MORPHOLOGICAL VARIATION AND CHANGE IN THE RIGVEDA:
THE CASE OF -AU VS. -Ā

DISSERTATION

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* * * * *

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ABSTRACT

The goal in undertaking a linguistic investigation is to discover generalizations that can neatly account for the distribution of data. The case of allomorphy between -au and -ā in duals and i-stem locatives in the Rigveda poses a serious challenge to this goal, due to the multi-faceted nature of the principles governing the -ā/-au variation.

Traditional accounts of this alternation present a generalized, purportedly original distribution: -ā appears preconsonantally and -āv prevocally. Cases that do not fit into this generalization, such as preconsonantal -au, are attributed to chronological (i.e. date of a hymn’s composition) or other phonological effects.

An exhaustive compilation, however, of each such form in the Rigveda (over 3000 total) reveals that while a hymn’s date of composition can be relevant (i.e. more preconsonantal -au forms appear in later hymns), its effects are not so simple to discern: many examples of preconsonantal -au are found in earlier hymns, and even later hymns often have forms in both -au and -ā.

The phonological effects within preconsonantal or prevocalic environments are also unclear. A traditional implication has been that an assimilatory effect was responsible for -ā shifting to -au. The actual preconsonantal distribution of -ā and -au, however, reveals that this is not supported by the data. For instance, the preconsonantal distribution of the i-stem
locative allomorphs indicates if anything a tendency for proportionally fewer -au forms to appear before labial consonants, possibly indicating instead a dissimilatory effect on an original -au, counter to the common assumption.

Another factor in this distribution is lexical idiosyncrasies in the patterning of the allomorphic endings. For example, in the i-stem locatives, different stems can be shown to have different patterns of distribution, so that of the fifty i-stems that have preconsonantal locative singular forms, only seven show alternation between -ā and -au: twenty-five stems have only -au preconsonantly, and eighteen stems have only -ā. Even after controlling for chronological and phonological effects and for lexical idiosyncrasy, one additional factor must be considered: poetic effects and the influence of surrounding forms.

The traditional generalizations must be called into question, and indeed no simple generalization can be proposed that is able to account for the data in this case: it is only in the interaction of various factors on certain forms in particular contexts that the explanation can be found. The variation found in the Rigveda is reflective of variation and change taking place in the living language at the time of composition. In this dissertation, I explore the synchronic and diachronic aspects of these variations and the factors affecting them, and I investigate the distribution of the -ā and -au allomorphs in the duals and i-stem locatives, as well as related categories, with particular regard to explaining how the data of the Rigveda itself can be accounted for.
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1.1. Allomorphic variation between -\textit{au} and -\textit{ā} in the Rigveda

The Vedic Sanskrit in which the hymns of the Rigveda were composed differs in many ways from the language of the later Classical period. While the Sanskrit that was described by the later grammarians such as Pāṇini was formalized and regularized, the Sanskrit of the Rigveda reflects, in the variation and change found in the language of the hymns themselves, its composition over a period of several centuries and by many different poets. One particular area where this is clearly revealed is in the degree of allomorphy in inflectional and derivational morphology. What in the later language has become a more rigid inflectional system is marked rather by variation between and among forms, both diachronically, thus reflecting changes in the language taking place from the time of the earlier hymns compared to the later, and synchronically, with variation between forms being found within individual hymns and even individual verses. This variation is of import then both to an understanding of the language as it was during
the period of composition, and to an understanding of how it changed throughout the period of composition and into the later periods of the language.

1.1.1. Forms involved

This dissertation is a study of one area of this morphological variation and change found in the Rigveda. In particular, I investigate certain inflectional endings that show allomorphic variation between -au and -ā.1 This alternation is found most notably in the nominal system, and the most numerous group of forms in which it is found is dual case forms, specifically, the nominative, accusative, and vocative dual, masculine and feminine, of nominal and adjectival a-stems (e.g. devā/devāu from deva- ‘god’), r-stems (e.g. pitār/pitarau from pitṛ- ‘father’), “radical” masculine ā-stems (e.g. gopā/gopāu from gopā ‘cow-herd’), ī- and ū-stems (e.g. sakthyā from sakthī- ‘thigh’, tanvā from tanū- ‘body’), diphthongal stems (e.g. gāvā/gāvau from go- ‘cow’), and consonant stems (e.g. pādā/pādau from pād ‘foot’) —thus, in most of the noun classes.2 This alternation is also found (in the same cases and genders) in the numeral dvā- ‘two’, and in the duals of the demonstrative pronominal stems tā- ‘that’, etā- ‘this here’, tyā- ‘that’, imā- ‘this here’, the interrogative kā- ‘which?’, and the relative yā- ‘which’. Both endings are found throughout the Rigveda, but -ā is far more common than -au. Some aspects of the

1 I follow modern scholarship here by transcribing this diphthong as -au (sometimes also transcribed as -āu; e.g. Whitney 1889); see §1.2 for a brief discussion of the phonetics of this sound.

2 All noun classes but the feminine ā-stems and the i-stems and u-stems, though there are a few irregular forms even there that show these endings, e.g. sākhāyā/sākhāyau from sākhi- ‘friend’, and bāhāvā from bāhū- ‘arm’.
patterns of variation appear to be predictable based on, for example, phonological or metrical considerations, but certainly not all.

The second key group of forms in which variation between -au and -ā is found is in the locative singular, masculine and feminine, of i-stems (e.g. agnā/agnāu from agnī- ‘fire’). Both endings are found throughout the Rigveda, as is the case with the duals; in contrast with the duals, however, -au is the more common variant.

Other forms that are also involved to a lesser extent in this alternation include the forms aṣṭāu/aṣṭā of the numeral aṣṭā- ‘eight’ in the nominative and accusative. In addition, other forms that end in -au but that do not regularly alternate with -ā are of interest here, such as the 1st and 3rd person singular of the perfect active of verb roots in -ā; note, however, that while a regular alternation between -au and -ā is not seen in these forms, two forms in -ā are found in the Rigveda, e.g. paprā alongside the more regular papráu from prā- ‘fill’. Other forms in -au are the locative singular of some u-stems (e.g. sānau from sānu- ‘back’); nau ‘us two’, the accusative/dative/genitive dual enclitic form of the first person pronoun; and asāu ‘that’, the nominative singular, masculine and feminine, demonstrative pronoun. While these do not participate in the alternation, having no allomorph -ā, they are included in this study by way of comparison, and for other reasons that are discussed more fully in Chapter 4.

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3 The ending -au is regular for both 1st and 3rd persons throughout the attested history of Sanskrit; only 3rd person forms actually occur in the Rigveda, but I consider this to be an accident of attestation (related to typical form of the hymns themselves) and unrelated to the occurrence of the endings -au and -ā.
1.1.2. Diachronic development

One aspect of the alternation between -au and -ā in the duals and i-stem locatives that is of particular interest is the fact that they follow parallel diachronic paths. That is, in both of these morphological categories, this alternation is eliminated in favor of the ending -au. The effects of this diachronic development can already be seen in the later hymns of the Rigveda, and it continues to spread in the Atharvaveda, which represents a later stage of the language; the extension of -au and loss of -ā in these morphological categories are complete by the time of Classical Sanskrit. These diachronic developments lend particular support to the idea that there exists a morphological relationship that ties these forms and their allomorphic alternations together.

1.1.3. Traditional treatments

The specifics of these allomorphic alternations have never fully been explained. In the case of the dual endings grammars simply list both forms as occurring in variation, usually with an additional note regarding the frequency of the two forms. In his introduction to nominal declension, Whitney says, for instance, that “The masc. and fem. ending for nom.-acc.-voc. is in the later language usually āu; but instead of this the Veda has prevailingly ā” (Whitney 1889:105). He adds, with regard to the a-stems, that “In the Veda … the usual ending is simple ā (in RV., in seven eighths of the occurrences” (1889:113); comments of this type are found in his discussions of other nominal stem classes as well. Similarly, with regard to the locative singular of the i-stems, he points out that the ending -au “is in the Veda … the most frequent ending; but, beside it, the i-stems form (about half as often in RV.) their locative in ā” (1889:117). The nominative/
accusative of the numeral ‘eight’ is said to be “aṣṭā (… found in the RV. once …), or aṣṭā (RV.), or aṣṭāu (most usual in RV. …)” (1889:182).

Macdonell’s (1910, 1916) treatment of these alternations is much the same as that of Whitney, but with greater detail with regard to the overall totals of forms in -au and -ā in particular noun classes, and in the 1910 grammar, with listings of the forms that appear. Neither Whitney nor Macdonell give much explanation about where either of the two alternants occur; and while Wackernagel (1930) presents some generalizations about the distribution (see Chapter 2), the overall effect is more of offering suggestions as to certain factors that might play a role, rather than truly providing an explanation. All of these accounts are based in large measure on the important, detailed work on nominal inflection in the Rigveda by Charles Lanman (1880), which is discussed in greater depth in Chapter 2 and elsewhere.

Lanman’s work, however, while containing more detail about the distribution than the other accounts (and forming the basis of the detail presented there) and being greatly informative in its own right, shares with these other traditional accounts the tendency to give broad-stroke generalizations about the distributional patterns, attributing deviations from those general patterns to a late date of composition of the hymn in which certain examples are found or to poorly defined phonological effects. The great complexity of the distributional picture, which is made clear in Chapter 3, is not accounted for in an explanatory way. Neither has more modern scholarship, discussed in Chapter 2, been able to offer a satisfactory explanation for the totality of these phenomena.
1.1.4. Addressing the issue

Thus, what is needed to address the question of this variation in the Rigveda is an exhaustive study of these forms and their contexts, with attention paid to all possible factors that may have played a role in the distribution of the -au and -ā allomorphs in the Rigveda. This dissertation presents such a study. In it, I show that the nature of the alternation is far more complex than has often been described in previous studies, and that broad-stroke generalizations cannot account for the distributions at the level of individual instantiations. While certain factors discussed in previous accounts of this variation are relevant to some degree, other factors are as well, and true explanations can be found only on a more limited, case-by-case basis. These explanations rely not on any single factor, but rather on the interaction of several independent factors in individual contexts.

In this dissertation, I examine each of these factors and their interactions in depth; some of the independent factors that are found to play a role in this investigation are the date of composition of individual hymns and verses, the phonetic environment surrounding the forms in question, morpholexical effects, and poetics and the interaction among forms.4 No single factor among these can account for the distribution of -au and -ā in these forms within the Rigveda; nor can even two factors suffice. But these factors taken together do allow for an explanatory account of the Rigvedic facts, and the investigation undertaken here also results in a clearer picture of the types of morphological

4 See the dissertation overview in §1.3 for further information.
relationships that exist both synchronically and diachronically in Vedic Sanskrit, with implications for linguistic investigations more generally.

1.2. Background information

1.2.1. Phonetics and sandhi variants of -au and -ā

The ending -ā represents the simple lengthened low central vowel [ɑː], “the most open (vivṛta) vowel” (Allen 1953:58). The alternate -au is a diphthong [ɑù], with the Prātiśākhyaśas noting a “recognizable distinctness of the two elements” (Whitney 1889:12) and, more specifically, that in “au the first mora is glottal and the second ... labial” (Allen 1953:63). In the Prātiśākhyaśas “the relation of those elements is either defined as equal, or the a is made of less quantity than the u” (Whitney 1889:12). While this diphthong, however, was short at the time of the composition of the Rigveda, it is etymologically and phonologically connected to a diphthong *-āu [ɑːu] with a lengthened first element; the etymologically short diphthong *-au was represented in Rigvedic and later Sanskrit by the simple vowel -o.

This etymological connection is revealed in the treatment of this diphthong in sandhi. The ending -au, though used throughout this dissertation as a cover symbol for all phonetic realizations of the underlying diphthong, was pronounced as such (and repre-

---

5 The Prātiśākhyaśas are phonetic and grammatical treatises on the Vedic texts, estimated to have been composed c. 500–150 BC (Allen 1953:5).
presented in the Samhita\textsuperscript{6} as such) only before consonants and in pāda-final position.\textsuperscript{7} When -\textit{au} appears before a vowel, by regular sandhi it becomes -\textit{āv}, the second part of the diphthong being replaced by its semivowel counterpart and the lengthened vowel of the first part reflecting its etymological origin. The second element of prevocalic -\textit{āv}, however, while traditionally referred to as a semivowel and having close phonological connection with the vowel \textit{u}, was defined by the Pāṇinian scheme and two of the Prātiśākhyas as “made between the upper teeth and the lower lip” (Whitney 1889:20), thus the labio-dental fricative [v].\textsuperscript{8} An additional sandhi effect is that when appearing before the labial vowels \textit{u/ū}, -\textit{au} appears as -\textit{ā} with hiatus. The resultant -\textit{ā} \textit{u/ū}- sequence contrasts with the sandhi outcome of prevocalic -\textit{ā}, which is regularly coalesced with a following vowel.\textsuperscript{9}

1.2.2. The data

This study in this dissertation is based on a data set consisting of every relevant form found in the Rigveda, thus, all forms in -\textit{au} or -\textit{ā} of duals, \textit{i}-stem locatives, \textit{u}-stem locatives, perfects, and the other forms described in §1.1. I collected this data set by

\begin{itemize}
  \item \textsuperscript{6} The Rigveda-Samhitā is the historical collection of the Rigvedic hymns or Mantras, to which certain grammatical rules such as sandhi processes have been applied; this is the form in which these hymns normally appear.
  \item \textsuperscript{7} A pāda ‘foot’ is the basic metrical unit of the Rigveda, “a verse or line which is a constituent of a stanza” (Macdonell 1916:436); pāda-final position is thus a prepausal position.
  \item \textsuperscript{8} While “its earlier pronunciation was doubtless as a bilabial [w]” (Allen 1953:57), it seems that the labio-dental articulation [v] was current at the time of Rigvedic composition, though it is impossible to say what the exact articulation was at the composition of the earliest hymns.
  \item \textsuperscript{9} ā coalesces with \textit{a/ā} to ā, with \textit{u/ū} to \textit{o}, with \textit{i/ī} to \textit{e}, with \textit{o/au} to \textit{au}, and with \textit{e/ai} to \textit{ai}.
\end{itemize}
going through Grassmann’s (1873) *Wörterbuch zum Rig-Veda* and identifying each stem and its relevant forms. I then checked these against Lubotsky’s (1997) *A Rgvedic Word Concordance* and other grammars (e.g. Macdonell 1910, 1916), particularly in cases of forms about which there is some disagreement. Finally, using Aufrecht’s (1877) and van Nooten and Holland’s (1994) Rigvedic texts as resources, I independently verified each example and compiled them with the full context of the line in which they appeared (see Appendix A). Having done this, I then combined all of the relevant lines and stanzas by hymn, with each form marked, in order to study the interaction of the different forms, both within and across morphological categories, as they occurred in their original contexts (see Appendix B).

1.2.3. Basic distribution

While the details of the variation between -au and -ā are complex, both the duals and the i-stem locatives show patterns of distribution that represent to a certain extent similar rule-based patterns. Specifically, the general patterns of distribution are governed by broad phonetic environment: thus, by preconsonantal, prevocalic, and pāda-final positions. But while both the duals and the locatives make reference to these basic phonetic positions, their patterns of distribution overlap only in certain limited ways.

The basic pattern of distribution for the duals is that -ā appears preconsonantally and pāda-finally, and -āv prevocally. The locatives also have -ā preconsonantally and -āv prevocally, but they differ from the duals in that -au occurs pāda-finally; thus, the two have opposite realizations in this environment. An example of this is given in (1), in which the dual forms are bold and the i-stem locative form is bold and italicized.
(1) 1.158.1ab

vāsū rudrā purumántū vṛdhántā | daśasyātaṁ no vṛṣṇāv abhiṣṭau

‘The two Vasus, the Rudras, full of wisdom, increasing—be gracious to us in protection, O mighty ones’

Here, the preconsonantal and pāda-final nominative duals rudrā and vṛdhántā end in -ā, while the prevocalic vocative dual vṛṣṇāv has the sandhi variant of -au, -āv; the pāda-final locative singular abhiṣṭau (of the i-stem abhiṣṭi-), in contrast with the pāda-final dual, has -au.

But even a cursory glance at the overall distributions shows that even the apparent similarity of patterning in the preconsonantal and prevocalic environments overstates the correspondence between the allomorphic distributions in the duals and i-stem locatives. While -ā is the more common variant preconsonantally in both groups, -au is also rather frequent in this environment in the locatives, though rare in the duals. Likewise, in prevocalic position, -āv is the more common for both, but -ā with resulting coalescence is also widespread in the duals, though rare in the locatives. These distributions are discussed in greater detail in Chapter 3.

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10 Translations throughout this dissertation are provided for the benefit of the reader, and are meant simply to convey the basic structure of the verse(s) in question, with particular attention to the forms under investigation here; no claims of definitiveness are made. Translations are based to some extent on Griffith (1889), but, keeping in mind the particular weaknesses of this translation, I have consulted also with the traditional grammars and dictionaries (e.g. Grassmann 1873, Monier-Williams 1964) and with translations such as those of Geldner (1951) and O’Flaherty (1981). Direct quotations from any translation are marked accordingly.


1.3. Dissertation overview

This dissertation is thus an in-depth study of these allomorphic variations in the Rigveda. In Chapter 2, I first review the literature and discuss both traditional and more recent accounts of these patterns of alternation; in particular, I discuss what these have to offer, and then focus also on what is lacking. I then present a basic overview of the diachronic developments that have been proposed for the forms themselves, and discuss the relevance of the diachronic aspects to the semi-synchronic patterns found in the Rigveda. Since the historical developments of these forms are not uncontroversial, possible implications for the diachrony resulting from this study are also discussed, a subject that is revisited in Chapter 10.

In Chapter 3, I present the data itself, in terms of the actual distributions of -\textit{au} and -\textit{ā} in the duals, locatives, and other relevant forms. The focus in this chapter is on broader generalizations that can be made about the distributional patterns, comparing, for example, the distributions of the dual allomorphs in the \textit{a}-stems and the non-\textit{a}-stems, as well as the distributions in the duals as a whole with those in the \textit{i}-stem locatives; I present also the basic distributions found in the other forms mentioned in §1.1. More specific aspects of these distributions are discussed in turn in subsequent chapters.

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11 "Semi-synchronic" because the composition of the Rigveda took place over a period of several hundred years, and thus, taken as a whole, the Rigveda encompasses several diachronic "layers"; similarly, the Rigveda taken as a whole also has variation representing dialect mixture and the styles of different \textit{ṛṣis} (‘poets’) and \textit{ṛṣi} families. Variation within individual hymns or across hymns that are known to have been composed in relatively the same time period (and particularly by the same poets) does, however, represent synchronic variation.
In Chapter 4, I focus on both the similarities and the differences in distribution between the duals and the i-stem locatives, and what these mean for the morphological relationships among these forms and the other forms in -au. The synchronic and diachronic behavior of these forms indicates that understanding the relationships among them is crucial for an informed analysis of their Rigvedic distributions. I argue that these relationships can be most profitably modeled within the framework of the morphological constellation (e.g. Janda & Joseph 1986, 1999), which is able to capture both the similarities and the differences that are present.

I turn my attention in Chapter 5 to the relevance of the date of composition of individual hymns; the increasing occurrence of -au in irregular environments (e.g. preconsonantally in both duals and i-stem locatives) in later hymns correlates with the diachronic change whereby -au is generalized into every environment (with the complete loss of the allomorph -ā) in both morphological categories by the time of Classical Sanskrit. But this factor is limited in that it can tell us nothing about hymn-internal variation, for example.

The next two chapters deal particularly with the phonological and phonetic aspects of this investigation. Chapter 6 presents the details of the distributions of the forms with respect to the phonetic environments. I discuss the claims made in previous studies about the role of the phonetic environment in these distributions, and, based on my data, address the usefulness and validity of these accounts. One particular phonetic factor that has been assumed to play a role in previous studies is the presence of a labial in the surrounding environment, with regard to both the diachronic development and the
synchronic distributions; thus, it receives particular focus here. I follow up on this point in Chapter 7, where I examine the place of labials within the phonetic and phonological systems of Sanskrit as a whole, both synchronically and diachronically; specifically, I investigate what kinds, if any, of labial-labial interactions are independently supported in the phonological system, and thus could be expected to play a role here, and the relevance of this for these particular cases.

I turn my attention in Chapters 8 and 9 to additional factors that are at work in these distributions. The role of morpholexical factors is discussed in Chapter 8, where I show that certain stems and even certain groups of stems (e.g. semantic classes) display tendencies toward appearing with either -au or -ā. This factor is particularly relevant in the i-stem locatives, but it has a clear impact in the duals as well. The final factor I investigate is the influence of surrounding forms, presented in Chapter 9. The relevance of morphological interactions at a systemic level is introduced earlier in Chapter 4; here I look specifically at how these interactions are evidenced in particular examples. Morphological interactions also occur at the local level, that is, at the level of individual lines within individual hymns. For example, the presence of u-stem locatives can affect the choice of ending for i-stem locatives within a particular verse. These local morphophonological interactions, involving as they do forms that are phonetically similar, are connected also to the role of poetics, which involves the influence of surrounding forms at both morphological and purely phonetic levels. I also focus in this chapter on tying all of the various factors together, and in particular, on discussing specific examples in
which the outcome of the interactions of these factors can be seen within particular verses and hymns.

I conclude the dissertation in Chapter 10 with a discussion of how the framework of the morphological constellation used in this dissertation is able to capture the complexity of the factors and their interactions. I also briefly discuss the implications of this study for other cases of morphological variation in the Rigveda, as well as for the issue of the extension of one morphological variant at the expense of another more generally. In addition, I discuss what my conclusions about the Rigvedic distributions of these forms can offer with regard to the questions about their historical origins. Finally, I present directions for future research, particularly the predictions about the further diachronic development of these forms that can be made, and, in particular, what types of changes might be expected in later works such as the Atharvaveda; these are presented in terms of future research.

Appendices of the data collected in this study are presented at the end of the dissertation. Appendix A contains a list of all of the stems involved, together with each relevant form in its Rigvedic context; and Appendix B contains a compilation of all of the forms by hymn.
CHAPTER 2

LITERATURE REVIEW AND HISTORICAL BACKGROUND

In the previous chapter, I presented an overview of the descriptive treatment that the allomorphic alternations between -au and -ā in duals and i-stem locative singulars receive in the traditional grammars, such as Whitney (1889) and Macdonell (1910, 1916). In this chapter I discuss other accounts, both traditional and more recent, that attempt to provide more of an explanation of both the synchronic and diachronic aspects of these alternations. I also present an overview of the historical development of the endings -au and -ā in the duals and i-stem locatives, as well as the other forms under investigation, i.e. the u-stem locative singulars, 1st and 3rd singular perfects, the numerals dvā- and aṣṭā-, and the pronouns nau and asāu.

2.1. Duals in the literature: alternation within the Rigveda

I first present an overview of how the distributions within the Rigveda have been treated in the literature. My initial focus is on the traditional accounts, those that date
from the late nineteenth and early twentieth centuries, the time period during which so much work that is still of great import in Indo-European and Sanskrit linguistics was undertaken.

2.1.1. Traditional accounts

Wackernagel, who represents and in many ways summarizes the traditional scholarship of the late nineteenth and early twentieth centuries, presents the distribution of -au and -ā in the duals thus:

In the Rigveda, the rule holds in general, that before consonants and in the pause -ā appears, before vowels -āv, which before initial ū/u was replaced by -ā (then in Padap. -au); nevertheless, the ending -ā occurs before other vocalic initial sounds roughly as often as -āv, which is then coalesced with the initial vowel (especially frequent with iva ‘like’). (1930:45)

He goes on to say that “the basis of the occurrence of -ā before a vowel is generally the dissimilatory influence of a neighboring v [referring to Sommer 1924:259ff.]”, and that “only in a small minority of cases …, but yet as early as the oldest parts of the Rigveda…, -au occurs before a consonant … or at a pause” (1930:45–46). He also notes that in the oldest parts of the Rigveda, some vocative duals of the a-stems “consist of the bare stem” (1930:53); in other words, they end with short -a. Also noted by Wackernagel is the fact that the first element in dvandva compounds in the Rigveda was originally inflected as a

1 The Padapātha text of the Rigveda is a rendering of the hymns in a “word-by-word” manner, free from the effects of sandhi, and thus constitutes an early grammatical analysis of the hymns.

2 All quotations from Wackernagel (1930) are my translations of the original German, unless otherwise noted.

3 Discussed in Chapter 6.
dual, and the ending here is only -ā, never -au (e.g. mitrāvāruṇa- ‘Mitra and Varuṇa’ and
indrāvāruṇa- ‘Indra and Varuṇa’).\(^4\)

Wackernagel’s discussion of these forms makes reference to Lanman’s 1880 study, in which a detailed account of all noun inflection in the Rigveda is presented, including the forms under investigation here. With regard to the dual of the a-stems, Lanman states that the “Vedic ending … is ā” and that -au is “exceptional” in the Rigveda (1880:340). Having noted that -au occurs as -āv before vowels (thus avoiding hiatus), in contrast to the coalescence found with prevocalic -ā, he goes on to explain the distribution as follows:

The determinant of the form is therefore to a certain extent the metre. The regular form is ā, and it is used before consonants, and before an initial vowel where the words could not be pressed into the metrically limited verse save by its fusion with that vowel; otherwise hiatus not being tolerated …, āv was used before such an initial. (1880:340)

Having noted that -ā is the normal form in preconsonantal and pāda-final positions, Lanman discusses those cases where -au does appear in these environments, stating that:

An examination of these passages [in which au appears exceptionally] yields striking results… . The dual-form in au is found either in the last verse of a hymn …, or the last but one… , or some verse near the last… , which has been

\(^4\) Insler (1998) has argued that these dual dvandva compounds in which each form has a dual inflection and an independent accent should actually be analyzed as two independent words, based on their ability to appear across pāda boundaries and to have both enclitic and independent forms appear between the elements. Whether these forms are compounds or independent words is not particularly relevant to this investigation; their analysis as independent words would simply add a relatively minor number of dual forms, all in the more regular preconsonantal -ā, to the data presented in Chapter 3. I therefore follow the traditional analyses in treating them as compounds.
patched on … or interpolated … by later hands; or the whole character of the hymn betrays its later origin. (1880:341)\(^5\)

Lanman also mentions the fact that some a-stem duals end in -\(a\) rather than -\(ā\), but he does not attribute these specifically to the vocative case; he simply discusses them under the heading nominative/accusative/vocative duals. In some of these cases the Saṃhitā has -\(a\) and the Padapātha indicates -\(ā\), and in others both texts read -\(a\) (1880:342).

An additional fact about the duals is that while -\(ā\) usually coalesces with a following vowel, there are a few places in the Rigveda where the meter seems to indicate that the -\(ā\) and following vowel should be read with hiatus. Lanman says about these that “[a]s in the case of the Rik au-forms before consonants, the exceptions here only confirm the rule”, and comments about specific examples that, for example, “the hymn is not homogenous, and abounds in false readings”, “the metre is in the utmost confusion”, and “the metre is really hopeless” (1880:341), indicating that he considers these to be hymns of late composition.

Lanman deals separately with the duals of each of the non-\(a\)-stem classes according to specific stem types, but at the end of his study revisits them as a group, noting that “the circumstances of occurrence [of -\(au\) and -\(ā\)] coincide entirely with those of the duals from \(a\)-stems” (1880:574). In this regard, he makes comments similar to those given above about the cases where -\(au\) occurs preconsonantally or pāda-finally (“If any one will

\(^5\) Lanman provides overall numbers of the forms involved and references to the specific hymns in which they occur throughout his discussion. Many of these are revisited at a certain points throughout this dissertation, but they are not central to the point here and are therefore ignored for the time being. Also note that my independent accounting produced numbers that differ slightly from Lanman’s so that his numbers do not always align with the data I present in Chapter 3 and throughout subsequent chapters.
take the trouble to examine these passages, he will find in most of them other signs showing that they belong to decidedly late parts of the Rik-text” (1880:576)) and about those cases where -ā scans metrically as appearing with hiatus before a following vowel (“The hymn … has an antique look, but abounds in metrical corruptions” (1880:575)). Unlike the a-stems, however, no short -a forms are found (1880:576).

The conclusions of these accounts can be summarized in this way: the regular ending was -ā before consonants and pāda-finally, and cases where -au appears in these environments can be attributed most often to a late date of composition of the hymn or relevant verse. Lanman also makes mention of some specific phonetic aspects of the preconsonantal environments, a topic I explore in Chapter 6. While both Wackernagel and Lanman agree that -ā appears with coalescence and that the use of -āv avoids both hiatus and coalescence, and that the meter plays some role in this distribution, they approach it from different directions. Wackernagel (and Sommer 1924) approach it from the apparent starting point of -au (thus -āv) being the original prevocalic ending, and -ā with coalescence being due to the “dissimilatory influence” of a neighboring v. Lanman, by contrast, approaches it from the starting point of -ā being the original ending, even in prevocalic position, with -āv being used only where necessary to block coalescence. His contention that the cases of -ā appearing with hiatus prevocally are indications of a late date of composition, rather than of an early date, is a bit unexpected from this perspective, since one might imagine these to be remnants of an earlier stage where -ā was the regular ending in every environment; however, he apparently holds the view that
the use of -āv for -ā with hiatus was regular, until the later parts of the Rigveda where some of the more standard metrics were lost.

Arnold (1905) views the distribution of these dual endings in much the same way that Lanman does. Thus, he lists “[d]uals in -au before consonants or at the end of an even pāda” (1905:37)\(^6\) as a characteristic of late date of composition, or of the “Popular Rigveda”, as he terms portions of the Rigvedic text that show a “relatively modern form of language” and contain subject-matter such as charms that he supposes may have appealed “chiefly to the common people” (1905:18). He indicates that “-āv is found throughout the Rigveda” before vowels (ibid.), but the way he talks about these forms in -āv indicates that he does not consider them to be genuine forms; for example, he says that “[d]uals in -ā … are also regularly uncombined [with an following initial vowel]”, but goes on to clarify this saying that “[d]uals in -ā usually appear in the text as ending in -āv” (1905:72). He thus, apparently, views the dual -āv as representing the uncombined -ā, in contrast with the “many instances of the combination of duals in -ā” (ibid.). He states this more explicitly, when discussing the cases in which the dual -ā is to be read as short, saying:

This leads to the conclusion that in an earlier state of the text the duals in -ā were rightly distinguished according as hiatus or combination took place, and that a later and mechanical revision has substituted -āv for the ending before hiatus, without regard to the quantity. Of a dual in -au becoming automatically -āv before

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\(^6\) Rigvedic meters often consist of lines made up of two-pāda pairs; in such cases, “odd” pādas are those that appear as the first member of the pair, and thus end line-internally; sandhi rules were applied across the pāda-break in the Śaṃhitā text in these cases, though they clearly did not apply in the original. “Even” pādas are those that end a line or a verse, thus generally as either the second member of a pair, or the only pāda in a line. Arnold seems to be the only one to distinguish between odd and even pādas in this distribution. Generally, dual -au in pāda-final environment is considered to be contrary to the normal Rigvedic distribution, regardless of what kind of pāda is involved.
vowels there is no trace in the Rigveda proper, for final -au becomes regularly either -ā or -ā u… (1905:132)\(^7\)

With regard to the duals in short -a, Arnold indicates that for some of the cases “the metre favours or at least permits the restoration of -ā” (1905:137); in others, he favors the restoration of two vocative singulars instead of the vocative dual compound (ibid.; cf. Bolling 1902:322, who also proposes this interpretation). He does admit that other cases of -a “are favoured by the metre” but says that “these seem insufficient as evidence of a fresh variation in so common a form” (ibid.). He concludes: “It seems therefore more than doubtful whether a dual form in -a exists before consonants”, and notes that “if so, it is of the vocative case only” (ibid.), as pointed out by Wackernagel. He does not, however, seem to subscribe to the view that these are indications of early date of composition, as Wackernagel did.

As a whole, Arnold’s explanations with regard to the dual distributions are unfortunately rather lacking in clarity and internal consistency of terminology, making it difficult to determine the soundness of his arguments. What can be definitively stated about his position, however, is that he believes -ā to have been the regular, original ending, and -āv before vowels to have been a later editorial substitution (presumably at the time of the compilation of the Saṃhitā) for prevocalic -ā with hiatus.

\(^7\) It is altogether unclear what he is talking about in this last sentence. He refers to a further subsection (v, pg. 134, presumably), but it unfortunately provides no help in interpreting this statement.
2.1.2. More recent accounts

This Rigvedic alternation which received so much attention in the late nineteenth and early twentieth centuries has not been the focus of much detailed study since then. Burrow’s mid-century study of the language (1973 [1955]) simply describes the variation in the most general terms, noting in addition that “[s]ome such variation must go back to the IE period” (1973 [1955]:240). Most recent scholarship that deals with the question of the Rigvedic duals focuses on the historical development of the endings, but does not deal particularly with the alternation within the Rigveda. Specific mentions of the alternation tend to be brief, such as Rasmussen’s (2003) mention of the perfects like papṛā/papṛāu and dual forms such as tā/tāv (the demonstrative pronoun) as:

basically alternating by highly parallel rules which indicate very strongly that the final element /v/ properly belongs in antevocalic sandhi position … the *-u- is a sandhi glide which could be present or not, originally depending on the further environment, later lexicalization then generalizing one form or the other. (2003:90–91)

He mentions further that “[t]he forms tā and tāv are still synchronically distributed as sandhi variants in the Rig Veda with almost complete purity” (2003:90, n. 16), but this is the extent of explanation given since his focus is on the etymology of the forms.

Similarly, the Rigvedic dual forms in -au and -ā are briefly discussed by Jasanoff (2003) in relation to the ending of the thematic 1st person singular verb ending. He notes that both this verbal ending *-h2(e) and the dual ending *-h1(e) “show a third variant of the form *-Hu or *-Hu” (2003:61), noting that the “u-version of the dual ending can be

8 See Chapter 3, §3.3, for the actual Rigvedic distribution of these forms, and the subsequent discussion of their significance.
seen in the familiar Sanskrit thematic \(-au < *\text{-}o-h₁y\) (\(\text{vr}́kau, \text{vr}́kāv ‘two wolves’, largely prevocalic in the older parts of the Rigveda)” (ibid.).

One recent account, however, that does deal specifically (though briefly) with the Rigvedic distribution is that of Malzahn (1999), though her focus is also on the diachronic origin. She refers to the results of Lanman’s (1880) study, but then points out that he did not make a distinction between the nominative, accusative, and vocative cases.9 She notes that if “one separates the vocative dual from the nominative/accusative dual, an even clearer picture arises for the use of the variant endings” (1999:212).10 Her statistics,11 after separating the cases, indicate that no cases of preconsonantal or pāda-final \(-au\) occur with vocatives. She explains this by appealing to the fact that vocative duals in the Rigveda are used for invocations of the god-pairs (e.g. the Aśvins or Nāsatyas, Mitra and Varuṇa), saying that “a greater conservatism in the invocation of gods here has prevented the transfer of the ending \([-au\] from the prevocalic context)” (1999:213).12 She stands with Wackernagel (1930) and Sommer (1924) in considering -

9 Lanman does list vocative \(-au\) forms separately from nominative/accusative \(-au\) forms, but in this listing he does not distinguish prevocalic from preconsonantal and pāda-final environments. Recall that this was also an issue with regard to the shortened \(-a\) ending, which Wackernagel pointed out as belonging specifically to the vocatives; Lanman made no such distinction.

10 All quotations from Malzahn (1999) are my translations from the original German, unless otherwise noted.

11 Note that “statistics” is used here and elsewhere referring simply to numerical facts or data collected and classified, not with reference to statistical analyses based on probability theory.

12 If there is any validity to this “conservatism” of the vocative duals it may be relevant as well for the appearance of the shortened \(-a\) ending in vocatives, which, as noted above, Wackernagel placed in the oldest parts of the Rigveda.
au (as -āv) to be the normal prevocalic ending, with the cases of -ā with coalescence due to dissimilation (Malzahn 1999:212).

Malzahn’s argument with regard to “conservatism in the invocation of the gods” is of interest here, but it is built on faulty data. There are, in fact, 4 preconsonantal and 1 pāda-final vocative duals in -au in the Rigveda. The preconsonantal forms are of devā- ‘god’, and the pāda-final of mitrā́vāruṇa- ‘Mitra and Varuṇa’. She is correct, however, with regard to the conservatism of the names of the god-pairs,13 which may then translate into fewer preconsonantal and pāda-final vocative duals in -au. Note See Chapter 8 for more discussion of this point and of these particular examples.

2.1.3. Summary

It becomes clear from surveying the literature dealing with the dual -au/-ā alternation that the description and explanation of this alternation given by Lanman over a century ago still represents the basic understanding of this phenomenon. The main focus in all of these explanations of the alternation of -au between -ā is on the diachronic aspects of the distribution, in that the key to the appearance of -au preconsonantally or pāda-finally is generally claimed to be a later date of composition. Malzahn separates the vocatives from the nominatives and accusatives in this environment, claiming that these irregular -au forms do not occur in the vocative, and though her analysis is incorrect in the specifics, her attribution of this to the conservative nature of the god-invocations, which would thus ward off, as it were, the spread of -au into these environments in later

13 Recall, for example, that the first member of dual dvandva compounds, which are predominately god-names, always appears with -ā and never with -au.
portions of the Rigveda, is valid with regard to the general point about the names of the gods. Other than this, the only other explanation offered for the appearance of -au in these environments is Lanman’s note of the phonetic qualities of the following consonant. Still, he makes no explicit claim here; this is discussed in Chapter 6.

The accounts deal with prevocalic distribution of -au and -ā in two basic ways. The first, represented by Lanman (1880) and Arnold (1905), focuses on metrics, regarding -ā to be the original ending in this environment even up to the time of the composition of the Rigveda, with -āv replacing -ā (perhaps as late as the compilation of the Saṃhita, in Arnold’s view) where it occurred with hiatus before a following vowel. The second approach, represented by Sommer (1924), Wackernagel (1930), and Malzahn (1999), views -āv as the regular prevocalic ending before and during the composition of the Rigveda, thus regarding cases of -ā with coalescence to be due, in many cases at least, to the dissimilatory influence of a neighboring v. These differences in approach, of course, have to do also with their understanding of the historical development of these two alternate endings, a topic that is explored later in this chapter (§2.3). First, I turn my attention to accounts of this alternation in the i-stem locative singular.

2.2. i-stem locatives in the literature: alternation within the Rigveda

The treatment of the alternation between -au and -ā in the locative singular of i-stems is much the same as that found for the duals, but it has been the focus of less attention, particularly in more recent studies.
2.2.1. Traditional accounts

Wackernagel’s treatment of the distribution of -au and -ā in the locative singular of the i-stems is similar to that of the duals: “The original distribution is thus: -au in the break (differing from the N.A.Du.), -ā before consonants, -āv before vowels” (1930:152). For the Rigvedic distribution, he points out that -ā occurs three times prevocally, in contraction with the following vowel; as in the duals, this is attributed to a “dissimilatory loss of v from -āv because of a following v (Sommer [1924]:269)” (ibid.). His discussion of preconsonantal -au forms is also the same as it was for the duals, saying that the “cases of -au before consonants in the interior of the pāda belong mostly to the younger hymns” (ibid.).

Lanman also deals with the i-stem locative singular in his 1880 work, of course. He points out that the ending -ā is used before consonants and before vowels with which it is contracted, but never with hiatus before a vowel; -au is used before vowels and at the end of pādas (1880:385). He says that “[t]he existence of these forms in -ā has often been noticed; but it is rather surprising to find that they are almost half as frequent as those in -au” (ibid.). Though he does not expound upon this further, it seems that he is surprised that they are not more frequent than they are, most likely in comparison to the -au and -ā of the duals. He goes on to make the association of these endings with those of the duals more explicit, saying that “[t]he first general distinction in their use is like that in the dual” (ibid.), i.e. preconsonantal -ā versus prevocalic -au (as -āv).

Lanman mentions a few forms in -ā that appear at the end of the pāda, but he basically dismisses them, in some cases suggesting that they are not actually locative
singular forms and/or not from \textit{i}-stems, and in others apparently disregarding them because of the metrical characteristics of the hymns in which they occur. With regard to the occurrence of \textit{-au} before consonants, he says that it “happens oftenest with certain frequent words” and that “[i]t is safe to say in general that many of these occurrences belong to the younger parts of the [Rigveda]” (1880:386).

Arnold (1905) does not discuss the \textit{i}-stem locatives in detail, mentioning only that “[l]ocatives in \textit{-ā} are frequently found before consonants within the verse, but there are only [three] cases of combination with a following vowel” (1905:73); his references to these forms indicate that two of these cases are found in hymns which he considers to belong to the “Popular Rigveda”, i.e. hymns that are late, among other characteristics. With regard to \textit{-āv} before vowels, he makes the following statement: “In the popular Rigveda we observe a series of forms which formerly ended in \textit{-ā}, such as the duals, … regularly used before hiatus and written in … \textit{-āv} … : and there are traces of similar change in the locatives of \textit{-i} and \textit{-u} stems” (1905:145). This statement would seem to indicate that he considers the ending \textit{-ā} to have been the original ending before vowels, with \textit{-āv} being a later editorial insertion used to indicate hiatus, as is his position also with regard to the duals.

2.2.2. More recent accounts

The \textit{-au/-ā} alternation in the locative singular of the \textit{i}-stems has not received much attention in recent studies. As noted above (§2.1.2), the focus of recent studies of the duals has been on the diachronic development of the endings; since the development of these endings in the locatives is different from that in the duals (see §§2.3, 2.4), the
locatives therefore receive at best a passing mention in these studies. Malzahn (1999), for example, mentions the -au/-ā alternation in relation to that in the duals, but notes that their different origins distinguish them. Other cursory mentions of these forms can sometimes give an indication of what the author considers to be their original distribution. Pirart, for example, explains the appearance of a preconsonantal locative singular -au, *trksāu maγhavan* in 6.46.8a, to be a “modernization” of the original locative singular *trksā* (a proper name) (2001:66), presumably one undertaken by the “diaskeuast” Śākalya, to whom the Saṃhitā is attributed (2001:59).

2.2.3. Summary

The accounts of the locative distribution of the -au and -ā variants are quite similar to those seen for the duals, while taking into account the differences in distribution between the two (e.g. -au rather than -ā in pāda-final position). This distribution is approached from the perspective of -au being original to prevocalic and pāda-final position, and -ā being original to preconsonantal position. The explanations for cases that do not fit into this pattern are again tied to two main factors, date of composition and phonetic environment. The cases of -ā coalesced with a following vowel are attributed to dissimilation because of a following v (Sommer 1924, Wackernagel 1930) and linked to a late date of composition (Arnold 1905). Lanman (1880) seems to consider these simply to be variants governed by the meter, not giving a particular explanation for them. Preconsonantal -au is also attributed to a late date of composition (Lanman 1880, Wackernagel 1930) or even to a post-composition modernization by the compilers of the
Saṃhitā (Pirart 2001). As with the duals, the understanding of the diachronic origin of the endings plays a role here, and I turn to this topic in the next two sections.

2.3. Etymological background of the duals

While the duals of the various types of nominal stems can be treated in many respects together as a group, the etymology of their ending -ā, in particular, separates them. I present here an overview of the literature on this subject. While there are aspects that are generally agreed upon, some of the details are a source of ongoing disagreement and discussion. I discuss these briefly, but I do not make any claim of resolving these issues.

2.3.1. a-stem duals

The nominal a-stems are descendants of the Proto-Indo-European (PIE) *o-stems and are the most productive nominal declension in Sanskrit. The comparative evidence from other Indo-European languages indicates that the original ending was (in the simplest terms) *-ō, cf. Greek -ω, Lithuanian -ū, Old Chuch Slavonic (OCS) -a (Wackernagel 1930:48, Beekes 1995:195, Szemerényi 1996:184), the regular outcome of which in Sanskrit was -ā. This much is agreed upon by most. The more specific origin of this *-ō is less clear-cut. Brugmann (1892:191), representing the traditional (pre-laryngeal-theory) viewpoint, cites Ostoff (and Brugmann 1881) as holding the view that this *ō was the result of the contraction of the stem vowel *-o with dual suffix *-e (seen in some consonant stems in other Indo-European languages, e.g. Greek πόδε ‘two feet’),
or merely the stem vowel lengthened, similar to the dual endings -ī and -ū in the i- and u-stems respectively.

More recent studies reflect the impact of the laryngeal theory on Indo-European reconstruction, generally attributing the long *∅ to the stem vowel *-o followed by a laryngeal dual ending. Which laryngeal was responsible and other details are still a source of debate. Beekes (1995:194) gives it as *h₁, on the basis of the Lithuanian ending -e found in the consonant stems which, he says, “points to h₁e” (ibid.). Under this treatment, the i- and u-stem duals -ī and -ū can be analyzed as resulting from the stem vowels plus the same dual ending, i.e. *-i-h₁ and *-u-h₁. Cowgill (1985) posits a different laryngeal, *h₃, as the ending of the dual, based on the reconstruction of dual pronouns such as the accusative/dative/genitive dual first person enclitic pronoun *noh₃ (Sanskrit nau; see §2.4.5 below).

Rasmussen (1989, 2003) also believes the laryngeal to have been, if anything, *-h₃, based on his view of the thematic vowel (i.e. the stem vowel -o) being “governed by the phonetic properties of the following segment … before a voiced segment the vowel is -o-; otherwise we have -e-” (2003:85). While he says that nouns usually generalized -o-, the pronouns did not; therefore, the Sanskrit demonstrative pronoun tā, OCS ta, cannot have come from *tō-h₁ but rather from *tō-h₃ or simply *tā, since he holds h₁ to have been voiceless and h₃ voiced, necessary for the appearance of the thematic vowel as o (ibid.). He also finds support for this in the need for *h₃ in the dual pronouns (cf. Cowgill 1985) and in his analysis of the first person dual marker in the verb (2003:87–88).¹⁴

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¹⁴ See Rasmussen 1989, 2003 for the full details of this analysis.
In the end, however, Rasmussen seems to favor instead an analysis of \(*-\tilde{o}\) as a contraction of \(*-o-e\), with the dual ending \(-e\) having been transferred to the \(o\)-stems from the athematic stems; under this analysis, the dual endings \(-\tilde{i}\) and \(-\tilde{u}\) may then be lengthened stem vowels formed on analogy to the pattern in the \(o\)-stems (2003:89–92). This analysis, which is quite similar to that of Ostoff (and Brugmann 1881; as cited in Brugmann 1892), does not answer the question of what the original thematic dual ending was, before the transfer of \(*-e\) from the athematic stems—was it zero, or was something else there that was replaced? This and other aspects of his account, such as his appeal to a “remarkable structural and even material similarity with Uralic here, even including a common analogical innovation and an event of shared phonetic change” (2003:88), make his analysis less compelling than one might wish.

Malzahn (1999) disagrees with Rasmussen’s analysis, or any analysis of \(*-\tilde{o}\) as resulting from a contraction of \(*-oh_{1}e\) (presumably regardless of which laryngeal is posited), saying that such an analysis “is excluded at first sight, because the Lithuanian continuation \([-\tilde{u}]\) of the ending points not to a circumflex, but to an acute intonation” (1999:206),\(^{15}\) since vowel contraction would normally produce circumflex intonation. Rasmussen replies:

I know of no trustworthy basis on which to dismiss the derivation of \(*-\tilde{o}\) from \(*-o-e\) just because the result has acute tone in Greek and Lithuanian … I have suggested the easy solution of excepting word-final position from producing

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\(^{15}\) She refers here to Jasanoff (1998:301, n. 5), who says that (with regard to the first singular of the thematic verbs) “[t]he ‘acute’ long vowel of … Baltic … rules out the possibility of a contracted ending…” (cf. Villanueva Svensson 2002:110, 116). See also Jasanoff (2003:60, n. 66), where, in discussing the 1st person singular verb form in Lithuanian, he notes that “[t]he attested 1 sg. \(vēdū\) thus points unambiguously to \(*vēdūh-o-h_{1}\); a preform \(*vēdūh-o-h_{1}e\) would have given Lith. \(*vēduo\)”.

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circumflex by contraction ... in word-final position, vowels may show less body than elsewhere. (2003:89–90)

Nonetheless, as he notes, Malzahn finds his suggestion “ad hoc and phonetically improbable (Malzahn 1999:206)” (Rasmussen 2003:90). Malzahn’s conclusion is that the thematic dual ending was indeed *-o-h₁ (1999:223); see also Jasanoff, who also proposes *-o-h₁ as the thematic dual ending, apocopated from the *-h₁e of the athematic stems (1998:301, n. 5; 2003:61), and Villanueva Svensson, who proposes *-o-h₁ as “the regular allomorph before consonants and in pause” (2002:121). This seems to be the most widely accepted and most likely etymology, and Rasmussen’s is, indeed ad hoc and shows disregard for Lithuanian historical phonology.

The origin of the ending -au and its alternation with -ā is much more controversial. Sources of disagreement are found, for example, in the question of whether -au was the result of a Proto-Indo-European development or was limited to the Indic branch of Indo-European, and in the question of the origin of the -u if the original ending of the dual was *-ō.

Some of the earlier scholars proposed an ending *-ōu original to Proto-Indo-European (which would regularly give Sanskrit -au); Meringer (as cited in Brugmann 1892:191; see also Bolling 1902) held the view that *-ōu was original everywhere, and that this became *-ō before consonants. This view was modified by Bechtel (1892:285, as cited in Bolling 1902:318), who posited instead an original distribution of *-ōu before

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Again, see Malzahn 1999 for the full details of her analysis, the complexity of which I do not deal with here.
vowels and in pause, and *-ō before consonants. Wackernagel also proposes a similar account, saying that “perhaps -au alone or along with -ā was authorized in Proto-Indic in pauses” (1930:47–48), explaining -ā in pāda-final position and before vowels as “based on the pressure of the preconsonantal -ā” (ibid.). A more recent version of this view is given by Hollifield (1980:48), who posits an “optional pre-Proto-Indo-European phonetic reduction of ... *ū to *ō” as in “Ved. nom. du. devā”. He finds extra-Indic support for this in proposing that “[t]he Baltic o-stem nom. acc. dual ending *-ō can be from *-ū by a very early Baltic sound change of *-ō > *-ō ... Therefore, *-ō would correspond to the Vedic ending -au rather than to -ā” (Hollifield 1980:29, n. 18). He seems to stand alone among recent scholars, however, in holding this view.

In general, however, the agreement among Indo-Europeanists seems to be that the -u was not originally part of this inflectional ending, leaving open the question of the origin of the form -au in Sanskrit. One type of explanation given is that -au represents the fusion of a particle u with the dual ending *-ō. Brugmann, for example, suggests that the -u may have been an independent particle which became attached to the ending *-ō, and that this particle may be associated with the u meaning ‘two’ that is seen in forms such as

17 The positing of *-ōu as the original dual ending in pāda-final position, which has no support within the Rigveda itself, is an attempt to deal with the i-stem locatives in conjunction with the duals, as well as the later generalization of -au and loss of -ā (Bolling 1902:318). Bolling explains the distribution within the Rigveda as a result of “analogy working in opposite directions in different dialects” (1902:322), by which means he also explains -au being the only form found in the later language: “In the dialect which is the basis of the ‘Rig Veda proper,’ the result is that -ā is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis ... of the later literature ..., the form in -āu was extended to the position before consonants” (ibid.). While this view of *-ōu as the original ending, particularly in pāda-final position, is not generally accepted, Bolling brings up some interesting points that are worthy of consideration.

18 See, for example, Malzahn (1999:221, n. 33) for a critique of his derivation of the Baltic *-ō.
Sanskrit _u-bhā-_ ‘both’ and Latin _vī-gintī_ ‘twenty’.\(^{19}\) With this, however, he suggests that the Vedic _-ā_ is not the descendant of the historical _*-ō_ , but is rather the sandhi variant of _-au_ before consonants (Brugmann 1892:191).

An updated version of this view is found in Hollifield (1980), who posits a nominative/accusative dual ending _*-oh₁u_ of which _*-h₁u_ is a “numerical element meaning ‘two’ to be seen also in … Lat. _vī-gintī_” (1980:48). Malzahn (1999) is also inclined to a version of this position, saying that there is a “disyllabic form _*-oh₁u_” of which “the [u-]extension is perhaps based on an optional, secondary beginning of a post-desinential numeral-particle (_*h₁u < _*du_ ‘two’)” (1999:223), and that this form was original to prevocalic context and was transferred from that environment to preconsonantal and pāḍa-final environments (1999:212). Villanueva Svensson (2002) agrees with these types of analysis, positing a dual allomorph _*-o-h₁w_ that could appear before vowels. For the origin of the _*w_ , he believes that “the best solution is to assume that in Indo-European the thematic nom.-acc. dual (including the numerals ‘2’, ‘8’ and pronominal stems) underwent a partial recharacterization with ‘a numerical element meaning ‘2’, _*w_ or _*h₁w_” (with Hollifield 1980), or “perhaps … better … assuming a weakening of _*du_- (thematized _*d(u)wo-_ > _*h₁u_- in enclitic position” (with Malzahn 1999:223).\(^{20}\)

\(^{19}\) The _vī_ - of _vī-gintī_ is now often analyzed as a reduced or dissimilated form of _*dwī-_ , a combining form of ‘two’ (e.g. Coleman 1992:397), but see Villanueva Svensson (2002:121) for an alternative view, similar to that of Brugmann, though he says either analysis is possible.

\(^{20}\) Note, however, that while both Malzahn and Villanueva Svensson cite Hollifield (1980:48) with regard to the origin of the _*y_ element in the _-au_ ending, neither of them hold to his position of _*-ōy_ being the only original dual ending.
An explanation along these same lines is given by Shields (1987), who claims that the \textit{u} was a deictic particle which “evolved into a locative-genitive (< oblique) case suffix … then [was] reanalyzed as a dual marker … and … generalized to the nominative-accusative” (Shields 1987:341). See also Eichner (1982, 1992), though he believes the deictic particle \textit{u} to be associated with the meaning ‘two’, again as found in \textit{u-bhá-}.\footnote{None of these explanations of the accretion of an \textit{u}/\textit{ū} particle with the dual ending \(*\ddot{o}\) deal in particular with the phonetics involved. But the regular outcome of the coalescence of \(-\ddot{a}\) with \textit{u}/\textit{ū} is Sanskrit \textit{-o} (the original short diphthong), not \textit{-au} (the original long diphthong; cf. Chapter 1). A possible explanation for the long diphthong from this accretion could lie in the generalization of a sandhi form from a prehistoric stage: e.g. \(*\ddot{o}Hu C- > *\textit{-ou} C\) (Sanskrit \textit{-o}), but \(*\ddot{o}Hu V- > *\textit{-ūu}\) (Sanskrit \textit{-au}), with the prevocalic form subsequently extended. Thanks to Hans Henrich Hock for discussion of this point.}

The other common type of explanation attributes the form \textit{-au} to phonetic factors and/or sandhi. Wackernagel proposes that both the forms \textit{-au} and \textit{-ā} and the alternation between them were original to PIE, the \textit{-au} being a result of the contraction of the stem-ending with a suffix, though he does not specify what that suffix might be, with the distribution of the two governed by sandhi (Wackernagel 1930:48). Lanman’s view is that “the \([-\textit{au}]\) of the dual … beyond all peradventure … is a mere phonetic outcome of \(-\ddot{a}\…” (1880:387). A somewhat different explanation was put forth by Arnold, who, recall from above (§2.1.1), referring particularly to the Rigveda, said that “a later and mechanical revision has substituted \(-\ddot{ā}v\) for the ending before hiatus” (Arnold 1905:132); in other words, the prevocalic \(-\ddot{ā}v\) was an editorial device, brought in to indicate a necessarily maintained hiatus after the constraints against hiatus, much weaker at the earlier stages of Rigvedic composition, were strengthened.
Cowgill also posits a phonetic origin for -au, suggesting that “Vedic -āv is a specifically Indic outcome of -oH before vowel, liable … to spread to clause-final and preconsonantal position” (1985:27). Rasmussen’s account is similar, viewing the ending -au as an alternative outcome of the contraction of the dual ending *-o-e that he posits, saying that it is “very strongly [indicated] that the final element /v/ properly belongs in antevocalic sandhi position” (2003:90). He concludes:

I therefore also consider it totally misguided to elevate the v-extension to the status of a separate morpheme. The only solution … is that the *-u- is a sandhi glide which could be present or not, originally depending on the further environment, later lexicalization then generalizing one form or the other. (2003:90–91)

Malzahn rejects these accounts, saying that though “final -ā is also susceptible to the insertion of a nonsyllabic element between itself and the vocalic initial of the following word” (1999:213), “a hiatus-remover of the form -y would actually be unexpected” (1999:214)—rather, one might expect the insertion of a nasal element, which is sporadically found in the Rigveda (including among the duals) between a final -ā and an initial vowel (see Lubotsky 1993; but see Hock 1999 for an alternate analysis of this phenomenon). She also points out that no similar sandhi phenomenon is found in “the structurally similar, but more often used” endings of the instrumental singular in -ā, though in the thematic stems this also developed from -oh₁ (1999:220; see also Villanueva Svensson 2002:121).

Jasanoff also offers a phonetic origin; having noted that the dual ending *-h₁(e) has a third variant *Hu which gave Sanskrit -au, he says that “[t]he rationale for the appearance of *Hy beside *He and *H is unknown”, but offers “[o]ne possible explanation, speculative but typologically plausible” in which word-final sequences of a
form like \*-oHe “were … realized as … \*oH\textalpha in early PIE, with partial ‘absorption’ of the final vowel by the preceding \*-VH- sequence” (2003:61). Final \*-\textalpha “could then have been subject to further weakening and loss”, with \*-\textalpha > \*u “when the preceding vowel was accented [\*\textbeta] and the following word began with a laryngeal (or vowel?)”, so \*-\textalphaH gave \*-\textalphaHu, e.g. \*d(u)\textgamma\textbeta-h\textgamma\textepsilon > \*d(u)\textgamma\textbeta-h\textgamma\textepsilonu" (2003:61–62). He concludes that “[a]nalogy would then have done the rest, producing new distributions of \*\*-\textbeta and \*\*-\textbeta\texteta in the daughter languages” (ibid.).

2.3.2. Non-\textalpha-stem duals

The non-\textalpha-stem duals apparently took the dual endings -au and -\textalpha, as well as their pattern of alternation, from the dominant \textalpha-stems. Based on the comparative evidence of other languages, the original ending in the consonant-stems was \*-e (Wackernagel 1930:49, Szemeréyi 1996:185) or \*-h\textgamma\textepsilon (Beekes 1995:194, Villanueva Svensson 2002: 111, Jasanoff 2003:61); cf. Greek -\textepsilon, Avestan -\textalpha. It was only in Indic that the original ending was replaced by the endings of the \textalpha-stems. The distribution of the endings -au and -\textalpha in the non-\textalpha-stems is basically parallel with that of the \textalpha-stems (cf. Chapter 3), which indicates that these were the “normal” dual endings in these noun stem classes at the time of Rigvedic composition (cf. Bolling 1902:324).

2.3.3. Summary

Most modern scholarship holds that the dual ending -\textalpha in the \textalpha-stems comes from PIE \*-\textbeta < \*oH. The laryngeal in question is taken to have been either \*h\textgamma (e.g. Beekes 1995, Malzahn 1999) or \*h\textgamma (e.g. Cowgill 1985), with \*h\textgamma receiving the most support in
the literature. The origin of the ending -au is less clear, however. Some older scholarship (e.g. Wackernagel 1930) and even some more recent (Hollifield 1980) believe -au to have its origins in PIE *-ō, and that an alternation between *-ō and *-ā was inherited into Old Indic. More common, however, is the belief that the -y element did not originally belong to this inflectional ending, and thus that -au was a secondary development. One explanation for its origin is that it represents an independent particle meaning ‘2’ or that had a deictic function that became attached to the ending *-ā (e.g. Brugmann 1892, Malzahn 1999, Eichner 1992). Another explanation attributes -au to a sandhi form that originated in certain phonetic (particularly, prevocalic) environments (e.g. Lanman 1880, Jasanoff 2003). Whatever the origin of -au and -ā in the a-stem duals, it is clear that they were then brought over into the non-a-stem duals, replacing the original ending *-e or *-h₁e.

2.4. Etymological background of the locatives and other forms

2.4.1. i-stem and u-stem locatives

The original ending of the i-stem locative singular in Proto-Indo-European has been analyzed as *-ēi (Brugmann 1892:159, Wackernagel 1930:156, Szemerényi 1996: 177), which would have given *-āi in Proto-Indo-Iranian (cf. Homeric Greek. -ηι, Gothic -ai).22 The ending *-ēi consists of the lengthened e-grade of the stem vowel -i-, and is

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22 The Gothic -ai is attested as a dative ending, as the result of the loss of the locative case and syncretism with the dative.
parallel in formation to the locative singular ending of the *u-stems, *-ēu, the lengthened e-grade of the stem vowel -u-, which gives -au in Sanskrit.

Brugmann (1892:159) proposes that parallel endings *-ēi and *-ē were original to PIE, the *-ē presumably being a preconsonantal sandhi variant (cf. Wackernagel 1930:156). In this analysis, the -ā allomorph found in Vedic represents the expected outcome of *-ē, which raises the question of the origin of the ending -au. The diphthongal form -au, clearly not original to the *i-stems, is then claimed to have been taken over from the *u-stems, a noun class closely connected to the *i-stems by the similarity of their inflectional patternings with regard to ablaut, among other things (see also Wackernagel 1930:156, Malzahn 1999:214). The motivation for the adoption of this ending could lie in the sandhi outcome of the diphthong -ai in prevocalic position in Sanskrit, which was -ā with hiatus rather than the otherwise expected -āy; -au could have been brought in to prevent hiatus in these situations.23 Wackernagel’s (1930:156) view is slightly different, in that he believes that both -au and -ā were present as sandhi variants in the *u-stem locatives at the time that -au was brought over into the *i-stems, and that the preconsonantal -ā of the *u-stems was subsequently lost.

Hollifield (1980) does not discuss the origin of the -au ending, but he clearly believes it was the underlying or original ending at a very early stage, which then underwent “the well-known optional pre-Proto-Indo-European phonetic reduction of …

23 Though this would not explain why the au-form was brought into pāda-final position.


Thus, he apparently believes this to have simply been allomorphic variation, the result of an optional phonetic process; he does not propose any normal patterns of distribution.

Lanman, however, says, regarding the theory that the *i*-stem *-au is “a simple transition to the *u*-declension—a formation after the analogy of the *u*-stems”, that “since the locative s[ingulars] of the *i*-stems are eight times as frequent as those from *u*-stems, this theory will hardly pass muster” (1880:386). He therefore offers another proposal, though with the caveat that “since this lies beyond the scope of this article, I would expressly disclaim any tone of categorical assertion in the matter” (Lanman 1880:386–87; cf. Brugmann 1892:168). Since the *i*-stem ending *-ēi was parallel in formation to the *u*-stem ending *-ēu, he proposes that another form *-ayi, from *-ei-i, existed at an early stage of Sanskrit, parallel to the alternative locative singular ending *-avi that is found in the *u*-stems. In this analysis, the locative ending *-i was then lost, with lengthening of the previous vowel, in both the *u*-stems and the *i*-stems. However, while in the *u*-stems this left *-āu, in an *i*-stem form like *agnāy-ī (from agnī- ‘fire’), “case-ending and thematic

24 Note that this is the same change by which he explains dual -ā (see §2.3.1). This analysis ignores, however, the distinction between the PIE *-ōu of the duals and *-ēu of the *i*-stem locatives. Both give -au in Sanskrit, but he explicitly places this “phonetic reduction” in pre-Proto-Indo-European, where they were two distinct diphthongs. Furthermore, if this “optional phonetic reduction” did apply to *-ēu as well (a necessary extension if he wishes to use it to explain the *i*-stem locatives), then he offers no explanation for its complete lack of occurrence in the *u*-stem locatives, where no alternate forms in -ā are found. If a purely phonetic process, it would be expected to apply (even optionally) wherever the phonetic conditions were met.

25 Lanman does not explain why the ending was lost, but notes that “[f]or the dropping of the ending there are abundant analogies” (1880:387), giving the examples of locative singular neuter endings in both -man and -mani (note Whitney (1889:159): “throughout both Veda and Brāhmaṇa, an abbreviated form of the loc. sing., with the ending i omitted, ... is of considerably more frequent occurrence than the regular form”), as well as tanvī beside tanā.

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final are homogenous, and (as the word becomes to the apprehension of the speaker agnā-yı) both are lost together, so that we have agnā́́ (Lanman 1880:387; cf. Macdonell 1910:283).

Lanman notes then three possibilities for the relationship of agnā to agnā́u: (i) they are independent developments, but “this in view of the facts few will wish to maintain” (1880:387); (ii) agnā́ comes from agnā́u; or (iii) agnā́u comes from agnā́. He prefers the third, saying that in light of the -au of the dual (and of the perfect; see §2.4.2 below), which as noted above (§2.3.1) he believes to be a “mere phonetic outcome of -ā” (ibid.), “it is hard to assume here a phonetic change exactly the reverse, without reason” (ibid.). The change from -ā to -au was aided not only by “analogy of the dual and perfect”, but the “frequently following labial initials would impart their coloring to the preceding -ā”, and analogy with the u-stem locatives, “when standing beside those from i-stems … would help to fix the form in -au” (ibid.).

Neither of the proposed endings *-ayi or *-āy are attested as such in the Saṃhita text, although Lanman suggests that some evidence can be found for their existence in some of the earlier Vedic hymns. With regard to *-ayi, for instance, Grassmann (1873) has suggested that some of the i-stem locative endings in -au were better read as -avi, as is found in the u-stems, based on metrical considerations, particularly the need in these verses for an additional syllable to fill out the meter. Lanman proposes that these forms instead be taken as remnants of an earlier *-ayi (1880:388). Wackernagel is dismissive of this proposed alternate ending, however, calling it “unnecessary conjecture” (1930:154).
While the goal of this investigation is not to provide a definitive answer to the question of the origin of these forms and their alternations, aspects of their distribution may shed some light on the question of origin. I revisit this in Chapter 10.

2.4.2. Perfects

The origin of the ending -au that is found in the 1st and 3rd singular perfect of verbal roots ending in -ā (e.g. dadhāu from dhā- ‘put’) is unclear. The regular 1st and 3rd person singular perfect ending is -a in Sanskrit, from the PIE *-a and *-e respectively (Szemerényi 1996:243) or *-h₂e and *-e in terms of laryngeal theory (Beekes 1995:238). The expected outcome for these roots would be -ā, i.e. *dadhā, which would thus be indistinguishable from the strong perfect stem. It seems clear, on the basis of the evidence of Avestan, that the ending -au must have been an Indic innovation, as there is no trace of the u-element in Avestan (e.g. daδa, which is exactly parallel to Sanskrit *dadhā).26

Few explanations have been given for the development of the -au ending in the perfects. Lanman briefly mentions the perfects in relation to the duals and the i-stem locatives, including the -au in these perfect forms among those that he believes to be phonetic outcomes of -ā (1880:387). Similarly, Arnold also ties the -au of the perfects together with that of the duals and the locatives, proposing that it represents a change of -ā into -au that “is connected with increasing strictness in the Rigveda in the question of hiatus” (1905:145). In the “popular Rigveda”, he claims, a number of forms that

26 The other solution would be that both -au and -ā were available as variants in the proto-language, and that -ā was generalized in e.g. the Iranian descendants and -au in the Indic; see below for examples of this reasoning.
originally ended in -ā, such as the duals, are “regularly used before hiatus and written in ... -āv...” (ibid.), and “there are traces of similar change ... in the perfects of verbs in -ā ... these changes, so far as the evidence of the Rigveda goes, are of a phonetic character” (1905:145–46), though he seems to regard these less as a phonetic development of an -āv in hiatus than as a later editorial insertion in cases where hiatus was found. This is, however, a problematic aspect to this explanation with regard to the perfects, namely the fact that the majority of the perfect forms in -au in the Rigveda occur before consonants (see Chapter 3).

Turning to more recent accounts, Markey (1979:69) also views the -u of the perfect ending -au as a hiatus breaker, resulting from the “morphologization of a dialect internal phonological process”. By this process, “dadā + [the ending] a > dadāv + a with -w- as the normal hiatus breaker” where the “-w- would yield phonetic -u- (au)” (ibid.), referring to the appearance of -au in i-stem locatives as further indication of the “increasing necessity for a hiatus breaker” that motivated this development. The hiatus breaker in this account differs from that of Lanman by the fact that he claims that it arose between the stem and the 1st and 3rd person ending -a, rather than between the inflected form and a vowel-initial following word.27

Rasmussen also takes his cue from analyses like that of Lanman, attributing -au in the perfects to an *o-H-e sequence, which underwent vowel contraction, parallel to his analysis of the dual ending as *-o-e. He says that these “basically alternat[e] by highly parallel rules which indicate very strongly that the final element /v/ properly belongs in

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27 How this then relates to the i-stem locative forms agnā/agnau that he cites is not clear.
antevocalic sandhi position” (2003:90); this represents a significant assumption (cf. the previous paragraph), which he unapologetically acknowledges, noting that “the single occurrence of paprā́ is anteconsonantal. One may then assume that also the type dadhā́u once alternated in the same way [as the duals]” (ibid., n. 16).

Jasanoff (2003) analyzes the 1st singular ending as *-o-h2(e), with a parallel development to that of the dual ending *-o-h1(e) (see §2.3.1 above). He thus gives the development of 1st singular jajñáu (from jñā- ‘know’) from “a surface form *gehñoH以人为 (*gehńóh2以人为?), simplified by reduction of the laryngeal cluster from underlying *gehńóh3- h2e”, and the “same phonological sequence, with the morpheme boundaries differently situated, underlies the corresponding third person form”, jajñáu from *gehńóh3以人为 < *gehńóh3-e (2003:61) (see his explanation of the phonetic processes given above in §2.3.1).

Villanueva Svensson (2002) takes a somewhat different approach, though he also begins with apocope of the endings, similar to Jasanoff. Using the root dā- ‘give’ as exemplar, he starts “with an apparently endingless 1/3sg. *dedóh3 (< 1sg. *de-dóh3-h2e, 3sg. *de-dóh3-e” (2002:114), making the “further assumption … that *-oh3 in final position did regularly leave a velar [sic] glide, in all probability subject to variations of sandhi...: *-oh3 C°, *-oh3w V°” and “still another assumption … that this formation was extended to roots ending in another laryngeal” (ibid.), so that, for example, forms from dhā- ‘put’ < *dhoH以人为 and from sthā- ‘stand’ < *stoH人为 also acquired the ending -w “from etymological *dedóh3(w)” (ibid.), whether in Proto-Indo-European or independently in the daughter languages (ibid., n. 18). He admits that he cannot prove that *-oh3 left a
glide in final position, but says that he is “unable to see any other reasonable solution for the Vedic type *dadáu*” (2002:115). Having decided, on the basis of the two Rigvedic perfects in -ā and apparently on the similarity of this distribution with that of the duals, that “the evidence of the 1/3 sg. perfect of °ā-roots … points to a phonetic distribution *āu V°/*-ā C° for Proto-Indo-Iranian” which can be seen in Vedic “in some relics for the perfect” (2002:112), he is left with his conclusion that “[i]ts distribution is so clear cut that it precludes from the outset the assumption of an autonomous element *u secondarily attached to the perfect. Only a phonetic solution can be seriously considered” (2002:115). Thus, the variant *-ā was generalized in the Iranian languages (e.g. Avestan daδā corresponding to Sanskrit dadáu), “while Vedic generalized *-āu V° for all roots in °ā” except for the two “very clear archaisms”, paprā́ and jahā́, which appear before consonants in the Rigveda (2002:117).

An additional explanation that has been offered for the perfect ending -au is that the -u element represents a deictic particle. In this view, “normally formed perfects were far-deictically specified with +u” (Dunkel 2004:51, referring to analyses by Ostoff (and Brugmann) 1881 and Schmidt 1985). Dunkel calls this approach “appealingly straightforward”, and says that the -u “served … only to remedy the invisibility of the synchronic ending -a” (2004:52).

### 2.4.3. Numerals dvá- ‘two’ and aṣṭā- ‘eight’

To a certain extent, dvá- can be subsumed under the other duals, particularly with regard to its Rigvedic nominative/accusative/vocative endings -au and -ā, but I present an overview of its etymology here as well. Though appearing in the Rigvedic text as from a
root *dvā-*, the meter often indicates that it should be read as disyllabic *duā-* (also represented as *duvā-*). The proto-form of this numeral is typically given as something like *duwō(w)* (Emmerick 1992:163). Its distribution of forms in -au versus -ā is basically parallel to that seen in other a-stem duals.  Whether the cognates in other languages show outcomes of an original ending in *-ōu* (in this numeral, and by extension, in the duals) and therefore whether *-ōu* was found in Proto-Indo-European or was an Indic innovation are subjects of some disagreement, as was seen above (§§2.3.1, 2.3.2).

