, *w. acc.*, 3⁷, 84⁷; reach, *w. loc.*, 69⁸; come into, *w. loc.*, 71⁶; get at, 95¹⁹; — 4. go to a state or condition: *w.* pañcatvam, go to dissolution, *i.e.* die, 32²¹, etc.; so to destruction, 29⁶; despondency, 44¹⁸; *w.* nijám gatim, (went) to his own proper condition, *i.e.* became a Yaksha once more, 53¹²; — 5. manasá gam, (go with the mind, *i.e.*) perceive, 15¹⁰.

[cf. *βαίω* (**βαντόνω*, **γέμενω*), ‘go’; Lat. *vēniō*, **gvēmio*, ‘come’; AS. *cum-an*, Eng. *come*; for the *kw* which is to be expected in Germanic as answering to the old *gv*, cf. Ger. *be-quem*, Old Eng. *cwēme*, ‘convenient, fit, pleasant’: cf. gácecha and *βάσκε*, ‘go thou’; gatá-s, ‘gone,’ and *βατός*, ‘(gone over, *i.e.*) passable’; gáti-s and *βάσις*, ‘a going’: see also Vgá.]

+ adhi, — 1. go to; attain; — 2. get at, learn, study, read — cf. vi + adhi.

+ anu, go after, follow.

+ antar, go within, enter.

+ api, go unto, join, 91⁵ ff.

+ abhi, go unto, 1¹⁴; go.

+ aram, *see s.v.*

+ ava, come down.

+ ā, — 1. go to, 6¹⁰; come to; come hither, 5²², 10²³; — 2. return (52²²), usually w. punar, 4³, etc.; — ágata: — 1. arrived, come, 7⁹; *w. inf.* çrotum ágata, come to hear, 28⁵; so 27¹⁰; arrived (as guest), 28⁷; — 2. returned, 24¹⁷; — 3. having gone to a condition, *e.g.* death, 46³; — ágantavyam, *grdv.*, as *impers.* pass. *w.* anena, this one will come hither; — desid. desire to return, 101⁵.

+ abhy-ā, come unto, visit; abhyágata, as *subst.* guest.

+ upa_ā, approach.

+ sam-upa_ā, go to together.

+ sam-ā, assemble; meet, 61⁸.

+ ud, go out, proceed from.

+ upa, go unto, approach.

+ nis, proceed from (*abl.*), 51¹¹; nirgata, departed.

+ prati, come back, return.

+ vi, go asunder; vigata, gone, vanished.

+ sam, mid. come together, meet; unite one's self with; *and so*, come to enjoy; — caus. assemble, as *trans.*

gama, *a.* going, at end of cpds. [Vgam.]

gambhirá, *a.* deep; cf. gabhírá.

garut, *n.* wing.

garútmant, *a.* winged; *as m.* bird. [for mg, cf. paksin.]

◀ **garj** (gárjati; jagárja; garjítá; garjítvá; -gárjya). roar.

garjana, *n.* roar.

gárta, *m.* (earth-)cut, ditch. [younger form of kartá, q.v.]

gardabhad, *m.* ass; -í, *f.* she-ass. [1199.]

gárba, *m.* — 1. uterus concipiens, the conceiving womb; abde garbhād ekādaçē, in the eleventh year from (the womb, *i.e.*) conception; — 2. (as in Milton's Earth's immost womb) the interior, inside, 34⁵, 43², cf. kroda; at end of cpds, having ·· in the interior, containing ··, cf.

padmagarbhā; —3. conceptum, fruit of the womb; garbhām dadhānās, conceiving fruit, 92¹²; embryo, 46⁵, 93⁷; scion; and so —4. a new-born child. [v̄grābhā, ‘concipere’: with garbhā in mg 1, cf. δέλφις and δολφός, ‘womb,’ ἀ-δέλφος and ἀ-δέλφε-ιός (= sá-garbh-ya-s), ‘of the same womb, i.e. brother’; in mg 3, cf. βρέφος, ‘embryo,’ and Eng. *calf* in *moon-calf*: in mg 4, cf. Goth. *kalbo*, Eng. *calf*.]

garbhavant, *a.*, in *fem. only*, pregnant. [garbhā3: see 1233.]

garbha-stha, *a.* being in the womb, unborn.

✓ **garh** (gárhate; jagarhē; garhitá; gárhitum; -gárhya). blame, reproach; garhita, despised.

✓ **gal** (gálati; galitā). —1. drip; —2. fall; galita, fallen out, gone (claws, teeth, eyes). [hence *jala*, ‘water’: cf. v̄βαλ in intrans. mg, e.g. ποταμὸς εἰς ἄλα Βάλλων, ‘river flowing into the sea’; Ger. *quellen*, ‘flow, spring,’ *Quelle*, ‘fountain.’]

gava, equiv. of go, ‘bull, cow, beeve,’ in cpds. [see 1209a.]

gávyūti, *f.* pasture-land; generalized, territory, abiding-place. [lit. ‘having food for cattle,’ gō + ūtī, see go4: the y is euphonic, cf. 258.]

✓ **gā** (jígāti; ágāt). go; come. [collateral form of gam, q.v.: w. jígāti, cf. Laconic *βίβατι*, ‘strides’; w. ágāt, cf. ēβη, ‘went.’]
+ **abhi**, go unto; w. çramam, become weary.

gátú, *m.* —1. motion, movement, course; —2. progress; equiv. to the Eng. -fare in wel-fare (for mg, cf. verb *fare*, ‘get on, go’) —see *sugátuyā*; —3. (place of recourse, i.e.) refuge, abiding-place, 83⁹. [v̄gā, ‘go,’ 1161.]

gátra, *n.* —1. (means of moving, i.e.) a limb of the body; —2. by synecdoche, the body. [v̄gā, ‘move,’ 1185a.]

gámin, *a.* going, going upon, going to. [v̄gam, 1183³.]

garbhā, *a.* relating to the embryo or to pregnancy (of sacrifices). [garbhā, 1208f.]

garbhika, *a.* relating to the womb, prenatal. [garbhā, 1222e2.]

gáṛhapatyā, —1. *a.* pertaining to the householder; *as m., sc.* agni, the householder’s fire, 102²x.; —2. *as n.* the being head of the house, 80⁶; the housekeeping, 89¹⁷. [grhápati, 1211.]

gír [392], *f.* —1. invocation, praise, 74¹²; —2. sing. and pl. speech, words, 87¹⁶, 49⁹; —3. voice, 3¹⁴. [v̄1 gr, 242^{1,3}.]

giri, *m.* mountain, 55⁸.

✓ **gu** (intens. jóguve [1007³]). cause to sound, proclaim. [cf. γόσ, βοή, ‘cry’; Lat. *bovare*, ‘howl.’]

guṇā, *m.* —1. a single thread of a cord; a string; esp. bow-string; —2. quality; ascetic qualities, as distinguished from the real nature (*svabhāva*, ‘ingenium’), 22²⁰; —3. as philosophical technical term, one of the three pervading qualities of all nature, *to wit*, *sattva*, ‘goodness,’ *rajas*, ‘passion,’ and *tamas*, ‘darkness,’ 66⁸ff.; —4. as specialization of mg 2, a good quality, virtue, 1^{4,12}, etc.; excellence. [for play on mgs 1 and 4, see *nirguna* and 18⁵.]

guṇa-deva, *m.* Gunadeva, a pupil of Gunādhyā. [lit. ‘having virtue as his god,’ 1302.]

guṇavant, *a.* virtuous, 18⁴; excellent, 3²². [1233.]

guṇaçalin, *a.* possessing virtues, excellent. [see çālin.]

guṇādhyā, *m.* Gunādhyā, see 53³x. [lit. ‘rich in virtue,’ ädhyā.]

guṇānvita, *a.* endowed with excellence; (of an asterism) lucky. [anvita, vi.]

guṇin, *a.* virtuous, excellent. [guṇa.]

✓ **gup** (jugópa; gopsyáti; gupitá, guptá; gópitum, góptum; gupyáte; júgupsate, -ti). keep; guard; desid. seek to keep one’s self from, i.e. shun, detest; ppl. jugupsita, detested, inspiring aversion, 59¹². [prob. a secondary root, originating in the denom. verb-stem *gopaya*: see this and go-pa.]

gurú, *a.* —1. heavy; and so —2. fig. (like Eng. weighty), important; —3. worthy of honor, 28¹³; —4. *as m.* the one to be honored κατ’ ἔξοχην, the teacher or Guru, 60⁴ff.; loc. *gurāu*: in the house of the Guru, 61²³; in case of a Guru, 104⁴. [cf.

- the comp. *gáriyāns*: cf. *Bapús*, Lat. *gravis*, **garu-i-s*, Goth. *kaurus*, ‘heavy.’]
- ✓ **gu h** (gúhati [745c]; jugúha [793f], juguhé; ághukṣat [916, 155]; gúdhá [222³]; gúhitum; -gúhya). hide; gúlhá, hidden, 76¹⁵.
+ *a pa*, hide (*trans.*) away from, *w. abl.*, 85¹⁴; put away, get rid of, 77¹.
- gúh**, *f.* hiding-place; *instr.* *guhá*: used as *adv.* gúhá [112e], in secret. [*Vguh*.]
gúhā, *f.* hiding-place; cavern. [*do.*]
gúhya, *grdv.* celandus; secret, hidden. [*do.*]
- guhyaka**, *m.* one of a class of demigods, who, like the Yakshas, wait on Kubera, god of wealth, and, dwelling in mountain caverns (*guhā*), keep his treasures. [so named from their living in caverns or hidden places: 1222.]
- ✓ **1 gír** (grnáti, grnité; jagára; garisyáti; gírná [957b]; -gírya). —1. invoke, call; —2. salute, praise; —3. speak out, say. [cf. *gír*, ‘speech, voice’; *γῆπυς*, ‘speech, voice’; Doric *γῆρεν*, ‘speak’; Lat. *garrio*, ‘talk’; Eng. *call*.]
+ *sam*, chime in with, agree.
- ✓ **2 gír** (gírfati; jagára; ágárit; gírná [957b]; -gírya). swallow. [cf. *Bopá*, ‘food,’ *βι-βρώ-σκω*, ‘eat’; *δημο-βόρ-ο-ς*, ‘folk-devouring’; Lat. *carni-vōr-us*, ‘flesh-eating’; *de-vorāre*, ‘swallow down, devour.’]
+ *ni*, swallow down; devour (the sun in an eclipse), 76¹⁶—see *gras*.
- ✓ **3 gír** (aor. ájígar [867]; intens. jágarti [1006]; caus. jágaráyati). —1. *intens.* be awake; wake, *intrans.*; jágṛhi [1011], be thou watchful, have a care for, *w. dat.*, 89¹⁷; wake up, *intrans.*, 30¹⁶; —2. *caus.* wake, *trans.*, 30¹⁶. [for the history of the word, see 1020: for 1, cf. ē-γpñ-γop-a, ‘am awake,’ ē-γp-ēto, ‘awoke’ (*intrans.*); for 2, cf. ēγépw, ‘wake’ (*trans.*).]
- gítsa**, *a.* clever; wise.
- ✓ **gídh** (gídhyaṭi; jagárdha; ágṛdhat; gardhiṣyáti; grddhá; grddhvá). —1. take long strides; —2. be eager or greedy for. [for *ghrdh: cf. Eng. *greedy*.]
- gídhra**, —1. *a.* greedy; —2. *m.* vulture. [*Vgrdh*, 1188a: the Ger. offers an exact parallel: *Geier*, ‘vulture,’ is prop. ‘the greedy (bird),’ from *Gier*, ‘greediness.’]
- gṛdhra-kūṭa**, *m.* Vulture-peak, a mountain in Magadha.
- gr̄hā**, *in V. m.; later, m. in pl.; otherwise, n.* house, 28⁷, 79¹⁵; *w.* mr̄nmaya, house of earth, the grave; gr̄ham gam, go home, 52¹⁰; so 40³, 68¹⁷; *as pl.* the house as consisting of various rooms and buildings, 89¹²; mansions, 87⁷. [‘that which receives one,’ *grah*: cf. *geha*.]
- gr̄hā-pati**, *m.* master of the house. [acet, 1267a.]
- gr̄hā-patnī**, *f.* mistress of the house. [*do.*]
- gr̄ha-stha**, *a.* abiding in a house; *as m.* householder or Brahman in the second stage of his religious life, see *āgrama*.
- gr̄hā-grama**, *m.* house-stage, second stage in a Brahman’s life, see *āgrama*.
- gehā**, *n.* house. [ident. w. gr̄hā: cf. the ident. *Vṛdh* and *edh*.]
- gí [361c], *m. f.* —1. a beef in its old sense of bull or cow; *pl.* beeves, kine, cattle; the Vedic type or symbol of all welfare and blessing and riches (e.g. 80¹⁶), like “milk and honey” with the Hebrews; —2. beef in the derived and now usual sense of flesh; *pl.* pieces of flesh, 84¹⁶; —3. (the milch cow of kings, i.e.) the earth, 63⁷; —4. observe that *gavyūti*, *gotra*, *gopa*, *gopati*, *gomaya*, and many other cpds of go lose their special reference to cattle and take a more general mg. [cf. *Bōv*s, stem *bov*, ‘a beef, ox, cow’; Lat. *bos*, stem *bov*, ‘ox, cow’; AS. *cū*, Eng. *cow*.]
- go-ghná**, *a.* kine-killing; *as m.* cow-slayer.
- gótama**, *m.* Gotama, a Vedic seer of the tribe of Angiras.
- gotrá**, *n.* —1. cow-stall, cattle-pen; —2. perhaps, pen of cattle, and so —3. group in general (see *go 4*); —4. esp. family, 19¹⁶; —5. family name, 103¹⁹, see *nāman* 2. [from go: mgs 2 and 3 are not authenticated by the literature.]
- gotra-ja**, *a.* born in the family; *as m.* a relative.
- go-pá**, *m.* —1. cow-keeper, cow-herd; —2. keeper in general (see *go 4*). [2pa.]

- gō-pati, *m.* —1. lord of kine; —2. lord in general (see go 4). [acet, 1267a.]
- ↙ gopaya (gopayati, -te). be keeper, keep. [gopa, 1055.]
- go-pā [351], *m.* —1. cow-keeper; —2. keeper in general (see go 4), 85¹⁶; protector, 69¹⁵. [2 pā.]
- ↙ gopāya (gopāyati, -te). be keeper; keep, 91¹². [gopā, 1055.]
- gomāya, —1. *a.* bovine; as *n.* —2. cow-dung, 103²²; —3. dung in general (see go 4); *w.* ānaḍuha, dung of a steer, 105^{3,20}. [see maya.]
- go-yukta, *a.* yoked with cattle; *w.* cakra, wagon drawn by cattle. [↙ yuj.]
- go-rakṣaka, *m.* cattle-keeper, cow-herd.
- gō-ṣakhi [343a], *a.* having cattle as companions, rich in cattle. [sákhī, 186.]
- go-ṣṭhā, *m.* cow-stall, byre. [sthā, 186.]
- gāuṇika, *f.* —i, *a.* standing in relation to the three guna's, see guna 3. [guna, 1222e2.]
- gāutamā, *m.* patronymic from Gotama; Gautama, name of various men. [góṭama, 1208f.]
- ↙ grath or granth (grathnáti; granthi-syáti; grathitá; -gráhyā). —1. string together, connect; —2. put together, i.e. com-pose (a literary work). [for mgs, cf. Lat. com-pōnere, 'put together, compose'; also serere, 'connect, entwine' w. sermo, 'discourse.']}
- grantha, *m.* —1. (a string of words, i.e.) verse or couplet, 53⁶, etc; —2. a com-position, book, work, 17⁸. [↙ granth: for mgs, see under grath, and for 1, cf. Lat. serere w. series, 'row, string.']
- granthín, *a. subst.* having books, bookish, book-reader. [grantha.]
- ↙ grabh, in Rigveda; later, grah.
- from grabh: grbhñáti, grbhñíté; jagrábha, jagrbhé; ágrahít, ágrahíṣṭa [900]; grbhítá; grbhítvá; -gfbhya.
 - from grah: grhnáti; jagráha, jagrhé; ágrahít, ágrahíṣṭa [900]; grahíṣyáti, -te; grhítá; gráhitum; grhítvá; -gfhya; grhyáti; grháyati, -te.
 - 1. grasp; seize with the hand; hold; take; *w.* hástam or páním, take the hand (of the bride at the wedding), 89⁵; take

- hold on (*loc.*), 14¹⁴; grhita keçeu, seized by the hair; used of a rabbit taking, i.e. leading with him a lion, 33⁴; —2. take possession of, take, 46²²; get, 44⁵; —3. receive, accept, 20¹⁰, 56¹; —4. of fluids, take in the niddle, 94¹; —5. of names, take upon the lips, mention, 64¹³, 103¹⁹; —6. fig., as in Eng., grasp, i.e. perceive, know; —7. get, learn; —caus. cause to learn. [see under garbha: connection w. Eng. gripe, Ger. greifen, exceedingly doubtful.]
- + pari, —1. hold on both sides; and so —2. become master of; master, overcome, surpass.
- + prati, take hold of, 59²³; accept.
- + vi, —1. hold asunder; separate; make a division; and so —2. quarrel; fight.
- + sam, hold together, clasp.
- + upa-sam, clasp with the hands.
- ↙ gras (grásate; jagraśé; ágrasít; grasiyáte; grastá; grasisitvá; grasyáte; grásyati). —1. swallow; devour, 10¹⁰; —2. of the demon Ráhu, who swallows, i.e. eclipses sun and moon, 23¹. [perhaps akin w. ↙ 2 gr̄, 'swallow.']

↙ grah, see grabh.

gráha, *m.* seizure (with a claw, i.e.), bite. [↙ grah.]

gráhaṇa, *n.* the grasping, i.e. acquisition. [↙ grah 6, 7.]

grábhá, *a. subst.* grasping, grasper. [↙ grabh.]

gráma, *m.* —1. inhabited place, hamlet, village, see 98¹⁶ n.; —2. the inhabitants, community.

gráma-káma, *a.* having desire for the village, fond of abiding in the village.

grávan, *m.* stone; esp. stone for pressing the Soma.

gráhá, *a. subst.* grasping, grasper, in cpds. [↙ grah.]

gráhyà, grdv. to be grasped; perceivable. [do.]

grívá, *f.* nape of the neck; neck. [for *gārvá: cf. Aeolic δέρπα, *δερφα, Epic δειρή, 'throat, neck.']

grísmá, *m.* summer.

ḡha, form of ghan, i.e. han, in cpds. [1143c, 333.]

għaṭa, *m.* a jar.

għaná, *m.* — 1. slayer; — 2. slaughter;

— 3. a compacted mass, lump; — 4. cloud.

[*√ghan*, *i.e.* han: cf. φόνος, ‘slaughter.’]

għarmá, *m.* warmth, heat. [*√2ghr*: cf.

θερμός, for *φορμός, Lat. *formus*, ‘warm.’]

↙ għuṣ (ghoṣati, -te; jugħoṣa; ghustá; -ghúṣya; għoṣyati). sound; make a noise.

↙ 1 għr (jígharti; ghṛta; ghārāyati). be-sprinkle; be-drop; drip (*trans.*); ghṛta, see s.v.

+ **praty-abhi**, *caus.* sprinkle over repeatedly.

+ **v y-ā**, sprinkle here and there.

↙ 2 għr, glow, be warm, in á-ghṛni, ‘glowing,’ and għarma, *q.v.*

ghṛta, *n.* — 1. butter, clarified and then hardened, *Anglo-Indian* ghee, much used for culinary (*cf.* 68¹) and religious (*cf.* 88¹⁷) purposes: *cf.* ájya, ‘butter in a melted state’; — 2. butter or fat in general, also as symbol of fruitfulness and abundance. [*√1ghr*, ‘drip,’ 1176a: for mg, *cf.* Eng. *dripping*, ‘fat which falls in drops from meat in roasting.’]

għṛta-paċu, *m.* sacrificial beast made of ghee.

għṛta-geūt, *a.* dripping with (ghee, *i.e.* fatness).

għorá, *a.* awful; dreadful; horrid.

għora-cakṣus, *a.* having an evil eye.

għorakṛti, *a.* having an awful form. [ākṛti.]

għoṣa, *m.* noise. [*√ghus*.]

għna, *a.* killing; destroying; removing.

[*√ghan*, *i.e.* han: see 216.9.]

għnya, *grdv.* to be slain, in aghnya. [do.]

↙ għrā (jíghrati [749a]; jagħrāu; għrātā; -għrāya; għrāyá; għrāpáyati [1042d]). smell; snuff at.

ca, *encl. conj.* and, also, τε, que; — 1. *a.* is found, esp. in the older literature, with both parts to be connected (*e.g.* 71^{5,7}, 97^{7,11}; so 13⁵, 16¹², 17³, 19¹⁰, 38⁷, 9²); or only with the latter, as is oftenest the case in the later language (*e.g.* 2^{1,7}, 3⁸, 8⁸; 82⁸, 84¹⁶; 98¹⁶); — 1. *b.* in case of three or more parts to be

connected, ca occurs: with the last only (*e.g.* three parts, 13², 17², 31¹¹, 44⁶; 71⁸, 72¹⁰, 83¹⁵; 106⁵; four parts, 2², 17⁷, 28¹⁰; five parts, 2⁵, 21⁵, 25³); with the last two (7^{6,7}, 22⁵, 37¹⁵, 45⁷; 77¹²); sometimes after each, (29^{3,4}); very rarely after the first of a series (26⁶; 21²²); various irregular combinations on page 67 *passim*; see also 21²⁰ N.;

— 2. variously combined: *w.* eva (*e.g.* 13²¹; 9¹⁶, 11⁹, 14¹⁵; 5⁹, 12⁵, 14^{2,8,20}, 15¹⁶, 25⁴; 30¹⁴), and *w.* api (see examples under api); .. ca, .. tathā, .. ca, both .., likewise .., and, 10^{8,9}; .. ca, .. ā, both .., and ..; 85⁵; sa ca, often at beg. of clause (*e.g.* 24²³; so 34¹⁸; 41⁷); — 3. anyac ca, api ca, kim ca, tathā ca, joining two proverbs of like drift, moreover, further, likewise;

— 4. otiose, 6⁹; — 5. connecting things contrasted: but, 8¹⁶, 17²⁰, 18^{2,3}, 19²; and yet, 1¹², 3²⁰; — 6. (even, concessively, *i.e.*) though, 26¹²; — 7. (like Eng. and or an, and Icelandic enda, ‘moreover,’ ‘if’) if — see ced; — 8. *w.* interrogatives, rendering them indef., see ka, kim.

[*cf.* τε, ‘and’; Lat. que, ‘and’; Goth. *h* and Ger. -ch in *ni-h* and *no-ch*, the exact equivalents of Lat. ne-que, ‘and not, nor’: for ca 8, *cf.* -τε and -κα in πο-τε and Doric πο-κα, ‘at any time’; Lat. quis-que, ‘any, each.’]

cakrá, *n.* — 1. wheel; chariot-wheel, wagon-wheel; — 2. by *synecdoche*, wagon, in pītha-cakra. [prob. reduplicated form, ca-kra, *fr.* √*kṛ or *kl, ‘roll,’ *cf.* κυλίω, ‘roll’: *w.* ca-krá, *cf.* κύκλος, *κε-κλος, ΛΣ. *hweohl*, *hweol*, Eng. *wheel.*]

↙ cakṣ (cásṭe [628]; cacakṣé; cásṭum; -cákṣya). — 1. appear; — 2. look upon, behold; — 3. (cause to appear, *i.e.*) announce, tell. [reduplicated form of √kāṣ, see 675 and 108g¹ end.]

+ ā, — 1. look on; — 2. show, tell, 63¹.

+ vi, appear far and wide, shine.

+ sam, look upon, consider.

cáksas, — 1. perhaps adj. beholding, see 1290³ end; — 2. *n.* look; eye. [*√cakṣ*.]

cakṣuḥ-pidā, *f.* eye-ache.

cakṣuṣmant, *a.* possessing eyes. [1235.]

cakṣus, *n.* eye. [*√cakṣ*, 1154.]

cañcala, *a.* moving to and fro; trembling. [veal, 1148.4, *w. intens. reduplication*, cf. 1002b: cf. κίγ-καλ-ος, ‘wag-tail’; Lat. *quer-quer-us*, ‘shaking with fever chills.’] cañeu, *f.* beak, bill. cañaka, *m.* chick-pea. eánda, *a.* impetuous; wrathful. eandála, *m.* a Chandala or man of the most despised class of society (born of Cúdra father and Brahman mother). [cf. eanđa.] ✓ cat (cátant; cattá; caus. cátayati). get off; hide; caus. drive away. eatasr̥, *fém.* to cátur. catúr [482d], *num. four.* [*w. catváras*, cf. téttapes, Lat. *quattuor*, Goth. fidvor, AS. fówer, Eng. *four.*] catur-aksá, *a.* four-eyed. [see 1300b.] caturthá, *f. -í, a.* fourth; -am, *adv.* the fourth time. [catúr, 487⁵.] catur-yuga, *n.* the four ages. [1312.] catur-varga, *m.* group of four. cátur-vidha, *a.* of four kinds; four-fold. [vidhā, 1302c5.] cátustaya, *a.* of four; as *n.* a collection of four, a quaternion. [catúr, 178: 1245a.] catus-pathá, *m. n.* place where four ways meet, quadrivium. [catúr, 178, 187: 1312.] cátus-pad, *a.* quadruped; as *n. s. collectively*, the four-footed beasts. [catúr, 178: 1300.] catus-pada, *f. -í, a.* having (taken) four steps. catvara, *m. n.* quadrivium. [catúr.] catvár, strong form of catur, *q.v.* ✓ can (ácanít). be glad in; gladden. [col-lateral form of ✓kan: cf. ✓kan, káma, căru.] caná, *adv., immediately following the emphasized word.* —1. not even; svápnāq caná, not even sleep, 79¹; —2. *w. preceding negation*, even; ná devánám áti vratám, çatátmá caná, jívati, not beyond the decree of the gods, (not) even if hundred-lived, does one live, 88²; hence, the feeling for the negation in cana in such collocations becoming faint, —3. even, at all, *w. interrogatives*, emphasizing their indefinite sense; na kim cana, not any thing even

or at all, 8¹³; see esp. 1 ká 2c, also katham, kadá, and kim. [cf. Lat. -quam and -cun- in quisquam, quicunque, ‘any one’; Goth. -hun in ní hvas-hun, ‘not any one.’]

candrá, *a.* shining, shimmering; as *m.* the moon; the moon-god. [for çandrá, *q.v.*] candrámas, *m.* the moon; the moon-god. [orig. a descriptive cpd, stem candra-más (383d6), nom. candra-más, and so with long á throughout, but transferred to the ás-declension (cf. 418).]

candrá-varṇa, *a.* of shining hue.

✓ cam, *sip, only with á.*

+ á (ácamati [745d]; ácacáma; ácanta [955a]; ácámya; ácámayati). *sip* (water), i.e. rinse the mouth.

camasá, *m.* beaker; cup, made of wood, square, and with handle. [vcam, cf 1197.]

campaka, *m.* Michelia Champaka, a tree with strong-smelling yellow blossom.

campakavant, *a.* abounding in Champaka trees; as *f.* Champakavatí, name of a forest. [1233.]

✓ car (cárati, -te; cacára, cerús, ceré; ácarít, ácarıṣta; carıṣyáti; caritá; cárítum; caritvá; -cárya; caryátē; cáráyati, -te). —1. move, 77¹²; go; wander; wander about; used of men, beasts, waters, heavenly bodies; —2. (like Eng. proceed —cf. Lat. prō-ecēdere, ‘go on’) act; *w. ppl.* [1075b], go on, i.e. keep on (doing a thing), 96¹¹; —3. (like Eng. go about, i.e.) undertake, set about; bhāikṣam car, go begging, beg; undergo (troubles), 88¹²; perform (a vow, duty); observe (silence); commit (offense or injustice), 80⁹, 63⁷; sasyam car, feed on corn, 34¹⁶; carita, see s.v. [cf. περι-τελ-λομένων ἐνιαυτῶν, ‘as years go round,’ and περι-πλ-ομένων ἐνιαυτῶν, ‘as years went round,’ with τ before a palatal and π before a non-palatal; also πόλ-ος, Milton’s ‘turning sphere’: see also ear + ud, and the younger collateral form cal, and under cañcala: akin is also ✓kal.]

+ anu, move along after, follow.

+ apa, go off, be absent.

+ abhi, go against, trespass against; esp. be unfaithful (of a wife).

- + ā, —1. move unto, approach, 86³; —2. go to (an undertaking), set about; *and so, do*, 10⁶, 64¹¹, 66¹⁴; practice (virtue); perform (vow); follow (rule); —3. proceed, conduct one's self, cf. ácāra, 'conduct.'
- + u d - ā, rise up out of (*abli.*), 77¹⁴, of the moon.
- + s am - ā, proceed; do; perpetrate.
- + u d, go up, rise, of the sun; *caus.* cause to go out, evacuate, cf. uecāra, 'evacuation.' [cf. sūryam uc-éárantam w. ἥλιον ἀνα-τέλλοντα, 'the rising sun.]
- + u pa, —1. come to; —2. come to, esp. in order to serve, *and so*, attend, wait upon politely; —3. proceed with, undertake.
- + parā, move away from, 86³.
- + vi, move in different directions, spread over; of waters, overwhelm; wander about; *caus.* cause to go hither and thither in thought, balance, ponder.
- + sam, go, walk, wander.
- cara, *a.* moving; *as subst.* animal (as distinguished from plant). [Vcar.]
- cáraṇa, —1. *m. n.* foot; —2. *as n.* a wandering. [Vcar: for 1, cf. nayana.]
- caritá, —1. *ppl.* done; —2. *as n. sing.* [1176a], (*like Ger. Wandel and Eng. walk*) behavior; proceedings; deeds. [Vcar.]
- cárita-vrata, *a.* having his (marital) duty performed.
- cárcā, *f.* a going over, repetition (of a word in a school-boy's Veda-recitation); a troubling one's self about. [perhaps fr. Vcar.]
- cármán, *n.* skin; pelt.
- carya, *grdv.* to be accomplished; —f. -ā, (*like Eng. walk*) way of life; a performing, busying one's self with. [Vcar.]
- V carv (carvitá, curná; cárvitum). chew, crush with the teeth.
- cársaní, *a.* active, busy; *as f. pl.* busy mortals, men, folk. [Vcar, 1159b end.]
- V cal (cálati; cacála, celús; calisyáti; calitá; cálitum). move; start off. [younger form of Vcar, q.v.: cf. κέλ-ευθος, Lat. cal-lis, 'path.]
- calá, *a.* moving. [Vcal.]
- cándálá, *m.* a Chandálá. [see cándala and 1208f.]
- cátaṇa, *a.* driving away. [Vcat, caus.]
- cátmásyá, *n.* a sacrifice to be made every four months, *i.e.* at the beginning of each of the three seasons. [catur + māṣa, 1211.]
- cándráyaṇa, *n.* with or without vrata, the Chándráyana observance or lunar penance, 65⁶ x. [lit. 'connected or according with the moon's course,' candra + ayana.]
- cáraṇa, *m.* wanderer; esp. wandering player or singer. [carana.]
- cárin, *a.* moving; observing; busying one's self with. [Vcar.]
- cáru, *a.* gladsome; dear; pleasant; fair. [Vcan, q.v., 1192: cf. Lat. cárus, 'dear.']
- cáru-hásin, *a.* sweetly laughing.
- V celi (cinóti, cinuté; cikyé [787]; ácet; ceṣyáti, -te; citá; cérum; citvá; -cítaya; cíyáte). —1. arrange in order; pile up; build; construct, esp. the sacrificial altar; active, if the priest builds for others; middle, if the sacrificer builds for himself; —2. gather together, collect; get possession of.
- + u d, heap up, collect.
- + s am, gather together, collect; accumulate.
- V celi (cáyati, -te). —1. hate; —2. avenge, take vengeance on, punish. [cf. Arcadian ἀποτέλω, Attic ἀποτίνω, 'pay off,' ἀποτίνουαι, 'get paid to myself, take vengeance, punish,' ποιηή, 'penalty.]
- V celi (cikéti; cikáya, cikyús [787]; ácet; ceṣyáti; cérum; -cítaya; cíyáte). —1 notice, observe; —2. look, investigate. [cf. Vcit.]
- + n is, (search out, *i.e.*) ascertain; determine; consider as certain or settled.
- + vi-nis, (look out this way and that, *i.e.*) ponder, consider, 13¹⁹.
- + pari, investigate thoroughly, find out.
- cikitú, prob. *f.* understanding. [Vcit, 1178c.]
- cikitvít, *adv.* with understanding. [cikitú, 1109.]
- V cit (cétati, -te; cikéta, cikité; ácait; cittá; cetáyati, -te). —1. look at, notice; observe; consider; —2. be intent upon, intend; —3. understand, know; perfect, cikéta, has understood, knows; cikitváñs,

- wise; — *caus.* make to know, instruct. [extension of $\sqrt{3}$ ei: the $\sqrt{e}it$ shows an intrans. aspect, 'be noticeable or bright,' in ketu: cf. $\sqrt{e}int.$]
+ *pra*, know.
- eít*, *vbl.* knowing. [$\sqrt{e}it$, 383a.]
- cíti*, *f.* pile. [$\sqrt{1}$ ci.]
- cittá*, *n.* notice; thought; mind. [lit. 'noticed,' $\sqrt{e}it$, see 1176a.]
- citta-pramáthi*, *a.* disturbing the mind.
- citti*, *f.* understanding; wisdom. [$\sqrt{e}it$.]
- citrá*, *a.* —1. noticeable, excellent; —2. clear; bright; bright-colored; of sounds, clear, i.e. loud; —3. variegated, 10⁸; varied; —4. as *n.* a bright-colored thing, a picture. [$\sqrt{e}it$, 1188.]
- citrá-gravas*, *a.* whose praise is loud or whose fame is excellent.
- citra-stha*, *a.* being in a picture; painted.
- citrângá*, *m.* Dapple-coat, name of a deer. ['having a variegated or mottled body': $\bar{a}\bar{n}ga$.]
- cid*, *encl. pcl.* —1. emphasizes, sometimes very gently, the preceding word: even, 78^{10,15}; just, 74², 79⁴; $yāg$ cid, what very ones, 70¹⁶; at least, 79¹⁴; —2. generalizes a pron.: $yé$ cid · · $tāng$ cid, whatsoever · · unto all those, 91¹⁰; so far *Vedic*; —3. in classical Skt., very common w. an interr., rendering it indef.: $kāg$ cid, a certain; na $kā$ cid, not any; see *ka*, *kad*, *kadā*, *karhi*, *kva*. [acc. s. n. of pron. root *ka*, *ki* (505), w. palatalization: 1111a.]
- $\sqrt{e}int$ (*cintáyati*, -te; *cintayám ása*; *cintayísháti*; *cintítá*; *cintayítvá*; -cintya). —1. think, reflect, have a certain thought; —2. set one's thoughts upon, think upon or of, consider, turn one's attention to; —3. call attention to; make an observation, 35⁹. [younger form of $\sqrt{e}it$: cf. 255 and 240.]
+ *vi*, reflect.
+ *sam*, think to one's self.
- cintana*, *n.* a thinking upon. [$\sqrt{e}int$.]
- cinta*, *f.* —1. thought; —2. esp. (*like μέριμνα*), anxious or sad thought; sorrow; —3. plans, 43³. [$\sqrt{e}int$.]
- cintá-para*, *a.* having sad thought as one's chief thing, sunk in sad thought. [1302b.]
- cintáviśa-ghna*, *a.* destroying the poison of sorrow.
- cintítopasthita*, *a.* which approached as soon as thought of. [lit. 'thought of and (immediately) at hand,' *cintita* + *upasthita*, 1257.]
- cintya*, *grdv.* to be thought of, comprehensible. [$\sqrt{e}int$.]
- cirá*, *a.* long, of time; -am, -āt, as adverbs [1111c, 1114c], long, for a long time.
- cira-mitra*, *n.* an old friend.
- cít-kára*, *m.* the sound *cít*, i.e. the braying of an ass. [*cít*, onomatopoetic.]
- círa*, *n.* strip of bark or cloth; rag.
- $\sqrt{e}cud$ (*códati*, -te; *ácódít*; *codáyati*, -te). drive on; speed; excite; *caus.* the same.
+ *pra*, *caus.* drive on; further; inspire.
- $\sqrt{e}cur$ (*coráyati*). steal.
- curá*, *f.* theft. [*Neur.*]
- cúdá*, *f.* tuft of hair left on the crown of a child's head after the ceremony of tonsure.
- cúdá-karman*, *n.* ceremony of tonsure, 59¹⁹.
- cúrṇa*, *m. n.* meal, powder. [\sqrt{carv} : for mg, cf. *pista*.]
- $\sqrt{e}cúrṇaya$ (*cúrnayati*). powder, crush fine; crush; smash. [*cúrna*, 1055.]
- $\sqrt{e}crt$ (*çrtáti*; *cacárta*; *çrttá*; -çfty). fasten together.
+ *pra*, loosen, untie.
- cétana*, *a.* noticing; *cetaná*, *f.* consciousness; mind. [$\sqrt{e}it$.]
- cétas*, *n.* consciousness; mind; heart. [$\sqrt{e}it$.]
- céd*, *adv.* never at beg. of sentence, clause, or half-verse. if; *apodosis*, if it follows, marked by *tad* (37⁴), *tatas* (52⁵), or not marked (32²¹, etc.), or marked by *na*, if negative (18⁹); na *ced*, if not, 52⁸; no *ced*, forms a shortened but complete clause, and if not, 27¹⁷. [*ca* + *íd*, 1133⁵: see *ca* 7.]
- $\sqrt{e}ceşt$ (*céştati*, -te; *cicéşta*; *ceştitá*; *ceştitum*; *ceştitvá*). move the limbs; bestir one's self; be active; act.
- ceştâ*, *f.* activity; performance. [$\sqrt{e}eşt$.]

cęştita, *ppl.* performed; *as n. s.* [1176a],
deeds. [Vęst.]

cędanya, *n.* an impelling; order; precept.
[Vęud.]

cęuđa, *n.* ceremony of tonsure. [eūđā.]

cęura, *m.* thief. [curā.]

v cyu (cyávati, -te; cęcyuvé; ácyoṣta;
cyoṣyáte; cyutá; cyávitum; cyáváyati).

—1. move, bestir one's self; —2. go off,
disappear; —3. come to nought, 68¹²;
—4. fall (from, *abl.*), 51⁹; —5. set agoing,
undertake, mōlīri, 74³. [akin, perhaps,
are ē-σσενα, 'impelled,' and δορυ-σσός,
'lance-brandishing.']

+ **pra**, *caus.* move or lead onward.

v 1 chad (channá; chādáyati; chādayám
cakre; chāditá; chādayitvá; -chādyá).
cover; cover over.

+ **ā**, cover over; conceal, 25¹⁰.

+ **pari**, envelope, cover over.

+ **pra**, cover; clothe one's self with
(*instr.*).

v 2 chad or **chand** (chántti; cacchánda;
áchān [800²]; chadáyati [mgs 1, 2];
chandáyati [mg 3]; chandayám ása;
chandítá). —1. appear, seem; —2. seem
good to, please; —3. (please a person,
acc., with a thing, *instr.*, *i.e.*) offer a per-
son, *acc.*, a thing, *instr.* [prob. ident. w.
vçand.]

chanda, *m.* pleasure; will. [v2chad.]
chala, *m. n.* (*perhaps* cover, *i.e.*) guise,
disguise; pretence, deceit. [*perhaps* fr.
v1chad.]

chágá, *m.* goat. [for *skága: cf. Ger-
manic *sképo-*, for *skéqo-, Ger. *Schaf*, AS.
scéap, Eng. *sheep.*]

cháyá, *f.* shade; shadow; image. [cf.
σκάδη, 'shadow.')

cháyá-dvitíya, *a.* having one's shadow
as second, accompanied by one's shadow.
[1302b.]

v chid (chinátti; cicchéda; áccháitsít;
chetsyáti; chinná; chéttum; chittvá;
-chídya; chidyáte). —1. cut off; hew
down; sever; cut in two; nibble; —2.
divide. [cf. σχίζω, vσχιδ, 'split'; Lat.
scindo, scidi, 'cut'; AS. sceādan, 'divide,'

Eng. water-shed, 'the divide between two
valleys.']

+ **u d**, —1. cut out; —2. destroy; —*pass.*
be cut off, fail, be lacking.

+ **vi**, cut asunder; sever.

chidrá, *n.* hole; defect; weak spot.
[Vehid.]

chuchundari, *m.* musk-rat.

cheda, *m.* cut; cutting off; failure, dearth.
[Vchid.]

já, *vbl.* born; born from; occasioned or
produced by; *only in cpds.* [Vjan, 333:
cf. já, the older form, 334.]

jágat [450d], *a.* movable; *as n.* all that
moves, men and beasts. [Vgam: cf. 383b³
end.]

jaghána, *m. n.* the hinder parts, the but-
tocks.

jaghanyà, *a.* hindermost; last; lowest
or worst. [Jaghana, 1212d4.]

jañgama, *a.* movable; *as subst.* all that
moves, *equiv. to the ancient jágat.* [Vgam,
1148.4, cf. 1002b.]

jáñghā, *f.* lower half of the leg, from
knee to ankle; shin. [prob. fr. v1hā,
'move,' 1148.4, cf. 1002b.]

jatā, *f.* matted hair; tangled locks.

jathára, *n.* belly; womb. [akin are
Goth. *kilþei*, 'womb,' AS. *cild*, Eng.
child.]

v jan (jáyate [772]; jańána, jańē [794d];
ájanista; janisyáti, -te; játá; janáyati,
-te; ájianat). see 761b end, and 772.

—1. *transitive*, janáyati and active forms:
beget; bring forth; generate or produce;
—2. *intransitive*, jáyate and middle forms:
be born; be produced; come into being;
be born again, 18¹; be, 86²; jańē, natus
est, ortus est; jańānās, children; *for*
jata, see s.v. [cf. γε-γον-ώς, 'born,' ἤ-γέν-
ετο, 'became'; Lat. *genui*, 'begat'; AS.
cennan, 'beget, bring forth'; AS. *cynn*,
Eng. *kin*, 'race, family'; AS. *cyn-ing*,
Eng. *king*, 'the man of (noble) kin'—*for*
mg, cf. *kulina* w. *kula* 2: cf. also *jana*
and *jani.*]

+ **abhi**, *pass.* be born unto, be destined
unto from birth.

- + ā, *caus.* cause to be born for some one, *w. dat.*
- + upa, *mid.* be born, arise.
- + pra, *mid.* be born; *caus.* procreate.
- + sam, *mid.* be produced; samjāta, having arisen.
- jána, *m.* creature; man; person; *in pl.* (e.g. 40¹⁶), *and collectively in sing.* (e.g. 77¹¹), folks; a people or race or tribe; dáiya jána, heavenly race, the gods. [Vjan : cf. γένος, Lat. genus, Eng. kin, 'race?']
- jana-padá, *m.* (tribe-place, *i.e.*) district; community.
- jáni [343c], *f.* woman; wife. [Vjan : cf. γυνή, Eng. quean, 'woman': for mg, cf. jāyā.]
- janítra, *n.* origin. [Vjan, 1185d.]
- janitvá, *n.* wifehood. [jani.]
- jániman, *n.* production, creation. [Vjan, 1168.2a.]
- jáni, *f. same as jani.*
- janús, *n.* origin; ingenium, nature; creation. [Vjan, 1154².]
- jantú, *m.* creature; man. [Vjan.]
- jánman, *n.* birth; production; creature, 72³. [Vjan.]
- ✓ ja p (jápati; jajápa; ájapít; japiṣyáti; japatá, japtá; jápitum; japtvá, japtvá). say in under-tone; mutter.
- jamád-agni, *m.* Jamadagni, a Rishi, friend of Viyamitra, and foe of Vasishtha. [jamant, unclear: see 1309⁴.]
- jambuka, *m.* jackal.
- jara, *a.* growing old, aging. [Vjr.]
- jarád-aṣṭi, *a.* long-lived. [jarant, see 1299b end.]
- jarad-gava, *m.* Old-bull, name of a vulture. [jarant.]
- jarad-dāsa, *m.* old slave or servant. [jarant.]
- járant, *ppl.* aging; old. [Vjr : cf. γέρωντα, 'old man.')
- jarás, *f.* the growing old; old age. [Vjr : cf. γῆπας, 'old age.')
- jarit̄, *m.* invoker; singer.
- jalá, *n.* water. [see Vgal.]
- jala-dhara, *m.* rain-cloud. [lit. 'water-holder.')
- jalāçaya, *m.* water-abode; lake. [āçaya.]
- ✓ jas (jásyati; jajása; jásyati). be exhausted or tired to death; *caus.* exhaust; quench.
- jasra, *a.* dying out. [Vjas.]
- já [352], *vbl.* born, *at end of cpds.* [Vjan or jā : cf. já, later form of já.]
- ✓ jāgṛ, same as V3 gr, see 1020.
- játá, *ppl.* born; grown; come into being, present; *at beg. of cpds:* arisen, existing, manifest; produced, aroused; *as n.* a living being; birth. [Vjan, 955b.]
- jata-karman, *n.* birth-ceremony.
- jata-rūpa, *a.* having native beauty; splendid; -pá, *n.* gold.
- jata-vigvāsa, *a.* having arisen confidence, inspired with confidence.
- jata-vedas, *m.* Jātavedas, epithet of Agni. [perhaps, 'having knowledge of all beings, *i.e.* of gods and men,' or, better, 'having all beings or things as his possession.')
- jata-samkalpa, *a.* having a purpose or desire arisen, feeling a passion for another.
- jatamarṣa, *a.* having anger aroused, vexed. [amarṣa.]
- jatavamāna, *a.* having arisen contempt, filled with self-contempt. [avamāna.]
- jāti, *f.* birth; position or rank. [Vjan, 1157¹.]
- jati-matrā, *n.* mere rank. [see matrā², and 1302c3.]
- jātu, *adv.* at all, ever; na jātu, not at all. [Vjan, 1111d : development of mg unclear.]
- jaterṣya, *a.* having jealousy aroused, jealous. [īrṣyā.]
- jánu, *n.* knee. [cf. γόνυ, Lat. genu, Eng. knee, whence kneel.]
- jamadagnya, *a.* of Jamadagni; *as subst.* descendant of J. [jamádagni, 1211.]
- jayá, *f.* wife. [Vjan : for mg, cf. jani.]
- járá, *m.* paramour.
- jála, *n.* net.
- ✓ 1ji (jáyatid, -te; jigáya, jigyé [787]; ájāsit, ájeṣta; jayisyáti, -te; jesyáti, -te; jitá; jétum; jitvá; -jitya). overpower; conquer; win (battles); win by conquest. [cf. Bla, 'force,' Blaw, 'to force'; Lat. vīs, *gvīs, 'force': cf. Vjyā.]
- + ud, conquer; be victorious.
- + parā, *pass.* be conquered.

- + *vi*, *mid.* be victor; conquer (conquests); subdue.
- ✓ *2ji* (*jinóti*). enliven; quicken; *hence* [716], ✓*jinv*. [for **gvi*: cf. *βίος*, 'life': see also ✓*jiv*.]
- jīnāsā*, *f.* investigation. ['effort to find out,' fr. desid. of ✓*jñā*, 1149⁴.]
- jitāpsaras*, *a.* having the Apsarases conquered, surpassing the Apsarases. [*apsaras*.]
- jitendriya*, *a.* having the senses conquered, having the passions subdued. [*indriya*.]
- ✓ *jinv* (*jínvati*; *jíjíva*; *jívísyáti*; *jínvítá*). be lively, hasten; *trans.* quicken; speed onward. [secondary root fr. ✓*2ji*, see 716.]
- jírvi*, *a.* old. [for *jírvi*, ✓*jr*, 1193².]
- jihvá*, *f.* tongue.
- jihvágra*, *n.* tip of the tongue. [*agra*.]
- jímúta*, *m.* thunder-cloud.
- jírá*, *a.* quick. [✓*2ji*, 1188: cf. ✓*jyā*.]
- jírá-dānu*, *a.* having swift drops, swift dripping, *i.e.* well watered.
- ✓ *jív* (*jívati*, -te; *jíjíva*, *jíjívē*; *ájívít*; *jívísyáti*, -te; *jívitá*; *jívitum*; *jívitvá*; -*jívya*; *jíváyati*). live; be alive; *caus.* make alive. [see ✓*2ji*: cf. Lat. *viv-ere*, 'live'; AS. *cwicu*, 'alive,' Eng. *quick*, 'alive, lively.']

+ *anu*, live after, be dependent on, live upon.

jívá, *a.* living; *as m.* the principle of life, the individual soul, 66⁴. [✓*jiv*: cf. Lat. *vivus*, 'alive.'].

jívana, *n.* existence. [✓*jiv*.]

jívana-hetu, *m.* cause of existence, *i.e.* means of subsistence.

jíva-pati or -patnī, *a. f.* having one's husband yet alive.

jíva-praja, *a.* having one's children yet alive. [✓*prajā*.]

jíva-loká, *m.* the world of the living (as distinguished from that of the Manes), 86¹⁸, 23¹².

jívitá, *ppl.* alive; *as n.* [1176a], life. [✓*jiv*.]

jívitavya, *grdv.* vivendum; *as n. impers.*, see 999. [✓*jiv*.]

jívitāçā, *f.* the wish for life, hope to save one's life. [äçā.]

jívin, *a.* living. [✓*jiv*.]

✓ *ju* *ś* (*ju* *śáte*, -ti; *jujósha*, *juju* *śé*; *ájo* *śi* *ṣṭa*; *ju* *śtā*). taste, *esp.* with pleasure; relish; take pleasure in or accept graciously. [cf. *yévo* *ja*, 'taste'; Lat. *gus-tus*, 'taste'; AS. *ceōsan*, Eng. *choose*.]

júṣṭa, *a.* acceptable. [ppl. of ✓*ju* *ś*, w. accent altered as in *dhúrta*.]

juhú [356], *f.* sacrificial ladle for pouring the melted butter into the fire, cf. *srúc*. [✓*hu*, 1147b².]

✓ *jū* (*jun* *áti* [728]; *jūjáva* [786⁴]; *jūtā*). speed, *intrans.* and *trans.*; incite, inspire; further, assist to. [cf. ✓*2ji*.]

✓ *jr* (U. *járati*; *later*, *jíryati*, -te; *ja* *jára*; *ájárit*; *jírná* [957b]). decay; grow frail or worn out or old. [cf. *járant*, 'old,' and *γέρωτ-α*, 'old man'; *jarás* and *γῆρας*, 'old age.'].

jógu [352], *a.* loudly singing; praising. [fr. *inteus.* of ✓*gu*, 1147b², 1002a.]

jóṣas, *n.* pleasure. [✓*ju* *ś*.]

jñā, *vbl.* knowing, at end of cpds. [✓*jñā*, 333.]

✓ *jñā* (*jánáti*, *jáníté* [730]; *ja* *jñā* *ú*, *ja* *jñé*; *ájñá* *sít* [911], *ájñá* *sta*; *jñá* *syáti*, -te; *jñá* *tá*; *jñá* *tum*; *jñá* *tvá*; -*jñá* *ya*; *jñá* *yáte*; *jñá* *páyati*, -te, *jñá* *páyati*, -te [1042d²]; *jñaptá*). know; have knowledge of a person or thing; recognize; become aware of; learn; notice. [cf. *ε-γνώω*, Lat. *co-gnōvit*, 'knew'; AS. *cann*, 'have learned, *i.e.* know, am able,' Eng. *can*; AS. *ge-cnāwan*, Eng. *know*.]

+ *sam-anu*, wholly acquiesce in; approve; give leave; dismiss.

+ *abhi*, recognize; know.

+ *praty-abhi*, recognize.

+ *ava*, look down upon; despise.

+ *ā*, attend to, notice; *caus.* command.

+ *pari*, carefully observe; find out.

+ *pra*, know; *esp.* know one's way or bearings or how to go to work; *prajñáta*, clearly to be known, well known.

+ *prati*, recognize, allow; promise; affirm.

+ *vi*, distinguish; understand; know; recognize; consider as; observe; find out; — *pass.* *vijñāyate*, in stating a dogma, is well known or recognized (by good author-

ties); —*caus.*, make any one know or understand; make a representation to, with a request or question or proposal; memorialize; interrogate.

jñātī, *m.* kinsman; relative. [Vjan: cf. κασί-γνητος, 'brother-born.]

jñāna, *n.* knowledge; wisdom; esp. knowledge of the higher truths of religion and philosophy. [Vjñā, 1150.]

jñānīn, *a.* wise; possessing jñāna; understanding (what one reads), 68¹⁵. [jñāna.]

jñeyā, *grdv.* to be known or considered as. [jñā.]

√ jyā or ji or jī (jināti; jijyāū [785]; ájyāsīt; jyāsyāti; jītā). Biāw; overpower. [cf. 1 jyā, 'power,' and √1ji, 'overpower.]

1 jyā, *f.* superior power; Biā; force. [Vjyā: cf. Biā, 'force.]

2 jyā, *f.* bow-string. [cf. Biōs, 'bow.]

jyāyāns, *a.* stronger or superior; older. [comp. of jyā, 'being strong or superior,' the vbl of √jyā, 470^{2,3}.]

√ jyut (jyōtati; -jyōtya). light. [fr. √dyut.]

jyēsthā, later jyesthā, *a.* best; principal; first; oldest. [superl. of jyā, the vbl of √jyā, 470³; see jyāyāns.]

jyeṣṭha-prathama, *a.* having the oldest as the first.

jyotiṣ-kṛt, *a.* light-making. [jyotis: 187.]

jyotiṣmant, *a.* full of light; light. [jyotis: 184b.]

jyotiṣ, *n.* light (of sun, dawn, etc.); as pl. the heavenly bodies; stars. [Vjyut.]

jyotsnā, *f.* moonlight. [jyotis: cf. 1195.]

jrāyas, *n.* stretch; expanse. [Vjri.]

√ jri (jrāyati). perhaps, go, stride; used only w. upa, stretch out to.

√ jval (jvālati, -te; jajvāla; ájvälit; jvalisyāti; jvalitā; -jválva; jväláyati, jvaláyati, -te). burn bright; flame; caus. kindle, make to flame.

+ pra, *caus.* kindle.

jhaṭ-iti, *adv.* with a jhaṭ, as quick as one could say "boo." [jhaṭ, onomatopoeic: see 1102a² mid.]

jhalla, *m.* a cudgel-fighting athlete (descended from outcast Kshatriyas).

thio, a Prakrit form for sthito.

√ dhāuk (dhāukate; duḍhāuké; dhāukitā; dhāukāyati). approach; *caus.* bring near.

+ upa, bring to; provide.

tā [495], *pron.* he, she, it, they; that, those; both subst. and adj., 1¹⁵, 3^{8,9}; —1. correl. of ya, which usually precedes [512], 3¹⁴, 9¹⁸, 10⁵, 22⁵, 29¹⁵, 32¹⁰, 70¹⁶, 77¹³; but sa .. ya, 17²², 33¹⁶, 73⁹; otiose, 18²⁰, 20¹⁴; —2. in connection w. a pron. of the 1st or 2d pers.: e.g. tám tvā .. īmahe, thee, who art such a one (as aforesaid), we beseech, i.e. therefore we beseech thee, 76¹³; cf. 82⁹; tébhyo nas .. brūhi, to us, who are these (unsuccessful ones—just described), tell thou, i.e. do thou tell us then, 96¹³; similarly, w. a verb in the 1st or 2d pers., whose subject is not expressed, 69¹⁷, 73², 76^{12,17}, 83¹, 95¹³, 99⁴, 100⁴; —3. w. other pronouns: tasya .. etasya, of this, 95⁶; yat tad .. tad, what (was) that .., that, 57⁷; ya ta, whoever, anybody, 18⁴; ya ya .. ta ta, whoever .. that, 13¹²; cf. 45¹³; —4. attenuated in mg (like the Greek δ) to a simple article: te devās, the gods, 92¹⁴; sa bhīmas, Bhīma, 1¹⁵. [w. sa, sā, tad, cf. ó, ḷ, τό, Goth. sa, so, bata, AS. se, seō, ðæt, 'he, she, it,' Eng. that; cf. also Lat. is-tud, 'that.]

√ takṣ (tákṣati; tatákṣa, tatakṣé; átakṣ-
it; taṣṭā; -tákṣya). hew; work (wood); make (of wood or other material); fashion. [cf. tákṣ-an and τέκτ-ων, 'carpenter'; ἔ-τεκ-ον, 'produced'; Lat. tignum, 'log': cf. Vtvakṣ and toka.]

taj-jivana, *n.* his subsistence. [tad.]

√ tad (tādāyati; tādayám āsa; tāqitā; -tādyā). beat.

+ pari, strike; pelt.

tatā, *m.* father. [cf. τέρρα, Lat. tata, 'papa': Eng. dad, though of similar make, has of course no direct connection.]

tātas, *adv.* —1. (*as abl. of pron. root ta* [1098], and synonymous w. *tasmāt*) out of it, 36¹³; —2. from that (place), from there, 103¹⁵; thence; there; itas tatas, here and there, hither and thither, 25¹¹, 29¹⁵, 17; —3. from that (time), thereupon, 2²²; then, *very often*, e.g. 11¹¹, 20¹¹, 56¹⁷; *correl. w. yad*, 92¹³; *w. yadā*, 37⁹; *w. ced*, 52⁵; *tataḥ prabhṛti*, from then on, 4⁷, 32¹⁷; —4. therefore; —5. *otiose*, 47¹¹; 52¹¹, 11¹⁶; then, *w. otiose tadā*, 3¹, 4⁸. [pron. root *ta*, 497, 1098.]

tat-kṣaṇa, *m.* that moment; -am, *adv.* in that moment, straightway. [tad.]

tat-tīra, *n.* its bank. [tad.]

tattva, *n.* (that-ness, i.e.) essence, real condition or state of a thing. [tad.]

tattva-jñā, *a.* knowing the essence or the truth or what's what.

tat-para, *a.* having that as highest object; given over to, intent upon. [tad.]

tat-pār̥eva, *n.* his side. [tad.]

tat-prahṛṣṭa, *a.* pleased with that. [tad.]

tātra, *adv.* —1. (*as synonymous w. loc. of tad in all numbers and genders*) in or among or on this or these or them, 13⁷, 21⁸, 38¹¹, 57²²; in this matter, 37⁸; herein, 98²; —2. there, *often*, e.g. 2⁸, 5⁶; thither, 6⁶, 11¹⁴, etc.; *correl. w. yatra*, 24⁴; —3. on that occasion, in that case, then, 4¹, 14²², 40¹. [pron. root *ta*, 497, 1099.]

tatra-stha, *a.* abiding there.

tat-saṁnidhāna, *n.* his presence. [tad.]

tat-sapatnī, *f.* her co-wife. [tad.]

tat-samīpe, *adv.* near him. [tad.: see samīpa.]

tat-sahacārin, *a.* accompanying him. [tad.]

tāthā, *adv.* —1. so, thus, 11⁴, 24¹⁶; in this way, 99²⁰; *w. yathā*, *yathā regularly preceding*: *yathā* · · *tāthā*: as · · so, 21¹⁶, 61⁶, 77¹³; in order that · · thus, 30¹⁶, 37⁷; but *tāthā* · · *yathā*, so · · as, 22¹³, 43²⁰; *yathā* *yathā* · · *tāthā* *tāthā*, to what degree · · to that degree, the more · · the more, 48¹⁴; *yathā* *tāthā*, in one way or another, 62⁹; —2. particle of assent, so be it, yes, 4², 8⁶, 48¹², 94⁵; that is so, 52¹⁶;

—3. so, in like manner, 19⁸; or, simply conjunctive, also, likewise, 10⁸, 12¹³, etc.; *tāthā-eva*, just so (cf. Middle Eng. al so, i.e.), likewise, also, 1¹¹, 7¹⁰; *tāthā-ca*, 18²⁰, see ca³; —4. *tāthā-api*, so even, even under those circumstances, nevertheless, 21¹¹. [pron. root *ta*, 497, 1101.]

tāthā-vidha, *a.* of such sort, in such condition. [tāthā(1306) + vidhā, 1302c 5.]

tād, —1. *as nom. acc. s. n.* to *ta*, see *ta*; used also in cpds and derivatives, see 497; —2. *as adv.* there; *yatra* · · *tād*, where · · there, 103¹⁸; —3. then, in that case, 27¹⁷, 36⁵; *ced* · · *tād*, if · · then, 37⁵; *so yadi* · · *tād*, 37¹²; *tād* · · *yad*, then · · when, 71²; simply continuative: *tat ko vṛtras*, who then is V., 97¹⁹; *so* 24²; —4. in this way, i.e. therefore, accordingly, 18⁸, 19^{13, 22}, 27¹⁴, etc.; *yad* · · *tād*, since · · therefore, 17⁶; *so yatas* · · *tād*, 37⁷. [cf. 495.]

tād-añga, *n.* his person.

tād-anantara, *a.* immediately adjoining that; -am, *adv.* [1311], immediately after that; thereupon.

tād-abhimukha, *a.* turned towards him; -am, *adv.* [1311], towards him.

tād-abhivādin, *a.* signifying that.

tād-ardhika, *a.* amounting to or lasting half of that.

tādā, *adv.* at that time; then, 2²⁰; in that case; *often otiose in Epos*, 3⁷; *so after tatas*, 3¹, 4⁹; *yadā* · · *tādā*, when · · then, 26¹⁷; *yadā* *yadā* · · *tādā* *tādā*, whensoever · · then, 31¹¹; *yadi* · · *tādā*, if · · then, 25⁹. [pron. root *ta*, 497, 1103.]

tād-ākṛti, *a.* having the appearance of them (i.e. of Piçāchās).

tād-ājñā, *f.* his (the moon-god's) command.

tādāhāra-vartman, *n.* the way of that food. [tād-āhāra.]

tād-īpsita, *a.* desired by those two.

tādiyā, *a.* pertaining to him, her, it, or them; such. [tad, 497.]

tād-upadeṣa, *m.* his advice.

tād-gṛha, *n.* his house.

tād-bhaya, *m.* fear of it or them.

tād-bhāṣā, *f.* that language.

tād-rasa, *m.* the essence of it.

tād-vacana, *n.* his words.

- tad-vat, *adv.* in this way, so; likewise. [tad: 1107.]
- tad-vid, *a.* knowing that; *as m.* connoisseur or judge.
- tad-vṛkṣa, *m.* that tree.
- tad-vṛddhi, *f.* the interest of them.
- ✓ 1 tan (tanóti, tanuté; tatána, tené [79¹e]; átānīt; tañsyáte; tatá; tāntum; tatvā; -tātya; tāyáte [772]). — 1. stretch, *trans.* and *intrans.*; extend, reach; spread over; — 2. continue, endure, 79¹³; — 3. stretch (a weft or a line); continue (the line of a family); — 4. *metaphorically*, of sacrifice and supplication (which are compared with a weft), perform, make. [cf. τάννυμαι, 'stretch'; Lat. tenēre, 'hold,' tendere, 'stretch'; AS. þenian, Ger. dehnen, 'stretch': see also tanu.]
- + ā, spread over; overspread (esp. with light), beshine; stretch (a bow).
- + pari, stretch around; surround; envelope.
- + vi, stretch out; spread out, cover; vitata, stretched, hung, dependent, 92¹¹.
- + sam, hold together, *intrans.*; bind together; make continuous; sam̄tata, (*just like Lat. continens*) uninterrupted.
- ✓ 2 tan (tanyati). resound. [cf. τόνος, 'tone'; Lat. tonare, 'thunder'; AS. noun þunor, 'thunder,' whence denom. verb þunrian, Eng. thunder; AS. þunres dæg, Eng. Thurs-day, 'day sacred to the Old Germanic god of the thunder-storm, þunar or Thor': see tanyatú, 'thunder.')
- tanú, *f.* [344²] tanu, tanú, tanví, *a.* thin, tenuis, slender; — tanu or tanú [decl. 356], *as subst. f.* body, 56³, 89¹⁸; person; one's own person, self, *used like átman* [514] *as reflexive pron.*, 73¹², 78¹²; outward form or manifestation, 84¹¹. [prop. 'stretched out, thin,' √1tan: cf. ταῦν-, 'extended, long,' in epds; Lat. tenuis, Eng. thin, Ger. dünn, 'thin.')
- tanu-trāṇa, *n.* body-cover, 34¹⁷.
- tanu-madhyā, *a.* having a slender middle, *i.e.* slender-waisted.
- tanū-týáj, *a.* abandoning the body, risking life, brave.
- tanti, *f.* cord; *esp.* a long line to which calves are tethered by means of short ropes; tanti, *the same.* [√1tan.]

- tāntu, *m.* thread, 89¹; *metaphorically*, of the thread, *i.e.* course, of a sacrifice. [√1tan.]
- tāntra, *n.* thread; warp of a web; *fig.* fundamental doctrine; division of a work. [√1tan.]
- ✓ tand (tāndate). relax, grow weary.
- tandrā, *f.* fatigue. [√tand, 1188c.]
- tandrita, *a.* wearied, *only w. a.* [tandrā, 1176b.]
- tannimittam, -ena, *see* nimitta. [tad.]
- tanyatú, *m.* thunder. [√2tan.]
- ✓ tap (tāpati, -te; tatāpa, tepé [794e]; átapsit; tapsyáti; taptá; tāptum; taptvā; -tāpya; tāpyáte, tāpyate [761b]). — 1. be warm; burn, *intrans.*; — 2. heat; make glowing; burn, *trans.*; — 3. *fig. (like √gue)*, distress, pain; — 4. *pass.* suffer; suffer voluntarily, castigate one's self, do penance. [cf. Lat. tepēre, AS. þefian, 'be warm.']

+ upa, heat; become sick; sicken, *used impers.*, *w. acc. of the person*, 101⁸.

+ sam, heat; pain.

tapah-prabhāva, *m.* efficacy of devotion.

tápas, *n.* — 1. heat, fire; — 2. voluntary suffering (*see* tap 3, 4), self-castigation, self-torture (64²¹), mortification, asceticism, devotion. [√tap.]

tápasvant, *a.* full of devotion; pious. [1233a.]

tapasvin, *a. the same.* [1232.]

tapo-já, *a.* asceticism-born, whose element is asceticism. [tapas.]

✓ tam (tāmyati, -te [763]; tatāma; átam-at; tāntā [955a]). become darkened, of the eye; become powerless, deadened, stupefied, numb, or inactive. [orig. mg, prob., 'be dark,' *see* tamas: cf. tāmisrā, 'darkness,' Lat. tenebrae, *temsrae, 'darkness,' Old High Ger. dinstar, 'dark'; Old High Ger. dēmar, 'dusk' Ger. dämern, 'become twilight,' but not Eng. dim.]

tamas, *n.* — 1. darkness; — 2. spiritual darkness, infatuation; — 3. darkness *as one of the three pervading qualities of all existence, see* guna 3. [√tam.]

tamo-niṣṭha, *a.* resting or founded on darkness.

- tamo-nuda, *a.* darkness-dispelling.
- tamo-bhūta, *a.* dark, enveloped in darkness. [lit. ‘become darkness,’ tamas: 1273c.]
- tāra, *m.* crossing, passage. [vtr.]
- tarām-ga, *m.* wave; wave as subdivision of a work entitled “ocean,” 56¹³, cf. 45¹n. [lit. ‘which goes crossing the water’: taram, grd of vtr, 995, cf. 1250a.]
- tarāñi, *a.* pressing onward. [vtr, 1159b.]
- tarā, *m.* tree. [prob. a modern form of dáru, q.v.]
- tarā-koṭara, *n.* tree-hollow.
- taruṇa, *a.* young; tender; -ka, *n.* sprout. [cf. τέρην, ‘tender, fine.’]
- taru-tale, under the tree, *see* tala.
- vark (tarkyati [1041²]; tarkayám āsa; tarkayisyáti; tarkitá; tarkáyitum; tarkayitvá; -tárkyā). —1. think over, 13¹⁶; reflect, 13¹³; —2. form an idea of. [orig. mg, ‘turn,’ and so (like Lat. *volvere animo*), ‘turn over or revolve in one’s mind’: cf. tarku, ‘spindle’; τρέπω, Lat. *torqueo*, ‘turn’; Old High Ger. *drāhsil*, ‘turner,’ Ger. *drechseln*, ‘turn.’] + pra, form a conception of.
- tārhi, *adv.* at that time; then; yadi · · tarhi, if · · then. [pron. root ta, 497, 1103c.]
- tala, *m. n.* —1. surface; -tale, at end of cpd, equiv. simply to on, 6¹⁷, 46¹⁷; —2. the surface or place under an object, *e.g.* a tree; -tale, at end of cpd, equiv. simply to under, 34¹, 43⁸; —3. sometimes otiose in cpds, *e.g.* nabhas-tala, sky-surface, *i.e.* sky.
- tálpa, *m.* couch; bed. [for *star-pa, vstr, 1201² end: for mg, see under str.]
- talpa-çívan, *f.* -varī, *a.* lying on beds. [1169.2².]
- tavishá, *a.* powerful. [vtu, 1197b.]
- táskara, *m.* robber.
- tásmat, *adv.* from this (cause), hence; therefore; yad · · tasmat, since · · therefore. [pron. root ta, 1114a.]
- tāta, *m.* used in voc. s., to a father, but generally to a junior or an inferior, my dear. [cf. tata.]
- tādítinā, *adv.* then. [perhaps instr. (1112d) of *tādítna, and this fr. *stadi-tna, ‘of that time,’ and this fr. *tadi (1245e), correl. of yadi.]
- tādīg, *a.* such. [see 518: for declension, see dīg.]
- tādīga, *a.* such. [see 518.]
- tāpasá, *m.* ascetic. [tāpas.]
- tāmasa, *a.* dark; pertaining to darkness or the guṇa called tamas. [tāmas.]
- tāyú, *m.* thief. [cf. stāyú.]
- tārā, *f.* star. [form of transition to the a-declension (399) from tr̄, see under str.]
- tāvac-chata, *f.* -ī, *a.* having or embracing so many hundreds. [tāvant (1249a) + gata.]
- tāvat-kṛtvās, *adv.* so many times. [tāvant, 1249a.]
- tāvant [457], —1. *adj.* so great; so much; so many, 105⁴; extending so far, 101⁹; lasting so long, 58⁹; correl. w. yāvant, 101⁹, 105⁴; —2. tāvat, as *adv.* so much; so far; to such an extent, 95¹⁴; so long; for a while, 19¹; yāvat · · tāvat: as long as · · so long, 15⁶, 32³, 40¹⁸; when · · then, 44¹⁵; just as · · then, 22⁷; tāvat · · yāvat, so long · · as, 19², 42³; —3. at once; now, 24²⁰, 34⁶, 53¹⁷; —3a. w. 1st pers. pres. ind., first, before doing any thing else, at once, 20¹⁸, 23⁸, 38¹¹; —3b. w. imperative: at once, 24²³; tāvat · · tatas or paçcāt, first · · then or afterwards, 27¹⁸, 38⁴; —4. concessively, iha samaye, tāvat, in this case, one must admit, 41¹⁰; —5. emphasizing, like eva, what precedes, 30⁴, 25⁷. [pron. root ta, 517.]
- tigmá, *a.* sharp. [vij, 216.5.]
- vij (tejáyati; tejayám āsa; tejítā). be sharp. [orig. *stig: cf. στίχω, ‘prick,’ στίγμα, ‘prick’; Lat. *in-stigare*, ‘prick on’; Eng. stick, ‘to pierce.’]
- tithi, *m. f.* a lunar day (of which there are 15 in a half-lunation).
- tirás, —1. *prep.* through; across; —2. as *adv.* crossways, sideways; aside; w. kr [171³, 1078⁴], put aside, treat disrespectfully, scold. [vtr, ‘cross’: cf. Lat. *trans*, ‘across.’]
- tiras-kāra, *m.* a scolding. [vkr + tiras: 171³.]
- tiryaktva, *n.* condition of a beast. [tiryak, middle stem of tiryāñc, 1249a: 1239.]

tiryáñc [409d], — 1. *a.* directed across; horizontal; — 2. *as subst. m.n.* beast (going horizontally, as opposed to man, who walks upright — ūrdhvā); — 3. *acc. s. n.* tiryak, *as adv.* across. [tiras or tir, w. āñc, 409d: tir, like tiras, is akin w. vtr.]

tilá, *m.* — 1. the sesame plant, Sesamum indicum; — 2. its seed, which is eaten, and furnishes good oil.

tisr, *fem. to tri, see 482c.*

tíra, *n.* shore or bank. [prop. ‘place of crossing or going into the water,’ vtr.]

✓ **tu** (táviti [633]; tūtāva [786⁴]). have power; be strong. [orig. ‘swell, grow’: cf. τύλη, ‘swelling, lump,’ Coreyraean τῦμος, ‘mound’; AS. þáma, ‘the big (finger).’ Eng. thumb; further, tím-ra, ‘fat, strong’; Lat. tumulus, ‘mound,’ tum-or, ‘swelling.’]

tú, *pcl.* never at beg. of sentence. — 1. *w. imperative*, pray; — 2. in sooth, 78¹⁰; — 3. but, 8¹², 26¹³, 34¹⁰, etc.; on the other hand, 20⁴; tu · tu, on the one hand · on the other, 2¹⁶, 17; so · · tu, · tu, 60³; na tv eva tu, but by no means, 63¹⁰, 64³; kā-mam tu · na tu, *see* kāmam; kim tu, nevertheless, 39⁵; — 4. used loosely: *as equiv. to ca*, 58¹; often as a mere expletive [1122a⁴], e.g. 4⁹, 64^{13b}.

túc, *pron. root of 2nd pers., see tvad.*

túc, *f.* progeny. [cf. toka.]

✓ **tud** (tudati; tutóda; tunná). strike; push. [cf. Tōðeūs, ‘The Hammer, Martel’; Lat. tundo, tu-tud-i, ‘strike, struck’; Goth. stautan, Ger. stossen, ‘strike.’] + á, strike at, pick at.

✓ **tur** (turáti, -te). press onward swiftly [subsidiary form of vtr (242) and allied w. vtar.]

1 **turá,** *a.* — 1. swift, esp. of horses; -am, *as adv.* swiftly, in turamga; — 2. quick, ready, willing, 78¹⁷. [vtr.]

2 **turá,** *a.* strong, mighty, 78⁹. [vtu, 1188.]

turamga, *m.* horse. [‘swiftly going,’ turam + ga, *see* 1 tura: for mg, cf. khaga.]

turiá, *a.* fourth. [for *ktur-ia: catúr, 487⁵, 1215.]

✓ **tul** (toláyati; tolayám ása; tolaiyáyati;

tolitá; -tólya). — 1. raise up; — 2. *esp.* raise up a thing so as to find its weight; weigh; — 3. counterpoise; — 4. equal. [orig. mg, ‘bear, i.e. hold up’: in the cognates, the mg ‘bear, i.e. endure’ appears: cf. Lat. tul-i, ‘endured’; Goth. þul-an, Eng. thole, ‘endure’; Ger. Ge-dal-d, ‘endurance’; also ἔτλην-ν, ‘bore,’ πολύ-τλα-ς, ‘much enduring’; Lat. latus, *tlā-tus, ‘borne.’]

tulá, *f.* balance; weight; equality. [vtul: cf. Anglo-Indian tola, about 180 grains troy: cf. τάλαντον, ‘balance, weight.’]

tulya, *a.* keeping the balance with; equal to; like. [tulā, 1212d4 end.]

tulyákṛti, *a.* having like appearance; alike. [ákṛti.]

tuví, *a.* in cpds. mighty; much; many. [vtu, 1155.]

tuvibádhá, *a.* distressing many (enemies) or besetting (them) sore.

túviśmant, *a.* mighty. [tuvis.]

tuvís, *n. in derivs.* mighty. [vtu, 1153.]

✓ **tuṣ** (túsyati, -te; tutósha; tuṣṭá; tóṣṭum; -túsyā; toṣáyati). become quiet; be satisfied or pleased; *caus.* satisfy; gratify.

+ sam, *caus.* satisfy.

tuṣṭi, *f.* satisfaction. [vtus.]

tūṣním, *adv.* silently, in silence. [prob. fr. an obsolete *tūṣṇa, ‘silent,’ vtus, 1111D.]

✓ **tr** (tárati, -te; tiráti, -te; tatára, terús [794c]; átárít; tarisyáti, -te; tírná; tár-tum; tirtvá; tiryá; táráyati). — 1. cross over (a water, the sky); — 2. get across or to the end; get through, escape; survive. [cf. τέρμαν, Lat. terminus, ‘boundary’: see vtrá and tiras: for treatment of root-vowel, see 242.]

+ ava, descend, *esp.* from heaven to earth; come down, *esp.* of divine beings who become incarnate as men; alight; be-take one’s self to; *caus.* take down or off.

+ ud, come up out of the water.

+ abhy-ud, come out of the water unto, cross the water unto, 89⁴.

+ pra, take to the water; start on.

+ vi, cross through; traverse.

tr̄, *m.* star, *see* st̄f.

- treā**, *m. n.* strophe of three stanzas. [tri + re, 243, 1315c.]
- tř̄na**, *n.* grass. [cf. (*θρόνα*) *τρόνα*, ‘flowers, herbs’; Eng. *thorn*; Ger. *Dorn*, ‘thorn.’] **tř̄tīya**, *a.* third. [fr. tri, through *trita*, 243, 487⁴; cf. *τρι-τος*, Lat. *ter-tius*, Eng. *third*, Ger. *dritte*, ‘third.’]
- ✓ **tr̄d** (*tr̄nátti*, *tr̄ntté*; *tatárda*, *tatrdé*; *tr̄nná*; *-tr̄dyā*). split; bore; open. + **a n u**, bore after (waters), release, make flow.
- ✓ **1 tr̄p** (*tř̄pyati*, *-te* [761a]; *tatárpa*; *átr̄pat*; *tr̄psyati*; *tr̄ptá*; *-tr̄pya*; *tarpáyati*). be satisfied; become content; —caus. satisfy, please; nourish. [cf. *τέρπω*, ‘satisfy, please,’ *τρέφω*, ‘nourish.’] + **ā**, become content or glad.
- ✓ **2 tr̄p**, steal, *not actually occurring in vbl forms, but rendered probable by the deriv.* *tr̄pu*, ‘thief,’ the cpds *asu-* and *paçu-tr̄p*, and by the *Arestan* ✓ *tr̄f*, ‘steal.’
- ✓ **tr̄s** (*tř̄syati*; *tatársha*; *átr̄sat*; *tr̄sitá*; *taršáyati*). be thirsty. [cf. *τέρσ-ουαι*, ‘become dry’; Lat. *torret*, **tors-et*, ‘grows dry, scorches’; Eng. noun *thirst*; Ger. *dorr-et*, ‘grows dry’; also Lat. *terra*, **ters-a*, ‘the dry (land).’]
- tr̄sā**, *f.* thirst. [✓ *tr̄s.*]
- tr̄snā**, *f.* thirst. [✓ *tr̄s*, 1177a.]
- téjas**, *n.* —1. sharpness, edge; —2. tip of flame or ray; gleaming splendor, 1⁶; fire; —3. (splendor, *i.e.*) beauty of person, 8^{10ff.}; —4. (like Eng. fire, *i.e.*) energy, vigor, power; —5. moral or magic power, 11²³; influence, dignity, 95⁸; majesty, 1⁶, 2⁴. [✓ *tij*: observe that *àkṣṇ* has mgs 1 and 4.]
- téna**, *adv.* in that way, 47¹⁷; so; therefore, 18⁷, etc.; *yatas* or *yad* or *yena* ·· *tena*, for the reason that ··, therefore, 30⁸, 57⁶, 64⁹. [pron. root *ta*, 1112a: of like derivation and mg is *τῷ*.]
- tāilá**, *n.* sesame oil. [tilá, 1208f¹ end.]
- tokā**, *n.* creation, progeny. [cf. ✓ *takṣ* and ✓ *tvaks*, and *tūc*.]
- torana**, *n.* arched portal; arch. ['passage,' *vtur*, subsidiary form of ✓ *tr*, ‘cross, pass.’]
- tyá** [499a], *pron.* that; that well-known (like Lat. *ille*).
- tyakta-jīvita**, *a.* having life set aside, risking one’s life, brave.
- tyakta-jīvita-yodhin**, *a.* bravely fighting. [1279.]
- ✓ **tyaj** (*tyájati*, *-te*; *tatyája*, *tatyajé*; *átyákṣit*; *tyakṣyati*, *-te*; *tyaktá*; *tyák-tum*; *tyaktvá*; *-tyájya*; *tyajyáte*; *tyáj-áyati*). —1. withdraw from; leave in the lurch; abandon (dove, goat, tree); —2. renounce (passions, use of a language); relinquish (exertion); lay aside (a certain form, an earthly body); set aside, *i.e.* risk (life). [cf. *σέβουαι*, ‘shrink back from in awe, revere.’]
- + **pāri**, leave to one’s fate (a jackal); abandon; leave (one’s party); relinquish or give up (play, food, affairs); *pātyakta*, (abandoned by, *i.e.*) separated from, 66³.
- tyáj**, *vbl.* abandoning, *w.* *tanū-*. [✓ *tyaj*.]
- tyājya**, *grde.* to be abandoned. [✓ *tyaj*, 963c.]
- trayá**, *a.* triple, threefold, 57¹³; as *n.* triad, triplet, *tr̄pás*. [tri, 489⁴.]
- ✓ **tras** (*trásati*; *tatrásā*, *tatrasús*, *treṣús* [794c²]; *átrásit*; *trasisyáti*; *trastá*). tremble; fear. [cf. *τρέω*, *τρέσ-σε*, ‘tremble, trembled’; Lat. *terreo*, ‘affright’; a-*trastas* and *ά-τρετος*, ‘unterrified.’]
- trasádasyu**, *m.* *Trasadasyu*, a generous prince, the favorite of the gods, and descended from Purukutsa. [perhaps for *trasád-dasyu*, ‘affrighting the evil beings,’ see 1309⁴. ✓ *tras*.]
- ✓ **trā** (*tráti*, *tráte* [628]; *tráyate* [761c]; *tatré*; *átrāsta*; *trāsyáte*; *trātā*; *trá-tum*; *trātvá*). protect; rescue; rescue from, *w. abl.* [collateral form of ✓ *tr* ('get through or across'), *w. a caus. mg*, ‘bring through or across (trouble).’]
- trātf**, *m.* protector, saviour. [✓ *trā*.]
- trāsa**, *m.* terror. [✓ *tras*.]
- trásadasyava**, *m.* descendant of *Trasadasyu*, 87¹². [trasádasyu, 1208c.]
- trí** [482e], *num.* three. [cf. *τρεῖς*, *τρία*, Lat. *trēs*, *tria*, Eng. *three*, Ger. *drei*, ‘three.’]
- triñgát** [485], *f.* thirty. [cf. *tri*.]
- tríkadruka**, *m. pl.* perhaps designation of certain Soma-vessels, three in number. [cf. *trí* and *kadrú*.]
- tri-kālā**, *n.* the three times, present, past, and future. [kālā, masc.: 1312.]

trikāla-jñā, *a.* knowing present, past, and future; omniscient.

tri-daçā (*declined like kāma*, 330), *m. pl.* the three times ten, the thirty, a name in round numbers for the 33 deities (12 Adityas, 8 Vasus, 11 Rudras, 2 Agyins), *i.e.* the gods. [tri + daça, 477c: cf. triñcat.]

tridaçēvara, *m. pl.* lords of the gods, *i.e.* the four chief gods, Indra, Agni, Varuna, and Yama. [īvara.]

tri-divá, *n.* the triple or third *i.e.* highest heaven. [div, 1315c: 1312³.]

tri-dhātu, *a.* having three parts, tri-partite, threefold. [acet, 1300c.]

tri-pada, *f. -ī, a.* having (taken) three steps.

tri-rāträ, *n.* space of three nights, tri-noctium. [rātri, 1315b, 1312^{3,4}: cf. the Eng. usage in *sen-night, fort-night*.]

tri-vidyā, *f.* the three sciences, *i.e.* Vedas. [1312³.]

tri-vidha, *a.* of three sorts, threefold. [vidhā, 1302e5: acet, 1300c.]

tri-vṛt, *a.* threefold, tri-partite. ['turning thrice, with three turns?']

tri-veda, *in cpds and derivs.* the three Vedas. [1312³.]

tri-savaṇa, *a.* pertaining to the three Soma-pressings; -am, *adv.* at morning, noon, and evening. [savana.]

trīs, *adv.* thrice. [see tri: cf. τρίς, Lat. ter, *ters, 'thrice': Eng. *thrice* is a gen. form, cognate in root only.]

trāividya, *n.* study of the three Vedas. [trividya.]

trāivedika, *a.* relating to the three Vedas. [triveda, 1222e2.]

try-adhiṣṭhāna, *a.* having three manifestations.

tvā, *pron. stem of 2d pers., see tvad.*

tvakṣ, *work, principally in derivs., and ident. w. takṣ.*

tvāc, *f.* skin.

tvaj-jāra, *m.* thy paramour. [tvad, 494.]

tvāt, *abl. of tva, and used in place of tva in cpds:* by Hindus written tvad, *q.v.* [494.]

tvat-kṛte, for the sake of thee. [1314f, 1130: tvat represents the stem tva, and in gen. relation.]

tvad [491], *so-called stem [494] of 2d pers. pron. thou; see tvat.* [w. the real root tu, cf. Doric τύ, Lat. tū, AS. ȝū, Eng. thou, Ger. du, 'thou.']

tvār (tvārate; tatvaré; tūrnā [*cf.* 957b], tvaritā; tvarayati). hasten; tvarita, having hastened, in haste. [see v̄tur, t̄.]

tvārā, *f.* haste. [v̄var.]

tvāṣṭṛ, *m.* —1. wright, workman, 75⁶; —2. Twashtar, the artificer of the gods (70³), former of fruit of the womb, giver of growth and long life (86¹⁵), father of Saranyū (85¹²). [v̄tvaks, 221.]

tvāvant, *a.* like thee. [tva, 517.]

tvāṣṭrā, *m.* descendant of Twashtar. [tvāṣṭr.]

dá, *vbl.* giving, *in cpds.* [V1 dā, 333, 354.]

daṅg or **daç** (dāçati [746]; dadāñça; dāçiyáti; dañtā; dañstvā; -dāgya). bite. [cf. δάκνω, 'bite'; Goth. tahjan, 'rend, tear.']

dañça, *m.* gad-fly. [v̄dañç.]

dañstṛa, *m.* large tooth; tusk; fang. [v̄dañç, 1185b.]

dañstṛin, *a.* having tusks or large teeth. [dañstra.]

dakṣ (dākṣati, -te; dadakṣé; dakṣiyáte). *act.* suit; *mid.* be able or dexterous or strong. [cf. dakṣa and dakṣiṇa.]

dakṣa, *a.* able, dexterous, strong; *as m.* ability, faculty, strength, power; *esp.* spiritual power, will; **dakṣa** and **kratu**, will and understanding (as faculties of the manas, 'soul'). [v̄dakṣ: cf. δέξις, 'clever, right,' and dakṣiṇa.]

dakṣiṇa, *a.* —1. clever, able; *and so* —2. (*as opp. to awkward, gauche*), right, of the hand, hasta, *e.g.* 102¹¹; *so* pāni, 60⁵; foot, pāda, 60⁵; side, pārçva, 102¹²;

—3. southern (because in prayer the face is turned eastward: *cf.* uttara3), 105⁸; sc. agni, southern fire, 102³ n.; —4. *as f.*, **dakṣiṇā**, *sc.* go, the able, *i.e.* fruitful cow, milch cow; milch cow as the customary reward for conducting a sacrifice; *then*, —5. *in general*, any reward or present for the sacrificing priest, *see* 106⁵; *so* 95^{2,3}; —*see also adv.* **dakṣiṇā**. [v̄dakṣ: cf. δέξις, Lat. dexter, 'clever, right'; Goth.

taihsva, 'right hand': from *dakṣina* in mg 3, comes *Deccan*, name of the country south of Hindustan, lit. 'the South.'

dakṣinā-paṭeimā, *a.* southwesterly.

dakṣinā-pūrvā [525⁴], *a.* southeasterly.

dakṣinā, *adv.* southerly; toward the south. [*dakṣinā*: acet, 1112c.]

dakṣināgnī, *m.* the southern fire, 103², cf. 102²n.

dakṣināpara [525²], *a.* southwesterly. [*dakṣina* + *apara*.]

dakṣinā-pravaṇā, *a.* sloping to the south. [*dakṣinā*, *adv.*]

dakṣinābhīmukha, *a.* facing southerly. [*dakṣinā* (adv.) + *abhīmukha*.]

dakṣināyana, *n.* south-course (of the sun), or the half-year from the summer to the winter solstice. [*dakṣinā* + *ayana*.]

dakṣināraṇya, *n.* the southern forest (a forest in the Deccan). [*dakṣinā* + *aranya*.]

dakṣināvant, *a.* abounding in gifts to the priests, *i.e.* (from the point of view of the priests) pious. [*dakṣinā*: see *dakṣinā* 5.]

dagdhā, *a.* —1. burned; —2. pained, tortured; —3. wretched, good-for-nothing, cursed, damned. [ppl. of *v dah*: for mg 2, cf. *v gue*.]

dagdhoodara, *n.* one's cursed belly. [*dagdha* + *udara*.]

dandā, *m.* stick; staff (of Brahman), 59²³; mace, 97⁸; rod as symbol of dominion and punishment. [cf. δένδρον, 'tree.'].

danda-bhaya, *m.* fear of the rod.

dandīn, *a.* bearing a staff; *as m.* warder. [*danda*.]

dattā, *a.* given; *as m.* (a son) given (by his parents to others for adoption); common at end of proper names, esp. of *Vaiçyas*. [ppl. of *v1 dā*, 955c.]

dadr̥h, *a.* firm; *dadhf̥k*, *acc. s. n.*, *as adv.* firmly. [*v dr̥h*.]

dadhán [431], *n.* sour milk; curds. [orig. perhaps, 'milk,' fr. *v2 dhā*.]

dádhi, supplementary stem to *dadhan*.

dádhi-karṇa, *m.* Curd-ear, name of a cat. ['having curd-ears, *i.e.* ears as white as curds.']

dadhf̥k, *see dadrh.*

dánt [396], *m.* tooth. [cf. ὀδόντα, Lat. dentem, Goth. tunþus, AS. tōð, Eng. tooth, Old High Ger. zand, Ger. Zahn, 'tooth.'].

dánta, *m.* tooth. [*dant*, 399.]

✓ *dab* or *dambh* (*dábhati*; *dadábha*, *dadám̄ba*, *debhús*; *ádābhat*; *dabdha*; *dábdhum*). harm with guile; hurt; deceive.

dábha, *m.* deception. [*v dabh*.]

✓ *dam* (*dámyati* [763]; *dántá* [955a]; *damitvā*; -dámya; *damáyatí*). —1. be tame; —2. tame; conquer; become master; control. [cf. δαμάω, Lat. domāre, 'tame'; Eng. tame, Ger. zähm, 'tame.'].

dám, *n.* house. [cf. δῶ, 'house': see under *dáma*.]

dáma, *m. n.* house, home. [cf. δόμος, Lat. *domus*, 'house, home': it is not certain whether *dáma* comes from *dam* and so means lit. 'the place where one is master, one's *Gebiet*', or whether it is to be connected w. δέμω, 'build': in the latter case, it would mean lit. like Ger. *Bau*, 'a building,' and should be connected w. AS. *timber*, *tem-ra, 'building-material, a building,' Eng. *timber*, 'building-material,' Ger. *Zimmer*, 'building-material, a building, a room.'].

damā, —1. *a.* conquering, *at end of cpds*; *as m.* —2. *Dama*, *i.e.* Victor, name of a son of Bhīma; —3. self-control. [*v dam*: cf. Ἰππό-δαμος, 'Horse-tamer,' etc.]

damana, —1. *a.* conquering, *at end of cpds*; —2. *as m.* *Damana*, *i.e.* Vincent, name of a priestly sage, and of a son of Bhīma. [*v dam*: cf. Lat. *dominus*, 'master.'].

damayanti, *f.* *Damayanti*, *i.e.* Victoria, name of Bhīma's daughter. ['conquering (men)', fr. *v dam*, 1043.5.]

dám-pati, *m.* master of the house; *as dual*, master and mistress, man and wife; pair. [acet, 1267a.]

dambha, *m.* deception. [*v dabh*.]

✓ *day* (*dáyate*; *dayám āśa*; *dayitá*).

—1. part; allot; —2. take part in; sympathize with; have tender feeling for; love; —*dayita*, loved, dear; *as f.*, -tā, wife. [for 1, cf. κρέα δαίτερο, 'parted, carved the meat'; for 2, cf. δαίτεραι ἡτρο, 'heart is divided or takes part in (?)', *i.e.* sympathizes.].

dayā, *f.* sympathy; compassion. [Vday.]
 dayālū, *a.* compassionate. [dayā, 1227³.]
 dayāvant, *a.* compassionate. [dayā.]
 dayita, *see* vday.
 dara, *m.* cleft, hole. [Vldr.]
 daridra, *a.* wandering about; mendicant; poor; *as m.* poor man. [fr. intens. of Vldrā, 'run about,' 1147b²; for mg, cf. Eng. tramp, in its American sense of 'vagrant beggar.'].
 darpa, *m.* wildness; wantonness; impudence; pride. [Vdrp.]
 darbhá, *m.* grass-tuft; grass used at sacrificial ceremonies, *esp.* Kuça-grass, Poa cynosuroides. [Vdrbh.]
 darçā, *m.* sight; the moon when just becoming visible; the new moon; the day or festival of new moon. [Vdrç.]
 darçaka, *a.* —1. seeing; —2. (*fr. caus.*) showing, making clear. [drç.]
 darçatá, *a.* to be seen; visible. [Vdrç, 1176e.]
 dárgana, *a.* seeing; *as n.* the beholding, sight; the becoming visible, 103²⁰; appearance, 4¹⁰. [Vdrç.]
 darç-a-púrṇa-másá, *dual m.* new and full moon; the days and the festivals of new and full moon.
 dáça [483⁴], *num. ten.* [cf. déka, Lat. decem, Goth. taihun, Eng. ten, Ger. zehn, 'ten'; Eng. -teen in six-teen, etc.]
 daçamá, *f.* —í, *a.* tenth; daçamí, *sc.* tithi, tenth day of a lunar half-month. [daça, 487⁶.]
 daça-çata, *n.* ten hundred; a thousand.
 dáçaçakhā, *a.* having ten branches, *i.e.* fingers. [dáça + çákha: acct, 1300a.]
 daçā, *f.* the threads projecting at the end of a weft, fringe; lamp-wick; *fig.* wick of life, course of life; time of life.
 daçāhá, *m.* space of ten days. [dáça + 2áha, 1312⁴.]
 √ das (dásyati; dadásā; ádasat; dastá; dásyati). suffer lack. [cf. Vdás, dasyu: also déω, 'lack.'].
 + vi, become exhausted.
 dásyu, *m.* demon, foe of gods and men. [cf. Vdas, dásá.]
 √ dah (dáhati, -te; dadáha, dehé; ádhák-sít; dhakṣyáti; dagdhá; dágdhum;

dagdhvá; -dáhya; dahyáte). —1. burn with fire; burn; —2. *pass.*: be burned; be pained or tortured; —3. dagdha, *see* s.v. [for *dhagh: cf. Goth. dags, AS. dœg, Eng. day, Old High Ger. tak, 'day.']; + á, in ádahana.
 + vi, injure by burning, 84¹⁷.
 + sam, consume.
 ✓ 1dā (dádati, dadati [668]; dadáu, dadé; ádāt, ádita [884]; dásyáti, -te; dattá [955c], -tta [1087e]; dátum; dattvá; -dáya; diyáte [770b]; dítsati [1030]; dápáyati). give; bestow; grant; impart; *w. acc. of thing and dat. or gen., later also loc. of person*, 1¹⁷, 23²⁰, 21¹⁷; varám dā, grant a wish; cāpám dā, (give, *i.e.*) pronounce a curse; sāubhágym dā, (give, *i.e.*) wish conjugal felicity; dā, (give, *i.e.*) sell, *w. instr. of price*, 47⁴; uttarám dā, make answer; gráddham dā, perform a gráddha, 44³, 104¹⁷; punar dā, give back; —desid. desire or be ready to give. [cf. δίδωμι, Lat. dā-re, 'give.'].
 + anu, (*like* Ger. nach-geben, 'yield,' and so) grant, admit; *ppl.* ánutta [1087e], admitted.
 + á, take (*opp. of give*), 28¹⁷; grasp, 70⁶; ádáya, having taken, *equiv. to* with.
 + upa-á, receive, appropriate.
 + pari, deliver over; commit; entrust.
 + pra, give; grant; impart (sciences); *ppl.* f. práttā [1087e], given in marriage, married.
 ✓ 2dā (dyáti [761d3]; dadé; ádāt, ádita [884]; diná [957a], -tta [1087e]; -dáya; diyáte). cut. [cf. Vday, dāya.]
 + ava, cut off, *esp.* a part of the sacrificial cake; *ppl.* avatta [1087e], *as subst.* that which is cut off.
 + sam-ava, cut in pieces and collect them; *ppl.* samávatta, *as subst.* gathered pieces.
 ✓ 3dā (dyáti [761d3]; ditá [954c]; -dáya; diyáte). bind. [cf. déω, δίδημι, 'bind.'].
 dā, *vbl.* giving, *in cpds.* [V1dā.]
 dátavya, grdv. dandus. [V1dā.]
 dātṛ, *m.* giver; *as a.* [375³], generous, 21⁴, 48². [V1dā.]
 dána, *n.* giving, imparting; gift. [V1dā, 1150; cf. Lat. dōnum, 'gift.'].

dāna-dharma, *m.* the virtuous practice of alms-giving.

dānavá, *m.* child of Dānu, a Dānava, one of a class of demons, foes of the gods; Titan. [1dānu, 1208c.]

1 **dānu**, *f.* Dānu, name of a demon, 70¹⁸.

2 **dānu**, *n.* dripping fluid, drop, dew.

dānta, *a.* tamed, mild; subdued (as to one's passions); *as subst.* Dānta, name of a son of Bhima. [ppl. of √dam, 955a.]

1 **dāman**, *n.* a giving, gift. [√1dā, 1168.]

2 **dāman**, *n.* bond. [√3dā, 1168.]

dāmbhika, *a. subst.* deceitful, deceiver. [dambha.]

1 **dāya**, *a.* giving. [√1dā.]

2 **dāyá**, *m.* portion, inheritance. [√2dā: cf. δαῖς, 'portion, meal.]

dāyaka, *a.* giving. [1dāya.]

dāra [264²], *m. pl.* wife.

dāridrya, *n.* poverty. [daridra.]

dāru, *n.* wood; log or billet of wood; stick. [see the equiv. drú and taru: cf. δάρυ, 'wood, beam, shaft'; δρῦs, 'tree, oak'; Goth. triu, 'wood, tree'; Eng. tree, 'wood' (so Wyclif), 'a large woody plant' (usual mg), 'a wooden bar' (in whiffle-tree).]

dāruna, *a.* hard; dreadful.

√ **dāç** (dāçati; dadāça, dāçváñs [790b]).

· grant, offer; *esp.* serve or honor a god with offerings; dāçváñs, *as subst.* a pious servant of a god, 69¹¹. [w. dadāça, cf. δέωκα, 'granted, gave'; ἔδωκ-α is an imperfect indicative without thematic vowel, corresponding to *ά-dāç-am; but both Greek forms became connected in the popular mind with δέωμι, 'give.']

√ **dās** (*only with* abhi, abhidásati). bear ill-will to; try to harm. [cf. √das, dasyu, dāsa.]

dāsá, *m.* —1. foe; *esp.* supernatural foe, evil demon; —2. (*in opp. to* ārya) foe of the gods, infidel; *used like* Caffre and Giaour; —3. (subdued foe, *i.e.*) servant, slave, 79²; —dāsí, *f.* female slave. [√dās: cf. √das, dasyu.]

dāsá-patnī, *a. f.* having the demon for their master. [acet, 1251b, 1295.]

diti, *f.* Diti, name of a deity without definite character, a mere pendant to aditi as sura to asura, and formed by popular

etymology as sura from asura. [see aditi and dāitya.]

didíksu, *a.* desirous to see. [fr. desid. of √drç, 1178f: acet!]

didiyú, *m.* missile. [see √1dīv or dyū, and 1147b².]

didihisú, *a.* desirous to win; *as m.* suitor; husband; *esp.* second husband. [fr. desid. of √1dhā, 1178f, 1028d.]

dína, —1. *perhaps adj.* clear, in su-dína; —2. *as n.* day. [perhaps ppl. of √dī or di, 'shine,' w. shifted acet.]

dina-traya, *n.* day-triad, triduum, space of three days.

√ **div**: there is no verbal root div in Sanskrit: cf. noun dív and √1 and 2 dív or díü.

dív [361d], *m.* —1. sky, heaven, e.g. 72²; —1a. Heaven, personified as Father, e.g. RV. vi. 51.5; —1b. duhitá divás, of the Dawn, daughter of the sky or of Heaven, 75¹⁶; —2. day, e.g. 70⁸, 79¹³; —3. observe that dív is sometimes fem. in Veda, so 92^{1,8}, RV. x. 125. 7.

[w. gen. div-ás, cf. the genitives Διός, *Διε-ός, Lat. Jov-is, and AS. Tiw-es in Tiwes dæg, Eng. Tues-day: (Tiw corresponds to the old Germanic Tiw, no longer a god of the sky or bright day, but rather a god of battle or fighting, the chief occupation of our early forefathers:) w. nom. dyáus, cf. Zeús, *Δjῆός: w. voc. dyáus pítar, cf. Zeū πάτερ, Lat Jū-piter, 'Heaven Father': w. dúhitar divas, cf. θύγατερ Διός, ἄμβροτ' Αθάνα, Oedipus Rex 159: cf. also δῖος, 'heavenly'; Lat. nom. Diobi-, 'god of heaven,' Jov-em, 'Jove'; sub dio, 'under the sky'; Eng. Tewes-ley, 'Tiw's lea,' a place in Surrey.]

divá, *n.* heaven; day, in divé-dive, day by day. [dív, 1209a.]

divá, *adv.* by day. [fr. the instr. div-á, w. shifted acet, 112e.]

divāukas, *m.* caelicola, god. ['having heaven as a dwelling': diva + okas.]

divyá, *a.* heavenly; divine. [dív.]

√ **diç** (diçati; didéça; ádikşat, ádiṣṭa [883]; dekṣyáti; diṣṭá; déṣṭum; -dígya; diçyáte; deçáyati). point; direct; show. [cf. δείκνυμι, 'show'; Lat. dico, 'show, tell'; AS. tāh, Ger. zieh, 'pointed out (as

- guilty), accused'; Ger. *zeigen*, 'show'; also AS. *tāh-te*, *tēh-te*, Eng. *taught*, 'showed, instructed'; AS. *tān*, Eng. *token*.]
- + **a pa**, show; make a false show of.
- + **vy-a pa**, make a false show of.
- + **ā**, point out to, give a direction to, direct.
- + **sam-ā**, point out to, direct; command.
- + **u d**, point out; aim towards; *uddīya*, *w. acc.*, with an aiming towards, *equiv. to the prep. at*, 26²².
- + **u p a**, show to, teach, instruct; give advice to, advise.
- + **p r a**, point out, designate; direct.
- dīç**, *f. just like Eng. point, i.e. cardinal point, quarter of the heaven (N., E., S., W.)*; *aṣṭāu diças*, eight regions (N., E., S., W., and NE., SE., SW., NW.), 57¹². [Vdig, 'to point.']

✓ **dih** (*dēgdhi*; *didihé*; *digdhá*; *-dihya*). -1. stroke, touch lightly; -2. smear; -3. besmear, pollute. [for **dhigh*: cf. ζήγων, 'touched'; Lat. *figo*, 'form, fashion, esp. with the hand in soft material'; Goth. *daigs*, 'moulded mass of clay or bread-paste'; Old Eng. *dāg*, Eng. *dough*.]

+ **sam**, pass. (be plastered together, be indistinct, *and so* be uncertain, doubtful.

✓ **dī** (*dīdeti* [676]; *dīdāya* [786³], *dīdīvāns*). shine, glance, gleam.

✓ **dīks** (*dīksate*; *dīdikṣa*, *dīdiksé*; *ādīkṣ-ista*; *dīksisyāte*; *dīksitā*; *dīksitvā*; *-dīksya*). consecrate one's self, *esp. for performing the Soma-sacrifice*. [perhaps desid. of *vdakṣ*, 'make one's self suitable or ready': 108g.]

dīti, *f. glance, flame, actually occurring only in su-dīti*. [Vdī, 1157. 1a.]

dīdivi, *a. shining*. [Vdī, 1193.]

dīnā, *a. scanty; cast down, sad; wretched*.

dīnātā, *f. scantiness; smallness*. [dīna.]

dīnāra, *m. denarius, name of a certain gold coin*. [borrowed fr. Lat. *dēnārius*, a silver coin worth ten *asses*.]

✓ **dīp** (*dīpyate*; *dīdipé*; *dīptá*; *-dīpya*; *dēdipiti*; *dīpāyati*, *-te*). blaze; flame; *caus. kindle; intens. blaze brightly; fig. be radiant*. [cf. Vdī.]

+ **u d**, blaze up; *caus. cause to blaze up*.

dīrghá, *a. long, in space and in time; -am, as adv.; -comp. drāghīyāns, superl. drāghīṣṭha*. [Vdrāgh: cf. δολιχός, 'long.']

dīrgha-karṇa, *m. Long-eat, name of a cat*.

dīrgha-rāva, *m. Long-yell or Far-howl, name of a jackal. (Their howling is both long-continued and far-reaching.)*

dīrgha-varṇa, *m. a long vowel*.

dīrghavarnānta, *a. having a long vowel as final*. [anta.]

✓ **1dīv** (*dīvati*; *didēva* [240³]; *ādevīt*; *devisyāti*; *dyūtā*; *dēvitum*; *-dīvyā*). dice; play. [prop. dīū, see 765¹ and 2; orig., perhaps, 'throw,' cf. *didyu*.] + **ā**, in *ādevana*.

✓ **2dīv** (*dēvati* [240³]; *dyūnā* [957a]; *dēvītum*; *devāyati*, *-te*). lament. [prop. dīū, see 765¹ and 2.] + **pari**, moan, bemoan; *caus. the same*.

dūkhá, *a. miserable; as n. misery, pain, sorrow*. [cf. *sukha*.]

dūkhīta, *a. pained*. [duḥkha, 1176b.]

dūcehúnā, *f. calamity; harm*. [dūs + *guna*, 'mis-fortune, ill-luck,' 168³.]

✓ **dūcehunāya** (*ducehunāyāte*). seek to harm. [ducehunā, 1058.]

dur-, *the form taken by dus before sonants*.

dur-atikrama, *a. hard to overcome*. [having a hard conquest,' cf. 1304b.]

dur-ātman, *a. evil-minded; bad*.

dur-gā, *a. whose going is hard, hard to go through or to, impassable; as n. difficult place; danger*.

dur-gata, *a. ill-conditioned; unfortunate*.

dur-jana, *m. evil person; scoundrel*.

dur-dānta, *a. overcome with difficulty; as m. Hard-to-tame (Δυσνίκητος), name of a lion*.

dur-nivāra, *a. whose warding-off is hard; hard to get rid of*.

dur-balā, *a. of (poor, i.e.) little strength; feeble*.

durbuddhi, *a. of (bad, i.e.) small wit; foolish*.

dur-bhágā, *a. ill-portioned, ill-favored; -ā, f. ugly woman*. [accr, 1304b.]

dur-bhikṣa, *a. (time) having its alms-getting hard, i.e. in which alms-getting is hard; as n. famine*. [bhikṣā.]

dur-maṅgala, *a.* of bad luck, bringing bad luck.

dur-matí, *f.* ill-will.

dur-máda, *a.* badly intoxicated; drunken. [aect, 1304b.]

dur-vijñeya, *a.* hard to distinguish.

dur-vipāka, *m.* evil issue (of one's destiny).

dur-vṛtta, *a.* of evil life, wicked.

√ **dul** (doláyati; dolitá). heave upwards; swing. [cf. √tul.]

dúvas, *n.* gift; oblation; worship.

[√1dū.]

duvás, *n.* perhaps same as dúvas, but see 74¹⁰ N.

√ **duvasya** (duvasyáti). reward with a gift; honor or worship (a god) with an offering. [dúvas.]

+ ā, perhaps bring or entice hither by worship, but see 74¹⁰ N.

√ **dus** (dúsyati; ádośit; duṣṭá; dūṣayati [1042a²]). spoil. [see dus.]

dus-kara, *a.* whose performance is hard, hard to be performed. [dus.]

dus-kṛtā, *n.* evil deed; sin. [dus.]

duṣṭā, *a.* spoiled; bad, morally; cross. [ppl. of √dus.]

dus, inseparable prefix, characterizing a thing as evil, bad, hard; forming w. action-nouns cpds w. the same mg as if compounded w. a future pass. ppl., e.g. **dus-kara**, 'having its doing hard, i.e. difficult to be done.' [cf. √dus: also dus-, 'mis-'. see 225².]

dus-tara, *a.* having its crossing hard, hard to cross.

√ **duh** (dógdhi, dugdhé; dudóha, duduḥé; ádhukṣat, -ata [918]; dhokṣyáte; dugdhá; dógdhum; dugdhvá; doháyati). —1. milk; then, generalized —2. get the good out of a thing; —3. extract; —4. give milk; —5. in general, give or yield any good thing, 80¹⁶; —caus., like simple, milk, extract. [for mg 2, cf. ἀμέλγεσθαι τυα, 'milk a person dry.']

+ nis, milk out of; extract from.

dúh, vbl. yielding, in kāma-duh. [√duh.]

duhit̄ [373³], *f.* daughter. [derivation uncertain, 1182d: cf. θυγάτηρ, Goth. daugh-ter, Eng. daughter, Ger. Tochter, 'daughter.']

√ **1dū**, subsidiary form of √1dā, in dúvas, duvasya. [cf. √sthā and gā w. their equiv. collateral forms sthū and gū.]

√ **2dū**, go to a distance, in dūtā and dūrā. [cf. δένομαι, 'am at a distance from something, fall short of.']

dūḍābhā, *a.* hard to deceive. ['whose deceiving is hard': for duzdabha, i.e. dus + dabha, 199b³.]

dūtā, *m.* messenger; ambassador, envoy. [√2dū, 1176a.]

dūrá, *a.* far; as *n.* the distance; —case-forms as adverbs: -am, to a distance, far away; -e, in the distance, afar; at or from a distance; -āt, from afar. [√2dū, 1188.]

dūrī-kṛ (dūrikaroti). put far away; send off. [dūra, 1094.]

dūrvā, *f.* millet-grass, Panicum Dactylon.

dūlābha, same as dūdābha, Whitney 54.

√ **1dṛ** (dṛṇāti; dadára, dadré; ádārsit; dīrnā; -dīrya; dīryáte; dārdarti [1002b]; darāyati, dārāyati). burst, trans. and intrans.; —caus. and intens.: split; tear, w. gen. [cf. δέρω, δέρπω, 'flay'; AS. teran, Eng. tear, Ger. zerren, 'tear, rend.']

+ ā, (look at, i.e.) regard; pass. be regarded, i.e. respected.

√ **2dṛ** (driyáte; ádṛta; dr̄tā; -dṛtya). used only w. ā, see 773. [cf. √δελ in δερδίλλω, 'glance at'; AS. tiliian, 'be intent upon, attend to, esp. the earth, i.e. till (the soil);' Eng. till; Ger. zielen, 'aim at'; AS. eorðtilia, 'earth-tiller.']

+ ā, (look at, i.e.) regard; pass. be regarded, i.e. respected.

dr̄dhā, see √dr̄h and 224a.

dṝti, *m.* bag of leather; bellows. [√1dṛ: for mg, cf. δέρμα, 'skin bag or bottle.']

+ ā, (look at, i.e.) regard; pass. be regarded, i.e. respected.

√ **dṝp** (dṝpyati; ádṝpat; darpisyáti, drapsyáti; dr̄ptā; darpáyati). be crazed, wild, proud, insolent, or arrogant.

√ **dṝbh** (dṝbháti; dṝbdhá). make into tufts.

√ **dṝç** (dadárça, dadṛçé; ádrāksit, ádrṣta; drakṣyáti, -te; dr̄ṣṭā; drāṣṭum; dr̄ṣtvá; -dṛçya; dṝgyáte; dīdṛçate; dārçayati). see; behold; —pass. be seen; be or become visible; appear; —caus. cause (a person, acc., 33³) to see (a thing, acc., 33⁶, 35⁷, 36⁷); show (w. gen. 63²); w. átmānam, show one's self, appear, pretend to be (e.g. frightened, 41⁴). [present forms supplied]

- by $\sqrt{1}$ paç, q.v.: w. dadárça, cf. δέσποκε, 'saw': cf. Goth. ga-tark-jan, 'make a show of.')
- + prati, pass. appear over against one or before one's eyes.
- + vi, pass. be seen far and wide.
- + sam, behold; caus. show; w. ātmānam, show one's self, appear, pretend to be (e.g. dead).
- dṝç [218³, dṝk, dr̄çam, dr̄gbyām]. — 1. vbl. seeing, looking; — 2. as f. the seeing; dr̄çé, as inf. [970a], for beholding; — 3. in cpds [518], look, appearance. [$\sqrt{dṝç}$] dṝçā, m. the seeing; in cpds [518], look, appearance. [do.]
- dṝçí, f. the seeing; dṝçáye, as inf. [970f], for beholding. [do.]
- dṝçya, grdv. to be seen; worthy to be seen, splendid. [$\sqrt{dṝç}$, 963d.]
- dṝṣad, f. stone; esp. nether mill-stone.
- dṝṣad-upalā, dual f. the nether and the upper mill-stone. [1253a, 1258.]
- dṝṣṭā, ppl. of $\sqrt{dṝç}$, q.v.
- dṝṣṭa-pūrvā, a. seen previously. [equiv. to pūrvam̄ dṝṣṭa, see 1291.]
- dṝṣṭi, f. — 1. seeing; — 2. sense of sight; — 3. glance, look; — 4. view. [$\sqrt{dṝç}$: cf. δέρξις, 'sense of sight.']
- $\sqrt{dṝh}$ (dṝñhati, -te [mg 1, cf. 758]; dṝhyati, -te [mg 2, see 767]; adṝñhit; dṝdhá [224a]; dṝñhayati). — 1. act. make firm or steady or enduring; establish; mid. be firm; dṝdhá [1176a], firm; — 2. be firm; — 3. caus. make stable. [cf. Old Lat. fortis, 'Lat. fortis, 'strong.']
- dṝlhá, same as dṝdhá, $\sqrt{dṝh}$, Whitney 54.
- déya, grdv. to be given or granted. [$\sqrt{dā}$, 963a.]
- devá, f. deví, — 1. a. heavenly, 74^{14, 16, 18}, 92⁷; as subst. — 2. god, goddess; — 2a. pl. the gods (in later times reckoned as 33, cf. tridaçā); — 2b. víçve devás, all the gods; also all-gods (a term comprehending into a class all the separate gods, cf. All-saints, and see viçvádeva); — 2c. deví, The Goddess, i.e. Cíva's wife, Durgá; — 2d. -deva, at end of Brahman-names, having .. as god, so, e.g., guṇadeva; — 3. m. manusya-deva, god among men, i.e. a Brahman, see 95¹; similarly, — 4. m. king, 19¹², 50⁴, 51^{4, 7, 14},
- so used of a lion (32¹⁵) or even of a jackal (36²¹); f. queen. [perhaps fr. the noun dív (1209i): cf. Lat. deus, 'god': the alleged root div, 'shine,' has no existence.]
- devá-kāma, a. having love for the gods. [acct, 1293², 1295.]
- devátā, f. godhead or divinity, both as abstract and as concrete; devátā, instr., with divinity (collective), i.e. among deities, 73²⁰ [1237.]
- devatvá, n. divinity, abstract only. [1239.]
- deva-dūtā, m. messenger of the gods.
- deva-dāivatya, a. having the gods as divinity, (of hymns) addressed to the gods.
- deva-pati, m. lord of the gods, i.e. Indra.
- deva-pána, a. serving the gods for drinking. [lit. 'god-drenching, i.e. gott-tränkend': acct, 1271, 1251c.]
- deva-yána, n. path of the gods, on which the intercourse between gods and men takes place. [acct, 1271, 1251c.]
- devara, m. husband's brother. [deví, 1209a.]
- deva-rājá, m. king of the gods, i.e. Indra. [rājan, 1215a.]
- deva-liṅga, n. god-characteristic, mark by which a god may be distinguished from a man.
- deva-çarman, m. Devaçarman or God's-joy, name of a certain Brahman. [of like mg is Θεό-χαρις.]
- deva-saṁnidhi, m. presence of the gods.
- deva-hūti, f. invocation of the gods. [acct, 1274.]
- deví, see devá.
- devi-kṛta, a. made by Durgá.
- devi-kotṭa, m. Goddess-fort, name of a town.
- devi-vinirmita, a. laid out by Durgá. [$\sqrt{1} mā$.]
- deví [309²], m. husband's brother. [cf. dañp, Lat. lēvir, 'husband's brother.']
- deçá, m. — 1. (point, i.e.) place, 41¹⁸; — 2. country, 24⁵, see 98¹⁶ n.; — 3. place, pregnantly, as in Eng., i.e. proper place, 22⁵; — 4. as in Eng., place or region of the body, see muška-, skandha-. [$\sqrt{dīg}$, 'point.']
- deça-bhāṣā, f. dialect of the country.

dēṣṭṛ , <i>m.</i> pointer, guide, instructor ; <i>f.</i> dēṣṭṛī, Instructress, as a deity, 90 ⁹ . [Vdīg, 1182: cf. *δεικτηρ in δεικτήριος, 'pertaining to one who shows.]	dāutyā , <i>n.</i> message. [dūtā, 1211.]
deha , <i>m. n.</i> body; mentioned w. manas and vāc, 65 ⁹ . [Vdih, 'stroke lightly so as to mould or form,' and so, prob. 'the figure, form, shape,' like the Lat. <i>figūra</i> , 'shape, form,' from the cognate <i>fig</i> , <i>singo</i> : see Vdih.]	dyāvā-pṛthivī , <i>dual f.</i> heaven and earth. [dīv + pṛthivī, 1255 and a ² .]
dehin , <i>a.</i> connected with the body, 65 ¹¹ ; as <i>m.</i> a living being, man. [deha, 1230.]	dyú , same as dīv, 361d.
dāitya , <i>m.</i> descendant of Diti, <i>q.v.</i> ; a Dāitya or demon. [dīti, 1211.]	dyut (dyutate; didyuté; adyutat; dyotisýati; dyuttá; -dyútya). gleam; lighten; shine. [akin w. noun dīv, <i>q.v.</i> : cf. also Vjyut.]
dāitya-dānava-mardana , <i>m.</i> Daitya-and-Dānava-crusher, epithet of Indra.	+ vi, lighten.
dāiva , <i>a.</i> of the gods, 57 ²¹ ; coming from the gods; divine; as <i>n.</i> divine appointment, <i>i.e.</i> fate, 18 ¹² , etc. [devá, 1208f.]	dyuti , <i>f.</i> sheen, 19 ⁷ ; lustre; dignity. [Vdyut.]
dāiyata , <i>a.</i> pertaining to a divinity; as <i>n.</i> —1. a divinity or, collectively, the divinities, <i>esp.</i> that or those celebrated in any Vedic hymn; —2. idol, 62 ¹⁸ . [devatā, 1208e.]	dyumánt , <i>a.</i> heavenly, bright, splendid. [dyú.]
dāiyata , at end of cpds, having ·· as divinity, addressed to ··, 63 ⁵ . [devatā, 1211.]	dyūtā , <i>n.</i> gambling. [V1dīv, 1176a.]
dāivika , <i>a.</i> of the gods; divine. [deva, 1222e.]	dyō , same as dīv, 361d.
dāivya , <i>a.</i> of the gods; divine. [devá, 1211.]	dráviṇa , <i>n.</i> movable property (as opp. to house and field), wealth. [Vdru, 1177b.]
dola , <i>m.</i> a swinging; <i>f.</i> dolā, a dooly (Anglo-Indian term), a little bamboo chair slung on four men's shoulders. [Vdul.]	dravya , <i>n.</i> —1. property; —2. in general, thing, object; —3. esp. worthy object. [Vdru: see draviṇa.]
↙ dolāya (dolāyate). swing like a dooly; waver. [dolā.]	draṣṭavyà , grdv. to be seen. [Vdrç.]
dolāyamāna-mati , <i>a.</i> having a wavering mind. [Vdolāya.]	↙ 1drā (dráti; dadrāu; ádrásit; intens. [1002c, 1024 ²] daridrāti). run; <i>intens.</i> run about, run hither and thither. [cf. δι-δρά-σκω, 'run': see Vdru.]
1 dosā , <i>m.</i> —1. fault, defect; bad condition, 55 ⁵ ; —2. sin, transgression, fault, 11 ⁸ , 18 ¹⁷ , 65 ²¹ ; dosam avāp, incur a transgression, 68 ⁴ ; —3. harm; evil consequence; dosena, dosat, by or as a bad consequence of, by, faute de, 23 ²¹ , 35 ² . [Vduṣ.]	+ apa, run off. [cf. ἀπο-δρᾶναι, 'run off.')
2 dosā , <i>m.</i> evening, dark; <i>f.</i> dosā, evening, dark.	↙ 2drā (dráti; dráyate; dadrāu; ádrásit; drásyáti; drāṇá). sleep. [cf. ἔδραθον, 'slept'; Lat. dormire, 'sleep.']
dosā-vastṛ , <i>m.</i> illuminer of the darkness; or, as adj. [cf. 375 ³], lighting up in the dark.	+ ni, go to sleep; sleep.
	↙ drāgh , only in derivs. drag, draw; draw out; extend; lengthen. [poss. for *dhragh (cf. Vdhraj), and akin w. Eng. drag: but see dirghá.]
	drāghiyāns , <i>a.</i> longer, as comp. to dirghā. [Vdrāgh, 467.]
	↙ drū (drávati, -te; dudráva, dudruvé; ádudruvat [868]; drosyáti; drutá; drótum; drutvā; -drútya). hasten; run; run away, flee, 94 ⁷ . [ident. w. Vdram, 'run', and w. V1drā, <i>q.v.</i> : cf. ἔδραμε and ἔδρα, 'ran.']
	+ ati, run past or by; escape.
	+ ā, run unto, make an attack, charge, 94 ^{5,6} .
	+ upa, run unto.
	+ sam-upa, run unto, rush at, 3 ¹² .
	drú , <i>m. n.</i> wood. [see dárū.]
	drugdha , see Vdruh.

- druta**, *ppl.* having hastened [952²]; -am, *us adv.* hastily, rapidly; quickly; immediately. [vdrū.]
- druma**, *m.* tree. [drú; cf. δρῦμός, 'a wood.']
- √ **drumāya** (drumāyate). pass for a tree. [druma, 1058, 1059b.]
- √ **druh** (drúhyati; dudróha; ádruhat; dhrokṣyáti; drugdhá; dróghdhum; -drúhya). hurt (by deceit, wile, magic); strive to harm; *ppl.* drugdhá: *as m.* one who has striven to harm, hurtful foe; *as n.* misdeed. [if for *dhrugh, cf. Old High Ger. triukan, Ger. *be-trügen*, 'deceive so as to harm.']; + abhi, offend against.
- dvá** [482b], *num.* two. [cf. δύο, Lat. *duo*, Eng. *two*.]
- dvā́mdvá**, *n.* pair; quarrel. [dvām-dvam is the repeated nom.s.n. of dvā: cf. 1252².]
- dvayá**, *a.* twofold; of two sorts; *as n.* couple, pair. [dvá: cf. διούς, 'double.']
- dvádaça** [483⁴], *cardinal.* twelve. [dvá + dáça, 476³; cf. δυώδεκα, Lat. *duodecim*, 'twelve.']
- dvādaçá**, *f.* -ái, *ordinal.* twelfth; dvādaçí (*sc.* tithi), twelfth day of a lunar half month, 59⁹. [dvádaça, 487⁷.]
- dvādaça-rátra**, *n.* space of twelve nights. [dvádaça + rātri, 1315b, 1312^{3,4}.]
- dvādaça-sahasra**, *cardinal*, *n.* twelve thousand. [481.]
- dvādaçasāhasra**, *a.* consisting of twelve thousand. [dvādaça-sahasra, 1204e.]
- dvár** [388c], *f.* door. [perhaps 'the closure,' fr. √dvṛ, 'close,' for *dhvṛ: cf. θύρα, 'door'; Lat. *foris*, nom. s., 'door'; Eng. *door*.]
- dvára**, *n.* door. [dvár, q.v.. 399.]
- dvāra-pakṣa**, *m.* side of the door.
- dvi**, *form of dva in composition and derivation.* [475⁶.]
- dvi-já**, *a.* twice-born; *as m.* member of one of the three upper castes, re-born by virtue of investiture (see √nī + upa), 60², 58²⁰, 59⁴, 62⁷; *in a narrower sense*, a Brahman, 21¹⁴, 43⁴, 55⁹, 64¹⁶.
- dvi-jánman**, *a.* having double birth; *as m.* same as dvija; man of one of the three upper castes, 59¹. [acet, 1300c.]
- dvi-jāti**, *a. and as m. same as dvijan-* man; man of one of the three upper castes, 59¹⁹.
- dwijottama**, *m.* the highest of the twice-born, *i.e.* a Brahman. [dvija + uttama.]
- dvitá**, *a.* second. [dvi.]
- dvitá**, *adv.* just so; so also; equally.
- dvitíya**, *a.* second. [dvitá, 487⁴, 1215d.]
- dvídhā**, *adv.* in two parts, in twain. [1104.]
- dvi-pád** [391], *a.* having two feet; *as m.* the two-footed one, man, 16²; *as n. sing.* that which is two-footed, *collectively*, men, 90^{1,3}, 92³. [cf. δίποδα, Lat. *bipedem*, 'bi-ped.']
- dvi-pada**, *f.* -í, *a.* having (taken) two steps.
- dvi-pravrājin**, *f.* -ní, *a.* in *f.* going after two (men), unchaste, 98¹⁴.
- √ **dviś** (dvésti, dvisté; didvésa; ádvikṣat, -ata; dvistá; dvéstum). hate; show hatred; be hostile. [cf. ḡ-δύστ-αντο, 'became wroth,' w. prothtic *a*.]
- dviś**, *vbl.* hating, *in cpds;* *as f.* hate; *as m.* concrete, hater, foe. [√dviś.]
- dvíś**, *adv.* twice. [see dvi, dva: cf. δίς, Lat. *bis*, *dvis, 'twice': the radieally cognate Eng. *twice* is a gen. form.]
- dvípá**, *m.* island.
- dvípi-carmán**, *n.* tiger-skin. [dvípin.]
- dvípín**, *a.* having islands or island-like spots; *as m.* leopard; tiger. [dvípa.]
- √ **dvr**, cover, close, *in derivs.* [see dvár.]
- dvedhá**, *adv.* in two, in two kinds. [for *dvayadhā, fr. dvaya, 1104².]
- dvésha**, *m.* hatred. [√dviś.]
- dvéshas**, *n.* hatred; concrete, hater, foe. [√dviś.]
-
- dha**, *vbl.* bestowing, granting, *in vasu-dha.* [√dhā, 333.]
- √ **dhan** (dadhadáti). set in motion. [cf. vdhany.]
- dhána**, *n.* —1. the prize of the contest; not only the reward put up for the victor, but also the booty taken from the foe — Vedic; so w. √ji, win booty by conquest, 81²; then, —2. in general, wealth, riches, property, money. [√dhā, 'put': cf. θέμα, 'thing put up as a prize,' and for the mg also Ger. *Ein-satz*, 'stakes.']

dhānu, *m.* bow. [fr. *dhanus*, a transfer to the u-declension.]

dhanuṣ-kāṇḍa, *n.* bow and arrow. [dhanus: see 1253b.]

dhánus, *n.* bow. [*v*dhan, 1154.]

dhánya, *a.* wealthy; fortunate. [dhana.]

✓ **dhān** (dhánvati; dadhanvē; ádhan-vít). set in motion; run. [secondary form of *v*dhan.]

dhánvan, *n.* bow. [*v*dhan, 1169.1a.]

dhanvin, *a. subst.* having a bow, Bowman. [dhanvan, 1230b.]

✓ **dhamor dhmā** (dhámati [750]; dadhmā́; ádmásit; dhámisyáti; dhámítá, dhmá-tá; -dhmáya). blow, breathe out; blow (pipe, shell, bag-pipe, bellows). [see 108g and 750.]

+ ā, blow up; ádmáta, *fig.* puffed up.

dvara, *a.* holding; bearing; keeping; wearing. [*v*dhr.]

dhárma, *m.* —1. custom, 98¹⁶; usage, 99¹¹; right; duty, 28⁶; virtue, 21⁷, 10¹³, 15¹⁷, 29¹; (virtue, *i.e.* good works, 29⁵, 63¹¹; correct course of conduct, 11³; dharme, in a question of right, 21¹⁴; —1a. dharmena, *adv.*: as was right, 14¹⁷; dutifully, 16⁵; —2. law; prescription, rule; the law (as a system), 28⁵, 58^{16, 19}; —3. personified, Virtue, 67¹⁷, 48⁴.

[a post-Vedic word, taking the place of V. dhárman: dharma is fr. *v*dhr (1166b), perhaps in mg 6, and thus designating ancient custom or right as 'that which holds its own, which persists or endures'; but it may come fr. *v*dhr in mg 1, so that dharma is 'that which is established or settled'; in the latter case, cf., for the mg, θέμις, 'that which is established as custom or law,' w. τίθημι, 'set, establish,' and Ger. *Gesetz*, 'law,' w. *setzen*, 'set.')

dharma-jñā, *a.* knowing the law or one's duty or what is right.

dharma-jñāna, *n.* knowledge of the law.

dharmaṭas, *adv.* in a way which starts from dharma, *i.e.* in accordance with good usage, 59¹⁹; by rights, 61¹⁶. [dharma, 1098c³.]

dhármāṇ, *n.* established ordinance; steadfast decree (*e.g.* of a god), 80¹⁰; dhár-

manā, according to the established order of things, in a way that accords with nature, 84⁸. [*v*dhr, 1168.1c: see under dharma.]

dharma-mūla, *n.* the root or foundation of the law.

dharma-víd [391], *a.* knowing the law or one's duty, 1¹⁵; acquainted with good usage, 61¹⁰.

dharma-çāstra, *n.* authoritative or canonical compend of dharma, 58¹⁸; law-book; law-shaster.

dharma-ātman, *a.* having virtue or right as one's nature; just. [ātman.]

✓ **dha v** (dhávate). run. [see under *v*dhū, and cf. θέω, θέειν, 'run.')

dha vala, *a.* dazzlingly white. [*v*2 dhāv, 'rinse,' 1189, 1188.]

✓ **1 dhā** (dádhāti, dhatté [668]; dadhāú, dadhé; ádhāt, ádhita [884]; dhásyáti, -te; V. -dhita, later hitá [954c]; dhátum; dhitvá; -dháya; dhíyáte; dídhíshati, dhíshati; dhápáyati [1042d]).

—1. put, 86¹⁰; set; lay, 39¹⁴; —2. put in a place, bring to, *w.* tatra, 85¹⁹; *w. loc.*, 89⁸, 95⁵; *w. dat.*, 83¹; —3. put upon, direct towards; dharme dhā manas, set the heart on virtue, 66⁷; —4. put something for a person (*dat.*), *i.e.* bestow upon him, grant him, 84¹, RV. x. 125.2; —5. put in a position, *i.e.* appoint, constitute, *w. double acc.*, 88¹²; —6. make, cause, produce; —7. hold, keep, 86^{6, 9}; —8. *mid.* take to one's self, receive, obtain, win; esp. garbháin dhā, conceive fruit in the womb, 92¹²; —9. *mid.* assume, 19⁷; maintain; —10. hita, *see s.v.*; —11. *desid. act.* desire to grant; *mid.* desire to win.

[The original meaning of the root is 'put'; but, from the proethnic period, a secondary development in the line ('set,' 'establish,' and so) 'make,' 'do,' is clear. The secondary mg has even won the more prominent place in Germanic and Slavic.

For the primary mg, cf. τίθημι, 'put' (the parallelism of its mgs is remarkable — θέσαν λίθον, 'they set a stone'; θέσθαι νίνην, 'conceive a son,' etc., etc.); Lat. ab-de-re, 'put off or away,' and con-de-re, 'put together, construct, establish'; Eng. do,

'put,' in the contract forms *doff*, *don*, *dup*; |
Ger. *weg-thun*, 'do away or put away.'

For the secondary mg, cf. θεῖναι τίνει βασιλέα, 'make one a king'; AS. *dōn hine tō cyninge*, 'make him a king'; Lat. *fio*, 'am made'; Eng. *do*, *deed*; Ger. *thun*, 'do'; Slavic *dě-lo*, 'deed': observe that *fi-eri*, 'become,' is to *jā-c-ere*, 'make,' as *i-re* (*vja*), 'go,' is to *jā-c-ere*, 'make to go, throw.]'

+ **a n t a r**, -1. put into the interior of a thing; and so -2. hide, conceal.

+ **a p i**, put close upon; cover (a jar with its lid); *ápöhita*, closed up. [cf. ἐπιριθημα, 'put upon.')

+ **a b h i**, put on; put a name upon, designate; address; speak to, 43¹⁰; say, 42²⁰; *abhihitam*, (it was) said, 38¹³.

+ **a v a**, put down in; esp. duck (*trans.*) into the water; *ávahita*, fallen into the water; *caus.* cause to be laid in.

+ **ā**, -1. put or lay or set in or on, *w. loc.*, 77¹, 79¹², 88¹³, 90⁵, 102²¹; -2. put on (wood on the fire), 82¹⁵; -3. *mid.* set for one's self on (the hearth a sacred fire), 95¹²; -4. *mid.* put on one's self, take on, 74⁶; -5. take, i.e. take away, 87¹⁰.

+ **v y - ā**, *pass.* be separated; be uncomfortable or sick.

+ **s a m - ā**, put upon; *w. manas*, concentrate the mind upon one thing; *samāhita*, intent, eager, 1¹³.

+ **u p a - s a m - ā**, set together (wood) unto (an already burning fire), put (fuel) on, 100¹⁶, 105¹⁰.

+ **u p a**, put on (esp. a brick or stone on the sacred fire-altar or enclosure), 96⁸ ff.

+ **n i**, lay down, 87⁸; set down (sacred fire), 85⁶; *w. kriyām*, put labor upon (*loc.*), take pains with, 19¹⁴; *nihita*, put down, lying low, 70¹⁹.

+ **s a m - n i**, lay down together; put together; *pass.* be near together; *samnīhita*, near, impending, 25¹⁵.

+ **p a r i**, put around; *esp.* put (part of a sacrificial fence) around (an altar), 105¹³; put around one's self, put on, (garments) 103¹⁹, (shoes) 45¹¹; clothe.

+ **p u r a s**, see *s.v.*

+ **p r a**, set forward. [cf. *pradhana*, *pradhāna*.]

+ **v i**, -1. part, mete out, distribute; -2. spread abroad, RV. x. 125.3; -3. (*like Lat. dis-pōnere*) arrange, determine; prescribe, 59⁷; *vihita*, ordained, 14⁴; -4. lay out, make, build; prepare, 54¹⁸; -5. accomplish, 56¹²; make, do (*in a great variety of applications*); *vadham* *vidhā*, do slaughter, slay, 32¹⁴; *pūjām* *vidhā*, do or show honor, 28¹³; *pravṛttim* *vidhā*, make an advance into, *w. loc.*, expose one's self to, 20¹²; *upāyam* *vidhā*, employ an expedient, 39²; *kim* *vidheyam*, what's to be done, 31⁵; *tathā* *vidhiyatām*, so let it be done, 11⁴; *yathā* ·, *tan mayā vidheyam*, I must take such a course, that ·, 37⁶; cf. 38²².

+ **ç r a d**, see *grad.*

+ **s a m**, put together, unite; embroil in, *w. loc.*, 73¹⁴.

✓ **2 d h ā** (dháyati [761d2]; *dadhabú*; *ádhāt*; *dhāsyáti*; *dhítá*; *dhátum*; *-dhíya*; *dhítvá*). suck; drink, 63¹. [cf. *dadhi*, *dhenu*: also *θήσατο*, 'sucked'; *γαλα-θηνός*, 'milk-sucking'; *θη-λή*, 'breast'; Lat. *fē-lare*, 'suck'; Goth. *dadd-jan*, 'give suck.')

1 d h ā, in *cpds.* as *vbl.* bestowing, granting; as *subst.* place. [V1 dhā, 'place, grant.']

2 d h ā, in *cpds.* as *subst.* drink. [V2 dhā, 'drink.']

d h ā t u, *m.* layer, as part of a composite whole. [V1 dhā, 'put, lay.']

d h ā t f, *m.* establisher; creator; Dhātar, as name of a deity, 90⁹ *n.* [V1 dhā.]

d h ā n a, *a.* holding, containing. [V1 dhā, 1150.]

d h ā n ā, *f. pl.* corns, i.e. grain.

d h ā n y à, *a.* cereal (*adj.*); as *n.* cereal (*noun*), grain. [dhānā.]

d h ā r a ñ a, *a.* holding; as *n.* a holding, keeping; wearing, 14¹¹; -ā, *f.* established ordinance; rule, 62¹⁷. [Vdhr.]

d h ā r ā, *f.* stream, jet. [V1 dhāv, 'run, pour.']

d h ā r ā s ā r ā, *m. pl.* stream-pourings, violent pourings. [āsāra.]

d h ā r ī n, *a.* holding; possessing, 22²³; retaining, 68¹⁴. [Vdhr.]

dhārmika, *a.* righteous; virtuous. [dharma.]

✓ **1 dhāv** (dhāvati, -te; ádhāvit; dhāvisyáti; dhāvitá; dhāvitvá; -dhávya). run (of fluids), stream, pour; run (of animate beings). [see under v̄dhū.]

+ anu, run after.

+ upa, run unto.

+ sam-upa, run on unto, 3¹³.

+ pra, run forth, flow; run.

✓ **2 dhāv** (dhāvati, -te; dadhāvē; ádhāviṣṭa; dhāutá; dhāutvá; -dhávya). rinse. dhi, *vbl.* containing, granting, in cpds. [v̄dhā, 1155.2e.]

dhik, *excl. fie!* *w. acc.*

✓ **dhi** (dīdheti [676]; dīdháya [786³]; dhitá). think. [see v̄dhyā.]

+ anu, think over.

dhi [351], *f.* —1. thought; dhiyá-dhiyā, with each thought, every time it occurs to one; —2. (*like Ger. An-dacht, lit. ‘thinking upon,’ and then ‘devotion’*) religious thought, devotion, 69¹³, 74¹⁹, 82¹⁷; observe that matí, mánas, manisá, mónta, and móñman show this same specialization of mg; prayer, 74¹⁵; —3. intelligence, insight, mind, 89¹; understanding, skill. [v̄dhī.]

1 **dhiti**, *f.* perhaps draught, see 82⁷ n. [v̄dhā, ‘drink,’ 1157.1a.]

2 **dhiti**, *f.* —1. thought; —2. devotion; —3. skill. [v̄dhī: for 2, cf. dhi 2.]

dhimant, *a.* gifted with understanding, wise. [dhí.]

1 **dhíra**, *a.* wise, 78^{3,10}. [v̄dhī, 1188a.]

2 **dhíra**, *a.* firm; resolute, 48². [v̄dhṝ: cf. Lat. fir-mus, ‘firm.’]

dhívara, *m.* —1. a very clever or skilful man; —2. a fisher. [dhí, 1171.]

dhúni, *a.* shaking, stormily moved, boisterous, wild. [fr. quasi-root dhun of dhunóti, v̄dhū.]

✓ **dhū** (dhūnóti, -nuté; later, dhunóti, -nuté [see 711]; dudháva, dudhuvé; ádhūṣta [887a]; dhavisyáti; dhūtá, later dhutá; dhūtvá; -dhúya). —1. move quickly hither and thither; shake; —2. fan (a fire); —3. shake off.

[orig. ‘move violently, agitate’: cf. θέω, θύω, ‘rush on’; θῦμός, ‘agitation, anger,

passion, spirit’: θέω, ‘sacrifice,’ is possibly akin w. v̄dhū as a generalization of mg 2: closely akin w. v̄dhū is v̄l dhāv, ‘run,’ and also v̄dhav, ‘run’ (cf. θέω, θέτειν, ‘run’): see also under dhūma.]

+ ava, shake down; *mid.* shake off from one’s self.

dhūmá, *m.* smoke; vapor. [cf. Lat. fūnus, ‘smoke’: smoke has no such “swift eddying motion” as to make it easy to connect these names for it w. v̄dhū, q.v.; but on this connection their identification w. θῦμός should seem to depend: more prob. is the explanation of dhūmá as ‘the enveloping or blackening,’ fr. v̄l dhvan, as vāma fr. v̄van.]

dhūmaka, *m.* smoke, at end of cpds [1307] for dhūma; f. -ikā [1222d], the same.

dhūrta, *a. subst.* shrewd, sly, cunning; rogue. [ppl. of v̄dhvṝ, ‘harm by deceit’ (cf. 957b²): according to the grammarians, dhūrta, w. acet altered as in jūṣta: for a somewhat analogous development of mg, cf. Middle Eng. schreween, ‘curse,’ whence schrew-ed, ‘cursed, bad,’ Eng. shrewed, ‘bad, artful.’]

dhūrta-traya, *n.* rogue-triad, trio of swindlers.

dhūsara, *a.* dusted over, dusty, dust-colored, gray. [v̄dhvāns, dhvas, 1188d: cf. 181a.]

✓ **dhr̄** (dādhára [786], dadhré; ádhṛta; dhariṣyáti, -te; dhṛtā; dhārtum; dhṛtvá; -dhṛtya; dhārāyati; ádīdhārat). mgs of caus. forms ident. [1041²] w. those of simple forms; hold, in its various mgs, trans. and intrans.:

trans. —1. hold, bear, support, 33¹¹, 39³, 75^{6,7}, 87⁹, 92¹; make firm, 92¹⁰; carry, 62¹²; wear; —2. hold fast, 22¹⁰, 33¹; hold in check, bear, withstand, 2²⁰, 8¹²; —3. keep (a cat), 31⁹; —4. set or lay or place in or on, w. loc., 33¹², 41²¹; —5. hold or make sure or ordain for some one (*dat.*); *mid.* be ordained for some one (*dat.*), belong of right to, 75³;

intrans. —6. *mid.* hold, i.e. remain, continue; w. this mg, even in the active, 15⁵.

[cf. θρόνος, ‘support, seat,’ θράνος, ‘bench,’ θρήνοσθαι, ‘sit’; Lat. frē-tus,

- ‘held or supported by (*hence w. abl.*), relying on,’ *frē-num*, ‘holder, bridle.’] + **a v a**, *caus.* — 1. set down, fix; — 2. (*like Eng. hold*) assume as certain, 44¹⁴.
- ✓ **d hṝṣ** (*dhr̄ṣnōti*; *dadhárṣa*; *ádhṝṣat*; *dhr̄ṣitā*, *dhr̄ṣṭā*; *-dhṝṣya*; *dharṣayati*). be bold or courageous; dare; venture, 74²; — *caus.* venture on some one or something; offend; overpower; *dharṣitā*, overcome. [cf. *θpaσ-ός*, ‘bold’; Lat. *fāstus*, ‘pride’; Goth. *ga-dars*, AS. *dēarr*, Eng. *he dare* (all 3d persons sing. of a preterito-present); AS. *dors-te*, Eng. *durs-t.*] + **ā**, venture against. + **prati**, hold out against, withstand, 82⁵.
- d hṝṣnú**, *a.* daring; courageous, doughty, 78⁷; bold, 84¹⁷. [*v̄dhṝṣ*, 1162.]
- dhenú**, *f.* milch cow; cow. [*v̄2dhā*, ‘suck,’ 1162.]
- dheya**, *n.* the giving. [*v̄1dhā*, mg 4, ‘bestow, give’: 1213c.]
- dhaīrya**, *n.* firmness; earnest or resolute bearing. [*2dhīra*, 1211.]
- ✓ **d hmā**, see *v̄dham*.
- ✓ **d hyā** (*dhyāti*; *dhyāyati* [761d1]; *dhyāu*; *ádhyāsít* [911]; *dhyāsyāti*; *dhyātā*; *dhyātvā*; *-dhyāya*). think upon; meditate. [see *v̄dhī* and 108g.] + **abhi**, set the mind on something; sink one’s self in thought, 57¹.
- dhyāna**, *n.* meditation. [*v̄dhyā*, 1150.]
- dhyāna-para**, *a.* having meditation as highest object, absorbed in contemplation. [1302b.]
- ✓ **d hraj** (*dhr̄ajati*; *ádhr̄ājīt*). draw onward, advance, *intrans.* [see *v̄drāgh*, of which this is poss. a collateral form.]
- ✓ **d hru**, *collateral form of v̄dhvṝ.*
- d hrūti**, *f.* a deceiving; infatuation. [*v̄dhru*.]
- d hruvā**, *a.* — 1. holding or continuing, *i.e.* remaining fixed in place; *as m.* the pole-star, 100⁸; — 2. of abodes certain, safe, 79¹⁸. [*v̄dhṝ* in mg 6: see 1190.]
- d hruvā**, *f.* sacrificial ladle, 102¹³, *see srūc.* [lit. ‘holder,’ *v̄dhṝ* in mg 1: see 1190.]
- ✓ **d hvāns** or **dhvas** (*dhvānsati*, *-te*; *dadhvānsa*, *dadhvasé*; *ádhvasat*; *dhvastā*; *-dhvāsyā*). — 1. fall to dust, perish; *dhvasta*, exhausted, hurt, impaired; — 2. vanish, be off; — 3. *only in ppl.* *dhvasta*, bestrewn, covered over, *esp.* with dust. [cf. Eng. *dus-t*; prob. also AS. *dwēs* and *dysig*, ‘foolish,’ Eng. *dizzy*, Old High Ger. *tusic*, ‘foolish.’]
- d hvānsā**, *m.* the perishing; destruction. [*v̄dhvāns*.]
- ✓ **1 d hvan** (*ádhvanīt*; *dhvāntā*; *dhvānāyati*). — 1. cover one’s self; *dhvāntā*, dark; — 2. become extinguished; — *caus.* — 1, envelope, cover over; — 2. blacken. [perhaps akin w. *v̄dhvans*: see *dhūma*: cf. AS. *dunn*, Eng. *dun*, ‘dark, brownish-black.’]
- ✓ **2 d hvan** (*dhvānatī*; *dadhvāna*; *dhvāntā* [955a]). sound, resound. [cf. Old Eng. *dune*, Eng. *din*.]
- d hvaní**, *m.* sound. [*v̄2dhvan*.]
- ✓ **d hvṝ** (*dhvārati*). bend or make crooked; cause to fall; harm by deceit. [see *dhūrta* and *dhruti*: cf. AS. *dwellan*, ‘lead astray; cause to delay’; Eng. *dwell*, *intrans.*, ‘delay, linger, abide’; Eng. *dwaul*, ‘wander, rave,’ *dwaile*, ‘stupefying potion’; Dutch *dwaal-licht*, ‘ignis fatuus’; Goth. *dvals*, ‘foolish’; Eng. *dull*, *dolt*; Ger. *toll*, ‘mad.’]
-
- na** [491], *encl. pron. root of 1st person, see ahám.* [w. *nas*, ‘us,’ cf. *vā*, ‘we two,’ Lat. *nōs*, ‘us.’]
- ná**, *adv.* — 1. not [1122b], 8²; — 1a. in connected sentences or clauses: repeated simply: 97⁸, *octies*; 62^{14,15}, *quinquies*; 63^{13,14}, 71⁴, *ter*; 4¹³, 17¹⁸, 74¹, 80¹⁷, *bis*; with *ca*: *na* · ·, *na* · · *ca*, *na* *ca* · ·, 62¹⁶; *na* · ·, *na* *ca* · ·, *na* · ·, 63¹; with *api*: see *api* 2; with *u*, 21¹⁴; — 1b. not repeated, but replaced by *api ca* or *vā_ api* (see these), 2¹², 63⁴; — 1c. combinations: *na ca*, 8¹⁶; *na* · · *ca*, 13⁷, 62¹⁶; *nālva*, 22¹¹, 23¹⁹, 96¹⁰; *na vāi*, 92¹³; *na vā*, 96¹²; *na tu*, 64¹³; *na tv eva tu*, *see tu*; *na ha*, 95¹⁷; *na iva*, not exactly, 93⁵; — 1d. tantamount to a in negative cpds [1122b⁴], as *nacira*, *nā-*

tidūra, nādhīta, etc.; —1e. at beg. of adversative clause: with adversative conj., 34¹⁰; without, 22²⁰, 41¹³, 92¹⁶; —1f. in emphatic litotes, 21⁹; —1g. substantive verb to be supplied, 32⁵ (asti); —1h. na precedes ced, if it belongs to the protasis, 63⁹; if it immediately follows ced, it must be joined to the apodosis, 18⁹; —1i. for prohibitive negative, see mā; —1j. ná, 'not,' coalesces metrically in Veda w. following initial vowel, e.g. 70¹², 71⁴, 83⁹;

—2. like [see 1122d and d²], in this sense Vedic only, 70^{15,18}, 71^{7,9}, etc.; ná, 'like,' does not coalesce metrically in Veda w. following initial vowel.

[cf. vñ-, Lat. n̄c-, negative prefix in vñ-kepðés, 'gain-less,' n̄c-fas, 'not right, wrong'; AS. and Old Eng. ne, 'not'; AS. nā (ne + ā), 'not ever, never, no,' Eng. no; Eng. na- in nathless, AS. nā þē l̄es, 'not the less'; Eng. n-in n-ever, n-aught, etc.]

nákis, indecl. subst. pron. —1. no one, 78¹, 73²⁰?; —2. nothing, 73²⁰?; —3. even as adv. [see 1117], never, 75¹¹. [ná + kís, see 504² end.]

nákulá, m. Viverra ichneumon, an animal like the polecat, often domesticated, and a bitter foe of serpents and mice.

nákta, n. night; -am [1111b], by night. [cf. vñg, stem vñkt, Lat. nox, stem nocti, Eng. night.]

✓ naks (náksati, -te; nanáksa, nanakṣé). attain unto; w. dyām, mount up to heaven. [collateral form of √2 naṣ, 'attain?']

náksatra, n. —1. sīdus, heavenly body, in Veda, of sun as well as of stars; star, 13⁸, 71¹²; sing. collectively, 78¹¹; constellation; —2. asterism of the lunar zodiac, 59¹⁰. [perhaps the stars are they that 'mount up' to heaven, cf. √nakṣ w. dyām.]

nakhá, m. n. nail (on fingers or toes); claw; talon. [cf. ὄνυξ, stem ὄ-νυχ, Lat. unguis, 'nail, claw'; AS. nægel, Eng. nail.]

nakhín, a. having claws; as m. beast with claws. [nakha.]

nágora, n., and -rī, f. town, city.

nagaropānta, n. neighborhood of the town. [upānta.]

na-cira, a. not long; -āt, adv. [1114e], soon. [1122b⁴.]

naṭa, m. dancer, mime, actor (these form a very despised caste). [vnr̄t.]

nadá or nala, m. reed. [Whitney 54: cf. 2 nadá and nala.]

✓ nad (nádati; nanáda, nedé; naditá; -nádyá). sound; roar; bellow. [see 1 nadá and nadi.]

1 nadá, m. the bellower, i.e. bull. [vnad.]

2 nadá, m. reed, rush. [cf. nadá.]

nadí, f. roaring stream; river. [vnad: cf. Néða, Néðow, names of streams.]

nánāndī [369²], f. husband's sister.

✓ nand (nándati, -te; nanánda; nandis-yáte; nandítá; -nándya). be glad. + a bhi, be glad in; greet joyfully.

nanda-na, a. gladdening; causing joy; as m. son, 21¹¹; as n. Nandana, or Elysium, the pleasure ground of the gods, esp. of Indra, 49¹⁸. [caus. of vand.]

nandi, m. The Gladsome One, euphemistic epithet of the dreadful god, Çiva-Rudra. [vand: cf. çiva.]

nandi-deva, m. Nandideva, name of a Brahman. ['having Çiva as his god.']

nápāt, náptṛ [370], m. —1. in Veda, descendant in general; son; grandson, 87¹⁸; —2. in Skt., grandson, 63⁹. [declension: in Veda, nápāt, nápātam, náptṛ, náptṛ-bhis, etc.; in Skt., náptā, náptāram, náptṛā, náptṛbhis, etc.: see 1182d: cf. vēπoðes, 'young ones'; Lat. nepōtem, 'grandson'; AS. nefā, 'son's son or brother's son' — supplanted by Old French neveu (Eng. nephew), which in Old Eng. meant 'son's son' as well as 'brother's son.']

naptí [356], f. daughter, 72⁶; granddaughter. [f. to nápāt: auct, 355b.]

✓ nabh (nábhate). burst; tear.

nábhás, n. —1. mist, clouds; —2. atmosphere, sky. [cf. νέφος, νεφέλη, 'cloud, mist'; Lat. nubes, 'cloud,' nebula, 'mist'; AS. nifol, 'misty, gloomy'; Ger. Nebel, 'mist': for mg 2, cf. Ger. Wolken and AS. wolcnū, 'clouds,' w. Eng. welkin, 'sky.?']

nabhas-tala, n. sky-surface, i.e. sky, see tala.

✓ nam (námati, -te; nanáma, nemé [794e]; ánañsít; nañsyáti; natá [954d]; námi-

- tum, nántum; natvá; -námya; namá-yati). bow (*intrans.*), bend one's self; aim at a person (*gen.*) with (*instr.*), 73¹⁵; nata, bowed down, bending over, 68¹⁹ n.; — *caus.* cause to bow, subdue; *namyate*, is subdued, 31⁶.
- + a v a, bow down, 34¹⁷.
- + ā, bow down to.
- + u d, raise one's self up, arise.
- + s am - u d, rise.
- + n is, bend out; contort one's self.
- + p ra, make obeisance before (*acc.*).
- n ámas**, *n.* bow, obeisance; adoration (by gesture or word); reverence; used also like the Lat. gloria in the Gloria patri. [vnam.]
- namas-kárá**, *m.* a making of names; adoration. [171³.]
- namas-kṛ** (see √1kṛ). do homage, 9¹⁴. [171³, 1092a.]
- √ **namasya** (namasyáti). pay reverence. [names, 1063, 1058.]
- námuci**, *m.* Namuchi, name of a demon, foe of Indra, 81¹⁶, 97⁶.
- nayana**, *n.* eye. ['leader, organ of sense that leads,' vñi, 1150.1a : for mg, cf. ānana, gátra, caraṇa, netra.]
- nára**, *m.* man, 3²¹, etc.; at 57⁵, the primal man or spirit. [transition-stem fr. nr, 1209a.]
- nara-nári**, *f.* man and woman. [1253a.]
- nara-pati**, *m.* lord of men; king.
- nara-vāhana**, *a. subst.* having men as his team, drawn by men; epithet and name of Kuvera, god of wealth; name of a king, successor of Cáliváhana.
- naravāhana-datta**, *m.* Naravāhanadatta, name of a son of king Udayana.
- naravāhanadatta-carita**, *n.* adventures of N.
- naravāhanadatta-caritamaya**, *f. -ī, a.* containing the adventures of N. [1225 : see maya.]
- nara-vyāghra**, *m.* man-tiger, i.e. brave and noble man. [cf. naraçárdūla : 1280b.]
- nara-çárdūla**, *m.* man-tiger, i.e. best among men. [cf. naravyāghra : 1280b.]
- nara-çreṣṭha**, *a. subst.* best of men.
- nara-sūnu**, *f.* daughter of the primal man or spirit.
- narādhipa**, *m.* lord of men, i.e. king, prince. [adhipa.]
- nareçvara**, *m.* lord of men, i.e. king, prince. [içvara.]
- narottama**, *a. subst.* best of men. [uttama.]
- narmada**, *a.* granting or causing fun; making gladness; f. -dā, Narmadā (called also Revā), the modern Nerbudda river. [narman + da.]
- narmān**, *n.* fun.
- nala**, *m.* reed; Nala, name of a prince of Nishadha. [cf. nañā, Vedic nalā.]
- nalopākhyāna**, *n.* Nala-episode, 11. [upākhyāna.]
- 1 **náva**, *a. new;* of an earthen dish, (fresh, i.e.) unburned. [prob. fr. nū, 'now,' q.v.: cf. vēos, Lat. novus, Ger. neu, Eng. new.]
- 2 **náva** [483⁴], *num.* nine. [cf. ḫvēa, Lat. novem, Ger. neun, Eng. nine.]
- navatí** [485], *f.* ninety. [2náva.]
- náva-nīta**, *n.* fresh butter. [perhaps 'fresh-brought,' as we say 'bring the butter, i.e. make it come,' in churning.]
- návedas**, *a.* perhaps well-knowing, cognizant of (*gen.*). [apparently fr. an affirmative particle na-, and vedas : see 1296³ end.]
- √ 1 **naç** (nácyati; nanáça, neçús; ánaçat; nañksyáti [936]; nañtā; náçayati). be missing ; get lost ; vanish ; perish, be ruined. [cf. vēk-pōs, 'dead'; Lat. nex, 'death'; nocēre, 'harm.']
- + vi, get lost; perish; *caus.* cause to disappear; bring to nought, 81²⁰.
- √ 2 **naç** (náçati, -te; nanáça; ánaç [833]). attain ; reach, come up to, 74¹; w. achā, draw hither, 76¹¹. [see √1aç, 'reach': cf. Lat. nac-tus sum, 'am having reached'; AS. neāh, comp. neār, superl. neāhst, Eng. nigh, near (as comp., Macbeth ii.3.146), next; AS. ge-neah, 'it reaches, es reicht, it suffices'; ge-nōh, Eng. e-nough.]
- + p ra, reach to, hit; fall upon, 78⁸.
- nás** [397], *f.* nose. [nom. dual, násā : cf. Lat. nas-turcium, 'nose-teaser, nasturtium'; nār-es, 'nostrils'; AS. nosu, Eng. nose; nos-tril, 'nose-thrill, nose-hole.']
- nás** [491], *encl. pron. form of 1st pers.* [cf. vú, 'we two'; Lat. nōs, 'us.']

nasa, *for nás in cpds* [1315c].

✓ nah (náhyati [761c]; naddhá [223⁸]; -náhya). bind; join. [despite naddha (a poss. false formation), and Avestan nazda (Morphologische Untersuchungen, iii. 144), probably for *nagh: cf. Lat. *nec-t-ere*, 'bind?']

+ u pa, tie on, lace.

nahí, *adv.* not, to be sure; nahí me ásti, to be sure, I have no . . . [ná + hí, 1122a and b⁴: accet of verb, 595d.]

náhuṣa, *m.* Nahusha, name of an ancient king. [perhaps 'neighbor,' from náhus, and in that case a transfer-form (1209b).]

náhus, *m.* neighbor. [vnah.]

náka, *m.* vault of heaven, firmament.

nátidúra, *a.* not very far. [na + atidúra, 1122b⁴.]

✓ náth (náthate; náthita; náthitum; -náthyā). turn with supplication to.

náthá, *n.* a refuge; *as m.* protector; lord. [v náth.]

nádhita, *a.* un-learnéd. [na + adhita, vi: 1122b⁴.]

nábhi, *f.* —1. navel; —2. nave or hub. [cf. ὄμφ-αλός, Lat. *umbilicus*, AS. *naf-fela*, Eng. *navel*; also AS. *naf-u*, Eng. *nave*.]

nábbhi-várdhana, *n.* the cutting of the navel(-string).

náma-dhéya, *n.* the name-giving, naming, 59⁹; name, 17⁹, 60²². [náman.]

náman, *n.* —1. distinguishing characteristic; form; —2. name, 13⁸, 60²⁰, 78⁹, 61⁹; náma gráh, (take i.e.) mention the name, 64¹⁸; personal name (e.g. devadatta), as distinguished from the gotra or 'family name' (e.g. kácyapa, 'descendant of Kaçyapa'), 103¹⁹ n.; *at end of cpds*, having . . . as name, named . . . , so 11 times, e.g. 19¹¹; —3. náma, *adv.* [1111b], by name, so 19 times, e.g. 1³, 60²¹, 94¹⁶; also námná, 56⁵; *w. interrogatives*, pray, 54¹⁶. [origin unknown: cf. ὄνομα, Lat. *nōmen*, Eng. *name*.]

nárá, —1. *a.* human; —2. *as m.* man; —nári, *f.* woman, 1⁹, 86¹⁸, etc.; wife. [nr, 1208b: for mg 2, cf. mánava.]

náradá, *m.* Nárada, name of an ancient devarshi (see note to 1¹⁴), who often appears on the earth to bring news from the gods,

and returns to heaven with reports from men.

náráyaṇá, *m.* Náräyana, son of the primal man. [simply a patronymic of nara, see 1219.]

nává, *f.* ship. [transfer-form (1209, 399) fr. náu, náv.]

náça, *m.* loss; destruction. [vnaç, 'be missing?']

násá, *dual f.* the two nostrils, the nose. [transfer-form (399) fr. nás, strong nás.]

násiká, *f.* nostril; *dual*, the two nostrils; the nose. [násá, 1222c 1.]

nástika, *a. subst.* atheist, infidel, not believing the Vedas and Puráñas. [fr. na + asti, 'there is not,' 1314b.]

náhuṣa, *m.* descendant of Nahusha, patronymic of Yayáti. [náhuṣa, 1208 and f.]

ní, *prep.* down; in, into. [cf. évi, 'in'; Eng. *ne-ther, be-ne-a-th.*]

níkata, *a.* near; *as n.* neighborhood; presence. [1245g.]

níkhila, *a.* entire; all. [perhaps for níh-khila, 'without a gap,' nis + khila: 1305² end.]

níjá, *a.* own; belonging to our party, 24⁶; níjo ripus, foe in one's own camp, 37¹⁵; often used as reflexive possessive pron., my own, his own, our own, etc., —or rather, my (47¹⁷), his (50¹⁴, 53¹², 56^{4,6}), etc. [perhaps 'in-born,' fr. ni + ja.]

nínyá, *a.* inner; hidden, 70²⁰; *as n.* secret, 78³. [ni.]

nítya, *a.* —1. own (*Vedic*), 79¹⁶; —2. constant; eternal, 57⁷; -am, *adv.* constantly, always, 17¹⁶, 64¹⁹. [in mg 1, fr. ni, 'in,' 1245b, and so signifying 'inward, not alien.']}

nítya-kála, *m.* uninterrupted time; -am, *adv.* always, under all circumstances, 60⁶.

nítya-snáyin, *a.* constantly making sacred ablutions. [1279.]

✓ níd or nind (níndati; ninínda; áníndít; níndítá; -níndya). blame; reproach. [cf. ὄνειδος, 'reproach.']

nídrá, *f.* sleep. [v2 drá, 'sleep,' + ni.]

nídhána, *m. n.* end; death, 5¹⁹. [perhaps fr. vdhā + ni, 'put down or out of the way,' 'make an end of.']

✓ nínd, *see* nid.

- nindaka, *a. subst.* scoffer. [vnid, nind.]
- nibandhana, *n.* a binding, ligation, 59³; that on which a thing is fastened or rests or depends, condition, means, 46⁷. [vbandh + ni.]
- nibhṛta, *a.* (borne down, lowered, *i.e.*) hidden; -am, *adv.* secretly. [vbhṛ + ni.]
- nimajjana, *n.* bathing. [vmajj + ni.]
- nimitta, *n.* mark (for shooting at); sign, token; occasion or cause; -am, -ena, *adverbially*, because of; tannimittam, -ena, because of this, on account of this.
- nimesā, *m.* closing or winking of the eyes. [vṁś + ni.]
- niyoga, *m.* a fastening on; injunction, and so, commission; business, 30⁶. [vyuj + ni: for mg, cf. alicui injungere laborem, 'fasten or impose a task on a person.]
- nir, *for nis before sonants* [174]; *see nis.*
- nir-antara, *a.* without interval or free space; completely filled, 53¹⁰; continuous; uninterrupted, 56¹².
- nir-apāya, *a.* without failure or danger; infallible or safe.
- nir-apekṣa, *a.* without regard or expectation; regardless, 52²⁰; not expecting anything from another, independent, 31¹⁷. [apeksā, 334².]
- nir-āmiṣāgin, *a.* not meat-eating. [*see nis 3.*]
- nir-āhāra, *a.* without food, abstaining from food.
- nír-ukta, *a.* spoken out; loud; clear; as *n.* explanation; etymological interpretation of a word; *esp.* Nirukta, title of a commentary to the nighaṇṭavas or Vedic Glossary. [vac + nis.]
- nír-ṛti, *f.* dissolution; destruction. [vṛ + nis, 1157. 1d.]
- nir-guṇa, *a.* without a string, 18⁵; void of good qualities, 18⁵; worthless, bad.
- nir-ṇāmā, *m.* contortion, sinuosity. [vnam + nis.]
- nir-dhana, *a.* without money.
- nir-buddhi, *a.* without wit, stupid.
- nir-bhara, *a.* -1. without measure, much; -am, *adv.* very; -am prasupta, fast asleep; -2. full of.
- nir-mala, *a.* without impurity; pure; clear.
- nir-lakṣya, *a.* not to be perceived, avoiding notice. [*see nis 3.*]
- nir-vāñça, *a.* without family; alone in the world.
- nir-vāta, *a.* windless; sheltered.
- nir-viṣeṣa, *a.* without distinction; undistinguished; alike; like.
- nirviṣeṣākṛti, *a.* having like appearance, looking just alike. [ākṛti.]
- nivāra, *m.* the warding off. [v1vr, 'cover,' + ni.]
- nívīta, *ppl.* hung, *i.e.* draped, with hangings, *esp.* with the sacred cord; as *n.* [1176a], the wearing the sacred cord about the neck; the sacred cord itself. [vyā + ni.]
- nivṛtta, *ppl.* -1. turned away; *esp.* of an action which is turned away, *i.e.* not directed (to any ulterior purpose or object), free from hope of reward in this world or the next, disinterested, *opp.* of pravṛtta, *q.v.*; -2. having turned away from, and so abstaining from, 29³. [vṛt + ni.]
- nivégaṇa, *n.* a going in and settling down to rest; resting-place; sleeping-place, bed, 105⁸; dwelling, 8⁶. [vici + ni: for mg, cf. bhavana.]
- níq [397], *f.* night. [cf. nákta.]
- níqā, *f.* night. [cf. níq, nákta.]
- níqeaya, *m.* (aseertainment, determination, *i.e.*) a fixed opinion or a firm resolve. [poss. fr. v3ci, 'notice, look,' + nis; but better, perhaps, fr. v1ci + nis, and so, 'an un-piling, *i.e.* discrimination, determination.]
- níqeala, *a.* not moving. [nis + cala: *see nis 3.*]
- níqeita, *ppl.* determined, decided; -am, *adv.* decidedly, surely. [*see under níqeaya.*]
- níhqreyasa, *a.* without a superior, *i.e.* best; as *n.* final beatitude. [nis + greyasa: acct, 1305³.]
- níhqvāsa, *m.* breathing out, expiration; sigh. [v̄qvas + nis.]
- níhqvāsa-parama, *a.* having sighs as chief thing, much addicted to sighing. [1302b.]
- níṣadha, *m. pl.* the Nishadhans, name of

a people; Nishadha, name of a country, 1⁷ n., 4³.

nīṣadhādhipa, m. ruler or king of the Nishadhans. [adhipa.]

nīṣūdāna, m. finisher (*in its colloquial sense*), one who makes an end of, destroyer. [vīsūd + ni.]

nīṣeka, m. an injecting, esp. of semen, impregnation; the ceremony performed upon impregnation. [vīsic + ni.]

nīṣevīn, a. devoting one's self to; co-habiting with, 67²². [vīsev + ni.]

nīṣkramāṇa, n. the stepping out; esp. the first going out with a child. [vīkram + nīs.]

nīṣṭha, a. resting upon. [vīsthā + ni, 333.]

nīṣphala, a. fruitless, 63¹⁰; vain, 68¹¹. [nis + phala.]

nīs, adv. prep. —1. out, forth; —2. in cpds [1305² end], having . . . away, without . . . , e.g. nirantara; —3. in cpds, not, e.g. niṣcalā.

✓ nī (nāyati, -te; nināya [800b], ninyé; áñāisit, áneṣṭa [882]; neṣyāti, -te; nītā; néatum; nītvā; -niya; nīyāte; nāyātī [1042b]). lead, 24¹⁵; guide; conduct, 85²⁰; carry, 39¹⁹, etc.; carry off, 36¹⁵, 43¹⁷; vyāghratām nī, bring to tiger-ness, change into a tiger; vāçam nī, bring into one's power.

+ a n u, (draw along toward one, i.e.) try to win or conciliate by friendly words.

+ a b h i, bring hither to.

+ ā, bring to, 29¹⁴; bring, 31⁹; bring (one liquid) into (another, loc.), mix, 101¹⁴; caus. cause to be fetched, 50⁶.

+ u d, bring up; rescue (as a drowning man from the water), 90¹⁰.

+ u p a, take unto one's self, of the teacher who receives a youth of one of the three free castes as pupil, and at the same time invests him with the sacramental cord, thus conferring spiritual rebirth, and making him a full member of his caste; see upanāyana; upanīta, invested with the sacramental cord.

+ p a r i, lead around (a cow, steer), 91¹⁴, 105²²; esp. lead a bride around the fire (as wedding ceremony), page 99.

+ p r a, —1. bring forward; —2. as *liturgical terminus technicus*, convey the sacrificial fire and water to their places on and near the altar; prañitās (*sc. āpas*), holy water; —3. bring forward (one's feelings), i.e. come out with or manifest one's affection, 9¹⁵.

+ v i, lead; guide; train; discipline.

nī [352], vbl. bringing, *in vāçāni*. [vīnī.]

nīcā, a. low, not high; morally and socially low. [inorganic transfer-form (1209a) fr. nīc-ā, q.v.]

nīcā, adv. down, low. [adverbially accented instr.—instead of nīc-ā, 1112e—fr. ny-āñē.]

nīcā-vayās [418], a. whose strength is low; exhausted. [1306.]

nīdā, Vedic nīlā, m. n. —1. (place for settling down, i.e.) resting-place; —2. esp. bird's nest. [for ni-zd-a, i.e. ni-s(a)d-a — 198b³—vīsad + ni: cf. Lat. *nīdus*, Ger. *Nest*, Eng. *nest*: for 1, see Whitney 54.]

nīda-garbhā, m. nest-interior.

nīti, f. —1. cōnduct, esp. right and sagacious conduct; the knowledge of all that governs virtuous and discreet and statesman-like behavior; political and social ethics; —2. leading. [vīnī, 'condūct.']

nīti-jñā, a. knowing how to conduct one's self discreetly.

nīti-vidyā, f. knowledge of nīti or political and social ethics, esp. as it concerns princes.

nīti-çāstra, n. doctrine or science of political and social ethics.

nītha, m. a leading; nīthā, n. (way, and so, like the German Weise) a musical air, song. [vīnī, 1163a.]

nīrā, n. water.

nīrasa, a. sapless, dried up; tasteless; insipid, 54¹¹. [nis + rasa, 174, 179.]

nīruj, a. without disease; healthy, 22³. [nis + ruj, 174, 179.]

nīlā, a. dark-colored, esp. dark blue; as n. indigo; nīlī, f. indigo. [hence, through the Arabic *an-nīl*, for *al-nīl*, 'the indigo-plant,' come Eng. *anil* and *aniline*.]

nīla-paṭa, m. dark garment.

nīla-varṇa, a. blue-colored.

nīlaśaṁdhāna-bhāṇḍa, *n.* vat for the mixing, *i.e.* preparing of indigo.

nīlibhāṇḍa-svāmin, *n.* indigo-vat-proprietor.

nīvāra, *m.* wild rice; *sing.* the plant; *pl.* the grains.

nīlā, *see* nīdā.

✓ nu (nāvate; nunāva; ánuṣṭa; nutā; -nútya). cry aloud; shout; exult; praise. + pra, murmur; hum; *esp.* utter the sacred syllable om.

nú, *adv.* —1a. now, at once, *temporal*; —1b. now, *continuative*; adhā nu, so now, 79⁸; —1c. now, *introductory*, 70¹; —1d. so then, *in encouraging or summoning*; —1e. now, pray, *in questions*, 5²¹, 7¹⁸, 51²⁰, 74⁸, 78¹²; —2. *asserative*: nakir nu, surely no one or nothing, 73²⁰; má nú, in order that surely not, 86¹⁰; —3. *w. relatives*: yā nu, whatsoever, 74²; yān nu, *i.e.* yāt nu, as long soever as, 79¹³. [in V. often nū: cf. vū, vīv, Lat. nun-c, Ger. nu, nun, AS. nu, nū, Eng. now: see also náva, nūtana, nūnám.]

✓ nūd (nudáti, -te; nunóda, nunudé; ánutta [881]; notsyáti, -te; nuttā, nun-nā; -núdyā). push; thrust. + parā, thrust away; move from its place. + pra, push forward; set in motion. + vi, drive asunder or away; turn away, *esp.* from cares, like the Eng. di-vert; amuse. [for mg, cf. also dis-port and s-port.]

nūda, *a.* dispelling, *in cpds.* [vñud.]

nūtana, *a.* of now; recent; young. [nú, 1245e.]

nūnám, *adv.* now. [nú, 1109.]

nṛ [370, 371^{5, 9, 10}], *m.* man; hero; *used also of gods*: of the Maruts, 74⁴, 77¹⁸. [cf. ḏr̥īp, stem ḏr̥ēp, ‘man’; Old Lat. nero, stem nerōn, ‘manly, strong’; Lat. Nero.]

nṛ-cáksas, *a.* men-beholding. [1296³.]

✓ nṛt (nṛtyati, -te; nanárta; ánartit; nartisyáti; nṛttā; nártitum; nart-itvā). dance.

nṛtí, *f.* dance. [vñrt, 1155. 1.]

nṛ-pa, *m.* protector of men, *i.e.* prince, king.

nṛ-páti, *m.* lord of men, *i.e.* prince, king. [acct, 1267a.]

nṛmṇā, *n.* virtus, manliness, courage, strength. [fr. nṛ (1224c), as virtus fr. vir.]

nṛ-çānsa, *a.* man-cursing; malicious.

netavya, grdv. to be carried. [vñi.]

netra, *n.* eye. ['leader,' vñi, 1185a: for mg, cf. nayana.]

néd, *adv.* lest, in order that not, *w. accented verb* (595d) *in the subjunctive* (581c), 84¹⁷. [ná + id, 1111a².]

nedyā, grdv. to be blamed. [vñid, 963d.]

nemí, *f.* felly, rim. [nam, 1155.]

nārukta, *a.* pertaining to the Nirukta; as *m.* an etymologist. [nirukta, 1208f.]

nāiṣadha, *a.* pertaining to Nishadha; as *m.* prince of the Nishadhans, *i.e.* Nala. [niṣadha, 1208f.]

nō, *adv.* and not, 21¹⁴; no ced, and if not, see ced. [ná + u.]

nāu, *see* 491.

nāú [361a], *f.* boat; ship. [cf. vñv, Lat. návis, ‘ship’; perhaps AS. naca, ‘skiff’: perhaps ‘the swimmer,’ vñsnū, cf. vñsnā.]

nyag-ródha, *m.* Ficus indica, banyan tree. ['downwards-growing': nyañc (1249a) + rodha.]

nyāñc [409b], *a.* directed downwards. [ni + añc, 407.]

nyāyá, *m.* —1. (that to which a thing goes back, *i.e.*) rule, norm; —2. (that in which a thing goes, *i.e.*) way; —3. *esp.* the right way, propriety. [vñi + ni, 1148. 2.]

nyāyya, *a.* regular, normal, right; —am, *adv.* rightly; properly. [nyāyá, 1211.]

nyāsa, *m.* a putting down, commitment. [vñ2as + ni, ‘throw down.’]

1 pā, *vbl.* drinking, *in cpds.* [vñ1 pā, 333.]

2 pā, *vbl.* keeping, keeper, *in cpds.* [vñ2 pā, 333.]

pakṣá, *m.* —1. wing, 93²; —2. side, of a door or of the hair of the head; —3. half, *esp.* of a lunar month, 27¹, 57¹⁹, cf. kṛṣṇa-, çukla-; —4. side, *i.e.* party, 37¹⁸.

pakṣa-bala, *n.* strength of wing.

pakṣín, *a.* winged, 92¹⁹; *as m.* bird, 2²³. [pakṣa.]

pakṣimṛgatā, *f.* condition of bird or of beast. [fr. pakṣin + mṛga : 1237, 1252.]

pakṣi-çāvaka, *m.* young of a bird; birdling. [pakṣin.]

páñka, *n.* mud, mire.

páñktí, *f.* set or series or row of five; row in general. [páñca, 1157.4.]

páñkti-krama, *m.* order of a row; -ena, in a row, 39¹⁴.

✓ pac (pácati, -te; papáca, pecé [794e]; ápaksit; paksyáti, -te; páktum; paktvá). cook, by baking or boiling or roasting; ripen. [cf. πέσων, 'cook'; πέπων, 'ripe'; Lat. coquo, 'cook'; borrowed AS. noun cōc, Eng. cook.]

+ vi, cook thoroughly; pass. be brought to maturity; ripen (of an action), i.e. come to its consequences or issue.

páñca [483³], num. five. [cf. πέντε, Aeolic πέμπτε, Lat. quinque, Goth. fimm, AS. fíf, Eng. five.]

páñca-tantra, *n.* Panchatantra, name of a collection of fables. ['having five divisions or books.']

páñca-tapas, *a.* having five fires, of an ascetic who sits between four fires, one at each cardinal point, and with the burning sun above.

páñcatva, *n.* fiveness; esp. dissolution of the body into the five elements (earth, water, fire, air, ether, see bhūta and 66³N.), i.e. death; w. gam, die. [páñca, 1230.]

páñca-pada, *f.* -ī, *a.* having (taken) five steps. [acet, 1300.]

páñcamá, *f.* -ī, *a.* fifth. [páñca, 487⁶.]

páñca-yāma, *a.* having five courses. [acet, 1300.]

páñca-çirṣa, *a.* five-headed. [çırşan, 1315a.]

✓ pat (pátyati, etc.). split, slit.
+ ud, open out.

paṭa, *m.* woven stuff; cloth; garment.

paṭala, *n.* veil; cover. [cf. paṭa.]

paṭu, *a.* -1. sharp; and so -2. fig. (nearly like Eng. sharp), clever.

✓ path (páthati; papátha; pathítá; pathítvá; páthayati). read aloud, 54²³, 55⁹; recite, 17¹¹; repeat to one's self, study, 22¹¹; caus. teach to talk, 19¹⁵.

✓ pan (pánati, -te; panitá). -1. bargain; buy; -2. bet, wage, stake, play. [prob. for *paln: cf. πέρνημι and πωλέω, 'sell'; Ger. feil, 'for sale, venal.'][+ ā, in ápana, 'market.' + vi, sell.]

pana, *m.* -1. bargain, stipulation, 45¹⁴; -2. wage, gage, prize; -3. a certain coin, 47¹⁶. [Vpan.]

panī, *m.* -1. bargainer, who gives nought without return; chafferer, haggler, and so -2. niggard; esp. one who is stingy towards the gods, an impious person; -3. a malicious demon. [Vpan.]

panditá, *a.* learned; as *m.* learned man, Anglo-Indian pandit.

pandita-sabhā, *f.* assembly of pandits.

pánya, grdv. to be bargained for or bartered; as *n.* article of trade. [Vpan, 963.]

✓ pat (pátati, -te; papáta, petús [794e]; ápaptat; patisyáti; patitá; pátitum; patitvá; -pátya; pátyati, -te). -1. fly; move swiftly through the air; -2. descend, let one's self down; cast one's self at, 26⁸; -3. fall down, tumble down, 34⁸, 40^{2,5}; fall (morally), fall from one's caste; fall down (dead); -4. fall upon, be directed to, 13⁶; -5. fall or get into, 22^{8,9}; -caus. cause to fly; hurl (a curse), 49¹¹. [cf. πέτωμαι, 'fly'; πτ-πτω, 'fall'; Lat. peto, 'fall upon, make for, seek': see also pattrā.]

+ anu, fly after, pursue.

+ ud, fly up.

+ sam-ud, fly or spring up together, 3⁶, 8¹⁴.

+ ni, fly down; light, 3⁸; tumble into, 36¹³; caus. cause to fall; kill, 32¹¹, 33¹⁷.

+ sam-ni, fall together, 99²⁰; come together; caus. bring together or convene, 9¹⁹.

+ parā, fly off, 93¹.

páatra, *n.* wing. [Vpat, 1185d.]

patastrín, *a.* winged; as *m.* bird. [pata-tra.]

pátana, *n.* fall. [Vpat.]

páti [343b], *m.* -1. master, possessor; lord; ruler, 4²; -2. then (like Eng. lord), husband, 9⁷, 89⁵, 86¹⁹, 64¹³. [cf. πότις, 'husband'; Lat. impos, stem im-pot, 'not

master of'; Goth. *fahs* in *brub-fahs*, 'bride-groom.')
pati-ghnī, *a. f.* husband-slaying. [formally a fem. to pati-han, 402.]
patitvā, *n.* condition of spouse; wedlock. [pati.]
pati-lokā, *m.* husband's place, abode of the husband in the future life.
pati-sthāna, *n.* husband's place.
patisthāniyā, *a.* belonging to or in the husband's place; as *m.* husband's representative. [patisthāna, 1215.]
pátra, *n.* —1. feather; wing; —2. (plumage of a tree, *i.e.*) leaf —for *mg*, cf. *parna*; —3. a leaf for writing on; a written leaf, 54¹⁹. [\sqrt{pat} : cf. *πτερόν*, 'wing'; Lat. *penna* and Old Lat. *pesna* (for *spetna*), 'wing'; Ger. *Fed-er*, Eng. *feath-er*.]
patra-çāka, *n.* leaf-vegetable, a vegetable consisting chiefly of leaves.
pátnī, *f.* —1. mistress, lady; —2. *then* (*like Eng.* lady), wife. [fem. to *páti*, just as *πότνια*, 'lady,' is to *πόσις*.]
patsutah-çī [352], *a.* lying at the feet.
patsutás, *adv.* at the feet. [fr. *patsú*, loc. pl. of *pád*, 1098b.]
path [433], *same as panthan.*
patha, *for path in cpds* [1315c].
pathí [433], *same as panthan.*
pathi-rákṣi, *a.* guarding the paths. [panthan, 1249a: acct, 1276.]
pathya, *a.* (pertaining to the way, course, or progress of a thing, and so) suitable, wholesome; **pathyā**, *f.* pathway. [path, 1212d 1.]
 ✓ **pad** (pádyate; papáda, pedé [794e]; ápatta [882]; patsyáte, -ti; panná [957d]; páttum; -pádyá; pädáyati). —1. go, step, tread, *only w. prepositions and in derivatives*; —2. fall, sink down (from fatigue), perish. [connection between 1 and 2 not clear: uncompounded verb very rare: see under *pád* and *padá*.]
 + *ā*, come unto; get into (a condition); *esp.* get in trouble.
 + *v y-ā*, fall away, perish; *caus.* destroy; kill.
 + *ud*, go forth or out of; come into

existence; be produced; **utpannam an-nam**, food (not cooked for the occasion, but) already on hand, 104¹; **utpanne kārye**, when the emergency has arisen, 38¹⁴; —*caus.* engender, 23⁸; produce; get, 42¹⁷.
 + **praty-ud**, *in ppl.* *pratyutpanna*, ready or on hand to meet an emergency.
 + **upa**, fall upon; happen, take place, 100¹⁰; come to, get at, reach; **upapanna**, (having gotten at [952²], *i.e.*) in possession of, endowed with, 1⁴, 2³.
 + **prati**, —1. step to; enter upon, 66¹⁸; —2. get into (a condition), 49¹⁵; get at, acquire, attain, 98¹⁰; get back again, 60¹⁷; —3. go to meet, and so (*like the Lat. ac-cēdere*), accede, yield; say yes to; consent, 48¹².
 + **vi**, fall asunder, 93⁹; come to nought, get into trouble.
 + **sam**, —1. turn out well, succeed, prosper; —2. become, 45¹², 47¹⁸; —3. fall together, be united with; **sampanna**, endowed with, 2¹⁰.
pád [391], *m.* foot. [\sqrt{pad} : cf. *πέδ-α*, Lat. *ped-em*, Eng. *foot*.]
padá, *n.* —1. step, 17²¹, 99²³; —2. footstep; —3. foot, 86⁶; —4. standing-place, stead, place; home, 56⁴; station, position, 41¹. [\sqrt{pad} : cf. *πέδον*, 'ground'; Lat. *op-pedium*, *op-pidum*, 'town, (on or over the field)'; *peda*, 'footprint'; AS. *fet*, 'step, going, journey,' whence *fetian*, 'go for,' Eng. *fetch*.]
padma, *m. n.* lotus, *Nelumbium speciosum* (not the plant, but the flower, which closes at evening).
padma-garbhā, *a.* containing lotuses; Lotus-filled, name of a lake. [see *garbhā* 2.]
padma-rāga, *a.* having the color of a lotus; as *m.* ruby. [1296.]
pánthān [433], *m.* road, path, way. [cf. *πάτος*, 'path'; Lat. *pont-em*, 'path, bridge': Eng. *path* and Ger. *Pfad*, if they belong here at all, must be regarded as very early borrowings, fr. the Greek *πάτος*, or poss. from the Scythian.]
pánthā [433⁵], *same as panthan.*
páyās, *n.* milk. [\sqrt{pi} .]

payo-mukha, *a.* having milk on the face or surface. [payas, 1303.]

pára [525⁴], *a.* —1. far, distant, more distant, further off, 86⁴; —2. following, later, future; —3. being beyond, surpassing, summus; chief, 68⁷; best, 36¹⁰; utmost, 1¹³; greatest, 44¹⁷; highest, 103¹¹; at end of cpds [1302b], having ‘‘ as chief thing, given over to ‘‘, devoted to ‘‘; —4. *a. and subst.* other, 64¹³; eka ‘‘ para, the one ‘‘ the other, 53¹⁹; another, 30²²; strange, hostile; stranger, 24⁶; foe, 29¹⁰, 37¹⁹. [$\sqrt{2}$ pr, ‘bring across’; cf. $\pi\epsilon\rho\alpha$, ‘beyond’; Lat. *per-en-die*, ‘the day after’, i.e. ‘day after to-morrow’; Eng. *far* and *fore*.]

para-dára, *m. pl.* another’s wife.

para-dravya, *n. pl.* another’s property.

para-pakṣa, *m.* party of the foe.

para-patnī, *f.* wife of a stranger.

param, *adv.* beyond; *w. abl.* [1128], after, 60²⁰. [pára, 111c.]

paramá [525³], *a.* —1. farthest, extreme, last; of heaven, highest, 83¹³; so 85³; —2. chieftest, 29¹; supreme; most excellent, 15¹⁷; at end of cpds [1302b], having ‘‘ as supreme object, devoted to ‘‘; —3. advly in cpds, before an adj. [1279], highly, exceedingly. [pára, 474.]

parama-çobhana, *a.* exceedingly beautiful.

paramāñganā, *f.* most excellent woman. [añganā.]

parameçvara, *m.* supreme lord. [içvara.]

parame-śthín, *a.* standing in the highest place; supreme, as epithet of Prajāpati. [parame (1250c) + sthin, 186.]

para-loka, *m.* the other or future world.

parás, *adv.* far; in the distance; beyond; *w. advly used instr.* [1127] enā, beyond here, i.e. beyond, RV. x. 125. 8. [see pára.]

parástāt, *adv.* beyond; afterwards, at the end. [parás, 1100b.]

paras-pará, one another; **parasparam and paraspáras**, *adv.* with one another; mutually. [an agglomeration (1314c) of paras (nom. s. m. of para) and para: the

syntactical forms sometimes correspond to the logical relation of the two parts—so, e.g., in *parasparam nindanti*, ‘they scold, the one the other’—but have come to be stereotyped and used often where the logical relation would require other case-forms: cf. anyonya.]

parasparádin, *a.* devouring one another. [ādin.]

pára, *adv.* to a distance, away, forth. [cf. $\pi\alpha\rho\delta$, w. gen., ‘away from, from beside’; Lat. *per-* in *per-ire* and Ger. *ver-* in *ver-gehen*, ‘pass away, perish’; Eng. *jor-* in *for-bear*, ‘hold off from.’]

parákrama, *m. s. and pl.* bold advance; courage; strength. [$\sqrt{kram} + parā$.]

parāñ-mukha, *a.* having the face averted; turning the back upon, avoiding. [parāñc, 1249a, 217, 161.]

párañc [409a], *f.* páraçī, *a.* directed away; averted; turning the back. [parā + añc, 407.]

parārtha, *m.* the sake of others; -am, -e, *adv.* for others. [arthā, 1302c 4.]

parávát, *f.* the distance. [parā, 383d 1, 1245f.]

pári, *adv.* around; *prep. w. abl.*: from around, 87⁸; from, 75¹⁵. [cf. $\pi\epsilon\rho\iota$, ‘around.’]

parigha, *m.* iron bar for locking a gate. [$\sqrt{han} + pari$, 1143c, 333: for mg, cf. Ger. *Schlag*, ‘coach-door,’ and *schlagen*, ‘strike’: force of prep. unclear.]

parighopama, *a.* like iron bars. [upamā, 334².]

pari-jana, *m.* the surrounding folk, $\pi\epsilon\rho\iota\pi\omega\omega\iota$; retinue. [1289a.]

pari-jāta, *a.* completely grown. [1289a.]

parinéya, *grdv.* to be led around. [$\sqrt{nī} + pari$.]

parityāga, *m.* relinquishment. [$\sqrt{tyaj} + pari$.]

paridevita, *n.* lament. [$\sqrt{2} dīv$, ‘lament,’ + pari, 1176a.]

paridhí, *m.* (a put-around, i.e.) enclosure, fence, protection, 86¹⁰; in the language of the sacrifice, the three green sticks laid about the altar fire and supposed to hold it together, 105^{13.3}. [$\sqrt{1} dhā$, ‘put,’ + pari, 1155. 2e.]

paripanthín, *a.* besetting the path; *as m.* waylayer. [pari + panthan, 1310a and c end.]

paribhū [352], *a.* being around, encompassing. [$\sqrt{bhū}$ + pari, 323.]

pari-vatsarā, *m.* a full year. [1289.]

parivartin, *a.* turning round, circling, constantly returning into itself. [\sqrt{vrt} + pari.]

parivāra, *m.* that which surrounds, *i.e.* retinue. [\sqrt{vr} , 'cover,' + pari.]

parigrit, *f.* (encloser, *i.e.*) one of the little stones by which the sacrificial altar is surrounded. [\sqrt{gri} + pari, 'enclose'; 383b.]

parisamkhyā, *f.* complete tale or enumeration; sum. [$\sqrt{khyā}$ + pari-sam.]

paruṣá, *a.* knotty, rough, harsh. [parus, 1209b.]

párus, *n.* knot; joint, of a plant or of the body. [perhaps 'a fullness,' $\sqrt{1 pr}$, 'fill'; cf. párvan.]

parókṣa, *a.* beyond the eye, out of sight, invisible; *-e, adv.* [1116], behind one's back. [for paro.'kṣa, *i.e.* parás + aksá, 'eye': 1310a.]

paroksārtha, *m.* invisible thing, the invisible. [artha.]

parkatī, *f.* waved-leaved fig-tree, *Ficus infectoria*.

parná, *n.* —1. wing; plume, feather; —2. leaf —*for mg*, cf. pattrā. [$\sqrt{*spr}$ (1177a), see under \sqrt{sphur} ; cf. Lithuanian *spárna*, 'wing'; Ger. *Farn*, Eng. *fern*, so called (like **τρεπίς*, 'fern,' —cf. **τρερόν*, 'feather') from its feathery fronds.]

parýālocana, *n.* deliberation; —ā, *f.* plan, consilium. [*vloc* + parý-ā, 1150.2a².]

párvata, —1. *a.* consisting of knots or ragged masses, used of a mountain, *giri*; *as m.* —2. mountain, 27⁶, 92¹⁹; hill; —3. cloud-mountain, 70²; —4. rock or boulder, 86¹¹; —5. Parvata, name of a Rishi, companion of Nárada (*q.v.*), 5⁹. [fr.

párvan, cf. 1245c; cf. Παρφασία (*παρφασία), sc. πόλις, *i.e.* 'Hil-ton.'

parvata-kandara, *n.* mountain-cave.

parvata-çikhara, *m. n.* hill-top.

parvatopatyakā, *f.* mountain-lowland, lowland by a mountain range. [upat-yakā.]

párvan, *n.* knot, joint. ['fullness,' $\sqrt{1 pr}$, 'fill,' 1169.1a; cf. párus.]

párcu, *f.* rib; sickle.

\vee **palāy** (páláyate; palāyám cakre; ápalāyíṣṭa; palāyíṣyáti, -te; páláyita; palāyitum; palāyya). flee; depart, cease, 40¹⁹. [quasi-root fr. \sqrt{i} , 'go,' + parā, 'away,' see 1087c and c²: quite different is $\sqrt{pálaya}$, 'protect.']

palāyana, *n.* flight. [$\sqrt{palāy}$.]

pávana, *n.* instrument for purifying; winnowing-fan. [$\sqrt{pū}$, 1150.]

\vee **1 paç**, orig. spaç (pácyati, -te; in *Veda*: paspaçé; áspaṣṭa [834c]; spaṣṭá; later: dadárça, etc.). —1. see; —2. perceive; behold; —3. look; —4. look on, 39⁷; gaze, 137; —5. (see, *i.e.*) experience, 20¹⁶, 35¹; —6. look upon, 21²³, 40¹⁵; consider as; —7. see with the spiritual eye (as seers and poets), 94⁹. [for the initial s, see the perfect and vi-spaṣṭa: cf. σκέπτομαι, 'look about'; Lat. *specio*, 'behold'; Ger. *spähen*, 'spy,' Old High Ger. *spehōn*, whence, through Old French *espier*, the Eng. *espy*, and shortened *spy*.]

+ **anu**, look along or spy out (*e.g.* a path for some one, *i.e.*), disclose or show, 83⁷.

+ **vi**, see in places apart, distinguish, see clearly; víspaṣṭa, clear.

\vee **2 paç**, fasten, bind, in derivs, see paçú, páça. [cf. πάσταλος, *πακ्यάλος, 'peg'; Lat. *pac-iscor*, 'bind myself, agree'; *pax*, 'agreement, peace'; *pang-ere*, 'make fast,' *pactum*, 'agreed upon'; Goth. *fah-an*, AS. *fōn*, *fōl-an, 'fasten on, take hold of'; Eng. verb *fang*, 'seize,' noun *fang*, 'seizing-tooth'; connection of *fing-er* ('grasper, holder'?), doubtful: cf. also Goth. *fagr*, 'fitting,' AS. *fegr*, Eng. *fair*; AS. *gefēgan*, Eng. *fay*, Ger. *fügen*, 'fit together,' trans., and Eng. *fadge*, 'fit together or agree,' intrans.]

paçú, *m.* cattle, 90² — a single head or a herd; domestic animal (*opp.* to *mrga*, 'wild beast'), 67²; esp. beast for sacrifice, 101⁶. [prop. 'tethered (beasts)', $\sqrt{2} paç$, 'fasten': cf. Lat. *pec-u*, Ger. *Vieh*, 'cattle,' AS. *feoh*, 'cattle, property,' Eng. *fee*, orig. 'property,' then 'payment.']

pāṇu-ghna, *a.* slaying cattle; *as m.* cattle-slayer.

pāṇu-tṛp, *a.* cattle-stealing. [vbl of √2 tṛp.]

pāṇu-bandhá, *m.* animal sacrifice. ['binding of beast' to sacrificial post.]

pāṇumánt, *a.* rich in cattle. [pāṇu, 1235 and b.]

pāṇu-roman, *n.* a hair of an animal.

pāṇu-vadha, *m.* slaughter of animals.

pāṇcā, *a.* hinder; later; west; pāṇcāt, *as adv.* [1114c]: —1. behind; after, 39²³;

—2. later, afterwards, 29¹⁷, 38⁴; there-upon, 36¹³, 39¹⁷, 40¹²; pāṇcāt, *as prep. w. gen.* [1130]: —3. after, 51²; —4. to the west of, 98¹⁷, 100¹⁷, 105¹⁰. [pāṇcā is an inorganic transfer-stem (1209a) fr. pāṇcā, q.v.]

pāṇcā, *adv.* behind; later; west. [adverbially accented instr.—instead of pāṇcā-ā, i.e. pás-(a)c-ā, 1112e—fr. *pás-añc (407): with pas cf. Lat. pos-terus, 'later,' etc.]

pāṇcāt, *see* pāṇa.

pāṇcima, *a.* last, 52¹⁶; westerly. [pāṇca: cf. 1224a and b.]

√1 pā (pībati, -te [671, 749]; papāú, papé; ápāt; pāsyáti, -te; pītā [954c]; pātum; pītvā; -pāya, -piyā). drink. [cf. πέπωκα, 'have drunk'; Πῦσα, 'The Burn, The Fountain'; Lat. pō-tus, 'drunk'; bibo, *pi-b-o, 'drink.')

√2 pā (pāti; ápāsit; pātum). protect; keep; *for so-called caus.*, *see* pālaya. [cf. πέπά-μαι, 'have kept, possess'; πῶν, 'herd'; Lat. pa-sc-o, 'keep, pasture'; *see go-pā.*]

+ pari, protect around.

1 pā, *vbl.* drinking, *in cpds.* [√1 pā.]

2 pā, *vbl.* keeping, keeper, *in cpds.* [√2 pā.]

pāṇsú, *m. pl.* dust.

pāka, *a.* —1. of a calf, young; —2. simile. [lit. 'sucking', √1 pā, 'drink.']}

pāka-dūrvā, *f.* young millet-grass. [pāka + dūrvā: acct, 1280².]

pāṭala, *a.* pale red; *as m.* Bignonia suaveolens.

pāṭali, *f.* Bignonia suaveolens or trumpet-flower. [cf. pāṭala.]

pāṭali-putra, *n.* Pātaliputra, capital of Magadha, at the old confluence of the

Sone (çona) and Ganges, the Παλιθόρα of Ptolemy, 17⁹ N.

pāṭavá, *n.* sharpness; cleverness. [pāṭu, q.v.: 1208c.]

pāṇí, *m.* hand. [prob. for *palni: cf. παλάμη, Lat. palma, AS. folm, 'palm, hand': radically akin is AS. fēl-an, Eng. feel.]

pāṇi-grāha, *m.* hand-grasper, *i.e.* (see 89⁵ n.) husband.

pāṇdava, *m.* descendant of Pāndu. [pāṇdu, 1208c.]

pāṇḍitya, *n.* learning, erudition. [pāṇḍitā.]

pāṇdú, *a.* whitish, pale; *as m.* Pāndu, name of a prince of the Lunar Race.

pāṇdu-nandana, *m.* son of Pāndu.

pāṇdu-varṇa, *a.* pale-colored.

pāta, *m.* fall. [√pat.]

pātaka, *a.* causing one to fall (from caste); *as n.* crime. [fr. caus. of √pat.]

pātra, *n.* —1. instrument of drinking, cup; vessel; —2. *in general*, utensil (cf. bhāṇḍa), 102¹¹; —3. *fig.*, *as in Eng.* (cf. sthāna 5), a fit vessel or worthy person, 22⁶; pātri [364], *f.* sacrificial vessel. [√1 pā, 'drink.', 1185a: cf. 362b².]

pāda, *m.* —1. foot; leg, 26¹⁶; —2. limb of a quadruped, *i.e.* quarter (*as, conversely, in Eng.*, quarter means 'fourth part of a quadruped, including a leg'); *then* quarter (of anything); —3. *esp.* quarter of a (four-versed) stanza, verse; *then* verse (even of a three-versed stanza), 60¹²; —4. (foot of a heavenly body, *i.e.*) ray, beam—*see* 2 kara. [transition-stem (399) fr. pád, acc. pád-am, to which, as if it were páda-m, is formed the nom. páda-s, etc.]

pāda-pa, *m.* plant, *esp.* tree. [lit. 'drinking with its foot, *i.e.* root.']

pāda-rajas, *n.* foot-dust.

pādika, *a.* amounting to or lasting one fourth (of a time). [pāda.]

pādukā, *f.* shoe, slipper. [cf. pád, 'foot.']

pāna, —1. *n.* the drinking (*esp.* of strong drink); —2. *perhaps as vbl adj.* drenching, *i.e.* tränkend. [√1 pā, 'drink.', 1150.]

pānīya, *grdv.* to be drunk, for drinking; *as n.* drink; water. [v1pā, 'drink,' 965: prop. fr. pāna, 1215b.]

pāniya-varṣa, *m.* water-rain, down-pour of water.

pāntha, *m.* wayfarer; viātor. [pánthan, 1208a² end.]

pāpā, *a.* bad; evil; *as m.* bad fellow, 46¹⁹; *as n.* trouble; harm, 26³; evil (deed), 27².

pāpa-karman, *a.* of evil deeds; *as m.* villain.

pāpa-çīla, *a.* having evil as one's nature, prone to evil.

pāpiyāns, *a.* worse; very bad. [pāpa, 466.]

pāpmán, *m.* evil; sin, 93¹¹. [cf. pāpa.]

pārā, *n.* the further bank or bound. [v2pr, 'bring across.']

pārameçvara, *a.* of the supreme lord (Civa). [paramameçvara.]

pāruṣya, *n.* harshness, *esp.* of speech. [paruṣā.]

pārthiva, *a.* of or belonging to the earth; *as m.* king. [pṛthivī, 1208d.]

pārthiva-sutā, *f.* king's daughter.

pārthivendra, *m.* most excellent of kings. [indra.]

pārgvā, *n.* —1. side; and so —2. *as in Eng.*, immediate neighborhood. [páręgū, 'rib,' 1208c: so French côté, 'side or ribbed part,' Medieval Lat. costatum, fr. Lat. costa, 'rib.']

pāla, *m.* protector. [v2pā, 'protect,' 1189.]

v pālaya (pālāyati). be protector; protect; keep. [pāla, 1042f: acct, 1067: quite different is vpalāy, 'go away.']+ pari, protect around.

pāvakā, *a.* pure; clear; bright. [vpu, 1181b and a: cf. çvāpada.]

pāvana, *a.* purifying; freeing from sin. [vpu, 1150b.]

pāçā, *m.* bond; snare; trap. [v2pag, 'fasten.']+ sām.

v pi, same as pī.

pīṅga, *a.* reddish brown.

pīṅgalā, *a.* reddish brown. [pīṅga, 1227.]

pīñjūla, *n.* tuft of stalks; grass.

pīñda, *m.* —1. lump; ball; lump (of earth), 98⁸; —2. *esp.* lump or cake of meal offered to the Manes; —3. mouthful, 65⁶; pīñdī, *f.* meal-cake.

pītāmahā, *m.* father's father, grandfather; great father. [pītā (nom. s. of pītṛ) + maha, 1314c and d.]

pītī [373], *m.* —1. father; —2. *pl.* father and his brothers (*cf. French parent, 'relative'*), 61¹⁷; —3. *pl.* the fathers, spirits of the forefathers, the Manes, 67¹⁶, 83¹³, etc. [origin unknown, see 1182d: cf. πάτηρ, Lat. pater, Eng. *father*.]

pītītas, *adv.* on the father's side. [pītī, 1098b.]

pītī-mitra, *n.* father's friend.

pītī-yajñā, *m.* sacrifice to the Manes. [yajñā.]

pītīya, *m.* father's brother, patruus. [pītī, 1228c: cf. πάτρως, Lat. patruus, AS. fiedera, 'father's brother.']}

pītīya, *a.* of one's father; of (our) fathers, 78¹⁸; of or belonging to or sacred to the Manes. [pītī, 1212b: cf. πάτριος, Lat. patrius, 'of one's father.']}

v pīnī (pīnītī; pipīnīva; pīnītā). cause to swell or stream. [vpi or pi: 749, 749b, 716.]

pīpāsā, *f.* desire to drink, thirst. [fr. desid. (1026) of v1pā, 'drink': 1149⁴.]

pīpīlā, *m.* ant. [perhaps for *pīpīda, 'pressed in or constricted in the middle,' vpid.]

v pīç (pīñcāti, -te [758]; pipēça, pipīçé; pīstā). adorn. [cf. ποικίλος, AS. fāh, 'many-colored'; Lat. pic-tor, 'painter.']

pīcāñgā, *a.* reddish brown. [vpiç.]

pīcācā, *m.* one of a class of demons (*perhaps* personifications of the ignis fatuus); goblin.

pīcūna, *a.* backbiting, slanderous. [cf. πικρός, 'bitter.']

v pīs (pīnāsti; pipēsa, pipīsē; ápisat; peksyāti; pīstā; pēstum; pīstvā; -pīsyā). crush; grind, 47⁵; mill. [cf. Lat. pinsere, pīsere, 'crush': of doubtful kinship is πτίσσω, 'pound, husk.']+ sām, crush together or to pieces.

pīstā, *ppl.* milled; *as n.* meal. [vpiç: for the mgs, cf. pīs, pīstā, and molere, mola, with mill, meal.]

pışta-paçu, *m.* effigy of a sacrificial beast made of meal.

✓ **pī or pyā** (pyāyate [761d1]; pīpāya [786³], pipyús; ápyásit; pítá, píná). swell; overflow. [hence pí-van, nī-wr, 'fat.')

pītha, *n.* —1. seat; —2. pedestal (of an image of a god).

pītha-cakra, *n.* seat-wagon; wagon with a seat.

✓ **pīd** (pīdáyati [1041²]; pīdayám ása; pīdítá; pīdayitum; pīdayitvá; -pīdyá). press; oppress, pain. [for *pīzd, *pīsd, 198b³; cf. v̄pis.] + ā, press out, 103²⁰.

pīdā, *f.* pain, ache. [v̄pīd, 1149³.]

pīná, *a.* thick, brawny. ['swollen,' ppl. of v̄pī, 957a.]

pīvas, *n.* fat. [v̄pī: cf. nīap, i.e. nī-fap, 'fat.')

púms, same as púmāns.

pūta, *m. n.* fold; cavity; nose (of a basket). [for *pīta: cf. -πλαστος, *πλάτιος, in δι-πλάσιος or δι-παλτος, Eng. two-fold.]

púnya, *a.* prosperous; happy; lucky, faustus, auspicious, 12¹³, 59^{1,10}; right, good; as *n.* good work; sing. collectively, good works, 28¹⁷; merit (from good works). [perhaps fr. v̄pus.]

púnya-gandha, *a.* of good or pleasant smell.

púnya-pāpa, *n. pl.* good and bad deeds. [1253a.]

púnya-gloka, *a.* of good fame; as *m.* Punya-gloka, epithet of Nala.

puttikā, *f.* white ant. ['the doll-like insect': for putrikā.]

putrā, *m.* —1. son; child, 98²⁰; —2. whelp; —3. shortened form for Putraka as proper name.

putraka, *m.* —1. little son (as term of endearment), boy; —2. Putraka, otherwise Putra, name of the founder of Pātali-putra-pura, 45²; —putrikā, *f.* [1222d], daughter; doll (of wood or lac). [putra.]

putra-dāra, *n.* son and wife. [1253b.]

púnar, *adv.* —1. back; home; *w.* ā-gam, go back, 4³, 41¹⁸; *so* ā-1, 83¹⁴; *w.* vac, reply, 19¹⁹; —2. again, 8³, 40²⁰; anew; **punah** punar, again and again, 2¹⁷;

punar, *equiv. to* punah punar, 4¹³; —3. *continuative*, again, further, 29¹¹; moreover, 16⁸, 57²¹; besides *or* in turn, 10¹⁰; kim punas tu, but what besides, how much more, a fortiori, 17¹⁵; longer, 84¹³; —4. but, 46^{2,19}; on the other hand, 20¹⁷. [cf. the similarly connected notions of iteration and opposition shown by πάλιν, Eng. *again* and *against*, Ger. *wieder* and *wider.*]

punar-garbavatī, *a. f.* again pregnant.

punar-janman, *n.* re-birth.

punah-sarā, *a.* coming back (as a ghost from the other world—*exactly like the French* revenant), *and so* ghostly, uncanny. [punar, 178.]

púmāns [394], *m.* man; a male, 59⁷; *opp. of strī*, e.g. 104⁹; pumānsah putrās, male children, 98²⁰.

1 **púr**, *f.* fullness. [v̄1pr, 'fill.']}

2 **púr** [392], *f.* stronghold; castle; fortified town. [cf. πόλις, 'city.')

pura, *n.* stronghold; fortified town; city. [2púr, 399.]

purañdhi, —1. *a.* courageous, high-spirited, exalted; —2. *as m.* perhaps as name of a god, Purandhi; —3. *as f.* exaltation.

purás, *adv.* in front, forward, before; at first, 54¹⁸; compounded [1078⁵] esp. *w.* kr and dhā: *w.* kr, put in front, appoint; *w.* dhā, put in front or in charge, esp. of the priestly duties. [see pra: cf. πάρος, 'before.')

puras-kārya, *grdv.* to be appointed or commissioned, praeficiendus. [see puras + kr: also 963b and 171³.]

purástāt, *adv.* —1. before; in the front, 85¹⁸; —2. previously, afore, 98⁶, 101^{11,13}; —3. before, i.e. (see prāñc) eastward; —4. prep. *w. gen.* [1130], before, in the presence of, 20¹. [puras, 1100b.]

purah-sarā, *a.* going before; *as m.* forerunner; *at end of cpds* [1302e2], having ·· as forerunner, i.e. accompanied by ··; ·· -purahsaram, *adv.* with ·· or after ··.

purā, *adv.* formerly, 46², 79¹⁴; once upon a time, 38⁹, 48²⁰; *prep. w. abl.* [1128], before, 95¹⁷, 104¹⁹. [see prá.]

- purāṇā**, *a.* former, belonging to old times; *as n.* things of the past; tale of old times, λόγος and μῦθος. [purā, 1245d.]
- púriṣa**, *n.* crumbling earth, *as opp. to* fluids; rubble; loose earth. ['fillings or heaps,' fr. वृप्र, in the sense 'fill, i.e. heap': 1197b.]
- purú**, *a.* much, many. [वृप्र, 'fill,' q.v.: cf. πολύ, AS. fela, 'much, many.']
- purutrā**, *adv.* in many places. [puru, 1099.]
- púruṣa**, *m.* —1. man; —2. (*as in Eng.*, man, *i.e.*) servant; —3. the personal and life-giving principle in man and other beings, soul, spirit; *then* —4. personified as The Supreme Spirit, Soul of the Universe, 57⁸.
- puruṣa-kāra**, *m.* deed of a man, human effort, *as opp. to* dāiva, 'fate.'
- puruṣa-siñha**, *m.* man-lion, stout-hearted man.
- purūcī**, *a.f.* many, abundant; long. [*formally fem. to a stem *puru-āc*, 'directed or reaching in many ways, abundant': cf. 407.]
- puro-gama**, *a.* going before; *as m.* leader; *at end of cpds* [1302c2], having ·· as leader, accompanied by ··. [puras.]
- puro-gavā**, *m.* fore-bull, and so, generalized (*see g6 4*), leader; purogavī, *f.* leader. [puras.]
- purō-hita**, *ppl.* set before or in charge (*esp. of priestly service*); *as m.* priest, house-priest of a prince. [see puras with dhā.]
- pulkasa**, *m.* one of a despised mixed caste.
- ✓ **puṣ** (púsyati, -te; pupoṣa; ápusat; puṣṭā). —1. thrive; bloom; —2. trans. cause to thrive; develop; unfold, display, 78⁴.
- puṣka**, bloom, *a word assumed as probable on account of púṣpa*, 'bloom,' púṣkara, 'lotus blossom,' and puṣkalā. [vpuṣ, 1186².]
- puṣkalā**, *a.* abundant. [prob. 'blooming,' fr. *puṣka, 1227.]
- puṣṭā**, *ppl.* having thrived; strong; fat. [vpuṣ, 955².]
- puṣṭāṅga**, *a.* fat-limbed. [āṅga.]
- puṣti**, *f.* thrifty growth; prosperity. [vpuṣ.]
- púṣpa**, *n.* bloom; flower. [poss. for *puṣka, q.v.: cf. 1201² end.]
- puṣpa-danta**, *m.* Pushpadanta or Flower-tooth, name of an attendant of Civa, see 53³ N.
- puṣpāmoda**, *m.* fragrance of flowers. [āmoda.]
- pustaka**, *m.n.* manuscript; book.
- ✓ **pū** (punāti, punité; pávate; pupáva; ápávít; pūtā; -pūya). —1. make clear or bright; purify; καθαίρειν; pūtā, pure; —2. mid. clear itself, flow clear. [cf. πῦ-ρ, Eng. fire (τὸ πῦρ καθαίρει): w. pūtā, cf. Lat. pūtus, 'clear,' pūrus, 'pure.']+ s a m, purify, clean.
- pū**, *vbl.* purifying, *in cpds.*
- pūga**, *m.* betel-palm, Areca Catechu; *as n.* betel nut.
- ✓ **pūj** (pūjáyati, -te; pūjayisyáti; pūjita; -pūjya). honor.
+ abhi, do honor to.
- pūjanīya**, *grdv.* to be honored. [vpuj, 965.]
- pūjā**, *f.* honor.
- pūjya**, *grdv.* to be honored. [vpuj, 963d.]
- pūrnā**, *ppl.* filled; full. [वृप्र, 'fill,' 957b; cf. Goth. fulls, Eng. full.]
- pūrnā-māsa**, *m.* full moon and the full-moon sacrifice.
- pūrtā**, *ppl.* filled; bestowed, fulfilled; *as n.* [1176a], fulfilment; reward; merit. [वृप्र, 'fill,' 242.]
- pūrvā** [525⁴], *a.* being before in place or time: —1. east (cf. prāñc); —2. prior; preceding, 80¹³; pūrvā ·· uttara, former ·· latter, 21⁸; ancient, 57⁶; of old time, 69⁸, 83¹⁰; first spoken, 60²; w. past pass. ppl. [1291]: द्रष्टा-pūrvā, seen before; pūrvam, *adv.* before; beforehand, 60⁹; previously, already, 7²¹, 25¹⁷; in former times, 48¹; long ago, 46⁸; first, 103⁶; pūrvam ·· uttaram, first ·· last, 104¹²; —3. *at end of cpds*, (having ·· as preceding thing, *i.e.*) accompanied by ··, or simply with ··, 8²¹. [connected w. puras and pra.]

pūrvaka, *f.* [1222d] -ikā, *a.* — 1. preceding; — 2. used like pūrva 3. [pūrva, 1222c and 1307.]

pūrva-janman, *n.* former birth, previous state of existence.

pūrvākṣara, *a.* with the preceding letter. [akṣara.]

pūrvyá, *a.* ancient. [pūrva, 1212c.]

pūṣán [426a], *m.* Pūshan, a Vedic divinity, keeper of flocks and herds, and bringer of prosperity. [Vpus, 1160c.]

✓ 1 pr̥ (pr̥náti; pūryate; pūrná [957b]; pass. pūryáte; pūráyati, -te; etc.). fill; bestow abundantly; sate; pūryate, becomes sated [see 761b]; caus. [1041²], fill; make a thing (*acc.*) full of (*gen.*), 102¹⁸. [for treatment of root-vowel, see 242: cf. -πληγ-μι, Lat. *plēre*, ‘fill’; *po-pul-us*, ‘folk’; Eng. *fol-k* (doubtful): see also pūrná and ✓pr̥.]

+ pra, *intrans.* prapūryate, becomes sated.

+ sam, *intrans.* sampūryate, becomes full; sampūrná, full.

✓ 2 pṛ (píparti; pārāyati, -te; etc.). pass, trans.; bring across. [cf. περάω, ‘pass over, cross’; πόρος, ‘passage, i.e. ford, ferry, bridge’; Lat. *por-ta*, ‘gate’; Eng. *fare*, ‘get on’; *ferry*, *for-d*; Avestan *peretu*, ‘bridge,’ and *Eū-φράτης*, ‘the well-bridged (stream)’; also *Bōs-πόρος* and *Ox-ford.*]

+ a tī, bring across.

✓ 3 pṛ (pr̥nóti; pṛtā; priyate; pārāyati). be busy; only w. ā, see 773.

+ ā, in āpṛta, busied.

+ vy-ā, in vyāpriyate, is busied.

✓ pṛc (pr̥nákti, pr̥nkté; papárca; áprákṣit, áprkta [882]; pṛktá; pṛcyáte). fill; mix; put in connection with. [perhaps connected w. ✓1 pr̥, ‘fill.’]

+ u pa, put one’s self close to, be near.

pṛt, *f.* fight, battle.

pṛtanā, *f.* battle. [cf. pṛt.]

✓ pṛtanāyā (pṛtanāyáti). fight; present ppl. fighting; as subst. enemy. [pṛtanā, 1060.]

✓ pṛtanya (pṛtanyáti). fight; attack; present ppl. fighting; as subst. enemy. [pṛtanā, 1059d.]

✓ pṛth, collateral form of prath, in derivs. pṛthá, *m.* the flat of the hand, πλατεῖα. [Vprath, 241.]

pṛthak, *adv.* separately, 105¹⁶; severally, 65⁴; for one’s self, 64⁸. [perhaps ‘directed widely (apart)’: cf. pṛth and see 111d.]

pṛthiví, *f.* the earth as the wide and broad. [fem. to pṛthú, 344², and standing for pṛthvī, as the metre shows it is to be pronounced at 92¹⁰; for mg, cf. mah-í, s.v. máh.]

pṛthiví-ksit, *a.* earth-ruling; as *m.* prince.

pṛthiví-pati, *m.* lord of the earth, king. pṛthiví-pala, *m.* keeper of the earth, king.

pṛthú, *f.* prthvī, *a.* wide, broad. [Vprath, 241: cf. πλατύς, ‘wide’: akin are Old Eng. *flaþe*, Ger. *Fladen*, ‘broad, thin cake,’ Old High Ger. acc. s. *fladon*, ‘sacrificial cake,’ whence, through French *flan*, ‘flat cake,’ comes the Eng. *flawn*, ‘flat custard or pie’: ✓prath has no connection w. AS. *brād*, Eng. *broad.*]

pṛṣṇi, *a.* speckled; dapple, esp. of kine; as *f.* Priçni, mother of the Maruts. [cf. περκνός, ‘dark colored’; Old High Ger. *farhana*, whence Ger. *Forelle*, ‘trout.’]

pṛṣad-ājyá, *n.* speckled butter, ghee clopped with curds. [pṛṣant.]

pṛṣṇant, *a.* speckled. [450c.]

pṛṣṭhá, *n.* — 1. back, of an animal; — 2. the upper side, surface; — 3. top, of a hill or palace. [cf. Ger. *First*, ‘ridge of a house’; AS. *first-hrōf*, ‘ridge-pole’: observe that *vāros* has mgs 1, 2, and 3, that Lat. *tergum* has mgs 1 and 2, and that Eng. *ridge* has mgs 1 and 3.]

pṛṣṭhatás, *adv.* a tergo, from behind; with the back, with averted face, 30¹⁷. [1008c³.]

pṛṣṭha-mānsa, *n.* back-flesh; w. khād, in double sense, bite the back-flesh and back-bite.

peya, *n.* a drinking. [✓1 pā, ‘drink,’ 1213c.]

pāīcāca, *f.* -ī, *a.* of the goblins. [piçācā, 1208f.]

pāīcunya, *n.* slander. [pīcuna, 1208f.]

pōṣa, *m.* thriving, development; welfare.
[vpuṣ.]

pāúṁsyā, *n.* manliness; manly deed.
[pumś, 1211².]

pāūrusā, *n.* manliness; manly deed.
[púruṣa, 1208f.]

व pyā (pyāyate [761d1]; ápyāsīt [882];
pyātā). swell; overflow. [a collateral
form of व्पी, q.v.]
+ ā, become full of or rich in.

prá, *prep.* forward, onward, forth, fore.
[cf. πρό, 'before'; Lat. *prō*, later *prō*,
'before'; Eng. *fore*: see also the following
articles, and *purás*, *purā*, and *púrva*.]

prakaraṇa, *n.* treatment; discussion;
subject of discussion, what's being talked
about. [व्लक्र, 'do, put,' + *pra*.]

prakarṣa, *m.* (preference, advantage,
i.e. superiority. [व्लक्र, 'draw,' + *pra*:
for *mg*, cf. Eng. *preference*; also Ger.
Vor-zug, 'preference, advantage,' with
vor-zichen, 'draw forward, prefer.')

prakāgā, *a.* shining out, clear; open;
-am, *adv.* openly, aloud. [व्लकाग + *pra*.]

prakṛti, *f.* that which one pre-supposes
(voraus-setzt), *i.e.* the original or natural
form or condition; nature. [व्लक्र, 'do,
set,' + *pra*.]

prakopā, *m.* a boiling with rage; anger.
[व्लkup + *pra*.]

prage, *adv.* early in the morning.

pracṛtta-çikha, *a.* with loosened
braids or flowing hair. [çikhā.]

práctetas, *a.* knowing, wise. [व्लcit +
pra, cf. 1151.2b.]

व prach (přecháti, -te; paprácca [794c];
ápráksít; praksyáti; prstá; prástum;
prstvá; -přechya). ask; ask after, inquire
about; ask some one (*acc.*) about
something (*acc.*), 61⁷. [true root-form
praç (see 220, 241, and व्लर्गे), orig.
*prk̥: cf. θεο-πρόπ-ος, 'asking the gods';
Lat. *prec-es*, 'prayers,' *proc-us*, 'suitor';
Old High Ger. *frāh-en*, Ger. *frag-en*, 'ask':
přecháti is a sk-formation (*prk̥-sketi),
cf. Lat. *poseit*, *porc-seit, Old High Ger.
forskōt, *forh-skōt, 'asks for,' Ger. *forscht*,
'inquires into.'][+ pari, ask.
+ vi, find out by inquiry.

+ sam, *mid.* consult with, converse or
talk with.

prajā, *f.* - 1. procreation; - 2. offspring,
children, descendants; - 3. creatures,
57¹; esp. - 4. folk, subjects, of a prince,
16⁶. [व्लjan or जां + *pra*, 1147.]

prajā-kāmā, *m.* desire for offspring.
[prajā + कामा, 1264: *acet*, 1267.]

prajā-kāma, *a.* possessing *prajākāmā*,
i.e. desirous of offspring, 93⁶, 11². [1296,
1295.]

prajā-pati, *m.* - 1. lord of creatures;
- 2. genius presiding over procreation,
89¹⁹; - 3. lord of creatures, *i.e.* creator
or Prajāpati, 60¹⁰, *see note*. [acet,
1267a.]

prajārthe, *adv.* for the sake of offspring.
[arthā, 1116, 1302e4.]

prajñā, *f.* understanding. [व्लज्ञा + *pra*.]

prajñāta, *ppl.* well-known. [व्लज्ञा +
pra.]

pranaya, *m.* manifestation of one's af-
fection. [व्लनी + *pra*: for नी, *see* 192a.]

pranayana, *n.* - 1. a fetching; - 2.
means for fetching, vessel. [do.]

pranava, *m.* the sacred syllable om.
[व्लनु + *pra*, q.v.]

pranāma, *m.* bow, reverent salutation.
[व्लनम + *pra*.]

pranīta, *ppl.* *see* व्लनी + *pra*; -as, *f. pl.*
holy water.

pranītā-pranāyana, *n.* the fetching
of the holy water. [1250e.]

pratarám, *adv.* further, longer. [*pra*,
473², 1111c: cf. πρότερον, 'before.')

práti, *prep.* in reversed direction, back to,
back against, against, in return; - 1. to,
towards, *w. acc.*, 2¹⁹, 23¹⁴; - 2. with
reference to, in respect to, *w. acc.*, 4⁷, 17,
13²⁰; - 3. over against, *i.e.* like; - 4. in
cpds [1313a]: before; on, *w. idea of con-*
stant repetition; at; (back-, *i.e.* reflected;
see the following words. [cf. προτί, 'to';
Lat. *por-* (*port) in *por-rigere*, 'reach out
to.')

pratijñā, *f.* promise. [व्लज्ञा + *prati*.]

prati-dinam, *adv.* on (each) day, daily.
[1313a, 1310a and d: cf. *pratyaham*.]

pratipatti, *f.* the acquiring. [व्लपद +
prati.]

- prati-bimba**, *n.* reflected disk (of sun or moon in the water); image.
- pratimā**, *f.* match; image; likeness. [Vlmā + prati, 'make (so as to be a match) against': for mg, cf. Eng. *counterfeit*, 'imitated,' fr. French *contre-fait*, whose elements go back to Lat. *contra* and *facerē*.]
- pratimāna**, *n.* that which is made or put over against, a match, equal. [Vlmā + prati.]
- pratiṣṭhā**, *f.* stead; standing-place; then (like Eng. standing), position, i.e. celebrity. [Vsthā + prati.]
- pratisthāna**, *n.* steady; then (like Ger. Stadt, 'place, town'), The Town, name of a town on the Godāvarī, the Πατθανα of the Greeks. [Vsthā + prati, 1150: cf. *Hamp-stead*.]
- prati hastaka**, *m.* proxy. ['person at one's hand,' prati + hasta, 1310a, 1222c.]
- pratikāra**, *m.* counter-action, remedy. [Vlkr, 'do, act,' + prati, 'against': 1087b.]
- pratīcīna**, *a.* backward; being behind; following, i.e. future. [pratyāñc, 1223d.]
- pratīta**, *ppl.* see Vl i + prati.
- pratīpā**, *a.* (against the stream, i.e.) contrary; -ám, *adv.* contrarily, frowardly. [prati + ap, 1310a, 1315c, cf. samipa: for mgs, cf. Eng. *contrary*.]
- prattā**, see 1087e.
- pratyakṣa**, *a.* before the eyes, plainly visible; -e, *adv.* before one's face. [prati + akṣa, 1310a.]
- pratyakṣa-darçana**, *n.* a seeing before one's eyes; the ability to see any one (e.g. a god) bodily, 15¹³.
- pratyag-dakṣinā**, *adv.* (west-southerly, i.e.) southwesterly. [pratyāñc, 1249a.]
- pratyāñ-mukha**, *a.* having the face westward, turned to the west. [pratyāñc, 1249a, 161: 1306.]
- pratyāñc** [408], *f.* [410] **pratīcī**, *a.* -1. (directed back, i.e.) turned backwards; moving in reverse direction or away, 87¹¹; -2. turned westward (see prāñc), west-erly; -3. (being to-ward, i.e.) with the face towards, w. acc., 71¹⁸. [prati + añc, 407: see añc.]
- praty-abhivādana**, *n.* return-salutation, Gegen-gruss. [1289b.]
- praty-aham**, *adv.* on (each) day, daily. [1313a, 1310a and d: 1315a: cf. pratidinam.]
- pratyākhyāna**, *n.* refusal. [Vkhyā + praty-ā.]
- pratyutthāna**, *n.* rising up to meet (a person), respectful reception. [Vsthā + praty-ud, 233a.]
- pratyutpanna-mati**, *a.* having wits ready to meet an emergency; as m. Ready-wit, name of a fish. [Vpad + praty-ud.]
- pratyream**, *adv.* at or with each stanza. [prati + ṛc, 1313a, 1310a and d: 1315c.]
- V **prath** (práthate, -ti; paprathé; áprathiṣṭa; prathitá; pratháyati; ápaprathat); broaden, *intrans.*; caus. broaden, *trans.*; spread out, 78¹¹. [see under pr̥thu.]
+ vi, *caus.* spread out wide, 75⁸.
- prathamā**, *a.* first; primal; -am, *adv.* at first. [lit. 'fore-most,' for *pra-tama, superl. of pra, 487³, 473².]
- prathama-já** [352], *a.* first-born. [1286.]
- prada**, *a.* giving; furnishing. [Vldā + pra, 333.]
- pra-dakṣiṇa**, -1. *a.* moving to the right; -2. -ám, *adv.* to the right, so that the right side is towards an object (a sign of respect), 60¹, 99¹; w. kr, put (an object) to the right; -3. *adj.* standing on the right, 62¹⁹. [perhaps the use as *adv.* (mg 2) is the primary one, lit. 'forward to the right.')
- pradāna**, *n.* a giving. [Vldā + pra.]
- pradīg**, *f.* intermediate region (between the cardinal points — see dīg). [pra + dīg, 'fore-point.']
- pradeça**, *m.* direction; and so, place. [Vdīg + pra.]
- pradoṣa**, *m.* evening, nightfall. ['fore-dark,' pra + doṣa.]
- pradhāna**, *n.* prize of the contest; the contest therefor; battle. [Vldhā + pra: cf. dhana.]
- pradhāna**, *n.* (that which is put forward) the important or chief thing; at end of cpds [1302], having ·· as chief thing, devoted to ··. [Vldhā + pra.]

prā-patha, *m.* (forth-path, *i.e.*) onward way, 85¹⁸; journey in the distance or distant journey, 86².

prabandha, *m.* uninterrupted connection; continued series. [$\text{vbandh} + \text{pra}$.]

prabhavā, *m.* origin; *at end of cpd* [1302], having ·· as origin, originating with ··. [$\text{vbhū} + \text{pra}$.]

prabhā, *f.* splendor; radiant beauty. [$\text{vbhā} + \text{pra}$.]

prabhāta, *ppl.* begun to be light; *as n.* [1176a], day-break. [$\text{vbhā} + \text{pra}$.]

prabhāva, *m.* superior might, of gods, of ascetics, of asceticism. [$\text{vbhū} + \text{pra}$.]

prabhú, *a.* being before or superior to others; *as m.* ruler; master; lord; husband, 52¹⁴. [later form (354) for Vedic prabhū: $\text{vbhū} + \text{pra}$.]

prabhatva, *n.* lordship, power. [1239.]

prabhṛti, *f.* —1. *lit.* a carrying forward or on, *i.e.* continuance; *used esp. at end of cpds* [1296], having continuance from ··, *i.e.* continuing from ··; —2. *then in such cpds used in acc. s. n. adverbially* [1311], continuing from ··, beginning with ··, from ··; —3. *then as an adv. uncompounded*, prabhṛti, *w. abl.*, from ·· on; tatah prabhṛti, from then on. [$\text{vbhṛ} + \text{pra}$, 1157.1d.]

pramada, *m.* pleasure. [$\text{vmad} + \text{pra}$.]

pramada-vana, *n.* pleasure-grove (of a prince).

pramadā-vana, *n.* pleasure-grove (of the wives of a prince). [a quasi feminine to the preceding.]

pramāṇa, *n.* measure, extent (57²³), scale, standard; something by which to judge, 54¹¹; norm, rule of action, 21²¹; authority, 12¹⁰, 19²². [v1mā , ‘measure,’ + pra, 192a; hence, through the Persian *farmān*, the borrowed Eng. *firman*, ‘an authority or decree,’ esp. of the Sublime Porte.]

✓ **pramāṇaya** (pramāṇayati). regard as an authority; take a person (*acc.*) as authority in a matter (*loc.*). [pramāṇa, 1058.]

pramāṇābhāva, *m.* lack of anything to judge by. [abḥāva.]

pramāthin, *a.* stirring; agitating [$\text{vmath} + \text{pra}$, 1183⁸.]

pramṛṣṭa-maṇi, *m.* polished or bright gem. [$\text{vmrj} + \text{pra}$.]

pramṛṣṭa-mani-kundala, *a.* possessing bright-gem ear-rings.

prayatna, *m.* effort, pains; -ena, -āt, *adv.* carefully. [$\text{vyat} + \text{pra}$, 1177a.]

prayāṇa, *n.* a going forth (from home), journey. [$\text{vya} + \text{pra}$, 1150, 192c.]

prayotf, *m.* remover. [v2yu , ‘keep off,’ + pra.]

pralaya, *m.* dissolution; *esp.* dissolution of the universe. [$\text{vlī} + \text{pra}$.]

pralāpā, *m.* unintelligible or childish or lamenting talk; chatter. [$\text{vlāp} + \text{pra}$.]

pravaṇā, *a.* prone; sloping. [pra, 1170 (cf. 383d1); cf. *πρωνής*, Doric *πρᾶνός*, Lat. *prōnus*, ‘inclined forward.’]

pravāt, *f.* slope, of a mountain; height, 83⁷. [pra, 383d1.]

prá-vayas, *a.* having (forward, *i.e.*) advanced age; aged. [1305².]

pravartaka, *a.* causing to roll onward (as a wheel), setting in motion, promoting; *as m.* promoter, prompter. [caus. of vṛt + pra.]

pravāda, *m.* a saying or an on dit. [$\text{vad} + \text{pra}$.]

pravibhāga, *m.* division. [$\text{v bhaj} + \text{pra}-\text{vi}$.]

pravīṇa, *a.* clever.

pravīnatā, *f.* cleverness. [pravīṇa.]

pravṛtta, *ppl.* —1. having turned forward; directed forward (to a specific object), *esp.* of an act performed with a view to the attainment of some advantage, *i.e.* interested, *opp.* of *nivṛtta*, *q.v.*; —2. engaged in. [$\text{vṛt} + \text{pra}$.]

pravṛtti, *f.* a moving forward or taking an active step, 20¹⁵; advance into or exposure of one’s self to (danger, *loc.*), 20¹². [$\text{vṛt} + \text{pra}$.]

pravṛddha, *ppl.* grown up, great. [$\text{vṛdh} + \text{pra}$.]

praveṣa, *m.* entrance. [$\text{vviṣ} + \text{pra}$.]

pravrājin, *a.* going forth or after, *in cpd dvi-*. [$\text{vraj} + \text{pra}$, 1183⁸; for mg, cf. ($\gammaννὴ$) *περίθρομος*, ‘lewd woman.’]

praçis [302], *f.* command. [$\sqrt{ças} + pra$, 630, 225^{1,2}; cf. ägís.]

praçraya, *m.* respectful demeanor. ['an inclining forward,' fr. $\sqrt{çri} + pra$.]

pra-savya, *a.* moving to the left; -am, *adv.* to the left—cf. pradakṣiṇam.

prasāda, *m.* grace; favor; *prasādām kr*, do favor, be gracious. [$\sqrt{sad} + pra$, q.v.]

prāsiti, *f.* continuation; extended path (of life, *for example*). [$\sqrt{sā} + pra$, 250.]

prasiddhi, *f.* success; celebrity; a being known; ato me çāçāñka iti prasiddhis, therefore I am known as “Ç.”, 36³; cf. prasiddha. [$\sqrt{2} sidh$, ‘succeed,’ + pra.]

prastarā, *m.* —1. stramentum, straw; —2. rock, 33¹⁰. [\sqrt{str} , ‘strew,’ + pra: for mg 1, cf. Eng. straw w. strew: connection of mg 2 unclear.]

prastāva, *m.* beginning, introduction. [$\sqrt{stu} + pra$, 1148.2.]

prastuta-yajña, *a.* having one's sacrifice begun; as *m.* Prastutayajna, name of a Brahman. [$\sqrt{stu} + pra$.]

prastha, *m. n.* table-land on a mountain. ['that which stands forth from the surrounding country,' fr. $\sqrt{sthā}$ (333) + pra.]

prá-svādas, *a.* (*lit.* having advanced agreeableness, *i.e.*) highly pleasing. [1305².]

prahara, *m.* a stroke (on a gong, announcing the lapse of a watch), and so a watch (of about three hours). [$\sqrt{1} hr$ + pra.]

prahartavya, *grdv.* to be struck; *impers.* one must strike. [do.]

prahṛṣṭa-manas, *a.* having a delighted heart. [$\sqrt{hr̥ṣ} + pra$.]

$\sqrt{prā}$ (prāti; paprāú; áprās [889]; prātā). fill. [Vedic collateral form of $\sqrt{1} pr$, ‘fill,’ q.v.: cf. πλή-ρης, Lat. plē-nus, ‘full.’] + ā, fill.

prákṛta, see prāñe.

prákṛta, *a.* natural; usual; common; vulgar; as *n.* the vulgar (language), language of the vulgus, the Prākrit. [prākṛti, 1208d: for mg, cf. Ger. deutsch, Old High Ger. diut-isk, ‘(language) of the people (diot), *i.e.* German’ (as contrasted with the Latin of the Church and with

the neighboring Romance tongues); cf. also ḹ κοινή (sc. διάλεκτος), ‘the Common (dialect),’ as opp. to Doric, etc.]

prāg-grīva, *a.* having the neck directed eastward. [prāñe (1249a) : grīvā.]

prāg-dakṣiṇā, *adv.* east-southerly, south-easterly. [prāñe, 1249a.]

prāṅgaṇa, *n.* fore-court, Vor-hof; court-yard. [pra + aṅgana, 1289a, 193.]

prāñ-mūkha, *f.* ī, *a.* having the face directed eastward. [prāñe, 1249a, 149, 161.]

prājñā, *a.* wise; as *m.* wise man. [prājñā, 1208e.]

prāñc [408], *f.* prāci, *a.* —1. directed forwards; *w. verb of motion*, onward, 86⁹;

—2. east, eastern (since the Hindus, in naming the cardinal points, began with the east, as we do with the north, and conceived it as before them, as we do the north); prāci dig, the eastern quarter, 101³; —3. prāk, *acc. s. n.* as *adv.* before: (in place) before one's face, 26⁸; (in time) formerly, 20²⁰, 51⁷; (in order) before, *w. abl.* [1128], 59⁷. [pra + añc, 407.]

prāñjali, *a.* having an añjali (q.v.) before one, *i.e.* in a posture of reverent salutation. [pra + añjali, 1305.]

prāñā, *m.* breath; vital breath, 60¹⁶; vital spirit, 63²¹; then (like Eng. breath), life; esp. in *pl.* prāñās, life, 15⁶, 21¹⁸, 29⁸. [$\sqrt{an} + pra$, 192b.]

prāñin, *a.* having life; as *m.* living being. [prāñā, 1230.]

prātár, *adv.* —1. early in the morning; then —2. (like the Ger. morgen and Eng. morrow) on the next morning, on the morrow, to-morrow. [pra, 1109: cf. πρω̄-τ, Ger. früh, ‘early.’]

prādús, *adv.* forth to view; *w. as* [1078⁶], be visible, appear, reveal one's self.

prāntara, *n.* a long and lonely road. ['an advanced interval or long distance,' pra + antara, 1289.]

prāpanīya, *grdv.* to be brought to. [caus. of $\sqrt{āp} + pra$, 965, 192e.]

prāpta-kāla, *m.* arrived time, favorable moment. [$\sqrt{āp} + pra$.]

prāpta-yāvana, *a.* possessing attained adolescence, having reached a marriageable age. [see 1308.]

prāptavya, *grdv.* to be obtained, about to be got. [Vāp + pra, 964.]

prāpti, *f.* a reaching, arriving at. [Vāp + pra.]

prāyā, *m.* —1. a going forth or out; —2. that which sticks out or is prominent; the principal part of a thing; the most part; *at end of cpds* [1302], having ·· for the most part, having ·· for its predominant characteristic, like ··; 22¹⁶. [Vi + pra, 1148.1a.]

prāyaśas, *adv.* for the most part. [prāya, 1106.]

prāyas, *adv.* for the most part, almost, 50²². [prop. acc. s. n. (1111d) of a neuter noun *prāyas, 'that which is predominant' (see prāya), Vi + pra, 1151.1.]

prāvī, *a.* attentive, heedful, zealous. [Nav + pra, 1156³, 355b end.]

prācana, *n.* —1. the eating; —2. the giving of food, feeding. [in mg 1, fr. √2a, 'eat' + pra; in mg 2, fr. caus. of the same.]

prācītṛ, *m.* eater. [√2a, 'eat' + pra, 1182a.]

prācītrā, *n.* the portion of ghee to be eaten by a Brahman at a sacrifice. ['that which belongs to the prācītṛ,' 1208b.]

prācītra-hāraṇa, *n.* vessel for holding the prācītra. ['prācītra-holding,' 1271.]

prāsāda, *m.* lofty seat; building on high foundations, palace, 20¹. [Vās + pra, perhaps in the sense 'sit forward or in a conspicuous place': see 1087b.]

priyā, *a.* —1a. dear, 79¹⁶; beloved of, *w. gen.* (296b), 84¹⁸; —1b. priyā, *f.* the beloved, the wife, 32⁶, 33¹⁰; —2a. desired, pleasant; agreeable, 58²²; priyam kr, do a favor, 3²; —2b. *as n.* that which is desired, one's wish, 89¹⁷; —3. (*like Homeric φίλος*) to which one is attached or wonted, 76⁸, 86³; own, 78⁹; wonted; —4a. loving, devoted to; —4b. *as m.* friend. [Vpri, q.v., 1148.3: cf. πρᾶπος, 'gentle'; Goth. freis, acc. s. m. frijana, AS. fri, Ger. frei, Eng. free: although the modern mg 'free' is common also to the Goth. and AS. words, yet the orig. mg

must have been 'loving or loved, kindly treated, spared' (and so 'free'), as is shown by the Goth. abstract frija-þva, AS. freōd, 'love': for mg 1b, cf. AS. freō, 'woman': cf. also Old High Ger. Friā, 'The Loving One' in friā tag, Eng. Fri-day, 'dies Veneris.]

priya-vādīn, *a.* saying pleasant things. priyāpriyā, *n.* comfort and discomfort. [apriya: 1253b.]

✓ pri (priñáti, priñité; priyate; piprāya, pipriyé; ápraiṣit; prítā; prítvá). —1a. priñáti, gladden, show favor to, propitiate; —1b. priñáti, have pleasure in; —1c. priñité, be glad or content; —2. priyate, be glad or content; have pleasure in; love, be favorably inclined to; —3. prítā: glad, pleased, satisfied; loved, dear. [cf. Goth. frijon, 'love'; frijonds, AS. freōnd, 'loving, i.e. friend,' Eng. friend; also AS. freo-bo, 'a sparing or indulgence, favor, grace, peace,' Ger. Friede, 'peace'; Goth. Fri-pa-reiks, Eng. Fred-e-rick, 'grace-ruler, gracious prince': see also under priyā.]

priti, *f.* —1. pleasure; prityā, with pleasure, gladly; —2. friendship. [Vpri.]

priti-vacas, *n.* friendship-talk, friendly words.

prēñkhá, *a.* rocking, pitching; *as m. n.* unsteady boat, skiff. [Vñkh + pra.]

préta, *ppl.* gone onward, *i.e.* departed, dead; *as m.* —1. dead man; —2. ghost. [Vi + pra.]

prétya, *grd.* after dying, *i.e.* in the other world (*opp. to iha*). [Vi + pra, 992.]

présthā, *a.* very pleasant. [Vpri, 470⁴: serves as superl. to priya.]

presya, *grdv.* to be sent; *as m.* servant. [V2is, 'send' + pra.]

praisyá, *n.* servitude. [presya, 1208f.]

prósthā, *m.* bench or couch.

prosthe-çayá, *a.* lying on a couch. [1250c, 1270.]

plavá, *a.* swimming; *as m.* swimmer, name of a kind of duck. [Vplu: cf. πλάστης, *πλωθός, 'a sailing.]

✓ plu (plávate, -ti; puplává, pupluvē; áplošta; plosyáti, -te; plutá; -plútya, -plúya). float through water or air:

—1. swim; —2. bathe; —3. sail; —4. hover; fly; —5. fly off; hasten away; —6. spring; —pluta, floating, *and so (see Whitney 78)*, protracted, of a vowel.

[cf. *πλέω*, **πλεϝω*, ‘float, sail’; Lat. *pluere*, ‘rain’: for mg of *pluere*, cf. the Eng. intrans. *float*, ‘swim,’ w. trans. *float*, ‘cover with water,’ and the intrans. *bathe*: w. trans. *bathe*:

closely connected w. *plu* is the extended form *plud* as seen in Lithuanian *plud-it*, ‘swim, float’: w. this, cf. AS. *fleot-an*, ‘swim or float about,’ Eng. verb *fleet*, ‘float, sail, hasten,’ Ger. *fliessen*, sometimes ‘swim,’ but usually ‘flow’; further, AS. *fleot*, ‘raft, ship, fleet,’ Eng. *fleet*, ‘ships’; also AS. *flota*, ‘ship,’ Eng. *float*, ‘a thing that swims on the surface of a fluid, e.g. a raft’ (verb *float* is a denom. of this), Ger. *Floss*, ‘raft’; finally Eng. *fleet*, ‘streamlet or bay,’ whence *The Fleet*, as name of a small affluent of the Thames at London and of a famous prison thereon, and *Fleet Street*, which crossed The Fleet.]

+ ā, bathe, *intrans.*

+ sam-ā, —1. bathe, *intrans.*; —2. bathe, *trans.*; inundate; suffuse, 10¹⁹.

+ u d, spring up.

+ u p a, hover unto.

+ v i, float asunder; drift in different directions; be dispersed; be lost; be ruined or dishonored.

✓ phal (phálati; paphála; phalitá; phullá [958]). burst, split, *intrans.* [prob. for *spal, of which *sphat* (i.e. *sphalt), ‘split, break,’ is an extension: cf. Ger. *spalten*, Eng. *split*.]

+ u d, burst out or open; utphulla [958], expanded, wide open.

✓ phala (phalati). bear fruit; fruit; phalitám, *impersonally*, it is fruited, fruit is borne (by a thing, *instr.*), 24²². [denom. of phála, 1054.]

phála, n. —1. fruit; —2. then (like Eng. fruit), the good or evil consequences of human deeds; result; reward or punishment. [perhaps ‘the ripe and bursting fruit,’ fr. *phal*.]

phálavant, a. fruitful; yielding good results. [phála, 1233a.]

phulla, a. burst open, expanded, blooming. [see *vphal* and 958.]

phullotpala, a. having blooming lotuses; as n. Blooming-lotus, name of a lake. [utpala.]

phéna, m. foam.

✓ báñh or bah (bádhá [223³]; caus. báñháyate). be thick, firm, strong; caus. make strong. [perhaps for *bhagh: see bahú and báhú.]

baka, m. heron, Ardea nivea.

baka-múrkha, m. heron-fool, fool of a heron. [1280b.]

baddha-mándala, a. having constructed-circles, i.e. ranged in circles. [*vbandh*.]

✓ bandh (badhnáti, badhníté [730]; babándha, bedhé; bandhiṣyáti, bhantiṣyáti; baddhá; bándhitum, bánddhum, báddhum; baddhvá; -bádhya). —1. bind; fasten; catch; esp. bind (a victim for the gods, i.e.), sacrifice; —baddha: bound; caught; fastened; —2. bind together, join; and then (w. a specialization of mg like that seen in the Eng. joiner), construct, e.g. a bridge; compose (verses, cf. Lat. *serere*). [for *bhandh: cf. *πενθέρός*, ‘connection (by marriage)’; *πεισμα*, **πειθμα*, ‘rope’; Lat. *offend-ix*, ‘knot’; *fides*, ‘string’; *foed-us*, ‘league’; Eng. *bind*, *band*: for mgs, cf. Eng. *connection* and *league* w. Lat. *con-nectere* and *ligāre*, ‘bind together.’]

+ ni, —1. bind; fasten; —2. (bind down together, put down connectedly, i.e.) put into written form, write down, 53⁶.

+ pr a, bind on; connect onward, form an advancing connection, form a continued series.

+ sam, bind together, connect; sam-baddha, con-nected, co-herent (w. the same fig. mg as in Eng.).

bandhá, m. —1. a binding; esp. a binding to the sacrificial post (see bandh 1), sacrifice; —2. band, string. [*vbandh*: cf. Eng. *band*.]

- bāndhana, *a.* binding; *as n.* bond or bonds. [vbandh.]
- bāndhu, *m.* —1. connection or relationship; —2. (*concrete, as in Eng.*) a connection, relative; friend; one who belongs to (a certain caste, *for example*). [vbandh, 1178.]
- barbara, *a.* stammering, balbutiens; *as m.* —1. *pl.* foreigners, *oi Βάρβαροι*, name applied by Aryans to non-Aryan folks (*as Welsh and Wälsch by English and Germans to folks that speak a strange tongue*); —2. *sing.* a man of lowest origin; a wretched wight, wretch, 30¹⁰. [cf. Βάρβαρος, ‘foreign, outlandish’; Lat. *balbus*, ‘stammering,’ whence Spanish *bobo*, ‘blockhead,’ Eng. *booby*.]
- barha, *m. n.* tail-feather. [prop. ‘pluckings,’ v1bṛh, ‘pluck’: cf. the no less arbitrary specialization of mg in Eng. *pluck*, ‘that which is plucked out after killing a beast, its liver, lights, heart,’ and, fig., ‘courage.’]
- barhiṇa, *m.* peacock, 68². [transition-stem fr. barhin, 1223f, 1209c.]
- barhin, *m.* (having tail-feathers, *i.e.* the tail-feathered bird *κατ’ ἔξοχήν*,) the peacock. [barha.]
- barhīś, *n.* grass or straw of Kuṣa-grass, spread over the sacrificial ground to serve as a place for the oblations and as a seat for gods and offerers. [prop. ‘that which is torn up, vulsum, pluckings,’ v1bṛh, ‘tear, pluck’: for mg, cf. Eng. *hay*, ‘cuttings,’ from *hew*, ‘cut.’]
- bāla, *n.* —1. might, power, strength, force; *balāt*, forcibly; —2. *then, as in Eng.*, force (for making war); forces, troops, 5⁴. [for *vala: cf. Lat. *valēre*, ‘be strong, well.’]
- bala-dā [352], *a.* strength-giving. [1269.]
- bálavant, *a.* powerful. [1233a.]
- balādhika, *a.* superior in strength. [adhika: 1265.]
- balānvita, *a.* connected with power; suggestive of power. [anv-ita, vi.]
- balí, *m.* —1. of-fering, tribute; —2. esp. portion of a daily meal or sacrifice offered as tribute to gods, semi-divine beings, men, animals, esp. birds, and even inanimate objects, 65². [perhaps fr. vbhṛ:
- if so, cf., for the mg, φόρος, ‘tribute,’ w φέρω, ‘bear, bring.’]
- balín, *a.* mighty, 1³. [bála, 1230a.]
- bálistha, *a.* most mighty; very strong. [balin, 468².]
- balonmatta, *a.* frenzied or crazed with power. [unmatta, vmad + ud.]
- v bah, *see* bañh.
- bahis-kārya, *grdv.* to be put outside, to be banished. [bahis and kr, ‘do, put,’ 1078⁷.]
- bahis-krta, *ppl.* put out, expelled. [bahis and kr, ‘do, put,’ 1078⁷.]
- bahiḥ-paridhī, *adv.* outside the enclosure (*see paridhi*). [1310a.]
- bahis, *adv.* [1111d], outside; *as prep.* outside of, *w. abl.* [1128].
- bahú, *a.* much, many; *bahu man*, consider as much, think much of, esteem. [vbañh or bah: cf. नःख्व॑s, ‘thick.’]
- bahudhā, *adv.* many times. [bahu, 1104.]
- bahumāna, *m.* esteem, respect. [vman + bahu.]
- bahumāna-purahsaram, *adv.* with respect. [1302c2, 1311.]
- baḥulā, *a.* —1. thick; —2. abundant; much. [in mg 1, perhaps directly fr. vbah, 1189, and in mg 2, fr. bahu, 1227.]
- baḥulāuṣadhika, *a.* having abundant herbs. [oṣadhi, 1307.]
- v bād h (bādhate; babādhé; ábādhista; bādhisyáti, -te; bādhitá; bādhitum; -bādhyā). press hard; distress; beset. [see vadh: cf. Lat. *de-fend-ere*, ‘press or ward off’; *offend-ere*, ‘press hard upon, hurt.’]
- + ni, press down heavily.
- bādhā, *a.* distressing; *as m.* distress. [vādh.]
- bāndhava, *m.* (having connection or relationship, *i.e.*) a relative; friend. [bāndhu, 1208c.]
- bāla, *a.* young, not grown; *as subst. m. and f.* —1. child (*distinguished from yuvan*, ‘young man,’ 28¹²); boy; girl; —2. *applied to a grown person* (cf. Eng. childish, puerile), child or booby, *w. double mg*, 61²¹.
- bālaka, *a.* young; *as m.* child. [bāla.]

bālāpatya, *n.* young offspring, of men and of animals. [apatya.]

bāspa, *m.* tears.

bāspākula, *a.* agitated by tears. [ākula.]

bāhū, *m.* arm; *esp.* fore-arm; of beasts, the fore-leg, *esp.* the upper part thereof, 101¹⁹. [for *bhāghū: cf. πάχυς, Doric πάχυς, *φάχυς, 'fore-arm'; AS. bōg, 'arm' and 'arm of a tree, i.e. branch,' Eng. bough, 'arm of a tree' Ger. Bug, 'shoulder, hip'; also Dutch boeg, Eng. bow, 'shoulder of a ship,' bow-sprit, 'bow-spar.'].]

bāhu-yuddha, *n.* arm-fight, wrestling.

bāhulya, *n.* abundance; commonness, state of being usual; *concretely*, usual order of things; -āt, from or in accordance with the usual order of things, in all probability, 24²¹. [bahula, 1211.]

bāhyā, *a.* being outside, external; at end of cpds, equiv. to Eng. extra- at beg. of cpds. [bahīs, 1211: cf. 1208a² end.]

bīdāla, *m.* cat.

bimba, *m. n.* disk of sun or moon.

bīla, *n.* cleft; hollow. [perhaps fr. √bil or bid, collateral forms of bhid, 'cleave.].]

bīja, *n.* seed, of plants and animals.

buddhā, *ppl.* awakened; illuminé; enlightened; -esp., as *m.* The Enlightened One, epithet of Gautama of the Cākyā tribe. [√budh: for budh-ta (160), the formal equivalent of -πνθ-το- in ξπνστος, 'not having learned.'].]

buddhi, *f.* -1. insight, understanding, intellect; mind, 13¹³; wit, wits; -2. mind in the sense of opinion (as in Eng.); belief; at end of cpds: vyāghra-buddhyā, with tiger-belief, (mistakenly) thinking that it was a tiger, 34¹⁵; -3. mind in the sense of purpose, resolve (as in Eng.); buddhim kṛ, make up one's mind, 58¹²; buddhim pra-kṛ, mid., put a plan before one's self, decide, 9¹¹. [√budh, 1157: for budh-ti (160), the formal equivalent of νστις, *πνθ-τι-ς, 'an inquiring.'].]

buddhi-jīvin, *a.* living by one's mind, employing one's intelligence, intelligent.

buddhimant, *a.* possessing understanding; intelligent.

√ budh (bódhati, -te; búdyate; bubódha, bubudhé; ábuddha [160]; bhotsyáti,

-te; buddhá; bóddhum; buddhvá; -búdhyā). -1. be awake; -2. come to consciousness; hence -3. notice; give heed to, *w. gen.*, 76¹²; -4. notice, *i.e.* perceive; and so, become acquainted with; understand; -5. rarely, (like Eng. remember a person, *i.e.*) present a person with a thing (*instr.*); -caus. -6a. cause to notice or understand; -6b. teach; announce to.

[for *bhudh, orig. 'be awake,' cf. Church Slavonic būd-ěti, 'be awake': the cognate words of the related languages agree closely in form, but show considerable diversity of mgs: mg 4 mediates the transition to the idea of the Greek √πνθ, *φνθ, in πνθέσθαι, 'find out': mgs 5 and 6 form the bridge to the principal Germanic mgs, 'offer' and 'command': cf. Goth. ana-biud-an, (prob. 'give notice to,' and so) 'command,' AS. beōd-an, 'announce, offer, command,' Eng. bid, 'announce, offer in words, offer in general, esp. at an auction, declare, proclaim, command, invite,' Ger. biet-en, 'offer'; (from an entirely different root is Eng. bid, AS. bidden, Ger. bitten, 'pray,' as in bid beads, 'pray prayers'); cf. also Eng. noun bode, 'annoucement,' whence denom. verb bode, 'foretell': for mg 5, observe the analogy of Ger. Jemand bedenken, 'remember or take notice of a person esp. in one's will, *i.e.* make a bequest to.'].

+ ni, attend to, 58¹; understand, know, 7⁹.

+ pra, come forth (from sleep) to consciousness; awake, *intrans.*

+ prati, awake, *intrans.*; awake, *trans.*, 76³.

budha, *a.* awake; intelligent; wise; as *m.* wise man. [√budh.]

bubhukṣā, *f.* desire to eat, hunger. [fr. desid. of √2 bhuj, 'frui,' 1149⁴.]

√ 1 bṛh, collateral form of √ vr̥h, 'pluck,' *q.v.*

√ 2 bṛh (bṛñhati, -te; babárha; bṛdhwā; caus. bṛñháyati, -te). be thick, great, strong, in bṛhánt, *q.v.*; caus. make great, strengthen.

bṛh, *f.* prayer, conceived as a swelling and filling of the heart in devotion. [√2 bṛh.]

bṛhat-kathā, *f.* Great-Story, title of a collection of stories ascribed to Gunādhya (guṇādhyā), and abridged by Somadeva under the name Kathāsaritsāgara. [bṛhant, 1249a, 1279.]

bṛhād-açva, *a.* possessing great or powerful horses; *as m.* Brihadaçva, name of the sage who narrates the story of Nala to Yudhishthira. [bṛhānt (1249a) + açva, 1298; cf. *Meγάλ-ιππος, which is similarly compounded and of like meaning.]

bṛhānt [450a], *a.* great; mighty; lofty. [present ppl. of √2 bṛh, 'be great.']

bṛhas-páti, *m.* Brihaspati, name of a divinity in which the activity of the pious in their relations towards the gods is personified, the mediator between gods and men, and the type of the priest and of the priestly dignity; *later*, god of wisdom and eloquence. ['lord of prayer,' bṛhas + páti: for epd, see 1250 and d, and 1267d; for acet, Whitney 94b; for euphony, 171².]

bāijika, *a.* pertaining to the semen; of guilt, inherited from one's father. [bijā, 1222e and e2.]

brahma-eárya, *n.* life of holiness (brāhma), walk and conversation of a Brahman student (brahmán), *esp.* chastity; religious studentship, the first of the four periods of a Brahman's life, *see* äcrama. [brāhma (1249a²) or brahmán (probably both) + carya, equiv. of caryā: acet, 1272, 1213e.]

brahma-eárín, *a.* (busying one's self with, *i.e.*) studying sacred knowledge; *as m.* Brahman student, 65³; *as adj.* *esp.* observing chastity, 64¹⁴, 100²¹. [brāhma, 1249a².]

brahmañyā, *a.* pertaining or attached to the holy life and study (brāhma), *i.e.* pious; attached or friendly to Brahmans (brahmán). [1212d1.]

brahma-dāya, *m.* sacred-word heritage, heritage consisting of the sacred word. [brāhma, 1249a².]

brahma-dāya-hara, *a.* receiving the sacred word as a heritage.

brahma-dvīś, *a.* devotion-hating, godless. [brāhma, 1249a²: acet, 1269.]

brāhmaṇ, *n.* —1. devotion (conceived as a swelling and filling of the soul with adoration for the gods), worship, *in general*, any pious expression in the worship of the gods; hymn of praise, praise, 73^{6, 10}, 74^{4, 11}; prayer, 76¹⁵; —2. sacred word, word of God (opp. to the profane), 60⁸; —3. divine science, 57¹³; sacred learning, theology, theosophy; —4. holy life, *i.e.* chastity; —5. the (impersonal) spirit that pervades the universe. [√2 bṛh, 1168. *le:* brāhmaṇ (*n.*) is to brahmán (*m.*) as *prayer* ('supplication') is to *pray-er* ('supplicant').]

brahmán, *m.* —1. pray-er, 76¹⁸; worshipper; priest, 88⁹, RV. x. 125.5; pray-er by profession, Brahman; —2. the impersonal universe-pervading spirit (brāhmaṇ 5), personified as a god, *i.e.* Brahmán, the Supreme All-soul, 57^{4, 8}; *in the theological system*, the Creator of the world, 67¹⁷. [√2 bṛh, see brāhmaṇ.]

brahmaṛṣi, *m.* priest-sage, priestly sage, *see* 1¹⁴ x. [brahmán (1249a²) + ṣi, 127, 1280b.]

brahmavarcasá, *n.* pre-eminence in sacred learning or holiness. [for brahmavarcas, which occurs only in derivs: brāhmaṇ (1249a²) + várcaś, 1315c.]

brahmavarcasvin, *a.* eminent in divine knowledge. ['possessing brahmavarsca,' *q.v.*: 1232.]

brahma-vedin, *a.* knowing divine knowledge. [brāhmaṇ, 1249a².]

brahma-hán [402], *a.* Brahman-slaying; *as m.* murderer of a Brahman. [brahmán, 1249a².]

bṛāhmá, *f. -i, a.* —1. pertaining to brāhmaṇ, divine; holy, 59⁶; spiritual, 61¹⁵; —2. pertaining to brahmán, *in both its senses*, *i.e.:* —2a. of Brahmans; —2b. of Brahmán or (*anglicized*) Brahma, the Creator, 57²³, 58⁹. [brāhmaṇ and brahmán, 1208a² end.]

bṛāhmaṇá, *m.* (having to do with brāhmaṇ or prayer and praise and divine science, *i.e.*) priest, 84¹⁵; theologian, Brahman, 57¹⁶; —f. bṛāhmaṇī, woman of the priestly caste, Brahmanee. [brāhmaṇ, w. usual shift of acet, 1208a.]

bráhmaṇa, *n.* (of a brahmán, of a priest or Brahman, *i.e.*) the dictum of a priest on matters of faith and cultus; *esp.* a Brāhmaṇa, *as* designation of one of a class of Vedic writings which contain these dicta. [brahmán, w. usual shift of accent, 1208a.]

bráhmaṇa-vāda, *m.* a statement of the Brāhmaṇas. [bráhmaṇa.]

✓ **brū** (bráviti [632], brūté: *the second clause of 632 should read “before the initial consonant of an ending”*). — 1. *act.* say; *w. dat.* of person and *acc.* of thing, 10²¹, 96¹⁴; *w. acc.* of person and either *oratio recta* (12⁵, 60^{7.23}, 98¹¹) or else *acc.* of thing (95¹⁸); speak to, *w. acc.* of person, 3¹⁴; speak of, *w. acc.* of person, 11¹⁸; say, *i.e.* announce, tell; *w. vacas*, ἔπος εἰτεῖν, 10¹⁸; *w. punar*, answer, 8³; — 2. *middle*, brūté (*used esp. to introduce oratio recta and without designation of the person addressed*), says, inquit, 20¹⁸, 28¹, 30^{5.11.12}, 35¹⁸.

+ **a pa**, remove (the thought or recollection of a thing or person, *acc.*, from a person, *abl.*) by speaking, *i.e.* try to console a person (*abl.*) for the loss of a thing or person (*acc.*), 92¹⁴. [this locution is apparently like the Eng. colloq. phrase “I'll talk it (his opinion) out of him.”]

+ **pra**, tell forth, proclaim, 75¹³; announce, 88⁷; *then* (*like the Eng. tell of, bad and colloquial tell on*), inform against, betray, 93¹⁷.

+ **prati**, speak back to (*acc.*), answer.

✓ **bhakṣ** (bhákṣati, -te; bhakṣitá; bhákṣitum; -bhákṣya; bhakṣyati [1041²]). (*partake, enjoy, i.e.*) eat; consume; devour. [old desid. of ✓bhaj, 108g end: cf. bhiks, and for mg, ✓2aq, ‘eat.’]

bhakṣā, *m.* the enjoying, eating or drinking; food; *at end of adj. cpds*, having ·· as food, living on ··. [✓bhakṣ.]

bhakṣaka, *m.* eater. [✓bhakṣ: see 1181a end.]

bhakṣitavya, *grdv.* to be eaten. [✓bhakṣ, 964².]

bhakṣin, *a.* eating. [✓bhakṣ, 1183³.]

bhakṣya, *grdr.* to be eaten, eatable; *as n.* proper food. [✓bhakṣ, 963.]

bhágā, *m.* — 1. (he who deals out, *i.e.*) dispenser; rich or kind master; lord, frequent epithet of Savitar—so 74¹⁷; — 2. *esp.* Bhaga, name of an Aditya, from whom welfare is expected and who brings about love and institutes marriage, 89⁶; — 3. portion; lot (*w. dur-, su-*); fortune; *esp.* (*as in Eng.*), good fortune, happy lot; — 4. loveliness. [v]bhaj, 216.1: — 1. cf. Old Persian *baiga*, ‘God’; Bayaios· Zeùs Φρόγυος; Slavonic *bogū*, ‘God’; for mg, cf. Eng. *lord*, AS. *hlāf-ord* (*hlaf-weard?*), ‘loaf-ward, loaf-keeper’; — 3. for mg, cf. the relation of *μόρος*, ‘lot, fate,’ to *καὶ-μορ-έ*, ‘gat a share.’]

bhágavant, *a.* — 1. fortunate, possessing a happy lot, blessed; *then* — 2. (*like Eng. blessed*) heavenly, august, lordly, applied to Indra, Brahma, The Self-existent, the Wood-deity, Sun, Moon, Earth, etc.; *used, esp. in voc., as a form of address*, so 94⁸, 26⁴. [bhágā.]

bhagín, *a.* fortunate; happy; splendid; — **bhagini**, *f.* sister (the happy one — so far forth as she has a brother). [bhágā.]

bhagíratha, *m.* Bhagíratha, name of an ancient king, who brought the Ganges down from heaven. [perhaps fr. bhagin + ratha, ‘having a splendid chariot.’]

bhagna, *see* 957e.

bhagna-bhāñḍa, *a.* having broken pots or [1308] who broke the pots.

bhagnāga, *a.* having broken hopes, disappointed. [āçā, 334².]

bhāngá, *m.* a breaking. [✓bhāñj, 216.1.]

✓ **bhaj** (bhájati, -te; babhája, bhejé [794c]; ábhákṣit, ábhakta [883]; bhajiṣyáti, -te; bhaktá; bháktum; bhaktvá; -bhájya; caus. bhájáyati). — 1. deal out; apportion; divide; *then* (*as Eng. share means both ‘give a part of’ and ‘have a part of’*) — 2. *middle*, have as one’s part, receive; have or take part in; — 3. give one’s self up to; — 4. (choose as one’s part, *i.e.*) declare one’s self for, prefer, 15³; — 5. be-take one’s self to; turn to; go to, 20¹⁰; — 6. belong to, be attached to; revere;

love, 9²⁰; —caus. cause to have a share, w acc. of person and gen. of thing, 83⁸.

[cf. φαγ-εῖν, 'get one's portion, eat,' w. a specialization of *ing* like those seen in Eng. *partake* and *take* as used with the implied object *food* or *drink*, in *bhakta*, 'thing divided, portion, food,' and in *bhaks̄*: akin are the names of the two food-trees yielding eatable nuts (acorns, buck-mast), φάγος, φηγός, 'oak,' Lat. *fagus*, 'beech,' AS. *bōc*, Eng. *buck-*, 'beech-,' in *buck-mast*, 'beech-nuts,' and *buck-wheat* (so called from the likeness of the kernels to beech-nuts), AS. *bēce*, Eng. *beech*: with *bōc*, 'beech,' is ident. *bōc*, 'book,' orig. 'runes scratched on branches of a fruit-bearing tree,' see Tacitus, *Germania*, x.; such a branch was called by a name which became in Old High Ger. *puah-stup* or *buoh-stab*, and meant orig. 'beech-staff'; but the word came to be used for the significant thing on the branch, 'the rune or letter,' AS. *bōc-stef*, Ger. *Buch-stabe*.]

+ ā, act., sometimes *mid.*, deal out to, give a person (acc.) a share in a thing (*loc.*).

+ vi, part asunder; divide.

+ pra-vi, divide.

+ sām-vi, —1. divide a thing (acc.) with a person (*instr.*); give a share; —2. present a person (acc.) with a thing (*instr.*).

v**hañj** (bhanákti; babháñja; ábhāñk-śit; bhañksyáti; bhagná [957c]; bhañk-tvá; -bhájya). break. [opinions are divided as to whether v**hañj**, 2bhuj, and bhām (see these) orig. began w. bhr.; cf. giri-bhráj, 'breaking forth from the mountains': if bhañj does stand for *bhrañj, then Lat. *frangere*, 'break,' nau-frag-a, 'ship-breaking' (*tempes*), and Ger. *brechen*, Eng. *break* are akin.]

bhāttāra, m. lord. [a transition-stem (399) fr. *bhartṛ*: corresponding to the strong acc. s. form *bhartār-am*, taken as if it were *bhartāra-m*, is made the nom. s. *bhartāra-s*, etc.; both transition to the a-declension, and assimilation of rt to t̪ are regular in Prakrit.]

bhāttāraka, m. lord, applied to gods and learned men. [bhāttāra, 1222c1.]

bhāttāraka-vāra, m. lord's day, Sunday.

bhadrá, u. —1. praiseworthy, pleasing; gladsome, 76⁴, 90¹⁷; —2. good, happy, 84³; voc. f., good lady, 9¹⁰; *bhadram*, adv., w. kr̄ or ā-car, do well, 22¹⁷, 23¹⁹; —3. favorable, auspicious, 86⁸; —as n., sing. and pl., welfare, prosperity, 20¹⁶; w. kr̄, grant welfare to a person (*dat.*), bless, 69¹¹. [v**bhand**, 1188a.]

bhadra-kṛt, a. granting welfare; blessing. [1269.]

v**bhand** (*bhāndate*). receive jubilant praise.

bhāndiṣṭha, a. most loudly or best praising.

bhayá, n. —1. fear, anxiety; in composition w. the thing feared, 10¹², 31⁶, 46⁵; fear of a thing (*abl.*), 40¹⁴; *bhayāt*, from fear, 20¹⁰, 36⁴, 41¹⁷; then, as conversely in Eng., fear (orig. 'danger,' so Job 39.22) has come to mean 'anxiety,' —2. danger, peril, 25¹⁹, 42^{3.4}. [v**bhi**, 1148.1a: for mg 2, cf. sāmdeha.]

bhayārta, a. stricken with fear. [ārta.]

bhára, m. —1. a bearing, carrying; —2. burden; weight, 50¹; —3. mass, quantity; —4. (w. specialization as in Lat. *pondus*, 'weight,' then also 'pound') a particular quantity or measure, in *nir-*. [v**bhr̄**: cf. φωσ-φόρος, Lat. *lucifer-us*, 'light-bringing'; AS. *horn-bora*, 'horn-bearing, trumpeter': for mgs 2-4, cf. Eng. *weigh*, orig. 'bear up, lift,' as in *weigh anchor*, AS. *wegan*, 'carry, bear,' and *weight*, 'burden,' then 'mass,' then 'definite mass.')

bharatá, a. to be supported or maintained; esp. to be kept alive by the care of men, as epithet of the god Agni; as m. *Bharata*, name of a patriarchal hero. [v**bhr̄**, 1176e.]

bhárgas, n. radiant light; glory. [v**bhr̄j** or *bhrāj*, q.v., 216.1⁸: cf. φλέγος, n., 'flame'; Lat. *fulgor*, 'lightning.')

bhartṛ, m. —1. bearer; —2. supporter, maintainer; lord; husband, 10²¹. [v**bhr̄**, 1182b: cf. Lat. *fērtor*, 'bearer.')

bhavá, m. the coming into existence. [v**bhū**.]

bhavat-pūrva, *a.* having bhavant as first or preceding; *-am, adv.* [1311], in a way having bhavant first, *i.e.* with the voc. s. f. of bhavant at the beginning of one's begging formula.

bhavadāhārārtham, *adv.* for your food. [*'in a way having your food as object,'* 1311, 1302c4: bhavant + āhāra and artha.]

bhavaduttaram, *adv.* with bhavant as last (word of one's begging formula). [acc. s. n. of adj. *bhavad-uttara, 1311.]

bhavana, *n.* dwelling, abode, house. [prop. 'an existing,' then 'place of existing,' √bhū, 1150.1a. so Eng. dwelling and abode and Lat. man-sio meant 'a waiting, an abiding,' and then 'abiding-place, maison': cf. also mandira and asta.]

bhāvant [456], *a.* lordly; —*used in respectful address as substitute* [514] *for pronoun of the second person, and translatable by your honor, thou* (*e.g.* 6²³), *ye* (*e.g.* 7⁶, 12¹⁰); *used in the pl. of a single person to express greater courtesy*, 19²², 28⁴⁵; *used in the voc. s. m. (bhavas, contracted) bhos, f. bhavati, as word of address, (lord, master, mister,) sir, lady.* [prob. a contraction of bhágavant: cf. 61¹⁰ n.]

bhavan-madhyā, *a.* having bhavant as middle (word); *-am, adv.* [1311], with the voc. s. f. of bhavant as the middle (word of one's begging formula).

bhavitavyà, *grdv.* deserving to become, destined to be, about to be; *impers.* [999], mayā bhavitavyam, *sc. asti, I must be,* 23¹³; bhavitavyam, it must be, 27¹⁴. [<√bhū, 964.]

✓ **bhas** (bábhasti [678]; bhasítá). chew, bite; crush; devour, consume; bhasita, consumed to ashes. [cf. φάμ-μη, *φασ-μη, 'barley-groats': w. the 3d pl. bá-ps-ati cf. the collateral form psā and ψά-μα-θος, 'sand.')

bhásman, *n.* ashes. ['consumed': see √bhas.]

✓ **bhā** (bháti; babháú; bhāsyáti; bhátá). be bright, shine; appear. [cf. φη-μι, Lat. fári, 'make appear, reveal, say'; Eng. ban, 'public proclamation, manda-

tory or prohibitory,' 'notice (of marriage)', etc.: cf. √bhāg, bhās.]

+ ā, shine upon; illumine.

+ u d, shine out, become manifest, 56²⁰.

+ nis, shine forth from (*abl.*), fig.

+ pra, shine forth; begin to be light (of the night).

+ vi, shine far and wide.

bhāgá, *m. part:* —1. allotted part, 96²⁰; share, 84¹⁰; lot; *esp.* happy lot; —2. *in post-Vedic*, portion (*not lot*), 64²²; —3. place, spot (cf. Eng. parts, 'regions'). [<√bhaj.]

bhāga-dhéya, *n.* (bestowal or allotment of a part, *i.e.*) portion, 88⁷; *esp.* bestowal of a goodly lot, blessing, 82⁴. [1213c.]

bhāgaças, *adv.* part by part; gradually. [<√bhāga, 1106.]

bhāgiratha, *a.* of Bhagiratha; -ī, *f.* the stream (nádi) of Bh., the Ganges. [<√bhāgiratha, 1208f.]

bhāgya, *n.* lot; fate; *esp.* happy lot; luck; bhāgyena, luckily. [<√bhāga, 1211.]

bhājana, *n.* vessel, dish. [lit. 'receiver,' √bhaj, mg 2: 1150.1b.]

bhāñḍa, *n.* —1. vessel, pot; vat; dish; —2. generalized (like pātra), utensil; wares or ware.

bhāñḍa-mūlyā, *n.* capital consisting of wares; stock in trade.

bhānú, *m.* light; beam. [<√bhā, 1102.]

✓ **bhām** (bhāmitá). rage, be angry. [orig. perhaps, 'be agitated,' and so, a Prakritic form of bhram, q.v.: for loss of r, see under √bhañ.]

bhāma, *m.* rage, fury. [<√bhām.]

bhārá, *m.* burden. [<√bhr.]

bhārata, *a.* descended from Bharata; *as m.* descendant from Bharata, epithet of Yudhishthira, to whom Brihadācva tells the story of Nala. [<√bhāratá, 1208f.]

bhārika, *m.* carrier. [<√bhāra.]

bhāryā, *grdv.* to be supported or maintained; -ā, *f.* wife. [<√bhr, 963b.]

bhāryātva, *n.* condition of being wife or (among animals) mate. [<√bhāryā.]

bhāva, *m.* —1. the becoming, 61²; existence, 15¹⁸; being; *in cpds.* used as equiv. to the suffix tva or tā, condition of being ' ', 35²¹, 49¹²; —2. (way of being, *i.e.*) con-

- dition; —3. (way of being, *i.e.*) nature; —4. natural disposition; feeling; —5. feelings; heart, 30¹⁸; —6. the existent; existent thing, 66⁹. [$\sqrt{bhū}$, 1148.2.]
- bhāvin**, *a.* becoming, coming into existence; about to be, destined to be, 18⁹; future, 38¹³; -inī, *f.* a beautiful woman. [$\sqrt{bhū}$, 1183³ end.]
- ✓ **bhāś** (**bhāṣate**; **babbhāśe**; **ábhāṣīta**; **bhāṣitá**; **bhāṣitum**; **bhāṣitvā**; -bhāṣya). speak; talk; say. [perhaps for *bhāsk, a sk-formation fr. $\sqrt{bhā}$: 182a.]
- + **abhi**, speak unto, address, *w. acc.*; speak, without object.
- + **prati**, speak back, answer.
- bhāśā**, *f.* speech, language. [$\sqrt{bhāś}$.]
- bhāṣita**, *ppl.* spoken; *as n.* [1176a], what is spoken, the words. [$\sqrt{bhāś}$.]
- ✓ **bhāś** (**bhāṣati**, -te; **babbhāśe**; **bhāṣitá**). shine. [cf. $\sqrt{bhā}$.]
- + **prati**, shine over against, make a show, appear well.
- bhāś**, *n.* light. [$\sqrt{bhāś}$: but cf. 1151.1c².]
- bhāś-karā**, *m.* the sun. ['light-making': 171³.]
- ✓ **bhikṣ** (**bhikṣate**; **bibhikṣé**; **bhikṣiṣyé**; **bhikṣitum**; **bhikṣitvā**). desire to have a share for one's self, wish for; *then* (like the Eng. desire, 'express a wish for'), request; beg; *esp.* go begging for food. [old desid. of \sqrt{bhaj} , 108g¹ end: cf. bhaks.]
- bhikṣā**, *f.* —1. the act of begging, begging; —2. that which is got by begging, alms. [$\sqrt{bhikṣ}$, 1149⁴: *w.* the relation of 1 to 2, cf. that of Eng. *getting*, 'act of getting,' to *getting*, 'that which is got.')
- ✓ **bhid** (**bhinātti**, **bhinné**; **bibhēda**, **bibhidé**; **ábhet** [832]; **bhetṣyāti**, -te; **bhinná** [957d]; **bhéttum**; **bhittvā**; -bhídyā). cleave, cut asunder; break in twain, 102¹⁴; smite sore (in battle), 81⁵; pound, bruise, crush (as a reed), 70¹⁵; pierce. [orig. 'split, crush': cf. Lat. *findo*, 'cleave,' perfect *fidi*; Ger. *beissen*, Eng. *bite*; also *bit*, 'morsel,' and *bit*, 'part of a bridle'; *bitter*, used of a sword, *w.* a trace of the orig. mg. Beōwulf, 2705; caus. *bait*, in *bait a bear*, 'make dogs bite him,' and *bait a horse*, 'let him eat.')
- + **pra**, split forth or open.
- + **vi**, split asunder; break to pieces, destroy.
- bhiyás**, *m.* fear. [$\sqrt{bhī}$, 1151.2c.]
- ✓ **bhisaj** (**bhisákti**). heal.
- bhisáj**, *a.* healing; *as m.* healer. [\sqrt{bhisaj} , 1147.]
- ✓ **bhī** (*V.* **bháyate**; *V. and later*, **bibhéti**; **bibháya**; **ábháiṣit**; **bhesyáti**; **bhitá**; **bhétum**; *caus.* **bhiṣáyate** [1042f]). fear; be afraid of (*abl.*); **bhita**, having feared, frightened; *caus.* affright. [*w.* **bi-bhéti**, cf. Old High Ger. *bi-bē-t*, 'trembles,' whose *bi-* is syllable of reduplication, Ger. *bekt*, AS. *beofað*, 'trembles': the connection of these words with *φέ-β-ομαι*, 'am afeard, flee in fright,' and *φόβος*, 'fear,' is still a moot-point.]
- bhī** [351], *f.* fear. [$\sqrt{bhī}$, 348.1.]
- bhitá**, *ppl.* feared; *as n.* [1176a], fear.
- bhimá**, *a.* fearful, terrible; *as m.* Bhimá, name of a Vidarban king. [$\sqrt{bhī}$, 1166b.]
- bhimá-parákramá**, *m.* terrible strength or courage. [1264, 1267.]
- bhimá-parákrama**, *a.* possessing bhima-parákramá, 1¹, 2³. [1293.]
- bhimá-çāsana**, *n.* command or summons of Bhimá. [1264, 1267.]
- bhirú**, *a.* timid. [$\sqrt{bhī}$, 1192.]
- ✓ **1 bhuj** (**bhujáti**; **bhugná**; -bhújya). bend; turn; make crooked. [so far as the meaning goes, the following words may well be taken as cognate: *φυγ-εῖν*, Lat. *fug-ere*, 'turn about, flee'; AS. *bīg-an*, 'bend, turn about' (intrans.), sometimes also 'flee,' Eng. verb *bow* (as in *bow down*), 'bend'; AS. *boga*, Eng. *bow*, 'arcus,' el-bow, rain-bow; Ger. *bieg-sam*, 'pliable,' Old Eng. *bāh-sum*, 'pliable, yielding,' Eng. *buxom*, 'lithe, lively, vigorous': but the Germanic *g* raises phonetic difficulties which are not yet satisfactorily cleared up.]
- ✓ **2 bhuj** (**bhunákti**, **bhunkté**; **bubhója**, **bubhujé**; **ábhujat**; **bhokṣyāti**, -te; **bhuktá**; **bhóktum**; **bhuktvā**). —1. enjoy; *in Veda*, (have use with, *i.e.*) have the use of a thing (*and so w. instr.*); —2. *in later Skt.* (like Ger. *geniessen*, cf. also *bhoga* and *bhojana*), enjoy esp. food,

w. acc.; —3. without object, take one's meal; then —4. enjoy (things that are not food), w. acc., 10⁹; —5. reap the fruit (of sin) at the hands of a person (gen.), 79¹⁷; —6. caus. cause to take food, feed. [if for *bhruj (but this is doubtful—see वभान्ज), then cf. Lat. *frui*, **frugri*, 'have use with' (a thing, hence instr.-abl.), 'enjoy'; *frug-es*, 'fruit'; AS. *brūcan*, 'enjoy' (food or drink), 'use,' Eng. *brook*, orig. 'use,' now 'put up with.]

+ anu, reap the fruit (of good or evil deeds).

+ upa, —1. enjoy, esp. (enjoy food, i.e.) eat; —2. reap the fruit (of good or evil deeds).

bhujam-gama, m. serpent. ['going with bending or with crooking': bhujam, grd of वभुज, 995: for nsg, cf. khaga.]

व भुर (bhuráti). make short and quick motions, twitch, jerk, kick, struggle, stir. [cf. φύω, 'stir around, mingle'; φλύω, 'bubble'; Lat. *fur-ere*, 'be agitated, rage'; *de-fru-tum*, 'boiled off'; Eng. *brew*, 'boil'; *broth*, 'bouillon.']

bhuraṇa, a. (like the Eng. stirring, i.e.) both —1. moving quickly and —2. active, busy. [वभुर, 1150.2e.]

व भुराण्या (bhuranyáti). be stirring, busy. [bhuraṇa, 1059d.]

bhúvana, n. —1. being, existence; —2. world; —3. with vícva: sing., tout le monde; pl., all beings. [वभु, 1150. 2c.]

bhuvana-traya, n. world-triad, i.e. heaven and atmosphere and earth.

bhúvas, the second of the so-called "utterances" (see व्याहृति), bhuvas!, interpreted as air or atmosphere, on account of its position between भुर and svar. [prob. nothing more than the voc. pl. of भु, 'O ye spaces.']

व भु (bhávati, -te; babhúva [789a]; ábhüt; bhavisyáti, -te; bhútá; bhávitum; bhütvá; -bhúya; caus. bháváyati, -te). become, 93³, 40²¹, 57³, 67²¹, 3¹⁷; come into being, 92¹⁷; arise, happen, take place; exist; very often to be rendered simply by be, 2¹⁵, 3^{18.22}, 7¹; —púrvam abhūd rājā, once there was a

king, 48¹; tathā bhavatu, so be it, 27¹⁴; so 32¹⁷; prāñjalir bhūtvā, (having become prāñjali, i.e.) assuming suppliant posture, 13²²; —w. possessive gen., become (the property) of a person; ādhipatyam tasya babhūva, lordship became his, he attained lordship, 37¹; seldom w. dat., 96²⁰; —imperative, bhavatu: (be it, i.e.) good; enough; what's the use of talking, 30¹⁶, 42²; the thing is clear, 23⁷, 31⁵; tad bhavatu, never mind that, 34⁶; —bhūta, see s.v.; —in self-explaining periphrases w. pples, 49¹⁹, 52¹⁷, 99²¹; —desid. búbhūsati [1027], desire to be, 70¹⁴. [w. ábhūt cf. ἐφε, 'became, grew'; cf. Lat. *fu-it*, 'was'; Old Lat. *fu-at*, 'may be'; AS. *beōm*, 'am'; Eng. *be*.]

+ anu, —1. (perhaps be along after, and so) come up with, attain; —2. experience; enjoy, 24⁹; —3. (experience, i.e.) make practical acquaintance with, come to understand; perceive; hear, 4²¹.

+ abhi, be against [1077⁸], oppress, and so overpower.

+ ud, arise up, make itself perceptible.

+ pari, —1. be around, surround, encompass; —2. (like the Eng. colloq. get around, i.e.) get the better of, prove superior to; be superior to, and so —3. treat with contempt, 37⁵.

+ pra, —1. come forth into being; arise; —2. be before (others), have the power; have power, be strong.

+ vi, (become asunder, i.e.) expand, develop; pervade; —caus. cause to expand or open; discover; vibhāvita, discovered, found out.

+ sam, —1. (unite [intrans.] together, and so take form, i.e.) be shapen in its old sense, be created; be born, 97²; come into being; become; originate; sam-bhūta, sprung from, 19¹²; —2. exist, 39²; be, 39⁵; sambabhūva, am, RV. x. 125.8; —3. happen, 20¹²; occur; pass current, 52⁷; —caus. —1. (cause to be together, bring into form, i.e.) make, accomplish; —2. honor, 30¹²; —3. (bring together, and so, like Eng. conjecture) suppose. [development of caus. mg 2 unclear.]

+ abhi-sam, (*lit.* become unto, *i.e.*) attain (*e.g.* a condition) by a process of change, enter into (*e.g.* wifehood), 86¹⁹; be born unto (immortality), 97³.

bhū [351-2], *a.* at end of cpds, becoming, being, existent; *as f.* —1. a becoming, being; —2. the place (*for mg, cf. bhava*) of being, the world, space; *pl.* worlds, spaces (*cf. bhuvas*); —3. the earth, as distinguished from heaven and atmosphere; *bhuvi*, on earth; —4. the land, lands. [$\sqrt{bhū}$, 347.]

bhūtā, *ppl.* —1. become, been, *i.e.* past; real; —2. having become, being, used in composition w. its predicate as a grammatical device to give the predicate an adj. form w. number and gender [1273c], 6⁷, 19⁴, 29⁴, 56¹⁵; —3. *as n.* (that which has become, *i.e.*) a being, divine (90¹⁹) or human or other; creature in general, 21^{18, 23}, 57¹⁸, 63¹²; created thing, 58¹⁰; world, 91¹⁶; —4. *as m. u.* uncanny being, ghost, goblin, 55¹⁹; —5. *as n.* element; pañca bhūtāni, five elements (earth, water, fire, air, ether, of which the body is composed and into which it is dissolved), 66⁵, 68⁹; so 66^{1, 8}. [$\sqrt{bhū}$: *cf. φυτόν*, ‘plant, creature.’]

bhūta-grāma, *m. sing. and pl.* community of creatures.

bhūta-bhāṣā, *f.* language of the goblins or Piçāchas.

bhū-tala, *n.* earth-surface, ground, earth. [*cf. tala.*]

bhūti, *f.* being, esp. well-being. [$\sqrt{bhū}$: *cf. φύσις*, ‘a being, nature.’]

bhū-pa, *m.* protector of the earth or land, king, prince.

bhū-pati, *m.* lord of the land, king, prince.

bhū-bhāga, *m.* spot of the earth, place.

bhūman, *n.* earth; world. [$\sqrt{bhū}$, 1168. 1d: *for mg, cf. bhū.*]

bhūmi, *f.* —1. earth, 57¹¹; ground, 43¹³; —2. land; —3. place, 23¹⁴; *esp.* fit place, proper vessel (*cf. sthāna, pātra*), 21⁵, 28³. [$\sqrt{bhū}$, 1167: *for mg, cf. bhū.*]

bhūmi-pati, *m.* lord of the land, king, prince.

bhūmi-bhāga, *m.* spot of ground.

bhūmi-stha, *a.* standing on the ground. [stha.]

bhūyāns, *a.* more; greater. [‘becoming in a higher degree, increasing,’ $\sqrt{bhū}$, 470².]

bhūr, *the first of the three “utterances”* (*see vyāhṛti*), bhūr!, O earth. [crystallized voc. sing. of bhū.]

bhūri, *a.* abundant; much. [$\sqrt{bhū}$, 1191: *cf. bhūyāns.*]

bhūri-kāla, *m.* long time.

bhūri-sthātra, *a.* having many stations, being in many places.

bhūrṇi, *a.* stirring, and so vigilant, jealous (of a god). [\sqrt{bhur} , 1158. 2, 245b.]

$\sqrt{bhū}$ s (bhūṣati; bhūṣayati [1041²]). —1. bhūṣati, be busy for; —2. bhūṣayati, (make ready for, *i.e.*) adorn.

bhūṣana, *n.* ornament. [$\sqrt{bhū}$ s, mg 2: 1150.]

$\sqrt{bhṛ}$ (bibharti [645]; bhārati, -te; V. jabhāra, jabhré [789b]; later, babhāra; abhārṣit; bharisyāti; bhṛtā; bhārtum; -bhṛtya). bear (*cf. the various senses of bear in Eng.*): thus, —1. hold, and so possess; —2. bear (in the womb); abharat, she bare, 85¹⁵; —3. endure; —4. carry, convey; —5. (bear, *i.e.*, as in Latimer) win; —6. bring (as an offering, *cf. of-fer*), 69¹⁴, 82¹⁴; w. ūdhar, offer the breast, suckle, 78³; —7. (bear, *i.e.*) support; and so (like Eng. support), furnish sustenance to, 22²; maintain, RV. x. 125. 1; so also, keep (on hire); —8. wear (as Ger. tragen means ‘bear’ and ‘wear’); w. nakhāni, wear the nails, keep them untrimmed, 64¹⁹. [*cf. φέρω*, Lat. *fero*, Eng. bear, ‘bear’ in its various mgs, Ger. *ge-bären*, ‘bring forth’: AS. *bear-n*, Eng. *bairn*, ‘child,’ is an old ppl., lit. ‘that which is borne or born’; *cf. also φάρω*, Lat. *fūr*, ‘carrier off, thief’: see also under the derivs, bhara, bhartṛ, and bhṛti; *cf. bhāra* and the following.]