The form *dvā-* ‘two’ thus has a particularly important place in the literature dealing with the duals because of its position as, one might say, the dual *par excellence*. In particular, this form, together with *aštāu* (on which see below), provide the only evidence of a possible Proto-Indo-European origin for the dual ending -au, making the analysis of these forms an important component of accounts of the origin of the endings -au and -ā in the duals.

One can look, for example, at Cowgill’s analysis of ‘two’ in Germanic and Celtic and of the duals: key to his analysis of the Proto-Indo-European dual endings (see above, §2.3.1) are conclusions such as that Old Icelandic (OIc.) *tvau* comes from *tva* plus *-u* < Proto-Germanic *-ō*, an explanation which he says “is in every respect superior to supposing that *tvau* is an old masculine form, comparable to Skt. *d(u)vāu*” (1985:14). He analyzes other forms of ‘two’ in Germanic and Celtic, in all cases rejecting the hypothesis that they are related to the -au form seen in Sanskrit, and he then concludes that “[t]he views adopted here of OIc. *tvau, þau* and of Celtic o-stem duals and ‘2’ mean that

28 See Chapter 3, Table 3.3 for details.
there is no evidence outside of Indic for ‘*-ōu’ beside ‘*-ō’ in undoubted o-stem duals” (1985:26). It is only this analysis of ‘two’ that allows him to posit the dual ending as *-h₃, with -au representing an Indic-internal development. Malzahn follows his analysis of this form, again supporting her conclusion that -au in the duals is an Indic innovation (1999:214).

The controversy over the etymology of ‘two’ therefore is mostly limited to the question of whether the dual ending -au originated in the proto-language or was a later development. An additional possibility is that -au as a dual ending originated specifically within forms of dvá-, whether at a proto-stage or within Indic itself, and spread from their into other dual forms, both on the basis of dvá-’s similarity to a-stem nouns and as a way of making the connection with ‘two’ even more overt.

The numeral aṣṭā- ‘eight’ is more controversial. The PIE proto-form for ‘eight’ has traditionally been reconstructed as involving a stem *ok’to- (e.g. Emmerick 1992:170). The controversy comes in with respect to the Sanskrit form aṣṭāu, in particular, because of its resemblance to a dual. If an analysis of duality is correct, this suggests an original form that would have in the singular meant ‘four’ or in some way denoted quaternity, so that the dual form could be interpreted as ‘two fours’ or ‘eight’. No obvious connection between aṣṭāu and a related form meaning ‘four’ is found in Sanskrit, but evidence has been claimed from external sources in the form *otxo- ‘four’, found in common Kartvelian, which could have been borrowed from a ‘centum’ Indo-European language, or, based on the alternate reconstruction *ostxw/o-, from a ‘satem’ source (Blažek 1998:215).
From the internal perspective, Henning (1948) linked this form to an Avestan form \(ašti-\), which denotes a measure of length, and which he claims corresponds to a Greek form \(παλαστή\) meaning ‘four fingers’ breadth, palm’ (Henning 1948:69),\(^{29}\) with a difference in nominal stem types between the Indic \(o\)-stem and the Iranian \(i\)-stem. This Avestan form has been linked to the root \(*H₂ok’-/*H₂ek’-\) ‘pointed, sharp’; the form \(aštau\) could therefore be analyzed as a dual of an \(o\)-stem \(*H₂ok’to-\), which could have perhaps been syncopated from an original neuter \(*H₂ok’etom\) ‘a set of points (of one hand)’ > ‘fingers (without the thumb)’ (Blažek 1998:220).\(^{30}\)

Others, however, do not agree that \(ašťau\) is an old dual, but rather posit that the -\(u\) was original to the stem of ‘eight’ rather than reflecting a dual inflectional ending. Cowgill, for example, notes that, with regard to the analysis of Henning, “the relation of the \(i\)-stem of \(ašti\)- to the \(o\)-stem implied by taking ‘8’ as a dual is unclear” (1985:26). Thus, even though ‘eight’ “has forms outside Indic pointing to \(*-ōu’\) as well as \(*-ō’\), e.g. Go[thic] \(ahtau\)”, he proposes that “the -\(u\)- of the ordinals Lat. \(octāvus\), Gk. \(óγδοFoζ\) … and Go[thic] \(ahtudin\) (if not a misspelling for \(ahtaudin\) or \(ahtodin\)) suggests the \(*y\) was part of the stem for ‘8’” (ibid.). As with his analysis of ‘two’, this allows him to attribute dual -\(au\) to an Indic-internal development.

Villanueva Svensson (2002:112–13) agrees that the -\(u\) is original to the stem (from the diphthong \(*-ōu\)), but notes that other languages show outcomes from simple

\(^{29}\) Note, however, that this Greek form cannot be cognate to an Avestan form \(ašti-\), by the regular phonological correspondences that hold between the languages.

\(^{30}\) There are many references discussing the origin of \(ašťau\), cf. the articles in Gvozdanović (1992); Blažek (1998) gives a good discussion and summary of much of the research.
*-ō. He connects this with the distributions found in the perfects and the duals, with an sandhi-governed distribution original to the proto-language and with different generalizations in the daughter languages. Though not explicitly stated, he does not appear to consider the form to be a dual.

If aṣṭāu does represent an old dual, the root from which it was derived did not survive as an independent stem into Sanskrit. This loss of the independent root that could be connected to aṣṭāu would likely have rendered the etymology, and thus the original duality, of this form to be opaque to the speaker at the synchronic period of the Rigveda. During that synchronic period, however, speakers potentially could have connected this form with duals based on the ending -au and its status as an even number (thus, divisible by two and able to be dual). Thus, both the synchronic and diachronic status of this form as a dual or not are particularly difficult to determine.

2.4.4. Demonstrative pronoun aśāu

The pronoun aśāu, which represents a distal demonstrative, has long been analyzed as representing the fusion of the nominative singular masculine and feminine *so/*sā- of the Indo-European demonstrative pronoun *só/tó- with an ablaut variant *au of the particle *u, which signaled distal reference. The Vedic form aśāu is cognate with an Avestan form ēhau, the initial vowel of the Sanskrit form having been introduced from the rest of the paradigm, in which the forms are built upon the stems amu- and ad-. The

31 See Klein (1977) for a more detailed analysis of the formation of this pronominal paradigm and the connection of aśāu to the forms built on amu-. This article also contains the references to the earlier works in which this form is discussed.
type of construction that led to the formation of this pronominal paradigm can be seen in
the Rigveda in new collocations of the type sā u, tām u, etc., which “represent historical
renewals of the prehistoric situation which led to the creation of *sāu, amūm, etc., in the
first place” (Klein 1977:174).

2.4.5. Enclitic personal pronoun nau

The enclitic 1st person dual pronominal form nau corresponds to Greek νῶ, Gathic Avestan nā, and OCS na (Brugmann 1892:397, Wackernagel 1930:477). Wackernagel notes that the ending “is identical with that of the nom.-acc. dual of the nominals” with the exception that no variant form in -ā appears (ibid.). Katz (1998:198) proposes that this form has its origin in PIE *naH > *nā, and that this form was subsequently “hyper-dualized with -u”, based on the dual ending -au of the nominals. This hyper-
dualization resulted in nau in Sanskrit, but the cognates provide evidence of the original PIE form. Similarly, Cowgill posits a proto-form *noh₃, with the ending -au attributed to the “spread to clause-final and preconsonantal position” of the originally prevocalic Indic -āv of the duals (1985:27).

2.5. Summary

I have presented in this chapter an overview of the literature on both the synchronic aspects of the alternations of the endings -au and -ā in duals and i-stem locative singulars in the Rigveda and the diachronic development of the forms. In §§2.1 and 2.2 we saw that accounts of the alternation typically describe the patterns of distribution of -au and -ā in the Rigveda as a regular pattern of -ā preconsonantally and
pāda-finally and both -āv and -ā prevocally in the duals, and of -ā preconsonantally and -au pāda-finally and prevocally in the i-stem locatives. Deviations from this pattern are generally attributed to a later date of composition or to phonetic effects. The detailed presentation of the data in Chapter 3 shows the extent to which these generalizations hold true, and in the discussion of factors such as date of composition in Chapter 5 and phonetics in Chapter 6, I explore the utility of these factors in accounting for aspects of the alternation as well as their limitations.

While some of the diachronic aspects of this alternation, particularly with regard to the etymology of the forms, are secondary to the focus of this dissertation, certain aspects of the distributions found in the Rigveda have relevance for the different theories presented in this chapter; these are touched upon in subsequent chapters, and the overall implications of this study for the etymological origins are briefly revisited in Chapter 10.
CHAPTER 3

DISTRIBUTIONS

I presented in Chapters 1 and 2 the basics of the -au/-ā alternation in the Rigveda, in nominative/accusative/vocative duals and in locative singulars of i-stem nouns. Other forms in -au were also discussed, including 1st and 3rd person singular perfects of verbs in -ā, the locative singular of u-stems, the numeral aṣṭā-, the deictic pronoun asāu, and the enclitic personal pronoun nau. In this chapter I present the detailed data on which this study is based, showing the full distributional picture for these forms in the Rigveda. I then analyze the data, comparing in particular the distributions of the duals and i-stem locatives, and discussing their similarities and differences.

As noted in Chapter 1, I collected this data set by going through Grassmann’s (1873) *Wörterbuch zum Rig-Veda* and identifying each stem and its relevant forms, and I then checked these against Lubotsky’s (1997) *A Rgvedic Word Concordance* and other grammars (e.g. Macdonell 1910, 1916), particularly in cases of forms about which there is some disagreement. Using Aufrecht’s (1877) and van Nooten and Holland’s (1994)
Rigvedic texts as resources, I collected each example together with the full context of the lines in which they appear. A full listing of each stem and its relevant forms in their Rigvedic contexts is found in Appendix A.

3.1. Duals

As discussed in the first two chapters, the duals can be divided into two major classes, the $a$-stem duals and the non-$a$-stem duals. I present here the distributions of the two classes separately and then compare the two, ultimately combining them into a single category for the purpose of comparison with the $i$-stem locatives.

3.1.1. $a$-stem duals

The $a$-stems make up the largest class of nominals in Sanskrit, and thus in the Rigveda. This class consists of masculines and neuters, but since the endings -$au$ and -$ā$ are found only in masculine and feminine forms, all of the relevant forms in this class are masculines. The forms presented here are from 383 $a$-stems; in addition, I include here the demonstrative pronominal stems $imā$- and $etā$- ‘this here’, and $tā$- and $tyā$- ‘that’, the interrogative $kā$- ‘which?’, and the relative $yā$- ‘which’, as well as the numeral $dvā$- ‘two’, because as a whole their patterns of distribution are similar to those of the other $a$-stems, though the details of these forms are also considered separately.

An overview of the distribution of -$au$ and -$ā$ in $a$-stem duals is presented in Table 3.1. The number of forms in -$au$ and -$ā$ in each environment are given in the first column, specifically, preconsonantal ($/_C$), prevocalic ($/_V$), and pāda-final ($/_|$). The percentage of the total number of dual forms that each category represents is given in the
Table 3.1: Distribution of -au and -ā in a-stem duals.

Table 3.1 shows that the -ā variant is by far the more common, being found in 85% of the dual forms from a-stems in the Rigveda. The environment in which both of these variant forms appear most often is preconsonantal, with 834 examples, followed by the prevocalic and pāda-final environments, with 240 and 238 forms, respectively.
To illustrate how these distributions are seen in individual stems, I present in Table 3.2 the distributions for certain representative a-stems, in particular, those that have five or more relevant (i.e. nominative/accusative/vocative) dual forms in the Rigveda, numbering 34 in all, and accounting for 598 of the a-stem dual forms. Certain individual stems and their distributions are discussed in detail in Chapter 8.

As can be seen in the numbers of forms in each environment and the percentages they represent of the total in the last two lines, the patterns of distribution in the 34 stems in Table 3.2 are similar to the pattern of the category as a whole shown in Table 3.1. These 33 stems (out of the 383 total) account for over half of the a-stem duals in the Rigveda (subtracting the pronominal and numeral forms, which are given in Table 3.3), giving an indication of how many of the stems involved have only one or a few relevant dual forms attested.

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2 The forms here and elsewhere are ordered according to Sanskrit alphabetization, with the exception that verb forms such as participles are ordered according to the alphabetization of the verb root.

3 The cut-off of 5 here was chosen somewhat arbitrarily, but it is suitable for keeping the presentation within reason. Note, for example, that while there are 11 stems that have 5 relevant forms, there are 17 with 4, 24 with 3, and so on.
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<th>-ā/ C</th>
<th>-āv/ V</th>
<th>-ā/ V</th>
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<td>10</td>
</tr>
<tr>
<td>róhita-</td>
<td>1</td>
<td>6</td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>váruṇa-</td>
<td>9</td>
<td>2</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>vāvṛdhāná-</td>
<td>1</td>
<td>2</td>
<td></td>
<td>3</td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>vṛṣabhá-</td>
<td>4</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>suháva-</td>
<td>7</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>hásta-</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>hiranyáya-</td>
<td>2</td>
<td></td>
<td></td>
<td>3</td>
<td></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>TOTAL</td>
<td>14</td>
<td>413</td>
<td>64</td>
<td>47</td>
<td>2</td>
<td>58</td>
<td>598</td>
</tr>
<tr>
<td>%</td>
<td>2.3</td>
<td>69.1</td>
<td>10.7</td>
<td>7.9</td>
<td>0.3</td>
<td>9.7</td>
<td>(100)</td>
</tr>
</tbody>
</table>

Table 3.2: Distribution of -au and -ā in specific a-stem forms.
Included in the overall distributions in Table 3.1 were the numeral *dvá*- ‘two’ and the pronominal stems *imá*, *etá*, *ká*, *tá*, *tyá*, and *yá*. The specific distributions of these forms are shown in Table 3.3.

<table>
<thead>
<tr>
<th>STEM</th>
<th>-au/₀C</th>
<th>-ā/₀C</th>
<th>-āv/₀V</th>
<th>-ā/₀V</th>
<th>-au/₀</th>
<th>-ā/₀</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvá-</td>
<td>16</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>imá-</td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>etá-</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td></td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ká-</td>
<td>1</td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>tá-</td>
<td>1</td>
<td>100</td>
<td>14</td>
<td>1</td>
<td>118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tyá-</td>
<td>1</td>
<td>17</td>
<td></td>
<td></td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yá-</td>
<td>2</td>
<td>29</td>
<td>6</td>
<td></td>
<td>37</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL (pro)</td>
<td>8</td>
<td>150</td>
<td>21</td>
<td>1</td>
<td>2</td>
<td>183</td>
<td></td>
</tr>
<tr>
<td>% (pro)</td>
<td>4.4</td>
<td>82.0</td>
<td>11.5</td>
<td>0.5</td>
<td>0.5</td>
<td>1.1</td>
<td>(100)</td>
</tr>
</tbody>
</table>

Table 3.3: Distribution of -au and -ā in *dvá*- and pronominals.

While the general pattern of distribution of -au and -ā in these forms is similar to that in the a-stems as a whole, i.e. with -ā being most common preconsonantally and pāda-finally and -au prevocally, Table 3.3 does suggest a somewhat greater tendency for -au to appear in the pronominal stems than in other a-stems, both in the preconsonantal and pāda-final environments and prevocally as -āv. The implications of and explanations for these facts are discussed in Chapter 8.
3.1.2. non-a-stem duals

The second major class of duals is that of the non-\(a\)-stems. These include forms from \(r\)-stems, some \(ā\text{-}, \tilde{r}\text{-, and ū}\)-stems, diphthongal stems, and consonant stems. The data presented here are from 355 non-\(a\)-stems. An overview of the distribution of \(-au\) and \(-ā\) in these non-\(a\)-stem duals is presented in Table 3.4, with the same format as in Table 3.1.

<table>
<thead>
<tr>
<th></th>
<th># of forms</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>(-au) (_\ C)</td>
<td>23</td>
<td>1.7</td>
</tr>
<tr>
<td>(-ā) (_\ C)</td>
<td>712</td>
<td>52.3</td>
</tr>
<tr>
<td>(-āv) (_\ V)</td>
<td>125</td>
<td>9.2</td>
</tr>
<tr>
<td>(-ā) (_\ V)</td>
<td>66</td>
<td>4.9</td>
</tr>
<tr>
<td>(-au) (_\</td>
<td>)</td>
<td>14</td>
</tr>
<tr>
<td>(-ā) (_\</td>
<td>)</td>
<td>420</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>1360</strong></td>
<td>(100)</td>
</tr>
<tr>
<td>(-au)</td>
<td>162</td>
<td>11.9</td>
</tr>
<tr>
<td>(-ā)</td>
<td>1198</td>
<td>88.1</td>
</tr>
</tbody>
</table>

Table 3.4: Distribution of \(-au\) and \(-ā\) in non-\(a\)-stem duals.

As with the \(a\)-stem duals, the \(-ā\) variant is by far the more common, being found in 88% of the dual forms from non-\(a\)-stems in the Rigveda, as shown in Table 3.4. Once again, forms occur most often in preconsonantal environment, with 735 instances.
followed by pāda-final, with 434 (which is almost twice as many as in the $a$-stems), and prevocalic, with 191.

As with the $a$-stems, I present the distributions for certain representative non-$a$-stems in Table 3.5 in order to illustrate how the overall patterns play out with regard to individual stems. Once again, these are those stems that have five or more relevant dual forms in the Rigveda, numbering 46 in all, and accounting for 930 of the non-$a$-stem dual forms, or two-thirds of the non-$a$-stem duals in the Rigveda. Their distributions are again similar to the overall picture in Table 3.4. One stem in particular which is of interest is $aśvin$- (the name of a god-pair): with its 383 forms, it alone accounts for over a quarter of non-$a$-stem dual forms; it occurs throughout the Rigveda; and its patterns of -au/ā distribution resembles to a certain extent those of the dual categories as a whole.\(^4\) Thus, it can serve to a certain extent as an exemplar of duals in the Rigveda.

\(^4\) Though with fewer preconsonantal and pāda-final -au forms, demonstrating the special conservatism of these god-names; see Chapter 8 for discussion of this point.
<table>
<thead>
<tr>
<th>STEM</th>
<th>-au</th>
<th>-ā</th>
<th>-āv</th>
<th>-ā</th>
<th>-au</th>
<th>-ā</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>adrúh-</td>
<td>3</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>arvānc-</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>aśvín-</td>
<td>208</td>
<td>33</td>
<td>18</td>
<td>1</td>
<td>122</td>
<td>383</td>
<td></td>
</tr>
<tr>
<td>sánt-</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td></td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>yánt-</td>
<td>2</td>
<td>1</td>
<td></td>
<td>3</td>
<td></td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>uṣás-</td>
<td>4</td>
<td>2</td>
<td></td>
<td>1</td>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>uṣāsānāktā-</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>ṭāvān-</td>
<td>7</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>ṭāvṛdh-</td>
<td>1</td>
<td>1</td>
<td>12</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>keśīn-</td>
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<td></td>
<td></td>
<td>2</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gö-</td>
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<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>gopā-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>cakrī</td>
<td>1</td>
<td></td>
<td></td>
<td>4</td>
<td></td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>tanū-</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>dyó-</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>dvār-</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nākośās-</td>
<td>5</td>
<td></td>
<td></td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nāpat-</td>
<td>6</td>
<td>1</td>
<td></td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nṛ-</td>
<td>36</td>
<td>3</td>
<td>2</td>
<td>42</td>
<td></td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>pād-</td>
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<td>2</td>
<td>2</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pītr-</td>
<td>17</td>
<td>4</td>
<td>5</td>
<td>26</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>purubhuj-</td>
<td>6</td>
<td>1</td>
<td>3</td>
<td>10</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>prácetas-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>brhánt-</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhiṣāj-</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bibhrat-</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>maghāvan-</td>
<td>5</td>
<td></td>
<td></td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>madacyūt-</td>
<td>2</td>
<td></td>
<td></td>
<td>5</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mayobhū-</td>
<td>1</td>
<td></td>
<td>6</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>māṭṛ-</td>
<td>24</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rathī-</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rājan-</td>
<td>16</td>
<td>4</td>
<td></td>
<td>20</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vājīn-</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vidvās-</td>
<td>4</td>
<td>1</td>
<td></td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vrṭrahān-</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3.5: Distribution of -au and -ā in specific non-a-stem forms.
Table 3.5 continued

<table>
<thead>
<tr>
<th>vrṣan-</th>
<th>57</th>
<th>15</th>
<th>2</th>
<th>74</th>
</tr>
</thead>
<tbody>
<tr>
<td>sākhi-</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>sacābhū-</td>
<td>7</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sāmanas-</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>sāmokas-</td>
<td>5</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>smrāj-</td>
<td>8</td>
<td>2</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>supéśas-</td>
<td>5</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sūryāmās-</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hóṭṛ-</td>
<td>10</td>
<td>1</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>7</td>
<td>522</td>
<td>102</td>
<td>46</td>
</tr>
<tr>
<td><strong>%</strong></td>
<td>0.8</td>
<td>56.1</td>
<td>11.0</td>
<td>4.9</td>
</tr>
</tbody>
</table>

3.1.3. Comparison and summary

Having seen now the distributions within the a-stem and non-a-stem duals as two separate categories, I now present a summary and comparison of the two. Figures 3.1 and 3.2 show the patterns of distribution within each of the three environments in the a-stem and non-a-stem duals, allowing for a clearer comparison of the distribution between the two sets of forms.
Figure 3.1: Distribution by environment of -au and -ā in a-stem duals.

Figure 3.2: Distribution by environment of -au and -ā in non-a-stem duals.
These figures reveal, first of all, that the overall patterns of distribution are quite similar between the a-stem and non-a-stem duals. In preconsonantal environment, there are 834 forms in the a-stems and 735 in the non-a-stems, with -au to -ā ratios of 42 : 792 (5% : 95%) and 23 : 712 (3% : 97%) respectively. In prevocalic environment, there are 240 forms in the a-stems and 191 forms in the non-a-stems, with -au to -ā ratios of 140 : 100 (58% : 42%) and 125 : 66 (65% : 35%) respectively. In pāda-final environment, there are 238 forms in the a-stems and 434 forms in the non-a-stems, with -au to -ā ratios of 11 : 227 (5% : 95%) and 14 : 420 (3% : 97%) respectively. The ratios differ slightly, with a-stems having slightly more -au forms (2%) in preconsonantal and pāda-final positions but fewer -āv forms (7%) in prevocalic position than the non-a-stems. The overall pattern of distribution between the two is similar enough, however, that they can be considered as a single category in establishing a broad characterization of the distribution of -au and -ā in Rigvedic duals. This further allows for a comparison of distributions between the duals and i-stem locatives. I present a summary of the distributions of a-stem and non-a-stem duals in Table 3.6.

5 It is interesting to note here that the ratio of “irregular” -au forms within each group is the same across preconsonantal and pāda-final environments (i.e. 5% for a-stems, 3% for non-a-stems).
Table 3.6: Distribution of -au and -ā in a-stem and non-a-stem duals.

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>%</th>
<th>non-a</th>
<th>%</th>
<th>all duals</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>-au / _C</td>
<td>42</td>
<td>3.2</td>
<td>23</td>
<td>1.7</td>
<td>65</td>
<td>2.4</td>
</tr>
<tr>
<td>-ā / _C</td>
<td>792</td>
<td>60.4</td>
<td>712</td>
<td>52.3</td>
<td>1504</td>
<td>56.3</td>
</tr>
<tr>
<td>-āv / _V</td>
<td>140</td>
<td>10.7</td>
<td>125</td>
<td>9.2</td>
<td>265</td>
<td>9.9</td>
</tr>
<tr>
<td>-ā / _V</td>
<td>100</td>
<td>7.6</td>
<td>66</td>
<td>4.9</td>
<td>166</td>
<td>6.2</td>
</tr>
<tr>
<td>-au / _</td>
<td>11</td>
<td>0.8</td>
<td>14</td>
<td>1.0</td>
<td>25</td>
<td>1.0</td>
</tr>
<tr>
<td>-ā / _</td>
<td>227</td>
<td>17.3</td>
<td>420</td>
<td>30.9</td>
<td>647</td>
<td>24.2</td>
</tr>
<tr>
<td>Totals</td>
<td>1312</td>
<td>(100)</td>
<td>1360</td>
<td>(100)</td>
<td>2672</td>
<td>(100)</td>
</tr>
<tr>
<td>-au</td>
<td>193</td>
<td>14.7</td>
<td>162</td>
<td>11.9</td>
<td>355</td>
<td>13.3</td>
</tr>
<tr>
<td>-ā</td>
<td>1119</td>
<td>85.3</td>
<td>1198</td>
<td>88.1</td>
<td>2317</td>
<td>86.7</td>
</tr>
</tbody>
</table>

3.2.  *i*-stem locatives

The *i*-stem locative singular forms in -au and -ā are fewer in number than the duals, and come from 92 individual stems. The distribution of the -au and -ā forms is presented in Table 3.7.
Table 3.7: Distribution of -au and -ā in i-stem locatives.

Table 3.7 shows that the -au variant is by far the more common, being found in 71% of the i-stem locative singular forms in the Rigveda. In contrast with the duals, the most common position in which these forms occur is pāda-final, with 199 forms, followed by preconsonantal, with 178, and prevocalic, with 43.

As with the duals, I illustrate these distributions as seen in individual stems. In Table 3.8 I present the distributions for certain representative i-stems, in particular, those that have five or more locative singular forms in the Rigveda, numbering 24 in all, and accounting for 321 of the i-stem locative singular forms.
### Table 3.8: Distribution of -au and -ā in specific i-stems.

<table>
<thead>
<tr>
<th>STEM</th>
<th>-au/</th>
<th>-ā/</th>
<th>-āv/</th>
<th>-ā/</th>
<th>-au/</th>
<th>-ā/</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>agní-</td>
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<td>8</td>
<td>3</td>
<td>15</td>
<td>31</td>
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<td></td>
</tr>
<tr>
<td>abhiṣṭi-</td>
<td></td>
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<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>ājī-</td>
<td>1</td>
<td>7</td>
<td>3</td>
<td>14</td>
<td>25</td>
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<tr>
<td>iṣṭi-</td>
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<td>5</td>
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<td></td>
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<tr>
<td>úditi-</td>
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<td></td>
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<tr>
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<td>4</td>
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<td>gábhasti-</td>
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<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gáviṣṭi-</td>
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<td></td>
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<tr>
<td>devávīti-</td>
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<td>2</td>
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<tr>
<td>pūrvāhūti-</td>
<td>1</td>
<td>1</td>
<td></td>
<td>3</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>medhásāti-</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yóni-</td>
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<td>7</td>
<td>1</td>
<td>15</td>
<td>1</td>
<td>46</td>
</tr>
<tr>
<td>rāti-</td>
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<td></td>
<td></td>
<td>4</td>
<td>6</td>
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<tr>
<td>vājasāti-</td>
<td>1</td>
<td>1</td>
<td></td>
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<td>29</td>
<td></td>
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<td>vyuṣṭi-</td>
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<td>1</td>
<td></td>
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<td>sūrasāti-</td>
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<td>7</td>
<td>1</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sāṃṛṭi-</td>
<td>1</td>
<td>2</td>
<td></td>
<td>2</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sārvatāti-</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td></td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sāti-</td>
<td>4</td>
<td>5</td>
<td>2</td>
<td>12</td>
<td>23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sumatī-</td>
<td>13</td>
<td>2</td>
<td></td>
<td></td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>svārśāti-</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td>6</td>
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<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>43</td>
<td>94</td>
<td>27</td>
<td>2</td>
<td>147</td>
<td>8</td>
<td>321</td>
</tr>
<tr>
<td>%</td>
<td>13.4</td>
<td>29.3</td>
<td>8.4</td>
<td>0.6</td>
<td>45.8</td>
<td>2.5</td>
<td>(100)</td>
</tr>
</tbody>
</table>

### 3.3. Comparison of duals and locatives

The duals and i-stem locative singulars share an allomorph variation between -au and -ā. At first glance, these patterns appear to overlap significantly in the appearance
of -\textit{au} prevocally and -\textit{ā} preconsonantally, leading to their often being discussed jointly in the literature, as seen in Chapter 2. They do differ, however, in their choice of form in pāda-final position, and a closer look at the data of their distributions in the Rigveda reveals that their similarities have in general been overstated.

I present in Table 3.9 a comparison of the overall distribution of -\textit{au} and -\textit{ā} in the duals and locatives in the Rigveda.

<table>
<thead>
<tr>
<th></th>
<th>Duals</th>
<th>% of total</th>
<th>\textit{i}-stem loc.</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>-\textit{au} / _C</td>
<td>65</td>
<td>2.4</td>
<td>68</td>
<td>16.2</td>
</tr>
<tr>
<td>-\textit{ā} / _C</td>
<td>1504</td>
<td>56.3</td>
<td>110</td>
<td>26.2</td>
</tr>
<tr>
<td>-\textit{ā} / _V</td>
<td>265</td>
<td>9.9</td>
<td>40</td>
<td>9.5</td>
</tr>
<tr>
<td>-\textit{ā} v / _V</td>
<td>166</td>
<td>6.2</td>
<td>3</td>
<td>0.7</td>
</tr>
<tr>
<td>-\textit{au} / _</td>
<td></td>
<td>25</td>
<td>1.0</td>
<td>190</td>
</tr>
<tr>
<td>-\textit{ā} / _</td>
<td></td>
<td>647</td>
<td>24.2</td>
<td>9</td>
</tr>
<tr>
<td>Totals</td>
<td>2672</td>
<td>(100)</td>
<td>420</td>
<td>(100)</td>
</tr>
<tr>
<td>-\textit{au}</td>
<td>355</td>
<td>13.3</td>
<td>298</td>
<td>71.0</td>
</tr>
<tr>
<td>-\textit{ā}</td>
<td>2317</td>
<td>86.7</td>
<td>122</td>
<td>29.0</td>
</tr>
</tbody>
</table>

Table 3.9: Distribution of -\textit{au} and -\textit{ā} in duals and \textit{i}-stem locatives.

The data in Table 3.9 reveal a striking difference between the duals and \textit{i}-stem locatives: while -\textit{ā} is by far the more common allomorph in the duals, appearing in
86.7% of examples, -au is the more common in the i-stem locatives, appearing in 71% of cases. Figures 3.3 and 3.4 and the subsequent discussion show more clearly the differences in patterns of distribution of the -au/-ā variants in the duals and i-stem locatives.

Figure 3.3 shows the distributional pattern for the duals as a single category, and Figure 3.4 shows that of the locatives. These figures clearly show the differences in the overall patterns of distribution between the duals and the locatives, even in those environments in which their distributions have been considered to be similar, taking into account the difference in overall numbers of forms. In preconsonantal environment, there are 1569 forms in the duals and 178 in the i-stem locatives, with -au to -ā ratios of 65 : 1504 (4% : 96%) and 68 : 110 (38% : 62%) respectively. In prevocalic environment, there are 431 forms in the duals and 43 forms in the i-stem locatives, with -au to -ā ratios of 265 : 166 (62% : 38%) and 40 : 3 (93% : 7%) respectively. In pāda-final environment, there are 672 forms in the duals and 199 forms in the i-stem locatives, with -au to -ā ratios of 25 : 647 (4% : 96%) and 190 : 9 (96% : 4%) respectively.
Figure 3.3: Distribution by environment of -au and -ā in duals.

Figure 3.4: Distribution by environment of -au and -ā in i-stem locatives.
While the categorical difference in pāda-final environment is not surprising, being mirror-image 96% to 4% ratios of -au and -ā in the duals and i-stem locatives, the differences in preconsonantal and prevocalic environments are. In preconsonantal environment, -au is relatively rare in the duals with only 66 cases, or 4% of total preconsonantal occurrences. In the locatives, however, -au, while less common, is hardly rare, appearing in 68 cases (thus, a higher raw number than in the duals, with a much smaller number of overall forms) or 38% of preconsonantal forms. Similarly, while -ā is not uncommon in the duals in prevocalic environment, appearing in 165 cases or 38%, -ā is rare in the locatives prevocally, occurring in only 3 cases, or 7% of total prevocalic examples. It is the facts about these environments, in addition to the split in pāda-final environment, that lead to -au being the more common variant in the i-stem locatives, with 71% of cases, in contrast with -ā leading in the duals with 87%.

The implications of the data presented in this chapter are discussed in more detail in later chapters, but a crucial point that can be made here is that, since the two categories of forms show such significant differences in overall patterning, serious doubt is cast upon any account that attempts to unify these patterns of allomorphic variation under a single distributional account, particularly one that relies on broad phonological generalizations such as prevocalic or preconsonantal environments. This is true in regard to both the synchronic and the diachronic dimensions: synchronically, it is clear that no general rule of sandhi or phonological patterning can be given that can account for the differences in distribution seen between these two groups. Diachronically, these differences render
untenable any account that tries to explain the development of -au in these forms by means of a phonetic outcome of similar proto-forms in prevocalic environments.

3.4. Other forms

I turn now to the other forms that are part of this study, the u-stem locatives, the perfects of verb stems in -ā, the numeral aṣṭā- ‘eight’, the personal pronoun nau, and the deictic pronoun asāu. I present each of their distributions in the Rigveda in turn, and then summarize these forms with regard both to each other and in comparison with the duals and i-stem locatives.

3.4.1. u-stem locatives

The locative singular of the u-stems, unlike the locative singular of the i-stems, does not show any regular pattern of alternation between -au and -ā, and, in fact, there is no unambiguous attestation of an alternate form in -ā in this case ending. The main form of the locative singular is -au, although an alternate form with -avi does appear in the masculine and neuter. Specifically, the locative singular masculine ending in the u-stems appears as -avi eight times in the Rigveda, all of which occur in the eighth book. The ending -avi also appears in the neuters, but only in the single stem sānus- ‘surface’, which appears as sānāvī nine times throughout the Rigveda. This nominal stem also appears in the locative singular as sāno nine times, but only in the phrases sāno avye (eight times) and sāno avyaye (once) ‘on the surface of the Soma-strainer’. All of these phrases appear

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6 Note also that the ending -avi in both the masculines and the neuters appears usually at the end of pādas. See Table 3.10. These alternate endings are noted here because of their phonological connection with -au.
in the ninth book, the collection of hymns to Soma, and five of them within a single hymn, 9.97. This form sāno is analyzed by Lanman (1880) as deriving from sānavi, with the loss of the -i before the vowel “in order to avoid a cacophony”, i.e. in order to avoid sānavy avye or sānavy avyaye. After the loss of the ending, the short diphthong [au] is realized regularly as -o (Lanman 1880: 412; cf. Wackernagel 1930:152).

The limited range of these forms in -avi and -o, with the appearance of -avi in the masculines being limited to the eighth book, and in the neuters to the single stem sānu-, may be evidence that the endings in question are not regularly alternating forms, but instead represent a dialectal alternation. There is one possible occurrence of a masculine locative singular in -ā, but it is controversial. The form is rātā and it occurs in 9.97.37, but while it can be analyzed as the locative singular from the masculine stem rū- ‘a settled time’ (Lanman 1880:411), it can also be analyzed as the nominative plural of the neuter rā- ‘sacred order’ (Grassmann 1873:285). The status of this form as a u-stem locative singular or neuter nominative plural is not crucial to my analysis. If it does indeed represent a u-stem locative in -ā, then it could be taken as further evidence for the interaction of the u-stem locatives with the other forms in -au, particularly the i-stem locatives, but the duals as well, perhaps to a lesser extent. Most analyses of this form,

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7 The neuter stem sānu- in the locative singular appears a total of 29 times in the RV, of which 17 are in the ninth book. The inflectional ending appears 9 times as -avi, 9 times as -o, 10 times as -au, and 1 time as -uni (one of the other possible locative singular endings irrelevant to this investigation). Of the 17 appearances in the ninth book, 6 of them are -avi, 9 are -o, and only 2 are -au. Of the 9 appearances of -avi, 8 are at the end of a pāḍa. The 10 forms in -au are much more evenly distributed, appearing in the first, second, seventh, ninth, and tenth books, and appearing 5 times before consonants, 2 times at the end of a pāḍa, and 3 times before vowels.
however, take it as the neuter plural, so I follow Grassmann here and concentrate on unambiguous instances.

Table 3.10 shows the numbers and forms of the locative singular endings of \textit{u}-stems, from 45 \textit{u}-stems, and the environments in which they appear.

\begin{table}
\centering
\begin{tabular}{lll}
\hline
 & \# of forms & \% of total \\
\hline
-\textit{au} / \_ C & 33 & 39.7 \\
-\textit{āv} / \_ V & 16 & 19.3 \\
-\textit{o} / \_ V & 9 & 10.8 \\
-\textit{au} / \_ \| & 11 & 13.3 \\
-\textit{avi} / \_ \| & 14 & 16.9 \\
\textbf{Totals} & \textbf{83} & \textbf{(100)} \\
\-\textit{au} & 60 & 72.3 \\
\-\textit{avi} & 14 & 16.9 \\
\-\textit{o} & 9 & 10.8 \\
\hline
\end{tabular}
\caption{Distribution of endings in \textit{u}-stem locatives.}
\end{table}

3.4.2. Perfects

The 1st and 3rd person singular perfect active indicative ending for verb roots in -\textit{ā} is normally -\textit{au}. The 3rd singular ending occurs with seven verb roots in the Rigveda,
dā- ‘give’, dhā- ‘put’, pā- ‘drink’, prā- ‘fill’, yā- ‘go’, sthā- ‘stand’, and hā- ‘leave’; the 1st singular is unattested. It does not appear to alternate regularly with -ā in the Rigveda; however, two occurrences of the 3rd singular ending -ā in preconsonantal environment are found, paprā samīcī ‘he has filled the two worlds’ in 1.69.1c, and jahā kó ‘who has left’ in 8.45.37c. The distributions of these forms are given in Table 3.11.

<table>
<thead>
<tr>
<th># of forms</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>-au / _ C</td>
<td>33</td>
</tr>
<tr>
<td>-ā / _ C</td>
<td>2</td>
</tr>
<tr>
<td>-āv / _ V</td>
<td>6</td>
</tr>
<tr>
<td>-au / _ l</td>
<td>6</td>
</tr>
<tr>
<td>Totals</td>
<td>47</td>
</tr>
</tbody>
</table>

Table 3.11: Distribution of endings in perfects.

The distributions of the endings -au and -ā in the perfect forms differs from that of the duals and i-stem locatives significantly. While two forms of preconsonantal -ā do

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8 The analysis of jahā in this form is not uncontroversial; Grassmann analyzes it as a 3rd singular perfect (1873:1660; see also Macdonell 1916:433), but Lubotsky, for example, analyzes it as an injunctive (1997, s.v.). I follow Grassmann and Macdonell (and Stanley Insler, p.c.) in considering it to be a perfect.
occur, bringing to mind the pattern found in the two nominal categories, the scarcity of -ā, especially compared with the dominance of -au in preconsonantal environment, does not provide strong evidence for an original distribution of -ā in this position, parallel to the pattern found in the duals and i-stem locatives. Rather, these two forms must be treated separately, with one of two possibilities: either they are innovations, or they are archaisms (cf. Avestan -a ~ Sanskrit -ā). If archaisms, they go back to an earlier stage of the language than do the forms in -ā in the nominal categories, as evidenced by their infrequency.

As noted with regard to the duals and i-stem locatives, the differences in distribution of -au and -ā in the perfects compared to either of the nominal categories provide evidence that they cannot be subsumed under a single phonological rule of distribution, nor can they be explained as outcomes of a general prevocalic process by which forms similar in structure developed an allomorph -au, as has been proposed in the past accounts (see Chapter 2). These forms, while relevant to this investigation, must be dealt with separately.

3.4.3. aṣṭá- ‘eight’

As discussed in Chapter 2, the numeral aṣṭá- ‘eight’ is unusual in that in its nominative and accusative form aṣṭāu, it looks like a dual of an a-stem aṣṭá-, but synchronically it is clearly a plural form. Its plural semantics is reflected in its inflection as a plural in its sole occurrence in the Rigveda in an oblique case, the instrumental plural aṣṭābhis in 2.18.4c. But it also regularly correlates with other overtly plural nouns, e.g.
(1.35.8a) **aṣṭāu** vy ākhyat **kakūbhah** ‘he looked upon the **eight peaks**’, with **kakūbhah** the accusative plural of **kakūbh-**.

The nominative/accusative forms of **aṣṭā-** occur five times in the RV, with its distribution as seen in Table 3.12. In its one prevocalic occurrence in which it has coalesced with a following vowel (**u-**, in this case, to form **-o-**), the ending could be either **-a** or **-ā**, but it is analyzed by the Padapāṭha as **-a** here.⁹

<table>
<thead>
<tr>
<th></th>
<th># of forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>_ C</td>
<td>2</td>
</tr>
<tr>
<td>_ C</td>
<td>1</td>
</tr>
<tr>
<td>_ V</td>
<td>1</td>
</tr>
<tr>
<td>_ V</td>
<td>1</td>
</tr>
<tr>
<td>Totals</td>
<td>5</td>
</tr>
<tr>
<td>_ -au</td>
<td>3</td>
</tr>
<tr>
<td>_ -ā</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 3.12: Distribution of forms of **aṣṭā-** ‘8’.

---

⁹ Though this possible form in **-a** could be seen as reminiscent of the similar forms found in the duals of the **a-** stems, this form should be looked at in a different light, by comparing it to the other numerals. The numerals from 5 to 19 do not have a regular plural inflection in the nominative/accusative, but rather show the bare stem (e.g. **pāṇca** ‘five’ and **sāt** ‘six’). Thus, this form **aṣṭā** is likely the bare stem, inflecting here like other numerals. Of course, if, as some analyses hold (see Chapter 2), **aṣṭāu** is the actual stem, rather than a dual inflected form, then this form **aṣṭā** can be analyzed as representing a back-formation, in which a bare stem has been recreated by analogy to forms like **pāṇca**.

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The overall pattern of distribution of this numeral is difficult to analyze, mostly because there are so few forms. The fact that forms in -au are found before consonants in two of the three times that aṣṭā- appears in this environment might indicate that aṣṭau is the usual form, with no regular alternation with aṣṭā. However, the appearance of -ā before a consonant and -a or -ā before a vowel could be evidence that some pattern of alternation did exist. The history of this form, discussed in Chapter 2, §2.4.3, suggests that if this form was indeed an original dual of an a-stem, then it would be expected to show the regular pattern of alternation between -au and -ā seen in the duals. But since this form was not likely to have been analyzed in this way at the time of the composition of the Rigveda, it might also be expected to lose this pattern of alternation more quickly than other duals and be regularized as nonalternating aṣṭau.10 From the perspective of aṣṭau being the original stem, however, these forms in -ā could be analyzed as resulting from analogy to the alternation of dual -au with -ā.

3.4.4. Demonstrative pronoun asáu

This form, like the others discussed in this section, does not occur very often in the Rigveda, nor does it show a pattern of alternation between -au and -ā, appearing only as -au and its expected sandhi outcomes. The details are presented in Table 3.13.

10 Though its regularization as nonalternating aṣṭā would also have been a possible outcome, on this account.
3.4.5. Enclitic pronoun nau ‘us two’

The enclitic dual pronoun nau again is attested in only a few examples in the Rigveda. Although this form is a dual, no alternation with a form in -ā is found; the paucity of attested forms, however, necessitates caution in making definitive statements about its patterning. The details of its distribution are given in Table 3.13.

Table 3.12: Distribution of forms of asáu ‘that’.

<table>
<thead>
<tr>
<th># of forms</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-au / _ C</td>
<td>6</td>
</tr>
<tr>
<td>-āv / _ V</td>
<td>2</td>
</tr>
<tr>
<td>Totals</td>
<td>8</td>
</tr>
</tbody>
</table>

Table 3.13: Distribution of forms of nau ‘us two’.

<table>
<thead>
<tr>
<th># of forms</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-au / _ C</td>
<td>5</td>
</tr>
<tr>
<td>-au / _</td>
<td></td>
</tr>
<tr>
<td>-āv / _ V</td>
<td>1</td>
</tr>
<tr>
<td>Totals</td>
<td>9</td>
</tr>
</tbody>
</table>
3.4.6. Summary

The other forms investigated here, the u-stem locatives, perfects, aštā-, asāu, and nau share with the duals and locatives an ending in -au, but their patterns of distribution, as has been shown, are very different. Some aspects of the relationship of these forms to the variation in the duals and locatives were discussed in Chapter 2; the interactions of all of the groups of endings are explored throughout the rest of this dissertation, with a particular focus on their relationships in Chapter 4.
CHAPTER 4

RELATIONSHIPS AMONG MORPHEMES

The data presented thus far have brought to light two basic facts about the allomorphic distributions of -au and -ā in the duals and the i-stem locatives, as well as in the perfects, u-stem locatives, and other forms studied. The first is that, as pointed out in Chapter 1, certain aspects of the distributions are found in common across the morphemic classes. In particular, each morphological category that has forms with the ending -au is subject to the same sandhi alternations of -au preconsonantly and pāda-finally, -āv before vowels, and -ā with hiatus before u and ū. More specifically, the patterns of alternation between -au and -ā found in the duals and i-stem locatives (and to a limited extent in other forms) clearly overlap, with the preference for -āv before vowels and -ā before consonants found in both allomorphic distributions. The synchronic behavior of these forms indicates that these similarities are not merely accidental and of no import, but rather merit further investigation with the goal of capturing their systematic behavior.
The second fact, however, is that the more detailed data reveal quite significant differences, differences that defy the easy generalizations made by many of the researchers surveyed in Chapter 2. Chapter 3 showed that even in the preconsonantal and prevocalic environments, where the general patterns of -au and -ā distribution in duals and i-stem locatives appear to be similar at first glance, considerable disparity is found. In addition, a closer look at the distribution across particular stems even within the same morpheme class reveals variation.¹

These two facts are both equally important, though seemingly in contradiction to each other. Central to my analysis here is the assertion that the relationship among these forms is crucial to understanding the synchronic and diachronic facts of their distributions. In this chapter, therefore, I focus on these relationships and argue that the model of the morphological constellation is crucial for being able to capture both the similarities and the differences that are at work here. A morphological constellation defines a group of elements that have in common at least one characteristic property of form but that cannot be collapsed together because of individual differences (Janda & Joseph 1986, 1999). I first outline the model itself, and then present the evidence for its applicability to the case under investigation. I also deal briefly with how this model avoids the problematic aspects of some of the analyses described in Chapter 2.

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¹ See, in particular, Tables 3.2, 3.3, 3.5, and 3.8. These differences are addressed in more detail in Chapter 8.
4.1. Morphological constellations

The various forms and their distributional patterns that are under investigation here have several aspects in common on the basis of which speakers could establish connections, which would then serve as the foundation for establishing morphological relationships among the forms. Such morphological relationships play a key role in the synchronic dimension of a language, reflected in the way forms are treated by speakers, as well as at the diachronic dimension, being a clearly integral contributor to language change, particularly with regard to the workings of analogy.

When discussing such relationships, it is important to remember that morphemes can be related on the basis of phonetic similarity, shared history, or morphophonological patterning, but that these relationships can differ at the synchronic and diachronic dimensions. A linguistically “legitimate” relationship between two morphemes based on shared etymology may be synchronically irrelevant if the speakers of the language are unaware of it. Similarly, an “illegitimate” relationship between unrelated morphemes based on similarity in morphophonological patterning may play a crucial role synchronically if the relationship has a valid place in the grammars of the speakers.

In the case of the duals and *i*-stem locatives under investigation, I propose that the similarities in their allomorphic patterning, in particular, with interaction as well with other morphosyntactic and morphophonological aspects, led speakers to conclude that a relationship existed between these two groups of forms and to treat them as connected, without regard to diachronic etymological facts. Connections were also made with the other forms in *-au*, such as the perfects. The inter-working of these connections, in turn,
affected the distribution of the forms within the Rigveda and their subsequent historical
development. The type of morphological relationships that is being proposed here can be
modeled within the framework of the “morphological constellation”, a framework that
allows us to capture of the complexity of the interactions, which were based on the
similarities among the forms and the connections that were established, but which also
had significant differences that prevented their simply being collapsed into a unitary
process or form.

4.1.1. The framework

The construct of the “morphological constellation”, as defined by Janda and
Joseph (e.g. 1986, 1992, 1995, 1999), provides a framework that can be used to charac-
terize the kind of relationships that existed among these forms, taking the many variant
factors into consideration and capturing the complexity of the interactions. A morph-
ological constellation is defined as “a group of elements which share at least one
characteristic property of form but are distinguished by individual idiosyncrasies—either
of form or of function—that prevent their being collapsed with one another” (Janda &
Joseph 1999:343). Constellations are formed by “local generalizations”, which can be
described as “analogical extensions that range over limited sets of data to draw together

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further explication and applications of this framework to other linguistic phenomena, including, among
many other things, aspiration alternation in Sanskrit verbal roots and patterns of reduplication in Sanskrit
verbs.
originally disparate elements that come to have some similarity, even partial in nature, for speakers” (Janda & Joseph 1995). It is exactly this type of situation that is found here.

The forms under investigation all share the “characteristic property of form” of having an inflectional ending -au. While they share this characteristic property, they are clearly distinguished from each other by “individual idiosyncrasies” of both form, in the patterns of their allomorphic alternations, and in their morphosyntactic function. But the formal homophony of the ending -au alone, though providing a starting point for establishing this morphological relationship, is not sufficient grounds for proposing a constellation. What, then, other than the homophony of the endings, is the basis for this constellation? Janda and Joseph (1995) note that the existence of morphological constellations can be reflected “not only in the form of morpheme homophony, but also as the recurrence of formally identical operations across uncollapsible morphological processes”. The allomorphic distribution of -ā before consonants and -au before vowels that characterizes both the i-stem locatives and the duals is such a process. These overlapping distributional patterns further drew these “originally disparate elements” together.

4.1.2. Bases of relationships

While various relationships among the allomorphs and the allomorphic distributions have been touched upon throughout the first three chapters of this dissertation, I present here a brief overview and summary of both the “characteristic properties” these forms and the “individual idiosyncrasies” that separate them, at the morphosyntactic, morphophonological, and historical levels.
Clearly, no morphosyntactic relationship holds for all of the forms ending in -au, but more limited connections could nevertheless have been made by speakers on the basis of the synchronic use of these forms in the language. The duals if the different noun classes, particularly in their role as the largest group of forms under investigation, surely were connected by their morphosyntactic function, and especially by the grammatical number, dual. While the loss of the dual number from early on in most of the Indo-European languages might suggest that this is not a particularly salient grammatical category for speakers, an argument can be made for a greater awareness and more important role of this category in Rigvedic Sanskrit because of specific characteristics of the Rigveda itself. Namely, the gods that play such a large role in the Rigvedic hymns, those gods to whom entire hymns are dedicated and who are so frequently invoked, were in many cases paired. The Aśvins, also known as Nāsatyas, for example, were twins, and other pairings of gods, such as mitrāvuraṇa- and īndrāvuraṇa, are also quite common—over 600 of the relevant nominative/accusative/vocative dual forms in the Rigveda are accounted for simply by these four names. The dual might then have had, one might argue, a highly salient status in the Rigveda, connected specifically to the invocation and descriptions of these dual gods.

3 The traditional view is that the dual category was original to PIE and declined in the daughter languages, but recent studies have suggested instead that “the dual is a relatively recent category” of secondary formation (Rasmussen 2003:92–93, though note that he does not agree with this viewpoint). I do not consider this to be crucial to my point one way or the other: whether waxing or waning at the time of the Rigveda, the dual system in Sanskrit is robust, particularly in its verb system in comparison with those of its sister languages.

4 And there are, of course, other dual god-pairs that are not included in this investigation because they do not have duals in -au and -ā, e.g. īndrāgni- ‘Indra and Agni’; as an i-stem, its nominative/accusative/vocative form is īndrāgni. 85
It also appears to be the case that the various types of nominal stems that formed a
dual in -au or -ā were not strongly differentiated in this category by the speakers (cf.
Bolling 1902:324). The distributions presented in the previous chapter show that the a-
stem and non-a-stem duals had similar patterns of distribution in the Rigveda, indicating
that these endings, though borrowed, from a historical standpoint, from the a-stems into
the other nominal stems, had a similar status in the minds of the speakers. It would appear
also that the numeral dvā-, connected already as a categorical dual, likely also had a
position not greatly removed from other dual nominals. The enclitic pronoun nau also
shared in this important dual category. The position of the numeral aṣṭā-, however, is
harder to determine: if indeed it reflects an earlier dual meaning ‘two fours’, would
speakers have been cognizant of that? It is less likely that they would have been, or that
any morphosyntactic connection between aṣṭā- and the duals existed at the time of
Rigvedic composition.

With regard to the locative singular of i-stems and u-stems, these share a
morphological category, a relationship that would have been tangible to speakers. From
the broader morphosyntactic perspective, however, their only connection with the duals
would be that they share nominal status, a connection that is even more tenuous with
regard to the pronoun asāu. The forms that must be analyzed as having no morpho-
syntactic connection to the other forms at all are the perfect verb forms: the -au/-ā
endings here represent a verbal inflection rather than nominal, and singular number so
that they could not even be tied to the dual nominals on that basis.

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What is clearly the key shared characteristic property of form upon which this constellation is based is morphophonological—crucially, having the ending \(-au\) in common unites all of the groups of forms, together with, in most cases, some degree of alternation with an allomorph \(-ā\). The principal forms involved are the duals and the \(i\)-stem locatives, which are connected by their patterns of distribution between \(-au\) and \(-ā\), patterns which though distinct in many ways overlap to a certain extent in prevocalic and preconsonantal environments. But why would the simple presence of an ending \(-au\) unite these forms? Homophonous yet morphologically unrelated endings are not uncommon at any stage of Sanskrit, and certainly not within the language of the Rigveda\(^5\)—the form \(-as\), for example, is found throughout the grammatical system with many different functions, from ablative/genitive singular in nominals to 2nd singular imperfect of some verb classes—but relationships are not necessarily posited for other groups of forms.\(^6\) A particular argument that can be made is based on the fact that \(-au\) is not a very common sound in Sanskrit—in fact, it is one of the least frequent of the vowel sounds, according

\(^5\) Indeed, Janda concludes that “morphological homophony in languages is too extensive and too widespread to be due to chance” and that is thus constitutes a “cross-linguistic tendency” (1982:185–86).

\(^6\) Though Janda does argue, as a general principle, that “morphological homophones belong-together, as parts of a single generalization”, taking “this conclusion to be guaranteed, by the very commonness of the phenomenon” (1982:186).
to Whitney (1889:12, 26). Because of this, its use, particularly as an inflectional ending, may have been more salient because of its relative rarity.

Beyond simply the allomorph -au, its alternation with -ā is probably even more important to establishing a relationship among these forms in the minds of speakers. Other inflectional endings in -ā are found in Rigvedic Sanskrit, such as the instrumental singular, but none of them alternate with -au other than the duals and i-stem locatives. Yet, though similar in preconsonantal and prevocalic patterns of alternation, they clearly could not be collapsed into a single distribution; but this overlap may well have led speakers to try to strengthen the connections between them.

The etymological origins of these endings, as discussed in Chapter 2, often share elements in common, providing grounds for historical relationships. The dual -au/-ā, for example, spread from the a-stems to the non-a-stems, replacing the ending that was original there. And clearly aṣṭā-, if a dual, and nau also share in this historical relationship. Similarly, the -au of the i-stem locatives was borrowed from the u-stem locatives, so that they also share a historical relationship. Historical or etymological relationships, however, are the least relevant to the question of morphological connections made by the speakers on the basis of the language as they use it. Most etymological

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7 Whitney presents the “average percentage of frequency” of each sound, “found by counting the number of times which it occurred in an aggregate of 10,000 sounds of continuous text, in ten different passages, of 1,000 sounds each, selected from different epochs of the literature”; thus, this is a measure of token frequency. The figures given for the vowels range from a, with 19.78 (per 100 sounds), the most frequent of all sounds, to ō and ā at 0.01; au is the next lowest, with 0.18 (Whitney 1889:26).

8 Since the frequency counts given in n. 7 relate specifically to the diphthong -au and not -āv, this is slightly more complex. The additional step must be taken of assuming that speakers maintain a morphological and phonological connection between different phonetic realizations of -au.
information is not available to language users, and they are therefore unable to use it as a basis for relationships, and, in fact, often forge “unetymological” connections, as the phenomenon of folk etymology shows.9

What the history can do, however, is provide us with clues about the types of connections made by the speakers and how they affected their language use. In other words, the usefulness of historical information in an investigation such as this lies not in determining that a historical relationship existed and that therefore a synchronic one must have also, but rather in approaching it from the opposite direction: for example, if the i-stems have an ending -au that is not etymologically justified and that appears to come from the u-stems, this provides evidence that some connection between the two stem types must have been salient to speakers in order for this transfer to have taken place. Similarly, as we look at the diachronic aspects of the forms here, their shared developments provide evidence that speakers have indeed made such connections.

4.1.3. Evidence for a constellation

The strongest support for establishing a morphological constellation here would be to find evidence that the speakers themselves made these types of connection. As Janda and Joseph (1995) state, constellations cannot be established solely on the basis of form or meaning. Rather it “is what speakers do with such forms and especially the positive evidence that they are treating them alike (e.g. through local generalizations) that

9 It is, of course, possible that speakers, particularly the poets involved in the composition of the Rigveda, may have been aware of older stages of the language and thus of some of the historical relationships; this is impossible to know.
is crucial to the establishment of a constellation, or the addition of a member to an existing constellation”. Evidence of this type of speaker generalization can be found throughout the history of these morphemes. Perhaps the most striking evidence is the shared diachronic change in the duals and the *i*-stem locatives in which the allomorph -*au* was generalized into all environments and -*ā* was completely lost, a change that was complete by the time of Classical Sanskrit. The synchronic distributional differences make this change particularly noteworthy. While language change is impossible to predict, a reasonable expectation, based on the Rigvedic distributions, is that -*au* would be generalized in the locatives because of its frequency, but that the far more common -*ā* would be generalized in the duals, unless some other factors came into play.

Evidence that these connections were made can also be found in the Rigveda itself, in the distributions of the endings in the different forms. For example, one possible explanation for the two forms in -*ā* that appear in the perfect is analogy with the -*au*/-*ā* alternation in the duals and *i*-stem locatives. The numerical dominance of the duals and locatives could certainly have facilitated the reformation of these originally nonaltering forms on the pattern of the forms that do alternate, and such an analogical change would support the morphological relationship proposed here. Similarly, *aṣṭā*- seems to alternate between -*au* and -*ā* like the other duals, but, as noted earlier, there appears to be nothing other than its form to indicate to the speakers that it was a dual. Therefore, the variation in its form can be seen as evidence that it was connected to the other duals.

Evidence for this connection can also be found in those forms that do regularly alternate, the duals and *i*-stem locatives. The somewhat regular patterns of allomorphic
distribution seen in these inflections are by no means without exceptions, as seen in Chapter 3. For example, the appearance of pāda-final -au in the duals can be attributed to analogy with the i-stem locatives, providing evidence of a connection between these two inflections; other local interactions (i.e. within particular hymns or verses) between the locatives and duals can also be seen. The presence of dual and locative -au before consonants, however, was contrary to the overall patterns found in both of these morphemes. The spread of -au into this environment therefore suggests a connection as well between these forms and those in which no regular patterns of alternation are found.

I revisit the role of these morphological relationships throughout the following chapters as I deal with the data of the Rigveda in more detail, and through these examples, more specific evidence of a morphological constellation uniting these forms is found.

4.2. Defining relationships: contrasts with previous studies

One thing that was clearly seen in the literature review in Chapter 2 was that most discussions about the duals (including dual pronominal forms and the numeral dvā-), in particular, also mentioned the i-stem locatives, the 1st and 3rd singular of perfects of verbs in -ā, and the numeral aṣṭā-, none of which have an overt morphological connection with the duals. Whatever the connection among these forms is that has clearly been assumed has never adequately been explained. Indeed, the two general trends in the literature seem to be either to assume no formal relationship at all, simply mentioning the various forms as similar and/or different, or to put too much weight on the surface similarity and collapse the distribution of -au and -ā in these forms into a single, unitary
pattern. Thus, either the similarities or the differences become the focus, to the exclusion of the other.

4.2.1. Distracted by the differences

The differences that separate the duals from the i-stem locatives and so forth are certainly important, and have been overlooked to the detriment of previous analyses. But at the same time, a problem found in other analyses is that, citing differences in origin or distribution, researchers have simply chosen to study these as completely separate phenomena (e.g. Malzahn 1996). In other instances, even when mentioned together, the nature of the relationship assumed, if any, is not formalized. In particular, the problem seems to be that having acknowledged the fact that the differences prevent the collapse into a single generalization, no framework has been available that allows the researcher to generalize based on similarities across disparate elements.

Janda, in his precursor to the formalization of the morphological constellation, deals with precisely this type of problem, or “the relation of formalism to the expression of generalizations—real and spurious” (1982:179). He points out the problem that “if a recurring formal configuration is not the result of a single rule … or the like, then linguistic theory does not recognize it as a generalization” (ibid., 179–80) and the resultant conclusion that “a set of uncollapsible rules containing repetitions of the same elements and the same basic order embodies as little generality … as a totally arbitrary set of rules containing entirely-different elements” (ibid., 180). He rejects this conclusion, however, saying that “even if morphological homophones cannot be collapsed, they must still constitute generalizations” (ibid., 186).
The unfortunate outcome of the trend toward refusing a generalization because differences that prevent collapsing is that it forces one to consider any morphological phenomenon separately from others with which it cannot be collapsed. Thus, the similarities of the patterning of -au and -ā in the duals and i-stem locatives is merely coincidence, and even more unfortunate, the subsequent loss in both categories of all variation in favor of -au is also then merely coincidental, leaving one with no particular explanation of these facts. The constellation model, by contrast, allows for and even expects the uncollapsibility of the elements involved, while still maintaining the connections among the elements and providing a way to account for the later loss of some of the individual idiosyncrasies that separated them.10

A particular example of this is found in Wackernagel’s discussion of the duals, where he struggles with the relationship with the i-stem locatives. He first points out the problem with establishing a single rule for patterning of duals in the Rigveda, noting that -ā in pāda-final position “cannot have been exclusively valid” since diphthongal -au is found sporadically in the Rigveda in this position in the duals (1930:47); furthermore, he notes that the regular occurrence of -ā in pāda-final position in the duals brings up the question of “why then does -au always stand in the pause in the locative singular of the i-stems?” (ibid.).11 It is clear that, for him, the differences in the pāda-final environment complicate explanations of the distribution of dual -au and -ā that rely on constraints of

10 Though the fundamental relationship among these elements would not necessarily change even when expressed simply by -au; they would still constitute, in Janda’s (1982) terms, homophonous or polysemous morphemes, since they still express disparate functions.

11 See Chapter 2, §2.3.1 for more detailed discussion of his analysis.

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the environment or even analogical pressure from the preconsonantal form on the pāda-
final form, which would have lead to preconsonantal -ā in the duals but without having a
similar outcome in the i-stems.

4.2.2. Distracted by the similarities

The opposite trend, that of focusing on the similarities among these forms while
ignoring or explaining away the differences, is in some ways more egregious in its willful
disregard for data that do not fit the pattern being argued for. When the enclitic first
person dual pronoun nau is mentioned, for example, the fact that it has forms only in -au,
and thus differs greatly from other dual forms, is not typically discussed. Under a con-
stellational approach this can be accounted for, allowing -au here to be clearly the same
as the dual -au found in other nominals though showing no alternation with -ā.

The common thread found in accounts in which the similarities are over-
emphasized is the claim that there is a regular pattern of distribution of -au and -ā in the
Rigveda. Within the duals themselves, therefore, we find Rasmussen holding up the
demonstrative tā/tau as an example of regular dual distribution in the Rigveda (2003:85,
90); as seen in Chapter 3, Table 3.3 (and as discussed in more detail in Chapter 8), while
the distribution of the alternate endings in tā- is somewhat (though certainly not
completely) “regular”, in this it actually differs significantly from other duals and cannot,
in fact, be taken as representative of duals as a whole.

The desire to establish a unitary generalization connecting the duals, locatives,
and perfects has been a focus from early on, as demonstrated by Bolling’s (1902) noting
that the proposal of an original distribution of *-ō preconsonantally and *-ōu pre-
vocally and pāda-finally for the duals “enabled Bechtel … to bring under the same principle the locative forms in -ā, -āu. The application to the perfect forms had already been made by Collitz” (Bolling 1902:318; see also Bechtel 1892:282, Collitz 1888:47, n. 1). This same tendency is reflected in Lanman’s discussion of the origin of the i-stem locative singular -au, where he explicitly ties together his proposed development of -au from -ā with the development of -au in the duals and perfects. We also saw in Chapter 2 the influence of this desire for unification on analyses of the etymology of these various morphemes, with some researchers proposing proto-forms of the dual and perfect endings that are similar in structure and therefore allow them to establish a possible sound law by which they came to have forms in -au (e.g. Jasanoff 2003:61–62, Cowgill 1985:27, Rasmussen 2003:90).

It is precisely this type of overgeneralization that the constellation theory argues against. Janda, for example, concludes that “in the general case, morphological homophones are accounted-for by separate and distinct (uncollapsed) rules” (1982:187). Janda and Joseph (1986) address the issue of Sanskrit reduplication, which has often been treated as a single, unitary, phonological rule, and point out the problems with such analyses, showing instead that it must be seen as a constellation of rules. They further conclude that “lexical particularization of morphological rules in general … appears to be a cross-linguistic norm” (1986:85) and that there is “a preference on the part of speakers for fragmented morphological and even lexical processes—ones which are semantically specific at the expense of phonological generality, rather than phonologically general at the expense of semantic specificity” (1986:86).
4.2.3. Summary

The framework of the morphological constellation allows us to avoid the problems of previous analyses which were unable to deal with both similarities and the differences together. The analysis of the variation between -au and -ā presented in the remainder of this dissertation builds on the constellational framework, and in turn, the specific effects found, particularly the interactions among the different forms, support the use of this framework.
CHAPTER 5

DATE OF COMPOSITION

Recall from Chapter 2 that a late date of composition is often invoked to explain the occurrence of -au in the Rigveda, particularly, for the duals, in preconsonantal and pāda-final position, and for the locatives, in preconsonantal position (and -ā in prevocalic position). This reflects the change taking place in the language whereby -au was being generalized to all positions and -ā was being lost. Lanman (1880) takes special note of this, saying that -au “[i]n the older portions … is used only before vowels” and that “[i]ts occurrence before a consonant may even warrant a suspicion of the lateness of the verse concerned” (1880:342). With regard to cases in which dual -au occurs before consonants, he notes that that “[i]f any one will take the trouble to examine these passages, he will find in most of them other signs showing that they belong to decidedly late parts of the Rik-text” (1880:576; see also Arnold 1905, Wackernagel 1930, and my discussion in Chapter 2). In this chapter, I examine the passages that Lanman indicates as showing late date of composition, using his study because of its thoroughness of detail. While forms in
-au are clearly more likely to occur in hymns of a late date of composition, this factor alone is not sufficient to explain the occurrence of these forms. In addition, these forms are not found exclusively in later hymns; indeed, as Wackernagel noted, “but already as early as the oldest parts of the Rigveda…, -au occurs before a consonant … or at a pause” (1930:45–46).

The idea that date of composition can matter here comes from the history of the Rigveda, which was composed over a period of several hundred years, a period during which changes took place in the language itself. The 1028 hymns of the Rigveda are traditionally divided into 10 books or ṁanḍalas. Books 2 through 7 are the oldest collections, known as the “Family Books”. The hymns in each of these collections are attributed to a single clan. Book 8 is an early compilation or appendix, i.e. a later stage of the language than that found in the family books. Book 9 is a collection of hymns to Soma, the hallucinogen used in religious rituals, and the hymns it contains are taken from the Family Books. Books 1 and 10 are linguistically later collections. This general classification of the hymns does not capture the complexity of the situation, but it provides a starting point for understanding the chronology of the text. Attempts have been made to identify the relative age of the Rigveda at the level of the individual hymns or even verses, with one of the most extensive efforts having been made by Arnold (1905). He and others base these chronological orderings on metrical and linguistic considerations, as well as on subject matter and style.
My focus in this chapter is to explore the role that date of composition plays in the distribution of these forms, determining the cases in which it can be profitably invoked as a relevant factor, but also discussing its explanatory limitations.

5.1. Duals

Lanman (1880), as noted above, refers often to the lateness of a hymn in presenting preconsonantal or pāda-final dual forms in -au. Here I look in in detail at some of the passages in question, including his comments on them, and discuss what can and cannot be meaningfully attributed to a late date of composition.

In some cases, all of the dual forms in a particular hymn are in -au, even those in preconsonantal and pāda-final position, and other factors in those hymns often point to a late date of composition. The available evidence, therefore, does indicate that this is the crucial factor in these examples, several of which are listed in (1)–(11).

(1) 1.95.7ab

úd yaḿyamītī savitēva bāhū | ubhé sícau yatate bhīmā ṛṇjān

‘Like Savitar he raises his arms; striving, the dreadful one tries to reach both borders’

(2) 2.43.1cd

ubhé vācau vadati sāmagā iva | gāyatṛāṃ ca trāiśṭubhamā ānu rājati

‘Both utterances he utters like a Sama-chanter; he is master of the Triṣṭubh and of the Gayatri’
(3) 5.34.8ab

sám yāj jānau sudhānau viśvāśardhasāv | áved āndro maghāvā gōṣu śubhriṣu

‘If the bounteous Indra knows two rich tribes, complete in number, among beautiful cows’

(4) 5.36.6ab

yō rōhitau vājinau vājinīvān | tribhiḥ śatāḥ sācamānāv ādiṣṭa

‘Who, rich in horses, showed two red horses together with three hundred’

(5) 5.37.5ab

pūṣyāt kṣēme abhī yōge bhavāty | ubhe vṛtāu saṃyati sāṃ jayaṭi

‘May he prosper in rest and overcome in labor; may he conquer both the hosts having come together’

(6) 9.112.4cd

śépo rōmaṇvantau bhedāu | vār in maṇḍūka ichati

‘The male organ (desires) the two hairy lips; the frog desires water’

(7) 10.75.4cd

rājeva yūḍhvā nayasi tvām it śicau | yād āsām āgraṃ pravātām īnakṣasi

‘You lead like a warlike king the two wings of the army …’

(8) 10.101.10cd, 11ab

pāri śvajadhvaṃ dāsa kakṣyābhir | ubhe dhūrau práti vāhṇiṃ yunaṅkta
ubhe dhūrau vāhṇir āpibdamāno | antār yōneva caratī dvijāniḥ

‘Embrace (him) with ten belts, attach the draught animal to both shafts! Between both shafts the draught animal moves fast…’

(9) 10.136.5cd

ubhāu samudrāv ā kṣeti | yāś ca pūrva utāparaḥ

‘He lives by both seas, in the eastern and in the western one’
These two winds blow, from Sindhu in the distance’

‘Dhata regulated the sun and moon in succession’

Lanman makes some specific comments with regard to some of these, for example, the verse in (6) is noted to be “a late obscene addition” (1880:576), and he points out that (11) is found in “a late cosmogonical hymn” (ibid.).

Other cases are found where the entire hymn is not late, but certain verses within the hymn are thought to be late additions, and it is in those verses that the preconsonantal duals in -au are found, in contrast to the -ā forms occurring in the older parts of the hymn. One such example is found in (12).

Two reach the plain amid the heavenly waters, hallowing and purifying … These two cows of the death are harnessed for me … Three buffalos warm the earth, two drive here the water, the aquatic spring’

In this hymn, the one pāda-final and two preconsonantal duals in -au that are found in verse 20 contrast with the forms in -ā in, for example, verses 17 and 23. Here, Lanman says that verse 20 “does not belong to the hymn proper” (1880:576).

Similar examples are found in Book 3, shown in (13) and (14).
(13) 3.53.1cd, 17ab

vītām havyāny adhvarēṣu devā | vārdhethāṁ gīrbhīr īlayā mádantā
sthirāu gāvau bhavatāṁ viḷūr ākṣo | mēṣā vi varhi mā yugāṁ vi śāri

‘Enjoy the gifts, O gods, at our sacrifices wax strong by hymns, rejoicing in our oblation … Strong be the two oxen, firm the axles …’

(14) 3.33.1cd, 3cd, 13cd

gāveva śubhrē mātārā rihāṇē | vipāṭ chutudṛī páyasā javete
vatsām iva mātārā samṛihāṇē | samānāṇāḥ yōnim ānu saṃcārantī
māduskṛtau vyēnasā | aghnvāu śunam āratām

‘Like two bright mother cows licking their calves, Vipas and Sutudri speed their waters … the mothers licking as if a calf go together to their common home together… may the two bulls, harmless and sinless, not waste away.’

In (13), the preconsonantal forms in -au in verse 17 can be seen as contrasting with the pāda-final duals in -ā in verse 1, and Lanman says that “verses 8–24 are a separate late fragment as shown by contents” (1880:576). In (14), the disconnect between verse 13, with its two preconsonantal duals in -au, and earlier verses such as 1 and 3, with forms in -ā, is clearly seen. Lanman refers to verse 13 as “a patched-on fragment” (1880:576), and its Anuṣṭubh meter (4 × 8 syllables) contrasts with the Triṣṭubh (4 × 11) of the earlier verses.

What (14) also reveals, however, is the limitations of the factor of a late date of composition as a means of fully explaining where and when duals in -au or -ā occur.

While the two preconsonantal duals in verse 13 show the “later” form in -au, the pāda-final vyēnasā still has the “earlier” ending -ā. Indeed, variation within “late” hymns is often the case. In (15), for example, while Lanman notes that the preconsonantal dual in
-au occurs in the last verse of the hymn (1880:341), there is no clear separation between it and the preceding verses, such as verse 3, in which a preconsonantal dual in -ā appears.

(15) 1.179.3cd, 6cd

jąyāvēd átra šatāṃtham ājīṃ | yāt samyāṅcā mithunāv abhy ājāva
ubhāu vārṇāv ṛṣir urgrāḥ pupoṣa | satyā devēṣv āśiṣo jagāma

‘We want to win here the race with his hundred Rānken if we steer as a combined pair… a sage of mighty strength cherished both classes; in the gods he obtained his prayer’s fulfilment’

The same is true of (16) and (17), where preconsonantal and pāda-final duals in -au occur in the last verses of their hymns and in contrast to the -ā forms in earlier verses, but nothing clearly separates these verses. Furthermore, in (17) a pāda-final dual in -ā occurs later within the same verse as the pāda-final -au.

(16) 8.33.18ab, 19ab, cd

sáptī cid ghā madacyūtā | mithunā vahato rātham
adhāḥ paśyasva mōpārī | saṃṭaraṃ pādakāu hara
mā te kāsapakāu dṛśan | strī hī brahmā babhūvitha

‘The pair rushing on, exhilarated, draw his chariot… Cast down your eyes; do not look up…. Let none your secret parts; you, a Brahman, have become a woman’

(17) 6.74.1ab, cd, 4ab, cd

sómārudrā dhārāyethām asuryaṃ | prá vām īṣṭāyō ’ram aśnuvantu
dáme-dame sapta rátnā dádhānā | śaṃ no bhūtaṃ dvipāde śaṃ cātuṣpade
tigmāvudhau tigmāhetī susēvau | sómārudrāv iḥā sū mṛṭataṃ nah
prá no muñcatam vāruṇasya pāśād | gopāyātam nah sumanasyāmānā

‘O Soma-Rudra, hold fast your godlike sway … Placing in every house seven treasures …. Having sharp weapons and shafts, favorable, be gracious to us, Soma and Rudra … being gracious…’

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This verse- or hymn-internal variation between -au and -ā in preconsonantal and pāda-final positions is, in fact, characteristic of many of the examples of -au in these environments, as shown in the following examples.¹

(18) 1.140.3ab

krṣnaprútau vevijé asya sakṣítāju² | ubhā tarehi mātārā śīṣum

‘The two being together, moving in the dark bestir themselves: both parents hasten to the child’

(19) 2.40.1ab, cd

sómāpūsaṇā jānanā rayināṃ | jānanā divó jānanā prthivyāḥ
jātāu viśvasya bhūvanasya gopāu | devā akṛṇvam amṛtasya nābhim

‘Soma and Pusan, Parents of all riches, Parents of earth, Parents of high heaven, brought forth as the protectors of the whole world…’

(20) 3.54.16ab, cd

nāsatyā me pitārā bandhaprčchā | sajātyām aśvīnoś cāru nāma
yuvāṁ hi sthó rāvidāu no rayināṃ | dātrāṁ rakṣetē ākavair ādabdha

‘My fathers are the Nasatyas, kind to kinsmen … you two are they who give us a store of riches: you guard your gift uncheated by the bounteous’

(21) 3.55.11cd, 20ab

śyāvī ca yād āruṣī ca svāsārau | mahād devānām asuratvām ēkam
mahī sām airac camvā samīcī | ubhē tē asya vāsūnā nyṛṣte

‘And yet these two, the dark, the red, are sisters …. He has united the two Bowls’

¹ While these represent the majority of the cases of dual -au in preconsonantal and pāda-final positions in the Rigveda, it does not account for all of them. Other examples are seen in Chapters 8 and 9. In addition, I do not include all of the dual forms found in each of the hymns in these examples, merely representative cases. For all of the dual forms in each of these hymns, see Appendix B.

² The notation -ā/[u/] indicates that the Samhītā text attests -ā with hiatus before the intial u- of the next pāda, but the application of such sandhi rules across pāda-boundaries does not apply; thus, this is to be read as -au.
(22) 5.68.4ab, c

ṛtāṁ ṛtēna sāpantā | iṣirāṁ dákṣam āśāte
adrūhā devāu vardhete

‘Carefully tending law with law they attained their vigorous might. The two gods wax devoid of guile’

(23) 6.59.4cd, 5ab

jośavākāṁ vádataḥ pajarohaśinā | ná devā bhasāthaś canā
indrāgni kó asyā vām | dévau mártāś ciketati

‘To him who praises you, having rich libations: that man, O gods, you do not consume. What mortal understands, O gods, Indra and Agni, this your way?’

(24) 6.60.13ab, cd, 14cd

ubhā vām indrāgni āhuvādhyā | ubhā rádhasaḥ sahā mādayādhyai
ubhā dātārav iṣāṁ rayiṇām | ubhā vājasya sātāye huve vām
sākhāvau devāu sakhyaśa śambhūvā | indrāgni tā havāmahe

‘Indra and Agni, I call you both forth and make you both joyful with the gifts I offer. You both are givers both of food and riches: to win me strength and vigor I invoke you both... Indra and Agni, we invoke these two, the gods, as friends for friendship, bringing bliss’

(25) 7.70.4cd, 5ab

purūni rátnā dádhatau ny āsme | ānu pūrvāni cakhyathur yugāni
śuśruvāṁśā cid aśvinā purūny | abhi brāhmāṇi caksāthe ṛśiṇām

‘Giving us abundant treasures, you have looked back to former generations. The Aśvins, having been heard, regard the many prayers of the Rsis’

(26) 7.93.2ab, cd

tā sānasā śavasānā hī bhūtām | sākamvṛdhā śavasā śūsvaṁśā
ksāvantau ráyō yāvasasya bhūreḥ | pṛṅktām vājasya sthāvirasya ghṛṣveh

‘For you two were strong to gain, exceeding mighty, growing together, waxing in your vigor. Lords of the pasture filled with ample riches, bestow on us your strength both fresh and lasting’
The hands are alike: their work is not the same. The yield of twins is unequal. Even twins differ in their strength and vigor: two, being kinsmen, differ in their bounty.

May the Aśvins, gods, crowned with lotuses, give the seed, which the Aśvins rub forth with golden attrition-sticks

The significance of all of these examples is that they make clear that a late date of composition, while favoring increased appearances of -au in pāda-final and preconsonantal positions, cannot be the only factor that is at work here. The fact that verses 13–15 of hymn 6.60 in (23) are “isolated fragments of different metre from the rest” (Lanman 1880:576) does not explain why preconsonantal duals in both -au and -ā appear within verse 14, nor does the identification of 10.184 in (28) as “a real Atharvan hymn” or of 3.55 in (21) as “dark and mystical” (ibid.) indicate when and where a dual is going to appear in -au or -ā within those hymns. Rather, in these many cases the late date of composition simply establishes the hymn as one in which dual -au has a greater possibility of occurring, without indicating the specific environments in which it is more likely to occur.
5.2. *i*-stem locative singulars

Lanman also invokes a later date of composition with regard to the appearance of *i*-stem locative singular forms in *-au* before consonants, noting that “[i]t is safe to say in general that many of these occurrences belong to the younger parts of the Rik-text” (1880:386), and he gives specific comments about the hymns in question. As seen in Chapter 3, the preconsonantal *-au* ending is much more widespread in the *i*-stem locatives than it is in the duals, and thus the attribution to late date of composition is even less explanatory than it was in the duals. Nevertheless, the date may play a role in some cases, so I look here at those cases for which Lanman explicitly noted a late date of composition.

As with the duals, there are some cases in which the form in *-au* is the only example of a preconsonantal *i*-stem locative singular in a particular hymn. If, in such cases, a late date of composition is independently indicated, it may indeed have been a relevant factor in the occurrence of *-au*. One such example is seen in (29), from hymn 1.70, about which Lanman notes: “Aufrecht calls it ‘Plunder’ [‘rubbish, trash, junk’], in the German sense” (1880:386).

(29) 1.70.4ab

ádrau cid asmā antār duroṣe | viśāṃ nā viśvo amṛṭaḥ svādhīḥ

‘Let them prepare the altar, let them kindle fire in front…’

Similarly (30), from a hymn which Lanman calls late; (31), which is “unclear and mystical” (ibid.); and (32), in which verses 12–15 are said to be “a later addition” (ibid.).

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(30) 1.162.9ab

yād āśvasya kraviṣo mākṣikāśa | yād vā svārau svādhitau riptām āsti

‘What part of the Steed’s flesh the fly hath eaten, or is left sticking to the post or the axe’

(31) 2.13.9ab

śatām vā yāsyā dáśa sākām ādya | ēkasya śruṣṭāu yād dha codām āvitha

‘You bound up the Dasa’s hundred friends and ten, when, at one’s hearing, you help your worshipper’

(32) 5.30.13cd

tīvṛā indram amamanduh sutāso | ‘któr vyuṣṭau pāritakmyāyāh

‘The strong libations have made Indra joyful, when night, whose course was ending, changed to daybreak’

Some additional examples are (33), for which Lanman notes its source verse is “a separate fragment” (ibid.); (34), a “real Atharvan hymn” (ibid.); and (35) and (36), “the contents [of which] show that they are late” (ibid.).

(33) 7.1.20cd

rātāu syāmohāyāsa á te | yūyāṃ pāta svastibhiḥ sāḍā na

‘Grant that both we and they may share in your oblation …’

(34) 7.104.13cd

hánti rákṣo hanty āsad vādantam | ubhāv āndrasya prāsītāu śaye te

‘He slays the demon and he slays him who speaks untruly; both lie in the net of Indra’
yād úlūko vádati moghám etád | yát kapótaḥ padám agnáu kṛṇóti

‘What the owl screeches is in vain; vain, too, the settling of the dove by the fire’
(O’Flaherty 1981:296)

híranyapakṣaṁ váruṇasya dūtām | yamásya yónau śakunām bhuranyúm

‘The messenger of Varuṇa with wings of gold, the bird that hastens to the womb of Yama’

As in the case of the duals, however, even a late hymn can have variation between 

-au and -ā in preconsonantal position, which cannot be explained simply by appealing to
the late date of composition. One such example is given in (37), of which Lanman says
that its contents and “place in the maṇḍala betoken later date” (ibid.).

(37) 6.46.1ab, 8ab

tvām īḍa hávāmahe | sātā vájasya kārāvah
yād vā trksáu maghavan druhyāv ā jáne | yāt pūráu kāc ca vrśṇyam

‘We call on you in the acquisition of treasure … O bounteous one, what vigorous
strength in Trksi lay, in Druhyus or in Paru’s kinsmen’

The pattern of verse- or hymn-internal variation between preconsonantal -au and

-ā in i-stem locative singular forms is found also in hymns that are not necessarily of a
late date of composition, such as in (38)–(40).

(38) 1.31.6cd, 15cd

yāḥ śūrasätā páritakmye dháne | dabhrébhiś cit sámrta háṃsi bhúyasah
svāduksādmā yó vasatáu syonākṝj | jīvājām yājate sōpāmā divāh

‘Thou, when the heroes in fighting for spoil…, slay in coming together the many
by the hands of few… He who with grateful food shows kindness in his
house…’
‘And may we still, O Bounteous One, at sunset be happy in the kindness of the gods’

‘When, in the offering of honey, O Strong Lord … When at the hurling of the bolt he smote him…’

As with the duals, these examples demonstrate the limitations of late date of composition as an explanatory factor in accounting for the distribution of -au and -ā in these forms in the Rigveda.

5.3. Summary

In the case of both the duals and the i-stem locative singulars, some correlation between a late date of composition and a greater number of forms in -au can be found, reflecting the change in progress in the language itself, in which -au is being generalized into all phonological environments and through which the allomorphic ending -ā was eventually lost completely as an expression of either of these morphological categories. This correlation is stronger with regard to the dual forms, but in both categories, we have seen examples in which, particularly in cases where the hymn has only a few relevant dual or locative forms, the occurrence of -au can be profitably attributed to the date of composition. Compelling in this regard are examples such as (41) (one verse of which was seen in (3)), in which each of the dual and i-stem locative singular forms (in italics)
are in -au, perhaps indicating a categorical status of -au for the poet, Saṃvaraṇa Prājāpatya.

(41) 5.34.6ab, 8ab

vitvākṣaṇaḥ sāṃrtau cakramāsajō | āsunvato vīṣuṇaḥ sunvató vṛdhāḥ
sāṃ yāj jānau suḍhānau viśvāsardhāśāv | āved índro maghāvā gōṣu śubhrīṣu

‘Exceeding strong in war he stays the chariot wheel … When bounteous Indra Maghavan came to know two very rich men fighting for beautiful cows with all their followers’

Such examples are relatively rare in the Rigveda, however, and the limitations of this factor as an explanatory device have been made clear. Particularly problematic are the many examples unlike (41) in which verse- or hymn-internal variation between -au and -ā in the same environments is found. It is obvious that other factors must be playing a role in these distributions, and these factors are explored in subsequent chapters.
CHAPTER 6

PHONETIC ENVIRONMENT

We saw in Chapter 2 that, other than a late date of composition, the other factor that was commonly looked to in accounting for the distributions of -au and -ā was phonetic environment. I explore the effects of the phonetic environment on this distribution in this chapter, presenting the detailed data about the following phonetic environments and discussing what role these play in the alternations under investigation.

6.1. Assumption of labial effects

The phonetic environment is commonly mentioned in discussions of the Rigvedic allomorphic alternation between -au and -ā in duals and i-stem locative singulars—not just the broad phonetic environments of preconsonantal, prevocalic, and pāda-final, but also more specific characteristics. In particular, appeal is made to the interaction of -au (and its sandhi variant -āv) with labial segments in the surrounding environment. But different types of interaction and thus different outcomes have been proposed.
6.1.1. Wackernagel (1930), Sommer (1924)

As seen in Chapter 2, Wackernagel in his classic grammar focuses in his discussion of the duals and i-stem locatives on the appearance of -ā before vowels. In particular, he says (following Sommer 1924) that the occurrence of -ā before a vowel rather than -āv is generally due to the dissimilatory influence of a neighboring v, giving the following two examples: suhāvehā = suhāvā[v] iha (10.141.4b) and áśveva = áśvā[v] iva (7.104.6b) (Wackernagel 1930:150). The implication here is that these nonoccurring forms, *suhāvāv iha and *áśvāv iva, are disfavored because of their v-v sequences, and that therefore dissimilatory loss occurs. This proposal has been accepted also in more recent studies, such as Malzahn (1999).

6.1.2. Lanman (1880)

In contrast to Wackernagel, Lanman focuses in his discussion on the appearance of -au before consonants. In this regard, he takes special note of the occurrence of -ā and -au before labial consonants, sibilants, and semivowels, particularly v, in his study of Rigvedic nominals. An assimilatory effect is implied, and this is made more explicit when he states that “the frequency of v is significant as regards the development of au from ā” (1880:340–41), and says that, with regard to the development of -au in the i-stem locatives, “frequently following labial initials would impart their coloring to the preceding -ā” (1880:387).
6.1.3. Dissimilation or assimilation?

In comparing Wackernagel and Lanman, then, we find that while both seem to advocate a role for phonetic environment in the distribution of these forms, particularly with regard to the presence of labials in the surrounding environment, the details of the effects of phonetic environment are actually quite different.

Wackernagel’s position claims a dissimilatory effect involving labials in the neighboring environment, that is, either a stem-final v for the nominal stem in question or a v in second position (after an initial vowel) in the word that follows. The resulting sequence of V-v-V-v-V then undergoes dissimilation at a distance, rather than a direct labial-labial dissimilatory effect. A direct dissimilatory effect, however, can be clearly found to play a role in the distribution of -ā and -au; that is, the Vedic sandhi rule by which the final labial element of prevocalic -au [-av] was lost before a following word-initial vocalic labial u- or ū-. Taking these two together, therefore, we have a scenario in which dissimilation acts on v directly before a labial vowel (in which situation the v would be syllabified as the onset to the nucleus labial vowel), and one in which it works on v (again, syllabified as an onset) with relation to an onset v in the next syllable.

Note also that these processes differ with regard to their effect on the meter, a factor that is particularly important in a context of the Rigveda, where metrics play such an important role. The first process results in the loss of a syllable; the second leads to hiatus, but does not change the basic metrical structure of one heavy syllable followed by

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1 See Chapter 7 for further details on this and its correlation with some of the processes discussed here.
another heavy or light syllable. But while these are clearly two separate processes, they
can still be subsumed under some concept of labial dissimilation. Also noteworthy with
regard to this proposal of dissimilatory effects is the implicit affirmation that -au was at
some level or stage “original” to both duals and locatives in this environment; that is, a
dissimilatory effect results in the loss of an element that was there.²

In contrast to these dissimilatory accounts, the phonetic interaction implied by
Lanman is assimilation, in that a final -ā by virtue of its frequent appearance before
labials, particularly v (though including as well all labial consonants), was diphthongized
with a labial second element. Lanman also mentions some other types of consonants
before which -au occurs, particularly y (as the other semivowel together with v) and s, but
it is not clear what he considers their role to be.³

The evaluation of both of these proposals, as to their similarities and differences,
is complicated by the fact that neither of these processes appear to have been regular, nor
are they apparently active at the time of the composition of the Rigveda (the sandhi-
governed loss of -v before ū/u- was, however, active at the time of the compilation of the
Samhitā text, though it is not clear if it was at the time of composition). Nevertheless,
some additional support for a dissimilatory effect is found in a study by Pirart (2001),
who proposes an older sandhi rule, active at very early stages in the composition of

² Of course, in the terminology of more modern variation theory, the phonetic environment and its
dissimilatory effect can be seen instead as working at the level of the selection of a particular variant. This
perspective is more in line with my general point of view. It is not clear whether it would have been in line
with what Wackernagel was proposing.

³ A possible connection with regard to the appearance of -au before s- would be the development of word-
final -as into -o (historically the short diphthong [au] in contrast to the long diphthong [a:u]); see Allen
(1962:71, 100–108) for details and further discussion of this point.

Rigvedic hymns though inactive at the time of the Rigveda Samhita, by which the final labial element of the diphthongs -au and -o (*au) was lost before a word-initial v-. This proposal and its implications for this study are examined in more detail in Chapter 7.

6.1.4. Relevance

Though Wackernagel and Lanman both look to the surrounding (in particular, the following) phonetic environment for explanations of the distribution of these endings, they come to somewhat different conclusions about the role the phonetic environment played in these distributions. The impressionistic nature of their accounts, which refer only to the appearance of -au and -ā in certain environments, limits the conclusions that can be drawn; no significance can be attached to the distribution of -au before labials, for example, unless it can be demonstrated that it differs from that of the -ā endings.

The question of what importance, if any, can be attributed to a particular phonetic environment’s effect on the distribution of -ā and -au can be meaningfully addressed by investigating the actual phonetic environments, which I do in the following sections.

6.2. Duals

The first group of forms to be investigated here are the duals, and I look more closely here at the distributional data presented in Chapter 3.

6.2.1. Preconsonantal distribution in duals

The overall numbers of forms in -au and -ā given in Chapter 3 (e.g. Table 3.6) revealed that the allomorph -au is not very common in preconsonantal position in the
Rigveda, and the ratio of -au to -ā variants (65 : 1504) is so low as to make generalizations about the effect of particular phonetic environments or any other factor difficult. But a basic look at the raw numbers found in the preconsonantal distribution of these allomorphs can produce some insights, particularly with regard to Lanman’s suggestion that following labial consonants played a role in the distribution of the endings, affecting either the choice of the ending in that particular context or the development of the ending -au from the ending -ā.

The distribution of -au and -ā before consonants in the duals is shown in Table 6.1. Compare, in particular, the distribution of -au and -ā before dental (“T”) versus labial stops (“P”) and before ŭ versus ū. Though the relative scarcity of the forms in -au makes the analysis of the distributions here rather difficult, a look at these preconsonantal distributions does not seem to reveal any strong tendency for -au to be any more or less frequent before labials. While a comparison between predental and prelabial stop environments is suggestive, the number of -au forms before labial stops is no greater proportionally, compared with -ā, than before palatal stops.

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Table 6.1: Preconsonantal distribution of -au and -ā in duals.
6.2.2.  Prevocalic distribution in duals

Looking first at the cases of coalescence, there are 165 prevocalic dual forms in -ā with resulting coalescence. Recall that the significant aspect of the phonetic environment proposed by Wackernagel and Sommer was a “neighboring v”. In 83 of the cases of prevocalic dual -ā, a v does indeed appear in the following environment, that is, immediately after the initial vowel; in addition, a few cases of a preceding v, that is, as the last consonant of the dual stem, are found as well. Some examples are given in (1) and (2).

(1) 2.31.1ab
asmákaṁ mitrāvaruṇāvataṁ rātham | ādityáir rudráir vásubhiḥ sacābhúvā
'O Mitra and Varuna, you who are allied with Vasus, Rudras, and Adityas, help our chariot'

(2) 10.106.8ab
gharméva mádhu jāṭhāre sanérū | bhágevitā turphárī phārivāram
'With your stomachs full of the Soma, like two vessels, preservers of wealth, destroyers of enemies; armed with hatchets, liberal…'

In (1), the dual mitrāvaruṇā has coalesced with the following avataṁ, which has a v immediately after the initial vowel. Following Wackernagel and Sommer, the “disfavored” sequence here would be *mitrāvaruṇāv avataṁ, with -āv āv-. Similarly, in (2) the dual gharmā has coalesced with the following particle iva, the “disfavored” sequence of *gharmāv iva not resulting. The second dual form in (2) has the v in the stem itself, phārivā, which coalesces here with āram, thus avoiding *phārivāv āram. Examples such as these appear to lend support to the explanation of a following v having a
dissimilatory influence. And, as Wackernagel (1930) noted, this seems to be particularly frequent when the following word is the particle iva ‘like’, and indeed, iva is found in 73 of these 83 following-ṇ environments.

Turning then to cases of -āv before vowels, there are 265 such cases in the Rigveda. In 32 of these cases, a ṇ does appear in the following environment, as in (3), for example.

(3) 5.43.2cd

pitā mātā mádhvavacāḥ suhāstā | bhāre-bhare no yaśasāv aviṣṭām

‘Father and Mother, sweet of speech, fairhanded, may they in every battle be honored by us’

The dual yaśasāv in (3) appears with -āv regardless of the second-position-ṇ in the form aviṣṭām that immediately follows. And in 18 of these cases, it is iva that appears in the following environment, as, for example, in (4).

(4) 2.39.6ab

ōṣṭhāv iva mádhv āṣne vádantā | stánāv iva pipyatam jīvāse nah

‘Like two lips with the mouth speaking sweetness, like two breasts that nourish our existence’

This example has two cases of duals in -āv occurring before iva, both ōṣṭhāv iva and stánāv iva.

What then can we say about the possible role of dissimilation in the distribution of -āv versus -ā in prevocalic position in the duals? There are 114 total following-ṇ environments for prevocalic duals, with -ā and coalescence found in 82 (72%) of them, and -āv with no coalescence found in 32 (28%). In 91 of these cases (thus, 80%) there is a following iva: 73 (80%) have -ā with coalescence, and 18 (20%) have -au. These overall
numbers seem to suggest that a dissimilatory effect can be seen at work in examples such as (1) and (2), but at the same time, examples such as (3) and (4) show that this cannot be a categorical process, but rather a tendency, at best.

But the idea of a dissimilatory influence of a “neighboring v” requires yet a closer look. As discussed above, a majority of the cases of following v involve the particle iva, and in the majority of these cases, coalescence is found. But if we look at non-iva following-v environments, a somewhat different pattern emerges. There are 23 cases of following-v environments involving something other than iva, and in these -ā with coalescence occurs in only 9 (39%), and -āv occurs in 14 (61%). This shows that there can be no overwhelming tendency to dissimilate v-v sequences in general, since more cases in -av Vv- appear here than with coalescence. Indeed, the proposed dissimilations are merely sporadic, if anything, and therefore do not lend much support to the idea that they are phonetically driven.

Rather, something particular to iva must be at work. One possibility that has been put forward is that there were two allomorphic forms of this particle at earlier stages in the Rigveda, both iva and a shorter va (Grassmann 1873), a form that does appear in other Indic dialects (Edgerton 1953). In this scenario, these cases of -ā with coalescence with iva would have been, at least in some instances, preconsonantal -ā before the particle va. For example, what is given in the Samhitā text as gharméva, indicating

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4 The sample size is too small for real statistical analysis; but these data are of import here for doubt they cast on analyses such as that of Wackernagel and Sommer. In this light, note particularly that the -ā to -au ratio that we are left with in these specific prevocalic environments is exactly the same as that of the overall prevocalic distribution of dual -ā and -au (39% : 61%); see Chapter 3.
original gharmā iva, might actually have been gharmā va, which would normally have been run together with no word-ending break as gharmāva. If, then, this form va had been lost by the time of the compilation of the Saṃhita, forms such as this may not have been interpretable, and could be reanalyzed as involving iva coalesced with the preceding vowel. A second possibility is that the form iva, being accentless and enclitic on the preceding noun, would naturally form a phonological unit with its preceding noun, and would thus be more likely to coalesce with it.

Also invoked in the dissimilatory- proposal of Wackernagel and Sommer was the presence of  in the preceding word, i.e. in the stem itself, as in (2). While certain examples could be analyzed as supporting this proposal, there is no support for it in the Rigveda as a whole. Dissimilation and coalescence after a preceding  cannot be supported as a general process, a fact that is seen most clearly by looking at the prevocalic occurrences of the stem devā- ‘god’, which with its  would be a prime candidate for this kind of dissimilation. What we find, however, is not evidence of a trend toward dissimilation and coalescence, with a greater tendency toward -ā rather than -āv, but rather that devāv is the favored prevocalic form, with 12 occurrences, in contrast to its 1 occurrence as devā with coalescence.

Therefore, I conclude that neighboring- environments themselves do not support a general tendency for dissimilation and coalescence, though this could still play a role in certain cases. In addition, even if this dissimilatory tendency were robust, it would still account for only slightly more than half of the cases of dual prevocalic -ā with coalescence (83 cases of following  out of 165 cases of -ā with coalescence). Other
factors and selectional criteria must therefore play a role in the prevocalic distribution of these endings.

One of these factors is also phonetic, and is relevant to both prevocalic and pāda-final position, or specifically, to pāda-final position in odd pādas where the next pāda begins with a vowel. This factor has to do with the presence of the vowel -ṛ. Note first of all that when a dual in -ā occurs at the end of an odd pāda when the next pāda begins with r-, the ending appears as -a, which Lanman refers to as “a merely graphic peculiarity” (1880:342); this occurs 7 times in the Rigveda. This is significant in that we do not ever find -ar- across the pāda break as one might otherwise expect by regular sandhi. And 2 of the 25 cases of dual -au in pāda-final position occur in odd pādas where the next pāda begins with this vowel r-. The examples are given in (5) and (6).

(5) 1.2.8ab ṛténa mitrāvaruṇāv | ṛtāvṛdhāv ṛtasprśā

‘Mitra and Varuna, through Law, lovers and cherishers of Law’

(6) 1.23.5ab ṛténa yāv ṛtāvṛdhāv | ṛtáśya jyótiṣas pātī

‘Who by Law uphold the Law, Lords of the shining light of Law’

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5 While the meter of the Rigveda makes it clear that sandhi effects such as coalescence do not actually apply across pāda boundaries, the Samhita shows a consistent application of these sandhi rules across the break of odd pādas, which must then be “undone”.

6 This example is notable for at a few reasons. The first is that the dual form in -au that appears irregularly in pāda-final position is a god-pair, and thus would generally be expected to be more conservative (recall the discussion in Chapter 2, and see Chapter 8 for more details). Second, this is one of the vocative duals in -au in pāda-final position that negates Malzahn’s (1999) arguments about vocative duals (see Chapter 2). However, it must also be noted that this is an unexpected line also because the second pāda is completely unaccented. The pāda-initial ṛtāvṛdhāv, though a vocative, should occur as ṛtāvṛdhāv, carrying an initial accent as befitting the first word of a pāda. The fact that it does not suggests that something additional is at work here.
This is also significant when taken together with the facts of dual prevocalic distribution before -ṛ: namely, that -ā is never found before ṛ-; rather, -āv always occurs in this environment (in 11 cases total), indicating an avoidance of the sandhi coalescence of -ā ṛ-. But it must be kept in mind that the application of sandhi rules across pāda-boundaries came at a post-composition stage (and therefore must be undone in order to get at the correct metrical structure of the verse), but that verse-internal sandhi processes such as vowel coalescence typically applied in the original. Therefore, these cases of -au in pāda-final position before ṛ- might actually lend support to Arnold’s (1930) analysis of -au as an editorial insertion, meant to block coalescence. The fact that this was felt to be particularly necessary before -ṛ at pāda-boundaries (pāda-final dual -ā is regularly coalesced with a following vowel across a pāda-boundary) is still of note, though, especially when taken together with the facts of the prevocalic environment.

Another factor is that noted by Lanman (1880:340), as mentioned in Chapter 2, namely the meter. The variant -ā with coalescence is used when that will allow for good metrics, and the form -āv is used when the metrics require the extra syllable this provides. An example of this metrically governed variation can be seen in (7).

(7) 2.39.5cd

hāstāv iva tanūe śāmbhaviśṭhāḥ | pādea no nayatam vāsyo ācha
x x x x x x x x x x x x x x x x x

‘Like two hands most helpful to the body; guide us like two feet to what is precious’

In this example, pāda c begins with the dual hāstāv followed by the particle iva, and the use of the ending -āv maintains syllabification. Pāda d, in contrast, begins with the dual
pādā also followed by iva, but the ending -ā is coalesced with the initial vowel of the particle, yielding the surface form pādeva. The metrics of the line, as shown by the syllable notation below the text, indicate that this line-internal variation between prevocalic -āv and -ā was likely motivated to at least some extent by the composer’s desire to maintain the correct metricality of this line in a tristūbha verse, which is composed of four pādas of eleven syllables each. It is important to note, however, that the composers of the Rigveda were for the most part skilled poets, and they had many options available to them by which they could “make the meter work”. We must therefore acknowledge a role of composer choice in these distributions; the portions of the hymns presented in (8) and (9) exemplify this with regard to dual prevocalic -āv/-ā distribution before iva.

(8) 2.39.1–2ab, 3, 4cd–7ab (Gr̄tsamada)

grāvanaṇeva tād id ārtham jarethe | gr̄dhreva yṛksaṁ nidhimántam ācha
brahmāṇeva vidātha ukthaśāsā | dūtēva hávyā jányā purutrā
prātaryāvānā rathyēva vīrā | ajēva yamā váram ā sacethe
śṛṅgeva naḥ prathamā gantam arvāk | chapḥāv iva járghurānā táro bhīḥ

cakravākēva práti vāstora usrā | arvāṇcā yātaṁ rathyēva śakrā
śvāneva no ārisanyā tanūnām | khrgaleva visrāsah pātam asmān
vātevājūrya nadyēva rītir | aksī iva cākṣusā yātaṁ arvāk

hāstāv iva tanvē śāmbhaviṣṭhā | pādeva no nayataṁ vāsyo ācha
ōṣṭhāv iva mádhv āśnē vādantā | stānāv iva pipyataṁ jivāse naḥ
nāseva nas tanvō rakṣitārā | kārṇav iva suśrūtā bhūtām āsmē
hāsteva śaktim abhi śamdaṃ naḥ | kṣāmeva naḥ sām ajataṃ rájaṃsi

'Sing like the two press-stones for this same purpose; come like two misers to the tree of treasure; Like two laud-singing Brahmans in the assembly, like the folk’s envoys called in many places. Moving at morning like two chariot-borne heroes, like to a pair of goats ye come electing; … Like to a pair of horns come first to usward, like to a pair of hoofs with rapid motion; Come like two Cakavas in the grey of morning, come like two chariot wheels at dawn, ye Mighty. … Be like two dogs that injure not our bodies; preserve us, like two crutches, that we fall not. Like two winds ageing not, two confluent
The key thing to note about these hymns is the different treatment of dual + iva combinations, found many times in both hymns. The verses in (8) contain 20 pre-iva
duals, of which 15 appear in -ā with coalescence with iva, but 5 examples of -āv iva sequences also are found. In the verses in (9), by contrast, while there are even more dual + iva combinations, 25 in all, the dual appears in -ā with coalescence in all 25 examples. This can be analyzed as reflecting the different composers, whether their dialectal or stylistic differences.

6.3. i-stem locatives

The same explanations discussed above with regard to the duals have also been given for the locatives, and I present here an analysis of these explanations based on the actual distributions of -au and -ā found in the Rigveda, looking more carefully at the data first presented in Chapter 3.

6.3.1. Preconsonantal distribution in i-stem locatives

In contrast to the duals, the overall numbers of preconsonantal forms in -au in i-stem locatives revealed that -au is not rare in this environment, occurring as it does in almost 40% of the preconsonantal forms (see Chapter 3, Table 3.7). This allows for better generalizations to be made than were possible in the duals. The distribution of -au and -ā in specific preconsonantal environments in the i-stem locatives is shown in Table 6.2.
Recall that the assumption of Lanman is that an assimilatory influence was at work here; thus a higher number of forms in -au before labial consonants might be expected. Even a basic look at the raw numbers for the preconsonantal distribution of these allomorphs, however, reveals no evidence of -au being more common before labials than before nonlabials. Compare, in particular, the distribution of -ā and -au before dental (“T”) versus labial stops (“P”) and before y versus v. The distribution here, in fact, suggests the opposite of an assimilatory effect of a following labial—if anything, the data show that there are proportionally fewer forms with -au in prelabial environment, suggesting rather a dissimilatory effect of a following labial. Again, the small size of the population size prohibits making a strong claim one way or another, but the facts here do not lend support to Lanman’s hypothesis, and certain Rigvedic examples seem to provide evidence of a dissimilatory analysis, such as those given (10)–(12).

(10) 7.41.4cd

utóditā maghavan sūryasya | vayāṃ devānāṃ sumatāu syāma

‘And may we still, O Bounteous One, at sunset be happy in the kindness of the gods’
5.32.5cd, 7cd

yád īm suṣṭra prábhṛtā mádasya | yúyutsanatám tāmasi harmye dhāḥ
yád īm vájrasya prábhṛtau dadābha | víśvasya jantór adhamāṁ cakāra

‘When, in the offering of honey, O Strong Lord … When at the hurling of the bolt he smote him…’

9.72.7ab

nābhā prthivyā dharuṇo mahó divó | apāṁ úrmáu síndhuṣv antār ukṣitáḥ

‘In the navel of earth, sustainer of the mighty heavens, distilled into the streams, into the waters’ wave’

I return to these examples in Chapter 8.

6.3.2. Prevocalic distribution in i-stem locatives

The occurrence of prevocalic -ā in the i-stem locatives is proportionately rare compared to in the duals, and is generally considered to be more irregular. These cases were included by Wackernagel and Sommer in their dissimilatory account, and indeed, in the 3 cases in which coalescence occurs, there is a v in the following environment. I present these in (13)–(15).

6.12.2ab

ā yásmin tvé sv ápāke yajatra | yákṣad rājan sarvátāteva nú dyāuḥ

‘In you, most wise, shall Dyaus, in totality, O King, Holy One, pronounce the call to worship’

8.91.1ab

kanyā vār avāyatī | sómamápi srutāvidat

‘A maiden going for water found Soma by the way’ (O’Flaherty1981:237)
ubhé dhúrau váhnir āpibdamáno | antár yóneva carati dvijáñih

‘Between both shafts the draught animal moves fast, like a man with two women appearing in the marriage bed’

As with the duals, iva seems to play a role here, being the following form in both (13) and (15), and again, this seems to support the dissimilatory account.

But once more, we must look at the bigger picture. In the 39 forms with -āv before vowels that occur in the locatives, there is a v in the following environment in 7 cases, such as (16).

(16) 10.170.1ab
vibhráḍ bṛhát pibatu somyāṃ mádhv | āyur dādhad yajñápatāv ávihrutam

‘May the Bright God drink glorious Soma-mingled honey, giving to the lord of the sacrifice lord uninjured life’

And in 5 of the cases, iva is the following word, as in (17).

(17) 10.97.6ab
yátráusadhīḥ samágmata | rājānaḥ sámitāv iva

‘He who hath store of Herbs at hand like Kings in the assembly’

We once again must conclude that while dissimilation triggered by a following v might play a role, it is clearly only one factor, and cannot by itself account for the prevocalic distributions of -āv and -āa.

6.4. Summary

I have shown in this chapter the role that the phonetic environment plays in determining the use of -au or -ā in both preconsonantal and prevocalic environments in
the duals and *i*-stem locatives. An argument can be made for a limited (i.e. noncategorical) dissimilatory effect in prevocalic position for both groups of forms, and for preconsonantal position in the *i*-stem locatives. It does not appear to play a role in this position in the duals, however. Furthermore, the choice of -āv or -ā in prevocalic environment in the duals in particular seems to be governed chiefly by the metrics of the line. I turn my attention in the next chapter to the interaction of labial elements in the language as a whole, as a way of placing the effects seen here within the bigger picture of the phonological system of Sanskrit.
CHAPTER 7

LABIAL-LABIAL INTERACTIONS

We saw in the previous chapter that traditional accounts of the alternation between -au and -ā in the duals and i-stem locatives have often appealed to phonetic environment, and particularly to the presence of labial elements in the surrounding environment. Looking at the distributions found in the data itself, I showed that there appeared to be some evidence for a dissimilatory effect of labials in a following preconsonantal environment, at least for locatives, with -au seemingly occurring less often before labial consonants. In the duals, the effects were less clear, which may have to do with the different origins of dual -au versus locative -au. In addition, it seems clear that -ā occurs more often than -au before a following iva, though whether this has any phonetic basis was less sure. Nevertheless, some labial effects did appear to be playing a limited role in the distribution.

The major complication with looking at the labial effects is that it is not clear what kind of effects we are dealing with. The traditional accounts appealed both to
assimilatory and dissimilatory effects (though approaching the issue in a variety of ways), and while the problems with these accounts were discussed in the previous chapter, it does appear that dissimilatory effects have some impact on these distributions.

In this chapter, I investigate this issue from the perspective of the phonology of the language as a whole, with regard to both diachronic and synchronic processes, to show that interactions involving labials can be found in other areas of the (morpho-) phonological system and thus may therefore be expected to play a role with -au. To do so, I investigate various types of labial interactions, each of which is relevant for different parts of the distributions investigated here, such as the interaction of the labial semivowel v with the labial vowels u/ū, in both semivowel–vowel and vowel–semivowel combinations. The semivowel–vowel combinations are relevant for the appearance of -au before u/ū, and the vowel–semivowel combinations are relevant for the appearance of -au before v (and with possible extensions to other labial consonants). In addition, some interactions between labial consonants are studied, as relevant to the proposed dissimilation of v-v sequences (Wackernagel), as well as contributing to an overall picture of labial interactions.

7.1. Labial semivowel before labial vowels (v before u/ū)

The first labial interaction that I look at it occurs in the combination of the labial semivowel v appearing before the labial vowels u/ū. Several processes, both diachronic
and synchronic, affected this sequence, and led to the loss of the semivowel (thus, *\(\text{vū}/\text{vu}\) > \(\text{ū}/\text{u}\)).\(^1\)

### 7.1.1. Loss of \(\text{v}\) before \(\text{ū}\) in word-initial position

While no forms in *\(\text{vū}\)* were inherited directly from Proto-Indo-European (PIE) or even Proto-Indo-Iranian, two innovations within Indic itself resulted in the creation of these sequences at an early, pre-attested stage, and these Indic forms then underwent a loss of the initial semivowel.

The first innovative sequence arose from the interaction of two separate developments, the loss of laryngeals and the subsequent Indic treatment of the PIE syllabic resonants \(\text{l}^\text{¢}\) and \(\text{r}^\text{¢}\). When either of the syllabic resonants, both of which collapsed into \(\text{r}\) in Sanskrit, appeared before a laryngeal and another consonant, i.e. *\(\text{rHC}\) and *\(\text{lHC}\)*, the loss of the laryngeal resulted in a special development of the remaining *\(\text{r}^\text{c}\) sequence. The most common outcome was \(\text{īrC}\) in Sanskrit, but when it was preceded by *\(\text{v}\)*, the particular Indic developments resulted in *\(\text{vūrC}\)\(^2\)*; the initial semivowel was then lost, resulting in \(\text{ūrC}\)\(^-\). Thus the series of changes can be summarized as:

\[\text{vūrC} \rightarrow \text{ūrC}^-\]

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1. As mentioned in Chapter 1 (§1.2.1), the labial “semivowel” was actually, at the time Rigvedic composition, most likely pronounced as a labiodental fricative, though its PIE antecedent was (presumably) the labial glide [w]. It is not clear exactly when this phonetic change took place, so I simply use \(\text{v}\) here to refer to this phoneme at all stages. From the phonetic standpoint, one might expect the loss of [w] before [u] more than the loss of [v], but these interactions cannot all be definitively assigned to a stage in the proto-language during which these phonetics were represented.

2. More generally, the long resonants developed into \(\text{ūr}\) after any labial consonant; cf. the past passive participle forms \(\text{pūrṇā}\) from \(\text{pr}-\) ‘fill’ and \(\text{mūrṇā}\) from \(\text{mr}-\) ‘crush’ for the same change of *\(\text{rH}(C)\) to -\(\text{ūr}\)- after labials.
and illustrated by Sanskrit ūrṇā ‘wool’ < Proto-Indic *vūṛṇā < PIE *wḱH-neH₂-. The Avestan cognate varṣnā shows the different outcome of the long syllabic resonant in Iranian, as well as the maintenance of the original labial consonant. Other forms in Sanskrit affected by these changes include ūrmi- ‘wave’, ūrū- ‘thigh’, ūrdhvā- ‘erect’, ūrj- ‘power’, ūrdara- ‘bushel’, and ūrvā- ‘enclosure’.

The other innovation that created *vū sequences in Indic occurred in the reduplicated weak perfect stem of certain verbs roots in initial va-. Rather than the root-initial consonant and vowel *va-, the vowel of the reduplicant is -u-, which then coalesced with the following initial -v- of the root, giving -ū-; the reduplicant-initial semivowel was then lost. The developments can be summarized as follows:

\[ *vaC- \] reduplicates as \[ *vu-vC- > *v̪uC- > *̱uC- \]

The Sanskrit root vap- ‘strew’, with its weak perfect stem ūp- < *vūp- < *vu-vp-, provides an example of these changes, as do the perfect stems ūd- from vad-‘utter’, ūc- from vac- ‘speak’, ūṣ- from vas- ‘light up’, and ūh- from vah- ‘drive’.

Sihler (1977) specifically addresses the question of when the loss of v before ū took place relative to the composition of the Rigvedic hymns, making use of metrical evidence. He analyzes the meter of the lines in which the forms affected by this loss occur, determining how they would be read both with and without the initial semivowel. Cases in which a restoration of the word-initial *v would aid the meter would provide evidence that the semivowel was present in the original composition, even though the Saṃhitā has only the vowel-initial forms; conversely, the loss of the semivowels before
the period of composition would be evidenced by examples where restoration of the
semivowel would make the meter worse.³ The surrounding phonetic context or the
position of the word within the line in some examples meant that no information could be
gained, but he found other examples where the change would noticeably affect the meter.
In no line, however, would this restoration aid the meter, and in many lines the
restoration would make the meter worse.

One example where he finds evidence for this conclusion is 10.37.7c, in which the
word ūrmi- appears. The cadence (i.e. the last four syllables) of this pāda is -mantam
ūrmim, which scans metrically as H L H H (H = heavy, L = light).⁴ This metrical pattern
represents a well-formed cadence. A restoration of an initial semivowel v- (i.e. *
-mādhumantam vūrmim) would result in a H H H H scansion, which is a metrically ill-
formed cadence (Sihler 1977:7). Because of examples such as these Sihler concludes that
the loss of the semivowel was complete before the time of the composition of the
Rigveda.

Sihler’s study, though, does not address the issue of whether this loss was still
synchronically active during the period of composition, or if the vowel-initial forms
merely reflect the lexicalized results of the earlier process. This question can be answered
in an elementary way simply by observing whether forms with vū- occur in the Rigveda,
since a regular phonological process dictating the loss of the semivowel in such

³ “Helping” or “hurting” the meter here referring specifically to the alternation of heavy and light syllables,
which is strongly preferred at the end of the pāda, in the “cadence”. A final -VC sequence before an initial
vowel would constitute a light syllable, but before an initial consonant, it would be heavy.

⁴ Syllable weight is calculated across word boundaries.
sequences would have affected any such potential forms. Only one such form is found, occurring in two separate hymns, the locative singular hotrvûrye of the noun stem hotrvûrya-.

Made from the noun stem hótr- ‘priest’ and a nominal form vûrya- of the verb root vr- ‘choose’ (attested only in this compound in the the Rigveda), it means ‘the election of a priest’. A regular loss of v before ū at the time of composition would have given *hotrûrya-.

While the occurrence of this form is evidence against a synchronically active process of dissimilatory loss, the paucity of forms in vū combined with the nature of the form hotrvûrya- is nevertheless noteworthy. The relationship of the compound to its component parts may have been obscured in the unattested form *hotrûrya-; in particular, the connection of the second element vûrya- with the verbal root vr- may have become opaque. Generally, forms within compounds can be particularly susceptible to restructuring and analogical processes if their connections with the stems or roots from which they are derived are maintained. While such factors do not negate the evidence provided by this form, their relevance to this study is that they provide a motivation for the appearance of vū in this context.

5 The forms are found in 1.31.3c and 6.70.4c.

6 A similar form hotvarya-, with the same meaning but formed with a different derivative of vr-, appears in the Śatapatha Brāhmaṇa (Monier-Williams 1964:1306).

7 Though note the aorist participle of this verb root urâna-.
7.1.2. Loss of v before u in word-initial position

As with *vū-, no forms in *vu- were inherited directly from Proto-Indo-European or Proto-Indo-Iranian, but having been created by two Indic innovations, these sequences also underwent a dissimilatory loss of the initial semivowel. The innovations are counterparts to those discussed above.

The first again arose from the interaction of the loss of the laryngeals with the Indic treatment of *l and *r. When either of these vocalic resonants was preceded by the semivowel *v and followed by a laryngeal and a vowel (rather than a consonant, as above), i.e. *vrHV and *vlHV, the loss of the laryngeals yielded *vur-, and the initial semivowel was subsequently lost. The series of changes can be summarized as follows:

\[ *vrHV- > *vurV- > *urV \]

Sanskrit úrā- ‘sheep’ < Proto-Indic *wurā- < PIE *wrHā- illustrates these developments; cf. the Greek cognate (F)αρήν ‘sheep’ which shows a maintenance of the original labial glide in some dialectal forms. Other forms in Sanskrit resulting from these processes include urāṇā-, the aorist participle of vr- ‘choose’, and uras- ‘chest’.

The other innovation that created *vu- sequences is found in the strong perfect stem of certain verb roots in initial va-, formed by the reduplication of the root-initial consonant and vowel added to the strong form of the root. When, as above, the vowel of
the reduplicant is -u- rather than -a-, the reduplicant-initial semivowel was lost before the following u. The developments can be summarized as follows:

\*[vaC- reduplicates as \*vu-vāC- > uvāC-

The strong perfect stem \*uvās- < \*vu-vās- of the verb root \*vas- ‘shine’, together with uvāC- from vac- ‘speak’ and uvāh- from vah- ‘carry’, illustrate these developments.

Sihler (1977) investigates the timing of these losses as well, based on the same type of analysis described above. In this case, however, he found many lines in which the restoration of the initial semivowel would improve the meter, leading him to conclude that the loss of the semivowels in these forms had not yet taken place at the time of the composition of the Rigveda, but rather occurred late in the period of composition or just before the time of the compilation of the Saṁhitā. The later application of these losses to the hymns by the compilers accounts for the lack of semivowels in these forms in the Saṁhitā text.

7.1.3. Loss of \(v\) before \(ū/u\) in external sandhi

As mentioned previously, when -v occurs word-finally (as the second member of the diphthongs -au and -o, which appear before most vowels as -āv and -av respectively), it is lost when the next word begins with ā-/ū-. This sandhi is regular in the Rigveda, though not found in the later Classical language, and it leaves hiatus, i.e. -ā ū-, -a ū-. The Padapāṭha indicates the original -au ū- forms.

This sandhi process, as previously noted, is particularly relevant to the forms under consideration here, since it affects all endings in -au. However, the regularity with which it is applied means that it is a separate phenomenon from the type of variation
being considered. The period of viability of this sandhi loss is harder to determine, though it is clearly regular at the time of the Samhita compilation.  

7.2. Labial vowels before labial semivowel (u/ū before v)

To continue this investigation into the interaction between the labial vowels and semivowel, I turn my attention to the case of the vowels appearing before the semivowel, i.e. -uv- and -ūv-.

7.2.1. Distribution of the suffixes -mant and -vant

The highly productive Sanskrit allomorphic suffixes -mant and -vant are used to derive possessive adjectives from nouns, i.e. X-vant/-mant ‘having X’. Inherited from Proto-Indo-Iranian, they were found in Proto-Indo-European as well. Their synonymy and obvious phonetic similarity leads to the analysis of a distribution that was originally phonetically determined.

Bender (1910) concludes from his survey of all such forms found in the different stages of Sanskrit (including the Rigveda, Atharvaveda, and Classical texts) that -vant was the original suffix at a very early stage of Proto-Indo-Iranian or Proto-Indo-European, while the alternative -mant was used with nouns ending in -u or -ū “for the purpose of

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9 In one interesting example, this sandhi outcome was apparently extended to an example where dual -au appeared before, not the labial vowels u or ū, but o-. This is found in 7.70.4a, in the sequence devā osadhiṣyā, appearing with hiatus rather than coalescence, and indicated in the Padapātha as -au. This example, though anomalous, can be taken as evidence that the phonetics of o were the rounded (thus, labial) simple vowel [ɔ] at this point, rather than the earlier [əu].
dissimilation” (1910:35). This original phonetically based distribution was lost by the
time of Classical Sanskrit, however, having undergone changes at various stages of Indic.

Bender proposes the following historical developments (1910:34–35): In the first
stage of Indo-Iranian, -mant was used with nouns with a final or penultimate (i.e.
appearing before final consonant) -u or -ū, and -vant after all others. By the Vedic stage,
the use of -mant had extended to words having final or penultimate i, o, e, u, ū, au, ai,
while -vant was limited to appearing after a, ā, and ī. In Classical Sanskrit, -vant had
become the limited suffix, appearing only after -a and -ā, and -mant was used after all
other segments.

Bender analyzes the distribution of -mant and -vant in the Rigveda based on an
enumeration and analysis of the stems with which they appear. Table 7.1 gives the
numbers of vowel-final stems appearing in -vant or -mant in the Rigveda, as well as the
numbers of forms attested for each of the relevant stem-types.10

10 The number of stems is based on Bender (1910:29); these were confirmed, and the number of forms
involved were tallied, by an independent accounting based again on Grassmann (1873) and Lubotsky
(1997).
Table 7.1: Distribution of -vant and -mant by stem-type.

<table>
<thead>
<tr>
<th>FINAL VOWEL</th>
<th>-vant</th>
<th></th>
<th>-mant</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>STEMS</td>
<td>FORMS</td>
<td>STEMS</td>
<td>FORMS</td>
</tr>
<tr>
<td>final -a</td>
<td>54</td>
<td>402</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>final -ā</td>
<td>68</td>
<td>297</td>
<td></td>
<td></td>
</tr>
<tr>
<td>final -i</td>
<td>10</td>
<td>118</td>
<td>19</td>
<td>30</td>
</tr>
<tr>
<td>final -ī</td>
<td>19</td>
<td>96</td>
<td>6</td>
<td>13</td>
</tr>
<tr>
<td>final -u</td>
<td>1</td>
<td>1</td>
<td>28</td>
<td>255</td>
</tr>
<tr>
<td>final -ū</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>final -r</td>
<td>1</td>
<td>22</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>final -e</td>
<td>1</td>
<td>59</td>
<td></td>
<td></td>
</tr>
<tr>
<td>final -o</td>
<td></td>
<td>1</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

The distribution of these two endings by stem-type in the Rigveda gives support to Bender’s hypothesis, and shows that it was in the process of changing during the time of composition. Note, for example, that -vant is clearly the normal suffix for stems ending in -a and -ā, though a few instances of -mant are found as well. It also seems clear that -mant was used for stems ending in -u/-ū, with a few irregular forms in -vant. It is also clear that, contra Bender, -o also takes -mant rather than -vant, which makes sense given its origin as the diphthong *-au or even given the labial quality of the Sanskrit outcome -o.\(^{11}\) Final -r and -e are also on the side of -vant. The stems in -ī and -i show the most variability. Final -ī appears most often with -vant, but does take -mant on more than

\(^{11}\) Though Sanskrit -o could potentially also be the sandhi outcome of -as in formation such as this, the only attested -mant/-vant adjective with an o-final stem in the Rigveda is gómant- ‘rich in cattle’, from the diphthongal stem go-.
a few occasions, demonstrating that even if it later is regularized (back) to -vant, it participated in variation in the Rigveda. The distribution after -i is perhaps the most revealing about the synchronic variation and diachronic change taking place during the time of composition. Bender relies on the larger number of i-stems that take -mant over -vant to conclude that stems in final -i take -mant in the Rigveda. However, a count of the number of actual forms that are attested reveals that many more are found in -vant, though from fewer stems; this suggests that -mant was in the process of becoming the productive suffix for newer formations, but that older forms in -ivant had not yet been replaced. There are also stems that appear in both -vant and -mant, e.g. arcimánt- beside arcivánt- ‘fiery’.

The relevance of the distribution of the suffixes -vant and -mant in the Rigveda for the distribution of the variants -au and -ā under investigation is twofold. First, it provides evidence for an original constraint against -uv- sequences. Second, the apparently innovative -mant forms with i-stems, in contrast to the far more frequently occurring forms in -vant, provide an interesting pattern for the distribution of innovative versus older forms, one that proves to be relevant in the dual distributions as well.¹²

7.2.2. Stems in -nu- and -u-

Interaction between labial vowels and a following labial semivowel can also be seen in the present verb stems of the 5th and 8th class in Sanskrit, which are formed by

¹² Recall, for example, the fact that the numbers of preconsonantal and pāda-final dual -au forms in the most common stems were proportionately less than those of the classes as a whole; see Tables 3.3, 3.4, 3.5. The -au ending in these environments would also be considered innovative, and thus we can see parallels in the innovative ending or suffix appearing in with less-common stems in both cases.
adding -nu- or -u- respectively to the root. In certain cases, the stem-final -u can be dropped before 1st person dual and plural endings that begin with -v- and -m-, such as the present active indicative -vas and -mas and present middle indicative -vahe and -mahe. This loss is optional, so that variation can be seen in a root such as su- ‘press out’, which in its 5th class present stem sunu- can have, for example, either sunvas or sunuvas ‘we two press out’.

This loss of stem-final -u before the 1st dual and plural endings has generally been analyzed as having begun in the forms of the dual, where the -u was lost before the v-initial endings (e.g. Burrow 1973 [1955]:324). It then spread from the duals to the plurals, which can be attributed to two factors. First is the close morphological relationship that existed between the 1st dual and 1st plural endings in general, which are differentiated only by the consonants v and m across several paradigms. Second is the specific phonetic shape of the endings themselves. If the loss of -u originated before the labial semivowel v- in the 1st dual forms, the extension to an environment before the labial nasal m- could have been phonetically motivated as well.

7.2.3. The loss of -u before v- in external combination

I briefly mentioned in Chapter 6 (§6.1.3) a study by Pirart (2001) proposing an early sandhi rule dictating the loss of -u before v- in external combination, a rule that was active at a pre- or early-Vedic stage of Sanskrit, but that had disappeared from the language before the compilation of the Saṃhitā text of the Rigveda, leaving only a few traces in the Rigveda. Pirart bases his proposal on the reanalysis of two forms in the Rigveda.
The first form that he investigates is र्षिषान, a hapax legomenon, found in 9.86.4d, ये त्व मर्जान्ति र्षिषान वदासाह. Grassmann (1873:293) and Monier-Williams (1964:227) both analyze the form as a vocative singular of the stem र्षिषान- meaning either ‘friend of the poet’ (Grassmann) or ‘presented or offered by the Rishis’ (Monier-Williams). Pirart, however, analyzes it as the vocative singular of a u-stem compound र्षिषान्यु-, formed from a compound form of र्षव– ‘high, raised’, र्षि-, and the noun सानु- ‘the back’, and meaning ‘having a high back’ (2001:64). Key to this analysis is the claim that the attested form र्षिषान is a sandhi form of the vocative singular र्षिषानो, which would normally give -o before a consonant. His proposed sandhi rule, by which final -o (etymologically *-au) became -a before v- (so that र्षिषान वदासाह < र्षिषानो वदासाह (< *र्षिषानo वदासाह) is what allows him to make this conclusion.

The second form that Pirart investigates is द्रुह्याव in 6.46.8a, याद व त्रक्षाव मघावन द्रुह्याव ाजाने, which is a locative singular of द्रुह्यू– (a proper name). Pirart argues that the particle ा does not fit well in this line (2001:66), resulting in an awkward translation, and proposes that the पादa was याद व त्रक्षाव ...द्रुह्याव ाजाने. Here द्रुह्याव would still be the locative singular of द्रुह्यू–, followed by the conjunction वां, which is coordinated with the locative singular of त्रक्षि– (a proper name) by the वां ...वां structure. In this reanalysis an original sequence द्रुह्याव वां surfaces as द्रुह्याव before v–, having lost of the final element -u from the diphthong by the proposed sandhi rule, and the line as attested is the result of a corruption of the original by the compiler of the text, for whom no such sandhi rule had relevance.
Pirart's account of these forms is rather difficult to evaluate. In the first case, the involvement of a hapax makes it hard to establish a concrete meaning and etymology, and his invoking of an otherwise unattested compound form of rśva- is speculative. His overall argument would be much better supported if additional evidence could be found of remnants of such a sandhi process could be found. Nevertheless, his analysis is of interest here for the purpose of presenting other possible examples of this type of labial interactions.

7.3. Consonant–consonant interactions

The “dissimilatory influence of a neighboring v” invoked by Wackernagel (1930) and Sommer (1924) (discussed in Chapters 2 and 5) involves consonantal dissimilation, specifically of v-v sequences. Here I present an overview of some dissimilations of labial consonants found in the development of Sanskrit.

7.3.1. *bbh clusters

Dissimilation of a labial stop cluster *bbh is seen in cases such as the instrumental plural of the feminine root noun ap- ‘water’, which is adbhis rather than the otherwise-expected *abbhis. Indeed, forms with *bbh are never attested; the final -p of the stem is always changed to -d before the labial bh, a clear case of dissimilation.

Another example of dissimilation is found in one interpretation of the existence of two synonymous neuter noun stems kakúbh- and kakúd-, both meaning ‘summit’. While Burrow (1973 [1955]:198) analyzes them as resulting from the use of two different noun-formation suffixes, -d and -bh, and Whitney (1889:52) calls it an “anomalous change”,
Mayrhofer (1956:135) presents a more convincing and explanatory account based on dissimilation, such as seen with ap-. Thus, an original stem kakúbh- had inflectional forms like *kakudbhis parallel to those of ap-, and these forms were then reanalyzed as forms of a stem kakúd-, resulting in a paradigm split. Evidence for this analysis can be found in the Rigveda, where 6 forms of the stem kakúbh- are found (each with a vowel-initial ending), and 1 form of the stem kakúd- is attested, as a neuter singular kakúd. While at first glance this form might appear simply to be evidence of the split into two stems, an examination of the form in the context in which it appears reveals a better explanation. The form appears in 8.44.16, agnir mūrdhā divāḥ kakút pātih prthivyā ayām ‘Agni (is) the head and summit of the heaven; he (is) lord of the earth’. The expected neuter nominative singular of a stem kakúbh- in this line would be kakúb. But note the initial segment of the following word here: had kakúb appeared, regular sandhi would have resulted in *kakúp pātih, with a labial stop cluster occurring across the word boundaries. Thus, the dissimilation of kakúbh to kakúd could also have been motivated by external phonological context.

7.3.2. *mm and *mv clusters

Dissimilation of labial consonants is also found in certain forms of the verb root gam- ‘go’. The root-final -m becomes -n before certain endings beginning with the labials

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13 I must note that a pāda-boundary occurs between these words, which complicates the issue. We know that some sandhi changes did not apply across the pāda-break (see Chapter 6, §6.2.2), but it is not clear that a pāda-final element would be blind the initial word of the next pāda. This form could also be attributed to a later editorial change. Regardless, as the only form of the independent stem kakúd- in the Rigveda, its occurrence before a labial consonant may well not be coincidental.
v- and m-, as in *aganma, the 1st plural aorist active, *aganmahi, the 1st plural aorist middle, *ganvahi, the 1st dual injunctive middle, and *jaganvāṅs-, the stem of the perfect active participle. These forms with -n-, which appear in the Rigveda, are the only ones found at any stage of the language; i.e. there are no attested forms such as *agamma (see Kobayashi 2004:95 for some additional discussion of this).

7.3.3. Other proposed labial consonant dissimilations

The form of the accusative/dative/genitive dual enclitic 2nd person pronoun is vām in Sanskrit. Cowgill (1985:27) and Katz (1998:198) have proposed that this form has its origin in PIE *uāH- (Katz) or *yoH3 (Cowgill), similar to the origin of the accusative/dative/genitive dual enclitic 1st person pronoun *naH > *nā (cf. Chapter 2, §2.4.5). These forms were subsequently “hyper-dualized with -u” (Katz 1998:198), giving *yāu and nau respectively, and *yāu was then dissimilated to vām (so also Cowgill 1985:27), whereas nau retained its final glide, with no dissimilatory pressure from the initial consonant.14

Another form for which labial dissimilation has been proposed is the locative singular masculine pronoun tásmin, from the demonstrative sá-/tá- stem. The final nasal in this form appears to be secondary, based on the locative singular ending -i found in other noun classes. Hans Henrich Hock (p.c.) connects this form with the feminine singular tásyām, the ending of which is found in other feminine locative singulars such as

14 And note that the dissimilation here is specifically between v and v, not labial consonants more generally.
devyām from devī- ‘goddess’, and attributes the change of -m to -n to a dissimilation from *tasmin.

7.4. Summary

The overview of processes involving labial-labial sequences discussed in this chapter present an overall picture of the phonological system of Sanskrit in which repeated examples of specifically labial interactions are found, most of which involve dissimilation. These processes can then be seen to lend weak support to proposals of dissimilatory influences at work in the distribution of -au and -ā in the duals and i-stem locatives under investigation here. As seen in Chapter 6, the phonetic environment, with specific attention to the presence of labials, is a factor that can be seen at work in some examples, but it is only a weak effect, and rarely decisive in itself. This stands then in opposition to several of the accounts of the -au/-ā alternation which have assigned greater explanatory weight to the presence of labials in the surrounding phonetic environment.
CHAPTER 8

MORPHOLEXICAL FACTORS

A closer look at the detailed data presented in Chapter 3 and found in Appendix A reveals some interesting facts about the distributions of -au and -ā in duals and i-stem locatives. In particular, Tables 3.2, 3.3, 3.5, and 3.8, in which the distributions of these endings in particular stems are given, show that, while some stems have patterns of distribution that are close to those found in the overall categories of a-stem and non-a-stem duals and i-stem locatives, other stems show patterns that differ to varying degrees from those of the morphological category as a whole. I discuss these facts in this chapter, showing that certain stems favor one variant over the other, and that morpholexical characteristics play a role in these distributions.
8.1. Duals

8.1.1. a-stem duals

Table 3.2 presented the distributional data for certain $a$-stem duals in the Rigveda, specifically those that have five or more attested forms. Thirty-four $a$-stems meet this criterion and are presented there, accounting for 598, or nearly half (46%) of the total $a$-stem duals. Establishing patterns of distribution for particular stems requires a certain minimal number of attested forms, so my focus here is on those stems for which ten or more dual forms are found. I present these forms in Table 8.1.1.

\[\text{\footnotesize 1 The first group of forms is god-names, the second is adjectives, and devá- \text{ `god`} is listed alone for reasons given in the discussion below.}\]
Table 8.1: *a*-stem duals, 10+ forms.

A closer look at these stems shows that their distributional patterns are not necessarily the same from one stem to another. Recall from Chapter 3, §3.1.3, that the *a*-stem duals as a category showed 5% occurrence of *-au* preconsonantly, 58% prevocally, and 5% pāda-finally. Because we are dealing with a relatively small number of *-au* forms in preconsonantal and pāda-final environment (42 and 11 forms, respectively, in all 390 *a*-stems, including pronominals and *dvā*-) we would not necessarily expect to have matching distributions, since a single form could be the difference between a category having 5% and 0% cases in *-au* in either of these two environments. Nevertheless, some of the patterns seen here are worth noting.
Note first the general category of the god-names, the first 7 stems listed in the table. Even though these stems account for 283 dual forms, only one “irregular” -au, i.e. in pāda-final position, occurs. It is on this evidence (together with that of the non-a-stem duals; see §8.1.2) that the conservatism of the god-names was argued in Chapter 2. Note that the one pāda-final -au form that does occur (from mitrāvārūṇa-) is the same that was discussed in Chapter 6; see §6.2.2, ex. 5, n. 10 for the discussion of some of the unusual aspects of this particular example, and for the proposed explanation of its occurrence.

It is also necessary with regard to preconsonantal and pāda-final environments to contrast these god-names in particular with the distributions of the stem devā- ‘god’. As noted in Chapter 2, it is this stem that accounts for the other 4 preconsonantal vocative duals in -au that negate Malzahn’s (1999) analysis. But we see here that besides those 4, it has an additional 5 preconsonantal forms in -au, so that -au appears 9 times out of 28 preconsonantal occurrences, or 32% of the time. Not only that, but it also appears with -au once in pāda-final position. These facts are striking, because they add up to a picture of devā- patterning quite differently from any other dual stem. Considering what would on the surface appear to be a semantic connection between the general word for ‘god’ and the names of individual gods makes this even more interesting. I cannot offer here an

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Note that most of the cases of dual īndra- and vārūṇa- occur together in the same line and function as if a dual dvandva. They are thus the type of examples on which Insler (1998) makes his argument that the form īndrāvārūṇā should be analyzed as two independent words rather than as a compound; see Chapter 2, n. 4.

Focusing, of course, on those stems with enough attested forms to allow for some generalizations. A dual stem that occurs only once or twice, even if in -au to the exclusion of -ā, does not tell us much of anything about the individual stem.
explanation of what it is about devā- that sets it apart from other nouns, but this clearly would be worthy of further research.

The differential behavior of particular stems is also seen in the prevocalic distribution of -āv versus -ā. Note first that while mitrāvāruna- and īndrāvāruna- have patterns of distribution that appear similar to those of duals in general, the stem dasrā- ‘wonder-working’, is more unexpected in that while 7 forms of prevocalic -āv occur, no forms in prevocalic -ā do. Even more striking, however, is the contrast in this environment between nāsātya- and devā-. The larger-than-expected proportion of forms in -au from devā- have already been discussed, and it is therefore perhaps not as surprising that devā- also favors -au in prevocalic position, with 12 in -āv to only 1 in -ā forms. Taken together with the preconsonantal and pāda-final distributions, this means that the -au to -ā ratio for devā- is 47% to 53%, which is significantly higher than the 15% -au occurrence found in duals as a whole.

The stem devā- stands in particular opposition to the distributional pattern of nāsātya-. This stem, used for the Aśvins, was included above with the other god-names as being conservative. It has 97 relevant dual forms, with no preconsonantal or pāda-final -au forms, like the other god-names. Unlike those other stems and the a-stem duals as a whole, however, it has more prevocalic forms in -ā than in -āv, with -āv appearing only 4 times, compared to 19 occurrences of forms in -ā. Thus, -āv occurs only 17% of the time in prevocalic environment for nāsātya-, and the -au to -ā ratio as a whole is 4% to 96%. These facts suggest that nāsātya- has a strong tendency to appear with -ā rather than with -au, a tendency that is particularly striking in prevocalic environment, and this contrasts
with *devá-*, which has a strong tendency to appear with -*au*. It is clear that different stems pattern in particular ways.

I next turn the pronominal stems, which were included in the discussion of *a*-stem duals in Chapter 3, and the distributions of which were presented in Table 3.3. I give in Table 8.2 the two most frequently occurring pronominal stems, demonstrative *tá-* and relative *yá-*, as well as *dvá-* ‘two’.

<table>
<thead>
<tr>
<th>STEM</th>
<th>-<em>au</em>/_C</th>
<th>-<em>ā</em>/_C</th>
<th>-<em>āv</em>/_V</th>
<th>-<em>ā</em>/_V</th>
<th>-<em>au</em>/_</th>
<th>-<em>ā</em>/_</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>tá</em>-</td>
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<td>100</td>
<td>14</td>
<td>1</td>
<td>1</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td><em>yá</em>-</td>
<td>2</td>
<td>29</td>
<td>6</td>
<td></td>
<td></td>
<td>37</td>
<td></td>
</tr>
<tr>
<td><em>dvá</em>-</td>
<td>16</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>22</td>
<td></td>
</tr>
</tbody>
</table>

Table 8.2: Pronominal stems and *dvá-*, 20+ forms.

A strong preference for prevocalic -*āv* rather than -*ā* is found in these forms as well, both pronominals and numerals, with a ratio of 24 to 1, i.e. -*āv* is found in 96% of all prevocalic environments in these forms. The relatively low number of forms attested for

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4 Recall from Chapter 2 (§2.1.2) that Rasmussen (2003:90, n. 16) uses the distribution of -*au* and -*ā* in *tá*- as an exemplar for duals as a whole, using their “almost complete purity” of synchronic distribution as sandhi variants (i.e. with -*āv* before vowels and -*ā* elsewhere) as support for his theory of the -*u* in duals and perfects as a sandhi phenomenon. The problem with his argument is that the distribution of prevocalic -*āv* and -*ā* in *tá*- differs from the duals more generally, and thus it is problematic to generalize their patterning onto other nouns.
*dvā*— does not allow for much significant analysis, but it is interesting to note here its regular distribution as *dvā* preconsonantally and *dvāv* prevocally.

### 8.1.2. non-*a*-stem duals

The distributions of -*au* and -*ā* in non-*a*-stem duals with 5 or more forms in the Rigveda were given in Table 3.5; the 46 stems given there represent 930 dual forms, or 68% of the total non-*a*-stem duals. In Table 8.3, I present the stems for which 10 or more forms are found, which in this case includes 13 stems, which together account for 712 dual forms.5

<table>
<thead>
<tr>
<th>STEM</th>
<th>-<em>au</em>/ C</th>
<th>-<em>ā</em>/ C</th>
<th>-<em>āv</em>/ V</th>
<th>-<em>ā</em>/ V</th>
<th>-<em>au</em>/</th>
<th>-<em>ā</em>/</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>aśvīn-</td>
<td>1</td>
<td>208</td>
<td>33</td>
<td>18</td>
<td>1</td>
<td>122</td>
<td>383</td>
</tr>
<tr>
<td>uṣāsānāktā-</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>rtaṃvṛdh-</td>
<td></td>
<td>1</td>
<td>1</td>
<td>12</td>
<td></td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>dyō-</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>nṛ-</td>
<td>36</td>
<td>3</td>
<td>2</td>
<td>42</td>
<td></td>
<td></td>
<td>83</td>
</tr>
<tr>
<td>pitṛ-</td>
<td>17</td>
<td>4</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td>26</td>
</tr>
<tr>
<td>purubhuj-</td>
<td>6</td>
<td>1</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>māṭṛ-</td>
<td>24</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td></td>
<td></td>
<td>32</td>
</tr>
<tr>
<td>rathī-</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>rājan-</td>
<td>16</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>vṛṣan-</td>
<td>57</td>
<td>15</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>74</td>
</tr>
<tr>
<td>samrā́j-</td>
<td>8</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>hōṭṛ-</td>
<td>10</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11</td>
</tr>
</tbody>
</table>

Table 8.3: non-*a*-stem duals, 10+ forms.