+ a pa, carry off, take away, $\Delta\pi\phi\acute{\epsilon}\rho\omega$.

+ a va, bear down (an assailing weapon), ward off.

+ ā, bear unto, bring to.

+ u pa, bring unto.

+ ni, only in *ppl.*, nibhṛta, (borne down, lowered, *i.e.*) hidden.

- + **pra**, *act. mid.* bring forward; offer; **prabhṛta**, brought forward, made ready. [cf. *προφέρω*, Lat. *prōfero*, 'bring forward.']
- ✓ **bhrjj** (bhrjjáti; bhrstá; bhrstvá). roast; parch, *esp.* grain. [cf. *φύγω*, Lat. *frigere*, 'roast': akin w. ✓ **bhrāj**.]
- bhr̥tí**, *f.* the supporting, maintenance. [✓ **bhr̥**, 1157.1a : cf. Ger. *Ge-bur-t*, Eng. *bir-th.*]
- bhr̥tya**, *m.* (one who is to be maintained, *i.e.* servant. [grdv. of ✓ **bhr̥**, 963b.]
- bhr̥ga**, *a.* powerful.
- bhr̥-duḥkhitā**, *a.* (powerfully, *i.e.*) exceedingly pained.
- bhetavya**, *grdv.* to be feared; **bhetavyam**, *impers.* [999], timendum est, one should fear, 42³; *na bhetavyam*, never fear. [✓ **bhi**, 964.]
- bhedá**, *m.* fissure, split, breach; a creating of divisions. [✓ **bhid**.]
- bheṣajá**, *f. -ī*, *a.* healing; *as n.* healing (*subst.*). [✓ **bhiṣaj**, 1209i.]
- bhāikṣa**, *n.* begging; **bhāikṣam** car, go a-begging. [✓ **bhikṣā**, 1208e.]
- bhāima**, *a.* descended from Bhīma; *f. -ī*, Bhīma's daughter, Damayanti. [bhīmā, 1208f.]
- bhāirava**, *a.* fearful, *i.e.* awful; *as m.* Terrible, name of a hunter. [bhīrū, 1208c.]
- bho**, see 176a (in 2d ed., see 174b).
- bhōga**, *m.* enjoyment; use; *esp.* use of food, *i.e.* eating. [✓ **bhuj**, 'enjoy,' 216. 1.]
- bhogin**, *a.* enjoying or having enjoyment; *esp.* enjoying food, well-fed. [not directly fr. ✓ **bhuj**, but fr. **bhoga**, on account of the g, 1230c end.]
- bhōjanā**, *n.* the enjoying, *esp.* of food; the eating; *then (like Eng. eating)*, food. [✓ **bhuj**, 'enjoy,' 1150.1a.]
- bhojyā**, *grdv.* to be eaten; *as n.* food, supply of food. [✓ **bhuj**, 'enjoy, eat,' 963d.]
- bhobhavat-pūrvaka**, *a.* accompanied [1302c2] by **bhos** or **bhavant**; *-am, adv.* [1311], with **bhos** or **bhavant**.
- bho-bhāva**, *m.* the becoming **bhos**; *w. nāmnām*, the becoming **bhos** of names,
- i.e. the use of **bhos** instead of a person's real name.
- bhos**, *excl. of address.* thou, sir!, O!, ho!, halloo! ; often repeated, e.g. 6²³. [for origin, see **bhavant**: for euphonie combination, see 176a (in 2d ed., see 174b).]
- bhōḥ-qa bda**, *m.* the word **bhos**.
- ✓ **bhraṇg** or **bhraç** (bhrāṇçate; bhrāçyati [767]; ábhraçat; bhraṣṭā). fall. + **apa**, fall off; *see apabhraṣṭa*.
- bhraṇçā**, *m.* fall; ruin; loss. [✓ **bhraṇg**.]
- ✓ **bhr̥am** (bhrāmati, -te; bhrāmyati, -te [763]; babhrāma; bhrāmisyāti; bhrāntā [955a]; bhrāmitum, bhrāntum; bhrāntvā; -bhrāmya, -bhrāmya). — 1. move unsteadily or without aim; wander; roam, 36¹², 23⁵; flutter, of insects, etc.; — 2. move in a circle, rotate; — 3. *jīg.* be wandering (of the mind); be agitated or confused.
- [the orig. meanings seem to have included irregular and aimless and rotary motion as applied to water, wind, and fire, and also to have been transferred to the sound thereof: cf. the derivs **bhṛmi**, 'whirlwind,' **bhrāmā**, 'whirling flame' and 'whirlpool,' and **bhrāmara**, 'bee': cf. *βρέμ-ειν*, 'rage,' 'roar' (of storm and wave), *βρόμος*, 'rage, roar'; Lat. *frem-cre*, 'rage, roar'; Ger. *brummen*, 'hum, rumble'; AS. *brim*, 'surf, surge' Eng. *brim*, 'place of surf, edge, margin'; Old Eng. *brim*, 'flame, fire,' preserved in Eng. *brimstone*, 'fire-stone': see also ✓ **bhām**.]
- + **pari**, wander around.
- + **sam**, be much confused; **sambhrānta**, agitated, perplexed, in a flutter.
- ✓ **bhrāj** (bhrājate, -ti; babhrāja; ábhrāt [890 or 833?]; bhrājisyāte). shine; be radiant; flame; *jīg.* be radiant (with beauty or glory). [cf. *φλέγ-ω*, 'flame, burn'; *φλέγ-μα*, 'flame'; Lat. *flam-ma*, **flag-ma*, 'flame'; *fulg-ēre*, 'shine, lighten'; AS. *blāc*, 'shining, splendid' (of fires and flames), then 'white' (of the dead), Eng. *bleak*, 'pale'; *bleach*, 'whiten.']}
- + **vi**, shine.
- bhrātṛ** [373], *m.* brother. [origin unknown, cf. 1182d: cf. *φράτηρ*, 'brother,' and *esp.* one of a brotherhood or clan, and

so, 'clansman'; Lat. *frā-ter*, 'brother'; Eng. *brother.*]

bhrātṛ-sthāna, *a.* (having, *i.e.*) taking the brother's place; *as m.* representative of a brother.

bhrūva, *for bhrū at end of cpds*, 1315c.

bhrū [351], *f.* brow. [cf. ḍ-φρύ-s, 'eye-brow'; AS. *brū*, 'eye-lid'; Eng. *brow.*]

ma [491], *pron. root*, *see ahám.* [cf. μέ, Lat. *me*, AS. *mē*, Eng. *me.*]

√ mañh (máñhate). make great or abundant a thing (*acc.*) for a person (*dat.*), grant abundantly to. [for *magh, cf. magha: orig. 'be great,' and trans. 'make great or high,' and essentially ident. w. √mah: see under √mah: for mg, cf. Lat. *largus*, 'large, liberal,' w. *largiri*, 'give liberally,' and Eng. *large* with *largess.*]

máñhiṣṭha, *a.* granting most abundantly, most generous. [√mañh, 467.]

ma-kāra, *m.* the letter m. [Whitney 18.]

makhá, *a.* jocund. [cf. √mah.]

magádha, *m. pl.* Magadhans, name of a people; Magadha, name of their country, Southern Behar.

magadha-dega, *m.* the land of Magadha.

√ magh, *see mañh.*

maghá, *n.* liberal gift; bounty. [√magh, *i.e.* mañh.]

maghávan [428], *a.* —1. abounding in liberal gifts, generous; *esp., as m.*, generous (patron), designation of the rich lord who institutes a sacrifice and pays the priests, 88¹—cf. sūri; *applied in particular to Indra, as Rewarder (of priests and singers)*, 70⁶, 71⁵, 73²⁰, 75¹⁰; —2. *in the Epos, The Generous One, standing epithet of Indra*, 5¹¹. [maghá, 1234.]

mañgalá, *n.* —1. welfare, luck; —2. anything lucky, auspicious, *or of good omen*; —3. old or traditional usage, 59¹⁸.

mañgalya, *a.* lucky, auspicious, of good omen. [mañgalá, 1212d4.]

mac-chisya, *m.* pupil of me, my pupil. [mad + çisya, 159, 203.]

√ majj (májjati, -te; mamájja; ámajjít; mañkṣyáti, -te; majjisýáti; magná

[957c]; májjitum; -májya). sink under; dip one's self; dive; duck or sub-merge, *intrans.* [perhaps orig. *mazgh, 'get into': cf. madgu, 'duck'; Lat. *merg-ere*, 'duck'; *merg-us*, 'diver' bird: for the phonetic relations, cf. majjan, Avestan mazga, Church Slavonic *mozgъ*, AS. *meurg*, Eng. *marrow*, Ger. *Mark*, all meaning 'marrow,' and, as meaning originally 'the innmost part or pith,' prob. from this root: see *rajju.*]

+ u d, e-merge.

+ ni, sink down; dip one's self, bathe. majjão, *Prakrit* for mārjāra-s ('cat') and for maj-jāra-s ('my paramour').

mathara, *a.* perhaps persistent; *as m.* Mathara, name of a man.

mañí, *m.* —1. pearl; jewel; —2. water-jar.

mañika, *m.* large water-jar. [mañi.]

mañdapa, *m. n.* open hall or pavilion.

mañdapikā, *f.* small shed or shop. [mañdapa, 1222 and d.]

mañdala, *n.* disk, circle, ring.

mandúka, *m.* frog; *f.* mandukí [355b], female frog.

matí, *f.* —1. (thinking upon, *i.e.*, like the Ger. An-dacht, *see dhí*2) devotion; pious hymn or song of praise, 73¹⁰, 79⁶; —2. thought; thoughts, 49³; purpose, 73⁵; mind; intention; —3. opinion; —4. understanding, 19⁹; intelligence. [√man, q.v.: cf. Lat. *mens*, stem *men-ti*, 'mind'; AS. *ge-myn-d*, 'mind,' Eng. *mind.*]

mati-prakarṣa, *m.* wit-superiority, *i.e.* a fine dodge.

mañtsya, *m.* fish. ['the lively one,' √mad.]

√ math or manth (mathnáti, mathnité; máñhati; máthati [746]; mamáthá, mathnús, mamañthús, methús; ámathít; mathisýáti, -te, manthiṣyáti; mathitá; máthitum; mathitvá; -máthya). —1. stir or whirl; w. agnim, produce fire by whirling the stick of attrition in a dry piece of wood; —2. shake, agitate, distress.

+ pra, agitate.

√ mad (mádati; mádyati; mamáda; ámádit; maditá, mattá; máditum; mād-

āyati, -te). —1. bubble, undulate, of water, and as a type of joyousness; apām ūrmir madann iva stomas, praise (joyous) as a bubbling water-wave, 81¹⁰; boil, be agitated; —2. fig. be (pleasantly excited, i.e.) glad; rejoice; w. instr., 83¹²; be exhilarated or intoxicated with joy; —3. esp., as describing the life of the gods and the blessed, be in bliss; w. cognate acc., 83¹⁸; —4. trans. gladden, rejoice, 75¹²; intoxicate; matta, drunk; —caus. —1. act. gladden; —2. mid. take delight, 84¹⁹.

[the rather rare physical mg (1) is prob. the orig. one, w. a transfer to fig. use, as in Eng. *bubble over with joy or mirth*: cf. μαδ-δω, ‘be moist’; Lat. *mad-ēre*, ‘be soaked, full, drunk’; mat-ta-s (mg 4) and Lat. *mat-tu-s*, ‘drunk’: see the collateral form √1 *mand*, and √*mud*.]

+ uḍ, be out (of one’s senses) with excitement; be frantic.

+ pra, take pleasure.

mad, so-called stem of 1st pers. pron., 494. **máda**, m. excitement, inspiration, intoxication, 81⁴; pl. intoxicating drinks, esp. Soma-draughts, 81¹¹. [v^{mad}.]

madiya, a. mine. [mad, 494³, 1215d.]

madgú, m. a water-fowl. ['diver,' v^{majj}, q.v.]

mádhū, a. sweet; as n. sweet food and drink: esp. Soma; milk and its products; oftenest honey, 26¹³. [cf. μέθυ, ‘wine’; AS *medu*, Eng. *mead*.]

madhura, a. sweet; of speeches, honeyed. [mádhū, 1226a.]

mádhyā, —1. as n. middle; w. nabhasas,

middle of heaven, mid-heaven; **madhye**: in the middle, 57¹²; w. gen. [1130] or at end of cpd, in the midst of ‘·, in ‘·, 187, 2⁹; —2. m. n. (the middle, i.e.) the waist; —3. as adj., used like Lat. *medius*: samudram **madhyam**, in medium mare. [cf. μέσος, *μεθ-jo-s, Lat. *medius*, Goth. *midjis*, AS. *mid*, Eng. *mid*, ‘middle.’]

madhyā-ga, a. situated in the middle of, tarrying among.

madhyā-cārin, a. moving in the middle of (w. gen., 1316²), i.e. moving among.

mádhyamā, —1. midmost, situated between; —2. of middling quality, size, etc.; —3. as m. n. the middle (of the body), waist; —4. as n. the middle (of anything). [mádhyā, 474: cf. 525³.]

✓ **man** (mányate; mené [794e]; ámañsta; mañsyáte, -ti; matá; mántum; matvá; -mánya, -mátya; desid. mímañsate). be minded: —1. think, believe, imagine, 34¹⁸, 43¹⁶; conjecture; yadi nānyathā man-yase, if thou art not otherwise minded, if thou art agreed, 25⁸; **manye**, inserted parenthetically, methinks, 51¹³; expect, 52¹¹; —2. consider something (acc.) as something (acc.), 13¹², 37⁷, 55²⁰, 79⁸; prāptakālam amanyata, considered (sc. it) an arrived time, thought that the time had come, 13²⁰; bahu man, consider as much, esteem, honor; —3. think fit or right, 10¹⁶; —4. think upon, set the heart on, 3⁴; —5. have in mind or view, 88⁶; —caus., see **mānaya**; —desid. consider, examine, call in question. [cf. μέ-μον-α, ‘mind, i.e. fix the thoughts on, wish, strive’ (see **man** 4); Lat. *me-min-i*, ‘keep in mind’; AS. preterito-present *man*, ‘am mindful,’ and the indirectly connected *mēnan*, Eng. *mean*, ‘have in mind, intend.’]

+ a n u, (be minded after another, i.e.) follow another in opinion, assent, approve; consent; give leave, w. acc. of person, 49⁴; permit, 62⁶.

+ a b h i, —1. put one’s mind upon, desire; abhimata, desired, agreeable; —2. have intentions against [1077⁸], plot against.

+ a v a, (mind, i.e. regard downwards, i.e.) regarder de haut en bas, look down upon, like the Lat. *de-spicere*, despise, treat with contempt.

mánas, n. mind, in its widest sense as applied to the powers of conception, will, and emotion: thus, —1. the intellect; the thoughts, 8¹⁶, 10⁵, 66⁷; understanding, 82¹⁷; mind, 10¹⁶, 15¹⁰, 65^{12,13}; —2. reflection; excogitation; perhaps the thing excoquitated, praise, or (like dhī 2) devotion, 73⁷; —3. wish, inclination towards; —4. desire; —5. feelings; disposition;

heart, 787. [*ṇ*man : cf. *μένος*, 'mind, spirit'; Lat. *Minerva*, the goddess 'gifted with understanding.']

manīṣā, *f.* — 1. thought; understanding; *instr.* manīṣā, *adv.* wisely; — 2. expression of thought and wisdom in saw, prayer, and hymn (*cfr.* dhī 2). [*ṇ*man, 1197b.]

manīśin, *a.* — 1. having understanding, wise; — 2. prayerful, devout. [manīṣā, 1230a.]

mānu, *m.* — 1. man; collectively (as in Eng., and like Hebrew *adam*), man, mankind, 73¹⁹; — 2. (like Hebrew *Adam*) The Man *καὶ ἔξοχόν*, Manu, father of mankind; Manu, as originator of prayer, praise, and sacrifice, 89²; Manu, as type of piety and majesty, 1¹⁰; Manu, supposititious author of the law-book of the Mānavas. [cf. Goth. *manna*, Ger. *Mann*, AS. *man*, Eng. *man*: the noun is generalized to a quasi pronoun in AS. *man*, Ger. *man*, like Lat. *homo* in French *on*, but retains a distinct form as noun in Ger. *Mann* (as *homo* does in French *homme*): cf. also *Mannus*, mythical ancestor of the West-Germans (Tacitus, *Germania*, ii.): perhaps related are *Mīv-s* and *Mīw-s*, mythical Greek forefathers: the derivation of *manu* fr. *ṇ*man, 'think,' is unobjectionable so far as the form goes (1178b), but the usual explanation of *manu* as 'the thinker' defies common sense.]

manu-ja, *m.* man. [prop. adj., 'Manu-born, sprung from Manu,' 1265.]

manujendra, *m.* (prince of men, i.e.) prince, king, 1⁵. [manuja + *indra*, 1264.]

manuṣyā, — 1. *a.* human; — 2. *as m.* man. [*manus*, 1212d 1: cf. *mānuṣa*: for mg 2, see *mānava*.]

manuṣyatvā, *n.* condition of being man. [*manuṣya*, 1239.]

manuṣya-devā, *m.* human god [1280¹] or man-god [1280b] or god among men [1204], *i.e.* Brahman, 95¹.

manuṣya-lokā, *m.* world of men.

mánus, *m.* man. [cf. *mánu* and 1154.]

mano-ratha, *m.* wish. [lit. 'heart's joy,' *manas* + 2 *ratha*.]

mano-hara, *a.* (heart-taking, *i.e.*) captivating.

mántu, *m.* counsel, *i.e.* deliberation; *then* (like Eng. counsel), result of deliberation, plan, intent. [*ṇ*man, 1161a.]

mántra, *m.* — 1. thought; *esp.* thought as uttered in formal address, in prayer or song of praise (see *dhī* 2), or in pious text; — 2. *usual designation of* the hymns and texts of the Vedas; — 3. *later* (when these Vedic texts came to be used as magic formulas), spell, charm; — 4. *like* *mántu*, deliberation, plan. [*ṇ*man, 1185b: for mg 3, cf. Lat. *carmen*, 'solemn utterance' (see *ṇ*cañs), then 'magic spell,' whence Eng. *charm*.]

mantra-da, *a.* giving, *i.e.* imparting the sacred texts, *i.e.*, as *m.*, Veda-teacher.

mantraya (*mantráyate* [1067]). — 1. speak with solemn or formal utterance; — 2. deliberate. [denom. of *mantra* — see its various mgs.]

+ a n u, follow with a *mantra*, accompany with a sacred text, *like* Lat. *proseguī vocibus*.

+ a b h i, address a spell unto; charm or conjure.

+ ā, speak unto; *esp.* bid farewell to, 56³.

+ ni, invite. [for mg, cf. (under *ṇ*budh) Eng. *bid*, 'make formal announcement of,' and then 'invite.']

+ s a m - ni, invite together, 4²⁰.

mantravant, *a.* accompanied by sacred texts. [*mantra*, 1233.]

mantra-varṇa, *m.* the wording of a sacred text.

1 mand (*mándati*; *mamánda*; *ámandit*). gladden, 74⁴. [collateral form of *ṇ*mad.]

2 mand or mad (*mamátti*; *mádati*). tarry, loiter. [amplification of **man*, 'remain,' the congener of *μένειν*, Lat. *man-ēre*, 'remain.']

manda, *a.* — 1. tarrying, slow; — 2. (sluggish, and so) weak; insignificant; little; — 3. (like Eng. colloq. slow) stupid. [*ṇ*2 *mand*, 'tarry.']

manda-bhāgya, *a.* having little luck, unlucky.

mandara, *m.* Mandara, a sacred mountain.

mandādara, *a.* having little regard for (*w. loc.*, 303a), careless about. [mandā + ādara.]

mandāra, *m. n.* —1. coral tree, *Erythrina indica*; —2. *m. used, perhaps, as name of a man*, *Mandāra*.

mandira, *n.* dwelling; house; palace. [$\sqrt{2}$ mand, 'tarry,' 1188e: prop. 'a waiting, an abiding,' and then 'abiding-place, mansion': cf. *μάνδ-ρα*, 'fold, stable,' later 'monastery': for mg, observe that Lat. *mansio*, stem *man-si-on-* (fr. *man-ēre*, 'tarry'), meant first 'a tarrying,' and then 'a stopping-place, mansion,' French 'maison'; see also *bhavana*.]

manmatha, *m.* love; the god of love. ['the agitator, distresser,' intensive formation fr. \sqrt{math} or *manth*, 1148.4, 1002b.]

máñman, *n.* thought; esp. (*like dhí* 2) An-dacht, devotion, prayer or praise. [\sqrt{man} , 1168.1a.]

man-máñsa, *n.* my flesh. [mad, 494.]

manyú, *m.* —1. mood, i.e. temper of mind; then —2. (*like Eng. mood*) anger, heat of temper. [\sqrt{man} , 1165a.]

mámā, see 491 and *ma*.

maya, —1. called a derivative suffix (see 1225, 161³), but really a *nomen actionis* meaning formation, make, used as final element of a cpd, having 'as its make, made of', consisting of 'containing' in itself; —2. *nomen agentis*, maker, former; esp. *Maya*, The Former, name of an Asura, artificer of the Daityas, and skilled in all magic, 45⁶. [fr. *mi*, weak form (cf. 954c, 250) of $\sqrt{1mā}$, 'measure, arrange, form,' 1148.1a and b: so the Eng. deriv. suffix *-hood*, *-head*, Ger. *-heit*, was once an independent noun, see under *ketu*.]

máyās, *n.* invigoration, refreshment, cheer, gladness, joy. [prop. 'a building up,' fr. $\sqrt{1mi}$, 'establish,' or fr. the weak form *mi* (cf. 954c, 250) of the kindred and partly equivalent $\sqrt{1mā}$, 'measure, arrange, form, build,' 1151.1a.]

mayo-bhú [352], *a.* being for or conducting to *mayas*, i.e. refreshing, gladdening.

mara, *m.* death. [\sqrt{mr} , 'die.'].

marakata, *n.* smáragd or emerald. [cf. *σμάραγδος*, whence Lat. *smaragdus*, Old French *esmeralde*, French *émeraude*.]

maranya, *n.* death. [$\sqrt{1mr}$, 'die.'].

márici, *f.* —1. mote or speck in the air, illuminated by the sun; —2. *later*, beam of light. [cf. *marút*.]

marici-málā, *f.* garland of rays.

maricimálā, *a.* having a garland of rays. [maricimálā, 1230a.]

marú, *m.* a waste; desert. [perhaps 'the dead and barren' part, whether of land or water, $\sqrt{1mr}$, 'die': cf. *Αμφι-μαρος*, son of Poseidon; Lat. *mare*, 'sea'; AS. *mere*, 'sea, lake, swamp,' Eng. *mere*, 'lake, pool,' *Winder-mere*, *mer-maid*; AS. *mōr*, Eng. *moor*, 'marshy waste, heath.'].

marút, *m. pl.* the Maruts or gods of the storm-wind, Indra's companions, *selections* xxxv., xlvi., lxvii. [perhaps 'the flashing ones,' as gods of the thunder-storm, and connected w. a $\sqrt{*mar}$ seen in *μαρ-μαρό-ω*, 'flash.'].

maru-sthalī, *f.* desert-land, desert.

martavya, *grdv.* moriendum; impersonally, see 999. [$\sqrt{1mr}$, 'die,' 964.]

mártya, *m.* like Eng. a mortal, i.e. a man; as a. mortal.

mardana, *m.* crusher; *fig.*, as in Eng., subduer. [\sqrt{mrd} , 1150.1a.]

marma-jñā, *a.* knowing the weak spots. [marman.]

mármán, *n.* mortal part, vulnerable or weak spot, lit. and fig. [cf. $\sqrt{1mr}$, 'die.'].

márya, *m.* man, esp. young man; *pl.* (like Eng. men, Ger. *Mannen*), servants, attendants, henchmen.

marṣa, *m.* patient endurance. [\sqrt{mrs} .]

mála, *n. m.* smut; impurity, physical and moral. [cf. *μέλ-αν*, 'dark'; Lat. *mālu-s*, 'bad.'].

malla, *m.* —1. *pl.* the Mallas, a people; —2. professional boxer and wrestler; one who engages in the *παγκράτιον*, pancratist.

magáka, *m.* biting and stinging insect, gnat.

maśī, *f.* —1. bone-black; —2. ink, made of lac or of almond-charcoal boiled in cow's urine.

masy-abhāva, *m.* lack of ink.

✓ mah (máhate; māmahé [786]; mahitá; mahityá; *cans.* maháyati, -te). *orig.* be great or high, and so — 1. *mid.* be glad, rejoice; then (*trans.* make great or high, and so) — 2. *act.* elate; gladden; exalt (*mid.*), 74⁸; — 3. esteem highly, honor.

[for *magh, cf. magha, also √mañh: for orig. *mg.* cf. participial adj. mahánt, 'great': for mgs 1 and 2, cf. American colloq. use of *high* as 'high in spirit, elated, esp. intoxicated':

— with orig. √*magh in the mgs 'be great, mighty, *i.e.* powerful or able,' trans. 'make able, help,' cf. μοχ-λός, 'helping-bar, lever'; μηχ-αρή, 'means'; Goth. *mag*, AS. *mag*, 'am able,' Eng. *may*:

— with the collateral form *mag, whose deaspiration is prob. Indo-European, cf. μέγ-ας, Lat. *mag-nus*, AS. *mic-el*, Eng. *mickle*, 'great.]

máh, *f.* mahí, *a.* great; mighty, 78³; strong; — mahí, *as subst.* the great, *i.e.* the earth; *for mg.* cf. pṛthivī. [cf. √mah: see 400².]

mahá, *a.* great. [<√mah.]

mahánt [450b], *f.* mahatí, — 1. *a.* great (in space, time, quantity, or quality, and so), large, long, mighty, important; significant, 6¹¹; as *m.* great or noble man, 19²¹, 36¹⁰; — 2. *m.* (*sc.* ātman), the intellect, 66⁹, 67¹⁷. [orig. ppl. of √mah, q.v.]

maharṣi, *m.* great Rishi. [mahā + ṣí.]

máhas, *n.* greatness; might; glory; gladness; mahobhis, *adv.*: with power, 79¹²; joyfully, 73¹³. [<√mah, see its various mgs.]

mahá, *used as prior member of a cpd, instead of mahánt*, 1249b, 355a. [<√mah.]

mahá-kathá, *f.* great tale.

mahá-kavi, *m.* great poet.

mahá-kula, *n.* (great, *i.e.*) noble family.

mahá-guru, *a.* exceedingly reverend [1279]; as *m.* person worthy of unusual honor.

mahá-tapas, *a.* (having, *i.e.*) practising great austerity; as *m.* Great-penance, name of a sage.

mahátman, *a.* having a (great, *i.e.*) noble nature, noble; magnanimus. [mahā + ātman.]

mahā-dhana, *a.* having great wealth, very rich.

mahā-pañka, *m. n.* (great, *i.e.*) deep mire.

mahā-pandita, *a.* exceedingly learned [1279].

mahāparādhā, *m.* great crime. [mahā + aparādha.]

mahā-prājña, *a.* very wise [1279].

mahā-bāhu, *a.* great-armed [1294], *i.e.* stout-armed.

mahā-bhūta, *n.* grosser element, *i.e.* earth, air, fire, water, or ether (as distinguished from a subtle element or rudimentary atoms).

mahā-manas, *a.* great-minded.

mahā-muni, *m.* great sage.

mahā-yajñā, *m.* great sacrifice, 59⁶x.

mahā-yaças, *a.* having great glory, famous.

mahā-rājá, *m.* great prince. [rājan, 1315a.]

mahā-rāvā, *m.* great howl.

mahā-vikrama, *a.* having great might or courage; as *m.* Great-might, name of a lion.

mahā-virá, *m.* great hero.

mahā-vratá, *n.* great vow. [1267.]

mahā-vrata, *a.* having a mahāvratá, having undertaken a great vow. [1295.]

mahā-sin̄ha, *m.* great lion.

máhi, *a.* great. [<√mah.]

mahitvá, *n.* greatness, might. [1239.]

mahimán, *m.* might; instr. mahiná, see 425e. [<√mah, 1168. 2b.]

mahiśá, *a.* mighty; mahiso mrgas, the powerful beast, *i.e.* buffalo, RV.; as *m.*, without mrga, buffalo, 55³; — máhiśi, *f.* [acct. cf. 362b²], the powerful one, as designation: of a woman of high rank; of the first wife of a king, 1¹⁶; sometimes of any queen of a king, 50¹. [<√mah, 1197b.]

máhi, *see under máh.*

mahi-kṣit, *m.* earth-ruler, king.

mahi-pati, *m.* earth-lord, king.

mahi-pāla, *m.* earth-protector, king.

✓ mahiya (mahiyáte). be glad, happy, blessed. [prop. 'be great, high' denom. of mahi (1061), with the modification of mg mentioned under √mah, q.v.]

mahendrá, *m.* —1. Great-Indra; —2. great chief, 10¹⁵ (*w. mg* 1 also). [mahā + índra.]

mahendratva, *n.* the name or dignity of Great-Indra. [1239.]

maheçvara, *m.* great lord; *esp., as pl., designation of the four lokapälás, Indra, Yama, Agni, and Varuna.* [mahā + īçvara.]

mahāujas, *a.* having great strength, mighty. [mahā + ojas.]

✓ **1 mā** (mímite [660-3]; mamāú, mamé; ámāsta; mitá [954c]; mātum; mitvá; -máya). —1. measure; —2. measure with, compare; —3. mete out; —4. arrange, form; build; make, 72². [for 1, cf. μέτρον, ‘measure’; Lat. *ni-mi-us*, ‘not to be measured, excessive’; for 4, cf. μάρη and Lat. *mā-nu-s*, ‘former, i.e. hand’; εὐ-μαρῆς, ‘handy, easy’: see also the collateral form √1 mi, ‘build, set up,’ and under mātf and mās.]

+ **anu**, (form after, *i.e.*) re-create in imagination, conceive.

+ **upa**, measure with, compare.

+ **nis**, fashion or make out of (*abl.*); construct.

+ **vi-nis**, lay out (garden).

+ **pari**, measure around, limit.

+ **pra**, measure.

+ **prati**, make (so as to be a match) against, *cf. pratimā.*

+ **vi**, measure out; *then (like Eng. measure)*, pass over, traverse (the sky).

✓ **2 mā or mī** (mímāti [660-3]; mimáya). bellow.

+ **vi**, bellow or ery aloud.

mā, *adv. and conj.* not, mostly in prohibitions [122b]: —1. regularly *w. subjunctive*, *i.e. augmentless form of a past tense* [579-80], 76¹⁶, etc.; in order that not, 53⁷; —2. *w. imperative*, 22², 35¹¹, 50⁴; —3. rarely *w. optative*, 79¹⁷; —4. *w. evam*, not so, 38⁵; —5. *w. u*, mo, see u. [cf. μή, Elian μά, ‘not, that not.’]

māns and mānsá [397], *n.* meat, flesh; used also in *pl.* [cf. Church Slavonic *meso*, Prussian *mensa*, ‘flesh’: cf. 64⁷ n.]

mānsatva, *n.* the being meat, the etymological meaning of mānsa. [1239.]

mānsa-ruci, *a.* having pleasure in meat, greedy for meat.

mānsa-lubdha, *a.* desirous of meat. [√lubh.]

māngalya, *a.* bringing happiness, pleasant. [mañgalá.]

māciram, *adv.* (not long, *i.e.*) shortly, straightway. [mā + cirám, 1122b⁴.]

māthara, *m.* Māthara, name of a man. [mathara, 1208f.]

mānava, *m.* boy, youngster. [not akin w. manu, ‘man’: perhaps for *malnava: cf. Prussian *malnyx*, ‘child.’]

mānavaka, *m.* manikin, dwarf. [mānava, 1222b.]

mātarīçvan, *m.* Mātariçvan, mystic name of Agni.

mātula, *m.* mother’s brother. [mātr, 1227²: cf. μάτρως, Doric μάτρως, ‘mother’s brother.’]

mātf [373], *f.* mother; applied also to the earth, the Dawn, the sticks of attrition (82⁹). [perhaps ‘the one who metes out’ food to the household, or else ‘the former’ of the child in the womb, √1 mā, ‘measure or mete,’ ‘form,’ 1182d: cf. μήτηρ, Doric μάτηρ, Lat. māter, AS. mōder, Eng. mother; also μαῖα, ‘mother.’]

mātrās, *adv.* from the mother, on the mother’s side. [mātr, 1098b.]

mātrvat, *adv.* as one’s mother.

mātrā, *f.* —1. measure; at end of adj. cpds [see 1302c3], having ·· as its measure, so and so long or high or large, etc.: jānu-mātra, knee-deep; vyāma-mātra, a fathom broad; —2. the full measure, *i.e. limit*; at end of adj. cpds, having ·· as its limit, not more than ··; and then, these adj. cpds being used substantively (1247 III⁴), ·· merely, ·· only, mere ··, 27²⁰, 50⁹; such a cpd as first member of another cpd, 34³, 37⁶; hence —3. from this frequent use of mātrā at end of cpds in the form mātrā (334²), the quasi-

stem, mātra, *n.* measure, *i.e.* height, depth, length, breadth, distance (43¹²). [√1 mā, ‘measure,’ 1185c: cf. μέτρον, ‘measure.’]

māda, *m.* revelry. [√mad.]

- 1 māna, *m. n.* — 1. opinion; — 2. (*like the Eng. opinion*) estimation, *esp.* good esteem; — 3. honor. [vman, 1148.2.]
- 2 māna, *m.* like the Eng. building, and so structure, castle. [$\sqrt{1}$ mā, ‘make, build,’ 1150. 1a.]
- 3 māna, *m.* — 1. like the obs. Eng. maker, *ποιητής*, poet; — 2. as name of Agastya’s father, Māna. [do.]
- māna-da, *a.* (giving, *i.e.*) showing honor (to others); as *m.* honor-giver, address of a woman to her lover.
- \vee mānaya (mānáyati). honor. [denom. of 1 māna: cf. 1067.]
- mānavá, — 1. *a.* human; descended from man or Manu (*see manu*); — 2. as *m.* one of the sons of men, a man; — 3. *m.* Mānava, name of a school of the Yajurveda. [mānu, 1208c: for mgs 1 and 2, observe that Old High Ger. *mennisch*, though prop. an adj. fr. *man*, ‘homo,’ and meaning ‘humanus,’ is used also as a subst. meaning ‘man,’ and used in its Ger. form *Mensch*, ‘man,’ as subst. only: cf. also nāra, manusya, mānuṣa.]
- mānava-dharmaçāstra, *n.* law-book of the Mānavas or Mānava-school.
- mānasá, *a.* sprung from the mind; of the mind. [mánas, 1208a.]
- mānuṣa, *f. -ī, a.* pertaining to man, human; as *m.* man (*cf. mānava*). [mánus, 1208a end: cf. manusyā.]
- mānuṣa-dāivika, *a.* of men and of gods. [1257.]
- māndāryá, *a.* descended from Mandāra; as *m.* descendant of M. [mandāra, 1211.]
- mānyá, *a.* descended from a poet or from Māna; as *m.* the poet’s son or Māna’s son. [3 māna, 1211.]
- māma, *a.* lit. of mine; *voc. s. m.*, as word of address of a dog to an ass, uncle. [mama (491), 1208f.]
- māyá, *f.* — 1. (a working, and so) a power; *esp.*, in Veda, supernatural or wonderful power; wile; — 2. later, trick; illusion. [$\sqrt{1}$ mā, ‘make, *i.e.* have effect, work,’ 1149, cf. 258.]
- māyā-kapota, *m.* illusion-pigeon.
- māyākapota-vapus [418], *a.* having the form of a phantom-pigeon.
- māyín, *a.* wily. [māyā.]
- māyobhavya, *n.* gladness, happiness. [mayobhū, 1211, cf. 1208c.]
- māra, *m.* a killing, murder. [$\sqrt{1}$ mṛ, ‘die.’]
- mārakata, *f. -ī, a.* smarāgdine, emerald (*adj.*). [marakata, 1208f.]
- māraṇa, *n.* a killing; *v.* pra_āp, incur killing, get killed. [caus. of $\sqrt{1}$ mṛ, ‘die,’ 1150. 1b.]
- mārātmaka, *a.* having murder as one’s nature, murderous. [māra + ātmaka, 1302.]
- mārga, *a.* of or pertaining to game or deer; as *m.* track of wild animals, slot; then, in general, track, way, path. [mr̥ga, 1208f.]
- mārja, *adj. subst.* cleaning, a cleaner, in cpds. [$\sqrt{mṛj}$, 627^{1,2}.]
- mārjāra, *m.* cat. [‘the cleaner,’ so called from its habit of cleaning itself often: fr. mārja: formed like karmāra, 1226b.]
- mālava, *m.* Malwa, name of a country in west-central India.
- mālava-viṣaya, *m.* the land of Malwa.
- mālā, *f.* crown, wreath, garland.
- mālin, *a.* crowned, wreathed. [mālā.]
- mālyā, *n.* crown, wreath. [mālā, 1210.]
- más [397], *m.* — 1. moon, *see candra-más*; then (as in Eng.), a moon, *i.e.* month. [‘the measurer,’ $\sqrt{1}$ mā, 1151. 1c²: cf. μῆνη, ‘moon’; Lat. *Mēna*, ‘menstruationis dea’; Goth. *mēna*, AS. *mōna*, Eng. *moon*; AS. *mōnan dæg*, ‘dies Lunae,’ Eng. *Monday*; also μῆν, stem μεν-, Lat. *mens-i-s*, ‘month’; AS. *mōnað*, prop. ‘a lunation,’ Eng. *month*.]
- más, *m.* — 1. moon, *see pūrṇa-másā*; — 2. month. [transition-stem fr. mās, 399.]
- más-traya, *n.* month-triad, three months.
- más-ṣatka, *n.* month-hexade, six months.
- máhina, *a.* glad, blithe. [$\sqrt{māh}$, 1177b.]
- \vee 1 mi (minóti, minuté; mimáya; mitá; -mítaya). build; establish; set up (a post, pillar). [collateral form (250a) of $\sqrt{1}$ mā, ‘make, build,’ q.v.: cf. mít and Lat. *mēta*, ‘post’; mū-rus, ‘wall.’]

✓ 2 mi or mī (mināti, mīnāti; mimāya, mimyé; ámešta; mešyáte; mītā; -mīya). diminish, lessen; minish, bring low; bring to nought. [cf. *μινέω*, Lat. *mi-nu-o*, 'lessen'; AS. positive *min*, 'small'; Old High Ger. comp. *minniro*, **minu-iro*, Middle High Ger. *minre*, Ger. *minder*, 'less'; *μεῖλων*, **μην-λων*, 'less'; Lat. *min-or*, 'less'; *per-mi-tie-s*, 'ruin': fr. AS. *min* comes perhaps Eng. *minnow*, 'very small fish.']

+ **pra**, bring to nought; *pass.* come to nought, perish.

✓ **migh**, see **mih**.

mīt, f. post, pillar, prop. [v1 mi, 'set up', 383b³; for mg, cf. Eng. *post*, Lat. *postis*, with *pōnere*, 'set up.'].

mitrā, -1. m. friend, comrade (*Vedic only*); esp. -2. Mitra, name of an Aditya; -3. n. friendship (*rare and Vedic only*); -4. n. friend (*commonest meaning and gender*).

mitrabandhu-hīna, a. destitute of friends and relatives. [1265, 1252.]

mitra-lābha, m. Friend-acquisition, as title of the first book of the *Hitopadeṣa*.

mitrātithi, m. Mitrātithi, name of a man. ['having Mitra as his guest' or else 'guest of M.': the mg of the cpd depends on its accent (see 1302¹ and 1267¹), and this is not known: *mitrā + átithi*.]

mitrā-várūṇā, nom. du. m. Mitra and Varuna. [see 1255 and a, and Whitney 94a.]

✓ **mith** (méthati; mimétha; mithitá; mithitvá). -1. meet together as friends, associate with, pair; -2. meet as rivals, dispute, wrangle, altercari. [observe that Eng. *meet* is just such a vox media and means both 'harmonize' and 'have a conflict.'].

mithás, adv. together, mutually, among each other; in turns. [vmith, 1111d.]

mithu, a. wrong; false; used only in the adv. acc. s. n. **míthu** (1111d), and instr. s. f. **mithuyá** (1112e), wrongly, falsely. [vmith: for mg, observe that Ger. *verkehren* means both 'to turn the wrong way' and 'to associate with,' whence *Verkehr*, 'intercourse,' and *verkehrt*, 'wrong.'].

mithuná, -1. a. paired, forming a pair; -2. m., later n. pair (consisting of a male and female), pair of children; pair (of anything). [vmith, 1177e.]

mithuyá, adv. falsely. [see **míthu**: act!]]

mithyá, adv. wrongly, falsely. [younger form of *mithuyá*.]

mithyopacāra, m. false service or simulated kindness. [mithyā + upacāra, 1279, mithyā being used as a quasi-adj.]

✓ **mil** (miláti; miméla; milisyáti; militá; militvá; -mílya). meet; assemble. [cf. Lat. *mille*, 'assemblage, host, thousand,' pl. *mīl-ia*, whence the borrowed Eng. *mile*, 'a thousand (paces), *mīlia passuum*'; perhaps *mil-it-es*, 'going in companies or troops' and so, like Eng. *troops*, 'soldiers.'].

✓ **miç**, mix, in the desid. **mimiks** (see 1033), and the deriv. **miçra** or **miçla**. [cf. *μίγνυμι*, **μικ-vv-μι*, Lat. *misceo*, **mic-sc-eo*, 'mix'; Old High Ger. *misken*, Ger. *mischen*, 'mix'; AS. *miscian*, **mih-sc-ian*, whence Eng. *mix* for *misk* (like *ax*, formerly good English for *ask*); also Eng. *mash*, 'mixture' esp. of grains, whence verb *mash*, 'mix, and esp. make into a confused mass by crushing.'].

miçrá, a. mixed. [vmiç, 1188.]

miçribháva, m. the becoming mixed, the mingling (*intrans.*). [miçribhū.]

miçribháva-karman, n. mingling-action, process of becoming mixed.

miçribhū, become mixed. [miçra, 1094.]

miçla, same as **miçra**. [1189.]

✓ **miş** (mísáti; mimésha; ámímísat; misítá; -mísyá). open the eyes, have the eyes open.

+ **ni**, close the eyes; fall asleep; wink.

✓ **mih** or **migh** (méhati; ámiksat; mek-syáti; midhá [222³]). make water. [fr. **migh** (223³) come ppl. *méghamána*, and noun *meghá*, 'cloud': cf. *δ-μιχ-έω*, Lat. *ming-ere*, AS. *mig-an*, 'make water': orig. *mg*, 'pour out,' whence on the one hand 'mingere' and on the other 'rain, drip, drop' (cf. noun *mih*); then, fig. 'drop fatness, bestow richly' (see under *mídhváns*).]

míh, *f.* mist. [Vmih: cf. ὁμίχλη, 'mist'; AS. *mist*, *mig-st, Eng. *mist*.] mídhváns, *a.* bestowing richly, bountiful. [said to be perfect ppl. of Vmih, 222³, 790b, 803².]

mímánsya, *grd.* to be called in question. [fr. desid. of Vman, 1028e, 963.]

mílhúše, *see* mídhváns and Whitney 54.

mukta-çāpa, *a.* having a laid aside curse, leaving his curse behind him. [Vmuc.]

múkha, *n.* —1. mouth, 39³, 40¹⁰, 51¹²; jaws, 18²³; —2. visage, countenance, face, 13³; snout or face of an animal, 44¹²; at end of cpds, esp. *w. an adj.* [1298a], or adjectively used prep. [1305], or *adv.* [1306] denoting direction: udañ-mukha, having a northward face, turning northward; abhi-mukha, having the face towards; —3. (like Eng. face) surface, 25²¹; —4. (like Eng. head, and like chief from *caput*) the head, *i.e.* chief, best, most excellent, 51²².

múkhya, *a.* (at the mouth or front, and so) chief, most excellent. [múkha, cf. mg 4: 1212a.]

Vmuc (muñcáti, -te [758]; mumóca, mucumé; ámucat; mokṣyáti, -te; muktá; móktum; muktvá; -múcyā; mocáyati, -te [1041²]). release; free; let go; let loose, 34¹⁴; lay aside; release *esp.* from the bonds of sin (93¹⁸) or existence; (let go, *i.e.* emit or) utter, *e.g.* sounds; shed (tears); discharge (phlegm, urine, ordure, smells). [orig. mg, 'to free or clear': specialized in Greek and Latin — 'to clear the nose, to snot': cf. ἀπομύσσω, *-μυκ-ιω, Lat. *e-mung-o*, 'snot'; *μυκ-τήρ*, 'snout, nose'; Lat. *mūc-us*, 'snot': for mg, cf. relation of *snout* to the cognate verbs *snout* and *snite*.]

+ nis, let out; release.

+ pra, let go forth from, release from, *w. abl.*

+ vi, loosen, *e.g.* a bond (*acc.*) from (*abl.*), 79¹⁸; untie; free; pass. be freed or separated from, be deprived of, *w. abl.*, but also *w. instr.* (283²). [for last mg, cf. Eng. *loose* with *lose*.]

múñja, *m.* sedge; *esp.* *Saccharum Munja*.

V mud (módate; mumudé; modisyáte; muditá). be glad, rejoice; mudita, glad, happy. [cf. Vmad and V1mand.] + ā, in āmoda.

múni, *m.* —1. pressure, the pressing onward, impetus, 78⁷; —2. a man driven on by inward pressure or impulse, person in a (religious) ecstasy, enthusiast; later —3. any distinguished sage or seer or ascetic, *esp.* one who has taken a vow of silence (cf. mānūna); hermit, 40⁹, etc.

mumúrsu, *a.* wishing to die, about to die, moribund. [fr. desid. of V1mr, 1028b, 1178f.]

Vmus (muññáti; mumósha; ámośit; muśitá; muśitvá; -músyā). rob; steal. [cf. muś, 'the thief, *i.e.* mouse'; muś, 'mouse,' and from the shape, 'muscle'; Lat. *mūs*, 'mouse,' whence diminutive *musculus*, 'muscle'; AS. *mūs*, 'mouse' and 'muscle,' Eng. *mouse*; Ger. *Maus*, 'mouse' (whence denom. *mausen*, 'steal,' in which we are brought back again to the orig. mg of the primitive), and also 'musele of the thumb'; further, *muña*, *muñsia, Lat. *mus-ca*, 'fly': see also muška.]

mušká, *m.* —1. testicle; —2. pudenda muliebria. [from noun *mus*, *i.e.* (383a²) muś, 'mouse': for mgs, see under Vmus: cf. μύσ-χον· τὸ ἀνδρεῖον καὶ γυναικεῖον μόριον: w. muška, cf. also Persian *mushk*, Eng. *musk*, 'perfume got from a bag behind the navel of the musk-deer.'].]

muška-değä, *m.* region of the testes, groin.

muſtí, *m.f.* fist.

músala, *m. n.* pestle. [181c.]

Vmuh (múhyati, -te; mumóha, mumuhé; ámuhat; mohisýáti; mugdhá, mūñdhá). be confused; err; lose one's senses; mūñdhá, foolish, and as subst., fool, simpleton. [cf. Lat. *mūg-er*, 'false player.'].

míhus, *adv.* suddenly; in a moment; muhur muhus, at one moment — at another, *i.e.* repeatedly. ['in a bewildering way', Vmuh, 1111d.]

muhūrtá, *m. n.* —1. moment; —2. thirtieth of a day, an hour (of 48 minutes), 59¹⁰. [muhus.]

mūñdhá, *see* Vmuh.

mátra, *n.* urine.

mūrkha, *a.* stupid, foolish; *as m.* fool.

[v mürch, mg 3.]

mūrkha-gata, *n.* fool-hundred.

v mūrch (múrchatí; mumúreha; mūr-chitá, mūrtá [220²]). become rigid: —1. coagulate, acquire consistency; and so —2. take shape, be formed; —3. (become stiff, numb, torpid, and so) become stupid, senseless. [for mg 3, cf. Eng. *torpid*, ‘numb,’ and then ‘dull, stupid’: see mūrti and mūrkha.]

mūrti, *f.* firm body, definite shape, embodiment. [v mürch, 220².]

mūrtimant, *a.* having bodily form, incarnate. [mūrti, 1235.]

mūrdhán, *m.* forehead, skull; head; oftenest figuratively, highest part; mūrdhni, at the head.

mūla, *n.* root; *jig.* (like Eng. root), that from which a thing grows or proceeds, root, basis; capital.

mūlyā, *n.* price, 47^{3,11}; capital, 46¹⁴. [properly, perhaps, adj. ‘pertaining to the root, radical, basal,’ and then, as subst., ‘basis’ of a transaction: fr. mūla, q.v.]

mūś, *m. f.* mouse. [‘the thief,’ v mus, q.v.: see 383a².]

mūšaka, *m.* thief; mouse, 46¹⁷; Mousey, as name of a man, 47²¹. [v mus, q.v.]

mūšakākhyā, *f.* the name Mousey. [ākhyā: 1280b.]

mūšika, *m.* mouse, rat. [v mus, q.v.]

mūšika-nirviçesa, *a.* undistinguished from a mouse.

v 1 mṛ (mriyáte [773]; mamára; ámrta; marisyáti; mṛtā; mórtum; mórvá). die; mṛtā, dead. [w. mṛtā, cf. B̄poros, *μπορος, ‘mortal’; cf. φλὸς ἐ-μαρ-άνθη, ‘flame died away’; Lat. mor-i, ‘die’; mors, stem mor-ti-, ‘death’; Goth. maur-br-r, AS. morðor, Eng. murther, murder: see amṛta.]

+ abhi, (*lit.* die against, *i.e.*) affect unpleasantly by dying; gurunā-abhimṛta, (affected by a teacher by dying, *i.e.*) bereaved by the death of a teacher.

v 2 mṛ (mrñáti; mrñáti [731]; mūrná). crush; smash. [cf. μάρ-να-μαι, ‘fight,’

used of “bruisers,” Odyssey 18.31; μάλη, ‘mill’; Lat. mol-a, ‘mill’; Eng. *meal* (for mg, cf. piṣṭa); AS. mol-de, Eng. mol-d, ‘fine earth’ (for mg, cf. mṛd): cf. also v mṛd.]

v 3 mṛ, exists perhaps in marut. [cf. μαρ-μαρω, *μαρ-μαρ-ιω, ‘flash’; Lat. mar-mor, ‘marble.’]

mṛgā, *m.* —1. (*like A.S. deōr*) wild animal, beast of the forest, *as opp. to paçu*, ‘cattle,’ 67²; then —2. (*w. the same specialization of mg as in Eng. deer*) animal of the genus *Cervus*, deer, gazelle. [perhaps ‘the ranger, rover,’ v mṛj, q.v.: for 2, observe the use of *deer* in the more general sense in King Lear, iii. 4. 128, “rats and such small deer.”]

v mṛj (mārṣti [627]; mamārja; ámārjīt, ámārkshtī; mārksyātē; mṛṣṭā; mārṣṭum; mṛṣṭvā; -mfjya; also mārṣitum, mārṣitvā, -mārjya). rub off; wipe away; clean; polish.

[original meaning ‘move hither and thither over’: then, on the one hand, —1. ‘range, rove, streifen,’ as in Avestan mērēgh, and Skt. mṛga; and, on the other, —2. ‘go over with the hand, *i.e.* rub, wipe, strip (a tree, a cow), milk’: for 2, cf. ḏ-μόργ-ννμι, ‘wipe off’; ḏ-μέργ-ω, ‘strip off, pluck’; ḏ-μέλγ-ειν, Lat. *mulgere*, ‘to milk’; AS. noun *meolc*, Eng. *milk*.]

+ apa, wipe away; also *jig.*, of guilt. [cf. ἀπομόργνυμι, ‘wipe away.’]

+ pra, wipe off, polish.

v mṛd (mrñáti, mrñáyati [1041²]). be gracious; forgive. [for 1, see Whitney 54.]

mṛlikā, *n.* grace, mercy. [v mṛd, 1186⁴, Whitney 54.]

mṛtā, *ppl.* dead; *as n.* [1176a], death. [v 1 mṛ, ‘die.’]

mṛtavat, *adv.* as if dead. [mṛta, 1107.]

mṛtyú, *m.* death. [v 1 mṛ, ‘die,’ 1165a: see 95¹⁶.]

v mṛd (mrñáti; mārdati, -te; mamārda; mārdisyātē; mārditā; mārditum; mārditvā; -mārdya). press or rub hard, squeeze, crush, smash, destroy.

[extension of $\sqrt{2}$ mr̥, 'crush': cf. á-μαλδ-úvw̥, 'destroy' e.g. a wall: w. mr̥dú, 'soft, weak,' cf. Lat. *mollis*, **molv̥is*, **moldv̥i-s*, 'soft, weak,' and *βραδύς*, **μραδύς*, 'slow' (for mg, cf. Ger. *weich*, 'soft' w. Eng. *weak*, and Lat. *lēn-is*, 'soft,' w. *len-tus*, 'slow'):

with \sqrt{mrd} in hima-mardana, 'melting of the snow,' we might compare μέλδω, 'melt,' Eng. *melt*; but the *s* of the collateral form *smelt* makes this doubtful: see also *mradas*.]

+ vi, destroy.

m̥d, f. earth; loam; clay; mound of earth, 62¹⁸. [prop. 'crumbled earth,' \sqrt{mrd} : similar specializations of mg are frequent: thus AS. *mol-de*, 'crumbling earth, dust,' Eng. *mol-d*, come fr. a \sqrt{mal} , the cognate of $\sqrt{2}$ mr̥, 'crush, crumble'; Ger. *Grand*, 'sand,' is fr. the same root as Eng. *grind*; Ger. *Scholle*, 'clod,' and *zer-schellen*, 'break to pieces,' go back to the same root; *logá* and *loṣṭá*, 'clod,' are derivs of \sqrt{ruj} , 'break.]

mr̥dú, a. soft; weak. [\sqrt{mrd} , q.v.]

mr̥nmáya, a. made of earth; w. gr̥ha, house of clay, the grave. [$m̥d + maya$: see *maya*.]

\sqrt{mrg} (*mr̥gáti*, -te; *mamárça*, *mamr̥cé*; *ámṛkṣat*; *mr̥ṣṭā*; *máṛṣṭum*; -*mṛgya*). -1. touch, mulecere, stroke; grasp, take hold of; -2. take hold of of mentally, consider. [cf. the Hesychian *βρακεῖν*, **μρακ*, 'grasp, understand'; Lat. *mulcere*, 'stroke.']

+ abhi, touch.

$\sqrt{mr̥s}$ (*mṛṣyate*, -ti; *mamárṣa*, *mamr̥sé*; *ámṛṣiṣta*; -*mṛṣya*; caus. *marṣáyati*). -1. forget, 92¹⁶; -2. (like Eng. not mind) disregard, treat as of no consequence, bear patiently.

meka, a setting up, in su-méka. [$\sqrt{1 mi}$, 'establish.']

mékhala, f. girdle, see 59³ n.

meghá, m. cloud. [\sqrt{migh} , see *mih*.]

médas, n. fat. [\sqrt{mid} or *med* (761a), *médati*, 'be fat.']

méda, m. -1. juice of meat, broth; -2. sap and strength, essential part, esp. of the sacrificial victim; -3. sacrificial

victim; animal sacrifice. [cf. \sqrt{mid} under *médas*.]

medhas, wisdom, in su-medhas. [equiv. of *medhá*.]

medhá, f. wisdom.

melaka, m. assembly; w. kr̥, assemble. [\sqrt{mil} , 1181.]

modaka, m. small round comfit, sweetmeat. [prop. 'gladdener,' \sqrt{mud} , 1181: so Eng. *cheer* and *refreshment* are applied esp. to eatables.]

māuñjá, a. made of Munja-grass; -ī, sc. *mekhalā*, girdle of Munja-grass. [$múñja$, 1208f.]

māuñjī-nibandhana, n. ligation of the Munja-girdle.

māuná, n. silence. [$múni$, 1208d.]

mna, uncertain verbal. minded; assumed on account of *sumná*. [$\sqrt{mnā}$.]

$\sqrt{mnā}$ (mánati; ámnásit; mnátá). collateral form of \sqrt{man} , 'be minded,' 108g. [see \sqrt{man} : cf. *μι-μνή-σκω*, 'keep in mind.']

$\sqrt{myakṣ}$ (*myákṣati*; *mimyákṣa* [785]; *ámyak*). be fixed in or on; be present.

+ sam, keep together, 73⁴.

mradas, n. softness. [\sqrt{mrad} , collateral form of \sqrt{mrd} , q.v.]

$\sqrt{mlā}$ (*mláyati*; *mamláū*; *ámlásit*; *mláná*). wither. [collateral form of $\sqrt{1 mr̥}$, 'die,' and so 'perish, decay, fade.']

mlāna-sraj, a. having a withered garland.

\sqrt{mluc} (*mlócati*; *ummlóca*; *mluktá*). go.

+ apa, go off, retire; *apamlukta*, retired, hidden.

mlechá, m. barbarian. [\sqrt{mlech} .]

\sqrt{mlech} (*mlécchati*). speak unintelligibly or barbarously. [root **mlék*: *mlécchati* is for **mlék-sketi*, like *přechati*, q.v., for **prksketi*: cf. á-μ(β)λακ-εῖν, *μλακ*, 'err, miss'; *βλάξ*, *βλακ-ός*, 'stupid.']

yá [509], relative pron. -1. who, which; sometimes following its correlative: 7⁶, 17¹⁸, 29⁵, 30¹⁵, 33¹⁶, 52⁷, 73⁹, 78¹⁰, 79⁷; *evambhūto vidvān*, *yas* .. *samarthas*,

tam doctus . . qui possit, 19⁴; —2. but much oftener preceding its correlative: ya . . ta, 77¹², 69⁷, 3¹⁸, 17¹³, 21²³, 22⁴, 30¹¹, 32¹⁰; yáni . . eṣām, 74³; yac ca_ueyacanam, and (what is said, i.e.) as for the saying . . , that is [fatalists'] sloth-talk, 18^{8,11};

—3. converting the subject or object of a verb into a substantive clause:—sometimes, perhaps, merely for metre: 29³, 38⁷, 58⁶; but often for emphasis: 9¹⁸, 56¹⁹, 57⁷; yé pakṣá ásañs, té jímútā abhavan, what were wings, those became clouds, for té pakṣá abhavan jímútás, 93³; ayám yó hótā, kír u sá yamásya, who this priest [is], is he also that of Yama, 88¹⁰; so yad, even w. words of different gender and number, as, praśápater vā etáj jyesthám tokám, yát párvatás, of P. that [was] the first creation, what the mountains are, 92¹⁹; so 95¹⁵, 97¹;

—4. which, what, as adj. pron. agreeing w. incorporated antecedent: ná_asmái vidyút siṣedha, ná yám míham ákirad dhrādúniṁ ca, not for him did the lightning avail, not what mist he scattered abroad, and hail, 71⁴; so 71²⁰ to 72², 74⁴, 79^{9?}, 83⁸, 88⁷; as subst. pron., the antecedent not being expressed, 74^{1,2}, 78¹⁸;

—5. ya in special connections: ya ya [511], whoever, whichever, whatever, whosoever, etc., 13¹², 45¹³; so ya ka ca, 68¹⁹; ya ka eid, 60²², 68¹²; ya ka cana, 9¹⁶; ya ka cid, anyone soever, no matter who, quilibet, 21¹¹; so ya ta, 18⁴; —6. two or more relatives in the same clause: yo 'tti yasya yadā māñsam, when (who) someone eats the flesh of (whom) someone, 29⁷; so 37¹¹, 66¹⁸; —7. ya, if anybody, si quis (really an anacoluthon): so 79¹⁶; —8. ya, and . . he, 74¹⁵; —9. for further illustration, see 512, 511; for derivatives, 510; for influence on the accent of the verb, 595; cf. yad, yasmāt, yát, yena.

[orig. and primarily a demonstrative (like Eng. that and Ger. der): cf. ös, 'he,' in ḫ ös, 'said he'; ös, 'so,' in ööδ ös, 'not even so'; —secondarily a relative (like Eng. that and Ger. der): cf. ös, å or ḫ, ö for *öδ, 'who, which'; hence yát,

with which cf. ös, 'as'; —but these comparisons are rejected in toto by some.]

✓ yakṣ (yákṣate). perhaps an extended form of *yah (*yagh), 'stir, move quickly': and so, on the one hand, pursue, esp. pursue avengingly, avenge, and on the other, dart swiftly (as a suddenly appearing light). [see the following three words and V*yah: kinship of Ger. jag-en, 'pursue, hunt,' is doubted.]

yakṣá, n. spirit or sprite or ghost; as m. a Yaksha, one of a class of fabulous genii, attendants of Kubera. [perhaps 'a restless one,' V*yakṣ; for connection of mgs of root and deriv., cf. the converse relation of Eng. spirit or sprite to sprightly, 'brisk, stirring,' and cf. Scott's "restless sprite."]

yakṣín, a. avenging. [V*yakṣ.]

yakṣma, m. disease. [perhaps, the sin-avenging Varuna's 'avenger,' V*yakṣ, 1166.]

✓ yaj (yájati, -te; iyája, ijé [784³]; áyaksít, áyasta; yakṣyáti, -te; istá; yástum; istvá; caus. yájáyati). honor a god (acc.), 99¹²; worship; worship with prayer and oblation (instr.); and so consecrate, hallow, offer; sacrifice; in Veda, active, when one honors or sacrifices (e.g., as a paid priest) on account of another, and middle, when one sacrifices on one's own account; yájamána, as m. one who institutes or performs a sacrifice and pays the expenses of it; —caus. cause or help or teach a person (acc.) to worship with a certain sacrifice (instr.); serve a person as sacrificing priest. [cf. åγ-øs, 'worship, sacred awe, expiatory sacrifice'; åξoμαι, *åγ-jøμai, 'stand in awe of,' e.g. gods; åγ-vós, 'worshipped, hallowed'; w. yaj-ya, 'colendum,' cf. åγ-øs, 'to be worshipped, holy': different is åγos, see ågas.]

+ å, get as result of sacrifice a thing (acc.) for a person (dat.), einem etwas er-opfern.

yájatra, a. venerable, holy. [V*yaj, 1185d.]

yájīyāns, a. excellently sacrificing, right cunning in the art of sacrifice. [V*yaj, 1184, 468.]

yajur-vedā, *m.* the Veda of sacrificial texts, Yajurveda. [see *yajus*.]

yájuṣmant, *a.* (possessing, *i.e.*) accompanied by sacrificial texts; —*f.* -mati (*sc.* iṣṭakā), Yajushmati, name applied to certain bricks used in building the sacred fire-pile, and so called because each was laid with the recitation of a special text of its own. [*yajus*, 1235.]

yájus, *n.* —1. saered awe; worship; —2. saerifical text, as distinguished from stanza (ṛc) and chant (sāman); —3. the collection of such texts, the Yajur-veda. [*vyaj*, 1154.]

yajñā, *m.* worship, devotion (*so in Veda*); later, esp. act of worship, sacrifice, offering (*these the prevailing mys.*). [*vyaj*, 1177a, 201.]

yajñā-kratú, *m.* sacrifice-ceremony, *i.e.* rite. [1280b.]

yajñā-echāga, *m.* sacrifice-goat. [chā-ga, 227.]

yajñā-pātrá, *n.* sacrificial utensil.

yajñārtham, *adv.* for a sacrifice. [artham, 1302e4.]

yajñīya, *a.* —1. worthy of worship or sacrifice, reverend, holy, divine; —2. active or skillful in sacrifice, pious; as *m.* offerer. [*yajña*, 1214.]

yajñopavítá, *a.* the sacrifice-cord, sacred cord worn over the left shoulder. [upavita.]

yájvan, *m.* worshipper, sacrificer. [*vyaj*, 1169.1a.]

yat (yátati, -te; yeté; áyatíṣṭa; yatisyáti, -te; yatitá, yattá; yátitum; -yátya). —1. *act.* join, *trans.*; —2. *mid.* join, *intrans.*; range one's self in order, proceed in rows, 86¹⁴; —3. *mid.* try to join, strive after; take pains; —4. *caus.* (cause to attain, *i.e.*) requisite with reward or punishment. [perhaps orig. 'reach out after' and akin w. *vyam*.]

+ ā, reach to, attain, get a foot-hold.

+ pra, (reach out, *i.e.*) make effort, take pains.

yátas, *adv.* from what (time or place or reason): —1. where, 6¹⁴; —2. because, for, 28²³, 38⁵; esp. common as introducing a proverb or the first (only) of a series of

proverbs motivating a preceding statement or action, e.g. 19⁷; yatas .. tena, since .. therefore, 30⁷; so yatas .. atas, 36²; yatas .. tad, 37⁶; cf. tatas. [pron. root ya, 510, 1098.]

1 yáti [519], *pron.* as many, quot. [pron. root ya, 510, 1157.4.]

2 yáti, *m.* ascetic, man who has restrained his passions and abandoned the world; see áçrama and 65³x. ['striver, one who takes pains, one who castigates himself,' *yat*, 1155: its mg was perhaps shaded towards that of 'restrainer' by a popular connection of the word with *vyam*, 1157¹, cf. 954d.]

yatna, *m.* a striving after; effort; pains; *w.* kr̄t: take pains; bestow effort upon (*loc.*), have a thing (*loc.*) at heart, 1¹³; yatne kr̄te, pains having been taken. [*yat*, 1177.]

yátra, *adv.* where, e.g. 11¹⁰; whither; —*correl.* w. tatra, 24⁴, 85¹⁹; w. enā, 83¹⁰; yatra yatra, where soever; catuspathē, yatra vā, at a quadrivium, or somewhere (else), 104²¹. [pron. root ya, 510, 1099.]

yáthā, *rel. adv. and conj.* —1. in which way, as; sometimes following its correlative: tathā .. yathā, 22¹⁴, 43²⁰, 44²¹; evam .. yathā, 37⁸; —2. but much oftener preceding its correlative: teśām sam hanmo akṣāni, yathā_idam harmiām, tathā, of them we close the eyes, as (we close) this house, so, 77¹³; so 61⁶, 27¹⁴, 21^{16,18}, etc.; yathā .. evam, 18¹⁸, 95^{7,9}; yathā .. eva (Vedic), 86^{12,13};

—3. *correlative omitted:* buddhim prakuruṣva, yathā_icchasi, decide (so), as thou wishest, 9¹¹; 5²², etc.; so with verbs of saying, etc.: tad brūhi, yathā .. upadadhāma, this tell us (*viz.* the way) in which we are to put on .., 96¹⁴; so 88^{6,7};

—4. without finite verb, as mere particle of comparison, as, like, e.g. 6¹⁹; so enclitic at end of a pāda, 71^{12,15}, 87¹¹, 1⁵, 2⁹, 31¹, 43⁴; in solemn declarations: yathā .., tena satyena, as surely as .., so, 13²³ff.;

—5. combinations (cf. ya 5); yathā yathā .. tathā tathā, according as .. so, the more .. the more, 48¹³; yathā tathā,

in some way or other (*cf.* ya 5 end), at any rate, 62⁹;

— 6. in order that, so that, ut, (so) that: in *Veda*, *w.* *subjunctive*, 88¹⁴, 89^{5, 10, 12}, 90¹⁹; later, *w. opt.*, 14⁹; *w. fut. ind.*, 3⁴; *w. pres. ind.*, *yathā svāmī jāgarti*, *tathā mayā kartavyam*, I must act so, that the master wakes, 30¹⁶; *so 37^{5, 7}, 38²², 39¹*; — 7. that, *w. verbs of saying, knowing, etc.*, 30⁷; — for influence on accent of verb, see 595. [pron. root *ya*, 510, 1101: cf. article *ya*.]

yathā-kartavya, *a.* requiring to be done under given circumstances; as *n.* the proper course of action, 41¹¹.

yathākāmām, *adv.* according to wish, agreeably, 16²; in an easy-going way, slowly, 49¹⁴. [*yathā + kāma*, 1313b.]

yathā-kārya, = *yathākartavya*.

yathākramām, *adv.* according to order, in regular series. [*yathā + krama*, 1313b.]

yathāgata, *a.* on which one came; *-am, adv.* by the way by which one came. [*yathā + āgata*, *vgam*, 1313b.]

yathāngám, *adv.* limb after limb or limb on limb; membratim. [*yathā + āṅga*, 1313b.]

yathātathām, *adv.* as it really is, accurately. [*yathā + tathā*, 1313b, 1314a.]

yathābhimata, *a.* as desired, that one likes. [*yathā + abhimata*, *man*.]

yathābhimata-deça, *m.* desired place, place that one likes. [1280¹.]

yathāyogyam, *adv.* as is fit, according to propriety. [*yathā + yogya*, 1313b.]

yathārtha, *a.* according to the thing or fact, true; as *n.* the pure truth. [*yathā + artha*.]

yathārha, *a.* according to that which is fit; *-am, adv.* suitably, according to one's dignity. [*yathā + arha*, 1313b.]

yathāvat, *adv.* according to *le comment, comme il faut*, duly. [*yathā*, 1107.]

yathāvidhi, *adv.* according to prescription or rule. [*yathā + vidhi*, 1313b.]

yathā-vṛtta, *a.* as happened; *-am, w. verb of telling:* either the actual occurrence or circumstances (as *nom.* or *acc. s. n.*), or as it really happened (as *adv.*; 1313b.).

yathāgraddhām, *adv.* according to inclination, as you will. [*yathā + graddhā*, 1313b, 334².]

yathepsita, *a.* as desired; *-am, adv.* according to one's wish. [*yathā + ipsita*, *vāp*.]

yathokta, *a.* as (afore-)said; *-am, adv.* as aforesaid. [*yathā + ukta*.]

yád, — 1. as *nom. acc. s. n.* to *ya*, see *ya*; used in *cpds* and *derivs*, see 510; — 2. as *conjunctive adv.* that; tan na bhadrām kṛtam, yad viçvāsaḥ kṛtas, therefore it was not well done (herein), that trust was reposed, 22¹⁷; niñyā eiketa, pṛgnir yad ūdho jabhāra, he knoweth the secret, that P. offered her udder, 78³; introducing *oratio recta*, 38¹; yad · ·, tad, as for the fact that · ·, therewith, 36¹; *so 94¹⁶*; yad vāi tad abruvan, as for the fact that they said thāt, indeed, 96²³;

— 3. in causal connections: like Eng. that (*i.e.* on account of which), 78¹⁶; yad · · tad, since · · therefore, 17⁵; yad · · tasmāt, inasmuch as · · therefore, 15³; since (*i.e.* considering that), 79¹⁴; purpose: in order that, 78⁹, 72^{12, 14}; result: that, 71^{6, 7}; etādr̄ā dharmajñā, yan mām hantum udyatās, so understanding the law, as to undertake to slay me, 28⁵;

— 4. temporal: as, 86⁶; tad · · yad, then · · when, 71²; yad · · tatas, when · · then, 92¹²; *so yad · · tāditnā*, 70⁷; correl. often lacking: yad · ·, when · ·, (*sc.* then), 75¹²; *so 80³, 81¹⁷*; while, 71⁵; — hence, the temporal use passing insensibly (*cf.* yad vaçāma, when or if we will, 73¹⁷, and Eng. when *w.* Ger. wenn) into the conditional, — 5. if, 80^{9, 10, 11}; — yad placed within the dependent clause, 78³ (quoted under 2), 79¹⁴; — for influence on acc of verb, see 595. [pron. root *ya*, 510, 1111a.]

yadā, *adv.* when; yadā · · tāda or tatas, when · · then; yadā · · atha, *Vedic*, 84^{5, 6, 7}; yadā yadā, quondocunque, see tāda. [pron. root *ya*, 1103a.]

yádi, *adv.* if; — 1. *w. pres. ind. in protasis: apodosis has pres. ind.*, 20¹⁷, 37¹², 42¹⁴, 43⁷, 65²³, 99²¹; *has fut.*, 39²⁰, 44⁴; *has im-*

perative, 10¹⁶; *has no finite verb*, 18¹⁷, 25⁸, 28⁹, 40¹; —2. *w. fut. in protasis and apodosis*, 9²; 11³; —3. *w. pres. opt. in protasis and apodosis*, 3¹⁷, 98²⁰; —4. *w. no finite verb in protasis: apodosis has imperative*, 32¹⁷, 48¹¹, 84⁹; *has no finite verb*, 27¹⁸, 28¹², 63⁹; —*alternative conditions*: · · vā, yadi vā · · vā, whether · ·, or · ·, or · ·; 28¹²; —*apodosis introduced by tadā* (e.g. 25⁸), tad (37¹²), tarhi (32¹⁷), or without *adv.* (e.g. 3¹⁷). [pron. root ya, 1103d.]

yadbhaviṣya, *a. who says yad bhaviṣyati* (tad) bhaviṣyati or “What will be, will be”; *as m. fatalist; Yadbhavishya or Whatwillb'*, name of a fish. [1314b.]

✓ yām (yáechati, -te [747]; yayáma, yemé; áyámsit, áyámsita; yámṣyáti; yatá; yám̄tum; yamitvá; -yám̄ya). hold; hold up, sustain, support; hold back, restrain; hold out, offer, grant, furnish; show (the teeth), 77⁴. [cf. ķṇūla, ‘restraint, i.e. punishment.’] +ā, hold out, *i.e.* extend, and so (*like Eng. extend*), lengthen; áyata, extended, long.

+ ud, —1. raise (the arms, weapons), 35²⁰; —2. (*like Eng. take up, i.e.*) undertake or set about (a thing); udyata, having undertaken, *w. inf.*, 28⁶.

+ sam-ud, like ud-yam [1077b]: —1. raise; —2. set about; samudyata, having set about, *w. inf.*, 40²⁰.

+ upa, hold on to, take hold of; *esp. middle*, take to wife, marry, 98⁸.

+ ni, hold, restrain; niyata, having restricted one's self (to a certain thing), all intent upon one definite object.

+ pra, hold or reach out, offer, give; give in marriage (as a father his daughter), 98⁷.

+ prati-pra, offer in turn, pass (food), *w. gen.*, 100²⁰.

+ vi, hold asunder, stretch out.

+ sam, hold together, co-hibēre, hold in check; samyata, restrained.

yáma, —1. *a. holding, restraining*; —2. *m. (holder, i.e.) bridle*. [yam.]

yámá, —1. *a. paired, twin, geminus; as m. a twin*; —2. *The Twin, Yama, who, with*

his sister Yamī, constituted the first human pair, *selection lxiii.*; honored as father of mankind (*cf. also manu*) and as king of the spirits of the departed fathers (*pitaras*), see 83⁸x.; *in later times*, regarded as the ‘Restrainer’ (‘yam’) or ‘Punisher,’ and ruler of death and of the dead in the under-world, 7¹¹; —yamī, f. Yamī, twin sister of Yama. [so Thomas, Hebrew *tōm*, means ‘twin.’]

yamá-rājan, *a. having Yamá as their king; as m. subject of Yama.* [1302a.]

yayáti, *m. Yayāti, a patriarch of the olden time, son of Nahusha.* [perhaps ‘The Striver,’ *yat*, cf. 1155.2e; or from *yā*, 1157.1c.]

yáva, *m. orig. prob. any grain or corn, yielding flour; later, barley-corn, barley.* [cf. *çeia*, *çaf-ā, ‘corn.’]

yava-madhyama, *a. having a barley-corn middle, i.e. big in the middle and small at the ends, like a crescendo-diminuendo sign; as n. the Yavamadhyama, name of a cāndrāyaṇa or lunar penance.* [1297, 1280b.]

yáviṣṭha, *a. youngest; esp. of a fire just born of the sticks of attrition or just set on the altar.* [superl. to yúvan, q.v., but from the simpler *yu, 468.]

yáviṣṭhya, *a. = yaviṣṭha, but always at the end of a pāda and as diambus.*

yáviyāns, *a. younger.* [comp. to yúvan, q.v., but from the simpler *yu, 468.]

yácas, *n. fame, honor.* [1151.2a.]

yacás, *a. honored, splendid.* [1151.2a.]

yastí, *f. staff.* [perhaps ‘a support,’ fr. yaccch, quasi-root of the present system of yam: cf. 220, 1157.]

✓ yah, stir, move quickly, *inferred fr. yakṣ*, q.v., and yahva, ‘continually moving, restless.’

✓ yā (yáti; yayāti; áyāsít [911]; yásyáti; yátā; yátum; yátvá; -yáya). —1. go, 39¹; yatas, avasatasya, of him that journeys (and) of him that rests, 71⁸; w. astam, 62¹⁴, *see astam*; —2. go to, *w. acc.*, 43¹⁷, 91⁶; *w. dat.* 49¹⁴; —3. go to, *i.e.* attain to (a condition): e.g. devatvām yā, attain to godhead, *i.e.* become divine,

19²¹; so 17²², etc.; —4. *yātu*, let it go, no matter, 44⁸.

[collateral form of *vi*, 'go,' 108g; hence *yāna*, 'passage, way,' w. which cf. Lat. *jānus*, 'passage, archway,' and the god thereof *Jānus*: fr. *vāyā* comes also *yā-ma*, 'period or watch of the night'; *ω-pa*, 'time, season,' Eng. *year*, show a development of mg like that of *yāma*, q.v., but their connection w. *vāyā* is doubtful (see 2 *vāra*).]

+ *anu*, go after, follow.

+ *ā*, come hither or to or on.

+ *sam-ā*, come hither together; assemble; *samāyāta*, come.

+ *ud*, go forth or out.

+ *upa*, go or attain unto.

+ *pra*, go forth; set out.

↙ *yāc* (*yācati*, -te; *yayācē*; *áyāciṣṭa*; *yāciṣyé*; *yācītā*; *yācītum*; *yācītvā*; -*yācya*). make a request; ask a person (acc.) for a thing (acc.), 46¹⁴; ask a thing (acc.) of a person (abl.), 55²¹.

yāt, *adv.* as; *temporally*, so long as, 79¹³. [abl. of pron. root *ya*, 1114a, 510: see under *ya*.]

yātanā, *f.* requital; *esp.* punishment, pains of hell. [*yat*, 1150.]

yātf, *m.* avenger. ['pursuer,' *vāyā*, 1182.]

yāna, *m.* way; as *n.* wagon. [*vāyā*, 1150.]

yāmā, *f.* -ī, *a.* of or coming from Yama. [*yamā*, 1208f.]

yāma, *m.* —1. course or going, 78⁵; —2. as in Eng., course (of a feast); —3. watch of the night. [*vāyā*, 1166: for mg 2, cf. *περίοδος*, 'way around, circuit, course at dinner,' and Ger. *Gang*, 'course': for mg 3, cf. *περιόδος*, 'time of circuit.')

yāvant [517], —1. *a.* as great, 101⁹; as many, 64⁴, 105⁴; as much; preceding its correl. *tāvant*; —2. *yāvat*, *adv.* as long, while; *tāvat* · · *yāvat*, so long · · as, 19², 42³; *yāvat* · · *tāvat*: as long as · ·, so long, 15⁵, 32², 40¹⁸; as soon as or the moment that · ·, then, 44¹⁵, 22⁷; —3. *yāvat*, as quasi-prep. *w. acc.*: during; up to (in space or time); *sarpa-vivaram* *yāvat*, as far as the serpent's hole, 39¹³; *adya* *yāvat*, until to-day, 24². [pron. root *ya*, 517: cf. *tāvant*.]

yāvayād-dveśas, *a.* driving away foes. [*vāyu*, 'keep off': see 1309.]

↙ *yū* (*yāti* [626], 3rd pl. *yuvānti*, *mid.* *yutē*; *yuvāti*, -te; *finite forms Vedic only*; *yutā*; -*yūya*). fasten, hold fast; draw towards one, attract; join, unite. + *sam*, unite; *samyuta*, connected with, i.e. having reference to, 59¹⁴.

↙ *2yū* (*yuyōti*; *yūechati* [608²]; *áyāuṣit*; *yutā*; -*yūya*; *caus.* *yāvāyati*). repel, keep off or separate, *trans.*; sometimes keep off or separate, *intrans.*; *a Vedic word*.

+ *pra*, remove; *prayucchant*, removing (*intrans.*), moving away, and so (like Eng. absent), heedless.

yū, *root of 2d pers. pronoun*, cf. 494. [cf. *ἴμετς*, Lesbian *ἴμετες*, 'ye': kinship of Eng. *ye*, doubtful.]

yukti, *f.* —1. a yoking, harnessing; —2. yoke, team. [*vāyūj*, 1157, 219: cf. *ζεύξις*, **ζενγ-σι-s*, 'a yoking.')

yugā, *n.* —1. yoke; —2. couple, pair; —3. *esp. w.* *mānuṣa*, a human generation (as that which is united by common descent), *γέρος ἀνθράπων*; —4. *and so, in a temporal sense*, an age of the world, see 58¹ n. [*vāyūj*, q.v., 216.1: cf. *yugma*.]

yugapat-prāpti, *f.* simultaneous reaching or arriving at. [1279 and a.]

yugapad, *adv.* simultaneously. [apparently acc. s. n. of an adj. **yuga-pad*, 'pair-footed, even-footed, side by side,' a possessive form (1301) of a descriptive cpd (1280b) **yuga-pad*, 'pair-foot.')

yugmā, *a.* paired, even; as *n.* pair, couple. [*vāyūj*, 1166, 216.5: for mg, cf. *couple*, Lat. *cōpula*, **co-ap-ula*, *vāp* + *co*, 'fit or join together.')

↙ *vāyūj* (*yunākti*, *yuñktē*; *yuyōja*, *yuyujē*; *áyukta*; *yokṣyāti*, -te; *yuktā*; *yōktum*; *yuktvā*; -*yūjya*; *yojāyati*). —1. yoke; harness; make ready for draught, used of wagon (101¹⁷) as well as of steed (72⁶); then, generalized, —2. make ready, set to work, apply; use, e.g. the Soma-press-stones, 76¹⁸; *yukta*, engaged upon (*loc.*), busied with, 62¹¹; —3. unite; *middle*, unite one's self with (*instr.*); *yujānā*, in company with, 73¹²; —4. *passive*, be

united with (*instr.*), *i.e.* become possessed of, 60¹⁵; *yukta*: possessed of (*instr.*), 1¹²; having · ·, at end of *cpd*, 65¹²; —5. pass. be joined or made ready, and so be fitted, suited; *yukta*, fit, suitable, right, proper, 23¹⁹; *yuktam*, *adv.* fitly, rightly, etc., 36²; —6. *yojayati* [1041²], apply; lay on, 102¹¹. [*cf.* Īeūγ-*v̄v̄u*, Lat. *jung-o*, ‘yoke, harness, join’; w. *yugā*, ‘yoke,’ *cf.* Īv̄γb̄, Lat. *jugum*, Ger. *Joch*, Eng. *yoke*: for euphony, see 219.]

+ u d, *mid.* make one's self ready, set to work, exert one's self.

+ u p a, *mid.* harness, put to, 73¹³; apply, use.

+ n i, *mid.* —1. fasten to; —2. put (a task) upon, commission; —caus. [1041²], set, lay, *e.g.* snares, 24¹⁷. [for mg 2, *cf.* *niyoga*; also Eng. *en-join* w. its Lat. predecessor *in-jungere*.]

+ p r a, apply, use; w. *namaskāram*, employ, *i.e.* do adoration.

+ s a m, join together, unite; *samyukta*, at end of *cpd*: joined with, *i.e.* endowed with, 34¹; connected with, *i.e.* having reference to, 59^{12, 14}.

yúj [389, 219, 386b], —1. *a.* yoked together; as *m.* yoke-fellow, and so comrade, 88³; —2. *a.* paired, even. [*√yuj*: see *ayuj* and *ayuja*.]

yújya, *a.* united, combined. [*√yuj*, 1213e.]

yuddhá, *ppl.* fought; as *n.* [1176a], fight, battle, contest. [*√yudh*, 1176, 160.]

yuddha-varṇa, *m.* a sort of battle; a battle, so to speak.

√ **yudh** (yúdhyate; *yuyudhē*; áyuddha; *yotsyáte*; *yuddhá*; yóddhum; -yúdhyā). fight. [*cf.* *v̄sūv̄n̄, *v̄b̄-v̄v̄n̄, ‘battle.’] + ā, fight against.

yúdh, *f.* fight. [*√yudh*.]

yudhi-sthira, *m.* Yudhishthira, son of Pāndu and Kuntī, to whom Brihadācva tells the story of Nala; *see* 1¹⁴N. [*‘firm in battle,’* *yudh-i* (1250c) + *sthira*.]

√ **yup** (*yuyópa*; *yupitá*; *yopáyati* [1041²]). set up an obstacle, block or bar the way; hinder, thwart, 80¹⁰; obstruct or elog, *see* 86⁶N.

yuvá, *pron. stem, 2d pers. dual*, 491.

yuvatí, serving as a feminine to *yúvan*. young woman; maiden. [1157.3 end: perhaps pres. pppl. of √*yu*, ‘attract.’]

yúvan [427], *a.* young; as *subst.* young man (*distinguished from bāla*, ‘child’, 28¹²); youth (used even of youthful gods). [perhaps fr. √*yu*, ‘attract’ suffix *an*, not *van*, 1160: see *yaviyāns*, *yavishtha*, *yuvati*: *cf.* Lat. *juven-i-s*, ‘young’; w. *juven-cu-s*, ‘young,’ *cf.* Germanic **yuvunga*, *yunga*, Eng. *young*; also Old Eng. *yung-be*, Spenser’s *youngh*, Eng. *youth*.]

yusmá, *see* 491.

yūthá, *m. n.* herd. [prop. ‘a union,’ √*yu*, ‘unite,’ 1163: for *ing*, *cf.* also Ger. *Bande*, ‘gang or set of men,’ and Eng. *band*, ‘company,’ both indirectly fr. the root of *bind*.]

yūtha-nātha, *m.* protector or leader of the herd.

yūtha-pa, *m.* keeper or protector of the herd; esp. the elephant that leads the herd.

yūtha-pati, *m.* lord of the herd; esp. the elephant that leads the herd.

yúnas, *see* 427.

yūyám, *see* 491.

yena, *adv.* —1. wherefore, 6²; —2. *yena* · · *tena*, because · · therefore, 64⁹; —3. that, ut, introducing a result and corresponding to a ‘such’ or ‘so’ expressed (21¹⁰) or implied (11⁸). [pron. root *ya*, 1112a.]

yéṣṭha, pronounced *yaīṣṭha*, *a.* (best going, *i.e.*) swiftest. [*√yā*, 470³, 468.]

yōga, *m.* —1. a setting to work; use; appliance (act of applying); —2. appliance (thing applied), and so means; esp. supernatural means, magic, 56³; —3. (the applying one's self to a thing, and so) pursuit or acquisition (of a thing), *cf.* *kṣema*; —4. connection, relation; —*yogāt*, at end of *cpd*, from connection with · ·, *i.e.* in consequence of · ·. [*√yuj*, 216. 1.]

yōgya, *a.* of use, suited for use, fit, fitting. [*√yoga*, 1212a.]

yodhṛ, *m.* fighter. [*√yudh*, 1182, 160.]

yodhin, *a.* at end of *cpds*, fighting. [*√yudh*, 1183³.]

yōni, m.f. —1. lap; womb or birth-place; —2. place of origin; origin, 93⁴; —3. birth-place, i.e. home; place of abiding; place, 86¹⁷, 89⁸, RV. x. 125.7; —4. (*like Eng.* origin or birth) family, race; form of existence (as man, Brahman, beast, etc., in the system of transmigrations) as this form is determined by birth, 67²⁹. ['the holder' of the born or unborn babe, √1yu, 'hold,' 1158.2²: cf. the analogous metaphors in Lat. *concipere*, 'take, hold, conceive'; and in *volva*, 'cover, envelope,' and so 'womb,' fr. a root cognate with 1vr, 'cover.]

yonitas, *adv.* from birth, by blood. [yoni, 1098b.]

yōśit, f. young woman, maiden. [perhaps 'the attractive one,' fr. √1yu, 'attract,' 1200a, 383.3 (through the intermediate form yō-śā, 1197, of the same mg): cf. yuvatī.]

yāuvanā, n. youth, period between childhood and maturity, adolescence (of man or maid). [yúvan, 1208a.]

yāuvana-dāgā, f. time of youth.

√rañh (ráñhati, -te). —1. make to run; hasten, *trans.*; —2. *mid.* run; hasten, *in-trans.* [for *rañgh*: cf. the forms lañgh and raghū, and see under laghū.]

raktá, *ppl.* colored; *esp.* red; *as n.* blood. [√rañj, 954a.]

√1rakṣ (rákṣati, -te; rarákṣa; árakṣít; rakṣítá; rámkitum; -rákṣya). de-fend, protect; keep, i.e. both retain and maintain; take care of (as a sovereign), i.e. govern; guard, ward; save. [a desid. extension of √rak or ark: cf. ḷλέξ-ω, 'ward off,' which bears a similar relation to ḷλκ or ḷρκ in ḷλ-ἀλκ-ε, 'warded off,' ḷρκ-έω, 'ward off, protect'; cf. also Lat. *arc-eo*, 'ward off,' *ark*, 'stronghold of defence, citadel'; AS. *ealh-stede*, 'defence-stead, strong-hold'; *ealgian*, 'protect': for the two chief mgs of √rakṣ, cf. Lat. *de-fendere*, 'ward off, protect.' + pari, protect around; save.

√2rakṣ, harm, *in rakṣas*. [perhaps only another aspect of 1rakṣ, 'ward off,' i.e. 'beat away.')

rakṣaka, m. keeper; warder; protector. [√1rakṣ, 1181.]

rakṣaṇa, n. protection; preservation. [√1rakṣ, 1150.]

rakṣas, n. —1. harm; —2. concrete, harmer, name of nocturnal demons who disturb sacrifices and harm the pious. [√2rakṣ, 1151.2a.]

rakṣā, f. protection; watch. [√1rakṣ, 1149.]

rakṣi, a. guarding, *at end of cpds.* [√1rakṣ, 1155.]

rakṣitf, m. protector; watcher. [√1rakṣ, 1182a.]

raghú, —1. a. running, darting, swift; *as m.* runner; —2. m. Raghu (The Runner, Δρομεύς), name of an ancient king. [√rañh, q.v.: older form of laghú, q.v.]

rañgā, m. —1. color; —2. theatre, amphitheatre. [vraj or rañj, 216.1: connection of mg 2 unclear.]

√raj or rañj (rájyati, -te; raktá; -rájya; caus. rañjáyati). —1. be colored; *esp.* be red; rakta: red; dyed; *as n.* blood; —2. *fig.* be affected with a strong feeling (cf. raj + vi); *esp.* be delighted with, have pleasure in, be in love with; —caus. —1. color; redden; —2. delight, please, make happy.

[orig. 'be bright or white' (whence rajaka); then 'glow, be red': see the ident. √3rj and its cognates ἀργυρός, etc.; and cf. ἀρέψ in aor. ἀρέψαι, 'dye,' and ἀρέψεις, 'dyer': w. this root may be connected the root rāj in its mgs given under 2.]

+ anu, —1. be colored after, take the tinge of; —2. feel affection towards.

+ vi, —1. lose color; —2. be cold or indifferent towards (*loc.*), 45³. [for mg 2, cf. the senses of the simple verb: the metaphor may be either 'not glowing,' and so, as in Eng., 'cold,' or else 'colorless,' and so, 'indifferent.')

rajaka, m. washerman, who is also a dyer of clothes. ['whitener' or else 'dyer,' √raj, 1181.]

rájas, n. —1. atmosphere, air, region of clouds, vapors, and gloom, clearly distinguished from heaven (dyāus, 72²) or

the ethereal spaces of heaven (rocanā divas, 81⁸, or svar), "where the light dwelleth," these being beyond the *rajas*, just as the *aīθ̄p* is beyond the *āśp*; used loosely in *pl.*, the skies, 71⁷; the sky conceived as divided into an upper and a lower stratum, *and so dual*, *rajasī*, 75^{5,12}; *so far Vedic*;

—2. *post-Vedic*: like the Greek *άήρ*, the thick air, mist, gloom, darkness; —3. dust, *e.g.* 14¹³; —4. *in the philosophical system*, darkness (*cf.* 2), the second of the three qualities (*see* *guṇa*), soul-darkening passion (popularly connected with *rāga*, 'passion'), 66^{8,16}.

[since the orig. *mg*, as indicated by usage, is 'the cloudy (region), region of gloom and dark' as distinguished from the everlasting light beyond, the word is prob. to be derived fr. *vr̄aj* in the sense 'be (colored, *i.e.* not clear': cognate are *ἐ-pebos*, 'darkness, Erebus,' and Goth. *riqis*, neut., 'darkness'; for connection of *mg*s 2 and 3, *cf.* Ger. *Dunst*, 'vapor,' and Eng. *dust*.]

rājju, *f.* cord; rope. [*†*razg*, 'plait': *cf.* Lithuanian *rezgis*, 'plaited work, basket'; Lat. *restis*, **resctis*, **rezy-ti-s*, 'rope': *see* *majj*.]

✓ rāñj, *see* *raj*.

rāṇa, *m.* pleasure, gladness. [*Vran.*]

rāṇvā, *a.* pleasant, lovely. [*Vran*, 1190.]

rāti, *f.* —1. rest, quiet; —2. comfort, pleasure. [*Vram*, 1157, *cf.* 954d.]

rātna, *n.* —1. gift; blessing, riches, treasure, *as something bestowed or given* (*cf.* *ratna-dhā*); *so far Vedic*; —2. *post-Vedic*: precious stone, jewel, pearl; *fig.*, *as in Eng.*, jewel, *i.e.* the most excellent of its kind. [*†rā*, 'bestow.']

ratna-dhā [352], *a.* bestowing blessings.

1 rātha, *m.* wagon, *esp.* the two-wheeled battle-wagon (lighter and swifter than the *anas*, 'dray'); car or chariot of gods (72^{4,6}, 89¹¹) as well as of men (87¹⁴). [*†r̄*, 'move,' 1163: *for mg*, *cf.* Lat. *currus*, 'chariot,' and *currere*, 'run.']

2 rātha, *m.* pleasure, joy. [*Vram*, 1163, *cf.* 954d.]

✓ ran (*rāṇati*; *rarāṇa*; *árāṇīt*). be pleased; *Vedic*. [*ident. w. vram.*]

rāpas, *n.* bodily injury; disease.

✓ rabh (*rābhate*; *rebhē*; *árabdhā*; *rapasyáte*; *rabdhā*; *rābdhum*; *-rābhya*). grasp; take hold of. [*prob.* a collateral form of *vr̄abhbh*, and *ident. w.* *labh*, see these: *cf.* *τὰ λάφυρα*, 'spoils, booty'; *ετ-ληγφ-α*, 'took'; Lat. *lub-or*, 'undertaking, labor'; perhaps *ὴλφ-ον*, 'gat, earned.')

+ **ā**, —1. take hold upon; touch, RV. x. 125.8; —2. take hold of, *i.e.* undertake, 14⁶; *w.* *yatnam*, undertake an effort, *i.e.* exert one's self, 11²; —3. (*like Ger. an-fangen and Lat. in-cipere*) begin; *árabhya*: *w. abl.*, beginning from *·*; *or simply* from *·*, 39¹³; *w.* *adya*, from today on, 36¹⁹.

+ **a n v - ā**, take hold of from behind, hold on to.

+ **s a m - a n v - ā**, hold on to each other (said of several); *sam-anv-árabdhā*, touching.

+ **s a m - ā**, undertake (*see* *ā-rabh*) together.

+ **s a m**, take hold of each other (for dance, battle, etc.), hold together; take hold (of a thing) together.

✓ ram (*rāmati*, *-te*; *rarāma*, *remé*; *áramśit*, *áramsta*; *ramsyáte*; *rata*; *rámum*; *ramtvā*; *-rámya*; *rámáyati*).

—1. *act.* stop, *trans.* —2. *mid.* stop, *intrans.*; rest; abide; stay gladly with; —3. *mid.* (rest, take one's ease or comfort, *and so*) find pleasure in; *rata*, *w. loc.*, *or at end of cpds*, taking pleasure in, devoted to; —4. *caus.* bring to a stand-still, stay, 73⁷. [*cf.* *ἡ-ρέμ-α*, 'quietly'; Goth. *rimis*, 'quiet'; *ἔραμαι*, *ἔραται*, **β̄m-μαι*, **β̄m-ται*, 'love, loves'; *ἔρατό-s*, 'lovely,' formally *ident. w.* *ratá*: for *mg*s 2 and 3, *cf.* *†2 gam*.]

+ **abhi**, *mid.* —1. stop, *intrans.*; —2. find pleasure; please, *intrans.*, 106¹.

+ **ā**, *act.* stop, *trans.*

+ **upa**, stop; *uparata*, ceased, (of sounds) hushed.

+ **vi**, *act.* stop, *intrans.*; pause.

ramaṇiya, *grdv.* enjoyable, pleasant. [*Vram*, 965, 1215.]

rāmyā, *grdv.* enjoyable, pleasant. [√ram, 963.]

rāyī, *m.* wealth, treasure. [prop. ‘bestowal’ (cf. 76¹¹), fr. *ri*, a weaker form of √1rā, ‘bestow,’ 1155.1; cf. *ratna* and *rāi*.]

rāvi, *m.* the sun.

rāgaṇā, *f.* cord; strap; rein. [cf. *raṣmi*.]

rāgmī, *m.* —1. line, cord; —2. *jig.* (line, *i.e.*) ray, of light; beam. [so Eng. *ray* involves a metaphor, its Lat. predecessor *radius* meaning orig. ‘staff’ and then ‘spoke’: cf. *raṣanā* and *rācī*.]

rāsa, *m.* —1a. the sap or juice of plants (36¹⁸), and esp. of fruits; fruit-syrup, 68¹; —1b. *fig.* the best or finest or strongest part of a thing, its essence or flos, 44⁷, 83³; —1c. sap, generalized, fluid, liquid; drink, 15¹⁷; —2a. taste (*regarded as the chief characteristic of a liquid*); —2b. taste, *i.e.* relish for, 97⁶; —2c. object of one’s taste, *esp.* that which pleases one’s taste, *e.g.* the beauties (of a story), 56¹¹.

rāsā, *f.* —1. moisture; —2. *Rasā*, a mythical stream supposed to flow round the earth and atmosphere. [cf. *rāsa*.]

rāsikā, *a.* tasty; *as m.* connoisseur. [rāsa, 1222.]

✓ **rah** (*rahitā*; *rāhitum*). leave, give up, abandon.

+ vi, abandon, separate from, *in viraha*.

rahas, *n.* solitude; lonely place; *as adv.* [1111b], secretly. [√rah.]

✓ **1rā** (*rārāte*; *rārāú*, *rare*; *árāsta*; *rātā*). give, grant, bestow. [see *rāi*: cf. *rayī*.]

✓ **2rā** (*rāyati* [761d1]). bark; bark at. [cf. Lat. *in-ri-re*, ‘growl at.’]

rākṣasa, *a.* demoniacal; *as m.* a demoniacal one, a Rakshas. [rākṣas, q.v., 1208a.]

rāga, *m.* —1. coloring, color; —2. affection, feeling, passion. [√raj, 216.1.]

rāghava, *m.* descendant of Raghu, *i.e.* Rāma. [raghū, 1208c.]

✓ **rāj** (*rājati*, -te; *rārāja*, *rejé* [794e²]; *árājīt*).

—1. direct; rule; be first; be master or king of, *w. gen.*;

—2. shine; be illustrious; distinguish one’s self; —caus. cause to shine.

[orig., perhaps, two distinct roots, but no longer distinguished in form, and with the two sets of mgs partly coincident: w. *rāj* 1, cf. √1rj, ‘reach out’; w. *rāj* 2, cf. √3rj, ‘be bright,’ and *raj*: see under *rājan*.]

+ vi, —1. become master of, master (*gen.*), 81¹¹; —2. shine out; —caus. adorn, 12¹⁷.

rāj [*nom. rāṭ*], *m.* king. [√raj.]

rāja, *at end of cpds for rājan*, 1249a².

rāja-kula, *n.* —1. royal family; *in pl.*, equivalent to princes; —2. (as conversely in Eng., The Sublime Porte, lit. ‘the high gate,’ is used for the Turkish government) the royal palace. [1280b.]

rāja-dvāra, *n.* king’s door, door of the royal palace.

rājan, *m.* —1. king, prince, 1³, etc.; applied also to Varuna, 83¹², 75³, 76¹⁷, 78¹⁹, 80¹; to Indra, 71⁸; to Yama, 83^{12,8}, 84²⁰; —2. equiv. to *rājanya*, a ksatriya or man of the military caste, 59^{18,22}; —3. *at end of cpds: regularly rāja; sometimes rājan*, 6³, 84²⁰. [√raj, 1160c: cf. Lat. *rēg-em*, ‘king’; Keltic stem *rig-*, ‘king’: from the Keltic was borrowed very early the Germanic **rik-*, ‘ruler’; of this, Goth. *reiki*, AS. *rice*, ‘dominion,’ are derivs; so also Goth. *reiks*, AS. *rice*, ‘powerful,’ Eng. *rich*: *rice*, ‘dominion,’ lives in Eng. *bishop-ric*.]

rājanya, *a.* royal, princely; *as m.* one of royal race, a noble, *oldest designation of a man of the second caste*; see *ksatriya*. [rājan, 1212d1.]

rāja-putrā, *m.* king’s son, prince. [acct, 1267.]

rāja-putra, *a.* having princes as sons; —*trā*, *f.* mother of princes. [1302: acct, 1295.]

rāja-puruṣa, *m.* king’s man, servant of a king, royal official.

rājasa, *f.* -ī, *a.* pertaining to the second of the three qualities (see *rajas* 4), passionate, *as terminus technicus*. [rajas, 1208a.]

rājendra, *m.* best or chief of kings. [rāja + *indra*.]

rājñī, *f.* queen, princess, *Anglo-Indian rannee*; ruler. [rājan, 1156.]

- rājya, *n.* kingship. [rāj, 1211.]
- rātī, *a.* ready to give or bless; gracious; as *f.* grace. [v̄l rā, 'give!']
- rātra, *n.* for rātri at end of cpds. [1315b.]
- rātri, later rātri, *f.* night. [perhaps fr. v̄ram, 'rest?']
- ✓ rādh (rādhnōti; rādhyate [761a], -ti; rāradha; rātsit; rātsyati; rāddhā; rāddhvā; -rādhyā; rādhāyati). —1. be successful; prosper, have luck; be happy, 103⁷; —2. trans. make successful or happy; gratify; —caus. accomplish; make happy, satisfy. [akin w. v̄rdh.] + a pa, —1. hit away (from the mark), miss (the mark), fail; —2. be at fault, be to blame; offend, sin; aparāddha, guilty, to blame, 331. [for 1, cf. the simple verb, 'succeed,' i.e. 'make a hit'; for 2, cf. the relation of Eng. *fail* and *fault*.] + ā, caus. make happy, satisfy.
- rādhās, *n.* gracious gift, blessing. [v̄rādh, 'gratify': for mg, cf. French *gratification*, 'gift.]
- rāmā, *a.* dark; as *m.* Rāma, hero of the epos Rāmāyana; cf. rāghava.
- rāyas-poṣa, *m.* development, i.e. increase of wealth. [gen. s. of rāi, 1250d: 171².]
- rāva, *m.* cry; yell; howl. [v̄ru, 1148.2.]
- rāgī, *m.* troop, host; heap. [perhaps akin w. rāgmī, q.v.: for connection of mg, cf. Eng. *line* and French *cordon*, as applied to soldiers.]
- rāstrā, *n.* kingdom; sovereignty. [v̄raj 1: see 219⁵, 1185a.]
- rāṣṭrī, *f.* directrix, sovereign. [v̄raj 1: see 219⁵, 1182².]
- rāṣṭriyā, *a.* belonging to the sovereignty; as *m.* sovereign, ruler. [rāṣṭra, 1215.]
- rāhū, *m.* The Seizer, Rāhu, who is supposed to seize and swallow sun and moon, and thus cause eclipses. [prob. fr. v̄rabh, 1178².]
- ✓ ri or rī (rinākti; rīyate [761c]). —1. *act.* cause to run or stream, let loose; —2. *mid.* flow; run; dissolve. [cf. Lat. rī-vus, 'stream, brook'; provincial Eng. *run*, 'brook,' as in *Bull Run*; Ger. *rinnen*, Eng. *run*: see also v̄li + pra.]
- ✓ rīc (rinākti; rīcyate [761b]; rīréca, rīricé; áráikṣit, árikta; reksyáti; rīktá; pass. rīcyáte; caus. recáyati). —1. leave; —2. let go, let free; —3. very rarely (like Eng. colloq. part with), sell. [w. rinākti cf. Lat. *linquit*, 'leaves': cf. L-λιπ-ε, 'left'; Lat. *licet*, 'it is left, i.e. permitted' (Eng. *leave* means 'permission'); AS. lēōn, līh-an, Ger. leih-en, 'leave a thing to a person for a time, einem etwas überlassen, i.e. lend'; AS. lēn, 'gift, loan,' Eng. noun *loan*, whence denom. verb *loan*; fr. lēn comes lēnan, 'give, loan,' Old Eng. lēn-en, preterit lēn-de, whose d has become part of the root in Eng. *lend* (though good usage has not sanctioned the precisely similar blunder in *drown-ed-ed*).]
- + ati, *mid.* (through pass. sense be left over) surpass; predominate; —caus. cause to be in surplus; overdo, 96¹².
- ✓ rip (rirépa; riptá). —1. smear; stick; smear, and so —2. as in Eng., defile; —3. (with the same metaphor as in the Ger. *an-schmieren*) cheat, impose upon. [the old form of v̄lip: see under v̄lip.]
- ripú, *m.* impostor, cheat; later foe. [Vrip, 1178b.]
- ripá, *n.* defilement; impurity. [Vrip, 1188c.]
- ripa-vāhá, *a.* carrying off or removing impurity. [aect, 1270.]
- ✓ riç (riçáti, -te; riştā). —1. pull; —2. pull or bite off, crop. [older form of v̄liç.]
- ✓ riş (réşati; rísyati, -te [761a]; riştā; caus. reşáyati; árīrisat). be hurt; receive harm; caus. harm.
- ✓ rī, see ri.
- ✓ ru (rāúti [626]; ruváti; ruráva; áravít; rutá; rótum). cry; yell; howl; hum, 26⁹. [cf. ḡ-ρύ-ομαι, 'howl'; Lat. *raucus*, 'screaming, hoarse'; AS. rýn, 'a roaring.')
- rukma, *m.* ornament of gold; as *n.* gold. [v̄ rue, 1106, 216.5.]
- ✓ ruc (rócate, -ti; rurucé, ruróca; árucat, árocisṭa; rocişyáte; rucitá; rócitum). —1. shine; be bright or resplendent; —2. appear in splendor; —3. appear beautiful

or good, please. [cf. ἀμφι-λύκ-η, ‘twilight’; λευκ-ός, ‘bright’; Lat. *lūx*, *lūmen*, for *lūc-s, *luc-men, ‘light’; *lūna*, *luc-na, ‘moon’; AS. *leōh-t*, Eng. *light*; cf. also Lat. *lūc-us* (*a lucendo*, after all!), ‘a clearing (Eng. of U.S.) or *Lichtung* (Ger.) or glade or grove’; AS. *leāh*, Eng. *lea*, ‘field, meadow’; -ley in *Brom-ley*, ‘broom-field,’ and -loo in *Water-loo*.]

+ *prati*, appear good unto, please, 74⁶.

rúci, *f.* pleasure. [*v* ruce, 216.2.]

rucíra, *a.* splendid; beautiful.

rucirānana, *a.* fair-faced. [*ānana*: 1298.]

v ruj (*rujáti*; *rurója*; *rugñá*; *ruktvá*; -rújya). —1. break, break to pieces; —2. injure, pain. [cf. λύγ-ρός, ‘painful, sad’; Lat. *lūg-eo*, ‘grieve.’]

rúj, *f.* pain, disease. [*v* ruj: for mg, cf. Ger. *Ge-brechen*, ‘infirmity,’ w. *brechen*, ‘break’; also *roga*.]

rujánā, *f.* perhaps breach, cleft, rift (of the clouds). [*v* ruj.]

v rud (*róditī* [631], *rudánti*; *ruróda*; *rod-isyáti*; *rudítá*; *ródítum*; *ruditvá*; -rúdyā). —1. cry, weep; —2. weep for, lament. [cf. Lat. *rud-ere*, ‘roar’; AS. *reōt-an*, ‘weep.’]

rudrá, *a.* connected by Hindus w. *vrud*, ‘cry,’ and so howling, roaring, terrible, applied to Agni and other gods; true meaning uncertain; —as *m.* —1a. sing. in the *Veda*: Rudra, leader of the Maruts or Storm-gods, 77¹⁸, RV. x. 125.6; —1b. in *pl.* The Rudras, a class of storm-gods, RV. x. 125.1; —2. sing. Rudra, received into the Hindu Trinity in the later mythology, and known by the name *Qiva*, q.v.

v 1rudh (*runáddhi*, *runddhé*; *ruródha*, *rurudhé*; *árautsít*, *áruddha*; *rotsyáti*, -te; *ruddhá*; *róddhum*; *ruddhvá*; -rúdhya). —1. hold back; obstruct; hold; —2. keep off; hinder; suppress; —3. shut up; close.

+ *anu*, as *pass.*, or *mid. intrans.*, i.e. as of the *yá-* or *ya-class*, *anurudhyate*, also -ti, be held to, keep one’s self to; be devoted to, practice, 10¹³; have regard for.

+ *ava*, —1. hold off; —2. *mid.* (hold apart for one’s self, lay up, and so)

obtain; —*desid. mid.* desire to obtain, 96¹¹.

+ *ni*, hold; stop; shut up.

+ *vi*, hinder or disturb.

✓ **2 rudh** (*ródhati*). grow. [collateral form of *vruh*, q.v.: cf. Lat. *rud-is*, fem., ‘rod, staff’: for mg, cf. w. *vrudh* and Ger. *wachsen*, ‘grow,’ the nouns *ví-rudh* and *Ge-wächs*, ‘a growth, i.e. plant’: kinship of Eng. *rod*, ‘a growing shoot, rod, measure of length,’ older *rood*, ‘measure of length or surface,’ is improbable on account of the *ō* of AS. *rōd*.]

✓ **v rus** (*rósati*; *rúsyati*; *rusítá*, *rusjtá*). be cross or angry. [cf. λύσσα, *λύσ-ja, ‘rage.’]

rús [*ruṭ*, *ruḍbhýām*], *f.* anger. [*v* rús.]

✓ **v ruh** (*róhati*, -te; *ruróha*, *ruruhé*; *áruhat*, *árukṣat*; *roksyáti*, -te; *rūdhá*; *ródhum*; *rūdhvá*; -rúhya; *rúrukṣati*; *roháyati*, later *ropáyati* [1042e]). —1. rise, mount up, climb; —2. spring up, grow up; —3. grow, develop, thrive; —caus. —1. raise; —2. place upon. [see ✓ 2 *rudh*: for euphony, see 222³.]

+ *adhi*, caus. cause (e.g. one’s body, acc.) to rise to (e.g. the balance, acc.), i.e. put (one’s body) upon (the balance), 48¹⁵.

+ *ā*, mount or get upon (a stone); seat one’s self upon; climb (tree); ascend to (the head, hill-top, life, place); embark upon (boat, ship); fig. get into (danger); —caus. cause to get upon (stone, pelt) or into (wagon, boat), w. acc. of person and acc. or loc. (105¹¹) of thing; —*desid.* desire to climb up to.

rūpá, *n.* —1. outward look or appearance, as well color as form or shape; Lat. *forma*; form, 48¹⁷, 77², 96¹²; *rūpaṁ kr̥*, assume a form, 14⁸, 49⁶; (reflected) image, 62¹⁷; —2. (like Lat. *forma*, and Eng. shape in shape-ly) good form, i.e. beauty, 2⁴, etc.; —3. appearance, characteristic mark, peculiarity. [cf. *varpas*: see also *varcas*.]

✓ **v rūpaya** (*rūpáyati* [cf. 1056, 1067]). used esp. in theatrical language (to have the look or appearance of, i.e.) act. [*rūpá*, 1058.]

+ ni, — 1. like Eng. look into — *tentatively*, i.e.: investigate, 20¹⁴; seek, 29¹⁷; search, 33¹²; — 2. look into — *successfully*, i.e.: find out, 44¹⁷; discover, 26¹⁰; — 3. act, see simple verb.

rūpa-jitāpsaras, *a.* surpassing the Apsarases in beauty.

rūpavant, *a.* like Eng. shapely and Lat. formiosus; beautiful, handsome, 1⁴. [rūpa, 1233.]

rūpa-sampad, *f.* beauty of form, *i.e.* beauty.

rūpa-sampanna, *a.* endowed with beauty, beautiful. [vpad.]

re, word of address. O; ho. [cf. are.]

✓ rej (réjati, -te). — 1. *act.* shake, *trans.*; — 2. *mid.* shake, *intrans.*; tremble. [perhaps akin w. वृत्ति in वृत्त-वृत्ति, 'caused to tremble, shook?']

renú, *m.* dust. [perhaps connected w. वृत्ति, 'dissolve, go to pieces,' just as Ger. Staub, 'dust,' w. stieben, 'fly asunder': 1162.]

revā, *f.* Revā, a river, the same as the Narmadā, *q.v.*

rāi [361b], *m.*, rarely *f.* possessions; wealth; prosperity. [stem strictly rā: prop. 'bestowal,' वृत्ता, see 361b and rayī: w. acc. rā-m, cf. Lat. nom. rē-s, 'property.']

roká, *m.* brightness, light. [vruc.]

rōga, *m.* infirmity, disease. [vrui, 216.1: for mg, see noun rūj.]

rocañá, *a.* shining, light; as *n.* light; the place of the light, ethereal space or spaces, 71¹⁷, 81^{4.8}; see rájas for further description. [vruc, 1150.]

rocisnú, *a.* shining, bright; *fig.* blooming. [vruc, 1194a: or rather perhaps fr. rocis, 1194c.]

rocis, *n.* brightness. [vruc, 1153.]

rōdasí, dual *f.* the two worlds, *i.e.* heaven and earth.

rodha, *a.* growing. [वृ॒रुध, 'grow.']

ropaya, see 1042e end.

rōman, *n.* hair on the body of men and beasts (usually excluding that of the head and beard and that of the mane and tail); later loman, *q.v.*

romānta, *m.* loc. -e, in hair-vicinity, *i.e.* on the hairy side (of the hand). [roman (1249a²) + anta.]

rāukma, *a.* golden, adorned with gold. [rukma, 1208f.]

lakṣá, *n.* — 1. rarely, mark, token; — 2. a hundred thousand, an Anglo-Indian lac; — 3. (like Eng. mark) mark which is aimed at. [vlag, 'be fastened to,' 1197a: for mg 1, cf. connection of Eng. verb tag, 'fasten,' w. noun tag, 'attachment, appendage,' and so, esp. as used in modern shops, 'a mark or label-tag'; for 2, cf. the specialization of Eng. mare or mark as 'a weight' (of gold or silver) and as 'a money of account'; also that of Eng. token as 'a coin' and as 'ten quires printed on both sides.']

lakṣaná, *n.* — 1. mark, token; characteristic; attribute, 66¹¹; character, 101¹²; essential characteristic, 41¹⁴; special mark; esp. lucky mark, mark of excellence, 62⁷, 98^{7.8}; mark in the sense of determinant at 58²³; — 2. (like Eng. designation) name, 57¹⁴; — 3. form, kind, 65¹². [fr. the denom. lakṣaya (1150.2a), or rather fr. the simpler but very rare form of the same denom. (1054), वृलक्षा.]

✓ lakṣaya (laksáyati [1056]). mark, note, notice. [lakṣa, 1053: so Lat. notare fr. nota.]

+ u p a, mark, notice; see; pass. appear.

lakṣasamkhyā, *a.* having lacs (see lakṣa) as their number, numbered by hundred-thousands. [lakṣa + samkhyā.]

lakṣmí [363²], *f.* — 1. mark, sign; — 2. with or without pāpī, bad sign or omen, something ominous, bad luck; — 3. oftenest a good sign, in the older language usually with punyā; good luck; prosperity, 18¹⁴; wealth, 46²; (royal) splendor, 51¹⁹. [fr. lakṣ (1167), the quasi-root of lakṣa, which is a deriv. of vlag; for connection of mg 1 w. vlag, see lakṣa: as for 2 and 3, observe that Eng. luck sometimes means 'bad luck,' but oftener 'good luck.']

lakṣya, grdv. to be noticed or seen; to be looked upon or considered as, 41¹⁴. [derivation like that of lakṣanā.]

✓ **lag** (lágati; lagisyáti; lagná [957c]; lagitvá; -lágya). attach or fasten one's self to; lagna, attached to, put upon. [cf. lakşa, lakṣmī, liṅga.]

lag u d a, m. cudgel.

lag h ú, younger form of raghú, a. —1. swift, quick; —2. light, i.e. not heavy; —3. (light, i.e.) insignificant; small; contemptible; low.

[for derivation, see raghú and ✓rañh: cf. ἡλαχύ-s, 'small,' ἡλάχιστος, 'smallest'; Lithuanian lèngvas, 'light'; Lat. lœvis, *lenhū-s ?, '1. swift, 2. light, not heavy, 3. insignificant, small' (mgs quite parallel w. those of laghu); AS. lung-re, 'quickly'; Eng. lungs, 'lights': kinship of AS. leōh-t, Eng. light, 'not heavy,' lights, 'lungs,' not certain: for connection of mgs 1 and 2, observe that *swift* and *light*, just as *slow* and *heavy*, name qualities naturally associated: for *light*, 'not dark,' see ✓rue.]

lag hu krama, a. having a quick step; -am, adv. [1311], quickly.

lag hu cetas, a. small-minded.

✓ **lañgh** (lañgháyati; lañghítá; -láñghya). spring over. [see ✓rañh, and under laghú.]

✓ **lajj** (lajjáte; lałajjé; lajjitá; lájjitum). be ashamed.

+ vi, be ashamed.

lajjā, f. shame. [✓lajj, 1149.]

lajjávant, a. having shame; embarrassed. [1233.]

✓ **lap** (lápati; lałápa; lapisyáti; lapitá, laptá; láptum; -lápya). chatter; talk; lament. [cf. ḥ-λοφ-ú-s, 'a lamenting'; ḥλοφύρωμαι, 'lament'; perhaps Lat. lámenta, 'laments.']

+ á, talk to, converse with.

+ pra, talk out heedlessly or lamentingly.

+ vi, utter unintelligible or lamenting tones.

+ sam, talk with; caus. (cause to talk with one, i.e.) address, 26¹.

✓ **labh**, younger form of rabh (lábhate; lebhé; álabdha; lapsyáte; labdhá; labdhvá; -lábhya). —1. catch; seize; —2. receive; get. [see under ✓rabh.]

+ pra, —1. seize; take; —2. dupe; fool. [for 2, cf. Eng. colloq. *take in*, 'gull,' and *catch*, 'ensnare.']

+ vi + pra, fool, 37⁶. [see ✓labh + pra.]

✓ **lamb** (lámbate; lalambé; lambiyáti; lambitá; lámbitum; -lámya). —1. hang down; —2. sink; —3. hang upon, hold on to; cling to; and so —4. (like Eng. stick) tarry, lag. [younger form of ✓ramb, 'hang down limp': cf. λοβ-ός, 'lobe or pendent part' (of ear, liver); Lat. lāb-i, 'sink, fall'; limbus, 'fringe, border'; AS. lappia, 'loosely hanging portion'; Eng. *lap* (of coat, apron); Eng. *limp*, 'hanging loosely, flaccid'; *lop*-ears, 'hanging' ears (of a rabbit).]

+ ava, —1. hang down; —2. sink; —3. hang upon, hold on to.

+ vi, lag, loiter. [see ✓lamb 4: for mg, cf. also Eng. *hang*, in *hang fire*.]

✓ **lal** (lálati, -te; lalitá). sport, dally, play; behave in an artless and unconstrained manner; lalita, *see s.v.*

laláta, n. forehead.

lalita, a. artless, naive; lovely. [prop. 'unconstrainedly behaved,' ppl. of ✓lal, 952²; so Eng. *behaved* has rather adjectival than verbal coloring.]

lavañá, n. salt, esp. sea-salt; as a. salt.

✓ **las** (lásati; lałasa; lasitá). gleam, glance. [orig. 'glance,' but, like Eng. *glance*, with the subsidiary notion (see lasa), 'move quickly hither and thither,' and so, 'play' (see the cpds w. preps.): conversely, Eng. *dull* means 'slow,' and then, 'not glancing': cf. Lat. *lasc-ivus* (through *las-cu-s), 'wanton.']

+ ud, —1. glance; —2. play; —3. be overjoyed, 24²³.

+ vi, —1. glance; —2. play; —3. be joyful or wanton.

lasa, a. moving quickly hither and thither; lively. [✓las.]

lajá, m. pl. parched or roasted grain. [perhaps akin w. ✓bhrjj.]

lābha, m. the getting, acquisition. [✓labh.]

✓ **likh** (likháti; lilékha; álekhít; likhis-yáti; likhitá; likhitvá; -líkhyá). —1. scratch; furrow; slit; draw a line; —2. write; write down; delineate. [younger

form of *vrīkh*: cf. *ℓ-peík-ω*, ‘furrow’ (*χθόνα*, ‘ground’); *ℓ-peíχ-θω*, ‘tear, rend’; Lat. *rima*, **ric-ma*, ‘slit, crack’: for mgs, observe that Eng. *write* is fr. the same root as Ger. *ritzen*, ‘scratch.’]

liṅga, *n.* mark (by which one knows or recognizes a thing), Kenn-zeichen, characteristic. [connected w. *vlag* in the same way as *lakṣa*, q.v.]

liṅga-dhāraṇa, *n.* the wearing of one’s characteristic marks.

✓ lip (limpáti, -te [758]; lilépa; álipat, álipta; liptá; -lipyá). — 1. besmear or rub over a thing (*acc.*) with a thing (*instr.*); — 2. smear a thing (*acc.*) over or on a thing (*loc.*); stick (*trans.*) on to; *pass.* stick or stick to, *intrans.*

[younger form of *vrīp*: orig. mg ‘smear, stick’: cf. *τὸ λίπος*, ‘grease’; *ἀ-λείφ-ω*, ‘anoint’; Lat. *lippus*, ‘bleary-eyed’; *λιπαρός*, ‘greasy, shiny’:

further akin are the following words, but with curious divarication of mg: *λιπαρέω*, like Eng. *stick to*, i.e. ‘persist’; AS. *belif-an*, Goth. *b-leib-an*, Ger. *b-leib-en*, (lit. ‘stick,’ i.e.) ‘remain’; AS. *libban*, Eng. *live*, Ger. *leben*, ‘be remaining or surviving, superstitem esse’; AS. *lif*, Eng. *life*; finally AS. *lēf-an*, Eng. *leave*, ‘cause to remain.’]

+ a n u, smear over, cover with.

+ vi, besmear.

lipi, *f.* — 1. a rubbing over; — 2. writing. [Vlip, 1155.1.]

✓ liğ (liğate; liliğe; álegiṣta; lişṭā). tear, break. [younger form of *vrīç*.]

liça, tearing, breaking, and so cutting, in ku-liça. [Vliç.]

✓ lí (láyate; líyate; lilyé; áleṣṭa; liná; -liya). — 1. cling to; — 2. stick; — 3. (stay, *i.e.*) of birds and insects, light upon, sit upon; — 4. slip into; disappear.

+ ni, — 1. cling to; — 2. light upon (of birds); — 3. slip into; disappear; hide.

+ pra, go to dissolution. [cf. Vri.]

lilā, *f.* — 1. play; — 2. (like Eng. child’s play) action that can be done without serious effort; lilayā, without any trouble.

✓ luṭh (luṭháti; lulóṭha; luṭhitá). roll.

✓ lūp (lumpáti [758]; lulópa; luptá; lóptum; luptvá; -lúpya). — 1. break; harm; — 2. attack; pounce upon; — 3. rob, plunder. [younger form of *vrup*: cf. Lat. *rumpere*, ‘break’; AS. *reōfan*, ‘break’; *reāf*, ‘spoil of battle, booty, armor, etc., esp. clothing, garments,’ Ger. *Raub*, ‘robbery, booty’; AS. *reāfian*, ‘despoil, rob,’ whence Eng. *reave*, ppl. *reft*, and *be-reave*: fr. Old High Ger. *roubōn*, ‘rob,’ through Old French *rober*, ‘rob,’ comes French *dérober*, Eng. *rob*, and fr. Old High Ger. *roub*, ‘robbery, booty, esp. pillaged garment,’ in like manner, French *robe*, ‘garment,’ Eng. *robe*.]

lubdhaka, *m.* hunter. [lubdha, Vlubh.]

✓ lubh (lúbhyați; lulóbhā, lulubhē; lubdhá; lóbdhum). — 1. go astray; — 2. be lustful; have strong desire; lubdha, longing for. [cf. ḷ λίψ, *λιψ-ς, ‘longing’; λιπ-τ-ομαι, ‘long for’; Lat. *lub-et*, *lib-et*, ‘is desired or agreeable’; *libens*, ‘willing, glad’; *libido*, ‘desire’; AS. *lēf*, ‘dear,’ Eng. *lief*, ‘dear, gladly’; Ger. *lieb*, ‘dear’; also Eng. *love*.]

✓ lul (lólati; lulitá). move hither and thither.

✓ lū (lunáti [728]; luláva; lúná). cut (e.g. grass, hair); cut off; gnaw off. [cf. ḷ θ-ω, ‘separate, *i.e.* loose’; Lat. *so-lū-tus*, ‘loosened.’]

lekha, *m.* a writing; letter. [Vlikh.]

✓ lok (lókate; luloké; lókitum; caus. lokáyati [1056]; lokítā; -lókyā; only caus. forms are in common use, and these only with ava, á, and vi). get a look at; behold; — caus. [1041²] — 1. look, look on; — 2. get a look at, behold. [on account of the guttural k, prob. a secondary root fr. *roká* (Vrue, 216.1): for connection of mg, cf. *λευκ-ός*, ‘bright,’ and *λεύσσω*, **λευκ-յω*, ‘see’; Lat. *lumen*, ‘light,’ then ‘eye’ (see under Vrue); also locana: no connection w. Eng. *look*.]

+ ava, caus. — 1. look; — 2. look at or upon; — 3. behold, see, perceive.

+ á, caus. — 1. look at; — 2. see, perceive.

+ vi, caus. — 1. look; — 2. look at, inspect, 25⁶; — 3. behold.

lokā, perhaps a younger form of ulokā (which appears regularly in the oldest texts, but divided as u lokā, 84¹¹), m. — 1. open space; free room; place, 83¹⁵; — 2a. the vast space; the world, 103³; any imaginary world or worlds, 15¹⁶; cf. antariksā-, indra-, jiva-, pati-, para-, manusya-, svarga-loka; — 2b. used of heaven: svaro lokas, the world situate in the light, 103⁵¹⁴, 16; so sukṛtām ulokas, the world of the righteous, 84¹¹; later, sukṛtasya lokas, world of virtue, 89⁸; so 5²⁰; — 2c. of earth: loke kṛtsne, in the whole earth, 5¹⁵; asmin . . loke, in this world (cf. iha), 66¹²; in same sense, loke, 57⁸, 63⁷; — 2d. with senses merging imperceptibly into those given under 3, e.g., in the world or among men, 26², 36³, 47²¹; — 3. (like Eng. world and French monde) people; folks; men or mankind; sing. 6⁷, 21¹⁸; pl. 25¹⁴, 39¹⁹, 57¹⁵. [etymology uncertain: no connection with Lat. *locus*, Old Lat. *slocus*, ‘place.’]

loka-kṛt, a. world-making, world-creating. [1269.]

loka-pālā, m. pl. world-protectors, either four in number (regents of the four quarters of the world), or eight (regents of the cardinal points and four points mid-way between).

loka-pravāda, m. world-saying, common saying.

lokam-prṇā, a. world-filling; f. -ā (sc. iṣṭakā), Lokamprinā, name applied to the common bricks used in building the sacred fire-pile, and so called because all laid with the recitation of the one general formula, lokám prṇā, ‘fill thou the world.’ [1314b: for prṇā, √1pr, see 731.]

logá, m. clod (of earth). [√rūj, ‘break,’ 216.1: for mg, see under mfd.]

loc (locayati; locitā; -lōcya). used only with ā. [derived fr. √rūc; just how, is unclear: see √lok.]

+ ā, — 1. rarely, cause to appear or be seen; — 2. usually, bring to one’s own sight or mind, consider, reflect; matsyāir

ālocitam (*impers.*, 999), the fishes reflected; ity ālocya, thus reflecting.

— + pary-ā, see loc + ā; reflect, deliberate.

+ sam-ā, see loc + ā; reflect.

locana, — 1. a. enlightening; — 2. as n. eye, usual mg. [loc: for mg, cf. lūmen, under √lok.]

lobha, m. strong desire; greed, avarice. [√lubh.]

lobha-viraha, m. freedom from avarice.

lōman, n. hair on the body of men and beasts (usually excluding that of the head and beard and that of mane and tail). [prop. ‘clippings, shearings,’ √lū, ‘cut,’ 1168.1a: cf. roman.]

lola, a. — 1. moving hither and thither, uneasy; and so — 2. anxious for, desirous of; greedy. [√lul.]

loṣṭā, m. n. clod (of earth). [√rūj, cf. 222⁴: for mg, see under mfd.]

lohā, a. reddish; coppery; as m. n. reddish metal, copper. [cf. lōhita, rōhita, and rudhirā, all meaning ‘red’: with the last, cf. ἐ-ρυθρός, Lat. *ruber*, *rufus*, Eng. ruddy, red.]

lohāyasā, n. coppery metal, any metal alloyed with copper. [āyasā.]

lāulya, n. greediness. [lola, 1211.]

lāuhāyasa, a. metallic; as n. metallic ware. [lohāyasa, 1208f.]

vāṇçā, m. — 1. cane or stock or stem, esp. of the bamboo; — 2. (like Eng. stock, and stem [rarely], and Ger. Stamm) lineage, family, race.

vāṇçā-vicuddha, a. — 1. made of perfectly clear or unblemished bamboo; — 2. of pure lineage. [lit. ‘vāṇçā-pure, pure in its or his vāṇçā,’ 1265: √cudh.]

vak (vāvakré [786, 798a]). roll. [akin w. √vañc, q.v.]

vaktavyà, grdv. to be said or spoken; see 999 end. [√vac, 964.]

vakrá, a. — 1. crooked; — 2. fig. (nearly like Eng. crooked) disingenuous, ambiguous. [√vak, 1188.]

vakṣaṇā, f. pl. belly; bellies (of cloud-mountains).

↳ vāc (vākti ; uvāca, ūcū [784, 800c] ; ávocat [847 end, 851] ; vakṣyáti, -te ; uktá ; vāktum ; uktvā ; -úeya ; ucyáte ; vācýati). say or speak (*w. acc. of person*, 10²²; *or w. acc. of person and acc. of thing*, 7¹⁹) ; announce or tell, 66¹⁹, 98¹⁷ ; name or call, 58⁷ ; punar uvāca, replied, 19¹⁹ ; ity uktvā, with saying so, i.e. with the words “ . . . ” , saying “ . . . ” , 4² ; so saying, 19²³, etc. ;

— uktá, — 1. spoken, said; *impers. pass.* [999 mid.] , kākena_uktam, the crow said, 24¹⁸, etc.; uktam, introducing a proverb, ‘t is said, 19⁹, 20¹⁵, etc.; — 2. spoken unto; evam ukta, thus addressed, 3⁵, etc.

— *caus.* — 1. *mid.* cause or ask (*e.g.* the Brahmins) to pronounce for one's self (*e.g.* a benediction), 101², 106⁴; — 2. cause (a written leaf) to speak, *i.e.* read, 54²⁰.

[cf. ūṣṭa, *fok-ja, ‘voice, rumor’; Lat. vōc-āre, ‘call’; Ger. er-wäh-nen, ‘mention’: w. vāc-as, ‘word,’ cf. ēπος, stem *Fēr-ερ, ‘word,’ w. labialization : w. ávocam, *a-va-ue-am, cf. ēιτον, *ē-Fe-ηπ-ον, ‘said’: w. nom. vāk, *vāk-s, stem vāc, ‘voice,’ cf. Lat. vox, *vōc-s, ‘voice,’ and ḥψ, for *ἀψ, i.e. Fωπ-s, ‘voice.’]

+ anu, — 1. repeat or say (sacrificial prayers, etc.) for some one (*gen.*); — 2. *mid.* say after (the teacher), *i.e.* learn, study; anūcānā, *perf. mid. ppl.* who studies, studied, learn-ed.

+ abhy-anu, say with regard to or with reference to something; describe (an occurrence) in (metrical and Vedic) words.

+ nis, speak out or clearly; explain.

+ pra, — 1. tell forth, proclaim; tell, announce, mention; *and so* — 2. (*as conversely laudāre*, ‘praise,’ comes to mean ‘mention’) praise; — 3. tell of, *colloq.* tell on, *i.e.* betray, 93¹⁸; — 4. say, 45⁹; — 5. declare to be; name, 57⁶.

+ prati, say in return, answer.

+ sam, say together.

vacana, *n.* — 1. speech; words, 9¹⁸, etc.; dictum; — 2. (*like Lat. e-dictum and Eng. edict and word*) command; injunction, 26¹⁸. [vāc, 1150.]

vácas, *n.* — 1. speech, 4⁶, etc.; words; word; counsel; — 2. language, 54¹¹; — 3. (*like Eng. word*) order; request, 53³. [vāc, 1151.1a: cf. ēπος, ‘word.’]

↳ vaj (vājáyati). probable root, with the meaning be strong or lively, inferred from ugrā, ójas, vājra, vāja; see these words; vājáyant, hastening, 75⁹: cf. vājaya. [cf. ὕγ-ήσις, ‘strong, healthy’; AS. wac-ol, ‘awake’; Eng. wake, ‘not to sleep’; perhaps Lat. vig-ēre, ‘be lively or strong,’ vig-il, ‘awake.’]

vājra, *m.* Indra's thunderbolt, 70⁸, 88¹⁵. [orig., perhaps, a mere epithet, ‘The Mighty’ (vāj), like Mjölnir, ‘The Crusher,’ name of Thor's hammer.]

vājra-bāhu, *a.* having the thunderbolt on his arm (of Indra), lightning-armed. [1303.]

vajrín, *a.* having the thunderbolt (of Indra). [vajra, 1230.]

↳ vāñce (vāñcati; vāñcayáti; vāñcitá). totter; go crookedly; *caus.* (cause to go astray, *i.e.*) mislead, deceive; cheat. [cf. Lat. vacillare, ‘totter, be unsteady’; AS. wōh, ‘crooked, wrong,’ whence Eng. woo, ‘incline to one's self, court.’]

+ upa, totter unto.

vāñcaka, *m.* deceiver. [vāñc, caus.]

vāñcayitavya, grdv. to be deceived; as *n.* a to-be-practised deceit, *w. objective gen.* (296b beg.), 26². [vāñc.]

vāṭa, *m.* Ficus indica; cf. nyag-rodha.

vānik-putra, *m.* merchant's son. [vanij.]

vāñj, *m.* merchant. [vāñ, 383.5.]

↳ vāt (vátati; vātayáti). only with api. understand; *caus.* cause to understand or know, reveal, inspire (devotion). [cf. Lat. vāt-es, ‘wise seer’: see under vāta.]

vatsá, *m.* young; esp. young of a cow, calf. [prop. ‘yearling’ from a not quotable *vatas, ‘year’: with *vatas, cf. Féros, ‘year,’ Lat. vetus- in vetus-tu-s, ‘bejahrt, in years, old’: akin are Lat. vit-u-lu-s, ‘yearling, *i.e.* calf,’ and Eng. weth-er: for mg. cf. χλαπος, ‘goat,’ prop. ‘winter-ling’ (see hima): see vatsara.]

vatsará, *m.* year; personified, 67¹⁵. [cf. vatsa; also pari- and sam̄-vatsara.]

व वा॒द् (vádati, -te; uváda, údē [784]; ávādit, ávadiṣṭa; vadisyáti, -te; udítá; vāditum; uditvá; -údyā; vādáyati).

-1. speak, 95^{7,9}; say, 20¹⁰, etc.; speak to, *w. acc.*, or *w. loc.* (4¹); -2. communicate; announce, RV. x. 125.5; speak of; udita, stated (authoritatively), 58¹⁶; -3. tell, *i.e.* foretell, predict, 103¹²; -4. designate as, 55⁵; name.

+ abhi, speak to, salute; signify, in the derivs abhvādin, abhvāda; caus. speak to; salute.

+ praty-abhi, caus. mid. salute in return.

+ ā, speak to; vidatham ā-vad, give orders to (the household), rule (as master or mistress).

+ pra, -1. speak forth; say; -2. declare to be.

+ vi, mid. contradict.

+ sam, mid. talk or take counsel with one's self.

वादा॒ना, n. -1. mouth; -2. face. ['organ of speaking,' वाद, 1150: for mg, cf. nayana.]

vāditavya, grdv. to be spoken. [वाद.]

वाद्या, grdv. to be spoken of, worthy of (favorable) notice, and so praiseworthy. [वाद, 963³ c.]

व वा॒ध् (ávadhīt, ávadhiṣṭa; vadhiṣṭá, -te). -1. strike; harm; -2. (*just as AS. sleān meant first 'strike' and then 'slay, i.e. kill'*) slay, kill. [see वाधः; cf. ष्व-éω, 'push': see vadhar.]

वाधा॒, m. -1. murderer; -2. weapon of death, esp. Indra's bolt; -3. slaying, slaughter. [वाध.]

वाधा॒र, n. weapon of death, *i.e.* Indra's bolt. [वाध.]

वाधा॒स्ना॒, only in instr. pl. weapons of death, *i.e.* Indra's bolts. [वाधा॒, 1195.]

वाधी॒, f. -1. bride; -2. woman. [prop. 'the one fetched home' by the bride-groom, वाह, q.v.]

वाधु॒-वा॒स्त्रा॒, n. bride's garment.

वाध्या॒, grdv. -1. to be struck, *i.e.* punished, 27²¹; to be harmed; -2. to be slain, 27¹⁸. [वाध, 963³ c.]

वाध्रि॒, a. whose testicles have been crushed; emasculated, opp. of वृषन्. [वध, 1191.]

व वा॒न् (vanóti, vanuté; vavána, vavné; vātā). -1. hold dear, love; desire, seek, beseech, 79¹⁹; -2. get; -3. win. [cf. Lat. *venia*, 'favor'; *Ven-us*, 'The Lovely One'; AS. *winnan*, 'exert one's self, strive,' Eng. *win*, 'gain by striving'; AS. *wēn*, 'hope, expectation, supposition,' whence *wēn-an*, Eng. *ween*, 'suppose': see वान्च.]

वाना॒, n. wood; forest.

वानाना॒, f. desire. [वान, 1150.2b².]

वानानवंत, a. having desire, desiring. [perhaps fr. वानाना॒, 1233, w. irreg. loss of final ā: both mg and derivation are doubtful.]

वाना॒-प्रा॒स्था॒, m. n. forest-plateau, wooded table-land. [1280b.]

वाना॒-वासा॒, m. the living in a wood; -tas, owing to (his) forest-life.

वाना॒-पाति॒, m. tree. ['lord of the wood': see 1267 and a and d: perhaps vanas stands for vanar, a subsidiary form of vana, cf. 171².]

व वा॒न्द् (vāndate; vavandé; vanditá; vānditum; vanditvá; -vāndya). -1. praise; -2. salute reverentially. [orig. ident. w. वाद, 108g.]

+ abhi, make reverent salutation unto; salute.

वांदित्, m. praiser. [वान्द.]

व वा॒प् (vāpati, -te; uptá; -úpya; vāpāyati). shear (hair, beard); trim (nails); caus. cause to be clipped, or simply [1041²], clip.

व वा॒प् (vāpati, -te; uvāpa, ūpé [784, 800e]; ávāpsit; vapsyáti; uptá; uptvá; -úpya). -1. strew; scatter, esp. seed, sow; -2. (*like χέω*) throw or heap up, *i.e.* dam up.

+ apa, cast away; fig. destroy.

+ abhi, bestrew.

+ ā, throw upon, strew.

+ ni, throw down.

+ nis, throw out, esp. deal out (from a larger mass) an oblation to a god, dat.; offer.

वा॒पा॒, f. caul, omentum.

vápus, *a.* —1. wondrous, admirabilis; —2. (*like Eng. admirable*) exciting wonder mixed with approbation, *esp.* wondrous fair;

—*as n.* —1. a wonder; wonderful appearance; vapur dṛṣaye, a wonder to see, θαῦμα ὁέσθαι, 79⁹; —2. beautiful appearance; beauty, 8⁸; —3. appearance; form, 48³⁴. [for 2 and 3, cf. the converse transition of mg in rūpa, 1, 2.]

vayám, *we*, *see* 491. [cf. Ger. *wir*, Eng. *we*.]

1 vāyas, *n.* —1. fowl, collective; —2. bird. [see *vī*, 'bird.]

2 vāyas, *n.* food, meal. [prop. 'enjoyment' √1vī, 'enjoy': for analogies, see √2bhuj, 'enjoy,' and √1vī.]

3 vāyas, *n.* —1. strength, of body and of mind; health; —2. the time of strength, youth; marriageable age, 2⁶; —3. generalized, any age or period of life; years (of life). [akin *w. vi-ra*, q.v.]

vayā, *f.* strengthening.

1 vāra, *m.* choice; wish; a thing to be chosen as gift or reward, *and so* gift, reward; varām vṝ, wish a wish, make a condition, 94¹; varām dā, give a choice, grant a wish, 1¹⁷; prāti vāram or vāram ā, according to one's wish. [√2vṝ, 'choose': cf. Eng. *well*, lit. 'according to one's wish.]

2 vara, *a.* (*like Eng. choice or select*) most excellent or fair, best, *w. gen. or loc.*, 16², 3²¹; *w. abl.*, most excellent as distinguished from '·'; *i.e.* better than '·', 68¹⁴; varam '·', na ca '·', the best thing is '·', and not '·', *i.e.* '·' is better than '·', 17². [√2vṝ, 'choose': for mg, cf. AS. *cyst*, 'a choice,' and then 'the best,' with ceōsan, 'choose.')

varaṇa, *n.* a choosing. [√2vṝ, 'choose.')

vara-varṇa, *m.* most fair complexion.

varavavarṇin, *a.* having a fair complexion; -inī, *f.* fair-faced woman. [vara-varṇa, 1230.]

varāṅganā, *f.* most excellent woman. [aṅganā.]

varāroha, *a.* having fair hips or buttocks; καλλίπυγος. [āroha.]

varāhā, *m.* boar.

várivas, *n.* breadth; *fig.* freedom from constraint, ease, gladness, *w. kr.* [Belonging to urū, 'broad': see 1173³, 467².]

vāriyāns, *a.* very broad, wide extended. [√1vṝ, 'cover, extend over': see 467² and 1173³.]

vārunā, *m.* The Encompasser (of the Universe), Varuna, name of an Aditya; orig. the supreme god of the Veda (*see selection xxxvii. and notes*), and so called king as well as god, 83¹²; omniscient judge who punishes sin and sends sickness and death, *selections* xlili., xliv., xlv.; later, god of the waters, 7¹⁰. [a personification of the 'all-embracing' heaven, √1vṝ, 'cover, encompass,' 1177c: cf. oṃpavān, 'heaven,' and Oṃpavān, 'Heaven,' personified as a god.]

vārūtha, *n.* cover; *and so, as in Eng.*, protection. [√1vṝ, 'cover,' 1163c.]

varūthyā, *a.* protecting. [varūtha, 1212d4.]

vāreṇya, *grdv.* to be desired; *and so*, longed for, excellent. [√2vṝ, 'choose,' 1217^{1,2,3}, 966b.]

varga, *m.* group. [√vṝj, 'separate,' 216.1: for mg, cf. Eng. *division*, 'a separating into parts,' and then 'the part separated, group.')

várcas, *n.* vitality, vigor; the illuminating power in fire and the sun; *and so*, splendor; *fig.* glory. [perhaps akin with *rue*: cf. *varpas* with *rūpa*.]

vārṇa, *m.* —1. outside; external appearance; color, 36¹⁹, 37⁶, etc.; complexion; —2. (color, *and so, as in Eng.*) kind, species, sort, 98²; —3. (sort of men, *i.e.*) caste, 28¹⁸; —4. letter; sound; vowel, 59¹⁶; syllable; word, 98⁸. [√1vṝ, 'cover,' 1177a: for mg 1, cf. Eng. *coating*, and *coat* (of paint), and Lat. *color*, prop. 'cover or coating,' cognate *w. oc-cul-ere*, 'cover over.')

varṇaya (varṇayati). —1. color, paint; —2. *fig.* (*like Eng. paint*), depict, describe; tell about; *pass.* 12³. [varṇa, 1058.]

vartana, *n.* prop. an existing, *and so* (*like Eng. living*), means of subsistence. [√vṝt̄, mgs 3, 5: cf. *vṝtti*.]