5 The first two forms are god-names; other forms are listed alphabetically.
Since these 13 stems account for over half of the total number of non-\(a\)-dual stems, one might expect their overall distributions to mirror those of the non-\(a\)-stem duals as a whole. This is the case in prevocalic environment, where \(-āv\) occurs 65% of the time, the same as in the group as a whole. In preconsonantal and pāda-final environments, however, \(-au\) appears only 0.1% and 0.3% of the time, respectively, which differs from the 3% seen for the whole group.

The general conservatism of these most common forms in these two environments, seen also in Tables 8.2 and 8.3, calls to mind the Rigvedic allomorphic distribution of the derivational suffixes \(-vant\) and \(-mant\) discussed in Chapter 7 (§7.2.1, Table 7.1), where the \(i\)-stems that occurred most frequently with the suffix appeared with \(-vant\), while the forms attested only once or twice were more likely to appear with \(-mant\). Since \(-mant\) was in the process of being regularized as the ending used with \(i\)-stems, this can be analyzed as an extension of \(-mant\) not into established forms, but into innovative forms. Similarly, if \(-au\) is in the process of spreading into preconsonantal and pāda-final positions in the duals in the Rigveda, then its proportionally higher occurrence in stems attested only a few times as duals shows innovation in less-common forms.

Note that \(aśvin\)-, as another of the dual deities, is expected to be conservative with regard to preconsonantal and pāda-final forms in \(-au\), and, indeed, it is, relatively speaking, though it is does have one preconsonantal and one pāda-final \(-au\). It is interesting to note that in both of these cases, \(aśvīnau\) occurs next to \(devāu\) (once prevocalic, once pāda-final and therefore also irregular), a stem for which a preference
for -au has already been established. See Chapter 9 for more discussion of this type of interaction among forms within hymns.

8.1.3. Stem-particular patterns of pāda-internal placement

As a brief aside, recall from Chapter 3 (Figures 3.1, 3.2, Table 3.6) that the non-\(a\)-stems had many more forms appearing in pāda-final environment than appeared in this environment in the \(a\)-stems, but no explanation has been given for this. A closer look at the forms involved reveals this to be a metrical effect: many of the non-\(a\)-stems dual forms have a metrical scansion of H L H L or L H L H syllables. This makes them ideal for the end of the pāda, in the portion known as the cadence, where a regular alternation of heavy and light syllables is most strongly favored in Rigvedic poetry. So, for example, \(a\̯śvīnā\) appears 122 times, or almost one third of the total dual occurrences of this stem, in pāda-final position, where its H L H scansion fits the cadence nicely. Other examples that scan L H L H in their dual forms include: \( ṭāvyṛdha\)- (13 of 14 total occurrences), \(prācetas\)- (all 6), \(madacyūt\)- (5 of 7), \(mayobhū\)- (mayobhūvā; 6 of 7), \(sacābhū\)- (-bhūvā; all 7), \(sāmokas\)- (all 5), and \(supēśas\)- (all 5). These forms can be contrasted with stems that never appear pāda-finally, such as: \(arvāṅc\)- (H H H; 5 pre-C), \(uṣāsāṅkta\)- (H H H H; occurs pāda-initially in each of its 10 forms), \(ṛtavān\)- (-vānā, L H H H), \(dyō\)- (H H and initial cluster means preceding syllable is also heavy; 27 pre-C), \(nāktosās\)- (H H H H; 5 pre-C), \(vīśan\)- (L L H; 74 pre-C, pre-V), and \(sammṝj\)- (H H H; 8 pre-C).

Thus, the overall higher numbers of pāda-final non-\(a\)-stem versus \(a\)-stem duals has to do with the metrical structure of the stems themselves and is not connected to the dual endings. This is true of \(i\)-stem locative forms as well, which similarly show an
overall preference for pāda-final position (compare Figure 3.4). A stem like vājasāti-, for example, which is H L H H in its locative singular form, occurs 27 of 29 times in that position (see Table 8.4 below). I believe that a more in-depth study of this particular factor would reveal that this has a robust effect on the distribution of stem classes and particular case forms in general; I leave this for future study.

8.2. i-stem locatives

As in the previous sections, I begin by presenting the distributions of those i-stems that have ten or more locative singular forms in the Rigveda. These are given in Table 8.4.

<table>
<thead>
<tr>
<th>STEM</th>
<th>-au/</th>
<th>-ā/</th>
<th>-āv/</th>
<th>-ā/</th>
<th>-au/</th>
<th>-ā/</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>agní-</td>
<td>5</td>
<td>8</td>
<td>3</td>
<td></td>
<td>15</td>
<td></td>
<td>31</td>
</tr>
<tr>
<td>ājī-</td>
<td>1</td>
<td>7</td>
<td>3</td>
<td></td>
<td>14</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>nābhi-</td>
<td>20</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>22</td>
</tr>
<tr>
<td>yóni-</td>
<td>10</td>
<td>12</td>
<td>7</td>
<td>1</td>
<td>15</td>
<td>1</td>
<td>46</td>
</tr>
<tr>
<td>vājasāti-</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td>27</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>sāti-</td>
<td>4</td>
<td>5</td>
<td>2</td>
<td></td>
<td>12</td>
<td></td>
<td>23</td>
</tr>
<tr>
<td>abhiśṭi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>úditi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>devātāti-</td>
<td>8</td>
<td></td>
<td>2</td>
<td></td>
<td>10</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>vyūṣṭi-</td>
<td>3</td>
<td>1</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>śūrasāti-</td>
<td>4</td>
<td></td>
<td>7</td>
<td>1</td>
<td></td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>sumati-</td>
<td>13</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
</tbody>
</table>

Table 8.4: i-stem locative singulars, 10+ forms.
Morpholexical factors play a particularly strong role in the distribution of -au and -ā in the locative singular of i-stems. The environment in which this plays out most clearly is preconsonantal environment, where, recall from Chapter 3, unlike the duals, -au is not rare, appearing in 38% of preconsonantal environments. We begin by looking at (1) and (2), repeated from (8) and (10) in Chapter 6.

(1) 7.41.4cd

utóditā maghavan súryasya | vayám devānāṃ sumatáu syāma

‘O Bounteous One, at the setting of the sun may we be happy in the kindness of the gods’

(2) 9.72.7ab

nábhā prthivyā dharūṇo mahó divó | apám ūrmáu sindhuṣv antár ukṣitāḥ

‘Into the Earth’s navel, sustainer of the mighty heavens, distilled into the streams, into the wave of the waters’

In (1), the preconsonantal locatives of úditi- and sumati- appear in -ā and -au respectively. In Chapter 5, this example was presented as a case in which, due to the verse-internal variation in choice of ending in preconsonantal environment, neither the basic phonological environment nor the date of composition of the hymn could play a relevant role. The differing phonetic environments (i.e. -ā before m- and -au before s-), however, could appear to support the dissimilatory effect of a following labial on i-stem locative forms, as discussed in Chapter 6. Similarly, in (2) the preconsonantal locatives of nábhi- and ārmsi- appear with -ā before the labial p- and -au before s-, also appearing to support a dissimilatory effect.

Upon closer examination of the forms involved, however, it becomes clear that morpholexical factors are involved here: with regard to (1), the stem úditi- ‘rising’
appears only in -ā in preconsonantal position in the Rigveda, while *sumati*- ‘kindness’ appears only in -au; and the stem *nābhi*- ‘navel’ in (2) also appears only in -ā in preconsonantal environment. These distributional differences are found in other stems as well. Of the 91 *i*-stems that have locative singular forms in the Rigveda, 50 have preconsonantal forms, 110 of which occur as -ā, and 68 as -au (cf. Table 3.7 and Figure 3.4 in Chapter 3). Of these 50 stems (22 of which have more than one preconsonantal form), only 7 have preconsonantal alternation between -ā and -au (40 -ā, 23 -au); these stems and their preconsonantal distributions are given in Table 8.5. The stem *ūrmī*- seen in (2) is one of the forms that alternates, with the example here representing its only preconsonantal form in -au, showing that date of composition and phonetic factors do play a role here as well.

<table>
<thead>
<tr>
<th><em>i</em>-stem</th>
<th>-au</th>
<th>-ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>yóni- 'origin’</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>agní- ‘fire’</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>sātí- ‘acquisition’</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>ā́jī- ‘battle’</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>ūrmī- ‘wave’</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>sámrṭi- ‘coming together’</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>prabhṛti- ‘offering’</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 8.5: *i*-stems with preconsonantal -au/-ā alternation.
Of the remaining stems that have forms appearing in preconsonantal position, 25 have only -au preconsonantally, and 18 have only -ā; the most important of these nonalternating stems (i.e. those that have more than one relevant form) are given in Table 8.6. Note with regard to (1) and (2) above that the forms úditi-, sumati-, and nābhi- all have more than ten preconsonantal occurrences in the Rigveda, but, as mentioned above, úditi- and nābhi- occur with -ā in all 11 and 20 of their examples, respectively, while sumati- occurs with -au in all of its 13 occurrences.

<table>
<thead>
<tr>
<th>-ā forms only</th>
<th>#</th>
<th>-au forms only</th>
<th>#</th>
</tr>
</thead>
<tbody>
<tr>
<td>nābhi-</td>
<td>20</td>
<td>sumati-</td>
<td>13</td>
</tr>
<tr>
<td>úditi-</td>
<td>11</td>
<td>prāsiti-</td>
<td>4</td>
</tr>
<tr>
<td>devātāti-</td>
<td>8</td>
<td>vyūṣṭi-</td>
<td>3</td>
</tr>
<tr>
<td>svārśāti-</td>
<td>6</td>
<td>durmati-</td>
<td>2</td>
</tr>
<tr>
<td>nemādhiti-</td>
<td>4</td>
<td>rāti-</td>
<td>2</td>
</tr>
<tr>
<td>śūrasāti-</td>
<td>4</td>
<td>sāṃḍṛṣṭi-</td>
<td>2</td>
</tr>
<tr>
<td>sārvatāti-</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>medhāsāti-</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gōṣāti-</td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 8.6: i-stems with no preconsonantal -au/-ā alternation.
These morpholexical differences are involved in other examples of hymn-internal variation between -\textipa{au} and -\textipa{a} in preconsonantal environments seen in Chapter 5. An additional example is found in (3), repeated from Chapter 5, ex. (38).

(3) 1.31.6cd, 15cd

\begin{verbatim}
yáḥ śūrasātā pāritakmye dháne | dabhrébhiś cít sámrťā hámsi bhúyasāḥ
svāduksesdmā yó vasatáu syonakṣj | jīvayājām yájate sőpamā divāḥ
\end{verbatim}

‘Thou, when the heroes \textbf{in fighting} for spoil..., slay \textbf{in coming together} the many by the hands of few... He who with grateful food shows kindness \textbf{in his house}...’

In Chapter 5 I simply noted, as with (1) above, that the hymn-internal variation necessitates an explanation other than late date of composition. With the additional information presented in this chapter, it becomes clear that the fact that śūrasāti- occurs in -\textipa{a} in each of its 4 preconsonantal appearances makes its form here no surprise. With regard to the other locatives in (3), sámrťi- has preconsonantal forms in both -\textipa{a} and -\textipa{au}, while this is the only preconsonantal form of vasatί-.

Lanman, in his discussion of preconsonantal -\textipa{au} in i-stem locative singular forms, notes that -\textipa{au} appears preconsonantally “oftenest with certain frequent words”, specifically, prásitau, yónau, and sumatáu (1880:386; cf. Tables 8.5 and 8.6). While these forms are indeed some of those in which -\textipa{au} appears most often in preconsonantal position, it is perhaps surprising that he does not include agnī- in his list. More importantly, in invoking frequency here, particularly in preconsonantal environment, Lanman does not deal with the fact that nābhī-, with 20 preconsonantal occurrences, more than any other save yóni-, nevertheless has no preconsonantal forms in -\textipa{au}, meaning that “frequency” is not necessarily a relevant factor here.
In addition to the overall effects seen in Tables 8.5 and 8.6, the actual type of stem involved (i.e. specific suffixes) also allow for some generalizations. Two stems in particular that are striking are those that end in -tāti-, devātāti- and sārvatāti-. Not only do these two stems show no alternation in preconsonantal position, always appearing with -ā (Table 8.5), but they also do not in fact have any forms in -au in the Rigveda. In pāda-final environment, devātāti- accounts for two and sārvatāti- for four of the nine total forms in -ā; in addition, one of the three occurrences of prevocalic -ā, with coalescence with the following vowel, is also a form of sārvatāti.-

Another group of stems that is of interest here are those compounds in which the second element is -sāti-. Note in Table 8.5 that sāti- as an independent stem has preconsonantal forms in both -ā and -au. In Table 8.6, however, we can see that several compounds in which -sāti- is the second member have forms only in -ā in preconsonantal position; these include svārṣāti-, śūrasāti-, medhāsāti-, and gōṣāti-, as well as four others that have one occurrence of preconsonantal -ā each. Only one compound in -sāti-, vājasāti-, has a preconsonantal form in -au.

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6 Note that there is disagreement about the analysis of some of these forms. In some cases of devātāti and sārvatāti, Lanman (1880:386) has suggested that they are instrumental singulars of (synonymous) stems in -tā-, rather than i-stem locative forms; he also suggests (following a suggestion by Grassmann 1873:1490) that some of the sārvatāti forms should instead be emended to sārvatāte and taken as datives. Much of his motivation, however, seems to be a desire to avoid these irregular forms. Even if some of these forms are reanalyzed, the pattern of only -ā in the locative singular of the i-stem forms holds true, and is supported by sufficient cases.

7 See Appendix A for a list of all forms.
8.3. Summary

I have shown in this chapter that morpholexical factors play a part in the distribution of -au and -ā in duals and i-stem locative singular forms. In the duals, the god-names as a class are more conservative, having few preconsonantal or pāda-final forms in -au. The stem devā-, by contrast, has a disproportionately high number of forms in -au, both preconsonantally and prevocally, setting it apart from the distributional pattern of other specific a-stems and of the duals as a whole. In particular contrast to devā-, the stem nā́satiya- has a disproportionately low number of forms in -au, attesting none in preconsonantal and pāda-final positions, and only 4 forms in prevocalic position, compared to 19 forms in -ā in this environment. Similarly, the pronominal stems such as tā- also have only a small number of prevocalic forms in -ā. While the reasons for these differences are not necessarily clear, they must be taken into account in explaining this allomorphic alternation.

The morpholexical effects in the locatives are even more striking, particularly with regard to preconsonantal environment. While the rarity of -au forms in this position in the duals taken together with the large number of stems makes generalizations difficult in most cases, the more frequent status of preconsonantal -au in i-stem locatives allows for the discernment of certain stem-specific patterns. Most striking are the stems that have only -au or -ā in preconsonantal environment. In an example such as (1), therefore,

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8 One might speculate, for example, that with regard to form such as pronominal tā-: as an accented monosyllabic form that occurs in the majority of its Rigvedic examples in pāda-initial position, speakers might be inclined to mark it clearly as an independent word, and this is accomplished by its appearing as tā́v before a vowel-initial form rather than as tā with coalescence.
while a late date of composition and the phonetic qualities of the following consonant are not completely ruled out as factors that could play a role in the variation seen there, it is clear that to ignore the specific distributional patterns of these stems is to miss out on a key factor affecting the distributions seen there.

These morpholexical factors play a role in the next chapter as well, where I look more closely at the interaction of these various forms in the particular hymns and verses in which they appear.
CHAPTER 9

INFLUENCE OF SURROUNDING FORMS

In the preceding chapters, I have examined the effects of factors such as the date of composition, the phonetic environment, and morpholexical characteristics on the distribution of allomorphic -au and -ā in duals and i-stem locative singulars in the Rigveda. The final factors to be considered, which I examine in this chapter, are the various ways in which the forms influence each other. I discuss first the influence at a systemic level, tying this in to the framework of the morphological constellation discussed in Chapter 4, and then I turn my attention to influence at the local level, particularly hymn- and verse-internal. Finally, having established the various factors at work, I look at particular examples of these forms in the Rigveda and discuss how the interaction of these various factors can be used to account for the data.
9.1. **Influence at the systemic level**

I proposed in Chapter 4 that these various morphological categories that have in common the ending *-au* were part of a morphological constellation. In this framework, speakers make local generalizations or create analogical extensions across these disparate forms on the basis of some characteristic property, namely, the ending *-au*. This construct allows us to model the inter-relationships among the morphemes. In this relationship, the allomorphic variation with *-ā* in particular created the basis for interaction between the duals and the *i*-stem locatives in particular, but with connections also established with the perfects, *u*-stem locatives, *aṣṭā/aṣṭáu, asáu*, and *nau*.

Evidence for these systemic interactions and connections can be seen particularly in the shared diachronic development of these forms, by which, as noted previously, the form *-au* was eventually generalized to all environments in the morphological categories in which alternation with *-ā* occurred, with the loss of the allomorph *-ā*. This outcome, as noted in Chapter 4, is particularly striking in the duals, due to the fact that the *-au* variant is less common by far than *-ā* in the Rigveda. These diachronic developments were already in progress during the period of composition, and glimpses of these parallel changes in progress can be seen. The evidence presented in Chapter 5 showed how *-au* in the duals, in particular, though also to some extent in the locatives, became more common in preconsonantal and pāda-final environments in hymns of a later compositional date. The following lines, repeated from Chapter 5, ex. (41), provide an example of this.
In Chapter 5, I simply noted with regard to this example that this is one of the few cases in the Rigveda in which there is more than one dual or locative form in a particular hymn and all of the forms are in -au (in particular, in those preconsonantal and pāda-final environments where it did not normally occur in earlier stages of the language), providing evidence of the spread of the ending -au in both morphological categories. We can now take into account the additional information about the morpholexical factors involved, as presented in Chapter 8, where it was shown in Table 8.5 that the locative singular of the i-stem sámṛti- is found in -ā in its other two preconsonantal occurrences. In this example it is therefore likely that this preconsonantal locative in -au is indeed a case in which the diachronic development and spread of -au are evidenced; the preconsonantal and pāda-final duals in -au also speak to this analysis.

In looking at the duals and locatives and their distributional patterns, the most salient difference between the two is, as we have seen, the appearance of -au pāda-finally in the locatives rather than the -ā of the duals. In an interaction between these allomorphic distributions, one area in which we might expect to see evidence of this would therefore be in pāda-final position, in particular, in the appearance of duals in -au.
at the end of a pāda.¹ The increased use of dual -au in this position can be taken as evidence of a generalization of the locative pattern to the duals. There are at least six such examples in which such an analysis may be profitably applied, given in (2)–(7).

(2) 1.120.2ab, c, 3ab, 4ab

vidvāṃśāv id dúrah prched | ávidvān itthāparo acetāḥ
nū cin nū márte ākrau
 tá vidvāṃśā havāmahe vām | tá no vidvāṃśā mánma vocetam adyā
vi prchāmi pākyā nā devān | vāṣaṭkṛtasyādbhutasya dasrā

‘Here let the ignorant ask the means of you knowing ones, for none beside you knoweth aught, Not of a spiritless mortal man; You, the all-wise ones, we call. You all-wise ones, declare to us this day accepted prayer ...Simply, you Mighty Ones, I ask the Gods of that wondrous oblation hallowed by the mystic word’

(3) 2.30.6ab,cd

prá hi krātum vrhātho yāṃ vanuthō | radhrasya stho yājamānasasya codāu
índrāsomā yuvām asmāṃ aviṣṭam | asmín bhāyāsthē kṛṇutam u lokām

‘Whomso ye love, his power ye aid and strengthen; ye Twain are the rich worshipper’s slave-drivers. Graciously favor us, Indra and Soma; give us firm standing in this time of danger’

(4) 5.47.3cd, 5cd

mádhye divó nihitah pśnir āśmā | ví cakrame rájasas pāty ántau
dvé yād īṃ bibhrō mātūr anyē | ihēha jātē yāmyā sābandhū

‘A gay-hued Stone set in the midst of heaven, he hath gone forth and guards mid-air’s two limits ...That, separate from his Mother, Two support him, closely-united, twins, here made apparent’

¹ I approach it from this direction based on the fact that the diachronic evidence shows that this variant won out in the end. It is also quite likely that some of the examples of preconsonantal, pāda-final, and prevocalic -ā in the i-stem locatives reflect the influence of the distributional pattern found in the duals. See below for some examples of this.
ákravihaust sukṛte paraspā | yām trāsāthe varuṇēlāsv antāḥ
rājānā kṣatrām āhrṇiyamānā | sahāsrasthūnaḥ bibhṛthaḥ sahā dvāu

‘With hands that shed no blood, guarding the pious, whom, Varunas, ye save amid oblations. You two, together, Kings of willing spirit, uphold dominion based on thousand pillars’

sā bhikṣamāno amṛtasya cāruṇa | ubhē dyāvā kāvyenā vi śaśrathē
vratāni pānō amṛtasya cāruṇa | ubhē nṛcākṣā ānu paśyate viśau
sā mātārā nā dāṃrśāna usrīyo | nānadad eti marūtāṃ iva svanāḥ

‘Longing for lovely Amṛta, by his wisdom he divided, each apart from other, earth and heaven …While he is watching o’er the lovely Amṛta's ways, looks on both races as Beholder of mankind …Beholding, as it were, Two Mother Cows, the Steer goes roaring on his way even as the Maruts roar’

indrāgni vṛtrahātyeṣu sāpatī | mithō hinvāṇā tanvā sāmokasā
mitrāya śikṣa varuṇāya dāśūse | yā samrājā mānasā nā prayūchataḥ
yāyor dhāma dhārmaṇaḥ rōcate bṛhād | yāyor ubhē rōdasī nādhasi vṛtau

‘Indra and Agni, Hero-lords when Vṛtra fell, dwelling together, speeding emulously on …Bring gifts to Mitra and to Varuna who, Lords of all, in spirit never fail the worshipper, Whose statute shines on high through everlasting Law, whose places of sure refuge are the heavens and earth’

In each of these cases, a dual in -au appears at the end of a pāda, and in each it is the only dual in -au in preconsonantal or pāda-final position found in the hymn. That being so, an appeal to a late date of composition, even if supported by independent evidence, would not be able to explain why it is in this specific environment that the duals in -au appear.

Nor are there any obvious morpholexical explanations; note, for instance, that dvāu in (5) is the only case example of dvā- that does not follow the basic pattern of prevocalic -āv versus preconsonantal and pāda-final -ā (see Chapter 8, §8.1.1).
It is when the parallelism of the diachronic developments of the duals and the i-stem locatives are taken into consideration and analyzed as evidencing connections established by speakers between these two morphological distributions that an explanation for these forms is found. These forms are reflective then of change in progress, showing the influence of the i-stem locative distribution on that of the duals. This systemic interaction occurs throughout the Rigveda, becoming more evident as the diachronic change progresses in the later hymns. In most other cases, however, it is only one of several factors that are affecting the distribution, as I demonstrate in the next section.

9.2. Local interactions

In addition to the systemic interactions discussed above, local morphological and phonetic interactions, that is, at the level of the individual hymn or verse, are also essential to an understanding of the distributional facts.

9.2.1. Local morphological interactions

As with the morpholexical factors examined in Chapter 8, local morphological interactions can be clearly seen in the distributions of -au and -ā in i-stem locative singular forms. As discussed in Chapter 2, the i-stem locative singulars are connected with the u-stem locative singulars; the bringing of -au into the i-stems from the u-stems provides a particularly salient and particularly relevant bit of evidence of this, but the two stem classes were also connected more generally by e.g. parallels between their inflectional paradigms. The connection between these stem classes and, in particular,
between the locative singular forms can also be seen to be a factor that influences the
distribution of locative singular -au and -ā in the i-stems within individual hymns in the
Rigveda. Specifically, we find cases where the presence of u-stem locative singulars in
-au within the same line as an i-stem form seems to encourage the appearance of i-stem
forms in -au, as in (8) and (9).

(8) 6.46.8ab

| yád vá | trkṣáu maghavan | druhyáv ā jáne | yát pūrāu kác ca vṛṣṇyam |
|——|——|——|——|
| i-stem | u-stem | u-stem |

‘O bounteous one, what vigorous strength in Trksi lay, in Druhyu or in Paru’s kinsmen’

(9) 1.162.9ab

| yád áśvasya kravíṣa mákṣikáśa | yád vá | svárau svádhitau riptám ásti |
|——|——|——|
| u-stem | i-stem |

‘What part of the Steed’s flesh the fly hath eaten, or is left sticking to the post or the axe’

In these examples, the preconsonantal i-stem locatives of trkṣi- (proper noun) and
svádhitii- ‘axe’ appear in -au, and in both cases, preconsonantal u-stem locatives in -au
occur in close proximity. I propose that the key factor in these examples is the influence
of the surrounding u-stems.

2 The particular line in (8) was, as noted in Chapter 7, reanalyzed by Pirart (2001); his conclusion was that
druhyáv ā was originally druhyā vā. It is the preconsonantal u-stem locative in the next pāda in this
example that is crucial here, and thus my analysis is not affected one way or the other, particularly
considering the fact that even in the reanalyzed version, the underlying form of the ending of druhyā-
would still have been -au.

3 These examples represent the only preconsonantal forms of both of these stems; morpholexical factors are
thus irrelevant.
In other cases, the influence of surrounding forms can be seen to be interacting with the morpholexical factors discussed in Chapter 8. For example, as noted in §8.2, the \( i \)-stem \( sātī- \) has preconsonantal locative forms in both \(-ā \) and \(-au \); an example is given in (10).

(10) 1.131.1c, 3ab, 3de, 6c (duals in italics)

\[
\text{dyumnásātā vārīmabhīḥ} \\
ṿi tvā tatasre mithunā avasyāvo | vrajasya sātā gāvyasya niḥśrjāḥ \\
yād gavyāntā dvā jānā | svār yāntā samūhasi \\
svārśātā hávīmabhīḥ
\]

‘In acquiring power, with wide-spread tracts. ...Couples desirous of thine aid are storming thee, pouring their presents forth in winning a stall of cattle ...When two men seeking spoil or heaven thou bringest face to face in war ... our call that in winning the light’

In (10), the locative of \( sātī- \) appears preconsonantly in \(-ā \), and within the same hymn are two compounds in \(-sātī- \) that also appear preconsonantly in \(-ā \), \text{dyumnásātā} and \text{svārśātā}; the tendency of compounds in \(-sātī- \) to occur with preconsonantal \(-ā \) was a morpholexical factor discussed in Chapter 8. We can therefore analyze the choice of ending in \( sātā \) as having been influenced by the endings of these related compounds. Moreover, within the same verse duals in \(-ā \) appear in preconsonantal position, lending support to the selection of the allomorphic locative singular ending \(-ā \). These factors taken together, that is, the interaction of the morpholexical factors (the distributional patterns of the individual \( i \)-stems) with the influence of surrounding forms (both the locatives and the duals), can offer an explanation of preconsonantal \( sātā \) in this verse.

Another example of a preconsonantal locative singular form of \( sātī- \) is given in (11).
śrudhī na indra hvāyāmasi tvā | mahō vājasya sātāu vāvṛṣāṇāḥ
sām yād viśō ’yanta śūrasātā[ũ] | ugrām nō ’vaḥ pārye áhan dāḥ
tvāṁ vājī havate vājineyō | mahō vājasya gadhyasya sātāu
tvāṁ kavim codayo ’rkāsātāu | tvāṁ kūtsāya śūṣṇam dāśuṣe vark

‘O Indra, hear us. Raining down the Soma, we call on thee in winning us mighty valor. Give us strong succour on the day of trial, when the tribes gather in battle. The warrior, son of warrior sire, invokes thee, to gain great strength that may be won as booty … Thou didst impel the sage to win the daylight, didst ruin Susna for the pious Kutsa’

Whereas the preconsonantal form of sātí- appeared as sātā in (10), here it appears with the alternate ending as sātāu. As was the case in (10), two compounds in -sātí- appear in the surrounding verses, śūrasātāu ‘in battle’ and arkāsātāu ‘in poetic inspiration’, as well as another locative singular of sātí-, but each occurs in pāda-final position and thus with the -au ending that is regular to this environment. As in (10), the choice of ending (here, preconsonantal sātāu) can be attributed to the influence of the surrounding forms, that is, to the presence of other related forms within the same hymn with the allomorphic ending -au.

9.2.2. Poetics

A discussion of the influence of surrounding forms leads naturally to the subject of the role played by poetics in this distribution, and indeed, it is often difficult to make a clear distinction between morphological and poetic influence. Poetic influence can operate at the purely surface or phonetic level, but it can also make reference to morphology. The essential character of the Rigveda as a poetic text means that this must be considered a potentially crucial factor. The importance of the role of poetic factors
within the language of the Rigveda in general has received new emphasis in modern scholarship. Watkins (e.g. 1995) and Klein (e.g. 2002) in particular have demonstrated the importance of the role that poetics plays throughout the Rigveda. These principles can be applied to the study of the alternation between -ā and -au.

The basic principle of rhyme has been involved in examples already seen (e.g. (8) and (9), where the repetition either within or across pādas of the ending -au results in rhyme), and in dealing with homophonous forms, as we do here, it is impossible to truly separate surface-level from system-level influence in discussing the role of surrounding forms, nor is there any real need to do so. A more specific type of poetic effect that is especially relevant to this study is that of homoioteleuton, which is defined by Klein as “repetition of a word-final linguistic sign: a form-meaning colligation” (2002:200). In this definition, homoioteleuton always involves rhyme, but does not cover all cases of allomorphy in which there is grammatico-semantic identity between word-final morphemes without phonetic identity. In a case therefore of a single morpheme with two allomorphs, such as the locative alternation between -ā and -au, only cases in which the repeated word-final morpheme is the same allomorph would be able to be used in homoioteleuton. The influence of u-stem locatives on i-stem locatives seen in (8) and (9) above involved homoioteleuton.

A particularly striking example of this type of poetic effect is seen in (12).

(12) 8.51.1ab, cd

nīpātithau maghavan médhyātithau | pūṣṭigau śrūṣṭigau sācā
i-stem i-stem u-stem u-stem

‘O Bounteous One, with Nīpātithi (and) Medhyātithi, Puṣṭigu (and) Śruṣṭigu’
In this example, the -au of nīpātithau is clearly playing a role in the phonic poetics of this line. Observe, in particular, the homoioteleuton of nīpātithau and mēdhyātithau, not merely of the locative ending -au but of the whole of -ātithau. The i-stem locative mēdhyātithau, which has the regular pāda-final occurrence of -au, therefore influences the appearance of -au in nīpātithau. Note how these two forms also play into the overall rhyme of the line, as they rhyme as well with the other homoioteleutic pair, the u-stem locatives pūṣitagau śrūṣtagau (each of these i-stem and u-stem locatives is a proper name).

To discuss the use of preconsonantal -au in the particular locative singular form nīpātithau in this verse merely on the basis of the following phonetic environment or the date of composition of the hymn would be to overlook the key element in this case. Homoioteleuton and other poetic effects can also be seen at work in cases of duals. As discussed in Chapter 5, most of the examples of “late” hymns still have variation between -au and -ā, and thus other factors must be at work in governing these distributions. One such hymn is 10.85, and I present several relevant lines in (13).

(13) 10.85

8cd sūryāyā aśvinā varā | agnir āsīt purogavāḥ
9ab sómo vadhūyūr abhavād | aśvināṣtām ubhā varā
10cd śukrāv anadvāhav āstāṃ | yād āyāt sūryā grhām
11ab ṭksāmābhīyām abhihitau | gāvau te sāmanāv itaḥ
14cd yād aśvinā pṛchāmānaṇāv āyātaṃ | tricakrēṇa vahatūṃ sūryāyāḥ
14cd visve devā ānu tād vāṃ ajānan | putrāḥ pitarāv avṛṇīta pūṣā
18ab pūrvaśāram carato māyāyaitau | śīśī krīlantau pāri yāto adhvarāṃ
26ab pūṣā tvētō nayatu hastagṛhyā | aśvinā tvā prá vahatāṃ rāthena
42cd krīlantau putrāṁ nāptṛbhīr | mōdamānau svē grhē

“The Aśvins were the suitors of Sūryā, and Agni was the one who went in front. Soma became the bridegroom and the two Aśvins were the suitors… The two luminaries were the two carriage animals when Sūryā went to the house. Your two cattle, yoked with the verse and the chant, went with the same
accord… When you Aśvins came to the wedding in your three-wheeled chariot, asking for Sūryā for yourselves, all the gods gave you their consent, and Pūsan, the son, chose you as his two fathers… These two change places through their power of illusion, now forward, now backward. Like two children at play they circle the sacrificial ground … Let Pūsan lead you from here, taking you by the hand; let the Aśvins carry you in their chariot … Enjoy your whole life-span playing with sons and grandsons and rejoicing in your own home’ (O’Flaherty 1981:268–71)

Variation between -au and -ā in preconsonantal and pāda-final environments is found throughout the hymn. What is particularly interesting here is that the “irregular” forms with -au in these environments are not scattered randomly throughout the hymn; rather, in each case they appear alongside another irregular form in -au: in 11ab, for example, the forms are pāda-final and pāda-initial, mirroring each other’s positions in the pāda; and in 42cd, both forms are pāda-initial, showing parallelism between the pādas.4

Another hymn in which similar effects can be seen is 2.40, certain lines of which are given in (14).

(14) 2.40.1, 2ab

sómapūsanā jānanā rayīnām | jānanā divó jānanā prthivyāḥ
jātāu viśvasya bhūvanasya gopāu | devā akṛnvaṁ amṛtasya nābhim
imāu devāu jāvamānau juṣanta | imāu tāmāmsi guḥatāṁ ājuṣṭā

‘Soma and Pusan, Parents of all riches, Parents of earth, Parents of high heaven, brought forth as the protectors of the whole world…’

Again, the variation in preconsonantal position between -au and -ā does not play out randomly throughout the hymn. Rather, 1ab is marked poetically by the repetition of the

4 The forms in this hymn can also be analyzed as displaying morpholexical effects. Note that 3 forms of preconsonantal aśvinā occur, but never aśvinau, even in this clearly late hymn. Additional interaction among forms can then be seen with the appearance of other preconsonantal duals in -ā in the environments surrounding the forms of aśvinā.
ending -ā, and even more, by the repetition of the entire form jānanā.5 Lines 1cd and 2ab, in contrast, are marked by repetition of -au. Other examples of the role of poetics in dual allomorphic distribution are seen in (15) and (16).

(15) 10.132.1cd

ījānāṃ devāv aśvīnāv | abhī sumnāir avardhatām

‘And may the Asvins, both the Gods, strengthen the worshipper with bliss’

(16) 1.140.3ab

krṣṇaprūtau vevijē asya saksītāju | ubhā́ tarete abhī mātārā śiśum

‘The two being together, moving in the dark bestir themselves: both parents hasten to the child’

In addition to these examples that involve poetic effects based on both morphology and phonetics, there is at least one example of a purely phonetic factor at work, given in (17).

(17) 7.84.2ab

yuvō rāṣṭrāṃ bṛhād invati dyāur | yāu setṝbhir arajjūbhīḥ sinīthāḥ

‘Dyaus quickens and promotes your high dominion who bind with bonds not wrought of rope or cordage’

In this example, the dual yāu in pāda b repeats the same phonetic sequence found in dyāur at the end of pāda a. Thus, preconsonantal -au in this case is a case of phonetic perseveration across a pāda-break.

5 Obviously, “repetition” involves both homoioteleuton and rhyme here.
9.3. Concluding examples

I conclude this chapter by examining two additional examples of dual and locative -\textit{au} in the Rigveda, focusing on how all of the factors discussed here, including date of composition, phonetic environment, morpholexical factors, and the influence of surrounding forms interact within these specific cases.

In (18), for example, the locative singular of \textit{yóni-} appears preconsonantally in -\textit{au} in what is a later hymn (Arnold 1905:22); here the age of the hymn interacts with the influence of other forms.

(18) 10.85.18ab, 24cd  \textit{(duals in italics)}

\begin{verbatim}
pūrvāparām carato māyāyāitāu | sīśū krīlantau pāri yāto adhvarām
ṛtāsyā yónaau sukṛtāsyā lokē | āriśtāṃ tvā sahā pātyā dadhāmi
\end{verbatim}

‘These two change places through their power of illusion, now forward, now backward. Like \textit{two children at play} they circle the sacrificial ground … \textit{In the seat} of the Law, in the world of good action, I place you unharmed with your husband’ (O’Flaherty 1981:269)

That the age of the hymn is a factor is also evidenced by the appearance of irregular preconsonantal duals in -\textit{au} (preconsonantal duals are found in both -\textit{ā} and -\textit{au} throughout this hymn; see (13)); these forms, though not immediately surrounding \textit{yónau}, may also have contributed to its appearance.

The stem \textit{yóni-} is also involved in (19), taken from 1.144.

(19) 1.144

\begin{verbatim}
2ab abhīṃ ṛtāsyā dohānā anūṣata | yónaau devāsya sādane pāriṅṛtāh
3ab yūyūṣataḥ sāvayasaś tād īd vápuḥ | sāmanāṁ ārthaṁ viśātraṭā mithāḥ
4ab yāṃ īṁ dvaśāvayasaś saparyātāḥ | sāmanē yónā mithunā sāmokasaś
6cd ēṇī ta ete bṛhatī abhilīyā | hiranyāyī vákvarī bahrī śāśte
7cd yó viśvātaḥ prayāṇī āsi darśatō | raṇvāḥ sāṇḍṛṣṭau pitumāṇi iva kṣāyaḥ
\end{verbatim}
To him sang forth the flowing streams of Holy Law, encompassed in the home and birth-place of the God … Seeking in course altern to reach the selfsame end the two copartners strive to win this beauteous form … He whom the two copartners with observance tend, the pair who dwell together in the same abode … And these two Mighty Ones, bright, golden closely joined, rolling them round are come unto thy sacred grass … For fair to see art thou turning to every side, pleasant to look on as a dwelling filled with food.

In this example, the locative singular of yóni- appears preconsonantally as both yónau and yónā, within three consecutive verses. In the first case, -au occurs before d-, while in the second, -ā occurs before m-. Morpholexical factors and the date of composition of the hymn must be ruled out as explanatory factors since the variation is found within the same stem, in the same hymn. But here the influence of the preconsonantal duals in -ā that appear in the same line as yónā must be taken note of. In particular, the poetics of the line, with yónā appearing in sequence with the dual forms mithunā and sámokasā, likely played a role in the distribution of the endings. The role of the following phonetic environment (i.e. dissimilation before the labial m-), however, cannot be ruled out completely; the complex interaction of factors specific to individual occurrences of forms is the key to understanding the facts presented here. What is seen in these verses, then, is true for a good many of the examples throughout all of the Rigveda: a single isolated factor alone cannot reliably be taken to be the sole reason for the occurrence of -au or -ā without taking into consideration other of the possible contributing factors.
CHAPTER 10

SUMMATION AND CONCLUSIONS

10.1. Summary

The morphological variation and change seen throughout the Rigveda in the distribution of *-au* and *-ā* present a complicated case, but one that reveals the complexity of a living language. The allomorphic distributions of these endings in the duals and *i*-stem locative singulars have been linked in many previous studies, but no practical explanatory account has been offered. Previous accounts have either completely ignored the complexity of the actually attested data, focusing instead on a few examples that enable the projection of a previously regular distribution that subsumes not only the duals and locatives, but often the perfect forms in *-au* as well; or they have proposed an account of the distribution governed by factors such as date of composition and phonetic environment, but again, failing to recognize the full scope of the phenomenon and thus failing to offer a compelling account.
I have presented here a study in which I take into account all of the relevant data of the Rigveda and analyze it from all perspectives. I have shown that explanations for these morphological phenomena are possible, but that they cannot and do not lie in the general application of a single factor such as date of composition or phonetic environment, nor even in the combination of these factors. The full picture of the Rigvedic data reveals the limitations of the explanatory power of these factors, failing as they do to account for hymn-internal variation, variation within phonetic environments, and the clear differences in distribution not only between the duals and the *i*-stem locatives as distinct morphological classes, but also among individual stems and stem classes within the same morphological category.

The complexity of the problem found here cannot be captured within a traditional morphological or phonological framework; accounts that try tend to come to one of two (equally false) conclusions. The first, acknowledging the differences, finds no way of connecting the morphological categories while being faithful to the testimony of the Rigvedic attestations. The second focuses on the apparent similarities found among the distributions, such as *-ā* forms before consonants, and simply ignores the great differences. Two things are crucial for an analysis that avoids these problems: first, a full and accurate accounting of the data itself, and second, a theoretical framework able to accommodate differences among forms or processes while still providing a way of establishing connections among them based on the similarities.

By collecting each form in the Rigveda and categorizing them by stem, by ending, by specific phonetic environment, and so forth, and further by then compiling them
within the relevant individual hymns (see Appendix B), I have been able to analyze the Rigvedic distribution of these endings in their totality. Having a full accounting of the data, I have presented an account of these distributions that is framed within the construct of the morphological constellation (Janda & Joseph 1986, 1999), which not only allows for both differences and similarities among forms, but also specifically expects them to occur. I propose that all forms in the Rigveda that have an ending in -au, including the duals, i-stem and u-stem locatives, perfects, and the other forms detailed in this dissertation, make up a morphological constellation, a group of forms characterized by having an ending -au in common, but separated by their distinct differences in distribution of this form, particularly with regard to the presence or absence of a variant in -ā, as well as differences in function, etymology, and so forth. As a constellation, these forms and their patterns of distribution therefore interact with each other, and evidence of this is found in both the synchronic and diachronic dimensions. Diachronically, the parallel development of these forms in their generalization of -au is striking, and synchronically, the interaction of these forms at both the systemic and local levels provides strong support for the application of this framework to this case.

Within this framework, I showed that explanations for the particular distributions found in the Rigveda can be found in the interaction of many factors, the impact of each of which I looked at in depth. These include the date of composition of the hymns, the phonetic environment, morphological interactions, morpholexical factors, the influence of surrounding forms, and poetics. In particular examples, different factors can be seen to be playing a role. In certain cases, having ruled out other factors, by process of
elimination we can hypothesize that one particular factor was at work; in other cases, it is clear that several factors are working together, and attribution to one in particular is not possible. In fact, it is in the interaction of these various factors on certain forms in particular contexts that explanations are to be found.

10.2. General implications of this study

10.2.1. Morphological constellations

In that the analysis given here is possible only within the framework of the morphological constellation, this study provides yet more support for this construct as an essential tool for analyzing the morphological systems of languages (see also the many references in Chapter 4, especially n. 2). The limitations of other frameworks are clear with regard to their ability to model, and thus to explain, cross-categorial interactions such as those seen here. This framework has been applied to many areas of Sanskrit grammar, with results that far exceed those attained by other models. It is only reasonable to conclude that phenomena such as this are not exceptional, but are rather the norm, and therefore the application of this framework to other as-yet-unexplained aspects of any number of languages is a desideratum.

10.2.2. Diachronic generalizations

The diachronic extension and generalization of the ending -au in Sanskrit duals is particularly striking because, as shown in this study, this allomorph is far less frequent than -ā in the Rigveda. In the elimination of an allomorphic alternation such as this, we might reasonably expect a resolution in favor of the far more frequent variant, as is so
common with analogy (see e.g. Manzcek 1993). The fact that the opposite outcome is found in this case, with the less frequent or “exceptional” (Lanman 1880) -au winning out and the more frequent or regular -ā lost, requires a reassessment at some level of common expectations of language change. In particular, theories that attempt to set up general rules of directionality or typology of language change are challenged by cases such as this. What is crucial to an understanding of the outcome in this case is an appreciation of the complexities of the language, especially with regard to how speakers analyze their language and establish connections among forms and distributions. What might appear to be an unusual result is unproblematic when viewed in this light.

10.3. Specific implications of this study and future research

10.3.1. The etymology of the forms

The question of the etymological origin and development of these forms and their distributions in Sanskrit is one that must be left to future research. As noted in Chapter 2, my goal in this dissertation was not to arrive at a definitive explanation of the prehistory of these forms. The results of this study, however, do have certain implications for the etymological accounts, such as those presented in Chapter 2.

The distributional data presented here have made abundantly clear the fundamental differences in the allomorphic patterning of -au and -ā in duals, i-stem locatives, 3rd person perfects of verbs in -ā, u-stem locatives, aṣṭā/aṣṭāu, asāu, and nau. The unmistakable disparities seen here render untenable any etymological account that attributes all of these forms to a common origin, or even to separate but phonologically
similar processes. Analyses of the perfect forms in -au, in particular, have been built upon the idea that -au originally alternated with -ā in a regular pattern, as in the duals or i-stem locatives, but this is mere speculation, and the distribution of -au in these forms is significantly different in the Rigveda from that seen in either of those categories.

The data does support the analysis that the ending -au reflected an Indic innovation in the duals, i-stem locatives, and perfects, but they are not the result of a single innovation. I leave further exploration of this point to future research.

10.3.2. Other directions for future research

A study such as this could have implications for other cases of variation in the Rigveda, such as the allomorphic variation between the 1st person plural verb endings -mas and -masi, or the phonological variation between syllabic and nonsyllabic readings of i/y and u/v in Sievers’s Law contexts (cf. Hock 1980). There are several such cases throughout the Rigveda, and plenty of work remains to be done in investigating how the interaction of factors such as those seen here could have played a role synchronically and diachronically, and what, if any, connections can be made between the -au/-ā alternation and others (i.e. with regard to establishing dialectal variation or diachronic stages represented in the Rigveda).

A specific direction for future research would be an exploration of the further development of these forms and their alternation as they progressed toward Classical Sanskrit. The factors involved in the distribution of -au and -ā in the Rigveda could be expected to continue to play a role in later stages, even as -au continued to spread to new environments on its way toward categoricity. A study of the Atharvavedic evidence in
particular could provide a clearer picture of this change in progress, and the distributions
of the endings there might provide evidence in support of the conclusions I have drawn in
this dissertation, or open up new avenues of study. I look forward to further explorations
along these lines.
APPENDIX A

LIST OF ALL STEMS AND FORMS
agni-  
1.59.3b  
1.62.19cd  
5.38.12cd  
5.37.12cd  
10.45.10cd  
11.14.1ab  
8.27.3ab  
7.94.4ab  
7.10.9cd  
1.124.1ab  
1.189.8ab  
2.15.4ab  
2.16.1ab  
3.30.2cd  
3.35.3cd  
3.59.5cd  
4.1.11cd  
10.88.2ab  
4.6.4ab  
6.52.17ab  
4.25.1cd  
4.39.3ab  
5.1.12cd  
6.11.5ab  
6.40.3ab  
7.2.4ab  
10.6.3cd  
10.88.1ab  
10.88.7cd  
10.165.4ab  
10.179.3ab  
6.52.16ab

agni-parjanya-  
6.52.16ab

áṃśa-  
5.86.5cd  
10.106.9cd

amśa-  
1.158.5cd

aktu-  
6.49.10b

ákra-  
1.120.2c

ákrañhasta-  
5.62.6ab

agru-  
1.95.3b  
4.38.6cd  
5.37.5cd  
10.45.10cd  
6.14.1ab  
7.94.4ab  
8.27.3ab  
7.125c  
1.124.1ab  
1.189.8ab  
2.15.4ab  
2.16.1ab  
3.30.2cd  
3.55.3cd  
3.59.5cd  
4.3.11cd  
10.88.2ab  
4.6.4ab  
6.52.17ab  
4.25.1cd  
4.39.3ab  
5.1.12cd  
6.11.5ab  
6.40.3ab  
7.2.4ab  
10.6.3cd  
10.88.1ab  
10.88.7cd  
10.165.4ab  
10.179.3ab  
6.52.16ab
agni-śomā-
1.93.8ab yó agniśomā havīśaḥ saparyād | devadrīcā mānasā yó ghṛtēna
10.66.7ab agniśomā vrṣaṇā vājāsātaye | purupraṣāstā vrṣaṇā ūpa bruve
1.93.2ab āgnīṣomā yó advā yām | idāṃ vācaḥ saparyāti
1.93.3ab āgnīṣomā yā āhuṭīṣaḥ | yó vāṃ dāśād dhavīṣḵṛtīm
1.93.4ab āgnīṣomā cēti tād vṛtīyāṃ vāṃ | yād āmuṣṭītam avasām panīṃ gāḥ
1.93.6cd āgnīṣomā braḥmanā vāvṛdhaṇā | urūṃ yajñaḥ cakrathur ulokāṃ
1.93.7ab āgnīṣomā havīśaḥ prāśṭhitasya | vītāṃ hārayataṃ vrṣaṇā jūṣēthāṃ
1.93.9ab āgnīṣomā sāvedaśā | sāhūṭī vanatunm gīraḥ
1.93.12ab āgnīṣomā pipṛtām ārvatō na | āpyāyaṃtāṃ usriyā havyasūdaḥ
10.19.1cd āgnīṣomā punarvasū | asmē dhārayataṃ rayām
1.93.1ab āgnīṣomāv imāṃ sū me | śrūtāṃ vrṣaṇā hāvam
1.93.5cd yuvāṃ sindhuṇīḥ abhiṣaster avadyād | āgniṃvāv āmuṇcataṃ gṛbhītān
1.93.10ab āgniṃvāv anēna vāṃ | yō vāṃ ghṛtēna dāśati
1.93.11ab āgniṃvāv imāṇi no | yuvāṃ havyā jujoṣatam

agrādvān-
6.69.6ab īndrāvīṣṇū havīśa vāvṛdhaṇā | āgrādvānā nāmasā rātahavyā

agnhya-
3.33.13cd māduṣkṛtau vyēnasā | aghnhyāu śūnam ārātām

āṅgirasvānt-
8.35.14ab āṅgirasvantā utā viṣṇuṃvantā | marūtvantā jaritrū gachatho hāvam

āchokī-
5.41.16ab kathā dāśema nāmasā sudānuṇaḥ | evayā marūto āchoktau
5.41.16c prāśravasō marūto āchoktau

ājā-
2.39.2ab prātyāvānā rathyēva vīrā | ajēva yamā vāram ā sacethe

ājāra-
1.112.9ab yābhīḥ sindhuṃ mādhumantam āsācataṃ | vāsiṣṭham āyabhīr ajārav ājinvatam

ājāsa-
10.12.7cd sūrye jyōtīr ādadhuḥ māsy āktūn | pārī dyotaniṃ carato ājārā

ājirā-
1.134.3ab vāyū yuṅkte rōhītā vāyū aruṇā | vāyū rāthe ajirā dhūri vōlhave
3.35.2ab upājirā puruhūṣṭya sāptī | hāṛī rāthasya dhūṛsv ā yuṇajmi
5.56.6cd yuṅghvāṃ hārī ajirā dhūri vōlhave | vāhiṣṭhā dhūri vōlhave ||

ājuryā-
2.39.5ab vātevājuryā nadyēva rītīr | aksī iva cākṣuṣā yātam arvāk

ājuṣṭī-
1.63.5ab tvāṃ hya tyād indrārisaṃyānaḥ | dēḷhāṣya cin mātyānām ājuṣṭau

ānajānā-[perf.mid.(pass.)part. aṇi-]
1.108.4ab sāmiddheṣv agniṣv ānajānā | yatāsrucā barhīr u tistirāṇā
ādabdhya-  
1.155.1cd  yā śānuni pārvatānām ādābhya | mahās tāsthātur ārvateva sādhūnā  
5.75.7cde  tirāś cid aryaśā pařī | varī yātām ādābhya | mādhvī māma śrutam hāvam  
5.75.8ab  asmīn yajñē ādābhya | jarītāram śubhas pāṭī  
7.66.17ab  kāvyebhir ādābhya | ā yātam varuṇa dyumāt

āduskr̥ta-  
3.33.13cd  māduskr̥tau vyēnasā | aghnyāu śūnām āratām

ādbhuta-  
5.66.4ab  ādāhā hi kāvyā yuvāṃ | dākṣasya pūrbhīr ādbhuta

ādri-  
1.70.4ab  ādrau cid asmā | antā duroṇē  
5.85.2cd  ṭṛtāvarö ādṛhā devāputre | yajñāsya netṛ śucāyadbhīr arkāḥ  
9.96.10ab  sā pūrvyō vasuvij jāyamāno | mṛjāno apsū dudhānō ādrau

ādṛuh-  
3.56.1cd  nā rōdasī ādṛhā vedyābhir | nā pārvatā ninnāme tāsthivāṁśaḥ  
4.56.2cd  ṭūvaṛi ādṛhā devāputre | yajñāsya netṛ śucāyadbhīr arkāḥ  
5.68.4c  ādṛhā devāu vardhete  
7.66.18ab  divō dhāmabhīr varuṇa | mitrāś cā yātam ādṛhā  
2.41.21ab  ā vām upāstham ādṛhā | devāh śidantu yajñīyāḥ

ādruhvan-  
5.70.2ab  tā vāṃ samyāg ādruhvāgā | īśam asyāma dhāyase

adhīśavana-yā-  
1.28.2ab  yātra dvāv iva jaghānā | adhiśavana-yā ṛkṛtā

ādhistī-  
2.4.8ab  nū te pūrvasyāvaso ādhistau | tròṭye vidāthe mānma śaṃsī
<table>
<thead>
<tr>
<th>adhvagā-</th>
<th>haṃsāv iva patatho adhvagāv iva</th>
<th>sōmaṃ sutāṃ mahiṣēvāva gachathāḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>adhvarā-</td>
<td>práci adhvarēva tasthatuḥ sumēke</td>
<td>ṛṭāvārī ṛṭājātasya satyē</td>
</tr>
<tr>
<td>adhvaryānt-</td>
<td>kād u prēṣṭāv iṣām rayīnām</td>
<td>adhvaryāntā yād unninīthō apām</td>
</tr>
<tr>
<td>anaśvāh-</td>
<td>śukrāv anaśvāhāv āstāṃ</td>
<td>yād āyāt sūryā grahām</td>
</tr>
<tr>
<td>ānapacyuta-</td>
<td>mahāvānā svirāv ānapacyutā</td>
<td>samātśv ānapacyutā</td>
</tr>
<tr>
<td>ānabhidruh-</td>
<td>rājānāv ānabhidruhā</td>
<td>dhruvē sādasy uttamē</td>
</tr>
<tr>
<td>ānasvant-</td>
<td>ānasvantā sātpatīr māmahe me</td>
<td>gāvā cētiṣṭha āsuro mahōnāḥ</td>
</tr>
<tr>
<td>anindyā-</td>
<td>ādhā cid dhī āṃśvināv anindyā</td>
<td>pāthō hī āṃśa vrṣaṇāv āntidevam</td>
</tr>
<tr>
<td>anehās-</td>
<td>brāhmaṇāsāh pitarāḥ sōmyāsāh</td>
<td>śivē no dyāvāṣprthivī anehāśa</td>
</tr>
<tr>
<td>ānta-</td>
<td>āṃśa asīrṣā guhāmāno āntā</td>
<td>āyoyuvāno vrṣabhāśya-nilē</td>
</tr>
<tr>
<td>aparājita-</td>
<td>tośā vrtraḥāṇā ṭhuve</td>
<td>sajitvāṇāparājitaḥ</td>
</tr>
<tr>
<td>apās-</td>
<td>ubhā u nūnāṃ tad īd arthayete</td>
<td>vi tanvāthe dhiyo vāstrāpāseva</td>
</tr>
<tr>
<td>apnarāj-</td>
<td>yuvāṃḥ hy āpnarājāv āṣīdataṃ</td>
<td>tīṭhad rāthaṃ nā dhūrśādaṃ vanarasādam</td>
</tr>
<tr>
<td>aprati-</td>
<td>nā sōmo apratā pape</td>
<td></td>
</tr>
<tr>
<td>abhīśrī-</td>
<td>ēṇī ta ete bhṛtaḥ abhīśriyā</td>
<td>hiranyāyī vākvarī ṛharī āśāte</td>
</tr>
<tr>
<td>abhīṣṭi-</td>
<td>vāsū rudrā purumāntū vṛdhāntā</td>
<td>daśasyātaṃ no vrṣaṇāv abhīṣṭau</td>
</tr>
</tbody>
</table>

| 8.35.8ab | 1.181.1ab | 9.111.3fg |
| 3.6.10cd | 10.85.10cd | 8.35.8ab |
| 4.1.11cd | 5.27.1ab | 2.41.5ab |
| 5.47.3cd | 1.180.7cd | 8.38.2ab |
| 10.106.1ab | 1.144.6cd | 8.32.16c |
| 1.132.7ab | 6.70.1ab | 1.158.1ab |
| 4.16.4cd | 4.16.9ab | 4.16.4cd |
| 5.41.9cd | 5.111.3fg | |


6.33.5ab  nūnāṃ na indrāpāryā ca syā | bhāvā mṛjitā utā no abhiṣṭau
6.67.11ab  avor itthā vāṃ chardīṣo abhiṣṭau | yuvōr mitrāvaruṇāv āśkrdhoyu
7.19.8ab  priyāṣa it te maghavann abhiṣṭau | nāro madema śaraṇe sākhāyaḥ
7.19.9ab  sadyāś cin nū te maghavann abhiṣṭau | nāraḥ śaṃsanty ukhaśañaṇa utkāh
10.6.1ab  ayāṃ sa yāṣya śārmann āvohbhīr | agnēr ēdhate jaritābhhiṣṭau
10.61.22cd  rākṣa ca no maghōnah pāḥi sūrīn | anehāsas te harivo abhiṣṭau

āmartya-
7.73.1cd  purudāṃṣa purutāmā purājā | āmartyā havate aśvinā giṣṭ
8.5.31c  īṣo dāśīr āmartyā
8.26.17c  śrutām in me āmartyā

āmardhant-
3.25.4c  āmardhantā somapēyaḥ devā

arµtā-
5.42.18cd  ā no rayim vahatam ātā vīrān | ā viśvāny amṛtā sāubhagāṇi
5.43.17cd  ā no rayim vahatam ātā vīrān | ā viśvāny amṛtā sāubhagāṇi
5.76.5cd  ā no rayim vahatam ātā vīrān | ā viśvāny amṛtā sāubhagāṇi
5.77.5cd  ā no rayim vahatam ātā vīrān | ā viśvāny amṛtā sāubhagāṇi

āyatant-
2.24.5cd  āyantā carato anyād-anyad id | yā caṅkāra vayūnā brāhmaṇas pāṭīḥ

arajjū-
2.13.9cd  arajjāu dāsyūn sām unab dabhītaye | supṛavyo abhavaḥ sāsy ukthīyāḥ

aratī-
5.2.1cd  āṇīkam asya nā mināj jānāsaḥ | purāḥ paśyanti nihitam aratāu

aratni-
10.160.4cd  nir aratnāu maghāvā tām dadhāti | brahmaḍviṣo hanty ānānuṣṭaḥ

ariprā-
8.8.9cd  āriprā vṛṭraḥantamā | tā no bhūtaṃ mayobbhūvā

āriṣanyā-
2.39.4cd  śvāneva no āriṣanyā tanūnāṃ | khṛgaleva visrāsaḥ pātam asmān

aruṇā-
1.134.3ab  vāyūr yuoṅte rōhitā vāyūr aruṇā | vāyū rāthe ajirā dhūri vōlhave

aruṣā-
1.94.10ab  yād āyuḥkāḥ aruṣā rōhitā rāthe | vātajūta ṛṛṣabhāsyeva te rāvaḥ
2.10.2cd  śyāvā rāthāṃ vahato rōhitā vā | utāruṣāha caṅkṛ viḥṛṭraḥ
4.2.3cd  antār iyase aruṣā yujiṇo | yugmāṃś ca devān vīśa ā ca mārtān
6.27.7ab  yāṣya gāvār aruṣā sūyavasyū | antār ū śu caṅkato rēriḥaṇā
7.16.2ab  sā yojate aruṣā viśvābhojaśā | sā duḍravat svāhutaḥ

arepās-
5.73.4cd  nānā jāṭāv arepāsā | sām asmē bāndhum eyathuḥ
5.51.6cd  tāṅ juṣṭēham arepāsāv | abhi prāyaḥ

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arkāsātī-
1.174.7ab rāpāt kavīr īndrārkāsātau | kṣāṇ dāsāyopabārhaṇīṁ kāḥ
6.20.4ab śatār āpadran paṇāya īndrātra | dāśoṇaye kavāye īrkaśātau
6.26.3ab tvāṁ kavīṁ codayo īrkaśātau | tvāṁ kūṭsāya śuṣṇाम dāśūse vark

arcimánt-
10.61.15ab utā tyā me ráudrāv arcimántā | nāsatiyāv īndra īgṛtāye yājadhya

ārṇasātī-
1.63.6ab tvāṁ ha tyād īndrārṇasātau | svāmīṁihe nāra ājā havante
2.20.8ab tāsmai tavasyām ānu dāyi satrā | īndrāya devēbhīr ārṇasātau
4.24.4ab kṛatūyānti kṣitāyo yōga ugra | āśuṣuṇāsō mithār ārṇasātau

ārdha-
2.27.15cd ubhā kṣāyāv ājāyan yāti pṛṭsū | ubhāv ārdhau bhvataḥ sādhū asmai

aryā-
7.65.2ab tā hi devānām āsurā tāv aryā | tā naḥ kṣītīḥ karatam īrjāyantīḥ

ārvanta-
8.25.24c mahō vaijānāv ārvantā sācāsanam
10.105.2ab hārī yāṣya suyūjā vivratā vēr | ārvantānu śēpā
darrāvān-
1.47.8ab ārvaṇcā vāṁ sāptayo ‘dhvaraśrīyo | vāhantu sāvanēd ūpā
1.55.7ab dānīya mānaḥ somapāvann astu te | ṛvāncā hārī vandanaśrud ā kṛdhī
d1.137.3de asmatṛā gantam ūpā no | ṛvāncā sōmapītyaye
d2.39.3cd cakravākēva prāti vāstor usrā | ārvaṇcā yātāṁ rathyēva śakrā
d5.76.1cd arvaṇcā nūnāṁ rathyehā yātām | pīpivāṁsām āsvinā gharmāṁ ācha
darvācīnā-
5.74.9cd arvācīnā vicetasā | vibhīṁ śyenēva diyatam
d8.22.3cd arvācīnā sv āvase karāmahe | gāntārā daśūso grhām
dārhan-[part. arh-]
d5.86.5cd ārhanā cit purō dadhe | āṁśeva devāv ārvate
davadyogahana-
1.34.3ab sāmanē āhān trīr avadyogahana | trīr adyā yājñāṁ mādhunā mimikṣataṃ
davānī-
5.54.2cd sāṁ vidyūtā dādhati vāṣati tritāḥ | svāranta ḫpo ṛvānā pārijrayaḥ
davit-
10.39.3ab amājūraś cīd bhavatho yuvāṁ bhāgo | anāśos cid avitārāpamāsyā cit
d1.181.1cd ayāṁ vāṁ yajñō akṛta prāśastiṃ | vāśudhitī āvitarā janānām
daśnānt-[part. aś-]
d7.67.7cd āheḷatā mānasā yātām arvāg | āsnāntā havyāṁ mānuṣīṣu vikṣū
d8.5.31ab ā vahethe parākkāṭ | pūrvar āsnāntĀv āsvinā
dāśva-
1.174.5ab vāhā kūtsam īndra yāsmiṇ cākān | syuṃmanyū ṛjṛā vātasyaśvā
d3.35.3cd grāsetām āsvā vī muceḥā sōṇā | dīvē-dive sadṛśīr addhi dhānāh

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āsvāmagha-
7.71.1cd  āsvāmagha gómaghā vāṃ huvema | dīvā nāktam śārām asmād yuyotam

āsvīn-
1.22.2c  āsvīnā tā havāmahe
1.44.8ab  savitāram uśasām āsvīnā bhāgam | agnim vyūṣṭiṣu kṣāpaḥ
1.89.3cd  aryāmāṇaṃ vārunaṃ sōnam āsvīnā | sārasvatī nāḥ subhāgā mayās karat
1.111.4cd  ubhā mitrāvārṇa nūnām āsvīnā | tē no hinvantu sāṭāye dhīye jīṣe
1.156.4ab  tām asya rājā vārunaṃ tām āsvīnā | krātuṃ sācanta mārutasya vedhāsaḥ
1.157.1cd  āyuksātām āsvīnā yātave rāthaṃ | prāśāvīd devāḥ savītā jāgat prthak
1.161.6ab  āsvīnā mitrāvārṇa bhāgaṃ ca | vāsūn rūdrāṃ ādityāṃ iḥa āhe
1.58.4ab  āsvīnā mitrāvārṇa bhāgaṃ ca | vāsūn rūdrāṃ ādityāṃ iḥa āhe
1.32.5cd  āsvīnā mitrāvārṇa bhāgaṃ ca | vāsūn rūdrāṃ ādityāṃ iḥa āhe
2.30.1ab  āsvīnā mitrāvārṇa bhāgaṃ ca | vāsūn rūdrāṃ ādityāṃ iḥa āhe
3.58.4ab  āsvīnā mitrāvārṇa bhāgaṃ ca | vāsūn rūdrāṃ ādityāṃ iḥa āhe
1.81.2cd  manojūvo vṛṣaṇo viṭāprṣṭāḥ | ehā svarāgo āsvīnā vahantu
1.32.5cd  āsvīnā mitrāvārṇa bhāgaṃ ca | vāsūn rūdrāṃ ādityāṃ iḥa āhe
1.24.4ab  āsvīnā mitrāvārṇa bhāgaṃ ca | vāsūn rūdrāṃ ādityāṃ iḥa āhe
3.58.4ab  āsvīnā mitrāvārṇa bhāgaṃ ca | vāsūn rūdrāṃ ādityāṃ iḥa āhe
3.34.9ab  āsvīnā yē pitārā yā āṉī | dhenuṃta kaṭaṣṭur phāho yā āsvīnā
4.45.5ab  svadharvāśo mādhunanto agnāya | usrā jaraṇte prāti vāstor āsvīnā
5.26.9ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
5.43.8ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
5.96.4cd  utārthāvā nūnām āsvīnā | utā tvāsūṇo vībhrāṃvaḥ maṃṣate
5.19.11ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
5.76.2ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
5.76.3cd  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
5.77.1cd  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
5.77.2ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
6.50.1ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
7.9.5cd  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
7.35.4ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
7.41.1ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
7.44.1ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
7.44.2cd  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
7.51.3cd  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
7.73.1cd  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
7.74.5ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.5.4c  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.8.8ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.9.7ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.9.19cd  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.10.3ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.18.8ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.22.3ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.22.11ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.22.13ab  āsvīnā | tām māruṭo āsvīnā | mātrāḥ sīdantu vārunaḥ
8.22.15ab आदायुक्तो यथो यथार्थानुस्मारितं तथा स्तवावरणां
8.25.14ab उत्तमानुसरणात् तथा
8.26.10ab अविश्वसः स्व प्रसन्नता
8.26.13c सपर्यायतं
8.73.6ab अस्मिनां यामं सत्त्वता
8.73.17ab अस्मिनां सुविकारस्याः यथायथ्यां
8.94.4c उत्सर्गो अस्मिनां
9.7.7ab तता वायुम्यं निरक्तं अस्मिनां
9.8.2ab पुनःसामस्याः समुपासाः
9.81.4cd भ्राह्मात्मा वायुर्यक्तिः अस्मिनां
10.35.6cd अयुक्तात्मा अस्मिनां
10.35.11cd भ्राह्मात्मा वायुर्यक्तिः अस्मिनां
10.40.2ab कुहा व्रतो वर्षाविकाः
10.40.14ab क्वः अविश्वसः निराकरित्वा
10.64.3cd सूर्यायां कंद्रानांसा यात्मा विवेकाः
10.66.5ab सारस्विन ध्यानं धिर्मित्तं
10.73.3cd तवं इत्यतः साध्यवक्तम्
10.73.4cd वायुययम् इत्र वायुवधाय वायुस्याः
10.85.8cd शुभाभिवाहुः अस्मिनां
10.85.9ab सोम वायु अवहारविकाः
10.85.26ab अस्मिनां सार्वभूताः अस्मिनां
10.93.6ab उत्तरे वर्याभ्याम्
10.93.7ab उत्तरे उभे मा
10.125.1cd 
10.128.7cd इति क्रमम्
10.131.5ab यथात्माः
10.184.3ab हिरण्यायी आरचित्तो
12.21.1ab प्राणत्यासाः
1.186.10ab प्रथमैन्
2.31.4cd ब्रह्म स्वयम्
3.58.1cd आशु हिरण्यायी
4.25.3cd कऽविनान्यां
8.8.12cd स्वप्नम्
8.9.13ab यद् आविनावां
8.10.2cd भ्राह्मात्माः
10.17.2cd अवहारः
10.132.1cd जातनम्
10.184.2cd गार्भवते
1.3.1ab अस्निनां
1.3.2ab अस्य यावताः
1.15.11ab अस्निनां
1.22.3ab 
1.22.4c अस्निनां
1.47.3ab अस्निनां
1.92.16ab अस्निनां
3.58.7ab अस्निनां
3.58.8ab अस्निनां
3.58.9ab अस्निनां
5.74.10ab अस्निनां
5.75.3ab अस्निनां
8.8.1ab अस्निनां
8.85.1ab अस्निनां
5.78.2ab अस्निनां