- vartṛ**, *m.* restrainer, stayer. [v1 vṛ, 'cover,' mg 3, 'restrain': 1182.]
- vártman**, *n.* wheel-track; path, 43⁹; *vartmanā*, at end of cpds: by way of, 39¹⁴; or simply through; akāca-vartmanā, through the air, 39¹. [vṛt, 1168.1a.]
- vártra**, *a.* warding off, holding back; as *n.* a water-stop, dam, weir. [v1 vṛ, 'cover,' q.v.]
- 1 várðhana**, *a.* —1. increasing, *trans.*; as *m.* increaser; —2. delighting in. [v1 vṛdh, 'increase,' q.v.]
- 2 várðhana**, *n.* the cutting. [v2 vṛdh, 'cut.')
- várpas**, *n.* assumed appearance; image, form. [akin with rūpā: cf. varcas.]
- vármán**, *n.* évelope; coat of armor; protection; at end of Kshatriya-names, 59¹³ n. [v1 vṛ, 'envélop,' 1168.1a.]
- varsá**, *n.* —1. rain; —2. (rainy-season, i.e.) year; —varsā, *f. pl.* —1. the rains, i.e. the rainy season; —2. very rarely, rain-water, 104¹⁴. [vṛṣ: cf. ḫ-ερσα, 'rain-drops': for mg 2 of varsā, cf. Eng. "girl of sixteen summers," "man of seventy winters," abda and garad.]
- varsá-karman**, *n.* the action of raining.
- varsá-sat̄ka**, *n.* year-hexade, period of six years.
- varsmán**, *m.* height; top; crown of the head. [see 1168.1c² and 2b.]
- valá**, *m. prop.* an encloser, and so —1. (enclosure, i.e.) cave; —2. personified, Vala, name of a demon who shuts up the heavenly waters to withhold them from man and is slain by Indra, 81^{5,7}. [v1 vṛ, 'enclose.')
- vala-vṛtra**, *m.* Vala and Vritra. [1252.]
- valavṛtra-niśudana**, *m.* destroyer of Vala and Vritra, i.e. Indra. [1264.]
- valavṛtra-han** [402], *a.* slaying Vala and Vritra; as *m.* slayer of Vala and Vritra, i.e. Indra. [1269.]
- valmíka**, *m.* ant-hill.
- vavrí**, *m. prop.* cover, and so —1. place of hiding or refuge; —2. corporeal tegument (of the soul), i.e. body. [v1 vṛ, 'cover,' 1155.2c.]
- vága** (váṣṭi, uçánti [638]; uváça [784]). —1. will, 73¹⁷; —2. desire, long for; —*ppls*, pres. uçánt, perf. vāvaçāná [786]: willing or (when qualifying subject of verb) gladly, 83⁴, 85⁶; longing, 78⁹; —3. (like Eng. will in its rare or obsolete sense 'order') order, command. [cf. ēkāv, stem *Fēk-ovτ, 'willing.')
- váça**, *a.* willing, submissive; as *m.* —1. will; —2. command; and so controlling power or influence. [vāç.]
- vaça-ní** [352], *a.* bringing into one's power; as *m.* controller.
- vaçā**, *f.* —1. cow, esp. farrow cow; —2. female elephant, Elephanten-kuh. [perhaps 'the the lowing' beast, fr. vāç: cf. Lat. vacca, 'cow': usual name for 'cow' is gó.]
- vaçin**, *a.* having command or control; as *subst. m. or f.* master, mistress. [vaça.]
- vaçī-kr̄**, make submissive, enthrall, ensnare. [vaça and v1 kr̄, 'make,' 1094.]
- vaçya, grdv.** to be commanded or ordered, and so obedient, submissive, yielding. [vaç, 963³e.]
- vas**, *encl. pron.* you, 491. [cf. Lat. vōs, 'ye, you.')
- 1 vas** (uecháti [753, 608]; uvása [784]; vatsyáti [167]; uštá). grow bright; light up (of the breaking day), dawn. [for cognates, Lat. us-tu-s, 'burned,' east, Easter, etc., see the collateral form uš, 'burn,' and the derivs ušas, usra, vasantā, vasu, vásara: cf. also ḷμαρ, *Fēσ-μαρ, 'day'; ḷap, *Fēσ-ap, Lat. vēr, *ve-e-r, *ves-e-r, 'dawn of the year-light, i.e. spring'; Ves-uv-ius, 'the burning' mountain.]
- + **vi**, shine abroad, 75¹⁵; light up, 97¹⁸.
- 2 vas** (váste [628]; vavasé; ávasiṣṭa; vatsyáti; vasitá; vásitum; vasitvá; -vásya). put on (as a garment), clothe one's self in. [cf. ḷvvvμι, *Fēσ-vv-μι, 'put on'; ḷ-εσ-το, 'had on'; ḷμα, 'garment'; Lat. ves-tis, 'garment'; Goth. ga-vas-jan, 'clothe'; AS. wer-ian, Eng. wear.]
- 3 vas** (vásati; uvása [784]; ávātsñit [167]; vatsyáti; uštá; vástum; ušitvá; -ušya; vásayati). stay in a place; esp.

stay over night, 38², 100⁸ (*with rātrīm*); dwell, abide; live. [cf. *āśru*, *Fās-*ru*, ‘dwelling-place, town’; Lat. *ver-na*, ‘one who lives in the house, i.e. slave’ or ‘one who dwells in the land, i.e. native,’ like Eng. *domestic*, ‘servant,’ and *domestic*, ‘not foreign’; AS. *wes-an*, ‘be’; Eng. *was, were.*]

+ ā, take up one’s abode in (a place), occupy; enter upon, 62³.

+ u d, caus. (cause to abide out, i.e.) remove from its place, 97¹⁴!.

+ u p a, -1. stay with; wait; -2. (*with a specialization of mg like that in Eng.* abs-tain, ‘hold off, esp. from food or drink’) wait, and so stop (eating), fast.

+ n i, dwell (of men and of beasts).

+ p rati, have one’s dwelling.

√ 4 v a s (vāsāyati; vāsítá). cut. [cf. Lat. *vōmis*, *ros-mis, *vōmer*, ‘plow-share, colter.’] + u d, cut away or off, 97¹⁴!.

vāsantá, m. spring. [‘the dawning or lighting-up’ year-time, √1 vas, 1172^{3,4}: see 1 vas: cf. ἔαρ, *Fēσ-ap, Lat. *rēr*, *ve-er, *ves-er, ‘spring.’]

vāsiṣṭha, a. most excellent, best; -as m. Vasishtha, name of one of the most famous Vedic seers, 78¹⁹ x. [formed as superl. to *vasu*, fr. √1 vas as a verbal (467), the verbal having the same transferred sense as the adj. *vasu*, q.v.]

vāsu, a. excellent, good; -1. as m. good (of gods), 76¹¹; -2. as m. pl. The Good Ones, the Vasus, a class of gods, RV. x. 125.1; -3. as n. sing. and pl. good, goods, wealth. [prop. ‘shining, i.e. splendid,’ √1 vas, ‘shine,’ but w. a transfer of mg like that in the Eng. *splendid* as used by the vulgar for ‘excellent’: connection w. ἥντις, ἔντις, ‘good,’ and εὖ, ‘well,’ is improbable, see āyu.]

vāsu-dhā [352], a. yielding good; vāsu-dhā [364], f. the earth; the land.

vāsudhādhipa, m. (lord of the earth, i.e.) king, prince. [adhipa.]

vāsum-dhara, a. holding good or treasures; -ā, f. the earth. [vāsum + dhara, 1250a: we should expect *vasu* (acc. s. neuter, or stem), not *vasu-m* (masculine!), 341.]

vāsu-çravas, a. perhaps [1298a] having good fame, or else [1297 and 1280b] having wealth-fame, i.e. famed for wealth.

vāsu-sampūrṇa, a. treasure-filled. [v1 pr, ‘full’]

√ vāsūya (vāsūyati). crave good. [de-nom. of *vasu*, 1058¹, 1061.]

vāsūyā, f. desire for good; lounging. [√vāsūya, 1149⁶.]

vāstr̄, m. illuminer; or, as adj., lighting up. [√1 vas, ‘shine,’ 1182, 375³.]

vāstra, n. garment, piece of clothing; cloth. [√2 vas, ‘clothe,’ 1185a.]

vāstra-vestita, a. covered with clothes, well dressed.

vāstrānta, m. border of a garment. [anta.]

√ vah (vāhati, -te; uvāha, ūhé; ávāksit; vaksyāti; ūdhá [222]; vódhum; ūdhvá; -ūhya; uhýate). -1. conduct, 84¹¹; carry, esp. the oblation, 85¹, 93¹⁴, 94¹; bring with team, 73¹¹, 81¹⁴, or car, 72⁴, 87¹⁴; draw (wagon), guide (horses); -2. intrans. travel; proceed (in a wagon); -3. pass. be borne along; -4. flow, carry with itself (of water); -5. (like Ger. *heimführen*) bring home to the groom’s house, wed; -6. carry, 43^{11,16}, 52⁹; bear, 26⁴; carry far and wide, i.e. spread (a poem, fragrance), 54².

[for *vagh: cf. ὁχος, *wōχos, ‘wagon’; ὁχέμαι, ‘ride’; Lat. *veh-ere*, ‘carry’; *vehiculum*, ‘wagon’; AS. *weg-an*, ‘carry, bear,’ whence Eng. *weigh*, ‘lift’ (as in *weigh anchor*), ‘find weight of by lifting’ (cf. *bhara*); AS. *wægn* or *wæn*, Eng. *wain*, Dutch *wagen* (whence the borrowed Eng. *wagon*), ‘that which is drawn, i.e. wagon’; further, Lat. *ri-a*, *re-a*, *veh-ia, ‘that which is to be travelled over, way’; AS. *weg*, Eng. *way*, ‘that which carries’ one to a place.]

+ ā, bring hither or to.

+ u d, -1. bear or bring up; -2. esp. lead out (a bride from her father’s house), wed.

+ pari, -1. lead about; -2. esp. lead about (the bride or the wedding procession), wed.

+ pra, carry onward.

+ **vi**, lead away, esp. the bride from her parents' house, and so wed, marry; mid. get married.

+ **sam**, carry together; carry.

vāh, vbl. carrying, drawing, in cpds.

[¹vah.]

vahatú, m. wedding procession; wedding.

[¹vah, 1161c.]

vahyá, n. portable bed, litter. [¹vah, 1213: for *mg*, cf. Eng. *bier* and verb *bear*.]

vahye-çayá, a. lying on litters. [vahya, 1250c: acct, 1270.]

✓ **1 vā** (vāti; vavād; ávāsít [882]; vās-yáti; vātā; vātum; vāpāyati [1042d]).

blow. [cf. ἄνημα, *ά-ϝη-μι, 'blow'; Goth. *va-iān*, Ger. *wel-en*, AS. *wāwan*, 'blow'; *aū-pa*, 'breeze'; *ānpa*, *άϝηρος, 'air'; Lat. *ventu-s* (a participial form which has made a transition to the vowel-declension — cf. *vasanta* and 1172^{3,4}), 'wind', Eng. *wind*; AS. *we-der*, Eng. *wea-ther*, 'wind (e.g. in weather-cock), condition of the air': see *vāta* and *vāyú*, 'wind.]

+ **ā**, blow hither.

+ **nis**, —1. (blow out, *intransitively*, i.e.) go out, be extinguished; —2. *intrans.* (blow till one gets one's breath, and so) cool off; —caus. —1. extinguish; —2. cool off, *transitively*, i.e. refresh.

+ **parā**, blow away.

+ **pra**, blow or move forward, *intrans.*

+ **vi**, blow asunder, i.e. scatter to the winds.

✓ **2 vā** (vāyati [761d2]; uvāya [784²]; vayisyāti; utā; ótum; úyāte). weave, interweave, both lit., and also (like Lat. *serere*), fig., of hymns and songs; plait. [orig. idea perhaps 'wind' or 'plait': root-forms are *u*, *vā*, and *vi*: cf. *l̥réa*, *fírēa, 'willow'; *ol̥os*, 'osier'; Lat. *vi-ēre*, 'plait'; *vī-men*, 'plaited work'; *ol̥vī*, 'vine'; *ol̥os*, 'wine'; Lat. *vīnum*, 'wine'; *vī-tis*, 'vine', Eng. *withy* or *withe*, 'pliant twig', Ger. *Weide*, 'withe, willow.')

vā, enclitic particle, following its word. —1. or; · · vā, · · vā, 50¹⁷, 64¹⁰, 96^{12,23}, 97^{18,19}; · · · vā, 77⁶, 24⁶, 59^{9,21}, 64¹⁸, 97^{2,3,16}, 104²¹; similarly, 35⁶, 59¹⁸, 84⁹; · · · vā, 20⁴, 91⁹; —further: · ·

vā, yadi vā · ; · · vā, 28¹²; · · , · · vā, · · vā_apis, 62²; · · , · · (vā omitted), · · vā, · · vā, 61²³, 62¹; finally, · · na, · · vā_apis, · · ca, neither · · nor · · nor · · ; —atha vā, see *atha* 6; *uta vā*, see *uta*; —2. vā, for *eva*, 59¹⁰x.; —3. with interrogatives: kim vā, what possibly, 17¹⁹; so 18¹. [cf. Lat. *-re*, 'or.']

vākyā, n. —1. speech, words; —2. as technical term, periphrasis, e.g. *vīrasenasya sutas* for *vīrasena-sutas*. [¹vac.]

vāg-dosāt, by or as a bad consequence of his voice, i.e. because he was fool enough to let his voice be heard. [¹vāc: see *doṣā*.]

vāghát [like *dāsat*, 444²], m. the pledging one, i.e. institutor of a sacrifice, not the priest, but the *yajamāna*. [perhaps akin are *εὐχ-οματ*, Lat. *vovēre*, **rogv-ere*, 'vow.']

vānmáya, a. consisting of voice or utterance. [¹vāc: see 1225² and *maya*.]

vāc [391], f. —1. speech, voice, word, utterance, sound; *vācam* vy-ā-hṛ, utter words, 3¹, and *vācam* vad, speak words, 94⁹, verb-phrases, used like a simple verb of speaking, and construed w. the acc. of the person (see 274b); perhaps (utterance, i.e.) sacred text, 91²; —2. personified, The Word, Vāch, Λόγος. [¹vac, q.v.]

vācam-yamā, a. restraining or holding one's voice, silent. [1250a, 1270¹ and b.]

vācaka, a. speaking; as m. speaker. [¹vac, 1181.]

vācika, a. verbal, consisting of words. [¹vāc, 1222e.]

vācyā, grdv. —1. to be spoken; —2. to be spoken to. [¹vac, 1213a.]

vāja, m. —1. swiftness; courage, esp. of the horse; —2. race, struggle; —3. prize of race or contest; booty; reward in general; treasure, good. [prob. akin w. ¹vaj, q.v.: orig. 'strength and liveliness' 'that in which strength and courage show themselves,' and then 'the result of quick and brave struggle.']

✓ **vājayā** (only in ppl. *vājayánt*). crave treasure; seek good, 74¹⁶; cf. ¹vaj. [denom. of *vāja*, 1058.]

- ॥ vāñch (vāñchati; vāñchitá). wish. [for *vānsk, orig. inchoative (cf. ॥1 is) to vāvan, q.v.: cf. Ger. *Wunsch*, 'a wish'; AS. *wūsc*, 'a wish,' whence verb *wýscan*, 'wish,' whence Eng. verb *wish*, whence noun *wish*.]
- vāñijya, n. merchant's business, trade. [vāñj, 1211.]
- vāta, m. —1. wind; air; —2. Vāta, god of the wind. [॥1 vā, 'blow': accet, 1176c: cf. Icelandic *Öð-inn*, AS. *Wōd-en*, Old High Ger. *Wuot-an*, names of the highest Germanic god, Odin: the name still lives in the Eng. *Wednesday*, AS. *Wōdn-es dæg*: some connect *Wōden* w. vāvat, 'inspire, excite.')
- vāta-svanas, a. having the roar of the wind, i.e. blustering, exhibiting noisy violence, tumultuous.
- vātāikabakhṣa, a. having wind as sole food, i.e. fasting. [vāta + ekabhakṣa.]
- vāda, m. speech, expression, statement. [॥vad.]
- vāda-yuddha, n. speech-fight, i.e. controversy.
- vādayuddha-pradhāna, a. devoted to controversy; as m. eminent controversialist.]
- vādin, a. speaking. [॥vad, 1183³.]
- vānaprastha, m. a Brahman of the third order who has passed through the stages of student and householder (*see* ḫārama) and dwells in the woods, 65³N.; hermit. [vānaprastha: for mg, cf. ḥēṇāt̄s, Eng. *hermit*, and ḥēṇīla, 'solitude, desert.')
- vānara, m. monkey, ape.
- vāpi, f. oblong pond; lake. [॥2 vap, 'heap up, dam up,' and so, perhaps, orig. 'a dam' (cf. x̄w̄ma, 'dam,' from x̄w̄, 'throw or heap up'), and then, by metonymy, 'the pond made by the dam.')
- vāpi-jala, n. lake-water. [perhaps the first element is here to be taken in its orig. sense of 'dam,' so that the whole means prop. 'dam-water,' and so 'pond-water.')
- vām, *see* 491.
- vāmā, a. lovely, pleasant; as n. a lovely thing, a joy. [॥van: cf. dhūma and ॥1 dhvan.]
- vāyasā, m. —1. bird; —2. esp. crow; -sī, f. crow-hen. [॥váyas, 'bird,' 1208a.]
- vāyú, m. wind. [॥1 vā, 'blow,' 1165.]
- vār, n. water. [cf. oþr-o-v, orig. 'water,' and so, as in Eng., 'urine'; Lat. *ūrināri*, 'stay under water'; ûr-inā, 'urine'; *Ur-ia*, 'Water-town,' a port in Apulia; prob. akin is AS. *wær*, 'sea.')
- 1 vāra, m. tail-hair, esp. of a horse. [prob. akin w. oþph̄, 'tail.')
- 2 vāra, m. —1. choice treasure; —2. moment chosen or determined for any thing, appointed time, turn; —3. time (as used with numerals); vāram vāram, time and again; —4. the time or turn (of one of the planets which rule in succession the days of the week), and so, day of the week, day. [॥2 vr̄, 'choose': identified by some w. ḥ̄pa, 'time, season,' see under ॥yā.]
- vāraṇā, a. warding off (those that attack it), and so strong or ungovernable (of wild beasts); as m. elephant. [॥1 vr̄, 'cover, ward off,' 1150. lb.]
- vārāṇasī, f. Vārāṇasī, the modern Benares.
- vāri, n. water. [see vār.]
- vāri-stha, a. situated in the water, i.e. (of the sun's disk) reflected in the water.
- vāvā, particle, emphasizing the word which it follows. surely, just. [for double accet, see Whitney 94.]
- ॥ vāg (vāçyate [761c]; vavāçé; ávī-vaçat [861]; vāçitā; vāçitvā). bleat; low; cry (of birds). [see vaçā, Lat. *vacca*, 'cow,' and vāgrā.]
- vāgrā, a. lowing (of kine). [॥vāg, 1188a.]
- vāsā, m. —1. prop. a staying over night; —2. an abiding, 32⁵; —3. abiding-place, 23²⁰. [॥3 vas, 'dwell': for mg, cf. bhavana.]
- vāsa-bhūmi, f. dwelling-place.
- vāsarā, —1. in *Veda*, as adj. of the dawn; ḥēpos; —2. in classical Skt, neuter, used as subst., also masculine, (prop. time of dawn, as distinguished from night, and so) day in general. [prop. a secondary deriv. (1188d) fr. an obsolete *vas-ar, 'dawn,' ॥1 vas, 'dawn'; see

- 1 vas: and for the form vas-ar, cf. ēap and vēr, there given, and ah-ar, ūdh-ar, 430.]
- vāsa-veçman, n. chamber for spending the night, sleeping-room.
- vásas, n. garment. [v2 vas, 'clothe?']
- vāsin, a. dwelling. [v3 vas, 'dwell' 1183.]
- vāstavyà, a. belonging to an abode; as m. inhabitant. [vástu, 1212d 2.]
- vástu, m. n. dwelling. [v3 vas, 'dwell' 1161a.]
- vástos-páti, m. lord or Genius of the dwelling, 77²n. [vástos, gen. of vástu (1250d) + páti: acct, 1267a and d.]
- vāhá, a. carrying; carrying off. [vah.]
- váhana, a. carrying off; as n. —1. beast of burden, 56⁸; beast for riding; team; vehicle; —2. the carrying, 34¹³. [vah, 1150.1b.]
- 1 ví [343e], m. bird. [cf. oīwōs, *ōFiu-wos, Lat. avi-s, 'bird.']
- 2 ví, preposition. apart, asunder, away, out; denoting intensity in descriptive cpds (1289), cf. vicitra, vibudha; denoting separation or non-agreement in possessive cpds (1305), cf. vimanas, etc.; similarly in the prepositional cpd (1310a), vipriya.
- víngatí [485], f. twenty. [cf. ékooi, Boeotian Éikart, Lat. vīginti, 'twenty?']
- víkaṭa, a. —1. exceeding the usual measure; and so —2. (like Eng. enormous) monstrous, hideous; —as m. Hideous, name of a gander. [cf. 1245g.]
- víkramá, m. a stepping out, appearance; esp. bold or courageous advance, courage, might. [vram + vi.]
- vígata-samkalpa, a. with vanished purpose, purposeless. [vgam + vi: 1299.]
- vígulpha, a. abundant. [origin unclear.]
- vígraha, m. —1. separation; and so —2. division; and so —3. discord, quarrel, war. [vgrah + vi.]
- ✓ vic (vinákti; víktá; véktum; -víeya). separate, esp. grain from chaff by winnowing; separate, in general.
- + vi, separate out or apart; vivikta, isolated, and so lonely.
- vicakṣaṇá, a. appearing far and wide, conspicuous; or, far-seeing. [vaks + vi.]
- vi-citra, a. —1. very variegated; —2. differently colored, varied; —3. (full of variety and surprises, and so) entertaining, beautiful. [in mg 1, vi- has perhaps intensive force; in 2, perhaps variative.]
- ✓ víj (vijáte; vivié; ávikta [834c]; vijis-yáti; vigná). move with a quick darting motion, átosev; (like Eng. start) move suddenly from fear. [cf. AS. wic-an, 'give way'; Eng. weak, 'yielding, soft, feeble?']
- + ud, start up; be affrighted; udvigna, terrified.
- víjayá, m. victory; personified, Victory, name of a rabbit. [vji + vi.]
- víjiti, f. conquest. [vji + vi.]
- víjitetriya, a. having the organs of sense subdued. [vijita + indriya.]
- víjñéya, grdv. to be known or considered as. [vjñā + vi, 963³a.]
- viñ-mütra, n. faeces and urine. [vis, 226b, 161: for cpd, 1253b.]
- vitatha, a. false. ['differing from the so,' vi + tathā, 1314a.]
- vitathābhiniveça, m. inclination towards that which is false. [abhinivega.]
- vítasti, f. a span, about nine inches or twelve fingers. [prob. fr. vtan + vi, and so 'a stretch' from the tip of the thumb to that of little finger: for mg, cf. Eng. noun span and verb span, 'extend over,' and see vyāma.]
- vitāna, m. n. —1. spreading out, extension; —2. canopy. [vtan + vi: for mg 2, cf. Eng. expanse (of heaven) and expand.]
- vittá, ppl. gotten; as n. (like Lat. quaestus) gettings, that which is got, property. [v2 vid, 'get?']
- ✓ 1 vid (vétti; véda [790a]; ávedit; vedisyáti, -te; vetsyáti, -te; vidiitá; véditum, vétum; vidiitvá; -vidya; védáyati). —1. know; understand; perceive; ya evam veda, who knoweth thus, who hath this knowledge, frequent formula in the Bráhmaṇas, 97³; vidyát, one should know, it should be known or understood; —2. recognize as; nalam mām viddhi,

recognize me as N., know that I am N.; —3. notice; be mindful of, 75¹³; bethink one's self, 94^{6, 19}; —4. believe; assume; consider a person (*acc.*) to be · · (*acc.*), 43¹⁹; —*ppl.* *vidvāns*, see *s.v.*

[with *vēda*, *vidmā*, cf. *olða*, *olðuev*, AS. *ic wāt, wē witon*, 'I know, we know'; Eng. *I wot*, gerund *to wit*, noun *wit*, 'understanding': cf. also *elðor*, **elðor*, 'saw'; Lat. *vidēre*, 'see'; AS. *witan*, 'see'; whence *wit-ga*, 'seer, soothsayer, wizard' (Icelandic *vit-ki*, 'wizard'), *wicca*, 'wizard', *wicce*, 'witch', Eng. *witch*, masc. and fem.: *vēda* is an old preterito-present, 'have seen or perceived,' and so, 'know'—see √2 *vid*: the forms of the other tense-systems are comparatively modern.]

+ *anu*, know along, i.e. from one end to the other, know thoroughly.

+ *ni, caus.* cause to know; do to wit; announce; communicate.

√2 *vid* (*vindāti, -te* [758]; *vivēda*, *vividē*; *ávidat*, *ávidata*; *vetsyāti, -te*; *vittā*; *vēttum*; *vittvā*; -*vidya*). —1. find, 4¹², etc.; get, 74¹³; obtain (children), 100^{5, 9}; —2. get hold of, 80⁷; —3. *pass.* *vidyātē*: is found; *later, equiv. to there is, there exists*; *ppl.* *vídāna* [619³], found, 73²⁰; —*ppl.* *vitta*, see *s.v.*

[orig. ident. w. √1 *vid*, of which this is only another aspect, namely that of 'seeing esp. an object looked for, i.e. of finding': see 1 *vid*.]

+ *anu*, find.

vid, *vbl.* knowing, at end of cpds. [√1 *vid*.]

vida, *a.* knowing, at end of cpds. [do.]

vidatra, *a.* noticing, in cpds. [√1 *vid*, 1185d.]

vidātha, *n.* directions, orders. [prop. 'knowledge given, i.e. instructions,' √1 *vid*, 1163b.]

vidarbha, —1. *m. pl.* the Vidarbhanas, Vidarbha, name of a people, and of their country, which was south of the Vindhya mountains, and is now called Berar; —2.

m. sing. Vidarbha, i.e. a king of Vidarbha, 4². [for mg 2, cf. "Norway, uncle of young Fortinbras," Hamlet, i. 2. 28.]

vidarbha-nagari, *f.* city or capital of Vidarbha, i.e. Kundina (kundina).

[*vidarbha-* does not stand in the relation of a gen. of appellation: see 295¹.]

vidarbha-pati, *m.* lord or king of Vidarbha.

vidarbha-rājan, *m.* king of Vidarbha. *vidāsin*, *a.* becoming exhausted, drying up. [√*das + vi*, 1183³.]

vidyā, *f.* —1. knowledge; a discipline or science; esp. *trayī vidyā*, the triple science or knowledge of the holy word, as hymn, sacrificial formula, and chant, or the Rigveda, Yajurveda, and Sāmaveda; —2. esp. the science *kar'* *εξοχήν*, i.e. magic; a magic formula, spell. [√1 *vid*, 1213d: for mg 2, observe the equally arbitrary specialization in Eng. *spell*, which in AS. meant 'a saying.')

vidyā-dhara, *a.* keeping or possessed of knowledge or the magic art; as *m.* a *Vidyādhara*, one of a class of genii, who are attendants on Civa, and reputed to be magicians.

vidyā-mada, *m.* knowledge-intoxication, i.e. infatuated pride in one's learning.

vidyāvayo-vyddha, *a.* grown old in knowledge and years, distinguished for learning and age. [vidyā + 3 *vayas*, 1252.]

vidyút, —1. *a.* lightening; and so, as in Eng., —2. *f.* lightning. [√*dyut + vi*, 'lighten.')

vidvaj-jana, *m.* wise man. [vidvāns, 1249a, 202.]

vidvāns [461], *ppl.* knowing; wise, 17¹⁸, etc.; learned; *tvaṣṭā vidvān*, a cunning workman (cf. Eng. *cunning* and Old Eng. *cunnen*, 'know'), 75⁶. [√1 *vid*, 'know,' 790a, 803².]

√1 *vidh* (*vidhāti*). worship a god (*dat.*) with (*instr.*); honor (*acc.*) with (*instr.*). [cf. *vedhas*.]

√2 *vidh* (*vindhāte*). lack or be without a thing (*instr.*), *viduāri*; be bereft or alone. [see *vidhavā*.]

√3 *vidh*, see √*vyadh*.

vidh, *vbl.* boring through, wounding, at end of cpds. [√3 *vidh* or *vyadh*, 252, cf. 785.]

vidhavā, *f.* widow. [√2 *vidh*, 'be bereft,' 1190; cf. ἡ-θεός, 'youth without a wife,

bachelor'; Lat. *viduus*, *vidua*, 'widower, widow'; AS. *widwe*, *wuduwe*, Eng. *widow*.] **vidhā**, *f.* proportion, measure; way; and so kind, sort; esp. at end of cpds [see 1302c 5]: e.g. *tri-vidha*, of three kinds, three-fold. [prop. 'dis-position, arrangement, order, method,' see $\sqrt{1}$ dhā + vi.]

vidhātavya, *grdv.* to be shown. [$\sqrt{1}$ dhā + vi, mg 5.]

vidhātī, *m.* disposer, arranger. [$\sqrt{1}$ dhā + vi.]

vidhāna, *n.* a dis-position, ordering, ordinance; *vidhānatās*, according to (established) ordinance. [$\sqrt{1}$ dhā + vi, 1150.]

vidhi, *m.* —1. a dis-position, ordinance, prescription, rule (65⁷), method; —2. (method, i.e.) way, 38²³; procedure; —3. (the supreme disposition or ordaining, i.e.) destiny, fate. [$\sqrt{1}$ dhā + vi, 1155.2e, 345²: for mg 3, cf. Lat. *destinare*, 'establish, ordain,' and Eng. *destiny*.]

vidhivat, *adv.* according to rule; equiv. to Lat. rite. [vidhi, 1107.]

vidhū, *a.* lonely (of the moon that wanders alone among the star-hosts); as *m.* moon. [prob. fr. $\sqrt{2}$ vidh, 1178.]

vidhura, *a.* —1. alone, bereft; —2. suffering lack, miserable; —3. disagreeable; as *n.* trouble. [prob. fr. $\sqrt{2}$ vidh, through the intermediate *vidhu*, 1188f.]

vidhura-darçana, *n.* sight of adversity.

• **vidheya**, *grdv.* to be done. [see $\sqrt{1}$ dhā + vi, mg 5: also 963³a.]

vinayā, *m.* —1. training, breeding, i.e. formation of manners; and so —2. transferred (like the Eng. breeding), manners, good breeding, politeness. [$\sqrt{nī}$ + vi.]

vínā, *prep.* without, *w. instr. or acc.* [1127, 1129.]

vinīti, *f.* (good breeding, esp.) modesty. [$\sqrt{nī}$ + vi: see *vinaya*.]

vinoda, *m.* exactly like Eng. di-version; amusement. [see \sqrt{nud} + vi.]

\sqrt{vind} , see $\sqrt{2}$ vid.

vindhya, *m.* Vindhya, name of the mountain-range crossing the Indian peninsula and separating Hindustan from the Deccan.

vindhya-ṭavī, *f.* the Vindhya-forest. [ṭavī.]

\sqrt{v} **vip** (vépate; vivipé; ávepiṣṭa; vepā-yati). be in trembling agitation; tremble or shake; *caus.* shake, *trans.* [cf. Lat. *vibrāre*, 'shake, brandish,' from *vib-ru-s, *vip-ru-s, 'shaking'; AS. *wxfre* (formed like *vip-ru-s), 'moving this way and that,' whence Eng. *waver*; Eng. frequentative *whiffle*, 'veer about, blow in gusts'; *whiffle-tree*, so called from its constant jerky motion (*-tree* means 'wooden bar,' see dāru).]

vipaṇa, *m.* trading-place, shop; -ī, *f.* shop. [$\sqrt{vpaṇ} + vi$, 1156.]

vipatti, *f.* a coming to nought, destruction. [$\sqrt{pad} + vi$, 1157.]

vipad, *f.* misfortune, trouble. [$\sqrt{pad} + vi$, 383a.]

vípāka, *m.* the ripening, esp. of the fruit of good or bad deeds, and so the consequences; the issue, *in general*. [$\sqrt{pac} + vi$, 216.1.]

vípra, —1. *a.* agitated, inspired; as *subst.* he who gives utterance to pious emotion at the altar, poet, singer, 74^{11, 18}; —2. *a.* (inspired, i.e.) gifted with superior insight, wise, of a god, 79^{13, 17}; —3. *as m.* a Brahman, 60¹⁵, etc. [\sqrt{vip} , 1188a: mg 3 is to be taken directly from 1.]

vípriya, *a.* not dear, unpleasant; as *n.* something disagreeable, an offense. [2 *vi* + priya, see vi and 1310a end.]

vi-budha, *a.* very wise (*vi-* is intensive, 1289); as *m.* a god.

vibudhānucara, *m.* attendant of a god. [anucara.]

vibudheçvara, *m.* a lord of the gods. [içvara.]

vibhava, *m.* —1. development or growth; —2. (the result of growth, i.e.) power, and so lordship, majesty, high position; —3. sing. and pl. (like Ger. *Vermögen*) property, possessions. [$\sqrt{bhū} + vi$: cf. vibhu and vibhūti.]

vibhāvan, *f.* -vari, *a.* shining far and wide. [$\sqrt{bhā} + vi$, 1169.1b and 2², 1171b.]

vibhīdaka, *m. n.* the large tree Terminalia Bellerica; one of the nuts of this tree, which were used for diceing; a die, dice. [perhaps 'the destroyer,' fr. \sqrt{bhid}

- + vi: if so, we must suppose that the name was first given to the die as die, and applied secondarily to nut and tree.]
- vibhá,** *a.* —1. pervading, far-reaching; unlimited, 74²; —2. powerful, mighty, of Indra, 5^{12,15}; *as subst.* lord or ruler. [Vbhū + vi, 354; for 2, cf. vibhava 1 and 2, and vibhūti.]
- vibhūti,** *f.* —1. development or growth; —2. (the result of growth, *i.e.*) power, *esp.* of a lord or ruler. [Vbhū + vi, 1157d; cf. vibhava and vibhu.]
- ví-manas,** *a.* (having an away-removed mind or heart, *i.e.*) out of one's senses or disheartened. [1305.]
- vimárda,** *m.* destruction; (of sleep) disturbance. [Vmrd + vi.]
- vimána,** *a.* traversing, *esp.* the sky; *as m. n.* a palatial car of the gods that moves through the air, sky-chariot. [Vlmā + vi, 'measure,' q.v.: 1150.]
- vi-mukha,** *a.* having the face away; **vimukhā yānti**, they go (with averted faces, *i.e.*) homewards. [1305.]
- vi-rajas,** *a.* having dust away, dustless, pure. [1305.]
- viraha,** *m.* —1. abandonment, separation from; —2. absence, freedom from. [Vrah + vi.]
- viráma,** *m.* stop, end, pause. [Vram + vi.]
- virodhin,** *a.* hindering, disturbing. [Vrudh + vi, 1183³.]
- vilása,** *m.* joy. [Vlas + vi.]
- vivará,** *m. n.* opening; hole (of creatures that live in the ground). [Vlvṛ + vi, 'uncover, open.']
- vi-varṇa,** *a.* having the color away, colorless, pale. [1305.]
- vivarṇa-vadana,** *a.* pale-faced. [1298a.]
- vivásvan,** *a.* lighting up; **vivásvabis,** *as adv.* [1112c], so that it lights up; *as n., perhaps,* flash, spark. [Vivas + vi, 'light up,' 1169b.]
- vívavant,** *a.* lighting up; *as m.* Vivavant, name of a god of the dawning day-light or morning-sun, father of the twins Yama and Yamī and of the Aṣvins, 85^{13,14}. [Vivas + vi, 'light up,' see 1233e.]
- vivāhá,** *m.* fetching home of the bride, wedding, marriage. [Vvah + vi.]
- vivāha-eatustaya,** *n.* marriage-quaternion, *i.e.* the marrying of four wives.
- vivāhāgni,** *m.* wedding-fire. [agni.]
- vividhā,** *a.* having different kinds, *i.e.* of different sorts, various. [2 vi + vidhā, 334², 1305.]
- vivṛddhi,** *f.* growth; increase in size; increase. [Vvṛdh + vi, 1157.1d.]
- viveka,** *m.* —1. a separating apart; —2. discrimination, discernment, good judgment [Vvic + vi, 216.1: for mg 2, cf. discrimination w. Lat. *discriminare*, 'separate,' fr. *discrimen* of the same root as *discernere*, 'separate'; cf. also *discernment* with *discernere*.]
- viç (viçáti, -te; vivéça, vivicé; ávikṣat;** veçkṣáti, -te; viṣṭá; véṣṭum; -víçya; veçyáyi). settle down; go in; go into, enter. [with veçá, 'house,' cf. olkos, 'house' (analogous to *entry* from *enter*); Lat. *vicus*, 'settlement, village,' whence the borrowed AS. *wic*, 'village'; Goth. *veihs*, 'village'; Lat. *villa*, **vic(u)la*, 'small settlement, farm': see further *viç* and *veçá*.]
- + ā, go into, enter; pervade, RV. x. 125.6; **āviṣṭa:** *actively*, having entered; *passively*, entered by, filled with; —caus. cause to go into, put into, communicate.
- + upa, settle down upon; sit down; **upaviṣṭa**, seated.
- + ni, *mid.* go in; go home (to house or nest); settle down to rest.
- + abhi-ni, settle down to; be inclined towards, *fig.*, as in Eng.; be bent upon.
- + pra, enter, get into; *w. acc.*, 85²; *w. loc.*, 18²³; without expressed object: enter, 8⁴; go in, 33¹⁴; go home, 103²¹; penetrate, pierce; —caus. cause to enter.
- + sam-pra, go in; *w. grham*, go home; *w. niveçanam*, go to bed; enter, *w. loc.*
- + sam, enter together, *i.e.* make their appearance together or come hither together, 86¹⁶; —caus. cause to enter upon, put or set upon.
- viç (vit, viçam, viḍbhís [218³]), f.** —1. a settlement, *i.e.* dwelling-place; *and so* house; —2. a settlement, *i.e.* the com-

munity, clan, folk; viṣām patis, lord of peoples, *i.e.* simply prince; tribe or host (of gods), 71¹⁸, 78⁴; —3. the folk, as distinguished from the Brahmins and Kshatriyas, the third caste, later called vāīya; a man of the third caste, 59²². [Vīṣ, q.v.: cf. Δωρίες τριχά-ικ-ες, 'three-tribed Dorians'; also Keltic *vie* in *Ordo-vie-es*, people of North Wales, and *Lemo-vie-es*, people of modern Limoges.]

viṣāñkā, *f.* hesitation. [Vīṣāñk + vi, 1149.]

viṣākha, *a.* having spread-asunder branches, *i.e.* forked; -e, *dual f.* Viṣākhā, name of an asterism. [2 vi + çākhā, 1305, 334².]

viṣākhila, *m.* Viṣākhila, name of a merchant. [Viṣākhā, 1227: perhaps named after the asterism because various green-grocer's commodities belonged to it.]

viṣālā, *a.* spacious, spreading, broad.

viṣiṣṭatā, *f.* condition of being distinguished, distinction, superiority. [Viṣiṣṭā, 1237: see ḡiṣ + vi.]

viṣeṣa, *m.* —1. that which separates or distinguishes one thing from another, distinction or difference; and so —2. (*like Eng.* distinction) eminence, excellency; viṣeṣena, as *adv.* [1112b], to an eminent degree, *i.e.* very much, especially, *like French* par excellency. [Vīṣ + vi.]

viṣeṣatas, *adv.* —1. at end of a cpd, according to the difference of ; 66²³; —2. (*like viṣeṣena*, see above) especially. [Viṣeṣa, 1098b.]

viṣ-páti, *m.* master of the house. [euphony, 218⁵: acct, 1267a: cf. Old Prussian *wais-patti-n*, 'house-mistress'; Lithuanian *vėsz-pat-s*, 'lord.']

viṣrabdhām, see ḡrambh.

viṣrambha, *m.* confidence. [Vīṣrambha + vi.]

viṣrambhālāpa, *m.* confidence-talk, familiar conversation. [Ālāpa.]

viṣva [524], *pron. adj.* —1a. all, every; every one; common in *Veda*, but replaced in the Brāhmaṇa and later by sarva, *q.v.*; —1b. viṣve devās: all the gods, 82¹; or the All-gods (as a class, see deva 2b), 88^{6,8}, 90⁸; —1c. viṣvam, as *n.* The All,

τὸ πᾶν, 92¹²; —2. sometimes, entire, whole; so 71¹⁷.

viṣvā-cakṣas, *a.* all-beholding. [see 1296³: acct, 1298c.]

viṣvátas, *adv.* from or on all sides, everywhere. [Vīṣva, 1098b: acct, 1298c.]

viṣváto-mukha, *a.* having a face on all sides, whose face is turned everywhither. [1306.]

viṣvá-darçata, *a.* to be seen by all, all-conspicuous. [acet, 1273, 1298c.]

viṣvá-deva, *m. pl.* the All-gods (*see deva* 2b), RV. x. 125.1. [Vīṣva + devā: acct, 1280a, 1298c.]

viṣvá-bheṣaja, *a.* all-healing. [Vīṣva + bheṣajā: acct, 1280a, 1298c.]

viṣvá-çandra, *a.* all-sparkling. [Vīṣva + çandrā: acct, 1280a, 1298c.]

viṣva-sfj, *a.* all-creating; as *m. pl.* All-creators, name of certain creative beings.

viṣvád, *a.* all-consuming. [Vīṣva + ád.]

viṣváyū, assumed as stem of viṣváyos, 75¹, prop. a form of transition to the undeclension of the stem viṣváyus, and meaning either friendly to all, all-friendly (*if taken with mama, i.e. varuṇasya*), or else all living creatures (*if taken with rāstram, 'lordship over'*); see viṣváyus 1 and 2.

viṣváyus, —1. *a.* belonging to or appearing to all life or living creatures, *i.e.* either friendly to all or all-known (applied to gods), or else dwelling in all (of the Genius of Life), 85¹⁸; —2. *as n.* all-life, *i.e.* all living creatures, men and beasts. [Vīṣva + áyus, acct, 1280a, 1298c: for mg 1, see 1294².]

viṣvāsa, *m.* confidence. [Vīṣvas + vi.]

viṣvāsa-kāraṇa, *n.* reason for confidence.

viṣvāsa-bhūmi, *f.* proper vessel for confidence, one who may safely be trusted.

viṣvāhā, *adv.* always, for evermore. [Vīṣva, see 1100a and cf. 1104^{2,3}: acct, cf. 1298c.]

viṣ (viveṣti; vivēṣa; veṣyáti, -te; viṣtā; -viṣya). work, be active, accomplish.

viṣ (vīt, viṣam, viḍbhīs), *f.* excrement, faeces.

- viṣā, *n.* poison. [prop. ‘the potent or overpowering,’ *vīṣ*: no less arbitrary is the specialization in Eng. *poison*, fr. Lat. *potionem*, ‘draught’: cf. *lós*, *ἥπος*, Lat. *virus*, ‘poison.’]
- viṣa-kumbha, *m.* jar of poison.
- viṣaya, *m.* —1. prop. working, and so sphere of activity or influence; —2. one's department or line or peculiar province; and so, generalized —3. province, field, domain, empire, country; —4. field of activity of one of the sense-organs (*e.g.*, sound is the viṣaya of the ear), a mere specialization of mg 1; object of sense, pleasure of sense; —5. object in general. [*vīṣ*: but the formation of the stem is not clear.]
- viṣāda, *m.* despondency, dejection. [*viṣ* + *āda*.]
- viṣu, *adv.* on both sides.
- viṣuvat-samkrānti, *f.* equinox-passage (of the sun from one zodiacal sign to the next); the time of equinox-passage, the equinox. [*viṣuvant*.]
- viṣuvánt, —1. *a.* having or taking part on both sides, *i.e.* keeping or being in the middle; —2. *m.* middle day (*e.g.* of a long sacrifice); —3. *m. n.* esp. middle day between the solstices, the vernal or autumnal equinox. [*viṣu*, 1233c and b end.]
- ✓ viṣṭ (véstate; viṣṭá; -véstya; vestá-yati). wind one's self about; *caus.* wind around, envelope, wrap up, dress.
- viṣṇu, *m.* Vishnu, name of a god, whose chief work in the Veda is the measuring of the sky in three paces, and who became one of the Hindu Trinity, and extremely important in the later sectarian development of India; cf. brahmán 2 and givá. [prob. ‘the mighty worker,’ *vīṣ*, 1162.]
- viṣṇu-çarman, *m.* Vishnuçarman, name of a sage. [‘having V. as his protection’ or else ‘the delight of V.’: the mg of the cpd depends on its accent (see 1302¹ and 1267¹), and this is not known.]
- viṣṇuçarma-náman, *a.* possessing viṣṇuçarman as name, named V. [1249a².]
- viṣvañc [408], *a.* directed in both ways or parted asunder. [*viṣu* + *āñe*, 407.]
- visárjana, *n.* the letting go; evacuation. [*vīṣrj* + *vi*.]
- viṣpaṣṭa, see *vl paṣ* + *vi*.
- viṣpaṣṭärtha, *a.* having clear or intelligible meaning. [*arthā*.]
- vismaya, *m.* astonishment. [*vīsmi* + *vi*.]
- vismayānvíta, *a.* filled with astonishment. [*anvíta*, *vi* + *anu*.]
- vi-hasta, *a.* —1. having the hands away, handless; and so —2. (like Eng. unhandy) awkward; and so —3. perplexed, confounded. [1305.]
- vihārin, *a.* wandering about. [*vl hr* + *vi*, 1183³.]
- ✓ 1 vī (véti; viváya, vivyé; vitá). —1. seek eagerly; —2. accept gladly; enjoy; —3. strive to get; —4. fall upon. [cf. Lat. *vēnāri*, ‘hunt,’ a denom. of **vē-na*, ‘hunt’; AS. *wā-d*, ‘hunt’; Old High Ger. *weida*, ‘1. the seeking, esp. of food, *i.e.* hunting, fishing, and then 2. place for getting food, pasture, and 3. food, fodder’; *weida* appears w. mg 1 in Ger. *Waid-mann*, ‘hunter’ (also as family name, *Weidmann*, ‘Hunter’), and w. mgs 2 and 3 in *Weide*, ‘pasture, food’: perhaps 2 *váyas*, ‘food,’ q.v., comes fr. *vl* in mg 1, ‘seek for, hunt,’ and in this case the development of mg is like that of *weida* 3 and like that of Lat. *vēnātiōn-em*, ‘hunting, game,’ whence Eng. *venison*.] + *upa*, seek after.
- ✓ 2 vī, see *výa*.
- vínā, *f.* lute.
- víta, see *vi* + *vi*; also referable to roots *vī* and *výa*.
- vítā-darpa, *a.* having one's pride departed; humbled. [*vi* + *vi*.]
- vítā-rāga, *a.* having one's passions departed, *i.e.* having conquered one's passions. [do.]
- vírá, *m.* —1. man; esp. man of might, hero; in pl. Männer; —2. hero, applied to gods; —3. pl. (like Eng. men) retainers, Männer, 86⁵. [cognate with 3 *vayas*, ‘strength’: cf. Lat. *vir*, AS. *wer*, ‘manly or heroic man’; Eng. *were-wolf*, ‘man-wolf.’]

✓ **vīraya** (vīrāyate [1067]). be a hero, show one's self brave. [vīra, 1058.]

vīrāvant, *a.* having or rich in men or heroic sons. [vīrá, 1233a.]

vīra-sú [352], *a.* bringing forth heroes (as sons).

vīrásena, *a.* possessing a vīrasenā or hero-army; *as subst. m.* Vīrasena, king of Nishadha, like the Greek 'Hρό-στρατος in formation and mg. [vīra-senā, 334², 1297: acet, 1295.]

vīrasena-suta, *m.* Virasena's son, 1³. [1264.]

vīra-senā, *f.* hero-army, army of heroes. [vīrá + sénā, 1280b: acct, 1280².]

vīryā, *n.* —1. manliness, courage; strength; —2. concrete, heroic deed. [vīrá, 1212 d.4.]

vihasta, *for vihasta*, *q.v.*, 52¹². [see 1087 b.]

✓ **vīr** (vīnōti, vīnuté; vavára, vavré; ávārit; vrtá; várítum, várтum; vrtvá; -vṛtya; várāyati). —1. cover, enclose, encompass; surround, *i.e.* guard, 11²¹; —2. offensively, keep in, hold back or captive; vṛta, pent up, 75¹⁴; —3. defensively, hold back, keep in check (75¹¹), ward off, hinder, restrain; —caus. [1041²], keep back, hinder, stop.

[cf. ἑ-ελ-μένος, 'enclosed' and 'held in check,' referred to εἵλω, Aeolic ἔλλω, *Feλ-νω; εἵλαρ, *Feλ-αρ, 'cover, defense'; Lat. ver-ēri, 'be on one's guard, fear'; *vellus*, '(cover, *i.e.*) pelt, fleece'; *vallum*, 'defense, palisaded rampart, wall,' whence the borrowed Eng. *wall*; Eng. *ware*, *wary*,

'on one's guard, cautious'; Ger. *wehren*, 'check, ward off'; *Wehre*, 'defense'; with vártra, 'stopping,' and then 'a dam,' cf. Ger. *Wehr*, AS. *wer*, Eng. *weir*, '(water-)stop, dam': for other cognates, see *uru*, *ūrṇa*, *varuṇa*: cf. the derivs *vala*, *vṛtra*, *varūtha*, *varṇa*, etc.]

+ **a n u**, cover over.

+ **a p a**, uncover, open. [cf. the relation of Ger. *decken*, 'cover,' and *auf-decken*, 'uncover.')

+ **a b h i**, cover.

+ **ā**, cover; —**āvṛta**: covered, 33²⁰; concealed; encompassed, surrounded, 3⁹;

(covered with, *i.e.*) filled with, provided with, 66¹.

+ **sam-ā**, cover; **samāvṛta**, surrounded.

+ **ni**, keep down, suppress, ward off; *caus.* [1041²], stop, 98⁴.

+ **nīs**, *in ppl.* **nirvṛta**, pleased, contented, free from care. [prop. 'uncovered, not covered over, *i.e.* not dark or gloomy,' and so 'clear, bright': cf. √1 vṛ + vi, which shows a similar metaphor.]

+ **pari**, surround.

+ **pra**, cover.

+ **sam-pra**, *mid.* cover completely.

+ **vi**, uncover, open; make open or clear, illumine. [cf. √1 vṛ + nīs.]

+ **sam**, —1. cover over; —2. keep together or in order, and so put in order, gather up, 26²⁰.

✓ **2 vīr** (vīnītē; vavrē; ávṛta; varisyáte; vṛtā; várítum [254³]; varitvā; *caus.* **varāyati**, -te [1042b³]). choose; prefer; desire, wish; choose for one's self, make one's portion, 70⁵, 86¹⁴; *varam* vīr, wish a wish, make a condition, 94¹; —*caus.* [1041²], choose.

[cf. Lat. *volo*, 'will'; Old Eng. *wol*, *wul*, 'will,' still living in *I won't*, 'I wol not'; Ger. *Wahl*, 'choice, selection,' whence *wählen*, 'select,' Chaucerian *wail*, 'select'; Ger. *wohl*, Eng. *well*, 'according to one's wish' (see under 1 *vara*): perhaps akin are βούλομαι, *βολνομαι, Epic βόλομαι, 'will,' and βέλ-τερος, 'choicer, better,' but this is disputed.]

+ **ā**, choose, desire.

vṛk̄a, —1. *a.* tearing, harming, *in a-vṛka*; —2. *m.* (the tearer, *i.e.*) wolf. [***vṛyk̄** or ***vrak̄**, simpler form of ***vraçē**: cf. λύκος, *Fλυκος, Church Slavonic *vlǔčǔ*, Lat. *lupus*, Eng. *wolf*.]

vṛk̄ka, *dual m.* the kidneys.

vṛk̄šā, *m.* tree. ['that which is felled,' ***vṛyk̄** (1197) or ***vrak̄**, simpler form of ***vraçē**: for mg, cf. *barhís*.]

vṛk̄ṣa-traya, *n.* tree-triad, three trees.

vṛk̄ṣatratrava-tale, under three (separate) trees, *see tala*.

vṛk̄ṣopari, on the tree. [upari: see 1314f.]

वृज् (वृन्क्ति, वृन्क्ते; वावर्जा; ावर्क [832]; वर्क्ष्याति, -ते; वृक्ता; -वृज्या; वर्ज्याति). — 1. turn; twist off; — 2. turn or set aside; — 3. (turn aside, i.e.) divert or keep away or alienate something from some one;

—caus. [1041²] — 1. (set aside, i.e.) abandon, shun; avoid, 25²¹, 104³; — 2. (set aside, take out, and so, like ex-cipere) except; वर्जयित्वा, with an excepting, i.e. with exception of, 54²²; leave out, exclude, separate.

[orig. ‘bring out of its original direction or position, by bending or diverting or keeping in’ (in this last sense, cf. वृजाना, ‘enclosure,’ and ए-ए-वृ, ‘shut in’), and so the opposite of वृत्त, ‘stretch or reach straight out,’ q.v.: cf. also Lat. *vergere*, ‘bend, turn’; Eng. *wreck*, ‘to twist,’ and *wriggle*; prob. cognate is *wring*, ‘twist’; also Eng. *wrong*, ‘twisted, crooked’ (as in *wrong-nosed*, *Wyclif*), ‘bad,’ which shows the same metaphor as वृजिना and French-Eng. *tort*, from Lat. *torquere*, ‘twist.’]

वृजाना, n. enclosure, esp. enclosed settlement, and so, either dwelling-place (74¹³) or the dwellers. [वृज्, q.v.: 1150.2c.]

वृजिना, a. crooked, wrong, opp. of रूपु, ‘straight, right?’ [वृज्, 1177b: for the mg, see वृज्.]

वृत् (वृत्ताते, -ति; वावर्ता, वावृत्ते [786]; ावृत्तात; वर्तिष्याति, -ते; वर्त्याति, -ते; वृत्तात; वृत्तिम्; -वृत्या; वर्त्याति, -ते). — 1. turn or roll or move as does a wheel; in general, move or come from (abl.), 76¹⁴; — 2. (like Eng. take its course) go on, take place; happen; एकापायेना वृत्, go with a diminution-by-one, i.e. decrease by one, 58⁵; — 3. (move one’s self about in a place, and so) abide, exist, be, be present; मुर्धनी वृत्, stand at the head, be chief in importance, 22²¹; — 4. be in a certain condition, case, occupation; be concerned with (loc.), 10⁶; — 5. live; live by (instr.), i.e. live upon, 104²; — 6. proceed, behave; — 7. attenuated in mg from sense 3 to that of a simple copula, be, 51⁴; — वृत्तात्, see s.v.

[cf. Lat. *vert-ere*, ‘turn’; AS. *worðan*, ‘become,’ Eng. *worth*, ‘become, be to’ (in

wo worth the day), Ger. *werden*, ‘become’; for transition of mg in Eng. and Ger., cf. Eng. *turn*, which also means ‘become’ (as in *turn traitor*): —cf. also Eng. *-ward*, as in *go south-ward*, i.e. ‘turned to the south,’ *fly up-ward*, i.e. ‘directed up,’ etc. (see आने); also Ger. *Wirt-el*, ‘spindle-ring’; Church Slavonic *vret-eno*, ‘spindle’:

— further akin is, prob., AS. *wriðan*, ‘twist,’ whence come: Eng. *writhe*; AS. *wrāð*, ‘a twisted band,’ Eng. *wreath*; *wrist*, earlier *hand-wrist*, **wrið-st*, ‘hand-turner’:

— with वृत्तात्, cf. Lat. *versus*, ‘turned,’ whence *versāre*, ‘turn much’: for mgs 3–6 of वृत्, cf. Lat. *versāri*, whose senses are quite parallel, and the Eng. phrase “in whom we live and move and have our being.”]

+ अनु, roll after; follow; and so, continue.

+ आ, act. turn hither (*trans.*), 73⁶; so at 74¹¹ (sc. राथाम् वा, ‘your car’); mid. turn (*intrans.*), roll back, 63⁸.

+ उपांआ, turn hither unto, 93¹⁹.

+ अभि-पर्य-आ, turn around unto.

+ व्य-आ, turn away, *intrans.*; separate from or part with (*instr.*), 86⁸, 96²².

+ साम-आ, turn back to meet; go home, used esp. of a religious preceptor’s pupil who has finished his studies.

+ उद, turn out (centrifugally), *intrans.*, fly asunder; caus. burst asunder or open.

+ नि, — 1. turn back; — 2. flee; — 3. turn away; — 4. turn from, abstain; — निवृत्ता, see s.v.

+ प्रति-नि, turn back from (*abl.*).

+ निस, roll out, *intrans.*, and so (with a metaphor like that in the Eng. *e-volve* itself and Ger. *sich ent-wickeln*) develop, come into being, 92¹³; caus. *e-volve* from, i.e. create from (*abl.*), 57¹⁶.

+ परि, turn around; move in a circle.

+ प्रा, — 1. turn or move forward; — 2. set out; — 3. begin, set about; — 4. engage in; — प्रावृत्ता, see s.v.; — caus. set in motion.

+ वि, turn away; part with (*instr.*), 88⁸; caus. whirl about, *trans.*

+ साम, unite, *intrans.*, and so take shape, form itself, come into being.

vṝt̄, vbl. turning, in cpds. [Vvṝt̄.]

vṝttā, ppl. —1. happened (Vvṝt̄ 2); tad vṝttam, that took place; —2. existing (vṝt̄ 3); —as n. —1. thing happened, occurrence (vṝt̄ 2); —2. life, behavior (vṝt̄ 5, 6).

vṝttānta, m. occurrence, adventures, story. [anta: force of anta not clear.]

vṝtti, f. prop. an existing, and so (like Eng. living) means of subsistence, support. [Vvṝt̄ 3, 5: cf. vartana.]

vṝtti-nibandhana, n. means of support.

vṝttāujas, a. possessing existing strength, i.e. mighty. [ojas.]

vṝtrā, —1. n. that which wards off or holds in check, i.e. the enemy, 75¹⁴; —2. m. coverer, encloser; personified, Vritra, demon of drought and darkness, principal personification of the malign power that covers or darkens the sky and encompasses (70¹⁶) or withdraws the heavenly waters, selections xxxii. and lxvii.; slain by Indra, 73¹⁸; see 82¹ and 97¹⁹. [V1vr̄, 'cover,' 1185b.]

vṝtratārā, comparative to vṝtra (see 473¹). the arch-withholder. [acet irregular, 471, 1242a².]

vṝtrā-putra, a. having Vritra as son; —ā, f. the mother of V. [1302.]

vṝthā, adv. at will, at pleasure; for pleasure, i.e. not for the sake of the gods. [V2vr̄, 'choose, will,' 1101.]

vṝthā-paçughnā, a. slaying cattle for pleasure; as m. one who slays cattle for pleasure, i.e. not for sacrifice. [1279.]

vṝdhā, ppl. —1. grown, become great; increased (of wealth), 42¹⁶; —2. as adj. grown up, opp. of young; old, aged; as subst. old man, 28¹²; —3. (grown great, and so, like Lat. altus) eminent, distinguished. [Vvṝdh, 160.]

vṝdhatva, n. condition of being old, old age. [1239.]

vṝdhi, f. —1. growth, increase; —2. interest (on money lent), 46²⁰; —3. the (second) increment of a vowel, see 235–6. [Vvṝdh, 1157. 1a, 160.]

✓ vṝdh (várdhati, -te; vavárdha, va-vṝdhé; ávṝdhat, ávardhiṣṭa; vartsyáti;

vṝddhá; várdhitum; vardháyati, -te). act. trans.: —1. elevate, make to grow, make greater, strengthen; —2. *jig.* elevate inwardly, excite pleasantly, cheer, inspire (*cf. the metaphor in slang Eng. high, 'slightly intoxicated'*), used of the effects which the homage and sacrifices of men are supposed to have on the gods;

—mid. intrans.: —3. grow, 24³; thrive, 69¹⁶; vardhate, he thrives, i.e. it goes well with him, 65²; grow strong or greater or mighty, 81², 82³; increase, 8¹¹, 60¹⁹; —4. *jig.* be pleasantly excited, take delight in; be inspired;

—caus. —1. make to grow; make strong; bring up (a child), 46⁸; increase, trans., 64²¹; —2. *jig.* excite pleasantly, cheer, inspire; —distinction between the physical and *jig.* mgs not always to be made, so 80¹⁹.

[cf. θλάστη, *θλαθ-τη, 'growth, a shoot,' θλαστάνω, 'grow'; ḍρθός, *θρόθος, 'upright'; Lat. verb-er, 'a shoot, rod'; verb-ēna, '(sacred) twig.]

+ pra, grow on, grow up; pravṝddha, (like Lat. altus) exalted.

+ vi, grow, increase, 2¹⁹.

+ sam, grow; caus. make to grow; bring up; nourish, feed.

vṝdh, vbl. being pleased, rejoicing. [Vvṝdh.]

✓ vṝṣ (várṣati, -te; vavársa, vavṝṣe; ávarsit; varṣisyáti, -te; vṝṣṭá; várṣitum; vṝṣtvá, -vṝṣya). rain; várṣati [303b], ὑορτος, while it is raining. [orig. perhaps, more general, 'to pour down,' esp. either the fructifying water of heaven (mase.) upon the earth (fem.), or semen of the bull or male animal upon the female: with varṣa, 'rain,' cf. ē-eporā, 'rain-drops'; with vṝṣan and vṝṣabha, 'bull,' cf. Lat. verres, *vers-es, 'boar,' so named from his great generative power, just as the sow (see sū) from her fecundity.]

vṝṣa, used only at end of cpds [1315a] in Veda, but later independently, instead of vṝṣan.

vṝṣan [426b], adj. and subst. describing or denoting all that was distinguished for

its strength and virility: —1. man, as opposed to a castrated person, 70¹⁴; —2. of animals: stallion; bull; boar; —3. of gods: manly, mighty, great; of Indra, 74⁵; of the Maruts, 73⁵; of the Sun or Sun-horse, 79⁷. [vṛṣ, q.v., 1160c; cf. ḡpσην, stem ḡpσηεν, 'male?']

vṛṣabha, *essentially the same as vṛṣan, q.v.: esp.* —1. bull; *with sahasra-śrīṅga, the thousand-horned steer, i.e. the sun or (77¹⁴) the moon;* —2. bull, as type of greatness and might; most mighty one, of Indra, 73¹⁶. [vṛṣ, 1190.]

vṛṣalā, *m. prop.* manikin, *i.e.* little man, *and so, as term of contempt, a low person, esp. a Cūdra.* [vṛṣa, 1227.]

✓ vṛṣasya (vṛṣayáti). desire the male, be lustful. [vṛṣa, 1059e, 1058.]

✓ vṛṣāya (vṛṣayáte). act as a vṛṣa, *i.e.*: show one's manly strength or courage; be lustful; *or simply,* be eager. [vṛṣa, 1059b, 1058.]

vṛṣṭi, *f.* rain. [vṛṣ, 1157.]

✓ vṝh or bṝh (vṝhāti; vavārha; ávṝksat; vṝdhā [224a]; -vṝhya). pluck, tear.

vēnu, *m.* reed, *esp.* bamboo-reed.

vēda, *m.* —1. understanding, knowledge; —2. *esp.* the sacred knowledge, handed down in triple form of r̄c, yajus, and sāman, *see these, and cf.* (trayī) vidyā; —later, the well-known collections called Rigveda, Yajurveda, and Sāmaveda (63^{5,6}), the holy scriptures, held to be a revelation and so called ḡruti, 58¹⁸. [v̄vid.]

vedā, *m.* tuft of strong grass (*kuṣa* or *muñja*) tied so as to form a broom, 62¹³.

veda-traya, *n.* the three Vedas.

veda-nindaka, *m.* one who scoffs at the Veda, infidel.

veda-puṇya, *n.* Veda-merit, sanctity acquired by Veda-study.

veda-bāhyā, *a.* being outside of the Veda, *i.e.* extra-Vedic, differing from or conflicting with the Veda. [1265, vedā-being in an abl. relation.]

veda-vid [391], *a.* Veda-knowing. [1269.]

1 vēdas, *n.* knowledge; *possibly adj.*, knowing, *cf.* na-vedas. [v̄vid, 'know': cf. 1151.2a, b.]

2 vēdās, *n. (like Lat. quaestus) gettings, property, cf. vitta.* [v̄2 vid, 'get?']

vēdādhyayana, *n.* Veda-study, scripture-reading. [adhyayana.]

vēdi, *f.* sacrificial bed, *i.e.* a spot of ground excavated two or three inches and covered with straw and serving as a kind of altar.

vēdin, *a.* knowing. [v̄1 vid, 1183³.]

vēdi-purīṣa, *n.* loose earth of the vedi.

vēdhās, *subst. adj.* —1. worshipper of the gods, worshipping, pious, devoted; —2. *generalized*, faithful, true, used of Indra, 75¹³. [v̄1 vidh, 'worship a god,' 1151.2b.]

vēlā, *f.* —1. end-point, limit; —2. *esp.* limit of time, point of time, hour.

vēgā, *m.* —1. settler; neighbor. —2. (settlement, *i.e.*) dwelling, house. [v̄vīg: cf. okos, 'house,' Old Lat. veicus, Lat. vicus, 'houses, quarter of a town, village': hence the borrowed AS. wic, 'town,' as in Eoforwic, Eng. York, *prop.* 'Eber-stadt' or 'Boar-town,' and perhaps in Nor-wich, 'Nor-ton.]

vēgman, *n.* (settlement, *i.e.*) dwelling, house, abode, chamber. [v̄vīg, 1168.1a.]

vāī, *postpositive particle, emphasizing the preceding word, e.g. 3¹⁷, 96¹³; rare in the sāmhitā, 90²⁰, 103⁴ (in a quoted mantra); excessively common in the brāhmaṇa (92^{14,19}, 93⁶, 94^{4,13,18}, 95^{6,15}) and Epos (7⁶, etc.); in brāhmaṇa often marking the preceding word as the first of its clause (cf. atha, near end of mg 3): so 94⁶, 95¹², 96¹², and in the examples just given; often used, *esp.* in Epos, as a mere expletive [see 1122a⁴], so at end of a pāda, 3⁹, 10⁹, 68⁹.]*

vāīcītrya, *n.* variety, diversity. [vici-tra, 1211.]

vāīnavā, *f. -ī, a. of reed, esp. of bamboo.* [veṇu, 1208c.]

vāīdarbha, *f. -ī, a. belonging to Vidarbha; as m. the Vidarbhan, *i.e.* king of V.; as f. the princess of V., *i.e.* Damayantī, 8⁷, etc. [vidarbha, 1208f.]*

vāīdika, *a.* Vedic, prescribed by or conformable to the Vedas. [veda, 1222e 2.]

vāīdyā, —1. *a.* having to do with science, learned; *and so* —2. *as m. (with a trans-*

sition like that from Lat. doctor, 'teacher, learned man,' to Chaucer's doctour of phisik) physician, doctor. [vidyā, 1211.]

vāimānika, *a.* riding in a sky-traversing car called vimāna, *q.v.* [vimāna, 1222e 2.]

vāivasvatā, *a.* descended from Vivavant; *as m.* son of V., *i.e.* Yama. [vivavant, 1208 and a and a².]

vāīgya, *adj. subst.* man of the viś or folk or third caste, 57¹⁶. [vīg, 1211.]

voc, quasi-root, see 854 and vāc.

vyānsa, *a.* having the shoulders apart, *i.e.* broad-shouldered; *as m.* Viansa, Broad-shoulder, name of a demon, slain by Indra. [vi + aṅsa, 1305.]

√ vyāc (vivyakti [682]; vivyāca [785]). embrace, encompass, extend around. [cf. 1087f³, 108g.]

vyācas, *n.* compass, extent.

vyatikara, *m.* a mixing, confusing; confusion, disaster. [√3kr, 'scatter,' + vi.]

√ vyāth (vyāthate; vivyathé [785]; ávyathiṣṭa; vyathitá). — 1. move to and fro, rock, reel; — 2. *fig.* (like Eng. be restless) be disturbed in mind, be pained.

vyāthā, *f.* feeling of painful unrest, discomfort, sorrow.

√ vyādh or vidh (vídhyati; vivyādha [785]; vetyáti; viddhá; véddhum; viddhvá; -vídhyá). bore through, pierce, hit (with a weapon). [akin w. √vadh; cf. Lat. di-vid-ere, 'part asunder, divide.')

vyapadeqa, *m.* the making a false show of, an unauthorized referring to or using the name of (a person of high position). [√diq + vy-apa.]

vyaya, *a.* going asunder or to pieces, perishing, *w. a-*. [Vi + vi, 1148. 1b.]

vyālkaçā, *f.* Vialkaçā, a certain plant.

vyavasāya, *m.* determination, resolve. [√sā + vy-ava.]

vyavasāyin, *a.* determined, resolute. [vyavasāya.]

vyavahāra, *m.* — 1. procedure, conduct, way of acting; — 2. (way of acting with others, *i.e.*) intercourse, 24¹². [√1hr + vy-ava.]

vyasana, *n.* prop. a throwing one's self away (upon a thing), and so — 1. passion-

ate devotion to a thing (whether good or bad, *e.g.* alms-giving, scripture-study, gambling); hobby; — 2. an overpowering passion, *esp.* for something bad; vice, 20⁴; — 3. (a throwing one's self away, *i.e.*) misfortune, adversity, 25^{3.4}. [√2 as + vi.]

√ vyā or vī (vyāyati, -te [761d 2]; vivyāya [785], vivyé; vitā; -vīya). mid. envelope or hide one's self. [orig. 'wind around' as with robe or girdle, and so a doublet of √vi, *i.e.* √2 vā, 'weave,' q.v.]

+ upa, hang about, *esp.* wind the sacred cord over the left shoulder and under the right arm; upavīta, *see s.v.*

+ ni, wind about, hang (*e.g.* garland, cord) about (*e.g.* neck, shoulders); nivīta, *see s.v.*

+ pari, act. envelope around or completely; mid. wind something as cover around one's self, envelope one's self in; perhaps in sense of act., 84¹⁶.

vyākaraṇa, *n.* the putting asunder, and so analysis, grammar. [√1kr, 'do, put,' + vy-ā.]

vyākhyātṛ, *m.* explainer. [√khyā + vy-ā.]

vyāghrā, *m.* tiger; like cārdūla and siñha, as type of noble manliness, in cpds, *see* nara-vyāghra. [perhaps fr. √1ghr, 'besprinkle,' + vy-ā, 'the sprinkled or spotted one.')

vyāghra-carmān, *n.* tiger-skin.

vyāghratā, *f.* tigerhood, condition of being a tiger. [1237.]

vyādhā, *m.* hunter. [√vyadh.]

vyādhi, *m.* disease. [√1dhā, 'put,' + vy-ā, 1155. 2e.]

vyādhita, *a.* diseased. [vyādhi, *see* 1176b.]

vyāpāda, *m.* destruction. [√pad + vy-ā.]

vyāpādayitavya, grdv. to be destroyed or killed. [caus. of √pad + vy-ā.]

vyāpāra, *m.* — 1. business, *i.e.* occupation; — 2. (as in Eng.) business, *i.e.* concern, 30⁴; — 3. activity, exertion. [√3pr + vy-ā, 'be busied.')

vyāpāra-çata, *n.* exertion-hundred, a hundred attempts.

vyāmā, *m.* *prop.* a stretch-out, the distance covered by the stretched-out arms, a fathom, about six feet. [for vi-yāma, vyam + vi: for mg, cf. the precisely parallel Eng. *fathom* w. AS. *fæðm*, ‘the extended arms’; ḥp̄yād, ‘fathom,’ and ḥp̄yāw, ‘stretch’; French *toise*, Medieval Lat. *tesa*, ‘fathom,’ from Lat. *tensa*, ppl. of *tendere*, ‘stretch.’]

vyāma-mātra, *a.* having a fathom as its measure, *see mātrā*. [mātrā, 334².]

vyāhṛti, *f.* —1. utterance; —2. *esp.* one of the three sacred and mystical exclamations, bhūr, bhūvas, and svār, *which see*. [$\sqrt{1}$ hr + vy-ā.]

vyōman, *n.* heaven, sky.

vraj (vrājati; vavrāja; ávrājīt; vrājīyati; vrājītā; vrājītum; vrājītvā; -vrājya). march, proceed, go.

+ ā, come hither, go unto.

+ praty-ā, march or go back.

+ pari, march round about; wander around.

+ pra, march forth; go unto; wander; *esp.* leave one’s house to wander about as an ascetic, 65².

vratā, *n.* —1. will; devānām ati vratam, beyond the will of the gods, 88²—cf. ḫπ̄ēp Διὸς αἰσθαν; decree, command or Gebot, statute; and so —2. (as Eng. command is applied to the forces under one’s command) that over which one exercises command, domain, Gebiet; —3. further, directly from the root again —3. choice, determination; firm resolution, 14⁶; —4. *esp.* resolve (to keep a religious or ascetic observance); vow or holy work (*e.g.* of chastity, fasting, etc.), 28²³, 59⁵, 61²³, 64⁸, 65⁸; —5. religious duty, duty in general. [$\sqrt{2}$ vr̄, ‘will, choose’: for mg 2, observe that Ger. *Gebiet* formerly meant ‘command’ and now means ‘domain.’]

vraçc (vr̄çcāti; vr̄knā [957c]; vr̄stvā; -vr̄çeyā). hew off; fell (a tree); cut to pieces. [orig. form is vr̄k, as in vr̄k-a, vr̄k-nā, vr̄k-sā, which *see*: vr̄c is prop. only a quasi-root of the present stem vr̄çca, for *vr̄k-ska, formed like the

present of ḫprach and mlech, which *see*: see 221² and cf. 220.]

+ vi, cut asunder or to pieces.

gañs (gánsati, -te; gaçánsa, gaçánsé; ágañsít; gañsiyáti; çastá; çastvá; -çasya). orig. say in a loud and solemn way, and so: —1. recite, *esp.* a sacred hymn or text to a god by way of praise; and so —2. generalized, praise; çasta, *see s.v.*; —3. rarely, make a solemn wish, whether blessing or curse (*see gañsa*), like imprecari; —4. announce; communicate, 52¹³. [cf. Lat. *carmen*, *cas-men, ‘an utterance in solemn, measured, or melodious way, i.e. song, oracle, magic charm’; Camēna, *casmenja, name of the goddess of song; cens-ēre, ‘declare, pass judgment on’; AS. herian, ‘praise.’]

+ ā, —1. wish, *esp. in the noun* áçás or áçā, ‘wish,’ *q.v.*; and so —2. hope in, put one’s trust in (*acc.*); —3. pronounce a blessing upon, wish good to (*acc.*), 101⁴. [mg 1 may be a mere specialization of the mg ‘speak solemnly unto’ (cf. $\sqrt{\text{çás}} + \text{ā}$), and mg 2 a further development of mg 1; for mg 3, cf. the simple verb, mg 3.]

+ pra, tell forth; praise, 2¹⁶. [cf. simple verb.]

gañsa, *m.* —1. solemn utterance; —2. imprecation, blessing or curse; as adj. —3. cursing. [$\sqrt{1}$ gañs.]

çak (A. çaknóti; çacákha, gekús [794e]; áçakat; çaksyáti, -te; çaktá; —pass. çakyáte, çakitá;

—B. desid. çiksate [1030, 108g¹ end]; caus. of desid. çiksáyati; pass. of desid. and of caus. of desid. çiksyáte, çiksítá).

—A. simple verb: —1. be strong; be able, 8¹⁹; in pass.: impersonally, it is possible; with infin. [988], be able, by the instrumentality of some person or thing (*instr.*), to become the object of an action; mayā nítim grāhayitum çakyante, they are able to be caused by me to get hold of niti, 19¹³; —2. rarely (be strong for a person, *i.e.*) be serviceable or helpful, help, *w. dat.*;

—B. desiderative: —1. desid. to A. 1, (strive to be able, *i.e.*) practice; learn; *caus.* cause a person (*acc.*) to learn a thing (*acc.*), 51²³, 52³; *pass. of caus.*: *çikṣita*, caused to learn or taught a thing (*acc.*), 46¹⁰; *without noun*, taught, 52²; *çikṣyamāṇa*, instructed, 51¹⁷; —2. desid. to A. 2, be willing to help; aid; (of gods) bestow blessing upon (*dat.*), 80¹³; grant, give.

[cf. Lat. *cac-ula*, ‘servant’ (like *help* as sometimes used in America for ‘servant’); w. *çagmā*, **çak-ma*, ‘helpful, friendly,’ cf. Lat. *cōmis*, *coe-mi-s*, ‘friendly’: prob. akin is Ger. *be-hag-en*, AS. *on-hag-ian*, ‘suit, please’ (cf. *çak*, A. 2).] + *upa*, (bring unto one’s self by giving, *i.e.*) attract, 76¹⁸. [for mg, see the uncompounded verb, B. 2.]

çakala, —1. *m. n.* chip; piece; —2. *n.* half (of an egg-shell).

çakuná, *m.* bird.

çakti, *f.* ability, power.

çakya, *a.* —1. possible, practicable, 33¹⁶; common with the infinitive: *çakya* being used —2. impersonally; or —3. in agreement with the subject, in which case the inf. [988] is to be translated as a passive, 29¹⁰. [*çak*, 1213.]

çakrá, —1. *a.* powerful, mighty, standing epithet of Indra; —2. *as m.* The Mighty One, *i.e.* Indra (just as we use The Almighty as a name for ‘God’). [*çak*, 1188a.]

✓ *çāñk* (*çāñkate*; *áçañkiṣṭa*; *çañkitā*; *çāñkitum*; -*çāñkyā*). —1. be anxious or suspicious; —2. hesitate.

+ *vi*, hesitate.

çāñkā, *f.* hesitation. [*çāñk*, 1149³.]

çaci, *f.* —1. might or help (esp. of the helping deeds of Indra); —2. Çachi or Might, as wife of Indra (derived from the misunderstood *çaci-pati*, *q.v.*), 2⁷. [*çac*, collateral form of *çak*.]

çaci-páti, *m.* —1. *Vedic*, lord of might or of help, epithet of Indra, 80¹³; —2. later (*páti*, *q.v.*, being misunderstood as ‘husband’), husband of Might or Çachi, name of Indra, 15¹⁴, 49⁴. [acct, 1267a and d, Whitney 94b.]

çat̄ha, *a.* false.

✓ *çat* (*çātāyati*; *çātā*). cut in pieces; make to fall off.

çatá [485²], *n.* hundred; also as expression of a large number; for construction, see 486b. [cf. *é-katōv*, ‘one-hundred’; Lat. *centum*, AS. *hund*, neut., ‘hundred’; Eng. *hund-red*.]

çatátman, *a.* having a hundred lives. [*çatá* + *ātmán*: acct, 1300a.]

çátru, *m.* —1. (victor, *i.e.*) victorious opponent; —2. foe, enemy, in general.

[if mg 1 is the orig. mg, we may take the word fr. *çad* and as standing for **çat-tru*, 1185e, 232:

if mg 2 is the orig. mg, we may analyse thus, *çat-ru* (1192), and compare Church Slavonic *kot-ora*, Irish *cath*, ‘battle’; AS. *heāð-o* in epds, as *heāðo-weore*, ‘battle-work,’ Old High Ger. *had-u* in names, as *Hadu-brant*, ‘Battle-flame,’ *Hadu-wich*, ‘Battle-strife,’ Ger. *Hedwig*; Ger. *Hader*, ‘strife’; cf. also the Keltic proper name *Catu-rig-es* (*rig* under *rājan*), ‘The Battle-kings.’]

çatrū-nandana, *a.* causing joy to one’s enemies.

çatrū-samkata, *m.* danger from the foe. ✓ *çad* (*çācāda*, *çāçadē* [786]). distinguish one’s self; get the upper hand, prevail; *Vedic* only. [cf. *κεκασμένος*, Doric *κε-καδμένος*, ‘distinguished.’]

çanakāis, *adv.* quietly; gently; slowly. [instr. (1112e) of an unused stem **çanaka*, diminutive to **çana*, see *çanais*.]

çanais, *adv.* quietly; gently; slowly; gradually. [instr. (1112e) of an unused stem **çana*, which is prob. connected w. *çāgam*, ‘be quiet.’]

çamitāi, *f.* benefit. [*çám*, 1238.]

✓ *çap* (*çápati*, -te; *çäçápā*, *çepé*; *çapiṣ-yáte*; *çaptá*; *çápitum*; *çapitvā*). —1. curse, usually act., 93¹⁷; —2. mid. (curse one’s self, *i.e.*) assert with an oath, swear, vow, w. *dat.* of person, 97⁷.

çapátha, *m.* curse; oath. [*çap*, 1163b.]

çabála, *a.* brinded.

çabdā, *m.* —1. sound; cry; noise; *çabdám kr*, make a noise, raise one’s voice; —2. word, 50⁹, 61¹.

çabda-çāstra, *n.* word-theory, word-compendium, *i.e.* grammar.

✓ 1 çam (çámyati; çäcamé; áçamiṣṭa; çamitá). get weary by working, work. [cf. κάπινω, 'get weary by working']

✓ 2 çam (çámyati [763]; çäçama, çemús; åçamat; çäntá [955a]; çamáyati). be quiet or still or content; stop; *fbr* these senses, cf. व्राम; çäntá, see s.v.; caus. quiet, still; *euphemistically*, kill.

+ upa, be quiet; stop.

+ pra, come to rest; stop; go out; praçānta, extinguished.

✓ 3 çam (çamnité). harm.

✓ 4 çam (çänta; -çámya; çamáyati, çämáyati). used only with ni. observe; perceive; hear.

çám [384²], *n.* welfare; happiness; blessing.

çáma, *a. word of doubtful mg at 71⁸: perhaps tame (cf. √2 çam, caus.) or industrious (cf. √1 çam).*

çamayitṛ, *m.* slayer. [√2 çam, caus.]

çamí, *f.* a fabaceous plant, either Prosopis spicigera or Mimosa Suma; a tree from which the sticks of attrition (aranj) were taken.

çamimáya, *f. -ī, a. of or made of Çamí-wood.* [see maya.]

çami-çäkhā, *f.* Çamí-branch.

çamí-sumanas, *f.* Çamí-flower.

çamisumano-mälā, *f.* garland of Çamí-flowers.

çámyā, *f.* staff, 102¹⁶.

çaya, *a.* lying, sleeping, at end of cpds. [√çī, 1148.1a.]

çayana, *n.* a lying, sleeping. [√çī, 1150.1a.]

çayaniya, -1. *a.* serving for lying; -2. *n.* bed, couch. [çayana, 1215.]

çayyā, *f. -1. bed; -2. a lying, sleeping.* [√çī, 1213d, cf. 963³b.]

çará, *m. -1. reed, esp. of the Saccharum Sara, used for arrows; -2. arrow.* [observe that Lat. arundo means 'reed' and 'arrow.')

çaraṇā, -1. *a.* protecting, affording refuge, 87⁷; as *n.* -2. shed, that gives cover from the rain; καλίā, hut; -3. protection; refuge, 50¹⁷.

[çaraṇā presupposes a root *çṛ or *çh̄, 'cover, protect'; w. such a root agree well in form and mg as derivs, çárira, çárman, and çálā, see these:

further agree as cognates καλίā, 'hut, barn'; AS. heal, Eng. hall; κάλ-vξ, 'husk, pod'; Ger. Hülle, 'covering'; Eng. hull, 'covering' of grain; AS. hel-m, 'protector' (used of God and Christ), 'head-protector, helmet,' Ger. Helm, Eng. helm; Lat. oc-cul-ere, 'cover'; color, 'color' (see varṇa); cēl-āre, Ger. hehl-en, Chaucer's hel-en, later hele, 'conceal'; further, καλύπτ-ω, 'cover,' and the ident. κρύπτ-ω, 'hide.]

çaraṇāgata, *a.* come for refuge, seeking protection with any one. [āgata.]

çarād, *f.* autumn; *pl.* poetic for years (cf. varṣa).

çárāva, *m. n.* flat earthen dish.

çárira, *n.* the body, as distinguished from the vital breath or from the immortal soul (so 96^{21, 22}, 29⁶) and from the soft viscera and inward fluid secretions, of which things the body, or the firm red flesh with the bones, forms as it were the hollow cover (57¹), tegument, or Hülle; used also in *pl.* 84⁹; body in general; mṛtām çarirām, corpse, 63¹⁷; so 84⁴. [prop. 'the corporeal tegument' of the soul, √*çṛ, 'cover' (1188e²), see under çaraṇā: for mg, cf. the cognate Ger. Hülle (under çaraṇā) in sterbliche Hülle, 'mortal envelope, *i.e.* body': cf. 97¹⁶ n.]

çarira-ja, *a.* (born of, *i.e.*) performed by the body.

çarirāntakara, *m.* destroyer of the bodies. [anta-kara.]

çaru, *f.* missile, either spear or arrow. [cf. çara.]

çarkara, *m.* brown sugar. [fr. the Prakrit form sakkar comes on the one hand, through Arabic sokkar and Medieval Lat. zucara, the Eng. sugar, and on the other ṣāḍχāpor, Lat. saccharum, all borrowed words: cf. khaṇḍa.]

✓ çardh (çárdhati). be strong or defiant.

çárdha, *m.* troop, host. [cf. Ger. Herde, Eng. herd.]

gármān, *n.* — 1. cover; protection; shelter; refuge; — 2. comfort, joy; — 3. common at the end of Brahman-names, 19¹¹, 42¹¹, 59¹³_x. [see under gáraṇa.]

garmavant, *a.* containing (the stem) gármān. [1233.]

çarvá, *m.* Çarva, name of an arrow-slaying god; *later*, a common name for the god Çiva. [gáru, 1209, cf. 1209g.]

çarvara, *a.* variegated; *f.* çárvarí, the night (as variegated with stars). [cf. çabala.]

çarva-varman, *a.* having Çiva as his protection; as *m.* Çarvavarman, name of a man.

çalá, *m.* — 1. staff; — 2. prickle (of a hedge-hog). [cf. çará.]

çalyá, *m. n.* point of spear or arrow; thorn; prickle. [cf. çalá, çará: cf. κῆλος, 'missile.]

çalyaka, *m.* hedge-hog. [cf. çalya.]

çávas, *n.* superior might; heroic power; also *pl.* [Vçū, 1151.1a.]

çáviṣṭha, *a.* most mighty. [Vçū, 468.]

çagá, *m.* hare; the Hindu sees, not "a man in the moon," but rather, a hare or a gazelle. [for *çasa (see Vçus and çavaura): cf. Ger. Hase, Eng. hare.]

çaca, *m.* hare, rabbit. [çaga, 1222b.]

çacañka, *m.* the moon. [prop., adj., 'having a rabbit as its mark,' çaga (q.v.) + añka, 1302a.]

çagin, *m.* the moon. [prop., adj., 'having the (picture of a) rabbit,' çaga, 1230.]

çágvant, *a.* ever repeating or renewing itself.

Vças (çásati; çágasa; çasisyáti; çastá; -çasya). cut to pieces; slaughter. [see gastra.]

çastá, *a.* praised, esteemed as good or lucky; equiv. to happy, cheerful, 52¹¹. [prop. ppl. of Vçáns.]

çastrá, *n.* knife; sword; weapon. ['instrument of cutting,' Vças, 1185: ças-trá is ident. in form and mg w. the Lat. stem *cas-tro, which appears in the denom. cas-trare, prop. 'cut,' and so, like Eng. cut, 'castrate.]

çastrá-páñi, *a.* having a sword in the hand. [1303.]

gastra-vṛtti, *a.* having weapons as one's means of subsistence, living by military service. [1302a.]

çáka, *n.* an edible herb; vegetable food.

çákhā, *f.* branch.

çatayitr, *m.* one who cuts in pieces, destroyer, 97¹⁹. [caus. of Vçat, 1182e.]

çánta, *a.* quiet; still; stopped. [ppl. of V2 çam, 'be quiet.]

çánti, *f.* a ceasing, stopping; esp. the absence of the evil results of some word or thing of evil omen. [V2 çam, 'be quiet,' cf. 955a.]

çánti-karman, *n.* a ceremony for averting the results of something ominous.

çápa, *m.* curse. [Vçap.]

çápadi, *a.* having the curse as its first; as *n.* curse and so forth. [1302c 1.]

çápadi-ceṣṭita, *n.* curse-and-so-forth doings, i.e. adventures including the curse et cetera. [1280b.]

çápanta, *m.* end of the curse or period during which the curse has effect. [anta.]

çayin, *a.* lying, sleeping. [Vçī, 1183³.]

çárirá, *a.* corporeal, of the body. [çárirá, 1208f.]

çárdülá, *m.* tiger; at end of cpds, like vyāghra, the best of .

çálā, *f.* hut; house; room; stable. [see under gáraṇa: cf. the derivs kála and Eng. hall, there given.]

çálin, *a.* — 1. possessing a house; — 2. at end of cpds, attenuated in mg so as to signify merely possessing . [çálā.]

çálmalí, *f.* Salmalia malabarica, the silk-cotton tree.

çáva, *m.* the young of an animal. [see Vçū.]

çávaka, *m.* the young of an animal. [çáva.]

çágvatá, *a.* continual; eternal. [çágvant, 1208a, a¹.]

Vçás or çis (Vedic, çásti, çáste [639]; Vedic and Epic, çásati; çágasa; áçisat [854³]; çásiṣyáti, -te; çásitá, çástá, çíṣṭá [954e]; çásitum, çástum; çásitvá; -çasya, -çíṣya). — 1. chasten, correct; — 2. instruct, teach; direct; — 3. (like Eng. direct) give order to, rule, govern.

- [perhaps reduplicated form of *gāns*, 675; for the weak form *çīs*, cf. 639.]
- + ā, *mid.* wish or pray for, *cf.* āçis and *√gāns + ā*; make supplication, 73¹¹.
- + pra, instruct; direct; command, *cf.* simple verb, and *pragis*.
- çāsana, *n.* — 1. government, way of ruling; — 2. command. [√çās.]
- çāsitṛ, *m.* teacher. [√çās.]
- çāstrā, *n.* — 1. instruction; — 2. rule; theory; compendium (of an art or science); a scientific or canonical work; science, 17¹³. [√çās.]
- √çikṣ, see 1030 and √çak.
- çikhara, — 1. *a.* peaked; — 2. *m. n.* peak. [çikhā, 1226.]
- çikhā, *f.* — 1. tuft or braid of hair; — 2. (*like Eng.* crest) top in general, peak.
- çithirā, *a.* loose; flaccid; unsteady, 93²; opp. of drdha, ‘firm, hard.’ [perhaps fr. √çrath, 1188e: for loss of r, cf. √bhām.]
- çibi, *m.* Çibi, name of a king.
- çīras, *n.* head. [cf. kāpa, ‘head’; Lat. cerebrum, *ceres-ru-m, ‘brain’: w. the collateral form çīrsān, q.v., cf. Ger. *Hirn*, Old High Ger. *hirni*, *shirsni*, ‘brain’: akin is also *kparíov*, ‘skull.’]
- çirīsa, *m.* the tree Acacia Sirissa; *as n.* the blossom.
- çiro-mukha, *n.* head and face. [1253b.]
- çilā, *f.* stone; crag.
- çilā-bhāva, *m.* condition of being stone; — am āp, turn into stone.
- çili, *f.* the beam under a door.
- çili-mukha, *m.* Block-snout, name of a hare.
- çiloccaya, *m.* crag-pile, *i.e.* craggy hill. [uccaya.]
- çivā, — 1. *a.* kind, 90²; friendly; gracious; agreeable, lovely; opp. of *ghora*; — 2. *m.* The Friendly One, name euphemistically applied to the horrible god Rudra, who under this name (Çiva) becomes the third person of the Hindu Trinity. [for mg 2, cf. Eὐμενίδες, ‘The Gracious Ones, *i.e.* the Furies,’ and *nandi*.]
- çigu, *m.* young; child. [see √çū, and 1147b and b².]
- √1çīs (çināstī; çīsē; açisat; çekṣyāti; -te; çīstā; çīstvā; -çīsyā). leave, leave remaining.
- + u d, leave remaining.
- + vi, (leave apart or by itself, *i.e.*) separate, distinguish; viçīta, (separated, and so, like Eng. distinguished) eminent, excellent.
- √2çīs, subsidiary form to √çās, *q.v.*
- çīsyā, *grdv.* to be taught; *as m.* pupil. [√çās, weak form çīs.]
- √1çī (çete [see 628-9]; çīyé; açayista; çayisyāte, -ti; çesyāte, -ti; çayitā; gāyitum; çayitvā; -çāyya). — 1. lie still; lie; — 2. sleep. [w. gē-te, cf. κεῖ-ται, ‘lies’: cf. also κοῖ-τη, ‘bed.’]
- + adhi, lie in or on; dwell in.
- + anu, lie down after another.
- + ā, lie in.
- + upa, lie by.
- + sam, be undecided or in doubt. [lit. ‘lie together’: metaphor unclear.]
- √2çī, simpler form of √çyā, *q.v.*
- çī, *vbl.* lying. [√çī.]
- çitā, *a.* cold; *as n.* cold. [ppl. of √çyā or 2çī.]
- çitaka, *f.* çitikā, *a.* cool. [çita: cf. 1222d.]
- çitala, *a.* cool. [çīta, 1227.]
- çitārta, *a.* distressed with the cold. [ārta.]
- çitāvant, *a.* cool. [as if from fem. of çitaka: 1233, cf. b.]
- çipāla, *m. n.* Blyxa octandra, a common water-plant.
- çīrsān, *n.* head. [çīrs-án is to çīras (q.v.), as īrṣ-yá is to iras-yá, see these.]
- çīla, *n.* — 1. natural or acquired way of being; character, 23²⁰; habit or habits, 58¹⁴; in composition [1302] with that to which one is inclined or accustomed, 21⁴, 60¹⁸; — 2. (character, *i.e.*, as in Eng.) good character, 98⁷.
- çīvan, *a.* lying. [√1çī, 1169.1a.]
- çúka, *m.* parrot. [prop. ‘the bright one,’ on account of its gaudy colors, √çuc: cf. 216.1, 1².]
- çukavat, *adv.* like a parrot. [çuka, 1107.]

gukrá, *a.* clear, bright, 76⁹. [v̄guc, 1188a, 216.7.]

guklá, *-1. a.* clear; bright; white; *with pakṣa*, the bright lunar half-month, from new to full moon; *-2. as m. (sc. pakṣa)*, the bright lunar fortnight, 65⁵. [see 1189 and 2.]

gukla-pakṣa, *m.* fortnight of the waxing moon.

guklapakṣādi, *a.* having the bright lunar fortnight first, beginning with the bright lunar fortnight. [ādi, 1302c 1.]

guklāmbara, *a.* having a white garment. [ambara.]

v̄gue (gócati, -te; gucóca; ágocit; gocis-yáti; gócitum; gócitvá). *-1. flame*, light, beam; glow, burn; *-2. fig.* suffer burning pain; grieve; grieve at (*loc.*), 66¹³; *-intens.* flame brightly. [for mg 2, cf. v̄tap, dagdha and v̄dah.]

+ apa, *intens.* [1002a], drive away by flaming brightly, 72⁸.

+ abhi, burn, *trans.*

+ à, bring hither by flaming, 72⁸.

gúci, *a.* *-1. flaming, beaming; fig. beaming* (of a smile); light, bright; *-2. fig.* clear, pure; holy (of a god), 80⁵; honorable (in business), 25²; pure (in a ritual sense), 62¹⁰. [v̄gue, 1155.2a, 216.2.]

guci-smita, *a.* having a beaming smile, bright-smiling.

guddhá, *a.* pure. [ppl. of v̄gudh, 160.]

guddha-mati, *a.* pure-minded.

gudh or Gundh (gúndhati, -te; gúdhyati; guddhá). *-1. gúndhati, -te: act. purify; mid. become pure; -2. gúdhyati, become pure.* [orig., perhaps, ‘to clear,’ and akin w. v̄geand, q.v.]

+ vi, vígudhyati, become entirely pure; víguddha, perfectly clear.

guná, *a.* grown, prosperous, fortunate; *as n.* [cf. 1176a], growth, prosperity; luck. [perhaps fr. v̄gū, 1177a.]

v̄gundh, *see* gudh.

gundhyú, *f.* -yú [355e], *a.* pure; unblemished; fair. [v̄gundh, 1165b.]

v̄gubh or gumbh (gúmbhate). glide along lightly; move onward, 73⁹. [perhaps akin w. κοῦφος, ‘light, nimble.’]

v̄gubh or gumbh (góbhate; gúmbhate;

gumbháti; gugubhé; gobhisyáti). *act. adorn; mid. adorn one's self, 73¹²; look beautiful, appear to advantage, shine (fig.).*

1 gúbh, *f.* a gliding onward, esp. through the sky; onward progress; *so, perhaps*, 78⁵; course, 73⁴; *dat., infinitively* [982], so as to glide onward, 79¹¹. [v̄gubh.]

2 gúbh, *f.* beauty; *so, perhaps*, 78⁶. [v̄gubh.]

gubha, *a.* *-1. fair, 911; beautiful, agreeable to the eyes, 15¹³, 45¹⁸, 62¹³; -2. agreeable (to other senses than the eyes); gubhán gandhán, perfumes; -3. agreeable in general, 20¹³; -4. of good quality, 64¹²; -5. fortunate, auspicious, 12¹³.* [v̄gubh, ‘adorn.’]

gubhānāna, *a.* fair-faced. [ānana.]

gubhāgubha, *a.* agreeable and disagreeable, agreeable or disagreeable; good and bad, good or bad, *in ethical sense*, 65¹⁹. [agubha, 1257.]

gubhāgubha-phala, *a.* having agreeable or disagreeable fruit, resulting in weal or woe.

gubhrá, *a.* beautiful; clear (of sounds). [v̄gubh, ‘adorn,’ 1188a.]

v̄gus (gósyati; -gósyá). be dry, dry up. [for *suṣ (see gaga), as shown by Avestan v̄hush, ‘dry’: cf. ašw, ‘dry’; Syraeusan σαυκός, ‘dry’; AS. seārian, ‘dry up,’ denom. of seār, Eng. sear.]

gúška, *a.* dry. [v̄gus, 1186²: see 958.]

gúšma, *m.* *-1. whistling, 73⁵, 78⁷; -2. exhalation, i.e. (fragrant) odor (of the Soma), 73¹⁰; -3. (exhalation, breath, and so, like Eng. spirit) courage, impetuosity, 82⁴.* [v̄gvas, 252, 1166.]

v̄gú or gvá or gvi (gváyati; gúśáva [786⁴]; gúná [957a]; gváyitum). swell; be greater or superior or victorious.

[orig. sense of root, ‘swell,’ but with two diverse ramifications:

*-1. negatively, ‘be swollen, i.e. hollow, empty’; cf. gúna, ‘vacuum’; κύ-αρ, ‘hole’; Lat. cavus, ‘hollow’; caelum, *cav-i-lu-m, ‘heaven’s hollow vault’; κοῖλος, ‘hollow’;*

-2. positively, ‘be swollen, i.e. full, strong’; with special reference: (a) to

the womb and its fruit; cf. *gi-gu* and *gāva*, ‘young’; *kōw*, ‘be pregnant’; Lat. *in-ciens*, ‘pregnant’; (*b*) to strength and growth in general; cf. *gūra*, ‘man of might’; *gavas*, *gavistha*, *guna*; *kōpōs*, ‘might’; *kūma*, ‘swell, billow.’]

çūdrā, *m.* a man of the fourth caste, a Cūdra.

çūna, *n.* emptiness. [Vçū, 1177a.]

çūra, *a.* mighty, bold; *as m.* man of might, hero. [Vçū, 1188c: çūra is parallel w. *kū-po-s, ‘mighty,’ whence *rō kūp-os*, ‘might’ (cf. *aiσχ-ρό-s* w. *rō alσχ-οs*).]

çūrpa, *n.* a plaited basket for winnowing grain.

✓ 1 gr̄ (grnáti; gaqr̄; ácarit; carisyáti, -te; círná [957b]; -çírya; çíryáte). crush; break; tear. [cf. Eng. *har-m*, which answers to a Skt. *çar-ma.] + vi, pass. be broken to pieces; perish, 60⁹.

+ sam, break (a bow); like zusammenbrechen.

✓ 2 gr̄, see grā, ‘boil.’

çf̄nḡa, *n.* horn.

çr̄nḡín, *a.* horned; *as m.* horned beast.

çrtá, see Vçrá.

çéva, *a.* kind; dear. [cf. givá.]

çesa, —1. *m. n.* rest, remainder, 68¹⁷; çese, like Ger. im Uebrigen, for the rest, 12¹⁰; —2. *a.* remaining, 55¹⁵. [Vlçis, ‘leave.’]

çéšas, *n.* offspring. [‘those whom one leaves behind him, one’s relicts,’ Vlçis, ‘leave.’]

çóka, *m.* pain, grief. [Vgue, 216. 1.]

çoka-ja, *a.* grief-born; çokajam vāri, grief-born water, i.e. tears, 10¹⁹.

çokárta, *a.* sorrow-stricken. [ärtä.]

çociš-keça, *a.* having flame-locks, with locks of flame. [çocis, 187: 1297, cf. 1280b.]

çocištha, *a.* most or bright flaming. [Vçuc, 468.]

çocís, *n.* flame; beam; heat. [Vgue, 1153.]

ç6na, —1. *a.* red, deep-red; —2. *m.* Sone or Red River, affluent of the Ganges. [prop. ‘flame-colored’. cf. ē-kau-σa, ‘burned,’ kāv-μa, ‘heat.’]

çonita, *n.* blood; also *pl.* [çóna, 1176d.] çobhaná, *a.* beautiful. [V2çubh, ‘adorn,’ 1150. 2a.]

çóbhishtha, *a.* most swiftly moving onward or most beautiful, 78⁵, according as the word is referred to Vlçubh or to V2çubh — see these. [468.]

✓ çeand (intens. *ppl.* cánıçcadat [1002c]). shine, glance. [for *skandh: cf. ξανθός, ‘gold-yellow’; καθαρός, Doric κοθ-αρός, ‘clear, clean, pure’; κάρδ-apos, ‘coal’; Lat. *cand-ēre*, ‘glow.’]

çeandrá, *a.* shining. [Vçeand, 1188a: cf. viçvá-çeandra, and *candrá*.]

✓ çeut (çcótati; euçéota; ácuçeutat; çeutitá). drip.

çeút, *vbl.* dripping. [Vçeut.]

çmaçāná, *n.* the place for burning the corpses and for burying the bones, cemetery.

çmáçru, *n.* beard.

✓ çyá or çí (gyáyati, -te [761d1]; çítá, çiná, gyäná; çiyáte). freeze; coagulate.

çyená, *m.* eagle; falcon; hawk. [cf. i-kr̄ivo-s, ‘kite.’]

✓ çr̄ath (çr̄athníté; çagrathé; áçigrathat; çr̄thítá). become loose.

çrád, indecl. meaning perhaps orig. heart; used w. dhā (‘grant, give,’ see Vl dhā 4) and dat. of person, thus, çrád asmái dhatta, (your) heart to him give ye, i.e. trust ye him, have faith in him, RV.ii. 12. 5; *ppl.* çrád-dadhat, trusting, trustful, 26²; cf. 1079².

[cf. kapðia, kñp, *kñpð, Lat. cor, gen. cord-is, Lithuanian szirdis, Ger. Herz, Eng. heart: further, w. çrád-dhā, cf. Lat. crēdere, *cred-dere, ‘trust’: — the regular Skt. word for ‘heart’ is hýd, and this can not be connected w. the above words, since they require in the Skt. an initial ç, *çrd or çrad.]

çraddhá, *f.* trust, faith; desire. [see çrád: 1147.]

çraddhivá, *a.* credible. [çraddhá, 1228a.]

✓ çram (çrámyati [763]; çagrámá; áçramít; çrántá; -çrámya). be weary; take pains; esp. castigate one’s self, 96¹⁰.

+ **ā**, in **āçrama**, ‘hermitage.’

+ **pari**, weary one’s self exceedingly; **parigrānta**, tired of, disgusted with.

grāma, *m.* weariness. [Vgram.]

✓ **grambh** (**grámbhate**; **grabdha**; -**grábhya**). used only with vi. put confidence in; **vigrabdhā**: confiding, 26³; -**am**, *adv.* confidently, without distrust or hesitation, 9¹⁷.

grávanya, -1. *m.* ear; -2. *n.* hearing; -3. *n.* fame. [Vgru, 1150.1a: for mg 3, cf. **gravas** and esp. under Vgru.]

grávas, *n.* -1. sounds; *esp.* loud praise, 91¹⁵; -2. glory, 74⁶; fame. [Vgru, ‘hear,’ 1151.1a: the precise equiv. of **κλέος**, stem **κλεF-es**, ‘fame’: for mg, see Vgru.]

✓ **grā** or **grī** or **çr** or **çir** (**grináti**, **grinítē**; **çiqriyé**; **çrátā**, **çritá**, **çrtá**, **çirtá**). cook; boil; **çrtá**, cooked, done.

grāddha, *n.* an oblation to the Manes, accompanied by a funeral meal and gifts to Brahmins. [çraddhā, 1208e: according to the Scholast., ‘a thing of trust,’ because the gift for the Manes is as a matter of fact entrusted to Brahmins.]

grāntá, *ppl.* wearied; *as n.* [1176a], weariness. [Vgram, 955a.]

grāntāgata, *a.* wearied and arrived, *i.e.* arriving wearied. [ägata: 1257.]

✓ **gri** (**gráyati**, -te; **çiqráya**, **çiqriyé**; **äçi-çriyat**; **grayisyáti**, -te; **çritá**; **gráyitum**; **çrayitvā**; -**çritya**). -1. *act.* lean, *trans.*; lay against or on; rest on, *trans.* -2. *mid.* lean upon, *intrans.*; rest upon, or, simply, be lying or situated upon, 70³; -3. *mid.*, *act.* betake one’s self to, *esp.* for help or protection, 48⁵. [cf. **κλίνω**, ‘lean’; **κε-κλι-αται**, ‘rest on’; Lat. **clínare**, ‘lean’; AS. **hlinian**, Eng. **lean**; **κλι-ρός**, ‘incline, slope, hill’; Lat. **cli-vus**, ‘hill’; AS. **hlāw**, **hlāw**, Eng. **-law**, **-low**, ‘hill,’ in *Mood-law*, *Lud-low*; **κλι-μαξ**, ‘ladder’; AS. **hlāw-der**, Eng. **ladder**.]

+ **ā**, lean upon, *intrans.*; seek support and protection with or from; **äçrita**: depending upon (another); *as m.* a dependent or subordinate, 30¹³.

+ **upa**, *mid.* lean against; brace one’s

self, 87⁶; **upaçrita**, (leaned upon, *equiv. to*) laid upon or in, *w. loc.*, 79⁴.

+ **pari**, *act.* lay about; enclose.

+ **pra**, lean forward.

grí [351], *f.* -1. beautiful appearance; beauty, 78⁵, 2⁴, 8⁸; -2. welfare; -3. personified, **Çrī**, goddess of beauty and welfare, 2¹⁰; -4. as honorific prefix to proper names, the famous or glorious ‘’, 54¹. [cf. **çreyáns**, **greṣṭha**.]

✓ **gru** (**çrnóti**, **çrnuté** [243]; **çugráva**, **gu-çruvé**; **äçräusit**; **çrosyáti**, -te; **çrutá**; **çrótum**; **çrutvá**; -**çrútya**; **çrúyáte**; **çúçrúsate**; **çravýati**). -1. *act.* hear, 86⁵; know by hearing; *w. gen. of person*, 6²; listen; give heed to, 25¹⁴; hear (a teacher), *i.e.* learn, study; **çugruváns**, having studied, *i.e.* learned, 94¹⁸; -2. *mid.*, *in Veda*, with pass. sense, be heard of (as subject of talk), *i.e.*, like Lat. *cluere*, be called, be famed as, 75¹⁴;

-3. *pass.*: be heard; **çrutá**: heard; heard of, 2¹²; *impers.*: **çrūyatām**, let it be heard, *i.e.* hear ye; **evam çrūyate**, thus it is heard, there is this saying, 31⁶; **çrutam mayā**, I’ve heard (your story), 33⁹; -4. *caus.* cause (hearers, *acc.*) to hear (a thing), *i.e.* proclaim to; recite to, 54²⁰; -5. *desid.* be willing to hear, and so (cf. Eng. obedient and Lat. ob-oediens with *audire*), obey, 64⁹.

[with **gru-dhí**, ‘hear thou,’ cf. **κλῦθη**, ‘hear thou’; Lat. *clu-ere*, ‘be called’; *cluens*, *cliens*, ‘who hears or obeys, *i.e.* a dependent’; with **gru-tá**, ‘heard, heard of,’ cf. **κλυ-τός**, ‘famed,’ Lat. *in-clu-tus*, *inclusus*, ‘famed,’ Old High Ger. **hlu-do** in **Hludo-wig**, ‘Loud-battle,’ Ger. **lau-t**, AS. **hlū-d**, Eng. **loud**;

with the subsidiary form **çrus**, as in **çrus-ti**, ‘a listening to, compliance,’ cf. AS. **hlos-nian**, ‘listen,’ **hlyst-t**, ‘the hearing,’ whence **hlyst-an**, Eng. **listen**: — for the mg ‘famed’ of **çruta**, etc., cf. **gravanya**, **grávas**, and **çloka**.]

+ **prati**, answer, say yes to; make a promise to (*gen.*). [prop., like Eng. *hear*, ‘give a hearing in return to what is said,’ *i.e.* ‘not turn a deaf ear to,’ and so ‘answer.’]

- + vi, pass. be heard of far and wide, be famous; viçrūta, known as, named, 6³.
 + sam, -1. hear; -2. like Eng. hear, accede to the request of, make a promise to (*loc.*). [cf. grū + prati.]
- çrutā, *ppl.* heard; heard of; *as n.* that which is heard from the teacher, that which is learned; learning. [v̄grū.]
- çrutavant, *a.* possessing learning, learn-ed. [gruta.]
- çrūti, *f.* -1. a hearing; -2. ear; -3. the thing heard; sound; -4. report, hearsay; -5. utterance; *esp.* a sacred utterance handed down by tradition, a religious prescription, a sacred text, the Veda, 58¹⁸ x.; -6. learning; *prob. incorrect for* çrūta. [v̄grū, 1157.1a.]
- çrutimant, *a.* possessing learning; *prob. incorrect for* çrutavant, *v.v.* [çruti.]
- çrūtya, *a.* worthy to be heard (of a hymn), goodly. [v̄grū, 1213a.]
- çreyasa, *for* greyas (greyāns) in *cpds.* 1315c.
- çreyāns, *a.* fairer; more beautiful or excellent; better; *as n.* (the better, *i.e.*) welfare, prosperity, 35¹. [from an unused root çrī corresponding to the noun çrī, 470⁴; cf. kṛeīw, 'superior, ruler.']
- çrésthā, *a.* fairest; most excellent; best: *w. gen.*, 1¹⁰; *w. loc.*, 58¹⁰; *at end of cpd.*, 11⁹; best as distinguished from (abl.), equiv. to better than, 68¹⁴. [see greyāns.]
- çräiṣṭhya, *n.* supremacy, precedence. [çrésthā, 1211² end.]
- çrótra, *n.* ear; hearing. [v̄grū, 1185a.]
- çrótriya, *a.* studied, learned (in sacred tradition); *as m.* a Brahman versed in sacred lore. [çrotra, 1214c: for mg, cf. v̄grū, mg 1, and çrutā, s.v.]
- çlakṣṇā, *a.* slippery; smooth. [cf. 1195.]
- ✓ çlāgh (çlāghate; çäçlāghé; çlāghitá). -1. have confidence in; -2. talk confidently; brag, praise one's self; -3. praise.
- çlāghya, *grdv.* to be praised, praiseworthy; honorable. [v̄çlāgh.]
- çlōka, *m.* -1. (thing heard, *i.e.*) sound; -2. fame, *for mg, cf. v̄grū;* -3. strophe; later, *esp.* the anuṣṭubh-strophe, the epic çloka, in which, for example, the story of Nala is composed. [v̄grū, 1186².]
- ✓ çvañc (çváñcate). open itself; receive in open arms (as a maid her lover). + ud, open itself out, open, 87⁴.
- çván [427], *m.* dog. [cf. κύων, Lat. canis, AS. hun-d, Eng. hound, 'dog.']
- çvāçura, *m.* father-in-law. [for *svāçura: cf. ἐκυρός, Lat. socer, socerus, Church Slavonic svekrū, AS. sweor, *sweohor, Ger. Schœhär, 'father-in-law': for ç in place of s, cf. çaga and v̄çus.]
- çvāçrū [355c], *f.* mother-in-law. [çvāçura, 355c: cf. ἐκυρά, Lat. fem. socrus, AS. sweger, Ger. Schwieger, 'mother-in-law'.]
- ✓ çvas (çvásiti [631]; çvásati; çväçvá; çväsityáti; çvásitá; çvastá; çvásitum; -çvásya; çvásatyati). -1. blow, bluster, whistle, snort; -2. breathe; -3. sigh. [cf. AS. hweōs, preterit to *hwæsan, Eng. wheeze.]
- + ä, get one's breath, become quiet; *caus.* quiet, comfort.
- + nis, breathe out, sigh.
- + pra, blow forth.
- + abhi-pra, blow forth upon, *acc.*, 94⁷.
- + vi, have confidence, be unsuspecting; *caus.* inspire confidence.
- çvás, *adv.* to-morrow, on the next day; çvah çvas [1260²], from day to day.
- çvasátha, *m.* a snorting. [v̄çvas, 1163b.]
- çvástana, *a.* of the morrow; *as n.* the morrow, 92¹⁷. [çvás, 1245e.]
- çvápada, *m.* a beast of prey, 84¹⁴. [to be pronounced çvapāda (cf. pāvaka, 1181a): prop., perhaps, 'having the feet of a dog,' çvan + pāda.]
- çvāvídh [nom. -vít], *m.* porcupine. [çván + vídh, 'dog-wounding.']}
- şatka, -1. *a.* consisting of six; -2. *as n.* a whole consisting of six, a hexade. [şas, 1222a, 226b.]
- şat-triñcat [485], *f.* six and thirty. [şas.]

sāt-pada, *f.* -ī, *a.* having (taken) six steps. [śaś: 1300a.]

sañ-māsa, *n.* semester, six months. [śaś: prop. 'that which has six months,' see 1312.]

śāś [483³], *num.* six. [see 182b², 146³: cf. ἔξι, Lat. *six*, Eng. *six*.]

śaṣṭī, *f.* sixty. [śas, 1157.4.]

śaṣṭhā, *a.* sixth. [śas, 487⁵: cf. ἔκτος, Lat. *six-tus*, AS. *six-ta*, Eng. *six-th.*.]

1 sā, *pron.* see ta and 495.

2 sa, *inseparable prefix denoting similarity, community, or connection — numerous examples on the pages following; esp. common w. an adj. value in possessive cpds* [see 1304c], *having an accompanying ··:, with ··:* [1121b: prob. ident. ultimately w. 3 sa.]

3 sa, one, *in* sa-kṛt, sa-hasra. [for *sm (vocalic m), root *sem: cf. εἷς, *σεμ-*s*, μία, *σμ-ια, 'one'; ἑ-κατόν, 'one-hundred'; ἀ-πλόος, 'one-fold'; Lat. *sem-el*, 'once'; *sim-plex*, 'one-fold'; ἀ-λοχος, 'having one (i.e. one and the same) bed, spouse'; ὅ-πατρος, 'having one (i.e. one and the same) father'; ἀ-δελφός, see under garbha.]

sāmyatendriya, *a.* having restrained senses, self-controlled, 1⁹. [sāmyata (व्याम, 1085a) + indriyā, 1298.]

sāmyama, *m.* restraint, control, 68⁶. [व्याम + sam.]

sāmvatsarā, *m.* year. [sam + vatsara, q.v.]

sāṃcaya, *m.* —1. doubt; na sāṃcayas, (there is) no doubt; —2. danger, 20¹⁶. [व्यग्नि + sam.]

sāṃsād, *f.* like Lat. *concessus*, a sitting together and those who sit together, *i.e.* assembly. [व्यस + sam.]

sāṃsarga, *m.* mixture, union; contact. [व्यस्र + sam, 216.1.]

sāṃsāra, *m.* the wandering of the soul from one existence to another, metempsychosis; transmigration, 66¹⁸; the cycle or round of existence, 18¹. [व्यस्र + sam.]

sāṃskāra, *m.* —1. a working over, a preparing or purification; *esp.* a technical

proceeding with a thing; an adorning or adornment, 17⁵; —2. a domestic religious rite to be performed upon or observed by every member of the three upper castes, *prop.* his preparation or purification; sacrament, consecration, 59² n.; —3. impression; an impression produced on the mind or a disposition formed in the mind by something past (*e.g.* deeds of a former existence, a past conversation, etc.), but which has ceased to work on the mind, 40⁴. [व्यकृ, 'do,' + sam, 1087d.]

samskr̥ta, *ppl.* —1. prepared; adorned, fine, cultivated; as *n.* the cultivated language, as opposed to the low vernaculars, Sanskrit, 52⁶. [व्यकृ, 'do,' + sam, 1087d.]

sāmhitā, *ppl.* put together; -ā, *f.* a putting together; a text whose sounds and words are put together according to grammatical rules. [व्यधान + sam, 954c.]

sa-kacchapa, *a.* having tortoises along with them, *i.e.* along with tortoises. [1304c.]

sakala, *a.* having its parts together, *i.e.* all, entire; as *n.* everything, one's entire property, 46⁴. [sa + kalā, 1304c, 334².]

sakāga, *m.* presence; tasya sakāgam, go to the presence of him, *i.e.* go to him; -sakāge, at end of cpd, in the presence of ··, before ··, 3⁸. [sa + kāga: orig., perhaps, 'having visibility, present,' and then 'presence.')

sakṛt, *adv.* for one time, a single time, once. [3 sa + 2 kṛt.]

sa-kopa, *a.* angry; -am, angrily. [2 sa, 1304c.]

saktū, *m.* coarsely ground parched grains, grits, *esp.* barley grits.

sakha, for sakhi at end of cpds [1302], having ·· as attendant, accompanied by ··. [1315b.]

sakhi [343a], *m.* attendant, companion, 82¹; comrade; friend, 23¹⁶, etc.; in connection with a fēm., 75^{18,19}, 100⁴. [व्यसः for mg, cf. ἐπ-έρης and *socius*, under व्यसः.]

sakhi [364], *f.* female companion, friend (of a woman). [sakhi: cf. 362b².]

sakhi-gāṇa, *m.* (friend-crowd, *i.e.* friends.

- sakhī-jana, *m.* (friend-persons, collectively, *i.e.*) friends.
- sakhyā, *n.* friendship. [sákhi, 1212c.]
- sā-gaṇa, *a.* with (their) troops (of attendants). [2 sa.]
- ságara, *m.* —1. the atmosphere, Luftermeer; —2. Sagara, name of a mythical prince.
- sāmkata, —1. *a.* narrow, strait; —2. *m.* Slender, name of a gander, 37²⁰; —3. *n.* narrow passage, a strait; —4. *fig.*, like Eng. strait, a difficulty, 52¹⁴; danger, 25⁴. [cf. 1245g.]
- sāmkalpā, *m.* a decision of the mind; the will or wish or purpose proceeding from such decision, a definite intention. [vklp + sam, 1148.1, 236.]
- sāmketa, *m.* agreement; esp. a meeting agreed upon with a lover, a rendezvous. [prop. ‘co-intention,’ sam + keta.]
- sāmrānti, *f.* an entering, esp. entering of the sun upon a new zodiacal sign. [vkrām + sam, cf. 1157¹ w. 955a.]
- sāmkhyā, *f.* the tale or number. [vkhya + sam.]
- sāṅga, *m.* —1. a sticking to or hanging upon; —2. *fig.* an attachment (of the mind) to anything, desire for a thing; sāṅge, in case of desire, 64²; pl. lusts. [vsañj, 216.1.]
- sāmgamā, *m.* a coming together, union. [vgam + sam.]
- sāmgāmaṇa, *f.* -ī, *a. subst.* causing to assemble, gatherer. [caus. of vgam + sam.]
- sāmgarā, *m.* agreement, promise. [v1gr + sam, ‘chime in with.’]
- sāmgha, *m.* (a combination, *i.e.*) company, crowd. [vhan + sam, 333, cf. 216.9 and 402.]
- ✓ sac (síṣakti; sácate; saçcús, saçciré [794d²]). —1. be with, be united with; be together, have intercourse together, 79¹⁴; —2. accompany a person (*acc.*) to a thing (*dat.*), *i.e.* help him to it, 69¹⁸; —3. be attached to; *fig.* follow (a commandment), 75²; follow up, *i.e.* attend to, 82¹⁷.
- [orig. ‘accompany,’ *i.e.* 1. ‘go at the side of, with help or favor,’ and 2. ‘go after, seek, follow’: cf. ἔπειραι, ‘accompany,’ ἔσπειρην, ‘followed’; Lat. sequ-or, ‘follow’; sec-undus, ‘following, second’; also ἔπειρης, ‘attendant,’ Lat. soci-us, ‘comrade’; further, AS. seōn, *seh(w)on, Eng. see, Ger. seh-en, ‘(seek, look for, follow with the eyes, *i.e.*) see.’]
- saciva, *m.* attendant, supporter. [v sac, 1190, with union-vowel i.]
- sajjōśas, *a.* (of like pleasure, *i.e.*) unanimous, harmonious; kindly disposed, 86¹⁵. [1204c⁸.]
- sajja, *a.* —1. *as used* of a bow, having its string on, strung, ready for use (the string being wound around the bow when this is not in use); —2. *generalized*, ready, *as used* of persons and things. [for sajya, q.v., with assimilation as in sajyate, sajjate—see vsañj.]
- sajjī-kṛ (-karoti). —1. make strung, string (a bow); —2. make ready, 34¹⁷. [sajja, 1094.]
- sajya, *a.* having its string on, strung. [2 sa + 2 jyā, ‘bow-string.’]
- sāmcaya, *m.* a piling together, accumulation, esp. of wealth; supply (of food). [v1ei, ‘pile up,’ + sam.]
- sāmcayana, *n.* the gathering (of the bones of the dead). [do.]
- sāmcayavant, *a.* possessing an accumulation (of wealth), rich; *with arthāis*, rich with money, *i.e.* having capital. [saṁcaya.]
- sāmcārin, *a.* wandering. [vcar + sam, 1183³.]
- sāmciti, *f.* a piling; pile. [v1ci, ‘pile up,’ + sam.]
- ✓ sañj or saj (sájati; sasáńja; ásáñksit; saktá; sáktum; -sájya; pass. sajyáte or sajjate). stick to, be attached to; saktá, attached (of a glance), immovable. [cf. Lat. seg-nis, ‘sticking, *i.e.* slow, lazy.’]
- + pra, be attached to; prasakta, addicted to.
- sātata, *only in acc. s. neut., -am, as adv.* continuously, constantly, always. [for sātata, see vtan + sam; for mg, cf. Lat. con-tinens, ‘con-tinuous.’]
- sat-kṛ, *see* sant 6.

satkāra, *m.* good treatment, *esp.* kind reception of a guest, hospitality. [satkr.]

sáttama, *a.* best. [sant, 471.]

sattvá, *-1. n.* condition of being, beingness, being, existence, essentia; *-2. n.* condition of being good, absolutely good being, goodness, the highest of the three qualities (*see guna*), 66⁸n.; *-3. m. n.* a living being, creature, 28¹⁴, 48². [formed from sant (1239), just as the artificial Lat. *essentia*, ‘being-ness, that on which a thing depends for being what it is,’ from *essens*, a quasi-ppl. of *esse*.]

sátpati, *m.* strong ruler; master. [sánt + páti, 1280, cf. 1267a.]

satyá, *-1. a.* real; true; existing in reality, 45¹²; truthful, trusty, faithful, 69⁹; *-2. n.* the real; the true; reality; truth, 95⁶ end of line; truthfulness, 21⁶, 95⁶ near mid. of line; faithfulness, 69¹²; **yathā** ‘·’, tena satyena, as ‘·’, by this truth, as truly as ‘·’, so truly, 14¹ff.; *-3. n.* vow, promise, oath; satyam brū, swear, 10²¹, 15⁶; satyam eikirśamānas, desiring to keep his promise, 8¹²; *-4. satyam*, *adv.* truly, indeed, 49¹⁰. [sánt, 1212c: radically akin w. ἐτέος, ‘true,’ but of different formation, since the Cyprian shows that ἐτέος stands for *ἐτεφος.]

satyá-rādhas, *a.* having real blessings, bestowing real blessings. [1298.]

satya-vādīn, *a.* truth-speaking, truthful. [1275.]

satya-vratā, *n.* vow of truthfulness. [1264, acct 1267.]

satyávrata, *a.* having, *i.e.* keeping a satyavrata, always truthful, 6²³. [1296, acct 1295.]

satya-saṁgara, *a.* having, *i.e.* keeping a true agreement, *i.e.* true to his promise.

satyásamdhā, *a.* having, *i.e.* keeping a true agreement, *i.e.* faithful. [satya + samdhā.]

satvara, *a.* with haste; *-am, adv.* quickly, immediately. [2sa + tvarā.]

sat-saṁnidhāna, *n.* a being near to the good, intercourse with the good. [sant.]

✓ **sad** (sídati, -te [748]; sasáda, sedús [794c]; ásadal; satyáti; sattá, sanná; sáttum; -sádyá; sádáyati, -te). *-1.* sit; seat one's self; *-2.* settle down, sink beneath a burden; be overcome; get into trouble; be in a desperate predicament, 18⁷; despair; not know what to do, be unable to help one's self; *-caus.* set. [w. sídāmi, *si-zd-āmi, si-sađ-āmi, cf. ӯω, *σι-ζδ-ω, *σι-σεδ-ω, ‘sit.’ Lat. sid-ere, ‘settle down’; cf. also sed-ēre, ‘sit’; Eng. sit, caus. set; sad-as, ēđ-os, ēđ-pa, Lat. sella, *sed-la, AS. set-l, Eng. settle, ‘a seat.’]

+ava, sink down, get into trouble, be in distress.

+ā, *-1.* sit upon; *-2.* lie in wait for, 89¹³; *-3.* get to, reach (a place); ásan-na: approached; near, neighboring, 33¹⁰; *-caus.* *-1.* set upon; *-2.* get to, arrive at, reach; find, obtain, gain, 23¹¹, 46²; *-3. ásādyā*, often so attenuated in mg as to be equiv. to a mere preposition: nimittám kímeid ásādyā, (having obtained some cause or other, *i.e.*) by or in consequence of some cause or other, cf. vdig + ud.

+ni, *-1.* sit down; take one's seat, *esp.* of the hotṛ at the sacrifice, 88⁶; *-2. act. and mid.* set, install as, *trans!*, 82¹²; *-caus. act. and mid.* set, install as, 88¹⁷.

+pra, be favorable or gracious; prasanna, kindly disposed, 1¹⁷; *-caus.* make kindly disposed, propitiate, 36⁶. [behind the mg ‘be gracious’ lies doubtless the physical mg ‘settle forward, incline towards, *e.g.* a suppliant.’]

+vi, sink, used (*like the Eng.* be depressed) of the spirits, be dejected; despouse, 35¹¹; come to grief, 31¹; viṣṇna, dejected.

+sam, sit together.

sadadī, *adv.* always, 93³. [cf. sadā.]

sádana, *n.* seat; generalized, like Eng. seat and Lat. sēdes, place (75⁷), dwelling. [v sad.]

sádas, *n.* seat. [v sad: cf. ēđos, ‘seat.’]

sadasat, *n.* existence and non-existence.

[sat + asat, the subst. used neuter stems of sant and asant, 1252.]

sadasadātmaka, *a.* having existence and non-existence as its nature, whose nature it is to exist and also not to exist at the same time. [sadasat.]
sádā, *adv.* always. [cf. 1103a².]
sad-ācāra, *m.* the conduct or practices of the good. [sant.]
sa-díga, *a.* of like appearance; equal, used (296b) *w. gen.* [518.]
sadyás, *adv.* on the same day; immediately. [see 1122f.]
sadha, *adv.* equiv. of 1 sahá, see 1104⁸.
sadha-máda, *m.* co-revelry, συμπόσιον, common feast; sadhamádam mad, revel in bliss with, *w. instr.* [1290.]
sadhá-stha, *n.* (*orig.*, perhaps, co-place, *i.e.* place of union, *but generalized to the simple mg of* place.)
sána, *a.* old. [*orig.* ‘of long standing, long continued’: cf. ἑvo-s, ‘old’; Lat. *sen-ex*, ‘old man’; Goth. *sin-ista*, ‘oldest’; AS. *sin-ceald*, ‘perpetually or extremely cold’; AS. and Old Eng. *sin-grēne*, ‘ever-green,’ Eng. *sen-green*, ‘(extremely green, *i.e.*) house-leek’: from a not quotable Goth. **sina-skalks*, Medieval Lat. *sini-scalcus*, ‘oldest house-servant,’ through intermediate Romance forms, comes Eng. *seneschal*; Ger. *Sünd-flut*, ‘sin-flood,’ is a popular interpretation of Old High Ger. *sin-flut*, ‘the long-continued flood, the Noachian deluge.’]
sánā, *adv.* of old, always. [*instr.* of sána, 1112c, not *a.*]
sanát, *adv.* from of old, always, forever. [*sána*, *acc.* 1114d.]
sanátána, *a.* everlasting, eternal. [sánā, 1245e.]
sá-níla, *a.* having a common nest or origin, affiliated, united. [1304e.]
sánemi, *adv.* always. [*perhaps from sana.*]
sánt, —1. *ppl.* being; *otiose*, 24¹⁶, see *vías*; existing; —2. *a.* real, genuine; true, good; —3. of people, good, noble, excellent, 19^{8,20}, 28¹¹; —4. *sati*, *f.* a true, good, virtuous wife (*hence Anglo-Indian Suttee*); —5. *n.* the existent; existence; —6. *sat-kṛ*, make good, treat well, receive kindly.

[present ppl. of *vías*, ‘be,’ q.v.: cf. ἔωρ, stem ἔορτ, ‘being’; Lat. *absens*, stem *ab-sent*, ‘being off’; *sons*, stem *sont*, ‘the real doer,’ ‘the guilty one’; Danish *sand*, AS. *sōð*, ‘true,’ Eng. *sooth*, ‘true, truth’: for mg 2, cf. the mg of *satya*, of τὸν ἔντα λόγον, ‘the true story,’ and of Eng. *sooth*.]

sám̄tati, *f.* —1. continuation; —2. esp. continuation of one’s race or family, *i.e.* offspring.

sám̄tāpā, *m.* —1. heat; —2. pain, sorrow. [*vat* + *sam̄*.]

sám̄tāpavant, *a.* sorrowful. [1233.]
sám̄dīg, *f.* a beholding; sight. [*Vdr̄g* + *sam̄*.]

sám̄dehá, *m.* —1. doubt; —2. from (by reason of) uncertainty [291²]; —2. danger, 20¹⁵. [*Vdih* + *sam̄*: for mg 2, cf. *bhaya*.]

sám̄dhā, *f.* —1. covenant, agreement; —2. promise. [*Vl dhā*, ‘put,’ + *sam̄*: for mg 1, cf. συνθήκη, ‘covenant,’ and συντίθημι, the counterpart of *sám̄dadhāmi*.]
sám̄dhána, *n.* a putting together, σύνθεσις, mixing. [*Vl dhā*, ‘put,’ + *sam̄*: paroxytone, 1150.1c.]

sám̄dhí, *m.* —1. a putting together, σύνθεσις; —2. like *sám̄dhā*, compact, alliance, 41¹³; peace, 17⁷; —3. the putting together of sounds in word and sentence (see Whitney 109b²), euphonic combination, 50⁹; —4. junction (of day and night), *i.e.* morning or evening twilight. [*Vl dhā*, ‘put,’ + *sam̄*, 1155.2e.]

sám̄dhya, *a.* pertaining to *sám̄dhī* or junction; **sám̄dhya**, *f.* —1. time of junction (of day and night), morning or evening twilight; *du.* morning and evening twilight; —2. morning twilight (of a *yuga*), 58³. [*sám̄dhī*, cf. 1212b.]

sám̄hyāñga, *m.* (lit. twilight-portion) evening twilight of a *yuga*. [añga.]

sám̄hyā-samaya, *m.* twilight-time, evening.

sám̄nidhāna, *n.* (a putting down together, *juxta-position*, approximation, and so) a being near; contiguity; presence; neighborhood, 40⁹. [*Vl dhā*, ‘put,’ + *sám̄ni*, 1150: cf. *sám̄nidhi*.]

samnidhi, *m.* presence. [$\sqrt{1}$ dhā, ‘put,’ + sam-ni, 1155.2e : for mg, cf. samnidhāna.]

✓ **sap** (sápati, -te; sepús). follow after; be attached or devoted to. [identified by some with \sqrt{sac} .]

sáp, *vbl.* following after, *in cpds.* [\sqrt{sap} .]

sapátnī, *a. f.* having a common husband; *as subst.* one of two or more wives of the same man, co-wife, fellow-wife, concubine. [sa + pati, but in the fem. form, since the mase. would not be used : 1304c: cf. supatnī.]

✓ **saparya** (saparyátí), pay devotion to, worship. [denom. of a not quotable *sapar, ‘devotion,’ from \sqrt{sap} .]

sa-pinda, *a. subst.* having the pinda (*q.v.*) in common, said of persons who have a common ancestor not more than six generations back to whom they offer a pinda together, persons related in the sixth generation. [1304c.]

saptá [483⁴], *num.* seven, 53⁶, 99²³; *also*, as a favorite sacred number, *the expression of an indefinite plurality*, e.g. 71³, 72⁴.⁶. [cf. éπτά, Lat. *septem*, AS. sefon, Eng. *seven*.]

saptakathāmaya, *f.* -ī, *a.* consisting of seven narrations. [supta-kathā: see maya.]

saptá-tantu, *a.* having seven courses.

saptá-pada, *f.* -ī, *a.* -1. being for seven, *i.e.* many or all, steps (*see* 1294²), *i.e.* being at every step, constant; -2. having (taken) seven steps; *see* 100⁴.^{N.} [1300a.]

sa-praçraya, *a.* with respectful demeanor; -am, *adv.* respectfully.

sa-phala, *a.* fruitful, fruit-bearing.

sá-bandhu, *a.* having a friend.

sa-bāspa, *a.* tearful.

sa-brahmacārin, *m.* fellow-student.

sa-bhaya, *a.* fearful; -am, *adv.* in terror.

sabbhā, *f.* house or hall for public meetings, esp. gambling-house; assembly, 19³; society, 19¹. [orig., perhaps, ‘family’: cf. Goth. *sibja*, ‘relationship,’ AS. *sibb*, ‘relationship, related’; Old Eng. *god-sib*, ‘related in God,’ *i.e.* ‘a sponsor in baptism,’

Eng. *gossip*, ‘sponsor, familiar friend, tattler’; Ger. *Sipp*, *masc.*, ‘relative,’ *Sippe*, *fem.*, ‘relationship, kindred.’]

sabhārya, *a.* having his wife with him, *i.e.* with his wife, 1¹⁷. [2 sa + bhāryā, 1304c, 334².]

sám, *prep.* along, with, together. [cf. 2 sa.]

1 sáma [525⁴], *encl. pron.* any; every, 76¹²; *cf.* samaha. [cf. ἀμέθεν, ‘from some place or other’; οὐδ-αρός, ‘not any’; οὐδ-αρώς, ‘in not any wise’; AS. *sum*, ‘some one,’ Eng. *some*.]

2 sámā, *a.* -1. even; -2. like, 63¹⁷; equal, 48¹⁰; *w. gen.* (296b), 3¹⁶; -am, *adv.* equally with, along with, with, *w. instr.*, 29⁶, 26⁵; -3. like or equal (to the usual), *i.e.* not distinguished, common, mediocre, 19¹⁰. [cf. ἄμα, Doric ἄμα, ‘at the same time’; δμός, ‘one and the same, common’; δμα-λός, ‘even, equal’; Lat. *similis*, ‘like’; AS. *same*, ‘in like manner’; Eng. *same*.]

samátā, *f.* equality; mediocrity, 19¹⁰. [2 sáma, 1237.]

samád, *f.* fight, contest. [sam, 383d⁴: cf. ὥνδος, ‘confused voices of men, din of battle, throng.’]

sam-adhika, *a.* having a surplus with it; māsatrayam samadhikam, three months and more. [1305.]

sam-anantara, *a.* with a non-interval, immediately adjoining; -am, *adv.* immediately thereupon. [1305.]

samayá, *m.* -1. (a coming together, *i.e.*, like Eng. con-vention) agreement; -2. (like Eng. juncture) a point of time; and so time or season, 49¹⁶; occasion; -3. a con-currence (of circumstances), *i.e.* a case—see iha. [$\sqrt{i} + sam$.]

samayocita, *a.* suitable to the occasion; -am, *adv.* as the occasion demands. [ucita, \sqrt{ue} .]

samáraṇa, *n.* battle; Treffen. [prop. ‘a coming together,’ $\sqrt{r} + sam$, 1150.1a: just so, Eng. verb *meet* sometimes means ‘come together with hostile purpose,’ and Eng. noun *encounter* is used mostly of ‘a hostile meeting.’]

sam-artha, *a.* (having an agreeing or accordant object [1305], *i.e.*) suiting its

- object, and so suitable; capable; able, *w. inf.*
- sam-alamīkṛta, *a.* well adorned. [see alam: sam intensive, 1077b end.]
- samavatta-dhāna, *a.* containing gathered pieces. [see 1087e.]
- samaha, *accentless adv.* somehow, 80⁵. [1 sama: cf. 1100a and 1104³.]
- samāgama, *m.* — 1. a coming together, meeting; — 2. meeting with, *i.e.* intercourse. [Vgam + sam-ā.]
- samānā, *f. -ī, a.* — 1. like; one and the same, 78¹⁵; -am, *adv.* in the same way, 103¹³; — 2. common (to different persons or countries), 73⁴, 98¹⁷; united, 73¹⁶. [2 samā, 1245d.]
- samāna-grāma, *m.* the same village.
- samānagrāmīya, *a.* belonging to the same village. [samāna-grāma, 1215.]
- samāsa, *m.* — 1. a putting together; and so (cf. Lat. con-trahere, 'draw together,' then 'abridge') — 2. a condensation; abridgment; -ena and samāsatas, succinctly. [V2as, 'throw,' + sam.]
- samīdh, *f.* (like Eng. kindlings) fuel. [Vidh + sam, 'kindle.')
- samīpa, — 1. *a.* near; — 2. *as n.* nearness, neighborhood, presence; used like antika, *q.v.*; — 2a. samīpam, *w. gen. or in cpd,* (to the presence of, *i.e.* simply) to, *w. verbs of going*, 6¹⁰, 27¹⁴, 33⁴, 44¹¹; — 2b. samīpe, *w. gen. or in cpd* (in the presence or neighborhood of, *i.e.* simply): before, 2¹⁶; near, 25⁹; hard by, 34¹⁴; by, 40³. [cf. pratīpā.]
- samīpa-stha, *a.* *in cpd,* situated in the neighborhood of, near.
- samutsarga, *m.* an ejecting, discharge. [Vsrg + sam-ud, 216.1.]
- samudrā, *m.* a gathering of waters, a sea, an ocean. ['a confluence,' Vud + sam, 1188b.]
- samunnati, *f.* a rising; elevation, *i.e., fig.*, distinction. [Vnam + sam-ud, 1157 and d.]
- sāmr̥ti, *f.* (a coming together, and so) collision, shock. [Vṛ + sam, 1157d: cf. samaraṇa.]
- sampatti, *f.* success; prosperity; abundance, 17¹⁴. [Vpad + sam, 1157d.]
- sampād, *f.* — 1. success; — 2. (a falling together, co-inciding, and so a fitting of the parts to each other, *i.e.*) correct proportion, beauty. [Vpad + sam.]
- sampuṭa, *m.* hemispherical bowl or dish; round casket (for jewels); sampute likh, write a thing (*acc.*) in the strong-box of a person (*gen.*), *i.e.* credit it to him. [sam + puṭa, 'a together-fold,' 1289a.]
- sampratī, *adv.* — 1. just opposite; and so — 2. (to the same limit) even, exactly; — 3. (like Eng. even) at the very time; and so just now. [sám (intensive, 1077b end) + pratī, 1314a.]
- sām-priya, *a.* mutually dear. [priyā, 1289a.]
- sambandha, *m.* connection; and so, as in Eng., relationship. [Vbandh + sam.]
- sambhava, *m.* origin; at end of adj. cpds, having 'as its origin, originating in ...' [Vbhū + sam.]
- sambhāvyā, *grdv.* to be supposed, supposable. [caus. of Vbhū + sam.]
- sambhrama, *m.* extreme agitation, haste arising from excitement. [Vbhram + sam.]
- sām-miçla, *a.* com-mixed, mixed with, united with. [1289a.]
- sam-rājñī, *f.* complete, *i.e.* sovereign ruler; mistress. [for sam, see 1289b end, and 1077b end: for m instead of m̄, see 213a².]
- sa-yatna, *a.* (having, *i.e.* taking pains to, *i.e.*) trying to, *w. inf.*; engaged in, *w. inf.*
- sarā, *a.* running, moving, going, *in cpds.* [Vsr.]
- sarana, *a.* running; *as n.* a running. [Vsr, 1150.1a.]
- varaṇya (varaṇyāti). run, hasten. [varaṇa, 1059d.]
- varaṇyū, *a.* hastening, swift; -yū [355c], *f.* Saranyū, daughter of Twashtar, and spouse of Vivasant, to whom she bare Yama and Yamī, 85¹⁵ n. [varaṇya, 1178h: cf. Epivb-s, 'the swift' goddess of vengeance.]
- sarāmā, *f.* the bitch of Indra or of the gods; cf. 83¹⁷ n. ['the runner' or 'messenger,' Vsr, cf. 1166.]

sáras, *n.* lake, pool. [orig. ‘fluid, i.e. water,’ from *वृष्*, ‘run,’ just as *fluidus* from *fluere*, ‘flow, run.’]

saras-tira, *n.* bank of a pool.

sárasvant, *-1. a.* rich in waters; *-vatī, f.*: *-2.* Sarasvatī, name of a mighty stream, probably the Indus; *-3.* Saraswatī, a small stream in Madhyadeṣa, to which the name and attributes of the great stream were transferred; *-4.* Sarasvatī, the goddess of voice and speech, learning and eloquence. [sáras.]

sarít, f. stream. [*वृष्*, ‘run, flow,’ 383.3: for mg, cf. Ger. *Fluss*, ‘stream,’ w. *fliessen*, ‘flow,’ and Eng. *stream* under *वृशु*.]

sárga, *m.* *-1.* shot; *-2.* stream or spurt or jet; *-3.* a letting loose; *-4.* that which is let loose, esp. a herd let loose from the stall, 76⁴; *-5.* chapter of an epic poem, *a fig. use of the word in mg 1 or 2.* [*वृश्य*, 216.1.]

sarpá, *m.* (like serpent from serpere, ‘creep’) the creeper, snake, serpent, 84¹⁴. [*वृश्प*, q.v.]

sarpís, *n.* clarified butter, either warm and still fluid or cold and hardened, and so not differing from *ghṛta*, ‘ghee.’ [orig. ‘fluid’ butter, or ‘the slippery, fat’ stuff, from *वृश्प*, ‘creep, move gently, slip,’ 1153: see *वृश्प* and *वृश्पः*: akin are Hesychian *ἔλπιος*, ‘olive oil, fat,’ and *ἔλφος*, ‘butter’; Ger. *Salbe*, AS. *sealf*, Eng. *salve*.]

sárva [524], *pron.* *-1.* entire or complete, 50²⁰, 95¹⁸, 96²; *salvus*, integer, unharmed; *-2. adj.* all, every; *-2a. subst.*: *sing. m.*, everyone; *sing. n.*, everything; *pl.*, all; *-2b. common at beg. of cpds instead of an adj.:* thus *sarva-gunāir yuktas*, *for sarvāir gunāir yuktas*, 1¹², cf. 2³; *so cf.* 10¹⁵ *w.* 10²⁰, 32¹⁵ *w.* 32¹⁴, 51²² *w.* 52²³; *similarly* 6⁴, 17^{1.9}, 21²³, etc.; *-2c. idam sarvam*, 63²¹, *see idam*; *so for* 60¹⁹;

— observe that both mgs, 1 and 2, are common to the post-Vedic literature; that in the oldest parts of the Veda, *sarva* occurs only in mg 1, while for mg 2 the proper Vedic word is *vिश्वा*, q.v.; but see 77¹¹ n.

[cf. ὅλος, Epic οὐλός, *οὐλλός, *οὐλφός,

‘whole, entire’; Lat. *salvus*, ‘whole, unharmed, well’; Oscan *sollu-s*, ‘entire’; Lat. stem *sollu-* in cpds, e.g. *solli-ferreum*, ‘all-iron (weapon),’ *soll-ennis*, ‘of every year, annual,’ used of religious ceremonies: no connection w. Eng. (*w*hole, see also *kalya*.)]

sarvam-saha, *a.* patiently bearing all things. [sarvam, 1250a, 1270b.]

sarva-gata, *a.* (gone to all, i.e.) universally prevalent.

sarvátas, *adv.* *-1.* from all sides; on all sides, 93¹²; in every direction, 3¹¹, 101¹²; *-2.* omnino, altogether, 56¹⁶. [sárva, 1098b: acct, cf. 1298c.]

sarvátra, *adv.* *-1.* everywhere or in all cases, 21¹⁹; *-2.* at all times; always, uninterruptedly, 5¹⁴. [sárva, 1099: acct, cf. 1298c.]

sarvathā, *adv.* *-1.* in every way; *-2.* by all means. [sárva, 1101.]

sarvadā, *adv.* always; constantly; for ever. [sárva, 1103.]

sarva-deva, *m. pl.* all the gods.

sarvadevamaya, *a.* containing in himself all the gods, i.e. representing or being in the name of all the gods, 28¹⁹. [sarvadeva: see maya.]

sarva-dravya, *n. pl.* all things.

sarva-bhāva, *m.* the whole heart.

sarvabhūtamaya, *a.* containing in himself all beings, 56²⁰. [sarva-bhūta: see maya.]

sarva-yośit, *f. pl.* all women.

sarva-lokā, *m.* the entire world.

sárvá-víra, *a.* with unharmed heroes or with all heroes, i.e. having lost none. [1298.]

sarvagás, *adv.* wholly, altogether; all together, 6⁶; together, 65¹⁵. [sarva, 1106.]

sarvānavadya, *a.* entirely faultless. [anavadya, 1279¹.]

sarvānavadyāñga, *a.* having an entirely faultless body. [āñga, 1298.]

sávana, *n.* a pressing, esp. of Soma. [*वृशु*, ‘press out.’]

sá-vayas, *a.* of like strength or age; *m. pl.* (like ἥλικες, ἥλικιάται, ‘equals in age, comrades’) comrades. [3vayas.]

sá-varṇa, *a.* —1. having the same external appearance, exactly similar, 85¹⁴; —2. of the same caste, 62⁷. [for mgs, see varṇa.]

sa-vitāna, *a.* having a canopy, with a canopy.

savitṛ, *m.* —1. (*with the two mgs of Eng. quickener*) impeller, enlivener; —2. The Enlivener, Savitar, name of a god, selection xxxvi.; —3. the sun, 23¹³. [$\sqrt{2}$ su, 'impel.']

sa-vinaya, *a.* with politeness; -am, *adv.* politely.

sa-vīceśa, *a.* possessing distinction, distinguished; -am, *adv.* in a distinguished way, especially.

savýá, *a.* left, 101¹⁹, 102¹¹, 103²; *as m.* the left hand or foot, 60⁵. [prob. for *syavya (as would appear fr. the Church Slavonic form *šuj*, 'sinister'), and so perhaps akin with *σκαιός*, *σκαείος, Lat. *scaevus*, 'left.']

savýatha, *a.* with sorrow or trouble. [sa + vyathā.]

savýavṛt, *a.* with a turn to the left, *i.e.* turning to the left. [avṛt.]

sa-çisya, *a.* with his pupils.

॥ sas (sásti). sleep, slumber.

sasá, *m. or n.* herbs; grass.

sasam̄dhyā, *a.* with the morning twilight. [sam̄dhyā.]

sa-sam̄dhyāṅga, *a.* with the evening twilight.

sa-sambhrama, *a.* with excited haste.

sa-sarpa, *a.* with a serpent.

sasyá, *n.* standing crop; produce of the field, grain. [cf. sasa.]

sasya-kṣetra, *n.* field of grain.

sasya-rakṣaka, *m.* keeper or watcher of the standing crop.

॥ sah (sáhate; sasáha, sasahé; ásahiṣṭa; sahiṣyáte; sodhá [222³]; sáhitum, sóḍhum; -sáhya). —1. overpower, 99⁸; be victorious, 78⁴; —2. hold out against, withstand; and so bear; endure patiently, 32⁷.

[orig. 'be powerful, withstand, hold back, hold': cf. the collateral *॥sagh*, 'take on one's self, bear': cf. *τοχω*, *στοχω, 'hold back'; *έχω*, *έ-σχονται*, 'hold or

have, had': — w. *sahas*, *sagh-as, cf. the Germanic stem *seg-oz*, as it appears in Goth. neut. *sigis*, AS. *sigor*, prob. neuter, all meaning 'victory'; the stem appears also in *Segestes*, name of a Cheruscan prince (Tacitus, Annals), and in *Sigismund*: cf. also AS. *sige*, Ger. *Sieg*, 'victory.')

+ uđ, —1. hold out, endure; —2. be able, *w. inf.*; katham svártham utsahe, how can I (*sc.* do, prosecute) my own object.

1 **sahá**, —1. *adv.* together; saha na etad, in common ours (is) that, *i.e.* we'll own that together, 97¹⁹; —2. *prep.* with, along with, *w. instr.*, 1¹⁶, 89⁸. [cf. 2sa, and 1104³.]

2 **sahá**, *a.* —1. powerful; —2. enduring, patiently bearing. [\sqrt{sah} .]

saha-cārin, —1. *a.* going together, accompanying; —2. *as m.* comrade. [for 2, cf. sahāya.]

saha-já, *a.* born together, con-nate, in-born, natural.

saha-bhasman, *a.* with the ashes.

sahá-vatsa, *a.* with the calf. [1304c.]

saha-vāhana, *a.* having their teams along, with their teams. [1304c.]

sáhas, *n.* superior power; might, 75¹¹; victory; sahasā, *adv.* (with violence, *i.e.*) suddenly, straightway. [see under \sqrt{sah} .]

sa-hasta, *a.* having hands.

sahasyà, *a.* powerful. [sáhas, 1212d1.]

sahásra, *n.* a thousand; *esp.* a thousand kine; a thousand, *in the sense of* a great many, 87⁶; *for constructions*, see 486. [prop. 'one-thousand,' 3 sa + hasra: with hasra, cf. -χιλο-, *χειλο-, *χεσλο (in δεκά-χιλοι), and χιλιοι, 'thousand.']

sahásra-ñitha, *a.* having a thousand songs, rich in songs. [ñitha, 193, 1300a.]

sahásradaksiṇa, *a.* having a thousand kine as his gift or as its reward; *as m., sc.* yajña, a sacrifice at which such reward is given, 87¹⁵; of persons who offer such gifts, 91⁹. [daksiṇā, 1300a.]

sahásra-dvār [388c], *a.* thousand-doored.

sahásra-çṛñga, *a.* thousand-horned.

- sahasrāñçu**, *a.* thousand-rayed; *as m.* [sāgara, *m.* ocean. [cf. sagara: according to the legend, a basin hollowed out by the sons of Sagara, and filled by Bhagiratha with the water of the Ganges.]
- sahasrāñçu-sama**, *a.* sun-like.
- sahásrā-magha**, *a.* having thousand gifts. [247.]
- sáhasvant**, *a.* mighty. [sáhas.]
- sahāya**, *m.* companion, attendant. [lit. 'going together or with,' saha + aya: for mg, cf. Lat. *comes*, stem *com-is*, *vī*, lit. 'going with, i.e. companion,' and also sahacarin.]
- sahāyatana**, *a.* along with the fire-place. [āyatana.]
- sahita**, *a.* united; *pl.* in company, all together. [quasi-ppl. from 1saha, like Eng. *downed* from *down*.]
- sahela**, *a.* with levity; -am, *adv.* playfully. [2sa + helā.]
- ✓ **sā or si** (syáti [761d3]; sináti; sisáya; ását; sisyáti; sitá; sítum; -sáya; sáyáyati). bind; used almost exclusively with ava and vi. [cf. iuás, stem *σι-μαντ, 'strap, thong'; AS. si-ma, 'bond'; Church Slavonic sě-ti, Lithuanian sě-tas, AS. sā-da, Ger. *Sai-te*, 'string'; Church Slavonic si-lo, AS. sā-l, Ger. *Sei-l*, 'rope': see also sív and snáyu.]
- + **ava**, -1. unbind or unharness (a team); and so turn in; go to rest; go home, 101⁶; ávasita, having turned in, at rest; -2. come to a stop at, i.e. decide upon (*e.g.* a dwelling-place).
- + **adhy-ava**, *caus.* bring one's self to a stop at, i.e. decide upon, undertake, 28²³.
- + **ud-ava**, set out, *esp.* from the place of sacrifice, cf. sā + ava, 1; betake one's self, *w. loc.*, 101⁴.
- + **vy-ava**, decide, determine, cf. sā + ava, 2.
- + **pra**, in prasiti, 'continuation.'
- sākūta**, *a.* having a (definite) intention; -am, *adv.* significantly, impressively. [ākūta.]
- sāksa**, *a.* having or with the eyes; -used only in abl. sāksāt, *as adv.* -1. with the eyes; -2. plainly, actually, 51¹⁴; exactly, 58²³; -3. (in reality, i.e.) in propria persona, embodied, in person, 1¹⁰, 6¹⁸. [akṣa: 1114c.]
- sāgnika**, *a.* having Agni with them, with Agni. [sa + agni, 1304c: for -ka, see 1222e 2² and 1307.]
- sāṅguṣṭha**, *a.* with the thumb. [aṅguṣṭha.]
- sāta**, *m.* Sāta, name of a Yaksha.
- sāta-vāhana**, *a.* having Sāta (in the form of a lion) as his beast of burden, riding on Sāta; *as m.* Sātavāhana, name of a king, 49¹⁷.
- sāttvika**, *f. -ī*, *a.* -1. (really existent, i.e.) real, 22⁵; -2. standing in relation to the quality sattva (*q.v.*), proceeding from sattva, governed by sattva, good. [sattvā, 1222e 2.]
- sādana**, *n.* dwelling. [V sad: for mg, cf. sadana.]
- sādara**, *a.* with respect; -am, *adv.* respectfully. [ādara.]
- ✓ **sādh** (sādhati, -te; sādhitum; sādhá-yati). -1. come straight to one's aim, attain one's object; -2. bring straight to one's object; -caus. -1. bring to its object or end; accomplish; -2. attain, win. [cf. √2 siddh, 'succeed.']
- sādhú, f. sādhví**, *a.* -1. leading straight to the goal; straight (path), 83¹⁷; -2. good or noble (of people); faithful (wife), 64¹⁰; *as m.* noble man, 21¹⁹; *as f.* excellent woman, 46⁷; -3. *as adv.* right; regularly, 86¹²; well; *as excl.* bravo! 14²², 48¹⁶. [Vsādh, 1178a.]
- sādhuyá**, *adv.* straight, directly. [sādhú, 1112e end.]
- sādhyá**, *grdv.* to be won; *as m. pl.* Sādhyas, a class of deities. [Vsādh.]
- sānu**, *n. m.* top; surface; ridge; back. [cf. snu.]
- sānuçaya**, *a.* full of repentance. [anu-çaya.]
- sāma-dhvani**, *m.* sound of the sāman. [1249a².]
- sāman**, *n.* song; *as technical term*, esp. a Vedic stanza as arranged for chanting, a sāman; the collection of sāman's, the Sāmaveda.

sāmarthya, *n.* ability; -am̄ kr̄, do one's utmost; strength, 41⁴. [samartha, 1211.]

sāma-vedā, *m.* the Veda of sāman or chants, 63⁶. [1249a².]

sāmprata, *a.* of now, present; -am, *adv.* at present, now. [samprati, 1208d.]

sāmya, *n.* equality. [2 samá, 1211.]

sāmyatā, *f.* condition of equality or likeness. [sāmya.]

sāyá, *n.* — 1. a turning in, going to rest; — 2. evening; sāyám, *adv.* at evening.

sāyaka, *a.* suitable for hurling, missile. [$\sqrt{2}$ si, 'hurl,' 1181a.]

sāraṅga, *a.* dappled; *as m.* antelope.

sārāmeyā, *m.* descendant of the bitch Sarinā, name of certain dogs, 77⁴, 83¹⁷. [sarāmā, 1216a.]

sārdha, *a.* with a half; dve gate sārdhe, two hundred and fifty; sārdhám, *adv.*, generalized, together; *as prep.* along with, *w. instr.* [ardha: the generalization of mg is paralleled by that seen in gālin.]

sāvitrá, *f.* -í, *a.* belonging to Savitar; *with or without* ṛc, a verse to Savitar, *esp.* Rigveda iii. 62. 10 (= 74^{14, 15}), regarded as the most sacred in the Veda, and called also gāyatrī, 60¹³. [savitṛ, 1208b.]

sācru, *a.* tearful; sācru, *adv.* [1111c], tearfully, with tears in (their) eyes, 54¹⁹. [aṣru.]

sāṣṭāṅgapātā, *a.* having or with an aṣṭāṅgapātā, *q.v.*; -am, *adv.* with profoundest obeisance.

sāsūya, *a.* with impatience; -am, *adv.* impatiently. [asūyā.]

sāhasrá, *a.* consisting of a thousand, milliarus. [sahásra.]

sāhāyya, *n.* office of attendant, *and so* (*like Eng.* attendance) service, aid. [sahāya, 1211.]

$\sqrt{1}$ si, bind, *see* $\sqrt{sā}$.

$\sqrt{2}$ si, hurl, *in* prā-sita, 'darting along,' sāyaka, 'missile,' *and* sénā, 'weapon.'

siñhá, *m.* lion; *at end of cpds,* the best of ' ', noble or brave ' ', *cf.* vyāghra. ['the powerful' beast, \sqrt{sah} .]

$\sqrt{1}$ sic (siñcāti, -te [758]; siséca, sisicé; ásicat, -ata; sekṣyáti, -te; siktá; sék-tum; siktvá; -sicya; sicyáte). — 1.

pour out; sprinkle, 49²⁰; — 2. *esp.* semen infundere feminae; — 3. (*like Eng.* found) cast, *e.g.* molten metal; phenam̄ vajram asifican, they cast the foam into (the shape of) a thunderbolt, 97¹². [cf. ik-μάς, 'moisture'; AS. seōn, *sīh-an, 'filter, flow,' Ger. seih-en, 'strain'; Church Slavonic stě-atí, Ger. seich-en, 'mingere': cf. also Swedish sila, *sīh-la, 'strain,' whence Eng. sile, 'drain, strain,' whence sil-t, 'drainings, sediment.']

+ abhi, — 1. pour upon, sprinkle; — 2. sprinkle in token of consecration, *and so* (*like Eng.* anoint) consecrate.

+ ava, pour upon.

+ ā, pour into.

+ ni, pour down *or* in; semen infundere feminae.

síc, *f.* hem of a garment or robe.

siddha, *a.* perfected; *as m. pl.* the Siddhas, a class of demi-gods, with supernatural powers, *esp.* that of flying through the air. [see $\sqrt{2}$ sidh, 'succeed.']

siddhi, *f.* — 1. success, 36¹⁰; accomplishment (of a wish), 24²¹; successful performance, 57¹⁴; attainment of an object, 52¹¹; — 2. (*perfection, i.e.*) magic power. [prop. 'the reaching an aim,' $\sqrt{2}$ sidh, 'hit the mark,' 1157. 1a.]

siddhimant, *a.* possessing magic power. [1235.]

$\sqrt{1}$ sidh (sédhati; sisédhā; setsyáti; siddhá; séddhum; -sídhya). drive off; scare away.

$\sqrt{2}$ sidh (sídhya, -te; sisédhā; setsyáti, -te; siddhá). — 1. reach an aim, hit the mark; — 2. succeed, 18¹⁷; be accomplished, 18²²; become realized, 18¹⁹; be of advantage, boot, avail, 71⁴; — siddha, having reached one's (highest) aim, having attained perfection; *esp.* perfect in the sense of having attained supernatural or magic powers; *as m.* a Siddha, *q.v.* [cf. $\sqrt{sādh}$.]

+ pra, succeed; prasiddha, known, *cf.* prasiddhi; aham prasiddho mūṣakā-khyayā, I go by the name of M., 47²¹.

síndhu, — 1. *in* V, *m.* stream; — 2. *in* V, *and later, f.* The Stream, *i.e.* the Indus (incolis Sindus appellatus—Pliny); — 3.

the land on the Indus and its inhabitants (*pl.*). [cf. the Old Persian form *hindu* (in an inscription of Darius Hystaspis at Persepolis), as name of the land on the Indus: hence, w. loss of aspiration, the classical form 'Ind-s; hence also Persian *Hind*, 'India,' and *Hind-u-stan* (*stan* = *sthāna*, 'abode, land').]

sisṛksu, *a.* desirous to create. [fr. desid. of *ṣrj*, 1038, 1178f : euphony, 184c².]

✓ **sīv** (*sívyati*; *syūtā*; *-sívya*). sew. [prop. *siū* (765): cf. *ṣā*, si, 'bind,' *sūtra*, 'thread,' *sūci*, 'needle': cf. **καστόνω*, **καταστόνω*, 'sew down, stitch together, cobble'; Lat. *su-ere*, 'sew,' *sū-tor*, 'shoemaker'; AS. *siw-ian*, *seowian*, Eng. *sew*; AS. *seām*, Eng. *seam*, Ger. *Saum*, 'hem, border.]

✓ **1 su** (*sunóti*, *sunuté*; *susáva*; *savíyáti*, *sosyáti*; *sutá*; *-sútya*). press out, extract, esp. the Soma or extract; sunvánt, as *m.* the Soma-presser; *-sutá*, extracted; as *m.* the extract, i.e. Soma-juice, 70⁵; draught of Soma, 73¹⁰.

✓ **2 su** or **sū** (*suváti*; *susuvé*; *ásāvit*; *sutá*, *sútá*; *-sútya*). impel, set in motion; bring about; occasion; give authorization to; *w. loc.*, perhaps set, at RV. x. 125. 7. [cf. *ēdō*, **σεF-āw*, 'let go, permit'; *alpa* *σύ-το*, 'the blood shot or spurted.']

+ **ud**, impel upwards; set a-going, begin, in *utsava*.

+ **parā**, drive away.

✓ **3 su**, generate, bear, see **1sū**.

sú, **-1. adv.** [1121d], well; with *sthā*, stand well, i.e. firmly, 87⁶; asseverative or emphatic, and to be rendered variously: we pray, 79⁴; *ni* *ṣu* *svapa*, sleep in peace; with *u*, 'now,' just now, right soon, 80¹, 74¹¹; **-2. inseparable prefix** [1304b, 1288b], with force of either *adv.* or *adj.*, well or good; sometimes intensive, as, *su-dustara*, 'very bad-to-cross.' [no prob. connection w. *ēb*, 'well'; see *āyú*.]

sukumāra, *a.* very delicate. [cf. *ku-māra*.]

sukumārāṅga, *f. -i*, *a.* having very delicate limbs. [*āṅga*.]

su-kṛt, *a.* well-doing, righteous; as *m. pl.* the righteous ones **κατ' ἔρχοντες*, i.e. the departed fathers (85¹⁹), who enjoy the reward of their works in the world of the pious—*sukṛtām u loké*, 84¹¹.

su-kṛtā, *n.* a good deed, good works, 63¹⁶; *sukṛtásya loká*, world of righteousness, 89⁸, modernized substitute for the old phrase *sukṛtām u loká*. [1288 and b: acct, 1284a.]

su-keçānta, *a.* fair-locked. [1304b.]

su-kṣatrá, *a.* having a good or kind rule; as *m.* kind or gracious ruler. [kṣatrá, 1304b.]

su-kṣetra, *n.* fair field. [kṣetra, 1288b.]

✓ **sukṣetriya** (*sukṣetriyáti). to desire fair fields—denom., found only in the following word. [sukṣetra, 1059e and c².]

sukṣetriyá, *f.* desire for fair fields. [✓sukṣetriya, 1149⁶.]

sukhá, *a.* pleasant; comfortable; as *n.* pleasure; comfort; joy; bliss, 58¹⁷, 66¹; *sukham*, *-ena*, adverbially, pleasantly, with pleasure, in comfort, happily, well or easily, 24⁹, etc. [cf. duḥkha.]

sukha-duḥkha, *n.* weal or woe. [1253b.]

sukhin, *a.* having comfort, being in comfort. [sukha.]

sukhočita, *a.* accustomed to ease. [ucita, ✓uc.]

sukhodaya, *a.* easily pronounceable. [udyā.]

sukhopavista, *a.* comfortably seated. [upavista, ✓viç.]

su-gá, *a.* having the going or approach easy; easy to attain; as *n.* good path.

su-gata, *a.* well-conditioned, i.e. having had a good time.

su-gātuyá, *f.* desire for welfare. [presupposes a noun *su-gātu, 'wel-fare' (see gātu), whence the denom. verb-stem *sugatuya, 'desire welfare' (1061), whence this noun—1149⁶.]

su-cira, *a.* very long; *-am*, *adv.* very long.

su-jániman, *a.* having good productions or creations; skillfully fashioning.

1 sutá, *ppl.* extracted; as *m.* extract; see ✓1su, 'extract.'

- 2 **suta**, *m.* son; **sutā**, *f.* daughter. [prop. 'generated, born,' ppl. of $\sqrt{3}$ su, see $\sqrt{sū}$: for *mg*, cf. sūnū, and Eng. *bairn* (under $\sqrt{bhr̥}$).]
- su-tṛp**, *a.* easily satisfied. [$\sqrt{1}$ tṛp.]
- su-darçana**, *a.* having a beautiful appearance, handsome, $\epsilon\bar{v}\text{-φανῆς}$; *as m.* Sudarçana, name of a king, Εὐφάνης.
- su-dāman**, *a.* having good gifts, bestowing blessings; *as m.* cloud, as source of rain and therewith connected blessings, blessed rain-cloud.
- su-dīna**, *a.* very bright or clear; *as n.* (like Lat. serenum) clear weather.
- sudinatvā**, *n.* (like Lat. serenitas) clear weather; *jīg.* auspicious or blessed time, always in the phrase -tvé áhnām, in der Glückszeit der Tage, in the happy days. [1239.]
- su-dīti**, *f.* beautiful flaming or flame.
- su-dustara**, *a.* very hard-to-cross, hard to get over; (of a promise) hard to perform.
- 1 **sudhā**, *f.* (good place or position, i.e.) well-being. [sú + 1 dhā.]
- 2 **sudhā**, *f.* (good drink, i.e.) drink of the gods, nectar. [sú + 2 dhā.]
- su-nāsāksibhruva**, *a.* having beautiful noses-and-eyes-and-brows. [for nā-sāksibhru (1315c), i.e. nāsā + akṣi + bhrū, 1253.]
- su-nīçaya**, *a.* having a very firm resolve, very resolute.
- sundara**, *f.* -ī, *a.* beautiful.
- sunva**, *a.* Soma-pressing. [$\sqrt{1}$ su, 'press': see 1148.3b and 716.]
- supátnī**, *a. f.* having a good husband. [su + pati, but in the fem. form, since the masc. would not be used: 1304b: cf. sapatnī.]
- su-parṇā**, *a.* with good wings; *as m.* bird of prey; eagle, vulture; mythical bird. [parṇā, 1304b.]
- su-putrā**, *a.* having good sons. [putrā, 1304b.]
- sú-pratiṣṭhita**, *a.* properly set up.
- su-prāví** [355b], *a.* very zealous. [1288b.]
- sú-prīta**, *a.* well pleased. [1288b and 1284.]
- su-baddhá**, *a.* well or fast bound. [1288b and 1284a.]
- su-buddhi**, *a.* having good wits; *as m.* Bright-wits, Good-wits, name of a crow.
- su-bhágā**, *a.* having a goodly portion, fortunate, happy; esp. loved (by one's husband), 89¹⁰; charming; amiable, 61¹². [bhágā, 1304b.]
- súmakha**, *a.* jocund. [perhaps sú + makhá.]
- su-maṅgalā**, *f.* -galí [355b], *a.* having or bringing good luck. [maṅgalá: acet irregular, cf. 1304b² end.]
- su-madhyama**, *a.* fair-waisted.
- su-máñas**, *a.* —1. good-hearted, well-disposed, 90²; kind; —2. (having good, i.e. happy feelings, i.e.) cheerful; glad, 78¹³; —3. *as f. pl.* (the cheerful ones, i.e.) the flowers; *in cpd.* 19²⁰. [cf. the second part of $\epsilon\bar{v}\text{-μενῆς}$, stem $\epsilon\bar{v}\text{-μενες}$, 'well-disposed.')
- su-manasya**, only in *ppl.* sumanas-yámāna, being cheerful; joyous. [sumanas, 1063.]
- sú-mahant** [450b], *a.* very great or important. [1288b.]
- sumahākakṣa**, *a.* having very-great (enclosures, i.e.) halls or rooms. [su-mahā + kakṣā, 1298a, 334².]
- su-méka**, *a.* (having a good setting-up, i.e.) firmly established.
- su-medhás**, *a.* having good insight or wisdom, wise.
- sumná**, *n.* favor, grace; welfare. [perhaps neuter of an adj. su-mna, 'kindly minded'—see mna: but cf. 1224c.]
- súra**, *m.* a god. [a pendant to asura, formed by popular etymology from asu-ra, as if this were a-sura, 'non-god' — see asura.]
- su-rakṣita**, *a.* well-guarded.
- su-rátña**, *a.* having goodly treasures. [rátna, 1304b.]
- surabhí**, *a.* sweet-smelling, fragrant.
- surabhisrag-dhara**, *a.* wearing fragrant garlands. [surabhi-sraj.]
- sura-sattama**, *m. pl.* the best of the gods.
- súrā**, *f.* spirituous, and esp. distilled, liquor; brandy; liquor. [$\sqrt{1}$ su, 'express': cf. 1 suta and soma.]

- su-rādhas**, *a.* having goodly blessings, bounteous.
- surottama**, *a.* subst. chief of gods. [ut-tama.]
- su-lalita**, *a.* very lovely; (of meat) delicious.
- su-locaṇa**, *a.* fair-eyed.
- su-vārcas**, *a.* having good varcas, *i.e.*: full of life, 83¹⁴; blooming, 90²; fiery, 2²; glorious, 1¹⁶.
- su-vārṇa**, *a.* having a beautiful color; *as n.* gold.
- suvarṇa-kañkana**, *n.* gold-bracelet. [1280b.]
- su-vidātra**, *a.* kindly noticing, *i.e.* taking kind notice, kindly. [1288b.]
- suvidatrīya**, *a.* kindly. [suvidatra, 1214a.]
- su-vīra**, *a.* having good heroes; rich in retainers, 87¹; heroic, 78⁴, 88¹⁴. [*vīrā*: acet, 1304b² end.]
- suvrktī**, *f.* excellent praise, goodly hymn. [su + rkta, with euphonic v.]
- su-géva**, *a.* very kindly. [céva, 1288b.]
- su-glakṣṇa**, *a.* very smooth.
- su-sam̄cita**, *a.* well-gathered; -am, *adv.* susam̄citam sam̄citta, having gathered (in a well-gathered way, *i.e.*) carefully.
- sú-samāhita**, *a.* very intent, entirely concentrated upon one thing. [Vldhā, 'put': acet, 1284².]
- su-stha**, *a.* (well situated, *i.e.*) safe and well.
- su-hṛd**, *m.* friend. [prop. adj., 'having a good heart, kindly disposed.']
- suhṛd-bheda**, *m.* a creating of divisions among friends, separation of friends.
- suhṛd-vākyā**, *n.* (speech, *i.e.*) words of a friend.
- ✓ **sū or su** (**sáte** [628]; **susáva**, **sušuvé**; **ásoṣṭa**; **savīsyáti**, -te; **soṣyáti**, -te; **sütá**, **sutá**; **sūtvá**; **-sūya**). generate; bring forth; bear; *so perhaps at RV. x. 125.7.* [cf. 2suta, 'bairn'; *vīś*, *συ-ιο-s, 'son'; for pronunciation as trisyllable, *β-ι-ός*, cf. Bocotian *ονίός*: see also under **sú** and **sūnú**.] + **pra**, bring forth; **prasūta**, born of (*gen.*).
- sú** [351], *vbl.* bearing, *in vīrasū*; *as f.* mother. [V sū, q.v.: with sū-s, cf. σῦ-s, ī-s, Lat. sū-s, AS. sū, Eng. sow (qua pecude nihil genuit natura fecundius — Cicero, cf. *verres* under *vīrs*); also AS. swin, *su-inā, Eng. swine, prop. a diminutive of sū.]
- sūkará**, *m.* swine, boar. [origin uncertain.]
- sūkṣma**, *a.* fine, small; subtile, intangible, atomic, 56¹⁹.
- ✓ **sūcaya** (**sūcayáti**). indicate; **sūcita**, made recognizable. [sūci, mg 3: 1061².]
- sūci** and **sūcī**, *f.* —1. needle; —2. generalized, a pointed object; *and so* —3. (*like Eng. pointer*) indicator; index. [prob. fr. V sīv, siū, q.v.]
- sūtra**, *n.* —1. thread; cord; —2. brief rule or book of such rules (so called, perhaps, because each rule was a short 'line' or because the collection was a 'string' of rules), cf. Whitney xvii. [V sīv, q.v.]
- ✓ **sūd** (**sūdāyati**). —1. lead straight on, keep a-going; —2. bring about, finish; —3. finish (*in its colloquial sense*), put an end to, destroy.
- + **ni**, destroy, *see simple verb.*
- sūnára**, *f.* -ī, *a.* gladsome, joyous. [cf. sūnītā.]
- sūnú**, *m.* son; once (at 57⁵), *as f.* daughter. [V sū: cf. Church Slavonic *synū*, AS. sunu, Eng. son: for mg, cf. 2suta.]
- sūnītā**, *a.* joyous, gladsome, kind; -ā, as *f.* joy. [sūnára: see 1237³.]
- sūnītāvan**, *f.* -vari, *a.* joyous. [sūnītā, 1234 and ³: for fem., 1169.2².]
- sūpa**, *m.* soup. [despite the identity of mg, no etymological connection has as yet been discovered.]
- sūpa-kāra**, *m.* soup-maker, cook.
- sūpavañcanā**, *a.* (having an easy faltering-approach, *i.e.*) to which one easily or gladly totters (of the grave), *i.e.* easy of approach or not repulsive. [upavañcana, 1304b².]
- sūpāyanā**, *a.* (of easy approach, *i.e.*) easy of access. [upāyana, 1304b².]
- sūra**, *m.* the sun. [cf. svār, gen. sūr-as, 'sun': perhaps a transfer to the a-declension, 399.]

sūrī, m. (*prop.* impeller, inciter, *i.e.*) he who engages priests to perform a sacrifice for his own benefit and pays them for it, a sacrifice-master; the same as *maghavan* (*q.v.*) and the later *yajamāna*. [$\sqrt{2}$ *su*, ‘impel,’ 1191.]

sūrya, m. the sun, *selection xl.*; the Sun, *personified, selection xxxiii.*; sūryā, f. —1. the Sun, *personified as a female*; —2. the hymn of Sūrya’s wedding, RV. x. 85, *selection lviii.* [fr. svār (sūr), 1212a.]

sūryā-vid, a. knowing the Sūryā-hymn, RV. x. 85.

\vee sṛ (sīsarti; sasāra, sasré; áśarat; sariṣyáti; sṛtā; sārtum; sṛtvā; -sṛtya; sārāyati, -te). run swiftly, glide, flow; *caus. act.* set in motion. [cf. ḏr̥-μή, ‘rush, onset, spring,’ whence ḏr̥māw, ‘rush on’; ḏλ-μα, ‘spring’; ḏλλοματ, ‘spring’; ḏλ-το, ‘leaped’; Lat. *salire*, ‘spring’; cf. *saras*, ‘pool,’ *sarit*, ‘stream,’ and, for the root with l, *sal-ila*, ‘flowing’ and ‘fluid, *i.e.* water.’]

+ a nū, run or go after.

+ a pa, go off; *caus.* remove; take out.

+ a va, go down, *in avasara*.

+ ā, run unto; run.

+ u pa, go unto, approach.

+ n is, go out; *caus.* drive out or away.

+ pra, go forth; *caus.* stretch forth or out.

+ sam, —1. flow together; —2. go about, wander, *sam intensive*, 1077b end; *esp.* wander from one existence to another (of the soul).

sṛkā, m. *perhaps* missile, lance.

sṛgālā, m. jackal.

\vee sṛj (sṛjáti, -te; sasárja, sasṛjé; ásrāk-ṣit; srakṣyáti, -te; sṛṣṭā; srásṭum; sṛṣṭvā; -sṛjya; sīsṛksati). —1. let loose (from the hand), dart, hurl; throw; —2. let go, pour out (streams, rain), discharge; —3. let loose (herds); —4. spin or twist (cord or garland); —5. (discharge from one’s self, *cf.* 57¹, *and so*) procreate, engender; create.

+ a va, —1. shoot off (arrows); throw or put in, 57²; —2. let loose (streams); loose (from a bond), 78¹⁹; deliver over, 84¹²; —3. (*like Eng. colloq.* let slide) let pass unnoticed, forgive, 78¹⁸.

+ u d, —1. cast; hurl (a bolt); —2. pour out, 103¹⁸; —3. cast off; lay down (a corpse); —4. let go, 3⁵.

+ s a m - u d, let go, discharge.

+ u pa, (hurl at, *and so*) plague, distress, vex; āditya upaṛṣṭas, sc. rāhuṇā, the sun vexed by Rāhu, *i.e.* eclipsed.

+ vi, —1. throw away, 105¹⁷; —2. discharge; (let go from the hand, *i.e.* lay down, 103²⁰); *mid.*, w. vācam, let go the voice, *i.e.* break silence by saying ‘·’, 100⁸; —3. create, 57⁸, *cf.* simple verb.

+ s a m, (let go together) mix, unite.

sṛj, vbl. creating. [$\sqrt{sṛj}$.]

\vee sṛp (sárpati, -te; sasárpa; ásrpat; sarpsyáti, srapsyáti; srptā; sárpitum; srptvā; -sṛpya; sīsṛpsati). creep, crawl; glide; used of gentle and cautious motion. [cf. ἐρπω, ‘creep, go’; Lat. *serp-ere*, ‘creep’; *repere*, *srep-ere, ‘creep,’ *rep-ti-lis*, ‘creeping’; AS. *sealf*, Eng. *salve*, so named from its slipperiness, like *sarpis* and *sṛpra*, see these; cf. also ἐρπ-ερδω and Lat. *serpens*, ‘snake’: no connection w. Eng. *slip*.]

+ u d, creep out or up; rise; *desid.* wish to rise.

+ u pa, go gently unto, approach gently.

+ vi, —1. move asunder, disperse; —2. move about.

sṛprā, a. slippery, fatty; smooth. [$\sqrt{sṛp}$, 1188a.]

1 sénā, f. a missile; weapon. [$\sqrt{2}$ si, ‘hurl,’ 1177a.]

2 sénā, f. line of battle; acies; army. [akin with sitā, ‘furrow,’ simán, ‘parting of the hair’: from these a root *sī, ‘draw a straight line,’ may perhaps be inferred.]

sṛṣya, a. with jealousy; -am, adv. with jealousy. [sa + īrsyā.]

\vee se v (sévate; sisévā, sisévē; sevisyáti; sevitá; sévitum; sevitvā; -sévyā). —1. stay by (*loc.*), the opp. of *tyaj*; —2. stay by, *and so* (*like Eng.* wait upon) serve or reverence, 30¹⁷; —3. devote one’s self to; practice, 21⁸, 66², 68⁹. [no connection w. σέβομαι, ‘reverence,’ see *ītyaj*.]

+ u pa, reverence; be devoted to.

+ ni, be devoted to, *i.e.* cohabit with.

+ s am, practice.

- sevana**, *n.* practice. [vsev.]
- sevā**, *f.* a serving or reverencing. [vsev, 1149.]
- sāinika**, *a.* belonging to an army; *as m.* soldier; champion or fighter. [2 senā, 1222e2.]
- sōdaka**, *a.* with water, containing water. [udakā, 1304c.]
- sōma**, *m.* —1. extract, *esp.* of certain species of the Asclepias family, *see* 70⁵ n.; Soma, *both literally, and also personified as a god*; *as pl.* Soma-draughts; —2. the moon, *see* 70⁵ n. [vlsu, ‘extráct,’ 1160.]
- soma-pā** [352], *a.* Soma-drinking; *as m.* Soma-drinker.
- soma-péya**, *n.* a drinking of Soma; *dat.* in order to drink the Soma, *see* 1213c, 982. [acet, 1272a.]
- somyá**, *a.* having to do with Soma, *i.e.*, *as m.*: Soma-offerer; *pl.* the Manes, 84¹⁸. [sóma, 1212c.]
- sāudāmanī**, *f.* lightning; *prop.*, *f. of an adj.* *sāudāmana, ‘of the rain-cloud, cloud-born,’ *and to be taken in its adj. sense, as epithet of* vidyut, at 2⁹. [*see* sudāman and 1208a.]
- sāubhagā**, *n.* happiness. [subhágā, 1208f.]
- sāubhagatvá**, *n.* condition of happiness; weal and blessing. [sāubhaga, 1239.]
- sāubhāgya**, *n.* happiness, *esp.* conjugal felicity, 89¹⁶; charmingness, 2⁵. [subhágā (1211, 1204c) — *see* its mgs.]
- sāumyá**, *a.* —1. of or relating to Soma; Soma, 96⁶; —2. (moon-like, *i.e.*) having a mild and kindly influence on senses and feelings, *and so* mild, gentle; —3. *voc. sing.* sāumya, O gentle sir, 61³. [sóma, 1211.]
- sāuryá**, *a.* pertaining to the sun; *neut. pl.*, *sc.* sūktāni, hymns to Sūrya. [súryā, 1211.]
- sāuvarna**, *a.* golden. [suvarṇa, 1208f.]
- skand** (skāndati; caskānda; áskāntsít; skantsyáti; skanná; -skāndya, -skādya). *intrans.* dart, spring, spurt; drop, be spilled; fall. [cf. σκάνδαλον, ‘trap-stick’ (*cf.* Ger. Falle, ‘trap, pit-fall,’ w. fallen, ‘fall’), and ‘stumbling-block’; Lat. scandere, ‘climb,’ de-scend-ere, ‘climb down’; scāla, *scad-la, ‘ladder.’]
- skandhá**, *m.* shoulder.
- skandha-deça**, *m.* region of the shoulder, *i.e.* shoulder.
- skándhas**, *n.* ramification; branches of a tree, tree-top.
- stána**, *m.* the breast of a woman.
- stabdhā**, *a.* immovable, rigid, stiff. [vstabhb, 954, 160.]
- stabdhā-locaṇa**, *a.* having immovable, *i.e.* unwinking eyes.
- stabdhī-kṛ**, make rigid or stiff (as if dead). [stabdhā, 1094.]
- stab or stambh** (stabhnáti; tastám-bha, tastambhé; ástambhit; stabdhá; stábdhum; stabdhvá; -stábhya). —1. make firm or steady, prop or uphold (heaven or earth); —2. *mid.* become firm or immovable or rigid; —stabdhā, immovable, rigid. [cf. στέμφυσθαι, ‘olives pressed hard, oil-cake’; στέμβειν, ‘mal-treat,’ collateral form of στείβειν, ‘stamp on, tread’; Eng. stamp: for connection of mgs, cf. ἐπεῖδω, ‘make steady or firm, fix firm, plant.’]
- + u d, prop up.
- + vi, —1. prop asunder, 78¹⁰; —2. (make immovable, *i.e.*) bring to a standstill, stop, 6²¹.
- stambha**, *m.* prop, post, column. [vstambh.]
- stā** (stāyánt). be stealthy. [*see* stená, stāyú.]
- stāyú**, *m.* thief. [vstā, 1165: cf. tāyú.]
- stigh** (stiñnti). proceed, stride; *esp.* proceed against, attack. [cf. στείχω, ‘proceed, march, go in line,’ rarely ‘mount up’; Church Slavonic stignati, ‘hasten’: the root is wide-spread in Germanic, but often shows a specialization of mg, ‘proceed upward, ascend, climb’; cf. AS. stīg-an, which often means simply ‘proceed, go,’ but also ‘ascendere,’ and even ‘descendere’; Ger. steig-en, ‘mount up’; AS. stēg-er, ‘a step to climb by,’ Eng. stair; AS. stigel, ‘step or steps for climbing over a fence,’ Eng. stile; AS. stig-rāp, sti-rāp, ‘mounting-rope,’ Eng. stirrup; Ger. Steg-reif, ‘stirrup’; AS.

- stigend*, ‘rising or sty,’ Eng. *sty*, ‘swelling (on eye-lid)’: for change of *gh* to *n* in present, cf. 161¹ and 4.]
- + *pra*, get ahead in attacking, succeed in one’s attacks, 93⁶, 10, 11.
- V *stu* (stāúti [626], stuté; tuṣṭáva, tuṣṭuvé; ástāusit, ástosṭa; ástāvit; stavisyáti, -te; stosyáti, -te; stutá; stótum; stutvá; -stútya, -stúya; stúyáte). praise; extol (a god); stuvánt, (praising, as subst.) worshipper.
- + *pra*, —1. praise; —2. bring forward as object of mention or subject of conversation (cf. Lat. *laudare*, prop. ‘praise,’ but also ‘mention’), and so —3. generalized, introduce, begin.
- stukā*, f. lock or tuft (of wool or hair). [see *stoká*.]
- V *stṛ* (stṛṇáti, stṛṇíté, in mg 1 in *Veda*; stṛṇóti, stṛṇuté, in mg 2; tastára, taraté; ástarit [900]; starísyáte; stṛtá, stṛná [957b]; stṛtvá, stṛtvá; -stṛtya, -stírya). —1. strew, esp. the sacrificial straw, 88¹⁷; spread out; —2. (like Lat. *sternere*) overthrow (an enemy).
- [cf. στρόπ-νν-μι, Lat. *ster-n-ere*, ‘strew, spread out’; στρῶ-μα, (like Eng. *spread* ‘bedding,’ στρω-μνή, ‘bed,’ Lat. *strā-men*, ‘straw,’ *storea*, ‘straw mat,’ *torus*, *stor-u-s, ‘bed’; AS. *strea-w*, *streo-w-ian*, Eng. *straw*, *strew*; στρω-τός, Lat. *strā-tus*, ‘bespread’; (*via strata*, ‘(way) bespread’ with stones, i.e. ‘paved,’ whence borrowed AS. *stræt*, Eng. *street*; Old Lat. *stlā-tus*, Lat. *lātus*, ‘spread out, spreading, and so broad, wide’; see also under noun *stṛ*.]
- + *anu*, cover over.
- + *ā*, spread out.
- + *upa*, spread upon, spread as a cover; as technical term of the ritual, with or without *ājya*, pour the sacrificial butter over (e.g. the hand) so as to make a coating, 99⁹.
- + *pra*, spread out.
- stṛ* [371¹², tāras, stṛbhīs], m., plural only. the stars. [if fr. V *stṛ*, we may interpret the name as meaning either (a) ‘the light-strewers,’ or (b) ‘the scattered’ ones, those that are ‘spread out’ over the vault of heaven; but the connection w. V *stṛ* is very uncertain: cf. ḷστρήρ, stem ḷστρερ, Avestan *star*, Lat. *stella*, *ster-la, Ger. *Stern*, AS. *steorra*, Eng. *star*: see also tārā.]
- stená*, m. thief. [V *stā*.]
- stoká*, —1. m. drop; —2. as adj. small, insignificant. [akin with *stukā*, ‘tuft’: from these, a root *stu, ‘drop, dribble, run together, be compacted into a round mass,’ may perhaps be inferred: for mg 2, cf. Eng. *dribble* w. *driblet*.]
- stotf*, m. praiser (of a god), worshipper, singer. [V *stu*, 1182a.]
- stóma*, m. praise, song of praise. [V *stu*, 1166a.]
- stoma-várdhana*, a. delighting in praise. [acct, 1271.]
- stri* [366] f. woman, female individual, wife, opp. of *pumāns*, e.g. 104⁹. [prob. for *sūtrí, ‘generatrix,’ V *sū*, 1182².]
- stri-kāma*, a. having desire for female (children). [1296.]
- sthá*, —1. vbl in cpds. standing; and so, generalized (like Eng. *stand*, ‘be situated’), situated, staying, being; —2. sometimes, perhaps, substantively, place (like Eng. noun *stand*, ‘place’), in go-*sthā*, *sadha-stha*. [V *sthā*, 333: sometimes -*sthā*, 186.]
- sthála*, n. dry land (as opp. to water), terra firma, Fest-land; *sthali*, f. place. [prob. akin w. V *sthā*, ‘that which stands firm.’]
- sthávira*, a. —1. firm, thick, massy, sturdy; —2. full-grown, old; as m. old man. [from *sthā*, collateral form of V *sthā*, 1188e: for mg 1, cf. Eng. *steady*, cognate w. *stand*, and cf. *sthira*; for 2, cf. Eng. of long standing.]
- V *sthā* (tísthati, -te [671, 749a]; *tasthāú*, *tasthé*; ásthāt, ásthita [884]; *sthāsyáti*, -te; *sthitá*; *sthātum*; *sthitvá*; -stháya; *sthiyáte*; *sthāpáyati*, -te [1042d]).
- 1. stand, 13¹⁸, 25¹⁶, 47⁶, 80⁷, 87⁶, 98¹⁸; stand still, 70^{19, 21}; remain standing; —2. stand by (a friend); hold out faithfully, 25⁵, 63^{13, 14}; —3. remain, 64¹⁶; wait, 54⁶; abide, 39¹⁰, 46⁶; pass., impers.: *sarvālh sthiyatām*, let all remain, 24¹⁰; *atra sthiyatām*, stay here, 39²¹; —4. remain or be in a condition, continue in

an action [1075c]: *w. adj. or ppl.*, 28³, 30³; *vyāpādītas tishthati*, lies dead, 44¹⁶; *w. gerund*, 26¹⁶; *w. instr.*, 41⁶;

—5. exist; be present, 10³, 45¹³; —6. be situated, be, 1⁵, 26¹³, 33⁴; —7. (remain standing, *i.e.* unmoved or untouched, *and so, like Ger. dahingestellt bleiben*) remain unconsidered or unmentioned; *thus*, dūre tiṣṭhatu tadvrddhis, (let the interest of it stand afar off, *i.e.*) to say nothing of the interest of it, 46²⁰; —8. sthitā, *sec s.v.*; —9. *caus.* cause to stand, set; put, 41¹⁹.

[for *stā: cf. Doric inf. στᾶ-μεν, Epic στῆ-ναι, Church Slavonic sta-ti, Lat. stā-re, Old High Ger. stā-n, Ger. steh-en, 'stand': this old form of the root appears also in Ger. Statt, AS. stede, Eng. stead, 'place': the prevailing form of the root in Germanic is stand; cf. AS. stond-an, Eng. stand; Ger. preterit stand, 'stood': —with ā-sthā-t, cf. ē-στη, 'stood'; w. tī-ṣṭhā-mi, cf. 7-στη-μι, 'set.' Lat. si-sti-t, 'sets': —for mgs of √sthā, cf. in general those of Eng. stand.]

+ a dhi, stand upon.

+ a nū, —1. (stand along by, *i.e.*) take one's place along by, *and so* support, help; —2. devote one's self to a thing, *e.g.* virtue, 58¹⁶; devote one's self to (an undertaking), *and so* carry out (a plan), 33¹⁴; accomplish; *pass. impers.*: evam anuṣṭheyam, it must be done so, 37⁸; *so* 38¹⁵; tathā anuṣṭhite, it having been thus accomplished, this being done, 33¹⁴; *see* 303b⁴ *and cf.* 35¹⁶, 37¹³, 39^{15, 22}.

+ a bhi, set the foot upon, vanquish; withstand.

+ a vā, —1. stand off, 105²⁰; —2. stand; —3. remain, abide; —avasthita: standing; posted, 48¹²; situated; abiding, dwelling; —caus. (cause to stand apart, *i.e.*) leave behind, 44^{2, 9}.

+ ā, take one's place at; resort to, 10¹.

+ u d, stand up; rise up (from sleep or inactivity), 30²⁰; spring up, 26¹⁷; get out of (*abl.*), 36¹³; *caus.* cause or bid to rise, 102⁷; pull out (of a mire, a vat), 22⁹, 36¹⁴. [*s lost*, 233a.]

+ praty-u d, rise up to meet (in token of respect).

+ s a m - u d, rise up, spring up.

+ u p a, —1. stand by, 94⁹; set one's self near; stand opposite, 59²³; —2. approach, *esp.* with reverence or supplication; —upasthita: (having) approached or appeared; near at hand, 41⁸.

+ a n u _ u p a, mid. approach one after another; *w. mā* (*the pronoun*), come to my side, 94⁴.

+ s a m - u p a, approach; fall to one's lot; samupasthita, on hand.

+ n i, stand in, rest on.

+ p a r i, stand round about, encompass; restrain.

+ p r a, mid. arise, *and so* set out to go; go off; prasthito 'bhavat, profectus est; *caus.* send away, dismiss, 36⁹.

+ p r a t i, stand; be established; get a place or foot-hold, 84⁹; pratisthita: established, resting upon; set up; —caus. set.

+ v i, mid. (stand asunder, *i.e.*) spread itself.

+ a n u - v i, spread one's self over, pervade (acc.), RV. x. 125.7.

+ s a m, mid. —1. remain with; —2. in the ritual, come to a stand-still (sam, intensive), *i.e.* get through, finish; saṁsthite, loc. absolute, if he (end, *i.e.*) die, 101⁶.

sthātrā, n. station, place. [*√sthā*, 1185: for mg, cf. Eng. *stead* w. root *sta* under √sthā.]

sthāna, n. —1. a standing; —2. a remaining, abiding; —3. standing, *i.e.*, as in Eng., rank; —4. an abode (*see bhāvana*); place, 35⁵, etc.; —5. pregnantly (*cf. pātra*), a proper place; —6. a proper occasion; concrete, a proper object for giving occasion to anything; tatkāvya-sya_arpana-sthānam ekah s-, of this poem S. is the sole consignment-occasioner, *i.e.* the only one worthy of having this poem entrusted to him, 54¹. [*√sthā*, 1150.1.]

sthāna-bhraṅga, m. abode-ruin, loss of abode.

sthāvarā, a. standing; not endowed with the power of locomotion, *and so, as collective* n. sing., the plants, 63²²; as m. pl. plants, 67¹. [*√sthā*, 1171a.]

sthāvaratā, *f.* condition of being a plant. [1237.]

sthitā, *a.* — 1. standing (*as opp. to going, lying*), 14¹³; — 2. (of animate and inanimate beings) standing in a place; abiding; sthitas (*supply, as is often necessary, some form of √as, 'be'*), was abiding, *i.e.* abode, 29¹³; situated; bhūtale sthitam, being on the earth, *i.e., simply, on the earth*, 6¹⁷; *impers.*: sthitam, it was waited by (*instr.*), *i.e.* (he) waited, 34¹⁸; — 3. existing; present; 6¹⁸;

— 4. being or remaining in a situation or condition (*cf. √sthā 4*), which is expressed: by an adj. in the same case, 13¹⁰; by an adv.; tathā, 26¹⁸; kah sthito 'tra, who (is) being here, *i.e.* who is here, 49⁷; by a gerund; ātmānam āechādya sthitas, after concealing himself (was) remaining, *i.e.* kept hidden, 25¹⁰; so 36¹⁴, 38¹⁹, 41⁴; upavīga sthitās, waited sitting, 43⁹; yāir vyāpya bhāvān sarvān sthito mahān, with which the intellect, pervading all beings, stands, *i.e.* with which it constantly pervades all beings, 66⁹.

[ppl. of √sthā, 954c: cf. στα-τό-s, Lat. sta-tu-s, 'standing, set': for mgs above, cf. √sthā.]

sthíti, *f.* — 1. a standing; — 2. a remaining by a thing; and so — 3. devotion to (*loc.*), 15¹⁷; — 4. (*like Lat. status*) condition; and so — 5. way, method of procedure, 26⁷. [√sthā, 1157.1a, cf. 954c.]

sthin, *vbl.* standing, in cpds. [√sthā, 1183³.]

sthirā, *a.* steady; steadfast, 81⁹; firm; also of persons, 99⁷; enduring (of might), 78⁶. [√sthā, 1188¹, cf. 954c: for mg, cf. sthavira.]

✓ **sthū**, assumed as collateral form of sthā, *cf.* sthavira, and see under √snā.
sthūnā, *f.* post, pillar. [for *stul-na, fr. √stul or *stal, an extended form of √sta, Skt. sthā: cf. Ger. Stolle(n), Old High Ger. stollo, *stol-no, 'prop, post'; στῦλος, 'post, pillar'; these words, like στήλη, Doric στάλα, 'prop, post,' presuppose the root in causal mgs, 'cause to stand,' *i.e.* (*a*) 'keep from falling, prop up,' and (*b*) 'set up,' as a pillar: the root

appears also in Ger. *Stall*, Eng. *stall*, 'stand, *i.e.* standing-place,' and in Ger. *still*, Eng. *still*, 'standing, not moving?']

✓ **snā** (snāti; sasnāu; snāsyāti, -te; snātā; snātum; snātvā; -snāya). bathe; perform a religious ablution, esp. at the end of religious studentship (62⁶) or of a vow. [orig. snā or snū (so sthā, sthū): cf. √σνω in ἔπειον, *τ-σνεF-ον, 'swam'; Lat. nāre, 'swim': see also under nāu.]

snātaka, *a.* who has performed the ablution customary at the end of religious pupilage. [snātā, 1222.]

snāna, *n.* a bathing, religious ablution. [√snā, 1150.]

snāna-çila, *a.* (having bathing as a habit, *i.e.*) practicing religious ablutions. [1302.]

snāyin, *a.* performing religious ablutions. [√snā, 1183³, 258.]

snāyu, *f.n.* — 1. sinew, 25⁷. [perhaps 'ligament,' from √sā or si, 'bind, ligare,' *q.v.*: if so, it is formed from the present-stem sinā (see 1148.3b and cf. sunva), abbreviated to snā, with suffix u (1178b) and interposed y (258): cf. Old High Ger. sēnawa, Ger. Sehne, AS. sinu, Eng. sinew, which point to a Goth. *sinava: that snā-yu and its older equiv. snā-van are abbreviated forms (for sinā-) would appear from the Germanic cognates.]

snāyu-bandha, *m.* sinew-band, *i.e.* bow-string.

✓ **snih** (snīhyati; snigdhā). — 1. be supple, greasy, moist; and so — 2. stick to, *i.e.*, as in Eng., be attached to, be fond of.

snú, *n. collateral form of sānu.* surface.

sneha, *m.* — 1. stickiness; — 2. viscid and smooth stuff; oil; fat; — 3. attachment, love, friendship. [√snih: for connection of 1 and 3, see snih.]

✓ **spaç**, older form of √lpaç, *q.v.*

✓ **spṛdh** (spárdhate; paspṛdhé; sparḍhitá; spárdhitum). contest the precedence among one another; emulate; strive.

spṛdh, *f.* rival; opponent; foe. [√spṛdh.]

✓ **spṛç** (sprçati, -te; paspärçā, pasprçé;

ásprāksit, áspr̄ksat; spraksyáti; sprstá; sprástum; sprstvá; -sp̄rgya). touch.

+ upa, —1. touch, 103²²; reach to, RV. x. 125. 7; —2. w. apás, touch water, technical term for symbolical purification, by dipping the hand in a dish, by rinsing the mouth, or by washing, 104^{17, 22}; word for water to be understood, 65⁶.

sprastavya, grdv. to be touched. [v̄spr̄g, 241.]

✓ sphur or sphr̄ (sphuráti, -te; áspharit; sphuritá). make a quick or jerky motion: —1. dart, trans.; with the foot, kick; —2. dart, intrans.; twitch (of the eye, arm); —3. (of the lightning) flash.

[for *spr̄, 'quiver, jerk, kick, flutter': cf. à-σπαλ-ω, 'struggle convulsively' (as a fish just out of water); Lat. spernere, 'kick away, reject'; Eng. spur, 'goad with the heel'; spurn, 'kick away': see also under parṇa.]

+ pra, shake, tremble.

sphyá, m. wooden splinter, shaped like a knife and as long as the arm, for use at the sacrifice.

sma, enclitic and slightly asseverative particle, 79¹⁷, 6⁸; accompanying a verb which is in the present tense but has the value of a past, 2⁸, 8¹⁹, 12²¹; explained at 778b and b².

✓ smi (smáyate; sišmiyé; ásmayista; smítá; smítvá; -smítya). smile; smile bashfully; blush. [cf. φιλο-μυειδής, 'fond of smiles,' stem σμειδες, as in Hesychian μεῖδος, 'smile'; μειδῶ, 'smile'; Lat. mi-rū-s, 'wonderful,' mirāri, 'wonder' (for mg, cf. smaya, 'wonder'); Middle High Ger. smie-r-en, smie-l-en, 'smile'; Eng. smile, smirk.]

+ vi, to be astonished.

smita, a. smiling; as n. [1176a], a smile. [ppl. of v̄smi.]

smita-pūrvā, a. previously smiling, with a smile. [for irreg. order, see 1291.]

✓ smr̄ (smáratí; sasmára; smarisyáti; smrtá; smártum; smrtvá; -smítya). —1. remember, both keep in mind and call to mind; —2. call to mind, i.e. hand down by memory, hand down by tradi-

tion, hand down — see the important word smṛti;

— smṛta: —1. remembered; —2. handed down by smṛti or taught by tradition; and so —3. declared to be ·, 61²; passing for ·; regarded by tradition as ·, 63⁶; to be variously paraphrased; mārgo 'yām smṛtas, this is, we are taught, the path, 21⁷; called, 22⁶, 57⁶.

[cf. μέρ-μερ-α ἔργα, 'memorable works'; μέριμνα, 'anxious thought, care'; μάρ-τυρ, 'rememberer, witness'; μέλειν, 'care for'; μέλλειν, 'hesitate, delay, be going to do'; Lat. me-mor, 'mindful'; memoria, 'memory'; mor-a, 'hesitation, delay.' + vi, forgot.

smṛti, f. —1. remembrance; —2. tradition (see v̄smr̄ 2); tradition which is handed down and accepted as authoritative (except gruti, q.v.); defined, 58¹⁸, see note; a work based on such tradition; a law-book. [v̄smr̄.]

smṛti-çīla, dual n. tradition and habits (habits in collective sense, i.e. usage). [1253a.]

syá [499a], pron. that; cf. tyá.

✓ syand or syad (syándate; sasyandé; ásyán [890²]; syantsyáti; syanná; syánttum; syattvá; -syádyá). run (of animate beings and of fluids); flow. + abhi, flow unto.

+ pra, flow forth or away.

syoná, a. soft; mild; tender.

srákva, m. corner of the mouth; mouth, jaws.

srágvín, a. wearing a wreath. [sráj, 1232.]

sráj, f. wreath, garland. [v̄sr̄j, mg 4, 'twist,' just as AS. wræð, Eng. wreath, fr. AS. wrīðan, Eng. writhe, 'twist' (under v̄vrt).]

srávanti, f. flowing (water), stream. [ppl. of v̄sru.]

✓ sru (srávati; susráva; ásrávit; sravisyáti; srutá). —1. flow, stream; —2. flow or trickle away, waste away, become lost, 60⁹. [cf. p̄éω, *σρεF-ω, Lithuanian srav-j-ù, 'flow,' Irish sruth, 'stream'; cf. also Church Slavonic stru-ja, 'stream,'

Ger. *Stro-m*, Eng. *stream*, with *t* between *s* and *r* (see under *usra* and *svasṛ*): further *þeū-μα*, ‘stream’; Lat. *Rū-mo*, ‘The River,’ old name of the Tiber: w. *ā-srav-a-t*, cf. *ēppēε, *ē-σpēF-ē-τ.*] *srúc*, *f.* one of the large sacrificial ladles (as long as the arm), of which there are three, *juhū*, *upabhṛt*, and *dhruvā*, see 102¹¹*x.*; used for pouring ghee in the fire. [akin w. *srū*.] *sruvá*, *m.* a small sacrificial ladle (a cubit long), used for dipping from the pot and pouring into the *srue*. [akin w. *srū*.] *srótas*, *n.* stream. [*srū*, 1152a.] *svá* [525⁴], —1. *pron. adj.* own; my own, 73¹⁸, 78^{12.20}; thy own, 69¹⁶, 86⁴; his own or his, 4¹⁷, 45³, etc.; her, 8¹⁰; their own or (each) his own, 14⁸; *indef.* one's own, 58²², 66⁶; *very often at the beginning of cpds:* my, 10²³, 21¹⁰; his, 31⁹, etc.; their, 27⁹; our, etc., *see following words*; —2. *m.* kinsman, friend; —3. (*like ātman*) one's self, *see* 513²; one's natural self or condition; —4. *n.* (*like Goth. sves*) possessions, property. [cf. *ēs*, **σεFō-s*, and *ōs*, *ī*, *ōv*, and *σφōs*, ‘own’; Old Lat. *sovo-s*, Lat. *suu-s*, ‘own’; Goth. *sve-s*, AS. *swūs*, ‘own’; also *ē*, *σφē*, Lat. *sē*, Goth. *si-k*, Ger. *si-ch*, ‘self.’] *svaka*, *a.* own; his own, etc.; *equiv.* to *sva*. [*sva*, 1222a.] *svá-kṣatra*, *a.* (having self-rule, i.e.) free. *sva-cchana*, *m.* own will. [*chanda*, 227.] *svacchanda-vanajāta*, *a.* (by its own will, i.e.) spontaneously wood-grown, i.e. growing wild in the wood. *svaj* (*svájate*; *sasvajé*; *svajisyáte*; *svaktá*; *sváktum*; *svajitvá*; -*svájya*). embrace. + *pari*, embrace. *svad* (*svádati*, -*te*; *sasvadé*; *sváttá*; *svadáyati*, *svádáyati*). —1. *act.* make savory, season; *fig.* make agreeable; —2. *mid.* be savory, relish, *intrans.*; —3. *mid.* relish, *trans.*; take pleasure in. [cf. *āvδ-ávω*, ‘please,’ aorist *ēvδē*, **ē-σFādē*, ‘pleased’; *ηδομαι*, ‘rejoice’; *see also under svádu.*]

sva-dharma, *m.* own duty. *svadhá*, *f.* —1. wont, habit, custom, 76⁷; rule; *ēθos*; —2. accustomed place, home, *ēθos*; —3. (wonted condition, i.e.) comfort; joy; bliss, 83¹²; pleasure, 73¹⁴; *svadhám ānu nas*, according to our pleasure, i.e. exactly to our wish, 73¹⁸; *svadháyā* and *svadhábhis*: in wonted wise; with pleasure, gladly; (gladly, i.e.) willingly, freely, 84¹². [cf. *ēθos*, ‘custom,’ *ēθos*, ‘wonted place, haunt,’ *ē-ωθ-a*, ‘am accustomed’; AS. *sidu*, Ger. *Sitte*, ‘custom.’] *svadhá*, *f.* sweet drink; *esp.* a libation of ghee to the Manes. [perhaps for 2 *sudhā*: for the etymology, cf. *svadhá adhayat*, ‘he drank the sweet drinks,’ RV.] *svadhávant*, *a.* —1. (having his wont, i.e.) keeping to his custom, faithful, constant; —2. (having bliss, i.e.) blessed, 78¹⁷, 79^{4.15}. [*1svadhā*, 1233: *see mgs 1 and 3.*] *svádhiti*, *m. f.* axe. *svan* (*svánati*, -*te*; *sasvána*; *ásvanít*; *svanitá*). sound, resound, roar. [cf. Lat. *sonus*, ‘sound’; Old Lat. *son-it*, ‘sounds’; AS. *swinsian*, ‘sound’; Eng. *swan*, so named from its song; similarly in Ger. the cock is called *Hahn*, a name akin w. Lat. *can-ere*, ‘sing’ — cf. Hamlet i. 1. 160, ‘the bird of dawning singeth.’] *svaná*, *m.* sound; roar (of wind). [*svan.*] *svanas*, *n.* roar. [do.] *svap* (*svápti* [631]; *susvápa* [785²]; *ásvapsít*; *svapsyáti*; *suptá* [954b]; *sváptum*; *suptvá*; *svápáyati*). sleep; fall asleep; *suptá*, sleeping; *caus.* put to sleep. [cf. Lat. *sop-or*, ‘sleep’; w. *caus.*, cf. Lat. *sōpire*, ‘put to sleep’; *see also under svapna.*] + *ni*, go to sleep; *caus.* put to sleep. + *pra*, fall asleep; *prasupta*, fallen asleep, asleep, sunk in sleep. *svápas*, *a.* having good works, i.e. wonder-working. [*sú + ápas*, 1304b.] *svapú* [352], *f.* perhaps besom. [perhaps for *su-pú*, ‘cleaning well’: for *va* in place of *u*, cf. 2*svadhā*: for *mg*, cf. *pavana.*]

svápna, *m.* —1. sleep; —2. dream. [√svap, q.v.: cf. वृष्णु-स्, Lat. som-nu-s, 'sleep'; AS. swef-n, 'sleep, dream'; Chaucerian swefn, 'dream'; Lat. somnium, 'dream': for connection of 1 and 2, cf. 51¹⁹, where either sense fits.]

svapna-māṇavaka, *m.* the Dream-manikin, name of a certain magic whose performance brings dreams that become realized, 51⁸.

sva-bhāva, *m.* own way of being, inherent nature, ingenium, as distinguished from acquired qualities, see *guṇa* 2, and 22²¹; **svabhāvāt**, by nature [291²], naturally.

svabhāva-dveṣa, *m.* natural hatred. [1280b.]

svayam-vara, *m.* self-choice; esp. free choice of a husband, which was allowed to girls of the warrior (*kṣatriya*) caste, a *Swayamvara*.

svayám [513], *pron.* own self, self; himself, etc.; referring to subject, 48³, etc.; all by itself, of its own accord, 93⁹; referring to predicate, 1¹⁰. [from *sva* with nom. case ending -am (cf. tv-am, a-y-am), and interposed y, cf. 258.]

svayam-bhū [352], *a.* self-existent; *as m.* epithet of Brahma.

svayam-mṛta, *a.* dead of himself.

svá-yukti, *f. pl.* own team. [acct, 1274: for mg, cf. the Dutch and the American Eng. *span* (of horses) w. AS. *spannan*, 'join.')

√ **svar** (sváratī; ásvárśit; ásvárīt). sound. [cf. σῦρ-ιγξ, 'pipe, flute'; Lat. su-sur-ru-s, 'a humming'; Eng *swar-m.*]

svār [388d], pronounced súra in the *Veda*, n. —1. the sun, 71¹⁹; —2. sunlight, sunshine; light, 79⁹; —3. (the place of the light, cf. *rajas*) heaven, 91⁶, 92⁸; —4. one of the three "utterances," see *vyāhṛti*.

[cf. Σείρ-ιος, Σείρη, 'sun, dog-star'; σελ-ας, 'light'; σελ-ήνη, 'moon'; Lat. ser-ēnus, 'bright'; sōl, AS. sōl, 'sun'; AS *swel-an*, Eng. *sweal*, 'burn, glow, waste away by heat'; and the kindred *swelter*, 'be overcome by heat,' whence *sweltry* or *sultry*: if the forms with r and l are fr.

extended forms of a root *su, 'to light,' and if svār is a direct deriv. of the same √*su (sú-ar), we may compare Ger. *Sonne*, AS. su-nne, Eng. *sun*, AS. sunnan dieg, Eng. *Sun-day*.]

sva-rūpa, *n.* own form or shape; true nature, 40¹⁹.

svarūpa-bhāva, *m.* the becoming or being the true form (of names), i.e. the use of the true form (of a person's name). [1280b: *svarūpa* is used predicatively.]

sva-r-gá, —1. *a.* going or leading to the light or to heaven; situate in the heavenly light, heavenly; esp. w. loka, *svargo loka*, the heavenly world, heaven, 103^{5, 14, 16} —also as one word, see *svargaloka*; —2. *m.* without loka, heaven, 64⁹, 66¹.

svarga-gāmin, *a.* going to or attaining heaven.

svarga-loka, *m.* the heavenly world, heaven, 103⁷.

svār-bhānu, *m.* Suarbhānu, name of a demon causing the eclipse of the sun, cf. the later rāhu. [poss. 'having, i.e. withholding the sun's rays.')

svaryā, pronounced *svaríā*, *a.* sounding; of a thunderbolt, whizzing. [√svar, 1213.]

svalamkṛta, *a.* well adorned. [su + alamkṛta: see *alam.*]

sváçva, *a.* with goodly horses. [sú + áçva, 1304b.]

svásṛ [373], *f.* sister. [cf. Lat. *soror*, AS. *sweoster*, *swuster*, Eng. *sister*: cf. 369² and 1182f: for t between s and r, cf. *Easter*, under *usra*, and *stream* under √ *sru*.]

svasti, pronounced *suasti* in *Veda*, —1. *f.* (like the Eng. well-being, i.e.) welfare; blessing; —2. **svasti**, *instr.* [336³ end], with luck, happily; hence —3. *the indeclinable nom.-acc. neut.* *svasti*, luck, happiness, 84¹; *svasti astu te*, a blessing on thee. [sú + an unused asti, 'be-ing,' fr. √ *1 as*, 'be,' 1157 1a. acct, 1288b.]

svasti-dá [352], *a.* bestowing welfare.

svastyáyana, *n. sing. and pl.* (luck-progress, i.e.) wel-fare, prosperity; blessing; and so benediction, 101², 106⁴; *pl.* the blessings, i.e. Vedic hymns con-

taining the word svasti, 106⁸. [svastí + áyana: neut, 1271: with -ayana, cf. -fare in *wel-fare.*]

sva-stha, *a.* being in one's natural condition, self-contained, healthy, well.

svādās, *n.* agreeableness, in *prá-svādās*. [*svād*, 1151.1b: cf. ἡδος (sic), Doric ἡδος, 'pleasure.]

svādū, *a.* tasting good, savory; sweet. [*svād*, q.v., 1178a: cf. ἡδύς, Doric ἡδύς, *σεδύ-*s*, Lat. *svāvis*, *svadv-i-s, AS. *swēte*, Eng. *sweet.*]

svādhyāyā, *m.* the reading or repeating to one's self, study (of the Veda). [*adhyāya.*]

svāmī-kārya, *n.* master's business.

svāmī-kumāra, *m.* the Lord Kumāra, name of Skanda, god of war, *see kārttīkeya and kumāra.*

svāmī-guṇa, *m.* ruler-virtue.

svāmin, *m.* owner, proprietor, master, lord; *opp. of servant, subject, wife.* [sva, 'own,' 1231.]

svāmī-sevā, *f.* the serving one's master.

svāmī-hita, *n.* master's welfare.

svārtha, *m.* own affair or cause. [*artha.*]

svāhā, *excl. used when making oblations, hail, w. dat.*, 103³; *at the end of an invocation, like Amen*, 99¹³.

✓ **svid** (*svédate*; *svídyati*, -te; *sisvidé*; *svinná*). sweat. [*svídyámi*=iðiω, 'sweat'; cf. iðos, ið-pós, 'sweat,' iðpóω, 'sweat'; Lat. *südā-re*, 'sweat,' denom. of *südu-s, 'sweat'; *süd-or*, 'sweat'; Lettish *swidrs*, 'sweat'; AS. noun *swát*, Eng. *sweat*: observe that though there is a word for 'sweat' common to most Indo-European tongues, there is no such common word for 'be chilly.]

svecchā, *f.* own will; *svecchayā*, according to one's inclination, at will. [*icchā.*]

svéda, *m.* sweat. [*svid.*]

nating that the author agrees with the view or method mentioned, 99¹⁹, 101⁶, 103^{14, 16}; *- very common at end of half-çloka*, 7¹⁵; *esp. after a 3d sing. perf. (—)*, 9⁴, 10²; *so iti ha*, 12⁸; *- combinations: · · iti hovāca, “· ·” he said*, 61¹⁸; *so hovāca, hocus*, 95¹³, 96¹³. [this word appears also as *gha* in the *Veda*: cf. γε, Doric γα, enclitic asseveratives.]

hansá, *m.* goose, gander; *perhaps applied also to the swan and like water-fowl.* [prob. a consonantal stem, transferred (399) to the a-declension, and so orig. *ghāns: cf. χήν, Lat. *ans-er*, Lithuanian žas̄-s, Irish *goss*, Ger. *Gans*, AS. *gōs*, Eng. *goose*: even the s of *ghāns may be derivational; cf. AS. *gan-d-ra*, **gan-ra*, Eng. *gander*; Old High Ger. *gan-azzo*, 'gander'; AS. *gan-et*, Eng. *gannet*, 'sea-fowl.']

hatá, *see* 954d.

hatyā, *n.* slaying. [*han*, 1213c and a (middle), cf. 954d.]

✓ **han** (*hánti* [637]; *jaghána* [794d]; *hanisyáti*; *hatá* [954d]; *hántum*; *hatvá*; *-hátya*; *hanyáte*; *jíghánsati* [1028f]). *- 1. strike; strike down; smite or slay, 70², etc.; kill, 28⁶, 35¹⁴, etc.; overcome;* *- 2. destroy, 37¹⁹; bring to nought; (of darkness) dispel, 18⁸; - desid. wish to smite or afflict, 78¹⁶;*

- hatá, - 1. smitten, slain, 98⁴; killed, 23²¹; - 2. destroyed, ruined; lost, 27¹⁸, 42¹; - 3. pounded.

[with *hán-mi*, cf. θείω, *θερ-*jw*, 'smite'; w. ja-ghn-ús, cf. ē-πε-φν-ov, 'slew'; w. *hatá*, **ghata*, cf. φατός, 'slain'; w. *ghaná*, q.v., 'a slaying'; cf. φόνος, 'slaughter'; w. *ha-ti*, 'a smiting, slaying,' cf. Old High Ger. *gun-d*, AS. *gūð*, **gun-ð*, 'battle'; AS. *gūð-fana*, Old High Ger. *gund-fano*, 'battle-flag'; fr. the last form (not fr. the AS.), through the French, comes Eng. *gonfanon*, *gonfalon*; for mg of *gūð*, cf. Ger. *schlagen*, 'smite, slay,' with *Schlacht*, 'battle': for senses under 1, observe that AS. *sleān* (whence Eng. *slay*) means 'smite' and then also 'slay.'];

+ **aava**, strike down; bring to nought.

+ **ā**, strike upon; hurl (a bolt) upon (loc.

ha, enclitic and slightly asseverative particle, 64⁴; in the *Veda*, 78¹⁵, 79¹², 92¹²; in the *Brahmanas*, 94⁸, and very often (so pages 95–6), 103¹⁵ (quotation from a *Brahmana*); in the *Sūtras*, to be sure, of course, design-

- w. adhi); mid. strike (one's thigh with one's hand).
 + ud, force up; uddhata [163], raised.
 + ni, strike down; slay.
 + pari, strike around; encompass.
 + prati, strike back at (acc.); strike against so as to transfix, to broach (on a lance, loc.).
 + sam, strike together; (of the eyes) close; unite, combine.
- hán [402], vbl. slaying, slayer, in cpds. [Vhan.]
- hánta, interjection. come! go to!
- hantavya, grdv. to be slain, occidendum. [Vhan, 964.]
- hantf, m. slayer, destroyer. [Vhan.]
- V har (háryati, -te). be gratified, take pleasure; take pleasure in (acc.), and so, desire, long for. [perhaps a transfer (see 761a and b) from the yá-class, with change of accent, and so properly an irregular pass. to V1 hr, 'take' (reg. hríyáte); for the mg, cf. Eng. *be taken*, i.e. 'be charmed,' and *hara* 2: some take Vhar as representing Indo-European *ghel (*ghwel*), and connect it w. θέλω, 'will,' Eng. *will*; cf. also V2 vr̥.]
- + prati, long for, entice.
- hara**, a. -1. taking, receiving; -2. (like the Eng. carrying away, taking) charming; -3. carrying off, removing, destroying; as m. Hara, the Destroyer, a name of Civa, 55²¹. [V1 hr, see its mgs.]
- háraṇa, a. holding. [V1 hr, 'hold.']
- háras, n. grip; esp. the seizing or devouring power of fire. [V1 hr, 'hold.']
- hári, a. fallow, pale yellow, yellowish; greenish; as m. du. (cf. Eng. pair of bays, i.e. bay horses) the fallow steeds, esp. of Indra, his coursers. [V*għr, *ħr, 'be yellow,' is inferrible, but not quotable: cf. χλωρός, 'greenish-yellow'; χλόη, 'verdure'; Lat. *helus* or *holus* or *olus*, 'greens, vegetables'; *helvus*, 'grayish-yellow'; AS. *geolo*, Eng. *yellow*; also *gol-d* (cf. *hiranya*).]
- harft, a. fallow, yellowish; as f. fallow mare, esp. of the Sun-god. [V*għr *ħr under hari: 383d3.]
- hárviant, a. having fallow steeds; as m. lord of the coursers, i.e. Indra, see hari. [hári, 1233.]
- harmyá, n. a strong building; dwelling.
- harsa, m. joy. [Vhrs.]
- halāhala, m. n. a certain deadly poison.
- háva, m. call. [Vhū.]
- havanī, f. sacrificial ladle. [prop. fem. of a substantival nomen agentis, *havana*, Vhu, 1150d, 'the sacrificing' instrument.]
- havíṣmant, a. having an oblation; as m. offerer. [havis, 1235.]
- havís, n. oblation, which, as gift for the gods, is offered wholly or partly in the fire; generally, grain (parched, boiled, as porridge, or as baked cake), milk in divers forms, fat, and — best of all — Soma. [Vhu, 1153.]
- havyá, n. oblation. [prop. grdv., 'offerrandum,' Vhu, 1213.]
- hávyā, grdv. invocandus. [Vhū, 1213a.]
- havya-váh [403], a. carrying the offering (to the gods); as m. oblation-bearer (used of Agni), *selections* lvi., lxvi.
- V has (hásati, -te; jahása, jahasé; hasis-yáti; hasitá; hásitum; hasitvā; -hásya). laugh.
- + pra, laugh out, laugh.
 + vi, laugh out.
- hása, m. daughter. [Vhas.]
- hásta, m. hand; (of an elephant) trunk; (of a tiger) paw; at end of cpds [1303² end], having ·· in the hand.
- hasta-għ̄hya, grd. taking by the hand.
- hasta-grābhá, a. grasping the hand. [acet, 1270.]
- hastín, a. having hands; w. mrgá, the beast with the hand, i.e. trunk, Vedic designation of the elephant; as m. elephant; Hastin, name of an ancient king. [hasta, q.v.]
- hastināpura, n. Hastināpura, a town on the Ganges, home of the Kurus, said to have been founded by king Hastin. [cf. pura.]
- hasti-rāja, m. elephant-king, leader of a herd of elephants.
- hasti-snāna, n. ablution of an elephant.
- V1 hā (jihite [664]; jahé; áhāsta; hásyáte; hāná; hātum). move, *intrans.*, run away, yield.

✓ 2 hā (jáhāti [665]; jahāú; áhāsít [913]; hāsyáti; hiná [957a]; hánum; hitvá; -háya; hīyáte, hīyate). — 1. leave, i.e.: quit; leave in the lurch, 82¹; desert, 86¹³; leave behind, 85¹⁶; abandon, cast off; lay aside, 83¹⁴; relinquish; — 2. hīyate, be forsaken or left behind; fall short or be deficient; become deficient; decrease; deteriorate, be lowered, 19⁹; — hīná: — 1. forsaken; — 2. (like Eng. abandoned) vicious, low, low-lived, 19⁹; — 3. at end of cpds, abandoned by . . ., i.e. destitute of . . ., free from . . . [cf. x̄ñ-pa-s, '(forsaken) destitute,' x̄ñ-pa, 'widow'; Lat. *fa-mes*, 'lack, hunger.']

 + pari, — 1. forsake; — 2. pass. be lacking, decrease; come to an end, see simple verb.

+ vi, leave; vihāya, passing over.

hā, excl. of pain or astonishment. [1135a.]

hārya, grdv. to be taken away or stolen.

[V1 hr, 'seize,' 963^{3b}.]

hāsin, a. laughing. [Vhas, 1183⁸.]

hāsyā, grdv. to be laughed at; as n. laughter; ridicule. [Vhas, 963^{3c}.]

✓ hi (hinóti, hinuté; jigháya; áhāsít; hesyáti; hitá). set in motion, drive, impel.

+ p̄ra, send off or away; deliver over.

hí, particle. — 1. asseverative: surely, verily, indeed, 18^{22,23}, 22²⁰, 23²¹, 28¹⁵, 35²¹, 83¹, etc.; — 2. giving a reason: because; for, 3¹⁹, etc., 53², 70¹¹; — 3. w. interrogatives, pray, 11¹, 13¹⁴; — finite verb accented w. hí [595d], 72¹⁸; hí never at beg. of sentence.

✓ hiñs (hinásti [696]; jihínsa; áhiñsít; hiñsiyáti; hiñsítá; hiñsitum; hiñsitvá; -hiñsyā). hurt, harm, slay. [perhaps, orig., desid. of Vhan, see 696.]

hiñsā, f. a harming, injuring. [Vhiñs, 1149.]

hiñsrá, a. harming; as m. a savage or cruel man. [Vhiñs, 1188a.]

hitá, ppl, adj. — 1. put, set; placed; and so — 2. pregnantly (like Eng. in place, i.e. 'in the right place,' and Ger. gelegen, 'lying aright, i.e. convenient'), fit, convenient, agreeable; yadi tatra te hitam, if it suits thee there; advantageous, salu-

tary; — 3. as n. welfare, safety. [V1 dhā, 'put,' 954e: -dhita in Veda: cf. θερός, 'set.']

hita-kāma, a. wishing one's welfare, well-wishing. [see kāma.]

hiteechā, f. desire for the welfare (of another). [icehā.]

hitopadeça, m. salutary instruction; Hitopadeça, name of a collection of fables. [upadeça.]

himá, m. the cold; winter. [the stem

*x̄μa, 'winter,' appears in x̄μa-po-s, lit. 'winter-ling, i.e. a one-winter-old or yearling goat,' named x̄μapos precisely as is the dialectic Ger. *Ein-winter*, 'a one-winter-old goat'; cf. x̄μaipa, 'she-goat, chimera'; see similar names under vatsa: cf. further *x̄μo- in δύσ-χιμο-s, 'very wintry'; Lat. -himu- in *limus*, *bi-himu-s, 'of two winters or years'; also x̄μa, 'snow,' x̄μapá, 'winter'; Lat. *hiems*, 'winter.']

hiranya, n. gold. [akin w. hari, q.v.]

hiranya-garbhá, m. fruit or scion or child of the gold (i.e. of the golden egg, 57⁸), Hiranyagarbha or Gold-scion, name of a cosmogonic power, the personal Brahmán, 91¹⁶.

✓ hīd (Vedic forms [Whitney 54, 240⁸]: hélang, hélamána; jihíla, jihílé; híltá; Epic, hélamána). be angry; be indiscriminate or careless.

hīná, see V2 hā.

✓ hu (juhóti, juhuté; juháva, juhvé; áhāsít; hosyáti; hutá; hótum; hitvá). pour into the fire, cast into the fire; and so offer; make oblation even of things not cast into the fire; hutá: offered; as n. oblation.

[orig. *ghu: cf. x̄εω, *x̄εF-ω, 'pour'; x̄v-λό-s, 'liquid, juice'; w. hu-tá, cf. x̄v-τό-s, 'poured'; w. ā-hu-ti, cf. x̄v-σι-s, 'a pouring,' Lat. *fū-ti-s*, 'water-pot'; further, *fons*, stem *font*, *fov-ont, 'pouring,' i.e. 'fountain':

with the extended form *ghud, cf. Lat. *füd* in *fund-ere*, 'pour,' AS. *geōt-an*, Ger. *giessen*, 'pour'; provincial Eng. *gut*, 'water-course'; and Eng. *gut*, w. like sense, in *Gut of Canso*.]

+ ā, offer in (loc.); áhuta: offered; laid

in the fire (of a corpse), 84¹²; as n. oblation.

huta-homa, a. having offered oblation.

hutāča, m. fire; the fire-god, Agni. [prop. ‘having the oblation as his food,’ ága: 1302.]

hutāčana, m. fire; the fire-god, Agni. [prop. ‘having the oblation as his food,’ ácana: 1302.]

✓ **hū** or **hvā** (hávate and huváte, *Vedic*; classical, hváyati, -te [761d2]; juháva, juhuvé; áhvásit [912]; hvayisýáti, -te [935c]; hūtā; hvátum, hváyitum; hūtvá; -húya). call; call upon; invoke, esp. a god. [orig. *ghū: w. hū-tá, ‘called upon, invoked,’ some identify the Goth. stem *gu-pa*, *gu-da*, ‘God,’ AS. and Eng. *God*.]

+ á, -1. call to or hither; summon, invite; -2. mid. challenge.

+ upa, mid. -1. call or summon to one's self; -2. call encouragingly unto.

hūti, f. invocation. [vhū.]

✓ **1 hr̥** (hárati, -te; jahára, Jahré; áhárṣit, áhrṣta; harisyáti, -te; hrtá; hárтum; hrvá; -hṛtya; hriyáte; jihírsati). -1. carry, 102⁶, 104²⁰; hold; -2. carry unto, bring; offer, 105⁹; -3. carry away; remove, 85³; -4. esp. take away by violence or unlawfully, 46⁴, 53⁷; steal, 30², 67²³, 68⁴, 97^{6,9}; seize; -5. take lawfully, receive (a gift); come into possession of (as heir), 45^{8,15}; -6. get hold of, 96²²; become master of; -7. (like Eng. take) charm, captivate; -8. (carry off, i.e. remove, and so) destroy. [cf. xéip, dialectic xép-s, ‘hand’; ev-xép-ñs, ‘easy to handle’; Lat. *hir*, ‘hand’; *hérēs*, ‘heir,’ see root, mg 5.]

+ ava, (carry down, i.e.) move down.

+ vy-ava, move hither and thither, go to work, proceed, act.

+ á, -1. bring hither, 34³; fetch; fetch or get back, 97^{10,11}; -2. receive, 47¹²; accept; -3. used (like Eng. take) esp. of food, take, eat; -desid. be willing to get back, 97¹⁰.

+ ud-á, bring out, and so utter, say, tell.

+ praty-á, get back again; at 11⁶, incorrect reading for pra-vy-á.

+ vy-á, bring out, and so utter;

with vācam, speak words to a person (acc.), 3¹; similarly, 8¹⁹.

+ pra-vy-á, utter; speak.

+ ud, take out.

+ pari, carry around.

+ pra, -1. (bring forward, i.e. reach out, e.g. feet, fists, and so) strike, attack, deal blows; -2. throw, esp. into the fire.

+ anu-pra, throw into the fire or on a fuel-pile.

+ vi, -1. take apart, divide; -2. pass (part of one's life), 64²²; -3. pass one's time, esp. pleasantly; wander about for pleasure, enjoy one's self, 16^{9,12}, 49¹⁸; -4. wander about.

+ sam, bring or draw together, contract; withdraw.

+upa-sam, bring or draw together to one's self, mid.; withdraw.

✓ **2 hr̥** (hr̥níté). be angry.

hṛcchayá, a. lying or abiding in the heart [1265]; as m. love, 2¹⁰. [hr̥d + gaya, 159, 203: acet, 1270.]

hṛcchaya-píditā, a. love-pained, lovesick.

hṛcchaya-vardhana, a. increasing or arousing love.

hṛcchayáviṣṭa, a. entered by or filled with love. [áviṣṭa, vviç, 1085a: acet of cpd, 1273.]

hṛcchayáviṣṭa-cetana, a. possessing a love-filled mind. [hṛcchayáviṣṭa + cé-tanā, 1298a, 334².]

hṛd [397], n. heart; esp. as seat of the emotions and of mental activity in general; also, properly, region of the heart. [see under grad.]

hṛdaya, n. heart; -1. prop. heart, as an organ of the body, 100²⁰; -2. fig. heart, as seat of the feelings. [see hr̥d and 397.]

✓ **hṛṣ** (hṛsyati, -te [761a]; jahárṣa, jahrsé; hr̥ṣitá, hr̥ṣta; -hṛṣya; harṣayáti, -te). be excited, esp. with pleasure or fear; (of the hair) bristle or stand on end by reason of fright or pleasure; be impatient; -hr̥ṣta, delighted; -hr̥ṣitá: (of the hair) standing on end; (of flowers) not drooping, unwithered, fresh; -intens. be very impatient, 84¹⁷; -caus. excite pleas-

- antly, gladden. [for *ghṛṣ*: cf. Lat. *horre*, **hors-ere*, 'bristle, shudder'; *hirsūtus*, 'bristly, rough'; *hor-deum*, Ger. *Gers-te*, 'barley,' so called from its bristly ears.] + *pra*, give one's self up to joy, exult; *prahṛṣṭa*, delighted, glad.
- hr̥ṣitasragrajohīna**, *a.* having unwithered garlands and free from dust. [*hr̥ṣita-sraj + rajo-hīna*, 1257.]
- hetū**, *m.* —1. *prop.* an impeller, and so occasioner, causer, occasion, cause; *hetos*, (like Lat. *causā*) on account of; *trāsa-hetos*, from fear; —2. reason, argument, proof; —3. means, 41¹⁶. [*v̥hi*, 1161a.]
- hetu-gāstra**, *n.* reason-book, rationalistic work; dialectics.
- hema or heman**, *n.* gold.
- hemantā**, *m.* winter. [cf. *hima*: 1172⁴.]
- helā**, *f.* carelessness; levity. [for *helā*, from *v̥hīd*, q.v.]
- hāima**, *a.* golden. [*hema*, 1208f.]
- hotṛ**, *m.* —1. priest, chief priest, whose assistant in oldest times was the *adhvaryu*; Agni, as the chiefest *hotṛ*, 69², 88⁶; —2. in the highly developed ritual, the first of the four chief priests, see *r̥tvij*. [prop. 'offerer' from *v̥hu*, 'offer': but the sense of 'invoker,' naturally suggested by his function in the ritual, was popularly associated with it and the word thus connected with *v̥hū*, 'invoke.']
- hotrā**, *n.* offering, sacrifice, both the action and the thing offered. [*v̥hu*, 1185a.]
- hōma**, *m.* a pouring into the fire; oblation;

sacrifice; observe that the older word is *āhuti*. [*v̥hu*, 1166.]

hr̥adā, *m.* pool, lake. [cf. *v̥hlād*.]

✓ **hr̥as** (*hr̥asati*, -te; *hr̥asitā*, *hr̥astā*; *hr̥asāyati*). become less; *caus.* diminish. [w. *hr̥as-īyāns*, 'less,' cf. *xείρων*, **χέρσιών*, 'worse,' and for the mg, cf. Lat. *dēterō*, 'lessen,' w. *dēterior*, 'worse.')]

✓ **hr̥ad** (*hr̥adate*; *hr̥aditā*; *hr̥adāyati*). sound (of drums); rattle (of stones or dry bones). [for **ghrad*: cf. *καχλάζω*, **κα-χλάδ-յω*, 'sound' (of liquids, breakers, rain); **κεχλάδ-աս*, 'resounding' (song of victory); AS. *grēt-an*, obsolete Eng. *greet*, 'cry, lament'; *χαράδ-ρα*, 'noisy mountain torrent': see *hr̥aduni*.]

+ *sam*, strike (*intrans.*) together so as to rattle; *caus.* cause to rattle.

hr̥adúni, *f.* hail-stones, hail. [so called from its rattling sound, *v̥hr̥ad*: cf. *χάλαζα*, **χαλαδža*, Church Slavonic *gradǔ*, Lat. *grando*, stem *grand-in*, 'hail.']]

✓ **hlād** (*hlādate*; *hlādāyati*, -te). cool off, *intrans.*, refresh one's self; *caus.* cool or refresh, *trans.*

hlādaka, *f.* -*ikā*, *a.* cooling, refreshing. [*v̥hlād*, 1181 and a³.]

hlādikāvant, *a.* rich in cooling. [from fem. of *hlādaka*, substantively ?]

✓ **hv̥r̥** (*hv̥ráti*, -te; *áhv̥r̥ṣit*; *hv̥rtā*; *hv̥r̥áyati*). go crookedly; bend over, fall.

+ *vi*, fall; *caus.* overturn.

EXPLANATIONS AND ABBREVIATIONS.

CITATIONS.

All numbers below 107 refer to the text of this Reader, which is cited by page and line; thus, 79² means page 79, line 2. When still more precise reference is needed, the first half of a line is designated by ^a and the second by ^b.

All numbers above 107 refer to the sections of Whitney's Grammar. Observe, however, that reference is occasionally made to grammar-sections preceding § 107, and that the word "Whitney" is then prefixed to the number to show that the Grammar is meant. The grammar-sections sometimes have subdivisions unmarked by letters or numbers. In referring to these, a small superior number is used, and designates the (typographical) paragraph as counted from the last lettered or numbered subsection. Thus 330⁶ refers to the paragraph beginning "Pl.: nom.-voc. masc."; 371¹² begins with "From st̄f come"; 1222³, with "The accent of derivatives"; 1222c2², with "In the Brāhmaṇas."

SIGNS.

The root-sign (v) is prefixed to roots and quasi-roots to catch the eye or as an abbreviation. It is also set before denominative verb-stems, although these are of course in no sense roots.

The plus-sign (+) is set before prepositions with which verbs appear in composition and before certain other elements used as prefixes.

A star (*) signifies that the word or stem or root to which it is prefixed does not actually occur in that form.

A half-parenthesis on its side („) is used to show that two vowels, which, for the sake of clearness, are printed with hiatus in violation of the rules of euphonie combination, should be combined according to those rules.

A hyphen is sometimes used to avoid the repetition of an element of a compound; thus in the article loka, p. 235, para- stands for para-loka.

In Greek words, the old palatal spirant yod is represented by *j*, pronounced of course as English *y*. A very few Slavic and Lithuanian words occur, in which the actual or original nasalization of a vowel is denoted by an inverted comma, thus, *e*, *q*. Anglo-Saxon *æ* has the sound of *a* in *man*.

ABBREVIATIONS.

It is hoped that most of these, if not all, will be found self-explaining. To preclude any misunderstanding, however, a complete list of the abbreviations is given below, p. 293.

But certain abbreviations and words are used in an arbitrary way and require more explanation than is given in the list.

When both the letters, *m.* and *n.*, follow a stem, they mean that it shows both masculine and neuter case-forms.

An "etc." following a reference that stands after a certain definition signifies that the word is of common occurrence in that meaning.

The abbreviation [do.] is used to avoid repetition of identical items in the square brackets at the end of articles; for examples, see the three words following *abhiwāda*, p. 119.

The etymological cognates are usually introduced by the conventional "cf."; this implies that the words which the reader is bidden to "compare" are akin. The fact that two related words are compared implies as a rule only that they are radically akin, and not that their formative suffixes are identical. Thus with *anta* is compared English *end*, although this corresponds strictly only to the Sanskrit secondary derivative *antya*. So *asthan*, *ἀστέον*, and *os* are radically identical, though not of entirely parallel formation.

On the other hand, where it is desired to call attention, not to radically kindred words, but to words analogous only in metaphor or in transfer of meaning, the brief phrase, "for *mg*, cf." is used; and this is to be understood as standing for the phrase, "for a parallelism in the development of meaning, compare," or, "for an analogous instance of transition of meaning, compare."

Specially important references to the Grammar are marked by the word "see": thus under *nārāyanā* (p. 181), special attention is called to § 1219, which shows that this word is a simple patronymic of *nāra*, and is not what the text (at 57⁶) says it is, a compound of *nārā* + *āyana*.

GENERAL ARRANGEMENT OF THE VOCABULARY.

The order of the articles is strictly and solely alphabetical (see below). Respecting words whose alphabetic place changes with their inflection, the following remarks may be made for beginners.

All nouns, whether they be substantives or adjectives, are given under the stem. In order to know the stem, a preliminary study of the more important paradigms and rules of euphonic combination is necessary. Thus the nom. sing. *rājā* must be looked for under *rājan*, and the acc. sing. *nāma* under *nāman* (Whitney, 424); but *nalo*, as standing for *nala-s* (175a, 330), must be looked for under *nala*. The stems in *ṛ* or *ar* are entered in the form *ṛ*. The stems of the perf. act. ppl. and of the primary comparatives are given as ending in *vāns* and *yāns*. The stems in *at* or *ant* are given in the fuller form, *ant*, and similarly those in *mant* and *vant*; and the feminines of these and of the in-stems are not given, since they are always made in *anti* or *atī*, *matī*, *vati*, *inī*.

All verb-forms must be sought under the root. Thus *āsit* will be defined only under the root *1as* (636), and not in the alphabetic place which the augment gives it, under long *ā*. Likewise prepositional compounds of verbs will be found under the roots (see 1076), and not in the alphabetic place under the preposition. The beginner is advised to make himself thoroughly familiar with the list of prepositions (1077) at the outset.

Of the verbal adjectives and nouns (Whitney, chapter xiii., p. 307 ff.), only the gerundives (in *ya*, *tavya*, and *aniya*) have been given regularly in alphabetic place. The participles in *ta* and *na* are usually given under the roots; but in some cases, where they have assumed a distinctly adjectival or substantival coloring or have an inconveniently large variety of meanings and uses, they are treated at length in alphabetic place; such, for example, are *ṛta*, *krta*, *gata*, *jāta*, *nivṛtta*, *bhūta*, *sthita*, *hita*, etc. Gerunds with *a-* or *su-* (e.g. *a-citvā*) are of course treated in alphabetic place.

Such adverbs as are merely case-forms of substantive or adjective stems, are generally to be sought for under those stems. Those from pronominal stems (e.g. *kim*, *tad*, *yad*) receive separate treatment.

The pronouns of the first and second person would require a dozen different articles apiece if all their forms were given alphabetically. The same is true to a greater or less extent of the other pronouns. The student should therefore learn, as early as possible, the forms given at 491, 495, 499b, 501 (especially *ayam*: *asāu* is less important), 504, and 509. The uses of *sa-s*, etc., *eṣa-s*, etc., and *ayam*, etc., are given under *ta*, *etad*, and *idam* respectively.

As for compounds, they are given with completeness for the Vedic selections, and with great freedom for the remaining texts, especially for the *Nala*. The meaning of such as are lacking can be easily learned by looking out their component parts.

THE ALPHABETIC ORDER.

The order of the letters is given by Whitney at § 5 (compare § 7); but several matters which are frequent occasions of stumbling, may be noticed here.

The *visarga* has the first place after the vowels. Thus *antaḥ-pura* (for *antar + pura*) stands next after *anta*, p. 116, and not after *antardhāna*. But the *visarga* which is regarded as equivalent to a sibilant and exchangeable with it (Whitney, 7²), stands in the alphabetic place of the sibilant. Thus the *visarga* of *adhaḥ-çāyin*, as equivalent to *g* (172), brings this word just before *adhas* (p. 115, top), and not between *adha* and *adhanya*.

The sign *ñ*, as representing "the *anusvāra* of more independent origin" (Whitney, 73²), has its place before all the mutes etc. (Whitney, 5). Thus in *añc-a*, the *ñ* represents a nasalization of the radical vowel, and the word comes immediately after *a*. So *hañsa* comes just after *ha*, p. 284; *dañg* and *dañstrin*, at the beginning of the letter *d*.

The sign *m̄*, as representing an assimilated *m*, is differently placed, according to its phonetic value. On the one hand, if *m̄*, as product of a *m* assimilated to a semivowel, sibilant, or *h* (see 213c, d), represent a nasal semivowel or *anusvāra*, then its place is like that of *ñ*. Thus *samyatendriya* follows *sa*, and *samhitā* comes just before *sakacchapa* (p. 263), and *pum̄s* before *puṭa* (p. 191).

On the other hand, if, for instance, as product of a *m* assimilated to a guttural, the sign *m̄* represent guttural *ñ*, then its place is that of *ñ*; and a similar rule applies to all the other cases under 213b. Thus *samkāṭa* and *samkalpa* follow *sagara*, and *samgama* follows *sañga*, p. 264; so *samcaya* (whose *m̄ = ñ*) follows *sajya*; and *samtati* (whose *m̄ = n*) follows *sant*, p. 266.

Vedic *l̄* is placed after *ḍ*, and *lh* after *dh*.

THE CONTENTS OF THE SEPARATE ARTICLES.

Homonyms, unless differentiated by accent, are distinguished by a prefixed number (cf. *aṅga*, *vayas*); similarly homonymous roots (cf. *kṛ*).

References to the Grammar in square brackets *immediately after* a declinable stem refer to some peculiarity of declension. Occasionally, typical cases of stems are given. Thus under *dṛg* are given the nom. and acc. sing. and instr. dual; from these, the other cases (*dṛk-ṣu*, *dṛg-ā*, etc., *dṛg-bhis*, etc.) are easily known.

Each root is followed by a synopsis of its conjugational forms, so far as they actually occur in the literature. The finite forms are given in the third person singular of the indicative, and in the order in which they are treated in the Grammar, namely, present, perfect, aorist, and future; then follow the past participle, the infinitive, and the two gerunds (e.g. *āptā*, *āptum*; *āptvā*, *-āpya*: observe the alternation of the accents); then follow in order the third sing. present indicative of the passive, intensive, desiderative, and causative, so far as they seemed of importance for the users of this Reader.

Meanings which are synonymous or nearly so, are separated by commas; those which differ considerably from each other, are separated by semicolons or by full-faced dashes and figures (—1., etc.). The colon is often used to show that several meanings which follow it and are separated by semicolons are co-ordinate with each other. Thus on p. 268, under *samipa* —2b., the meanings "before," "near," "hard by," and "by" are co-ordinate, and are equivalent to "in the presence or neighborhood of"; cf. *suvarcas*.

The arrangement for matter in heavy brackets at the end of articles is: in the case of primary derivatives, first, the root from which the word comes, with reference, if necessary, to the section giving the suffix of derivation; second, cognate words from allied languages; and third, words showing a development of meaning analogous to that shown by the Sanskrit word or illustrative of it. If the derivation of a simple word is not given, it is because it is unknown or too uncertain to be worth mentioning. In the case of secondary derivatives, the primary is given, with a reference to the section showing its treatment. The analysis of compounds is often indicated by a hyphen; but if one member ends and the next begins with a vowel or diphthong, the latter member is given in square brackets at the end of the article; cf. *nalopākhyāna*.

Where words of different languages are given together, separated only by commas, the definition given after the last applies to them all; or, if no definition is given, the English word in italics at the end is both a cognate and a definition of all at the same time; for examples, see *ákṣa* ('axle'), *aṣṭa*, *ūrṇa*.

The references to the Grammar may seem too numerous; but they are really a device for avoiding the frequent repetition of explanations which would otherwise have to be given in full. It would take half a dozen lines to explain the etymology of *manmatha*, for instance; but the references to 1148.4 and 1002b make this needless; cf. the references under *daridra*, *gīgu*, *sunva*.

It often happens that the statement in the section referred to does not directly cover the point aimed at in citing it; but a moment's thought will show what is meant. Thus under *sāṃkrānti*, the two references to be compared mean that the derivative suffix is *ti*, and that before it the root-vowel suffers the same peculiar change that is seen in the past participle. Under *sāmyatendriya* reference is made to 1298, which states that possessive descriptives "are very much more common than [simple] descriptives of the same form." The real point of the reference is plainly, not to bring out this fact, but to show the beginner in what category of compounds this word belongs. So 1290 states that "other compounds with adverbial prior members are quite irregularly accented"; but the section is cited, e.g., under *sadha-māda*, to indicate that this is a descriptive compound (see the heading of the preceding right-hand page, 441) in which the first member is an adverbial element with the function (cf. 1289) of an adjective. Many roots form verb-stems in *aya*, but without causative signification; this is briefly indicated by the reference 1041². In the case of secondary derivatives in *vant*, *mant*, *tā*, and *tva*, a simple reference to one of the sections treating of these endings (1233, 1235, 1237, 1239) is put instead of a repetition of the primitive.

LIST OF ABBREVIATIONS.

a.	adjective.	inf.	infinitive.
abl.	ablative.	instr.	instrumental.
acc.	accusative.	intens.	intensive.
acct.	accent.	interr.	interrogative.
act.	active, actively.	intrans.	intransitive, intransitively.
adj.	adjective, adjectively.	irreg.	irregularly, irregular.
adv.	adverb, adverbial.	Lat.	Latin.
advly.	adverbially.	lit.	literally, literal.
aor.	aorist.	loc.	locative.
AS.	Anglo-Saxon.	m., masc.	masculine.
assev.	asseverative.	MBh.	Mahābhārata.
B.	Brāhmaṇa.	met.	metaphorically, metaphor.
beg.	beginning.	mg., mgs.	meaning, meanings.
caus.	causative.	mid.	middle.
cf.	compare.	N.	note.
colloq.	colloquial.	n., neut.	neuter.
comp.	comparative.	nom.	nominative.
conj.	conjunction.	num.	numeral.
correl.	correlative.	opp.	opposed, opposite.
cpd, cpds	compound, compounds.	opt.	optative.
dat.	dative.	orig.	originally, original.
denom.	denominative.	pass.	passive, passively.
deriv., derivs.	derivative, derivatives.	pcl.	particle.
desid.	desiderative.	perf.	perfect.
e.g.	for example.	pers.	person, personal.
encl.	enclitic.	pl.	plural.
Eng.	English.	poss.	possibly.
equiv.	equivalent.	ppl.	participle.
esp.	especially, especial.	prep.	preposition.
etc.	and so forth.	pres.	present.
excl.	exclamation.	prob.	probably, probable.
f., fem.	feminine.	pron.	pronoun, pronominal.
ff.	and the following.	prop.	properly.
fig.	figuratively, figurative.	q.v.	which see.
fr.	from.	reg.	regularly, regular.
fut.	future.	RV.	Rigveda.
gen.	genitive.	S.	Sūtra.
Ger.	German.	s.	singular.
Goth.	Gothic.	sc.	scilicet.
grd.	gerund.	sing.	singular.
grdv.	gerundive.	Skt.	Sanskrit.
Hdt.	Herodotus.	subst.	substantive, substantively.
ident.	identical.	superl.	superlative.
i.e.	that is.	s.v.	sub voce.
imf.	imperfect.	trans.	transitive, transitively.
impers.	impersonally, impersonal.	U.f.	uncombined form or forms.
inv.	imperative.	vbl.	verbal.
ind.	indicative.	V.	Vedic, Veda.
indecl.	indeclinable.	voc.	vocative.
indef.	indefinite.	w.	with.

For abbreviations of titles, see next page.

ABBREVIATIONS OF TITLES.

See also pages 315–16, 332, 340, 359, 398, 402.

RV.	Rigveda Śamhitā.	AB.	Āitareya Brāhmaṇa.
SV.	Sāmaveda “	CB.	Çatapatha “
AV.	Atharvaveda “	PB.	Pañcaeviṇça or Tāṇḍya Br.
MS.	Māitrīyani “	TA.	Tāittiriya Āranyaka.
TS.	Tāittiriya “	AGS.	Āçvalāyana Grhya-sūtra.
VS.	Vajasaneyi “	CGS.	Caṅkhāyana “
K.	Kāthaka.	PGS.	Pāraskara “

JASB.	Journal of the Asiatic Society of Bengal.
JA.	Journal Asiatique.
JRAS.	Journal of the Royal Asiatic Society.
JAOS.	Journal of the American Oriental Society.
PAOS.	Proceedings “ “ “
ZDMG.	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

AJP.	American Journal of Philology — ed. B. L. Gildersleeve.
Ind. Ant. . . .	Indian Antiquary — ed. James Burgess.
ISt.	Indische Studien — ed. Albrecht Weber.
KZ.	Zeitschrift für vergleichende Sprachforschung — ed. A. Kuhn.

ASL.	History of Ancient Sanskrit Literature, by Max Müller.
BL.	Bibliotheca Indica — publ. by the Asiatic Society of Bengal.
BR.	Böhtlingk and Roth's Sanskrit-Wörterbuch — see <i>Brief List</i> , p. xviii, no. 5.
GKR.	Geldner, Kaegi, and Roth's Siebenzig Lieder — see p. xix, no. 15.
HIL.	History of Indian Literature, Weber — see p. xx, no. 21.
IA.	Indische Alterthumskunde, by Christian Lassen.
ILuC.	Indiens Literatur und Cultur, Schroeder — see p. 359, § 100.
OLSt.	Oriental and Linguistic Studies, Whitney — see p. 359, § 100.
VP.	Viṣṇu Purāṇa — Bombay text; or Wilson's translation, ed. 1 or ed. 2 (F. Hall).

SBE. Sacred Books of the East — transl. by various scholars and ed. F. Max Müller.

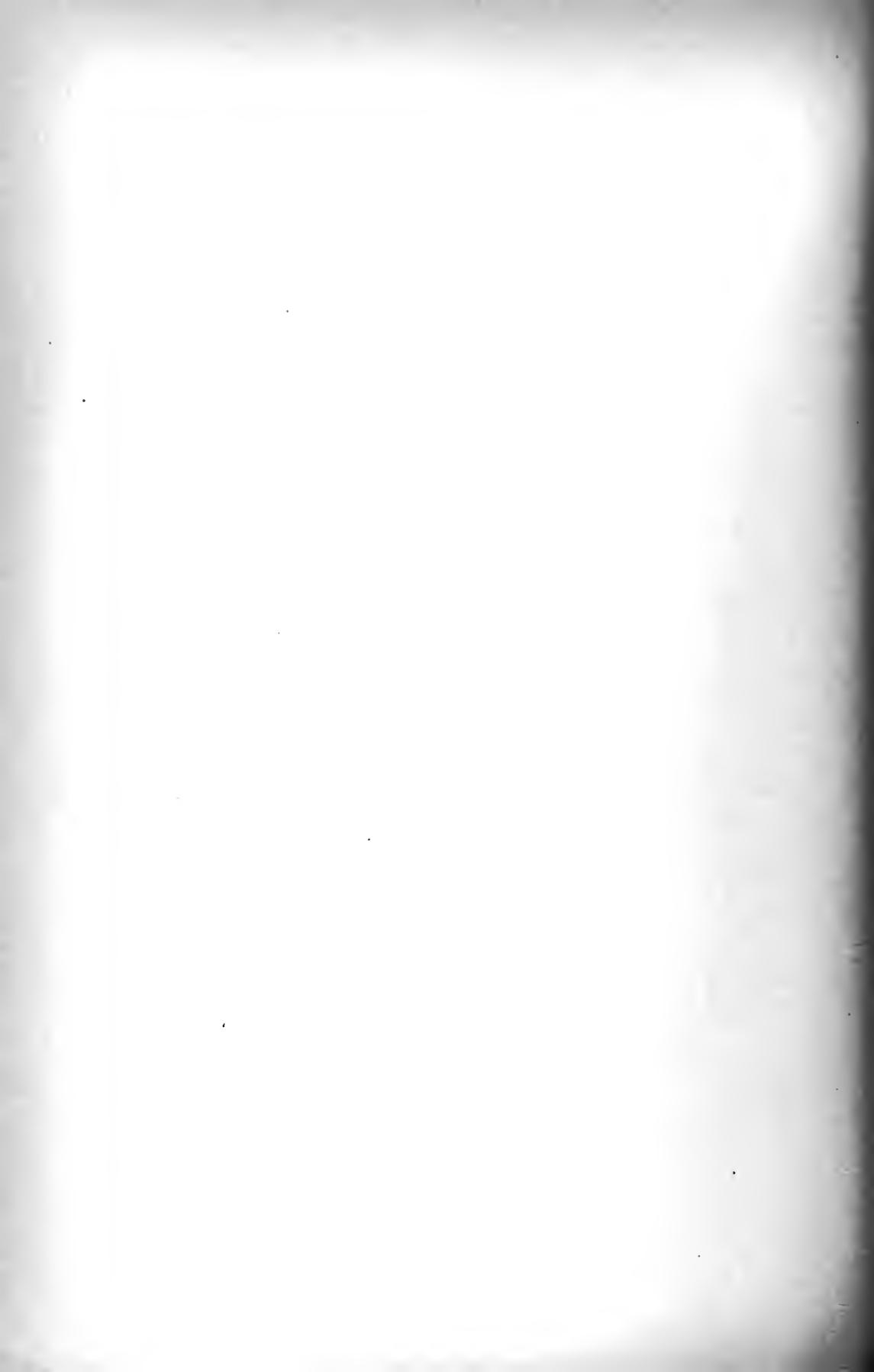
Vol.		Vol.	
i.	Upaniṣads. 1.	xv.	Upaniṣads. 2.
ii.	Laws. 1. Apastamba, Gātama.	xxiii.	Avestā. 2. Yashts, etc.
iv.	Avesta. I. Vendidad.	xxv.	Manu.
vii.	Laws. Viṣṇu.	xxvi.	Catapatha Brāhmaṇa. 2.
x.	Dhammapāda, etc.	xxix.	Grhya-sūtras. 1. CGS., AGS., PGS.
xii.	Catapatha Brāhmaṇa. 1. See p. 356, n. 9.	xxx.	Grhya-sūtras. 2.
xiv.	Laws. 2. Vasiṣṭha, Baudhāyana.	xxxii.	Avesta. 3. Yasna, etc.

Bergaigne . .	La religion védique — see p. 359, § 100.
Kaegi	Der Rigveda — see p. 352, § 70.
Ludwig	Der Rigveda — see p. 359, § 100.
Muir	Original Sanskrit Texts — see p. xx, no. 26.
Si-yu-ki	Buddhist Records of the Western World. Transl. by S. Beal, London, 1884.
Zimmer	Altindisches Leben — see p. xx, no. 22.

The Vocabulary will often serve as an index to the Notes.

PART III.

N O T E S .



SELECTION I.

THE STORY OF NALA AND DAMAYANTI.

§ 1. The trend of Aryan migration in India has been from the extreme north-west to the south-east, across the region drained by the Indus and its affluents, and called the Panjāb or Land of the Five Rivers; and again south-east, down the valleys of the Jumna and Ganges. One prominent group of Aryan immigrant tribes was that of the Kosalas, Videhas, and Magadhas, who settled in the *lower* valley of the Ganges, *east* of its confluence with the Jumna, in the districts now named Oudh and Behar, the Palestine of Buddhism.

§ 2. Another group of tribes had their home on the upper Indus, in the north-west of the Panjāb. Theirs was the religion and civilization of which the Vedas are the monument. Later we find them advancing south-eastward, and establishing themselves on the *upper* course of the Jumna and Ganges, in Madhya-deça, The Mid-Land. Foremost among them are the tribes of the Bhāratas, the Kurus, and the Panchālas. Here arose the system of Brahmanism; here the simple nature-religion of the Vedas developed into a religion of priests and sacrifices; here the Bhāratas attained a kind of religious primacy and the lustre of a great name, although gradually merging their tribal individuality with that of kindred tribes; here were fought the battles of the Bhāratas; and here, to ever-ready listeners, in school or forest-hermitage, at a sacrifice or a burial, were told the tales of these battles and their heroes. These are the tales that form the nucleus of the Great-Bhārata-Story (*mahā-bhārata_ākhyāna*, or, more briefly), the Mahā-bhārata.

§ 3. These tales were probably first circulated in prose, until some more clever teller put them into simple and easily-remembered metrical form. The date of these first simple epics we do not know. They may well have existed several centuries before our era; but neither their language nor the notices of the Greeks afford any satisfactorily direct evidence upon the subject. Around this nucleus have been grouped additions,—historical, mythological, and didactic,—until the Great-Bhārata, as we now have it, contains over one hundred thousand distichs, or about eight times as much as the Iliad and Odyssey together.

§ 4. Only about one-fifth of the whole poem is occupied with the principal story. This, in the briefest possible summary, is as follows. The two brothers, Dhritarāshtra and Pāndu (*dhrta-rāṣṭra, pāṇḍu*), were brought up in their royal home of Hastinā-pura, about sixty miles north-east of modern Delhi. Dhritarāshtra, the elder, was blind, and so Pāndu became king, and had a glorious reign. He had five sons, chief of whom were Yudhishtira, Bhīma, and Arjuna. They are called Pāndavas, and are the types of honor and heroism. Dhritarāshtra's hundred sons, Duryodhana and the rest, are usually called the Kuru princes, and are represented as in every way bad. After Pāndu's death, his sons are brought up with their

cousins. The kingdom devolved on Dhritarāshtra, who in turn made his nephew Yudhishtira the heir apparent.

§ 5. Yudhishtira's exploits aroused the ill-will of his cousins, and, to escape their plots, the Pandu princes went away to the king of Panchāla, whose daughter, Draupadi, became their common wife. In view of this strong alliance with the Panchālas, Dhritarāshtra thought it best to conciliate the Pāndus. So he divided the kingdom, and gave Hastinā-pura to his sons, and to his nephews a district to the south-west, where they built Indra-prastha, the modern Delhi. Here the Pāndavas and their people lived happily under king Yudhishtira.

§ 6. On one occasion Dhritarāshtra held a great assembly of princes at his capital. The Pāndavas were invited and came. Yudhishtira was challenged to play with Duryodhana, and accepted. The dice were thrown for Duryodhana by his uncle Çakuni. Yudhishtira loses everything—wealth, kingdom, brothers, wife. A compromise, however, is made, by which the Pāndavas give up their part of the kingdom for twelve years, and agree to remain incognito for a thirteenth. With Draupadi, they retire to the Kāmyaka forest, on the Saraswati.

§ 7. For twelve years the Pandu princes dwell in the wood. Many legends are told to divert and console them in their exile; and these stories, with the description of the forest-life of the princes, combine to make up the third or 'Forest-book,' the *vana-parvan*, which is one of the longest in the whole poem.

§ 8. The thirteenth year arrived and passed. "Then in the fourteenth the Pāndavas demanded back their possessions, but received them not. From this arose the conflict. They overthrew the ruling house, slew prince Duryodhana, and then, although losing most of their warriors, they got back again their kingdom." MBh. i.61.51=2280. Thus ended the Bhārata, doubtless, in its oldest and simplest form.

§ 9. The poem, as we now have it, spins out the story of the combat through several books and through thousands of distichs. At length Yudhishtira is crowned in Hastinā-pura, and Bhishma, the leader of the Kurus, although mortally wounded, instructs him, for about twenty thousand distichs, on the duties of kings and on other topics, and then dies. In the seventeenth book, the Pāndus renounce the kingdom, and in the next, the last, they ascend to heaven with Draupadi.

§ 10. The Nala-episode illustrates very well how loose is the connection of the episodes in general with the main thread of the Bhārata. The story of Nala is one of those inserted in the third book (above, § 7), and its setting is as follows. Arjuna had gone to the heaven of Indra to get from him divine weapons. The other Pāndavas, remaining in the forest with Draupadi, lament their brother's absence and the loss of their kingdom. Meantime the fierce and stout-armed Bhīma addresses his brother Yudhishtira, and offers to go out and slay their deceitful cousins. Yudhishtira counsels Bhīma to wait till after the thirteenth year, and is trying to calm his impetuous brother, when suddenly there arrives a mighty sage, Brihadāçwa. The holy man is received with honor and with the customary guest's-dish of milk and honey. When he is seated, Yudhishtira sits by him, bewails his sad lot, and asks, "Hast thou ever seen or heard of a man more luckless than I am? I believe there never was one more unhappy." "On this point," replies the sage, "I will tell thee a story of a king who was even more luckless than thou. King Nala was once cheated out of his kingdom by a false dice-player, and dwelt in the forest, and

neither slaves, chariot, brother, nor friend was left him; but thou art surrounded by heroes, brothers, and friends, and oughtest not to grieve." Thereupon Yudhishtira begs him to relate the story at length. Accordingly, to console the king, and to show him that there is hope of regaining his kingdom, just as Nala regained his, Brihadaçwa begins as in the extract given in the Reader (1³).

§ 11. CHAPTER 1. Nala was a prince of Nishadha. Daimayanti was the lovely daughter of Bhima, the king of Vidarbha. By the miraculous interposition of swans, the prince and princess become mutually enamored.

§ 12. CHAP. 2. Bhīma accordingly holds a swayamvara ('self-choicer') for her. The neighboring kings are invited, and she is permitted to choose for herself her husband from them. The chief gods hear of it and determine to go also. On their way, they meet Nala, who is bound on the same errand.

§ 13. CHAP. 3. The gods request Nala to sue for them. Reluctantly consenting, he enters the chamber of the princess and tells how the gods desire her hand.

§ 14. CHAP. 4. Damayanti refuses to listen to the arguments in favor of the gods. She desires that the swayamvara be held in the usual form, and that the gods be present, and informs Nala that she intends to show openly her preference for him. All this Nala reports to the gods.

§ 15. CHAP. 5. The gods and kings assemble. The four chief gods assume the appearance of Nala. Unable to distinguish the real Nala, the princess, distressed, prays to the gods, and they, in answer, resume their proper forms and peculiar attributes (see 14¹² n.). Thereupon she chooses Nala. The kings express their sorrow, and the gods their delight. The gods give Nala the magic power of having fire and water whenever he wishes, and a wonderful skill in cookery. The wedding-feast is celebrated. Nala returns to Nishadha with his bride. They live happily, and have a son and daughter.—Here the extract in the Reader ends.

§ 16. CHAPTERS 6-26. These tell of Nala's misfortunes, and their final happy issue. He loses everything, even his kingdom, by gambling, and wanders, hungry and half naked, in the forest. He is transformed into a dwarf, and becomes charioteer of Rituparna, king of Oudh. Daimayanti, at her father's in Kundina, is led by certain tidings to suspect that Nala is at Oudh. By way of stratagem, she holds out hopes of her hand to Rituparna, if he will drive from Oudh to Kundina, some five hundred miles, in a single day, knowing well that only Nala's skill in horsemanship (see 1⁴) is equal to this task. Rituparna gets Nala to drive him thither through the air. Nala receives as reward perfect skill in dicing. His wife recognizes him by his magical command of fire and water, and by his cooking. He resumes his true form, plays again, and wins back all he had lost, and lives happy ever after.*

§ 17. When Brihadaçwa had finished the story of Nala, Yudhishtira, pleased, asked him for perfect skill in dicing; and the hermit, granting him his prayer, departed.

§ 18. This story is unquestionably one of the oldest and most beautiful episodes of the Mahā-bhārata. It was extremely popular in India; and to this is due the fact that it escaped the bad influence of Vishnuism, whose adherents have worked over the vast epic, changing and interpolating, and always for the worse.

* The student may read the entire story in any of the numerous translations — by Milman, Bopp, Rückert, and others. The most easily obtained is the very spirited English rendering of Edwin Arnold, in his *Indian Idylls*, Boston, Roberts Brothers, 1883, \$1.00.

§ 19. Even the Nala, especially in the first chapter, has suffered much from later hands; but on the whole it is one of the least corrupted episodes. Its antiquity is shown by the simplicity of manners implied in its incidents — the prince, for example, cooks his own food, — by the character of Indra (cf. 14²² n.), and in other ways. See Holtzmann's *Indische Sagen*, Stuttgart, 1854, p. xiv. Bruee has attempted to reject definite passages throughout the poem, and has published, at St. Petersburg in 1862, a text of the Nala, reduced from 983 to 522 distichs.

§ 20. The story begins at iii.53.1 (folio 58 b) of the Bombay edition of 1877, and at iii. 2072 of the Calentta edition of 1834.

§ 21. THE METRE. The stanza (*çloka*) or distich consists of four octosyllabic verses (*pāda*). The first and second *pādas* form together a half-*çloka* or a line, divided at the middle by the caesura: likewise the third and fourth. The more important rules follow.

- a. Odd *pādas* end usually with a first epitrite, $\text{u} \underline{\text{u}} \underline{\text{u}}$, or antipast, $\text{u} \underline{\text{u}} \text{u}$.
- b. Even *pādas* end in a diiambus, $\text{u} \underline{\text{u}} \text{u}$, or second paeon, $\text{u} \underline{\text{u}} \text{u}$.

So the type of the half-*çloka* is $\text{o} \text{o} \text{o} \text{o} | \text{u} \underline{\text{u}} \underline{\text{u}} \text{u} || \text{o} \text{o} \text{o} \text{o} | \text{u} \underline{\text{u}} \text{u} \text{u}$. But

- c. In no *pāda* may the syllables 2, 3, 4 form a tribrach, $\text{u} \text{u} \text{u}$, or anapaest, $\text{u} \text{u} \text{—}$;
- d. Nor, in the even *pādas*, an amphimacer, $\text{—} \text{u} \text{u}$.

NOTES TO PAGE 1.

LINE 1. atha, see p. 114, s.v. atha 3. —nalopākhyāna-m, nom.s.n. (see 330) of nalopākhyāna: this last is a compound stem, see s.v., p. 180: its analysis is indicated in the manner mentioned at p. 292, paragraph 2, end: the second member is upākhyāna, as given in the square brackets, p. 180: its initial, u, has evidently combined with the final vowel of the first member to o: according to the important rule 127, that final must have been an a-vowel (a or ā), and, since there is no stem nalā, the first member must be nala: since this logically determines the second member, i.e. distinguishes the 'Nala-episode' from all other episodes, the compound is to be classed as a determinative, see 1262.

2. bṛhadaçva, u.f. bṛhadaçva-s (175b), nom.s.m. of bṛhād-açva, see s.v., p. 202: as shown in the square brackets, the first member of the cpd is bṛhánt, which, by 1249a, enters into composition in its weak form bṛhát: by the law of regressive assimilation (159, the most important rule of Sanskrit phonetics), the t becomes d. The combination bṛhad-açvá, with the accent on the ultima, means 'a great hórsé'; the same

combination, with the accet of the prior member, is a secondary adjective cpd, and means 'having great horses': here the secondary adjective is used as a substantive, '(man) having great horses, i.e. Great-horse': see 1293² and cf. the difference between *a great heart* and Bunyan's *Mr. Great-heart*. For the ligature çv, see Whitney 13⁶. —uvāca, vvac, p. 236, perf. act. 3d sing., see 800e. —For the connection of this line with the story, see p. 298, § 10.

3^a. āśid, u.f. āśit, by the law of regressive assimilation, just mentioned: as was said at p. 290, paragraph 8, the meaning must be sought under √1as, p. 122: the form is imf. 3d sing., 636. —rājā, see p. 290, paragraph 7, and for declension, 424. —nalo, u.f. nala-s, 175a: declension, 330. Nominatives in as are extremely common, and so of course is the change of as to o. —nāma, acc.s.n. (424) of nāman, see s.v. 3.

3^b. vīrasena-suto, u.f. -suta-s, 175a: the word is a dependent noun-cpd and = vīrasenasya sutas, see 1264: the stem vīrasena (see s.v.) is itself also a cpd, and of the same kind as bṛhād-açva. —balī, see 440.

4^a. upapanno, u.f. upa-panna-s (175a), *v*pad+upa, p. 186. As a prepositional cpd, this must be sought under the root, not under the preposition — read p. 290, paragraph 8. For the form panna, see 957d: lit., it has only an indefinite past sense, not a passive sense, see 952². —gunāir, u.f. gunāis, 174: declension, 330. —iṣṭāi, u.f. iṣṭāis, which becomes iṣṭāir (174 again) before the following sonant initial; and since this is r, the final r is dropped — see 179: iṣṭā is ppl. of *v*1iṣ, 953: the t of ta becomes t by progressive assimilation (197), which is far less common than regressive assimilation. —The half-line means, ‘endowed with (desired, i.e. desirable or) excellent virtues.’ For the use of the instr., see 278.

4^b. rūpavān, see 452 and 453, and cf. 447. For rū, cf. Whitney 10d. —açvakovidah, u.f. açvakovidas, 170a, an extremely common change. Nala's skill in the manege is a point of prime importance in the story — see p. 299, § 16.

5^a. atiṣṭhan, u.f. atiṣthat (161) is 3d s. imf. act. of *v*sthā, 742. [The a is augment, 585: ti is reduplication (for t, see 590c; for i, 660): the i alters s to § (180 and 184c), and this § involves the conversion of th to th (197 — cf. iṣṭa). Orig. sthā belonged to the reduplicating class (671 — cf. ι-στη-μι, ι-στη-ς, ι-στη-σι), but has been transferred (749) to the commonest of all classes, the a-class, and is inflected as if the stem were tiṣṭha, i.e. as if we had in Greek ι-στω, ι-στει, ι-στει.] —manujendrānam, gen.pl. of manujendra: after the lingual r, the n of the ending is changed to lingual n — see 189 and 190a: for the combination of manuja+indra, see 127; for dr, Whitney 14.

5^b. mūrdhni, loc.s. of mūrdhan, 424: for rdh, see Whitney 14. —devapatir, u.f. devapatis, 174: declension, 339. —yathā, see s.v. 4. —‘He (stood, i.e.) was at the head of princes, as Indra (sc. is at the head of gods)’: i.e. ‘He was as much superior to other princes as Indra to other gods.’ “As handsome as Indra” was a proverbial expression.

6^a. upary, u.f. upari, 129: the word is repeated for emphasis, 1260: ‘above, above,’ i.e. ‘far above.’ —sarveśām, gen.pl. of sarva, 522 and 524: for construction, see s.v. upari and 1130 end.

6^b. āditya, u.f. ādityas, 175b. —tejasā, 414: as referring to the sun, it means ‘splendor,’ and as referring to Nala, it has the transferred ing, ‘majesty’: the instr., prop. the ‘with’-case, is here best rendered by ‘by,’ i.e. ‘in virtue of.’ —The force of atiṣthat extends through the gloka or distich. ‘He was far above all in majesty, as the sun (is) in splendor.’

7^a. vedavic chūro, u.f. vedavit qūras: the final t is changed to the palatal c, before the palatal sibilant q (regressive assimilation, 203), and the sibilant q is also changed to the mute ch, 203: the same changes appear in paryupāsac chacīm, 27, abhūc chrnvatoh, 2¹⁸, hrcchayah, 2¹⁹, and tac chrutvā, 4⁶, 4¹⁶: vedavit is nom.s.m. of vedavid (391), the d being changed to t (159) before the s of the case-ending, which last, however, is dropped — see 150.

7^b. niṣadheṣu, ‘among the Nishadhans’ or ‘in Nishadha’. —mahipatih, u.f. mahipatis, 170a: declension, 339.

—It is not known where Nishadha was. Vidarbha, the modern Berar, is at the head-waters of the Taptī, between Nagpore and the Nizam's Kingdom, and about five hundred miles from Oudh. The general run of the story makes it highly probable that Nishadha was between Berar and Oudh. From chapter ix., it would seem to have been north of Oujein (ujjayinī). From an allusion in the Catapatha-brāhmāna, ii.3.2, Weber thinks it is in the south (i.e. from Madhya-deqa). These premises give some ground for the inference that Nishadha was in the valley of the Sind, which traverses Gwalior State, Central India. On the Sind is Narwār; and local tradition connects this place with “King Nala” in a story whose leading features bear a striking resemblance to those of our poem. Finally, Nala is said, chap. xv., to have reached Oudh on the tenth day after quitting Damayantī, and this time suits the

distance — some two hundred miles — very well.

8^a. akṣapriyah, u.f. akṣapriyas, 172: for ks, cf. Whitney 13 end. —satyavādī, nom.s., 440. —As a dependent cpd (1265), akṣapriya may mean, 1. ‘dice-beloved, lucky at gaming,’ or, 2. ‘dice-loving, friend of dice, fond of gaming’: on the whole, mg 2 is perhaps to be preferred.

8^b. mahān, nom.s., 450b.

9. See īpsita, which is ppl. (1037) of the desid. —nara-nārī, declension, 364: for n, cf. 1^{5a} n. end: nārī, see under nāra: for use of case, 296b. —udārah, 172 again, like akṣapriyah, 1⁸, and gresthāḥ and manuh, next line, etc. etc. —samyatendriyah, read p. 291, paragraph 6: samyata, vym, 95d.

10. raksitā, 373. —dhanvin-ām, 440. —sāksād, u.f. sāksāt, 159. —manu-h, 341. —Render ‘as it were, Manu himself, in visible presence.’

11. tathāivāśid, u.f. tathā eva āśit, 127, 126, 159: see tathā, mg 3. —bhīmāparākrama, possessive form of the descriptive cpd bhīma-parākramā: see references in vocab.

12. sarva-guṇair, u.f. sarva-guṇais, 174, cf. 1^{4a} n.: for mg, see sarva 2b: a descriptive cpd, 1279. —yuktaḥ, u.f. yukta-s (170d), ppl. (953, 219 and 217) of vyuṣ: see vyuṣ 4, ‘yoked with’ (hence instr., 278), and so ‘possessed of’. —prajākāmāḥ, observe accent and references in vocab. —sa cāprajāḥ, u.f. sa ca aprajas, 176a (as exception to 170c): for sa-s, 495: ca, though coalescing with aprajas in euphony (126) and in print, is really an enclitic and so belongs w. sa: ‘and yet he (se. was) childless.’

13. akarot, 3d s. imf. of v1kr, 714. —‘He (in the matter of, i.e.) for the sake of children made the greatest effort,’ i.e. he performed pious rites, etc.; or else, ‘He had the matter of children greatly at heart, all intent (upon it).’

14. tam, 495, 274a. —abhy-agacchad, vgam+abhi, see references after pres. form gacchati in vocab.: this is 3d s. imf., 742. Respecting the spelling ech, see Preface, p. v. note 6. —brahmaṛsi-r: for r, 174: de-

clension, 339: formation, see references in vocab. There were three kinds of Rishis (see ḫṣi): the rājarṣi, or prince who adopted a life of devotion; the devarṣi, or sage who was also a demigod, as Nārada; and the brahmaṛsi, or priestly sage.

—Bhārata, like rājendra, kāunteya, viçām pate, prabho, mahārāja, rājan, pāñdava, kāuravya, etc., is an interjected vocative, addressed by Brihadāçwa, the narrator, to Yudhishthira, see p. 298, § 10.

15. sa, see p. 291, paragraph 1, and vocab., s.v. ta 4. —toṣayām āśa, periphrastic perf. of caus. of vytus, 1070, 1071a: the auxiliary is the 3d s. perf. (800a) of vāś, ‘be.’ —dharma-vit, nom.s.m., declined like veda-vit, 17.

16. mahiṣyā, instr. (364) of mahiṣi. —suvarcas-am: declension, 418: goes with tam. —15-16. ‘Along with his queen, Bhīma, desiring children (and) knowing his duty, gratified him (tam, Damana), the glorious, with hospitality.’

17. tasmāi, 495. —pra-sanno, vṣad+pra, cf. upa-panno, 1⁴ n. —sabhāryāyā, dat.s.m. with tasmāi, ‘to him having an accompanying wife, i.e. to him and his wife’: observe that bhāryā shortens its final ā in composition, 334². —dadāu, vādā, ‘give,’ 800c.

NOTES TO PAGE 2.

1. kumārāñ ca, u.f. kumārāñ ca (208), or rather, kumārāñs ca (170c); for the so-called “inserted sibilant” is in the acc.pl. a historic survival, the original ending having been ns. —trīn, 482c. —mahā-yaçās (418) goes with damanas.

2. damayantīm, 364.

3. Cf. 1⁴ and 1¹¹ and notes.

4. tejas-ā, 414: so yaças-ā. —çriy-ā, stem çrī, 351.

5. prāpa, 3d s. perf. vāp+pra, 783c², 800a. —4-5. ‘Fair-waisted D. won fame among men by her beauty, majesty, fame, grace, and comeliness.’ —Reprehensible tau-tology.

6. tām, 495. —vayas-i prāpte, loc. absolute, 303b: prāpta, ppl. of vāp+pra. —dāśinām, 295 end.

- 7.** paryupāsac chaeīm, u.f. pary-upa-āsat gaeīm, see 1^{7a} n.: āsat, 3d s. imf. of a-class (742 — augment 585) fr. vās; this is reg. of the root-class, 628, and mid. voice. —6-7. Lit. ‘Now, her marriageable age having come, of slaves an adorned hundred, and a hundred of friends sat around her (tām), as (they do) around Gacī.’
- 8.** rājate, vrāj, 735. —sarva-ābharaṇa-bhūṣitā, ‘adorned with all (her) jewels,’ a dependent cpd (1265), whose first member, sarvābharaṇa, is itself a cpd, like sarva-guna, see 1¹² n.
- 9.** sakhi-madhye, see madhya 1. —anavadyāñgī, initial elided, 135: the cpd is the possessive form of a descriptive, 1297-8. —vidyut, 391. The Hindu epos often likens maiden beauty to the brilliantly flashing lightning of the rain-cloud.
- 10.** rūpa-sampannā goes with bhāimī. —U.f. īrī-s (174) iva āyata-locaṇā, ‘like long-eyed īrī.’
- 11.** U.f. tādr̄k, nom.s.f. —rūpavatī, nom.s.f. of rūpavant, 452.
- 12.** U.f. mānuṣesu (129) api ea anyeṣu dr̄ṣṭa-pūrvā (sc. āsit) atha vā grutā. —api ea continues the force of the preceding negatives, ‘nor also.’ —For dr̄ṣṭa-pūrvā, see reference in vocab.: dr̄ṣṭa, ppl. of vdr̄ç, 218. —atha vā, see atha 6. —grutā = gruta-pūrvā, 1316³.
- Omission of copula (asi, asti, smas, santi, āsīt, ‘art, is, are, was,’ etc., 636) is extremely common; esp. so w. past pples, which thus do duty as finite verbs — cf. 3¹⁹ n., 7⁶⁻⁷ n. So also in German.
- 13.** citta-pramāthini, fem., 438, 440 end. —devānām, 1316, first example. —Lines 11-13 belong together: ‘Neither among gods nor Yakshas (sc. was) such a beauty seen before or heard of, nor also among other beings, (namely) mortals’: bālā is added in apposition to the subject.
- 14.** nalag, 170c. —bhuvī, 351.
- 15.** kandarpa, 175b. —mūrtimān, 453. —abhavat, 742. —‘In beauty he was like K. himself incarnate or having bodily form’ — w. pregnant mg, since K. is said to be ‘bodiless,’ an-añga.
- 16.** U.f. tasyās, 495. —pra-çācañsuḥ, 3d pl. perf. (800a) of vgañs+pra, p. 254: subject indef., ‘they’ or ‘messengers.’
- 17.** punah punah, u.f. punar punar, 178.
- 18.** taylor, 495. —‘bhūc ehrivatoh, u.f. abhūt īrīvatos, see 1^{7a} n.: abhūt, 829: īrīv-at-os, loc. du., 447, of pres. ppl., 705, of vgru, 710.
- 19.** anyonyam, see vocab. —kāunteya, see 1¹⁴ n. end. —vy-avardhata, vvr̄dh+vi, 742.
- 20.** a-çak-nuv-an, negated pres. ppl., 705 (cf. 697³ and 129²), of vçak. —dhār-ayitum, inf., 1051⁶, of vdh̄r, whose pres. is made from a caus. stem, 1041, 1042b. —hṛd-ā, 391.
- 21.** antahpura-, read p. 291, paragraph 4. —vana, u.f. vane, 133. —ās-te, 612. —gata-s, ppl. of vgam, 954d. —‘Stays in a wood near the harem, having gone secretly.’
- 22.** dadarça, 3d s. perf. vdr̄ç, strong stem dadarç, weak dadr̄ç, 792, 793c, 800. —hañsāñ, 2022. —pariśkṛtān, ppl. of v1 kr̄+pari, 1087d, 180. —‘Gold-adorned’ = ‘of golden plumage’.
- 23.** vi-caratām, gen. pl. of pres. ppl. of vcar+vi. —tesām, 495. —jagrāha, 3d s. perf. of vgrah, 590b, 800.

NOTES TO PAGE 3.

- 1.** vācam etc., see under vāc. —vy-ājahāra, 590b, 800.
- 2.** Lines 2-4 are the words of the bird. —asmi, 636. —te, enclitic, and tava, are gen.s. of 2d pers. pron., 491: use of case, 296b. —rajan, 424. —karisyāmi, 933. —See priya 2a.
- 3.** tvām, 491, object of kathayisyāmi, fut. of denom. stem kathaya, 933. —Supply tathā as correl. of yathā na, ‘ut non’, next line.
- 4.** See yathā 6. —tvad, 491, abl. w. anya, 292b. —mañsyati, 933, vman, mg 4.
- 5.** ut-sa-sarj-a, vsr̄j+ud, 800.
- 6.** te must be from ta, 495, since the enclitic te (491) could not stand at beg. of verse. —sam-ut-pat-ya, gerund of vpat+sam-ud, 990. Note how the gerund, as instr. of accompaniment of a verbal noun

(read 989), gets its mg: ‘with a flying,’ i.e. ‘flying’ or ‘having flown.’ — *vidarbhan*, 274a. — *agamañs*, u.f. *agaman*, 208, aor. of *Vgam*, 846.

7. *ga-tvā*, gerund again, 991: the root, *gam*, shows the same form as in the ppl. *ga-ta*, 954d. — U.f. *tadā* *antike*.

8. *nipetus*, *Vpat+ni*, 800d, 794c. — *da-darça*, 2²² n.

9. *dṛṣṭvā*, *Vdṛç*, 991, 218. — U.f. *sakhi-gaṇa_āvṛtā*, ‘surrounded by (her) friend-crowd,’ 1265: *sakhi-* is demanded by the metre, instead of *sakhi*, p. 300, § 21d: *ā-vṛtā*, ppl. of *Vl vṛ+a*.

10. *hṛṣṭā*, ppl. of *Vhṛṣ*, 197. — *grahī-tum*, inf., 968, 972³: used here with verb of motion (*Vkram*—see 981³), Latin, ‘subiit captum’. — *khagamāñs*, u.f. -āñ, 208; but the s is here a true historic survival, cf. 2¹ n. — U.f. *tvaramāñā upa*, 127: *Vtvar*, 741: *upa-ca-kram-e*, *Vkram+upa*, 590b, 800a, 3d s. mid.

11. See *Vsrp+vi*, and 800.

12. *ekāikaças* refers to both subject and object — ‘singulae (puellae) singulos (an-seres).’ — *sam-upa_adravan*, *Vdru*, 742.

13. *sam-upa_adhāvat*, *Vdhāv*, 742. — *antike*, ‘in the presence, i.e. near,’ is superfluous with ‘ran on unto.’

14. *kṛ-tvā*, *Vl kṛ*, mg 3, and 991. — *a-bravīt*, 3d s. imf. of *Vbrū*, w. acc. of person, 274b. — 13–14. Observe that the relative clause comes first, w. incorporated antecedent, ‘ad quem anserem D. accurrit, is . . . dixit’: cf. 512, and vocab. *ya* 4.

15. With *mahi॑patis* supply *asti*, ‘there is a prince . . .’: cf. 2¹² n. end.

16. The first half-line goes w. line 15: supply *santi* in the second. — The two genitives are explained at 296b.

— The caesura, be it observed, here marks the beginning of a new clause. This is often the case. So 3², 8, 18, 21, 5⁶, etc.

17. *bhāryā*, predicate nom. — U.f. *bhavethās*, 177, 738. — *var-*, voc.s., 364, fem., 440 end.

18. *bhavej*, u.f. *bhavet*, 202, 738. — *janma*, 424. — U.f. *rūpam ca idam*, ‘pulcritudoque haec’. — ‘Fruitful (of good)

would be thy birth, and this beauty (of thine),’ i.e. it would then prove a fortunate thing that thou wast born and art so beautiful.

19. For the long cpd, see 1247 I²: divide *mānusa-uraga-*, 127: the whole is object of *dṛṣṭa-vant-as* (supply *smas*, ‘sumus’—2¹² n. end), which is exactly like the Eng. ‘(are) having seen’ = ‘have seen’: read 959 and 960. — In the later mythology, the serpents are divine beings with human face, whose beauty is often praised: cf. 131.

20. U.f. *na ca asmābhis* (491), ‘neque a nobis.’ — *dṛṣṭapūrvas*, supply *āstī* and see n. to 2¹². — *tathāvidhas*, substantively, of course: ‘(a man) of such sort’.

21. U.f. *tvam ca api*, supply *asi*, as in 2¹² n. — *nāriṇām*, 364, in vocab. under *nāra*. — *nalo*, supply *asti*, as in 2¹² n.

22. U.f. *vigiṣṭāyās*, 177, gen.s.f., ppl. of *Vçis+vi*. — For use of instr., 284. — ‘Eximiae cum eximio congressus.’ — For *sām-gama*, read p. 291 ¶ 7.

23. For *viçām pate*, ‘O prince’, s.v. *viç* 2, see 1¹⁴ n. end.

NOTES TO PAGE 4.

1. *abравīt*, see 3¹⁴ n. — *nale*, 304a. — ‘Do thou speak so to Nala also’ (sc. as thou hast to me). The *api* ought to follow *nale*.

2. See *iti*, mg 2, and *tathā*, mg 2. — *uktvā*, *Vvac*, 991: the root shows same weak form as in ppl., 954b—cf. 217.

3. *ā-gam-ya*, 990. — *nale*, as in line 1. — See *Vl vid+ni*: imf. 3d s. of caus., 1042a, cf. 1043. — 2–3. ‘The bird, saying “Yes” to the maid (274b) of Vidarbha, . . . , communicated all to Nala.’

4. See *iti*, mg 2e. — In this poem, *adhyāya* (not *sarga*) is the proper word for ‘chapter.’

6. For *tac chrutvā*, see n. to 1^{7a}: *tat*, 495: *gru-tvā*, 991. — *bhārata*, see n. to 1¹⁴ end.

7. *prati*, here used as a true ‘preposition’, or rather postposition, connecting *nalam* with *svasthā*—see 1123. — *babhūva*, *Vbhū*, 789a.

8. U.f. *tatas*, 170c. —For an explanation of the nature of these and the following long cpds, look up the references under them in vocab.

9. *nihçvāsa-*, read p. 291 ¶ 4.

10. *unmatta-darçanā*, 1299: for un-161.

11. U.f. *kṣaṇena* atha. —The complete analysis of the long word is indicated by references in vocab.

12. First cpd, see 1253a. —*vindati*, √2 *vid*.

13. *gete*, √1 *gi*, 629. —U.f. "hā hā" iti. —See *vrud* and 619. —See *punar* 2.

15. *asvasthām*: observe the use, common in Skt., of a predicate adj. or subst. instead of subordinate clause: thus, 'announced D. as ill', where we should say, 'announced that she was ill': so 4¹⁹ *kāryam*. —*nareçvare* (like *nale*, 4¹³) is loc. w. *nyavedayat* and in logical apposition w. the dat. *vidarbhapataye*, despite the difference of case.

16. See n. to 4⁶. —Observe how the idea of 4^{14b} is here put in one cpd.

17. *cint-*, see n. to 1⁵. —'Considered this important matter (in respect to, i.e.) concerning his daughter.'

18. See √*iks* and 992. —*prāp-*, see 1308. —'Considering his daughter who had reached nubility,' i.e. taking fully into account the fact of her marriageability (though he knew it well enough before).