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āśvinā vājīnīvastu āno yātam upaśrute āśvinā sōmapītayeva
prāśmā īrām guṭhascūtam āśvinā yāchātam yuvām
rājantāv adhvarānām āśvinā yāmahūtisu
āno gantam mayobhuva āśvinā ṣambhūva yuvām
tā vām adyā sumatibhibhī subhas paṭti āśvinā prā stuvīmahi
smād etāyā sukṛtyā āśvinā śvetāyā dhiyā
prā yata māruto viṣṇo āśvinā pūṣan mākīnāyā dhiyā
sajōsāsā uṣāsā sūryaṇ ca āśvinā tīrōañhyam
sajōsāsā uṣāsā sūryaṇ ca āśvinā tīrōañhyam
sajōsāsā uṣāsā sūryaṇ ca āśvinā tīrōañhyam
iṭā māruto āśvinā
nu me giro nāṣatyā āśvinā prāvataṁ yuvām
tā valgū darsā purudāṃsaṣā dhiyā āśvinā śrusyā ā gatam
samudrē āśvinēyate
trīś cin no adyā bhavataṁ navedasā vibhūr vāṁ yāma uta rātrī āśvinā
trāyā skambhāsa skabhitāsa ārābhē trī nāktaṁ yāthās trīr v āśvinā divā
trī vājavatīr īgō āśvinā yuvāṁ dośā smābhyām uṣāsā ca pinvatam
trīr nāndyāṁ vahatam āśvinā yuvāṁ trīḥ prkṣo asmē aksāreva pinvatam
trīr no rayimy vahatam āśvinā yuvāṁ trīr devātātā trīr utāvatam dhiyāḥ
trīr no āśvinā dīvyāṇi bheṣajāḥ trīḥ pārthivāni trī u datam adbhyaḥ
trīr no āśvinā yajatā divē-dive pāri tridhatu prthivīm asāyatam
trīr āśvinā śindhubhiḥ saptāṁtrāḥ bhīs trāya aḥāvās tredhā haviṣ kṛtam
ā nāṣatyā tribhī ḍakāsāiḥ iḥa devēbhīr yātam mādhubēyam āśvinā	nā ā śvinā trīvṛṭā rāthena arvāṇcaṁ rayimy vahatam suvīrām
stusē vām āśvinā bhṛtā
tyā naḥ pīparad āśvinā jyōtiṣmati tāmas tirāḥ
yuujāthām āśvinā rāthath
ud īr̥thām rātayāte yuujāthām āśvinā rātham
ubhā pibatam āśvinā ubhā naḥ śarma yachatam
tāṁ āśvinā pibatam tīrōañhyam ḍhataṁ rātvānī dūśuṣē
trivandhurēṇa trivrō supēṣasā rāthena yātam āśvinā
tālaḥ saḥsārāniṇijā rāthena yātam āśvinā
atālaḥ saḥsārāniṇijā rāthena yātam āśvinā
nimiṣā cīj jāvīyāṣā rāthena yātam āśvinā
trivandhurēṇa trivrō rāthena yātam āśvinā
dayāsasām yuvāṁ yuvāṁ havante āśvinā
tyāṁ havante āśvinā
yābhīḥ kāṇyaṁ abhīṣṭabhibhī prāvataṁ yuvāṁ āśvinā
sudāse darsā váṣu bibhrataṁ rāthe prkṣo vahatam āśvinā
śāsvat kāṇvāṁ sādasā priyē hi kāṃ somaṇ papāthur āśvinā
tād grāvāṇaḥ somaṇu mayobhūvas tād āśvinā śrūtantaṁ dhiṣṇya yuvāṁ
ā na īr̥jam vahatam āśvinā yuvāṁ
ā na īr̥jam vahatam āśvinā yuvāṁ mādhumatāḥ naḥ kāṣayaṁ mimiṣkātam
tāv āśvinā bhadraḥastā suṇāṅī dhāvataṁ mādhunā prāktām apsu
yābhīḥ bhāre kāramāṁśāya jinīvathas tābhīr ū sū ūtiḥbhir āśvinā gatam
yābhīḥ dhiyō vathāḥ kārmāṁ īṣṭaye tābhīr ū sū ūtiḥbhir āśvinā gatam
yābhīḥ dhenūṁ avanāṁ pinvattho narā tābhīr ū sū ūtiḥbhir āśvinā gatam
yābhīṣ trimāṇt ur absthavād vīcākṣaṇās tābhīr ū sū ūtiḥbhir āśvinā gatam
yābhīḥ kāṇvīm prā śīṣāsantam āvataṁ tābhīr ū sū ūtiḥbhir āśvinā gatam
yābhīḥ kārakāndhunān vayyām ca jinīvathe tābhīr ū sū ūtiḥbhir āśvinā gatam
yābhīḥ pṛśnīgaṁ purukūtamas āvataṁ tābhīr ū sū ūtiḥbhir āśvinā gatam
yābhīḥ vārtikāṁ grāsītam āmuścataṁ tābhīr ū sū ūtiḥbhir āśvinā gatam
yahbhih kutsama shrutarya namaram avatama | tabhir u su utibhir asvinam gatham
1.112.10cd yahbhir vasaam asvyam prenim avatama | tabhir u su utibhir asvinam gatham
1.112.11cd kaksivantam stotranam yahbhir avatama | tabhir u su utibhir asvinam gatham
1.112.12cd yahbis trishaka usriyad udajata | tabhir u su utibhir asvinam gatham
1.112.13cd yahbhir vipraam pra bharadvajam avatama | tabhir u su utibhir asvinam gatham
1.112.14cd yahbhir purbhidyay trasadasyam avatama | tabhir u su utibhir asvinam gatham
1.112.15cd yahbhir vyasvam uta prithim avatama | tabhir u su utibhir asvinam gatham
1.112.16cd yahbhir shairi ajatama syamarasymaye | tabhir u su utibhir asvinam gatham
1.112.17cd yahbhir sharyatam avatho mahadhanam | tabhir u su utibhir asvinam gatham
1.112.18cd yahbhir manuun suaram isamavatam | tabhir u su utibhir asvinam gatham
1.112.19cd yahbhir sudasa uhahuthu sudevyam | tabhir u su utibhir asvinam gatham
1.112.20cd omayavatim subhariram rastubham | tabhir u su utibhir asvinam gatham
1.112.21cd madhuv priyam bharatho yat saradhyas | tabhir u su utibhir asvinam gatham
1.112.22cd yahbhir ratham avatho yahbhir avatama | tabhir u su utibhir asvinam gatham
1.112.23cd yahbhir dhvasanti purusantim avatama | tabhir u su utibhir asvinam gatham
1.112.24ab apnasvatim asvinam vacam asme | krta mo darsa vishan manisham
1.112.25ab dyahbhir aktubhihi pari patah asman | arisethbhir asvinam sabhagebhii
1.116.3ab tugro ha bhuyo asvinodamegha | rayim na kas cin manvravah avahh
1.116.6ab yam asvinam dadathuh svetam asvam | aghasvaya sashad it svasti
1.116.8cd rbise atrim asvinanvanam | un ninyathuh svaragana svasti
1.116.10ab yad ayatan divodasya varat | bharadvajayaasvinam hayaanta
1.116.21ab ekasya vasator avatama ranaya | vasam asvinam sanaye sahrasa
1.117.1ab madhuv somasyasvinam madaya | pratno hota vivasthe vam
1.117.1cd yoh vam asvinam mamosa javlyan | raathah svassu visas adjigati
1.117.4ab asvan na guhiham asvinam durcivar | rish nar a vishana rebham apsu
1.117.5cd sbhe rukmah na darstam nikham | ud upathur asvinam vandanaya
1.117.8ab yuvam syavaya rasaatim adattam | mahah ksonasyasvinam kanyaya
1.117.9ab puru varpansy asvinam dadhanam | ni pedava uhathur aams asvam
1.117.10cd yad vam pajarso asvinam hayaante | yatam is ca viduce ca vam
1.117.11ab sunor manenaasvinam grnam | vamgam vipraya bhurana radantah
1.117.12cd hiranasyevanta kalasam nikham | ud upathur dasame asvinahhan
1.117.13ab yuvam cyavam asvinam jantarantam | pumar yuvanam cakrathuh sacibhih
1.117.15ab ajohavd asvinam taugryo vam | prohlaha samudram avyathir jagavn
1.117.16ab ajohavd asvinam varthi vam | ahsot yat sim anuvatam vrksaya
1.117.18ab sunam andhyaya bharam ahvayat sa | vyrk asvinam vishanam narati
1.117.19ab mah vam utir asvinam mayobhur | uta srmaan dhiisyam sa riinthah
1.117.20ab adhenum dasr staryam visaktam | apinvatam sayave asvinam gam
1.117.21ab yamv vrekanasvinam vapanta | isam duhanta manusyaya dasra
1.117.22ab atharanayajasvinam dadhice | askym siyrah praty ayaratma
1.117.23ab sadh kavi sumatim a cake vam | visva dhiyo asvinam pragatam me
1.117.24ab hiranyahastam asvinam raraa | putram narah vadhramatya adattam
1.117.24cd tridha ha syavam asvinam vyakstama | uj jivasa ayaratma sudhuna
1.117.25ab etamai vam asvinam vryayi | pra purvyan ayayo 'vocan
1.118.1ab a vam ratho asvinam shyenapatva | sumfrka shvaniyakrav
1.118.2cd pinvatam gajinvatam avrato no | vardhyatam asvinam viram asme
1.118.3cd kim afga vam praty avartim gaminthah | ahur vipraaso asvinam purajah
1.118.4ab kimangga vam praty avartam gaminthah | ahur vipraaso asvinam purajah
1.118.4ab a vam shyenso asvinam vahantu | rathhe yuktasa avsava patamgah
1.118.8ab yuvam dhenu syaye nadhitaya | apinvatam asvinam purvyaya
1.118.9ab yuvam svetam pedava indrajuamt | ahiham asvinadattam asvam
1.118.10ab t vam nara sv avase sujatam | havaamahe asvinam nadhamanah
1.118.11cd haye hi vam asvinam rathavaya | shvatammayas uasao vyustau
7.68.1ab svādāmi gharmaṁ prāti yanti ṛtāya | ā vāṁ ūṛjāṁ ā tham aśvināruhat
7.68.2ab yuvör āha pravane cekite ārtho | yād aśvinā vāhathaṁ śūrim ā vāram
7.119.3cd yuvör aśvinā vāpaṁ yuvaśyaṁ | ā tham vāṇi yematur asya śārdhyam
7.119.4ab yuvāṁ pedave puruvvāram aśvinā | spradhām śvetāṁ taratāṁ dvauṣaṭaḥāthu
7.119.5cd kā rāhad dhirośvinā vām | kō vāṁ jōṣa ubhāyoḥ
7.119.6ab śrūtāṁ gāyaṭram tākavānasya | ahāṁ cid dhī rīrēbhāśvinā vām
7.119.7cd yuvāṁ stōmebhīr devayānto aśvinā | āśrāvāyanta iva slōkam āyāvo
7.119.8cd yād yuvījāthe vṛṣaṃ aśvinā rātham | gaṛṭeṇa no mādhunā kṣatram uḳaṭam
7.119.9ab tām vāṁ narakā aśvinā pāṣvālīṣā | ā thyeye caṅkā prāti yanti mādhvaḥ
7.119.10ab tām vāṁ rātham vayāṁ adyā huveva | stōmaṁ aśvinā suvīṭyaṁ nāyaṁ
7.119.11cd hāṁ anyāṣya pūpyānta vājair | māthraḥ rājāṁsyas aśvinā vī ghōṣaḥ
data 7.119.12ab āsarjī vāṁ sthāvīrā vedhasā gṛ́ | bhāṁe aśvinā tṛedhā kṣāraṁti
7.119.13ab yuvāṁ pūṣevāśvinā pūrmaṁdhūr | āgṛṁ mūṣam nā jaraṁ havīṣmāṁ
7.119.14cd pūrṇam rātham vahthe mādhvaḥ ācitaṁ | tenā dāśvāṁsū āpa yātho aśvinā
7.119.15ab jambhāyatam abhīto rāyaṭhaṁ śūno | hatāṁ mṛdho vidātthuṁ tāny aśvinā
data 7.119.16ab imā gīro aśvinā yuṣmaṁyāṁ | hāṁ yām sāṁ sāṁ śiṣṭaṁ
data 7.119.17ab etāṁ vāṁ aśvinā vārdhanāni | brāhma stōmaṁ grtsamadāśo akraṁ
7.119.18cd gomad ū suḥ nāṣāṭyā | aśvāvad yātam aśvinā
data 7.119.19ab tā na ā volham aśvinā | rāyāṁ piṇāgaṁsadhṛṣam
7.119.20ab nāro vāṁ aśvinā stōmaṁ āvān | sadhāstutim ājamīḷhāṁ agmaṁ
7.119.21cd ā varṇaṁ mādhunā jinvatras patho | dṛäm vaḥthe mādhunamantam aśvinā
data 7.119.22ab pṛā vāṁ aquotam aśvinā niṣṭhāmāḥ | rāthah svāśo ajaḿo yō āṣti
data 7.119.23ab ā vāṁ yēṣṭhāśvinā huvāḥhyai | vātasya pāṁtan rāthasya puṣṭāu
7.119.24ab ā vāṁ naraḥ purūbhujā vavṛtyāṁ | dvē-dive cīd aśvinā sakhīyān
7.119.25ab yād adyā sthāḥ pārvaṁt | yād aṁvāytyā aśvinā
data 7.119.26ab yād vāṁ dāṁsobhīr aśvinā | āṭṛ anarāvavāṭatī
data 7.119.27ab satyāṁ id vā u aśvinā | yuvāṁ āhur mayobhūvā
7.119.28ab kūṣṭho devaḥ aśvinā | adyā divo maṇvāva
data 7.119.29ab ā vāṁ rātho rāṭhaṁnāṁ | yēṣṭho yāṭh aśvinā
data 7.119.30ab atyāṭatam aśvinā | tiṟo vīśvā ahāṁ sānā
data 7.119.31ab viṁhi cyāvānaṁ aśvinā | nī yāṭhā advāyāvinaṁ | mādhvī māma śrūtamāḥ āvām
7.119.32ab vāyo vaḥantu pūṭye | sahā sūnnēbhīr aśvinā | mādhvī māma śrūtamāḥ āvām
data 7.119.33ab avasyaṁ aśvinā yuvāṁ | grāntaṁ uṇā āhūṣatho | mādhvī māma śrūtamāḥ āvām
7.119.34ab arvāncā nūnāṁ rathēhā yātam | pīpyaṁsām aśvinā gharmaṁ acha
7.119.35ab idām hi vāṁ pradāvī sthāṁūṁ oka | ime ṣrī aśvinādām duṇoṁ
data 7.119.36ab māṇojaṁ aśvinā vāṭarāṁ | yēṇītyāṭho durītāṁ viśvā
data 7.119.37ab śeṇasyā jīva jāvasi nūtana | āgachatam aśvinā śāṁtana
data 7.119.38ab śrūtam me aśvinā āvāmaṁ | saptāvdhuṁ ca muṇcataṁ
data 7.119.39ab māyābhīr aśvinā yuvāṁ | vrksaṁ sāṁ ca vi caccataḥ
data 7.119.40ab abhi vāṁ nūnāṁ aśvinā sūhotā | stōmaṁ śiṣakti nāṣēṭyā vīvakhān
7.119.41ab avōr vāṁ nūnāṁ aśvinā yuvākūr | huvē yād vāṁ suṇē mādhvī vauṣyūḥ
data 7.119.42ab prācīṁ u devaśvinā dhiyāṁ me | āṃdrāḥrāṁ sāṭaye kṛtam vauṣyūṁ
data 7.119.43ab aṅṣṭaṁ dhiṣv aśvinā na āṣū | prajāvad rēto āhramāṁ no astu
7.119.44ab ā subhrā yātam aśvinā svāśvā | gīro dasrā jujuṣāṇā yuvākoṁ
7.119.45ab prá vāṁ rātho māṇojaṁvā iyarti | tirā rājāṁsyas aśvinā śatōṭhī
7.68.6ab utā tyād vāṃ jurātē āsvīnāḥ bhūc | cyāvānāya praṇītyaṇḥ havirdē
7.68.7ab utā tyāṃ bhujųyūṃ āsvīnāḥ sākhāyo | mádhye jahur durvēsāṣaḥ samudrē
7.68.8cd yāv aghnīyāṁ āpinvatam apō nā | staryāṃ cic chakty āsvīnāḥ sācēbhīḥ
7.69.2cd viśo yēna gācatho devavyāṁṭīḥ | kūṭrā cid yāmāṃ āsvīnāḥ dādānāḥ
7.69.5cd tēnā naḥ śaṃ vō usāṣo vyūṣṭau | ny āsvīnāḥ vahatāṃ yaṅē asmīn
7.69.7cd patatiribhir aśramāṁ avyathībhīr | daṃsānābhīr āsvīnāḥ pārāyantā
7.70.1ab ā viśvavārāsvīnāḥ gatam naḥ | prá tāt sthānama avācī vāṃ prathivyāṃ
d7.70.3ab yāni sthānānyā āsvīnāḥ dadāḥthe | divō yahvīṣ vōṣhadēṣu vīkṣū
7.70.5ab śuṣṭvāṃśa cid āsvīnāḥ purūṇy | abhī bṛāmāṃ caśkāthe rśīnāṃ
7.70.7ab iyāṃ manīṣā iyāṃ āsvīnāḥ gīr | iṃmāṃ suvṛkṛtīṃ vṛṣaṇāḥ jūṣethām
7.71.6ab iyāṃ manīṣā iyāṃ āsvīnāḥ gīr | iṃmāṃ suvṛkṛtīṃ vṛṣaṇāḥ jūṣethām
7.71.2ab upāyatam dāśūṣe mārtīyāya | rāthena vāṃmāṃ āsvīnāḥ vāḥantā
7.71.3cd śuṃmagabhastīṃ rṭāyūgbhīr āsvair | āsvīnāḥ vāsumantaṃ vahethām
7.72.5ab ā paścātāṃ nāṣatīyaḥ purāṣṭād | āsvīnāḥ yātma adharād udāktāt
7.73.5ab ā paścātāṃ nāṣatīyaḥ purāṣṭād | āsvīnāḥ yātma adharād udāktāt
7.74.1ab imā u vāṃm diviṣṭaya | usrā havante āsvīnā
7.74.3ab ā yātma upā bhūṣataṃ | mādhvāḥ pibatam āsvīnā
7.74.4cd mākṣaṃyābhir nārāḥ hāyebhir āsvīnāḥ | ā devāḥ yātma asmayū
8.5.2c sācēthe āsvīnoṣāsām
8.5.7c yātma śvebhīr āsvīnā
8.5.10ab ā no gomantmā āsvīnā | suvīraṃ surāṭhaṃ rayīṃ
8.5.14ab asyā pibatam āsvīnā | yuvāṃ mādaśya cāruṇaḥ
8.5.16c vāghādhīr āsvīnā gatam
8.5.18c yuvābhṛṇyāḥ bhūtv āsvīnā
8.26.16c yuvābhṛṇyāḥ bhūtv āsvīnā
8.5.19c tātāḥ pibatam āsvīnā
8.5.25c ātrim śiṃjāram āsvīnā
8.5.27ab etāvad vāṃ vṛṣaṇvasū | āto vā bhūyo āsvīnā
8.5.28ab rātham hiranyavandhuraṃ | hiranyābhiruṃ āsvīnā
8.5.31ab ā vaihete parākāt | pūrvāḥ aśnāntāv āsvīnā
8.5.32ab ā no dyumnaś śravobhīr | ā rāyāḥ yātma āsvīnā
8.5.37ab tā me āsvīnāḥ sarīnaṃ | vidyātāṃ nāvāṇāṃ
8.9.14ab ā nūṇāṃ yātma āsvīnā | rāthena sūryatvca
8.9.15ab ā nūṇāṃ yātma āsvīnā | imā havyāṇi vāṃ hitī
d8.6.2cd āŚvām apāryaḥ bhūtv āsvīnā
d8.8.2cd pibātho āsvīnāḥ mādhu | kāṇvāṇāṃ sāvane sutām
8.8.6cd ā yātma āsvīnāḥ gatam | ūpemāṃ suṣṭutimī māma
8.35.22cde ā yātma āsvīnāḥ gatam | avasyūṃ vāṃ ahāṃ huve | dhattām rātnāni dāśūṣe
8.35.23cde ā yātma āsvīnāḥ gatam | avasyūṃ vāṃ ahāṃ huve | dhattām rātnāni dāśūṣe
8.35.24cde ā yātma āsvīnāḥ gatam | avasyūṃ vāṃ ahāṃ huve | dhattām rātnāni dāśūṣe
8.8.9ab ā vāṃ vīpra ihāvase | áhvat stōmēbhīr āsvīnā
8.8.10cd viśvāṇy āsvīnāḥ yuvāṃ | prá dēhīṃ agachatam
8.8.13ab ā no viśvāṇy āsvīnā | dhattām rādhāṃśy āhrayā
8.8.21cd tābhīḥ śv āṣmāṃ āsvīnā | prāvatam vājasātaye
8.8.22ab prá vāṃ stōmēśv suvṛkṛtāyo | gīro vardhatv āsvīnā
8.9.1ab ā nūṇāṃ āsvīnāḥ yuvāṃ | vatsasyā gantam āvase
8.9.2c nṛṣmāṃ tād dhattam āsvīnā
8.9.3ab yē vāṃm dāṃśaṃsya āsvīnāḥ | viṃpaśāḥ parimāṃśrūḥ
8.9.4ab ayāṃ vāṃ gharṇo āsvīnā | stōmena pári śeṣyate
8.9.5c tēnā māvīṣṭam āsvīnā
8.9.8ab ā nūṇāṃ rāghuvarthāṃ | rāthama tiṣṭhāha āsvīnā
8.9.9cd yād vā vāṃbherī āsvīnā | evēt kāṇvāsya bodhatam
8.9.10cd prēthī yād vāṃm vāṃ yānīyāḥ sādānēsv | evēd āto āsvīnā cetayēthām
8.9.12ab yād indreṇa sarāthaṃ yathō aśvinā | yād vā vāyūnā bhāvathaḥ sāmokāsa
8.9.21ab yān nūnām dhībirḥ aśvinā | pitū yōṇa niṣidathaḥ
8.10.1cd yād vā samudrē ṛdhy ākṛte grhē | āta ā yātām aśvinā
8.10.6cd yād vā svadhābhīrḥ adhitiṣṭhatho rātham | āta ā yātām aśvinā
8.22.1cd yām aśvinā suhāvā rudravartaṇā | a sūryāyai tathātuḥ
10.39.11cd yām aśvinā suhāvā rudravartaṇā | puroratham kṛṇuthāḥ pāntyā sahā
8.22.5ab rātho yō vāṃ trivandhrō | hīran/yabhisur aśvinā
8.22.9ab a ā hi ruhātām aśvinā | rāthe kōse hīranyaye vṛṣṇavasū
8.22.10cd tābhīr no maṣṭū tūyam aśvinā gataṃ | bhīṣajyātāṃ yād āturaṃ
8.22.17ab ā no aśvāvad aśvinā | vartīr yāsiṣṭaṁ madhupatamā nārā
8.26.4ab ā vāṃ vāhiṣṭho aśvinā | rātho yātu śrutō nārā
8.26.5ab juhurānā cīd aśvinā | a manyethāṁ vṛṣṇavasū
8.26.7ab ūpa no yātām aśvinā | rāyā viśvapūṣāḥ sahā
8.26.14c vartīr aśvinā pāri yātām asmayū
d.35.1cd sajōsāsā uṣāsā sūryena ca | sōmaṁ pibatam aśvinā
8.35.2cd sajōsāsā uṣāsā sūryena ca | sōmaṁ pibatam aśvinā
8.35.3cd sajōsāsā uṣāsā sūryena ca | sōmaṁ pibatam aśvinā
8.35.4cd sajōsāsā uṣāsā sūryena ca | iṣam no volḥam aśvinā
8.35.5cd sajōsāsā uṣāsā sūryena ca | iṣam no volḥam aśvinā
8.35.6cd sajōsāsā uṣāsā sūryena ca | iṣam no volḥam aśvinā
8.35.7cd sajōsāsā uṣāsā sūryena ca | trīr vartīr yātām aśvinā
8.35.8cd sajōsāsā uṣāsā sūryena ca | trīr vartīr yātām aśvinā
8.35.9cd sajōsāsā uṣāsā sūryena ca | trīr vartīr yātām aśvinā
8.35.10cd sajōsāsā uṣāsā sūryena ca | ūrjaṃ no dhatam aśvinā
8.35.11cd sajōsāsā uṣāsā sūryena ca | ūrjaṃ no dhatam aśvinā
8.35.12cd sajōsāsā uṣāsā sūryena ca | ūrjaṃ no dhatam aśvinā
8.35.13cd sajōsāsā uṣāsā sūryena ca | ādityāyī yātām aśvinā
d.35.14cd sajōsāsā uṣāsā sūryena ca | ādityāyī yātām aśvinā
d.35.15cd sajōsāsā uṣāsā sūryena ca | ādityāyī yātām aśvinā
d.35.16cd sajōsāsā uṣāsā sūryena ca | sōmaṁ sunvatō aśvinā
8.35.17cd sajōsāsā uṣāsā sūryena ca | sōmaṁ sunvatō aśvinā
8.35.18cd sajōsāsā uṣāsā sūryena ca | sōmaṁ sunvatō aśvinā
8.42.4ab ā vāṃ grāvānā aśvinā | dhībirḥ viprā acucayvavuḥ
8.42.5ab yāthā vāṃ atrīr aśvinā | gṛḥbirḥ vipro ājohavīt
8.57.2cd asmākaṃ yajñaṁ sāvanam jyuṣāṇā | pātaṃ sōmaṁ aśvinā dīdyagnī
8.57.3ab panāyaṁ tād aśvinā kṛtam vāṃ | vṛṣabhō divō rājasah prthivyāḥ
8.73.3ab ūpa strūṣṭam ātraye | himēna gharmam aśvinā
d.73.7ab āvantam ātraye ārhoḥ | kṛṇuṭām yuvām aśvinā
d.73.12ab samānāṁ vāṃ sajātām | samānō bāndhur aśvinā
d.73.13ab yō vāṃ rājāmsy aśvinā | rātho viyāti rōdasī
d.85.2ab imām me stōmām aśvinā | imām me śṛṇuṭām hávam
8.85.3ab ayām vāṃ kṛṣṇo aśvinā | hávate vājinīvavoṣu
8.85.6ab gāchataṁ dāśiṣo grham | ithā stutatō aśvinā
d.87.1ab dyumī vāṃ stōmo aśvinā | krivir nā sēka ā gatam
d.87.2ab pipataṁ gharmam mādhumantam aśvinā | ā barhiḥ śiḍataṁ nārā
d.87.4ab pipataṁ sōmaṁ mādhumantam aśvinā | ā barhiḥ śiḍataṁ sumat
8.10.36.6ab disvīṃṣaṁ yajñaṁ aṣmākaṃ aśvinā | jīrādhyavarnā kṛṇuṭām sūmāṁ āśṭaye
8.10.39.1ab yō vāṃ pārīmāu suvṛd aśvinā rātho | doṣam uśaśo hávye havismatā
d.10.39.2cd yasāsaṁ bhāgaṁ kṛṇuṭām no aśvinā | sōmaṁ nā cāruṁ mahāhāvatsaṁ nas kṛtam
d.10.39.6ab iyām vāṃ ahve śṛṇuṭām me aśvinā | putrāyeva pitārā māhyam śiṣkataṁ
d.10.39.9ab yuvām hā rebhāṁ vṛṣṇaṇā guhā hitām | ud airayaṇaṁ mahīṃvāṃ aśvinā
d.10.39.10ab yuvām śvetāṁ pedāve śvīnaśvaṁ | navabhīr vājair navat ca vājinaṁ
d.10.39.12ab ā tēna yātām mānaso jāvīyaṣā | rātham yām vāṃ ṛbhāvaḥ cakurā aśvinā
10.39.13ab तावं तत्तम जयुशादि पावता धेणुम अश्विनि
10.40.5ab युभां हा ग्होषः पाय अश्विनि यति
10.40.6ab युभां का धिनः पाय अश्विनि राधामः
10.40.6cd युभां हा माक्षः पाय अश्विनि मध्यः
10.40.7ab युभां हा भुजुयशु युभां अश्विनि वासः
10.40.8ab युभां हा क्रस्वः युभां अश्विनि शयः
10.40.8cd युभां सनिभ्या समन्यांत्याम अश्विनि
10.40.11cd प्रियोस्रीयस्या व्रजः वासः तदा उस्माः
10.40.12ab आं वाम आग सुमातिर वाजिनवसु
10.41.1cd वीसा येन गच्छतो यावः नाराः
10.41.3cd विप्रस्या वाय सावनानि गच्छतो
10.52.2cd आहर-आहर अश्विनीद्वयर्यामः वामः
10.61.4ab क्रष्णः यद सगः आरुःशिषः सिद्धः
10.65.12ab भुजुयथ अधशाल पिपर्थो निर अश्विनि
10.85.14ab यद अश्विनि प्रचंतमानवः आयातः
10.92.13cd अतमानः वस्यो अभि वातमः अर्कता
10.131.4ab युभां सुरामम अश्विनि
10.143.4ab सत्त्वं ताद वामः सुराधसाः
5.75.7ab अश्विनि अहा गच्छताः
5.78.1ab अश्विनि अहा गच्छताः
1.30.17ab अश्विनि अस्वावत्यः
1.116.5cd यद अश्विनि उहातः
1.116.11cd स्रुतात्तै सङ्कटै वा वद्रिमयात
1.116.25ab प्रभु वाम दामसनश्य अश्विनवाहः
1.117.7cd गोशायाः सित पित्रस्ये दुरोऽस्य
1.117.17cd बक्षि रश्वेन अश्विनवाह आद्धात
1.118.7ab युभां धत्रायः 'वानिताया तप्तमः
1.115.5cd युभां एनाम ता अश्विनवाह आद्धात
1.180.7cd अद्हात चि धि श्माश्विनवाह अनिद्दयः
1.180.8ab युभां चि धि श्माश्विनवाह अद्ही
1.182.7cd पारः म्रगाय पातिरो वर्धाभपरः
1.183.6ab अतिरिक्त तामसास पारम अस्य
1.184.6ab अतिरिक्त तामसास पारम अस्य
1.184.5ab अश्विनवाह अकरः मानेवर्थ माहवाना सुवर्ती
5.75.1cd सोता वाम अश्विनवाह शश्वोः
7.40.5cd विदते हि रुद्रो रुद्रियामहितवाय
7.67.10ab नू ते हावम अ श्रुतामूः
7.69.8ab नू ते हावम अ श्रुताम युवानाः
7.72.4ab विचै उचाभनु अश्विनवाह उषासाः
7.73.2cd अश्विनां मध्वसाय माहवाह उषासाः
8.10.5ab यद अश्विनवाह अपागः
10.39.14ab एतम वाम स्तोमां अश्विनवाह अकरमः

aṣṭā-
10.27.15ab सप्तात्विरासो धारायमिद अयामः
8.2.41c aṣṭात्र पाराः सहास्राः
1.35.8ab aṣṭात्र् व्य अक्षियत कक्षुहान्त प्रसथियायाः
1.126.5ab पुर्वाम अनु प्रायातिं ई दादे यस
10.72.8ab aṣṭात्र पुष्पसा आदिते यस जिरात संतावः पारि
(2.18.4cd aṣṭाब्हिः दासाभिः समाप्यायाः
7.50.2ab यद विजामान पुरुषां वन्दनां भुवाद

aṣṭīvānt-
7.50.2ab यद विजामान पुरुषां वन्दनां भुवाद
**sánt-** [pres.act.part. *as*]
1.21.4ab  ugrā sántā havāmaha  |  ūpedāṃ sāvanaṃ sutām
4.36.3cd  jīvī āyāt sántā pitārā sanājūrā  |  pūnar yuvānā carāthāyā tāksatha
9.68.5cd  yūnā ha sánta prathamāṁ vi jajnatur  |  gūhā hitāṃ jánima nēmaṃ ādyatam
6.62.1ab  stusē nārā divā asyā prasāntā  |  ásīnā huve járāmaṇo arkāiḥ
1.184.1cd  nāsātyā kūha cīt sāntāv aryoro  |  divō nāpātā sudāstārāyā
10.117.9cd  yamāyoś cin nā samā vīrīṇī  |  jñātī cīt sāntau nā samāṃ prṇītaḥ

**asaścāt-**
1.160.2ab  uruvyācasā mahinni asaścātā  |  pitā mātā ca bhūvanāni rakṣataḥ
7.67.9ab  asaścātā mahāvadbhyo hi bhūtāṃ  |  yē rāyā mahadēyam junānti

**asutṛp-**
10.14.12ab  uruṇasāv asutṛpā udumbalau  |  yamāsyā dūtāu carato jānāṇi ānu

**āsura-**
7.65.2ab  tā hi devānāṃ āsura tāv aryā  |  tā nāh kṣitīḥ karatam īrjāyantīḥ
8.25.4ab  mahāntā mitrāvāruṇā  |  samrājā devāv āsūrā
7.36.2ab  imāṃ vāṃ mitrāvāruṇā suvṛktim  |  īṣaṃ nā kṛṇve āsūrā nāviyaḥ

**asnārī-**
4.30.17ab  utā tyā turvāsāyādū  |  asnātārī śācīpātiḥ

**asrīdh-**
3.58.7cd  nāsātyā tīrōahyamā juśaṇā  |  sōmaṃ pibatam asrīdḥā sudānū
4.32.24c  babhrū yāmeśv asrīdḥā

1st person pronoun
7.88.5ab  kvā tyāṇi nau sakhyā babhūvuh  |  sācēvahe yād avṛkāṃ purā cit
8.62.11cd  arāṭīvā cīd ādṛivo  |  ānu nau śūrā maṃsate
10.10.4cd  gandharvō apsv āpyā ca yōṣa  |  sā no nābhīḥ paramāṃ jāmi tān nau
10.10.5ab  gārbhe nū nau janēta dāṃpaṭkar  |  devās tvāṣṭā savitā vśvārūpaḥ
10.10.5cd  nākīr asya pra minanti vṛtāṇi  |  yēda nāv asyā prthiviḥ utā ḍyauḥ
10.85.47ab  sāṃ ājāntu viśve devāḥ  |  sāṃ āpo ṣrīdayāni nau
10.85.47cd  sāṃ māṭārisvā sāṃ dhātāḥ  |  sāṃ u dēṣṭr ādhdātu nau
10.88.17ab  yārā vādete āvāraḥ pāraṣ ca  |  yajñanyōḥ katarā nau vi veda
10.95.1cd  nā nau māntrā ānuditāsa ete  |  māyas karan pāratare caṇānaṃ

**aharvid-**
8.5.9ab  utā no gōmaṭīr iṣa  |  utā sāṭīr aharvidā
8.5.21ab  utā no divīya iṣa  |  utā sīṃdhūṇīr aharvidā

**āhṛṇīyamāna-**
5.62.6cd  rājāṇā kṣattram āhṛṇīyamāṇā  |  sahāsrasthūnāṃ bibhṛthaḥ sahā dvāu

**āgati-**
2.5.6cd  tāsāṃ adhavyuḥ āgatau  |  yāvo vṛṣṭiva modate

**āgamiṣṭha-**
5.76.2cd  dīvāhhipitvē `vasāgamiṣṭḥā  |  prāty ávartiṃ dāśūse sāmbhaviṣṭḥā

**ājī-**
1.63.6ab  tvāṃ ha tyād indrāṛṇasātāu  |  svārmiḥhe nāra ājā havante
1.102.3cd  ājā na indra mānasā puruṣtuta  |  tvāyādbhyo mahāvaṇ āṭhīma yachā naḥ

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1.102.10ab tvām jīgetha nā dhānā rurodhitthā | ārbheṣv ājā maghavan mahātsu ca
1.116.2cd tād rāsabho nāsatya sahārasam | ājā yamasya pradhāne jīgāya
1.116.15ab caritāna hī vīvṛchedi parām | ājā khelāsya pārītakmyāyāṃ
7.83.2ab yātrā nāraḥ samāyante kṛtādhiavo | yāsminn ājā bhāvati kim canā priyāṃ
9.66.8c vipram ājā viivāsvatāḥ
1.51.3cd sasēna cid vimadhāyāvahā vāsv | ājāv āḍrīṃ vāvasānāsya nartāyan
1.52.15ab ārcāna ātra mūrtaḥ sāsmīn ājāu | viśv devaṃsa adammadān uṇu tvā
1.112.10ab yābhir viśpālam dhanasām atharvyaṃ | sahāsrāmiḥa ājāv ājinvatam
1.176.5cd ājāv indrasyendo | prāvo vājeṣu vājānam
3.32.6ab tvām apō yād dha vṛtrāṃ jaghanvāṃ | ātyāṃ iṇa prāsrjaḥ sārtavājāu
3.53.24cd hinvānti āśvam āraṇaṃ nā nityaṃ | jyāvājaṃ pāri nayaṃty ājāu
4.16.19ab ebhīr nrbhir indra tvāyūbhīṣ tvā | mahāvadhṛhir maghavan viśva ājāu
6.19.3cd yūthēva paśvāḥ paśupā dāmūnā | asmāṃ indrābhīḥ ā vṛtṛsvājāu
6.20.13ab tāvā ha tvād indra viśvam ājāu | sastō dhūnīcāmūrī yā ha sīṣvap
8.96.14cd nābho nā kṛṣṇām avatasthiivāmsam | iṣyāmi vo vrśaḥo yūdhyatājāau
9.91.1ab asarjīr vākva rāthye yāṭhājāu | dhiyā manōta prathamāno maniṣī
dindrasyeva vagnār nā śṛṇa ājāu | pracetayann arṣati vācam emām
9.97.20ab arasāmaṇo ye rathā āyuktaḥ | ātyāsō nā sarṣrānāsā ājāu
10.61.1ab idām itthā rāudrāṃ gūrtāvacā | brāhma kṛtvā ścācyāṃ antār ājāu
10.61.8ab sā Ṛṣ Ṛṣ nā phēnāṃ asyad ājāu | śmad ā páraid āpa dabhṛcētāḥ
10.68.2cd jāne mitrō nā dāmanṭī anaktī | brhaspatē vājāyāśūnīr ivājāu
10.75.9ab sükham rātham yuyuṣe sīndhur āsviṃn | tēna vājāṃ saniṣad asmīn ājāu
10.102.1cd asmīn ājāu puruḥāta śravāyye | dhanabhakhṣeṣu no ’va

āṇि-
1.63.3cd tvām śuṣṇam vṛjāne pṛkṣa āṇāu | yūne kūtsāya dyumāte sācāhan

ādityā-
1.136.3de jyōtiṣmat kṣatrām āśate | ādityā dānumas pāṭī
d.241.6ab tā samrājaḥ gṛhaśaSu | ādityā dānumas pāṭī
d.569.4ab yā dhārtarā rājaso rocanāsya | utādityā divya pārthivasya
d.567.1ab bāl itthā deva nīṣṛktām | ādityā yaṣatam brhā
d.785.4ab sā sukrātrā rtačid astu hōṭā | yā ādityā śāvasā vāṃ nāmasvān

āyū-
1.114.8ab mā nas toke tánaye mā na āyāu | mā no gōṣu mā no āsvēṣu rīriṣaḥ
8.52.1cd yāthā trite chānda indra jūjoṣasya | āyāu mādayase sācā

ārya-
4.30.18ab utā tyā sadya āryā | sarāyor indra pārātaḥ

āśuḥēṣaṇ-
8.10.2cd brhaspaṭim viśvān devaṇaḥ ahāṃ huva | indrāviṣṇu āsvinaḥ āśuḥēṣaṇ

yānt- [pres.act.part. i-]
1.27.7c sā yāntā śāsvatīr iṣaḥ
1.131.3de yād gavyantā dvā jānā | svār yāntā satmāsi
1.183.5cd ādisaṃ nīṣṭaṃ rjūyēva yānta | ā me āvam nāsatyopā yātam
1.164.38cd tā śāsvantaṃ viśuṣnīṃ viyānta | ny anyaṃ cīkṣyūr nā ni cīkṣyur anyām
10.61.6cd manāmāk reṭo jahatur viyānta | sānau niṣktaṃ sukṛtasya yōnau
1.139.4fg pathēva yāntāv anuśāsatā rájo | ’ṇjasā śāsatā rájaḥ
\textit{ita-} [past.pass.part. \textit{i-}]

3.39.3cd \quad \textit{vāpuṃśi jātā mithuṇā} sacete | \text{tamohānā} tapuṣo budhna \textit{etā} [check accent]

10.178.2cd \quad \text{urvī nā prthvī bāhule gābhīre} | mā vāṃ \textit{ētāu} mā \textit{pāretau} riṣāma

\textit{idam} [pronominal stem]

2.40.2ab \quad \textit{imāu devāv jāyamānau} juṣanta | \textit{imāu} tāmāṃsi gūhatām ājuṣṭā

10.137.2ab \quad \textit{dvāv imāu vātā} vāta | ā śindhor ā parāvāṭaḥ

1.165.4cd \quad \text{ā śāsate prāti haryanty ukthā} | \textit{imā} hārī vahatas tā no ācha

\textit{indra-}

4.41.1ab \quad \textit{indrā kō vāṃ varuṇā} sumnām āpa | stōmo haviśmāṇi amṛto nā hōtā

4.41.2ab \quad \textit{indrā} ha yō \textit{vāruṇā} cakrā āpī | \textit{devāu} mārtaḥ sakhyāya prāyasvān

4.41.3ab \quad \textit{indrā} ha rātanaṃ \textit{vāruṇā} dhēṣṭhā | itthā nṛbhayaḥ śāsmāṇēbhyaḥ tā
drāj

4.41.4ab \quad \textit{indrā} yuvāṃ \textit{varuṇā} didyūm āsmīn | ojīṣṭham \textit{ugrā} ni vadhīṣṭaṃ vājram

4.41.5ab \quad \textit{indrā} yuvāṃ \textit{varuṇā} bhūtām asyā | dhīyaḥ \textit{preṭārā} \textit{vṛṣabhā}va dhenōḥ
dhrāj

4.41.6cd \quad \textit{indrā} no ātra \textit{vāruṇā} syātām | āvobhir \textit{dasmā} pārītakmyāyām

5.45.4ab \quad sūktēbhir vo vācobhir devājuṣṭair | \textit{indrā} nī āgni āvase huvāḍhyai

6.57.1ab \quad \textit{indrā} nū pūṣāṇa vayāṃ | sakhyāya svastaye

6.59.3cd \quad \textit{indrā} nī āgni āvasehā \textit{vajrīṇa} | vayāṃ \textit{devā} havāmahe

6.60.1ab \quad śnāthad yrtāṃ utā sanoti vājām | \textit{indrā} yō āgni sāhurṣ saparyāt

6.68.5ab \quad sā it sudānuḥ svāvāṃ rāvāv | \textit{indrā} yō vāṃ \textit{varuṇa} dāsati tmān

\textit{indravant-}

1.116.21cd \quad nīr ahataṃ duchūnā \textit{indravantā} | prthuṣrāvaso \textit{vṛṣaṇāv} ārātiḥ

\textit{indravāh-}

1.111.1ab \quad tākuṃ rāthāṃ suvṛtāṃ vidmanāpāsas | tākuṃ hārī \textit{indravāḥ} \textit{vṛṣaṇvasū}

8.98.9c \quad \textit{indravāhā vacayoūjā}

4.35.5cd \quad śācyā hārī \textit{dhānutarāv} atāṣṭa | \textit{indravāhāv} ḍhavavo vājaratnāḥ

\textit{indrāpuṣāṇ-}

7.35.1cd \quad śām \textit{indrāsōmā} suvitāyā śāṃ yōḥ | śām nā \textit{indrāpuṣaṇa} \textit{vājasātāu}

\textit{indrāvāruṇa-}

6.68.3ab \quad tā grṇṭhi namasyēbhhi śūṣāḥi | sumnēbhir \textit{indrāvāruṇa} \textit{cakānā}

7.35.1ab \quad śām nā \textit{indrāgī} bhavatām āvobhiḥ | śām nā \textit{indrāvāruṇa} \textit{rātāhavyā}

7.82.2ab \quad samrāḥ ānyāḥ svarāḥ ānyā ucayate vāṃ | \textit{mahāntāv} \textit{indrāvāruṇa} mahāvāsū

6.68.1cd \quad ā yā \textit{indrāvāruṇā} iṣe adyā | mahē summāya mahā āvāvātā
dhrāj

6.68.10ab \quad \textit{indrāvāruṇā} sutapāv imāṃ sutāṃ | sōmaṃ pībatām mādyāṃ dhṛtaṃtāraṭa

6.68.11ab \quad \textit{indrāvāruṇā} mādhumattamaṣya | \textit{vṛṣaṇaḥ} sōmasya \textit{vṛṣaṇa} vṛṣethām

7.82.1ab \quad \textit{indrāvāruṇa} yuvāṃ adhvārāya no | viśe jāneyā māhi śāma yaḥchatam

7.82.3cd \quad \textit{indrāvāruṇa} māde asya māyino | āpivatam apitaḥ pīnaṃtām dhiyāha

7.82.4cd \quad āśā vāsa ubhāyasā kārāva | \textit{indrāvāruṇa} \textit{suḥvāv} havāmahe

7.82.5ab \quad \textit{indrāvāruṇa} yād imāṇi cakrāthu | viśvā jātāṁ bhuvanaṣya majmānā

7.82.7ab \quad nā tāṃ āmho nā duritāṁ mārtṛyam | \textit{indrāvāruṇa} nā tāpāḥ kūtaḥ canā
dhri

7.83.3ab \quad śām bhūmyā āntā dhvasiḥ adṛkṣata | \textit{indrāvāruṇa} divī ghọṣo āruhat

7.83.4ab \quad \textit{indrāvāruṇa} vadhānābhīh aprāti | bhedaṃ \textit{vanvāntā} pra sudāsam āvataṃ

8.59.1ab \quad imāṇi vāṃ bhāgadhyāyīnī sisrata | \textit{indrāvāruṇa} pra mahē sutēṣu vāṃ

8.59.2ab \quad nīścitvarīr ṣaḍāhī āpa āstām | \textit{indrāvāruṇa} mahāmiṇāṃ āṣā
dhrāj

8.59.6ab \quad \textit{indrāvāruṇa} yād ṛṣibhyo maṇiśaṃ | vācō maṭiṇi śrutam adattam āgre

8.59.7ab \quad \textit{indrāvāruṇa} saumanasāṃ ādṛttaḥ | rāyās pōṣaṃ yājamaṇeṣu dhattam

1.17.3ab \quad anukāmāṃ tarpayethām | \textit{indrāvāruṇa} rāyā ā
dhṛta

1.17.7ab \quad \textit{indrāvāruṇa} vāṃ ahāṃḥ | huvē citrīya rādhase

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1.17.8ab  indrāvarūṇā nū nū vāṁ | siśasantiṣu dhīṣv ā
drā varūṇā yāṁ huvē
drā varūṇā yāṁ huvē
3.62.1cd  kvā tyād indrāvarūṇā yāśo vāṁ | yēna small śīnāṁ bhārathaṁ sākhibhyaṁ
3.62.2cd  sajśāv indrāvarūṇā marūdbhir | divā prthivyā śrutaṁ āhavā me
3.62.3ab  asmē tād indrāvarūṇā vāsu śyād | asmē rayīr marutaṁ sārvaviraṁ
4.41.1cd  yō vāṁ hṛdi krātaṁmā asmād uttāḥ | paspaśart indrāvarūṇā nāmasvān
4.42.9ab  purukūtsāṁ hi vāṁ ādāsād | dhavyēbhir indrāvarūṇā nāmobhiḥ
7.84.1ab  ā vāṁ rājānāv adhvarē vavṛtyāṅ | havyēbhir indrāvarūṇā nāmobhiḥ
7.84.10cd  tānu dhenūṁ indrāvarūṇā yuvāṁ no | visvāḥ dhattam ānapasphurantīṁ
6.68.4cd  prābhya indrāvarūṇā mahītvā | dyāuṣ ca prthivi bhūtāṁ uvṛ́
6.68.7ab  utā naḥ sutṛātṛō devāgopāḥ | svabhya indrāvarūṇā rayīḥ śyāt
6.68.8ab  nū na indrāvarūṇā grāṇāḥ | prīktāṁ rayīṁ sauśravāśśya devā
drā varūṇā
7.82.8cd  yuvōr hi sakhyāṁ utā vā yād āpyaṁ | māḍhikām indrāvarūṇā ni yachatam
drā varūṇā
7.82.9ab  asmākām indrāvarūṇā bhāre-bhare | purovadhā bhavatam kṛṣṭyojasā
drā varūṇā
7.83.1cd  dāsā ca vṝtṛḥ hatām āryāṇī ca | sudāsam indrāvarūṇāvasāvataṁ
7.83.2cd  yātṛā bhāyante bhūvanā svardṛśās | tātṛā na indrāvarūṇādhi vocatam
drā varūṇā
7.83.7ab  dāsā rājānāḥ sāmītā āyajyavaḥ | sudāsam indrāvarūṇā nā yuvyuḥuḥ
7.83.9cd  hávāmahe vāṁ vṛṣaṇā suvrktibhir | asmē indrāvarūṇā śarma yachatam
7.84.4cd  asmē indrāvarūṇā visvāvāram | rayīṁ dhattam vāsamantāṁ purukūṁ
8.59.3ab  satyāṁ tād indrāvarūṇā kṛ̣śasya vāṁ | māḍhva úrmiṁ duhate saptā vāṁīḥ
8.59.4cd  yā ha vāṁ indrāvarūṇā ghrtaścūtās | tābhīr dhattam yājamaṇyāya śīṣ lakṣatam
8.59.5cd  asmān sv indrāvarūṇā ghrtaścūtās | trībhīḥ sāptēbhīr avatāṁ śubhaḥ patī
drā varūṇā
7.83.5ab  indrāvarūṇāv abhyā ṣa tapantī mā | aghāḥ aro yō vanūṣāṁ ārātāyaḥ
drā varūṇāv
6.68.6cd  asmē sā indrāvaruṇāv āpi śyaṭ | prā yō bhanākītī vanūṣāṁ āsastiḥ
drā varūṇāv
7.83.8ab  dāśarājīye pārīyatātyaḥ visvātāḥ | sudāsa indrāvarūṇāv asīṣkataṁ
7.85.2cd  yuvāṁ tāṁ indrāvarūṇāv amītrān | hatām pārācaḥ śrvā viśūcaḥ

indrāśoma- 7.35.1cd  sāṁ indrēsōmā suvitāya śaṁ yōḥ | śaṁ na indrēpūṣaṇā vájasātāu
2.30.6cd  indrēsōmā yuvāṁ asmāṁ avistam | asmīn bhayāste kṛṇutam u lokām
6.72.1ab  indraśomā mahī tād vāṁ mahitvāṁ | yuvāṁ mahāṁ prathamāṁ cākrathuḥ
6.72.2ab  indrēsōmā vāsāyathā uśāsām | tūt śuruṁ mayatō jyōtiṣā sahā
6.72.4ab  indrēsōmā pakvāṁ āṁśv antār | nī gāvāṁ id dadhathur vāksaṇāsu
6.72.5ab  indrēsōmā yuvāṁ aṅgā āruttām | apatyāsācāṁ śrutāṁ rārāthe
7.104.1ab  indrēsōmā tāptaṁ rāka ubjātam | ny āryayātam vṛṣaṇā tamovyādhaḥ
7.104.2ab  indrēsōmā sāṁ aghāśaṁsam abhy | āghāṁ tāpur yasyataṁ carutīgnaṁ iva
7.104.3ab  indrēsōmā duśkṛito vavrē antār | anārmbhaṁ tāmasā prā vidyatam
7.104.4ab  indrēsōmā vartāyatam divō vedhām | sāṁ prthivyā aghāśamsayā tāraṁ
drēsōmā
7.104.5ab  indrēsōmā vartāyatam divās pāry | agnītaptēbhir yuvāṁ āsmaṁmabhīḥ
7.104.6ab  indrēsōmā pāri vāṁ bhūtāḥ visvāta | iyāṁ matīḥ kaksyāśveva vājinā
7.104.7cd  indrēsōmā duśkrēte mā sugaṁ bhūd | yō naḥ kāda cid abhidāsaṁ drūḥ
drēsōmāvāv 7.62.3ab  āḥime apāḥ pariśthāṇāḥ | hathō vṝtṛāṁ ānu vāṁ dyāur anyamata

īrya- 10.106.4cd  īryeva puṣṭyaṁ kīrāṇeva bhuvijāy | śruṣṭīvāneva hávam ā ganiṣṭām

īṣāyant- [caus.part. ी-] 8.26.3c  pūrvar īṣā īṣāyantāv āti kṣapāḥ
8.5.5ab  māṁhiṣṭāḥ vājasātāmā | īṣāyantā śubhās pāṭī

īṣāta- [past.part. ी-] 3.12.1c  asya pātaṃ dhīyeṣitā
7.33.13ab  satrē ha jātāv īṣātā nāmobhiḥ | kumbhē reṭāḥ śīṣicatuḥ samānām


**iṣṭrá-**
5.75.5ab bodhīnmanasā rathyā | iṣṭrá havaṇaśrūtā

**iṣṭi-**
1.62.3ab ñindrasyāṅgirasāṁ ceṣṭāu | vidāt sarāmā tānayāya dhāśīm
1.148.3cd prā sū nayanta grbhāyanta iṣṭāv | āśvāsō nā rathyō rārahāṅāḥ
2.28.7ab mā no vadhä́r varuṇā yē ta iṣṭāv | ēnaḥ kṛṇvāntam asura bhṛṅgānti
4.6.7ab nā yāsya sātur jāṅitor āvāri | nā mātārāpītārā nū cid iṣṭāu
6.11.3cd vēpiṣṭho āṅgirasāṁ yād dāh vipro | mādhu chandō bhaṅatī rebhā iṣṭāu
10.44.9cd asmīn sū te sāvane astv okyam | suti iṣṭāu maghavan bodhy ābhagaḥ

**ihēhamāṭṛ-**
6.59.2cd samāṇo vāṃ janītā bhrātarā yuvāṃ | yamāv ihēhamāṭarā

**iḷīṭā-** [past.pass.part. iḷ-]
5.5.7ab vātasya pāṭmann iḷīṭā | dāivyā hōṭārā mānuṣaḥ
10.24.4cd vimādēna yād iḷīṭā | nāsatyaṁ niramanthataṁ

**iśāna-** [mid. part. iś-]
5.71.2c iśāṇā pipyatam dhīyaḥ
7.94.2c iśāṇā pipyatam dhīyaḥ
9.19.2c iśāṇā pipyatam dhīyaḥ
7.82.4cd iśāṇā vāsva ubhāyasya kārāva | īnḍrāvaruṇā suhāvā havāmahe

**ukthāvahas-**
6.59.10ab ñindragnī ukthāvahasā | stōmebhīr havaṇaśrūtā

**ukthāśas-**
2.39.1cd brahmāneva vidāṭha ukthāśasā | dūṭēva hāvyā jānyā purutrā

**ukthya-**
8.9.21c yād vā sumnebhir ukthya

**ugrā-**
1.21.4ab ugrā sāntā havāmaha | úpedaṁ śāvanaṁ sutam
5.63.3ab samrājā ugrā vrṣabhā divās pāṭi | pṛthivyā mitrāvārupā vicarṣanī
6.60.5ab ugrā vighanāṇā mṛdhā | ñindragnī havāmaha
10.106.4ab āpi vo asmē pitāreṇa putrā | ugrēva rucā nṛpatīva turyā
tā ha kṣatrum ādhi dhatthā ugrā | yō vāṁ haviṣmān mānasā dādāśa
tā ha tyād vartīr yād āradhram ugrā | itthā dhiya ūḥathuḥ śāśvad āśvaiḥ
tā ha tyād vartīr yād āradhram ugrā | itthā dhiya ūḥathuḥ śāśvad āśvaiḥ
7.62.5cd yuvāṁ śūṣmaṁ nāryaṁ carṣaṇibhyaḥ | sāṁ vīvyathuṁ prtaṇāśaḥ ugrā
10.106.7ab pajařeva cārcaraṁ jāraṁ marāyō | kṣāmdvēṁrēṣu tartārītha ugrā

**udanyajā-**
10.106.6cd udanyajēva jēmanā maderū | tā me jāryāv ajāraṁ marāyō

**ǔdītī-**
1.108.12ab yād ñindragnī ūdītā sūryasya | mādyhe divāḥ svadhāyā mādāyethe
1.115.6ab adyā devā ūdītā sūryasya | nīr āṁhasaḥ pipṛtā nīr avadyāt
5.62.8ab hirānārāṇam uṣāso vyuṣṭāv | áyasthū nam ūdītā sūryasya
5.69.3ab prāṭārā devīṁ āṭīṁ johāvīm | madhyaṁdina ūdītā sūryasya
5.76.3ab utā yātaṁ saṁgavē prāṭār āhno | madhyaṁdina ūdītā sūryasya
udumbalā- 10.14.12ab  uruṇasāv asutṛpā udumbalā  |  yamasya dūtāu carato jānāṇi ānu

udbhid- 10.76.1cd  ubhē yathā no āhanī sacabhūvā  |  sādaḥ-sado varivasyāta udbhidā

upamā- 8.29.9ab  sādo dvā cakraṭe upamā divi  |  samrājā sarpirāstuḥ

ūpāstutu- 10.167.3cd  távahāṃ adyā maghavannū upāstuttu  |  dhātar vidhātaḥ kalāśāṃ abhakṣayam

upāstha- 1.35.6ab  tisrō dyāvaḥ savitūr dvā upāsthāṃ  |  ēkā yamasya bhūvane virāṣṭ
1.124.5cd  vy u prathate vitarāṃ vārīya  |  ōbhā pṛṇantī pitrōr upāsthā

ūpeti- 3.18.1ab  bhāvā no agne sūmanā ūpetau  |  sākeva sākhye pitāreva sūdhūḥ

ubhā- 1.22.2ab  yā surāthā rathītama  |  ubhā devā divisprśā
1.23.2ab  ubhā devā divisprśā  |  indravāyū havāmahe
1.46.15ab  ubhā pibatam aśvīnā  |  ōbhā naḥ śārna yachatam
1.111.4cd  ubhā mitrāvāruṇā nūnām aśvīnā  |  tē no hinvantu sātāye dhiyē jiśē
d 1.120.12c  ubhā tā básri nāsyataḥ
1.124.5cd  vy u prathate vitarāṃ vārīya  |  ōbhā pṛṇantī pitrōr upāsthā
1.140.3ab  kṛṇaprūtathau vevijē asya saksitāu  |  ubhā taretē abhi mātārā śiśum
1.141.4cd  ubhā yād asya jauṣum yād invata  |  ād id yāviṣṭho abhavad ghṛṇā śuciḥ
d 1.182.4cd  vācām-vācām jārītī ratniniṇu kṛtām  |  ūbhā śaṃsaṃ nāsatyāvatam mâma
1.185.9ab  ubhā śaṃsā nāryā mām avistām  |  ubhē mām ūṭī avāśa sacetām
d 2.27.15cd  ubhā kṣāyāv ājīvan yāti pṛtsū  |  ūbhāv ārdhau bhavataḥ sādhūḥ asmai
d 3.3.11cd  ubhā pitarā mahāyann ājāyata  |  agnir dyāvāpṛthivī bhūri-retasā
d 4.4.14cd  ubhā śaṃsā sūdaya satyātāte  |  'nuṣṭhūya kṛṇuhu ahrayaṇa
5.38.3cd  ubhā devāv abhiṣṭaye  |  divāś ca gmāś ca rājathāḥ
d 5.44.12cd  ubhā sā vāra śṛty eti bhāti ca  |  yād śm gaṇam bhājate suprayāvabhiḥ
d 5.46.2cd  ubhā nāsatyā rudro ādha gaṇāḥ  |  pūṣā bhāgaḥ sārasvatī juśanta
5.68.2ab  samrāja yā ghṛtayoṇī  |  mitraś cobbha vārṇaḥ ca
5.86.1ab  indraṅgī yām āvatha  |  ūbhā vājeṣu mārtym
6.60.13ab  ubhā vām indraṅgī āhuvaḥdhyā  |  ūbhā rādhasāh saḥ mādayādhyai
6.60.13cd  ubhā dātārāv iṣam rayāṁ  |  ūbhā vājasya sātaye huve vām
6.69.8ab  ubhā jīgathure nā pārā jayetē  |  nā pārā jige katarās canāinoḥ
7.1.17c  ubhā kṛṇvanto vahatū miyēdhe
7.37.3cd  ubhā te pūṛṇā vāsunā gābhastī  |  nā śunṛtā ni yamate vasaivyā
7.93.1cd  ubhā hi vāṁ suhāvā jōhavīmi  |  tā vajāṃ sadyā uṣāte dhēṣṭha
8.5.29c  ubhā cakrā hīranyāyā
d 8.31.8c  ubhā hīranyapeśasā
d 8.61.18cd  ubhā te bāhū vrṣaṇā śatakroto  |  nī yā vajraṃ mimikṣātuḥ

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8.72.12c  ubhā kārṇā hiraṇyāyā
8.77.11cd  ubhā te bāhū ráyā yūsamskṛta | ṛdupe cid ṛduvṛdha
8.86.1ab  ubhā hi dasrā bhīṣaja mayophonvā | ubhā dākṣasaya vācaso babhūvāthuḥ
8.101.7cd  ubhā yātaṃ nāstāya sajōśasā | prāti havyāni vītāye
9.5ab  ubhā devā nṛcākasā | hōtārā dāivyā huve
10.14.7cd  ubhā rājānā svadhāyā mādaṅtā | yamān paśyāsi vāruṇaṃ ca devām
10.85.9ab  sómo vadhāyūr abhavad | aśvināṣṭam ubhā varā
10.86.14cd  utāhām admi pīva id | ubhā kūkṣi pṛṇanti me
10.87.3ab  ubhōbhāyavīnna upa dhehi dāṃṣṭrā | hiṃsrāh śīśāno 'varam pāram ca
10.105.2c  ubhā rajī nā keśinā pātir dān
10.125.1cd  ahāṃ mitrāvārunobhā bijharasya | ahāṃ indrāngni ahāṃ aśvinobhā
10.128.7cd  imaṃ yajñām aśvinobhā bṛhaspātir | devāḥ pāntu yājamānaṃ nyarthāt
10.131.5ab  putām iva pitārāv aśvinobhā | indrāvāthuḥ kāvyair daṃsānābhiḥ
1.179.6cd  ubhāv vārāvā vśir ugrāḥ pūpoṣa | satya devesv āśiṣo jagāma
2.27.15cd  ubhā kṣayāv ājāya yāti pratsū | ubhāv ārdhau bhavataḥ sādhān asmāi
7.104.13cd  hānti rākṣo hānty āśad vādantam | ubhāv indrasya prāśitaḥ sayāte
10.83.7cd  juhōni te dharuṇaṃ māḍhvo āgram | ubhā upāṃṣuḥ prathamā pibāva
10.106.1ab  ubhā u nūnum tād id arthayeteh | vi tanvāthe dhīyo vāstrāpāseva
10.106.1cd  ubhāv samudrāvāḥ kṣetī | yās ca pūrva utāparāḥ

urū-
2.27.16cd  aśvāva tāṃ āti yeṣaṃ rathena | āriṣṭā urāv ā sārman syāma
3.11ab  urāu mahām anibādhē vavardhā | āpo agniṃ yasāsah sāṃ hi pūrviḥ
3.6.8ab  urāu vā yē antārikṣe mādanti | divō vā yē rocanā sānti devāḥ
3.54.9cd  devāsā yātra paniitāra evair | urāu pathi vyūte tathūr antāḥ
5.42.17a  urāu devā anibādhē syāma
5.43.16a  urāu devā anibādhē syāma
5.52.7ab  yē vāvydhanta pārthivā | yā urāv antārikṣa ā
7.39.3ab  jmayā ātra vāsavoropaṃ devā | urāv antārikṣe marjayanta ubhrāḥ
8.98.9ab  yuṣjānti hāṛi īṣirāsyā gāthayā | urāu rātha urūyuge
9.97.16ab  juṣṭvī na indo supāthā sugāny | urāu pavasā vārivāṃsi krūvān
10.70.6cd  ā vāṃ devāsa uṣaṭi usānta | urāu śīdantaubhage upāsthe
10.131.1cd  āpōḍico āpa śūrdhārāca | urāu yāthā távā sārman mádema

urukramā-
7.99.6ab  iyāṃ maniṣā bṛhati bṛhantā | urukramā tavāsā vardhāyantī
tuviyātā urukṣāyā

urukṣitī-
9.84.1cd  kṛdhī no adya vārīvaḥ svastimād | urukṣitāu grūhilī dāivyāṃ jánam

urugāyā-
4.14.1cd  ā nāsatyurugāyā rāthena | āmāṃ yajñām āpa no yātam ācha

urucākṣas-
8.101.2ab  vārṣṭḥahakṣatrā urucākṣasā nārā | rājānā dirghaśrūttām

uruvyācasa-
1.160.2ab  uruvyācasā mahānī asaścātā | pitā mātā ca bhūvanāni rakṣataḥ

uruśāṃsa-
3.62.17ab  urušāṃsā namoṛdha | mahānā dākṣasya rājathaḥ
उरुणसाव- 9.72.7ab उरुणसाव असुत्र्पां उदुम्बलाव | यमास्य दुताव carato jānāनि ानु

उसाः- 7.42.5cd ांक्ता बर्हिष सदाधम usā | उसानी मित्रावरुण याजेहा
8.27.2ab ा पशुम गा न्त्रन्नि वानसपातिन् | उसासा नाकतम शादार्णि
1.188.6c उसासाव एह सिदाधम्
3.4.6ab ा भार्णमाणे usāsā उपाने | uta smayete tanvā वीरुपे
3.14.3ab ा वाहतां ता उसासा वाजायानि | अगे वातस्या pathyāभिर ाहचा
5.1.4cd याद शुव उसासा वीरुपे | श्वे यो यजाये अगे ाहनाम
1.73.7cd ा नाक्ता निम् cakrur usāsā वीरुपे | ाणं मा वार्णम ारुणाम ा साम द्वहुम figura  

उसासानक्ताः- 1.122.2ab पातिव पुर्वाहुिषण वायम्हात्या | उसासानक्ता पुरुढाहाविदाने
1.186.4ab ा पा वे नामसा जिग्झा | उसासानक्ता सुधुग्छेवा देहुः
7.2.6ab ा योषणे दिव्य माधुं ना | उसासानक्ता सुधुग्छेवा देहुः
2.3.6ab साधव ापांसणि साना ना उक्ति | उसासानक्ता वाये वेया राय्तिदे
2.31.5ab ा ते ते देव मुहाँ मित्तिहुद्व्रशा | उसासानक्ता जागतां अपीज्वाए
4.55.3cd ा उहे यात्रा नो ाहन नीपाता | उसासानक्ता कारतां ादाब्धेजे
5.41.7cd उसासानक्ता विदुश्वा विस्वाम | ा हा वहतो मार्त्या याज्ञानम
10.36.1ab उसासानक्ता ब्रह्मण supēsāsā | य्वाभक्ष्मणाम वारुणो मित्रो ारयानम
10.70.6ab ा देवः दिवो duhitara सुशि पे | उसासानक्ता सदाधम् नी यानाइ
10.110.6ab ा ासुवायानि याजेहा उपाने | उसासानक्ता सदाधम् नी यानाइ

उष्ट- 10.106.2ab उष्टावेवा पार्वरेण सर्वत्था | प्रायोगेवा स्वात्र्यासा सुसर्थे

उसरा- 2.39.3cd cakravākेवा ा वाटो usra | arvāङ्गः यात्मः rathyेवा साङ्कः
4.45.5ab svadhabhāसो माधुमांतो ाग्नया | usra जरांतर प्राति वाटो asvinā
6.62.1cd या सदया usra व्युष्य ज्ञो ातान् | युष्युषाताह पारु ारवांस्यी

उर्मि- 9.12.3ab मदाक्षुि क्षेति सादाने | सिन्धुरुर्माविपश्चित
9.21.3c सिन्धुरुर्माव ये ाक्षरान्
9.39.4c सिन्धुरुर्माव ये ाक्षरात
9.85.10cd ासु द्रस्यपां वायम्हान्तां समुद्रां ा | सिन्धुरुर्माव माधुमांतं ाव्यत्रां
1.27.6ab vibhaktivā cītrabhāनो | सिन्धुरुर्माव उपाखा ा
9.14.1ab पारि प्रासियादात काविः | सिन्धुरुर्माव ाहि ा्रिताह
9.72.7ab nābhā प्रथिव्य दारुवा महो दिवो | ापानु उर्माव सिन्धुःस्य ांटर ाक्षितान
9.73.2ab सामक्य ामयान्को माहिशा ाहेस्रान् | सिन्धुरुर्माव ाहि वेनाव ाविपायन

य्रा- 1.174.5ab वाहा कुसं इन्द्रा यासमि ाकान् | syुमायुः र्यार् वातस्याः
4.16.11cd र्यार् वाजाम ा गाद्वियः युयुः | काविः याद ाह ार्ययुः ाहुश्वत
8.1.32ab ा र्यार् माहिशम मामाबे | सह माच ािरण्याय
10.22.5ab tvाम् त्यः चीद वातस्यावायः | र्यार् ामान्या ावधियाई
8.68.15ab र्यार् यव indrotā ा दाडे | हार्य र्यूसाया सूनवाय

र्ता- 10.106.5ab वामसवेवा पुषर्या ाभितां | मित्रेवा र्ता ातारा ाशापान्तार

र्तास्प्रिः-
1.2.8ab  
\textit{ṛtēna} \textit{mitrāvaruṇā} | \textit{ṛtāvṛdhāv ṛtasprśā}

\textit{ṛtāvan}-

1.106.3ab  
āvantu naḥ pitāraḥ supravācanā | utā devī devāputre \textit{ṛtāvṛdhā}

1.159.1ab  
prā \textit{dyāvā} yajñāhīḥ prathiv ī \textit{ṛtāvṛdhā} | mahī stūṣe vidātheṣu \textit{prācetasā}

5.65.2cd  
tā sātpaṭi \textit{ṛtāvṛdhā} | \textit{ṛtāvāṇā} jāne-jane

9.9.3c  
mahān mahī \textit{ṛtāvṛdhā}

1.47.1ab  
ayāṁ vāṃ mādhumattamaḥ | sutāḥ soma \textit{ṛtāvrdhā}

2.41.4ab  
ayāṁ vāṃ \textit{mitrāvaruṇā} | sutāḥ soma \textit{ṛtāvṛdhā}

1.47.3ab  
\textit{āśvinā} mādhumattamaḥ | pāṭam somaṃ \textit{ṛtāvṛdhā}

1.47.5cd  
tābhīḥ śv āśmāṃ avataṃsubhas paṭī | pāṭam somaṃ \textit{ṛtāvṛdhā}

3.62.18c  
pāṭam somaṃ \textit{ṛtāvṛdhā}

7.66.19c  
pāṭam somaṃ \textit{ṛtāvṛdhā}

8.87.5cd  
dāśara hiranyavartanī subhas paṭī | pāṭam somaṃ \textit{ṛtāvṛdhā}

6.59.4ab  
yā indrāgni sutēṣu vāṃ | stāvat tēṣv \textit{ṛtāvṛdhā}

1.23.5ab  
\textit{ṛtēna} yaś \textit{ṛtāvṛdhāv} | rāsya jyōtiṣas paṭī

1.28ab  
\textit{ṛtēna} \textit{mitrāvaruṇā} | \textit{ṛtāvṛdhāv ṛtasprśā}

\textit{ṛtvij}-

8.38.1ab  
yajñāsyā hi sthā \textit{ṛtvijā} | sānī vājēsu kārmasu

10.70.7cd  
purōhitāv \textit{ṛtvijā} yajnē asmin | \textit{vidūṣṭarā} drāviṇam ā yajethām

\textit{ṛdūvṛdh}-

8.77.11cd  
ubhā te bāhū ráyā ṣuṣāṃśkṛta | rdūpē cīd \textit{ṛdūvṛdhā}

\textit{ṛbhumānt}-

8.35.15ab  
\textit{ṛbhumāntā vṛṣaṇā vājavantā} | \textit{marūtvantā} jaritur gachatho hāvam

\textit{ṛṣvā}-

6.47.8cd  
\textit{ṛṣvā} ta indra sthāvirasya bāhū | ūpa stheyāma śaraṇaḥ \textit{ṛbrhánta}

10.73.3ab  
\textit{ṛṣvā} te pāḍā prā yāj jīgās | āvardhan vājā utā yē cīd ātra

1.28ab  
tā no adyā vanaspatī | \textit{ṛṣvāv} ṛṣevbhiḥ soṭṛbhiḥ

\textit{ĕtavga}-

7.70.2cd  
yō vāṃ samudrāṇ saritaḥ pīparty | \textit{ĕtavga} cin nā suyūjā yujnāh

8.70.7cd  
\textit{ĕtavga} cīd yā ētasā yuyōjate | hārī indro yuyōjate

\textit{eṭa}- [pronominal stem]

3.43.4ab  
ā ca tvām \textit{eṭā vṛṣaṇā} vāhāto | hārī sākhāyā sudhūrā svāṅgā

7.36.4ab  
girā yā \textit{eṭā} yunājad dhārī ta | īndra priyā \textit{ṣurāṭhā} śūra dhāyū

8.45.39ab  
ā ta \textit{eṭā} vacyoyūjā | hārī grbhnī \textit{sumādrathā}

10.27.20ab  
\textit{eṭāu} me gāvau pramarasya yuktāu | mō śuḥ prā sedhiḥ mūhur in mamandhi