19. *apagyad*, 759, 760.6. —See *ātman* 3, and 514. 'Saw D's *swayamvara* requiring to be instituted by himself, saw that he must hold D's sw.': cf. n. to 4¹⁵.

20. Periphrastic perf. of denom. *mantraya+sām-ni*, 1070, 1071a.

21. *anubh-* is 3d s. pres. imv. pass., √*bhū* + *anu*, 771.4. —*ayam*, read p. 291 ¶ 1, and see 501. —*iti* marks the four preceding words as the precise words of Bhīma's invitation: 'Let this *swayamvara* be heard or taken notice of, O heroes, i.e. Understand ye that one will take place here.' —*prabho*, 341, see 1⁴ n. end. —Observe that we have ० ० — ० — as the first half of the first *pāda*, a not infrequent irregularity.

NOTES TO PAGE 5.

1. *serve*, 524, cf. 495.

2. *abhijagmus*, √*gam*+*abhi*, 590b, 794d.

— For abl., see 291².

3. The aggregative cpd *hasty-açva-ratha* (1252) makes w. *ghoṣa* a genitively dependent cpd (1264): *hasti* for *hastin*, 1249a². —*pūravantas* (√1 *pr*), agrees w. subject of preceding clause.

4. Divide, *vicitramālyā+ābharaṇa*, as descriptive, 1280b. —*balāis*, 279. —'(They came) . . . with troops, splendid (and) well adorned with variegated-garland-ornaments.'

5. *teṣām* (495) *pārth-*, objective gen. w. *pūjām*.

6. *akarot*, 11³ n. —te begins new clause —see 3¹⁶ n. —U.f. *avasan*, 135, 208, √3 *vas*.

7. U.f. *etasmin*, 210, 499b: see vocab. under etad. —'The two best of the Rishis (1264) of the gods': the verb is in line 10.

8. See *Vaṭ* and 741. —U.f. *mahātmānāu*, 134. —*gatāu*, 954d.

9. U.f. *ca eva*, 127, see *eva*, end. —*mahā*-stands in adverbial relation to *-prājña* ('greatly, i.e. very, wise'), since the whole is a descriptive *adjective* cpd — see 1279.

10. Third pers. dual, perf. mid., √*viç*, 800a. —See *sú* 2, inseparable prefix.

11-12. U.f. *tāu*, 495. —*arc-*, gerund from stem, of √*rc*, 1051⁷. —*papraccha*, 590, 794c. —U.f. *anāmayam ca api*. —*gata* (like *-bhūta*, see 6⁷ n., and 1273e) is a mere means of turning *sarva-* [= *sarvatra*] into attributive form: so also in *sarvatragatam*, line 14, which should be printed as a cpd, and means, like *sarvagatam*, 'under all circumstances, i.e. in all their goings and doings.' Amend vocab. accordingly.

—'Saluting them, Maghavan then asked after the welfare unbroken and also diseaseless of them two under all circumstances — he, the mighty one': i.e. (cf. the principle explained 4¹⁵ n.) 'asked if it had gone constantly well with them and if they had been entirely free from sickness.'

14-15. *āvayos*, 491. —Copulas omitted — 2¹² n. —'Of us two (there is) welfare, O god, under all circumstances, O lord: and

in the whole (kṛtsne) world, O Maghavan, the princes (are) prosperous, O mighty one.'

18–20 are prefatory to the question proper in line 21^a: 'The princes (proleptic nom. independent) . . . , who (509) go to death by the sword (280) . . . , — this (501) imperishable world, i.e. heaven, (is — cf. 2¹² n. end) granting every wish of them, just as (yathā_eva) of me (it grants every wish).' The idea is, Since the brave warriors can here obtain their every wish, why do they not come up?

21. 'Where now (are) those princes, heroes?' —Observe caesura: cf. 3¹⁶ n.

22. āgacchatas, वग्म+ā, 741, 447, agrees w. tān.

NOTES TO PAGE 6.

2. ग्रनु, 710, 703. —me, 491, 297b. —dṛgyante, 768, 771.

3. Supply asti, 'there is' (a daughter)... —See iti, mg 2 f. —वरु+vi.

4. Ppl. of वक्रम+सम-ati (955a) 'having excelled = excelling.'

5. tasyās, 495. —bhavitā, 944.

7. See bhūta 2, and reference, 1273c, and cf. 5¹² n. —Pres. ppl. of denom. stem arthaya+pra, 1068.

8. kāñkṣanti governs tām.

9. 'While this (499b) is being told' (pres. ppl. pass. of kathaya, 1068, cf. 1052a), loc. absolute, 303b. —Study references under sāgnika, an important kind of cpd: lit. 'having an accompanying (sa-) Agni', where sa- is equiv. to an adj. Others in line 13.

10. वग्म+ā, cf. 5² n.

11. वरु, 3d pl. perf., 800b.

12. U.f. गृत्वा एव च अभ्रुवान् (632) hrstās. —gacchāmas: for tense, 777a.

13. mahārāja, see 1¹⁴ n. end.

14. yatas, supply āsan, 'were.'

15. kāunteya, see 1¹⁴ n. end.

17. path-i, loc.s., 433. —dadṛçus, 2²² n. —sthitam, superfluous, see sthita 2.

18. 'In reality almost, the god of love, present (see sthita 3) with definite shape, (by reason of beauty =) so handsome was he.' Cf. 2¹⁵ n.

20. tasthus, 590c, 794f, 800c. —वस्मि+vi.

21. viṣṭabhyā, विष्टभ्य+vi, 185, 992.

22. rājann, 210: see 1¹⁴ n. end. —वर्त्र+ava, 992², 242.

23. U.f. bhos, see 176a. —bhavān, see bhavant and 456, and supply asti, 514.

NOTES TO PAGE 7.

1. 'Do thou (714) assistance of us' (491). Observe caesura.

4. विना, 989. —U.f. kariṣye, 133, 933. —'Nala, promising them "I will do (the assistance)", . . . ?'

5. etān, 499b. —वस्था+upa, 954c.

6–7. Now review declension of pronouns — very frequent hercabouts: interrogatives, ke, kas, kim, 504; demonstratives, tad, 495, ayam and asau, 501; personal, aham, mayā, asmān, and vas, tvam, tvām, 491.

Note frequent omission (2¹² n.) of copula: u.f. ke bhavantas (santi, 514)? kas ca asāu (asti), yasya aham īpsitas (asmī) dūtas? kim ca (asti) tad vas mayā kāryam ('mihi faciendum')? —yasya dūtas, 'as messenger to whom.' —kath-, 1068, 1043.4.

8^a. See 303b⁴.

9. वदुध+नि, 739. —'Know us as gods, i.e. know that we are gods' — cf. 4¹⁵ n.

—See artha.

10. U.f. aham indras (asmī), ayam agnis ca (asti), tathā eva ayam apām patis (asti). —ayam, 'this one here', with a gesture of introduction. —apām, see ap. 'Lord of waters' is Varuṇa.

11. नृनाम, gen.pl. of nr, 371⁵. —U.f. yamas ayam (asti).

12. 'Announce us as assembled' — cf. 4¹⁵ n.

The last three lines (13–15) of Indra's speech contain in oratio recta the message which he wishes Nala to deliver.

13. Lit. 'The world-protectors, having Great-Indra as first, i.e. Great-Indra and the other world-protectors': for this important kind of cpd, study 1302c1, and ādi in vocab. —व्यांसम-ā, 611. —See reference under didrksu.

14. 'The gods seek (वि is, 608) to win (वाप, 968) thee.'

15. 'Choose thou', $\sqrt{vṛ}$, 1043.4.

17. 'Me, come hither (sam-upa-itam, \sqrt{vi}) for one and the same purpose.' — Inf. of $\sqrt{vṛ} iṣ+pra$, 1051.

18-19. 'Pray how can ($\sqrt{sah}+ud$) a man who is in love say (\sqrt{vae} , 968) such a thing to a woman (striyam 366, 274b) for another ?'

20. ūeūs, \sqrt{vae} , perf., see references.

21. sam-gru-tya, 992. — For loc., 304a.

NOTES TO PAGE 8.

1. kar, 933. — Observe caesura.

4. veç, object of praveṣṭum, which is inf. of $\sqrt{viç}+pra$, 218.

5. U.f. pra-vekṣyasi ($\sqrt{viç}$, fut., 932, 218) iti . . . eva abhy-.

6. \sqrt{gam} . — See iti, mg 2.

7. Third word is vāidarbhim. — See $\sqrt{vṛ}+sam-ā$.

8. \sqrt{dip} , intens. 1000, 1002a, 1016. — vapuṣ-ā, 414.

10. $\sqrt{kṣip}+ā$, 752.5.

11. Join tasya w. kāmas, and tām w. drṣtvā. — $\sqrt{vṛdh}$, 800.

12. See satya 3. — eik-, $\sqrt{1} kr$, desid., 1027, 1028b. — \sqrt{dhr} , 1070, 1071a.

13. $\sqrt{bhram}+sam$, 955a.

14. $\sqrt{pat}+sam-ud$, 794e. — $\sqrt{dhṛṣ}$.

16. U.f. na ea enam, see ena and 500.

18. U.f. kas ayam (asti)? — For rest of line, see atha 6 and 948² end.

19. \sqrt{cak} , 697^{1,3}. — See $\sqrt{hr}+vy-ā$: inf. — See 1 ka 2c and 507.

20. Nom.pl.fem. of lajjāvant, 452³.

21-22. 'Then to him smiling, Damayantī— with a smile addressing— unto the hero Nala spake, amazed.'

NOTES TO PAGE 9.

1. U.f. prāptas ($\sqrt{vāp}$) asi, 636. — 'Thou art having come like a god, i.e. thou comest invisibly?' Observe caesura. — $\sqrt{jñā}$, w. gen. te, 'get acquainted with thee.'

2. U.f. ca iha (āsīt). Caesura. — U.f. asi na lakṣitas (ppl. of lakṣaya), 'wast thou not noticed.'

3. Caesura. — U.f. ca eva ugra-.

5. viddhi = $tāθī$; see $\sqrt{1} vid$ 2 and 617.

6-7. Cf. 7^{14,15}. — \sqrt{gobh} , voc.s.fem.

8. U.f. pravīṣṭas aham (asmī), $\sqrt{viç}$.

9. $\sqrt{viç}$, 752.5. — See 1 ka 2d and 507.

— U.f. apāgyat, na api avār- ($\sqrt{1} vṛ$ caus.).

10. presitas (asmī), $\sqrt{2} iş$.

11. $\sqrt{1} kr+pra$, 2d s. imv. mid. 714.

14. From here on, the use of virāma with a final consonant to prevent its combining in print with a following initial is given up. Thus in nalamabratī, we allow the a, which — if unannulled by virāma — is inherent in the nāgarī sign for ma, to serve as the first letter of abratī. Cf. 9⁴ with the identical 10².

See 992 for the two cpd gerunds.

15. $\sqrt{ni}+pra$, 739: for η , 192a. — See $\sqrt{1} kr$ 2, 714, 578.

16. U.f. yat (202) ca anyat (161) mama asti: see $\sqrt{1}$ as 2. — 'For both I and what other good soever I have —'

17. 'That all (is) thine.' — \sqrt{kuru} , 714.

— īçvara = Nala.

18. Explained at 512a, q.v.

19. $\sqrt{pat}+sam-nī$, pass. ppl. of *causative*, hence long ā, 1051.

20. $\sqrt{khyā}+praty-ā$, 932: 948² examples.

NOTES TO PAGE 10.

1. āsthāsyē, $\sqrt{sthā}+ā$, 932. — Suicide by hanging etc. is referred to: so also Pañchatantra iv. fable 2.

2. Identical with 9⁴.

3. $\sqrt{sthā}$ 5: loc. (741), absolute, 303b.

— 'The gods being present, how seekest thou a man (as husband, in preference)?'

4-5. As at 3^{13,14} (see n.), the relative clause comes first, with incorporated antecedent: lit. 'Of what world-creating noble lords I (am) not equal to the foot-dust (instr., see 281a), let thy mind on those be busied' ($\sqrt{vṛt}$ 4, 739). More natural to us would seem teṣu lokakṛtsu īçvareṣu mahātmāsu. "He's not as good as the dust on my feet" was prob. a proverbial expression of reproach: so Mālavikā, act i.

6. U.f. hi ācaran, pres. ppl. — devānām limits vipriyam, 296 b. — rechati, see \sqrt{r} .

7. $\sqrt{trā}$, 617. — Cf. 2⁹ n. and 7¹⁵ n.

8. See tathā 3. Nala tells her (lines 8-9) what she may enjoy if she chooses a god.

9. devān prāpya, वाप्, 992, 'by obtaining gods (in wedlock).' — bhuṅkṣva, वृ भुज्, 689.

10. U.f. yas: its antecedent is tam. — imām, 501. — वक्षिप्, 992. — See punar 3.

12-13. Explained 291². — yasya limits only daṇḍa, not the whole cpd, 1316. Yama is meant here.

16-17. kriyatām (770c) varāṇam, 'let a choice be made'. — yadi manyase, वमन् 3. — suhṛdvākyam. — ग्रन्, 6² x.

19. वप्लु+sam-ā, past ppl., instr. dual. — See atha 4. — See vāri and 339.

21. वृव्, 718. — Declension of bhartṛ, 373. — satyam etad bravīmi, see satya 3.

22. वृवि, 741. — कृतान्जलिम्, here fem., 346, 344.

23. āgatya, वगम्, 992. — U.f. iha ut-sahe: see वस्तु+उद 2.

NOTES TO PAGE 11.

1. U.f. hi aham. — For gen., 297a.

2. See वरभञ्चा 2. — katham, epanalepsis.

3. U.f. esas (176a) dharmas (sc. asti), forms a clause. — bhavitā, 944. See 949² near end.

4. See वृ॑ धावि॒ 5 and 770b.

6. See वृ॑ ह्र॒+प्रत्य-ा.

7. 'Here is a safe means (seen — in the mind, i.e.) thought out by me.'

8. bhavitā = bhaviṣyati, line 12.

9-10. U.f. tvam ca eva . . . devās ca . . . āyāntu (व्या, 611): verb agrees w. nearest subject. Observe caesura in 10. With yatra supply asti.

11. For saṁnidhi (म्=न), read p. 291 ¶ 7.

12. var- governs tvām. — U.f. na evam.

14. U.f. punar, 178. — End, supply āsan.

15. U.f. tam apāgyan (208) tathā āyāntam (619).

16. U.f. ca enam, 500.

17. For kaccid (kat cid, 202), see kad.

18^a. 'And what did she say to us all?'

20. U.f. bhavadhbhis, 456. — See वृ॒ दिग् +ा. — niv-, with pravīṣṭas.

21. 'Guarded (वृ-tam) by warders' (dandibhis).

22. U.f. na kas cid (1 ka 2d) dr̄ṣṭavān (sc. asti) naras, see 959, 960, this example.

NOTES TO PAGE 12.

1. U.f. sakhyas (364) ea asyās (501) . . . tābhīs ca api . . . — Copula twice omitted.

2. U.f. sarvās, nom.fem. — vib-, voc.

3. 'While ye are being described by me,' 303b.

4. वृ॒ वृ॑, 718. — sur-, voc. — Cf. 10²¹.

5. In the words आयान्तु to bhavitā, line 8, Nala repeats substantially D's plan (11⁹⁻¹²), but in oratio recta. Hiatus (113) is allowed at the caesura; otherwise bālā (unless it had lost a final s, 177) would coalesce with the following initial. Cf. 16¹¹ x.

8. mah-, voc. — bhavitā, 11⁸ x. — See iti 5.

9-10. U.f. etāvad (nom.n., 453) udāhṛtam (वह्र, sc. asti) mayā, full stop. — 'For the rest, ye (are) an authority, O gods': i.e. it's your affair alone now.

13. The three substantives are locatives absolute with prāpte, 303b³.

14. वृ॒हञ्चा: w. 782 cf. 643b. — For loc., 304.

16. वृ॒गम॑+सम॒उपा॒ञ्चा, 1080. — For acc., dam-, 271a.

18. U.f. viviçus (cf. 5¹⁰ x.) te नृपास . . . acalam.

19. U.f. āsaneṣu . . . āśinās, 619².

20^b. The cpd is a possessive form (1301) of a descriptive cpd, 1280b.

NOTES TO PAGE 13.

1. Second word is sučlakṣnāh. — 'Like the five-headed serpents' — because the hand is quinquepartite. Cf. 3¹⁹ x.

5. वृ॒मु॒॑, 724: fem. irreg., 449c³: 'beguiling' — cf. κλέπτειν νόον. — prabhayā, 364. — cakṣuñsi, 414 end.

6-7. U.f. तेसां॑ द्रष्टिः . . . पतितां॑ . . . सक्तां॑ (वृ॒संज्) abhūt (829) — caesura: na ca (dr̄ṣṭis तेसां॑) paçyatām cacāla.

8. 'While the names are being announced' — loc. absolute, 303b, pres. ppl. of pass. of denom. kirtaya+sam.

9. See atha 4. — See p. 299, § 15.

10. वृ॒क्ष॑+सम्, 992. — See sthita 4.

11. U.f. सांदेहात् (म्=न, p. 291 ¶ 7) . . . na abhy-ajānāt, वृ॒ज्ञा, 730², 725.

12. See ya 5. —See *vman*, 794e. — ‘For whichever she saw of them, him she thought (to be) king N.’

13. U.f. *buddhyā*, 339. —*tark-*, cf. 115 x.

14. Optatives (577) of *vjñā*, 721, and *vi vid*, 616.

17-18. ‘What marks of the gods [(are) my heard ones (296b)=] I have heard of from old men, these I do not notice as (being of, i.e.) belonging to even one (*ekasya apि*) of those standing here (*iha*) on the ground (*bhūmāu*).’

19. *v3 ci+vi-nis*, 992. —*vcar+vi*, 1051.

20. ‘Thought (it) an arrived-time, i.e. thought that the time had arrived (cf. note to 415) for refuge (of the) to the gods.’

22. *prā-* is predicate adj. w. *bhū-tvā*, 991. See *vbhū*. —U.f. *veparamānā idam*.

23. ‘As surely as N. (was) chosen by me on hearing . . .’ see *yathā* 4.

NOTES TO PAGE 14.

1. *patisvē*, ‘in marriage,’ goes with *vṛt̄as*. —See *satya* 2 and 280 end. —U.f. *tam* = *Nala*.

2. U.f. *na abhicarāmi*.

4. ‘Ordained (as my, i.e.) to be my husband’ —*vi dhā+vi* 3, and 954c.

6. ‘As this ceremony (*vrata*) was undertaken by me (in the =) for the winning of *Nala* . . .’. —*vrabh+ā*: *rabh-ta* = *rabdha*, 160.

8. *vi kr̄* 3, 714: should be mid. See p. 299, § 15.

9. See *yathā* 6. —*vjñā+abhi*, 721.

10. *v4 gam*, 992. —U.f. *tad*.

11. *vi kr̄*, 800f.

12-13. ‘She saw (apagyat) all the gods, free from sweat (*asvedān*), unwinking, having unwithered garlands and free from dust, standing (see *sthita* 1) without touching (*aspr̄atas*) the ground.’ The “unwinking eyes” are a survival of the old Vedic conception of the gods that “neither slumber nor sleep.” The other marks of anthropomorphic divinity are natural enough. The opposites of all five attributes are ascribed to *Nala*, besides a shadow.

14. U.f. *mlānasrak*, nom.s.m., 391. —*rajah-sveda-* (1252), in instr. relation, forms a cpd (1265) w. *sam-anv-itā*, *vi*.

15. ‘And (ca eva) the Nishadhan, . . . line 14 . . ., (was) made recognizable, (by) standing on the ground, and (ea) by winking.’

17. *v2 vṛ*, 1070. —*pāndava*, see 114 x. end.

18. See *vgrah* 1. —Cf. 219.

21. ‘The cry “Ah, ah” (*hā hā_iti* —ef. 413) was uttered (*vme*).’

22-23. Same construction. ‘The cry “Bravo” was uttered (*īritas, vir*) by . . . praising (*vcaṇis*) N.’ —Note the generous magnanimity of the gods.

NOTES TO PAGE 15.

1. *kāuravya*, see 114 x. end.

2. *v̄cas+ā*, caus. imf. —U.f. *antar-ātmanā*.

3. See *yad* 3: correl. in line 4.

4a. Cf. 95 and x.

4b. ‘Delighted (*vram* 3) with such (see *evam*, end) words of thine’ (as thou hast spoken in choosing me). Loc., 303.

5. See *yāvant* 2. —See *vdr̄* 6.

6a. *vbhū*, construed prop. w. loc. of thing (e.g. *dāne*), means ‘be in or on’ (e.g. giving), i.e. ‘devoted to’ (charity): here the construction seems extended in like mg to a person. ‘So long will I be devoted to thee’ —*tvayi*. —Line 6b = 1021b.

7-8. See *vāc* (391) and *nand+abhi*. A line, containing the principal verb with *Nala* as subject, seems lacking.

9-10. *vpr̄i* 3. —U.f. *tu agni-*: see *-purogama*. —See *vgam* 5. —‘But the two, mutually pleased, beholding Agni and the others, perceived those very gods as their refuge, i.e. perceived that the gods had been good to them.’

11-12. *vṛte*, 303b. —U.f. *nalāya aṣṭāu* (483³) . . . *dadus* (800c). —The four gods give each two gifts, and, besides, one gift in common, a couple of children (*mithunam*, 19). It is by his exercise of the supernatural powers now given to *Nala* that *Damayanti* in the sequel (chap. 23) recognizes her lost and transformed husband. In passing through a low door-way, he does not stoop — the lintel rises; when he wants fire and water for cooking, they come at his wish; and he seasons the food exquisitely.

13-14. U.f. gatim ca an-, 'and a most excellent gait': this includes the ability to pass through the low door-way, as above. —*vprī* 2, 760.5.

15. The god of fire and the god of the waters (18) give N. magic power over their respective elements — see above and p. 299, § 15. —U.f. pra-adāt (*॥1 dā*, 829) yatra.

16. U.f. lokān ātmaprabhān (208) ca eva: 'places-in-heaven, having his (the Fire-god's) splendor, or a splendor of their own' (heaven has "no need of the sun, neither of the moon, to shine in it"): this amounts, perhaps, to 'hopes of future blessedness'; but the Hindus make a deal of loose talk about 'worlds' (*lokās*).

17. U.f. yamas tu. —anna-rasam, 'subtle taste for food' — as the sequel shows — see above: vocab. wrong.

18. With apām patir supply prādāt and see 7¹⁰ n.

19. U.f. srajas ca ut-.

20. U.f. evam pra-dāya (992) asya (501), explained 297a.

21-22. Construe, anu-bhūya vivāham asya damayantyāç ca: 'learning of the wedding, i.e. that it would take place duly' — they went back home.

NOTES TO PAGE 16.

1. *॥1 kr*, caus., 1070, 1045.

2. uṣya, *॥3 vas*, irreg. (990²) for uṣitvā.

4. U.f. bhrājamānas aṅgumān : after

elision (bhrājamāno 'ṅgumān), the anuśwāra belongs to the o, and so — in nāgarī — has to be put over the o and to the left of the avagraha.

6. U.f. ije (Nyaj) ca api. —Yayāti was an ancient king, whose piety is celebrated even in the Rigveda, where the gods are besought to bless the sacrificer with their presence, as in old time they did for Yayāti. His story is told MBh. i., chap. 75.

7. U.f. anyāis ca bahubhis, dhimān, kratubhis ca āptadakṣiṇāis: the second ca seems superfluous.

8. U.f. punar (178) ca . . . upavaneṣu (126).

9. vṝh+vi, cf. 3¹ n. and 16¹².

10. vjan, 1070, 1045: w. loc., 'begat upon (the body of) D.'

11. Observe hiatus at the caesura — cf. 12⁵ n. —By penance the great ascetics could become as gods and thrust even Indra from his throne. The anxious god's most effectual means to defend himself from the power of their austerities was to seduce them by sending a nymph so lovely that they could not resist her charms. 'Indra's weapon' (*indrasenā*, see vocab.) is therefore a very complimentary name for Nala's daughter. To name her brother, a corresponding masculine was formed, which has, of course, no other than grammatical appropriateness.

12. U.f. viharan ca, 208.

SELECTIONS II.-XXI.

FROM THE HITOPADEÇA, THE 'BOOK OF GOOD COUNSEL.'

§ 22. The first book ever printed in Sanskrit was Kālidāsa's 'Seasons' (*r̄tu-saṁhāra*), edited by Sir Wm. Jones, and printed in Bengali letters in 1792. The first Sanskrit book ever printed in Nāgarī letters was the Hitopadeça. It was edited by Carey, and printed at Serampore in 1803. The publication was undertaken, said Henry T. Colebrooke, "to promote and facilitate the study of the ancient and learned language of India in the College of Fort William." It was chosen as the first for this purpose because of its easy style and intrinsic interest and because two English translations of it existed, one by Wilkins (Bath, 1787), and the other by Jones (London, 1799). To pedagogical reasons, accordingly, may be assigned in great part, the importance of this work: it has become important in the West,

because the text is so well suited for tyros in Sanskrit; and in the Orient, because of the intrinsic value of its contents.

§ 23. The book belongs to the ethico-didactic class of literature, and is what the Hindus call a *nīti-çāstra* or ‘cónduct-work.’ The term *nīti* (see this in the vocabulary) came to have special reference to the conduct of kings in their domestic life and in their foreign relations; a *nīti-çāstra* is, accordingly, a ‘Prince’s handbook of political and social ethics,’ a kind of ‘Mirrour for Magistrates.’ The Hitopadeça consists of mingled verse and prose. The verses are mostly proverbs and maxims—often of the choicest practical wisdom; and their validity is proved, illustrated, and enforced by the fables, which are in prose.

§ 24. The frame in which the work is set is simple and meagre. The sons of King Sudarçana of Pāṭaliputra¹ (Patnā) are ignorant and vicious. He therefore convokes the wise men and asks if any one is able to reform the princes. Viṣṇuçarmān offers to do so, and accordingly takes them in charge, and relates to them the stories which make up the body of the collection.

§ 25. The Hitopadeça is not an original work, but, rather, an excellent compilation of ancient material. The time of its composition has not been even approximately determined. The palm-leaf MS. brought by Mr. Cecil Bendall from Nepāl was written in the year 493 of the Nepāl era or A.D. 1373. And Professor Peterson’s² old paper MS. from Jeypore is of about the same age. At present we can hardly say more than that the work is at least 500 years old. In the working over of the material, the metrical portions would naturally be changed less, on the whole, than the prose; and in fact, many of the proverbs can be traced back in their identical form to works of antiquity. And travellers report that just such proverbs are current to-day in the talk of the lower classes of India.

The author or editor of this collection of fables, according to the colophon³ of the Jeypore MS., was named Nārāyaṇa, and his patron and publisher was the prince Dhavalacandra.

§ 26. The sources of this compilation are expressly said (end of the preface, 17⁴) to be “the Pañcatantra and another work.” The first part of this statement is borne out by the fact that, out of forty-three fables in the Hitopadeça, twenty-five are found also in the Pañcatantra. The latter work, as its name implies, consists of five books; while the Hitopadeça is divided into four, whose titles are given in the preface, 17⁵. The correspondence is as follows. The first book of the Pañcatantra answers in its frame-work to the second of the Hitopadeça and the second of the Pañcatantra to the first of the Hitopadeça. Five stories from the third book of the Pañcatantra, along with seven from the first, are scattered through the last two books of the Hitopadeça. From the fourth book of the Pañcatantra only one story, “The ass in the tiger-skin,” appears in the Hitopadeça; and from the fifth book, only three. It thus appears that, in the main, only the first three books of the Pañcatantra were drawn upon by the author of the Hitopadeça; and Somadeva, in his Kathā-sarit-sāgara (chapters 60–64, much of whose substance is from the Pañcatantra, i.–iii.), has followed a similar course.

§ 27. What the “other work” is we can hardly say with entire certainty. In it ought to be found together—if the statement of the preface is accurate—at least

¹ From this point the spelling of proper names | will no longer be anglicized.

² See Preface to his Hitopadeça, p. i, ii, v.
³ Peterson’s ed., p. 161: cf. p. iv, v.

the eighteen fables of the Hitopadeṣa which do not occur in the Pañcatantra. Had the preface said "other works," the problem would be easier. Thus the story of the two giants, iv. 9, may be traced to the Mahā-bhārata, and the prototypes of other single stories are doubtless to be found in one and another ancient collection. Professor Peterson¹ thinks that the "other work" is the Nītiśāra of Kāmandaka. The identification deserves further study.

§ 28. The contents of the Pañcatantra have been made the subject of one of the most important contributions to the literary history of the world by the late Professor Benfey. His principal results were published in his *Pantschatantra* (1859, see above, p. xviii, no. 8), and in his introduction to Bickell's edition of the *Kalilag und Damanag* (1876). The latter contains, pages VI–X, a brief résumé of these results. The summary given by Keith-Falconer (1885, see p. 315) is a systematic and lucid account of the history of the fables, and is the one most to be commended to English-speaking students. Some of the most important items follow.

A. The Indian original. In the sixth century of our era, there existed in India a Buddhist Sanskrit work, in thirteen chapters, treating of the conduct of princes.² Its doctrines were inculcated in the form of beast-fables, or stories in which animals play the part of human beings.

B. This Indian original was translated by a Persian physician named Barzōi, into the Pehlevī, the literary language of Persia, by command of the Sassanian king, Khosru Anūshirvān, called The Just (531–579 A.D.).

§ 29. C1. Both the Indian original and its Pehlevī version are irrecoverably lost; but from the latter were made two very notable translations. The first was into Syriac, made about 570 A.D., and called *Kalilag and Damanag* after the two jackals, Karatka and Damanaka, who figured prominently in the introduction of the Sanskrit original. A single notice of this version had been preserved in a catalogue of Syriac writings made by Ebed-jesus (died 1318), and published by Assemani at Rome in 1725. A Chaldean bishop, Georgius Ebed-jesus Khayyāth, on his way to the ecumenical council in 1870, stumbled upon a manuscript of this Syriac version in the episcopal library at Mardin. Through the mediation of Ignazio Guidi in Rome, and by a wonderful combination of lucky accidents and persistent efforts, the existence of "the lost manuscript" was made known to the eager inquirers in Europe,³ and at last published in text and German translation by Bickell.

§ 30. C2. The second translation from the Pehlevī was the *Kalilah and Dimnah* or *Fables of Pilpay* in Arabic, made by Abd-allah ibn al-Moqaffa, a Persian convert to Islam, who lived under the caliph al-Mansor and died about 760. This version was published, though not in the best recension, by Silvestre de Sacy at Paris in 1816, and an English translation of it was given by the Rev. Wyndham Knatchbull, Oxford, 1819.

According to the Arabic introduction, Dabshelim (deva-çarman) was the first king of the Indian Restoration after the fall of the governor appointed by Alexander

¹ See his Introduction, p. 29, 43, Notes, p. 3. The Nītiśāra was edited by Rājendralāla Mitra, in the Bibliotheca Indica, vol. iv.

² Such was Benfey's conclusion. It was questioned by Weher, *Indische Streifen*, iii. 437. Barzōi's Pehlevī version (B.) may have been based on several different works—among them a Pañcatantra. Indeed, from the second chapter of the Arabic Kalilah

and Dimnah, 'The mission of Barzōi' (Knatchbull, pages 40–41; cf. Keith-Falconer, p. xxi), and from other evidence (Keith-Falconer, p. liv f), this is the much more probable view.

³ The story of the discovery is told by Benfey, in Bickell's book, pages XII–XXIII, as also in various periodicals there cited, p. XXII note, e.g. *London Academy* for Aug. 1, 1871.

at the close of his campaign in the Panjāb, b.c. 326. When firmly established, Dabshelīm gave himself over to every wickedness. To reclaim the king, a Brahman philosopher takes up his parable, as did Nathan before David, and at last wins him back to virtue. The wise man is called in Arabic *bid-bah*¹ and in Syriac *bid-vag*. These words are satisfactorily traced by Benfey, through the Pehlevī, to the Sanskrit *vidyā-pati*, ‘master of sciences.’ Accordingly, *bidbah*, which has become Bidpai or Pilpay in our modern books, is not really a proper name, but an appellative, applied to a ‘Chief Pandit’ or ‘Court-scholar’ of an Indian prince.

The Arabic version is of prime importance, since from it have flowed other versions, which have been of the utmost influence in shaping the literature of the Middle Ages.

§ 31. **D.** These versions are: 1. The Later Syriac, made in the tenth or eleventh century, edited by Wright, and translated by Keith-Falconer; 2. the Greek one, made about 1080, by Symeon Seth, a Jewish physician; 3. the Persian, made some fifty years later, by Nasr Allah of Ghaznī; 4. the Hebrew, ascribed to Rabbi Joel, and probably made before 1250, and published, with French translation, at Paris in 1881, by Joseph Derenbourg; 5. the old Spanish, made from the Arabic in 1251, and published at Madrid in 1860 by Gayangos.

§ 32. **E.** Of the descendants in the fifth degree from the original, only two need be mentioned: 3. The Persian *Anwār-i Suhailī* or ‘Lights of Canopus,’ a simplified recast of Nasr Allah’s, made about 1494 by Husain Wāiz al-Kāshīfī. English translations of this have been published by Eastwick and by Wollaston, see below. 4. The *Directorium humanae vitae*, made from the Hebrew about 1270 by John of Capua, and printed about 1480.

§ 33. **F.** From John of Capua’s version flowed the famous ‘Book of examples of the ancient sages,’ *Das büch der byspel der alten wysen*. It was made at the instance of Duke Eberhard im Bart, whose name and motto, EBERHART GRAF z[u] WIRTENBERG ATTEMPTO, appear as an acrostic in the initials of the first sections. It was first printed about 1481, and has since been admirably edited by W. L. Holland, Stuttgart, 1860. Holland used, besides three manuscripts, two printed editions *sine loco et anno*, and enumerates 17 dated editions that appeared between 1483 and 1592. Four dated editions appeared at Ulm between 1483 and 1485! The great number of editions of the work and their rapid succession are the best proof of its importance as a means of instruction and amusement in the fifteenth and sixteenth centuries.

Another offshoot from the *Directorium* is the Italian version of A. F. Doni, entitled *La moral filosofia*, and printed at Venice² in 1552. This is of special interest, because from it came (**G**) the English translation of Sir Thomas North, London, 1570.

It may here be added that La Fontaine, in the second edition of his *Fables* (1678), which contains eleven books, says³ that he owed the largest part of his new material (books vii–xi) to Pilpay, the Indian sage. The edition of Henri Regnier (Paris, Hachette, 1883–85, 3 vols.) gives abundant references to the sources of each fable, and is especially to be commended to those who would compare the well-known French offshoots with the Indian originals.

¹ See Benfey, in Bickell, p. XLIII f.

² With wood-cuts. Harvard College has a copy.

³ *Avertissement* prefixed to book vii, Regnier ii.

81.

§ 34. From Benfey's investigations it appears that the truest extant representative of the Indian original is the Syriac version, *Kalilag and Damnay*. Next to the Syriac stands the *Buch der Beispiele*, which, besides, is in language remarkable for its dignity, strength, and beauty; upon this latter version, moreover, are based almost all the printed ones previous to 1644. To the German version almost exclusively, therefore, is Europe indebted for the wide-spread knowledge of this cycle of literature from the last part of the fifteenth to the middle of the seventeenth century.

§ 35. After this account of the direct descendants of the Indian original in the Occident, it remains to speak of the history of that original in India, and of its sources. Whether Barzöi translated from one work of thirteen chapters (cf. § 28) or from several independent works, the fact remains that the originals of all of his sections may be certainly identified on Indian ground save three:¹ five, namely, form the Pañcatantra; two other sections figure as a supplement to the first book of a later recension of the Pañcatantra; and yet other sections, three in number, appear in the Mahā-bhārata.

The first three books of the Pañcatantra (above, § 26) were recast by Somadeva about 1070 A.D., in his *Kathā-sarit-sūgara*, chapters 60–64. Somadeva's abstract of these three books shows that they had the same form then as at the time of the Pehlevī translation (570). As representatives of the Indian original, the offshoots of the Pehlevī version surpass even the Indian offshoots. These latter, as respects their truthfulness in reflecting the Indian original, are arranged by Benfey as follows: first, the recension of the Indian original used by Somadeva; second, the one on which the Southern Pañcatantra (of Dubois) is based; third, the one from which the Hitopadeśa is made; and last, the one from which proceed the common Sanskrit recensions of the Pañcatantra.

§ 36. At the time when Barzöi made his Pehlevī version, Buddhism was already on the decline in India, and Brahmanism regaining its lost supremacy. It was not to be expected on the one hand that the Brahmins would allow a work of such great artistic merit as the original *Mirror for Magistrates* to be lost and forgotten, nor, on the other, that they would preserve it without transforming its whole spirit, which was that of fanatical hatred for Brahmanism. They have, therefore, omitted or transformed such parts as showed most Buddhist animus, leaving, however, many marks uneffaced which betray its Buddhist origin.

In one other way, too, the original was modified. In most of its sections a doctrine was inculcated by means of a single fable or story, and only a sparing use was made of inserted apologetics. But gradually the means became an end; into the main story were inserted others, and others still into these, until the main story became a mere frame, and the result was comparable to a set of Chinese boxes.²

§ 37. Respecting the sources of the Indian original only a general statement can be made. There were current among the Buddhists, fables and parables which they ascribed to Buddha, and whose sanctity they sought to increase by identifying the best character in any story with Buddha himself in a former birth. Hence the tales were called *Jātakas* or 'Birth-stories.' There is evidence of the existence of a collection with that name as early as the Council of Vesālī, about 380 B.C.; and in

¹ Of the remaining three, one is shown by its spirit of deadly hatred towards the Brahmins to be the work of Buddhists, and the other two are in Benfey's judgment genuinely Indian.

² Pedagogical reasons forbade the retention of this arrangement, except by way of specimen. Thus selection ix is boxed into viii, and xv and xvi into xiv.

the fifth century after Christ the Jātakas were put into the form in which they now appear in the Sutta-piṭaka. They are distinguished for quaint humor and gentle earnestness, and teach the duty of tender sympathy with animals and even of courtesy to them. With these stories may be identified many if not all of the fables of the Hitopadeça.

§ 38. The relation of the earliest Greek and Indian fables has been the subject of much discussion. Wagener tried to show that the Greeks derived their apollogues from the Hindus; Weber, that the Hindus got many from the Greeks. Correspondences there undoubtedly are; but the difficulty is that the earliest forms of the fables—which would furnish the only safe basis for comparison—are irrecoverably lost. Aesop and his fables are mentioned by Plato and others as very well known: but whether he was a Phrygian, a Jew, or an Egyptian is matter of dispute; and even the *MυθιαμΒοι Αἰσώπειοι* of Babrius (ca. 100 A.D.), which tradition offers us as the oldest extant collection, are removed some 700 years from the traditional date of Aesop. The collection on which the common modern fable-books are based was made by the Byzantine monk Maximus Planudes, ca. 1325.

At all events, the oldest extant documentary collections of Greeks or of Buddhists are much later than Alexander's invasion; and considering the intercourse of the Greeks with India after that event, it is quite possible that the influence and borrowing were in both directions.

§ 39. We have seen how, under the New Persian Dynasty, and afterwards under the Caliphs, with the spread of Islam, the Indian stories were carried over western Asia and all southern and western Europe. But this is not all. The pious pilgrims to India from China took home with them Buddhist apollogues, which were translated into Chinese, and wandered then to Korea and Japan. They have since been translated from Chinese into French by Stanislas Julien (*Les Avadānas*, Paris, 1859). Among the Mongols, too, Benfey has discovered many of these apollogues; and through the Mongols during their supremacy these stories came to the Slavic peoples, and even to the Finns and Samoyeds.

§ 40. BIBLIOGRAPHY. First the titles of some books cited often below.

[1. **Pāli.**] The Jātaka, together with its commentary, being tales of the anterior births of Gotama Buddha. For the first time edited in the original Pāli, by V. Faeuböll. London, Trübner & Co., 1877.

Buddhist birth stories; or Jātaka tales. Translated by T. W. Rhys Davids. London, Trübner & Co., 1880. Vol. 1 (the only one) goes to Jātaka 40. It contains very useful lists of books illustrating the history and migrations of Buddhist tales.

[2. **Sanskrit.**] Pantechatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Theodor Benfey. Leipzig, Brockhaus, 1859. 2 volumes. See p. xviii, no. 8. This work is cited as "Benfey."—The fables are cited by the numbers of Benfey and Kosegarten.

[3. **Old Syriac version.**] Kallag und Dammag. Alte syrische Ueersetzung des indischen Fürstenspiegels. Text und deutsche Ueersetzung von Gustav Bickell. Mit einer Einleitung von Theodor Benfey. Leipzig, Brockhaus, 1876.

[4. **Arabic.**] Kalila und Dimna, or the fables of Bidpai. Translated from the Arabic. By the Rev. Wyndham Knatchbull. Oxford, 1819.

Calila und Dimna, oder die Fabeln Bidpai's. Verdeutscht von Ph. Wolff. Stuttgart, 1839. 2 vols.

[5. **Later Syriac version.**] Kalilah and Dimnah or the fables of Bidpai: being an account of their literary history, with an English translation of the later Syriac version of the same, and notes. By I. G. N. Keith-Falconer. Cambridge University Press, 1885. Price 7 shillings 6 pence.

[6. **Persian.**] The Anvār-i Suhaili; or, the lights of Canopus; being the Persian version of the fables of Pilpay . . . literally translated into prose and verse. By Edward B. Eastwick. Hertford, 1854. There is another translation by A. N. Wollaston, London, 1877.

[7. **Latin.**] Directorium huma'ne vite alias parabole antiquorū sapientū.] By John of Capua. (Sine loco et anno, gothic type, folio, 82 leaves, quaint wood-cuts.) Copy in Harvard College Library. Printed about 1480. Joseph Derenbourg is now publishing a critical edition of this work, with notes, Paris, Vieweg, 1887.

[8. **German.**] Das Buch der Beispiele der alten Weisen. Herausgegeben von Dr. W. L. Holland. Stuttgart, 1860.

§ 41. THE LITERARY HISTORY of the Indian apogues has often been treated. So by Silvestre de Sacy, Loiseleur Deslongchamps, H. H. Wilson (*Works*, London, 1864, iv. 1-159), Lancereau (in his *Pantchantra*, Paris, 1871), Max Müller (On the migration of fables, *Chips*, London, 1875, iv. 145-209), Rhys Davids (Introduction to his translation of the Jātakas, London, 1880), J. Schoenberg (in the very readable introduction to his German translation of the *Hitopadeça*, Vienna, 1884). Keith-Falconer's account is on the whole the best (§ 40).

The French translation of the *Hitopadeça* by É. Lancereau (Paris, Maisonneuve, 1882) is especially useful on account of the full and convenient references to the books where the analogues of the different fables may be found. This book is intended by the citation "Lancereau."

§ 42. EDITIONS AND TRANSLATIONS. The most accessible text edition is that of Professor Peter Peterson (Bombay, Government Central Book Depot, 1887. Price 1 rupee 10 annas). It contains an introduction most helpful for reading the text in course. It forms no. xxxiii of the *Bombay Sanskrit Series*. The text edition used most often as a standard of reference is that of Schlegel and Lassen (Bonn, 1829).

A literal English version has been given by Fr. Pincock (London, W. H. Allen, 1880). A cheap reprint of Wilkins's translation appeared in Henry Morley's Universal Library (London and New York, Routledge, 1885).

§ 43. METRES. Aside from the common *çloka* — see p. 300, § 21 — there occur in this book several other metres requiring description. The following five are monoschematic — i.e. the stanza consists of one metrical scheme four times repeated. The first two are simple and natural iambic-choriambic rhythms and are common in the *Veda*. The name *vasanta-tilakā* means 'Grace of the spring-time'; *mālinī*, 'Garlanded'; *rathoddhatā* seems to mean 'Car-proud.'

- | | |
|---|--|
| a. ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ | jagatī, 22 ¹ . |
| b. ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ | triṣṭubh, 26 ¹ . |
| c. — ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ — | <i>vasanta-tilakā</i> , 18 ¹⁴ , 26 ⁸ . |
| d. ˘ ˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ ˘ ˘ — | <i>mālinī</i> , 22 ²² . |
| e. ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ | <i>rathoddhatā</i> , 56 ¹¹ . |

The *triṣṭubh* is simply a catalectic form of the *jagatī*; but the catalexis gives the new cadence a trochaic effect instead of iambic. The rhythm of the *vasanta-tilakā* is closely analogous to that of the *triṣṭubh*. The *rathoddhatā* is essentially similar to a *jagatī* without its anacrusis.

§ 44. THE ĀRYĀ METRE is based on the number of morae — not on the number of syllables. See Whitney, §§ 76-79. A light syllable counts as one mora; a heavy syllable, as two. In general, the āryā-foot consists of four morae. These appear either as two heavy syllables, or with one heavy one at the beginning or at the middle or at the end, or as four light syllables. In each half-stanza, a caesura occurs at the end of the third foot, and the eighth or last foot of each half-stanza is catalectic. The sixth foot of the first half-stanza must be an amphibrach, ˘ — ˘, and that

Thus:
 — —
 — ˘ ˘
 ˘ — ˘
 ˘ ˘ —
 ˘ ˘ ˘ ˘

of the second must be a single light syllable. No odd foot may be an amphibrach. The metre occurs at 26³ and 56⁵ to 56¹⁰. The scheme is:

— — | — — | — — || — — | — — | √ — √ | — — | —
— — | — — | — — || — — | — — | √ | — — | —.

Applying this scheme, for example, to 56⁵⁻⁶, we have, with the proper resolutions :

√ √ — | √ — √ | — — || — — | √ √ — | √ — √ | — — | —
√ √ √ — | — √ √ | √ √ — || √ √ — | √ — | √ — | √ √ √ — | —.

NOTES TO PAGE 16.

LINE 16. SELECTION II. Preface and introduction to the Hitopadeça. U.f. saṁskṛta-ukti, 'cultivated expression.'

17. See vīdā. —ca belongs to nītiv-.

19. grh-, 95⁴. —iva, 'as if.' —Join mṛt- w. grh-.

NOTES TO PAGE 17.

1. 'Just wisdom (is) the best thing, they say' (vāh).

2. 'By reason of' the qualities denoted by the three ablatives, 291².

3. 'The knowledge (of) weapons and the knowledge (of) books (are) two kinds-of-knowledge (for acquisition=) that one may acquire.'

4. 'The first (is) for laughter — is ridiculous.' This dative is explained at 287 mid.: similar uses 17¹⁵, 20¹⁴. —vdr+ā.

5-6. U.f. yad nave ··· na anyathā ··· tad iha. —'Since ornamentation put upon an unburned dish does not change, therefore to children (297a) nīti is communicated etc., i.e. as one decorates a dish before burning it, in order to have the result permanent, so worldly wisdom should be taught to children while they are still young. Cf. Horace, Epist. i.2.67-70. —See iha.

8. U.f. tathā anyasmāt granthāt. 7-8. 'Friend-acquisition ··· is delineated (by the author) drawing (his materials) from ···' See page 311, § 26.

9. The Rāmāyaṇa (i.36-44 = 37-45) and MBh. (iii. chap's 106-109) tell why and how Bh. brought the Ganges down from heaven.

See also M. Williams, *Indian Wisdom*, p. 363.

—'Town having P. as name,' 1302. In

Buddhist books it is called Pāṭali-gāma, 'Trumpet-flower Village.' Wilson thinks Pāṭali-putra is a mere corruption of Pāṭalipura, 'Trumpet-flower City.' This certainly accords well with the K'uṣumo-pulo (Skt. Kusuma-pura, 'Flower-City') of the Chinese Buddhist pilgrims — see Beal, *Sī-yu-ki*, §§.83-85. The Kathā-sarit-sāgara (chap. iii.) gives a legend telling how the town was founded by a king Putraka and his wife Pāṭali. This is perhaps an invention suggested by the corrupted form.

—The site of P. is discussed at length in Cunningham's *Archaeological Survey of India Reports*, viii.1-34 and Note prefixed to the vol. See also Journ. As. Soc. of Bengal, xiv.^{1137f}, with map.

10. Divide thus, sarva-svāmigūṇa; not sarvavāmi-gūṇa: upeta, vī+upa. —King S. need not be regarded as a historical person.

11. ḡuḍrāvā, ḡru, 793a, 800b.

12-13. Construe yasya na asti (see vīas2) ḡāstram, andha eva (see this) sas (asti): -uccedi and darḍakam are attributive adjectives to ḡās-, and loc- is in apposition w. ḡās.

15. 'One by itself, even (api), is harmful (17⁴x.); but how much more (kim⁴) all four together!'

16-17. See iti 2 and ākarṇaya. —'The king, distressed (udvignamanās, 418) by the shaster-neglect (-ananuṣṭhānena) of his (ātmanas) sons, who did not study books (see 1308²) ···'.

18. See 1ka 1. 'What profit (is there) with a son born, i.e. in the birth of a son, who ···'.

—Observe the use of the ppl. where we use a verbal neun: this is common in San-

skrit, e.g. 17²², 25¹², 38²³, and also in Latin, e.g. *post conditam urbem*.

19^b is the answer to **19^a**.

20. ‘Of (the three,) an unborn (i.e. no son at all), a dead one, and (1253a) a fool, . . .’; see 2vara. —See ea5.

21. U.f. duḥkhakarāū (supply *stas*) ādyāu.

22. See ea3. —jāto, lit. ‘(is) born’; pregnantly, ‘is born in reality or to some noble purpose.’

NOTES TO PAGE 18.

1. Respecting the metempsychosis, see 65⁹ to 68⁵ and notes. —vā marks the rhetorical question as a rejoinder to an objector’s statement. —jāyate, lit. ‘is born,’ vjan, refers to the mere physical fact of issuing from the womb.

—Render the proverb: ‘He (alone) is born in reality, by whose birth (see 17¹⁸N.) his family attains to distinction: or (if you object to that), who, in the circling round of existence, when dead, does not come out of some womb again?’ —True, every one does so issue; but the fact *by itself* has no noble significance.

—The entire point lies in the antithesis between the mg of jāyate and the pregnant sense of jāto. Such pregnant uses of a word are common in gnomic poetry: so 21²³, 22⁵.

2. ‘The best thing is one good son; but (ea5) not with even hundreds of fools (is there any profit.)’ The ellipsis — though harsh and condemnable — is made clear by such phrases as that at 17¹⁸ and the others under 1ka 1.

3^b. Supply tamo hanyate.

4^a. See ta3. For gen., 296b. —‘Though born (of whomsoever =) of humble parentage.’

5. See v1kr6. —Note the puns in vanqā viçuddhas and nirgunas, which words thus stand in covert and playful contrast w. yasya tasya prasūtas and guṇavān.

6. U.f. na adhīta (see vi+adhī) . . . etāsu.

7. See vidvāns. —See go. —vṣad2.

8 end. Passives, 770c, 769. —U.f. yad ea ucyate, explained under ya2.

9. ‘What is not to be, that will not be:

if it is to be, then it will not be otherwise’: the do-nothing argument or ignava ratio.

—See ced: na, if it belonged to the protasis, would precede ced.

10. ‘This . . . remedy, embraced-in-the-words (= iti) “What . . . otherwise,” — why is it not drunk?’ —v1pā, 770b.

—Lines 9–10 are in apposition w. yad (end of 8), and contain the “sloth-talk” condemned in line 11.

12. ‘One should not give up his exertion (udyogam), thinking, “Fate (will do or prevent all).”’

14. Metre, vasanta-tilakā, p. 316, § 43. —U.f. upa_eti lakṣmīs.

16. vhan+ni, 992². —kuru, 714. —ātmahas the force of a possessive of the *second* person here. cf. ātman3.

17. The loc. absolute expresses one condition, and yadi na sidhyati a second.

20–21. The collective result of a man’s words and thoughts and deeds is his karman: this alone exists after death and is a powerful determinant of his course in the next birth. —kuryāt, cf. 25²¹N.

23. suptasya, 954b.

NOTES TO PAGE 19.

1. See tāvant2.

2. See tāvant2. —U.f. kim cid na.

3. kār-, made (959) from the past pass. ppl. —*f* the *caus.* of v1kr, 1051⁸.

4. See vgru3 and 770a. —asti kaç cid, ‘is there anyone . . . ?’ see yal.

5. putrāñām limits punarjanma. —Cf. 17¹⁶.

7. dhatte, v1dhā9, 668.

9. hiyate, cf. piyate, 18¹⁰ and n.

11. See atrai. —Long cpd is analyzed at 1248².

—Viṣṇuçarman, if not the name of a real person, is chosen as a reminder of the synonymous Visnugupta, an epithet of Cāṇakya, the wise and famous minister of Candragupta = Σανδρόκυπτος or Σανδράκυπτος. —See Benfey, Pantch. i.31, and Böhlingk, Indische Sprüche, 2d ed., no. 7061. Cf. above, p. 311, § 24.

13. U.f. tad, 161. —Explained ḥakAL

14. U.f. na adravye. —nihitā, 954c.

15. Pass. of *caus.* of *vpath*, 1052a.
 16. U.f. *asmin* (208) *tu · na apatyam*.
 20. U.f. -*saṅgāt*, 'by sticking to · · ·', 291².
 22. 'You (are) an authority for · · ·'.
 23. For gen., 297a. —*sam-arpitavān*, like *kāritavān*, 19³N.: *vr+sam*, 1042d.

NOTES TO PAGE 20.

2. 'By way of introduction.'
 3. See *vgam*2.
 5. 'Tale of the crow, tortoise, and so forth' (-*ādi*2), not given in this Reader.
 7. *vstu+pra* (770a)—cf. *prastāva*.

8. SELECTION III. The old tiger and the traveller. Hitopadeça, book i., fable 2.—The motif of this tale is feline hypocrisy (whether of tiger or of cat), and appears again in selection v., as also in Pañcatantra, iii.2, Kalilag und Damnag, p. 65f, MBh.v. 160.15-43=5421-49, Jātaka, i.p. 460, no. 128. Cf. 21³N.

—aham, namely, the Pigeon-king, who tells this story to dissuade his followers from taking the rice with which a snare was baited. —carann, 210. —See eka3. —The ablution and sacred grass were intended as outward symbols of inward piety. A pretender to virtue is called 'one who acts like a cat,' see Manu iv.195.

11. Observe the impersonal construction (999), which will now be extremely frequent. Logical subject in instr., 282. —See *vkṛṣ+ā* and *vloc+ā*.

12. See kim4. —asminn, 210.

13^a. 'In getting even a desirable (object) from an undesirable (source)'—e.g. bracelet from tiger.

14. Observe caesura and exact order of original. —mr̥tyave, '(is) deadly,' 17⁴N.

16-17. Nothing venture, nothing have. —Join *na w. paçyati* (16). Both gerund-clauses are conditional.

18. U.f. *tad*. —See tāvant3a.

19. *pra-sārya*, 1051 and 5.

20. U.f. *prāk eva*, 'formerly,' *w.* emphasis: *eva*, as much as to say, 'not now, of course'—preliminary hint at a general reformation of character.

NOTES TO PAGE 21.

1. Note how Brahmins are distinguished from men: so 95¹. —U.f. -*vadhāt me*, 'from my killing · · ·, because I killed.'

2. Another *me* need not be expressed with *putrās* and *dārās*: whose they are is clear from *nirvāṇo 'smi*.

3. *upadiṣṭas*: the upadeça consisted of the three words marked by *iti*.

4. U.f. -*upadeçāt*, 'in accordance with (his) advice,' 291.

5. *kathām na*, sc. *asmī*.

6. Cpd, 1253a: 2d member, *adhyayana*.

7. See *iti* 3. —"The noble eight-fold (aṣṭavidha) path" is a favorite Buddhist topic. Buddha defines it in the famous "Sermon at Benares." —See smṛta3.

8. See *tatra* 1: 'among those (eight things).'

9. U.f. *na a-mahātmasu*, emphatic litotes.

10. U.f. *ca etāvān*, 206. —See *gata*4.

11-12. See *ya*5. —See *tathā*4. —'The common saying, "vyāghro · · khādati" is · · ·.'

13-14. Third word is *kuṭṭanīm*. —See *pramāṇaya*. —Cow-slaying is a heinous offence (64^a), coordinated with man-slaying, 21¹. —A dvija's 'second or spiritual (61¹⁵) birth' is when he is invested with the sacred girdle, Manu ii.169.

—'The world keeps on in the old ruts, and does not, in a question of right, take as authority a bawd who gives good advice as (quickly as it does) a Brahman, even if he be a cow-killer.' People heed the social position of the adviser rather than the real character of the adviser or the intrinsic value of the advice.

15. *adhitāni*, *vi+adhi*: cf. 20¹¹N.

16^b. 'So (is) food (in =) to a hungry man.'

17. 'To a poor man (304a) is given a fruitful gift,' i.e. fruitful is the gift given to a poor man—cf. 22⁴ and St. Luke vi.33-35.

—Observe that the logically important idea is often put in a grammatically subordinate word.

18. See *ātman*3 and *vlis+abhi*. —Cf. Dhammapada, stanza 129, and SBE. x.36.

20. Note the use or the omission of *ca*

according to the convenience of the metre: so 22¹⁸, 26¹², 32^{4,5}.

—Lines 18–21 are positive forms of the Golden Rule: cf. St. Luke vi.31; interesting negative forms appear at MBh.v.39.72–73=1517–18, at the beginning of the *Διδαχὴ τῶν δάδεκα ἀποστόλων*, in the Confucian Analects xv.23, Legge's edition, and in the Babylonian Talmud (Story of Hillel).

22. māṭr̥vat = mātaram iva: similarly the rest. —The accusatives are objects of the first paçyati (v1 paç6).

23. Second paçyati, pregnantly, cf. 18¹N. —This proverb, along with the one quoted by the cat at 29⁵, is quoted in substance by the hypocritical cat in the tale of the 'Cat as Judge,' Kalilag, p. 66. Cf. 20⁸N.

NOTES TO PAGE 22.

2b. U.f. pra-yaccha (747) īçvare, 304a.

3. See 1ka1. The idea is identical with that in St. Luke v.31.

4. dātavyam (999) iti, 'with the thought "It ought to be given (impers.), i.e. giving is a duty."

5a. Words used pregnantly, cf. 18¹N.

6. vgrah+prati, 722 end.

7. U.f. yāvat asāu (= pāntha) · · tāvat · · ni-magnas (vmajj).

9. See atas1. —vsthā+ud, 233a, caus. 1042d.

11. Metre, jagatī, p. 316, § 43. —'The fact that "He reads the law-books" is not a ground for a judgment' that the reader — be he man or tiger — has a good and harmless nature.

13. 'Just the inherent nature here (atra) is the surpassingly predominant thing (vric +ati) so

14. 'as by nature cows' (361c) milk is sweet.' —Religious study will not change the bad inborn nature of a man or a tiger any more than sugar would turn sour milk back into sweet milk again. Compare lines 20–21.

15. 'Of those having uncontrolled senses and mind, the (religious) action is like the bathing of elephants,' i.e. is mere external action and without significance as an index of character. One might infer from their

frequent ablutions that the elephants were very religiously minded. Cf. 36⁸N.

16. 'Knowledge, without action (to correspond), is a burden, like · · ·'

17. Explained under yad2.

18. Use of ca, 21²N. —Instead of -pāñīnam, we have, for sake of metre, -pāñīnām, as if from -pāñīn.

19. See eva. —Note that the gen. and loc. here express the same relation. So the dat. and loc. above, lines 4–5.

20. vīkṣ+pari, 'are considered' (namely, by wise people) = 'should be considered': so Mālavikā i.17, kāraṇa-kopās, 'are (only) cause-angry' = 'should not be angry without a cause.' Cf. 41⁸N.

21. vi+ati, 992. —See guna2, and note the difference between that and svabhāva.

22. Metre, mālinī, p. 316, § 43.

NOTES TO PAGE 23.

1. 'Even yonder (asāu) moon (sky-wandering, etc., p. 22) is eclipsed (grasyate) · · ·' The demon Rāhu got a part of the drink of immortality —cf. 32¹²N. The Sun and Moon betrayed him to Viṣṇu, who cut off his head. The head, grown immortal, avenges itself on Sun and Moon by swallowing them at times. Cf. introd. to selection xl.

2. 'Who is able to wipe out (vñāch) ?' The Hindus thought that every one's destiny was written on his brow, although invisible to human eye. Like enough the sutures of the skull, which look very similar to the written characters of some Indian alphabets, gave rise to this belief. Now-a-days, writing materials are placed beside the new-born babe in the lying-in room, in order that Vidhātṛ may write the child's destiny on its forehead. See Shub Chunder Bose, The Hindoos as they are, 2d ed., p. 25.

4. SELECTION IV. The deer and the crow, and the jackal. Hitopadeça, book i., fable 3.—In the Indian fables, the jackal plays the rôle which the fox plays in the European; see Pañc. book iii., stanza 73 ed. Kosegarten, = 76 ed. Bombay.

5. bhrāmyan, 763.

7. U.f. etad. —bhavatu, see this under व्यभुः.
 8. 'I'll first get his confidence.' —U.f. upa-sṛtya, 992.
 11. ā-sādya, grd of *caus.*
 12. adhunā etc., explained at 999.
 13. astām gate etc., loc. absolute.
 17-18. 'This (ayam) is the jackal, (who is) come seeking (icchann) . . .'
 19. See व्युजो.
 20. '(Is) not to be given to any one (gen. 297a) whose . . .'
 21. The story which is announced in this line, and which the crow tells to serve as the "example" to the saw of line 20, is inserted in the original between this line and ity ākarnya (24¹), but is here taken out for the sake of continuity and given separately as selection v.—cf. p. 29 end.

NOTES TO PAGE 24.

1. iti refers to the story in selection v.—वाह. —mr̥gasya, subjective gen. w. -darçana. —U.f. bhavān api, 'you (=the crow) too'—no less than I (the jackal) now.

2-3. U.f. adya yāvat (see yāvant 3) etasya (=mr̥gasya) sneha-anuvṛttis.

5. Ppl. of व्यसनि forms possessive cpd w. pādape, see 1299. —U.f. dege, 133.

6. "ayam . . . vā" is the gaṇanā of . . ., i.e. only the small-minded take into account or stop to ask whether or not a man belongs to their own party or race.

7. See eva. —The proverb expresses a truth that underlies the doctrine of free-trade.

9. U.f. kim (see 1ka 1) anena (501) ut.—Join anu-bhavadbhis (741) w. sarvāis.

10. sthiyatām, see व्यथा॒॑; imv. pass., 770b, used impers., 999. 'Let all remain in one place, enjoying pleasure by means of familiar conversations.'

11. 'No one is any one's friend, no one any one's foe'—i.e. by nature; we must have actual dealings (vyavahāra) with each other to bring out the friendship or enmity.

14. U.f. etasmin eva vana_ekadege= (see 1316) etasya eva vanasya ekadege, cf. 33⁵N.

16. tathā . . . sati, read 303b⁴ and cf. व्यास 3.

18. U.f. baddhas, 160. —mām, object of trātum. —Join itas (=asmāt) with vyādhā-pācāt.

19. (ko) mitrād anyas, 'who other than my friend—who but him.'

20. U.f. ā-gatya upa-sthitas. —See denom. व्यपला.

21-22. U.f. etasya (=mr̥gasya) utkr̥t-yamānasya (व्यक्त) mānsa_asrg-anuliptāni asthini (431) mayā . . .

23. व्यसनि+उद, cf. 162. —chinddhi, व्यचिद, 689. —See व्यावहार 3b.

NOTES TO PAGE 25.

2. U.f. . . jānīyāt (730, 721)—'one may recognize'), yuddhe व्युराम, र्णे गुचिम.

3. bhāryām, 'a true wife,' one who has really taken her husband "for richer for poorer." —व्यक्तिः.

4-5. A friend in *need* (as well as in joy) is a friend indeed.

6-7. 'Firm-bond-bound indeed (see व्यावहार 5) is this deer.' The jackal 'thought' this—he did not say it aloud.

7. -nirmitās, व्यमानि. —Properly, the Hindus designated the days as first, second, third, etc. of the lunar half-month—see तिथि. For the (comparatively modern) names of the days as governed successively (like those of our week) by the seven planets, see JAOS. vi.176-7.

8. etān = pācān: cf. the ecclesiastical prohibition of meat on Fridays. —End, see व्यापान.

9. U.f. yad tvayā ucyate, tad . . ., 'what you say, that I'll do.'

10. See व्यष्टिः 4.

11. U.f. mr̥gam anāgatam (cf. 4¹⁵N.) व्यावहार, व्यतीत, व्यतीत व्यावहार. Note how the gerunds mark each the end of its clause; so 26¹⁶.

12. avadhīrita, under the denom. व्यावहारिया. 'This is the result of rejected friend-words = (व्यक्तिः) of rejecting them.'

15. 'His trouble is near' (व्यक्तिः + सम्बन्धित).

18-19. 'The fact that "I've done no wrong"—that is not a ground of confidence (cf. 22¹¹); for there is (व्यवहार), from the malicious, danger even for the good:' although—having done to the bad no wrong

calling for revenge — they might fairly expect to be let alone.

21. vvrj, 'one should shun' — subject indefinite: this is very common, when the 3d pers. optative is used; e.g. 18²¹, 26⁵, 30⁷.

NOTES TO PAGE 26.

1-2. Metre, triṣṭubh, p. 316, § 43. — Note use of ea — cf. 21²⁹N. — vlap + sam, pass. ppl. of *caus*. — See ḡrad and 668. — The four genitives refer to arthinām. — See kim3. — Line 2^b, 'Is there a to-be-practised-deceit of the needy, i.e. ought they to be deceived?'

3-4. Metre, āryā, p. 316, § 44. — 'Who perpetrates wrong upon (loc.) . . .' — U.f. a-satyasamīḍham. — bhag-, voc. s. fem.

5. See 2sama 2. — kār, see vlkṛ, *caus*. end, and 25²¹N.

6. U.f. ea aṅgāras: see calb end.

7. atha vā = 'or rather, to express myself more to the point, — this (iyam) is the way (sthitis) of scoundrels.'

8. Metre, vasanta-tilakā, p. 316, § 43.

9. 'In your ear pleasantly something beautiful he gently hums (vru).'

10. Gerund of vṛūpaya+ni.

12. Anacoluthon: 'a scoundrel, though (see ca 6) saying pleasant things, — that is not a ground of confidence (= 25¹⁸b):' i.e. 'a scoundrel may say . . ; but that's no reason for trusting him.'

14. U.f. laguda-hastas (1303²) tam . . āgacchan . . ava-.

16. See vdr̥+sam and vlp̥r. Note how the three gerunds mark each the end of its clause: cf. 25¹¹N. — See vsthā4.

17. utthāya, 233a; gerund.

17-18. 'The deer waited just so as the crow said.'

18. U.f. harṣa_utphulla-locanena, 'having joy-expanded eyes, his eyes wide open with joy.'

19. asāu = the farmer.

19-20. Note the position of the gerunds as a help to the correct phrasing.

20. U.f. bandhanāt, 290; not acc.

21. 'The farmer having withdrawn,' vi+antar.

22-23. See dīg+ud. 'The jackal was killed by the farmer, throwing the cudgel at him in anger.'

NOTES TO PAGE 27.

1-2. 'One reaps the fruit . . right here on earth, (with =) after three . . , (or) three days,' i.e. sooner or later.

3. In the *original*, the fables always begin with the moral, which is then repeated at the end, in abbreviated form, with the introductory words, 'Therefore I say.' This arrangement is retained, e.g., 32¹⁰-33⁷.

4. See 1181a end.

5. 'Trap-caught (from the jackal, 291=) by his plots.'

6. SELECTION V. The blind vulture, the birdlings, and the cat. Hitopadeṣa, book i., false 4. — Cf. 20⁸N., 21²³N.

— The Vulture-peak, Pāli Gijjhakūṭa, is near Rājagrha, and famous as a sojourn of Buddha.

7. 'From the evil issue of fate = as hard fate would have it.'

8. Instr., 280 end.

9. U.f. sva_āhārāt. — See 1ka 2d and 1260. — vldā, 668.

10. Use of inf., 981³.

11. U.f. tam ā-yāntam, 619.

12. See lidam near end: 'τίς δ' οὐτος ἐρχεται;'

14. U.f. api: the idea is, 'To say nothing of my disappointment at not getting the young birds to eat, I'm so very near the vulture that even escape is impossible.'

15. Same phrase at 23⁸.

17. U.f. dūram apasara (classical pres. imv. vṣr+apa): no ced, han- (163).

20. 'Is any one ever punished (or) honoured on account of mere rank?'

NOTES TO PAGE 28.

2. The lunar penance is described 65⁵⁻⁸.

3. U.f. ācaran tiṣṭhāmi, see vsthā4.

— U.f. yuṣmān (= vulture, respectful plural) object of stuventi. — dharma-jñāna-ratān, see vram3.

5-6. 'And you (it seems, are) such (etā-dr̥gās, q.v.) a jurisconsult that you (have)

undertaken (*\yam+ud*) to slay me — a sorrow (of a=) in a man arises at ‘ ‘ , by this forming-of-a-conception ‘ ‘ : we should expect *tad-anumānena* as cpd, ‘ by forming a conception of this (sorrow).’ If we will think how we should feel if we were in our enemy’s place and about to die, it is possible that we may spare even *his* life.

6. U.f. *eṣas* (see *etad*) refers forward here! On the duty of hospitality, see Manu iii. 99f. —*vīr+sam-ud*.

7. ‘ To an enemy (*arāu*, 304) even, ‘ ‘ should be shown.’ So Plautus says, Trin. 679 and Rud. 438, that one does not withhold fire and water even from a foe.

8. U.f. *chettum api āg ‘ ‘ na up-*, ‘ even (in the case of one =) from one come to hew (it) down ‘ ‘ .

10^b. ‘ And joyous or kind (*sūnṛtā*, as adj., omitted in vocab.) words as a fourth thing.’

11. U.f. *na uc-, vchid+ud*, 202.

13^b. See *\gam+abhy-ā*, and *guru3*.

14. Render loc. by ‘ towards.’ — Cf. 21¹⁹.

15. *cānd*, loc. as in 28⁸.

16-17. *yasya* limits *gr̄hāt* and refers to *tasmāi* (and to a *tasmāt*, understood w. *ā-dāya*). —*sa* = *atithis*. —*dat-tvā*, 991 cf. 955c. —See *\gam1*.

21. First evam, ‘ so,’ namely as at 27¹⁷.

21-22. Touching the feet (*Nala xxiv.*) or the head (*Manu viii.114*) was a kind of ordeal used in solemn asseverations in order to call down harm on the one touched in case of falsehood; at *Hitopadeça*, p. 122⁵ = book iv., fable 11 (cf. *Pañc. book i.*, fable 11), touching the ground and ears seems to be a sign of detestation for a suggestion just made. Here the touching seems to partake of both significations.

23. U.f. *-rāgena idam ‘ ‘ adhy-ava-sayitam, vsā*.

NOTES TO PAGE 29.

1-2. U.f. *iti atra āika-*: see *atral*. ‘ The law-books, though contradicting (*\vad+vi*) ‘ ‘ , have unanimity on this point, “ *ahiṇsā paramo dharmas* :” *ahiṇsā* is a cardinal virtue among Buddhists.

3. See *nivṛtta*. —See *ya3*.

4. *svarga-*: for lingual *n*, see 193.

5. ‘ There is just one friend, virtue, who ‘ ‘ : cf. 63¹³N. and 18; also 21²³N.

6. U.f. *sarvam anyad hi* (163) ‘ for all else’ (but virtue).

7-8. See *ya6*, 2*antara3*, and *\muc+vi*.

9-10. See *iti2a* and *çakya3*. —Lit. ‘ What

sorrow (of a=) in a man arises at ‘ ‘ , by this forming-of-a-conception ‘ ‘ : we should expect *tad-anumānena* as cpd, ‘ by forming a conception of this (sorrow).’ If we will think how we should feel if we were in our enemy’s place and about to die, it is possible that we may spare even *his* life.

11-12. *\lpr+pra*, 770c. —*kah kuryāt* (714), rhetorical question, cf. 18^{1N}.

13. *vi-çvāsyā*, grd of *caus.*, 1051 and 8.

15. U.f. *yeṣām ‘ ‘ , tāis ‘ ‘ vi-lapadbhis*.

16. *vrabh*, 160. —U.f. *koṭarāt*.

18. *-asthīni*, 431. —U.f. “ *anena (= gr̄dhrena) eva ‘ ‘ khāditās* ” *iti niṣeṣṭya, \vci+nis*.

21-22. The story winds up with the distich given p. 23 end, cf. n.

NOTES TO PAGE 30.

1. SELECTION VI. The ass, the dog, and the thief. *Hitopadeça*, book ii., fable 3. —Weber thinks that the attribution of stupidity to the ass in the Sanskrit fables is wholly un-Indian and due to foreign (western) influences.

4. *çvānam*, 427. —*āha*, 801a. —See *tāvant5*. —See *iti2b*.

5. See *\gr* and 1020, and cf. 30¹⁶.

6. *māma*, Böhltingk’s suggestion; MSS. read *mama*. —*jānāsi*, 730.

7. See *yathā7*. —*etasya (= rajakasya)* limits *gr̄ha-*, 1316. —See *yatas2*: correl. *tena*. —See *\lvr+nis*.

8. Second *mama* (gen., 297a) depends on *-dāne*, 1316.

12. U.f. *sam-bhāvayet* (caus.) *yas tu kār-*, ‘ who honors them (only) in the time for action, i.e. waits till he is in a strait before he treats them well.’

13. See *\gri+ā*. —Caesura here divides a cpd; this is very unusual.

15. U.f. *pāpiyān* (208,464) *tvam* (sc. *asi*).

16. Explained under *yathā6*.

17-18. U.f. *sevayet*, subject indef., cf. 25²¹N. —U.f. *a-māyayā*. —**19.** Read so ‘ *tiva*’

20. U.f. *-kopāt*, abl. 291. ‘ Because of anger at ‘ ‘ , he got up (992) and beat (*\tad*, 1070) ‘ ‘ ’

22 and 31¹. U.f. *para-adhikāra- ‘ ‘ -icchayā*. —See *\sad+vi*.

NOTES TO PAGE 31.

2. SELECTION VI1. The lion, the mouse, and the cat. Hitopadeça, book ii., fable 4.

3. See vñgi+adhi, 629, and 619.

4. buddhvā, 991, 180. — **4-5.** ‘Not catching the hole-hidden mouse . . .’

6. U.f. bhavet yas tu, vikramāt na . . ., lit. ‘Who is a . . ., he is not subdued by might,’ with a play on the name of the lion.

8-9. Note position of gerunds, each marking the end of its clause. ‘A cat was kept (dhṛtas) by him (tena), . . . reflecting, . . . going, . . . satisfying, . . . bringing.’ — mānsa_ādi-āhāra, ‘flesh-etc.-food.’

9 end. U.f. tad-bhayāt, ‘from fear of it (i.e. the cat).’

10. vsr+nis, Epic present, 734. — U.f. asāu.

13. U.f. samcaran, 208.

14. See kadā end.

15. See 17¹¹N. — U.f. tadā (correl. of yadā) upayoga_abhāvāt tasya . . .: the gen. depends (297a) on -dāne (1316); cf. 30⁸N.

18. ‘A servant, making (=if he made) . . ., would be or fare (syāt, 636) like D.’

19. SELECTION VIII. The crows and the serpent. Hitopadeça, book ii., fable 10. — It is told by Damanaka to Karaṭaka (see p. 312, § 29), and into it is inserted the story of the lion, the old hare, and the well (selection ix., see 32¹²N.), told by the crow to the crow-hen.

— Selection viii. answers to Pañcatantra, book i., fable 6, which is told in like manner by Damanaka. He makes the crow and crow-hen ask a jackal for advice, and the latter tells them the inserted story of the heron, the fishes, and the crab (= selection xviii.). Damanaka then finishes his story about the crows (= selection viii.), and further enforces its moral by the story of the lion (selection ix.). The motif of selection viii. is analogous to that of selection xvi., cf. 39⁸N. — A few references for further comparison:

Old Syriac version. Kalilag, p. 12, 13.

Arabic. Knatchbull, p. 113, 115. Wolff, i.40, 44.

Later Syriac version, p. 23-26.

Anvār-i Suhaili, book i., story 11.

Directorium, Cap. II., p. 7 and p. 9 of signature c.

Buch der Beispiele, p. 35², 36¹⁶.
Benfey, I.167 f.; II.57. Lancereau, p. 332.

— U.f. kasmin cid tarāu . . . apatyāni.

NOTES TO PAGE 32.

1. ‘By a tree-hollow-abiding-black-serpent’

— see vsthā+ava.

2. tyajyatām, 771.4.

3. U.f. tāvat āvayos (491): see kadā.

4-5. U.f. bhrtyas ca ut. — ca, cf. 21²N.

mṛtyus is predicate. — See eva.

6. etasya = sarpasya.

7. sodhas, vsah, 954, 222⁸, 224b. — āha, 801a. — anena, 501.

9. See alam w. instr.: anayā, 501.

10. Knowledge is power. ‘Whose is wit, might is his; but of a witless one, whence is the might?’ Repeated at the end, 337, as a quod erat demonstrandum.

11. Just as before (23²¹, see n.), this line announces the tale which serves as an ‘example’ to the aphorism of line 10.

12. SELECTION IX. The lion, the old hare, and the well. Hitopadeça, book ii., fable 11. — See 31¹⁹N.

— Selection ix. answers to Pañcatantra, book i., fable 8. The Buddhist version, the Banyan Deer Jātaka, has deep moral significance as showing the beauty of self-sacrifice and the excellence of loving “all things, both great and small.” This Jātaka is mentioned by name and illustrated on the bas-reliefs of the tope or *Stūpa of Bharut*, Cunningham, plate xxv, dating from 200 B.C. or earlier. In the Sanskrit forms, the Jātaka has developed into a simple story that shows how the weak animals get the better of a powerful tyrant, not by force, but by cunning. Somadeva gives the story at lx.91-107. Compare further

Pāli. Jātaka, no. 12: translation, i. p. 205.

Old Syriac version. Kalilag, p. 14.

Arabic. Kalila. Knatchbull, p. 117. Wolff, i.46.

Later Syriac version, p. 27.

Anvār-i Suhaili, book i., story 14.

Directorium, Cap. II., p. 10 of signature c.

Buch der Beispiele, p. 371.

Benfey, i.179; ii.62. Lancereau, p. 333.

— The first three phrases of this line (12) are specimens of the regular conventional way of introducing the fables. — The myth-

ical mount Mandara was used by the gods as a churning-stick when they churned the ocean to get the drink of immortality—cf. 23¹N. In this book, a real hill may be intended, namely Mandara, a little south of Bhāgpalpur, on the Ganges, east of Magadha.

14. See *vdhā+vi5* and *vās3*. —Note that the gerund *kṛtvā* goes with the logical subject of the sentence.

15. See *vjñā+vi*, *caus.*, and 1042d².

17. ‘If that is agreeable to you . . .’

18. *vklp+upa*, *caus.* —See *vās3*.

20-21. See *hetu*, *ced*, *lkal*, and *anunaya*. —“I would put on my good behavior, if I thought I had any chance of my life.”

NOTES TO PAGE 33.

1. U.f. *apa-rāddhas* (*vrādh*) . . . *dhṛtas* . . . agree. —See 2antara 4.

2. Note use of acc. w. *caus.*, ‘to cause my master to know’: so *mām*, next line.

4. *tam* = *siñham*. —*gr̥hitvā*, see *vgrahl*, and 254³.

5. U.f. “paçyatu svāmī” iti *uktvā*. —*tasmin kūpa-jale* = *tasya kūpasya jale*, cf. 24⁴N. —*tasya* (= *siñhasya*) *eva*, ‘his own.’

6. *darç-*, 959, from *caus.* —U.f. *asāu* (= *siñhas*) *darpa_ā-dhmātas* (*vdham*) *tasya* (= *pratibimbasya*) *upari* (‘upon’) . . .

7-8. ‘Therefore I say (the proverb) having *yasya buddhir balam tasya* as its beginning,’ 32¹⁰N. See *ity-ādi*.

9. The main story of the crows and the serpent is here resumed: cf. 31¹⁹N.

10. See *vṣad+ā*. —*ā-gatya*, 992.

11. *vtr+ava*, *ppl.* of *caus.* —U.f. *cañcvā dhṛtvā, āniya*, . . .

12. *ni-rūpyamāñe*, loc. absolute, *pass.* *ppl.* of *denom.*

13. Gerundives have future force.

14. ‘That (plan) was carried out; that being done, that (predicted result of the plan) took place’: see under *vsthā+anu2*, and cf. 303b⁴.

16. U.f. *kuryāt* (‘one may do’), *yad na* . . .

18. SELECTION X. The birds and the apes. Hitopadeça, book iii., fable 2.

—This story corresponds to Pañcatantra, book i., fable 18, which is itself only a subsidiary form of fable 17. This latter is given by Somadeva lx. 205–210. Compare Jātaka, no. 321 (vol. iii.), and further

Old Syriac version. Kalilag, p. 28.

Arabic. Kalila. Knatchbull, p. 150. Wolff, 1. 91.

Later Syriac version, p. 55.

Anvār-i Suhalī, book l., story 24.

Directorium, Cap. II., p. 1, 2 of signature E.

Buch der Beispiele, p. 55¹³.

Benfey, i.269–271: ii.112 and 111.

19. ‘In the interior of constructed (*Vmā+nis*) nests.’

20. ‘The sky being covered (*ā-vṛte*) with cloud-veils, as it were with dark-garments, . . .’

NOTES TO PAGE 34.

1-2. U.f. *avasthitān* (203) *çitārtān kampamānān* . . . ‘by the birds, seeing . . .’, it was said.’

3. ‘We have constructed nests with straws brought hither (-āhṛtāis) by the beaks merely’ (see *mātrā 2*, and references).

4. ‘Endowed with hands, feet, and so forth (see *ādi 2*), why are you in distress (*vṣad-ava*)?’

6. U.f. *tāvat* (see *tāvant3*) *vṛṣṭes upa-*çamas, ‘now there is a stopping of the rain.’

—Better perhaps, without the punctuation-bar after *bhavatu*: ‘So let there be for a while a stopping of the rain,’ i.e. ‘wait till the rain stops a bit and we’ll see about it.’

8. *bhagnās, v̥bhañj*, 957c. —U.f. *añḍāni ca adhas*.

10. U.f. *vidvān eva upa-* : caesura; *na avidvān tu*.

11. U.f. . . *upadiçya ajñān* . . . , *yayus* (*vyā*, 800c).

12. SELECTION XI. The ass in the tiger-skin. Hitopadeça, book iii., fable 3.

—This story corresponds to Pañcatantra, book iv., fable 7, which has been worked over by Somadeva, lxii.19–23. Its oldest Hindu form is the Lion-skin Jātaka. It seems to have been lacking in the Pehlevī version. Plato makes Socrates say, “Since I have put on the lion’s skin, I must not be faint of heart”—Kratylos, 411A. The tale

appears in the Chinese Avadānas, vol. ii., p. 59, no. 91. Compare also

Pāli. Jātaka, no. 189 (vol. ii.); transl., I. p. v.
Fab. Aesop., ‘Ορος λεοντῆν φέρων, no. 336, ed.
Lucian, Piscator, § 32. [Halim.
La Fontaine, book v., no. 21; Regnier, I. p. 431.
Benfey, I. 402-3; II. 308.]

13-14. ‘By the washerman, covering (him) with a tiger-skin, that one (asāu=gardabhas) was let loose . . .’ —praechādyā, see vīchad + pra, and 227. —See ymuc, and 1051³.

15. See buddhi2.

16. See vcar3. —**16-18.** The instr. is logical subject of the impers. pass. sthitam: see sthita2 end, and 999. —‘Having a gray-blanket-made body-cover (1293), i.e. having covered himself with a gray blanket.’ —U.f. sajji-kṛtya (992), avanata-kāyena (vnam), ekāntē.

18-19. ‘The ass, seeing . . ., thinking “gardabhbī iyam,” making (714, ppl.) . . ., ran . . .’

20. See iti 2a end.

NOTES TO PAGE 35.

1-2. See vcar3. —See ḡreyāns and 464. —paricchannas, vīchad, 957d.

3. SELECTION XII. The elephant, the hares, and the moon. Hitopadeça, book iii., fable 4.

—This story corresponds to Pañcatantra, book iii., fable 1, and is given by Somadeva at lxii.29-44. It is unquestionably of Hindu rather than Greek origin, since it turns on the Hindu belief that there is a hare in the moon (36³N.). Compare

Old Syriac version. Kalilag, p. 63-65.
Arabic. Knatchbull, p. 223. Wolff, I. 192.

Later Syriac version, p. 133-137.

Anvār-i Suhaili, book iv., story 4.

Directorium, Cap. V., p. 10-11 of signature H.

Buch der Beispiele, p. 104³.

Benfey, I.348; II.226. Lancereau, p. 337.

—U.f. varṣāsu api, vr̄ṣṭes abhāvāt, tṛṣā-ārtas . . . āha.

5-6. ‘And we, who from want of bathing are almost blind,—where shall we go, or . . .?’

7-8. U.f. tattīra-avasthitās . . . āhatibhis bahavas cūrṇitās, ‘were crushed in great numbers by the (blows, i.e.) tread of . . .’

9-10. ā-hūya, gerund. —See vākulaya.

—U.f. eva atra āgant, see v̄gam+ā end. —vinañksyati, see vlnaq.

11. viśidata, see v̄sad, and 185.

13. ‘How shall I speak . . .?’ —See yūthapa.

14. spr̄cann, etc., 210. —See v̄ghrā.

16-17. See vīlaś; and vsthā+anu, end.

19. ucyatām, 769.

20-21. ‘Even when the weapons are raised (udyatesu, vyam), an envoy speaks not falsely; always, because he is inviolable (sāda eva avadhya-), he is, surely, the speaker of pure-truth.’

NOTES TO PAGE 36.

1-2. The moon-god’s message goes from yad ete to prasiddhis. —See yad2. —‘As for the fact that these hares, . . .; by thee have been driven away (v̄sr+nis, caus. pass.), therein not rightly (see v̄yujō) hast thou done.’

3. See prasiddhi, and cf. çāça, çāçānka, and çāqin. The Jātaka tells how the rabbit offered up its own life for Çakra and how Çakra in grateful recognition placed the hare’s image in the moon’s disk as an enduring memorial of the self-sacrifice — see Jātaka, no. 316, vol. iii., p. 51, and S. Beal, *Si-yu-ki*, II. p. 60.

4. U.f. bhayāt idam (= rādē, see idam) āha: idam (= ‘my misdeed, just mentioned’) . . .

5-6. See atral. —pra-ñamya, 192a. —See v̄gam 1.

6-7. tena (çāçakena), . . . nītvā, etc. See vīkr̄, caus. —Here the elephant is made to worship the moon; but Pliny, *Nat. Hist.* viii.1, gives a curious belief about the voluntary moon-worship and religious ablutions of elephants. Fa-hian, the Chinese Buddhist pilgrim, chap. xxiii., records a like story, Beal, *Si-yu-ki*, I. p. li.

8-9. The rabbit is the elephant’s spokesman: deva, ‘O (moon-)god.’ —U.f. ajñānāt eva anena (= gajena) . . . tad kṣamyatām. —pra-sthāpitās, 1042d, 1051³.

12. SELECTION XIII. The blue jackal. Hitopadeça, book iii., fable 7.

—This story corresponds to Pañcatantra,

book i., fable 10. It is not found in the Arabic version nor in Somadeva, and so was probably not a part of the Indian original—Benfey, i. p. 223. But cf. Jātaka, no. 188. The motif is similar to that of the fable of the whitewashed jackdaw among the doves, Κολούς καὶ περιστερά, *Fabulae Aesopicae collectae*, ed. C. Halm, no. 201^b. See La Fontaine, book iv., fable 9, Regnier, i.298f.

—svecchayā ‘bhraman: same phrase, w. the other form (763), at 23⁵.

13. tatas (= bhāṇḍāt, 1098), see tatas 1.

13-14. ‘Kept pretending to be dead:’ see vṛdg+sam, caus., and sthita4.

14-15. U.f. -svāminā asāu (= sṛgālas) utthāpya (1051^b, 1042d). The two gerunds go with the logical subject, -svāminā.

15-16. Note how the gerunds, gatvā, avalokya, mark each the end of its little clause.

16. uttama-varṇas, w. double mg, ‘of the best color’ (royal purple), and ‘of the highest caste’ (cf. 28¹⁸). —See ātman2, and note how it is used as reflexive of all three persons—here ‘myself.’

17-19. Construe: aham (asmī) abhiṣikta (visic) -devatayā aranya-rājye sarva-ōśadhi-rasena.

19-20. U.f. adya ārabhya (see vṛabh+-ā3) asmad-ājñayā asmin . . . ‘By our command conduct must be made=you must do as I command.’

20. vīciṣṭa-varṇam, 1299.

21. U.f. pra-namya (192a) ūcūs (800e). —yathā ājñāpayati devas, ‘as the king commands’ (sc. so will we do), is a common response in the drama.

NOTES TO PAGE 37.

1. U.f. aranya-vāsiṣu. —tasya, pred. poss. gen., see vbhū.

1-3. Construe: svajñātayas dūrikrtās avajñayā tena, . . . (see -ādi) prāpya, . . . avalokya, . . .

3. vi-ṣaṇṇān, vsad, 185, 189.

4-6. U.f. evam ced anena anīti jñenā . . . tad yathā ayam . . . ‘if thus by this . . . (we’re treated with contempt), then that this one . . .’ see vīdhā+viś end. —naçyati: for mode, see 581c² and cf. yathā6.

6. amī, 501.—varṇamātra-vipralabdhās, ‘fooled by (his) mere color,’ see mātrā2, and vīlabh+vi-pra.

7. amum, 501. —See vīci+pari and 770a.

6-8. yatas . . . kuruta: the sentence is constructed like the sentence evam . . . vidhe-yam, lines 4-6.

8. See vīsthā+anu2.

9-10. tatas . . . tena_ api çabdās kartavyas, ‘Then he too will raise a howl.’

11. U.f. syāt, tasya asāu (= svabhāvas).

—‘What inherent-nature anyone (yasya) may have, that (nature—asāu) of him is hard to overcome:’ see ya6.

12. U.f. tad kim na aqñāti. ‘If a dog (427) is made well-fed, i.e. put on good rations, will he not then gnaw a shoe?’

13. ‘He’ll be killed by (some) tiger, recognizing (him) by his howl.’ —tathā etc., cf. 33¹⁴ and n. and references: for sati, see vīla3.

16. ‘And (consumes) destroys, as (does) a hidden fire (antargatas analas) a dry tree.’

18-19. ca, used loosely to connect ratas with the logically, but not grammatically, coordinate parityajya. —See vīram3. —mūḍhas, see 223⁴. —vat, see 1107.

20. SELECTION XIV. The two geese and the tortoise. Hitopadeça, book iv., fable 2.

—This story appears in the Pañcatantra, book i., fable 13, and is given by Somadeva, lx.169-177. The Pāli form of the fable is probably the oldest, and corresponds in moral and incident with the Chinese form, *Avadānas*, vol. i., no. xiv. The Aesopian form, Χελώνη καὶ ἄερός, Babrius, no. 115 of Schneidewin’s ed. (cf. no. 419 of Halm’s collection), differs in both these respects. Compare

Pāli. Jātaka, no. 215 (vol. ii.); transl., i. p. viii.
Old Syriac version. Kalilag, p. 24.

Arabic. Knatchbull, p. 146. Wolff, i.85.

Later Syriac version, p. 49.

Anvār-i Suhaili, book i., story 23.

Directorium, Cap. II., p. 10 of signature D.

Buch der Beispiele, p. 52⁷.

Benfey, i.239; ii.90. Lancereau, p. 340.

La Fontaine, book x., fable 2. Regnier, iii. p. 12f.

21. mitram, nom. neuter: the name-adj., kamb-, agrees in gender with kūrmas.

NOTES TO PAGE 38.

1-2. yad, untranslatable, like ὅτι, introducing a direct quotation: cf. οἱ δὲ ἐπον οἵτινες; so St. Luke viii.49, etc. — U.f. adya asmābhīs atra uśitvā (see v3vas). — Lit. ‘Now once by fishers, going there, it was said, “By us, staying (over night to-day=) over this night here, to-morrow the tortoises, fishes, and so forth shall be killed.”’

4. āhatus, 801a. — See tāvant 3b. ‘Let the facts be ascertained first; afterwards, what is fitting (yad ucitam, vuc), . . .’

5. U.f. mā evam. — For I (ain) having a seen disaster here = (1308) have seen a . . .’

7-8. For the three names, see vocab. The third is of a kind with which Bühlér compares the early Christian name ‘Quod-vult-dea,’ and the Puritan ‘Fight-the-battle-of-faith,’ etc. — U.f. dvāu . . . edhete (vedh). — ‘Both Forethought and who (is) Readywit, these two . . .’ the yas merely fills out the metre, see ya3.

9. SELECTION XV. The three fishes. Hitopadeça, book iv., fable 3.

— This story corresponds to Pañcatantra, book i., fable 14; see Benfey, ii. p. 137 and 91. Very similar is book v., fable 6. Somadeva gives a version at lx.179. An excellent version occurs in the MBh. xii.137. 1 = 4889. Cf. also

Pāli. Jātaka, no. 114, vol. i.
Old Syriac version. Kalilag, p. 15.
Arabic. Knatchbull, p. 121. Wolff, i. 54.
Later Syriac version, p. 31.
Anvār-i Suhaili, book i., story 15.
Directorium, Cap. II., p. 12 of signature c.
Buch der Beispiele, p. 3937.

9-10. U.f. purā etasmin eva . . . evam-vidheṣu . . . upasthitesu (303b) -trayena.

11. tatra = teṣu matsyesu, see tatra 1.

12. See 2antara4.

13-14. See v1dhā+abhi. — ‘In a matter (still) future, from lack of anything to judge by, where shall I go?’ — since the danger is vague and uncertain, I’ll keep still for the present. — See vpad+ud.

16-17. Explained in notes to p. 18, lines 9-10.

18. See vdr̥ç+sam, and cf. 36¹³⁻¹⁴.

19. U.f. apa-sāritas (pass. of *caus.*) . . . ut-plutya.

21. U.f. -ityādi refers to lines 7 and 8 above. Cf. note to 33⁷⁻⁸.

22. SELECTION XIV., continued. ‘Therefore (tad), this to-day (tad adya) must be brought about, that I reach (yathā prāpnomi) . . .’ cf. passages cited under yathā end.

23. prāpte, ‘reached = in reaching,’ see 17⁸x. Similarly gacchatas te, ‘of you, going = of your going.’

NOTES TO PAGE 39.

1. U.f. bhavadbhyām saha. See vartman.

3. kāsthām is subject of avalamb-

5. ‘That is an expedient; but — ?’

6. ‘A wise man should consider the (expedient or) advantage (of a certain course), and likewise the (inexpedient or) disadvantage of it he should consider.’ Note the etymology of upāya and apāya, and the contrast.

7a. Gen. absolute, 300².

8. SELECTION XVI. The herons, the serpent, and the ichneumons. Hitopadeça, book iv., fable 5.

— This story corresponds to Pañcatantra, book i., fable 20. Cf. also introduction to selection viii., 31¹⁹. Somadeva gives the story very briefly at lx.235. Cf. also

Old Syriac version. Kalilag, p. 30.
Anvār-i Suhaili, book i., story 26.
Buch der Beispiele, p. 57³⁴.

9. Since this Vulture-peak is placed near the Nerbudda, we can hardly identify it with the one famed in Buddhist story (27⁶x.), which was near the Ganges.

13-14. U.f. . . . āniya, . . . ārabhya (see vrabh+ā 3), . . . yāvat (see yāvant 3), pañkti-kramenā . . . dhatta (668).

15. svabhāva-dveṣāt: the enmity of ichneumons and serpents was proverbial: ‘They fight like cats and dogs;’ cf. Pañcatantra, p. 110²²f, ed. Kosegarten, = book ii., p. 71¹f, ed. Bombay; and selection xxi.

15-16. tathā etc. = 37¹³; cf. 33¹⁴x.

17. U.f. tāis (= nakulāis) . . . āruhya, . . . sarve . . .

18. āvām, 491. — Cf. 33⁷⁻⁸N.

19. SELECTION XIV., concluded. — See eva² near mid.

20. uttarām dā: cf. uttara-dāyaka, 32⁴.

21. U.f. sarvathā atra eva. — See kim3.

22. U.f. evam anuṣṭhite sati, 303b⁴.

NOTES TO PAGE 40.

1. sam-uhyate, vvhah, 769, 252. — āha, 801a.

2. U.f. tadā, atra eva paktvā, khād-, ‘Then he shall be eaten, with a cooking (of him) right here’ = we’ll cook and eat him on the spot. Note that the gerund, as simple instr. of accompaniment of an action-noun, is generally the adjunct of the logical subject of the clause, although the latter (as here) is not always expressed.

4. vismr̥ta-sāṁskāras, 1299.

5. vadann eva, cf. cintayann eva, s.v. eva².

7-8. Construe: yas na karoti iha vacas suhṛdām · · , sas etc. — bhraṣṭas, vbhraṇç. — With line 7, cf. 25¹⁴.

9. SELECTION XVII. The hermit, and the mouse that was changed to a tiger. Hitopadeça, book iv., fable 6.

— This story, and the one at MBh. xii.116, 1=4254, are ultimately identical with Pañcatantra, book iii., fable 12 (Benfey, ii.p.262, 281), although very different from their prototype and inferior to it. Benfey traces the connection in a most interesting way, i.p.373. To his references, add Somadeva, lxii.125, Kalilag, p.72, Later Syriac, p.149, Beispiele, p. 116.

9-10. U.f. tena āç- · · drṣṭas, ‘he saw.’

11-12. khāditum (981²) anu-dhāvan : inf. hantum used similarly, 40²⁰, 41².

12. tapah-prabhāvāt: the austerities of the holy men gave them supernatural powers, cf. 16¹¹N.

13. biḍālas, predicate. See v1krō. — kukkurāt, 292a: so vyāghrāt, next line. — See vbhī and 643b.

15. ‘Looks upon even the tiger as a mouse.’

17-18. See vñi. — yāvat etc., see 999.

19. U.f. svarūpa_ākhyānam, ‘report about my true-nature.’

20. See v̥yam+sam-ud. — See v1kr, desid.

20-21. U.f. “punar mūśikas bhava” iti uktvā. — See eva.

NOTES TO PAGE 41.

3. SELECTION XVIII. The heron, the fishes, and the crab. Hitopadeça, book iv., fable 7. — See note to 31¹⁹.

— The story occurs in the Pañcatantra, book i., fable 7. Somadeva has it at lx.79. The Buddhist form appears in the Jātaka. A hypocrite is called ‘one who acts like a heron,’ Manu iv.196 (cf. 20⁸N.).

Pāli. Jātaka, no. 38; translation, i. p. 317.

Old Syriac version. Kalilag, p. 12.

Arabic. Kalila. Knatchbull, p. 113. Wolff, i.41.

Later Syriac version, p. 24.

Anvār-i Suhalī, book i., story 12.

Directorum, Cap. II., p. 8 of signature c.

Buch der Beispiele, p. 35¹⁶.

Benfey, i.174; ii.58. Lancereau, p. 344.

La Fontaine, book x., fable 3. Regnier, iii. p. 18.

Arabian Nights: Night 717 (Weil, iii.914).

4. U.f. tathā ud-vignam iva, ‘so, as if terrified.’ See v̥dr̥g, caus., and cf. sthita4.

5. pr̥ṣṭas, 220. — See iti 2b.

7-8. U.f. te ca atra avācyam eva. ‘And these here very surely · · will be killed: I heard (vākarṇaya) a plan to that effect (iti).’

8-9. See itas3. — U.f. -abhāvāt asmad-marāṇam. — kṛtas, ‘am made = have become.’

10-11. See iha and tāvant4. — ‘This (heron, ayam) appears to be actually (eva) our benefactor; therefore let him be asked (vprach, 768) · · ·’

13-14. U.f. upakartrā ariṇā saṁdhis. ‘Alliance (is proper — cf. 22²N.) with a foe who does us a service, not with a friend who injures us (apakāriṇā — cf. 39⁶N.); surely service and injury are to be considered as the essential characteristic of these two.’ The fact that one is *called* foe and the other friend is of no account. — lakṣyam agrees with predicate.

18-19. U.f. kasmin cid dege, ‘in a certain place.’ — sthāpitās, 1051², 1042d.

20-21. U.f. bakas api apūrva-kulīra-mānsa_arthi · · kuliras api: the api’s may

be rendered by 'and' or 'but,' as the sense requires — cf. apि॒.

NOTES TO PAGE 42.

1. -ākīrñām, v3kṛ + ā.

3. 'One should fear danger (bhaya॑t, 292a) so long (only) as the danger is future.'

5-6. U.f. paçyet na kim eid hitam (163). — mriyate, 773. — 'Surely, if one sees not any salvation for himself (in a non-fight =) without a fight, then . . .'

9^b is one copulative epd adj., utta॑-, 1257.

11. SELECTION XIX. The Brahman and his jar. Hitopadeça, book iv., fable 8. Count not your chickens before they be hatched.

— This story corresponds to Pañcatantra, book v., fable 9. The history and literature of the fable are treated at length by Max Müller, *Chips*, iv.145-209.

— The tale recurs in the *Arabian Nights*, Night 716 (Weil, iii.910): and the Barber's story of his fifth brother, Night 166 (Weil, i.540: Lane, chap. V.) is essentially similar. Ultimately dependent on the Indian original are Grimm's Lazy Heinz and Haggard Liese, *Märchen*, no's 164 and 168. Compare also Old Syriac version, Kalilag, p. 53.

Arabic. Kalila, Knatchbull, p. 269. Wolff, ii.3. Later Syriac version, p. 170.

Anvār-i Subaili, book vi., story 2.

Directorium, Cap. VII., p. 7 of signature K.

Buch der Beispiele, p. 130¹⁴.

Benfey, i.499; ii.345. Lancereau, p. 345.

La Fontaine, b'k vii., fable 10. Regnier, ii.145,495.

— For -çarman in names, see 59¹³ and n., and see vişnuçarman in vocab.

11-12. The feasts of the winter and summer solstices (corresponding to Christmas and Midsummer), originated in the worship of the sun at his 'entrance' (saṁkrānti) upon his 'north-course' and his 'south-course' respectively, and were celebrated with lavish alms-giving, as appears from the Pañcatantra, book ii., fable 2 (where Kosegarten, 119¹, reads uttarāyāna-, and the Bombay ed., 14²¹, reads daksināyana-: see this last in vocab.).

— The vernal equinox was also the occasion of great festivities, whence, doubtless, the fulness of the Brahman's jar. This feast survives as the *Holi* or Indian Carnival — described by H. H. Wilson, *Works*, ii.222-43.

12-14. U.f. tatas tam (= çarāvam) ā-dāya, asāu (devaçarmā), çayyā-nikṣipta + dehas (1297) san (redundant, v1as3), rātrāu acintayat. — The long epd: 'in a dish-filled-pot-maker's-shed-part (ekadege).'

14-17. Construe: yadi aham, imam . . . vikriya, . . . prāpnomi, tadā (introduces verb of apodosis, karomi) tāis (= kapardakāis) . . . çarāvān tatas ghaṭa_ādin upakriya vikriya, anekadhā vṛddhāis . . . ādikam upakriya, . . . utpādyā, . . . karomi. As a help to the correct phrasing, note that the interjected adverbial clauses end each with its gerund. — tatas, line 15, 'then,' equiv. to 'and': 'dishes and jars and so forth.'

17-18. U.f. tāsu . . . yā adh-, tasyām . . . 'who among those wives (is) most beautiful, on her I bestow . . .'

18-20. 'Thereupon, when her co-wives (tat-sapatnyas), jealous, quarrel, then I (will) beat them so' (ittham, said while he throws the cudgel to show how). — U.f. abhidhāya utthāya.

NOTES TO PAGE 43.

1-2. 'By the potter, (who came=) who was brought by the noise of the breaking of the pots, seeing that, the Brahman, scolded (see tiras), was expelled (bahis-) . . .'

5. SELECTION XX. The Brahman with the goat, and the three rogues. Hitopadeça, book iv., fable 10.

— This story occurs in the Pañcatantra, book iii., fable 3, and, as usual, in a more elaborate and better form. Somadeva has it at Ixii.62. Of the frequent imitations, *Gesta Romanorum*, Cap. 132 = 124 (see ed. of H. Oesterley, p. 486 and 733) may be mentioned. Compare also

Old Syriac version, Kalilag, p. 67.

Arabic. Kalila, Knatchbull, p. 233. Wolff, i.205.

Later Syriac version, p. 141.

Anvār-i Subaili, book iv., story 7.

Directorium, Cap. V., p. 2 of signature I.

Buch der Beispiele, 109²¹.

Benfey, i.355; ii.238. Lancereau, p. 363.

6. U.f. grāma_antarāt (202) . . . gacchan.

7-9. U.f. . . dhūrtās "yadi eśas (176a) chāgas (227) supply asmābhīs, kena api upāyena (tam chāgam) prāpya, khādyate,

tadā ·· bhavati" iti āloeyā, ·· upavīgya, sthitās (see sthita⁴).

10-11. abhi-hitas, see vIdhā. —See iti 2b. —U.f. skandhena uhyate, 769 and 252.

12. tad eva, 'just that' = 'the same thing.'

14. dolāyamāna-: Grierson, Bihār Peasant Life, p. 45, gives a good picture of the dooly.

16. U.f. "niçcitam eva ayam k—" iti matvā.

17. snātvā, to remove the supposed impurity arising from touching a dog. —yayāu, 800c. —Read cchāgas for -go.

19-20. See vIvid4. —vañcyate, pass. of caus. —chāgatas, sec 1098c³.

de Worde, in 1520, reprinted London 1885, ed. G. L. Gomine, p. 28. Compare also

Old Syriac version. Kalilag, p. 54.

Arabic. Kalila. Knatchbull, p. 268. Wolff, ii.1.

Later Syriac version, p. 169.

Anvār-i Suhaili, book vi., story 1.

Directorium, Cap. VII., p. 8 of signature K.

Buch der Beispiele, p. 131⁴.

Benfey, i.479; ii.326. Lancereau, p. 384.

—Through ujjayinī ran the prime meridian of Hindu astronomers.

2-3. 'For (see kr̄te) the Br., from the king, a call to offer a grāddha came.'

—grāddha, see p. 402.

4. sahaja-dāridryāt, 'from connate poverty = a born beggar as he was.'

6-7. 'Of receiving, ··, quickly, (if it is) not done, Time drinks the juice of it:' i.e. if you have anything to receive or give or a deed to do, do it quickly or it'll not be worth doing.

9. U.f. cira-kāla-pālitam ·· -rakṣārtham.

11. Natural enemies —cf. 391⁵N.

12-13. U.f. asāu ·· āyāntam. —'Having blood-smeared snout-and-paws.'

14. See vdhṛ+ava: his conclusion was "mama ·· bhakṣitās:" anena = nakulena.

15-16. U.f. asāu upasṛtya. —See vsthā4.

16-17. 'Finding out that the ichneumon was his benefactor, (and) possessing a discovered (vbhū+vi) deed (kr̄tyā), i.e. discovering what he had done, with a pained heart (418) ··.'

19-20. 'Who, without ·· (a-vijñāya), goes to or gets under (gatas) the power of passion ··.'

SELECTIONS XXII.-XXVII.

EXTRACTS FROM THE KATHĀ-SARIT-SĀGARA.

§ 45. The work from which the following extracts are taken holds a rather exceptional place in Hindu literary history, inasmuch as its date and authorship are quite definitely known. According to the author's fancy, it unites in itself all stories as does the ocean all rivers, and he therefore calls it the 'Ocean of the Streams of Story' or Kathā-sarit-sāgara. Following out the metaphor, he divides the work into one hundred and twenty-four chapters, called taraṅgas or 'billows.' By another division, independent of the one just mentioned, the work is broken into eighteen books, called lambakas, which Brockhaus, without authority, conjectured to mean 'surges.' The work contains about 22,000 distichs, that is, about one-

quarter as much as the Mahā-bharata, and not quite twice as much as the Iliad and Odyssey together. An analysis of its contents is given by H. H. Wilson, *Works*, vol. iv. 109–159.

§ 46. BIBLIOGRAPHY. The following discussions connected with the literary history of this work should be mentioned.

Fitzward Hall, the *Vāśavadattā*, Calcutta, 1859, Introduction, pages 22, 23.

George Bühler, On the *Vṛihatkathā* of Kshemendra, *Indian Antiquary*, i.302f, Bombay, 1872. Cf. Weber's Remarks, ibidem, ii.57.

George Bühler, Detailed Report of a tour in search of Sanskrit MSS. made [in 1875] in Kaçmīr etc., published at Bombay in 1877 as an Extra Number of the *Journal of the Bombay Branch of the Royal Asiatic Society*, with vol. xii. Preliminary reports had appeared in the *Ind. Ant.*, v.27f, and vi.264f.

George Bühler, Ueber das Zeitalter des Kaçmīrischen Dichters Somadeva, *Sitzungsberichte der phil.-hist. Classe der Kais. Akademie der Wiss.*, ex.545f, Vienna, 1855.

Sylvain Lévi, La Br̄ihatkathāmañjari de Kshemendra, *Journal Asiatique*, 8.vi.397f, vli.178f. Vol. vi. contains chapters 1–8 in text and translation.

The text has been edited by H. Brockhaus, Leipzig, 1839, 1862, and 1866. A complete translation has been given by C. H. Tawney, Calcutta, 1880–84.

§ 47. The concluding verses of the work were printed from new and trustworthy manuscript material by Bühler.¹ From them it appears that the author was named Soma, i.e. Somadeva, and was the son of the virtuous Brahman Rāma. Somadeva says that he made this collection of stories to please the queen Sūryavatī, and gives some of the facts relating to the royal house of Kaçmīr then regnant. These facts are supplemented and confirmed by the Rājatarāṅgini or 'Chronicles of Kaçmīr,' written by Kalhaṇa, about 1148–1157 A.D.² Combining these sources, Bühler reaches conclusions which may here be summarized briefly.

§ 48. In the year 79, i.e. 4079, of loka-kāla,³ Saingrāmarāja, a descendant of Śatavāhana (or Cāṭa-), succeeded to the throne of Kaçmīr. This was A.D. 1003. He was followed in 1028 by his son Ananta. Anantadeva is described as weak-minded, rash, and impetuous, but as brave even to fool-hardiness. He married Sūryavatī, daughter of the king of Jālandhar (jālamdhara). She brought him entirely under her power, and induced him, in 1063, to abdicate in favor of his son Kalaçadeva. He soon repented his hasty step and got control of the government again. Meantime, Kalaça abandoned himself to every vice, and, in rage, his parents determined to punish him, and give over the kingdom to his eldest son Harṣa. In fact, Ananta retired with his court to Vijayakṣetra, the modern Bijbhār, in [41]55 = A.D. 1079, and after two years of feud with Kalaça, took his own life in 1081, leaving the power in the hands of Kalaça, who held it till 1089, when he was succeeded by Harṣa. Sūryavatī burned herself on the funeral pile of her husband Ananta. Now since, according to Somadeva, Kalaça was king when the work was finished, and since it was written for Sūryavatī, the date of the composition must fall between Ananta's first abdication and his wife's death, i.e. between 1063 and 1081 A.D.

§ 49. The real source of the Kathā-sarit-sāgara is stated by Somadeva⁴ to be the Br̄hat-kathā or 'Great Narration' of Guṇāḍhya. This work, according to Bühler,⁵ goes back to the first or second century of the Christian era; but no manuscript of it has yet been published. On the other hand, important evidence of its general character and contents is afforded by the two works that have flowed from

¹ Ueber das Zeitalter etc., pages 547–549.

² Bühler's Report, p. 52f; Zeitalter, p. 554, 557.

³ The popular calendar (*loka-kāla*) of Kaçmīr is counted from a date corresponding to 3076 B.C. The era is connected — in some real or fanciful way — with Ursa Major (*saptarṣayas* — see 7si2), and so

is called the Saptarshi era. It is still in use. In giving a date, the hundreds and thousands are usually omitted. See Report, pages 59–60.

⁴ See Kathā-sarit-sāgara, i.3 and cxxiv.250, and Reader 56^f.

⁵ Report, p. 47. Cf. Wilson, l.c., p. 119f.

it, the Br̥hat-kathā-mañjari and the Kathā-sarit-sāgara. Each is a recast of Guṇāḍhya's original. The former was made by Kṣemendra Vyāsa-dāsa, a contemporary of Somadeva. Its date is not far from the year 1037 A.D., and it is therefore some thirty or forty years prior to Somadeva's work.¹ Both Kṣemendra and Somadeva distinctly assert that they translated from an original in the pāicāci bhāṣā or 'Goblin dialect'; and internal evidence² confirms their assertions, and, further, makes it certain that each worked independently of the other. But Somadeva seems to have been well aware of the faults of his predecessor, and his work is a decided improvement upon that of Kṣemendra, whose recast is only about one-third as long as Somadeva's, and sacrifices poetic merit in the effort to be brief.

§ 50. Although Somadeva was a Brahman, there are yet many remaining traces of the Buddhist character of his original, and even direct allusions³ to the Buddhist Birth Stories occur. Indeed, Weber maintained⁴ that Guṇāḍhya was a Buddhist. The name pāicāci bhāṣā seems to have covered a number of Low Prākrit dialects⁵ spoken by the most ignorant and degraded classes in many different parts of India. In one of these dialects the Br̥hat-kathā is actually written.

§ 51. It remains — partly by way of introduction to selection xxvii.— to complete and summarize the half-mythical account there given of the origin of the stories.

In a retired spot on the Himālayan peak Kālāsa, the god Cīva, to please his wife Pārvatī, was telling her (Kathā-sarit-sāgara, i.48) the adventures of the Seven Fairy Kings. Unfortunately, he was overheard by his Gaṇa or attendant (see gana), Puṣpadanta. Puṣpadanta foolishly told the tale to his wife, and she recited it in turn to Pārvatī. This made it appear that Cīva had palmed off upon her an old story. Even on learning the truth, she was still exceedingly enraged, and cursed Puṣpadanta to be born as a mortal. She also inflicted the same curse on the Gaṇa Mālyavant who interceded for him.

At their entreaty, however, she set a limit (anta) to the curse of each, speaking (i.59) to this effect: "There is a Yakṣa named Supratīka, who, cursed to become a mortal, is living in the Vindhya as a Piçāca, under the name of Kāṇabhūti. When thou, Puṣpadanta, shalt see him, and tell him the tale which thou overheardest Cīva telling me, then thou shalt be released from thy curse. When Kāṇabhūti shall have told it to thee, Mālyavant, he shall be released. And when thou, Mālyavant, shalt have published it to the world, thou shalt be free also."

§ 52. Puṣpadanta, accordingly, is born as Vararuci or Kātyāyana, meets Kāṇabhūti, narrates to him the seven stories of adventure in seven hundred thousand stanzas (ii.26), and is released.

Kāṇabhūti, meantime, remained in the Vindhya, waiting the coming of Mālyavant. The latter is duly born as a Brahman (vi.19, 20), with the name Guṇāḍhya, at Supratiṣṭhita (vi.8) in Pratiṣṭhāna.⁶ This is identified with Paiṭhān on the Godāvarī (vi.72), about 150 miles from Bombay, east by north. After travelling in the Deccan, Guṇāḍhya returns to the splendid royal city of Supratiṣṭhita (vi.24) and is appointed a minister (vi.70) of Sātavāhana, the king of whom the story in selec-

¹ Lévi, *Journ. As.*, 8.vii.218-220.

² Ind. Ant., i.308-309. Journ. As., 8.vi.413.

³ E.g., at Ixxi.120, to the Boar Jātaka. See Weber, *Indische Streifen*, ii.367.

⁴ Ind. Ant., ii.57.

⁵ For the views of the Hindus and others concerning these dialects, see Muir, *Orig. Sanskrit Texts*,

ii.43f, esp. p. 48 and 50. Cf. also Jacobi, *Ausgewählte Erzählungen in Māhārāshtrī*, Einl. § 2, § 15.

⁶ Its Prākrit form is Paiṭhāna; this is the ΠΑΙΤΗΝΑ of the Περίπλος and the Baīdhava of Ptolemy. See McCrindle, *Ancient India as described by Ptolemy*, pages 175-6, and J. Burgess, *Arch. Survey of Western India*, iii. (Bildar, etc.) p. 55.

tion xxvi. is related. In consequence of a wager with his colleague Çarvavarinān (52¹), Guṇālhya forswears the use of Sanskrit, Prākrit, and the local vernacular. Since he knows no other language, he is forced to keep silence, and so to give up his position as minister. With two pupils he retires to the Vindhya, and, falling in with a host of Piçācas (vii.26), learns their dialect. In this he addresses Kāñabhuṭi, who exists himself at the time as a Piçāca. Kāñabhuṭi tells the tales in ‘his own dialect’ (svabhāṣayā, 53²), i.e. Piçāci, to Guṇālhya. The hearer writes them down in Piçāci, and with his own blood, since he had no ink by him. Kāñabhuṭi is then released.

Guṇālhya, in order to “publish the stories to the world,” sends the manuscript to Sātavāhana. The king, puffed up by his newly-acquired knowledge of Sanskrit grammar (52³), rejects the stories on account of their dialect. Guṇālhya, overcome with grief, reads aloud to his two pupils six hundred thousand distichs and casts the manuscript, leaf by leaf, into the fire, while the beasts stand about in a circle and listen with tears in their eyes.¹ One hundred thousand couplets Guṇālhya keeps, because they especially pleased his pupils. At last the king hears of the strange proceeding, comes, and takes what is left,¹ namely the Br̥hat-kathā. The pupils expounded the poem to the king and he composed the first book or lambaka, called Kathāpiṭha (56¹⁰N.), to serve as a general introduction to the rest, after Guṇālhya had ascended to heaven (56⁴), released.²

¹ Compare the stories of Orpheus and of the Sibyl.

² According, then, to Somadeva (and to Kṣemendra, as well, *Ind. Ant.*, i.307), the παράδοσις of the stories is, in turn, from

1. Civa, to
2. Puṣpadanta (= Vararuci, Kātyāyana),
3. Supratika (= Kāñabhuṭi),
4. Mālyavant (= Guṇālhya),
5. Sātavāhana, and
6. The world.

NOTES TO PAGE 45.

LINE 2. SELECTION XXII. King Putraka and the seven-league boots. Kathā-sarit-sāgara, Taraṅga iii.45.—Kṣemendra gives the tale in his Br̥hat-kathā-mañjari, at ii.48. Tawney, i.14, adduces many parallels, among them, Grimm’s Fairy Tales, no. 197, The Crystal Ball. See also Jātaka, no. 186 (vol. ii.); transl., i. p. xvi.f.

2-3. See atra 1. —King Putraka’s uncles had bribed assassins to kill him. By a greater bribe and a promise to go far away, the king induces the murderers to spare his life: this in explanation of the “meantime,” the “promise,” the “Vindhya,” and the “disgust.” —For Putraka, see 17⁹N. —See vr̥aj+vi.

4-5. The sense-divisions do not correspond with the metrical divisions here as they do in the Epos. U.f. bhraman ava_āpa asāu _ekatatparāu puruṣāu dvāu; tatas tāu etc. —see iti2.

6. U.f. maya_asura-sutāu āvām sc. svas.

8. ‘On account of this (is) our fighting. Who (is) mighty (= proves to be the stronger), he may take it.’ — Brockhaus reads tannimittam—against the metre.

9. U.f. etad tad-vacanam .. pra_uvāca.

10. U.f. .. puṁsas (394)? tatas sam-avocatām (see vvac, and 854 and 847 end).

11. U.f. pari-dhāya (‘by putting on’) .. ava_āpyate.

12. U.f. yad (162) likhyate: see ya5.

13. See ya5. —‘Is thought of?’

14. avādīt, vvid, 898, 899c. Aorists are not very uncommon in this poem, though very few have been met before in this Reader. See 826. —U.f. kim yuddhena? astu ayam paṇas. See 1ka 1.

15. U.f. sas eva etad (= dhanam) haret (163).

16. See under iti2. —mūḍha, 223⁴.

17. U.f. adhy-āṣya, ud-apatāt vyoma.

19. v̥tr+ava, with abl.

NOTES TO PAGE 46.

1. SELECTION XXIII. Story of Mousey, the thrifty merchant. Kathā-sarit-sagara, Taraṅga, vi.28.—It is introduced as a story which Guṇādhyā hears on his return to Supratisthita—see p. 333, § 52. It may be called a kind of pendant to selection xix. It is identical with the Cullaka-seṭṭhi Jātaka, no. 4(vol.i.), transl., i.p.168.

2. ‘By me, utterly without (vinā eva) capital, wealth was gained’ (vāsad+ā, caus.).

4. man-mātus, abl., ‘from my mother.’ man-, 161, 494.

5. tad-bhayāt: tad- (494)=tebhyaś, i.e. gotrajebhyas. —See garbha3.

7. ‘And there was I born, (as the =) to be the means of support of that excellent woman.’

8. See vṛḍh, caus. —kurvatī, 714⁵.

9-10. U.f. atha abhy-arthya. — See vṛṣak B1. —Lit., ‘And then by her, the sad one, having entreated a teacher, I was gradually made to learn writing and ciphering somewhat.’

13. For gen. w. vādā, 297a.

15-16. agamam, 846. — so ‘pi marks beg. of new clause and is little more than a δ ḥ with viṣākhilah. —‘Thus (i.e. as follows, lines 17-20) spake (854) to a certain . . .’

17-18. See 1idam, near end. —pañyenā, appositive to etena.

19. punar: the antithesis is between a dead mouse and good hard cash.

—The Roman dēnārius had long been known to the Hindus. The borrowed word appears, e.g., in an inscription of the time of Kumāra Gupta (ca. 430 A.D., Ind. Ant. xv.192), given by Gen. Cunningham, Arch. Survey of India Reports, iii. 54-56.

20. See vsthā7. —te ‘pi (sc. dīnārās), ‘even the principal.’

22. tvattas, 1098a.

NOTES TO PAGE 47.

1-2. Contrue: asya sampute (see this) tam (=‘mouse’) likhitvā, gato ‘bhūvam (829) aham, so ‘pi ahasat.

3-4. -yugmena; instr. of price, 281b; mūl, appositive. —mārj- depends on krte; and the other genitives go w. dattas, 297a.

7-8. Contrue: aham grāntāgatāya -samghāya adām (829) ambhas, etc.

9-10. dve dve, see dva: ‘two apiece,’ 1260. —U.f. vikṛitavān (960) āpanē.

11-12. See tatas5: the second is a mere stop-gap. —See vṝh +ā.

13-14. mayā, logical subject of krītam: tebhyaś, abl.

15-16. Loc. absolute. —The rains made the roads impassable for the wood-men. —pan-, 486b. —catais, 281b.

19-20. ‘A golden mouse was sent (1042d) by me, making (it), to that V.; and he gave (adāt) . . .’

21-22. See vāsidh+pra. —U.f. lakṣmī iyam. —satā, ‘being.’

NOTES TO PAGE 48.

1. SELECTION XXIV. King Cibi, the falcon, and the dove. Kathā-sarit-sagara, Tar. vii.88.—This story is famous, old, and widespread. It is of distinctly Buddhistic origin and character—see S. Beal, *Si-yu-ki*, i. p. 125 and note. Benfey, Pañcatantra, i. p. 388 f, gives a great many Buddhist and other parallels. It occurs in the Jātaka as no. 499 (vol. iv.). It is frequently figured on Buddhist sculptures: so on the tope of Amarāvatī—see James Fergusson, *Tree and Serpent Worship*,² plate lxxiii.1, and p. 225, and plate lx. left, and p. 194; also on the great Javan temple of Bōrō Boudour. The Amarāvatī tope dates from about the beginning of our era—see J. Burgess, *Arch. Survey of Southern India* (Amarāvatī, etc.), p. 12, 101.

—In the Cariyā-piṭaka, Pāli text, ed. Morris, p. 77, Cibi appears as an incarnation of the Future Buddha. Sakka, in the form of a blind old beggar, asks him for one of his eyes, and he gladly gives up both of them. This is represented in a mural painting of a cave at Ajantā—J. Burgess, *Cave Temples of India*, p. 315. Beal gives a Chinese version of the story in his *Buddhist Literature in China*, p. 31-41. And the tale occurs in Mohammedan forms with Moses in place of Cibi, and Michael and Gabriel in place of Indra and Dharma (or Agni).

—In Sanskrit works the Cibi-story is common. We find it in the Southern Pañ-

catantra, French version by J.-A. Dubois, p. 173. It occurs three times in the MBh. It is told at iii.130.21 = 10557, of Uçinara, the father of Cibi (translated by P. E. Foucaux, *Le MBh*, *Onze épisodes*, p. 231); at iii.197.1 = 13274, of Cibi himself; and at xiii.32.3 = 2046, of Vṛṣadarbha, the son of Cibi.

—Cibi Uçinara is the traditional author of RV. x.179.1, and seems to be the heros eponymos of a clan that dwelt between the Indus and Akesines. See Zimmer, *Altindisches Leben*, p. 130, 431.

1. King Suçarman, having been deceived by a Gaṇa in the form of a Brahman, says, "This is no Brahman, but a god come to deceive me; for such things are constantly happening in this world; and so (tathā ca — introducing the following story as a similar instance), in old times, there was (abhūt) a king, etc."

2. U.f. sarva-sattva-abhaya-pradas, 'giving a feeling of safety to all creatures:' see 20¹n.

3-4. The inf. denotes purpose: cf. 987 w. 982. —'Indra himself, having taken on . . ., pursued (anv-apat) Dharma' — see dharma3.

5. U.f. aṅkam açīriyat: see vṛi3; for aorist, 850^b, 864.

7. 'This (is my) proper food. Surrender (758) to me (297a) . . .'

8. For Indra and the reader, who know the secret of the dove's real nature, there is a play upon the word dharmas.

9-10. U.f. enam (274b) . . . a-tyājyas; tad ('therefore') dadāmi anyad . . . tava (297a).

11. See evam. —ātma-, see 18¹⁶N. —See 747.

13. See yathā5. —vṛīt+ud. —aropayat, 1042e end.

15-16. See vruh+adhi. —U.f. "... tu etad" divyā vāk ud-abhūt. "That indeed is equal", referring to the promise contained in line 10, etat-samam.

18-19. U.f. tuṣṭāu akṣ- (pred. adj.) . . . dattvā (991, 955c) ca . . . anyān tāu . . . iyatus (783b^b).

20. SELECTION XXV. Story of Ahalyā.

Kathā-sarit-sāgara, Tar. xvii.137. —Caci is a pattern of wifely virtue, but Indra does not requite her with equal fidelity. His amours are as notorious as those of Zeus. Indra is invoked with the words ahalyāyāi jāra, as early as the CB. (iii.3.4¹⁸). He is reproached for his affair with Ahalyā, at MBh. v.12.6 = 373; and this is narrated at length in the Rāmāyaṇa, i.48 Schlegel, or i.49 Gorresio. His attempt upon Ruci is told at MBh. xiii. 40.16 = 2262, excerpted by Muir, *Texts*, i².466. Later books smooth over these immoralities by interpreting them allegorically — see Müller, *Ancient Skt. Lit.*, p. 529. —So Holtzmann, ZDMG. xxxii.302 (cf. 294); Muir, *Texts*, iv².48.

NOTES TO PAGE 49.

2. U.f. -lubdhas (vṛlubh) tām. — See varthaya+pra, 959 and 960.

3. Construe: matis pra-, vibhūti-andhā, dhāvati aviṣaye.

4-5. U.f. sā anu-mene (794e) . . . tad ('that occurrence') ca prabhāvatas (1098, 291^a) buddhvā (160), tatra agat . . .

6-7. See vṛīt3. —See sthita4.

8-9. 'She answered her husband with a speech, (provincially ambiguous, i.e.) ambiguous on account of its dialect, (but yet) having some regard for (verbal) truth, "This is, of course, a cat or my lover" — see majjāo. Gāutama takes it in the latter sense and replies tvaj-jāra.

11. 'He caused to fall on her a curse, truth-regard-limited' (-klptāntam), i.e. not an endless curse, but one with a definite limit, because she did not lie outright.

12. The curse. —ava-āpnuhi, 703.

13. The limit — cf. p. 333, § 51. — See ā 4 and 293c. — See 2antara 1. —'Until forest-interior-wandering-Rāghava-sight, i.e. till thou seest R. wandering in the wood.' "Rāma removed the guilt of Ahalyā by merely looking at her," says the Viṣṇupurāṇa, iv.4.42.

14. datta-çapas, 1299, 1308. —yayāu, 800c.

16. SELECTION XXVI. The king who didn't know his Sanskrit grammar. Kathā-

sarit-sāgara, Tar. vi.108–164, omitting 111–112, 124–133a, 154–158, 161–162. — Kṣemendra gives this story in brief at vi.35–52, *Journ. As.*, 8.vi.446. The king is called Sātavāhana; but this is merely the family name of a dynasty that reigned in the northwest of the Deccan in the first and second centuries of our era. See Oldenberg, *Ind. Ant.*, x.225 f. Čarvavarman was a protégé of this family—p. 334, § 52. Somadeva, as we saw, makes Harṣa a descendant of Cātavāhana; and for the last, he adds (vii.13), Čarvavarman wrote the easy grammar called Kātantra—Bühler, *Report*, p. 74.

16–17. Guṇādhyā, who had been interrupted by Kāṇabhlūti, resumes his story here with tatas. — adhy-āsta, 620. — tad, ‘that’ (garden), whose creation by Durgā (see deva2c), Guṇādhyā had narrated a little before (vi.84). It was just outside of the capital of Pratiṣṭhāna (p. 333).

19. vīr+a, 957b. — Inf. of purpose.

NOTES TO PAGE 50.

2. ‘Cirīṣa-delicate-limbed, i.e. having limbs as delicate as a C. blossom.’ — U.f. abhy-agāt.

4. ‘She said “Don’t with water (mā udakāis—cf. line 8) pelt me.”’ He understands it as “With comfits (modakāis) pelt me.”

5. ānāyayat, vñi+ā, caus. imf.

7. rājann, 210. — See 2antara 1.

8. The order of the words is inverted to remove the ambiguity. —iti uktam · · tava (297a), ‘Thus I said to thee.’

9. ‘Knowest thou not the mere (mātrā2) euphonic combination of the mā-word and the udaka-word?’

12. hasati, present ppl., loc. absolute. — ākrāntas, 955a. — See jhaṭ-iti.

13. ‘Having abandoned-water-play,’ 1308.

14–15. U.f. pra_aviyat · · muhyān āhārādi.

17–18. Construe: “çaranam me (‘sti p- vā, mr̥tyus vā” iti · ·. — ‘Having bed-thrown-limbs,’ v2as+pari-ni.

19–20. Construe: parijanas · · dr̥ṣṭvā, abhavat sambhrāntas, “kim etad” iti (‘saying “What’s that?”’).

21–23. aham, i.e. Gunādhyā. — tām, i.e. avasthām. — pary-ahiyata, 770b. — prātar āvām (‘I. and C.’).

NOTES TO PAGE 51.

1–2. sarvasya, subjective gen. w. praveṣe, which is loc. absol. w. ruddhe. — See kātham. — mama begins new clause. — See pagca.

3–4. Construe: nṛpas vijñaptas (1042d²) mayā, upavigya · ·. — See vīrt7.

5–6. ‘S., tho’ he heard it, kept silent (just so, tathā eva, i.e.) nevertheless.’ See vīlas4. — U.f. tatas ca idam.

7–8. U.f. · · kuru” iti prāk · · tena · · adya · · niçi — see adya.

9–10. See svapna. — U.f. nabhasas cyutam (nom.) — see vīcyu4. — See vīkas+vi.

11–12. tasmāt=ambujāt. — dhavalā, ambarā, like the one Socrates sees, *Crito* 4.

13. iyat (451) dr̥ṣṭvā. — See vīman 1.

15–16. ‘C. having thus announced his vision’ — see vīvid+ni and 1308. — U.f. asta-māunas · · avadat.

17–18. The question goes to pāṇḍityam. — See vīcak B1, pass. of caus. of desid. — kālenā: for instr., 281e. Similarly varśāis, line 21.

19. tena = pāṇḍityena. — esā, ‘this’ that you see about me. — na pratibhāsate = ‘sordet’

20. Observe caesura, and see 1ka 1. ‘What pray has a fool to do with power, as it were a block with ornaments?’ i.e. he has no more to do · ·, than a block · ·.

21–22. In the introduction to the Pañcatantra, also, the time needed for learning Sanskrit grammar is put at twelve years. — See mukha4.

23. See vīcak B1, caus. — tad = grammar.

NOTES TO PAGE 52.

2. kuryāt, vīkr 1.

5–7. Protasis ends w. ced: tatas begins apodosis; ‘then by me are renounced (tyak-tam) these three languages which pass current’ (vībhū+sam3). See p. 334, § 52. — See tadvat. — Kṣemendra (vi.52) has apabhraṇa for Somadeva’s deṣabhāṣā. Both of these terms denote indeed a Prākrit

dialect; but, in contrast with the word prākṛtam in this connection, they denote a vernacular of a lower order than prākṛtam.

8-9. U.f. na ced evam '·, -abdān (276) vahāmi esas '·: esas, emphatic, 'I, this one,' 'I, C. here, (will) carry '·.'

10 11. tasminn = C. — agamam, 846.
— See vman 1.

12. ca vīhastah is Boehltingk's emendation for cavīhastah.

15. 'Without S., no other way of escape appears.' She is led to look to S. or Kumāra for help, because a kumāra (see this) opened the lotus (51¹⁰). — Tawney. Weber conjectured that the war-god Skanda owed his name and existence to Alexander the Great.

18. Caesura. — **19.** prāpa, 783c².

21. 'Showed (vlkr 1) favor to him (tasya, 297a), i.e. to C.'

22-23. 'Having magic power by K.'s gift.'
— See cintitop: for a like magic, see 45¹³.

NOTES TO PAGE 53.

1-2. U.f. prādus āsan ca tās (sciences) tasya (= dat.) '· tatkṣaṇam. '· hi (163).

3. SELECTION XXVII. The pathetic history of the stories. Kathā-sarit-sāgara, Tar. viii.— It forms Kṣemendra's eighth chapter (of only 16 couplets), *Jour. As.*, 8.vi.449. For a general explanation of the Tarāṅga, see p. 333, § 51f.

3-4. 'So, by G's request (vii.113), that tale was told by K. in his own (piçāca) dialect.'

5-6. 'And by G., likewise in (lit. with) that dialect, in (lit. with, 281c) seven years (varsāis), it (sā) was written down as seven couplet-lacs' (appositively).

7-8. U.f. mā (580) '· hārṣus (882) iti: 'Thinking "Let them not steal it," i.e. Fear-ing lest they might.'

— Both Somadeva and Kṣemendra state that the stories were written down in blood: S. gives the lack of ink as a reason; K. gives none. But the statement may rest on a popular superstition like the Germanic one which ascribes peculiar virtues to pure spittle (cf. also St. Mark viii.23) and to blood. Life rests in the blood, the "vital

fluid"; from it a drink of immortality is made; and with it pacts are made or subscribed (cf. Faust, l. 1383).

— At present (1878), all available information points to a Phoenician-Aramaic origin of the Indian alphabets. Writing was probably introduced not earlier than 400 n.c., and was, certainly, little used in India before 250 b.c. So says Burnell, *Palaeography*,² p. 9. See also Whitney, § 2. The material was the palm-leaf, and in Kaçnir, birch-bark. Paper was introduced by the Mohammedans, i.e. not till after 1000 A.D. For ink, see maśi in vocab.

9-10. 'The sky (ambaram) became filled (mirantaram) with S. etc., who came (āyā-tāis) to listen, [became filled or covered] as if (iva) with a canopy.'

12. See vgmā. K. was orig. a yakṣa, see p. 333, § 51. — çāpa-muktas would be better.

15-16. 'I must make my B. famous on earth; and this business (of making it so) was enjoined on (lit. announced to, ud-īritas) me by Durgā when she told how my curse would end (lit. in the declaration, -uktāu, of the end, -anta).' See p. 333, § 51.

19-20. The two nominatives in l. 19 are in partitive apposition to çisyāu '· ubhāu, the subject of ūcatus.

NOTES TO PAGE 54.

1. Explained under sthāna⁶.

4. pra_ahiṇot, 192c. — dattvā: cf. 991 w. 955c.

6. The garden mentioned at 49¹⁷ — see n.

7-8. 'That MS. was shown to S. (genitive, 297a²) with the words "This is G's work." — The gender of the pred. determines that of the subject, esā.

11. See pramāṇa. "The length of the poem (700,000 distichs) is a weighty argument in its favor, but—" This is quite in accord with later Hindu taste. As if the 100,000 distichs of the extant MBh. were not enough, the preface (MBh. i.1.106a = 104c) tells us that there was a version of 3,000,000 couplets for the use of the gods. Fortunately their years were lengthened out so as to give them plenty of time to hear it — see

58^{8N}. The Manes had to get along with a version of 1,500,000. *Guṇāḍhya* is said (54²², 56¹) to keep only one-seventh of his poem; but even this is an exaggeration (it contains less than 22,000 couplets — p. 331). Similarly Manu is said to have been abridged from 100,000 to 12,000 and then to 4,000. It contains less than 3,000 — strictly, 2685, cf. p. 341, § 56.

18. *vivikta-ramya-*, 1257: *vic+vi*. — *bhūbhāgam*, in appos. w. *çil-*.

19–20. *viks+vi*. — *vvac* and *gru*, caus.

23. U.f. *tasmin* ·· *pathati*, loc. absol.

NOTES TO PAGE 55.

1–3. These three lines and the preceding line make one sentence; the last word is the subject. — *pari-tyakta-*, ‘having abandoned grass-food, quitting their pasturage.’ — U.f. *āsan abhyetya* (*vi+abhy-ā*, 992): cf. *sametya*, line 10.

— Compare the story of Orpheus. In the MBh., iv.39.6 = 1290, horses shed tears. The horses of Achilles lament the death of Patroklos, II. 17.426: cf. Pliny, *Nat. Hist.*, viii. 42 = 64.

5. See *v vad4*. — See *ja*.

8–9. U.f. *ūcūs* ·· *girāu* ·· *ko* ‘pi’ ··.

14–15. ‘He saw him completely (abhitas) overspread (v3kr̥) with tangled locks, (that were) like (iva) the smoke of what was left of the fire of his curse, which was [practically] extinguished’ [but still smouldering; for G. was almost, but not quite, released from his ban — p. 334].

— Lit., ‘as it were, the smoke-of-extinguished-remaining-curse-fire.’ The long cpd receives a fem. pl. ending to conform w. *jatābhīs*; but it is a genitively dependent subst. (1264 — not adj.) cpd, whose prior member, *praçānta-geṣāçāpāgnī*, is a descriptive noun cpd (1280); *geṣā-çāpāgnī*, again, is a descriptive noun cpd (1280); and *çāpa-agni*, finally, is a descriptive noun cpd (1280b), with a bold metaphor. Cf. *Kathā-sarit-sāgara*, xix.104.

18a. ‘(The adventures) of himself as P’: there is no objection to this grammatically (cf. *τὴν ἑμῖν χειρὶ Παύλου*); but G. and P. were never identical — see p. 334. The reading *puspadantasya ca svām ca* would be correct in sense and metre.

19. *kathā-avatāram tam* is in apposition w. *-ceṣṭitam*; ‘the adventures (which were that coming down, i.e.) which were the occasion of that coming down of the divine story from heaven to earth.’

20. See *gaṇa2*. — ‘Recognizing him as . . .’ — U.f. *pāda-ānatas*, *vnam*. — See p. 333, § 51.

NOTES TO PAGE 56.

1. See *1idam*, end. ‘But here are 100,000 (making) one story; take that.’ Compare the story of the Sibyl.

3–4. See *vmantraya+ā*, and *pada4*.

5–6. Metre, *āryā*, p. 316, § 44. — U.f. *ādāya* ·· *agāt* (830) *nija-*. The long cpd (q.v.) goes w. *kathām*.

7–8. Metre, as before. — The dual cpd is in the accusative — see *vbhaj+saṁ-vi* 2. For the long cpd, see 1253a.

9–10. Metre, as before. — ‘And with (the help of) those two, King S., having comforted that Kathā, in order to narrate (vaktum) her or its descent-to-earth in that (pāñcāci) dialect, composed (cakre) the *Kathāpiṭha*.’ This is the name of the prefatory lambaka; but there is a double mg, ‘he made the pedestal of Kathā (personified), the next book being called ‘head of K.,’ *Kathāmukha*. He consoles (*vgevas+ā*, gerund of caus.) Kathā or Story, by studying it, and so atoning for the indignity he had offered it, 54¹².

11–12. Metre, *rathoddhata*, p. 316, § 43.

— ‘And that Story, full of varied beauties, made men forget the stories of the gods [lit. (was) possessing forgotten god-stories], by reason of its interest (*kutūhalāt*, 291²). Then (atra3), after accomplishing that in the city, it attained to uninterrupted fame in the three worlds.’

SELECTION XXVIII.

EXTRACTS FROM THE MĀNAVA-DHARMA-ĀSTRA.

§ 53. BIBLIOGRAPHICAL. The Manu literature is now very extensive. Only several of the most important and recent works need be mentioned here.

Arthur C. Burnell and Edward W. Hopkins. The ordinances of Manu. Translated from the Sanskrit. With an introduction. London, Trübner & Co. 1884. 8°. Price 12 shillings.

George Bühler. The laws of Manu. Translated with extracts from seven commentaries. [=SBE. vol. xxv.] Oxford, at the Clarendon Press. 1886. 8°. Price 21 shillings. The volume contains an elaborate and valuable introduction.

Julius Jolly. Mānava Dharma-Āśtra, the code of Manu. Original Sanskrit text, with critical notes. London, Trübner & Co. May, 1887. 8°. Price 10 shillings 6 pence.

Burnell's introduction contains an argument on the date of our Manu text. Professor Hopkins has summed up and criticised this argument (JAOS. xiii. p. xxviii = PAOS. May, 1885), and concludes that it brings us not one step nearer a solution of the problem.

Bühler's introduction (p. civ-cxviii) gives a learned discussion of the date. Of this, Hopkins makes a résumé (JAOS. xiii. p. exeviii = PAOS. May, 1887). He finds Bühler's conclusions probable, but does not think them absolutely proved by the proofs adduced.

The text-edition of Loiseleur Deslongchamps (Paris, 1830) is hardly obtainable now. It is safe

to say that Jolly's robe all preceding ones of their value, inasmuch as it is the result of far-reaching critical studies. The principal places in which Jolly's text varies from that of the Reader are 1.97; ii.11,76, 125; xii.23,37,42,45,90,95,96.

The general theory of the origin of the Laws of Manu was summed up and criticised by Whitney (JAOS. xiii. p. xxx = PAOS. May, 1885). Meantime, however, Bühler's Introduction has put the question in a new light.

The relations of our text to the Mahā-bhārata are ably discussed by Hopkins, JAOS. xi.239-275 (cf. PAOS. Oct., 1883). Here may be found, conveniently assembled, quotations from Manu in the Sūtras and inscriptions, the legendary material about him in the Epic, and a careful discussion of the passages in the Epic which profess to be the declarations of a personal Manu.

By way of calling attention to the interesting subject of the knowledge of the Greeks concerning India, occasional citations are given. The references to Strabo's Γεωγραφικά (of which book xv., chap. 1, §§ 1-73 describe India) follow Casaubon's paging.

The following introduction is in the main a brief abstract of some of the more important points of Bühler's introduction.

§ 54. The native tradition respecting the origin of the Mānava-dharma-Āśtra takes the book to be the work of an individual law-giver. In accordance with this tradition, until quite recently, it has been usual for English writers to call the treatise 'The Laws of Manu.' And this designation may still be used, provided only it be used with an intelligent mental reservation, which takes due account of the results of modern criticism. For in the light of critical study, the figure of Manu, as a historical person, fades away; but, on the other hand, we find that Manu as a name is one of the greatest and most reverend of the Hindu antiquity. Questions thus arise: Whence the greatness of this name? What was the real origin of this law-book, and how came it to be called Mānavan?

§ 55. The word *mánu* originally means simply 'man' (see vocabulary). As we speak of human beings as the 'children of men,' so the Rig-veda speaks of them as the 'offspring of man' (*mánu*); and in this way arose the conception of a personal Mānu, the father of mankind. He is, in fact, the heros eponymos of the human race.

In the Veda¹ he appears as 'Father Manu, child of the Sun,' as a holy seer, the originator of prayer, praise, and sacrifice, and as the object of the special favor of the gods. In the Brāhmaṇas, Manu is the progenitor of the new race after the flood. That he was regarded as a type of wisdom, is evidenced by the ancient saw, 'Whatever Manu said, that is medicine' (TS.ii.2.10²). And again, that he was an eminent type of goodness appears from the fact that his actions came to be looked upon as

¹ For the Vedic legend of his birth, see 85¹⁵N. The ancillary books make Manu the author of RV. viii. Manu, p. lvii f; Muir, i².161f, and esp. 181f.

examples highly worthy of imitation. Thus the Veda says (TS.iii.1.9⁴), ‘Manu divided his property among his sons’; and this is quoted by Bāudhāyana in his Dharma-sūtra as such an example. Such simple beginnings are entirely natural; but they are also sufficient to show how, with the growth of legal literature, the authors of law-books came to cite all kinds of (supposititious) sayings and doings of Manu as authoritative precedent. For, after the custom of referring to Manu as authority was once started, the oftener he was thus cited, the greater his factitious authority and the temptation to cite him would become. Accordingly, if we examine the four oldest Dharma-sūtras, we find much more frequent reference to Manu in Vasiṣṭha, the latest of them, than in Gāutama, the oldest. And thus, at last, what had been a mere name, a part of the traditional inheritance of the mythical past, attained to greatness as a personal authority and actual law-giver.

§ 56. Before proceeding to our other questions, let us rehearse briefly the native account of the origin of the work. In Sanskrit, the book is entitled mānava; and this may mean either ‘of Manu’ or ‘of the Mānavans.’ The Hindus say, ‘of Manu’; and accordingly the opening stanzas represent the great sages as approaching ‘Manu, the son of the Self-existent,’ and asking him to declare unto them the law. He accedes; but deems it necessary to go back to a time before the Creation, in order to show how he derives his lineage (Manu i.33), and hence also his authority, directly from the Supreme One, Brahmān. ‘He,’ says Manu (i.58–60), ‘composed this law-book, and taught it to me alone in the beginning; I taught it to Bhṛgu; and Bhṛgu will recite it to you.’

Bhṛgu accordingly takes up Manu’s cosmogonical discourse, continues with an account of the Four Ages and of other matters, dwells on the excellence of Manu’s Laws, and ends book first with a table of contents of the twelve books of which the treatise consists. And in order that we may not forget that it is all (or all but i. 1–60) put into the mouth of Bhṛgu, we are frequently reminded of the situation by an ‘I will next declare’ or the like, especially at the beginning of books v. and xii., where Bhṛgu is mentioned by name as the promulgator of the laws in question. In accordance with all this, the work is entitled the Bhṛgu-saīnhitā of the Mānava-dharma-çāstra, and it may conveniently be so designated. It contains 2685 clokas or 5370 lines; compare 54¹¹N.

§ 57. For the incredibility of this native account the reasons are near at hand. First, all the passages involving Bhṛgu as promulgator of the work can be separated from the rest as easily as a picture-frame from the canvas which it surrounds. Indeed, the entire first book is a most palpable later addition. And, more than this, Bhṛgu himself is cited (at iii.16), with three others, as an authority on a disputed point. Clearly, the later editors of the work were nodding here; else they would have expunged this stanza. And who knows how many more of a like sort they may have expunged?

Moreover, against the claim that Manu (to say nothing of the Supreme Spirit), was the author and the first law-giver, the case is equally plain. For the work appeals to the authority of Manu here and there, just as the other works of its class do, thus showing that its earlier editors at least did not pretend that Manu was the author of the whole. Nor was he a law-giver without predecessors or rivals; else we should not find, as we do, divergent opinions of other ancient sages cited along with what purports to be his. Moreover, the work itself (ii.6 = 58¹⁴f) admits that

the law is based on the Veda, the usage of virtuous men, etc.; and it plainly mentions (at iii.232) Dharma-āstras, which must be either contemporaneous, or else earlier than itself.

§ 58. Secondly, then, What was the real origin of the work? The first half of the answer is as follows. The Vedic works, as explained below, fall into the three classes of Sainhitā, Brāhmaṇa, and Sūtra. Chief among the works of the last class is the Kalpa-sūtra, or 'Ceremony-rules.' No Kalpa work had catholic validity among all Brahman families. On the contrary, many of the most important old families had each its own Kalpa-sūtra. In these clannish differences, doubtless, originated the Caranas or 'Schools,' in which Brahman science was cultivated and sacred tradition handed down from generation to generation. Thus among the adherents of the Black Yajur-veda, we find the family of Āpastamba; and, bearing his name, we find not only a Brāhmaṇa, but also a complete Kalpa-sūtra in its three subdivisions of Grāuta-sūtra or 'Rules for the fire-sacrifices,' Grhya-sūtra or 'Domestic usages,' and Dharma-sūtra or 'Sacred law.' The Kalpa-sūtra of Bāudhāyana doubtless had a similar make-up. Good editions of various Grhya- and Dharma-sūtras are now accessible in text and translation. They treat¹ of the sacraments, of the duties of a Brahman in the various stages of his life, as student, householder, hermit, beggar, of the duties of a king, of the law of inheritance, and so on.

Now these are the very subjects treated also in the Dharma-āstras. But there is one great difference, the difference of form. The Sūtras are in mingled prose and verse, the latter including both triṣṭubh and anuṣṭubh stanzas; while the Āstas are in the ordinary epic gītā. To a mind acquainted with the veriest rudiments of criticism it is quite clear from their form and language alone that the Āstas are later than the Sūtras—a view which is in entire accord with the stanza ii.6=58², cited above. The conclusion, then, that the Dharma-āstras, in general, as shown by their contents and form, are the outgrowth, by a very natural process of evolution, from the Dharma-sūtras, is unimpeached.

§ 59. The other half of our answer is that the Mānava-dharma-āstra, in particular, is a later metrical recast of a lost Mānava-dharma-sūtra: in other words, that it is the 'Law-book of the Mānavans.' This is a particular thesis, quite different from the general conclusion just stated; and, although very widely accepted, it is not universally so. The theory³ of this connection proceeds as follows. Among the schools of the Black Yajur-veda, especially among those of the Māitrāyaṇiya branch thereof, we find the school of the Mānavans.⁴ According to the investigations of Dr. von Schröder,⁵ the Māitrāyaṇiya seems to have been one of the oldest and most important of all the schools of the Yajus-period.⁶ Of these Māitrāyaṇiyas there are still some representatives surviving in Western India; and their Sūtras are entitled Mānava-sūtras. Manuscripts of the Mānava-grāuta-sūtra and the Mānava-grhya-sūtra are still extant.⁶

§ 60. Unfortunately, the Mānava-dharma-sūtra, the link most important to connect our Bhṛgu-sainhitā with the Vedic schools, is still missing. The researches

¹ Compare p. 358, § 96f, below.

² This theory was broached by Weber (ISt. i.69) and Müller (see SBE. ii. p. xi) in 1849. It was confirmed or elaborated by Johintgen in 1863, *Das Gesetzbuch des Manu*, p. 100f; by West and Bühler in 1867, see *Digest*², p. 27; by Schröder in 1879, *Monatsberichte der Berliner Akad.* for 1879, p. 700, and

in 1881, ed. of Māitrāyaṇi-saṁhitā, i. p. XVIII; and finally by Bühler in 1887, in his *Manu*, p. xviii-xlv.

³ See Carapa-vyūha, ISt. iii.258.

⁴ In the places just cited.

⁵ Compare p. 356, § 90, below.

⁶ See ZDMG. xxxvi.442-48, where von Bradke describes some of them, and states their contents.

of von Bradke,¹ too, failed to show any striking correspondences between the Mānava-ṛgveda-sūtra and our treatise. But, on the other hand, Bühler has discovered² important correspondences between it and the Mānava-çraddha-kalpa. Moreover, as has been repeatedly pointed out,³ the Dharma-sūtra of Vasiṣṭha contains a quotation (iv.5-8) which has every appearance of being a veritable fragment of the original Mānava-dharma-sūtra. In this quotation we have, first, the prose rule (5); next, the stanzas which support it (6, 7), and which agree entirely or nearly with Manu v. 41 and 48; and, last, a Vedic passage (8) to support both rule and stanzas. This is the arrangement usual in the Dharma-sūtras. And the prose rule (5) is characterized by the words *iti mānavam* as a quotation from the Sūtra of a special school; for works valid for all Aryans are not so cited.⁴

§ 61. Other quotations⁵ are found in Vasiṣṭha at iii.2, xiii.16, xix.37, and xx.18, in close correspondence respectively with Manu ii.168, iv.117, x.120, and xi.152 of our text, and introduced by the formula, ‘And on this point they quote a Mānava stanza.’ From this, one might think that Vasiṣṭha was quoting from our Bhṛgu-saṁhitā. But this inference is barred by the evident posteriority of our text, as shown by its form and by other general considerations, and in particular by the fact that the stanza at xix.37 is in the triṣṭubh metre. We conclude, then, that the Mānava-dharma-sūtra known to Vasiṣṭha closely resembled our text, but was not identical with it.

§ 62. Now granting all that precedes, there is a very strong inherent probability in the conclusion that our Bhṛgu-saṁhitā is a metrical recast of the Dharma-sūtra of the Mānava school. More than this cannot be said; for it is not a necessary conclusion. Its probability, however, has been greatly increased by the considerations respecting the occasion and method of the recast adduced by Bühler.

§ 63. The occasion was the development (beside the sectarian schools which studied exclusively a single branch of the Veda and the rudimentary works ancillary thereto) of the non-sectarian schools of special sciences, whose teachings claimed validity for all Aryans. In the old Vedic schools, the pupils had to learn the texts of the Mantras and Brāhmaṇas of their sect, and the short ancillary treatises, on ritual, etymology, metre, etc., called Aṅgas or ‘Limbs’ of the Veda. With the development of these subjects to elaborate disciplines, it became impossible for a student to master them all. He must either content himself with a thorough verbal but unintelligent acquaintance with the texts and short treatises of his own sect; or else he must become a specialist in the ritual, the law, or some other subject, and renounce an extensive knowledge of the sacred texts.

§ 64. That this truly describes the course of things is shown by the present state of learning in India. A good Vāidik is able to recite all the texts of his branch of the Veda. But in order to have an elaborate sacrifice performed, there is need of a Crotroiyā specialist, who, though ignorant of the other Aṅgas, is yet a master of the ritual. In the case of two of the Aṅgas, grammar and astronomy, the Vedic schools possess no sectarian text-books of their own. These subjects, it would seem, had been abandoned to the specialists at an early period. For a good while longer the sacred law was cultivated in the Vedic schools, as appears from the existence of

¹ In the ZDMG. xxxvi. 417-77 (1882).

² Bühler's *Manu*, p. xl f.

⁴ See Bühler's *Manu*, p. xxxvii.

³ See Bühler, SBE. xiv. p. xviii f and esp. 26; SBE. xiv. p. xviii-xx.

Manu, p. xxxi.

the numerous sectarian manuals on the subject. But even in these (see Bühler, *Manu*, p. lii, p. xxv, n.3) we find mention of persons who know several different law-books, that is, who were specialists in the law. And this fact alone would lead us to infer the existence of special law-schools.

§ 65. Granting the existence of these schools, we have precisely the combination of circumstances which would lead to the production of such a work as our *Manu-text*. The schools had before them plenty of Sūtra-material, sectarian, of only local validity, unsystematic, and incomplete. In the very nature of things, the schools would tend to be non-sectarian, to widen their influence, and to systematize and complete the work of their predecessors. And this is exactly what they have done in our *Manu-text*. It is absolutely non-sectarian. As contrasted with its forerunners, it emphasizes the practical rather than the moral side of the law, treating strictly legal topics at much greater length. It shows the signs of being a school-book. And finally, it aims at general validity among all Aryans. This explains the fact that our *Manu* shows so little correspondence with the texts of the Vedic Mānavan schools. The recast was the work of men whose interest in their subject exceeded their interest in a sect.

§ 66. Finally, the greatness of the name of the legendary and semi-divine *Manu* suggests the reason why a special law-school should have chosen the Mānavan Dharma-sūtra rather than any other as the basis of their new manual. In constructing a treatise that aspired to universal acceptance, they must *ipso facto* withdraw any claim thereto which rested on the high standing of the Sūtra-original as a sectarian work. The problem then was, in accomplishing this task, to avoid too violent a break with tradition. Had they taken the Gāutama-sūtra, and recast it, waiving for it all claim to general validity on the score of Gāutama's authority, it would indeed have been a bold proceeding to fater it upon Vyāsa or *Manu* or any of the great sages of yore. By choosing the Mānavasūtra, after their silent waiver on the one hand, they had only, on the other, to interpret its title expressly as meaning 'of *Manu*', when,—presto—without the smallest offense to tradition or grammar, they had a name of unsurpassed authority to commend their work to the Aryan world.

§ 67. A great deal of the recast—Bühler, p. lxxiii, thinks one half—cannot have been derived from the Sūtra-original. The entire first book is most clearly such a later addition; and such is likewise the twelfth book, whose classification of actions and existences according to the three *guṇas* (66^{8f}) is based on the teachings of the Sāṃkhya, Yoga, and Vedānta systems of philosophy.

What now is the source of these later additions? The Mahā-bhārata offers very many correspondences with our *Manu-text*. A comparative study of the two works shows that the editors of the latter have not drawn on the former, but rather that both works have drawn upon a common stock of popular metrical maxims (Hopkins, JAOS. xi.268), which embodied much of the traditional legal lore, and were ascribed (as is attested by extant inscriptions) now to one and now to another of the ancient mythical sages—Vyāsa, *Manu*, and the rest.

§ 68. As for the method of conversion of the Sūtra into our *Manu-text*, Professor Bühler is of opinion (p. xcii) that it took place at one time, and that our text is not the result of many successive recasts.

§ 69. Coming, finally, to the date of the recast, Professor Bühler concludes

(p. cxiv, cxvii) that it existed in the second century A.D., and was made between that time and circa 100 B.C. General considerations make this conclusion seem far from improbable. Our Manu-text is doubtless the oldest of the class of secondary law-books, like those of Yājñavalkya and Nārada, to which it belongs (p. civ). And again, while it is doubtless posterior to the older portions of the Mahā-bhārata, our Manu-text—in some form or other—is probably prior to the later portions of the great Epic, books xii. and xiii. But we do not know the time of Yājñavalkya nor of the Epic; and at present it seems quite vain to seek for an accurate date.

SYNOPSIS.

Darkness. The Self-existent	56 ¹⁵
Creation of light and of water	56 ¹⁸
Mundane egg. The Vedas. The castes . . .	57 ²
Divisions of time for men; for Manes; for gods .	57 ¹⁷
The four ages of the world	58 ²
Age of the gods. Day of Brahmā	58 ⁸
Praise of Brahmins	58 ¹⁰
Foundations of the Law	58 ¹⁴
The Sacraments (see Note)	59 ¹
Name-giving. Names	59 ⁹
The Brahman's staff. Begging	59 ²³
The student. Om. Sāvitri	60 ⁴
Etiquette of salutations	60 ¹⁶
Dignity of Veda-teacher. Story of Kāvi . . .	61 ¹⁵
Terms of study. Marriage	61 ²³
The householder. Precepts and prohibitions .	62 ⁸
Virtue is the only true friend	63 ⁷
The struggle for existence	63 ²¹
Wanton life-taking. Etymology of <i>mānasa</i> .	64 ²
Women. The faithful widow	64 ⁸
The forest-hermit. Self-castigation	64 ¹⁶
The pious mendicant	64 ²²
The four orders	65 ³
The lunar penance	65 ⁵
Classification of actions	65 ⁹
Rewards and punishments	65 ¹⁰
The three <i>guṇas</i> . Acts classed thereby . . .	66 ⁸
Triple orders of transmigration	67 ¹
Transmigrations entailed by special sins . . .	67 ¹⁹
Means of gaining bliss	68 ⁶
Warning against heterodoxy	68 ¹⁰

(prabhā).' —Brahmā is conceived as too distant to be a father; cf. ZDMG.xxxii.295.

—The idea of the mundane egg may be traced to the Veda — cf. 91⁶. It plays a part in divers Indian cosmogonies: see CB. xi.1.6¹; Chāndogya Upaniṣad, iii.19 (SBE. i.54); Viṣṇu Purāṇa, i.2.52f (see esp. Wilson's Transl.², i.39f and notes); these passages are given by Muir, iv².24f, 41f. Cf. also Preller, *Griech. Mythol.*, i³.35f; and Pott's *Anti-Kaulen*, 68f.

5-6. 'The waters are called "nārāś," (because) the waters are indeed the offspring of the Primal Spirit (nara). Since these were his ancient place of motion (ayana), therefore is he called Nārāyana' ('having the nāra = nārāś as his ayana,' 1302). This oft-recurring etymology, as found in MBh. and Purāṇas, is discussed at length by Wilson and Hall in notes to Viṣṇu Purāṇa, i.4.6, Transl.², i.56-8. Cf. Lassen, IA. i².769. For correct derivation, see nārāyana.

7-8. 'What (was) that cause (etc.—see sadasadātmaka), thence-created (was) the Puruṣa, (and) in the world he is called "Brahmā." Cf. ZDMG. xxxviii.193-4, 206.

9-10. ātmano dhyānāt, 'by his meditation' (291²). —See vīkṛ 10.

11-12. See vīmā+nis. —See dīg.

13-14. U.f. -ravibhyas. —See brāhmaṇ 3. —U.f. yaज्ञa-siddhi-arthaṁ ṛc-yajus-sāman-lakṣaṇam. —Cf. AB. v.32.

15-16. The -tas puts the whole aggregative cpd in an ablative relation (1098b). —The older designation of the second caste was rājanya, which term is used at RV. x.90.12, of which stanza this cloka is a paraphrase. For many other mythical accounts of the origin of the castes, see Muir, i².7-160, esp. p. 10 and p. 159.

18^b. 'Day (is) for performance of works.'

NOTES TO PAGE 56.

15. This account of Creation (clokas 5-13), with others, is given and translated by Muir, iv². 30f. —See idam. —'Darkness' — cf. RV. x.129.3.

16. adhyā-1, i.e. prathamo 'dhyāyah.

17-18. 'He, (himself) not-manifest, making manifest (vy-añjayann) this (universe), the grosser elements and so forth, revealed himself' (u.f. prādus āsīt).

19-20. U.f. yas asāu atī- etc., sas . . . ud-babhāu.

NOTES TO PAGE 57.

1-2. Join the ablative w. sisṛkṣus. —U.f. apas . . . ādāu. Primeval waters: cf. Muir, iv². 24f; also Strabo, xv.59, p. 713.

3-4. 'That (seed) became a golden (u.f. hāimam) egg, having sun-like splendor

19-20. The dark and light lunar fortnights (= one human month) form respectively the day and night of the Manes; for with them everything is reversed. See CB. ii.4.2 or AJP. iii.403. They are fed once a month. —The older Greek division of the month was in two fortnights (cf. Hesiod, *Works and Days*, 780): *çukla* = *μῆν ιστάμενος*; *kṛṣṇa* = *μῆν φθίνων*.

21-22. U.f. *ahas tatra* (= *rātry-ahnos*) *udag-ayanam*.

23 f. Lit. ‘Attend ye to that (tan) which is the extent both of a night-and-day of Brahman and of the ages.’

NOTES TO PAGE 58.

1. See tu 4. —Respecting the ages, see Roth, *Ueber den Mythos von den fünf Menschengeschlechtern bei Hesiod und die indische Lehre von den vier Weltaltern*, Tübingen, 1860. The conception of a past golden age is common. The scheme of ages as here presented is post-Vedic (see Roth, p. 24f), and based on the simple descending arithmetical progression, 4, 3, 2, 1. Description of the four ages, MBh. iii.149.11 = 11234, f. Criticism and numerical details: Whitney, JAOS. vi. 152f; Viṣṇu Purāṇa, i.3.10f, Transl.², i.49f; Monier Williams, *Indian Wisdom*, 333. Golden age described by the Brahman Kāλavos, Strabo, xv.64, p. 715.

2-3. ‘Four thousand of years, they say, (is) the kṛta yuga (see kṛtā). Its morning twilight has just as many hundreds; and its evening twilight is similar.’ 400+4000+400=4800.

4-5. *itareṣu*, sc. *yugeṣu*, i.e. the Tretā, Dwāpara, and Kali, which last respectively 3600, 2400, and 1200. Total of all four, 12,000. —See व्यृत्ति२.

6-7. See ādi 1. —‘What is that quadruple-age, just now reckoned up completely, that, consisting of 12,000 (years), is called an age of the gods.’ Cf. Whitney, l.c., 154 top.

8-9. *sahasram* etc., cf. Psalm xc.4; II. Peter iii.8. —brāhmaṇ ekam ahar: here then are distinguished periods of Brahmān’s repose (universal death) and of his activity (“new heavens and a new earth”); see ZDMG. xxxviii.191, § 25.

10-13 = MBh. v.6.1-2 = 109-110, with variants.

14-15. No real difference between *çila* and *ācāra*. See also Bühler’s *Manu*, p. lxvii.

— *tad-vidām* = *veda-vidām*. — *ātmanas tuṣṭis* may decide in cases where no rule of morals and no usage is involved. —L. 14 agrees exactly with Gāutama’s *Dharmaçāstra*, i.1-2, except that it is in metrical form.

16-17. -uditam, व्यवद्. —See वि+प्रा.

18-19. Observe that *çruti* and *smṛti* (see these) or ‘revelation’ and ‘tradition’ have come to be important technical terms. Concerning their significance, see M. Müller, *Ancient Sanskrit Literature*, 86f. —*dharmaçāstram*, collectively: see Bühler’s *Manu*, p. xxv. —U.f. *sarva_arthesu am-*

20-21. *mūle*: Jolly reads *tu_ubhe*. —U.f. *hetuçāstra_āçrayāt*, ‘from support of or relying on hetuçāstras.’ Such treatises on dialectics are mentioned a number of times in the *Sī-yu-ki* (Beal), e.g. ii.218f.

22-23. ‘What is agreeable to one’s own self’ — same as *ātmanas tuṣṭis*. — See *lakṣaṇa* 1end.

NOTES TO PAGE 59.

1-2. ‘The body-consecration, having the nīṣeka as its first (rite), is to be performed etc.’ *Saṁskāra* (see this) is here collective, including the various single sacraments.

—Observe that there are rites for all stages of a Brahman’s existence from before his birth till after death. Megasthenes gives an interesting account of the Brahmans (preserved by Strabo, xv.59, p. 712f), and notes that even from the time of conception in the womb (*ἥδη εὐθὺς καὶ κυομένους*) they are under the care of wise men.

—The saṁskāras or ‘sacraments’.

1. *garbha_ādhāna*, ‘conception.’
2. *pum-savana*, ‘male-ceremony.’
3. *simanta_unnayana*, ‘hair-parting.’
4. *jāta-karman*, ‘birth-ceremony.’
5. *nāma-dheya*, ‘name-giving.’
6. *niskramana*, ‘going out.’
7. *anna-prācana*, ‘rice-feeding.’
8. *cūḍā-karman*, ‘tonsure of scalp.’
9. *upanāyana*, ‘investiture.’
10. *keçānta*, ‘tonsure of beard.’
11. *samāvartana*, ‘return from study.’
12. *vivāha*, ‘marriage.’

Most of these are described at length, AGS. i.13f or SBE. xxix.179f or 46f or M. Williams, *Indian Wisdom*, 246, 201. Number 2 is done to bring it about that the child prove a male. No. 3 is a consecration of the pregnant woman by the parting of her hair.

3-4. gārbhāis homāis: ‘the oblations relating to pregnancy’ are involved in sacraments 2 and 3. —The ligation of the girdle accompanies investiture (9). — U.f. enas apa-mṛjyate.

5-6. See vrata4. —U.f. ijyayā, ‘offering’ to Gods, Rishis, and Manes, while he is a student. —sutāis: procreation of sons is a duty. ‘A Brahman is born laden with three debts. He owes Veda-study to the Rishis; sacrifice to the Gods; and sons to the Manes.’ TS. vi.3.10⁵. —The ‘great sacrifices’ are five, to the Gods, Beings, Manes, Brāhmaṇa, and men: enumerated QB. xi.5.61 or AGS. iii.1 (=SBE. xxix.217) or Manu iii.69f. —yajñāis, such as a certain Soma-ceremony called jyotiṣṭoma, says a Scholiast. — U.f. brāhmī, ‘holy, fit for union with Brāhmaṇa.’

7-8. See prāñ3. —‘Feeding of gold-rubbings, honey, and ghee.’ See AGS. i.15.1.

9. kārayet: note that in Manu the prescriptive use of the optative with indefinite subject (‘a man’ or ‘one’) is very common.

10. Here the vā’s are = eva and mean ‘just.’ —Scholiast.

11-12. Subject, nāma. —See vyu+j+sam. —See ḡup. —“Nomen, omen.” This is an old belief: cf. QB. iii.6.2²⁴. The QGS., i.24.4-6, mentions two names, one of which is kept secret by the parents to protect the child from witchcraft. See Stenzler’s note to AGS. i.15.8. Cf. Weber’s 2d Naksatra essay, *Abh. der Berliner Akad.*, 1861, p. 316f.

13-14. The scholiast Kullūka gives as examples: Ćubha-ćarman; Bala-varman; Vasu-bhūti; Dīna-dāsa.

15-16. Sc. nāma syāt. —See ācīrv-

17-18. U.f. yad vā iṣṭam (see vī iṣ) etc., ‘or what passes for auspicious in the family,’ sc. tat kartavyam. The rules allow some latitude for diversities of customs in families, villages, etc. See 98¹⁶ and note. Cf. Manu viii.46.

21-22. See garbha 1. —garbhāṣṭame=garbhād aṣṭame. — upanāyanam. this most important ceremony is described AGS. i.19-22 or SBE. xxix.187f.

NOTES TO PAGE 60.

1. prad-, see 99^{1N}. —U.f. pari_itya (992).

2-3. bhavatpūrvam, see vocab. The formulae are: bhavati, bhiksām dehi; bhiksām, bhavati, dehi; bhiksām dehi, bhavati. Similar distinctions, 61^{7N}.

4-5. vyatyasta-pāṇinā (v2as), ‘by (sc. the pupil) having crossed hands.’

6-7. adhy-esyamānam (vi, 939) etc., ‘To (the pupil) about to recite, the teacher should say, “Ho, recite (617)!” and should stop (ā-ramet) him with the words . . .’

—India presents a thousand striking and interesting contrasts with the Occident. So especially in her way of handing down lore from age to age. This is described by the RV. Prātiśākhya, chap. xv.; and reported by Weber, 1St x.128f; Zimmer, 210; Kaegi, *Fleckeisen’s Jahrbücher*, 1880, p. 451. Or see SBE. xxix.112f, 119f.

8-9. brahmaṇas (see brāhmaṇa 2) limits ādāu and ante. —See vīkr̄t. —sravati, subject brāhma. —vīkr̄+vi.

10-11. a+u+m = om. —Prajāpati belongs to the period succeeding the RV., and is later supplanted by Brahman. —nir-aduhat, 635. —See iti 4. —Compare 57¹³.

12-13. adūduhat (856) — see vduḥ, *caus.* —‘Extracted one verse of the stanza beginning with “tad” (74¹⁴) from each of the three Vedas.’ U.f. tad iti ṣcas.

14. etām, sc. rcam.

16. hi, ‘for,’ has pertinence only as connecting this cōloka with 119. —U.f. sthavire ā-yati (619), loc. absol.

19. Hiatus, without combination, at caesura: cf. 12^{5N}.

20-21. See param. —‘Saying “I am so-and-so by name,” he should announce his name.’ —The older one or the one superior in station speaks or salutes first. Thus, when the great Yayāti is falling from heaven and meets in mid-air Aṣṭaka and others, Aṣṭaka asks him, “Who art thou?” but not without excusing himself, as the inferior, for bold

incivility in speaking first.—MBh. i.88.10 = | of the ‘twice-born’ (see *dvija*) is the *upanāyana*. The teacher is the spiritual father. See SBE. ii.3,174; xiv.9.

αιδὼς δὲ αὐτὸν ἀνδρα γεπαίτερον ἔξερέσθαι.

22-23. See *abhivāda*. — na jānate, from ignorance of Sanskrit. Cf. Burnell, Introduction, p. xxvii. —*striyas*: thus in the prologue to act iv. of the Çakuntalā, Durvásas, behind the stage, cries out to the women, *ayam aham, bhoh*, ‘Ho there, it is I.’

NOTES TO PAGE 61.

1-2. ‘The word *bhos* one should repeat (at the end of =) after one’s name in salutation. For the use of *bhos* instead of a person’s real name is declared by the Rishis (to be the same as) the use of the true form of a person’s name.’ See *bhobhāva* and *svarūpabhbāva*. The *bhos* is of course in lieu of the name of the *person addressed*.

4. ‘And the vowel a must be pronounced (added) at the end of his name, with the previous syllable protracted’—reading *pūrvākṣaraplutah* (see Bühler). Thus Devadatta and Harabbhūte are to be pronounced Devadattā^{3a} and Harabhūtā^{3y}a — see Whitney, 78.

7-8. This rule is observed, e.g. in the drama, by the Rishis and the king, Çakuntalā, mid. of act v. For other differences in the modes of address used for or by the different castes, see 60^{2N}; QB. i.1.4¹² (or SBE. xii.28 or Weber’s *Ind. Streifen*, i.49). The rule is disregarded in the Epos, e.g. at MBh. i.71.5 = 2890.

Analogous distinctions: E. W. Hopkins, *Mutual relations of the four castes*, 6f; Weber, ISt. x.11f; Manu, viii.88 and 113.

9-10. ‘A d- is not to be addressed by name even if he is younger (cf. n. to 60^{2D}); but with *bhos* or (some case-form from the stem) *bhavant* a dh- should speak to him (enam).’ Thus, *bho dīksita! idam kuru!* or, *bhavatā yajamānena! idam kriyatā!* For the long adverb, see vocab.

11-12. U.f. “*bhavati*” iti evam: see iti4.

13-14. U.f. *r̄tvijas*. ‘One should say [to those in line 13] “*asāu aham*,” rising up to meet (them, even if they are) the younger.’

15-16. The ‘second’ or ‘spiritual birth’

of the ‘twice-born’ (see *dvija*) is the *upanāyana*. The teacher is the spiritual father. See SBE. ii.3,174; xiv.9.

17-18. U.f. *adhy-āpayām āsa* (1042e, 1045) *pitṛn* (see *pitṛ* 2) *ciçus*. —See *ha*.

19-20. ‘They, (having arrived-anger =) getting angry, asked the gods about the matter. And the gods, assembling (*sametya*), said (ūcūs) to them etc.’

22. See *iti2f* and 1102a² near end.

23. See *sattrinçat* and *ābdika*. The Brahmanical school-term lasted 4½ months, began with the *upākarmā* and ended with the *utsarga* — see Bühler’s *Manu*, p. xlvi, and note to iv.95. —See *guru4*. —‘The course (*vrata*) in the three Vedas is to be followed, (lasting 36 =) for 36 years.’ Twelve years for each Veda (see *vēda2*), AGS. i.22.3. This is sober earnest for a Hindu. The idea would make a Greek laugh — cf., e.g., Lucian’s *Ἐρμότιμος*, chap. i.f, and esp. vi.

—Not even mighty Indra can absolve those who fain would know the Veda from the necessity of studying it. See the charming tale of Yavakrita, MBh. iii.135.15-42 = 10706f, outlined at ZDMG. xxxii.318.

—Caesar’s account of the Druids (B.G. vi.14) comes near the truth for the Brahmans in several respects. *Magnum ibi numerum versuum ediscere dicuntur. Itaque annos nonnulli vicenos in disciplina permanent.* Etc. Cf. also Roth, KZ. xxvi.53.

NOTES TO PAGE 62.

1. See *2antika*: adjectives go w. *vratam*.

2-3. *vedān* (as contrasted w. dual and sing.) = ‘3 Vedas.’ AV. not included. —*yathākramam*, first the Mantras, then the Brāhmaṇas, in order. —Two principal elements characterize the ‘course’ or *vrata*, viz., study (*adhy-ayana*) and holy living (*brahma-carya*). —*adhi_itya* . . . *ā-vaset*: cf. Megasthenes, in Strabo, xv.59, p. 712, *ἔτη δὲ ἑπτὰ (!) καὶ τριάκοντα οὔτως ζήσαντα ἀναχωρεῖν εἰς τὴν ἑαυτοῦ κτῆσιν ἔκστον* etc.

4-5. ‘Him (= the student), approved (on account of [280] his =) for doing his duty, . . . he (= the “father,” sc. *pitā*) should present with a cow.’ —*pitus*, ‘from his father,’

meaning his spiritual "father," i.e. (61¹⁵N.) his teacher, who may also be his natural father.

6-7. See *vīman+anu*. — *snātvā*, technical, see *vīsnā*. He thereby becomes a *snātaka*. — *sam-ā-vṛttas*, technical — see sacrament no. 11, p. 346. — *savarnām*: οὐκ ἔστι γαμεῖν ἐξ ἄλλου γένους, Strabo, xv.49, p. 707. — *lakṣaṇa*, cf. 98⁷⁸.

8-9. 'Let him give up all affairs which hinder his study (296b), but (be) teaching anyhow (see *yathā*); for that is the condition of having done his duty or of having attained his end.' — 'Teaching anyhow,' i.e. 'maintaining himself as best he can while teaching.'

10-11. *guklāmbaras*: Ἰνδοὺς ἐσθῆτι λευκῷ χρῆσθαι καὶ σινδόσι λευκᾶς καὶ καρπάσοις etc., Strabo, xv.71, p. 719. The castes wore clothes of different colors. The priests regularly wore white during religious ceremonies. — See *yuj2*.

12-13. There is so frequent need of water for ceremonial purification that a Brahman should never be without it (see *Bāudhāyana*, i.6 and 7, esp. i.7.1, or *SBE*. xiv.160f); hence the jar. — See *vedā* — not *vēda*. — 'Gold ear-rings:' χρυσοφοροῦντα μετρίως ἐν τοῖς ὠσὶ, Strabo, xv.59, p. 712.

14-15. U.f. na īkṣeta ud-yantam. — See *vīṣṭj+upa* and 23¹N. — See *gata4*.

16-17. See *vīṛṣ*. — See *rūpa* 1.

18-19. 'Let him make . . . (to be) standing on the right' — see 99¹N. *Prad-* is an adj.; and is neuter, since sexless things are among the substantives. — Places where four ways meet have been the object of awe and of many superstitions: cf. W. Menzel, *Die vorchristliche Unsterblichkeitslehre*, i.145, 163. — *vanaspati*: for an instance of tree-worship, see *Kathā-sarit-sāgara*, xx.26. Cf. also J. Ferguson, *Tree and Serpent Worship*, passim.

20. U.f. *vāyū-agni-vipram*. — *apas*: a similar respect for the waters (which are divinities — 83¹) was shown by the Persians (*Hdt*. i.138; Strabo, xv.3.16, p. 733) and the Greeks (*Hesiod*, *Works and Days*, 757). — *paçyañś*, 'facing.'

22-23. If the earth be regarded as a flat

surface, under which the sun passes by night in the same plane of motion as by day, the sun will be to the north of the dwellers of Northern India at night, just as it is to the south of them in the day.

The point of the prohibitions is that the parts of shame be not turned to the Sun-god or (as at 62²⁹) any other sacred or venerable thing. The prohibition recurs in very many Sanskrit books (e.g. *MBh*. xiii.104.75=5029f; VP. iii.11.10f; for other parallel passages, see *SBE*. vii.194), and may be traced, with similar ones, back to the AV. (xiii.1.56).

— Entirely identical is the Pythagorean *πρὸς ἥλιον τετραμμένος μὴ οὔρει* — *Frag. philos. Gracc*, ed. Müllach, i. p. 506. This coincidence, with others, is discussed by L. von Schröder, *Pythagoras und die Inder* (Leipzig, 1884), 31-39. But Weber points out that the same thing occurs in *Hesiod*, *Works and Days*, 727. Cf. Pliny, *Nat. Hist.* xxviii.6 end = 19.

NOTES TO PAGE 63.

1-2. ā-cakṣīta, 616. 'Nor let him tell (the fact that she is drinking — *॥2dhā*) to any body' (297a). — U.f. *divi in*.

3-4. U.f. *dhvanāu* ('at the sound of') *rg-yajuṣī* (1253a) *na adhi_iyīta* (616) . . . *adhi_iyīta vā api antam* etc. See *vā* 1 end. — Respecting this and the next *gloka* (SV. impure), see Muir, iii².25f, Aufrecht, *Rig-veda*², i. p. xxxviii, and Hopkins's note to Burnell's *Manu*, iv.124.

7-8. See *go3*. 'Like the earth, iniquity done in the world does not bear fruit at once; but etc.' — See *vīṛt+ā*. — *mūlāni*: same figure at Proverbs xii.3. — *vīkṛt*. — Cf. *MBh*. i.80.2=3333,f.

9-10. 'If (punishment falls) not on (the doer) himself, (it falls) on his sons, etc.' Cf. the second command of the Mosaic decalogue. — See *tu3*.

13. Lines 13-20: these and 29^{5,6} (= *Manu* viii.17) are translated by Muir, i².380; and (with classical parallels) in the same author's *Metrical Translations from Skt. Writers*, p. 26.

17-18. See 2sama2. — *vimukhās*, very naturally! but the rules also forbid looking around (103¹⁷).

21-22. See idam.

23 f. See api 2 beg. — “Thus gazelles eat herbs; tigers eat gazelles; men eat fish; lions eat elephants.” — Scholiast.

NOTES TO PAGE 64.

2-3. U.f. kuryāt, 59⁹N. — See saṅga2.

— See tu 3.

6-7. U.f. bhaksayitā (1050, cf. 944) . . . iha admi aham. — ‘Me eat in t’other world will he, whose meat in this world eat do I. That the wise declare to be the meatness of meat=That is why meat is called meat.’ An example of Hindu etymologies, which are often little better than mere puns—as here, mām̄ sa and mānsam. Hopkins notes that this is given in varied form, MBh. xiii. 116.35 = 5714. Cf. Whitney, AJP. iii.402; also 94¹⁶.

8-9. See uposita. — See v̄cru, desid. — See yena2. — Cf. Strabo, xv.59, p. 712: ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τὸν Βραχμᾶνας etc. Notable exceptions to this statement are found in the ancient legends of Māitreya and Gārgī — SBE. xv. 108,130,136.

10-11. ‘Any thing disliked of her husband (296b), displeasing to him.’ — It is noteworthy that widow-burning (see p. 382) is quite ignored here. It is not mentioned anywhere in Manu; and the same is true of Yājñavalkya, Nārada, Gāutama, Āpastamba, and most of the others.—Jolly, *Sitzungsberichte der Bairischen Akad.*, 1876, p. 447. He thinks it originated among the lower classes.

12-13. See kāmam, adv. — v̄ksi, caus. — See v̄grah5. — parasya limits nāma.

14-15. U.f. āśita (616) ā maraṇāt. — v̄ksam.

16-17. evam, ‘so,’ as described in book iii.

18-19. Prescriptions quite the reverse of those at 62¹⁹.

20-21. U.f. pañcatapās (see vocab.) . . . varṣāsu abhrā. Compare, e.g., the penances of Yayāti after he retires to the forest, MBh. i.86.11 = 3544,f; and those exhibited to Alexander, Strabo, xv.61, p. 714; and see xv.63, p. 715.

22. vihṛtya, v̄hr̄+vi 2.

NOTES TO PAGE 65.

2. pra-vrajan, technical (see vocab.), describing the pravrājaka.

3. THE ORDERS. See ācrama. Perhaps the best English names are: 1. ‘Student,’ for brahmacārin; 2. ‘Householder,’ for gr̄hastha; 3. ‘Forest-hermit,’ for vānaprastha; and 4. ‘Ascetic’ or ‘Pious mendicant,’ for yati.

The last is often called ‘Beggar’ (bhikṣu) or ‘Wanderer’ (pra- or pari-vrājaka).

5-6. Lit. ‘One should diminish one mouthful at a time in the dark fortnight etc.,’ i.e. ‘diminish one’s food by one mouthful etc.’ — See triśavaṇa. — This, the diminuendo-crescendo form of the lunar fast, is called pipūlikā-madhyā or ‘ant-middled.’

7-8. ‘One should follow the same rule entire, in (case of) the yava-madhyama (see this), intent, performing (caraṇg) the lunar penance with the bright fortnight first.’

— These are fully described, e.g. by Gāutama, xxvii. (transl. SBE. ii.296f), and by Bādhyāna, iii.8 (SBE. xiv.303f).

9 f. Cf. below, p. 357, § 90. — For a summary of this schematic exposition of the doctrine of metempsychosis, see *Indian Wisdom*, 280.

9-10. ‘Resulting in weal or woe (is our) karman, which originates in mind, voice, and body.’ Thus qualified, karman comprehends ‘virtuous and sinful thoughts, words, and deeds.’ — See gati4.

11-12. tasya, sc. karmas. — See api2 beg. — See dehin. — ‘One should know that the mind is the prompter in this world (iha) of this (action) which is three-fold [viz. best, worst, and middling, cf. 65¹⁰] and has three manifestations [viz. as thoughts, words, and deeds, 65⁹], is connected with the body, (and) has ten kinds [3+4+3 kinds, enumerated in cōlokas 5, 6, 7].’

17. avidhānatas: hereby are excluded from this category injuries to sacrificial victims when required by the ritual, or to a man when inflicted as a lawful penalty.

19. U.f. manasā eva ayam (lit. ‘this one’ = ‘a man’) upa-bhuñkte. See v̄2bhuj+upa2.

NOTES TO PAGE 66.

1. 'And (ca) he [if he does right for the most part and wrong a little] enjoys bliss in heaven, invested ($\text{v}l\text{v}\mathfrak{r}+\bar{a}$) with those very elements (see *bhūta*5), i.e. with a corporeal body.' — 'Those very' before-mentioned at *Manu* xii.16.

3. 'Deserted by the elements' = 'after death.' — Scholiast.

4-5. See *jīva*. — See the mention of the five elements, *Strabo*, xv.59 end, p. 713. — The spirit, after purgation, takes on a human form again. The purgatorial idea is prominent in book xviii. of the *MĪBh*.

6-7. 'Considering (*dr̄ṣṭvā*) these gatis (which result) from right-doing and from wrong-doing' (1098). — See *vīdhā*3.

8-9. See *sattva*2, *rajas*4, *tamas*3, and esp. *guṇa*3, and also *ātman*5, and *mahant*2, all technical terms here. — 'One should know goodness, passion, and darkness as the *ātman*'s three qualities, with which the *mahant* constantly pervades all these existent things without exception.' See p. 344, § 67. Line 9 is explained under *sthita*4.

10-11. *ca* . . . *ca*: the sense requires 'or . . . or.' — 'As having the quality of darkness as its attribute:' *tāmasam* modifies only the prior member, *guṇa*; the verbally strict phrase would be *tamo-guṇa-lakṣaṇam* (cf. line 15).

14-15. 'What (deed) one wishes (to be) known by everybody etc.' — *jñātam*: conjecture of BR. at vi.489. — *lajjati*, metri gratia, for -te.

18-19. See *yaś* and *sarvāe*. — 'But the transmigrations which (a man) enters upon by reason of any (quality of them =) of these qualities, these (of all, i.e.) through all this world in order I will briefly state.'

20-23. A summary of the scheme following.

NOTES TO PAGE 67.

1-18. *čloka*s 42-50. Scheme of the nine sets of gatis. On him who is governed by it, each *guṇa* entails a gati: to wit,

I. *tamas*, the gati of a beast (42-44);

II. *rajas*, the gati of a man (45-47);

III. *sattva*, the gati of a god (48-50).

Each gati is of three kinds:

a. lowest; b. middling; c. highest.

The scheme is not strictly adhered to. In line 1, for instance, 'plants' are put among the beasts; and in 15, the 'Vedas,' among the gods. But we are not surprised to find 'Cūdras' (line 3) among the beasts, and 'Brahmans' (line 13) among the gods (see 94¹⁸).

6. U.f. *tāmaśiṣu* (sc. *gatiṣu*) *uttamā*.

7-8. See *jhalla*. — *vsanīj* + *pra*.

11-12. *ye* merely fills out the verse — see *ya*3 beg. — 'Likewise all Apsarases.' On the Apsarases, see Holtzmann, *ZDMG*. xxxiii.631f.

17. Technically used words — see vocab.

19-20. 'A Brahman-slayer enters the womb of dogs (*gvān*), swine, asses, camels, cows, goats (*aja*), sheep (*avi*), etc.,' in order to be born therefrom as dog, etc.

22-23. U.f. *pretās antyastrī*: pronounced, *pretāntyastrī*, in violation of 177. — 'By stealing grain, one becomes a mouse; . . . (by stealing) water, (one becomes) a duck; etc.' The same construction runs on to 68³. Note that some of the gatis have a special appropriateness.

NOTES TO PAGE 68.

4-5. 'Women also in like manner (see *kalpa*) by stealing would incur guilt. They become mates of these very creatures (mentioned above).'

8-9. See *pravṛtta* and *nivṛtta*. — *eti*, 'one attains to.' — *aty-eti* etc., 'gets rid of the five elements,' i.e. 'obtains final liberation.'

10-11. 'And whatsoever heterodox philosophies (there are).' See 1 *ka*2b: the first *ca* = 'and.'

12-13. 'Whatsoever doctrines (*yāni kāni* cid, sc. *čāstrāni*), differing (*anyāni*) from this (*atas = vedāt*), spring up and come to nought, — these (*tāni*) etc.'

14-15. See *greṣṭha* and *2vara*: and for abl., 292b. — *vyava-*, 'the resolute' who *practice* what they learn.

16. SELECTIONS XXIX. and XXX. Two specimens of *vakrokti*, 'play on words' or

'Calembourg.' Both come from the Subhā-sitārṇava, and are taken by me from Böhtlingk's *Indische Sprüche*, 2d ed., no's 1428 and 6846. Other specimens are no's 4042 and 6389.

16-17. 'Nineteen wives went to the wood to play. Twenty came home. The rest were

eaten by a tiger.' —Solution: **ekonā viñgatir nāryah** = 'wives twenty lacking one' (477a); or, dividing **eko nā** (stem **nṛ**), 'one man (and) twenty wives.'

18-19. U.f. **mama ājñayā**. —Solution: **na tena**, 'not by him,' when joined, gives **natena** (**nam**), 'by him bending over.'

SELECTIONS XXXI.-LXXV.

EXTRACTS FROM THE VEDIC LITERATURE.

§ 70. Selections xxxi. to lxxv. comprise Mantra (or "Veda" in its narrower sense), Brāhmaṇa, and Sūra. They are taken for the most part from the Rigvedic literature (or "Rigveda" in its broader sense). Professor Kaegi's little work, entitled *Der Rigveda* (2d ed.), and described above, *Brief List*, p. xx, no. 23, is recommended as a most useful introduction to Vedic study, on account of its general excellence, and, in particular, on account of the fulness of its bibliographical details. It is, moreover, now easily accessible in an English version by Dr. Robert Arrowsmith, published by Ginn and Co., Boston, 1886, price \$1.65. Kaegi's book will be frequently cited in the sequel, as "Kaegi," with the page-number of the translation first, followed by that

of the original in parenthesis. The Note-numbers are alike in both.

§ 71. For grammatical forms peculiar to the Veda, reference to Whitney will be made when needful; but the student should read systematically the sections that describe Vedic noun-inflection and verb-conjugation. For the former subject, the small-print lines of 330, 340, and 342 are important; and for the latter, the paragraphs on the subjunctive, 557-563, 736, 700, and those on the mode-forms of the different aorists, chap. xi. The accent, explained by Whitney, 80-86, is important for the exegesis and otherwise. The accent-rules are given at 92-97, 314-320, 591-598, 1082-86. The notation of the accent is explained at 87-90.

§ 72. The Vedic literature is based on the songs of the early Aryan tribes immigrant into India. These tribes were life-loving, brave, and warlike, and show their nature clearly in their songs. But they were remarkable above all for the strength of their religious instinct. This is a cardinal fact — the prime determinant of the character of the early Indian literature; for that literature is one of prevailingly religious content. The Veda is thus distinguished from the later literature of the Epic and the Classical periods by its contents, and also — no less — by its language and style. But within itself, the Vedic literature (or "Veda" in the broader sense of the word) shows differences which serve to divide it into three great groups.

§ 73. To assign a definite chronological period for each of these groups is neither feasible nor necessary.¹ But it is interesting and quite possible to establish an inner chronologic sequence among the groups themselves and the sub-groups, and even among individual books and parts of books. To the first group belong the ancient songs themselves, which are in metrical form and are known as the Vedic hymns or Mantras. The term "Veda" is often used in a narrower sense to denote them. To the second belong the Brāhmaṇas, the oldest Indo-European prose extant, which presuppose and are dependent on the Mantra-literature. The third group comprehends the Sūtras, collections of brief rules upon liturgical and other subjects, which, in turn, presuppose both of the foregoing groups.

¹ Indeed, to do so would give a very false impression. The periods overlap; and the styles of literature shade off from one into another — so, for example, in the Yajurveda.

§ 74. A great mass of Mantra-material originated and was handed down by memorial tradition orally from generation to generation long before the existence of any such collections of Mantras as have come down to us.¹ The Mantras fall into several different classes. To one belongs the hymn-stanza (*ṛc*); to another, the sacrificial formula (*yájus*); and to another, the magic charm (*brāhmaṇa*). From the stock of Mantras of one class — for example, the *yájus* — a certain collection with definite arrangement became established by popular usage in a certain community, and thus arose a Veda, for example, a *Yajurveda* — not a certain definite book, but some one of many possible and probable collections of Mantras of a certain definite class. From the same stock of the same class another collection was formed in another community, and thus arose another Veda, for example, another *Yajurveda*. The period in which the oldest hymns of the *Rigveda* originated may be set back into the second pre-Christian millennium;² but this only on certain general considerations — not as a matter of precise argumentation. Geographically, the early Vedic Aryans may be referred to Kābul and the Panjab.³

§ 75. The Mantras have come down to us, for the most part, in several collections, diverse in form and purpose. There was, besides, more or less Mantra-material which was never embodied in any collection,⁴ but of which we find remnants scattered about in various books. The great collections of Mantras are the *Rigveda*, the *Sāmaveda*, the *Yajurveda*, and the *Atharvaveda*. The text of the Mantras forms what is often called a *Saṁhitā*. To each *Saṁhitā* is attached a body of dependent or ancillary works of the Brāhmaṇa and Sūtra groups: so that the oldest Indian books are classed, first, according to the Veda to which they belong; and, secondly, according to their character as Mantra, Brāhmaṇa, or Sūtra. It is to be remembered that “Veda” has a narrower and a broader sense, and that “*Rigveda*,” for instance, may mean either the *Rigveda-saṁhitā* or also the entire body of works belonging to that Veda.

§ 76. The *Saṁhitā* of the *Rigveda* is a historical⁵ collection. It consists of 1017 hymns, each containing on an average about ten double lines,⁶ so that the text is in volume somewhat less than that of the two Homeric poems together. There is a purely external and mechanical division of the text into ‘Eighths,’ ‘Lessons,’⁷ ‘Groups,’ and ‘Stanzas’ (*astaka*, *adhyāya*, *varga*, *ṛc*); but this need not specially concern us now. Of deep historical significance is the other division into ‘Books,’ ‘Chapters,’ ‘Hymns,’ and ‘Stanzas’ (*mandala*, *anuvāka*, *sūkta*, *ṛc*).

§ 77. There are ten ‘Books’ (literally, ‘Circles’). And of these, books ii. to viii. are the so-called “Family-books” — that is, they contain each the hymns ascribed to a single family or clan, in which they doubtless originated, and by which they were handed down as a sacred inheritance. Thus, book ii. contains the hymns of Grtsamada and his clan. Those of Viçvāmitra and his tribe follow in book iii.; and then in order those of Vāmadeva (book iv.), Atri (book v.), Bharadvāja (book vi.), Vasiṣṭha (book vii.), and Kanva (book viii.). The ninth book is made up of

¹ See Roth's *Atharraveda in Kaschmir*, p. 9-10.

² See Whitney in *The Century Magazine*, 1887, xxxiii. 921; or Kaegi, note 38. Cf. Ludwig, iii. 178f.

³ See Whitney, l.c., p. 913; Kaegi, note 39; Ludwig, iii. 198f.

⁴ The Hindus say that the Vedas are infinite. See Ludwig, iii. 15; Muir, iii². 17.

⁵ As distinguished from a liturgical collection — see § 86. Respecting the purpose of the RV. collection, see Roth, KZ. xxvi. 56.

⁶ For the number of stanzas, words, and syllables, and for some convenient tabular statements, see Müller, ASL. p. 220f.

⁷ There are eight ‘Lessons’ in each ‘Eighth.’

hymns addressed to the deified drink Soma. The tenth comprises hymns ascribed to very different authors;¹ while the first consists of fifteen² minor groups, each attributed to some ancient poet-sage.

§ 78. The general history of the text of the Rigveda was touched upon by Professor Roth in a very instructive little essay³ entitled *Vedische Studien*. Some of his conclusions may be briefly stated. The assembling of the Mantras into a collection was accomplished by the aid of writing.⁴ The first Rik collections were probably single books and parts of books, each an aggregation of material of such moderate compass as to be easily handled by a single collector. The small collections were later united into one large collection, which, completed by the addition of books ix. and x., and uniformly edited, constitutes our RV. *Saṁhitā*.

§ 79. Roth recognizes three stages in the tradition: 1. the oral transmission from the authors to the time of the collectors; 2. the reduction from the oral form to the written form; and 3. the transmission of the written text to us. We may admit that in the last stage the text—carefully preserved as it was, see § 98—has suffered no very important corruptions. The collectors themselves, however, did not by any means write down the texts precisely as they heard them. The reciters from memory must have recited rhythmically. The collectors (writers—redactors or diaskeuasts) have often destroyed the rhythm by putting the texts into the strait-jacket of the rules of grammar, and especially by writing the words according to the later rules of *saṁdhī*. To the first stage are to be referred the many mistakes which are ascribable to carelessness in listening,⁵ and which may be called blunders of the ear rather than of the eye.

§ 80. That the hymns themselves are of diverse origin, both in respect of place and of time, is probable *a priori* and is shown by internal evidence.⁶ Accordingly, if we find, for example, two hymns involving inconsistent conceptions of the same deity or of different deities, this is to be deemed quite natural, inasmuch as they originated among clans dwelling in diverse regions. Moreover, after the aggregation of the small collections into the large one, interpolations and later additions were still made. To discriminate between the different elements that now make up the canonical Vedic text is therefore an important problem.

§ 81. Again, in the course of time, and in part as a result of the wrangling pedantry of narrow teachers, the stock collections became ramified into slightly divergent recensions. These were called *çākhās* or ‘branches,’ because so related to each other as are different branches from the same tree-stock. The *Çākhās* often supply to criticism the various readings for which the classical philologist looks to good and independent manuscripts. The community in which such a *Çākhā* attained definitive authority was called a *caraṇa* or ‘school.’ There once existed, presumably, many branches and schools⁷ of the RV. The school of the *Çākala*s,⁸ however, seems

¹ The orthodox Hindu conception of the hymns is that they had existed from eternity; it recognizes no human authors. The Hindus do not call Atri, for example, the “author” of a given hymn, but rather the “Rishi,” i.e. the “seer,” who was so fortunate as to “see” it the last time it was revealed.—Müller, ASL. p. 95.

² Bergaigne, JA. viii.8.263 (= 71).

³ Published, 1883, in KZ. xxvi. 45–68. See especially p. 52–62.

⁴ This is entirely consistent with the facts that the

tradition in the schools was oral and by memory, and that the open use of a written text was disgraceful. Compare, e.g., *Sarva-sammata Çikshā*, ed. A. O. Franke, rule 36. But this thesis of Roth is denied by some scholars.

⁵ Such as *nāmasā* for *mānasā*, etc., Roth, Ic., p. 62.

⁶ Cf. Ludwig, iii. p. IX.

⁷ See Müller, ASL. p. 368.

⁸ See Müller, RV. *Prātiçākhyā*, *Einleitung*, p. 7.

to have gained exclusive predominance, and the extant recension of the RV. Sañhitā bears their name. The Çākhā of the Başkalas is also mentioned.

§ 82. The manuscripts of the RV. Sañhitā exhibit almost no diversities of reading; so that, in the absence of çākhā-differences, the criticism of the text has to rest on intrinsic evidence, and on a comparison of the other Sañhitās, and on a study of the RV. citations in the RV. Brāhmaṇas and Sūtras. Other criteria have been brought to light by the study of the arrangement of the collection. Thus, within each of the books ii.-vii., the hymns addressed to the same deity are grouped together and arranged according to the decreasing number of stanzas of each hymn. The same simple principle goes farther, governing, for example, the order of the groups within a book.¹ Violations of the principle may arouse suspicion as to the originality or genuineness of the passages concerned.

§ 83. The first written form of the text would seem to have been the sañhitā-pāṭha or ‘combined reading,’ wherein the words are combined according to the more or less artificial rules of grammar.² These combinations often admit of several different resolutions. To obviate the resulting uncertainties, there was constructed the pada-pāṭha or ‘word-reading,’ which aims to give each word in its true independent form without reference to any rules of combination. The Pada-text of the published RV. is attributed to Çakalya,³ and is the oldest conscious exegetical work upon the Veda now known. It is far from infallible.⁴ For its secondary use, see § 98N.

§ 84. The Sāmaveda is a Veda of sāmans. A sāman is properly a ‘tune’—not a text; but in this connection the word means an r̥c so modified⁵ as to be better adapted for chanting, especially during the ceremonies of the Soma-sacrifice. Of the 1549 stanzas of the Sāmaveda, 1474 occur also in the Rigveda.⁶ The SV. exhibits many variations from the readings of the RV. Sañhitā, some of which are of value for the criticism of the latter text.⁷ In general, the relations of the SV. to the RV. still present many difficult problems.⁸

§ 85. The Sañhitā of the Atharvaveda, as compared with that of the RV., represents a lower plane of life and thought, as it is also later in respect of form and language. It contains magic incantations for the warding off of the most diverse malign influences, and prayers and charms for success in the various affairs of life, as love, gaming, quarrels, journeys, and the like. It has a high degree of interest for the student of popular superstitions. The Sañhitā has come down to us in at least two recensions. The one is called the Paippalāda Çākhā.⁹ The other was published in 1856 by Roth and Whitney.¹⁰ About a sixteenth part of the RV. stanzas occur also—with more or less interesting variants—in books i. to xix. of this text. Shankar P. Pandit of Bombay is now editing the AV. with Sāyaṇa’s comment.

§ 86. The Yajurveda belongs to the period¹¹ of the highly developed ritual, and originated in the sacred and famous Madhyadeça.¹² The Sañhitās contain the

¹ For details see A. Bergaigne, *Recherches sur l’histoire de la sañhitā du RV.*, JA. 8.viii.193f (esp. p. 199), and 8.ix.191f. Cf. also Oldenberg, ZDMG. xli.508f; and Bergaigne, JA. 8.x.488f.

² This is the text given in the Reader.

³ See Weber, HIL. p. 32f.

⁴ A critical estimate of its exegetical value is given by Roth in the afore-mentioned essay, KZ. xxvi.45-52.

⁵ By protraction of vowels, insertion of sundry sounds, repetitions, etc.—Whitney, OLSt. i.13-15.

⁶ See Whitney, ISSt. ii.347-63.

⁷ Whitney, JAOS. xi. p. clxxxiv=PAOS. Oct. 1883.

⁸ See Oldenberg’s interesting discussion, ZDMG. xxxviii.439-80, and esp. 464-65.

⁹ Described by Roth, *Der Atharraveda in Kaschmir*, Tübingen, 1875.

¹⁰ See *Brief List*, p. xix, no. 18. For bibliography of translations, see Kaegi, note 13.

¹¹ The civilization of this period is treated with especial fulness in Schröder’s *Indiens Literatur und Cultur*—see below, § 100.

¹² Cf. p. 297, § 2: also Schröder, ILuC. p. 163.

formulas (see *yajus* in vocab.) which accompanied the sacrificial ceremonials, and are, as it were, the hand-books of the *adhvaryus* or priests who did the actual manual labor of the sacrifices.¹ With the growth of ritualism and its spread over a wide extent of territory² there naturally grew up many differing usages in connection with the sacrifice, and many centres of ritualistic study.³ In this wise it happened that the sectarian schools of the *Yajurveda* were especially numerous and flourishing.

§ 87. The Black *Yajurveda*. The various schools of this, the older *Yajurveda*, bear the names of men reputed to be the pupils—directly or indirectly—of *Vaiçampayana*, a name great in the Epos. At least five schools⁴ possessed special *Sainhitās*, of which four are still extant: to wit, the *Sainhitā* of the *Kaṭhas* (*Kaθaīo*) or the *Kāthaka*; that of the *Kapiṣṭhala-Kaṭhas* (*Kaμβίσθολοι*); that of the *Māitrāyaṇiyas*; and that of the school of *Āpastamba*, a subdivision of the *Taittiriyas*. The one last mentioned, the *Taittiriya Sainhitā*, was the first to be printed in a scholarly edition.⁵ The *Māitrāyaṇi Sainhitā* has recently been published by Dr. L. von Schröder, Leipzig, 1881–86. The others are still unedited. In all these texts of the old *Yajus Sainhitās*, the sacred formulas are commingled with prose passages, explanatory and prescriptive. A single such passage is a *Brāhmaṇa*,⁶ ‘the dictum of a *brahmāṇi* or priest,’ a priestly discourse.’

§ 88. The White *Yajurveda*. To remedy this confusion, a new school of *Adhvaryus*, called the *Vājasaneyins*, arranged a *Sainhitā* of ‘clear formulas’ (*guklāni yajūṇsi*), i.e. a text in which the formulas or *Mantras* were separated from the priestly discourses or *Brāhmaṇas*.⁷ Not without some little animus, doubtless, they turned to account the double meaning of *gukla*, ‘clear’ or ‘white,’ and fixed the name of “Dark” (*krṣṇa*, ‘dark’ or ‘black’) upon the mingled or uncleared texts of their older rivals. The *Sainhitā* of the White *Yajurveda* or *Vājasaneyi Sainhitā* has come down to us in the recension of the *Kāṇvas* and in that of the *Mādhyamīndinas*,⁸ and was published by Weber, Berlin, 1849–52.

§ 89. The separate collections of the formulas naturally suggested a similar treatment of the priestly discourses. In the school of the *Vājasaneyins*, the result of this treatment was a collection of the formerly detached *Brāhmaṇas*, which collection is itself also called a *Brāhmaṇa*,⁹ and is practically an encyclopedic digest of the wisdom of their school.¹⁰

§ 90. The oldest collection of *Mantras*, the *Rigveda*, is in the main the reflex of the life of a vigorous, active, and healthy people—a people that prayed most for length of days, for sturdy sons, abundant cattle, doughty retainers, and victory over their enemies; a people whose religion was a simple worship of the deified powers of nature. But even during the Vedic period, there comes a profound change. The *Yajurveda* represents a turning-point in the development of the Hindu character. The centre of Vedic life is shifted to *Madhyadeça*; and here were made the first

¹ Ludwig, iii.27.

² Schröder, ILuC. p. 164–65.

³ Cf. Schröder, ILuC. p. 88–89: also Eggeling, SBE. xii. p. xxv f.

⁴ Schröder, *Einleitung* to his ed. of MS., book i. p. IX f. Cf. ILuC. p. 89.

⁵ By Weber, as vol's xi. and xii. of ISt., 1871–72.

⁶ See this in vocab. and cf. it with *brāhmaṇā*.

⁷ See Eggeling, SBE. xii., p. xxvii; also CB. xiv. 9,4³³ or SBE. xv.226.

⁸ Or *Mādhyamīndovat*; see HIL. p. 106.

⁹ Specifically, the *Çatapatha Brāhmaṇa*. It was published by Weber, Berlin, 1855. Books i.–iv. have been translated by Eggeling, SBE. xii. and xxvi.

¹⁰ Eggeling, SBE. xii. p. xxii f.

great advances in the arts and institutions of civilization, in trade, and in science. Here also priestly families and warrior-families attained to such importance as to assert their independence of the people, and so bring about the strongly marked class-distinctions that grew into the rigid system of caste. And here, with the waxing power of the priesthood, the old Vedic religion was converted into an infinitely complex system of sacrifices and ceremonies. To this period belongs the belief in metempsychosis—a dreadful and universal reality to the Hindu mind. With the growing tendency of the Hindu character towards introspection comes the system of hermit-life and the asceticism which are so prominent in the Hindu Middle Age, and which in turn led naturally to the habit of theosophic speculation. The sultry air of Ganges-land has relaxed both the physical and the mental fibre of the Hindu, and he has become a Quietist.

§ 91. The Hindu character has been transformed almost beyond recognition. The change is wonderful. It would be also incomprehensible, but for the literature of the Brāhmaṇas.¹ As a whole and by themselves, they are puerile, arid, inane. But as the sole and faithful reflex of an immensely important phase in the development of an ethnic type, they have a great interest—an interest heightened by the fact that the annals of human evolution hardly present another type whose history can be studied through so many centuries in unbroken continuity.

§ 92. The sacerdotal class, ever magnifying its office, has invested the sacrifice with a most exaggerated importance and sanctity. The sacrifice has become the central point of the Brahman's life and thought. About it he has spun a flimsy web of mystery, and in each of its events he sees a hidden symbolism.² Everything is not only that which it *is* but also that which it *signifies*. So lost is the Brahman in these esoteric vagaries that to him the line of demarcation between "is" and "signifies" becomes almost wholly obliterated.³ What we deem the realities of life are as pale shadows. The sacrifice and its events are the real facts, and to fathom their mysteries⁴ is omnipotence and salvation.

§ 93. It must not be forgotten that the phases of development represented by the Mantras and Brāhmaṇas are not separated by hard and fast lines. The oldest Yajus texts are of the transition type. They are called Saṁhitās, and contain indeed Mantras in abundance; but the Mantras are mingled with prose passages which are the first Brāhmaṇas. Descriptions of the sacrificial ceremonies, attributions to them of hidden meanings, accounts of their origin, legends to illustrate their efficacy—such are the contents of the older Brāhmaṇas. Conscious philosophic speculation plays a subordinate part: its beginnings we can trace to the RV. Saṁhitā;⁵ but the great mass of it is contained in the later Brāhmaṇa literature.

§ 94. In this, the later Brāhmaṇa period, the descriptions of the ritual are relegated to systematic treatises (§ 95); and the theosophic and philosophic passages become more lengthy and important, and receive—as containing material appropriate for the meditations of the ἐλόβου or Forest-hermits—the special names of Aranyakas⁶ or 'Forest-treatises' and Upaniṣads.⁷ Some of the best of these have

¹ Characterized by Eggeling, SBE, xii. p. ix f, esp. p. xxii-xxv. Enumerated by Kaegi, note 14 a.

² See Oldenberg, *Buddha*, 19(20) f.

³ A point of prime importance in reading the endless identifications of the Brāhmaṇas.

⁴ Hence the constant refrain, *ya evam veda*—cf. 97¹N.

⁵ See selection lxii. and n.

⁶ See Deussen, *System des Vedānta*, p. 8; Müller, ASL. 313f.; or Kaegi, note 16.

⁷ Upaniṣad: lit. 'a sitting at the feet of another,' and then 'the hidden doctrine taught at such a session.'

been handed down by tradition as separate works with separate names; and other tracts of the same general style and contents have been written; but it must be remembered that the original Āraṇyakas and Upaniṣads were integral parts of the digested Brahmanas.¹

Brahmanical speculation culminates in pessimistic Pantheism, in the doctrine of the misery of all earthly existence, from which we can hope for redemption only through reabsorption into the universal All-in-One. This is the result of Brahmanical thought, on which as a foundation was built up the doctrine and order of Buddha; this the link that unites the Brahmanic and the Buddhistic chains of development.²

§ 95. The Brāhmaṇas presuppose a thorough acquaintance with the course and details of the sacrifice, and do not undertake a systematic exposition thereof. But when the ceremonies had grown to tremendous length and complexity, it became necessary to have manuals giving full and orderly directions for the use of the celebrant. Such works are the ‘Rules for the sacrifices’ or Grāuta-sūtras, so called because they stand in most intimate relation to the Veda or ‘sacred texts’ (*gruti*), and continually cite these texts, and prescribe the manner and the occasions of their employment with the various ceremonies.

§ 96. Usage and observance, crystallized into sacred ceremony, invest the whole life of an Aryan Hindu — nay, even his pre-natal and post-mortem existence. These usages differed considerably in different localities, and in the lesser details among the different families of the same locality. In part, perhaps, to counteract the tendency to diversity, books were made describing the observances recognized as normal in a certain school or community. They are called Gṛhya-sūtras, or ‘Rules of domestic usages.’ Here, too, as well as in the sacrifice, everything proceeds with the recitation of Mantras; so that these books also attach themselves to certain Vedas or Vedic schools. The legitimate subjects of these Rules are the ‘Sacraments’ (*sāṃskāras*), and the ‘Simple-sacrifices’ (*pāka-yajñas*) of the householder.

§ 97. There is also a third class of Sūtras, called Dharma-sūtras, which prescribe rules for the every-day life of those who would conform to the example of the virtuous. Since they have to do with ‘agreement-conduct,’ i.e. the ‘conduct’ (*ācāra*) which has for its norm the ‘agreement’ (*sam-aya*, lit. ‘con-vention’) of those who know the law, they are also called Sāmavācārika-sūtras. The matters belonging more properly to the Gṛhya-sūtras are sometimes treated also in the Dharma-sūtras. But the legitimate subjects of the latter are far more varied than those of the former. They embrace all sorts of injunctions and restrictions relating to etiquette, to eating and sleeping, to purification and penance, and to the details of the daily life of the student and householder and hermit, and even extend to the duties of the king and to the beginnings of civil and criminal law. In the order of development they are plainly posterior to the Gṛhya-sūtras.

§ 98. As the sacred texts of the Mantras grew in sanctity, their dialect and style of thought became obsolescent. For the transmission of the sacred lore, a learned apparatus became necessary. To preserve the written text of a given ‘branch’ (*gākhā*) of the Veda from any change in “one jot or one tittle,” by establishing the relations of the *sāṃhitā* and *pada pāthas* (§ 83) of that branch, there were composed the phonetic treatises, which, because attaching each ‘to a

¹ See Whitney, AJP. vii.1-2.

² The genetic relationship of Buddhism to Brahmanism is admirably sketched by Oldenberg, *Buddha*, Introd., chap's ii.-iii.

(certain) branch' (prati-*gākham*), are called Pratiçākhyas.¹ These give with the utmost minuteness of detail the rules for the retroversion of the pada to the Saṁhitā readings, and thus enable us to establish with great accuracy the text as it was in their day.²

§ 99. To preserve the knowledge of the sense of obsolescent words, there were made collections of synonyms and of hard words ($\gamma\lambda\omega\sigma\alpha\iota$), called the Nighaṇṭavas, the oldest Vedic Glossary. Upon the Glossary there was written, by the ancient sage Yāska, a comment called Nirukta, which is the oldest extant work of formal Vedic exegesis, but which itself acknowledges a number of predecessors. Among its successors, the most famous is the great commentary of Sāyaṇa³ Ācārya, ca. 1350 A.D. The Anukramanīs are little works which give the divinity, the "seer," and the metre of each hymn of a Saṁhitā.

¹ See Whitney, JAOS, vii.339-40; iv.259-60.

² The word-texts were thus converted "from instruments more especially of exegesis, into a complete and efficient apparatus for securing the preservation of textual purity." — L.c. iv.260.

³ Weber, HIL, p. 41-42.

§ 100. It remains to give a brief bibliography of the literature of the Rigveda Saṁhitā with mention of the principal ancillary works appertaining to it. For the bibliography of the other Saṁhitās, reference may be made to Kaegi, notes 8-26, or to Weber's *History of Indian Literature*.

1. Rigveda. Saṁhitā. a. Text-editions. The first complete edition was issued by Aufrecht, 1861-63, as vol's vi. and vii. of the 1st. Müller's great six-volumed quarto, with the full Saṁhitā and Pada texts, Sāyaṇa's commentary, an index, etc., was begun in 1849 and completed in 1874. Then came the editions mentioned at the beginning of this Reader, in the *Brief List*, no's 11 and 12.

b. Exegesis. The greatest achievements in Vedic exegesis must be ascribed to Roth. They are contained principally in the St. Petersburg Lexicon, *Brief List*, no. 5. Grassmann's Dictionary and his Translation are described in the *List*, no's 13 and 14. Professor Alfred Ludwig of Prague has published a large work in five volumes (Prag, Tempsky, 1876-83), entitled *Der Rigveda*. Vol's i. and ii. contain a translation of the hymns arranged according to deities and subjects. Vol. iii. contains an introduction to the translation, entitled *Die Mantra-litteratur und das alte Indien*. Vol's iv. and v. contain a commentary on the translation.

c. General Works. Abel Bergaigne's work entitled *La religion védique* (Paris, Vieweg, 1878-83. 3 vol's) is a systematic and encyclopedic exposition of the religious and mythological conceptions of the RV. The work of Geldner and Kaegi (*List*, no. 15), and those of Weber, Zimmer, and the rest (no's 21-26), all bear more or less directly on the study of the Veda. Whitney's *Oriental and Linguistic Studies* (New York, Scribner, Armstrong, & Co., 1st series, 1873) contain among other things valuable essays on the history, interpretation, and contents of the RV. Very recently has appeared a book by L. von Schröder, *Indiens Literatur und Cultur in historischer Entwicklung* (Leipzig, 1887), the first third of which is devoted to the Veda, and especially to the period of the Yajurveda.

2. Rigveda. Brāhmaṇas etc. The Āitareya Brāhmaṇa was edited by Aufrecht — see *List*, no. 16.

Hang had already published the text with a translation (Bombay, 1863), criticised and corrected by Weber, 1st, ix.177-339.

The Aitareya Aranyaka is associated with the Brāhmaṇa of the same name. It has five books and was edited with Sāyaṇa's comment by R. Mitra in the *Bibliotheca Indica*, 1875. See SBE, i. p. xcif.

Aitareya Upaniṣad is the name borne by certain parts of the Aranyaka, viz. book ii, chap's 4, 5, 6 — see SBE, i. p. xvi. The text was edited and translated by Röer, BI, 1849-53. Müller gives another translation, SBE, i.200f.

The Cāṇkhāyana or Kāuśitaki Brāhmaṇa was edited by Bruno Lindner (Jena, Costenoble, 1887). A translation is soon to follow.

The Kāuśitaki Brāhmaṇa Upaniṣad was edited (with Cāṇkhāyana's comment) and translated by Cowell, BI, 1861. Another translation, by Müller, SBE, i.271f; introduction, ibidem, p. xviii.

3. Rigveda. Sūtras etc. Āçvalāyana's Črāuta-sūtra was edited by R. Vidyāratna, BI, 1874.

Āçvalāyana's Gṛhya-sūtra was edited (with translation) by Stenzler — see *List*, no. 17. English version by Oldenberg, SBE, xxix.

Cāṇkhāyana's Črāuta-sūtra was edited by Alfred Hillebrandt, BI, 1886.

Cāṇkhāyana's Gṛhya-sūtra was edited in 1878 by Oldenberg, 1st, xv.1-166, with translation. English version by Oldenberg, SBE, xxix.

No Dharma-sūtra is certainly known to be attached especially to the RV. Saṁhitā.

The RV. Pratiçākhyas was edited by Regnier (J.A., 1856-58), and by Müller (Leipzig, 1856-69). Each editor gives a translation.

The Nirukta, with the Nighaṇṭavas, was edited and elucidated by Roth (Göttingen, 1848-52).

The Anukramanī of Kātyāyana was edited with valuable accessories by Arthur A. Macdonell in the *Anecdota Oxoniensia*, Oxford, 1886.

NOTES TO PAGE 69.

Selection XXXI. RV. i. 1. Hymn to Agni, the Fire-god.—Translated by Whitney, *Century Magazine*, 1887, xxxiii, 915. Respecting Agni, see Kaegi, p.35(50)f, and n.119f.

—THE METRE is *gāyatrī*. Each stanza (॒॑॑) consists of three octosyllabic pādas with iambic cadence—see Kaegi, p.24(34) and n.85. Observe that, if the stanza be a triple one, the strophe usually consists of three stanzas and the hymn of a multiple thereof.

—In respect of frequency, the order of the metres in the RV. is: first the *tristubh* (about $\frac{3}{4}$ of RV.); then the *gāyatrī* (about $\frac{1}{4}$); then the *jagatī* (about $\frac{1}{2}$)—see Haskell, JAOS. xi.p.lx=PAOS. May, 1881.

LINES 1-2. īle, vīd: accentless, 592: for the new letter, see p. 291 ¶ 8, and Whitney, 5 end. —RV.x.2.5 plays on the etymology of ṛtv-ij thus: agnīr · devān ḥtu-gó yajātī.

—For superl., 471.

3. pūrvēbhīs, 330, Vedic instr.: for r final w. initial ṛ, Whitney, 14 end.

4. U.f. devāns ā ihā. This interesting combination is really the result of a historic survival, and is fully explained at 209. Observe that āñ, though transliterated with two letters, is a simple nasalized vowel, 209 a. — ā · vakṣati: position of prefix, 1081; accent of verb form, 1082; vāh, aor. sub., 893¹.

5-6. aqnavat, 700: use of mode, 576: subject indefinite. —divē-dive, 1260. — yaçāsam, 1151.2a.

7-8. ágne, accet, 314³. —ási, accet, 595 a. —Position of clauses, 512a. —Locative, 304 a.

10. ā gamat, true aor. subjunctive (836²), corresponding to the ind. ágan (833): see 558.

11-12. tvám may be read tuám. Observe that in the Veda, when rhythmically read, hiatus is common—113³. —ágne is at the beg. of a new pāda, 314³. —U.f. táva íd tād satyám. —Lit. ‘Just what pleasant thing thou wilt (=wildest to) do for the pious man, of theé indeed that (is) real or unfailing’—i.e. ‘Whatever blessing thou

dost purpose to grant, that thou never faillest to bestow.’

13-14. U.f. úpa tvā (491³) agne (accentless) · · á imasi (548¹), vī+upa_ā.

15-16. The accusatives are to be taken w. tvā. —We may pronounce adhvārañāām (113³), or leave the pāda catalectic. —U.f. gopām. —In pāda c, we must pronounce sué, in order to produce an iambic cadence.

17-18. sá · bhava, see ta 2. —U.f. sūnāvē ágne: for treatment of the acct in combination, see 135, example 4.

—Observe that—as the metre here shows—pādas a and b are always independent of each other as regards euphonic combination, and that—as here—the written text, with perverse consisteney, always combines them when this is possible.

—sácasvā, pāda, sácasva, 248 c. —Pronounce su-astāye.

NOTES TO PAGE 70.

SELECTION XXXII. RV. i. 32. Indra slays the dragon.—Respecting Indra and the natural significance of the myths about his battles, see Kaegi, p. 40(57)f, n.141f; and Perry, JAOS. xi.117f.

—The “hymn” appears to consist of two separate pieces—see n. to 70²³. The catenary structure is noticeable in some pairs of stanzas (1-2; 3-4)—see Kaegi, p. 24(34).

—THE METRE is *tristubh*. The old Vedic *tristubh* is much more free than that of the classical Sanskrit; but its most important feature, the cadence, is the same—see p. 316, § 43.

For statistics, see Haskell, JAOS. xi.p.lxx=PAOS. May, 1881. For a discussion of its development, see Oldenberg, ZDMG. xxvii.55f.

1. Pronounce vīrīāni and (line 3) svarīām, and see Whitney, 84 b. —prá vocam, augmentless aorist (847 end), as improper subjunctive (563), with future mg (576).

2. U.f. áhan (637) áhim; ánu apás tarda. Note juxtaposition of perf. w. impf. and see 823². —prá abhinat, v̄bhid, 692.

3. *gīgriyānām*, 807. — Indra's special attribute is his "beloved thunderbolt," of which the Epos fables much, ZDMG. xxxii. 296.

4. 'Like lowing kine,— flowing suddenly to a sea, down came the waters.' The point of comparison is the noise. — *samudrām*, perhaps 'to a gathering of water, so as to form one'— not necessarily 'to the ocean.'

5^a. Pronounce *avṛṇīta*, 135⁴ (important); in the AV., ii.5.7, the augment is written. Cf. 70¹⁷N. — *sómam*: see Kaegi, p. 72(99), and notes 288–94; also Roth, ZDMG. xxxv. 680f and xxxviii.134f.

5^b. Pronounce *tríkadrūkeṣu* a-, and observe that final -u is almost never to be pronounced as -v when so written. — Cf. RV. ii.15.1, which seems to consist of reminiscences of the beg. of this hymn.

6. 'The Rewarder took the missile bolt — smóte him, the first-born of dragons.' — *áhan* (593) has for direct object the enclitic *enam*, 'him,' or, more correctly, 'im,' since the English pronoun *him* loses its *h* when enclitic. The *enam* is then explained by an appositive. So 79^t.

7–8. U.f. *yád indra áhan* · · , *át māyinām áminās prá utá* · · . 'When, O Indra, thou smotest · · , and (utá) thereupon broughtest to nought the wiles of the wily, thereupon bringing forth the sun, the day, the dawn, — then soothly foundest thou no enemy.'

— The first át continues the force of yád through páda b, as the acct (595a) of *áminās* (v2mi) shows. — Position of *prá*, 1081². — Order in páda c is unnatural: expect 'dawn, sun, (full) day.' — Pronounce *súriam*. — *dyám*, 361d: vocab., under *dív*. — *uśásam* and *kílā*: see references in vocab.; the prolongations are in the even syllables of the cadence. — *vivitse*, 798a.

9. Pronounce *víánsam*: cf. Whitney, 84a.

10. *kúliçenā*, 248b. — *ví-vṛknā*, nom. pl. neut., common in Veda, for -āni: *vṛraçē*. — *çay-a-te*, transition-form (749) from root-class, for *ce-te* (629).

11. á hí juhv-é (alternative form for *juhuv-e*), *vñū+ā*: acct, 595d: subject, *Vritra*.

12^a. 'He (Vritra) did not escape (*vtr*, 899a) the shock of his (Indra's) weapons.'

12^b. 'The (cloud-) rifts he crushed together, who had Indra as his conqueror.' That is, the monster, in his retreat or his fall, crushed into a shapeless mass his already riven cloud-castles. This is forced. If we dared emend the áπ. λ. *rujánās* to *rujánás* (840³), we might render, 'Broken, he was (then) completely crushed' (998b).

— *índra-çatrú*: later books, e.g. CBr. i.6. 310, lay great stress on the correct accentuation of this word; *indra-çatrú*, 'conqueror of I,' would be blasphemy. See *Indische Studien*, iv.368; or Roth, *Nirukta*, p. xix.

13^b. U.f. á asya · · *jaghāna*, see *vhan+ā*. Subject here is Indra.

14. See *vṛṣan*. — See *vbhū*, desid. — *açayat*, 629. — Pronounce *ví-astas*, Whitney, 84a.

15. 'Over him, lying so, crushed like (ná) a reed, the waters go, flowing for mankind (lit. the waters of man, flowing, do go).' So Pischel, ZDMG. xxxv.717–24. P. thinks that the original text was *mánorúhānāáti*, i.e. *mános* (cf. 731⁹) *úhānās* (*vah4*, pres. mid. ppl., 619³) áti, and that the author of the *pada* text divided it wrongly, *máno rúhānās*, changing, of course, n to ñ.

— If *mánas*, like *áñjas*, could pass for an instr., we might render '(With a will, i.e.) Lustily rising, the waters overwhelm him.' — *amuyá*, 'so' w. a sneer: cf. *átra*, 80⁴N.

16. *pari-átiṣṭhat*, acct, 595a, 1083. — *tásām* limits only the first member of the foll. cpd.

17. Note relation of acct and mg in *vṛtráputrā*. — U.f. *indras asyās*: observe the accordance between the written and spoken form here — see 135⁴, and cf. 70^{5a}N.

— *vádhār*, 'weapon' of V's mother, not of Indra.

18. Translated, 777b. — *dánuṣ*, fem., = V's mother. — *çaye*, see 613: similarly *duhe*, 80¹⁶, *içe*, 92³.

19–20. 'The waters overwhelm V's hidden body, that was put down in the midst of · · . In long darkness lay (á_açayat, 629) he who was vanquished by Indra.'

— Here the narration comes to an end. Stanzas 1–10 form a brief but complete epic. The same general theme is treated again by

stanzas 11–14. Rik 15 seems to be a later addition

21. dasápatnīś: after I's victory, the waters are called (x.43.8) aryā-patnīś, 'having the Aryans as masters,' or 'having a gracious (god) as master.' — paníneva gávāś (see gō): the rain-giving clouds are often called 'cows.' These are pent up by a malicious demon (Panī), and their milk, the refreshing water of heaven, is withheld from man.

Curiously, the natural basis of this simple myth is so far forgotten that the myth itself is here made to furnish a simile for the very phenomenon from which it is the poetic outgrowth.

NOTES TO PAGE 71.

1. 'The orifice of the waters which was closed up—he who slew (805, 209) Vṛitra opened that.' Waters conceived as if pent up in some mighty cask.

2–3. 'A horse's tail becamest thou then, O Indra, when on his lance he (V.) impaled thee.—As god alone, thou conqueredst . . . Thou didst let loose the seven streams (but see saptá) to flow' (lit. 'for flowing,' vṣr, 970b, 982).

—In fighting with demons, Indra sometimes gets roughly handled for a while (so iv.18.9). Such I conceive to be the situation here. Pāda a is the crux. Possibly a magic transformation is intended. V. impales I. on his lance; but straightway the god becomes a great sweeping trail of vapor. Very differently Bergaigne, *Rel. Vēd.* iii. 61–62.

—It seems unavoidable to join devá ekas with c: cf. i.33.4 and i.165.6 = 73¹⁴. —Second ájayas begins a new clause: hence acet, 593².

4. Explained under yá4: asmāī means Vṛitra. — ákirad dh-, 163. — Cf. what is said of Yahve at Psalm xviii.13,14.

5. yuyudháte, 800a. —U.f. utá aparíbhýas (see ápara). —ví jigye, 787. — 'Indra was victor (both for the time) while he and Ahi fought and (utá) for the future.'

6–7. 'What avenger of Ahi sawest thou, Indra, when in the heart of thee having slain (him) fear did come — when nine and ninety

streams as an affrighted hawk the skies thou didst cross?' This may refer to a time when — after all the aerial commotion (i.e. Indra's battling) — the rain refused to fall and the uncleared heaven signified Indra's retreat. Reminiscences of this legend occur at TS. ii.5.3: cf. MBh. v.9.27 = 255 and 10.43 = 334,f. —jaghnúśas, 805.

8–9. See výāl and vṣā. —U.f. sás fd u (176b) . . . arán ná . . . —Gen., 297c. —Tenses, 828².

SELECTION XXXIII. RV. i.50. To Sūrya, the Sun-god.—Respecting Sūrya, see Kaegi, p. 54(76). The hymn is rubricated at 106³. It is still used in India, at the Midday Service. It was made the text of a linguistic-mythological comment of 225 pages by W. Sonne, KZ. vol's xii.–xv.!

In the textus receptus, the hymn has 13 stanzas. I have given only 1–9. In the first strophe, stanzas 1–3, the god is mentioned only in the 3d person. In the second strophe, he is addressed in the 2d person; and so also in the third strophe, excepting — as often — the final stanza (9).

—That stanzas 10–13 are later additions is proved by their contents and language and their (differing) metre. This proof is confirmed by the fact that the corresponding passage of the AV., xiii.2.16–24, has only stanzas 1–9; and also by the fact that only 1–9 are prescribed to be used in the ritual — see Bezzenger's *Beiträge*, viii.198, ZDMG. xxviii.475, JAOS. xi.p.cxcii = PAOS. May, 1884, and AGS. ii.3.13 and comment, and cf. 87¹⁰n. Moreover, the addenda are at the end of an anuvāka — cf. JA. 8.viii. 207 = 15.

10. See u2. —jātāvedasam, see vocab.: although 'All-possessor' was very likely the primary mg (Whitney, AJP. iii.409), yet the mg 'All-knower' also seems to have been associated with the word early and commonly (Eggeling, SBE. xxvi.p.xxxi). For analogous cases, see hóṭr and yamá in vocab.

In the present — very unusual — application of the epithet to Sūrya,

δε πάντ' ἐφορᾶ καὶ πάντ' ἐπακούει,
the latter phase of mg predominates.

11. 'That every man may see the sun,' lit. for every one for beholding the sun.' See dṛç and read 969, 970a, and 982. — vīgñāya, 524².

12-13. tyé belongs logically with náksatrā[ni], but is conformed in gender to tāyávas. — With this simile, cf. RV. x. 189.2. — See yathā4. — yanti, no auct, 595a². — sūrāya, 'for the sun, i.e. to make way for the sun.' Render:

Off — like as robbers — slink away
Yon constellations with their beams
Before the all-beholding Sun.

14. ádr̄gram (834b end) ·· ví (1081²) — passively, 998b: equiv. to vy-adṛkṣata, 882. — jánāñ, 209.

18-19. See pratyáñc3. — Pronounce de-vánaāñ, 113³. — pratyáññ, 210. — Pronounce súar (Whitney, 84b): reg. written súvar in TS. — súar dṛçé, 'a light to be-held' (cf. θαῦμα ἰδεσθαι), here equiv. to 'a glorious light.'

20 and 72¹. yénā, 509 end. — pāvaka: see ref's in vocab.; this word the redactors persist in miswriting; it is a typical mistake belonging to the second stage of the tradition — see p. 354, § 79, and KZ. xxvi.60.

— jánāñ ánu: if joined w. ppl., render 'stirring or busy among (so RV. viii.9.2b) his fellows;' if w. págyasi (auct, 595a), 'over the peoples thou dost look on busy man.' — Pronounce tuám.

— STROPHE 2, stanzas 4, 5, 6. Some join 6 with 7 — possible, but very hard. It is better to regard 6 as a parenthesis in which the poet turns suddenly from Sūrya to Varuṇa. The latter is the personified vault of heaven, and the sun is naturally his eye (RV. vii.63.1), and to mark the deeds of restless man is his proper function [Kaegi, p.65(90)]. Yénā then refers to súar, and cákṣasā is in explanatory apposition w. yénā. We may render 4, 5, 6 thus:

Thou goest onward, all-beheld.
Thou makest light, god Sūria.
Thou shinest to the end of heaven.
Turning thy face upon the folk
Of gods, of men, of all the world.
Thou risest up, thou glorious light —
With which, as eye, bright Varuṇa,
Over the peoples thou dost look,
To mark the deeds of restless man.

NOTES TO PAGE 72.

2-3. U.f. ví dyám (see dív) eṣi, rájas (171⁴) pṛthú, áhā (425d) mímānas (v1mā 4: see 661, 655) aktúbhis ('with beams'), págyan (202²). — 'Beholding (in pregnant sense) the generations, i.e. while generations come and go.'

4-5. J. Burgess, *Arch. Survey of Western India, Kāthiāwād and Kacch*, p. 216, mentions temple-images of Sūrya with a halo (cf. çocişkeşa) and borne by 'seven steeds,' see plate lxxv.2. Cf. Kaegi, n. 205.

6-7. áyukta (834b), 'hath just yoked.' — See 356 and 356⁴. — sváyuktibhis, Sāyaṇa rightly, svakīya-yojanena.

SELECTION XXXIV. RV. i.97. To Agni. See Preface, p. v, note 4. — Rubricated at 106³. Recurs AV. iv.33. The refrain or burden, pāda c, of each stanza, is a mere repetition of pāda a of stanza 1; it has no necessary connection with the rest of each stanza, although it happens to fadge well enough in the first and in the last three.

Grassmann and Ludwig make ápa .. çóçeucat of the refrain a 3d s. subjunctive (1008²) — 'let him drive ..'; but this would require an accentless çóçeucat.

We may therefore disregard the refrains entirely and group the remaining eight couplets [each consisting of two octosyllabic verses], two and two, into four stanzas of four verses each.

8-11. See v̄guc+ápa and çue+ā: ápa .. çóçeucat is pres. ppl. of intensive conjugation (1012) — no nasal, 444. — U.f. çugugdhí á, perf. impv. of primary conjugation, 813. — Three instrumentals (line 10), 365.1.

STANZA 1 [made by grouping stanzas 1,2] may be rendered:

Driving away with flames our sin,
Agni, bring welfare with thy light,
[Driving away with flames our sin.]
With prayer for fertile fields, for wealth,
And prayer for good, we sacrifice —
[Driving away with flames our sin.]

12. With prá, supply jáyeta in a and jáyeran in b. — bhánd-iṣṭhas (superl. to bhad-rá, v̄bhand, 467), 'brightest, luckiest'? — asmākásas, 330 end.

14. prá yát sc. jáyeran (760.3), ‘that they may be propagated = that offspring may go forth from them’ — and so in the other clauses of lines 12 and 14.

— In lines 12 and 14, the yad's seem to introduce final clauses expressing the purpose of *yajāmahe*, line 10. In line 16, Whitney makes yád = ‘as, just as.’ For all the yád-clauses, Grassmann seeks principal clauses in the refrains.

STANZAS 3,4 and 5,6. [We sacrifice,] in order that (offspring may go) forth from the luckiest of them (?); and forth from our patrons; that offspring may go forth from thy patrons, Agni,— forth from us (who are) thine,

‘As forth from mighty Agni on all sides go the rays. For thou, O (God) who hast a face on all sides, on all sides dost protect.’

20. ‘Bring us across the (stream of) foes as with a boat.’ See náú and v2pr+ati.

NOTES TO PAGE 73.

2. Pronounce sá nah síndhviva náváyā, w. elision of -m and combination: instance of a text-error of the second stage of the tradition — see p. 354, § 79 and KZ. xxvi.61, and cf. 78⁷. — See tā2 end. — áti parṣā (248c), v2pr, impv. of s-aor., 896.

SELECTION XXXV. RV. i.165. Indra and the Maruts.—Respecting the Maruts and their relations to Indra, see Kaegi, p. 39 (56), and Bergaigne, *La religion védique*, ii. 369f, 392, and esp. the interesting article of Oldenberg, *Ākhyāna-hymnen im RV.*, ZDMG. xxxix.60–65. The hymn is the first of a collection of eight Marut hymns (165–172), concerning whose arrangement, see Oldenberg, l.c. We have here the beginnings of poetry in epic-dramatic form — cf. Preface, p. iv, note 7. This hymn has been admirably translated by Roth, ZDMG. xxiv.302 (or *Siebenzig Lieder*, p. 84); English version by Whitney, *North American Review*, 1871, cxiii.182 = OLSt. i.144. It is also translated with comments by Max Müller, *RV. Sanhita, translated, etc.*, i.162f. I give the “story of the hymn” abridged from Roth-Whitney.

STANZAS 1–2. The poet inquires whether

the Maruts are going and how they are to be detained at the sacrifice. The implicit answer is ‘With praise.’ This then is accomplished in the dialogue, where, although greatest glory is given to Indra, the god in turn lauds them generously.

STANZAS 3–4. The Maruts ask why Indra is going alone, without them, his usual companions. — Indra answers evasively that he is on the way to a sacrificial feast.

STANZAS 5–6. The Maruts are eager to go with him. — He retorts that they were not so eager when he went, alone, and slew the dragon.

STANZAS 7–8. The Maruts remind him that they *have* helped him do great things and *can* be most useful allies in the future.

— Not inclined to share his glory with them, he boasts again of his exploits.

STANZAS 9–12. The Maruts acknowledge his might this time without reserve and to his satisfaction. — Indra, vaunting himself once more (10), thanks them for their homage (11), and declares that the sight of them delights his heart (12).

STANZAS 13–15. The poet (Agastya) turns to the Maruts directly and asks them to recognize and reward his skill and devotion.

4. vmyakṣ+sam, perf. (785, 794b) as preterito-present. — Lit. ‘With what common course (?) have they kept together? i.e. upon what common journey are they together?’

5. matí, Classic matyā, 340. — U.f. kútas á_itās (v1, 330 end) eté? árcanti (accent-combination, 135²) gús̄mam — acc. as in ἀγωνίσθαι παλην. — vasūyā, as at 72¹⁰.

7. See mánas2. — vr̄am4: read 869, 864, and 856.

8. Pronounce tuám indra, as 5 syllables. — máhinaḥ sánn, ‘being (usually) gay’: Roth-Whitney, ‘though (else so) blithe’; concessive force doubtful: perhaps they mean a gentle reproach for his slighting their company — ‘Why go’st thou alone, and so merry withal?’

9. ‘Thou talkest (usually), when going along with (us) moving onward.’ — See vr̄+sam. Both pples are of the root-aorist, 840³. — vocés, 854. — harivas, 454b. — yát te asmē (loc. 492²), ‘which (is) to thee

on our score, lit. on us,' i.e. 'which thou hast against us.'

10^a. *çám*, '(are) a joy,' pred. to all three subst.

10^b. See *çúṣma*2. —*iyarti*, *vr*, 643c. —*prá-bhṛtas*, '(is) ready,' begins a clause.

11. 'They [men] are making supplication (to me); they are enticing (me) with invocation (*ukthá*, as instr. s.). These two (imā, 501 end) coursers here are carrying me (lit. us) unto (áccha) them' (*tā*=*táni*, 495 end: the good things mentioned in *pāda* a).

12. *vayám*, 'we,' i.e. the few who are conceived as speaking for the whole troop. —See *vuj*3: cf. 840³. —Pronounce *tanáḥ* *çúmbh-*: notation explained by Whitney, 90b². See *tanú* under *tanú* and see *v2çubh*. —The spokesmen designate their 'companions' as 'free' in order to magnify the value of their readiness to follow Indra.

13. U.f. *étān* (not *etān*): the Maruts drive a dappled team of does or mares. —See *vuj+upa*: *yujmahe* is a root-class present (612a), used with future mg (777a). —U.f. *nú* | *Indra* (314³). —See 1 *svadhá3*. —*babhútha*, 798b.

14. *kvá syá*, Whitney, 90b²: pronounce *kúa siá* · · *svadhásid*. —*syá*, 'that' (wish for my company), just mentioned, line 13. They did leave him in the lurch once—see 82¹N. —U.f. *yád* · · *sam-ádhatta*: see *v1dhā+sam* and 668.

15. Pada-text *ahám* *hí* *ugráh*. —See under *ṇam*: for gen., see 297c end, and cf. 77^c.

16. *bhúri*, acc. n., may be either pl. (340) or sing. —Pischel shows that *asmé* may be used as instr. (or gen.) also. 'With (=in company of) us combined, (and) by our united prowess.' —Pronounce *yújebhis*, *páuñsiebhis*.

17. *kṛṇávāmā* (248c), pres. subjunctive (700) of *vkr*, 715. —*krátvā*, Classic *kra-tu-nā*, 342. —*maruto*, voc.: the spokesmen call on their companions to bear them witness. But the reading *marúto*, nom., has been suggested. —See *yád*4 end. —*váçāma*, 614.

18. *vádhīm*, 904a. —*babhūván*, 802.

19. Compare 70¹N.

20. See *á-nutta* and *ánu-tta* in vocab. —See *á3*. —See *v2vid*3 and 619³. —Either, 'Entirely invincible for thee is surely nothing. Not (one) like thee is found among the gods'; or, 'Entirely granted thee is (the fact) that surely no one (*nákiś* · · *ná*, double neg.=single) like thee etc.' Cf. KZ. xxvi. 611 and JAOS. xiii.p.c = PAOS. May, 1886.

NOTES TO PAGE 74.

1. *nágate*: acet, 596 and 597, cf. 89¹N.; the object (*tvā*) is to be understood from what precedes. —Roth emends to *karisyáḥ*, see 938.

2. Pronounce *ékasya cin me vibhú astu* 6jas. —*yá*=*yáni*. See *nú*3. 'Whatsoever things (I am) having ventured, (those) I will accomplish (subjunctive=fut. ind., 576) wisely (365.1).'

3. This *vídānas* may be referred to *v1vid*. —*eyávam*, 563, 743. —*īge*, as 1st pers. here. —'What things I may undertake, just I, Indra, am master of thēm.'

4. U.f. *ámandat* *mā* *marutas* st-, 173a: cf. 74¹N. —*yád* · · *bráhma cakrā*, a subject-clause co-ordinate with *stómas*.

5. *máhyam*, appositive to me. —*sákhye*, 343a. —*tanúe tanúbhisi*, 'for myself, by yourselves (vestra sponte), i.e. for me, spontaneously or heartily.'

6. See *evá* 1 end. —Roth suggests the emendation *ánedyáḥ* (*ánediáḥ*), as nom. pl. m.; or else *anedyágraváḥ*. —U.f. *á* *íśas* *dádhānās*.

7. *sám-cáksia*, 993a. —*áchánta* (cch, 227), for *a-chánt-s-ta*, 883, 233b. See *v2chad*. —*chadáyáthā* (248c), subjunctive, 1043.2.

—'In very truth these (are) appearing good unto me, blameless, putting on glory (and) strength. Ye of shining hue have delighted me, upon looking at (you), O Maruts, and delight ye me now.'

8. See *vmaḥ*. —*prá yátana*, 618. —*sákhiñ*, 209.

9. See *vvat*. —*bhūta*, 835. —*návedās*, 415e, as nom. pl. m.

—The accent-rules for the oblique cases of the pron. root *a* (cf. 502) are simple and entirely natural. Thus:

A. If the form is used adjectively, distinguishing ‘this’ thing from others, it is accented (74⁹; 92³, 79¹). **B.** So also if used as an emphatic substantive pron. (83¹⁵, 103⁴ *asmāt*).

C. But if used as an unemphatic substantive pron., ‘his, her, him, their, them,’ it is accentless (83¹⁶, 70³, 71¹⁴, 74³, 88¹⁷, and very often). In this case the form cannot stand at beg. of pāda.

10. The á has pregnant mg (cf. व्युत्-ā and +apa) and goes w. both duvasyāt (562²) and eakré. — Both verbs depend (595) on yád. — Pronounce māniásya. — ‘When the singer entices (you) hither as to an oblation, (and when) the wisdom of Māna’s son has brought us hither—.’

— Roth would expunge one d and read duvasyā, instr. (365.1) of duvasyā (114⁹), ‘with an honoring, i.e. reverently.’ The passage is a desperate one.

11. U.f. á u sú vartta (irreg., 839) . . . áecha. See sú 1 and वृत्+ā. — imā=imáni. — arcat, 743.

12. va stómo, u.f. vas stómas, 173a: similar combinations at 79¹⁷, विप्रा स्त-; 81¹⁷, अजया स्प-; 87¹; 92⁸; 74⁴; per contra, 47¹¹. — iyám here refers back — see 1 idám. — See gír.

13. U.f. á iṣá yāśīsta (914³) . . . vidyāma (विद्, a pres. opt. of the root-class) iṣá-m. — Pronounce vayām? — ‘Hither with refreshment come ye. For ourselves as a strengthening may we get refreshment (and) a well-watered dwelling-place.’

— It would seem that the poet Agastya was the son of Māna, of the race of Mandāra. This entire final stanza recurs at the end of hymns 166–168. The awkward repetition of ‘refreshment’ leads Roth to suspect that the original pāda d of the stanza is lost and replaced by the one in the text, which is a stock-verse recurring at the very end of twenty subsequent hymns.

SELECTION XXXVI. RV. iii. 62. To Savitar.—Respecting Savitar, see Kaegi, p. 56(79). The last “hymn” (62) of the third *mandala* is really a collection of six short hymns to various divinities. Each hymn

contains three stanzas, and the triad to Savitar is the fourth of the six.

— The first stanza of this triad is the most celebrated stanza of the RV., and is called the sāvitrí (sc. फूक), or the gāyatrí कात्र एग्यत्री. It has held, and holds even now, the most important place in the worship of the Hindus. In the *Proceedings of the International Congress of Orientalists* (1881) at Berlin, ii.2.160–187, and in *Religious Thought and Life in India*, p. 399f, Monier-Williams discusses the place of the RV. in the religious services of the Hindus of the present day.

He says that the worshipper must first bathe, then apply ashes to his limbs and forehead, bind his hair, sip pure water, and inhale pure air and retain it in his lungs for a while. The worshipper then utters RV. iii.62.10, which — like the Lord’s Prayer among Christians and like the Fātiḥah among Muhammadans — takes precedence of all other forms of supplication. [Cf. Manu ii.101f.] Later on, the gāyatrí is muttered 108 times with the help of a rosary of Tulsī wood.

— Much has been fabled about the stanza and its virtues. See, for example, Manu ii.77–83. And it recurs frequently in the other Vedas; thus, four times in the VS., twice in the TS., and once in the SV. “No good and sufficient explanation of the peculiar sanctity attaching to this verse has ever been given.” — Whitney, reprinted in Kaegi, n.222. The stanza has naturally been imitated a great deal: so even in the RV. (v.82) we find verses run in the same mould. And it is interesting to find the RV. stanzas iii.62.10 (gāyatrí) and v.82.1 repeated in juxtaposition in the Tāittirīya āraṇyaka at i.11.2 and i.11.3. After the pattern of the gāyatrí have been made a good many wooden and halting stanzas: so TA. x.1.5,6.

14–15. dhimahi, root-aor. opt. mid. (837) of विधान — see विधान. See also Whitney in Kaegi, n.222. — yé . . . pracodáyāt (1043. 2), ‘and may he inspire.’

16–17. pūramdhīā, perhaps ‘with exaltation(of spirit).’ — imahe, see वि and reference.

18. náras, nom. pl. of नृ.

NOTES TO PAGE 75.

SELECTION XXXVII. RV. iv. 42. Indra contests the supremacy of Varuṇa.—Respecting Varuṇa, see Hillebrandt, *Varuna und Mītra*, 1877, and Kaegi, p. 61(85), notes 241f. This hymn has ten stanzas; but the last three have nothing to do with the rest.

—Varuṇa is by far the noblest and loftiest character of the Vedic pantheon, and seems to have held the most prominent position in the earliest period. Later—as appears if we consider the RV. as a whole—the warlike and national god Indra is plainly most prominent. The gradual supersession of Varuṇa by Indra¹ is reflected in a considerable number of passages—among them, this hymn—and especially in x.124.

—In stanzas 1–4 of this hymn, Varuṇa claims the godhead, supreme and from the beginning, in virtue of his creating and sustaining the world.—Indra responds (5–6) by asserting his irresistible might as god of battle.—And the hymn ends with an acknowledgment on the part of the poet (st. 7) of the claims of Indra. This is essentially the interpretation of most of the authorities.²

—But the general drift of the hymn has been—no less than its details—the subject of very much discussion and difference of opinion. Bergaigne³ considers stanzas 1–6 as a monologue of Indra. Barth⁴ rejects the theory of the decadence of the Varuṇa-cultus and regards RV. x.124 as one of the few survivals of a class of myths in which Varuṇa is not the god of a smiling and gracious heaven, but a malignant divinity. Finally, Whitney urges that this is not a question of supremacy and subordination, but rather of comparative prominence.—This selection, I confess, is out of place in a Reader.

¹ Discussed by Muir, OST. v.116f; and, in connection with RV. x.124, by Hillebrandt, p. 107–111. See also Grassmann's introduction to x.124 and his translation of it.

² So GKR., p. 26; Grassmann, Translation; and Hillebrandt, esp. 72(159), 104–105.

³ La religion védique, iii.142, printed 1877.

⁴ The religions of India, p. 18.

1. máma: note that every one of the stanzas 1–6 begins with an emphatic form of the first personal pron. —dvitā, if rendered ‘equally,’ means ‘as well as thou, O Indra, who disputest my sovereignty,’ or else ‘as well over all creatures as over gods;’ but Kern defines dvitā as ‘from everlasting’ or ‘to everlasting:’ the mg is uncertain and has been so since the time of the nighaṇṭavas (cf. Nirukta, v.3). —Pronounce rāṣṭrám. —See viçváyu in vocab. —Grassmann would emend yáthā nah to yátanāh, root-aor. ppl. of vyat, ‘joining themselves together, united:’ ‘mine (are) all immortals together.’ Otherwise we must take nah as plural of majesty and equiv. to máma.

—‘To me, the ruler, forever (belongs) the sovereignty over all creatures, just as all immortals (are) ours, i.e. our vassals.’

2^b. Taking vavrí in mg 1, ‘I am king of the folk's highest cover, i.e. king of heaven,’ or else ‘I am king of the folk of the highest cover, i.e. king of the heaven, or king of the gods.’ —GKR. quite otherwise.

3. rājā as pred. —prathamā(ni), ‘first’ in order of time. —See vdhṛ5.

5. īndro: excellent authorities emend, and read īndra. —té urví (342) etc. are accusatives dual neuter, object of the verbs in next line. —mahitvá (330) ‘by might.’

6. sám āīrayam, vir, 585. —dhārāyam ea makes a new clause, hence acet, 593².

7–8. ‘I made the dropping rains to stream. I uphold heaven in the place of eternal order. And in accordance with eternal order, the sacred son of Aditi (i.e. Varuṇa) spread out the threefold world.’ The sending of rain is a function proper to Varuṇa—cf. Hillebrandt, p. 85–86. In the assignment of *this* stanza the authorities differ and waver most.

9. Pronounce māam ‘ suāgvās. —vṛtás, ‘the chosen ones, πρόμαχοι’ (v2vr), or else ‘hemmed in, sore beset’ (v1vr2): opinion about equally divided. —vhū.

10. maghāvā ahám īndras may make a sentence by itself or be taken appositively with the subject of kṛṇómi. —See vr and reference.

11. cakaram, 817, 818². —nákis begins

new clause. —varate, *v̄lvr̄*3, root-aor. subj. (836).

12. mamádan, perf. subj., 810a. —yád ukthá(ni) sc. mā mamádan. —rájasi, 138a.

13. U.f. vidús (790a) te, 188b: similarly 80¹⁵. —‘All beings have knowledge of thee as such a one (tásya). These things thou proclaimest to Varuṇa, O true one.’

14. Pronounce tuám, both times. —gr̄niṣe, 699² end, see v̄yru2. ‘Tu hostium interactor clues.’ —jagh, 805: cf. 71. —v̄rtán, *v̄lvr̄*2. —ariñás, 725.

SELECTION XXXVIII. RV. iv. 52. To Uṣas, the Dawn-goddess.—See Kaegi, p. 52(73). The monograph by Brandes, *Ushas og Ushas-hymnerne i Rigveda*, Copenhagen, 1879, gives translations of all the 21 hymns in juxtaposition. Cf. also Easton, JAOS. x.p.lxix = PAOS. Oct. 1873.

—Stanzas 1, 2, 3 (= SV. ii.1075-7) form a strophe. Stanzas 5, 6, 7 seem to form a second. Stanza 4 seems to be an addendum to the prior strophe.

15-16. U.f. syá, 188a. —v̄lvas+vi. —svásus, cf. RV. i. 113.3. —práti adarçí (844), note force of práti.

17-18. citrá as pred. —máta, cf. Hesiod, Theogony, 378-82. —gávām, 361c. The ‘kine’ are the fleecy morning-clouds, the children of Dawn—cf. Kaegi, note 197. —See rtávan: the idea in Job xxxviii.12^b or Psalm civ.19^b is similar. “The sun knoweth his going down.”

Bright as a ruddy steed became
The faithful mother of the kine,
Uṣas, the friend of Aṣvins twain.

19. Note how all three pādas of this stanza begin with utá. —Pronounce sá-khási, u.f. sákhā asi.

NOTES TO PAGE 76.

1. U.f. utá uṣas (voc.). —vásv-as, 342, 297c. —içise, 630.

3. práti abhutsmahi (*v̄budh*), 882 and 155: ‘we have awaked with praises to meet thee (tvā)’—vocab. wrong.

4-5. práti adr̄kṣata (*v̄dr̄ṣ*), 879b, 882, 218. —U.f. á uṣás aprás (889).

Gladsome before our eyes appear
Her beams—like herds of kine let loose.
The wide expanse of air she fills.

6-7. á-paprúṣi, sc. jráyas, or with Sáyana, jagat, ‘the world,’ ‘all’: the stems of this perf. ppl. are papriváns- and paprúṣ-, cf. 803 and 459. —Pronounce ví ávar (*v̄lvr̄*, 831², 585²). —‘According to thy wont, be gracious.’

8-9. dyám, see dív. —U.f. á-antárik-ṣam, sc. tanoṣi (*v̄ltan+ā*, 698B). —See priyá3. —Note the radical connection of the assonant words and render by ‘radiant ray,’ ‘effulgent flame,’ or the like.

SELECTION XXXIX. RV. v. 24. To Agni. —The stanzas are dvipada, i.e. consist of two pādas, one of 8 and one of 11 or 12 syllables. Most nearly like this hymn in metre is RV. x.172; but the stanzas of RV. viii.12,13,15, and 18 are essentially similar (8+8+12).

—It is very worthy of note that three of the stanzas occur in immediate juxtaposition in the other sáṃhitás, and as follows: in the order 1, 2, 4, at SV. ii.457,458,459, at VS. xv. 48^a,48^b,48^c, and at VS. iii.25^a,25^b,26^a (here stanza 3 follows as 26^b); and in the order 1, 4, 2 at TS. i.5.6 and iv.4.4. Finally, to judge from the legend given below, and from the prescriptions of the ritual—of the sacrifice to the Manes, for example—this hymn would appear to be a tṝca or triad of riks (see Sáyana to RV. v.24 and to PB. xiii.12.5).

—Tradition (Kátyáyana) ascribes this hymn and also x.57-60 to the Gāupāyana brothers, Bandhu, Subandhu, Ārutabandhu, and Viprabandhu. In his comments to x. 57-60, Sáyana gives the pertinent legendary material taken from ancient sources; and this, with other matter, is given in translation, in JRAS. ns.ii.441f, by Max Müller, who discusses the legend at length.

—The Bṛhaddevatā says that king Asamáti sent away the four brothers who were his priests, and put in their stead two Brahman wizards. These took shape as doves, bewitched Subandhu, and plucked out his soul. In order to cause the spirit to return,

the *three* remaining brothers recited x.58 etc., and 'praised Agni with the dvipada hymn as it is among the Atris,' i.e. in the book of the family of Atri, the fifth. Then Agni gave back to Subandhu his soul, and the brothers, delighted, sang the rest of x.60 (7-12) and laid their hands (cf. 91²N.) on the one thus resuscitated.

10. ágne, acct, 314³. — Pronounce tuám. —bhavā, 248c: so urusyá and grudhí, line 12.

11. áchā, 248a. — naksi, v2naç, 624. —Superl., 471. —dás, 835.

12. sá, see tā2 end. — nas, 297b. — bodhi, see 839 end: here from vbudh, see vbudh3. —grudhí for grudhí: aorist impv., 839: acct, 593² mid. — no, u.f. nas, 194. —aghāyatás, pres. ppl. ablative, 290: acct, 316, 318a. —See lsama.

13. See under tā2. —dīdivas, vdī, perf. ppl., voc., 462a. —imahe, see vi.

SELECTION XL. RV. v. 40. Indra and Atri, and the sun eclipsed by the demon.—For a critical analysis of the hymn, see Grassmann, Translation, i.190 and esp. 540. Stanzas 6, 7, 8, here given, are quite independent of the rest.

—Ludwig identifies the eclipse here referred to with that of April 20, 1001 B.C., O.S.—see *Sitzungsberichte d. böhmischen Gesell. d. Wiss.*, 1885. His argument is reported by Whitney, JAOS. xiii.p.lxif=PAOS. Oct. 1885, and by Bergaigne, JA. 8.vi.372f. No fair interpretation of the text furnishes data precise enough for an exact identification.

—Stanzas 6 and 8 are spoken by the poet; stanza 7, by the Sun. The Sun's foe, Súrbhānu (accent!), is 'he who has the sun's beams,' and is later identified with Rāhu, the demon who 'swallows,' 'devours,' or 'seizes' (v2gr, vgras—cf. 23¹N., vgrah) the sun or moon, and so causes eclipses. The Sun is in terror, and implores Atri for help: and the latter rescues the orb by prayer and praise.

—Atri's mythical exploit is often mentioned in the Brāhmaṇas (see texts in Lud-

wig, v.508; and cf. SBE. xxvi.346). Thus the PB., at vi.6.8,11, narrates how, at the request of the gods, Atri restored to brightness the sun, which the demon had smitten with darkness. On this account, it continues, a present of gold, the symbol of brightness, is made to a descendant of Atri at a sacrifice now-a-days.

—Interesting are the Greek ideas about the πάγκοιν τέρας that bringeth to nought men's strength and wisdom—see Pindar's *Fragments* [74], Bergk⁴ i.411 f and notes.

14. ava_áhan (593), cf. 70⁷ and note.

15. gūlhám, vguh. —ápa-vrata, 'having action off, i.e. baffling,' or, as in vocab. — 'The sun, hidden ··, Atri found (avindat) by the fourth prayer.'

—Ludwig reasons thus: The other priests had a regular liturgy of three prayers for combating eclipses. On this occasion, these proved ineffectual. Atri knew a fourth, and that brought the sun out. Hence the totality must have been very long. This matter is discussed in full by Whitney, l.c., p. lxv(=xxi). Bergaigne, l.c., p. 383(=14), says it is a mere case of the use of a sacred number plus one—cf. *Rel. védique*, ii.128.

16. mām (pronounce máam) imám, 'me here, i.e. in this plight,' Sáyaña, idrg-avastham. —U.f. atre: the Sun is addressing Atri. —irasyá, 365.1. —bhiyás-ā, '(me, who am thine) with fear, i.e. who am thine, (but) sore in terror:' or, the word *may* be taken actively, as the accent (1151.2c) and Sáyaña's gloss ('fear-inspiring') suggest, and joined with the subject—'with a frightening.' —má ·· ní gārit: v2gr; aor., 899a; combination w. má, 579.

17. Pronounce tuám mitrō asi ·· tāú mehávatam. —mitrō, 'friend.' —U.f. tāú (see tā2 end) mā ihá avatam: 'so do ye two help me here, (thou) and V.' With the peculiar omission of tvám compare that of ahám, 791⁰N. So RV. viii.1.6.

18 and 77¹. brahmá = átris of next line. —yuyujānás (807), see vujj2. —kíri may rather mean 'praise.' —upaçíksan, see vçak+upa. —U.f. cákṣus á_adhát (830). —ápa aghukṣat, vguh, 920, 916.

NOTES TO PAGE 77.

SELECTION XII. RV. vii. 55. Magic spells to produce sleep.—Ascribed to Vasiṣṭha. The hymn consists of three parts differing in metre and disconnected in contents. For a general discussion of it, see Colebrooke's *Essays* 2*i*.27, and Whitney's note, ibid. p. 112; JAOS. iii.336f; and esp. Aufrecht, 1St. iv.337f. Sāyaṇa reports the native traditions about the hymn. Thus:

Vasiṣṭha came by night to the house of Varuṇa — to sleep, say some; to steal grain, say others. He was assailed by the watchdog, which bayed at him, and fain would have bitten him; but he laid the hound asleep with the stanza beginning,

When, sily'ry Sārameya, thou,

and the one following.—Later superstition uses the hymn to quiet uncanny creatures at night: see Rigvidhāna, ii.26.

FIRST PART. The hymn next preceding this in the RV., vii.54, is to Vāstoṣpati, the Lar familiaris, and consists of three stanzas. The first part of our hymn, vii.55.1, is a mere addition to these three stanzas, and belongs accordingly to vii.54 rather than to vii.55, as appears from the fact that the four stanzas are all recited together in the ceremony of moving into a new house. See QGS. iii.4, AGS. ii.9.9, and esp. PGS. iii.4.7 — all in SBE. xxix.; and cf. MS. i.5.13.

The joining of this stanza to hymn 55 is a simple misdivision of which the NT. shows many parallel instances. Thus Mark ix.1 belongs to viii.; chap. ix. should begin with the Transfiguration. A converse misdivision is at AV. vi.63–64 as compared with RV. x.191.

SECOND PART. Stanzas 2–4 are part of a scene at the entrance to Yama's kingdom or the regions of the blessed. Yama's two watch-dogs (cf. 83¹⁷n. and introd.) guard the pathway and keep out the wicked. Here one of them barks at some who would come in; and these, in turn, protest that they are godly men, and so have a right to enter in peace. See Kaegi, n.274; Zimmer, p. 421.

—**THIRD PART.** Stanzas 5–8 are the incantations by which the entire household is put to sleep. According to Aufrecht, i.e. (or Zimmer, p. 308), it is while a maid is receiving the visit of her lover; but that seems a little doubtful because we have plurals *nas* and *sám hanmas* and *vayám*, lines 12, 13, 15, and not duals.

With stanzas 5, 6, 7, 8 correspond respectively stanzas 6, 5, 1, 3 of AV. iv.5, and the variants are interesting. The third part has nothing to do with the second; but the dia-skeuasts have juxtaposed them because in both a dog is put to sleep.

2–3. *vāstospate*, see above: for §, see 187. —*víçvā* for *víçvāni*, 330. —*edhi*, 636. —Yāska, Nirukta x.17, says *yad yad rūpam kāmayate devatā, tat tad devatā bhavati*. Sāyaṇa quotes him from niemory thus, *yad yad rūpam kāmayante, tat tad devā viçanti*.

4–5. See dánt. —*vīva*, accent!, 128 end: cf. 83¹⁵. U.f. *ví iva bhrājante ṛṣṭāyas*. —See úpa2. —See v̄bhas and 678. —‘They (the teeth) shine like spears, in the jaws of the devouring one.’ —*ní sú* (188a) *svapa* is a refrain.

The dog here addressed is partly white and partly reddish brown, as Sāyaṇa rightly observes; and this is in accord with the adj. *gabála*, ‘brinded,’ applied to both of them at 83¹⁷.

6–7. *punahsara*: for the mg, see vocab. and cf. Hamlet i.4.51–53. —*kím*, ‘why?’

8. For the genitives, see 297c end, and cf. 73¹⁵. —See v̄ldṛ and 1010 and 1011. —Probably the swine as a domestic animal is meant here. In that case, this stanza is a later addition to 2 and 3, and is based on a conception of the situation such as the native tradition presents.

10. Quoted at 593², which see.

11. In the Veda, ‘complete’ is *sárva* and ‘all or every’ is *víçva*. Later, *víçva* dies out and *sárva* does double duty. In the Veda, the use of *sárva* in the proper mg of *víçva* (as here, 77¹⁷, 85²⁰, 91¹) marks the passage as late. See vocab. under *sárva*.

—*ayám* etc., ‘these here people on all sides, all the people around here.’

— STANZA 5 may be spoken by maid or by lover or by both. With the AV. reading, *svápantu asyāi jñātāyah* (see 365.3), it must be spoken by the lover. Stanzas 6–8 may be spoken by both.

12–13. *nas*, expect *nāu* — see above. — See under *yáthā* 2 and cf. *yá2*.

14–15. See *vṛṣabhbhā* 1. — *ténā sahas-yēnā* (248b), ‘by (aid of) this mighty one.’ — *vayám*, expect *āvám*? — *vsvap+ni*, caus., 548.

16–17. *náris*, nom. pl., 365.2. — *Pāda c* may be read as catalectic.

SELECTION XLII. RV. vii. 56. To the Maruts or gods of the storm-winds. — Compare selection xxxv. (73⁴) and introduction. The hymn consists of two parts, of which the first, here given, ends with stanza 10. Number 11 is only the fragment of a stanza. The rest (12–25) is in an entirely different metre.

— The metre of the ten stanzas is without doubt a secondary one, being simply a form of the *triṣṭubh* syncopated at the sixth place, i.e. with the prevailingly light sixth syllable left out (cf. JAOS. xi.p.lxiii = PAOS. May, 1881). Thus,

˘ ˘ ˘ ˘ ˘ [˘] ˘ ˘ ˘ ˘ ˘.

Each of the parts into which the verse is broken is a ‘syllable-pentad’ or *akṣara-pāñkti*; and each is an independent *pāda*, since verbs at the beginning of the even pentads are accented, e.g., at vii.34.3^b, 3^d, 4^b, 6^b. A pentad-couplet is sometimes joined with a simply broken but unsyncopated *triṣṭubh* verse to form a half-stanza or stanza (e.g. i.67.8^{ed}; 70.4^{ed}, 10^{ed}; x.46.1^{gh}); and this fact seems to suggest the derivative character of the pentads.

— The *gāyatrī*-stanza has 3 verses of 8 syllables; and the strophe has 3 stanzas, a multiple of the number of verses. The pentad-stanza has 4 or 8 verses of 5 syllables; and the hymn has 5, 10, or 20 stanzas, a multiple of the number of syllables. The hymns RV. i.65–70 have each 5 stanzas of 8 pentasyllabic verses; while vii.34A and vii.56A and ix.109 probably consisted origi-

nally each of 10 or 20 stanzas of 4 pentasyllabic verses. Compare Bollensen, ZDMG. xxii.572f.

18. U.f. *ké im vīaktās* . . . *ádha suágvās*.

NOTES TO PAGE 78.

1. U.f. *nákis hí eśām*: cf. John iii.8, *οὐκ oīdas πόθεν ἐρχέται* (*τὸ πνεῦμα*). — *vidre*, 790b, 798a.

2. *sva-púbhis*, ‘with their (*sva-*) wings,’ taking *-pū* in the sense of *pávana*. *Pávana*, lit. ‘a cleaner,’ from *vpū*, sometimes means a ‘sieve’ or a ‘fan.’ At 104¹³ (see note), the *pávana* used to clean or winnow the ashes from the bones of a cremated corpse may perhaps be a ‘wing-like winnowing-fan;’ and observe that German *Schwinge* means ‘winnowing-fan’ and ‘wing.’ — *abhí* . . . *vapanta*, ‘bestrew, cover.’ — *aspṛdhran*, see *aspṛdh* and 834b end.

— Here the storm-gods are pictured as lusty eagles, each sportively striving with the others for precedence, and spreading his wings over them in turn, to put them down and master them.

— Ludwig interprets, ‘They vie in overwhelming each other with their blasts’ (*pávana* has also the mg ‘wind’). This view accords with the character of the playful, boisterous, and roaring gods, but not with the conception of them as eagles; and it would seem to require the reading *abhí* . . . *vápantah*.

— Roth, and after him the vocab., suggests that *svapū* is a ‘besom (that raises the dust):’ ‘they bestrew each other (in sport) with dust.’ At best, the line is doubtful.

3. *ciketa*, 787, *vcit3*. — See *yád2*. — The storm-gods are cloud-born, i.e. children of the cloud conceived under the figure of a dapple cow, *pṛgni*. This stanza (4) ought to come immediately after the second.

4. See *vīc2*. — *sáhantī*, active: the forms are usually middle. — See *vpuṣ2*. — ‘The host heroic, with the Maruts (as a part of it or as allies), must be ever victorious, displaying deeds of manhood.’ Similarly stanza 7. The *vīt* seems to mean the Maruts in alliance with Indra (cf. p. 364) or with some mortal protégé (cf. vii.56.23, i.64.13).

5. Lit. 'As to going, the best-going; most adorning themselves with adornment; united with beauty; terrible with strength.' Their abundant ornaments are much spoken of (e.g. v.54.11). Note the radical connection of ójas and ugrá.

6. 'Terrible is your strength; steadfast your power; therefore (ádhā) is a troop, with the Maruts (as allies), mighty.'

7. krúdhmī, nom. n. pl., 340. — Pronounce múnīva (cf. 73²N.) or múnir 'va. — 'Clear is your whistling. Your hearts are wrathful as the wild onward-rush of a doughty troop.' Otherwise Bergaigne, *Mélanges Renier*, p. 85.

8. yuyóta: irreg. impv. (654) of v2yu; accented, as standing at the beg. of a páda (see above). — pránañ nah, u.f. prá-nak (192a, 161) nas: nak, for nak-t, v2nag, 833, 218³; augmentless aor. as subjunct., w. má.

9. Classic, priyáñi námāni (425d). — huvé: we should expect huvé. — U.f. á yád trpán (3d pl., 848 end: pada-pátha wrongly trpát). — See yád3 and vvaq2. — We have here an unsyncopated verse—see above. Grassmann emends. — 'I invoke the dear names of you the mighty, in order that they (among you) who desire (our praise) may be gladdened, O Maruts.'

SELECTION XLIII. RV. vii. 86. To Varuṇa.—Respecting Varuṇa, see vocab. and cf. p. 367. The hymn is rendered by GKR., p. 6. The comments of Ludwig, vol. iv. p. 88, deserve careful attention.

— The poet is ill and deems his sickness a punishment sent by Varuṇa for some sin. He acknowledges the wisdom of the majestic god; but ventures to approach him with confession of sin and prayer for forgiveness and renewed self-consecration to the divine service. Compare Kaegi, p. 66(92).

10-11. dhírā = dhírāni. — See tú2. — mahiná, poss. like colloquial Eng. 'mightily, i.e. very.' — urv-í, acc.du.f. — papráthat, classed doubtfully as an augmentless reduplicated aor., 869³. — Note how the accent or the lack of accent of the verb-forms affects the exegesis.

— 'Wise in sooth is his nature (with

might =) and mighty [? or Stable in sooth are the creatures by his might], who propped asunder the two wide worlds, even. He set the great lofty firmament in motion, the stars (collectively) for ever [or the stars as well, cf. 75¹N.]; and he stretched out the earth.'

— Biblical parallels, Kaegi, p. 62(86).

12-13. Accent-marks, Whitney, 90b²: tanúā sám .. nū antár. — bhuvāni, 836^{1,2}.

— See kím3. — abhí khyam, 847 middle.

— 'And with my (sváyā) self I say this (take counsel thus), "When pray am I to be in Varuṇa's presence?" etc.'

14. tág énas, τὸ ἀμάρτημα, 'the (admitted) sin.' — U.f. didíkṣu | úpa u emi—see u2 end. Ludwig takes didíkṣu as loe.pl.m. of didíkṣ, 'seer.' Thus case-form, stem-form (see 1147b), and construction (cf. German *bei Jemand anfragen*) are entirely regular. Others take didíkṣúpa for didíkṣus úpa (nom.s.m. with elision and erasis, cf. 784⁷N.); but the acet is wrong—see vocab.

— 'And unto the wise (Veit, 787, 802) I go to find out by inquiry' (vprach+vi, 970a, 981²).

15. kaváyaq cid—not my conscience only.

— U.f. āhus, 801a. — v2hr.

16. 'What was, O Varuna, the sin most grievous (lit. principal)?' — See yád3.

— See vhan and 1028 e and f.

17. prá vocas, 'tell,' 848³, 847 end. — U.f. svadhāvas | áva (135²) tvā anenás námásā turás iyām (616³). Pronounce, with elision and combination, turéyām.

18-19. See vsrj+ava 3 and 2. — Note prolongations of finals in srjā, srjá, and cakrmā. — With the second áva, supply srja tání: yá = yáni. — Pronounce dámāno (425f end), abl. — Vasiṣṭha, the seer to whose family all the hymns of this seventh book are ascribed.

20. 'It was not my own will, it was infatuation . . .' Note how the pronouns conform in gender with the predicates. — 'Liquor, dice'—ancient and perennial sources of crime: cf. Tacitus, *Germania*, xxiv.

NOTES TO PAGE 79.

1. 'The older is in the transgression of the younger. Not even (caná 1) sleep itself

(id) excludes wrong.' I, Vasiṣṭha, have not entirely overcome the sins of my youth. Thoughts of malice or impurity trouble even my sleep.— Interpretation doubtful.

2-3. áram (not arám) karāni, 'I will serve,' root-aor. subjunctive (836¹) of vī kr. —ánāgās, now that my sin has been, as I hope, forgiven. —'Made the unknowing to know.' —'The wise (man) unto wealth the still wiser (god) doth speed' (vjū).

4-5. ayám · stómas, referring back to the hymn just ending—see idám. —See vjeri+upa. —See kṣéma². —See u 1 end. —'Ye gods, O keep us evermore with blessings'—refrain of the Vasiṣṭha-hymns; see Kaegi, note 83c, and Ludwig, iii.129.

SELECTION XLIV. RV. vii. 88. To Varuṇa.—Translated by GKR, p. 10. Like enough stanza 7 is a later addition.

The poet, forsaken by Varuṇa on account of some sin, calls sadly to mind the by-gone days when he walked so happily with the god, and also the scene when, gliding over the waters with the god of the waters, he received the sacred appointment of Rishi. He asks forgiveness and restoration to divine favor. See Kaegi, p. 68(94). —It is not unnatural that Vasiṣṭha should address himself (cf. Ps. ciii.1) or speak of himself as a third person.

6-7. Pronounce práy-iṣṭham and cf. 470³. —ím, enclitic pron., with which vṛṣṇam is in epexegetical apposition—cf. 70⁶N. —kárāte, root-aor. subjunctive, 836. —See vṛṣṇam³, and cf. the Hebrew conception of the sun that "rejoiceth as a strong man to run a race," Ps. xix.5.

8. maṇsi, vīman², s-aor. mid. 1st pers. s., 882. —'So now, having come (805) to the sight of him, as Agni's face I deem Varuṇa's.' When I contemplate Varuṇa, his face seems to me like blazing fire.

9. áqmānn, 210, 425c. —abhí · niniyát (accentless), put doubtfully as a present opt. of the reduplicating class, 651. —'The light which in heaven [is], and the dark, let the lord unto me bring, a wonder to see.' The beauty of the heaven by night no less than by day was a wonder.

10. á · ruháva implies the subject ávám, i.e. (ahám) várūṇa ca: see 76¹⁷N. At KZ. xxiii.308 is adduced the AS. parallel, *vit Scilling song āhōfōn*, 'we two, Scilling (and I) raised a song.' —See vīr+pra. —See mādhyā³.

11. ádhī apám snúbhis, 'επ' (εὐρέα) νῶτα θαλάσσης:' pronounce sánubhis. —U.f. preñkhé. —prá · īnhayāvahāi (1043.2) is apodosis, as the accent shows. —See 1 çúbh and kám.

12. U.f. nāví á_adhāt (829). —Pronounce su-ápā(s).

13. sudinatvē ahnām (430a): cf. εἰποτε ἐνημέριας ημέραν ἐπιτελοίη, 'if ever he makes a jolly day of it,' Alkiphrōn's *Letters*, i.21. —U.f. yát (see this) nú dyávas (361d) tatánan (810a), yát usásas (tatánan). Cf. Psalm lxxii.5,7,17.

14. Pronounce kúa tyáni nāu sakhiá and see kvá. —sácāvahe: tense, see 778a; depends on yád. —See yád³. —Muir compares Psalm lxxxix.49.

15. jagamā (248c, 793b), 'I had access to:' we *might* expect jagámā, accented, and so co-ordinate with sác. —V's golden house is built (AV. vii.83.1) on the waters:

apsú te rājan varuṇa
gr̥hó hiranyáyo mitáh.

16-17. See explanation under yád⁷. —Pronounce tuám. —kr̥návat, 715, 700. —'Doeth sins against thee.' —sákhā te, '(he is yet) thy friend,' as apodosis to the concessively taken yás kr̥návat. So Ludwig. —See vībhujō. —U.f. yandhí (617, 212) sma (188a, 248a) vípras (see 74¹²N.) stuvaté (619).

18-19. GKR. transpose pādas b and c. —tvāsú: u.f., as given rightly by the padapāṭha, tvā (object of vanvānás) āsú (loc. pl. fem. 501). 'In these fixed or secure dwellings dwelling, thee we (are) beseeching (vīvan, 713, 705) for grace from the lap of Aditi.' —vī · mumocat, 809, 810a. —Refrain as before, 79⁵N.

NOTES TO PAGE 80.

Selection XLV. RV. vii. 89. To Varuṇa.—The hymn has been often translated:

so by Müller, ASL, p. 540; Muir, v. 67; GKR, p. 12; Hillebrandt, *Varuṇa und Mitra*, p. 64; Bergaigne, *Religion Vélique*, iii. 155.

— It is the prayer of a man who is *varuṇagṛhīta*, ‘seized by Varuṇa, i.e. afflicted with the dropsy.’ V. is god of the waters (cf. 7¹⁰x., 79¹⁵N.), and the disease is supposed to come from him and as a punishment for sin: see AV. iv. 16.7; also AB. vii. 15, atha ha-āikṣvākam̄ varuṇo jagrāha; tasya ha-udaram̄ jajñe; and CB. ii. 5.2². Cf. Hillebrandt, p. 63–65, 54. Ludwig’s interpretation is quite different: see his notes, vol. iv. p. 91.

1-2. mō, see u2. — śū, 188a. — grhám, Kaegi, note 329: cf. also the AS. poem in Thorpe’s *Analecta*, p. 142, entitled *The Grave*, and familiar through Longfellow’s translation. — gamam, 833, 835: with mā, 579.

— mr̄lā, 248c, vmr̄d.

3-4. ‘When I go, tottering along, like a bag, puffed up,—have mercy.’ — vṣphur implies quick or vigorous motion—see vocab. Here the iva is not a particle of comparison; it modifies the mg of the root to that of a languid shake or wabble such as is characteristic of a dropsical person. So pra-hasan, ‘laughing out;’ pra-hasann iva, ‘smiling.’

— dhmātás, ‘puffed up’ (with wind) or ‘bloated’ (with serum), has reference not only to the bag, but also to the understood ahám. Grassmann, ‘schnaufend,’ i.e. ‘blown, winded, puffing.’ Otherwise Bergaigne, iii. 155N. — adrivas (454b), always of Indra, except here, and at ix. 53.1 (of Soma)! — On this stanza the exegetes differ much.

5-6. krátvas, gen., 342. — dínátā, 365.1. — jagamā, 79¹⁵N.

7-8. Line 7 has trochaic cadences. — ‘On (me, thy) singer, (though) standing (803) in the midst of water, thirst has got hold’ (avidat, v̄vid2). See Horace’s description, Odes, ii. 2, *Crescit indulgens*, etc.

9-10. See yád5. — See 2idám. — See jána: for loc., 303a. — dhármā, 425d. — yuyopimā, 793e. — See vriṣ: caus. aorist, 1046, 859; augmentless form as subjunctive w. mā, 579.

— ‘If we mortals do anything (kím ca, neut.) here (that proves to be) an offense

(masc.) against the gods, if with folly thy steadfast decrees we have thwarted, do not (cause us to take harin from this sin=) chastise us for this sin.’

— METRE, jagatī. This stanza is not a part of the hymn. The stanza is an oft-recurring one—Schroeder, MS. iv. p. 290. Its repetition daily for a year is prescribed at Manu xi. 253: cf. Rigviḍhāna, ii. 29.1. The interesting stanza at RV. iv. 54.3 = TS. iv. 1.11¹ is probably a reminiscence of this. The AV., at vi. 51.3, modernizes ácittī (340) yád to ácittā céd.

SELECTION XLVI. RV. viii. 14. To Indra.—Indra and Namuci.—For the introduction to the Namuci-myth, see 81¹⁶x. For the later forms of the myth, see selection lxxii., p. 97⁶x.

— Division into five strophes of three stanzas is possible. In respect of contents, the first three stanzas and the last three make very good strophes. Stanzas 1, 2, and 3 form a strophe at SV. ii. 1184–6; but 5, 7, and 8 form another at 989–91. The hymn is unsymmetrically divided into three at AV. xx. 27–29.

11-12. ícīya: form, 616; acet, 628; mode, 581b, note the second example. Similar idea at 87²⁰f, and often in RV., e.g. viii. 19. 25, 26.

— vásyas, gen. 342.

13-14. See v̄çak B2 and 1030. — dítseyam, 1030; accented at beg. of clause, though not at beg. of pāda, 593². — Note the old mg of gáci-páti (vocab.), whence was evolved the later ‘Mrs. Might’ (see gáci).

15-16. U.f. dhenús te, 188b: similar combinations at 87¹⁹, 84¹⁵. — sūnftā, cf. 28¹⁰N. — sunvaté, v̄lsu, 705; acet, 318. — ‘Kine and horses,’ see under gō 1. — pi-py-úsi, v̄pi, 802 end, 459. — duhe, 613, and 70¹⁸N.

17-18. ‘Nor god nor mortal is a restrainer of thy blessing, when . . .’

19. U.f. yád (‘when’) bhúmim ví ávarayat: cf. “He taketh up the isles as a very little thing,” Isaiah xl. 15; also 12.

NOTES TO PAGE 81.

1. cakrānás, v̄l kr̄8, and 807. ‘Putting his plume in the heaven=touching the

heaven with his plume.' Just so, RV. x. 125,7d.

2-3. See *vṛydh* and 807². — *ji-gy-ús* as (787—strong stem *ji-gī-vāns*) goes also with *te*. — U.f. *indra* ā *vṛṇīmahe* (718).

4-5. U.f. *vī antārikṣam* (Whitney, 90b²) *atirat* (*vīr*). — *ābhīnat*, *vībhīd*, 692. — *valám*, cf. Indra's epithet, 5¹⁷.

6-7. U.f. *úd gās* (361e) *āyat* (*vaj*). — *āvīś-krīván*, 187, 1078.

8-9. *dṛlhāni dṛnhitāni ca*, 'were made stable and (were) established,' both from *vīdh*. — *parā-nūde*: form of inf., 192a, 970a: use of inf., 982c. — 'Steady, not for thrusting away=so steadfast they may not be moved.' Cf. Ps. xci.1 or 2; xvi.10.

10-11. See under *vīmad* 1. — See *vīj*+*vi* and 902.

12-13. Pronounee *tuám*. — U.f. *indra*_āsi: *aet*, 595d. — *stotṛnám* (*aet*, 372), objective gen. w. *bhadrakīt*, which has noun construction rather than verbal.

14-15. U.f. *indrám id keçinā* (441). — *vaksatas*, 'let them bring,' 893². — See *úpa*2. — *surādhasam* might be joined with either *indrām* or *yajñām*.

16-17. NAMUCI-MYTH. 'With foam of the waters, Namuci's head, O Indra, thou didst cause to fly asunder, when thou wast conquering all thy foes.' It appears to me likely that the natural phenomenon to which this refers is a water-spout ('Trombe') on an inland lake. This fear-inspiring thing may well be personified as a demon. The verb *úd avartayas* means 'didst cause to move out or fly asunder with a gyratory or centrifugal motion.' This accords well with the facts of the not infrequent phenomenon as seen by unscientific eyes. See Major Sherwill on Bengal waterspouts, JASB. 1860, xxix.366f, with good pictures, and Th. Reye, *Die Wirbelstürme*², p. 17f. The line MBh. v.10.37 = 328 seems to favor my view. The whole passage is a reminiscence of the Namuci-myth.

The head of the column is twisted and made to burst asunder and scatter itself (*phénena*, instr. of accompaniment, lit. 'with foam,' i.e.) in abundant foamy masses. Then, with the dispersion of the column, often

comes (Sherwill, 370; Reye, 32) a heavy rain. All this is set forth as gracious Indra's prowess. — U.f. *ājayas spīdhas*, see 74^{12N}.

Bergaigne's discussion, ii.346-7, may be compared and also RV. v.30.7,8 and vi.20.6.

— The form of the myth as it appears in the Brāhmaṇas originates in a misconception of the case-relation of *phénena* (see above), which they take as an instr. of means, i.e. as the weapon by means of which Indra slew Namuci. So Sāyaṇa: *phenena vajrī-bhūtena*; see vocab., *vīsie*3. Cf. notes to selection lxxii., p. 97.

18-19. *ut-sīsrpsatas* (*vīsrp*) and *ā-rūruk-*
satas (*Vruh*), acc.pl.m. of ppl., 1027, 1029.

— *dyām*, 361d. — *dāsyūñr*, u.f. *dāsyūñ*, prop. *dāsyūñs*, see 209 and b and 338². — See *vīdhū+ava* and 706. — Cf. the legend at Odyssey xi.305-20, and see Eggeling, SBE. xii.286.

20-21. *vīśūcim* (408), 'so that it was parted asunder or scattered,' as factitive predicate of *vī-anāçayas* (*līnaç*). — See *úttara* 1. 'Becoming victorious (after or as result of) quaffing the Soma.'

NOTES TO PAGE 82.

SELECTION XLVII. RV. viii. 85. 7, 8, 9. Indra and the Maruts, and Vṛtra.—For the corresponding Brāhmaṇa legend, see selection lxvii., p. 94⁴. Cf. also Muir, v.93.

— All three stanzas are addressed to Indra; and might be put in the mouth of the Maruts, were it not for *havīṣā*, st. 8d. If, on the other hand, they are put in the mouth of the worshippers, then *úpa* ā_imas cannot serve as verb to *marūtas* nor govern *tvā* of st. 8a. I therefore suspect that either *pāda* b or d of stanza 8 is a foreign intrusion. If it is the former, the original may have contained *ánu yanti* or the like.

1. See *vīś*. — *vīgve devās*, other than the Maruts; for here, presumably, they are not included among the friends who desert Indra; and the Brāhmaṇa says expressly that they do not desert. But at RV. viii.7.31 the contrary is affirmed; cf. p. 364. — *ajahus*, *vīhā* (661, 657): its object is *tvā*.

2. Explanation under *átha*2. Similarly *átha* is used after an impv. implying a con-

dition (572²), at 96¹⁷, 97¹⁰. — *jayāsi*, 736. | siring (it), i.e. I have no ax by me, = own none.' — See *etādīc*.

3-4. Numerical construction, 486b. — *vāvṛdhānāś* (807²), 'growing strong, rejoicing in strength.' — *úpa tvēmāḥ* (acc!) u.f. *úpa tvā ā_imas* (127, end). — *kṛdhī*, 839. — 'Thy impetuosity = thee, the impetuous.' — *enā*, 502².

— 'Thrice sixty Maruts, in their strength rejoicing, (do follow ?) thee, like hosts of morning, reverend. Unto thee come we. Grant thou us a blessing.' Etc.

5-6. *āyudham* and *ánikam* are best made co-ordinate with *vájram*. — See *ásura*2.

SELECTION XLVIII. RV. viii.91. To Agni. — Stanzas 7,8,9 and 13,14,15 form strophes in the SV. The rest of the hymn (16-22), after rejection of one stanza, forms two strophes: 16,17,18 may be safely grouped together; and of the remaining four, I have followed Grassmann in rejecting st. 21, on account of the contents and language. Moreover, the tense of *idhe* is proper to a final stanza — cf. Delbrück, *Tempuslehre*, p. 106-7. On the other hand, it must be admitted that stanzas 20 and 21 occur in juxtaposition at MS. ii.7.7, TS. iv.1.10¹, VS. xi.73-4, and elsewhere.

7-8. Four explanations of *dhitī*. 1. Grassmann, for *diti*, q.v.; instances of the confusion of *dhi* and *dī* are adduced. 2. Ludwig, 'durch die künstlichen mittel des għpta,' see 2dhitī. 3. Sāyaṇa takes it from *vdhā*, 'put,' and renders by *nidhānāś*, 'with the deposits' of ghee. 4. Best taken as 'draughts,' *vdhā*, 'drink,' see 1dhitī and reference, and cf. RV. x.115.1.