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10.85.18ab pūrvāparām carato māyāyatū | śiśū kṛśṇantau pári yāto adhvarām
eṭāsa-
8.70.7cd ētagyā cid yā ēṭāśā yuyōjate | hārī īndro yuyōjate
eṭi-
10.178.2cd urvī nā práthvī bāhule gābhīre | mā vāṃ ēṭau mā páretaṃ riśama
eśṭi-
6.21.8cd tvāṃ hy āpiḥ pradīvi pīṭṭāṃ | śāsvad babhūthā suhāva ēṣṭau
okivāṃs-
6.59.3ab okivāṃsā sutē sācāṃ | āśvā sāptē ivādane
ōṣṭha-
2.39.6ab ōṣṭhāv iva mādhv āśnē vādanta | stānāv iva pipyatam jīvāse naḥ
ka-[pronominal stem]
10.90.11cd mūkhaṃ kīṃ asya kāu bāhū | kāū ūrū pádā ucye te
kakṣyaprā-
1.10.3ab yuksvā hi keśinā hārī | vrṣanā kakṣyapra
karā-
1.116.13ab ājohavīṅ nāsatyā karā vāṃ | mahē yāman purubhujā pūramdhīḥ
karanā-
1.119.7ab yuvāṃ vāndanaṃ nīrṣṭaṃ jaraṇyāyā | rātham nā dasṛā karaṇā sāṃ invathaḥ
karāsna-
3.18.5cd stotrū duroṇe subhāgasya revāt | śprār karāsna ādhiśe vāpūṃṣi
6.19.3ab prthū karāsna bahulā gābhastī | asmadyāk sāṃ mimīhi śravāṃsi
kārṇa-
4.23.8cd rātya śloko badhirā tatarda | kāṛṇā budhānāḥ śucāmāṇa āyōḥ
4.29.3ab śrāvāyed asya kāṛṇā vajāyādyāḥ | jūṣṭam ānu prā dīṣāṃ mandayādhyai
6.9.6ab vi me kāṛṇā patayato vi cākṣur | vidāṃ jyōṭir hṛdaya āhiṭaṃ yāt
6.38.2ab dūrāc cid ā vasato asya kāṛṇā | ghōṣād ṭirdrasya tanyati bruvāṇāḥ
8.72.12c ubhā kāṛṇā hiraṇyāyā
t0.106.9cd kāṛṇeṣva sāsur ānu hī śmārātho | āṃṣeva no bhajataṃ citrām āpnaḥ
2.39.6cd nāseva nas tanvō rakṣitārā | kāṛṇāv iva suśṛtā bhūtam asmē
kāḷaśa-
6.69.2ab yā viśvāṃ janītārā maṭinām | īndrāvīṣṇu kāḷāśa somadhānā
kaviçe-
3.12.3ab īndram agniṃ kaviçeḍā | yaṃjāsya jūtya vrṇe
kaśapakā-
8.33.19cd mā te kaśapakā đrśan | strī hi brahmā babhūvitha
kaśāvant-
8.25.24ab smādabhīṣu kāśāvantā | vīpṛ īnviṣṭḥayā maṭī
cakānā-[perf.mid.part. kā-]
6.68.3ab  tá grññhi namasyébbhiḥ śùṣaiḥ  |  sumnèbbhir indráváruṇa cakānā
kāmya-
1.6.2ab  yuññjanty asya kāmyā  |  háṛi vipakṣasā rāthe
1.8.10ab  evā hy asya kāmyā  |  stôma ukthāṃ ca śaṃsyā
kirāṇa-
10.106.4cd  īryeva puṣṭyāi kirāṇeva bhujyāi  |  śruṣṭivāneva hávam ā gamiṣtam
kīnāra- 10.106.10cd  kīnāreva svēdam āsīyvidānā  |  ksāmevorjā sūyavasāt sacethe
kuṣi- 9.80.3ab  ēndrasya kuṣā pavate madintama  |  āṛjan vāśānā śrāvase sumaṅgālaḥ
9.109.18ab  prá soma yāḥindrarsya kuṣā  |  nṛbhīr yemānō ādribhiḥ sutāḥ
kumārin-
8.31.8ab  putriṇā tā kumārinā  |  viśvam āyur vy āśnutaḥ
kulphā- 7.50.2ab  yād vijāman pāruṣi vāndanaṃ bhūvad  |  āṣṭhitvāntau pāri kulphāu ca déhat
cakrāṇa-  [perf.mid.part. kr-]
4.41.10cd  tā cakrāṇā ūtibhir nāvyasibhir  |  asmatrā rāyo niyūtaḥ sacantām
kṛṭa-  [past.pass.part. kr-]
1.28.2ab  yātra dvāv iva jagbhānā  |  adhiṣavaṇyā kṛṭā
8.10.3ab  tyā nv āsviṇā huve  |  sudāṃsasā grbhē kṛṭā
kārtva-
1.161.3cd  dhenūḥ kārtvā yuvasā kārtvā dvā  |  tāni bhṛtār ānu vah kṛty āmasi
kṛṣṭyoajas- 7.82.9ab  asmākam indrāvaruṇa bhāre-bhare  |  puroyodhā bhavatāṃ kṛṣṭyojasā
kṛṣṇaprū́ṭa- 1.140.3ab  kṛṣṇaprūtāu vevijy asya sakṣitā[ū]  |  ubhā tarete abhi mātārā śiśum
kēśavant- 10.105.5ab  ādhi yās tasthāu kēśavantā  |  vyācasvantā nā puṣtyāi
keśin- 1.10.3ab  yuksvā hi keśīnā hāṛī  |  vṛṣaṇa kakṣyaprā
guṇa-
1.82.6ab  yunājīmi te brāhmaṇā keśīnā hāṛī  |  ūpa prā yāhi dadhiśe gābhastyoḥ
3.6.6ab  ṛtasya vā keśīnā yogyābhir  |  ghṛtasūvā rōhitā dhuri dhīṣva
3.41.9ab  arvāṃcam tvā sukhē rāthe  |  vāhatām indra keśīnā
guṇa-
8.17.2ab  ā tvā brahmayūjā hāṛī  |  vāhatām indra keśīnā
guṇa-
8.14.12ab  āṇḍram it keśīnā hāṛī  |  somapēyāya vakṣataḥ
10.105.2c  ubhā rajī nā keśīnā pātir dān
krātu- 10.95.3cd  avīre krātāu vī daavidyutan nā  |  āṛṛ nā māyūṃ citayanta dhūnayaḥ
krātumant- 10.59.1ab  prā tāry āyuḥ pratarāṃ nāvīya  |  sthātārēva krātumatā ráthasa
gántr

1.183.2ab suvṛd rātho vartate yānn abhi kṣām | yāt tiṣṭhathaḥ krātumantaḥ prkṣé
dracuvid-
2.39.2cd méne iva tanvā śūmbhamāne | dámpatīva dracuvidā jāneṣu

cakramāṇa- [perf.part. kram-]
6.62.2ab tā yajñām ā śucibhiṣ cakramāṇā | rāthasya bhānunṛ rurucū rājohiḥ

krīḍant- [past.pass. part. krīḍ-]
10.85.18ab pūrvvāparāṃ carato māyāyaitau | śīśu krīḍantau pāri yāto adhvarām
10.85.42cd krīḍantau putraīr nāptṛbih | mōdamānu svē gṛhē
ekṣatriya-
8.25.8c dhṛtvratā kṣatriyā kṣatrāṃ āśatuh
7.64.2ab ā rājānā maha rātasya gopā | sindhuapati kṣatriyā yātams arvāk

kṣam-
10.12.1ab dyāvā ha kṣāmā prathamē rēṇa | abhīṣrāvē bhavataḥ satyavācā
ekṣāya-
2.27.15cd ubhā kṣāyāv ājāyan yāti pṛtstū | ubhāv ārdhau bhavataḥ sādhū asmai

kṣāyatant- [part. kṣī/-kṣā-]
7.64.1ab divi kṣāyatantā rājasar prthivyāṃ | prā vām gṛtvāsya nirpijo dadāran
7.93.2cd kṣāyatantu rāyō yāvasasya bhūreḥ | pṛktāṃ vājasyā sthāvirasya gṛṣvṛēḥ

kṣetrasātī-
7.19.3cd prā pāurukutsim trasādasyum āvah | kṣetrasātā vṛtrahātyeṣu pūrum

khāramajrā-
10.106.7cd ṛbhū nāpat khāramajrā kharajrur | vāyūr nā parparat kṣayad rayṇām

khrghala-
2.39.4cd śvāneva no ārīṣayā tanūnāṃ | khrkghaleva visrāsah pātam asmān

gābhaṭi-
1.62.12ab sanāḍ evā tāva rāyo gābhastau | nā kṣīyante nópa dasyanti dasma
2.18.8cd āpa jyeṣṭhe vārūthe gābhastau | prāyē-prāye jīgvāṃṣaḥ syāma
6.20.9ab sā īṃ sprdro vanate āpṛatīto | bhībhrād vājrāṃ vṛtrahaṇam gābhastau
10.44.2ab suṣṭhāmā rāthaḥ suyāmā hārī te | mīmyākṣa vājro nrpate gābhaṭau
10.61.3cd ā yāḥ sāryābhis tuvinrnmṇṭo asya | āśrūyaḥsīṭāyam gābhastau
10.73.8ab tvām etāṃ pariṣye vi nāma | īśāṇa inda dadhiṣe gābhastau

gmānt- [part. gom-]
10.22.6ab ādha gmāntośānā prchate vāṃ | kādathā na ā grhām
10.32.1ab prā sū gṁāntā dihyasānasya sakṣaṇi | varēbhir varāṁ abhi sū prayīdavataḥ
1.122.11ab ādha gmāntā nāhuṇo hāvaṃ sūreḥ | śrōtā rājāno arṇṣasya mandraḥ

gānt- [gom-]
1.17.2ab gāntārā hi stho ‘vase | hāvanṛ viprasya māvatāḥ
8.5.5c gāntārā daśūṣo grhām
8.13.10c gāntārā daśūṣo grhām namasvinaḥ
8.22.3cd avācīnaḥ sv āvase karāmahe | gāntārā daśūṣo grhām

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gāmiṣṭha-  
1.118.3cd kīm aṅgā vāṃ prāty āvartīm gāmiṣṭha | āhūr vīpṛāso aśvinā purājah  
3.58.3cd kīm aṅgā vāṃ prāty āvartīm gāmiṣṭha | āhūr vīpṛāso aśvinā purājah  
5.76.2ab nā saṃskṛtām pra mīmītō gāmiṣṭha | āntī nūnām aśvinōpastutehā  

gambhiracetas-  
8.8.2cd bhūjī hiraṇyapeśasā | kāvī gambhiracetasā  

jāgrvāṃś- [intens.part. gr-]  
1.136.3c jāgrvāṃśā dīvē-dive  

gāviṣṭi-  
1.91.23cd mā tvā tanad iṣīse vīrāṣya | ubhāyebhyaḥ pra cikīṣā gāviṣṭau  
3.47.4ab yē tvāhihātye maghavann āvardhan | yē śāṃbarē harivo yē gāviṣṭau  
6.31.3ab tvāṃ kūṭṣenābhī śūṣṭam indra | aśuṣṭaṃ yudhiya kūṭyavam gāviṣṭau  
6.47.20cd bṛhaṃśate pra cikīṣā gāviṣṭav | itthā satē jariṭrā indra pānthām  
8.57.3cd sahasraṃ śāṃśā uta yē gāviṣṭau | sārvāṃ śāṃ śāmśā tāmā yātā pibadhayai  
10.61.23ab ādha yād rājānā gāviṣṭau | sārat saranyuḥ kārāve jaraṇyuh  
10.102.2cd rathṛ abhūn mudgalāṃ gāviṣṭau | bhāre kṛtṛm vy ace śindrasenā  

gavyānt- [part. gavy-]  
1.131.3de yād gavyāntā dvā jānā | svār yāntā samūhasi  

grṇānā- [aor.mid.part. gir-/gr-]  
1.117.11ab sūnō mānenāśvinā grṇānā | vājaṃ vīprāya bhūraṇā rádāntā  
6.63.2ab āraṃ me gantam hāvanāyāsmāi | grṇānā yāthā pibāṭho āndhaḥ  
3.62.18ab grṇānā jamādagnina | yōnāv rāṣya sīdatam  
8.101.8cd prācīnḥ hōṛaṃ pratirāṃtv ītaṃ narā | grṇānā jamādagnina  
6.68.8ab nū na indrāvaruṇa grṇānā | pṛṅktāṃ rayiṃ sauśravasāya devā  

giri-  
8.45.5ab prāti tvā śasvāvā vadād | girāv āpso nā yodhiṣat  

girvaṇastama- [girvaṇas-]  
5.86.4cd pāṭi turāṣya rādhaso | vidvāṃṣā girvaṇastamā  

gśhra-  
2.39.1ab grvāṇeva tād id ārtham jarethe | gśhra eva vrkṣaṃ nīdimāntam ācha  

g-  
3.33.1cd gāveva suḥrē mātārā riḥāṇe | vipāḍ chutudrā pāyasā javete  
5.27.1ab anavantā sāpatir māmahe me | gāvā cētiṣho āsuro maghōnah  
3.53.17ab sthirāu gāvau bhavaṭaṃ viṛūr ākṣo | mēṣa vi ṣaṃ vairi mā yugāṃ vi śāri  
6.27.7ab yāṣya gāvā aruṣaḥ sūyavasyā | antār ū śū cārātō rērīhāṇa  
10.27.20ab etāu me gāvau pramarāṣya yuktāu | mō śū prā sēdhīr mūhur in mamandhi  
10.85.11ab ṭksaṃāḥbhyāṃ abhihitau | gāvau te sāmanāv itaḥ  

gojit-  
1.102.6ab gojitā bāḥū āmitakratuḥ simāv | kārman-karmaṇī chaṭāmuṭūḥ khajaṃkarāḥ  

gōpati-  
10.19.3ab pūnar etā ni varṇaṃ | asmīn puṣyantu gōpatau
gópariṇas-
10.62.10ab utá dāsā parivise | smāddiśī gópariṇāsā
gopā-
7.91.2ab usāntā dūtā nā dābhāya gopa | māsāś ca pāthāḥ śarādaś ca pūrvāḥ
tā vām viśvasya gopā | deva devēṣu yajñīyā
8.25.1ab abbhūtaṃ gopa mithūnā śubhas paṭi | priyā aryaṃno dūryāṃ aśimahi
10.40.12cd jātāu viśvasya bhūvanasya gopāu | deva akṛṣvam aṃṛtasya nābhīm
2.40.1cd yād bāṁhiṣṭhaṃ nātvīdhe sudāṁ | ṛcchedraṃ sārma bhūvanasya gopa
5.62.9ab ā rājāṇa maha ṛtasya gopa | sindhupati kṣatriyā yātām arvāk
7.64.2ab ṛtasya gopāv ādhi tiṣṭhatho rātham | sātyadharmāṇaḥ paramē vyōmanī
gomagha-
7.71.1cd āśvāmgaḥ gomaghaḥ vāṃ huvema | divā nāktam śārum asmād yuyotam
gosāti-
8.84.7c gosātā yāsyate gīraḥ
tā yātra gosātā dhṛṣṭīṣu khādiṣu | viśvak pātanti didyāvo nṛṣāhye
gūrā-
7.69.6ab nārā gaurēva viḍyūtaṃ tṛṣāṇā | asmākam adyā sāvanōpa yātam
5.78.2ab āśvinā hariniāv iva | gaurāv iivānu yāvasam
8.87.1cd maḍḍhaḥ sutāsya sā divi priyō narā | pātāṃ gaurāv ivēriṇe
8.87.4cd tā vāvṛdhāṇā āupa susūṭumīṇ divo | gantāṃ gaurāv ivēriṇam
gṛvān-
2.39.1ab gṛvāṇeva tād id ārtham jarete | gṛdhreva vrksaṃ nidhimāntam ācha
gharmā-
10.106.8ab gharmēva mādhu jaṭhāre sanerū | bhāgevitā turphārī phārivāram
10.114.1ab gharmā sāmantā trivṛtmaṇ vu āpatus | tāyor juṣṭiṃ mātarīśvā jagāma
gharmyesṭhā-
10.106.5cd vājevocca vāyasā gharmyesṭhā | méveṣeṣa saparyā pūrīṣā
gṛṇi-
6.3.7cd gṛṇā nā yō dhṛajasā pātmanā yāṃ | ṛrodaśī vāsunādāṃ supāṇī
gṛṭapṛc-
6.70.4ab gṛṭēṇa dyāvāprthivī abhiṣvte | gṛṭaśriyā gṛṭapṛcā gṛṭāvṛdhā
gṛṭaśrī-
6.70.4ab gṛṭēṇa dyāvāprthivī abhiṣvte | gṛṭaśriyā gṛṭapṛcā gṛṭāvṛdhā
gṛṭasnū-
3.6.6ab ṛtasya vā keśinā yogyābhīr | gṛṭasnūvā rōhitā dhuri dhiśva
gṛṭānna-
6.67.8cd tād vāṃ mahitvāṃ gṛṭānṇāv astu | yuvāṃ dāsūṣe vī caiṣṭam āṃhaḥ
gṛṭāvṛdh-
6.70.4ab gṛṭēṇa dyāvāprthivī abhiṣvte | gṛṭaśriyā gṛṭapṛcā gṛṭāvṛdhā
ghṛṣu- 6.46.4ab | bádhase jánān vrṣabhéva manyúna | ghṛṣau mīlhá rcīsama
ghorá- 6.67.4cd | prá yā māhi mahāntā jáyamānā | ghorā mártāya ripāve ni didhaḥ
cakrā- 8.5.29c | ubhā cakrā hiraṇyāyā
cakravākā- 2.39.3cd | cakravākēva práti vástór usrā | arvānçā yātaṁ rathyēva śakrā
cakrī- 1.185.1cd | viśvam tmanā bhibhrtō yād dha nāma | vi vartete āhanī cakrīyeva
cakrābhi- 2.34.9cd | vartāya tāpuśa cakrīyābhi tām | āva rudrā āsāso hantaṁ vádhaḥ
cakrāvāsē- 2.34.14.cd | trītō nā yān pānca hōṁ abhiṣṭaya | āvavārtad āvarāṇ cakrīyāvase
vāṅī- 5.30.8cd | āśmānaṁ cit svaryāṁ vārtamānam | prá cakrīyeva rōdaśi marūdbhyaḥ
vāṅī- 10.89.4cd | yō ākṣenēva cakrīyā śācibhir | viśvak tāstāmbha prthivēm utā dyāṁ
cākṣus- 2.39.5ab | vātēvāuryā nadyēva rītir | aksī iva cākṣuṣā yātam arvāk
caturakṣa- 10.14.10ab | āti drava sārameyāu svānau | caturakṣaṁ śabālau sādhunā pathā
caturakṣā- 10.14.11ab | yāu te svānau yama rakṣitārau | caturakṣāu pathirākṣā niṛcākṣasau
candrāma- 10.64.3cd | sūryāmāsa candrāmaśa yamamā divī | tritaṁ vātam uśāsam aktōm aśvinā
camrāsa- 4.33.5ab | jyeṣṭhā āha camrāśa dvā karēti | kāṇyān trīn kṛṇavāmēty āha
cam- 3.55.20ab | mahī sām airac camvā samīcī | ubhē té asya vāsūna nyṛṣte
cāranta- 10.92.12cd | sūryāmāsa vicāranta divikṣitā | dhiyā śamānahuṣṭi asyā bodhatam
cara- 10.167.4ab | prāsūto bhakṣam akaraṁ caraṁ āpi | stōmaṁ cemāṁ prathamaṁ sūrīr ān mṛje
caraṇ- 7.94.7ab | indraṁ āvasā gatam | asmābhyaṁ caraṇaṁ saḥ�ahā

citr- 10.106.3ab | sākanyūjā śakunāseyeva pakṣā | paśvēva citrā yājur ā gamiṣṭam
citrāratha- 4.30.18c | ārṇācitrārathāvadhīḥ
codāyant- 1.117.3cd | mināntā dāsyor āśivasya māyā | anupūrvāṁ vrṣanā codāyantā
codāyant- 10.110.7cd | pracodāyantā vidātheṣu kārū | prācināṁ jyōtiḥ pradīśā disāntā
**codá-**
2.30.6ab  prá hi krátum vr̥hátho yām vanuthó | radhrāsyā stho yājamānasya codāu

**coditā-**
5.43.9cd  yā rādhasā coditārā matinām | yā vājasya draviṇōdā utā tmān

**cyavāna-**  [mid.part. cyu-]
6.62.7cd  daśasyāntā śayāve pīpyathur gām | iti cyavānā sumatin bhuranyū

**chardispā-**
8.9.1ab  yātāṃ chardispā utā nāh paraspā | bhūtāṃ jagatpā utā nas tanūpā

**jagatpā-**
8.9.11ab  yātāṃ chardispā utā nāh paraspā | bhūtāṃ jagatpā utā nas tanūpā

**jaghāna-**
1.28.2ab  yātra dvāv iva jaghānā | adhiśavanyā kṛtā
g

**jāyamāna-**  [part. jan-]
6.67.4cd  prá yā māhi mahāntā jāyamānā | ghorā mártyāya ripāve nī ďidhaḥ
2.40.2ab  imāu devāv jāyamānā juṣanta | imāu tāmāṃsi gūhatām ājuśtā
g

**jaijāṇā-**  [perf.mid.part jan-]
1.23.4c  jaijāṇā pūtādakṣāsā
g

**janāyant-**  [caus.part. jan-]
7.99.4ab  urūṃ yajñaḥya cakrathur ulokām | janāyantā sūryam uṣāsam agnim
g

**jātā-**  [past.pass. jan-]
1.181.4ab  ihēha jātā sām avāvastām | arepāsā tanvā nāmabhīḥ svāiḥ
g
1.184.3cd  vacyānte vāṃ kakuḥ āpsū jātā | yugā jürṇeva vārūnasya bhurēḥ
g
3.39.3cd  vāpūṃṣi jātā mitunā sacete | tamohāṇā tápuśo budhnā ētā
g
4.43.3cd  divā ājātā divyā suparṇā | kāyā śacīnāṃ bhavathāḥ śāciṣṭhā
g
2.40.1cd  jātāu viśvasya bhūvanasya gopāu | devā ḍrṇvāṃ anṛtasya nābhim
g
5.73.4cd  nānā jātāv arepāsā | sām asme bāndhum ēyathūḥ
g
7.33.13ab  satrē ha jātāv iṣītā nāmabhīḥ | kumbhē retāḥ siṣicatūḥ samānām
g

**jāna-**
1.131.3de  yād gavvyāntā dvā jānā | svār yāntā samūhasi
9.86.42cd  dvā jānā yātāyam antār iyate | nārā ca śāṃsāṃ dáivyam ca dhartāri
g
5.34.8ab  sām yāj jānau sudhānau viśvāsardhasāv | āved īndro maḥāvāv gōṣu śubhṛṣu

**jānana-**
2.40.1ab  sōmāpūṣaṇā jānana rayāṇām | jānana divō jānana prthivyāḥ

**janitrī-**
6.69.2ab  yā viśvāsām janitrī matinām | īndràviṃṣū kalāśā somadhānā

**jānya-**
2.39.1cd  brahmāṛeva vidāthā ukthaśāsā | dūtēva hāvyā jānyā purutrā

**jayūs-**
1.117.16cd  vi jayūsā yayathuḥ sānv ādṛer | jātāṃ viṣvāco ahatam viṣeṇa
járant- [part. jvar-]
1.161.7ab níś cármaṇo gām apiṇīta dhītibhir | yā járantā yuvāsā tākṛṇotana

jaraṇā-
4.33.3ab pūnar yē cakrūḥ pitārā yūvānā | sānā yûpeva jaraṇā sāyānā
tā ṛṣṭā jariṇeṇa kāpayā | vāstor-vastor yajatā gachatho gṛhām

jāviṣṭha-
4.2.3ab ātyā vṛddhasū ṛōhiṭā ghrṭāṃṣu | ṛtasya manye mānasā jāviṣṭhā
tā tyājyās

jīṛi-
9.66.9ab mṛjānti tvā sām agrūvo | āvye jīṛāv ādhi śvāṇi

jjuṣṭāṇā- [perf. mid. part. jüst-]
1.118.7cd yuvām kāṇvā cāpiṇītā kācāṇu | pṛty adhartam suṣṭutīm jjuṣṭāṇā
tānī narā jjuṣṭāṇopa yātaṃ | bṛhād vādema vidāṭhe suvīṛāḥ
tā sā subhāḥ yātanā aśvinā svāśvā | gīro dasrā jjuṣṭāṇā yuvākoḥ

jjuṣṭāṇā- [aor. mid. part. jus-]
1.118.10cd ā na ṛpa vṛddhaṁ rāṭhena | gīro jjuṣṭāṇā suvitāya yātam
3.58.7cd nāṣatīr tiṁāḥ yāna jjuṣṭāṇā | sōmaṃ pibatam asrīdhiḥ sudāṇu
5.75.3cde rūdrā hiranyavartanī | jjuṣṭāṇā vājinīvasā | mādhvāvī māma śrutam hāvam
8.57.2cde āsākmaṇa yajjāṇa sāvanām jjuṣṭāṇā | pātaṃ sōmaṃ aśvinā dīdayagnī
tā sā āyataṃ mitrāvaruṇā | jjuṣṭāṇāv āhuṭiṇa narā
tā tyājyās

jēman-
10.106.6cd udanyajēva jēmanā maderū | tā me jarāyv ajāraṃ marāyu

jyēṣṭhatama-
6.67.1ab viśveśaṃ vah satāṃ jyēṣṭhatama | gīrbhir mitrāvāruṇā vāvṛddhāhyai

jrayasānā-
5.66.5cd jrayasānāv āraṃ pṛthū | āti kṣaranti yāmabhīḥ

tādokas-
4.49.6c mādāyēthāṃ tādokasā
tāna-
8.25.2ab mitrā tānā nā rathyā | vāruṇo yāś ca sukrātuḥ
tānaya-
8.25.2c sanāt sujāṭā tānaya dhṛtāvratā
tanī-
1.181.4ab ihēha jāṭā sām avāvāśātām | arepāsā tanvā nāmabhīḥ svāiḥ
3.4.6ab ā bhāndamāne uṣāśā ūpāke | utā smayete tanvā virūpe
4.56.6ab pūnah ā tanvā mithāḥ | svēna dākṣeṇa rājāḥah
2.39.2cd mēne iva tanvā śūmbhamāne | dāmpatiṁ krustviddā jāneṣu
10.65.2ab indrāṇī vṛthrāteṣu sātpatiḥ | mithō hinvānā tanvā sāmoksaḥ
tanūṭyāj-
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\textit{tṛṣāṇā-} [aor. mid. part. \textit{tṛṣ-}]

7.69.6ab nārā gauréva vidyūtaṁ \textit{tṛṣāṇā} | asmākam adyā sāvanópa yātam

\textit{tokāsāti-}

6.18.6cd sā \textit{tokāsātā} tānaye sā vajrī | vitantasāyyo abhavat samātus
10.25.9ef yūdhyaṁānās \textit{tokāsātau} | vivakṣase

\textit{tośā-}

3.12.4ab tośā \textit{vṛtrahāṇā} huve | sajītvānapārajitā

\textit{tośās-}

8.38.2ab tośāsā rathayāvānā | \textit{vṛtrahāṇāparajitā}

\textit{trasādasyu-}

8.49.10ab yāthā kāṇye maghavan \textit{trasādasyavi} | yāthā pakthē dáśavraje

\textit{dāṃṣṭra-}

10.87.3ab ubbhōbhayāvinn ūpa dhehi \textit{dāṃṣṭrā} | himśrāh śisānō `varam páraṁ ca

\textit{dāṃsiṣṭha-}

1.182.2ab indratamā hi \textit{dhiśayā} marūttamā | \textit{dāsrā} dāṃsiṣṭhā rathyā rathītamā
10.143.3ab nārā dāṃsiṣṭhāv ātraye | \textit{sūbhrā} siṣāṣataṁ dhīyāḥ

\textit{dākṣapith-}

7.66.2ab yā dhārāyanta devāḥ | sudākṣa \textit{dākṣapitarā}

\textit{daśasyānt-} [part. \textit{daśasy-}]

6.62.7cd \textit{daśasyāntā} śayāve pipyathur gāṁ | \textit{iti cyavānā} sumatiṁ bhurenāu
8.22.6ab \textit{daśasyāntā} mānave pūrvyaṁ divī | yāvaṁ vṛkṣa karṣathāḥ
8.31.9ab \textit{vīthotrā} kṛtādvasū | \textit{daśasyāntā}ṁrāṭya kām

\textit{dasmā-}

4.41.6cd \textit{indrā} no átra \textit{vāruṇa} syātām | ávobhir \textit{dasmā} páritakmyāyām

\textit{dāsu-}

8.6.14ab nī śuṣṭa indra dharṇasim | vājram jughantha \textit{dāsyavi}

\textit{dāsrā-}

1.46.2ab yā \textit{dāsrā} sīndhumātarā | \textit{manotārā} rayṇām
1.92.18ab čhā devā \textit{mayobhūvā} | \textit{dāsrā} hiranyavartanāḥ
1.182.2ab indratamā hi \textit{dhiśayā} marūttamā | \textit{dāsrā} dāṃsiṣṭhā rathyā rathītamā
6.62.5ab tā valgū \textit{dāsrā puruśākatamā} | \textit{pratnā} nāvyasā vācasā vivāse
8.26.6ab \textit{dāsrā} hi viśvam ānuśān | maksūbhīḥ paridīyathāḥ
8.86.1ab ubbhā hi \textit{dāsrā} bhiṣajā \textit{mayobhūvā} | ubbhā dākṣasya vācaco babhūvāthuḥ
8.87.6cd tā valgū \textit{dāsrā puruḍāṃsāsa} dhīyāḥ | \textit{āśvinā} śrusṭy ā gatam
10.26.1cd prā \textit{dāsrā} niyūdrathāḥ | pūsā aviṣṭa māhināḥ
10.40.14ab kvā svid adyā katamāśv \textit{āśvinā} | viķū \textit{dāsrā} mādaye Tyler śubhās pāṭi
1.3.3ab \textit{dāsrā} yuvākaṁ sutā | \textit{nāsatyā} vyktābarhiṣaḥ
1.158.1cd \textit{dāsrā} ha yād rekṣa aukathyā vān | prā yat sasrāthe ākavābhīr ātri
1.183.5ab yuvānu gōtaṁaḥ purumāḥ śuḥ śrī | \textit{dāsrā} hāvate `vase haviṣmān
4.44.6ab nū no rayin purvūvraṃ bhṛṁaṃ | \textit{dāsrā} mīvīṁ hūmbheṣv asmē
5.75.2cde \textit{dāsrā} hiranyavartanāḥ | \textit{śūsumnā} sīndhuvāhasā | mādhvī māma śruteṁ hávam
1.117.22cd sámābhaḥ
8.85.11ab vārḍhānāḥ śubhaḥ paṭīḥ | dasrāḥ hiranyavartanī
8.81.cd dáśrāḥ hiranyavartanī | pibatam somāyāḥ mādhūḥ
7.69.3ab svāśvā yaśāsāḥ yātavam arvāḥ | dáśrāḥ nīdiḥmā mādhūmantaṁ pibathāḥ
8.87.5cd dáśrāḥ hiranyavartanī śubhaḥ paṭīḥ | pātām sōmaṁ rāṇvīrdhā
1.30.17c gomad dasrāḥ hiranyavat
1.92.16ab áśvinā vartīr asmād āḥ | gomad dasrāḥ hiranyavat
8.22.17c gomad dasrāḥ hiranyavat
1.47.3cd áṭāhāyā dáśrā vāṣaṃ bibhṛatā rāthe | dāśvāṃsāṃ ṣa Vân caḥ gachhatam
1.47.6ab sudāse dáśrā vāṣaṃ bibhṛatā rāthe | prkṛṣo vahatam áśvinā
1.112.24ab āpnavasatām áśvinā vācam asmē | kṛtām no dasrāḥ vṛṣanāḥ maṇiśāṃ
1.116.10cd prātiratam jahitasyāyu dasrāḥ | ād it pātim akṛṣṇataṁ kaṇṇāṃ
d四川
1.116.16cd tāṃṣā aṅkāśi nāṣatāya vīcāksaḥ | ādhaṭṭaṁ dasrāḥ bhīṣajāy anarvān
1.117.5ab sūṣuṇāṃsāṃ nā niṁrtāṃ upāsthe | sūryaṁ nā dasrā tāṃsaḥ kṣīṇyāṃtām
1.117.20ab ādheṇum dasrāḥ stāryāṃ viṣaktām | āpavatāṃ śaṇāve áśvinā gām
1.117.21ab yāvaṃ vṛkṣeṇāśvinā vāpiṇāḥ | isam duhāntā mānuṣāya dasrāḥ
1.118.6ab ud vāndanam airataṁ damṣāṇābhīrh | ud rebhāṁ dasrāḥ vṛṣanāḥ sācībhīḥ
d四川
1.119.7ab yuvāṃ vāndanaṁ niṁṛtaṁ jaranyāyaḥ | rāthaṁ nā dasrāḥ karaṇāḥ sāṃ invathāḥ
1.120.4ab vī pṛcchāṃ pākṣya nā devāṅ | vāṣāṭkṛṣṭyāṣyāḥbhūtāṣya dasrāḥ
1.139.3fg pruṣyānte vāṃ pavāyoḥ hiranyāye | rāthe dasrāḥ hiranyāye
1.139.4ab āceti dasrā vy u nākam ṣrvattho | yuṇāte vāṃ rathayūjo diviṣīṣv
1.139.4de ādhi vāṃ sthāma vandhūre | rāthe dasrāḥ hiranyāye
d四川
1.180.5ab ā vāṃ dānāya vavrīya dasrāḥ | gō ṭeṇa taugryā nā jīvīṁ
1.182.3ab kim ātra dasrāḥ krūṇathā kim āsāthe | jāno yāḥ kṣā cīd āhavīr mahīyāte
4.43.4cd kō vāṃ mahāṁ cīt taṣāyo abhīka | uruṣyātām mādhvī dasrāḥ na utī
d四川
6.69.7ab indrāviṣṇū pibatamāḥ mādhvāḥ asyāḥ | sōmasyā dasrāḥ jathārāṃ prṣṭēṃ
d四川
7.68.1ab ā subhrāḥ yātum áśvinā svāsvāḥ | gīro dasrā jujuṣāṅaḥ yuvākoḥ
8.5.2ab nṛvad dasrāḥ manoyujāḥ | rāthena prṣṭuṣṭasā
1.118.3ab pravādyāmānaḥ suvṛtṛa rāthena | dāśrāvā imāṁ śṛṇutaṁ ślokām ādreh
3.58.3ab suyugbhir āsvīrīṣa rāthena | dāśrāvā imāṁ śṛṇutaṁ ślokām ādreh
1.183.4cd ayām vāṃ bhāgō niḥita ityāṁ gīṛ | dāśrāvā imē vāṃ niḏhāyo mādhūnāṃ
3.58.5cd ēḥa yātavām pathiḥbhīr devayānār | dāśrāvā imē vāṃ niḏhāyo mādhūnāṃ
d四川
1.130.18ab samāṇāyojana hi vāṃ | rāthe dasrāvā āmartyaḥ
5.75.9cd āyoji vāṃ vṛṣanāvati | rāthe dasrāvā āmartyo | mādhvī māma śṛṇatām hāvam
1.117.22cd sa vāṃ mādhvāḥ prá vocad rāṭyān | tvāṣṭrāṁ yād dāśrāvā apikakṣyayāḥ vāṃ
dtrasound
6.60.13cd ubhā dātārav iśāṁ raṇīṁ | ubhā vājasyāḥ sātyāye huve vām
dtrasound
6.47.21cd āhan dāsāḥ vṛṣabhō vasnyāntaḥ | udāvraje varcinaṁ śaṁbaraṇaḥ ca
10.62.10ab utā dāsāḥ pariṣṭe | smāḍdīṣṭaḥ gopārināsāḥ
dyō-
1.61.14ab asyēḍ u bhiyā girāyāśa ca dṛjāḥ | dyāvā ca bhūmā januṣaṁ tuṣete
1.63.1ab tvāṃ maḥāṁ īndra yā ha śuṣmair | dyāvā jajñānāḥ prthivī āme dhāḥ
1.113.2cd samānābandhīr amṛte anuśi | dyāvā vāṃṇaḥ caṭaṁ āśmīnāne
1.143.2cd asyā kṛtāvā samiḥdaṅasāya maṃjānaḥ | prā dyāvā śočiḥ prthivī arocayat
1.159.1ab prā dyāvā yajñāṁḥ prthivī rāṇvīrdhā | maḥiṣuṣṭe vidāṭeṣu pracetasā
1.185.2cd nītyaṁ nā sūṇuṁ pītroṁ upāṣte | dyāvā rākṣatāṁ prthivī no ābhvāt
1.185.3cd tād roṣāja niyātanām jārtṛte | dyāvā rākṣatāṁ prthivī no ābhvāt
d四川
1.185.4cd ubhē devāṇām ubhāyēbhīr āhṇām | dyāvā rākṣatāṁ prthivī no ābhvāt
d四川
1.185.5cd abhijeṣṭhanīḥ bhūvanasāṃ nābhīṁ | dyāvā rākṣatāṁ prthivī no ābhvāt
dadhāte yē amṛtaṁ suprātike | dyāvā rākṣatāṁ prthivī no ābhvāt
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1.185.7cd  dadhāte yē subhāge suprāturī | dyāvā rākṣataṁ prthivī no ābhvāt
1.185.8cd  iyāṁ dhīr bhūyā avayānām eṣāṁ | dyāvā rākṣataṁ prthivī no ābhvāt
2.12.13ab  dyāvā cid asmai prthivī namete | śuśmāc cid asa pārvatā bhayante
2.41.20ab  dyāvā naḥ prthivī imām | sidhrām adyā diviśprśaṁ
3.6.4ab  maḥān sadhāsthe dhruvā ā niṣṭat | antār dyāvā māhīne hāryamāṇaḥ
5.43.2ab  ā suṣṭhī nāmas vartayādhyai | dyāvā vājaya prthivī āmṛdhre
6.11.1cd  ā no mitrāvāruṇā nāsalyā | dyāvā hotraya prthivī vavṛtyāḥ
7.43.1ab  prā vo yajñēṣu devayānto arcan | dyāvā nāmohiḥ prthivī iṣādhyai
7.53.1ab  prā dyāvā yaṁāliḥ prthivī nāmohiḥ | sabādaḥ īle yṛhaḥ yājatre
7.65.2cd  aśyāma mitrāvaruṇā vayāṃ vāṁ | dyāvā ca yātra pīpāyam āhā ca
8.97.14cd  tvād viśvāni bhūvanāni vajrin | dyāvā reje te prthivī ca bhīṣā
9.70.2ab  sā bhikṣamāṇa amṛtasya cāruṇa | ubhē dyāvā kāvyenā vi śaśrathē
10.12.1ab  dyāvā ha kṣāmā prathamē rtēna | abhiśravē bhavatāḥ satyavacā
10.35.3ab  dyāvā no adyā prthivī ānāgaso | mahī trāyateṁ suvitāya mātārā
10.37.2ab  sā mā satyōktaḥ pārī pātu viśvāto | dyāvā ca yātra tatānann āhāni ca
10.46.9ab  dyāvā yāṁ aṁgim prthivī jāniṣṭāṁ | āpaś tvāśā bhṛgaro yāṁ sāhobhiḥ
10.91.3cd  vāsūr vāsūnaṁ kṣayaś ca tvām ēka id | dyāvā ca yāṁ prthivī ca pūṣyataḥ

diviśprś-
1.22.2ab  yā surāthā rathítama | ubhā devā diviśprśā
divyā-
4.43.3cd  divā ājātā divyā suparanā | kāyā śācīnām bhavathaḥ śāciṣṭhā
diśant-[part. diś-]
10.110.7cd  pradcāyantā vidātheśu kārū | prācīnām jyōtiḥ pradiśa diśánta

didivāṃsa-[part. dī-]
10.106.3cd  agrīr iva devayor didivāṃśā | pārijmāneva yajathaḥ purutrā
dīrghaśrūtam-
5.65.2ab  tā hi śrēṣṭhavartcasā | rājāna dīrghaśrūttamā
durmat-
5.42.16ab  devō-devaḥ suhāvo bhūtu māhyam | mā no mātā prthivī durmatāu dhāt
5.43.15cd  devō-devaḥ suhāvo bhūtu māhyam | mā no mātā prthivī durmatāu dhāt
duṣṭāra-
5.86.2ab  yā prṭanāsva duṣṭāra | yā vājeṣu śravāyyā
duhānt-[part. duḥ-]
1.117.21ab  yāvaḥ vṛkenāśvinā vāpantā | iṣaṁ duhāntā mānusāya dasrā
duhitī-
6.49.3ab  aruṣasya duhitāra virūpe | śṛṭbhīr anyā pipiśē sūro anyā
dūta-
2.39.1cd  brahmāneva vidāthā ukthāsāsā | dūtēva hávyā jānyā purutrā
7.91.2ab  usāntā dūtā nā dabhāya gopā | māsaś ca pāṭhāḥ śrādaś ca pūrviḥ
dūtēva hi śtḥo yāsāsā jāneṣu | māpha sthātam mahiśēvāpānāt
urūṇasāv asutṛpā udumbalā | yamāsya dūtāu carato jānāṃ ānu

devā-
1.22.2ab yā surāthā rathitam | ubhā devā diviṃśā
devā diviṃśā | indrāvīyā havāmahe
1.46.2c dhīyā devā vasuvīḍā
devā mahobhūvā | dasrā hiranyavartanī
devā mahobhūvā | nāsātyā vahatūṃ sūryāyāḥ
3.8.9cd unniyamānāh kavibhiḥ purāstād | devā devānām āpi yanti pāthaḥ
5.68.2c devā devēṣu praśāstā
devā devēṣu praśāstā | kūha tyā kūha nū śrutā | divi devā nāsātyā
5.69.3cd īndrā nīv āgnī āvasēhā vajrīṇā | vayāṃ devā havāmahe
8.22.3ab ihā tyā purabhūtāmā | devā nāmobhīr asvīnā
devā nāmobhīr asvīnā | tā vāṃ visvāsya gopā | devā devēṣu yajñīyā
devā devēṣhīr adyā sacānastamā
9.5.7ab ubhā devā nṛcākaṇāsā | hōtārā dāivyā huve
2.40.2ab imāu devāu jāyamānau jusanta | imāu tāmāṃsi guḥhatam ājuṣṭā
4.41.2ab īndrā la ṣū vārūnā cakrā āpi | devāu mārtaḥ sakhīyaḥ prāyasvān
ubhā devāv abhīṣtaye | divās ca gmās ca rājatāh
devā devāv abhīṣtaye | devāu martā riśādasā
5.68.4c adhrūhā devāv vardhete
5.68.5ab tā vrdhantāv ānu dyūn | mārtāya devāv adabhā
5.86.5cd ārhantā cit purō dadhā | āṃśe va devāv āravate
6.60.14cd sakhīya devāu sakhīyaḥ sambhūvā | indrāṅgī tā havāmahe
8.25.1ab mahāntā mithrāvarūṇa | samrājā devāv āsurā
devāv asvīnā śubhās pāṭ | dhāmasbhīr mithrāvarūṇa uruṣyātām
10.93.6ab uta no devāv asvīnā | ābhī suṃmār avardhatām
10.132.1cd ijānām devāv asvīnāv | abhi suṃmār avardhatām
gārbhāṃ te asvīnau devāv | ā dhattāṃ pūṣkaraṛṣajā
devāv asvīnāv | abhi suṃmār avardhatām
gārbhāṃ te asvīnau devāv | ā dhattāṃ pūṣkaraṛṣajā
3.25.4c āmardhantā somapēyāya devā
vīṭam havāyān adhvarēṣu devā | vārdhethāṃ gīrbhir ilāyā mádantā
jośavākāṃ vādtaḥ pajrahosīṇā | nā devā bhasāthaḥ caṇā
tā yuṃ yuṃ mādūdvāhavrāṇa devā | rayīṃ dhaṭṭhō vāsumantaṃ puruṣkūm
6.60.6ab nū na ānārvaṇā ṛgṇāṇā | ṛpriktāṃ rayīṃ sauṣravasāya devā
devāv asvīnā | abhi suṃmār avardhatām
devāv asvīnā | abhi suṃmār avardhatām
devāv asvīnā | abhi suṃmār avardhatām
devāv asvīnā | abhi suṃmār avardhatām
prācīṃ u devāvīṇā dhīyaṃ me | āṃḍhrāṃ sāṭye kṛṭaṃ vasūyūṃ
devāvīṇā | ā devā yātam asmyā
da yasya devā gacchatho vītō adhvāram | nā tāṃ mārtaṃ saṃbātā pārīrṛṭiḥ
tā no devā devātayā | yuṃ mādūhmataṃ kṛṭaṃ
tā no devā devātayā | yuṃ mādūhmataṃ kṛṭaṃ
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tā no devā devātayā | yuṃ mādūhmataṃ kṛṭaṃ
tā no devā devātayā | yuṃ mādūhmataṃ kṛṭaṃ
devātāti-
1.34.5ab  trir no rayīṁ vahatan āsvinā yuvāṁ | trir devātāṁtrir utāvatam dhiyāḥ
1.58.1cd  vī sādhīṣṭhebhiḥ pathībhī rājo mama | ā devātāṁ haviṣā vivāṣati
3.19.1cd  sā no yakṣad devātāṁ yājīyān | rāyē vājyā vaṇate maḍhānī
terme 10.53.1cd  sā no yakṣad devātāṁ yājīyān | nī hi sāṣad āntaraḥ pūrva asmāt
4.6.1ab  ārduhā v śū ṣo ṣaḥadhvarayaḥ hotar | āgṛ̮ ṣaṭha devātāṁ yājīyān
6.4.1ab  yārāḥ hotar māṇuṣo devātāṁ | yajñēbhiḥ sūno sahaso yājāi
6.68.2ab  tā hi śrēṣṭhā devātāṁ tujā | śūrāṇāṃ śāviṣṭhā tā hi bhūtām
7.2.5ab  svadhīry vī dūro devayānto | āśīṣrayārathayūr devātāṁ
7.38.7ab  śaṃ no bhavantu vājino hāveṣu | devātāṁ mitādравaḥ svarkāḥ
7.43.3cd  ā visvācī vidathyāṁ anaktv | āgṛṇ mā no devātāṁ mṛḍhas kaḥ
devāvīti-
3.17.5cd  tāṣyānu dhārma prā yājā cikītvo | āthā no dhā adhvarāṁ devāvītō
term 5.42.10ab  yā ṣaṭhe rṣkṣāso devāvītāv | acakṛēbhīs tāṃ maṇīto nī yāta
7.19.4ab  tvāṃ nṛbhīr nṛmaṇo devāvītō | bhūrīṇi vrtrāh haryaśva hamsi
9.96.14ab  vṛṣṭim divāḥ śatādhrāḥ pavasva | sahasrasā vājyūr devāvītō
term 9.97.2cd  ā vacysva camvoḥ pūyāmāno | vicakṣaṇo jāgrīvr devāvītō
term 9.97.33ab  divyāḥ su pariḥ ʿva caśi soma | pīvan dhārāḥ kārmaṇā devāvītō
devāhūti-
6.52.4cd  āvantu mā pārvatāsō dhruvāso | āvantu mā pitāro devāhūtā
6.73.2ab  jānāya cid yā ṣaṭhe u lokām | bṛhaspātīr devāhūtā caṅkāra
dāivya-
1.13.8ab  tā sujihvā ṣuba ṣhayane | hōṭārā dāivyaḥ kavī
term 1.142.8ab  mandrājihvā jugurvāṇī | hōṭārā dāivyaḥ kavī
term 1.188.7ab  prathāmah hi suvācaśā | hōṭārā dāivyaḥ kavī
term 2.3.7ab  dāivyaḥ hōṭārā prathāmah vīduṣṭara | ṛjū yakṣataḥ sāṃ ṛcā vapuṣṭarā
term 3.4.7ab  dāivyaḥ hōṭārā prathāmah ny ṛjīye | saptā prkṣāsāḥ svadhāyā madanti
term 3.7.8ab  dāivyaḥ hōṭārā prathāmah ny ṛjīye | saptā prkṣāsāḥ svadhāyā madanti
term 5.5.7ab  vāṭasya paṭdmānaḥ jīṭā | dāivyaḥ hōṭārā māṇuṣaḥ
term 8.18.8ab  uta tyā dāivyaḥ bhiṣjadi | śaṃ naḥ karato āsvinā
term 9.5.7ab  ubhā devā nṛcākaśasā | hōṭārā dāivyaḥ huve
7.105.10ab  tvāṣṭāram vāyūṃ rḥavo yā ṣaṭhe | dāivyaḥ hōṭārā uṣāṃṣa svastāye
term 10.66.13ab  dāivyaḥ hōṭārā prathāmah purōhitā | ṭāṣya pāyṛṭmām āṇy emi sādhūyā
term 10.110.7ab  dāivyaḥ hōṭārā prathāmah suvācaḥ | mīmāṇā yajñāṃ māṇuṣo yājadhyāi
dyumnāsāti-
1.131.1c  dyumnāsātā vārīmabhīḥ
dyumnāhūti-
4.16.9cd  utibhis tām iṣaṇo dyumnāhūtā | nī māyāvān abrahmā dāyur arta
6.26.8ab  vayāṇe te asyāṁ indra dyumnāhūtā | sākāyāḥ syāma mahina prēṣṭhāḥ
draviṇodā-
5.43.9cd  yā rādhasā coditārā matinām | yā vājasya draviṇodā uta tmān
dravantz-[part. dru-]
10.61.3ab  māṇo nā ṣeṣu hāvaneṣu tigmāṁ | vīpaḥ śacyā vanuḥo dravantz
drhyū-
6.46.8ab  yād vā ṭṛkṣāu maghavaṇ druhyāv ā jāne | yāt pūrau kca va rṣṇyaṃ
dvā-  
1.131.3de yād gavyāntā dvā jānā | svār yāntā samūhasi  
1.144.4ab yām īm dvā sāvayāsa saparvātaḥ | samānē yōnā mithunāṃ śamokasā  
1.161.3cd dhenuḥ kārtvā yuvāṣā kārtvā dvā | tāṇi bhṛtar ānu vah kṛtvā ēmasi  
1.162.19ab ēkas tvāstur āśvasyā viśastā | dvā yantāra bhavatā śātha rūḥ  
1.164.20ab dvā suparṇā sayūjā sākhāya | samānāṃ vrkṣāṃ pāri śasvajāte  
4.30.19ab ānu dvā jahitā nayō | 'ndhāṃ śroṇāṃ ca vytrahan  
4.33.5ab jyeṣṭhā āha camasā dvā kareti | kāṇīyān trīn kṛṇāṃmētyā āha  
6.67.1cd sām yā raśmēva yamātur yāmiṣṭhā | dvā jānāṃ āsāmā bāhlubhiḥ svāḥ  
7.18.22ab dvē nāptur devāvataḥ śatē gōr | dvā rāthā vadhūmantā sudāsāḥ  
8.29.8ab vibhī dvā carata ēkāyaḥ sahā | pṛā pravāsēva vasataḥ  
8.29.9ab sādo dvā cakrāte upamā divi | samrājā sarpiśasūṭī  
8.72.7ab duḥantī sapātikām | ṕūpa dvā pāṇca srjataḥ  
9.86.42cd dvā jānā yātāyann antāry ēyatē | nārā ca śāṃsaṁ dāivyam ca dhartāri  
10.17.2cd utāśvināv abharad yat tād aśīd | ājāhūd u dvā mithunā saranyūḥ  
10.27.17cd dvā dhānum bhṛtatim āpsv āntāḥ | pavītravantā carataḥ punāntā  
10.27.23cd trāyas tapanti prthivīm anūpā | dvā bhṛbūkaṃ vaḥaḥā pūrīṣam  
10.48.7ab abhīdām ēko ēko asmi niṣīṣā | abhī dvā kīm u trāyāḥ karantī  
1.128.6fg viśvasmā it suktē dvam rṇvaty | agnir dvārā vy ṛṇvati  
3.5.1cd prthuṣajā devayādbhīḥ sāmiddlesho | āpa dvārā tāmaso vāhnīr āvaḥ  
4.51.2cd vy ū vrajāṣya tāmaso dvārā | uchāntir avraṅ chūcayaḥ pāvakaḥ  
8.5.21c āpa dvāreva varṣathaḥ  
8.39.6cd āgniḥ sā draviṇodā | agnir dvārā vy ūṛṇute  
8.63.1cd yāsya dvārā mānus pīṭā | deveśu dhīya ānāje  
9.10.6ab āpa dvārā maṅkām | pratnā rṇvanti kāravah  
1.48.15ab ūśo yād adya bhānūnā | vi dvārāṛ ṛṇavo dvāvah  
7.95.6ab avám u te sarasvatī vāsiṣṭho | dvārāṛ ṛtasya subhage vy āvaḥ  

dhānasāti-  
10.150.4cd agniṃ mahē dhānasātāv ahāṁ huve | mṛṣṭikāṃ dhānasātaye  

dhānutr-  
4.35.5cd śācyā hārī dhānutarāv atasṭa | indravāhāv ṛhavo vājaratnaḥ  

dhāmant- [part. dham-]  
1.117.21cd abhi dāsyum bākureṇā dhāmantā | urū jyōtiṣ cakrathur āryāya  

dhartr-  
1.17.2c dhartāra carṣaṇānām  
5.67.2cd dhartāra carṣaṇānām | yantāṃ sumāṇaṃ riśādasā  
5.69.4ab yā dhartāra rājasa rocanāsa | utādityā divvā pārthivasya  

dhārmavant-  
8.35.13ab mītrāvṛuṇavantā utā dhārmavantā | marūtvantā jariṭūr gachatho hāvam
dādhātu- [part. dha-]
7.70.4cd purūṇi rātnā dādhātāu ny āsme | ānu pūrvāṇi cakhyathur yugāni

dādhāna- [mid. part. dha-]
1.117.9ab purū vārpāṃṣy aśvinā dādhānā | nī pedāvā ūḥathur āśūm āśvam
6.69.3ab indrāviṣṇu madapaṭi madāṇām | ā sōmāṇaṃ yataṃ drāviṇaṃ dādhānā
6.74.1cd dāme-dāme saptā rātnā dādhānā | sāṃ no bhūtaṃ dvipāde sāṃ catuspade
7.69.2cd víśo yēna gāchatho devayaṁtiḥ | kūṭrā cīd yānam aśvinā dādhānā

hitā- [past.pass.part. dha-]
8.25.7c ṛtāvāna samrājā nāmasa hitā
10.85.11ab ṛksāmbhāyām abhihitau | gāvau te sāmanāv itaḥ

dhiyamjīnāvā- 1.182.1cd dhiyamjīnāvā dhiṣṇyā viśpāḷavasū | divō nāpātā sukṛte śucivrata
8.26.6c dhiyamjīnāvā mādguvārṇā śubhās pāṭī
dhiṣṇyā- 1.3.2c dhiṣṇyā vānaṭaṃ giraḥ
1.182.1cd dhiyamjīnāvā dhiṣṇyā viśpāḷavasū | divō nāpātā sukṛte śucivrata
1.182.2ab indratamā hī dhiṣṇyā marūtattamā | dasrā dāṃśiṣṭhā rathyā rathītattamā
2.41.9c dhiṣṇyā varivōdāṃ
tād-grāvāṇaḥ somasūto mayobhūvas | tād aśvinā śrṇutaṃ dhiṣṇyā yuvām
1.117.19ab mahī vāṃ utīr aśvinā mayobhūr | utā sṛmāṃ dhiṣṇyāā vāṃ rīṇīṭhaḥ
1.181.3cd vṛṣṇa sthāṭrāḥ mānaś javīyaḥ | ahampurvō yajatō dhiṣṇyāḥ yāh
6.63.6cd prá vāṃ vāyo vāpuṣe ʹnu paptan | nākṣad vāṃ śuṣṭuta dhiṣṇyā vāṃ
8.5.14c māḍhvo rātasya dhiṣṇyā
dhiṣṇyā 8.26.12ab yuvādattasya dhiṣṇyā | yuvānītasya sūrībiḥ
7.67.1cd yō vāṃ dūtō nā dhiṣṇyāv āṭgar | āchā sūnūr nā pītārā vivakmi
dhījāvāna- 8.5.35c dhījāvanā nāṣatyaḥ
dhūr- 10.101.10cd pāri śvajadhvanaṃ dāśa kaksyābhir | ubhē dhūrāu práti vāhniṃ yunakta
10.101.11ab ubhē dhūrāu vāhnir āpībdamāno | antār yōneva carati dvījāniḥ
dhṛtādakṣa- 5.62.5cd nāmasvantaṃ dhṛtadaksādhi gārte | mitrāśāthe varuṇ¯elāsv antaḥ
dhṛtāvratā- 8.25.2c sanāt sujātā tānayaḥ dhṛtāvatā
dhṛtāvratā 8.25.8c dhṛtāvratā kṣatriyaḥ kṣatrāṃ aśataḥ
6.68.10ab indrāvaruṇaḥ sutapāv ināṃ sutām | sōmāṃ pibataṃ mādyāṃ dhṛtāvatārā
1.15.6ab yuvāṃ dākṣaṃ dhṛtāvratā | mitrāvaruṇa dūlābhama [PP]
dhēṣṭha- 4.41.3ab indrā ha rātnanā vāruṇaḥ dhēṣṭhaḥ | itthā nṛbhyaḥ śasamaṇēbhyaḥ tā
dhēṣṭha 7.93.1cd ubhā hi vāṃ suhāvā johavimś | tā vājaṃ sadyā uṣatē dhēṣṭha

dhruvākṣema- 5.72.2ab vratēṇa stho dhruvākṣemā | dhārmanā yātayājjana

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āṅga-  
1.164.29ab  ayaṁ sā śiṅkte yena gāur abhīvrūta | mimāṃti māyūṁ dhvasānāv ādhi śrītā

dhvasrā-  
10.40.3cd  kāsya dhvasrā bhavathā kāsya vā nārā | rājaputraṁva sāvanāva gacathaḥ

nā́ktośās-  
1.13.7ab  nā́ktośāsā supēśāsā | asmin yajña ṛpa ṛavye
1.142.7ab  ābhāndamāne ṛpāke | nā́ktośāsā supēśāsā
1.96.5ab  nā́ktośāsā vāṛṇam āṃmēyāne | dhāpāyete sīsum ēkaṃ samēcī
er 1.113.3cd  nā methete nā taṣṭhatuḥ sumēke | nā́ktośāsā sāmanasā virūpe
9.5.6c  nā́ktośāsā nā darṣate

nabd-  
2.39.5ab  vātevājuryu nadyevasa ṛtīr | akṣī iva cākṣuṣāyā yātam arvāk

napṭ-  
8.2.42ab  utā sū tyē payovṛdhā | mākī raṇasya nāpyā

nāpat-  
1.182.1cd  dhīyamjīnvā dhīṣṇāyā viśpālāvasu | divo nāpāṭā sukṛte śucivrataṁ
1.184.1cd  nāsātyā kūha cīt sāntāv aroṇy | divo nāpāṭā sudāstārāya
8.25.5ab  nāpāṭā śāvaso mahāḥ | śunū dākṣṣasya sukratū
t 10.61.4ab  kṛṣṇā yad goṣv aruṇīsū śīdād | divo nāpāṭāsvinā huvē vām
1.117.12ab  kūha yāṅṭā suṣṭhitum kāvyāsya | divo nāpāṭā ṛṣaṇā śayutrā
er 3.38.5cd  dīvo nāpāṭā vidāthasya dhībhīḥ | kṣatrāṃ rājāna pradīvo dadhāthe
rer 4.44.2ab  yuvaṃ śrīyame aśvinā devātā tām | dīvo nāpāṭā vanathāḥ sācībhīḥ

nā́māsvant-  
5.62.5cd  nāmāsvantā dhṛtadakṣādhi gārte | mitrāsāthe varuṣēḷēsv antāḥ

nā́muc-  
10.131.4ab  yuvaṃ surāmam aśvinā | nāmucāv āsūre sācā

namovṛdh-  
3.62.17ab  uruṣāṁsā namovṛdhā | mahnā dākṣasya rājathāḥ

nā́rya-  
1.185.9ab  ubha śāṁsā nāryā mām aviṣṭām | ubhe mām ūṭī āvasā sacēṃ
er 8.2.17ab  nā ghem anyād ā papanā | vājrinn ṛpaśo nāvīṣṭau

nāvedas-  
1.34.1ab  trīś cin no adyā bhavatam navedasā | vibhūr vāṃ yāma utā rāṭīr aśvinā

nā́vyā-  
10.39.5cd  tā vāṃ nū nāvyāv āvase karāmahe | ayaṃ nāsātyā śrād arir yāthā dādhat

nās-  
2.39.6cd  nāseva nas tanvō rakṣitārā | kārṇāv iva suśrūṭā bhūtam asmē
er 1.43.9cd  mūrdhā nābhā soma vena | ābhūṣantaṁ soma vedaḥ

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1.39.1.de yād dha kṛṣṇa viveśvati | nābhā samāyai nāvyasī
dvāśā pūṣāyā vī syatu | rāye nābhā no asmayuh
1.142.10.cd yām ēriyā bhṛgavavo viśvāvedasanaṃ | nābhō prthivyāh bhūvanasya majmānā
devān yāranāvānāt rūthā sāmāṇaḥ | nābhā prthivyāh ādhi sānānāttriṣū
3.4.4.de divo vā nābhā ny āśādiḥ hōṭā | str̥nimāthe devāvayači vī barhiḥ
3.5.5.cd pāti nābhā saṃtaśārṇāṃ aṃgniḥ | pāti devānām upamādāṃ rṣvāh
3.5.9.ab úd u śūtāḥ samidāhāḥ yahvō adyauḥ | vārṣman divō adhiḥ nābhā prthivyāḥ
9.8.6.9.ab ī láyās tvā padē vayām | nābhā prthivyāḥ ādhi
dvī te nābhā paramō yā ādāde | prthivyās te ruruhūḥ sānavi kṣīpaḥ
9.8.3.ab parjānyaḥ pitā mahāśasya parśino | nābhā prthivyāh girīṣu kṣayaḥ madhe
dvī vā sā tu vāstṛāṇy ādha pēsānāni | vāsāno agnir nābhā prthivyāḥ
10.6.4.ab ayāmaḥ nābhā vādati valgū vē grē | devaputrā śrasyā tāc chṛṇotana
10.6.4.13.cd nābhā yātra prathamām saṃnāśnāmaḥ | tātra jāmitvām ādītir dadhātuḥ nāh
10.13.3.cd aksāreṇa práti mima etāṃ | rṭasya nābhāv ādhi saṃ punāmi
10.8.2.6.cd ajāṣya nābhāv ādhy ēkam ārîptam | yāsim viśvāni bhūvanāni tāsthūh

nāṣatya—

1.3.3ab dāsra yuvākavaḥ sutaḥ | nāṣatyaḥ vṛktābarhiṣaḥ
dārāvō vāṃ maṭānāṃ | nāṣatyaḥ maṭavacacā
1.146.5.ab tisrāḥ kṣāpasī tīrā ṛṭiṣvāra jadhībhir | nāṣatyaḥ bhujyumūḥ uḥathūḥ patamgaḥ
1.116.4.ab jūjoṣad indro dasmāvarcāḥ | nāṣatyeva sūmyo rathaśṭhāḥ
1.173.4.cd dhattāḥ śuribhyāḥ utā vē svāvyamāḥ | nāṣatyaḥ rayiṣcācaḥ syāma
1.180.9.cd nāṣatyaḥ kūha cintātāvī aryō | divō nāpātā sudāśtrāya
1.184.1.cd śiṃvē pūṣaṃ iṣukṛteva devaḥ | nāṣatyaḥ vahatūṃ śurīyaḥ
3.54.16.ab nāṣatyaḥ me pitarāḥ bandhuprachā | sajātyāṃ aśvinos cāru nāma
3.58.7.cd nāṣatyaḥ tirōḥanymaṃ juṣānāḥ | somaṃ pibataṃ asrīdhā sudanū
4.37.8.ab tāṃ no vājā rḥukṣaṇaḥ | indra nāṣatyaḥ rāyīm
5.46.2.cd ubha nāṣatya rudrō ādha gnāḥ | pūṣā bhāgaḥ sarasvatī juṣanta
5.73.6.cd gharmaniaḥ yād vāṃ araṃpāsaṃ | nāṣatyaḥ saṃbhurayaṭī
kūha tyā kūha nū śrutāḥ | divi devaḥ nāṣatya
5.74.2.ab āśvināvē ṇa ṇa gachatam | nāṣatya mā vē venatam
5.75.7.ab āśvināvē ṇa gachatam | nāṣatya mā vē venatam
5.78.1.ab āśvināvē ṇa gachatam | nāṣatya mā vē venatam
6.1.1.cd ā no mitrāvāruṇaḥ nāṣatyaḥ | dyāvāḥ hotrāya prthivyā vṛ.Measure|ē yā
tē yāḥ me ṭāvam ā ṭajmyātamo | nāṣatyaḥ dhīḥbhir yuvam aṅgā viprā
6.6.1.cd ā yō arvāṅ nāṣatyaḥ vavārtaḥ | prēṣṭhāḥ hy āsatho asya māman
6.6.4.cd prá hōṭā gūtramanāḥ urāṇoḥ | āyuṣka yō nāṣatyaḥ hāvīman
7.39.4.cd tāṃ adhvarāḥ usāto yaṣya agne | śruṣṭi bhāgaṃ nāṣatyaḥ pūramdhiṃ
7.72.3.cd āvīvāsan rōdā ḍhiṣṇyemē | āchā vīpro nāṣatyaḥ vivakti
7.73.2.ab nyū priyō manūśaḥ sā diḥōtaḥ | nāṣatya yō yājate vāndate ca
7.74.5.cd tē yaṃsato mahagāvadbhīḥo dhruvām yāṣaṣaḥ | charīdasmāhyamā nāṣatya
8.5.32c pūruścandra nāṣatya
8.5.35c dhījanānā nāṣatya
8.19.16ab yēna caṣṭe vārṣo mitrö aryamāḥ | yēna nāṣatyaḥ bhāgaḥ
dvā śr̥dī nāṣatya |
8.25.10ab nāṣatyaḥ śomāpītaye | nābhantāṃ anyāke same
8.42.4.cd nāṣatyaḥ śomāpītaye | nābhantāṃ anyāke same
8.42.5.cd nāṣatyaḥ śomāpītaye | nābhantāṃ anyāke same
8.42.6.cd nāṣatyaḥ śomāpītaye | nābhantāṃ anyāke same

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yuvaṁ hótram ĺuthá ĺúhvate nará | ḫaṁ jánāya vahathaḥ sūḥhas pāṭṛ
yuvaṁ ha ghoṣā páry ṣvīnā yat | ṛājña Ļuce duhitā prchέ vāṁ nará
viśo yena gāchatho yāivarṛ nará | īkṛś cid yajñāṁ hōṭṛṃmantam ṣvīna
āṭhā ṛi vāṁ divo nará | pūna stōmo nā viśāse
ā yan naḥ sādana pṛthāu | sāmane pāṛṣatho nará
śaṁ asme bhiṣatam nará | īūṣam nā pipyūṣir ṣaḥ
ṭād vāṁ naraṁ ṣvīna pāsvaiṣṭī | ṛatihyeva cakṛā práṭi yanti mádhvaḥ

yau te śvānau yama rakṣitārau | caturakṣāu pathirakṣī nṛcākṣasau
ubbhā dévā nṛcākṣasā | hōṭāra dáivyā huve

prā te asyā uṣāsaḥ prāparasyā | nṛtāu syāma nṛtamasya nṛṇāṁ

vayāṁ te asyāṁ sumatāu cāniṣṭhāḥ | syāma vāṛūthe ághnato nṛpītāu

śoṇā dhṛṣṭū nṛvāhasā
utō nū kṛtvāynāṁ nṛvāhasā

śūro nṛśatā śvāvasaḥ cakānā | ṛ gomati vrajé bhajā tvāṁ naḥ

vidāṁ márto nemadehitā cīkitvān | āgnīṁ pāde paramē tāsthivaṁsam
svārṣatā yād dhvāyāmasi tvā | yōḍhyanto nemadehitā prtsū śūra
indram nāro nemadehitā havante | yāt pāryā yunājate dhīyas tāḥ
nemadehitā nā pāumeṣyā | vrītheva viśāṁtā

śṛṇyeva jarbhārī turphārītī | nāiṭośeva turphāri parpharīkā
dhrṣṭu hrṣṭu nṛsṛṣṭu śāntiḥ vāmaścaitraḥ saṁścaitraḥ

śyenāsya pāksā hariṇāsya bāhū | upastūtyamāhi jātām te arvan
ā tvā madacūtā hārī | śyenāṃ pāksēva vākṣataḥ
pāksā vāyo yāthopāri | vy āsme śārma yachata
vy āsme ādhi śārma tāt | pāksā vāyo nā yantana
sākamyūjā sakunāsyeva pāksā | paśvēva citrā yājūr ā gasiṣṭam

pajrā- | pajarēva cācaram jāraṁ marāyū | kṣādmevārtheṣu tarṭārītha ugrā

jaśavākāṃ vādataḥ pajarhoṣīnā | nā devā bhasāthaḥ canā

yājamāne survati dākṣiṇāvati | táṃmin táṃ dhēhi mā pāṇāu

patarā- | patarēva cacarā candrānirṇiṣ | mānaṛṅgā mananyā nā jāgmī
pātī-
9.82.4ab  jāyēva pātāv ādhi śeva maṃhase | pājrāyā garbha śṛṇuḥi brāvīmi te
10.159.3cd  utāhām asmi saṃjaya | pātyau me śloka uttamāḥ

pād-
1.24.8cd  āpāde pāḍā prātidhātave 'kar | utāpavaktaḥ hṛdayāvīdhaś cit
2.39.5cd  hāstāv iwa tanvē śambhavīṣṭhā | pādeva no nayatam vāsyo ācha
6.29.3ab  śrīye te pāḍā dūva ā mīmikṣur | dhṛṣṭūr vajrī śāvasā dākṣīṇāvān
10.73.3ab  ṛṣvā te pāḍā prā yāj jāgasya | avardhan vājā utā yē cid ātra
10.106.9ab  brāhanteva gambhāreṣu pratiśthām | pādeva gāḍhāṃ tārāte vidātṛaḥ
6.47.15cd  pāḍāv iwa prahārann anyām-anyām | kṛṇōti pūrvam āparaṃ śācibhiḥ
10.90.11cd  mūkhaṃ kim asya kāu bāhū | kā ūrū pāḍā ucyeṭe

payovṛdh-
8.2.42ab  utā sū tyē payovṛdhā | mākī rāṇasya naptyā

pūrṇā- [past.part. pṛ-]
7.37.3cd  uhā te pūrṇā vāsunā gābhastū | nā sūnṛā ṅī āvate vasavyā

pāraṇvant- [caus.part. pṛ-]
6.69.1cd  juśėthāṃ yajīṃ drāvīnāṃ ca dhattam | āriṣṭair naḥ pathibhiḥ pāraṇvantā
7.69.7cd  patrīṭhir aśramāṁ avyathibhir | daṃṣanāhbhir aśvinī pāraṇvantā

paraspa-
5.62.6ab  ākravihaṃ sukṛte paraspā | yāṃ trāsāte varuṇēḷaśv antāḥ
8.9.1ab  yātāṁ chariśpā uta naḥ paraspā | bhūtāṁ jagatpā uta naḥ tanūpā

parikṣit-
3.7.1cd  parikṣitā pitārā śaṃ carete | prā sarsrāte dīṛghām āyuḥ prayākṣe
10.65.8ab  parikṣitā pitārā pūrvajāvarī | rtāsa yōṇā kṣayaṛaḥ sāmokasā

pārījman-
10.106.3cd  aṅgir iwa devayōr didivāṃsā | pārījmaṅeṇa yajathāḥ purutrā

pārīṣṭit-
7.19.7ab  mā te asyāṁ sahasāvan pārīṣṭīv | aghāya bhūma harivāḥ parādāi

pāretri-
10.178.2cd  urvī nā prthvī bāhule gābhīre | mā vāṁ ētau mā pāretau riśāma

parjānyāvātā-
6.50.12cd  ṛbhukṣā vājo dāivyo viḍhātā | parjānyāvātā pipyatām isam naḥ
10.65.9ab  parjānyāvātā vrṣabhā purīṣīṇa | indravāyū vārūno mitrō aryamā
6.49.6ab  pārjanyāvātā vrṣabhā prthivyāḥ | pūrīṣāṇi jinvatam āpyāṇi

parṇīn-
8.1.1ab  yāt tudāt sūra ētaśaṃ | vaṅkū vātasya parṇīnā

parphārīkā-
10.106.6ab  śṛṇyēva jarbhāṛī turphāṛītī | nāitośēva turphāṛī parphāṛīkā
**pārśu-**
8.6.46ab  satām ahāṁ tirindire | sahāsraṁ pārśāv ā dade

**pavitravant-**
10.27.17cd  dvā dhānaṁ bṛhatim apsv ṁtāḥ | pavitravantaḥ carataḥ punantā

**pāvīru-**
8.51.9cd  tirāś cid aryē rūśame pārīravi | tūbhyyet sō ajiyate rayiḥ

**pāśu-**
9.99.6cd  pāśāu nā ṛēta ṛādāhat | pāṭir vacasyate dhiyāḥ
10.106.3ab  sākamāyūja śakunāsyeyavā paśā | paśvēva citrā yājūr ā gamiṣṭam

**pānt-** [part. pā]-
1.122.4ab  utā tyā me yaśasā śvetanāyai | vyāntā pāntauśijō huvādhyai

**pibant-** [part. pā]-
1.180.1cd  hiranyāyā vāmī pavāyaḥ pruṣāyaḥ | mādhaḥ pibantaḥ uśāsaḥ sacethe

**papivāṁs-** [perf.act.part. pā]-
1.108.13a  evendrāṅgī papivāṁṣa sutasya | viśvāsmāhyam sām jayataṁ dhānāni

**pādakā-**
8.33.19ab  adhāḥ paśyasva mōpāri | saṃṭarāṁ pādakāu hara

**pitr-**
1.20.4ab  yūvānā pitārā pūnāḥ | satyāmantrā riṣyāvāḥ
1.110.8cd  sādhanvanāsā ṣvapasyāyā naro | jivṛi yūvānā pitārākṛṇotana
1.159.2cd  surētasā pitārā bhūma cakratur | urū prájāyā amṛtaṁ vārīmabhīḥ
1.161.12ab  sammīrya yād bhūvānā paryāsarpata | kva śvī tātyā pitārā va āsatuḥ
3.3.1.1cd  ubhā pitārā mahāyānā ajāyata | agnir dyāvaprthivi bhūrīretasā
3.7.1cd  parikṣitā pitārā sāṃ carete | prā sarsrāte dīrghām āyuḥ prayākṣe
3.18.1ab  bhāvā no agne sumānā upetau | sāukeva sākheye pitāreva sādhuh
3.54.16ab  nāṣayā me pitārā bandhupṛcchā | sajātyāṁ āsvinīs cāru nāma
3.58.2ab  suyug vahanti prāti vām ṛṭena | urdhvā bhavanti pitāreva mēḍhāḥ
4.33.3ab  pūnar yē cakraḥ pitārā yūvānā | sānā yūpeva jaraṇaḥ śāyānā
t5.12.3ab  yē asvinā yē pitārā yā utī | dhenum tatakasūr phāvō yā āsvā
t4.35.5ab  śacyākarta pitārā yūvānā | śacyākarta camasāṁ devapāṇam
3.46.3cd  jivṛi yāt sāntā pitārā sanājūrā | pūnar yūvānā carāṭhyā aṭaksatha
4.41.7cd  vrēmāhe sakshyāya priyāya | śūrā māmhiṣṭāḥ pitāreva śambhū
7.53.2ab  prā pūrvajē pitārā nāvyasibhir | gṛbhīḥ kṛṇḍhvam sādane rātasya
7.67.1cd  yō vām dūtō nā dhīṣṇyāv ājīgar | ācāḥ sūnūr nā pitārā vivakmi
10.11.6ab  uḍ ṛayā pitārā jārā ṣ bhāgam | iyakṣati haryatō ṛḥtā ṭīṣāti
t10.12.4cd  āhā yāḥ dyāvō ṣunīṭim āyān | mādhvā no āṭra pitārā śiṣṭām
t10.39.6ab  ṭīṛita yām ahve śrūntam me asvinā | putrāyeva pitārā māhyaṃ śiṣṭatam
10.61.1cd  krēnā yād asya pitārā mamhanēsthāḥ | pārśat paktē āḥann ā saptā hōṛṇ
t10.65.8ab  parikṣitā pitārā pūrvajāvārī | rātasya yōnā kṣayataḥ sāmokāsa
10.106.4ab  āpī vo asme pātāreva putrā | ugrēva rucā nrpāṭiva turyāi
1.121.5ab  tūbhyām payo yāt pātārā māṁbhī | rāḍhāḥ surētas turāṇe bhuranyū
t1.161.10cd  ā nimrūcaḥ śākrś ēko āpābharaḥ | kīṁ svit putrēbhyaḥ pitārā āpavatūḥ
t10.85.14cd  viśve deva ānū tāṁ vāṁ ajanan | putrāḥ pātārāv aṛṇīṭa pūṣā
t10.131.5ab  putrām iva pātārāv asvinobhā | indrāvāṭhuḥ kāvyair damśanābhīḥ

**pūti-**

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9.108.2ab  yāśya te pītvā vṛṣabhō vṛṣāyate | asyā pītā svarvīdaḥ
6.27.1ab   kīm asya māde kīm v asya pītāv | indraḥ kimasya sakhyē cakāra
6.27.2ab   sād asya māde sād v asya pītāv | indraḥ sād asya sakhyē cakāra

putrā-
10.106.4ab  āpī vo asmē pītāreva putrā | ugrēva rucā nṛpātīva turyā
purudān- 1.117.14ab  yuvāṅ tuṅgrāya pūrvyēbhīr ēvaiḥ | punarmanyāv abhavatam yuvāṅ
purasning- 1.109.8ab  pūraṃdārā śikṣataṃ vaijrahastā | asmāṃ indrāṅgī avataṃ bhāreṣu
purājā- 7.73.1cd  purudāṃśa purutāmā purājā | āmartyā havate aśvinā ēṅ
purcosin- 10.65.9ab  parjānvātā vṛṣabhā purūṣīṇā | indравāyु vāruṇo mitrō aryamā
purutāma- 7.73.1cd  purudāṃśa purutāmā purājā | āmartyā havate aśvinā ēṅ
purutrā- 8.8.22cd  pūrutrā vṛtrahantamā | tā no bhūtaṃ purusprēhā
purudāṃsa- 7.73.1cd  purudāṃśa purutāmā purājā | āmartyā havate aśvinā ēṅ
purudāmsas- 8.87.6cd  tā valgu āsīṃ pūrduṁsasā dhiyā | āśvinā śruṣty ā gatam
1.3.2ab  āśvinā pūrduṁsasā | nārā śāvīrayā dhiyā
6.63.10cd  bharādvājāya vīra nū gīrē dād | dhataḥ rākṣāṃsi puruḍaṁsasā syuḥ
8.9.5ab  yād āpsū yād vānospātau | yād ṣāḍḥṣuṣ puruḍaṁsasā kṛtām

puruprāṣastā- 10.66.7ab  agnisōmā vṛṣanā vājasātaye | puruprāṣastā vṛṣanā ēpa bruve
puruprėyā- 8.5.4ab  puruprėyā ṉā utāye | purumandrā puruvāsū

purubhuj- 1.3.1c  pūrubhujā canasyātam
1.116.13ab  ājohavīṃ nāsatya karā vāṃ | mahē yāman purubhujā pūrmaṃdiḥ
1.116.14cd  utō kaviṃ purubhujā yuvāṃ ha | krpamāṇaṃ akṛṣṇutaṃ vīcākṣe
5.49.1cd  ā vāṃ narā purubhujā vavrtyāṃ | divē-divē cid āśvinā sakhyēyān
5.73.1cd  yād vā purū purubhujā | yād antārkṣa ā gatam
6.63.5ab  ādhi śīrē duhiṭā sūryasya | rāthaṃ tassau purubhujā śatōtīm
6.63.8ab  purū hī vāṃ purubhujā deṣnāṃ | dhenūṃ na iṣam pinvatam āsakrāṃ
8.8.17ab  ā no gantaṃ riśādasā | imāṃ stōmaṃ purubhujā
8.10.6ab  yād antārkṣa pāṭaṭah purubhujā | yād vēmē rōdaśi ānu
8.86.3ab  yuvāṃ hi śṃa purubhujemāṃ edhatūṃ | viśṇēvpē dadāthuḥ vāsyaiṣṭaye

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purushottama-
5.73.2ab  ihá tyá purushottama | purú dámsāṁsi bibhratā
8.22.3ab  ihá tyá purushottama | devā nāmobhir aśvīnā
8.22.12cd iśā māṃṣiṇṭha purushottama nāra | yābhiḥ kriviṇv vāṛdhūs tābhir ā gatam

purumandrá-
8.5.4ab  purupriyā na utāye | purumandrá puruvāsū
8.8.12ab  purumandrá puruvāsū | manotāra rayāṁ

purusākatama-
6.62.5ab  tá valgū dasrā purusākatama | pratnā nāvyasā vācasā vivāse

puruścandra-
8.5.32c  puruścandra nāsatiyā

pusprāh-
8.8.22cd  pūrutrā vṛtrahantam | tā no bhūtaṃ purusprāhā

puruhūtā-
6.63.1ab  kvā tyā valgū puruhūtādyā | dūtō ná stōmo 'vidan nāmasvān

puvoyūdh-
1.132.6ab  yuvāṁ tām indrāparvataḥ punoyūdha | yō naḥ pṛtanyād āpa tām-tam īd dhatam

puvoyodhā-
7.82.9ab  asmākam indrāvaruṇa bhāre-bhare | puvoyodhā bhavatam krṣṭyojasā

puruhūtā-
10.66.13ab  dāivyā bōtārā prathamā purūhitā | ṛtāsyā pāṇṭhām ānv emi sādhuyā
10.70.7cd  purūhitāv ṛtvijā yajñē asmin | vidūṣṭarā drāviṇam ā yajethām

pūśkarasrajas-
10.184.2cd  gārbhaṃ te aśvīnau devāv | ā dhattām pūśkarasrajas

pūṣṭi-
5.41.3ab  ā vāṃ yēṣṭhāśvinā huvādhyai | vātasya pāṭman rāthyasya puṣṭāu
10.61.24ab  ādhāh nāv āsya jēnyasya puṣṭāu | vṛthā rēbhanta īmahe tād ū nū

pūṣṭigau-
8.51.1cd  nīpāṭithau maghavan médhyāṭithau | pūṣṭīgau śrūṣṭigau sācā

punānt- [part. pū-]
10.27.17cd  dvā dhānum bṛhatīm apsv āntaḥ | pavītravantā carataḥ punāntā

pūtākratu-
8.68.17c  sācā pūtākratau sanam

pūtādakṣas-
1.23.4c  jajāṇā pūtādakṣasā
8.23.30c  ṛtāvāṇā samrājā pūtādakṣasā
8.25.1e  ṛtāvāṇā yajase putādakṣasā
5.66.4cd  nī ketūnā jānānāṁ | cikēthe pūtādakṣasā
pūrā- 6.46.8ab yād vā trkṣau maghavan druhīvā ō jāne | yāt pūrāu kāc ca vṛṇyam

pūrva- 5.65.3ab tā vām iyāno 'vase | pūrvā ūpa bruve sācā

pūrvāhūti- 1.123.2cd uccā vy ākhyad yuvatiḥ punarbhūr | Ṽash āgan prathamā pūrvāhūtau
6.64.5cd tvām dvo duhih yāḥ ha devi | pūrvāhūtau maṃhānā darśatā bhūḥ
7.35.5ab śāṃ no dyāvāṃprthivi pūrvāhūtau | śāṃ antārikṣaṃ dṛṣṭaye no astu
7.39.2cd viśām aktōr usāsāḥ pūrvāhūtau | vāyūḥ pūśā śavatīye niyūtvān
10.113.7cd dhvāntām tāmō 'va dadhvase hatā | īndro mahnāḥ pūrvāhūtāv aptyata

pūśān- 6.57.1ab īndrā nú pūśānā vayāṃ | sakhyāya svastāye

pūṣāryā- 10.106.5ab vāṃsageva pūṣaryā śimbātā | mitřeṣā ṛtā śatārā śatapantā

prčánt-[part. prc-] 1.47.8cd īsmāḥ prčánta sukṛte sudānava | ā barhiḥ sīdataṃ nara

prčchāmāna-[pres.mid.part. prach-] 10.85.14ab yād āsvinā prčchāmānāv āyātan | tricakraṇa vahatīmṃ sūṛyāyāḥ

prčyāmāna-[pres.pass.part. prach-] 8.40.3cd tā u kavitvānaka vā | prčyāmānā sakhilyate

prtsutā- 10.38.1ab asmīn na indra prtsutāu yāsasvati | śimīvati krāndasi prāva sātaye

prthvidyāvā- 3.46.5ab yām sōmam indra prthvidyāvā | gārbhaṃ nā mātā bibhṛtās tvāyā

prthū- 10.143.4cd ā yān naḥ sādane prthāu | sāmane pārṣtho nara

prthupākṣas- 8.26.23c vāhasva mahāḥ prthupākṣasā rāthe

pōsyā- 8.26.20ab yuḳṣvā hi tvāṃ rathāsahā | yuvāsva pōsyā vaso

pāura- 5.74.4ab paurāṃ cid dhya udaprutam | pāura paurāya jinvathāḥ

prācetas- 1.159.1ab prā dyāvā yajñāīḥ prthiṃ ṛtāvṛdhā | mahī stūṣe vidāthesu prācetasā
8.10.4cd tā yajñāśayadhvarāyaṣa prācetasā | svadhābhīr yā pibataḥ somyām mādhu
10.36.2ab dyāuṣ ca naḥ prthiṃ ca prācetasā | ṛtāvāri rakṣatāṃ āṁhāsā ṛṣāḥ
5.71.2ab viṣvāsya hi prācetasā | vāraṇa mītra rājathaḥ
8.9.15cd tēna nūnām vimadāyā prācetasā | chardir vatsāya yachatam
prāṇīti-
2.27.5cd  yusmākaṃ mitrāvaraṇaḥ prāṇītau | pāri śvabhrea duritāni vṛjyāṁ
2.27.13cd  nākiṣ tām ghantyānti nā dūrād | yā ādityānāṁ bhāvati prāṇītau
3.15.1cd  susārmaḥ bhṛhatāḥ śārmaṇi syām | agnēr ahāṁ suhāvasya prāṇītau

pratnā-
6.62.5ab  tā valgu dasrā puruṣākatamā | pratnā nāvyasā vācasā viveśe

prathamā-
2.3.7ab  dāivyā hōtāra prathamā vidūṣṭara | rjū yakṣataḥ sāmṛ ca vāpūṣtarā
dāivyā hōtāra prathamā ny rṝje | saptā prkṛṣāsah svadhāyā madanti
dāivyā hōtāra prathamā ny rṝje | saptā prkṛṣāsah svadhāyā madanti
dāivyā hōtāra prathamā suvācā | mīmāṇā yajñāṃ māṇuṣo yājadhyaī
darthamaḥ hi suvācasā | hōtāra dāivyā kavī
datiḥ prāṇītau purāhita | rtāsya pāṃthāṃ ānv emi sādhuyā
yuvāṃ yajñāḥ prathamā gōbhira añjata | ṛṭāvāṇā mānasā nā práyuktiṣu
prātaryāvāṇaḥ prathamā yajadhvaṃ | purā grṛhṛdā āraraṣṇaḥ pibātaḥ
jhuṁhi te dharuṇaḥ mādhva āgram | ubhā upāṃśu prathamā pibāva

prābhūti-
3.19.3cd  āgne rāyō nṛtamasya prābhūtau | bhūyāma te suṣṭutayaḥ ca vāsvah

prābhṛti-
5.32.5cd  yād in sukasatra prābhṛtā mádasya | yūyutsantam tāmasi harmyē dhāḥ
yād in vājasraḥ prābhṛtau dadābhā | viśvasya jāntor adhamaḥ cakāra
7.38.2ab  uṭ u tiṣṭha savitaḥ śrūdhya āṣyā | hiranyaapāṇe prābhṛtāv rtāsya

prāmahas-
7.66.2c  asuryāya prāmahasā
8.25.3ab  tā mātā viśvavedasā | asuryāya prāmahasā

pravā-
1.34.8cd  tirsṛḥ prthivīr upāri pravā divō | nākaṃ rakṣetha dyūbhīr aktūbhīr hitām

pravāsā-
8.29.8ab  vibhir dvā carata ēkayā sahā | prā pravāsēva vasataḥ

prasakṣin-
8.13.10ab  stuhī śrutām vipaścitaṃ | hāṛi yāsya prasakṣiṇā

prāṣīti-
5.87.6c  sthātāro hi prāṣītau samārṣi sthāna
7.46.4ab  mā no vadhīr rudra mā pārā dā | mā te bhūma prāṣītau hṛṣītasya
7.104.13cd  hānti rákoṣa hānty āśad vādantaṃ | ubhāv īndrasya prāṣītau śayāte
10.34.14cd  ni vo nī manyūr viśatām ārātīr | anyō babhrūṇaḥ prāṣītau nī āstu

prātaryāvan-
2.39.2ab  prātaryāvāṇaḥ rathyēva vīrā | ajēva yamā váram ā sacethe
prātaryāvāṇaḥ prathamā yajadhvaṃ | purā grṛhṛdā āraraṣṇaḥ pibātaḥ

prātaryūj-
1.22.1ab  prātaryūjā vi bodhaya | aśvināv ēhā gachatām
priyá-
3.43.1cd priyá sákhāyā ví mucópa barhīṣ | tvām imē havyavāho havante
5.43.5cd hārī rāthe sudhūrā yōge arvāg | īndra priyā kṛṇuhi hūyāmānāḥ
7.36.4ab girā ya etā yunājad dhārī ta | īndra priyā surāthā śūra dhāyū
10.132.6cd āva priyā didiśtunā | sūro nīnikta raśmidhiḥ
6.67.3ab ā yātāṁ mitrāvaruṇā suṣastī | ṛpa priyā nāmasā hūyāmānā

priyāmedhastutatva-
8.6.45ab arvāṇcaṁ tvā puruṣṭuta | priyāmedhastutatva hārī
8.32.30ab arvāṇcaṁ tvā puruṣṭuta | priyāmedhastutatva hārī

preśṭhā-
4.41.5ab īndrā yuvāṁ varten varuṇā bhūtāṁ asyā | dhīyāḥ pretāṁ vṛṣabhēva dhenōḥ
6.63.1cd ā yō arvān nāsatyā vavārta | preśṭhā hy āsatho asya mānīmān
1.181.1ab kād u preśṭāv iṣāṁ rayīnām | adhvaryāntā yād unninīthō apām

phāriva-
10.106.8ab gharmēva mādhu jāthāre sanerū | bhāgevitā turphārī phārivāram

badhirā-
4.23.8cd rāsya ślōko badhirā tatarda | kārṇa budhānāḥ sucāmānā ayōḥ

bandhupṛchh-
3.54.16ab nāsatyā me pitārā bandhupṛchā | sajātyāṁ aśvinoś cāru nāmā

barhiṣād-
7.2.6cd barhiṣādā puruhūṭe maghōnī | ā yajñiyē suvitāya śrayetām

bahulā-
6.19.3ab prthū karāsānā bahulā gābhastī | asmadṛyak sāṁ mimēhi śrāvāṃsi

bāhū-
2.38.2ab viśvasya hi śruṣṭaye devā urdhvāḥ | prā bāhāvā prthūpāniḥ sīsartī
5.64.2ab tā bāhāvā suceṭūnā | prā yantam asmā ārcaṭe
7.62.5ab prā bāhāvā sisṛtaṁ jivāve na | ā no gāvyātīm ukṣataṁ ghṛtēna

brhánt-
6.47.8cd ṛṣvā ta īndra sthāviraśaya bāhūḥ | ṛpa stheṣāma śaraṇā brhánta
7.45.2ab ūd asya bāhū śiṁhīrā brhánta | hiranyāyā divō āntāṁ anaṣṭaṁ
7.99.6ab iyāṁ maniṣaḥ brhafī brhánta | urukramā tavasā vardhāyanī
tā brhánteva gambhařeṣu pratiśthāṁ | pādeva gādhām tārāte vidāthāḥ
ā no brhánta brhafibhir ūti | īndra yātāṁ varuṇā vājasātāu

bodhinmanasas-
5.75.5ab bodhinmanasā rathyā | iṣīrā havanaśrūtā

brahmān-
2.39.1cd brahmāṇeva vidātha ukthaśāsā | dūtevā hāvyā jānyā purutrā

brahmayūj-
bhágévita-
10.106.8ab    gharméva mádhu jaṭhāre sanérū | bhágévita turphári phārivāram

bhadrā-
4.21.9ab      bhadrā te hástā súkṛtot pāṇī | prayantārā stuvatē rádha indra

bhadrastha-
1.109.4cd     táv aśvīna bhadrastha supaṇī | ā dhāvataṃ mádhunā pṛṅktām apsū

bhārahūtā-
8.63.12ab     asmē rudrā mēhānā pārvatāso | vṛtrahātye bhārahūtau sajōśāḥ

bápsat- [part. bhás-]
1.28.7c        hārī ivāndhāṃsi bápsatā

bhārata-
3.23.2ab      āmanthiṣṭāṃ bhārata revād agnim | devāsraṃ devāvātāḥ sudākṣam

bhiṣāj-
1.157.6ab     yuvāṃ ha stho bhiṣājā bheṣajēbhīr | ātho ha stho rathyā ráthyebhīḥ
8.18.8ab      utā tyā dáivyā bhiṣājā | śaṃ naḥ karato aśvīna
8.86.1ab      ubhāḥ hi dasrā bhiṣājā mayobhūvā | ubhā dākṣasya vācaco babhūvāthuḥ
10.39.3cd     andhāśya cin nāsatāyā kṛśasya cid | yuvāṃ id āhur bhiṣājā rutāsyā cit
10.39.5ab     purānā vāṃ vīryā prá bravā jāne | ātho hāsathur bhiṣājā mayobhūvā
1.116.16cd    tāṃākṣi nāsatāyā vićākṣa | ādhattanā dasrā bhiṣajāv anarvān

bhujaṃt- [part. bhuj-]
6.62.6cd      areṇubhir yōjanebhir bhujaṃtā | patatribhir ārṇasa nir upāsthāt

jārharunā- [int.part. bhur-]
2.39.3ab      śṛṅgeva naḥ prathamā gantam arvāk | chaphāv īva jārharunā tárobhīḥ

bharaṇa-
1.117.11ab    sūnōr māṇenāśvīna grṇāṇā | vājaṃ viprāya bharaṇa rádantā
7.67.8ab      ekasmin yo ge bhuraṇa samāṇe | pāri vāṃ saptā sraṭāto rátho gāt
10.29.1ab     vāne nā vā yo nyādha yi cākān | chucīr vāṃ stōmo bhuraṇāv ajīgaḥ

bhūridāvattara-
1.109.2ab     āśravaṃ hi bhūridāvattara vāṃ | vijāmātur utā vā ghā syālāt

bhūripāsa-
7.65.3ab      tā bhūripāśa ṣṛṇtasya sētū | duratytētū ripāve mārtyāya

bhūriretas-
3.3.11cd      ubhā pītārā mahāyann ajāyata | agnīr dyāvāprthivī bhūriretasā
dyāvāprthivī vāruṇasya dhārmaṇā | viṣabhite ajārē bhūriretasā
tē hi dyāvāprthivī bhūriretasā | nārāśāmsa cāturaṅgo yamō ‘ditiḥ

bhūrivarpas-
ā viveśa rōdasī bhūrivarpasā | purupriyō bhandate dhāmabhīḥ kaviḥ

*bibhrat*- [perf. part. bhr-]
1.47.3cd  āthādyā dasrā vāsu bibhratā rāthe | dāśvāṃsam ūpa gachatam
1.47.6ab  sudāṣe dasrā vāsu bibhratā rāthe | pṛkṣo vahatam aśvinā
5.73.2ab  iha tyā purubhūtamā | puruḥ dāṁsāṃsi bibhratā
5.64.7cde  sutāṃ sōmaṁ nā hastibhīr | ā pāḍbhīr dhāvataṁ narā | bibhratāv arcanānasam
5.75.3ab  ā no rāṭāṁni bibhratāv | aśvinā gachatam yuvāṃ

*bhrta*- [part. bhr-]
7.73.4ab  ūpa tyā vāhnī gamato viśaṃ no | rakṣohāṇa sāmbhrṛta vījūpāṇi
6.57.3ab  ajā anyāsyā vāhṇayo | hārī anyāsyā sāmbhrṛta

*bhedā*- 
9.112.4cd  śeppo rōmaṇvanta bhedāu | vār in maṇḍūka ichati

*bhrūṭ*- 
6.59.2cd  samāno vāṃ janiṭa bhrātarā yuvāṃ | yamāv ihēhamātarā

*māṃhiṣṭha*- 
4.41.7cd  vṛūmbāhe sakhyāya priyāya | śūrā māṃhiṣṭhā pitāreva śambhū
data missing
6.68.2cd  maṅghoṇām māṃhiṣṭhā tuviśūṣma | rēṇa vrtrātūrā sārvasena
8.5.ab  māṃhiṣṭhā vājāsātāmā | iṣāyantā śubhās pātī
data missing
8.22.12cd  āś māṃhiṣṭhā purubhūtamā narā | yābhīḥ krīvīṃ vāvṛdhūs tābhir ā gatam
10.143.6ab  ā vāṃ sumnāḥiḥ śaṃyō iva | māṃhiṣṭhā viśvavedaśā
data missing

*maghāvan*- 
8.26.7c  maghāvaṇa suvīrāv anapacyutā
data missing
1.184.5ab  ēsa vāṃ stōmo aśvināv akārī | maṇeḥbhīr maghāvaṇa suvṛktī
data missing
2.24.12ab  viśvaṃ satyaṃ maghāvaṇa yuvor id | āpaś canā prā minanti vratāṃ vāṃ
data missing
3.58.5ab  tirāḥ purū cīd aśvinā rájāṃsy | āṅgūśo vāṃ maghāvaṇa jāneṣu
4.28.5ab  evā satyaṃ maghāvaṇa yuvāṃ tād | indraś ca somorvām āsvyaṃ gōḥ
data missing

*matavacas*- 
1.46.5ab  ādārō vāṃ maṭīṇāṃ | nāsatyā matavacasā
data missing

*matrā*- 
1.181.5cd  hārī anyāsyā pīpāyanta vājair | matrā rájāṃsy aśvinā vī ghōṣaiḥ

*mādant*- [part. mad-]
1.184.2ab  asme ū śū vrṣaṇā māḍayethāṃ | ūṭ paṇṭīrī hatam īrmyā mādantā
data missing
1.184.5cd  yāṭāṃ vartiṣ tānāyāya tmāne ca | agāṣte nāsatyā mādantā
data missing
3.53.1cd  vītāṁ havyāṇy ādhvarēṣu devā | vārdhethāṃ gūrbhir īlayā mādantā
data missing
10.14.7cd  ubhā ājānā svadhyāyā mādantā | yamāṃ paśyāsi vāruṇaṃ ca devāṃ
data missing

*madacyūt*- 
1.81.3c  yuksvā madacyūṭā hārī | kām hānaha kāṃ vāsau | dadho ’smāḥ indra vāsau dadhaḥ
data missing
8.33.18ab  śāpīṭ cīd ghā madacyūṭā |mithunā vahato rātham
data missing
8.34.9ab  ā tvā madacyūṭā hārī | śyenāṃ pakṣēva vakṣataḥ
data missing
8.22.16ab  māṇojavasā vrṣaṇā madacyūṭa | makṣunγgamābhīr ūṭībhīḥ
data missing
8.35.19ab  āṭer iva śṛṇumat pūrvyāṣtutim | śyāvāṣvasya sunvatō madacyūṭā
data missing
8.35.20ab  sārgaṇḍ iva sṛjataṃ śuṣṭūr ūpa | śyāvāṣvasya sunvatō madacyūṭā
data missing
8.35.21ab  raśmiṇṛ iva yachatam ādhvarāṃ ūpa | śyāvāṣvasya sunvatō madacyūṭā
**mádhu-**
7.32.2ab  imē hi te brahmakṛtaḥ sutē sācā  |  mádhau ná mâkṣa āsate
7.59.6cd  āśredhanto marutaḥ somyē mádhau  |  svāhehā mādayādhvai
8.21.5ab  sīdantas te váyo yathā  |  gōṅīte mádhau madirē vivākṣaṇe
9.11.5cd  mádhāv ā dhāvataḥ mádhu

**madhupā-**
1.180.2cd  svāsā yād vāṃ viśvagūrti bhārāti  |  vājāyētte madhupāv iše ca

**madhupātama-**
8.22.17ab  ā no āśvāvad āśvinā  |  vartir yāśitaṁ madhupātamā narā\n
**mádhuvāraṇa-**
8.26.6c  dhiyamjīnvā mádhuvāraṇā śubhās pātī

**madhuścūta-**
6.70.5ab  mádhu no dyāvāprāthī mimikṣatāṁ  |  madhuścūtaḥ madhūdūghē mádhuvrate

**madhāyu-**
5.73.8ab  mádhva ū śu madhāyuva  |  rūdrā śiṣakti pipyūśī
e 5.74.9ab  śām ū śu vāṃ madhāyuva  |  asmākam astu carkṛtiḥ

**mānaṛṇga-**
10.106.8cd  patarēva cacara candrānirṇīḥ  |  mānaṛṇga mananyā nā jāgmī
e

**mananā-**
10.106.8cd  patarēva cacara candrānirṇīḥ  |  mānaṛṇga mananyā nā jāgmī
e

**māṇu-**
8.51.1ab  yāthā mānau sāmy varaṇau  |  sōmam indrāpihaḥ sutāṁ
e 8.52.1ab  yāthā mānau vivasvati  |  sōmaṁ śakrāpihaḥ sutāṁ
e

**manū-**
8.72.2ab  nī tīgmām abhy āṃśuṁ  |  sīdad dhōtā manāv ādhi
e 9.63.8ab  āyuṭa sūra ētaśaṃ  |  pāvamānō manāv ādhi
e 9.65.16ab  rājā medhābhīr ēyate  |  pāvamānō manāv ādhi
e

**mánojavas-**
8.22.16ab  mánojavasā vrṣaṇā madacyutā  |  makṣuṇgamābhīr ētībhīḥ
e

**manojū-**
1.23.3ab  indrāviyū manojūvā  |  viprā havanta ētāye
e

**manotī-**
1.46.2ab  yā dasrā sindhumātarā  |  manotārā rayṇām
9.8.12ab  purumandrā purūvāsū  |  manotārā rayṇām
e

**manthīn-**
9.46.4ab  ā dhāvataḥ suhāstyaḥ  |  sukrā grbhūtā manthīnā
e

**mandānā-**  [mid.part. man-]
7.94.11ab  uktēbhīr vrṭrahāntamaḥ  |  yā mandānā cid ā girā
mandasānā- 4.50.10ab  | indraś ca sōmam pibatam brhaspate | 'smin yajñé mandasānā vṛṣṇvasū
8.87.2cd  | tā mandasānā mānuṣo duroṇā ā | ni pātaṃ vēdasā vāyaḥ
10.40.13ab  | tā mandasānā mānuṣo duroṇā ā | dhattāṃ rayiṃ sahāvīraṃ vacasyāve

mandrājīhva- 1.142.8ab  | mandrājīhvā jugurvanī | hōtārā dáivyā kavī

mayūraśepyā- 8.1.25ab  | ā tvā rāthe hiranyāye | hārī mayūraśepyā

mayobhū- 1.92.18ab  | ēchā devā mayobhūvā | dasrā hiranyavartaṃ
5.43.8cd  | mayobhūvā sarāthā yātam arvāg | gantāṃ nidhiṃ dhūram āṃśrī nā nābhim
5.73.9ab  | satyāṃ id vā u asvinā | yuvāṃ āhur mayobhūvā
8.8.9cd  | āripri vṛtrahantamā | tā no bhūtaṃ mayobhūvā
8.8.19ab  | ā no gantāṃ mayobhūvā | āśvinā śambhūvā yuvām
8.86.1ab  | ubhā hi dasrā bhiṣājā mayobhūvā | ubhā dākṣasya vācaso babhūvāṭhuḥ
10.39.5ab  | purāṇā vāṃ vīryā prā bravā jāne | āttho āṣathathuḥ bhiṣājā mayobhūvā

marūttama- 1.182.2ab  | indratamā hī dhiśnyā marūttamā | dasrā dáṃsiṣṭhā rathyā rathītamā

marūtvant- 8.35.13ab  | mitrāvāruṇavantā utā dhārmanvantā | marūtvantā jaritur gachatho hávam
8.35.14ab  | āṅgirasvantā utā viṣṇuvantā | marūtvantā jaritur gachatho hávam
8.35.15ab  | ṛbhumāntā vṛṣṇā vājavantā | marūtvantā jaritur gachatho hávam

mahānt- 1.21.5ab  | tā mahāntā sādaspāṭi | īndrāṅgī rákṣa ubjatam
6.67.4cd  | prá yā māhi mahāntā jāyamāṇā | ghora mārtāya ripāve ni didhāḥ
8.25.4ab  | mahāntā mitrāvāruṇā | samrājā devāv āsuraṇa
7.82.2ab  | samrāj anyāḥ svarāḥ anyā ucayate vāṃ | mahāntāv īndrāvāruṇā mahāvasū

māhiṣatra- 5.68.1c  | māhiṣatrāv rtam brhāṭ

mahiṣā- 8.35.7ab  | hāridravēva patatho vānēd īpa | sōmaṃ sutāṃ mahiṣēvāva gachathaḥ
8.35.8ab  | hamsāv iva patatho adhvaṃgava iva | sōmaṃ sutāṃ mahiṣēvāva gachathaḥ
8.35.9ab  | śyenāv iva patatho havyādātaye | sōmaṃ sutāṃ mahiṣēvāva gachathaḥ

mimāṇa- [mid.part. mā-] 6.62.2cd  | purū vārāṃṣy āmitū mimāṇā | apō dhānvāṇy āti yātho ājṛān
10.110.7ab  | dáivyā hōtārā prathamā suvācā | mimāṇā yajñāṃ mānuṣo yājadhyaī

mātārāpitā- 4.6.7ab  | nā yāsya sātur jānitor āvārī | nā mātārāpītārā nū cid īṣṭāu

maṭrī- 1.122.4cd  | prá vo nāpātam apāṃ kṛṣṇdhvanī | prá mātārā rūspināśyāyōḥ
1.140.3ab kṛṣṇaprūtāu vevijē asya sakṣitā[| | ubhā| taret abhi mātārā śiśum
1.142.7cd yahvī rātasya mātārā | sidatām bahir ā sumāt
5.6.6ab supratīke vayorvāda | yahvī rātasya mātārā
9.102.7ab samācine abhi tmānā | yahvī rātasya mātārā
10.59.8ab sāṃ rōdasī subhāndhāve | yahvī rātasya mātārā
1.155.3ab tāṃ vardhanī māhy asya pāumṣyaṃ | ni mātārā nayati rētase bhujē
tē śūnāvāḥ śvapaśaḥ sudāṃsasā | māhi jajñur mātārā pūrvācittaye
3.1.7cd āsthur ātra dhēnīvāḥ pīnvanmāṇā | māhi dasmāsa mātārā samācīni
dīdyānāḥ śucīr rṣvāḥ pāvakaḥ | pūrah-punar mātārā nāvaysī kāḥ
3.7.1ab prā yā ārūḥ śītiśṛṣṭhāsyā dhāsēr | ā mātārā viviśūḥ saṁta vānīḥ
3.33.1cd gāveva subhē mātārā rihēnē | vipāḥ chutudrī pāyasā jāvete
3.33.3cd vatsāṃ ivā mātārā samrīhēnē | samānāṃ yōnīṁ ānu samcāṛaṃfi
4.22.4cd ā mātārā bhārati śuṣmy ā gōr | nṛvāt pārijman nonuvanta vātāḥ
6.17.2cd ādhārayo rōdāsī devāpūtre | pratnē mātārā yahvī rātasya
6.32.2ab sā mātārā śuryena kavīnām | āvāsayad rujād ādriṃ grāṇāḥ
7.2.5cd pūrvī śiśuṃ nā mātārā rihaṇē | sām agrūvo nā sāmanesv añjan
7.7.3cd ā mātārā vīśvāvērē āvēnūn | yāto yaviṣṭha jajniṣṇī suśeṣāvā
8.99.6ab ānu te śuṣmāṃ turāyantarī lyatuḥ | kṣoṇī śiśuṃ nā mātārā
9.9.3ab sā sūnūr mātārā śucīr | jāto jāte arocayat
9.18.5ab yā īme rōdasī mahī | sām mātārēva dhōhate
9.68.4ab sā mātārā vicāraṇ jāyayann apāḥ | prā mēdhirāḥ svadhāyā pīnvaṭe padān
9.70.6ab sā mātārā nā dādṛśāna usrīyo | nānadaṭ eti marūṭam āva svānaḥ
9.75.4ab ādriṃbhīḥ sutō matibhiś cānohitaḥ | praroścyay rōdāsī mātārā śuciḥ
9.85.12cd bhānuḥ sukrēṇa socīṣṇī vy ādyaut | prārūrucad rōdāsī mātārā śuciḥ
10.1.7ab ā hi dāvāyprīthīvī agna ubhē | sādā putrō nā mātārā tattāḥ
10.35.3ab dyāvā no adyā prīthīvī ānagagō | mahī trāyetāṃ suvītāya mātārā
10.64.14ab tē hi dāvāyprīthīvī mātārā mahī | devī dēvāḥ jānanman jajniṣṇī itāḥ
10.79.4ab tād vām rātā mahī pī braṇvīmi | jāyamāno mātārā ārgho atī
10.120.7cd ā mātārā sthāpayase jīcātnē | ātā inoṣi kārvarī purūṇī
tārōdāsī pūrīm jāvē | prābhīṣig niścārī bhūhē
tārōdāsī vīcāranū āpyavi | prābhīṣig niścārī bhūhē
tārōdāsī vīcāranū āpyavi | prābhīṣig niścārī bhūhē
tārōdāsī vīcāranū āpyavi | prābhīṣig niścārī bhūhē
10.115.1ab citrā ic chīṣos tāruṇasya vāksaṭho | nā yō mātārāv apyēti dhātave

māyāvin-
10.24.4ab yuvāṃ śakrā māyāvinā | samācī niṃ amanathatam

māyīn-
6.63.5cd prā māyābhīr māyānī bhūtam ātra | nārā nṛtū jānīman yajñīyānāṃ

mitādru-
9.94.4cd śriyāṃ vāsānā amṛtavam āyan | bhāvanti satyā samītāh mītādru

mitrā-
1.14.3ab indrāvāyū bṛhaspātīm | mītrāgniṃ pūsānaṃ bhāgam
1.36.17cd agniḥ prāvan mitrōtā mēdhyaḥtīthim | agniḥ sāṭa upaṣṭutām
8.25.2ab mītrā tānā nā rathāyā | vāruṇo yās ca suκrātūḥ
10.106.5ab vāṃṣageva pūṣaṛyā śimbaṭā | mītrēva ṛṭa satārā śātapantā
tārōdāsī pūrīm jāvē | mītra vāyāṃ ca sūrāyaḥ
tārōdāsī pūrīm jāvē | mītra vāyāṃ ca sūrāyaḥ
5.66.6ab yuvāṃ mitrēmāṃ jānaṃ | yātathāḥ sāṃ ca nayathaḥ

mitrajan-
5.62.3ab ādhārayatam pṛthīvīṃ uta dyāṃ | mitraraṇāṃ varuṇā mahōbhīḥ

mitrāvāruṇa-
1.2.9ab kāvī no mītrāvāruṇā | tuvijāṭa urukṣāyā
mitrāvīraṇavant-
8.35.13ab mitrāvīraṇavantā utā dhārmavantā | marūtvantā jāritūr gachatho hāvam

mithastūr-
6.49.3cd mithastūrā vicārantā pāvakē | mānma śrutāṁ nakṣata ṭṛṣyāṁene

mithunā-
1.83.3ab ādhi dvāyor adadhi ukhthāṁ vāco | yatāsrucā mithunā yā saparyātaḥ
1.144.4ab yām īṁ dvā sāvayāsā saparyātaḥ | samāṇe yōnā mithunā sāmokasā
1.159.4ab tē māyino māmire suprācetasō | jāṃ śāyoni mithunā sāmokasā
1.173.2cd prā mandayūr manāṁ gūrta hōtā | bhārataṁ māryo mithunā yājatraḥ
3.39.3cd vāpūṇṣi jātā mithunā sacete | tamohānā tāpuṣo budhνā ētā
7.104.23ab mā no rākṣo abhi naḍ yātunāvatām | āpochatu mithunā yā kimīdinhā
8.33.18ab sápṭi cīd ghaḥ madacyūtā | mithunā vahato rātham
10.10.9cd dvā prithivyā mithunā sābhandhuḥ | yamīr yamāyāsā bhāryād ājāmi
tutāsvināv abharad yāt tād āśīd | ājāhād u dvā mithunā sārayūḥ
ämhi tāṃ gopā mithunā śubhaś pṛ chemicals | priyā aryaṃṇo dūryāṇi aśimaḥ
yād agne adyā mithunā śāpato | yād vāccās tṛṣṭām janayanta rekhāḥ
praty agne mithunā daha | yātudhānā kimīda
vamrasya manye mithunā vīvavrī | ānām abhītyārodayan muśayān
jāyved ātra satāṁthān āśim | yāt samyāncā mithunāv abhy ājāva
yadda carisū mithunāv ābhūtām | ād it prāpaṣyōn bhūvanāni vīśvā

mithūḍrś-  1.29.3ab  nī śvāpayyā mithūḍrśā | sastām abudhyamāne
  2.31.5ab  utā tyē devi subhāge mithūḍrśā | uśāsānāktā jāgatām apījūvā

miśa- [part. mīṣ-]  8.25.9c  nī cin miśāntā nicīrā nī cikyaṭulu

minānt- [part. mī-]  1.117.3cd  mināntā dāsyor āśivasya māyā | anupūrvām vrṣaṇā codāyantā

mōdamān- [mid.part. mūd-]  1.100.42cd  kṛiḷaṇantū putrair nāptṛbhīr | mōdamānau svē grhe

mṛgā-  10.40.4ab  yuvāṃ mṛgēva vāraṇā mṛganyāvo | doṣā vāstor haviṣā nī hvyāmahe

medhāsāt-  4.37.6cd  sā dhībhīr astu sānītā | medhāsātā sō ārvatā
  7.94.6c  medhāsātā sanīṣyāvah
  10.147.3cd  ārcanti tokē tānaye pāriṭiṣu | medhāsātā vājīnam āhraye dhāne
  8.71.5ab  yāṃ tvāṃ vipra medhāsātav | āgne hinīḍi dhānāya
  8.103.3cd  sahasrāśaṃ medhāsātav iva tmānā | agniṃ dhībhīḥ saparyata
  10.64.6cd  sahasrāśa medhāsātav iva tmānā | mahō yē dhānaṃ samithēṣu jābhirē
c

mēdhyāṭith-  8.51.1cd  nīpāṭithau maghavan mēdhyāṭithau | pūṣṭigau shrṣṭigau sācā

mēṣa-  10.106.5cd  vājevoccā vāyasā gharmyeṣṭhā | mēsevaśa saparyā pūriśā
yājant- [part. yaj-]  2.3.7cd  devān yājantāv ṛṭuthā sām aṇjato | nābhā prthivyā ādhi sānuṣu triṣū
iṣṭa- [part. yaj-]  1.184.2cd  śrutāṃ me āchoktibhir mafinām | ēṣṭā narā nicetā ca kārṇāḥ

yajatā-  1.34.7ab  trir no aśvinā yajatā divē-dive | pāri tripīhātā prthiyyām āsāyatam
  4.15.8ab  uta tyā yajatā hārī | kumāṛāt sāhadeyyāt
  5.64.7ab  uchāntyām me yajatā | devākṣatre rūṣāgavi
  10.40.3ab  prātār jārethe jaran евa kāpaya | vāstor-vastor yajatā gachatho grhām

yājatra-  1.108.7ab  yād indrāṅgī mādathaḥ svē duronē | yād brahmaṇī rājani vā yajatā
  1.180.5cd  apāḥ kṣoṇi sacate māhinā vāṃ | jīrṇo vāṃ akṣur anāhaso yajatā
  8.57.1ab  yuvāṃ devā krātunā pūrveṇa | yuktā rāthena taviṣām yajatā
  8.57.4ab  ayāṃ vāṃ bhāgo nihiyā yajatā | imā gīro nāsatyōpa yātām

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yajñāpati-
10.170.1ab vibhṛād bṛhāt pibatu somyām mādhv | āyur dádhad yajñāpatāv āvihrutam

yajñavāhas-
1.15.11c rūnā yajñavāhasā
4.47.4cd asmē tā yajñavāhasa | indravyūḥ ni yachatam

yajñīya-
8.25.1ab tā vāṃ viśvasya gopā | devā devēsu yajñīyā

yātāmaṇa- [mid.part. yat-]
10.62.11ab sahasrādā grāmaṇīr mā riśan mánuḥ | sūryeṇasya yātāmaṇaitu dāksiṇā
10.113.7ab yā vīryaṇi prathamāni kārtvā | mahitvébhīr yātāmaṇau samyātuḥ

yātāsruc-
1.83.3ab ādhi dvāyor adadhā ukthyaṃ vāco | yātāsrucā mithunā yā saparyātaḥ
1.108.4ab sāmīddheṣv agniṣv ānajānā | yātāsrucā barhīr u tistirāṇā

yādū-
8.9.14cd imē sōmāso ādhi turvaśe yādāv | imē kāṇveṣu vām ātha
8.10.5cd yād druhyāvā añavi turvaśe yādau | huvē vām ātha mā gatam
8.45.27ab satyāṃ tāt turvaśe yādau | vidāno ahnavāyyām

yantṛ-
1.162.19ab ēkas tvāśtuḥ áśvasya viśastā | dvā yantārā bhavatas tátha rūṭuḥ

yata- [part. yam-]
4.15.8c prāyatā sadyā ā dade

yamsēnya- [aor.part. yam-]
1.34.1cd yuvōr hi yantraṃ himyēva vāsaso | abhyāyamsēnyaḥ bhavatam manṣībhiḥ

yamā- 2.39.2ab prātaryāvānā rathyēva vīrā | ajēva yamā vāram ā sacethe
3.39.3ab yamā cid ātra yamsasur asūta | jihvāyā āgraṃ pātad ā hy āsthāḥ
9.68.5ab sām dāksea mānasā jāyate kavir | r taşıya gārbho nibhito yamā parāḥ
6.59.2cd samāno vāṃ janitā bhrātarā yuvāṃ | yamāv ihčamātarā

yamīṣhā- 6.67.1cd sām yā raṃśevas yamātra yamīṣhā | dvā jānamī āsamā bāhūbhīḥ svāḥ

yamī- 5.47.5cd dvē yād īṃ bibhṛtō mātūr anyē | ihēha jātē yamīyā sābandhū
9.68.3ab vi yō mamē yamīyā samyaṭī mādaḥ | sākamvṛdhā pāyasā pinvad ākṣiṭā

yaśās-
1.122.4ab utā tyā me yasāsā śvetanāyai | vyāntā pāntauṣijō huvādhyai
7.69.3ab svāśvā yaśāsā yātam arvāg | dāsrā niḥdhiḥ mādhhumantaṃ pibāṭaḥh
10.106.2cd dūtėva hī śthō yaśāsā jāneṣu | māpā sthātam mahiśēvāpanāṇāḥ
5.43.2cd pitā mātā mādhuvacāḥ suhāṣtā | bhāre-bhare no yaśāśāv aviṣjām

yūnt- [part. yā-]
yātayājana- 5.72.2ab vratēna stho dhruvākṣemā | dhārmaṇā yātayājjanā

yātudhāna- 10.87.24ab prāty agne mithunā daha | yātudhānā kimūdinā

yāmahūtama- 5.73.9cd tā yāman yāmahūtamā | yāmann ā mṛlayāttamā
daśvinā yāmahūtamā | nēdiṣṭhaṃ yāmy āpyam

yāmahūti- 10.117.3cd āram asmai bhavati yāmahūtā[u] | utāparaṣu kṛṇute sākhyām

yuvān- [part. yu-] 7.91.5ab niyuvānā niyūta spārhāvīrā | indravāyū sarātham yātam arvāk

yuvyāmāna- [pass.part. yu/-] 3.35.1ab tiṣṭhā hārī rátha ā yuyāmānā | yāhī vāyūr nā niyūto no ācha

yuktā- [part. yu/-] 1.166.18cd revād uvaḥ saćaṇo rátho vāṃ | yṛṣabhās ca śiṃśumāraḥ ca yuktā
yo me śatā ca viṃśatim ca gōnāṃ | hārī ca yuktā sudhūrā dādāti
10.27.20ab etāu me gāvau pramarāśyas yuktāu | mō śu pra śedhīr mūhur in mamandhi

yūj- 1.162.21cd hārī te yūṇjā pṛṣatī abhūtām | úpāsthād vājī dhūri rāsabhasya
dhendrābrahmaṇaṣpaṭiḥ havir no | ānmaṃ yūjeva vājīnā jīgātām

yūvan- 9.68.5cd yūnā ha sāntaḥ prathamaṃ vī jajñatur | gūhī hitāṃ jānima nēṃmaṃ ūdyatām

yuvaśā- 1.161.3cd dhenuḥ kārtvā yuvaśā kārtvā dvā | tāni bhrātar ānu vah kṛtvā ēmasi
tiṣṭhā kārtvāḥ yuvaśā | niś cārmaṇo gām ariṇṭā dhītibhir | yā járanta yuvaśā tākṛṇotana
dhenaḥ kārtvāḥ yuvaśāḥ | sōmaṃ juṣṭēṃḥ yuvaśēva kanyānāṃ | viśvehā devau sāvanāva gachatam

yūpa- 4.33.3ab pūnar yē cakrūḥ pitarā yuvānā | sānā yupeva jaraṇā śayaṇā

yēṣṭha- 5.41.3ab ā vāṃ yēṣṭhāśvinā huvādhyai | vātasya pātman ráthyasya puṣṭāu

yōnī- 1.65.4cdṛtasya yōnā | gārbhe sūjātām
1.144.4ab yāṃ ṭvā sāvayasaḥ saparyātaḥ | samānē yōnā mithunā sămokasā
1.164.32cd sā māṭur yōnā pārvīṭo antār | bahuprajā nīrṛtīṃ ā viveśā
dhāfrāḥ caḥbhāṣṣhiḥ aṣṭaḥ šīṃ acaṣṭa | rātasya yōnā vighṛte mādantī
dhāfrāḥ caḥbhāṣṣhiḥ aṣṭaḥ śīṃ acaṣṭa | rātasya yōnā vṛṣabhāśya niḷē
3.54.6ab kāvīr nṛcākṣaḥ abhi śīṃ acaṣṭa | rātasya yōnā vighṛte mādantī
dhāfrāḥ caḥbhāṣṣhiḥ aṣṭaḥ śīṃ acaṣṭa | rātasya yōnā vṛṣabhāśya niḷē
dhāfrāḥ caḥbhāṣṣhiḥ aṣṭaḥ śīṃ acaṣṭa | rātasya yōnā vighṛte mādantī
8.9.21ab yān nūnāṃ dhībhir aśvinā | pitūr yōnā niṣṭiḍadhāḥ
9.62.8c sīdān yōnā vāneśv ā
9.62.15c vīr yōnā vasatāv ēva
10.46.6ab  नः पत्यासु त्रिता स्थानायां | पार्वित्यो योनाः सिद्धं अंताः
10.61.6cd  माननशं रेतो जाह्तुर वियांता  | सानाः निषक्तं सुक्र्तस्या योनाः
10.70.6ab  देवि दिवो दुहितारसुसिलेपः  | उषसानक्तसा सदातनं नि योनाः
10.110.6ab  अ सुस्वायांस्यायते उपाके  | उषसानक्तसा सदातनं नि योनाः
10.85.24cd  रत्स्याः योनाः सुक्र्तस्या लोके  | आरिष्टम् त्वा सहाय पत्यदधामि
10.101.3ab  युनाक्ता सिरा वि युगा तुनवधवम्  | क्र्ते योनाः वापटेः बिः
10.123.6cd  हिरणयपकासः वारुणस्या दट्टः  | यामस्य योनाः साकुनः भुरायम्

**राक्षसमान्या**  [mid.part. rakṣ-]*

1.71.9cd  राजना मित्रावरुणः सुपानः  | गोः प्रियम् अष्टम राक्षसमान्
5.62.5ab  अनु श्रूताम् अमात्म वारधदे उरवः  | बर्हिर्वा याः याः राक्षसमान्
7.61.3cd  स्पास दाधाते अथाधिभु विक्षुः  | र्यदोः यतो निनिष्टम राक्षसमान्
5.69.1cd  वावर्धनाः अमात्म कश्त्रियस्या  | अनु वरताम राक्षसमानव अन्यायम्

**रक्षित**

2.39.6cd  नासेवा नस तन्वो राक्षितारः  | कारः इव सुजुर्ताः भुस्ताः अम्
10.14.11ab  यायु ते स्वायु यमा राक्षिताराः  | चातुरक्षासा धरिधरश्वी न्रम्वासासाः

**रक्षोहानि**

7.73.4ab  उपा त्याः वाहना गमतो विसाम्  | रक्षोहाः साम्ब्रह्तः विलुपानः

**रान्या**
8.77.11cd ubhā te bāhu rā́yā śuṣaṁskṛta | ṛdūpe cid ṛdūvṛdha

ṛāthā-
7.18.22ab dvē nāptur devāvataḥ śatē gōr | dvā rāthā vadhuṁantā sudāsāḥ

rathayāvānan- 8.38.2ab tošāśa rathayāvānā | vrtrahāṇāparajītā

rathāśāh- 8.26.20ab yuṅśvā hi tvāṃ rathāśāhā | yuvāsva pōsya vaso

rathirā-
7.69.5ab yō ha syā vāṃ rathirā vāsta ustrā | rātho yujānāḥ pariyyāti vartiḥ

rathi- 1.157.6ab yuvāṃ ha stho bhīṣājā bheṣajēbhī | āṭha ha stho rathyā rāthyebhī
dvā 1.182.2ab īndratamā hi dhīṣyā maruṭtamā | dasrā dāṃśiṣṭhā rathyā rathuitamā
2.39.2ab prātaryāvāṇā rathyēva vīrā | ajēva yamā vāram ā sacethe
2.39.3cd cakravākēva prāti vāstor ustrā | arvāṅcā yātam rathyēva śakrā
5.75.5ab bodhinmanasā rathyā | īsiṛā havanaśṛūtā
7.39.1cd bhejāte ādī rathyēva pāṁthām | rtāṃ hōtā na iṣītō yajītī
dvā 7.95.1cd prabhābadhānā rathyēva yāti | visvā apō mahīnā sindhur anyāh
8.25.2ab mitrā tānā nā rathyā | vārūṇo yaś ca sukṛatūḥ
10.102.11cd eṣaṣyāḥ cid rathyā jayema | suṃaṅgaiṁ sinavad astu sātām
dvā 1.34.7cd tisro nāṣatā rathyā paravātā | ātmēva vāṭāḥ svāṣarāṇi gachatam
5.76.1cd arvāṅcā nūnām rathyēhā yātam | pūpivāṃsam aśvinā gharmaṁ ācha
6.62.7ab vi jayūśā rathyā yātam ādṛm | śrutām hāvaṁ vrṣaṇāḥ vadhramayāḥ

rathūtan-
1.22.2ab āṣa surāthā rathītamā | ubhā devā divispṛśā
dvā 1.182.2ab īndratamā hi dhīṣyā maruṭtamā | dasrā dāṃśiṣṭhā rathyā rathītamā

rādant-[part. rad-] 1.117.11ab sūnār māṇenāśvinā grṇānā | vājaṁ vīpṛya bhuraṇā rādāntā

rapsūd- 8.72.12ab gāva upāvatāvatāṁ | mahī yajīnāya rapsūdā

rayidā-
3.54.16cd yuvāṃ hi stho rayidāu no rayiṇāṃ | dātṛam ṛakṣethe ākavair ādabdhā

rārāna-[mid.part. rā-] 1.117.24ab hiranyahastam aśvinā ráraṇā | putrām naraḥ vadhramayā adattam
10.61.15cd manuṣvād vrktābarhiṣe ráraṇā | mandū hitāprayasā vikṣū yāyū

rājan- 1.71.9cd rājāna mitrāvāruṇā supāṇī | gōsu priyām amīrtaṃ rākṣamatā
3.56.7ab trīr dā divāḥ savītā soṣavīti | rājāna mitrāvāruṇā supāṇī
dvā 2.36.6cd ācāḥ rājāna nāma etyāvṛtaṃ | praśastrād ā pibatam somyām mādhu
5.62.6cd rājāna kṣatram ḫṛṇyāmāṇā | sahārasrsthūṇaṃ bhīṣīthaḥ sahā dvāu
5.65.2ab tā hi śrēṣṭhavarcasā | rājānā dirghāṣrūttamā
dvā 8.101.2ab vāryiṣṭhakṣatṛā urucākṣasā nārā | rājānā dirghāṣrūttamā
dvā 6.16.24ab tā rājānā śucīvratā | ādityān mārutāṃ gaṇāṃ
dvā 10.14.7cd ubhā rājānā svadhāyā mádantā | yamām paśyāsī vāruṇaṃ ca devām
rājant- [part. rāj-]
8.8.18cd rājantāv adhvarāṇām | āśvinā yāmahūtiṣu

rājaputrā- 10.40.3cd kāsya dhvasrā bhavathāṅ kāsya vā narā | rājaputrēva sāvanāvā gacathāṅ

rātāhavya- 7.35.1ab śaṃ na īndrāṇy bhavatāṁ āvobihī | śaṃ na īndrāvāruṇā rātāhavyā 6.69.6ab īndrāviṣṇū haviśā vāṛdhāṇā | āgrādvāṇā nāmaśā rātāhavyā

rāti- 5.33.9ab utā tyē mā mārutāśvasya sōṇāḥ | krātvānagāḥāsō vidāthasya rātāu 5.60.9cd sām ahaṃ te sādāṃ id rātāu | tāva sāyām agnē 'vasa svūrāṅ 7.1.20cd rātāu sāyāmabhāyāśa ā te | yūyāṃ pāta svastibhiḥ sādā nāh 7.1.25c rātāu sāyāmabhāyāśa ā te | yūyāṃ pāta svastibhiḥ sādā nāh 7.25.4ab tvāvato līndra kṛtve āśmi | tvāvato 'vituḥ sūra rātāu 7.37.8ab ā no rādhāṃsi savitaḥ stavādhīyā | ā rāyo yantu pārvatasya rātāu

rīśādas- 5.66.1ab ā cikitāṇa sukṛāṭu | devāu marta rīśādasā 5.67.2cd dhartārā caṛṇāṇām | yantām sūmnām rīśādasā 5.71.1ab ā no gantaṃ rīśādasā | vāruṇa mītra barhāṇā 8.8.17ab ā no gantaṃ rīśādasā | imaṃ sūmaṃ purubhūjā

rērihāṇa- [med. part. rēhi-] 6.27.7ab yāsya gāvāv aruṣā sūyavasyā | antār ū śu cārato rērihāṇā

rītyāp- 5.68.5ab vṛṣṭidyāvā rītyāpā | iśas pāṭī dånumatyāḥ

rudrā- 1.158.1ab vāṣū rudrā purumāntū vṛdhāntā | daśasyatāṃ no vṛṣṭāv abhiṣṭau 8.63.12ab asmē rudrā mehāṇā pārvatāsō | vṛṭrāhyate bhārāhūtau sajośāḥ 10.93.7ab utā no rudrā cīn mlaṭṭaṃ aśvinā | viśe devāso rāthaspātir bhāgaḥ 5.73.8ab mādhva ū śu madhūyuṇā | rudrā sīṣakti pipyūṣī 5.75.3cd rudrā hiranyavarṭanē | jūṣāṇā vājinīvasū | mādhavī máma śrutaṃ hāvam 2.41.7c varvī rudrā ppaṃyaṃ 5.70.2c vāyaṃ tē rudrā sāma 5.70.3ab pāṭaṃ no rudrā pāyūbhīr | utā trayeṭhāṃ sūtraṭāra 8.26.5c yuvāṃ hi rudrā pārṣatho āti dvīṣaḥ 8.22.14cd mā no mātāya ripāve vājinīvasū | parō rudrāv āti khytam
rōmaṇvant-
9.112.4cd  śépo rōmaṇvantau bhedau  |  vār in maṇḍūka ichati

rōhitā-
1.94.10ab  yād āyukthā aruṣā rōhitā rāthe  |  vātajūtā vṛṣabhāsyeva te ravaḥ
1.134.3ab  vāyūr yuňkte rōhitā vāyūr aruṇā  |  vāyū rāthe ajirā dhurī vōḻhave
2.10.2cd  śyāvā rātham vahato rōhitā vā  |  utāruṣāha cakre vibhrtraḥ
3.6.6ab  ṛtasyā vṛ keśīṇā yogābhīr  |  ghṛtansūvā rōhitā dhurī dhīṣva
4.2.3ab  ātyā vrōdhasnā rōhitā  |  ṛtasya manye mānaśā jávīṣṭhā
dhānaḥ
dhānaḥ
5.61.9cd  vi rōhitā purumāṅghāya yematur  |  viprāya dīrghāyāsase
6.8.15c  āśvamedhāsya rōhitā  |  ṛtasyā puramāṅghāya yematur
10.61.15ab  utā tyā me rāudrāv arcimāntā  |  nāsatyāv indra gūrtaye yājadhyai

vāṁśaga-
10.106.5ab  vāṁśageva pūṣaryā śimbātā  |  mitrēva ṛtā satārā sātapantā

vāṅkutāra-
1.51.11ab  māndiṣṭa yād uśāne kāvyē sācāṇi  |  indro vaṅkū vāṅkutārādhi tiṣṭhati

vacoyūj-
1.20.2ab  yā ūṇrāyā vacoyūjā  |  tataksur mānasā hārī
6.20.9cd  tiṣṭhad dhārī ādhy āsteva gārte  |  vacoyūjā vahata āndram ṛśvām
8.45.39ab  ā ta etā vacoyūjā  |  hārī grbhīne sumādrathā
8.98.9c  indrāvāhā vacoyūjā  |  ṛtasya pīmāṅghāya yematur

vājaṁyant-[part. vaj-]
2.11.7ab  hārī nū tu indra vājaṁyantā  |  ghṛtāścūtaṁ svārām avśārṣtām

vājaṁrahastā-
1.109.8ab  pūraṁdaṛā śikṣataṁ vājaṁrahastā  |  asmāṁ āndrāṅgī avataṁ bhārēṣu

vajrīn-
6.59.3cd  āndrā āṅgī āvasehā vajrīṇā  |  vayāṁ devā havāmahe

vatsapracetas-
8.8.7cd  dhīḥbir vatsapracetasā  |  stōmebir havanaśrutā

vādaṁt-[part. vad-]
2.39.6ab  ōṣṭhāv iva mādhv āśne vādaṁtā  |  stānāv iva pipyataṁ jī✈āsī naḥ

vadhūmaṇt-
7.18.22ab  dvē nāptur devāvataḥ śatē gōr  |  dvā rāthā vadhūmaṇtā sudāsāḥ

vanvānt-[part. van-]
7.83.4ab  āndrāvaruṇā vadhānābhir aprati  |  bhedāṁ vanvāntā pra sudāsam āvatam

vavavasa-[perf. part. van-]
5.6 2.6 ab

7.6 1.1 ab  úd v

9.6 2.15 c  vír

vánspáti-
6.15.2 ab  mitrám ná yám súdhitaṁ bhṛgavó dadhúr  | vánspátiṁ  īdyam  ārdhvaśocíṣam
8.9.5 ab  yád āpsú yád vánspátau  | yád  āśadhiṣu  purudaṃsasāśa  āṛtám

vápant- [part. vap-]
1.117.21 ab  yávaṁ vrkeṇāśvinā vápantā  | īsaṁ duḥántaṁ  mánusāya  dasrā

vapúṣṭara-
2.3.7 ab  dāivyā hótārā prathamā vidúṣṭara  | rjú  yákṣataḥ  sām  rçā  vapúṣṭara

vayovṛdh-
5.6.6 ab  suprāṭike vayovṛdhā  | yahvī  ṛtasya  mātārā

vara-
10.85.8 cd  sūryāya aśvinā varaḥ  | agnir  āśīt  purogavāh
10.85.9 ab  sómo  vadhāyūr  abhavaḥ  | aśvināśtaṁ  udbhā  varaḥ

váruṇa-
4.41.1 ab  índra kó vāṁ varaṇa  sumnam āpa  | stómo  havismāṁi  anṛto  ná hótā
tá  a
4.41.2 ab  índra ha yó varṇaḥ cakrā āpi  | devāu  mārtaḥ  sankhyāya  práyasvān
4.41.3 ab  índra ha rátaṁ varṇaḥ dhēṣṭhaḥ  | itthā  nṛḥbhyaḥ  saṃsamānēbhyaḥ  tā
tā  a
4.41.4 ab  índra yuvāṁ varṇaḥ didyūm asminn  |  ājiṣṭham  ugrā  ni  vādiṣṭaṁ  vājram
4.41.5 ab  índra yuvāṁ varṇaḥ bhūtāṁ asyā  |  dhiyāḥ  pretārā  vṛṣabhāva  dhenol
4.41.6 cd  índra no ātra varṇaḥ syātām  |  āvobhir  dasmā  pārītaṁyāyaṁ
5.62.3 ab  ādharayatanṛḥ prthivim uta dyām  |  mitrarājānā  varṇaḥ  māhobiḥ
5.62.5 cd  nāmasvantaḥ dhṛṭadaksādhāṁ gāte  |  mittrāśaṁe  varṇēḷaśv  antāḥ
5.62.6 ab  ākravihastā sukṛte paraspāḥ  |  yāṁ  trāsāthe  varṇēḷaśv  antāḥ
tā  a
5.64.6 ab  yuvāṁ no yēṣu varṇaḥ  |  kṣatrāṁ bhṛcā ca  bhṛṭrathāḥ  {PP}
6.68.5 ab  sā it sudānuḥ svāvāṁ ṛtavāḥ  |  índra  yó  vāṁ  varṇaḥ  dāśaṭi  tmān
7.61.1 ab  úd vāṁ cākṣur varṇaḥ  suprāṭikāṁ  |  devāyav eti  sūryas  tatanvān  {PP}

vāruṇa-
1.179.6 cd  ubhāu vārṇāv  ṛṣir ugrāḥ  pupoṣaḥ  | satyā  devēṣv  āśīṣo  jagāma

vārdhana-
8.8.5 cd  svāhā  stōmasya  vardhanā  |  prā  kaviḥ  dhīthibhir  narā
vārṣiṣṭhakṣatra-
8.101.2 ab  vārṣiṣṭhakṣatraḥ urucākṣasā nārā  |  rājānaḥ  dīrghaśrūttamā

uṣant- [part. vaṣ-]
7.42.5 cd  ā nāktā barhiḥ sadatāṁ uṣāsā  |  uṣánta  mitrāvāruṇā  yajehā
tá  a
7.91.2 ab  uṣántaṁ dūṭaṁ ná dābhāya  gopā  |  māsāś ca  pāthāḥ  śaṛādaś ca  pūrvāḥ

vāvasānā- [perf. mid. part. vas-]
1.46.13 ab  vāvasānā  vivāsvari  |  stōmasya  pītyā  girā
tā  a

vasati-
1.31.15 cd  svāduksādāṁ yō vasatāu  syonakṛj  |  jīvāyāṁ  yājate  sāpaṇām  divaḥ
9.62.15 c  vīr  yōnā  vasatāv  iva

vāsu-
vasuvid- 
1.46.2c dhiyā devā vasuvidā

vasnayánt- [part. vasnay-]
6.47.21cd āhan dāsā vrṣabhō vasnayánta | udāvrejā varcinām śāṁbaram ca

vāhant- [part. vah-]
1.116.19ab rāyun suṣkṣatram svapatsyām āyuḥ | suvīryaṃ nāsatya vāhantā
5.76.4cd ā no divō bhvatāh pārvaṭād ā | adbhvyō yātam īṣam ūraṃ vāhantā
6.62.4cd śūbaṃ prkṣam īṣam ūraṃ vāhantā | hōṭā yaksat pratno adhrūg yūvānā
d.70.3cd nī pārvatasya mūrdhāni sādantā | īṣam jānāya dāsūṣe vāhantā
7.71.2ab upāyātaṃ dāsūṣe mārtyāya | rāthena vāmām aśvinā vāhantā

vāhamānā- [mid. part. vah-]
5.31.9ab īndrākutsā vāhamānā rāthena | ā vām ātyā āpi kārṇe vahantu

vāhiṣṭa-
1.134.3c vāhiṣṭhā dhuri vōlhave
5.56.6cd yuṇḍhvaṃ hārī ajjīrā dhuri vōlhave | vāhiṣṭhā dhuri vōlhave ||

vāc- 
2.43.1cd ubhe vācau vadati sāmagn īva | gāyatrām ca trāijśubham cānu rājati

vāja- 
6.48.4cd arvācaḥ śīṃ kṛṇuḥy agnē vāse | rāsva vājotā vaṃṣva
10.106.5cd vājevoccā vāyasā gharmyesṭhā | mēseveśā saparyā pūrǐsā
d.135.5fg īndravāyū sūtānāṃ ādribhir yuvāṃ | mādāya vājadā yuvām

vājayānt- [caus. part. vaj-] 
6.60.1cd īrajaṃtā vasavyāsya bhūreḥ | sāhashmā sāhasā vājayāntā

irajyānt- [intens. part. raj-] 
6.60.1cd īrajaṃtā vasavyāsya bhūreḥ | sāhashmā sāhasā vājayāntā

vājaratna- 
4.43.7ab ihēha yād vāṃ samanā papṛkṣe | sēyām asme sumatiḥ vājaratnā
4.44.7ab ihēha yād vāṃ samanā papṛkṣe | sēyām asme sumatiḥ vājaratnā
d.35.15ab ṛbhumāntā vṛṣanā vājavantā | marūtvantā jarītūr gachatho hávam

vājasāma- 
1.28.7ab ayaṅī vājasātamā | tū hy uccā vijarbhṛtāḥ
3.12.4c indrāgni vājasātamā
8.5.5ab māṃhiṣṭhā vājasātamā | iṣāvantā śubhās pāṭī
vājasātī- 
1.34.12cd śṛṅvāntā vāṃ āvase johavīmi | vṛdhē ca no bhavatam vājasātāu

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vīghanin- 6.60.5ab  
  ugrā vīghaninā mṛḍha | indrāgnī havāmahe

vīcakṣanā- 8.41.9ab  
  yāsya śvetā vīcakṣanā | tisrō bhūmīr adhikṣitāḥ

vīcetas- 5.74.9cd  
  arvācinā vīcetasā | vibhiḥ śyenēva diyatam

  10.132.6ab  
  yuvor nā bhūmiḥ pāyasā pūpūtāni

vīdvās- [perf. part. vid-]  
  1.116.11cd  
  yād vīdvāṃsā nidhīm ivāpagūḍham | úd darśatād úpāthur vāndanāya

  1.120.3ab  
  tā vīdvāṃsā havāmahe vāṃ | tā no vīdvāṃsā māmna vocetam adyā

  5.86.4cd  
  pāṭi turāsya rāḍhaso | vīdvāṃsā girvā nastamā

  1.120.2ab  
  vīdvāṃsāv id dúraḥ prched | ávīdvān itthāpaḥ acetāḥ

vīdūṣṭara- 2.3.7ab  
  dāivyā hōtārā prathamā vīdūṣṭara | rjū yakṣataḥ sāṃ rcā vāpuṣṭarā

  10.70.7cd  
  pūrōhitāv śṛtvāya yajñē asmin | vīdūṣṭara drāviṇam ā yajethām

vīpaṃsas- 1.6.2ab  
  yuvājānty asya kāmyā | hārī vīpaṃsāsā rāthe

vīpaścit- 5.63.7ab  
  dhārmanā mitrāvaraṇaḥ vīpaścītā | vratā rakṣete āsrasya māyāyā

vīpra- 6.50.10ab  
  utā tyā me hávam ā jagmyātām | nāsatyā dhībhīr yuvāṃ añgā vīpra

  7.2.7ab  
  vīpṛ vajñēṣu mānusēṣu kārū | mānye vāṃ jātvedasā yājadhayai

  7.44.2cd  
  īḷāṃ devīṃ barhiṣī sādāyanta | aśvinā vīpṛ śuḥvā huveṇa

  8.26.9c  
  sumatibhir āpa vīpṛvāḥ iḥa gataṃ

vīpṛavāhasa- 5.74.7cd  
  kō vīpṛo vīpṛavāhasā | kō yajñāir vajinēvasū

vīvratā- 1.63.2ab  
  ā yād dhārī indra vīvratā vēr | ā te vājraṃ jarītā bāhvör dhāt