— *tepānāś*, 794e, 807. — *vakṣi*, *vavah*, 624: so *yáksī* (*vyaj*); accented, 593² middle, cf. 76², 77¹⁰, 78¹¹, 80¹³, etc.

9-10. *tám tvā*: see examples under *tá2*. Sāyaṇa renders *tám* by *prasiddham*, 'illum.'; similarly *tás*, at 83¹, he glosses by *tādr̥gyas*. — *ajananta* (a-class and mid.!), classic *ajanayan*. — See *mātṛ*: cf. RV. iii.29.1-3.

11-12. Pronounce *tuā*. — *ní sedire* (185), see *vsad+ni2*; subject, 'men.' Cf. 88¹⁷.

13-14. Pronounce *ásti* (595d) *ághniā*. — Perhaps, 'There is no ax (with me) de-

| siring (it), i.e. I have no ax by me, = own none.' — See *etādīc*.

— I have no cow from whose milk I might make ghee for an oblation, nor an ax to cut sticks for the sacrificial fire. So I offer thee such as I have, i.e. gathered bits of wood. — 'One should sacrifice, if only a bit of wood,' says tradition: cf. the widow's mites; and see ASL. p.204 and Bhagavad-gītā, ix.26.

15-16. VS., *káni káni cid*; MS. and TS., *yáni káni ca*; AV., *yáni káni cid*; see 1 ka2d. — *vdhā+ā2*; ending, 548. — Pronounce *yaviṣṭha*: the anomalous ending is solely for the sake of the metre, since *yaviṣṭha* makes just as good a catalectic diāmbus as *yaviṣṭhya*. 'Youngest,' for he starts into life anew every day.

— In old times Agni would not devour fuel that was not ax-hewn. The Rishi Prayoga, who was too poor to own an ax and had to pick up his wood, made it toothsome for Agni with this stanza, *yád agne yáni káni ca*. So TS. v.1.10¹.

— Note how the other texts make 20 and 21 into two *anuṣṭubh* stanzas by inserting 21^c in the one and adding 20^c to the other.

17-18. See *vidh* or *indh*. — See *máṇas* 1. — *idhe*, 'I have enkindled,' tense, see above. Perfect used to state a thing to some one who has just seen it transpire.

NOTES TO PAGE 83.

SELECTION XLIX. RV. x.9.1-3. To the Waters. — Rubricated at 105²¹, funeral service. This hymn in the RV. has nine stanzas; but the first three form a strophe which recurs very often in other texts: so TS., thrice; MS. and VS., twice; K., SV., AV., and TA.

— The Gr̥hya-sūtras prescribe the use of this strophe, with the pouring or sprinkling of water, at the wedding-ceremony, QGS. i.14, in the choosing of a house-site, AGS. ii.8.12, in the consecration of a new dwelling, ib. ii.9.8, and in certain funeral rites, ib. iv.6. 14 = 105²¹. Indeed, so frequent is their use that they have a name and are called the "three āpohiṣṭhiya stanzas"—cf. 1215a. The modern Hindus use them daily in their

mārjana, see Monier-Williams, as cited at p. 366.

1-2. śṭhā, u.f. stha, 188a, 248c. —tás, see 82⁹N. —v1 dhā2 and 669. —cákṣase, včaks, 970c. —Lit. 'Bring us to vigor, to great gladness, to behold:' attraction, 982a.

3-4. See vbhaj, caus. —ucatís, fem. ppl., vvaç.

5-6. U.f. tásmaí, the master of the new dwelling. —gamāma, 848³. —janáyathā (248c), 'produce, i.e. bring:' for aught the accent shows, it may be co-ordinate with jin̄vatha (595) or also not (see 594a).

— 'For him may we satisfy you, to whose dwelling ye hasten, Waters, and bring us'— whatever that may mean. It seems to have pertinence only as said by officiating priests in performing the above-mentioned consecration.

SELECTION L. RV. x.14.1-2, and 7-12. Funeral-hymn.—Rubricated at 102^{1,21}, 103¹²—see p. 402. See Whitney's essay, On the Vedic doctrine of a future life, OLSt.i.46-63 (= *Bibliotheca Sacra*, 1859, xvi.404f); also Zimmer, p. 408-22. On immortality as an Indo-European belief, see Kaegi, n. 265 and literature there cited, and n. 283a. On the funeral rites, see introduction to selection lxxv. and literature there cited. Translations of this hymn: Muir, v.292; GKR. p. 146; and Whitney, l.c., p. 58.

—Although mandala x. on the whole is late, it yet contains antique passages; and among these the following seems to belong: so Roth. The hymn contains 16 stanzas, of which 13-16 are palpably later additions. Only 7-12 are actually prescribed by Āçvalayana for use in the funeral service; but 1 and 2, although not rubricated, are given for their intrinsic interest.

—The passage as it stands consists of an introductory summons to the assembled mourners (1-2); and of an address to the departed (7-8); then, after bidding the mourners disperse (stanza 9), the spokesman implores the favor of the kindly-disposed hounds of Yama, for the departed (11) and for the company (12).

— In stanza 10, on the other hand, these hounds are conceived as ill-disposed creatures standing guard to keep the departed out of bliss—see p. 370; and possibly the stanza which originally belonged with 9 has been displaced by the one in our text. Or is stanza 9 itself the intruder? See Bezzenger's *Beiträge*, viii.202.

— The stanzas of RV. x.14 recur elsewhere, with more or less interesting variants. Those in the Reader correspond respectively with AV. xviii.1.49,50,54; 3.58; 1.55; 2.11, 12,13. Compare also MS. iv.14.16; ii.7.11; TA. vi.1.1; 4.2; 6.1; 3.1.2. For st. 9, see note thereto, 83¹⁵.

7-8. parā_īyivánsam, v1, 803, 783b². — 'Along after (ánu) i.e. unto the mighty heights,' i.e. to the other world. —anupaścañám, v1 paç, 807. —vāivasvatám, cf. 85¹³N. So also in the Avesta, Yima is V's son. — 'Gatherer of the peoples;' precisely so in the Avesta, Vd. ii.21, Yima makes a gathering (*hañjananem*) of mortals. Cf. "Αδης ἀγησίλαος, Preller, *Gr. Myth.*³ i.660, Kaegi, n. 276. —Note that Yama is a king, and not, like Varuna (line 12), a god.

— Yama is the first mortal (see *yamá* in vocab.); the first to reach the other world (AV. xviii.3.13); the leader of the endless train of them that follow him; and so the king of the blessed (see *yamá-rájan*). The comparison of Yama with the Avestan Yima is very interesting: see Roth, *die Sage von Dschemschid*, ZDMG. iv.417-431; and SBE. iv.p.lxxv., and p.10-21.

— We read at AV. xviii.4.7,

tirtháis taranti praváto mahír ití,
By passes pass they to the mighty heights, 'tis said.

This is most interesting as a reminiscence of the same traditional material of which RV. x.14.1 is another outgrowth.

9-10. 'Yamus nobis perfugium primus repperit:' gātúm, q.v., pregnantly, like τέπον at John xiv.2. —ešá gávyūtis, i.e. the gātú, just mentioned. —ápa-bhartavá u: the pada-pátha reads -tavá1 u (133); form of inf., 972²; use of inf., 982c. — For the thought, see an Avestan parallel, Kaegi, n. 270. —yátrā, 248a. —parā_īyús, 783b².

— *jajñānás*, *vjan*2, 807, ‘(their) children,’ sc. *pára* yanti.

11-12. *prá_ihi*, 617, see vocab. — The AV. modernizes the forms a little, reading *rājānāu*, *mádantāu*. — *pacyāsi*, subjunctive (700.2), w. future mg, as in Homer. — Note the appropriate connection of this stanza with st. 2 and observe the identical pādas.

13-14. The derivation and mg of *iṣṭā-pūrtā* are discussed most carefully by Windisch, *Festgruss an Böhtlingk*, 1888, p. 115f. — *hitvāya*, *v2hā*, 993b. — *púnar ástam á_ihi*, ‘Go back home,’ as if the soul had come from heaven. Illustrative material in Kaegi, n. 275. Cf. zu *Gott heimkehren* = ‘die.’ — Pāda d is metrically defective: *te tanúā*, ‘with thy (new) body,’ is suggested, Kaegi, n. 278, which see; *te tanúā suvárcasā* is suggested by Sāyāpa’s comment. Cf. the Christian conceptions at Philippians iii.21, I. Cor. xv.40f.

15-16. U.f. *ápa_itā*, *ví_itā*, *ví ca sar-pata_átas*. *asmái* (accent, 74⁹N.) etám .. *áhobhis adbhíś .. ví_aktam* (*vāñj*). — *vítā*, acct, 128 end; so *viva*, 77⁵N. — *akran*, 831. — Second *asmái*, accentless, cf. 74⁹N.

— Pāda c. ‘(A place of rest) adorned with days, with waters, with nights:’ i.e. where the delights of earth are found again, the change of day and night, cooling waters, etc. Note the especial mention of waters in the enumeration of the joys of heaven at RV. ix.113.7f, and in the description of the ‘Assembly-hall’ of Yama Vāivasvata, MBh. ii.8.7 = 317. And observe how very frequent are the allusions to the waters in the mentions of Paradise in the Koran, e.g. xlvi. 10-20; lxxvi.5; xiii.35.

— This pāda at best is bad. It is avoided by the noteworthy, but not very helpful, variants of the Yajurveda. VS. xii.45 reads

ápetā vīta ví ca sarpatáto
yé átra sthá purānā yé ca nútanāḥ.
ádāt yamó avasánam prthivyā
ákrann imám pitáro lokám asmái,

and substantially so read MS., TS., TB. The scholiast to VS. takes this as an address to ‘Yama’s men.’ It is a little forced to refer it to the mourners.

17-18. In this stanza, these dogs, the offspring of Saramā, are ill-disposed (*durvidátra*) — see introduction. — Pronounce *guánāu*. — ‘Four-eyed:’ later this is taken to mean ‘with two eyes and two round spots above the eyes.’ Note the Parsi custom of having such a dog (cf. Vd. viii.16) view the corpse before exposure — Monier-Williams, *Mod. India*, 173-6, ed. 1878.

— Respecting Saramā, see Kaegi, n. 149. Respecting the dogs, see ib., n. 274, 274a, and Muir, v.294. Homer mentions the ‘dog of Hades,’ Od. xi.623f, Il. viii.368. Not till later is he called ‘many-headed’ and *Kép̄ēpos*. With *Kép̄ēpos* is identified *gabála* — see Benfey, *Göttingische Nachrichten*, 1877, p. 8f = *Vedica*, i.149f. In Avestan belief (Vd. xiii.9), dogs guard the entrance of the other world. These beliefs are compared, SBE. iv.p.lxxxvii.

19. In this stanza and the following, the dogs are kindly creatures.

NOTES TO PAGE 84.

1. Pronounce *tábhiám*. — Verbs, 668.

2-3. U.f. *asutṛpāu*: admits several explanations — see vocab., and Bergaigne, iii. 72. — These messengers go about to conduct to the other world those who have received the summons of Yama. — *súryāya*, attraction, explained at 982a. — U.f. *púnar dátām* (839) *ásum adyá_ihá*: ‘may the two give back again —,’ for the mourners have been in the shadow of death.

SELECTION LI. RV. x.16. Funeral-hymn, used at the ceremony of cremation. — Rubricated are only stanzas 1-9 and 14 — see p. 402. The rubricated stanzas are translated by Max Müller, ZDMG. ix.p.viiif, and the whole hymn by Zimmer, p. 402. Most of the stanzas are addressed to Agni; but 3, 6, and 7, to the dead man. The hymn has two parts, clearly sundered by the metre.

— In the first, Agni is to burn the corpse, not rudely, but gently, just enough to “make it done.” To this end, a sacrificial goat (st. 4) is provided, and (st. 7) the corpse is covered with a cauld, in order that Agni may spend his fury on these things and spare the

corpse from too severe a burning. The original purpose of this custom may have been different. The Greeks had the custom — see Il. xxiii.165f, Od. xxiv.65f.

Moreover, Agni is to carry up the departed to the Fathers or Manes, who have their seat in the 'fore-heaven' (AV. xviii.248, Whitney, OLSt. i.59). Perhaps st. 8–10 did not belong originally to the first part.

— The second part consists of heterogeneous material, vagrant stanzas, having some connection, verbal or logical, real or apparent, with the words or ideas of the first.

— Every stanza of the hymn, save st. 11, appears in the AV., and some elsewhere also, and with interesting variants.

4–5. enam: the minds of all present are so exclusively upon the departed, that the first reference to him may be made by an accentless and gestureless word without uncleanness. Similarly asya. — ví dahas, abhí ciòcas, 743, 579. The AV. reads cūcucas (869). — cikṣipas, 869, 579. — kṛṇāvas, 700. — U.f. átha im enam. — prá hiṇutāt: ¶, 192c; form, 570, 704, cf. 91^b; mg, 571.

6–7. Páda d = atha deván väçam nesyatí, 'he shall bring the gods into his control' (cf. RV. x.84.3), i.e. 'win their favor.'

8–9. Note the combination of triśubh and jagatí pādas (11, 12, 12, 11). Pronounce diám. — See dhárman. — apás, óṣadhiṣu, cf. x.58.7. — See hitá2. — çariráis, Sáyaṇa, 'çarirá_ava�aváis' ('members').

— For this stanza there is abundant and interesting illustrative material. See Muir, v.298,319; Kaegi, n. 275,275a. Man is a microcosm. Each element in him comes from some element in nature with which it has most affinity and thereto it returns (cf. Eurip. Suppl. 532f). These affinities are pointed out with much detail in CB. xiv. 6.2¹⁸.

yatra_asya puruṣasya mṛtasya_ agním vāg apyeti, vātam prāṇaç, caksur ádityam, manāç candram, diçah çrotoram, prthivíṁ çariram, ákācam átmā_, osadhir lomāni, vanaspatin keçā, apsu lohitam ca retaç ca nidhiyate, — kva_ayañ tadda puruso bhavati? 'In case the dead man's . . . soul goes to the ether, the hair of his body to the

plants, the hair of his head to the trees, and his blood and seminal fluid in the waters are put, what then becomes of this spirit?'

Cf. the formula recited at the slaughter of the sacrificial victim, AB. ii.6.13,

sūryam caksur gamayatāt,
vātam prāṇam anvavasṛjatāt,
antarikṣam asum,
diçah çrotoram,
prthivíṁ çariram.

Dissolution into the five elements (see bhūta) is later the stereotyped phrase for death (see pañcatva). Cf. the four elements ἐξ ὅν συμπέπηγε τὸ σῶμα, γῆς πυρὸς ὕδατος τε καὶ ἀέρος, Plato, *Timaeus*, p. 82.

— The affinity of the eye and the sun is universally palpable: cf., for example, Plato, *Repub.* 508, ἡλιοειδέστατόν γε οἶμαι [τὸ ὄμψα] τῶν περὶ τὰς αἰσθήσεις ὄργανων. Not less so is that of breath and wind. Bones and earth, *Timaeus*, 73E; blood and plants, ib.80E. Cf. Darmesteter, SBE. iv.187, who cites Iliad vii.99 and Empedocles, 378–82 (ed. Müllach).

10–11. 'The goat [laid limb by limb on the corpse on the fire] (is thy) portion. Burn it with burning; that let thy heat burn; that, thy flame.' — But deal gently with the dead man. — Note the emphatic position of the last two tām's. — The goat is the animal most fit for sacrifice — see the legend, AB. ii.8. Later, ajá is taken as a-já, the 'unborn' part: so Sáyaṇa; cf. Ludwig, iii.p.435–6; Pañcatantra, book iii., fable 2; MBh. xii.338.3 (= 12820) fol. 255^b; IST. i.428.

— Agni has 'dreadful forms' (ghorás tanúas) as well as 'kindly' ones. — See loká 2b and sukṛt. The Hindus regard u as a particle; but it may be part of a word uloká, which combination appears in old texts, and even at the head of a pāda, where u (as an elitic) could not stand.

12–13. See vhu+ā. 'Who, offered to thee, goes freely.' The corpse may have been conceived — now as yielding easily to the devourer, and now as struggling against it. Otherwise Zimmer, p. 403x.

— 'Putting on life (as a garment), let him seek after offspring.' Where is to be found expressed the wish for children in the new life? It is repulsive. But that carnal inter-

course was by no means excluded from the (doubtless later) ideas of heaven would appear from the material gathered by Muir, v.307-9, esp. from AV. iv.34.2 and xiv.2.32. Add AB. i.22.14, and cf. Zimmer, 413.

—After all, may not gégas here mean simply ‘those whom we leave behind us,’ viz. at the grave (see 63^{17,18}), in order to continue the journey of life without them, i.e. ‘those who have gone before?’ These the dead man is now to rejoin.

—Pāda d: cf. 83¹⁴ and x.

14-15. kṛṣṇāḥ ḥakunāś is one of illomen. —utā vā: function of utā like that of átha in átha vā, see atha6. —U.f. agnīs tād (80¹⁵n.) viçva_át. —See brāhmaṇā: no necessary allusion to caste here. —If unclean creatures have done any harm to the corpse, Agni is to remove from it the traces of such imperfections, i.e. ‘make it whole.’ The ‘soma’ seems to stand for some purifying sacrifice at which it was used in conjunction with the fire.

16-17. Rubricated at 102²⁰. Cutting out the caul of the anustáraṇī, the celebrant covers the head and face of the dead man with it, for the purpose mentioned in the introduction. —gōbhīs, see g62: the caul, suet, and fat are meant. —vvyā+pari: see the orig. mg of vvyā. —U.f. sám prā_ūrṇuṣva (712): acet, 1083-84. —See néd and references. —vhṛṣ, intens., 1012. —vi-dhakṣyán, vdhah, fut. ppl. —Subjunctive form, 1068, cf. 736.

—Lit., then, ‘Wind a protection (várma) from the fire (abl.) around thyself by means of the caul etc., i.e. envelop thyself with the caul as a protection from the fire [addressed to the dead man, although the celebrant actually does the enveloping]; cover thyself completely with suet and fat: in order that the bold one (Agni), very impatient, may not with his grip firmly clasp thee around, to devour thee.’

18-19. ví jihvaras, vhvṛ, 858¹, in form and use like cikspas, line 4. —Pāda c: metre faulty; read esá u or esá id? —See vmad, caus. 2. —This stanza seems to have pertinence only as an accompaniment of the

ritual (103¹). The hymn proper may have ended with st. 7.

20. For n, 192e. —yamárājñas, cf. 83⁸n.

NOTES TO PAGE 85.

1. U.f. ihá_evá_ayám itaras, jätávedas, ‘Right here is this other one, Jätavedas,’ i.e. agní havya-váhana, as distinguished from agní kravya-váhana. The cremation has now proceeded far enough; so the corpse-consuming Agni is dismissed to the Manes, and the oblation-bearing Agni summoned.

2-3. This continues the thought of st. 9. In the presence of the Manes (who don't mind the heat), the dismissed Agni may burn as fiercely as he likes and drive his flames in or to the highest place. —‘Him I remove or dismiss (v1 hr3) to the pitṛyajñā’: this Ludwig, v.p.423, takes to be a sacrifice to the gods conducted by the Manes; otherwise vocab. —invāt: form, 736; quasi-root inv.

4-5. The diaskueasts have put this stanza here on account of the mention of kravya-váhana and the Manes. —yáksat, 893³, vyaj. —U.f. prá id u '·. —‘Both to the gods and to the Manes’—so Sáyana, Mahidhara (to VS. xix.65), and vocabulary under á2. But Ludwig (see transl.) says ‘to the gods also, from the Manes.’

6-7. See vvaq. —tvā, the sacred fire. —ní dhímahī (cf. 74¹⁴) and sám idhímahī, 837. —‘Gladly would we set thee down, gladly make burn brightly’ (sám gives to idh this intensive force). The optative does not imply that they do not suit the action to the word. —‘Glad, bring thou hither the glad Fathers, to the oblation (982a) to eat’ (vad, 970b).

8-9. ‘Him cool thou off (see v1 vā+nis), i.e. let him whom thou wast consuming cool off again.’ And let the burning-place be so cool and moist that even water-plants (pádas c d) may grow there.

10-11. Rubricated at 104¹¹. —The four words in line 10 may be either voc's s.f. or loc's s.m.n.: accent, indecisive; the i before k (1222d) favors the first view. —sám gamas (active!), 848². —The stanza seems to be meaningless rubbish.

SELECTION LII. RV. x.17.1-2 and 3-6.
Funeral-hymn.—Under x.17 are included divers elements: **A.** the fragmentary legend of the Children of the Sun (1-2); **B.** the funeral-hymn proper (3-6); **C.** a prayer to Sarasvatī (7-9); **D.** sundry fragments.

—**A. STANZAS 1-2.** This famous fragment begins a new anuvāka and has nothing to do with the funeral-hymns. It smacks of antiquity; and it has become the nucleus of later legends. Of these, the oldest is that reported by Yāska, in the Nirukta, xii.10; and the next is that of Cāunaka, in the Br̥haddevatā, vi.33 to vii.2. C's version is quoted in full by Sāyaṇa, in his comment to RV. vii.72.2, in order to prove that the Rishi Vasiṣṭha was a relative (first cousin) of the Aćvins. Both legends are given in the original and in translation by Muir, v.227-9; also by Kuhn, KZ. i.440-43; L. Myrianeus, *Die Aćvins oder arischen Diokuren*, Munich, 1876, p. 1-4; and in substance by Max Müller, *Lectures*, 2d series, no. xi., p. 501 Am. ed. of 1865 = 528 Eng. ed. of 1873. Late form of legend, VP., b'k iii., chap. 2.

—The verbal exegesis of the two stanzas is beset with uncertainties: see Roth, in the essay cited above (83⁸N.), ZDMG. iv.425; Grassmann, Transl., ii.p.466; Bergaigne, ii. 318; and the very suggestive discussions by Ludwig, iii.332-5 and v.391-2.

—As for their interpretation from the mythological point of view, see Roth, l.c. p.425 (reported by Müller, l.c., p.503 = 530); ISt. xiv.392f; Kuhn, l.c., p.443f; Müller, l.c., p.528 = 556, and 502 = 529; Grassmann, l.c.; Bergaigne, ii.506-7; and esp. Ludwig, iii. 332-5 and v.391-2.

12. U.f. *ṛti_idám.* — Note that *pari-uhyámānā* is from the same root as *vahatúm*. —Tvaṣṭar, a god, gives the wedding; yet it takes place on the earth!

13. *yamásya mātā:* proleptically; prop., she who afterwards became Y's mother.

14. *kṛtví*, 993b. —*adadus*, 668.

15. U.f. *utá_aćvínāu abharat yád tád áśit | ájahāt (2hā 1) u.* —*dvá* *mith-*, 'two pairs' (Yama, Yamī; Aćvins): Yāska, 'the two (Y. and Y.) that formed a pair' ('she forsook').

"Tvaṣṭar's making a wedding for his daughter"—At this news all the world here comes together. Yama's mother, during her wedding, The wife of mighty Vivasvant, vanished. They hid away the immortal from mortals. Making a like one, they gave her to Vivasvant. And she bare the two Aćvins when that happened, And left two pairs behind her—Saranyū.

— "A braw story, but unco short." The actual text is tantalizingly fragmentary. We can hardly hope to recover the legend with any satisfactory completeness. Yāska gives it thus:

Tvaṣṭar's daughter, Saranyū, bare twins (Yama and Yamī) to Vivasvant. She foisted upon him another female of the same appearance (*sávarṇām*), and, taking on the form of a mare, fled forth. Vivasvant took on the form of a horse, followed her, and coupled with her. From that were born the two Aćvins or 'Horse-men.' Of the *sávarṇā* was born Manu.

That is—Vivasvant, the Sun, and Saranyū, were the parents of Yama and Yamī (83⁸, 92¹⁴), the first human pair. But there was a coexisting belief in Manu (see *manu* in vocab., and cf. SBE. xxv.p.lvii) as the father of mankind. Are not RV. x.17.1-2 the fragment of a legend which attempted to reconcile the two beliefs by fabling a *sávarṇā* who should give birth to Manu, so that, according to either myth, the human race are the Children of the Sun?

—Yāska tells more than does the text; yet we are not sure that he (to say nothing of Cāunaka) knew anything more than is contained in the two stanzas. We are therefore not obliged to interpret the stanzas so as to fadge with Yāska's story.

A possible rendering of line 14 is (see Ludwig): 'They disclosed (*ἀπεκάλυψαν*) the immortal to mortals (*dat.*). Endowing her with visible form, they gave her to V.' Lit. 'making her (to be) sá-varṇa,' i.e. (see 2sa and 1304c) 'making her (to be) having an accompanying varṇa or making her (to be) endowed with external appearance.'

B. STANZAS 3-6. The funeral-hymn proper, addressed esp. to Pūṣan *ψυχοπομπός*, and rubricated at 103¹³. Respecting Pūṣan, see Kaegi, p. 55(77), and notes 209-12. As sun-god and heavenly herdsman, he knoweth

well the ways through the heaven and the spaces, and so is a safe guide to conduct the souls of the dead to the regions of the blessed. Translation by Muir, v.173.

16-17. U.f. tvā (=the dead man) itás eyāvayatu prá (goes with cyāv-, 1081²) vidvān. —pári dadat, 650³.

18-19. pári pásati, v2pā, 893². —See prápatha. —U.f. yátra ásate (628). —See sukít.

20. U.f. imás ácās. —See v1 vid+anu. —sárvās, see 77¹¹N. —neśat, vñī, 893³

NOTES TO PAGE 86.

2-3. ajaniṣṭa, 902, vjan2; as we say, 'he was "born and bred" there, i.e. is at home.'

—'On the distant-way of ways . . . : on the distant-way of heaven; etc.' No matter how long or where the journey is, P. is at home on it.

—'Unto the two most wonted places — both to and from, he goes, knowing the way.' The construction is faulty — and yet plain enough: abhf sadhásthe harmonizes with á carati; but pára carati requires sadhásthe-bhyas (abl.).

SELECTION LIII. RV. x.18. Funeral-hymn.—Rubricated, all except the last stanza, in the later ritual — see p. 402. The simple ceremonies originally used are inferrable from the hymn. Very different are those of the later ritual. For illustrations of these differences, see Roth, ZDMG. viii. 471f. The hymn is given, with the concordants and variants of the AV., TB., TA., and VS., and the scholia of Sāyaṇa and Mahidhara to the concordant passages, by Windisch, in his *Zwölf Hymnen* (see p. xviii, no. 10 of my *Brief List*).

—The hymn has been translated by Roth, ZDMG. viii.467f (reprinted by Zimmer, 404f); Max Müller, ZDMG. ix., appendix; H. H. Wilson, JRAS. xvi.201f = Works, ii.270f; Whitney, *Bibliotheca Sacra*, xvi.409 = OLSt. i.46f; GKR. p. 150; Ludwig, no. 943; Grassmann, no. 844; Rājendralāla Mitra, *Indo-Aryans*, ii.122f; and most of it by Kaegi, 76(105)f. Roth, Whitney, GKR., and Kaegi give "the action" of the hymn.

—The hymn is remarkable for its intrinsic interest and beauty. And it has acquired great notoriety in connection with the discussions of Suttee (= satī) or Hindu widow-burning. Properly, satī (see sant 4) means a 'virtuous wife.' Improperly, but more commonly, it has come to be used of the rite of self-immolation which she practised. See the admirable article *Suttee* in Col. H. Yule's *Anglo-Indian Glossary*, with some forty pertinent extracts.

—That Suttee is an ancient custom appears from many references to it in classical authors. See Cicero, *Tusc. disp.* v.27.78; Propertius, iv.12.15; Plutarch, *Moralia*, p.499; Nicholas of Damascus, fr. 143 = frag. hist. graec., ed. Müller, iii.463; Strabo, xv.30, p. 699; 62, p. 714; and esp. the story in Diodorus Siculus, xix.33-34, according to which the rite is authenticated for 316 n.c. These passages are given in full by J. Grimm, in his masterly essay, *Ueber das Verbrennen der Leichen, Abh. der Berliner Akad.*, 1849, p. 261f = *Kleinere Schriften*, ii.298f. And Peter von Bohlen, in *Das alte Indien* (1830), i.293-302, cites a great deal of interesting pertinent literature.

—The custom was abolished by the British during the administration of Lord William Bentinck, in 1829. The story of the abolition is well told by H. H. Wilson, in his continuation of James Mill's *History of British India*, vol.iii.(= ix.), 185-192. For descriptions, statistics, etc., see Parliamentary Doc's, 1821.xviii.; 1823.xvii.; 1824.xxiii.; 1825.xxiv.; and esp. the *Calcutta Review*, 1867, vol. xlvi. p.221-261. Other descriptions in *Quarterly Review*, lxxxix.257f; Shib Chunder Bose, *The Hindus as they are*, chap. xxi.; *Das Ausland*, for 1857, p. 1057f.

—From Müller's *Essay on Comparative Mythology*, *Chips*, ii.34f, or *Selected Essays*, vol. i. (ed. of 1881), p. 333f, it would appear that the seventh stanza of our hymn had played a great rôle in Hindu history. At any rate, this idea is current, and seems traceable to the *Essay*. Here it is stated that the stanza was purposely falsified by an unscrupulous priesthood, and that a garbled version of it, reading agnēḥ for ágre, was

directly responsible for the sacrifice of thousands of innocent lives. That the author is in error on these points is argued with great detail by Fitzedward Hall, JRAS. ns.iii.183-192. He shows that the misreading can be traced to Raghunandana, ca. 1500 A.D., and no further; and that Suttee was deemed to be amply justified by warrants other than those of the Vedic *samhitā*, which was by no means the ultimate appeal for the mediæval Hindu.

—In the literary discussions of Suttee, on the other hand, the stanza has indeed played a rôle. There is probably no other stanza in the *Veda* about which so much has been written. It was first cited, in mangled form and as sanction for Suttee, by Colebrooke, in 1794, *On the duties of a faithful Hindu widow*, *Asiatick Researches*, 1795, iv.209-219 = *Essays*, i.133-140. It was discussed by Wilson, in 1854, in his paper *On the supposed Vaidik authority for Suttee*, JRAS. xvi.201-14 = *Works*, ii.270-92. In answer to this, Rājā Rādhakānta Deva, in 1858, endeavored to adduce good Vedic authority for the rite, JRAS. xvii.209-17 (reprinted in Wilson's *Works*, ii.293-305). The most exhaustive treatment of the various readings of the stanza is that by Hall, i.c. Finally must be mentioned the paper read by Rājendralāla Mitra in 1870, *On the funeral ceremonies etc.*, JASB. xxxix.1.241-264 (reprinted in his Introduction to the TA., p. 33-58, and with additions in his *Indo-Aryans*, ii.114-155); see esp. p. 257f (= 50f = 147f).

—The Rigveda gives no warrant for the custom. Cāunaka, in the Br̥had-devatā, furnishes important positive evidence against it (see *Chips*, ii.37); and likewise Manu, v. 156-8 (= 64¹⁰f, see n.). Cf. Kaegi, n.51.

—The hymn was originally used at a burial which was not preceded by cremation. The situation and action are as follows. The corpse lies on a raised place; and by it is the widow.

STANZAS 1-2. The spokesman adjures Death to remove, and to harm not the living (1); and pronounces for them absolution from impurity (2).

STANZAS 3-4. The conductor of the cere-

mony dwells with joy on the fact that, thanks to the efficacy of their prayers, they have not joined the company of the dead (3). Now, for the better safety of the survivors, and wishing them long life, he sets a stone near the grave as a symbolic boundary of the domain of Death, as a barrier, so that he may not pass to the space beyond or domain of the living.

STANZAS 5-6. The wish and prayer for long life is here continued.

STANZAS 7-8. The women are now summoned to make their appearance together, and, provided with ointments, 'to go up to the place,' i.e. of course, where the dead man and the widow are (7).

Here we must infer that they adorn the widow (as a sign that she is to re-enter the world of life), and that the dead man's brother (devī, 'levir') then takes her hand in token of the levirate marriage.

The priest then bids her leave her lifeless spouse, and makes solemn declaration of the new relation into which she has entered (8).

STANZA 9. The bow is now taken from the dead man's hand, in order that the power and glory of which the weapon was the symbol may remain with the survivors; and a closing benediction is said for them and for the departed.

STANZAS 10-13. "And now, with gentle action and tender words, the body is committed to the earth."

4-5. vi+anu-parā. —te suás, cf. 55¹⁸N. —ítara, w. abl., like anya, 3⁴. —devayánāt, 'going or leading to the gods,' sc. pathás, abl. —U.f. má · rīriśas (80¹⁰N.), má utá. Note how utá follows the repeated portion of the second clause.

6-7. See padá3. —Discussions of vyup, Ludwig, v.514, Whitney, AJP. iii.402, Roth, *Festgruss an Böhlingen*, 1888, p. 98-99. —áita, 620. —See v1 dhā7. —vpyā+ā.

6^a. Either 'Clogging Death's foot [by a bundle of brush (*kūdī*) or a billet of wood, tied to the corpse's foot], as ye came,' or else, 'Effacing Death's foot-print' [by the same means]. I confess, I incline to the former view. But, whichever way we take padám yop-, the simple symbolism amounts

to the same thing. The clog is attached to the foot of the corpse, which represents Death, in order that Death may not get back or find his way back so easily to harm the living. See AV. v.19.12 (explained by Roth, i.e.) in connection with xii.2.29. Roth adduces the device of Hermes, in the Homeric Hymn to Hermes, 80-84.

8-9. U.f. ví *mṛtais* (283²) ā_uavavṛtran (vṛt+vy-ā): Whitney takes the form as a 3d pl. (550⁴) impf. mid. of the redup. class, present-stem *vavṛt*, irreg. like *cakṛ* (expect *vivṛt*). —ábhūt, ‘hath been,’ 928. —Pāda c refers —not to “mirth in funeral,” but rather —to a fresh start on a new stretch of life, in which, leaving the dead behind, they look for much joy.

10-11. Note radical connection of *paridhīm* and *dadhāmi*. —U.f. mā_ueśām nū gāt áparas (‘an other’). —‘A hundred autumns, numerous, may they live.’ Prayers like this are frequent. The love of long life is very clear in the Vedic texts as contrasted with those of the later period. We must not think of ‘hundred’ as just ‘99+1.’ —See *Vl dhā+antar*, and note carefully the development of the mg. ‘May they hide Death by a mountain, i.e. put a mountain (symbolized by the rock or *paridhī*) betwixt themselves and Death.’ See *párvata* 2 and 4.

—There is much evidence that the age of a hundred years was deemed entirely normal. This appears from RV. i.89.9. Again, to a question about a funeral lustration, Pāras-kara (PGS. iii.10.14,15) prescribes the use of a special answer “in case the departed was not yet a hundred years old.” Weber, IST. xvii.500. SBE. xxix. 356. The ‘tenth decade of life’ has a name, *daçamī* (see BR.). In the Jātaka (Fausböll, vol.ii.p.16), the Bodhisat says to his father, when the latter sneezes,

O Gagga, live a hundred years,
And twenty others added on...
Live thou a hundred autumns yet.

See also Bhartṛhari’s fine stanza, *āyur varsacataṁ nṛṇām* etc., Vārāgya-çataka, 50 Bohlen = 107 Telang. —Among Semitic peoples, the sacred age was 120 years; while the pious Egyptian prayed to Osiris that he might live to be 110.—Krall.

—Very interesting are the classical stories of Hindu longevity. Sometimes, according to Onesikritos, they capped a hundred with thirty more—Strabo, xv.34,p.701. The Uttara Kurus are said, MBh. vi.7.11 = 264, to live 1000 or 10,000 years, and to this fable is probably due the report of Megasthenes περ τῶν χιλιετῶν ‘Τπερβορέων in Strabo, xv.57,p.711 —see McCrindle’s Megasthenes, p.79N., or Lassen, IA, i².613.

—Note that years are counted, now by winters, now by autumns, and now by rainy seasons (see *hima* and *varṣa* in vocab.), and that these differences correspond in general with differences of habitat of the people. IST. xvii.232, Zimmer, 371-2.

12-13. U.f. yáthā áhāni, yáthā ṣtāvas (see 127²): pronounce yáthāhāni . . | yáth-arthāvā. —‘As a following one deserts not the former one, i.e. as each season lacks not a successor.’ —See evā 1: contrast 18^{18,19}. —See *vklp*: ‘so dispose their lives, i.e. make them move on in the same unbroken way.’

14-15. yáti ṣthá (188a), ‘quot estis.’ —karati, true root-aor. subjunctive, 836¹. —jívásé, 970c, 982. —‘Attain ye to (long-life, áyus, i.e.) fulness of days, old age your portion making, one after another, in turn (yátamānās) all of you’ (yáti ṣthá). Otherwise OLSt. i.53.

16-17. STANZA 7. See introduction, and Kaegi, x.328. —náris, classical náryas, 365. 2. —See *vviç+sam*. —Pāda d: ‘Let the wives ascend to the (raised) place (on which the corpse lies), to begin with’ (ágre). —After which, they are to do their errand, see introduction to stanzas 7-8. It does not mean, ‘Let them go (away from the bier) up to a sacrificial altar first, i.e. before others;’ for this we should expect *prathamás* rather than *ágre*.

18-19. U.f. úd īrṣva (vir) nāri . . —gatásüm etám úpa çeṣe, lit. ‘With this one whose life is gone liest thou.’ —U.f. á_uhi. —‘To take the hand’ is the essential preliminary of wedding—see 89^{5N}. —U.f. didhiṣós táva idám. See 2idám. —pátyus (343b) janitvám means ‘condition of being jáni of a páti;’ and the whole line 19 (see bhū+abhi-sam) means simply ‘Thou hast

entered into the state of being wife of a spouse (who was) a hand-grasper (and is thy suitor now.)'

— Hillebrandt, at ZDMG. xl.708f, shows plainly that this stanza, RV. x.18.8, belonged originally to the ritual of the human sacrifice. Weber describes the ceremony at ZDMG. xviii.269f = *Indische Streifen*, i.65f. The king's first queen was obliged to lie with the dead victim. The situation is evident from the connection in which RV. x. 18.8 occurs at AV. xviii.3.1–4. She is bidden to rise with our stanza, úd īrṣva nāri — see Cāñkhāyana Ārauta-sūtra, xvi.13.13.

In this light, the logical connection of pādas *a b* with pādas *c d* becomes clear. She is to forsake the corpse and "come hither" to the king.

Rise up, woman, to the world of the living.
Flit is the soul of him with whom thou liest. Come hither.

Quitting the embrace of hateful Death, the queen rises and approaches him who had already once taken her hand in wedlock and now stands waiting for her as a suitor once more. Upon thus resuming her proper relation of wife again, she is greeted with the words :

To him who grasped thy hand, thy suitor now,
As wife to husband art thou become related.

— As appears from AGS. iv.2.18 = 1027, this stanza was at an early date appropriated for the funeral-service, where — as an accompaniment of the levirate marriage — it fits very well (*didhiṣú* means also 'a second husband'). Regarding leviration, see Kaegi, n.51. Its existence in Vedic times is proved by RV. x.40.2. — Compare also Deuteronomy xxv.5–10.

20. U.f. dhánuś hástāt á-dádānás (668) mṛtásya | asmé (dat., 492²) kṣatrāya etc. '(I, the spokesman,) taking from the dead man's hand the bow, for us for power' · · i.e. that ours may be the power, glory, might'. Here the construction breaks off short, but without a jot of uncleanness. — Note that the bow is left in his hand till the very last. This was their noblest and chiefest weapon : cf. RV. vi.75; the stories of Arjuna's bow, Gāndīva ; and Strabo, xv.66,p.717.

NOTES TO PAGE 87.

1. U.f. átra-evá tvám ('thou,' the departed — sc. jayes); ihá · · . See átra2. The adverbs are contrasted as in εὐδαιμονέστεροί εἰσω οἱ ἔκει τῶν ἐνθάδε, Plato, *Ap.* 41c. — U.f. vīgvās, cf. 74¹²N. — abhímātis, as adj., 'plotting against (us)' — cf. vman+abhi2.

2-3. Addressed to the departed. — The earth, 'a maid soft as wool to a pious man (dákṣināvate)—she shall protect thee from destruction's lap.' — Pāda c has 12 syllables.

4-5. v̄gañc+ud: note mg of v̄gañc and its concinnity with the metaphor of yuvatí. — mā ní bādhathās (743): compare the formulae

sit tibi terra levis!
ne gravis esse velis!
tu levis ossa tegas!

etc., cited by J. Grimm, l.c., p. 193 = 214.
— asmāi and enam, cf. 84⁴N. — U.f. bhūme.
— v̄l v̄+abhi, 712.

6-7. mít-as, nom. pl.: cf. 486b. — grhásas: cf. 80¹ and N., and Kaegi, n.329. — Pronounce santu átra. — The like beautiful conception of committal to a place of security pervades the Eng. word *bury*, the Old High Ger. *bi-fēlan*, and Goth. *ga-filhan*.

8-9. Pronounce tuát pári: see pári. — U.f. ni-dádhat. — See u and 1122a². — riṣam, 848³. — té 'trā, u.f. te | átra: te is accentless (135²) and so belongs of course to pāda c.

— Pāda b: 'And laying down this clod may I not get harm.' This seems to refer to the *glebam in os inicere* (a custom which still accompanies the "earth to earth, ashes to ashes, dust to dust" of Christian burial), and to betray the natural "uncanny feeling at having to do with a corpse." Cf. Kaegi, n.330.

— Pāda c. The 'pillar' or 'prop' may be a rude beam or tree, laid over the corpse so as to keep the earth from caving in on it: cf. AV. xviii.2.25,

"Let not the tree press hard on thee,
Nor yet the earth, the great, divine."

Sometimes the tree was hollowed out as a coffin (AV. xviii.3.70): cf. the Germanic *Totentbaum* of sacred oak — Weinhold, *Alt-nordisches Leben*, 497, 491.

10-11. U.f. áhani | ísvāś · · á dadhus. ‘On a fitting day me, as the plume of an arrow, have they set.’ — The stanza seems to express the poet’s satisfaction at having made a good hymn at the right time and place and with as good skill as a skilful horseman has. Whitney renders,

They’ve set me in a fitting day,
As one the plume sets on the shaft.
I’ve caught and used the fitting word,
As one a steed tames with the rein.

— The stanza is fully discussed, JAOS. xi. p.cxcii = PAOS. May, 1884. It is interesting as illustrating the varieties of cumulative evidence that may be brought to bear on the criticism of the Veda. Thus: 1. The stanza is at the end of the hymn and out of connection. 2. It is in a different kind of metre. 3. The metre is bad of its kind. 4. The form ísvāś is bad Vedic — for íśos; and 5. praticím is a late form for práticím. 6. The stanza is ignored by Āçvalāyana; and 7. by Sāyana.

SELECTION LIV. RV. x.33.4-9. The aged priest to the young prince. — The hymn has nine stanzas. The first three have nothing to do with the rest. The rest (4-9) forms two tṛca’s. This passage has more than common freshness, and also directness of connection with the life of Vedic time. The situation would seem to be somewhat as follows.

— The old priest stood well with the gods, so that the efficacy of his intercession with them was of unusually good repute. Accordingly, the foes of king Kuruçravāṇa had once tried to win the Rishi over to their side and away from his master, Kuruçravāṇa; but in vain. He had remained faithful to the royal family in whose service he long had been.

Now at last king Kuruçravāṇa has passed away, leaving Upamaçravas as his son and heir. And in presence of the young prince, the priest tells with pride and pleasure of the old times, and speaks with regret of the loss of his departed patron.

— Ludwig, iii.182, has called attention to the genealogical series of the RV. These cover oftenest, of course, only three genera-

tions, since memory, unaided by records, does not easily go further back. But for preserving that amount of genealogical tradition there was frequent need (Weber, ISt. x.78-88, esp. 82): thus, at the offering to the Manes, the priest has to address by name the father, grandfather, and great-grandfather of the sacrificer; see QB. ii.4.2¹⁶ or SBE. xii.365 or OLSt. i.60: similarly at the pravara; cf. ISt. ix.322-3 or x.78-9 or Müller, ASL. 386.

In the present instance, however, we have a series of five at least. Trasadasyu is a prince of the Pūru tribe, and of the line of Purukutsa (he is not necessarily the latter’s son — RV. vii.19.3), and is often mentioned for his generosity and for the special favors shown him by the gods. The series is

Purukutsa
⋮
Trasadasyu
⋮
Mitrātithi
⋮
Kuruçravāṇa
⋮
Upamaçravas.

Compare Bergaigne, JA. 8.vi.373-4, and Kaegi, 80(110), and x.340. The Pūrus were one of several tribes that were ultimately fused together in the famous Kurus — Oldenberg, *Buddha*, 403 = 411.

12-13. ávri: augment, 585²; impf. mid. (725), 1st sing. ‘I, the Rishi, preferred king K.’ (to his enemies); i.e. I chose to keep him as my master, in order to go out to battle with him, etc. A choice was inevitable. It would appear that priests who sacrificed for many or for a village were despised (Yājñavalkya, i.161, 163, Manu, iv. 205). The purohitas marched out with their kings to battle (AGS. iii.12), as did the μάρτεις, e.g. to the battle of Plataea (Hdt. ix.33, 37), and for similar motives — μεμισθωμένοι οὐκ ὀλίγου — κατὰ τὸ κέρδος.

14-15. tisrás, 482c. — stávai (626, 617), ‘I will praise,’ sc. tám, meaning Kuruçravāṇa. — sah-, sc. yajñé. — K’s horses (*triga*) still come to fetch the priest in state to the sacrifice.

16-17. yásya: K. is still meant. — ücüše, 803, vvac. — ‘Of whom, (namely) of U’s father, the words (were) highly pleas-

ing to (me) the intercessor, as a lovely home.' [? The text is awkward and unclear.] Time was, when king K., to offset the overtures of his enemies, had to make very persuasive offers to the priest. No false delicacy restrains the latter now from alluding to these with satisfaction in the presence of his future patron. —The mention of K. as 'father of U.' is peculiar. Somewhat analogous is the Semitic fashion: cf. *Abd-allah*, 'Gott-schalk.'

18-19. ádhi goes w. ihi, vi, q.v. —U.f. nápát · · pitús te (80¹⁵N.). —pitús limits *vanditá* as a possessive (not objective) genitive. The objective gen. would be devánām. —asmi: the present does not necessarily imply that K. is still alive.

20. yád íçiya, cf. 80¹N. "Had it depended on me, my maghavan K. should have lived. But—." —But for utá, the vā would have to follow mártiānāam —cf. atha6.

NOTES TO PAGE 88.

1. U.f. id. —See *maghávan* 1.

2-3. See *vratá* 1. —Passage explained under *caná2*. —'Accordingly, with my yoke-fellow (K.) I have parted' —vrt+vi.

SELECTION LV. RV. x.40.10. "Wedding-stanza." —Rubricated at 100¹² and QGS. i. 15.2. Recurs with variants at AV. xiv.1.46. The ritual prescribes that it be recited, if, on the way from the wedding to the groom's home, the bride chance to weep. For such an occasion, its relevance lies solely in the fact that it contains the word 'weep.'

4-5. See v2mā or mi+vi: form made after the model of *nayante*. —ánu dídhiyus (AV. dídhýus), 786³. —U.f. yé idám sameriré (AV. correctly, sam-íriré), 'who have come together here:' íriré, perf. of primary conj. (not caus. —vocab. wrong) of vín. —svaj+pari, 970a.

—The import of the very obscure (if not 'hopelessly corrupt) stanza is possibly this. The first half tells what happens at the burial of a wife. While the rest lament aloud, the men show their sorrow for the bereaved husband by pensive silence. The second half contains reflections on the joys

of wedlock, whose appositeness is clear, if we assume that they are uttered in the tone of mournful regret. [But cf. ISt. v.200.]

—'They weep for the living one (the widower). They cry aloud at the service. The men thought over the long reach (of his happy wedded life now past).

'A lovely thing for the fathers who have come together here,—a joy to husbands,—are wives to embrace.'

SELECTION LVI. RV. x.52. The gods install Agni as oblation-bearer. —The motif is akin to that of the much superior hymn x.51, given by Böhlingk (no. 30), and also by GKR. (no. 43), who add a translation of the Brähmaṇa form of the legend of Agni's hiding (selection lxvi.). The hymn is in dramatic form.

STANZAS 1-2. Agni asks the gods for directions concerning his service at the sacrifice (1); and, with the help of the Aćvins and with everything in readiness, he proposes to resume his work (2).

STANZA 3. Some gods raise doubts as to his fitness (pādas ab). Others answer that he is ready whenever needed (pāda c).

The poet accordingly announces Agni's installation, in narrative form (pāda d).

STANZA 4. Agni accepts the office (pādas ab); and the gods bid him set about his duties (c d).

STANZA 5. Agni promises due performance.

STANZA 6. The poet adds a kind of *envoi* in narrative form.

6-7. vígve devás: see devá 2b; note accentual unity, 314⁴ (JAOS. xi.61). —gāstána: acct, 594a; form, 618. —manávai: vman5; form, 713, 700. —yád seems superfluous. —See vsad+ni.

—'Teach me (the way) in which, chosen here as hótr, I am to be minded (=what I am to have in view), when (sic) having taken my place. Declare to me (the way) in which your portion, the path by which your oblation, I am to bear unto you.'

8-9. U.f. áhar-ahar, 1260. —'Every day, O Aćvins, the office of adhvaryú (ádhv-) is yours.' —U.f. samít, nom. s. of samídh. —bhavati, 'is on hand.' —U.f. sá_áhutis.

10-11. Explained under *yā3*. As Yama is king of the blessed Fathers (83^aN.), Yama's hotṛ must be competent to satisfy them at the monthly grāddha (p. 402). — 'Has he (see kám²) grasped (v2ūh+api), i.e. does he know, (that) which the gods take (see vāñj +sam⁴, and Böhtlingk's smaller dictionary, s.v.), i.e. does he know what they like?' — Is he equal to both sets of duties?

— In pāda c the objections are met. Agni is born anew every day for the agnihotra (1St. x.328), at which the gods take their food; and anew every month, when the Manes take theirs.

12-13. Pronounce māām. — See v1 dhā5. — vmluc+apa: 'hidden' in the waters — see 93¹⁶. — Classic, bahūni kṛcchrāṇi: see vcar3. — kalp- (1043.2), 'let him—.' — Pāda d (= RV. x.124.1b): The victims of the animal sacrifice were five, 'man, horse, ox, sheep, goat' (see AV. xi.2.9 or 1St. xiii. 292); and its later surrogate is called 'five-fold' as containing the 'essence' of all these victims (QB. i.2.3⁶ — see Eggeling's note). But it may be ill-judged to try to attach special significance to these numbers. 'Three' and 'seven' are of course sacred numbers.

14-15. á yakṣi: see vyaj-ā; form, s-aor. mid. 1st sing., 882. At first the gods were mortal (96³f). — See yáthā6. — Pronounce bāhuór. — á dheyām, 837². — U.f. átha imás: átha · · jayāti, 'then (if I do), we shall win,' cf. 82² and n.

16-17. See 486 for construction. '3339 gods.' — vukṣ, 585. — ástrāṇan, 725. — U.f. asmāi | át fd hótāram.

NOTES TO PAGE 89.

SELECTION LVII. RV. x.53.6 and 8. Burial and wedding-stanzas.— Rubricated as burial stanzas at 105⁹ and 105¹⁸. The eighth is also used (100¹¹) as a wedding-stanza, in case the bride has to embark and disembark on her wedding-journey. See also AB. iii. 38. Interesting variants of the stanza and reminiscences of its traditional material at AV. xii.2.26,27,28^a.

1. tanván (705), see vtan4. The metaphor is frequent. — rájasas appears to be abl. and to refer backwards as well as for-

wards, i.e. to tanván as well as to ánv-ihī.

— Note that rakṣa and Eng. *keep* coincide in having the mgs 'guard' and (as here) 'not quit.'

2. vayata, see v2vā. — See jōgū and 352. — mānu, here as the typical originator of prayer, praise, and sacrifice — see vocab., and cf. QB. i.5.1⁷, manur ha vā agre yajñena_je; tad anukṛtya_imāḥ prajā yajante. — Note again that janáyā and Eng. *produce* coincide in having the mgs 'generate' and (as here — cf. i.31.17, á vahā dāviam jánam, and 82⁸) 'fetch along or bring to view.'

— STANZA 6 is really a prayer to Agni and his flames to help in the work of devotion. As the immortal messenger (see Muir, v.201) between men and gods, he is to go from earth, traverse the atmosphere (see rájas in vocab.), and pursue his way to the gods through the súar. Here he is to keep to the paths (cf. TS. v.7.7) which are made by the prayers and oblations that go up to the gods, — the devayānās or 'god-paths,' as the AB. at iii.38 calls them, on which the gods descend to man. Pāda c, continuing the metaphor of a, is addressed to Agni's flames; and d, to Agni.

Stretching devotion's west from gloom to light go on.
Keep to the radiant pathways which our prayers have made.
Without a blemish weave ye now the singers' work.
Be Manu thou! Bring to our sight the heavenly race.

3-4. 'It (sc. nadí) flows stony,' the logical predicate being áçmanvatī — cf. pέονται μεγάλοι, Hdt. ii.25; cum flueret lutulentus, Horace, Sat. i.4.11. Others, not so well, make áqm- a proper name (die Stein-ach), or refer it to the stream from the press-stones, i.e. the Soma. — Note that vtṛ has special reference to water: thus, ava-tṛ, 'go down into the water' (49¹⁹); ut-tṛ, 'come up out of it'; pra-tṛ, 'advance in crossing it.' — átra, 'thère,' with a sneer: cf. amuyā, 70¹⁵N. — yé ásann (636³) áçevās, 'qui infelices sint:' not so well the vocab. — úttarema_abhī, see vtṛ+abhy-ud.

— STANZA 8. The situation is perhaps this. A band of men, hotly pursued by their enemies, are in the middle of a stream, which they hope soon to have put betwixt themselves and the foe. They call out to each

other encouragingly the words of the stanza. The famous hymn RV. iii.33 involves a situation which is similar (Muir, ii.338), and, indeed, familiar elsewhere (Hebrews xi.29; Hdt. viii.138).

The stream is stony. Hold ye well together.
Your footing keep. On! make your crossing, comrades!
There let us leave them in a mood unhappy,
While we go out and on to happy conquests.

SELECTION LVIII. RV. x.85.36, 24–26, 32–33, 27, 43–47. The wedding-hymn.—The stanzas are here given in the order in which they are rubricated at 98¹⁹f—see p. 398. Their uses in the ritual are discussed by Haas in his treatise on the ancient wedding customs of India, ISt. v.267–412.

—The hymn is called the *suryā-sūkta* or “The marriage of Soma and Sūryā,” and has received at the hands of Dr. J. Ehni, ZDMG. xxxiii.166–176, a mythological interpretation, briefly summarized in AJP. i.211. The hymn has 47 stanzas, with an appendix given by Aufrecht, *Rigveda*² ii.682, and comprises somewhat heterogeneous matter (ISt. v.269). Most of the hymn occurs in AV. xiv.1 and 2, with many variants. Partial concordance:

RV. x.85.	AV. xiv.	RV. x.85.	AV. xiv.
36=	1.50	27=	1.21
24=	1.19,58	43=	2.40
25=	1.18	44=	2.17
26=	1.20	45	
32=	2.11	46=	1.44
33=	2.28	47	

—Besides the translations of Ludwig and of Grassmann, there is one of hymn and appendix by Weber, ISt. v.177–195. This is followed by one of AV. xiv. (pages 195–217) and of the other wedding-stanzas of the AV. (pages 218–266)—see also Ludwig, iii. p. 469–76. Most of the Reader-stanzas are translated, with explanations, by Zimmer, 311–313. See also Kaegi, 74(102), and notes 317–325.

STANZA 36. Said to the bride by the groom in the very act of taking her hand in token of wedlock.

STANZAS 24–26 and 32–33. Said just before the bride's departure for her new home. Stanzas 24 and 32 are said by a third person; 25, 26, and 33 may be put in the mouth of the groom. St. 33 may, as the Sūtra says,

be spoken on the way, when people come out of their dwellings to gaze.

STANZA 27. Pādas *a*, *b*, and *c* are said to the bride, and *d* to the couple, on their arrival.

STANZAS 43–47. The groom first prays to Prajāpati on behalf of himself and his bride (43 *a b*), and addresses the latter with good wishes and solemn benedictions (43 *c d*, 44); prays to Indra that the bride may be fruitful (45); bids her hold her own with her new relatives (46); and, finally, beseeches the gods, on behalf of himself and his wife, that they two may dwell in unity (47).

5–6. *grbhñāmi* ·· *hástam*: this, the dextrarum iunctio, is the essential feature of the simplest wedding-ritual, see Haas, 277, 316; cf. *hasta-grābhá* (86¹⁹) and *pāṇi-grāha* (64²⁰); the AV. modernizes, reading, *grbhñāmi*. With the concordant stanza of the AV. are grouped several others (48, 49, 51) of like import. — ‘With me as husband’ (343b).

—*yáthā_ásas*, ‘ut sis.’ —U.f. *máhyam* *tvā_adus* (829). —*gárh*, ‘for (our) being heads of a household, i.e. that we may establish a family.’

7–8. *ābadhnāt*, 730. —See *rtá2*. —See loká 2b and cf. *sukrtá* with *sukft*. This phrase is equiv. in form to the older one (84¹¹), but refers here rather to the ‘world of the pious’ on earth.

I loose thee from Varuna's bond,
With which kindly Savitar bound thee.—
At the altar, in the company of the good,
I put thee unharmed with thy husband.

—The first half-stanza is an allegorical, and the second a literal address to the bride. In the allegory, the bond of Varuṇa is night (Hillebrandt). Savitar is the ‘Impeller,’ not only of the rising, but also of the setting sun (RV. i.35.3^a). He brings rest (ii.38.3,4) by sending night, whose gentle bond he lays (Muir, v.235–7) upon his daughter, Sūryā, ‘The Sun,’ till she is released for her bridal with Soma, ‘The Moon’ (masc.), a union which is the prototype (cf. Haas, 328) of human marriages.

From the more literal point of view, the bond of Varuṇa, as the upholder of the established order of things, is (not night—

still less sickness — but) the tie by which a maid is bound to her father till a man come to loose and take her. — See the discussions of Hauss, 319–20, 277–8, and of Hillebrandt, *Varuna*, p. 59.

9–10. prā · muñcāmi: aect! 596, 597; similar cases at 74¹ and 92¹⁶; supply either imām, or (since a change of address to Indra is quite natural) tvām. — U.f. amútas (171⁴) karam (831²) | yáthā_áyám · ásatí, ‘ut haec sit.’ — mīdhvas, 462a.

— Sāyaṇa comments thus: itaḥ pitṛ-kulāt pra muñcāmi tvām; na_amuto bhartrgrhāt pramuñcāmi. amuto bhartr-grhe subaddhām karam.

11–12. Said to the bride as she gets into the wagon. Pūṣan is the best of guides for earthly travellers also — cf. p. 381–2. — See gr̄hā, pl. — U.f. yáthā_áśas. — See vāvad+ā.

13–14. Said just as the wedding-train starts. — v2vid, 848. — AV. modernizes, reading sugéna. — áti_itām, 617. — Pronounce ápa drāntu (617).

15–16. imām sam-ā_itā, págyata ‘come near to this one together, i.e. crowd around her, (and) take a look.’ Cf. note to 100¹⁵. — dat-tváya, 993, from the quasi-root dad (955e). — U.f. átha_ástam ví párá_itana (618).

17–18. priyám (priya 2b), subject of sám-ṛdhyatām. — enā (502², here = anéna) etc.: ‘with this (man) as husband unite thyself.’ — ádhā jívrí etc., said to both. ‘Old,’ i.e. until ye become so.

19. This stanza (43) has interesting variants in AV., and at MS. ii.13 end. — Pronounce sám-anaktu (689).

NOTES TO PAGE 90.

1. patilokám, ‘husband’s home:’ not till later, ‘husband’s heaven.’

2–3. edhi, 636. — Pronounce vīrasúur · sionā. — AV. reads devf-kāmā.

— Note that 44a, b, and c are of 11 syllables, while 44d (= 43d) is of 12. Although this discrepancy is not very rare, it yet helps to bring out the character of d as a formula sollennis:

— ‘Be a blessing to our bipeds, a blessing to our quadrupeds.’ It is most interesting

to note that a similarly comprehensive formula occurs elsewhere: in the Avesta, Yasna xix.8(18–19), Vd. xv.19(59), see KZ. xxv. 195; and on the Iguvine Tables, VI b 10–11, see Bréal’s ed., pages XL, 125.

4–5. U.f. dágā_asyām putrān á dhehi (668). There is no end of evidence (e.g. Zimmer, p. 319) to show that the desire for male children was very strong, and that the birth of daughters was unwelcome. A wife who bears only daughters may be put away — Manu ix.81. — kr̄dhi, 839. — ‘Put ten sons in her. Make her husband an eleventh.’ The logical incongruity is paralleled by *Paradise Lost*, iv. 323–4, and by the Greek classics.

6–7. Pronounce qvāgruám: specimen of a very rare form of transition to the devī-declension, see 358. — Pronounce nánāndri: AV. reads nánāndus. — See ádhi.

— This throws an interesting light on ancient family-life. — Note that of the Ger. correspondents to qvácura and qvácrū, viz. Schuéher and Schwieger, the former has died out and given place to the term Schwiegervater. The mothers-in-law have thus made their mark in the language — see Kluge.

8–9. U.f. sám (sc. añjantu) ápas hŕdayāni (note neglect of dual) nāu (gen.). A real anointing of both took place. — In line 9, a dadhātu goes with each sám, and nāu is acc. — Dhāt̄i is esp. the deity who ‘puts’ fruit in the womb — RV. x.184.1. — See u 1 end.

SELECTION LIX. RV. x.137. Exorcism for a sick person. — Tradition assigns each stanza to one of the Seven Rishis as author. Stanza 4 is spoken by the Wind, personified; the rest, by the exorcist. Respecting the general character of the hymn, see Kaegi, 85–86(115). See also the beautiful essay of Kuhn, KZ. xiii.49–74 and 113–157, who compares similar Vedic and Germanic spells. Nearchus says (Strabo, xv.45, p. 706) that the Hindus trust to wandering enchanters (*ἐπρόδοι*) for cures, and that this is about all their *ἰατρική* amounts to. The hymn is translated by Aufrecht, ZDMG. xxiv.203. It corresponds in general to AV. iv.13; but see note to stanza 6.

10-11. Note the accentless and accented vocatives. —See *vni+ud* and 248c. —U.f. *utá_ágas eakrúsam* (= *cakrváinsam*, 462c). The disease is a punishment for sin, cf. p. 374.

12-13. See 1 *idám* end. —Zimmer queries, p. 45, whether the two Monsoons are here meant. —á *sindhos*, see á 4. —‘Away let the other blow what infirmity (there is,’ 512b).

15. Pronounce *tuám*. —See vi.

16-17. á .. agamam and á *abhársam* (882): note use of aorists (928) —‘I have just come and brought,’ says the Wind. —átho, 1122a², 138c. —v2su+parā.

18-19. Pāda c, bad metre. —ayám, the sick man.

20. U.f. id *vái*, see *vái*.

NOTES TO PAGE 91.

1. ‘The waters are healers (lit. healing) of everything.’ On use of *sárva*, see 77^{11N}. The AV.-concordants of this stanza are at AV. vi.91.3 and iii.7.5 and read *vígyasya*.

—STANZA 6. In place of this stanza the AV. has interpolated RV. x.60.12, evidently because it has to do with the laying on of hands — see the following.

2-3. That the laying on of hands has especial virtue is a wide-spread belief — cf. Acts viii.17f, and above, p. 369^a top. The Greeks attributed to each of the Δάκτυλοι 'Ιδαῖοι a name and a particular healing power. The finger next to the little finger (see note to 104¹¹) is called, *digitus medicus* by Pliny, and *medicinalis*, in the laws of Henry I. of England; and it has a special and beneficent magic power. —W. Grimm, *Kleinere Schriften*, iii.440f, 442.

—‘With hands, ten-fingered (the tongue is leader of the charm), healing, —thee with these thee we touch.’ The parenthesis may mean that the tongue brings out a charm to precede the laying on of hands. Text probably corrupt; AV. variants interesting.

SELECTION LX. RV. x.154. To Yama. —Funeral-hymn. —Rubricated at 103¹³, see p. 402. Recurs at AV. xviii.2.14–18, with interesting variants. Translated, Muir, v.310. To judge from the ritual, the subject of ápi gacchatāt in each stanza is the spirit of the

departed. He is to go and join the Fathers — saints, warriors, poet-sages,— a description of whom makes up most of the hymn. In stanzas 4 and 5, gacchatāt (see 570) is a 3d sing., ‘O Yama, let him go;’ in the rest, it may be a 2d or a 3d. — Ludwig, ii.394, v.311, interprets otherwise, taking mádhu as subject of ápi gacchatāt (*Vgam+api*).

4-5. ‘Some .. others’ (éke), i.e. of the Fathers, “who revel in bliss with Yama” (831⁸). —See *vás+upa*. —‘For whom mádhu flows:’ Yama and the Fathers are the eager recipients of sweet drink-offerings — cf. AV. xviii.2.1-3, and RV. x.15 passim. —tāñç cid = ‘thóse:’ tāñç cid evá = ‘júst those.’

6-7. Pronounce súar. —‘Who made tápas their glory.’ —Heaven can be won only by the pious and (stanza 3) the brave: cf. MBh. iii.43.4 = 1759, and 42.35 = 1748f.

10-11. See cid2. —U.f. púrve ḥtasápas. —Cf. 85⁴.

12-13. ‘Who keep (= confine themselves to) the sun, i.e. who hover about the sun.’ The righteous after death are transformed into rays of the sun or into stars (Muir, v. 319f; see 100^{8N}). Thus CB. i.9.3¹⁰, ya esa tapati, tasya ye raçmayas, te sukṛtas. So MBh. iii.42.38 = 1751f:

ete sukrtinah, Pärtha,
yán drṣṭaván asi, Vibho,
tārārūpāñi bhūtale.

SELECTION LXI. RV. x.155.5. Burial-stanza. —Rubricated, 105²¹. The preceding four stanzas are a *deprecatio* addressed to Arāyī, a vile and murderous witch. This stanza, the last, dwells upon the safety of the godly.

14-15. pári .. anesata and pári .. a-hṛṣata, 882; akrata, 834a. Note the use of the aorists, 928 — where all is translated. —á dadharsati, perf. subj., 810b.

SELECTION LXII. MS. ii.13.23. Hiranya-garbhā. —The god Ka or Who (see notes to selection lxviii.). —The RV. version (x.121) of this famous hymn has been translated by Max Müller, ASL. 569, and *Chips*, i.29; by Ludwig, no. 948; and by Muir, with comments, iv².15-18.

—STRUCTURE of the hymn. The seven stanzas here given (or perhaps only 2–6) constitute the original stock of the hymn. To this is added, in the MS.-version, an eighth stanza, quite impertinent to the rest; and in the RV.-version, three stanzas (8, 9, 10), whose character is determinable by various and interesting criteria.

Pāda *d* of each stanza is a refrain, ‘Whom as god shall we worship with oblation? i.e. Who is the god that we are to worship with oblation?’ The later Vedic texts understand it, ‘We will worship the god Who or Ka,’ making of the interrogative pronoun a deity whom they identify with Prajāpati (selection lxviii.). The other pādas of stanzas 2–6 are relative clauses with yás, yásya, yéna, yásmin. These may refer

A. To deváya: ‘Who (interrog.) is the god,—who (relative) became king, etc. etc.,—that we are to worship?’ Ludwig: ‘Ka, the god,—who is become king, etc. etc.,—we would wait upon with havis.’—Better, perhaps,

B. To hiranyagarbhás, although stanza 1 (and 7 as well) looks as if it might have been an afterthought. This leaves the connection of the refrain with the rest of each stanza very loose; but this is perhaps just what it ought to be.

—The hymn corresponds to RV. x.121. The comparative study of the differing versions of the same traditional material, as it appears in different Vedic texts, is interesting and instructive; and there is no better opportunity for it than this (see Preface, p. v, n.2).

The hymn occurs also at TS. iv.1.8; in the VS., with the stanzas scattered, at xiii.4, xxii.3, xxv.13, xxv.12, xxxii.6,7, xxvii.25; and at AV. iv.2. The TS. version follows that of the RV. most nearly. Disregarding the order, the same is true of the VS. The AV. version looks like an unsuccessful attempt at writing down a half-remembered piece.

—ACCENT-MARKS, etc. The vertical stroke designates the acute accent; the horizontal hook, the circumflex. Details in L. von Schroeder's ed., book i., preface, p. XXIX.

Phonetic peculiarities, *ibidem*, XXVIII. Final m before sibilants, y, r, and v, is marked by the ‘dot in the crescent,’ e.g. praçīsam, line 4. See also Preface to this Reader, p. v, note 7.

16. Cf. 57³N.

NOTES TO PAGE 92.

1. dyám · · imám, see dív3.

2–3. pra_anatás (192b), gen. s., pres. ppl. —íge: form, 613, cf. 70¹⁸N.; acct, 628. —asyá, acct!, 74⁹N. —dvipádas etc., see 90⁸N.

—RV.-reading better in this stanza.

4–5. ‘On whose command all wait, on whose (command) the gods (wait)’—. —cháyá etc.: cf. Bhagavad Gitá, ix.19.

6–7. mahitvá, as instr. sing., 280. Müller's rendering—‘Whose greatness (as acc.n.pl.) the mountains and sea (neuter, as at vi.72.3) with the Rasá proclaim’—would require pra_āhús. —devís, as adj. (see devá 1), ‘heavenly=of heaven,’ not ‘divine.’

—Pāda *c*: díç, q.v., is ‘a point of the sky’: of these there are usually four; sometimes are mentioned 5, 6, 7, 8, and 10 (explained by BR. s.v. díç). When five are mentioned, we may understand them as N., E., S., W., and the zenith: cf. AB. v.32, pañca vā imā diçaç: catasras tiraçeya, ekā_ūrdhvá. Occurring with díças, the word pradíças may mean ‘intermediate points,’ and, with the zenith, count as five. But considering the (faulty) concordant of RV., TS., and VS.,

yásya imáh pradíço yásya báhú,

further, RV. ix.86.29^b, AV. i.30.4^c, and esp. iii.4.2^b,

tuáṁ imáh pradíçah páñca devíh,

I am inclined to deem the pāda before us a jingle of incoherent reminiscences.

Whose (are) all these mountains, by reason of (his) greatness;
Whose (possession) they call the ocean, with the Rasá;
The points, whose are the five fore-points of heaven; ::.

8–9. drdhá, spondee, 224a. —U.f. súar, see 178 and 173a, and 74²N. —The adjectives ugrá and drdhá may be attributives, and stabhitá or stabhitás supplied as predicate for the substantives of line 8. —Pāda *c*=RV. ii.12.2^c. —vi-mamé, √1 mā. Respecting the tripartite world, see under

rájas, and Kaegi, 34(49) and notes 117-8.

— antárikṣam: CB. i.2.1¹⁶, antarikṣena hi_ime dyāvā-pṛthivī viṣṭabdhe; cf., at Od. i.54, the *kīvras*

μακρᾶς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.

10-11. Pronounce -pṛthvī. — See ádhi and *v̄tan+vi*. — U.f. sūras éti: in the MS., final -as and -e if accentless, become -ā before an accented initial vowel. So 93¹².

12-13. U.f. yád mahatís víçvam áyan (620). See víçva 1c. — The RV., TS. [with nír for sám], and VS. read

táto devánām sám avartata_ásur ékah.

The athetesis of the hypermetric ékah, made by Bollensen, *Orient und Occident*, ii.485 (1864), and again by Grassmann, is here beautifully confirmed by the MS.

SELECTION LXIII. MS. i.5.12. Legend of Yama and Yamī. — The creation of night. — Respecting Yama and Yamī, see notes to 85^{12f}.

— The prose of the Brähmapas is not difficult. In reading it, the chief thing is some familiarity with the style, i.e. ability to divide up the discourse aright into the little clauses and choppy sentences with which it proceeds. As a help to this it is important to observe that the particle *átha* marks the beginning of a new clause, and that the postpositive *vāi* marks the foregoing word as the first of its clause. Analogous is the use of *nāma* to distinguish a proper name from an identical appellative. Cf. Pliny, *Epp.* vi.31, evocatus in consilium ad centum cellas (hoc loco nomen) .

As my colleague, Professor A. P. Peabody, has observed in his translations of Cicero's *Offices* and *Tusculans*, there are certain connectives and illatives which are employed as mere catchwords for the eye. In manuscripts (Greek, Latin, Sanskrit) written with letters of one size, with no separation of words, and with very few stops, these particles serve the purpose effected now-a-days by capitals, by division or spacing, and by punctuation. In spoken language it is often wrong to render them otherwise than by inflection or by stress of voice.

14. U.f. vāi. — See *v̄brū+apa*.

14-15. U.f. tām yád áprchan (207), sá abravít: "adyá amṛta" iti. té abruvan: "ná vāi iyám etc." — Difference between imperf. amriyata and aor. amṛta (83^{1a}) illustrated at 928³. — Accent of tē, Whitney 84d, 135.

15-16. Lit. 'Not (if things keep on) in this way (itthám) does she forget him.'

16. Note the fine distinction. The gods use the solemn old Vedic form rátrīm; the narrator, the later and more colloquial

rátrīm. Similar distinction at CB. xi.5.4¹: cf. 98²⁰N., 103¹⁴N. Not uncommon is the assumption that the gods have words or a dialect peculiar to themselves. Thus ná with the gods means the same as iva, AB. ii.2.14,15. Cf. Iliad i.403, ii.814, xiv.291, xx.74, Od. x.305; and A. F. Pott's *Antikaulen*, p. 71.

— spjāvahāi, faulty reading for -mahāi?

— U.f. áhar vāvá tárhi ásit, ná rátris· verb-acct, cf. 89⁹N.

— 'Yama died. The gods sought to console Yamī for the loss of Yama.—When they asked her, she said, To-day hath he died. They said, In this way she will never forget him. Night let us create. Only day in those times existed—not night. The gods created night. Then came into being the morrow. Then she forgot him. Therefore they say, "Tis days and nights make men forget sorrow."

SELECTION LXIV. MS. i.10.13. Legend of the winged mountains.—The myth is often alluded to by the later poets: see Stenzler's note to Kumāra-sambhava, i.20, and Bollensen's to Vikramorvaçī, str. 44. BR. observe that it is often difficult to distinguish between the mgs 'mountain' and 'cloud' which belong to párvata. In letting loose the heavenly waters, Indra splits open the 'mountains' as well as the 'clouds.' The Maruts house on the 'heights' or in the 'clouds,' etc.

19. Explained under yá3.

NOTES TO PAGE 93.

1. U.f. parā-pátam (995) ásata, yátrayatra (1260 — see yátra) ák-. — iyám, see 1 idám, middle: so imám, line 2.

2. téshám = párvatānām. — achinat, 692.

— tāis = párvatāis, used evidently in the manner of paper-weights. — adrihat, v̄dṛh. The like achievement at RV. ii.12.2.

3. Explained under yá3.

4. U.f. yónis hí esám (accentless, 74⁹N.) esás, 'For this is the'r place-of-origin.'

SELECTION LXV. MS. ii.1.12. The potency of the sacrifice.—A passage much resembling this occurs at TS. ii.4.13 = Muir, 1².21. Respecting the myths of Indra's birth and Aditi's motherhood, see Hillebrandt, *Aditi*, p. 43; Perry, JAOS. xi.127f, 148f; and *Literatur-Blatt für Orient. Philol.*, ii.4.

5. ‘The Āindrābārhaspatyan oblation he should offer (nīr-vapet), who, as a sovereign, shouldn’t exactly succeed in his attacks.’ This is a typical Brāhmaṇa passage. It invents a legend showing the efficacy of some ritual observance in former times, to prove the usefulness of repeating the same rites in analogous circumstances. — Peculiar interest attaches to this occurrence of the vṛtī — see Schroeder’s ed. of MS., Introduction, p. XIV; also ZDMG. xxxiii.194f, where the substance of the passage is given.

6. U.f. odanām apacat. — úñcīstam, see this: final t (= d) before ç becomes ñ in MS. — ägnat, v2aç.

6-7. U.f. tám vāí īndram antār evā · sántam · · ápa_āumbhat (vubh; augment, 585): ‘Indra, being (yet) an embryo, within (her), she bound with an iron bond.’ — ápa_ūbdhas, 160.

8. ayājayat, see vya j, caus.

9-10. tásya = īndrasya. — vyāpadayata = of course, ví-apadyata: cf. Whitney, 84a. — U.f. abhi-pary-ā_vartata, 1080, 1083.

10. U.f. yás · , tám eténa yājayed · , ‘One should teach him to sacrifice with this Āindrābārhaspatyan (oblation), who etc.’

11. eṣás, same as yó and tám, line 10.

12-13. U.f. nir-upyáte, impers. ‘it is offered:’ combination, 92¹¹n.; form, v̄vap, 769; accent!, 596. kriyate, v̄l kr̄ 12, ‘it is sacrificed.’ — ‘Offering is made to B., sacrifice is made to I.: (then) on all sides (the god) releases him’ (enam). ‘Him,’ i.e. the sin-bound king of lines 10-11, who is also the subject of abhi-pary-ā_vartate.

SELECTION LXVI. TS. ii.6.6. Legend of Agni the oblation-bearer, and of the fish. — This is the Brāhmaṇa form of the myth which is the subject of RV. x.51, and is adverted to in x.52 = selection lvi. To their version of x.51, GKR. add on p. 106 a translation of the selection before us (lxvi.). It is also rendered by Muir, v.203, and by Eggeling, SBE. xii.452. Ludwig, v.504-5, gives other Brāhmaṇa forms of this myth: cf. esp. GB. i.2.3¹ = SBE. xii.47. For Epic forms of the same, see Ad. Holtzmann, *Agni nach den*

Vorstellungen des MBh., p. 11, and esp. MBh. iii.222.7 = 14214f.

14-15. tráyas, 482e. — v̄2mi+pra, 770a.

15-16. ‘Agni feared, (thinking,) “In this way, surely, he (syás) will get into trouble, i.e. if things keep on in this way, I shall get into trouble.”’ He speaks of himself here (as also at x.51.6^a) in the 3d person (syás). Note the common root of á_artim and á_arisyati.

16. nīlāyata: in strictness, to be divided thus, nīl-āyata, ‘he went out, took himself off, hid.’ This is for nīr-a-ayata, an imperf. mid. of vi (after the model of a-jayata from v̄ji) with the prefix nīs or nīr; for according to Pānini (viii.2.19), the r of a preposition with forms of the verb-stem aya is regularly changed to l — cf. 1087c.

In the Hindu mind, these forms of the verb-stem nīl-aya were evidently confused with those of nīlāyā, which yield a like mg — see BR. under v̄lī+ni. On this account, doubtless, the pada-pātha, which usually gives the division of compound verbs, refrains here. The confusion is further attested by the analogous passage of the QB., which has, in the Mādhyāmdina text (i.2.3¹), nīlīlye, and in the Kāṇva text, nī-layām eakre — see SBE. xii.p.xlv. The proper form from v̄li in the passage before us would of course be ny-ālayata.

16-17. U.f. pra_ésam (see v̄2is+pra2 and ref.) äicchan (v̄l is, 585). In the metaphor, Agni is implicitly likened to a hunted beast.

17-18. tám açapat etc., ‘Him (the fish) he (Agni) cursed (as follows): “dhiyā · · pra_ávocas.”’ See dhi 1. — vadhyāsūs (form! 924) and ghnanti (637) have as subject ‘people.’ — The loose use of sás, tám, etc., is one of the chief stylistic faults of the Brāhmaṇas.

19. ánv-avindan: v̄2vid; subject, ‘the gods.’ — See v̄vṛt+upa_ā.

NOTES TO PAGE 94.

1-2. U.f. gṛhitasya (sc. gṛhtasya) á-hutas-ya (see v̄hu) · · skándat (736), tād me · · asat. — bhrátrnām: the TS. reg. has short r in the gen. pl. of these words. — ‘He said: “Let me make a condition (v̄2vr̄): Just what of the (sc. ghee) (when) taken (into the

sacrificial ladle, but) not (yet) poured into the fire (á-hutasya), may fall outside the enclosure, let that be the portion of my brothers."

SELECTION LXVII. AB. iii.20. Legend of Indra and the Maruts, and Vṛtra.—Translated, Muir, v.93. In selection xlvi. = RV. viii.85.7f, the Maruts are praised because they stood by Indra when all the other gods forsook him. The passage before us is an expansion of that myth, a "reproduction plus ou moins amplifiée d'un cliché emprunté au livre des hymnes."

From other passages, it would appear that the Maruts also were faithless, cf. Muir, v. 92 and 82ⁿ. Both views are involved in the explanation of the Mid-day Soma Feast, QB. iv.3.3f, where the Maruts first withdraw from Indra and afterwards help him (SBE. xxvi.334f).

4-5. hanīṣyan, 948². — U.f. "anu mā upa tiṣṭhadhvam; upa mā hvayadhvam" (vhū). Note the free position of the prefixes (1081). — tathā_iti, "Yes," said they.

5-6. U.f. sas (Vṛtra) avet (see v1 vid3, and 620): "mām etc.; hanta! imān bhīṣayāi" (vhī, caus., 1042f, 1043.2).

7. ḥvas+abhi-pra: imperf., 631. — adravan: simple root dru, without prefix; note that the prefix ā with vdrū exactly reverses its meaning; so with vvdā, hr, and muc.

8-9. U.f. m- ha enam na ajahus (v2hā, 661, 656): "prahara bhagavas! (454b) jahi! (637²) virayasva!" iti eva enam ·· upa_atishtanta. See vāc.

9-10. tad etad (see etad) = 'this.' — See ḥvac+abhy-anu. — 'The Rishi, seeing this (occurrence), described (it) in the Vedic words, "At Vṛtra's snorting, thee.'" These words are a quotation of the beginning of RV. viii.85.7f, and illustrate the way in which the Vedic stanzas are cited in the secondary literature.

10-11. U.f. sas (Indra, this time) avet: "ime ··; ime ··; hanta! imān asmin ukthe ā bhajāi." See vbhaj+ā: the subjunctive has the force of a future.

SELECTION LXVIII. AB. iii.21. Legend of Indra and the god Ka or Who.—Compare selection lxii. and see Müller, ASL. 432f. The identification of Prajāpati with Ka is very common: see, e.g. QB. i.1.1¹³, vii.4.1¹⁹, xi.5.4¹.

13-14. U.f. ·· vi-jitya, abravit prajāpatim: "aham etad asāni (636), yad tvam (sc. asi); aham mahān asāni."

15. U.f. "yad eva etad avocas." The etad, q.v., goes appositively with yad, marking the thing designated by yad as something preceding, and so may be rendered by 'just' or 'a moment ago.' P. asks, "Who am I, then?" "Exactly what thou just saidst," replied Indra.

15-16. 'Then P. became Ka by name = got the name of Ka. (For) P. is Ka by name = has the name Ka.' Note that the predicate comes first.

16-17. See yad2. 'As for the fact that Indra became great, therein (lies) Great-Indra's Great-Indra-ness' (cf. QB. ii.5.4⁹). This is a specimen of the verbal and etymological explanations of the Brāhmaṇas: cf. 64ⁿ.

SELECTION LXIX. QB. ii.2.2⁶. The two kinds of deities, the gods and the Brahmans. — A little oratio pro domo of an oft-recurring kind (see ISt. x.35). Translated by Muir, i².262 (he quotes T.S. i.7.3¹ by way of illustration), and Eggeling, SBE. xii.309.

18. U.f. devās (predicate) aha eva devās (subject): 'The gods of course are gods.' So mārt�ā ha vā ágre devā ásuh, 'In the beginning, the gods were mortals' (not 'The mortals were gods'). — Delbrück, *Altindische Wortfolge*, p. 26.

18f. 'Then (they) who are the Brahmans, the learned (vhru 1), the scholars (see ḥvac+anu, and 807), — they are the human gods.'

NOTES TO PAGE 95.

2-3. 'For (lit. of) the gods, (the sacrifice is) just the oblations; for the human-gods, the B., the learned, the scholars, (it is) the dakṣinā.' — priñāti, subject indefinite.

4. U.f. brāhmaṇān guçruvuṣas, 203. — Note the fond repetition. — enam, same as subject of priñāti.

SELECTION LXX. CB. ii.2.21^f. Truth, untruth, and silence.—Translated by Delbrück, *Wortfolge*, 29,79; Eggeling, SBE. xii. 312,452.

6-8. abhi-śīñet, 758. —‘Of this fire-consecration a (concomitant) duty is TRUTH. He who speaks the truth,—as (if) the enkindled fire, it with ghee he should besprinkle, so he makes it blaze up; of him greater and greater the dignity becomes; from day to day better he becomes.’ —Note the childish verbal anticipations and repetitions, esp. of pronouns.

11-12. U.f. tad u ha api: Eggeling renders all four particles by a simple ‘Now.’ —“Thou’rt old (enough). Establish thy two fires.” See $\sqrt{1}$ dhā+ā³. This ceremony was an essential preliminary to matrimony and to setting up in life as a householder. Described at ISt. v.285f, x.327f.

12-14. U.f. sas ha uvāca: ‘te mā etad brūtha: ‘vācāmyamas eva edhi’ na vāi .. vaditavyam; na vadan jātu, na ar̄tām vadet. etc.’ ‘He said: “What ye say to me, then, amounts to this: ‘Just hold thy peace.’ By no means by an āhitāgni may untruth be spoken. By not speaking at all, one would not speak untruth. (I.e. Only by silence can one wholly avoid untruth.) To such an extent (of silence, namely), is truth a duty.” —See ha end. —See ta2. Lit. ‘Ye, those, to me this are saying.’ —See tāvant2.

SELECTION LXXI. CB. x.4.3¹f. How the gods got immortality and how Death got his share.—Translated, Muir, iv².57f; in part, v.316f. Cf. iv.54f and v.12f. Metrical paraphrase by Monier-Williams, *Indian Wisdom*, 34, = Hinduism, 35, = *Religious Thought and Life in India*, 24. On the symbolism of the Brāhmaṇas, see p. 357, § 92; Oldenberg’s *Buddha*, 19(20)f; Schroeder, ILuC. p. 127f.

15-18. ‘Death (subject) is this thing (eṣas, predicate, masc. to conform in gender with mṛtyus—cf. 78²⁰ and n.), what the Year is. For this one, by means of days and nights, exhausteth the life of mortals. So they DIE. Therefore ’tis this one that is called DEATH. The man who knoweth this

Death to be the Year, not of him doth this one before old age by days and nights exhaust the life. To perfectly complete duration of life attaineth he.’ —U.f. sarvam ha eva āyus: cf. 86¹¹n.

19. U.f. āyusas antam gacchati, see ḥgam3.

NOTES TO PAGE 96.

3-5. U.f. antakāt .. bibhayām eakrus (1071d) yad (see 38¹n.) etc. ‘The gods were afraid of this Ender, Death, the Year, Prajāpati, [hoping] “May this one by days and nights not get at the end of our (no) life.”’ Similar construction (yad .. na and optative) after verb of fearing, CB. iv.3.31¹.

5. U.f. te .. yajñākratūn tenire (794e).

5f. The SACRIFICES are described by Weber, ISt. x.321f. The Hindus did not class them according to their purpose, as thank-offerings, expiatory offerings, etc. They grouped them

A. according to the MATERIAL used, as: 1. oblations of milk, ghee, corn; 2. animal sacrifices; 3. libations of Soma. And again

B. according to the TIME, as: 1. at the beginning (x.328) of each day and of each night (agnihotra); 2. at the beg. (x.329) of the lunar half-month; 3. at the beg. (x.337) of the three seasons,—spring, rains, autumn; 4. at the beg. (x.343) of the two harvests. The offering of first-fruits or nava-sasya_isti; in the spring, of barley; in the autumn, of rice; 5. at the beg. (x.344) of the solar half-year, the paṇu-bandha; 6. at the beg. (x.352) of the new year, the Soma-sacrifice.

With this last, often occurs the elaborate ceremony of building the fire-altar of bricks, ISt. xiii.217-292. This ceremony is called the ‘Fire-piling,’ agni-cayana (see $\sqrt{1}$ ci), or briefly agni.

Schröder gives in brief compass a sketch of a specimen-sacrifice, ILuC. p. 97-109.

7. U.f. na ar̄tātvam ānaçire (788⁴). te ha api agnim (= agni-cayanam) cikyire (787). —That the gods were once mortal (94¹⁸n.) is doubtless a late notion. The path of Death is itaro devayānāt, 86⁴: cf. also ZDMG. xxxii.300.

8-9. See $\sqrt{1}$ dhā+upa. —U.f. yathā idam

(see 2idam) api etarhi eke upa-dadhati: “A polemical hit aimed by the author of the Brähmaṇa at some contemporaries who followed a different ritual from himself.”—Muir. Cf. Chāndogya Upaniṣad, i.12.4 = SBE, i.21. —See iti 1.

10-11. Ppls w. cerus, see vcar2 and 1075b.
—See vṛudh+ava, desid., 1027.

11-13. U.f. “na vāi · · upa dhattha : ati vā eva · ; na vā · ; tasmāt na · ·”

13-14. See ha end. —See explan. under ta2. —See yathā6.

15-18. The protasis-clauses begin with sastim and saṣṭim and atha lokamprnās: the apodosis-clauses, with atha me and atha amṛtās. The second protasis-clause has an appendix, adhi ṣattriṇçatam, see adhi. —For impv. with conditional mg, cf. example under atha2, and 82²N. —For daça etc., see 480.

—‘Put ye on 360 P’s; 360 Y’s, and 36 besides; then 10,800 L’s. Then (if ye do) shall ye etc.’ The days of the year number 360; and $360 \times 30 = 10,800$. But see also Weber, ISt. xiii.254-5. Note that $108 = 2^2 \times 3^3$.

18-19. The acquisition of immortality is otherwise related, CB. ii.2.28f, Muir, ii³.372.

21-23. U.f. “na atas · · asat (636³) : yadā eva · · harāsāi (736), etc.” See atas3. “From this time on, not any other with his body shall be immortal: just when thou this (thy) allotted-portion shalt seize, then parting with his body he shall be immortal, who is to be immortal either by knowledge or by works.”

23f. See yad2 end. ‘As for their saying thāt, “Either by knowledge or by works,”—this is that knowledge, (*lit.* which is agni=) namely agni; and these are those works, namely agni.’ Here agni=agni-cayana. —Cf. 66²³.

NOTES TO PAGE 97.

1-2. U.f. te, ye evam etad vidus, ye vā etad karma kurvate, etc. Promises to them “who have this knowledge” recur times unnumbered in the Brähmaṇas. As between ‘knowledge’ and ‘works,’ knowledge is the better: CB. xiv.4.3²⁴ = SBE. xv.96. On this passage, see Oldenberg, Buddha, 46 = 47.

4. U.f. te etasya (=mṛtyos) eva annam.

SELECTION LXXII. CB. xii.7.3^{1f}. Legend of Indra and Namuei.—For the origin of this story, see 81^{16f} and notes. Translated, Muir, v.94. Other forms of the story: Muir, iv².261; Ludwig, v.145. The MBh. has it at ix.43.33 = 2433f; see ZDMG. xxxii.311.

6-7. ‘N. stole I’s strength etc., along with his surā.’

7-10. U.f. sas (Indra) · · upa_adhāvat: “gepānas asmi (see v̄gap, as) namueaye, ‘na tvā · · na ārdrena;’ atha me idam ahārṣit. idam me ā jihirṣatha ?” iti. —Note the difference (929, 928) between aharat and ahārṣit. —Note reversal of mg (94^{7N.}) effected by ā with jihirṣatha (1028b): “Are ye willing to fetch it back for me ?”,

10. “astu nas atra api; atha ā harāma :” “Let there be of us in this also (a share); in that case, we’ll fetch (it) back.”

10-11. ““Together ours (is) that; so fetch it back.” Thus said he.

11. iti (the one before tāu aqvināu)= ‘on the strength of that agreement.’

12. asiñcan: see v̄sic3.

13. vy-uṣṭāyām (v̄l vas) rātrāu, 303b. So an-udite āditye.

14. v̄vas+ud—a queer verb to use for this mg. —U.f. ḫṣinā abhy-anu_uktam “apām phenena” (81¹⁶) iti.

SELECTION LXXIII. Nirukta ii.16. Explanation of RV. i.32.10, selection xxxii., page 70^{19,20}.—See Roth, Erläuterungen, 21f, and Muir, ii³.174f.

15-16. The iti marks aniviçamānānām as a gloss to the quoted “ātiṣṭhantinām.” So asthāvarānām is a gloss to the “ani-vecañānām” of the sacred text; and in like manner, meghas to “çāriram.”

16. Starting from the 3d pers. s. pres. ind. act. of a verb-root (e.g. gamnāti from v̄çam), and treating it as a declinable noun-stem, like mati, the Hindu forms an ablative sing., e.g. gamnātes, to express “derivation from a root.” Render: ‘çārirā is from the root çr break, or from the root çam harm.’ So with drāghati and the following two.

19f. After the verbal explanations, comes the mythological discussion. ‘Who then is Vṛtra? “A cloud” say the etymologists.

"An Asura descended from Tvaṣṭar" say the tellers of old legends.' There were, then, already schools of conflicting opinions. Cf. Muir, ii⁸.170f.

NOTES TO PAGE 98.

1. The genitives limit miçribhāva-, 1316.
- 2-3. -karmaṇas is abl. — 'In this process (*tatra*), ' ' battles, so to speak, take place.'
3. ahivat etc.: 'The m- and b- (sc. speak of V.) as a dragon.'
4. v1 vṛ+ni (1045): subject, Vṛtra.
5. U.f. tadabhibhāvadīni eṣā ṛk bhavati.

SELECTION LXXIV. Wedding-customs and the wedding-service. Āçvalāyana Grhya-sūtra, book i., chap's 5, 7, 8.— Stenzler published the text in the *Abhandlungen für die Kunde des Morgenlandes*, vol. iii., 1864; and the translation, vol. iv., 1865. Cf. Weber, *Indische Streifen*, ii.296f. The text appeared with a Hindu comment in the *Bibliotheca Indica*, 1866-69. English translation by Oldenberg, SBE. xxix.159f.

— On the subject-matter of this selection, the following essays and books may be consulted. The most important is the essay of Haas, with additions by Weber, ISt. v.267-410; cf. esp. the synoptic index, 410-12. Haas gives the text and an annotated translation of our selection at pages 289f, 362f.

See also notes to selection lviii., p. 389. Further, Kaegi, 74(102), and notes; Zimmer, 309f; Kaegi in *Fleckeisen's Jahrbücher*, 1880, 456f; and Colebrooke's *Essays*, i.217-38.

— Birth, reproduction, and death are the three great facts of all organic life. It is therefore natural that the customs connected with marriage and burial should take so important a place in the traditions of primitive peoples. It can hardly be doubted that a considerable body of these customs have their root in Indo-European antiquity. For we find, as between the various members of this family, many and most striking coincidences of usage. The systematic exposition and criticism of these coincidences form one of the most interesting chapters of comparative philology. It is not feasible to point them out in detail here. In lieu of this may be cited —

For purposes of comparative study: Joachim Marquardt, *Privateben der Römer*, i². 28f; A. Rossbach, *Die Römische Ehe*, Stuttgart, 1853; G. F. Schömann, *Griechische Alterthümer*², ii.529-36; K. Weinhold, *Die*

Deutschen Frauen (Wien, 1851), p.190-274, or *Altnordisches Leben* (Berlin, 1856), 238-59; Spiegel, *Eränische Alterthumskunde*, iii.676-81.

— SYNOPSIS of the subject-matter (with references to passages in vol. v. of the ISt., where Haas and Weber treat of the Hindu customs or cite analogous ones):—

CHAPTER V. Test of the bride by means of exorcised lumps of earth. See ISt. v.288f.

CHAP. vii. The marriage ceremony. Dextrarum iunctio (v.277,311). Bride led around the fire and water (v.318n.2, 396n.). Amo 'ham asmi (v.216). Mounting the stone (v.318n.1). Oblation (v.318n.3). Loosing braids (v.320). Seven steps (v.320f, 321n.).

CHAP. viii. Wedding journey (v.327f). Arrival at new home (v.329). Pellis lanata (Rossbach, 113f, 324; Marquardt, 50). Continence (v.325f, 331).

VEDIC CITATIONS. If the entire first pāda of a stanza is quoted, the entire stanza is meant. If only part of the first pāda of a hymn is quoted, the entire hymn is meant. If more than a complete pāda is quoted, then three stanzas are meant.— Stenzler, note to AGS. i.20.9.

SYNOPSIS OF RV.-MANTRAS
CITED AT

98 ¹⁹	grbhñāmi te	= 895
99 ²²	pra tvā muñicāmi	= 897
99 ²²	'The following'	= 899
100 ¹⁰	pūṣā tveto	= 8911
100 ¹¹	açmanvati ($\frac{1}{2}$ stanza)	= 893
100 ¹²	'The following' ($\frac{1}{2}$ stanza)	= 894
100 ¹²	jivāñ rudanti	= 884
100 ¹⁴	mā vidan	= 8918
100 ¹⁵	sumañgalir	= 8915
100 ¹⁵	iha priyam	= 8917
100 ¹⁸	ā nah prajām (4 stanzas)	= 8919
100 ¹⁹	sam añjantu	= 908

6. 'The family (of the intended bride or groom) in the first place one should consider, according to the rule, "Who on the mother's and on the father's side,—" as aforesaid.'

The rule referred to is in Āçvalāyana's Crāuta-sūtra, ix.3.20 (p. 714, *Bibl. Ind.*), and continues thus,

"— for ten generations back, are endowed with knowledge, austerity, and works of merit." See Weber's interesting discussion of ancestor-tests, ISt. x.84-8.

8-11. U.f. *astāu pindān kṛtvā* (127²), . . . | she touches him, he, offering, standing facing west, of her, facing east, seated, with RV. x. 85.36, the thumb only should grasp, in case he should desire “*pumānsas · jāyeran.*”

—Germanic bride-tests cited, ISt. v.288N.

11-12. U.f. *kṣetrāt ced ubhayataḥ-sasyāt gr̥hṇiyāt*, “*annavatī asyās prajā bhaviṣyati*,” iti *vidyāt*. ‘If she take (the lump made) from the field that bears two crops a year, “Rich in food will her children be,” thāt he may know.’ —‘Two crops:’ cf. Megasthenes, as preserved by Diodorus (ii. 35, 36) and Strabo (xv.20, p. 693).

12-15. Most of the remaining seven conditional periods are abbreviated to two words: thus *gosthāt* answers to *kṣetrāt* and *paṭumati* to *annavatī*; and the rest is to be supplied from the first period. No's 4, 5, and 7 begin respectively with *avidāśinas*, *ādevanāt*, and *irināt*. But *patighnī* is predicate to a supplied *kumārī* rather than to *prajā*.

14. *dvi-pravrājinī*: to be preferred, perhaps, is the reading *vipravrājinī* (*vraj+vi-pra*), ‘wandering hither and thither;’ but the mg amounts to the same thing.

16. In order of extent stand *deca*, ‘country,’ *janapada*, ‘district,’ *nagara*, ‘town,’ *grāma*, ‘village,’ *kula*, ‘family.’ But at weddings and funerals, village-customs stand first in importance — PGS. i.8.11,13 or SBE. xxix.285. On conflicts, cf. Stenzler's note to AGS. i.7.2, and 59¹⁸N. —*tān* begins new clause. —*prati_iyāt*, 616.

17-21. *drṣadām aqmānam*, ‘a millstone (which is) stone’ (not, e.g. burnt clay). Apposition, cf. 101¹². — See *vrabh+sam-anv-ā*: sc. *kumāryām*, loc. absol. — Note how the quoted sacred text has *grbhñāmi*, while the later one has *grhṇiyāt*: cf. 92¹⁶N. —*kāma-yita* (1043.3), as if of the 1st gen'l conj., instead of *kāmayeta*. So *vācayita*, 101², 106⁴; *kalpayiran*, 105¹. —*pumānsas* etc.; *δύνασθαι* . . . *ποιεῖν καὶ ἀπενογόνους καὶ θηλυγόνους* etc., Megasthenes, in Strabo, xv.60, p. 713; also CB. xiv.9.41⁴f or SBE. xv.219f.

— ‘To the west of the fire, a millstone setting, to the north-east, a water-jar, while

NOTES TO PAGE 99.

1. *pari-nayam*: we should read *pari-nay-añ* or (BL.) -an, pres. ppl. — ‘Leading (her) thrice to the right around the fire and the water-jar.’ The analogies are remarkable: cf. *ἐπιδέξια*, the Roman *dextratio*, the Gaelic “walking the deasil,” etc. Consult SBE. xii.37, 45, 272, 442; Rossbach, 231, 314f; Marquardt, i².51 and n.1. Circumambulations followed the course of the sun on occasions of joy; and were reversed (104²¹) on occasions of sorrow.

2-3. Pronounce: *sā tvam asi*; *amo aham*. — These interesting formulae occur at AV. xiv.2.71; CB. xiv.9.4¹⁹; PGS. i.6.3; AB. viii.27; CGS. i.13.4. For *pāda d*, the first three have *sāmāham asmi*; *ṭk tuam*.

— The *sāman* is conceived as male (CB. iv.6.7¹¹), and as sprung from the *rc* (as it is), or as husband of it (CB. viii.1.3⁵). But to the Hindu mind this lugging in of *sāma* has a charming mystic significance, inasmuch as *sā* plus *ama* makes *sāma* (see AB. iii.23; and SBE. i.13). — The conception of heaven as male and of earth as female is common — see Preller, *Gr. Mythologie*³, i.37f.

— The Vedic formula has a general significance not unlike that of the ancient *quando* (or *ubi*) *tu Gaius ego Gaia* and the German *Wo ich Mann bin, da bist du Frau, und wo du Frau bist, da bin ich Mann*. For the Latin formula, see Rossbach, p. 351; ISt. v.216; Fleckeisen, 1880, p. 457; and esp. the discussion by Marquardt, i².49N.2. For the German, see ISt. v.216. Another use of the Vedic formula, ISt. x.160.

4-5. *ehi*, used just like *ἄγε* or *φέρε*; but cf. the variants noted ISt. v.332N. — If we could read *priyau*, the metre would be in order (8+8+11+8); but cf. TS. iv.2.5¹.

6. Force of repetition — ‘With each leading-around’ (1260). — She mounts the stone or puts her foot on it as a symbol of the way in which she is to put her foot on her enemies.

9. U.f. *vadhvañjalāu* (134 end) *upastīrya* (see *vstr+upa*). The loc. is adjunct of *ā-vapati* as well as of the gerund.

9-11. The first pouring (*upastaraṇa*) of *ājya* and the two strewings of parched grain on the bride's hands, and the second sprinkling (*pratyabhīghāraṇa*) of *ājya*, constitute the four portions "cut off" or separated from the *havis* or sacrificial food. The first is done by the groom; the rest by the brother. The descendants of Jamadagni used to "cut off" five such portions (ISt. v.366; x.95) and so had to strew grain three times.—Oldenberg's note. —*esas*, refers back.

— '(The groom) having poured the sacrificial butter on the bride's hollowed-and-joined-hands, her brother or brother's representative strews parched grain (on her hands) twice [Thrice (is the custom) of the Jamadagnians.], sprinkling again (sc. *ājya*) over the *havis* (= what he has left of the grain in the basket) and over the *avatta* (= what grain he has strewn on her hands). This (as just stated) is the cutting-off-usage.'

12-17. *ayaksata*, 882. —*pra* · · *muñcātu* (cf. 89⁹), impv., w. lengthening (ISt. v.340N.): so *nudātu*, *svadātu*. —These stanzas are mere adaptations of blank forms, so to say. For examples of the changes (called *ūhās*) which circumstances demand, see AB. ii.6.6; cf. AGS. iii.8.7. The forms are filled out (see *nigama* in BR.) with a deity-name, which, as here, does not always fit the metre.

18. 'With the above mantras (uttered by the groom), she, not-parting (fem.) her joined-hands, should offer (the grain in them), as with a *sruc*.' The nose of the *sruc* is at the side. She is therefore to pour out the grain so,—not over her finger-tips.

—For the case of families who do not strew grain but twice, we must assume that the bride, when making her second oblation, does not offer all the grain in her joined-hands, but leaves some for her third oblation. Her fourth is from the basket.

18-19 (§ 14). 'Without (any) leading around (on the part of the groom), (the bride should offer grain) with the nose of the basket towards herself in silence the fourth time.' The "silence" refers of course

to the groom. The bride does not say anything at any time (cf. SBE. xxix.37).

— As prescribed above, the rites are performed in the order following:

I. II. First and second rounds:
a. leading around, § 6;
b. mounting stone, § 7;
c. strewing grain, § 8;
d. oblation w. mantra 1 or 2, § 13.

III. Third round:
a. leading around;
b. mounting stone;
c. sprinkling *ājya*, § 10;
d. oblation w. mantra 3, § 13.

IV. Fourth time:
a, *b*, and *c* fall out;
d. oblation in silence.

19-20. U.f. *ā_upya* *ā_upya* (127 end) *ha* (see *ha*) eke etc. 'Some lead her around after each strewing (of) the grain. In this way (tathā) the last two oblations do not fall together.' That is, some do the rites in the order:

c. strewing or sprinkling;
d. oblation w. mantra;
a. leading around;
b. mounting stone.

In this way, the fourth oblation comes directly after the third mounting of the stone.

20-21. *asyāi*, 365.3. 'Then he loosens her two braids, if they are made; (i.e. if) two braids of wool at her two temples are tied.'

22. He loosens the right one with RV. x.85.24. —*uttarām* (sc. *gīkhām*) *uttarayā* (sc. *rca*): see *uttara* 3, 4.

23. The AB. at i.14.5f tells why the NE. is called *a-parājītā*. See also A. Kuhn, *Entwicklungs-stufen der mythenbildung, Abh. der Berliner Akad.*, 1873, p. 126f.

NOTES TO PAGE 100.

1-3. U.f. *iše ekapadi* (sc. *bhava*), etc., 'be taking one step for strength = take one step for strength; two for vigor;' and so on. —The body consists of five elements. At one period, the seasons are reckoned as six: *çfīra*, *vasantā*, *grīṣmā*, *varṣā*, *çarād*, *hemantā*.

4. See *saptapada* in vocab. Seven, as a sacred number, became the symbol for 'many' or 'all.' Doubtless the word always suggested both the literal and the transferred mgs. Orig. *sakhā saptapado bhava*,

'Be a constant friend,' was a mere general formula, used on sealing a friendship, e.g. between two men, who would take seven steps together hand in hand by way of ratifying their bond. *Sāptapadam māitram*, 'Friendship (if genuine) is constant,' became a common proverb.

—The application of the formula to the wedding-ceremony is prob. only a secondary and special use; although it came to be exceedingly important. Here *saptapadī* being taken with strict literalness, it became necessary to lead up to it by six other formulae—as in the text. The matter is explained at length and illustrated, by Haas and Weber, ISt. v.320-22: cf. BR. s.v. *saptapada*; and AV. v.11.10.

6. The two gerunds seem to go with the subject of *abhy-ut-krāmayati*, i.e. the groom.

8. *vaset*: subject, the bride. —*sapta r̥śin*, 127². —See *iti* 3.

8-9. *dhruvam*, as symbol of fixity and constancy (see PGS. i.8.19 and QGS. i.17.3). For the legend of Dhruba's translation to the skies, see *Viṣṇu Purāṇa*, book i, chap. 12. —*arundhatīm*: cited, with many other examples of faithful and happy wifehood, at MBh. i.199.6 = 7352 and v.117.11 = 3970; cf. also ISt. v.195. There was a superstition that one whose life was near its close could not see these stars (ISt. v.325: *Indische Sprüche*, 2d ed., no. 2815). —*r̥śin*: here, as so often, the heavenly lights are the souls of pious sages and saints departed—see note to 91². —The bride has nothing to say during the ceremony, and keeps silence after it until (cf. 103²⁰) starlight.

10. U.f. *prayāne* (loc. 303b), the wedding-journey, from the bride's village to the groom's. See ISt. v.327f.

11-12. Rules 2 and 3 are for the case that they have to cross a stream.

12. *rudatyām*, 'if she weeps,' loc. abs.

13. So in Rome a boy went ahead with a nuptial torch. Cf. Rossbach, 362-3.

14-15. 'At every dwelling'—as the wedding-train passes it. The procession called out eager gazers then, as now. Indeed, to judge from AV. xiv.2.73, even the Manes were supposed to crowd about for a look at

the bride (ISt. v.277). —U.f. · · *iti iksakān ikseta*.

17. U.f. *ānaḍuham carma ā-stirya*: compare the *pellis lanata* (Rossbach, 112, 324). —*tasminn* = *carmāṇi*. The two foll. words are loc's s. fem., supply *kumāryām* (303b).

18-19. *catasṛbhīs*, sc. ḡrbhis.

19-20. *dadhnas* (431) etc.: 'Partaking of curds, he should offer (them) in turn (to her); or, with the rest of the ājya, he anoints (anakti, *Vañj*) his and her heart.' *hṛdaye*: better as dual, on account of the *nāu* (dual, 90⁸) in the stanza which accompanies the action.

20-21. See *ūrdhvam*. —*brahma-cāri-nāu*: see ISt. v.325N.3, 331. —U.f. *alam-kurvānāu*, 714.

22. Counting of time by nights: see Kae-gi, n.68* and citations, and Zimmer, p. 360.

—'Or, "(They should be continent) a year," (say) some: a Rishi is born in this way (iti).' 'In this way' = 'on condition and as reward of such self-restraint.'

NOTES TO PAGE 101.

1. Marital intercourse is declared by Āpastamba to be a duty resting on the authority of Holy Writ (*brāhmaṇa-vacanāc ca saṁvegaṇam*, ii.1.19 = SBE. ii.101). The Scripture-passage, acc. to Bühler, is TS. ii.5.1⁵, *kāmām ā vijanitoḥ sám bhavāma*, 'Let us have intercourse after our heart's desire till a child be begotten.' Explicit is Bāndhāyana, iv.1.17 = SBE. xiv.315; MBh. xii.21.12 = 626. Cf. Ludwig, v.549 (n. to RV. i.179.2), and iv. 315: also Exodus xxi.10f, and I Cor. vii.3.

2. See *vāc, caus.*: form, cf. 98²⁰N.

SELECTION LXXV. The customs and ritual of cremation and burial. Āṣvalāyana Grhya-sūtra, b'k iv., chap's 1-6.—Text and translations as at the beginning of introduction to selection lxxiv. Roth compares the ceremonies here described with those implied by the text of RV. x.18 in his essay, *die Todtenbestattung im indischen Alterthum*, ZDMG. viii.467-75, reprinted in part by Zimmer, p. 404f. The same subject is treated at length by Max Müller, ZDMG. ix.p.I-LXXXII. We may mention also Colebrooke's

Essays, i.172-95; the papers of Wilson and of Rajendralāla Mitra, cited above, p. 382f; and especially Monier-Williams, in *Religious Thought and Life in India*, chap. xi, *Death, Funeral Rites, and Ancestor-worship*, and in *Ind. Ant.* v.27. Cf. also in general the introduction to selection liii., p. 382f.

The ceremonies in question have three main parts: the cremation; the gathering and burial of the bones; and the expiation.—These are followed by the grāddha, described at AGS. iv.7, SBE, xxix.250f, 106f.

SYNOPSIS of RV.-mantras
cited at

102 ¹	apeta vīta	= 8315
102 ⁷	ud īrṣvā nāri	= 8618
102 ⁸	dhanur hastād	= 8620
102 ⁹	agner varma	= 8416
102 ²¹	ati drava	= 8317
103 ¹	imam agne	= 8418
103 ¹²	prehi prehi <i>and 23 others, see note</i>	= 8311
103 ¹⁷	ime jīvā	= 868
104 ¹¹	çitike	= 8510
104 ¹⁴	upa sarpa	= 872
104 ¹⁵	'The following'	= 874
104 ¹⁶	'The following'	= 876
104 ¹⁶	ut te stabhnāmi	= 878
104 ²²	kravyādām ($\frac{1}{2}$ stanza)	= 8420
105 ⁵	ihāvīyām ($\frac{1}{2}$ stanza)	= 851
105 ⁹	tantum tanvan	= 891
105 ¹¹	ā rohatāyur	= 8614
105 ¹²	imām jivebhyaḥ	= 8610
105 ¹⁴	param mṛtyo (4 stanzas)	= 864
105 ¹⁵	yathāhāni	= 8612
105 ¹⁷	imā nāri	= 8616
105 ¹⁸	açmanvatī	= 893
105 ²¹	āpo hi sṭhā (3 stanzas)	= 831
105 ²¹	parime gām	= 9114
106 ³	'Sun-hymns,' <i>see note</i>	
106 ³	'Blessings,' <i>see note</i>	
106 ³	apa nah (8 stanzas)	= 728

—For purposes of comparative study (cf. p. 398) we cite: Joachim Marquardt, *Privatleben der Römer*, i.340f; Schömann, *Griechische Alterthümer*², ii.530f; K. Weinholt, *Altnordisches Leben* (1856), 474-504; the same author's *Heidnische Todtenbestattung in Deutschland* (with illustrations), *Sitzungsberichte der Wiener Akad.*, 1858, 1859; Spiegel, *Erānische Alterthumskunde*, iii.701-6; Geiger, *Civilization of the Eastern Irānians*, i.84f; and finally the masterly essay of J. Grimm, *Über das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 191f = *Kleinere Schriften*, ii.

211f, who treats of the custom among almost all peoples of Indo-European stock. See p. 230=261f for the custom among our Anglo-Saxon forefathers, a remembrance of which lives in the modern English *Bale-fire*. Cremation is common throughout the MBh.—Holtzmann, *Agni*, p. 10.

3-4. Protasis, 'ced upa-tapet; apodosis, 'ud-ava-syet (vā).

5. enam, the sick householder.

6. U.f. 'paçunā iṣṭyā iṣṭvā (vyaj), ava-syet. See Stenzler's note to § 4. —See vsthā+sam.

7-8. The quarter and the slope are in general to the south, the region of the dead (cf. CB. i.2.51¹⁷).

9. ity eke, see iti 2c. —tāvad-āyāmam (sc. khātam syāt), 'the trench should be having so much length.'

10. vitasty-avāk, 'span-deep': or, for vitasti-mātram avāk. —'On all sides, the gm- should be an open space.'

11. "But thorn-plants and milk-plants" as aforesaid' [viz. at AGS. ii.7.5, "he should dig out with their roots and remove them"]. Cf. 98¹⁸.

12. gm- is both a burning-ground and a burial ground: here, the former, as is shown by ādahanasya. For a similar definitive apposition, cf. 98¹⁷.

13. 'This has been stated above'—at Grāuta-sūtra, vi.10.2, given in Stenzler's note.

14. Rule 17, sc. 'should be.'

16. etām diçam, 'to that quarter,' mentioned 101⁷.

16-18. Rules 2-7: nayanti may be repeated w. the accusatives. Rule 2, cf. 104⁹.

20. The cord is usually worn over the shoulder; cf. Stenzler's note to AGS. iv.2.9.

—On returning (103²¹), the order of march is reversed.

21. evam, in the order named. —kartā, subject of pra_uksati, next line. —prasavyam, cf. 99¹⁸.

NOTES TO PAGE 102.

2-3. The oblation-fire, the householder's fire, and the southern fire are the three sacred fires which are to be started and maintained in every family. Here they are

set respectively in the SE., NW., and SW. parts of the sacred place.

3-4. enam, 'for him,' i.e. the dead man (Oldenberg), or the conductor of the ceremony (see Stenzler). This second accusative with (idhmacitim) cinoti is strange.

4-6. The first tasmin, masc., refers to -eitim, fem.!; the second, neuter, to -ajinam. 'On it they set the dead man, carrying (hṛtvā) him to the north of the g-, with his head towards the ā-'.

6. 'To the north (of the corpse) they set the wife; and a bow for a Kṣatriya.'

7-8. U.f. tām (= patnīm) ut-thāpayet ... vā, "ud irṣva nāri etc." See 8G^{18N}.

8. 'The conductor of the ceremony should repeat (the stanza) in case of a Cūdra (= in case a C. raises her up from the pile).'

9. dhanus, sc. apa-nayet. — Rule 21 = exactly 'Ditto in case of a Cūdra.'

9-10. 'Having strung it, without (= before) piling the pile (of things mentioned below), breaking (v1 ḡr) it, he should throw it on the fuel-pile.'

11f. Müller gives pictures of these various implements, ZDMG. ix.p.VII f, LXXVIII.

14. bhittvā ca ekam, 'and breaking (it in two pieces, in case there is only) one (sruba).'

18. āsec-, sc. pātrāṇi. — See v1 pr. — putras, the dead man's.

19. 'And the metallic ware (and) pottery.'

21-22. U.f. vṛkkāu (134 end) ud-dhṛtya (v1 hr). — dakṣine (sc. pāṇāu) dakṣinām (sc. vṛkkam ā-dadhyāt), etc.

22-23. "And two meal-cakes," (say) some [, he should put on the hands of the corpse]. "(Only) in the absence of the kidneys," (say) others. — sarvām, sc. anustaraṇīm.

NOTES TO PAGE 103.

1-2. See vīmantraya+anu: 'accompanies the fetching ... w. the stanza "imam etc."'

2-4. U.f. ... jānu ā_acya, ... juhuyāt, "agnaye svāhā etc." — pañcamim (sc. ājya_āhutim juhuyāt) urasi pretasya —

4-5. U.f. "asmāt (accent, asmāt, 74^{9N}.) vāi (see vāi) ... tvat adhi (see adhi) jāyatām," a metrical mantra, substantially

identical with VS. xxxv.22. — asāu, voc., 'O so-and-so.'

6. See v2iṣ+pra3.

6-8. 'If the āh- should reach (the corpse) first, "In the heaven-world it has reached him"—this may one know. Happy will that one be in that world: so (will) this one, that is, the son, in this (world).' U.f. rātsyati (vrādh) asāu amutra: evam ayam asmin, iti putas. The last iti marks putas as an explanation of ayam.

8-11. Rules 3-4 are counterparts of 2.

11-12. Rule 5: loc.= 'in case of.' — rddhim vadanti, see vvad3. — "The higher the smoke of the pyre rises, the more distinguished will the departed be in the other world." — Weinhold, *Altind. Leben*, 480-1.

12. tam, like sas (line 13) and eṣas (16), refers to the departed.

12-13. ... iti samānam, 'with the mantras "prehi prehi etc." in the same way'— as indicated, namely, in the Ārāuta-sūtra, at vi.10.19-20 (p. 505-6), i.e. with the 24 stanzas there enumerated. They are RV. x.14.7,8,10,11; x.16.1-6; x.17.3-6; x.18.10-13; x.154.1-5; and x.14.12. The text of all these stanzas is given in the RV. order in the Reader, pages 83-91.

14. svargam lokam: note the fine distinction between this and the later svarga-lokam (as cpd). The old two-word form is used in lines 14 and 16, as virtual quotations from an older text; and above, at line 5, a quoted mantra; but the cpd is used in the Sūtra proper, line 7. Cf. 92^{16N}.

15. U.f. avakām, cīpālam iti (marks cī as a gloss to avakām) ava-dhāpayet. tatas (= gartāt) ha (see ha) vāi etc.

17. With regard to the pertinence of the mantra, see Roth, ZDMG. viii.472, 468. — savyāvṛtas, cf. 99^{1N}.

18-20. The end of each clause is marked by a gerund. — U.f. udakam a-vahat ... un-majjya, ... gr̥hitvā, ut-tiryā, ... enāni (= vāsānsi, i.e. the ones they had on before changing) ā-pīḍya, ... āsate. — See ā4. — Similarly, the bride keeps silence till starlight, 100^{8N}.

— See nāman2. — Each of the relatives, facing southward, performs the lustration,

saying to the departed, "O thou of the family of the Kāçyapans, O Devadatta, this water is for thee" (kāçyapagotra, devadatta, etat te udakam). — Scholiast.

21. 'Or, while (a bit) of the sun is (still) seen, they may go home.' — Rule 12; cf. 101^{2N}.

22. U.f. prāpya agāram, . . . a-kṣatān, tilān, apas etc.

NOTES TO PAGE 104.

1. More fully, kritena vā, utpannena vā (sc. annena): see वृपद+उ.

3f. Render the locatives by 'in case of,' i.e. here 'in case of the death of.' — dāna-adhyayane, acc. dual n., 1253a.

8. See ūrdhvam. — 'Tenth' (see daçamī) — counting from the day of death. — krṣṇapakṣasya ayujāsu, sc. tithiṣu. — See eka-nakṣatra. Of the 28 lunar mansions, six form three pairs, named 'former' and 'latter' Phalgunī (9–10), Aśādhā (18–19), and Bhadrapadā (24–25). Accordingly, under these asterisms, or in the lunar months named after them, the gathering is forbidden.

See Whitney, OLSt. ii.351f, 360. But cf. Weber, *Abh. der Berliner Akad.*, 1861, p. 322.

9. 'In a plain male urn (they put) a man (i.e. his bones); in a plain female (urn — sc. kumbhyām), a woman.' If the urn has protuberances on it, like a woman's breasts, it is regarded as a female urn. Many such have been found by Schliemann — see his *Ilios*, numbers 986, 988–93. A male urn is one without these breasts.

9–10. § 3, cf. 101¹⁷. — prasavyam, 99^N.

11–12. U.f. aṅguṣṭha-upakaniṣṭhikā-bhyām (cf. 105¹⁶) ekāikam asthi a- etc. Even the Brāhmaṇas give evidence of a well-developed body of popular beliefs about the fingers: cf. CB. iii.1.3²⁵; iii.3.22.1^{3f}, and Eggeling's Index, SBE. xxvi.461, s.v. *fingers*. See the beautiful essay of W. Grimm, *Über die bedeutung der deutschen fingernamen, Kleineren Schriften*, iii.425–50.

But with the finger next the little one is associated — now something mysterious, now something uncanny (as here): this appears from the fact that it is the 'nameless' one

not only in Sanskrit (a-nāmikā), but also with Tibetans, Chinese, Mongols, Lithuanians, Finns, and North American Indians. See Grimm, l.c. 441–47; and 91^{2N}.

13. The scholiast takes pavana as a 'winnowing-basket' used to sift out the small bones yet remaining among the ashes, and not picked up by hand. Is it not rather a 'fan to blow the ashes from the carefully gathered bones in the urn'?

13–14. U.f. yatra . . . na abhi-syanderan, anyās varṣābhyaḥ, tatra (sc. kumbham) . . . ava-dadhyus. 'Whereunto from all sides no water other than rain would flow.'

15–16. Rule 8: uttarayā (sc. रेता = RV. x.18.11 = 87⁴). — ava-kiret, अवाकिरेत्. — Rule 9: uttarām (= RV. x.18.12 = 87⁶), sc. japet.

16–17. U.f. kapālena (sc. kumbham) api-dhāya, atha an-avekṣam praty-āvrajya, apas etc. — asmāi, the deceased.

18. See वृल्मि+अभि. For the force of the prefix, cf. what was said by a little newsboy, as reported by my colleague, Professor Lane, "My mother died on me and my father runned away." — See वृक्षि+अपा.

19. U.f. purā udāyatā.

20–22. tam = agnim. — ny-upya, न्युप्या. — See under *yatra*. — prasavyam: the left is associated with evil or sorrow (see 99^{1N}.); cf. Latin *laevum omen* or *numen*. — U.f. savyān ūrūn ā-ghnānās (637).

NOTES TO PAGE 105.

1. upa-kalpayiran (for -yeran, see 98^{20N}.), 'they should provide': the verb has 11 objects (lines 1 to 4).

2–3. U.f. çamīmayyāu arañi. A legend explaining why the sacred fire is made with sticks of çamī (see this) is given at MBh. ix. 47.14 = 2741f.

4–5. agni-velāyām, 'at the time of the (evening) agnihotra': cf. 96^{5N}.

6. U.f. āsate etc., similarly 103²⁰.

7. U.f. itihāsa-purāṇāni iti (see iti³) ā-khyāpayamānās (1042d). Story-telling followed the cremation in Germanic antiquity also — cf. Weinhold, *Alt nord. Leben*, 482, and the very end of the Beowulf.

7–10. 'When sounds are hushed (व्रम),

or when (the others) have gone home or to bed, starting (pra-kramya) from the south side of the door, a continuous water-stream (the conductor of the ceremony) should offer, with the words “‘···’” (going round) to the north (side of the door—u.f. iti ā uttarasmāt).

10-12. Rule 8: cf. 100^{16f}.

13-15. uttaratas, with agnes. —U.f. amātyān ikṣeta.

17. U.f. akṣīṇi (343f) ā_ajya (Vañj) parācyas (407³) vi-sṛjeyus (sc. taruṇakāni).

18. añjānās (sc. yuvatis) ikṣeta (subject, ‘the conductor,’ kartā).

19-22. ‘Then, standing off (ava-sthāya) in the NE., while (the others) circumambulate (pari-krāmatsu) with fire, and bull’s dung, and a continuous water-stream, with the tṛca “āpo hi ṣṭhā etc.” he should repeat “parime gām etc.” —ud-ā-haranti, compare 101⁴.

NOTES TO PAGE 106.

1. U.f. yatra abhi-rañsyamānās (Vram, 939) bhavanti, ‘where they are about (= intending) to tarry’: not so well the vocab.

—See ahata. Respecting the Hindu washerman, his work, and tools, see G. A. Grierson, *Bihār Peasant Life* (Trübner, 1885), p. 81f.

2. U.f. ā udāyāt. udite etc.

3. The scholiast to AGS. ii.3 end, enumerates the “Sun-hymns” and the “Blessings.” The “Sun-hymns” are RV. x.158; i.50.1-9; i.115; and x.37. The “Blessings” are RV. i.89; v.51.11-15; and x.63. Cf. SBE. xxix.114. Of all these, only the second is given in the Reader—see Preface, page v, note 4.

3-4. U.f. annam saṁskṛtya (1087d), “apa nas goçucat agham” (= RV. i.97 = 72^{8f}) iti pr- hutvā. Cf. Preface, p. v, n.4.

4-5. vācayita (see vvac, caus.): we should expect -yeta —cf. 98^{20N}.

POSTSCRIPT.

Not without grave misgivings can a Vedic commentary be put forth. The hard places are very hard. Nevertheless, an unsatisfactory bit of exegesis may be a valuable approximation to the truth or may even suggest the correct solution of a difficulty.

Inasmuch as Professor Whitney has been so kind as to look over the manuscript of the Notes, it ought to be said that there are various things in the Vedic part of the work of which he does not approve.

The earliest English version of the Fables of Bidpai, *The Morall Philosophie of Doni*, by Sir Thomas North (see above, p. 313), has just been reprinted, with a valuable introduction by Joseph Jacobs, and published by David Nutt, London, 1888.

The second edition of Whitney’s Grammar may soon be looked for. The section-numbers are substantially unchanged; but the subsections are marked with a, b, c, etc. The references in the Notes (see p. 289, above) are to the first edition of the Grammar. Users of the second edition will often have to seek, e.g., 844² under 844a, 371¹² under 371k, and the like.

In addition to the lexicons mentioned above, page xviii, there has recently appeared a *Sanskrit-Wörterbuch nach den Petersburger Wörterbüchern bearbeitet von Carl Cappeller* (Strassburg, Karl J. Trübner. 1887. Royal 8°, pages 541. Price 15 Mark). This is so excellent, cheap, and convenient as to deserve the warmest commendation. An English version is in progress.

C. R. L.

HOLLIS HALL, HARVARD COLLEGE,
CAMBRIDGE, MASSACHUSETTS,
August, 1888.



Harvard Oriental Series

EDITED, WITH THE COÖPERATION OF VARIOUS SCHOLARS, BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

Published by Harvard University, Cambridge, Massachusetts
United States of America

* * * A copy of any one of these volumes, postage paid, may be obtained directly anywhere within the limits of the Universal Postal Union by sending a Postal Order for the price as given below, to The Publication Agent of Harvard University, Cambridge, Massachusetts, United States of America.

* * * The price per volume of the royal octavo is one dollar and fifty cents (\$1.50) = 6 shillings and 2 pence = 6 marks and 27 pfennigs = 7 francs or lire and 70 centimes = 5 kroner and 58 öre = 3 florins and 70 cents Netherlandish. From this, the approximate equivalents of the other prices may be estimated. The precise equivalents may be learned at any post-office that issues money-orders.

VOLUME I.—The Jātaka-mālā: or Bodhisattva-avadāna-mālā, by Ārya-çūra; edited by HENDRIK KERN, Professor in the University of Leiden, Netherlands. 1891. Royal 8vo, bound in cloth, xiv + 254 pages, price \$1.50.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, has been published in Professor Max Müller's *Sacred Books of the Buddhists*, London, Henry Frowde, 1895.

VOLUME II.—The Sāmkhya-pravacana-bhāṣya: or Commentary on the exposition of the Sāṃkhya philosophy, by Vijñāna-bhikṣu: edited by RICHARD GARBE, Professor in the University of Tübingen. 1895. Royal 8vo, bound in buckram, xiv + 196 pages, price \$1.50.

This volume contains the original Sanskrit text of the Sāṃkhya Aphorisms and of Vijñāna's Commentary, all printed in Roman letters. It is of especial interest in that Vijñāna, not accepting the atheistic doctrine of the original Sāṃkhya, here comes out as a defender of down-right theism. A German translation of the whole work was published by Professor Garbe in the *Abhandlungen für die Kunde des Morgenlandes*, vol. ix., Leipzig, Brockhaus, 1889. "In spite of all the false assumptions and the errors of which Vijñāna-bhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced."—*Editor's Preface*.

VOLUME III.—Buddhism in Translations. By HENRY CLARKE WARREN. 1896. 8vo, buckram, xx + 520 pages, price \$1.20.

This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections, comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are

on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhahood; while the sections of chapter v. are about Buddhist monastic life.

VOLUME IV.—Rāja-çekhara's *Karpūra-mañjarī*, a drama by the Indian poet Rāja-çekhara (about 900 A.D.): critically edited in the original Prākrit, with a glossarial index and an essay on the life and writings of the poet, by DR. STEIN KONOW, of the University of Christiania, Norway; and translated into English with notes by PROFESSOR LANMAN. 1901. Royal 8vo, buckram, xxviii + 289 pages, price \$1.50.

Here for the first time in the history of Indian philology we have the text of a Prākrit play presented to us in strictly correct Prākrit. Dr. Konow is a pupil of Professor Pischel of Berlin, whose Prākrit grammar has made his authority upon this subject of the very highest. The proofs have had the benefit of Professor Pischel's revision. The importance of the play is primarily linguistic rather than literary.

VOLUMES V. AND VI.—The Br̥had-Devatā, attributed to Āṇavaka, a summary of the deities and myths of the Rig-Veda: critically edited in the original Sanskrit with an introduction and seven appendices, and translated into English with critical and illustrative notes, by ARTHUR A. MACDONELL, Boden Professor of Sanskrit in the University of Oxford, and Fellow of Balliol College. 1904. Royal 8vo, buckram, xxxvi + 198 and xvi + 334 pages, price per volume \$1.50.

Volume V. (or Part I.) contains the introduction and text and appendices. Volume VI. (or Part II.) contains the translation and notes. The arrangement of the material in two volumes is such that the student can have the text of any given passage, together with the translation of that passage and the critical apparatus and the illustrative notes thereto appurtenant, all opened out before his eyes at one time, without having constantly to turn from one part of the volume to another, as is necessary with the usual arrangement of such matter.

VOLUMES VII. AND VIII.—Atharva-Veda Samhitā, translated, with a critical and exegetical commentary, by WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit in Yale University. Revised and brought nearer to completion and edited by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. 1905. Royal 8vo, buckram, clxii + iv + 1046 (= 1212) pp., price of the two volumes \$5.00.

This work includes, in the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by Whitney in Europe, but also of those of the apparatus used by S. P. Pandit in the great Bombay edition. Second, the readings of the Paippalāda or Cashmere version, furnished by the late Professor Roth. Further, notice of the corresponding passages in all the other Vedic texts, with report of the various readings. Further, the data of the Hindu scholiast respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the well-edited Kaučika and Vaitāna Sūtras, with account of the ritualistic use therein made of the hymns or parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary. And, finally, a simple literal translation, with introduction and indices. Prefixed to the work proper is an elaborate critical and historical introduction.

VOLUME IX.—The Little Clay Cart (*Mṛcchakaṭika*), a Hindu drama attributed to King Shūdraka, translated from the original Sanskrit and Prākrits into English prose and verse by ARTHUR WILLIAM RYDER, Ph.D., Instructor in Sanskrit in Harvard University. 1905. Royal 8vo, buckram, xxx + 177 pages, price \$1.50.

VOLUME X.—A Vedic Concordance: being an alphabetic index to every line of every stanza of every hymn of the published Vedic literature, and to every sacrificial and ritual formula thereof. By MAURICE BLOOMFIELD, Professor of Sanskrit and Comparative Philology in Johns Hopkins University.

The work, with which Bloomfield has been busy for over a dozen years, will form a royal quarto of about 1100 pages. Of these, fully 800 are already printed (June, 1905); the completely revised manuscript of the remainder is at the press; and it is hoped that the printing will be finished soon after Jan. 1, 1906. For an account of the work, see the last page of vol. iv. of this Series. The Concordance will serve as a register of the *varietas lectionis* for the texts of the Vedic literature, and thus prove to be an auxiliary of the very first importance in the work of making new editions of the Vedic texts; and many subsidiary uses of Bloomfield's collections will suggest themselves to scholars.

IN PREPARATION

No promise of a definite time for the completion and appearance of any of the following works will under any circumstances be given; they are nevertheless in such a state of advancement that some public announcement concerning them may properly be made.

Buddha-ghosa's Way of Purity (*Visuddhi-magga*), a systematic treatise of Buddhist doctrine by Buddha-ghosa (about 400 A.D.): critically edited in the original Pāli by the late HENRY CLARKE WARREN, of Cambridge, Massachusetts.

The "Way of Purity," which has been for fifteen centuries one of the "books of power" in the East, is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject." Mr. Warren published an elaborate analysis of the entire treatise in the *Journal of the Pāli Text Society for 1891-93*, pages 76-164. His plan was to issue a scholarly edition of the Pāli text of the work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices, and to trace back to their sources all the quotations which Buddha-ghosa constantly makes from the writings of his predecessors. The text, it is hoped, may be published without too much further labor on the part of the editor of the Series.

Mr. Warren died in January, 1899, in the forty-fifth year of his age. Accounts of his life and work may be found in the (New York) *Nation* for Jan. 12, 1899; in the *Harvard Graduates' Magazine* for March, 1899; in the *Journal of the Royal Asiatic Society* for April, 1899 (with a list of his writings); in the (Chicago) *Open Court* for June, 1899; or in the *Journal of the American Oriental Society*, vol. xx., second half.

Buddha-ghosa's Way of Purity, a systematic treatise of Buddhist doctrine, translated into English from the original Pāli of H. C. Warren's edition, by the late HENRY CLARKE WARREN and CHARLES ROCKWELL LANMAN. Mr. Warren had made a large part (about one third) of the translation. With this part as a

help and guide, the editor of the Series hopes to complete the version and to publish it as soon as is feasible. The text and translation will perhaps take three or four volumes.

The Pancha-tantra, according to the recension of the Jaina monk Pūrṇa-bhadra (about 1200 A.D.), critically edited in the original Sanskrit by Dr. JOHANNES HERTEL, of the Royal Gymnasium of Doeblin in Saxony, and Dr. RICHARD SCHMIDT, of the University of Halle.

The basis of Doctor Schmidt's excellent version of the Pancha-tantra was a text prepared by him from several European manuscripts. In the meantime, Doctor Hertel has procured a very large amount of manuscript material from India, chiefly from Poona, has subjected the same to searching critical study, and is embodying his results, so far as they concern the actual readings, in a thorough revision of the printer's copy of the text. The other results of his labors have been published in several periodicals, especially the *Berichte der Königlich Sächsischen Gesellschaft der Wissenschaften* for April, 1902, and in recent volumes of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (lvi., lvii., lviii., lix.). The Cāradā-MS., numbered viii. 145 in the Catalogue of the Deccan College MSS. and containing the Tantra-ākhyāyika or Kashmirian recension of the Pancha-tantra, has proved to be of such great importance for the history of this branch of Sanskrit literature that Doctor Hertel has published it (*Abhandlungen* of the Saxon Society, vol. xxii., 1904), not as a definitive text-edition, but as part of a literary-historical investigation and as one of the essential preliminaries for the edition of Pūrṇa-bhadra's recension to be issued in the Harvard Series. It appears that the last-named recension is a fusion of the Tantra-ākhyāyika and the so-called *Textus Simplicior* of the Pancha-tantra.

The Pancha-tantra, translated into English from the original Sanskrit of the recension of Pūrṇa-bhadra, by PAUL ELMER MORE, sometime Assistant in Sanskrit in Harvard University, now of the Editorial Staff of the *New York Evening Post*.

This version, prepared several years ago from Doctor Schmidt's manuscript copy by Mr. More, has yet to be revised as to bring it into conformity with the meantime thoroughly revised text of Pūrṇa-bhadra's recension. Apart from the intrinsic interest and merit of the stories of which the Pancha-tantra consists, this translation makes an especial appeal to students of Indian antiquities, of folk-lore, and of the history of popular tales.

History of the Beast-fable of India, with especial reference to the Pancha-tantra and to the related literature of Southwestern Asia and of Medieval Europe, by Dr. JOHANNES HERTEL of the Royal Gymnasium of Doeblin in Saxony.

Although this volume is primarily designed to be an introduction to Pūrṇa-bhadra's Pancha-tantra, its scope is nevertheless such that it may with propriety be entitled a History of the Beast-fable of India. The definitive arrangement of the material is not yet settled, but the general plan may be given under six headings.

I. Brief outline of the incidents of each story, together with a reference for each story to its precise place in the original Sanskrit text, the method of citation to be such that the same reference will apply with equal facility to either the text or the translation or the apparatus criticus or the commentary.

II. Tabular conspectus of strophes and stories contained in forms of the Pancha-tantra anterior to Pūrṇa-bhadra.

III. Apparatus criticus. 1. Account of the MSS. collated. 2. A piece of the text printed in several parallel forms side by side (Tantra-ākhyāyika, Simplicior, Ornatiō) as a specimen, to illustrate the relative value of the several MSS. and Pūrṇa-bhadra's way of constructing his recension. 3. Readings of the MSS. Bh, bh, A, P, p, etc.

IV. Introduction to the text of Pūrṇa-bhadra. A. First part, extending to the death, in 1881, of Benfey. 1. Editions: Kosegarten's; Kielhorn-Bühler's; other Indian editions. 2. Translations: of Benfey, Lancereau, Pavolini, Fritze, Galanos. 3. Semitic recensions and their effluxes. 4. Benfey's results as contained in his *Pantschatantra* of 1859 and his Introduction to Bickell's Old Syriac *Kallilay und Damnag* of 1876. B. Second part, from the death of Benfey. 5. Bibliography of the various treatises. 6. History of the Sanskrit Pancha-tantra. Form, age, and name of the original Pancha-tantra. 7. The Brahmanical recensions of the work: *Gunādhyā*, Nepalese fragment, etc.; *Tantra-ākhyāyika*; Southern Pancha-tantra. 8. Jaina recensions: so-called *Simplicior*, its age, etc.; so-called *Ornatior*, author, age, etc.; *Megha-vijaya*; later recensions; mixed recensions. 9. Buddhist recension, *Tantra-ākhyāyāna*.

V. Notes to the several stories of Pūrṇa-bhadra's text. Parallels in the Jātaka, etc. References to Benfey.

VI. Indices. 1. Of names. 2. Of things. 3. Of verses. 4. Of meters.

The Çakuntalā, a Hindu drama by Kālidāsa: the Bengālī recension critically edited in the original Sanskrit and Prākrits by RICHARD PISCHEL, Professor of Sanskrit in the University of Berlin.

Thirty years ago Pischel made his first edition of this master-piece of the Hindu drama. Meantime he has published, as a very important part of the Bühler-Kielhorn *Grundriss der Indo-Arischen Philologie*, his elaborate *Grammatik der Prākrit Sprachen*. In the way of experience and study, therefore, his equipment as an editor of this play is peculiarly complete. As for the externals of paper and print and binding, it is intended that this edition shall be got up in a manner to correspond with its scholarly character and with the intrinsic merit of the play; and it is to be sold at a very moderate price.

The Çakuntalā, translated into English from the edition of Professor Pischel, with an exegetical and illustrative commentary, by ARTHUR WILLIAM RYDER.

Whereas Dr. Ryder's version of The Little Clay Cart (vol. ix. of this Series) was primarily a literary one and aimed to avoid technicalities, his work upon the Çakuntalā is primarily philosophical, and of it the technical commentary is an essential part. In this comment he hopes to include the most or all that is of substantive importance in the observations of his predecessors whether Occidental or Hindu; to treat the relation of the subject-matter of the play to the older forms thereof as seen in the Epos and the Jātaka; to bring out the double meanings and the various other Hindu "embellishments" of the play; to note the parallelisms in poetic thought or diction or technique between the Çakuntalā and the other works of Kālidāsa and of the Indian literature; to illustrate the allusions to the mythology and antiquities of India by citations translated from the best native authorities; to show, throughout, the relation of this play as a work of art to the Hindu canons of dramaturgy; and at least to assemble the data for the solution of the important critical question whether the Çakuntalā may not have served as the model play upon which the earlier of those canons were based.

The Commentary (Yoga-bhāṣya) on Patañjali's aphorisms of the Yoga philosophy, translated from the original Sanskrit into English, with indices of quotations and of philosophical terms, by DR. JAMES HAUGHTON WOODS, Instructor in Philosophy in Harvard University.

Of the six great philosophical systems of India, we can hardly say that more than two, the Sāṅkhya and the Vedānta, have been made accessible to Occidental students by translations of authoritative Sanskrit works. For Shankara's Comment on the aphorisms of the Vedānta system, we have Deussen's translation into German and Thibaut's into English. For the Sāṅkhya, we are indebted to the labors of Wilson and Garbe and Gangānāth Jhā for versions of the Kārikā and of the Tattva-kāumudi. The Yoga system is confessedly next in importance; and the Yoga-bhāṣya, ascribed to Vyāsa, is the best and most thorough exposition of its fun-

damental doctrines. It is also the oldest; Garbe refers it to the seventh century of our era, and the evidence adduced by Takakusu of Tokyo may prove it to be considerably earlier.

In the preparation of his translation, Dr. Woods has had the benefit of Deussen's criticism; and he has revised his work under the oversight of Gangādhara Śāstrin and of his pupils in Benares; and he has constantly consulted Vāchaspatimīśra's sub-comment on the *Yoga-bhāshya*, and, as occasion required, the *Yoga-vārttika* of Vijñāna-bhikṣu and other works of more modern scholiasts. It is hoped that this work will throw light upon the early history of the Mahā-yāna school of Buddhism.

The Talavakāra or Jāminīya Brāhmaṇa of the Sāma Veda: critically edited in the original Sanskrit, with a translation into English, by HANNS OERTEL, Professor of Linguistics and Comparative Philology in Yale University.

In 1877, A. C. Burnell brought this Brāhmaṇa to the notice of European scholars. Soon after, he procured manuscripts, and turned them over to Professor Whitney. With the aid of pupils, Whitney made a transliterated copy of one, and himself collated the copy with the others. Since 1891, off and on, Oertel has been at work upon the restoration of the corrupt text of this Brāhmaṇa, and has published considerable parts of it in the *Journal of the American Oriental Society* (vol's xv., xvi., xviii., xix., xxiii., and xxvi.) and elsewhere. It is his intention to add to his translation systematic references to the parallel passages from the other Brāhmaṇas.

Books for the Study of Indo-Iranian Languages
(Sanskrit, Prākrit, Pāli, Avestan)
Literatures, Religions, and Antiquities

Published by Messrs. Ginn & Company
Boston, New York, Chicago, and London

Whitney's Sanskrit Grammar. A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brāhmaṇa. By WILLIAM DWIGHT WHITNEY, [late] Professor of Sanskrit and Comparative Philology in Yale University. Third (reprinted from the second, revised and extended) edition. 1896. 8vo. xxvi + 552 pages. Cloth: Mailing price, \$3.20. Paper: \$2.90.

Cappeller's Sanskrit-English Dictionary. A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. By CARL CAPPELLER, Professor at the University of Jena. Royal 8vo. Cloth. viii + 672 pages. By mail, \$6.25.

Lanman's Sanskrit Reader. A Sanskrit Reader: with Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. *Complete:* Text, Notes, and Vocabulary, xxiv + 405 pages. Cloth: Mailing price, \$2.00. *Text alone*, for use in examinations, 106 pages. Cloth: Mailing price, 85 cents. *Notes alone*, viii + 109 pages. Cloth: Mailing price, 85 cents.

This Reader is constructed with special reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarit-sāgara, Laws of Manu, the Rigveda, the Brāhmaṇas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. The Notes render ample assistance in the interpretation of difficult passages.

Sanskrit Text in English Letters. Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters.

Perry's Sanskrit Primer. A Sanskrit Primer: based on the *Leit-faden für den Elementarcursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Professor of Greek in Columbia University, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

Kaegi's Rigveda. The Rigveda: the Oldest Literature of the Indians.
By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by ROBERT ARROWSMITH, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

Hopkins's Religions of India. The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.20.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. Extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures.

Jackson's Avesta Reader. Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.



4344

THE INSTITUTE OF MUSICAL STUDIES
10 ELMISLEY
TORONTO 6, ONTARIO.

4344