  8.12.15c  
  nā deva vīvratā hārī rāsya yāt

vīś- 9.70.4cd  
  vratāni pāṇo amṛtaśya cāruṇa | ubhē nṛcākṣā ānu paśyate vīśau

vīśva- 2.18.7ab  
  māma brāhmendra yāhy āchā | vīśvā hārī dhūri diśvā ráthasya

vīśvajīva- 6.67.7cd  
  nā mṛṣyante yuvatāyāo ’vātā | vi yāt pāyo vīśvajīvāḥ bhārante

vīśvāpeśas- 4.48.3ab  
  ānu kṛṣṇe vāsudhitī | yemāte vīśvāpeśāsā

vīśvāvāra- 7.70.1ab  
  ā vīśvavārāśvinā gataṃ naḥ | prā tāt sthānam avācī vāṃ prthivyām

vīśvavid-
6.70.6ab \( \text{úrjan no dyauś ca prthivī ca pinvatām} \) | pitā mātā viśvavidā sudāṃsasā

viśvāvedas-
8.25.3ab \( \text{tā mātā viśvāvedasā} \) | asuryāya prāmahasā
10.143.6ab \( \text{ā vām sumnalāḥ saṃyū iva} \) | māṃhiṣṭhā viśvavedasā
1.47.4ab \( \text{tristhadasthe barhiṃ viśvavedasā} \) | mādhvā yaṭjāṃ mimikṣatam
1.139.3de \( \text{yuvoir viśvā ādhi śriyaḥ} \) | pṛśaś ca viśvavedasā

viśvāsambhū-
1.160.1ab \( \text{tē hi dyāvprthivī viśvāsambhuva} \) | rāvarī rājasa dhārayātkavī
1.160.4ab \( \text{ayāṃ devāṃ apāśāṃ apāstamo} \) | yō jajāna rōdasī viśvāsambhuvā
6.70.6cd \( \text{samrajāṇe rōdasī viśvāsambhuvā} \) | saniṃ vājaṃ rayim asmē sāṃ invatām

viśvāsardhas-
5.34.8ab \( \text{sāṃ yāj jānau sudhānau viśvāsardhasāv} \) | āved āndro maghāvā gōṣu śubhrīṣu

viṣūcīna-
1.164.38cd \( \text{tā śāsvantā viṣūcīnā viyāntā} \) | ny ānyāṃ cikyūr nā cīkyur anyām

viṣṇu-
8.3.8ab \( \text{asyēd āndro vāyṛdhhe viṣṇyaṃ śavo} \) | māde sutasya viṣṇavi
8.12.16ab \( \text{yāt sōmam āndra viṣṇavi} \) | yād vā gha trītā āptyē

viṣṇuvant-
8.35.14ab \( \text{āngirasvantā utā viṣṇuvantā} \) | marūtvantā jaritūr gachatho hávam

vyānt- [part. vṛ]-
1.122.4ab \( \text{utā tyā me yaśāsā śvetanāyai} \) | vyāntā pāntaśjō huvāḥhyai

viḍū-
3.31.5ab \( \text{vīlau satīr abhi dhūrā atṛndan} \) | prācāhinvan mānasā saptā vīprāḥ
8.45.41ab \( \text{yād vīlāv āndra yāt sthireṃ} \) | yāt pārṣāne pārābhṛtam

vītáprṣṭha-
3.35.5ab \( \text{mā te hārī vṛṣaṇā vītáprṣṭha} \) | nī rīraman yājamānāso anēy

vīṭihotrā-
8.31.9ab \( \text{vīṭihotrā kṛtādvasū} \) | daśasyāntēmṛtāya kām

vīrā-
6.63.10cd \( \text{bharādvāja vīra nū gīrē dād} \) | dhāta rākṣāṃsi puruḍaṃsasā suḥṣ
2.39.2ab \( \text{prātaryāvāṇa rathyeva vīrā} \) | ajēva yamā vāram ā sacethe

vṛ- 
5.37.5ab \( \text{pūṣyāt kṣēme abhi yōge bhavāty} \) | ubhē vṛtā suṃyatē sām jayaṭī
tyād bāhāma dhārmanā rōcate bṛhēd | yāyor ubhē rōdasī nādhasī vṛtā

vṛtratūr-
6.68.2cd \( \text{mahghonāṃ māṃhiṣṭhā tuviśūṣma} \) | ṛtēna vṛtratūrā sārvasenā

vṛtrahān-
3.12.4ab \( \text{toṣā vṛtrahāṇā huve} \) | sajītvāṇāparājītā
8.38.2ab \( \text{toṣāsā rathayāvānā} \) | vṛtrahāṇāparājītā
 śūcin nā stōmaṇā nāvajātām adyā | indrāgni vṛtraḥāṣa jujēthām
7.93.4cd vṛtraḥāṣa suvajrā | prá no nāvyeyhīs tiratam desnāh
1.108.3ab cakrāthe hi sadhrvāyā nāma bhadrām | sadhṛcīnā vṛtraḥāṣa utā sthāḥ

vṛtraḥāṃta-
7.94.11ab uktēbhīr vṛtraḥāṃtām | yā mandānā cīd ā girā
8.8.9cd ārīpṛa vṛtraḥāṃtām | tā no bhūtaṃ mayobhūvā
8.8.22cd pūrutrā vṛtraḥāṃtām | tā no bhūtaṃ purupṛhā

vāyṛdhānā-[ perf.midd.part. vrddh-] 1.105.3ab vṛsaḥ purumāntū vṛdhāntā | daśasyātaṃ no vṛṣṇāv abhiṣṭau
8.56.8ab vṛṣṇāvāv ānu dyūn | mārtīyā devāv adābhā

vṛṣan-
1.10.3ab yuksvā hi keśinā hārī | vṛṣṇā kaksyapraṇ
1.177.1cd stutāḥ śravasyānā avasāpa madṛg | yuktāv hārī vṛṣṇā śāyī arvān
2.16.5cd vṛṣṇādhvanyūḥ vṛṣabhāso ādrayo | vṛṣṇāṃ sōmaṇ vṛṣabhāya suṣvati
2.16.6ab vṛṣī te vājra utā te vṛṣa ratho | vṛṣṇā hārī vṛṣabhāya āvyudhā
3.35.3ab ūpo nayasva vṛṣṇātā tapuspā | utēm ava tvām vṛṣabha svadhāvah
3.35.5ab mā te hārī vṛṣṇā vīttaprīṭh | nā rīrmanā yājamanāsā anyē
3.44.3ab ā ca tvām etā vṛṣṇā vāhāto | hārī sākhyā vā dhūrā svāṅgā
3.57.2ab āndraḥ sū pūṣā vṛṣṇā suhāstā | dīvō nā prītaḥ śaśayām dudhure
7.19.6cd vṛṣe te hārī vṛṣṇā yunajmi | vyāntu brāhmāṇī puruśāka vājam
8.4.11cd āpa nānāṃ yuyuse vṛṣṇā hārī | ā ca jagāma vṛtraḥ
8.4.14ab āpa bradhāṃ vāvātā vṛṣṇā hārī | īndrām apāsā vakṣaṇaḥ
8.13.23ab utā te sūṣṭutā hārī | vṛṣṇā vahato rāthām
8.13.31ab vṛṣāyām indra te rātha | utō te vṛṣṇā hārī
d.3.33.11cd vṛṣa ratho mahghavan vṛṣṇā hārī | vṛṣā tvām satakato
8.61.18cd ubhā te bāhū vṛṣṇā satakato | nī yā vājam mīmikṣātāḥ
10.49.2cd aḥam hārī vṛṣṇā vivrataḥ rāghū | aḥam vājraṃ śāvasā dhṛṣṇā ā dade
10.66.6cd vṛṣṇā dyāvāpṛthivyā rāvvarī | vṛṣā pariṇyāma vṛṣṇo vṛṣastūbhāḥ
10.66.7ab agniśomā vṛṣṇā vājasataye | purupraṣastā vṛṣṇā āpu bruve
10.104.12cd vṛṣā yād ajīma vṛṣṇā siśāsasi | codāyān vādhrīnā yujā
10.114.3cd tāsyāṃ suparṇā vṛṣṇā ni śedatur | yātra devā dahīre bhagadhēyam
1.19.1ab āgniśomāv imām sū me | śrutām vṛṣṇā hávam
1.9.7ab āgniśomāv hāvishā prāṣthitasya | vīṭām hāryatam vṛṣṇā jujēthām
1.108.3cd tāv indrāgni sadhrvāyicā niśādyā | vṛṣṇāḥ sōmasya vṛṣṇā vṛṣēthin
6.68.11ab indrāvarunā mādhumattāmasa | vṛṣṇāḥ sōmasya vṛṣṇā vṛṣēthin
1.112.8ab yābhīḥ śaṭcibhir vṛṣṇā parīvṛjaṃ | prāndhideh śroṇāṃ cākṣasā etave kṛṭhāḥ
1.112.24ab āvpavatām avsnā vācaṃ asmē | kṛtāṃ no darśra vṛṣṇā manisām
1.117.3cd manantā dasyor śāivasasya māyā | anupūrvaṃ vṛṣṇā codāyantā
1.117.4ab āśvaṃ nā guḍhām avsnā durēvair | ṛṣī m nthā vṛṣṇā rebhantm
1.117.8cd pravācyām tad vṛṣṇā kṛtāṃ vān | yān nārādāya śrāvo adhyādhatm
1.117.12ab kūha yāntā suṣṭutiṃ kāvyāsa | dīvo nāpāta vṛṣṇā śaytrā
1.117.15cd niṣṭām uḥathuḥ suṣūjā rāthena | mānojavasā vrṣaṇā svastī
dhām apiḥ svuṣūjā yuvābhāyām | suvīrāso vidāthām a vādema
1.118.1cd yō mārtasya mānasā jāviyān | trivandhurō vrṣaṇā vātaramhāḥ
1.118.6ab ādha krātuṇā vidataṁ gātum ārca | utā śrutam vrṣaṇā pastyāvataḥ
1.151.2cd ādha krātuṇā vidataṁ gātum ārca | utā śrutam vrṣaṇā pastyāvataḥ
1.151.3ab ādha krātuṇā vidataṁ gātum ārca | utā śrutam vrṣaṇā pastyāvataḥ
vrṣṭiḍya- 5.68.5ab vrṣṭidyāvā rītyāpā | iśās pāṭi dānumatyaḥ
vedhās- 1.181.7ab āsarji vāṃ sthāvīrā vedhasā āṅgar | bīlhe aśvinā tredhā kṣārantī
vēnant- [part. ven-] 1.25.6ab tād īt samānāṃ āśāte | vēnantā nā pra yuchataḥ
vyācasvant- 6.25.6cd vyṛtē vā mahō ṛṇvāti kṣāye vā | vyācasvantā yādi vitantasāite
10.105.5ab ādhī yās tāstāu kēśavantā | vyācasvantā nā puṣṭyāi
vyūṣṭi- 1.48.6cd vāyo nākiṣ te pāṭipāṁsa āśate | vyūṣṭau vājīnīvati
1.118.11cd āhī vī vāṃ aśvinā rāṭāhavyāb | sāsveṭamāyā usāso vyūṣṭau
1.124.12ab ut te vāyaś cid vasatēr apatān | nārāṣ ca yē pitubhājo vyūṣṭau
6.64.6ab ut te vāyaś cid vasatēr apatān | nārāṣ ca yē pitubhājo vyūṣṭau
3.15.2ab tvāṁ no asyā uṣāso vyūṣṭau | tvāṁ sūra ūdite bodhi gopāḥ
4.1.5ab sā tvāṁ no āgni 'vamō bhavot | nēdiṣṭho asyā uṣāso vyūṣṭau
4.14.4ab ā vāṃ vāhiṭhā iḥā tē vahantu | rāthā āśvāṣa uṣāso vyūṣṭau
4.23.5ab kathā käd asyā uṣāso vyūṣṭau | devō mārtasya sakhyāṃ jujoṣa
4.39.3ab yō aśvasya dādhiṅkrāvno akāṛt | sāmīḍhe aṅgā uṣāso vyūṣṭau
5.30.13cd tīv्रā indram amamanduḥ sūtaṣo | 'ktōr vyūṣṭau pārītaṁkymāyāḥ
5.62.8ab hīraṇyārpaṇam uṣāso vyūṣṭāv | āyaṣṭhūṇam uṇḍītā sūryasya
6.24.9cd sthā ā sū rūdhvā utī āriṇyayann | akτōr vyūṣṭau pārītaṁkymāyām
7.69.5cd tēna nāḥ śāṃ yō rū uṣāso vyūṣṭau | ny aśvinā vahatāṃ yajīṇa asmin
7.71.3ab ā vāṃ rāthām avamāśyāṃ vyūṣṭau | sumnāyāvo vṛṣaṇo vartayaṇa
10.6.3ab īše yō vīvāsyā devārīner | īše vīśvāyur uṣāso vyūṣṭau
10.41.1cd pārīmānaṇḍ vidathyaṃ sūvṛktibhir | vayāṃ vyūṣṭā uṣāso havāmahe
10.99.1cd kāt tāsya dātu śāvasso vyūṣṭau | tākṣad vāraṇaṃ vṛtratūram āpinvat
vyēnas- 3.33.13cd māduṣkrtau vyēnasā | aghnyāu śūnam āratām
vraja- 5.64.1cd pārī vrajēva bāhvōr | jaganvāṃsā svārṇaram
śaṣta- [past.part. śams-] 5.68.2c devā devēṣu praśastā
dsāṁsa- 1.185.9ab ubhā sāṁśā nāryā māṃ aviṣṭam | ubhē māṃ ūṭi āvasā sacetām
4.4.14cd ubhā sāṁśā sūdaya satyātāte | 'nuṣṭhūyā kṛṇuḥ ahṛyāṇa
śākra- 2.39.3cd caṅkraṅkēva prāti vāstor usrā | arvāṅcā yātaṁ rathyēva śakrā
tyuvaṁ śakrā māyāvina | samēĉi nīr amanthatam
śagmā- 8.2.27ab ēhā hārī brahmayūjā | śagmā vakṣataḥ sākhāyam
śāciṣṭhā- 4.43.3cd divā ājātā divyā suparṇā | kāyā sācīnāṃ bhavathaḥ śāciṣṭhā

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śatārā- 
10.106.5ab vāṁṣageva pūṣaryā śimbātā | mitrēva ṛtā śatārā śātapantā
śāśādaṇā- [perf.mid.part. śad-] 1.116.2ab vīḷuṭāmabhīr āsuhēmabhīr vā | devanāṁ vā jūṭibhiḥ śāśādaṇā
śaphā- 2.39.3ab śṛṅgeva naḥ prathamā gantam arvāk | chaphāv iva jārbhurāṇaḥ tárobiḥ
śabāla- 10.14.10ab āti drava sārameyau śvānau | caturakṣāu śabālau sādhūnā pathā
śāmitṛ- 5.43.4ab dāsa kṣīpo yuṇjate bāhū ādriṃ | sōmasya yā śāmitārā suhāstā
śambhū- 2.41.19ab prētāṁ yajñāsya śambhūvā | yuvām id ā vrṇīmahe
6.60.14cd sākhyāyu devāu sakhyāya śambhūvā | indrāṇiḥ tā havāmahe
8.8.19ab ā no gantam mayobhūvā | āśvīnā śambhūvā yuvām
6.60.7c pibataṁ śambhuvā sutām
śālmali- 7.50.3ab yāc chalmalau bhāvati yān nadīṣu | yād oṣadhībhyaḥ pāri jāyate viśām
śāviṣṭha- 6.68.2ab tā hi śrēṣṭhā devātātā tujā | śūrāṇāṁ śāviṣṭhā tā hi bhūtām
śāśvanta- 1.164.38cd tā śāśvanta viṣūcīnā viyāntā | ny anyāṁ cikyūr nā nī cikyur anyām
śātapanta- 10.106.5ab vāṁṣageva pūṣaryā śimbātā | mitrēva ṛtā śatārā śātapantā
śāsat- [part. śās-] 1.139.4fg pathēva yāntāv anuśāsatā rājo | ‘ṛjasā śāsatā rājaḥ
śītirṝṣṭha- 8.1.25cd śītirṝṣṭhā vahatāṁ madhvo āndhaso | vivākṣaṇasya pīṭāye
śīthirā- 7.45.2ab ūd asya bāhū śīthirā bṛhāntā | hiraṇyāyaḥ divó āntāṁ ānāṣṭāṁ
śimbhāta- 10.106.5ab vāṁṣageva pūṣaryā śimbātā | mitrēva ṛtā śatārā śātapantā
śāyāna- [part. śī-] 4.33.3ab pūnar yē cakrūḥ pitārā yuvānā | sānā yāpeva jaraṇā śāyānā
śukrā- 10.85.10cd śukrāv anadvāhāv āṣṭām | yād āyāt sūryāḥ gṛhām
śucipā- 7.91.4cd śucinī somaṁ śucipā pātām asmē | īndrāvīyā śādātanā barhīr ēdām

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śucivrata-
1.182.1cd dhiyamjinvā dhīṣṇyā viśpālavasū | divvā nāpātā sukṣte śucivrata
6.16.24ab tā rājānā śucivrata | ādityāṁ mārutam gaṇām
1.15.11ab āśvinā pibatam mādhu | dīyagnī śucivrata
3.62.17c drāghiṣṭābhīṁ śucivrata

śunāśrā-
4.57.8cd śunāṁ parjānyo mādhunā pāyobhiḥ | śunāśrā śunāṁ asmāsū dhattam
4.57.5ab śunāśrāv imāṁ vācamaṁ juṣṭethāṁ | yād divi cakrāṭhuḥ pāyah

śubhānā- [aor.mid.part. śubh-]
7.72.1cd abhi vāṁ viśvā niyūtaḥ sacante | spārhāyā śriyā tanvā śubhānā

śubhrā-
10.143.3ab nārā dáṃṣistiḥāv ātraye | śubhrā sīsāsatam dhiyaḥ
7.68.1ab ā śubhrā yātam āśvinā svāsvā | gīro darsā jujuṣṇāḥ yuvākoḥ

śubrayāvan-
8.26.19c váhethe śubhrayāvānā

śuṣmin-
4.47.3ab váyav āndraṁ ca śuṣmīṇā | sarātham śavasas paṭi

śavasāna- [sū-]
7.93.2ab tā sānasī śavasānā hi bhūtāṁ | sākamṝḍhā śavasā śuṣuvāṃśā

śuṣuvās [perf.act.part. sū-]
7.93.2ab tā sānasī śavasānā hi bhūtāṁ | sākamṝḍhā śavasā śuṣuvāṃśā

śūra-
4.41.7cd vṛṭmāhe sakhyāya priyāya | śūrā māṃḥiṣṭāḥ pitāreva sambhū

śūrasāti-
1.31.6cd yāḥ śūrasātā pāritakmye dhāne | dabhrēbhiś cit sāmṛṭā hāṃsi bhūyasah
1.157.2cd asmākaṁ brāhma prtaṇāsu jinvaṁ | vayām dhānaḥ śūrasātā bhajemahi
7.93.5ab sām yān mahī mitaḥśa spārdhamāne | tanūrūcā śūrasātā yātaite
10.63.14ab yāṁ devās ṛvatha vājāsatau | yāṁ śūrasātā maruto hitē dhāne
1.100.7ab tāṁ utāyo raṇayaṁ chūrasātau | tāṁ kṣēmasya kṣitāyaṁ kṛṣvata trāṁ
3.54.4cd nāraś cit vāṁ samithē śūrasātau | vavandīre prthivi vévidāṇāḥ
6.19.12cd ādhā hi tvā prthivyāṁ śūrasātau | hāvāmahe tāanye gōṣv āpsā
d.23.2ab yād vā divī pārye sūṣvīm indra | ṛtṛahātye ṛvasi śūrasātau
6.26.1cd sām yād viśo ’yanta śūrasātā | ugraṁ nō ’vah pārye āhan dāḥ
6.33.2ab tvāṁ hindrāvase vīvaco | hāvante carṣaṇayāḥ śūrasātau
8.16.4c ḫārṣumāntaḥ śūrasātau | bhāre-bhare ānu madema jiṣṇuṁ

śeṇa-
10.105.2ab hāṁi yāṣya suyūjā vivratā vēr | ārvantaṁu śeṇā

śoṇa-
1.6.2c śoṇā dhṛṣṇā nṛvāhasā
3.35.3cd grāsetāṁ āsvā vi mucehā śoṇā | divē-dive sadśīr addhi dhānāḥ

śyāvā-
2.10.2cd .syāvā ráthaṁ vahato rōhitā vā | utāruṣāha cakre vibhrtaḥ

śyenā-
5.74.9cd  arvācīnā vicetasā | vibhiḥ śyenēva diyaṭam
8.73.4ab  kuḥa sthāḥ kuḥa jagnathuḥ | kuḥa śyenēva petathuḥ
8.35.9ab  śyenāv iva patatho havyādātaye | sōmaṁ sutāṁ mahiṣēvāvā gachathaḥ

śravāyya-
5.86.2ab  yā āṭcānau duṣṭārā | yā vājeṣu śravāyyā

śṛṇvant-[part. śru-]
1.34.12cd  śṛṇvāntā vām āvase johavīmi | vṛdhē ca no bhavatam vājasātau

śuśruvās-[perf. part. śru-]
7.70.5ab  śuśrūvāṃśa cid aśvinā purūṇy | abhi brāhmiṇi caṅkṣāthe ṣrīnām

śrut-[-part. śru-]
5.74.2ab  kuḥa tyā kuḥa nū śrutā | divi deva nāsatyā

śruṣṭi-
2.13.9ab  satāṃ vā yasya dāsa sākām ādyā | ēkasya śruṣṭāu yād dha codām āvitha

śrūṣṭigu-
8.51.1cd  nīpātithau maghavan mēdhyātithau | pūṣṭigau śrūṣṭigau sācā

śrēṣṭha-
6.68.2ab  tā hi śrēṣṭhā devātātā tuja | śūrānām śāviṣṭhā tā hi bhūtām

śrēṣṭhavarcasa-
5.65.2ab  tā hi śrēṣṭhavarcasā | rājānā dīrghaśrutaṃmā

śvān-
2.39.4cd  śvāneva no āriṣaṇyā tanūnām | khṛgaleva visrāsaḥ pātam asmān
10.14.10ab  āti drava sārameyāvā svānau | caturakṣāvā sābālau sādhūnā pathā
10.14.11ab  yāu te svānau yama rakṣitārau | caturakṣāvā pathirākṣī nṛcakṣasau

śvātrya-
10.106.2ab  uṣṭāreva phārvareshu śrayetha | prāyogēva śvātryā śāsū rēḥaḥ

śvetā-
8.41.9ab  yāsya śvetā vicakṣanā | tisrō bhūmīr adhiḥṣitāḥ
8.40.8ab  yā nū śvetāv avō divā | uccārātu āpa dyūbhīḥ

samṣṭhāvan-
8.37.4ab  saṃsthāvāna yavayasi tvām ēka ic chačipata | indra viśvābhīr utiḥbhīḥ

sakthī-
10.86.16ab  nā sēśe yāsya rāmbate | antarā sakthīā kārpṛ
tām
10.86.17cd  sēd īse yāsya rāmbate | antarā sakthīā kārpṛ

sakṣīt-
1.140.3ab  krṣṇaprūtau vevijē asya sakṣītāu | ubhā tarete abhi mātārā śīṣum
sākhi-
1.164.20ab dvā suparnā sayūjā sākhāyā | samānāṁ vrksāṁ pārīṣavajāte
3.35.4ab brāhmaṁte brahmayuḥyānaṁ | hārī sākhāyā sadhamāda aśū
drvā sākhāyā | ví muco-pa bariś | tvāṁ imē havyavaho havante
3.43.1cd ā ca tvāṁ etā vrṣanā vāhāto | hārī sākhāyā sudhurā svāngā
dvā sākhāyā devaṁ sakhāyāṁ sambhūvā | indrāgni tā havamhe

sācamāna- [part. sac-]
5.36.6ab yo rōhitau vajīnau vājinīvān | tribhīṁ śataṁ sācamānāv adiṣṭa

sacānastama-
8.26.8c devā devēbhīṁ adyā sacānastamā

sacābhū-
1.34.11cd prāyus tāriṣṭaṁ ni rāpāṁsi mṛkṣaṁ | sēdhatam dvēśo bhāvatam sacābhūvā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
3.51.4ab asmākaṁ mitrāvārūpaṁ vātānaṁ rātham | ādityai rudraṁ vāsūbhīḥ sacābhūvā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.1ab āṇivindreñā vāruṇaṁ viṣṇum | ādityai rudraṁ vāsūbhīḥ sacābhūvā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.2ab viṣvābhir dhībhīṁ bhūvānaṁ vājīnā | divā prthivyārdhībhīḥ sacābhūvā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.3ab viṣvābhir dhībhīṁ bhūvānaṁ vājīnā | divā prthivyārdhībhīḥ sacābhūvā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.61cd ubhē yathāḥ no ahanī sacābhūvā | sādaḥ-saṁ varivasyāta ubbhīdā

sācetas-
10.113.1ab tāṁ asya dhvāṇāprthivī sācetasā | viṣvabhīṁ devāṁ ānu sūṣmaṁ āvatam

sajīvan-
3.12.4ab toṣā vṛttrāṇāḥ huvaḥ | sajītvānāpāraṇīta

sajōsa-
3.62.2cd sajōsāv indrāvaruṇaṁ marudbhīṁ | divā prthivyā śrnutam haṁ hāvaṁ me

sajōsas-
3.58.7ab āśvinā vāyuṇā yuvāṁ sudakṣā | nīyūdhīṣ ca sajōsasā yuvāṇā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
4.46.6ab indraṁyū ayāṁ sutās | tāṁ devēbhīṁ sajōsasā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
7.72.2ab ā no devēbhīṁ ūpā yatam arvāk | sajōsasā nāsatāḥ rāthena
8.9.12cd yād ādityeḥ bhūṁ bhūbhīḥ sajōsasā | yād vā viṣṇor viκrāmaneṣu tiṣṭhathaṁ
8.26.11c sajōsasā varuṇo mitrō ariyāṁ
8.101.7cd ubhaḥ yarthaṁ nāsatāḥ sajōsasā | pṛati havyāṁ vṛt ṭaye
8.35.1cd sajōsasā uṣāsā śūryeṇa ca | sōmaṁ pibatam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.2cd sajōsasā uṣāsā śūryeṇa ca | sōmaṁ pibatam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.3cd sajōsasā uṣāsā śūryeṇa ca | sōmaṁ pibatam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.4cd sajōsasā uṣāsā śūryeṇa ca | īṣam no volham āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.5cd sajōsasā uṣāsā śūryeṇa ca | īṣam no volham āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.6cd sajōsasā uṣāsā śūryeṇa ca | īṣam no volham āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.7cd sajōsasā uṣāsā śūryeṇa ca | trīṁ vartāṁ yatam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.8cd sajōsasā uṣāsā śūryeṇa ca | trīṁ vartāṁ yatam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.9cd sajōsasā uṣāsā śūryeṇa ca | trīṁ vartāṁ yatam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.10cd sajōsasā uṣāsā śūryeṇa ca | ārjauṁ no dhattam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.11cd sajōsasā uṣāsā śūryeṇa ca | ārjauṁ no dhattam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.12cd sajōsasā uṣāsā śūryeṇa ca | ārjauṁ no dhattam āśvinā
dvā sākhāyā | mu cō pa bariś | tvāṁ imē havyavaho havante
8.35.13cd sajōsasā uṣāsā śūryeṇa ca | sādhyāṁ yatam āśvinā
sátyadharman-
5.63.1ab  ōtasya gopaḥ ādhi tiṣṭhatho rāṭham | sátyadharmāṇā paramē vyōmani

satyavāc-
10.12.1ab  dyāvā ṣaḥkāmā prathamē ṛṭēna | abhiśrāvē bhavataḥ satyavācā

sádant-[part. sad-]
7.70.3cd  ni pārvatasya mūrdhāni sádantā | īṣamā jānāya dāsuṣe vāhantā

sadhanī-
10.93.5ab  utā no nāktam apāṁ vṛṣaṇvasū | sūryāmāṣā sādānāya sadhanyā

sadhamādyā-
8.13.27ab  ihā tyā sadhamādyā | yujāṇāḥ sōmapītaeye
8.32.29ab  ihā tyā sadhamādyā | hārī hīraṇyakeṣyā
8.93.24ab  ihā tyā sadhamādyā | hārī hīraṇyakeṣyā

sadhrīcīnā-  
1.108.3ab  cakrāthe hi sadhryāṇ nāma bhadrāṃ | sadhrīcīnā vṛtrahāṇā utā sthaḥ
10.106.1cd  sadhrīcīnā yātave prēm ajīgaḥ | sudineva prkṣa ā tamśayethe

sadhrvāṅc-
1.108.3cd  tāv indrāṅgī sadhrvāṅcā niṣādyā | vṛṣṇaḥ sōmasya vṛṣaṇā vṛṣethām

sāna-
4.33.3ab  pūnar yē cakrūḥ pitārā yūvānā | sānā yūpeva jaraṇā śāyānā

sanāj-
3.39.2cd  bhadrā vāstrāṇy ārjunā vāsānā | sēyām asmē sanajā pitryā dhiḥ

sanājūr-
4.36.3cd  jīvṛī yāt sāntā pitārā sanajūrā | pūnar yūvānā carāthāya tākṣatha

sānāman-
10.73.6ab  sānāmānā cid dhvasayo ny āṣmā | āvāhann īndra uṣāso yāthānaḥ

sānīi-
1.8.6ab  samohē vā yā āśata | nāras tokāsya sānītau

sāṃdrṣṭi-
1.144.7cd  yō viśvātaḥ pratyānāḥ āsi darśatō | rāṇvāḥ sāṃdrṣṭau pitumāṃ iva kṣāyaḥ
10.64.11ab  rāṇvāḥ sāṃdrṣṭau pitumāṃ iva kṣāya | bhadrā rudrāṇām marūtām āpaṣṭutiḥ
6.1.4cd  nāmāṇi cid dadhīre yajnīyāṇi | bhadrāyāṃ te rāṇayanta sāṃdrṣṭau

sāpant-[part. sap-]
5.68.4ab  ṛtām ṛtēna sāpantā | iśirāṃ dākṣam āśāte

**saparyānt-** [part. sarparv-]
5.8.13c  saparyāntā subhē cakrāte aśvinā

**sāpīvant-**
7.94.10c  sāpīvantā saparyāval

**samā-**
8.1.6cd  mātā ca me chadayathaḥ samā vaso | vasutvanāya rādhase
10.117.9ab  samāu cid dhāstau nā samāṃ viviṣṭaḥ | sammātārā cin nā samāṃ duhāte

**sāmanas-**
1.92.16c  arvāg rāthaṃ sāmanasā ni yachatam
7.74.2cd  arvāg rāthaṃ sāmanasā ni yachatam | pibatam somyaṃ mādhu
1.113.3cd  nā metheta nā tathatuḥ sumēke | nāktosāsā sāmanasā virūpe
1.116.19cd  ā jahnāvēṃ sāmanasōpa vājaś | trir āhno bhāgāṃ dāhāfiṃ ayātam
5.3.2cd  añjanti mitraṅ ēḥ sūḍhitam nā gōbhīr | yād dāmpatē sāmanasā kṛṇoṣi
8.31.5ab  yā dāmpatī sāmanasā | sunutā ā ca dhāvataḥ
10.95.12cd  kō dāmpatī sāmanasā vi yūyod | ādha yād agniḥ svāśureṣu dīdayat

**sāmantā-**
10.114.1ab  gharma sāmantā trivṛtmaṃ vy āpatus | tāyor jūṣṭmaṃ mātariśvā jagāma

**sāmanāvārcas-**
1.6.7c  mandū sāmanāvācasā

**sāmīti-**
10.97.6ab  yātrāuṣadhīḥ samāṃgata | rājāṇaḥ sāmītāv īva

**sāmudrā-**
10.136.5cd  ubhāu sāmudrāv ā kṣeti | yās ca pūrva utāparaḥ

**sāṃṛtī-**
1.31.6cd  yāḥ sūrasātā pāritakmye dhāne | dabhrēbhīṣ cit sāṃṛtā hāṃsī bhūyasah
9.71.8ab  tvesaṃ rūpāṃ kṛnte vārṇo asya sā | yātrāṣayat sāṃṛtā sēdhati sridhāḥ
1.127.3de  vīlāci cid yāsya sāṃṛtau | śrūvad vāneva yāt sthirām
5.7.2ab  kūtṛā cīt yāsya sāṃṛtau | raṃpā nāro nṛṣādane
5.34.6ab  vitvākṣaṇaḥ sāṃṛtau cakramāsajō | āsunvato viṣuṇaḥ sunvatō vṛdhāḥ

**sāmokas-**
1.144.4ab  yām īm dvā sāvayaḥ saparyātaḥ | samāṃ yōnā mithunā sāmokasā
1.159.4ab  tē māyino māmre suprācetaso | jāṃśi sāyono mithunā sāmokasā
8.9.12ab  yād īndreṇa sarātham yātho aśvinā | yād vā vāyūnā bhāvataḥ sāmokasā
10.65.2ab  indrāṇī vṛtthātyeyu sāptatī | mitho hīnānā tanvā sāmokasā
10.65.8ab  parīkṣitā pītārā pūrvajāvarī | ṛtāya yōnā kṣayaṭaḥ sāmokasā

**sammāṭī-**
10.117.9ab  samāu cid dhāstau nā samāṃ viviṣṭaḥ | sammātārā cin nā samāṃ duhāte

**samyānc-**
1.179.3cd  jāyāvēd ātra śatānīmaḥ ājīm | yāt sāmyāncī mithunāv abhy ājāva
8.31.6ab  prāti prāsavyāṃ itaḥ | sāmyāncē barhir āśāte

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6.68.2ab samrajā yā ghṛta-yonī | mitrās cobhā vāruṇaś ca
8.23.30c rtvānā samrajā pūtādakṣasā
8.25.4ab mahānta mitrāvāruṇā | samrajā devāv āsurā
8.25.7c rtvānā samrajā nāmaḥ hitā
8.29.9ab sādo dvā cakrātē upamā divi | samrajā sarpīrāsuṭī
10.65.5ab mitrāya śīka vāruṇaśā daśuṣe | yā samrajā mānasā nā prayūchataḥ
5.63.2ab samrajāv asyā bhūvanasya rājatho | mitrāvāruṇā vidāthe svardṛśā
5.63.3ab samrajā ugrā vṛṣabhā divās pāti | prthivyā mitrāvāruṇā vicaṛaṇī
5.63.5cd rájāṃśī citrā vi caranti tanyāvō | divāḥ samrajā pāyasā na ukṣatam

1.164.20ab dvā suparṇā sayūjā sākhāyā | samānām vṛkṣaṃ pāri śasvajāte

5.34.19ab yāsmai tvāṁ sudraviṇo dādāśo | 'nāgāstvām adite sarvātātā
3.54.19ab devānāṁ dūtāḥ purudhā prāśūto | ānāgaṁ no vocatu sarvātātā
4.26.3cd satatamām veśyāṁ sarvātātā | divodāsam atithigvāṁ yād āvam
5.69.3cd rāyē mitrāvaruṇā sarvātātā | āśe tokāya tánayāya sāṁ yōḥ
6.12.2ab ā yāśmin tvē sv āpāke yajatra | yākṣad rājan sarvātēteva nā dyāuḥ
6.15.18ab jāniśvā devāvītaye | sarvātātā svastāye
7.18.19ab āvad indraṁ yamunā tṛtsavaḥ ca | prātra bhedāṁ sarvātātā muśayat
7.57.7ab ā sutāso maruto vīśva ūṭī | āchē sūrī sarvātātā jīgāta
10.74.3ab iyāṃ eṣām amṛtānāṁ gīḥ | sarvātātā yē kṛpaṁanta rātman

6.68.2cd maghōnāṁ māṇhiṣṭhā tuviśūṣma | ṛtēna vrtratūrā sarvasena

1.144.3ab yūyūṣataḥ sāvayās tād id vāpuḥ | samānām ārtham vitāritratā mithāḥ
1.144.4ab yām īṁ dvā sāvayās saparyāṭāḥ | samānē yōṇā mithunā sāmokāsā

1.93.9ab ágniṣomā sakṣadasā | sāhūṭī vanataṁ girāḥ

8.40.1ab ṭhrāṅgṛī yuvām sū naḥ | sāhantā dāsatho rayim

6.60.1cd irajyāntā vasavyāsya bhūreḥ | sāhastamā sāhasā vājayāntā

1.23.3c sahasrākṣā dhīyās pāṭī
sākamūyā-  
10.106.3ab sākamūyā śakunāseyeva pakṣā | paśvēva citrā yājur ā gamiṣṭam

sākamvṛdh-  
9.68.3ab vi yō mamē yamyā saṃyatā mádaḥ | sākamvṛdhā pāyasā pinvad ākṣitā
dsāti-  
1.112.22ab yābhīr nārāṃ goṣuṣyudham nṛṣāhye | kṣetrasya sātā tānayasya jīnvathāḥ
1.131.3ab vi tā tacstvā mithunā avasyāvo | vṛajasya sātā gāvyasya niḥṣṛjaḥ
6.10.3cd citrābhīs tām ītibhīś citrāsocīr | vṛajasya sātā gōmato dadhāti
6.46.1ab tvām id dhiḥ hávāmahe | sātā vājasya kāravāḥ
9.66.18ab tvāṁ soma sūra ēṣas | tokāsya sātā tanūnām
1.36.17cd aṅgīḥ prīvān mitrōtā mēdhyaśīthīṃ | aṅgīḥ sātā upastutāṃ
1.169.2cd marūtāṃ prutsutī āhamsāṇaḥ | svāmīlḥasya pradhānasya sātāu

sādhan- [part. sādh-]  
1.2.7c dhīyaṃ gṛhtācīṃ sādhantā
sānu-  
4.45.1ab esa syā bhānūr ēd īyarti yujyāte | rāthaḥ pārīṃmā divō asyaḥ sānavi
6.48.5cd sāhasā yō mathitō jāyate nṛbhiḥ | prthivyā ēdhī sānavi
9.63.27c prthivyā ēdhī sānavi
8.103.2cd ānu mātṛam prthivīm vi vārte | tasthāu nākasya sānavi
9.31.5c vārśīṣte ēdhī sānavi
9.37.4ab sā tārṣyasādhī sānavi | pāvaṃnāro arocayat
9.50.2c yād āvya eśī sānavi
9.70.8ab śuścīḥ punaṃṣas tanvām areṇasam | āvye hārīr ny ādhāvīṣaḥ sānavi
9.79.4ab dīvī te nābhā paramō yā ṣadāḥ | prthivyās te ruruḥuḥ sānavi kṣipāḥ
1.32.7ab apād ahashō aprṭanyad ēndrām | āṣya vāṟjaṃ ēdhī sānāu jaghaṇa
1.80.6ab ēdhī sānāu nī jīghnate | yājṛṇa sātāparvāṇa
1.146.2cd uṛvṛyāḥ padō ni dadhāti sānāu | riḥḥtyuḥ ṣudḥo arūṣaṃ āṣya
2.31.2cd yād āsāvaḥ pādyābhis titrato rājaḥ | prthivyāḥ sānāu jāṅghananta pāṇiḥbhīḥ
7.43.3ab ā putrāḥ nā mātṛam vībhṛṭraḥ | sānāu devāḥo barhiṣaḥ sadantu
9.26.5ab tāṃ sānāv ēdhī jāmāyo | hārīm hinvanty ēdhriḥbhīḥ

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sāmanā-
10.85.1ab  ěksāmbhīyaṁ abhīhitau  |  gāvau te sāmanāv itaḥ

sāraghā-
10.106.10ab  āraṅgarēva mādhva ērayete |  sārāghēva gāvi niścīnabāre

sārameyā-
10.14.10ab  āti drava sārameyāu śvānau  |  caturakṣāu śabālau śaḍhūnā pathā

sic-
1.95.7ab  ūd yamyamīti savitēva bāhū |  ubhe sicau yatate bhūmā ṝjjān
10.75.4cd  rājeva yūdhvā nayasi tvām it sicau |  yād āsāṁ āgraṁ pravātāṁ inaṅkṣasi

sindhu-
1.126.1ab  āmaṇḍān stōmāṁ pra bhare maniṣā |  sindhāv ādhi kṣiyāto bhāvyāsyas
8.20.25ab  yāt sindhau yād āsiknyāṁ |  yāt samudreṣu maruṭaḥ subarhiṣaḥ
10.116.9ab  prēndrāṅghīyāṁ suvacasyāṁ iyarmi |  sindhāv iva prērayaṁ nävam arkāiḥ

sindhumātr-
1.46.2ab  yā dasrā sindhumātārā |  manotārā rayāṁ

sindhuvāhas-
5.75.2cde  dāsṛā hīryaṅvartanaḥ |  sūṣumṇā sindhuvāhas |  mādhvī māma śrutaṁ hāvam

sūkṛta-
4.21.9ab  bhadrā te hāstā sūkṛtota pāṇi |  prayantārā stuватē rādha indra

sugopā-
1.120.7cd  tā no vasū sugopā syatām |  pātām no vṛkād aghāyōḥ

sujātā-
1.118.10ab  tā vāṁ naraḥ sv āvase sujātā |  hāvāmahe aśvina nādhmānāḥ
8.25.2c  sanāt sujātā tānaẏā dhṛtavratā

sujihvā-
1.13.8ab  tā sujihvā āpa havye |  hōtārā dāivyā kavī

sutapā-
6.68.10ab  indrāvaruṇa sutapāv imāṁ sutāṁ |  somaṁ pibataṁ mādyam dhṛtavratā
śrutātrā-  
5.70.3ab  pātāṁ no rudrā pāyūbhir | utā trāyethām śrutātrā
dsūdāṁsas-  
1.159.1cd  devēbhīr ye devāputre sudāṁsasā | itthā dhiyā vāryāṁ prabhūṣataḥ  
6.70.6ab  ūrāṁ no dyāus ca prthivī ca pinvatām | pitā mātā viśvavidā sudāṁsasā  
8.10.3ab  tūṇa ny āśvinā luve | sudāṁsasā grbhe kṛtā
dsudākṣa-  
7.66.2ab  yā dhārāyanta devāḥ | sudākṣā dáksapitarā  
3.58.7ab  āśvinā vāyuna yuvāṁ sudākṣā | niyūdbhiṣ ca sajōsasā yuvānā
dudīna-  
10.106.1cd  sadhrīcīnā yātave prēm ajīgaḥ | sudīneva ṃrkṣa ā tamṣayethe
dudhāna-  
5.34.8ab  sām yāj jānau sudhānau viśvārsadhāv | āved ċndro maghāvā gōṣu shrīṣu
dudhūr-  
3.43.4ab  ā ca tvāṃ eta vṛṣaṇaḥ vāhāto | hārī sākhyāyā sudhūrā svāṅgā  
5.27.2ab  yō me sātā ca viṃśatiṁ ca gōṇāḥ | hārī ca yuktā sudhūrā dādāti  
5.43.5cd  hārī rāthe sudhūrā yōge arvāg | ċndra priyā krṣuḥi śūyāmānaḥ
suparṇā-  
1.164.20ab  dvā suparṇā sayujā sākhyāyā | samānāṁ vrksaṁ pāri śaśvajāte  
4.43.3cd  divā ajātā divyā suparṇā | kāyā śācāṁ bhavatāḥ śācīṣthaḥ  
10.114.3cd  tasyāṁ suparṇā vṛṣaṇā ni śedatur | yātra devā dadhirē bhāgadhēyam
supēśas-  
1.13.7ab  nāktoṣāsa supēśasā | asmin yajña upa ṣvaye  
1.142.7ab  ā bhāndamāne āpake | nāktoṣāsa supēśasā  
1.188.6ab  surukmē hi supēśasā | ċndhi śrīyā virājataḥ  
6.70.1ab  ghṛṭavat bhūvanānām abhiṣriyā | urvī prthivī madhudūghe supēśasā  
10.36.1ab  uśāsānāktā bhaṁi supēśasā | dyāvākmāṁ vārūṇo mīrō aryamā
suprātika-  
6.71.5ab  ūd ū ayāṁ upavaktēva bāhūḥ | hiranyāyā savitā suprātikā
suprayās-  
4.41.3cd  yādī sākhyāya sakhyyāya sōmaiḥ | sutēbhīḥ suprayāsā mādāyaite
sumati-  
1.98.1ab  vaiśvānārasya sumatāu syāma | rājā hi kaṁ bhūvanānāṁ abhiṣrīḥ  
3.12.1cd  tasya vayāṁ sumatāu yajñīyasā | āpi bhadrā saumanasē syāma  
3.59.4cd  tasya vayāṁ sumatāu yajñīyasā | āpi bhadrā saumanasē syāma  
6.47.13ab  tasya vayāṁ sumatāu yajñīyasā | āpi bhadrā saumanasē syāma  
10.131.7ab  tasya vayāṁ sumatāu yajñīyasā | āpi bhadrā saumanasē syāma  
3.59.3cd  adityāṣyasya vratām upakṣiyanto | vayāṁ mistrāṣya sumatāu syāma  
6.1.10cd  vēdī sūno sahaso gīrhrīk ukthār | ā te bhadrāyāṁ sumatāu yatema  
7.18.3cd  arvācī te pāṭhāyā rāyā etu | syāma te sumatāv ċndra śārman  
7.20.8cd  vayāṁ te asyāṁ sumatāu cāniṣṭhāḥ | syāma vārūthē aghanato nṛpiṭau  
7.41.4cd  utōdītā mahavhan śūryasya | vayāṁ devānāṁ sumatāu syāma  
8.3.2ab  bhūyāma te sumatāu vājino vayāṁ | mā na star abhimātaye  
8.44.24c  syāma te sumatāv āpi
8.48.12cd tásmai sómāya haviśā vidhema | mṛḷikē asya sumatāu syāma
10.14.6cd tēśāṃ vayāṃ sumatāu yajñīyānaṁ | āpi bhadre saumanasē syāma
10.160.5cd ābhūṣantas te sumatāu nāvāyāṃ | vayām indra tvā śuṇāṃ huvema

sumádratha-
8.45.39ab ā ta etā vacoyūjā | hārī grbhaṇe sumádratha

sumanasyāmāna- [part. sumanasy-]
6.74.4cd prá no muñcataṁ vāruṇasya pāśād | gopāyātam naḥ sumanasyāmāna

sumnayánt-[part. sumnay-]
6.49.1ab stusē jānaṁ suvratam nāvyasibhir | gībhīr mitrāvaṇaḥ sumnayántā

suyāma-
10.44.2ab suṣṭhamā ráthaḥ suyāma hārī te | mimyākṣa vājro nṛpate gābhastau

suyūj-
4.33.10ab yē hārī medhāyokthā mādanta | indrāya cakrūḥ suyūjā yē āsvā
d.70.2cd yō vāṁ samudrān sarīṭaḥ pīparty | ētagyā cin nā suyūjā yujanāḥ
10.105.2ab hārī yāsyā suyūjā vivratā vēr | ārvantānu śēpā

surathā-
1.22.2ab yā surathā rathītama | ubhā devā divispāśa
7.36.4ab girā yā etā yunājad dhārī ta | īndra priyā surathā sūra dhāyū

surabhī-
5.1.6ab agnīr hōṭa ny āśīḍad yājīyān | upāsthe mātūḥ surabhī ulokē

surādhas-
10.143.4ab citē tād vāṃ surādhasā | rātiḥ sumatīr aśvinā

surétas-
1.159.2cd surētasā pitārā bhūma cakratur | urū prajāyā amṛtaṁ vārimabhīḥ

suvājra-
7.93.4cd indrāgni vṛtrahaṇaḥ suvajrā | prá no nāvyebhis tirataṁ deśnāiḥ

suvāc-
10.110.7ab dāivyā hōtārā prathamā suvācā | mīmānaḥ yajñāṃ mānuṣo yājadhyai

suvācas-
1.188.7ab prathamā hī suvācasā | hōtārā dāivyā kavī

suvīra-
8.26.7c maghāvāna suvīrāv ānapacyutā

suvārman-
1.93.7cd suvārmanā svāvasaḥ hi bhūtām | āthā dhattaṁ yājamāṇaṁ sāṁ yōḥ

sūśīṣṭ-
1.173.10cd mitrāyuvā nā pūrpatiḥ sūśīṣṭau | madhyāyuvā ṭuṣāṣṭi yajñāiḥ

sūśeva-
6.74.4ab tigmāyudhau tigmāhetā sūśevau | sōmaudrāv ihā sū mṛḷataṁ naḥ

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suśrūt- 2.39.6cd nāseva nas tanvō rakṣitārā | kāṛṇāv iva suśrūtā bhūtam asmē

suṣumna- 10.132.2ab tā vāṃ mitrāvaruṇā dhārayātkṣitī | suṣumnaεśitavatī yajāmasi
dāsṛā hīranyavartanī | suṣumna śindhuvāhasā | mādhvē māma śrutaṃ hāvam

sūṣṭuta- 6.53.6cd prá vāṃ vāyo vāpūṣe ’nu paptan | nākṣad vānī sūṣṭutā dhiṇyā vām
8.13.23ab utā te sūṣṭutā hārī | vṛṣaṇā vahato rātham

sūṣaṃskṛta- 8.77.11cd ubhā te bāhū ráṇyā sūṣaṃskṛta | ṛḍūpe cid ṛdūvṛdhā

suhāva- 7.44.2cd īḷām devēm barhiśi sādāyanto | aśvīnā viprā suhāvā huvema
7.82.4cd iśānā vāsva ubhāyasya kārāva | iṇḍrāvaruṇā suhāvā hāvāme
7.93.1cd ubhā hi vāṃ suhāvā jhāvāmi | tā vājaṃ sadyā uśatē dhēṣṭha
10.141.4ab indravāyūḥ ṛḥaspātiṃ | suhāvēhā hāvāme
6.52.16ab aṃgāpaṃjanyāv avatāṃ dhiṃyaṃ me | asmīn āhve suhāvā suṣṭutim naḥ
8.22.1cd yāṃ aśvīnā suhaṇā rudravartanī | ā śūryāyai tathāthuḥ
10.39.11cd yāṃ aśvīnā suhaṇā rudravartanī | pūroraṭhāṃ kṛṇuḥṭhāḥ pāṭyāḥ saḥa
10.92.13cd ātmānaṃ vāsyo abhi vātām arcata | tād aśvīnā suhaṇā yāmaṇi śrutaṃ

suhāsta- 3.57.2ab indrāḥ sū pūṣā vṛṣaṇā suhāstā | divō nā prītāḥ ṣaṣayāṃ dudhuḥre
5.43.2cd pitā māṭī mādhavacāḥ suhāstā | bhāre-bhare no yaśasāv aviṣṭām
5.43.4ab dāśa kṣipo yuḥjate bāhū adriṃ | sōmasya yā śaṃitārā suhāstā

sūnu- 8.68.15ab ṛjṛav indrotā ā daḍe | hārī ṛkṣasya sūnāvi

sūryācandrāmās- 1.102.2cd asmē sūryācandrāmāsābhicākṣe | śraddhē kām āndra carato vitarturām
5.51.15ab svastī pāṇthām ānu carēma | sūryācandrāmāsāv iva
10.190.3ab sūryācandrāmāsau dhātā | yathāpūrvavām akaḷpayat

sūryāmās- 8.94.2c sūryāmāsā drē kām
10.64.3cd sūryāmāsā candrāmāsā yamāṇaḥ divi | tritaṃ vātām uṣāsam aktūm aśvinā
10.68.10cd anānukṛtyām apunāḥ caṅkāra | yāt sūryāmāsā mithā uccārataḥ
10.92.12cd sūryāmāsā vicārānta divikṣitā | dihyā śaṁśānasuḥi asyā bodhatam
10.93.5ab utā no nāktam apāṇī vṛṣaṇvasū | sūryāmāsā sādaṇāya sadhanyā

sṛprā- 3.18.5cd stōtur duroṇe subhāgasya revāt | sṛprā karāṣṇā dadhiṣe vāpūṃṣi

sētu- 10.67.4ab avō dvābhyaṃ parā ēkāyā gā | gūhī tiṣṭhaṃṭīr amṛtasya sētau

somadhāna- 6.69.2ab yā viśvāsām janitārā matīnām | īndrāvīṣṇu kalāśa somadhānā
somapā-  
1.21.3c somapā sómapītaye  
4.49.3c somapā sómapītaye

somapātamā-  
1.21.1c tá sómaṃ somapātamā

somāpuṣāṇ-  
2.40.1ab sómāpuṣāṇā jānāṇā rayāṇāṃ | jānāṇā divó jānāṇā prthivyāḥ  
2.40.3ab sómāpuṣāṇā rájasa vimāṇaṃ | saptācakraṃ rātham āvīṣyaminvam  
2.40.5cd sómāpuṣāṇāv āvataṃ dhiyaṃ me | yuvābhyaṃ viśvāḥ ātmanaḥ jayema

somārūdṛa-  
6.74.1ab sómārūdṛā dhārāyethām asuryāṃ | prá vāṃ iṣṭāyō ’ram āśnuvantu  
6.74.2ab sómārūdṛā vi vṛhatam viṣūcīṃ | āmṛvā yā no gāyam āviveśā  
6.74.3ab sómārūdṛā yuvām etāṇy asmē | viśvā tanuṣu bheṣajāṇi dhattam  
6.74.4ab tigmāyudhau tigmāheti suśevā | sómārūdṛāv ihā sū mṛṭataṃ naḥ

stāna-  
2.39.6ab oṣṭhāv iva mādhvāḥ āśnē vādantā | stānāv iva pipyataṃ jīvāvē naḥ

tistirāṇā- [perf.midd.part. sī]-  
1.108.4ab sāmiddheṣv agnīṣv āṇajāṇā | yatāsrucā barhīr u tistirāṇā

stipā-  
7.66.3ab tá na stipā tanūpā | vārūṇa jariṭṇām

stāvāna- [part. stu]-  
4.55.4cd indrāviṣṇū nṛvād u śū stāvāṇā | śūrma no yantam āmavād vārūtham

stutā- [past part. stu]-  
1.136.1de tá samṛāja ghrūṣutī | yajāṇe-yajñā upastutā  
5.76.2ab nā saṃskṛtaṃ prā mimiṃ gāmiṣṭhā | ānti nūnām aśvinopastutehā  
1.181.7cd upastutāv avataṃ nādhamāṇaṃ | yāmann aśvāmaṇaḥ chrūtaṃ hávam me

tasthivās- [perf.part. sthā]-  
1.108.1cd tēnā yātaṃ sarāthaṃ tasthivāṃsā | áthā sūmasya pibataṃ sutasya  
2.12.8cd samānāṃ cīd rātham āṭasthivāṃsā | nānā havete sā janāśa indraḥ

sthātr-  
10.59.1ab prá tāry āyuḥ pratarāṇaḥ nāvīya | sthātrāvra krūmatā rāthasya  
1.181.3cd vṛṣṇa sthātrā mānasā jāvyān | ahampaṃvō yajatō dhūṣyā yāḥ

sthirā-  
3.53.17ab sthirāu gāvaḥ bhavataṃ vījūr ākṣo | mēṣā vi varhi mā yugāṃ vi śāri

syandrā-  
1.180.9ab prá yād vāhethē mahinā rāthasya | prá syandrā yāṭha mānuṣo nā hōtā

syānaraśmi-  
8.52.2cd yāṭhā sómaṃ dāśaśīpre dāsōṇye | syūmaraśmāv jūnasī
sruti-
8.91.1ab kanyā vār avāyatī | sōmamāpī srutāvidat

srū-
10.96.9ab srūveva yāsya hāriṇī vipetātuḥ | śīpre vājāya hāriṇī dāvidhvataḥ

svāṅga-
3.43.4ab ā ca tvāṁ etā vrṣanā vāhato | hārī sākhāyā sudhurā svāṅgā
dhāti-
1.162.9ab yād āśvasya kraviṣo māśkikāśa | yād vā svārau svādhitau riptām āsti
dhāṛā-
1.162.9ab yād āśvasya kraviṣo māśkikāśa | yād vā svārau svādhitau riptām āsti
dhāṛāś-
5.63.2ab samrājāv asyā bhūvanasya rājatho | mitrāvaruṇā vidāthe svārdṛśā |

svārvid-
8.8.7ab divās cid rocanād ādhya | ā no gantaṃ svārvidā
dhāṛāś-
1.131.6c svāṛśatā hāvimabhiḥ
dhāṛā-
4.16.9ab āchā kaviṁ nṛmaṇo gā abhiṣṭau | svāṛśatā maghavan nādhānaṃ
6.17.8cd ādevo yād abhy āhuṣṭa devān | svāṛśatā vṛṇata indram ātra
6.33.4cd svāṛśatā yād dhvāyāmasi tvā | yūdhyanto nemāḥhitā prtsū śūra
9.88.2cd ād śīn viśvā nahuṣyāṇi jātā | svāṛśatā vāna ārdhvā navanta
10.99.3ab sā vājaṇā yātāpaduṣpaddā yān | svāṛśatā pāri śadat saṅiṣyān
dhāṛā-
1.93.7cd suśārmāṇā svāvasā hi bhūtām | āthā dhattam yājamāṇāya sāṃ yōḥ
dhāṛā-
7.68.1ab ā śubhrā yātam asvinā svāśvā | gīro dasṛā jujuṣṭaṇā yuvākoḥ
dhāṛā-
7.69.3ab svāśvā yaśaśā yātam arvāg | dāśrā nīdiḥmā mādhumantaṃ pibāṭaḥ
dhāṛā-
1.178.2b nā gṛhā rājendra ā dabhan no | yā nū svāśārā kṛṇavanta yōnau
1.185.5ab saṁgacchamāne yuvatī sāmante | svāśārā jāmī pitrīṇi upāsthe
3.54.7cd utā svāśārā yuvatī bhāvantī | ād u bruvāte mithunāṃ nāma
3.55.11cd svāśārā yād āruṣī ca svāśārāu | mahād devānām asurtavām ākam
dhāṛā-
2.38.1cd nūnāṃ devēbhyo vī hi dhāti rātāṃ | āthābhajad viśhrotarā svastāu

siṣvīdānā- [part. svid-]
10.106.10cd kīnārēva svēdām āsiṣvīdānā | kṣāmevorā sūyavasāt sacethē

haṃsā-
5.78.1c haṃsāv iva patatam ā sutāṇā ṣūpa
5.78.2c haṃsāv iva patatam ā sutāṇā ṣūpa
5.78.3c haṃsāv iva patatam ā sutāṇā ṣūpa

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8.35.8ab  haṃsāv iva patatho adhvaṅgāv iva | sómaṃ sutāṃ mahiṣēvāvā gachathaḥ

hariṇā-
5.78.2ab  āśvinā hariṇāv iva | gaurāv ivānu yāvasam

harīt-
6.47.19ab  yujānō harītā rāthe | bhūri tvāṣṭehā rājati

havanaśrūtā-
5.75.5ab  bodhinmanasā rathyā | iṣirā havanaśrūtā
6.59.10ab  indrāṅgī ukthavāhasā | stōmehbir havanaśrūtā
8.8.7cd  dhībhīr vatsapracetasā | stōmehbir havanaśrūtā
7.83.3cd  āstur jānānāṃ upa māṃ ārātayo | arvāg āvasā havanaśrūtā gatam

hāsta-
2.39.7ab  hāsteva śaktīm abhī saṃdadī naḥ | kṣāmeva naḥ sām ajatam rājāṃsi
4.21.9ab  bhadrā te hāstā sūkṛtātā pāṇī | prayantārā stuvatē rādha indra
8.68.3c  hāstā vārjām hiranyāyam
2.39.5cd  hāstāv īta tvē śambhaviṣṭhā | pādeva no nayataṃ vāsyo ācha
7.83.3cd  sāmāu cid dhāstau nā saṃāṃ viviṣṭhā | sammātārā cin na saṃāṃ duḥhāte

jahita- [part. hā-]
4.30.19ab  ānu dvā jahitā nayo | 'ndhāṃ śroṇāṃ ca vṛtrahan

hāridravā-
8.35.7ab  hāridravēva patatho vānēd āpa | sómaṃ sutāṃ mahiṣēvāvā gachathaḥ

hinvānā- [mid.part. hi-]
10.65.2ab  indrāṅgī vṛtraḥaṭyeṣu sātpatī | mithā hinvānā tanvā sāmokasā

hāyant- [part. hi-]
1.116.18ab  yād āyātaṃ divodāsaya vartir | bharādvājāyāśvinā hāyatā

hitāprayaś-
10.61.15cd  manuvād vṛktābarhiṣe rārāṇā | mandū hitāprayaśa vikṣū yājyū

hiranyaśeṣa-  
8.32.29ab  ihā tyā sadhamādyā | hārī hiranyaśeṣyā
9.83.24ab  ihā tyā sadhamādyā | hārī hiranyaśeṣyā

hiranyapeṣaś-
8.8.2cd  bhūjī hiranyapeṣasā | kāvī gāmbhiracetasā
8.31.8c  ubhā hiranyapeṣasā

hiranyāya-
6.71.1ab  ād uṣyā devāh savitā hiranyāyā | bāhū āyaṃsta sāvanāya sukrātuḥ
6.71.5ab  ād āyāṃ upaṅkavēva bāhū | hiranyāyā savitā supratīkā
7.45.2ab  ād asya bāhū śiṁhirā brhāntā | hiranyāyā divō āntāṃ anaṣṭām
8.5.29c  ubhā cakrā hiranyāyā
8.72.12c  ubhā kārṇā hiranyāyā

hūyāmāna- [pass. part. hū-]
4.43.4ab  kā vāṃ bhūd āpamātiḥ kāyā na | āśvinā gamatho hūyāmānā
6.67.3ab  ā yātaṃ mitrāvaruṇā suśastī | āpa priyā nāmasā hūyāmānā
prā yā máhi mahāntā jāyamāṇaḥ | ghora mártārya ripāve nī didhaḥ
7.66.2ab  yā dhārāyanta devaḥ | sudākṣā dākṣapitarā
tvām
7.68.8cd  yāv aghnyām ājnapatam apō nā | staryam cic chakty āśvinā śacbhiḥ
7.84.2ab  yuvṛ rāstrāṃ bhādā invati dyāur | yau setrābhi arajūbhiḥ śīnīṭhāḥ
7.104.23ab  mā no rākṣo abhi naḍ yātumāvatām | apōchatu mithunā yā kimīṇīna
8.10.4cd  tā yajāisyādhyārasya prāctasās | svadābhīr yā pibataḥ somyamā madhu
8.25.6ab  sāṃ yā dānniṃ yemāthur | divyāḥ pārthīvīr iṣaḥ
8.25.7ab  ādhyā yā bhṛhatō divō | abhi yūthēva pāśyataḥ
8.31.5ab  yā dāmpata śaṇanasaḥ | sūntāḥ ā ca dhāvataḥ
8.40.5cd  yā saptabudhaṃ arṇavāṃ | jihmābaram aparṇāta
8.40.8ab  yā nū śvetāv avō divā | uccārātā upa dyūbhīḥ
8.59.2cd  yā sīrataḥ rājasāḥ pāṛc ādhyāvano | yāyoḥ sātrur nākīr ādeva ķohate
8.61.18cd  ubhā te bāhū vṛṣaṇāḥ satakrato | nī yā vājraṃ mimmikṣatūḥ
10.14.11ab  yau te svānau yama rakṣītārau | sutarkṣau pathirākṣī nṛcākṣasau
10.23.2ab  hāṛi ny asya yā vāne vīde vāsv | indro maghāhīr maghāvī vrtrabhī huvat
10.65.5ab  mitrāya śiṅka vārunyā daśaṣe | yā samrajā mānasā nā prayūchataḥ
10.66.7cd  yāv ijirē vṛṣaṇo devaavyāya | tā naḥ śarma trivārūthāṃ vṛ yamṣataḥ

tū- [pronoun]
1.2.5c   tāv ā yātāṃ upa dravāt
1.13.8ab  tā sujjihā upā hvayā | hōtārā dāivyā kavī
tā 1.17.1c
1.17.3c  tā vāṃ nēdiṭhāṃ ūmahe
tā 1.21.1c
1.21.2ab  tā yajñēṣu prā śaṃsata | īndrāṇī śumbhātā naraḥ
1.21.2c  tā gāyatrēṣu gāyata
1.21.3ab  tā mritrāṣya prāsastaya | īndrāṇī tā hāvamahe
1.21.5ab  tā mahāntā sādaspāṭi | īndrāṇī rākṣa ubjatam
1.22.2c  aśvīna tā hāvamahe
1.23.5c  tā mīrtrāvṛuṇāḥ huve
1.27.8ab  āyājī vājasātabaḥ | tā hy āucā vijarbhṛtaḥ
1.28.8ab  tā no adyā vanaspaṭi | rsvāv ṛśvēbhiḥ sotṛbhiḥ
1.108.3cd  tāv īndrāṇī śadhbhyaṇcā niśādyā | vṛṣpaḥ sōmasya vṛṣaṇāḥ vṛṣetōham
1.109.3cd  īndrāṇībhīṃgā kām vṛṣaṇaḥ madanti | tā hy ādī ḍhiṣāṇyāḥ upāsthe
1.109.4cd  tāv aśvinā bhadrastasā supaṇī | āḥ dhubatam mādbhunāḥ prīktmām āpsū
1.109.5cd  tāv āsādāyā barhiṣi yajñē asmin | prā carṣanāḥ mādāyethāṃ sūtaṣaya
1.118.10ab  tā vāṃ naraḥ sv āvase sujātā | hāvāmahe aśvīnā nādhamāṇiḥ
1.120.3ab  tāv vidvāṃśa hāvamahe vāṃ | tā no vidvāṃśa māma vocetam adyaḥ
1.120.7cd  tā no vasū vugopaḥ syām | pāṭam no vṛkṣaḥ aghāyōḥ
1.120.12c  ubhā tā ṃāṣī nāṣyataḥ
tā 1.136.1de  samrajā ṣhṛṣṭusūḥ | yajne-yajña ṣupastutā
1.161.7ab  nīś cārmanā gām arināta dhiṭibhīr | yā járanta yuvaḥ tākṣrotana
tā 1.164.38cd  sāvantaḥ viṣučānāḥ viyāntā | ny ānyāṃ cikyūr nā ni cikyur anyāṃ
1.184.1ab  tā vāṃ adyaḥ tāv aparāṃ huvema | uṣhṭyāṃ uṣāsi vāṁhir ukhāhīṛ
2.40.4cd  tāv asaṃbhayaṃ puruṣarāṃ puruṣaṃ | rāyās pōṣaṃ vī śyataṃ nābhm asmē
tā 2.41.6ab  tā samrajā gṛhāṣuti | adhyātā dānunā pāṭi
tā 2.41.9ab  tā na ā volham aśvinā | rāyīṃ piśāqgasmāṛṣam
3.12c  tā sōmasyēhāṃ trāptēm
4.41.3ab  īndrā ha rātmaṃ vārūpaḥ dēṣṭhā | itthā nṛbhyaḥ śaṣṭamēnbhayaṃ tā
tā 4.41.8ab  vāṃ dhiyō "vase vājyāntīr" | ājīṃ nā jagmū>yuvayūḥ sudānū
tvāṃ mitrō asit satyārādhās | tāu mehāvataṃ vārunaṣ ca rājā
tā 5.64.2ab  bāhāvā suceṭūṇā | prā yantam asmā ārcate
5.65.2ab  tā hi śreṣṭhavarsaḥ | rājānā dirghasrūttaṃ
5.65.2cd  tā śāpatī rtāvṛdhā | rtāvānā jāne-jane
5.65.3ab  tā vāṃ iyāṇo 'vase | pūrvā ūpa bruve sācā
5.66.2ab  tā hi kṣatram āvihrutaṁ | samyāg asuryām āśāte
5.66.3ab  tā vāṃ ēṛtāṁ nāṁ | urvīṇ gāvyātin ēśāṁ
5.68.3ab  tā naḥ śaktam pāṛthivasya | mahō rāyō divyāsya
5.70.2ab  tā vāṃ samyāg adruhvaṇā | īśam aṣyāma dhāvaśe
5.73.9cd  tā yāmān yāmahūtaṁ | yāmānā māryāttamā
5.86.2cd  yā pārca carṣaṇī abhi | indrāṅgī tā havāmahe
5.86.4ab  tā vāṃ ēṛtāṁ nāṁ | indrāṅgī havāmahe
5.86.5ab  tā vrddhāntāv ānu dyūn | mārtāya devāv adābhā
5.86.6ab  tā sūrīsus śrāvo bhṛdā | rayiṇ grnātsu didḥtām | īṣam grnātsu didḥtām
5.86.24ab  tā rājānā śucivrataḥ | ādītyaṃ mṛtumān gaṇām
5.60.2ab  tā yodhiṣṭam abhi gā indra nūnām | apāḥ svār uṣāsa agoñ āḷhāh
5.60.4ab  tā huve yāyor idām | papanvi viśvaṃ purā kṛtām
6.60.5c  tā no mṛtāta idāse
6.60.12ab  tā no vājavatīr īṣa | āśūn piḥrtaṃ ṛvataḥ
6.60.14cd  sākhāyau devāv sakhśyāya śambhūvā | indrāṅgī tā havāmahe
6.62.2ab  tā yājñām ā śucibhiḥ cakramāṇā | rāthasya bhāṇuṇ ruruṣc ṛājōbhiḥ
6.62.3ab  tā ha tyād vartir yād āraḍhaṃ ugraḥ | īṭhā dhiya ṭhathuḥ śaśvad śaśvaiḥ
6.62.4ab  tā nāvyās yo jāraṃnāsya māṃma | ūpa bhāṣato yuyuṇjānāsāpīt
6.62.5ab  tā valgū darsā purusākātamaḥ | pratnā nāvyāsā vācaṣa vīvāse
6.62.6ab  tā bhuṣyūṃ vibhir adbhyaḥ samudrāt | tūgrasya sūnūm ṭhathuḥ ṛājōbhiḥ
6.67.6ab  tā hi kṣatram dhāraṇyete ānu dyūn | dhṛmēthe sānum upamād iva dyōḥ
6.67.7ab  tā vigraṃ dhāthe jāṭhāram pradhāyā | ā yat sādma sābhiḥtaḥ prāṃtīnti
6.67.8ab  tā jivāyā sādām edāṃ sūmedhā | ā yād vāṃ satyo arātī ṛtē bhūt
6.68.2ab  tā hi scṛṣṭā devātāṭa tuṣā | sūrāṇā maṇiṣṭā hā naḥ bhūtām
6.68.3ab  tā grṣṣṭi namasyebhiḥ sūṣāḥ | sumeṇbhīr indrāvārunā cakānā
6.72.4cd  uṛdhvāṃ no adhiVARāṃ kṛtam āvēṣu | tā devēṣu varnatho vāryāṇi
6.74.4cd  uṅkēthaṃ mitrāVARunā hṛṣṭena | tā rājānā sukṣiṣṭā tarpayethāṁ
6.75.2ab  tā hi devānām āsurā tāv aryā | tā naḥ kṣīṭiḥ karatam ārjāvantīh
6.75.3ab  tā bhūripāśāv ānṛṣasya sēṭu | duratēyūṭi ripāvē māryātār
6.76.3ab  tā na stēpā tanūpā | vārūṇa jariṇāṃ
6.77.5cd  viśvā aviṣṭam vāja ā pūramdhēḥ | tā naḥ šaktam śaḍipatī śaḍibhiḥ
6.77.4cd  tā yaṃṣato mahāvadhbyo dhruvāṃ yāṣās | chardār asmābhyaṃ nāsātyā
6.85.1cd  ghṛṭapratikā uṣāsam nā devīṃ | tā no yāmann uṛṣyātām abhiṅke
6.79.1cd  ubhā hi vāṃ suhāvā jōhavīmi | tā vējaṃ sādyā uṣāte dhēṣṭhā
6.79.2ab  tā sānasī sāvāsā hī bhūtām | sākṣāvṛdhā śāvasā śūvāṃsā
6.79.4ab  tā hi śāvanta īḷata | īṭhā viprāsa āṭāye
6.79.6ab  tā vāṃ giriḥhir vipanyāvaḥ | prāyasvanto havāmahe
6.94.12ab  tāv id duḥśaṃsmaṃ māryaṃ | dūrvidvāṃsmaṃ rakṣaviṃnaṃ
6.85.6ab  tā sudēvāya dāṣūse | sumedhām āvīṭārīṇaṃ
6.85.3cd  tā naḥ prīktam iṣā rayīm
6.85.37ab  tā me aśvīna saṇiṇāṃ | vidyātaṃ nāvānāṃ
8.8.9cd  āripṛa vṛṭrāntāmā | tā no bhūtaṃ mayobbūvā
8.8.22cd  pūrtrā vṛṭrāntāmā | tā no bhūtaṃ purusprēhā
8.10.4cd  tā yaṭhāśyādharvāsa prācetasā | svadhābhīr yā pibataḥ sōmāyaṃ mādhu
8.22.6cd  tā vāṃ adyā sumatiḥbhīḥ sūdhas paṭī | aśvīna prā stuvāmhī
tā vāṃ viśvasa gopā | deva devēṣu jājīyā
8.22.3cd  tā u nāmobhir īmāhe
8.22.14ab  tāv id doṣa tā uṣāśi sūdhas paṭī | tā yāman rudrāvantaṇī
tā vāṃ viśvasa gopā | deva devēṣu jājīyā
8.25.3ab  tā mātā viśvāvedasā | asuryāya prāmahāsā
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8.25.23ab  
tá me āśvyānām | hārṇām nītōsānā
8.26.3ab  
tā vāṃ adyā havāmahe | havyēbhir vājinīvāsū
8.31.6c  
nā tā vājeṣu vāyatāḥ
8.31.8ab  
putriṇā tā kumārīṇā | viśvam āyur vy āśnuṭāḥ
8.40.3ab  
tā hi mádhyāṃ bhārāṇām | indrāṅgī adhiśītāḥ
8.40.3cd  
tā u kavitvānā kavī | prczyāmānā sakhīyatā
dā- [perfects]
4.5.2ab  
mā nindata yā imāṃ máhyāṃ rātiṃ | devō dadaū máṛtyāya svadhāvān
dhā- [perfects]
1.95.3cd  
pūrvāṃ anū pra dīṣaṃ pārthivānām | rtūṇ praśasad vi daddhāv anuṣṭhū
10.27.13ab  
pattō jagāra pratyāṅcam attī | śīṛṇā śīraḥ prāti dadhow vāruṭham
pā- [perfects]
1.162.14cd  
yāc ca papaū yāc ca ghāśīṣ jaghāśa | sārvā tā te āpi devēṣv astu
prā- [perfects]
1.69.1ab  
śukrāḥ śuṣuṭvāṇ usō nā jāraḥ | paprā samīcī divō nā jyōṭīḥ
6.10.4ab  
ā yāḥ paprāu jāyāmāna urvī | dūredṛśā bhāṣā kṛṣṇādhwā
du.48.6ab  
ā yāḥ paprāu bhāṇūnā rōdaśi ubhē | dhūmēnā dhāvāte divī
du.10.89.1cd  
ā yāḥ paprāu carṣaṇīdḥ jārōbhīḥ | prā sindhubhyo rircāṇo mahītvā
1.81.5ab  
ā paprāu pārthivām rājō | baddadhē rocanā divī
du.30.11ab  
eko dvē vāsuṭati samīcī | indra ā paprāu pṛthivīm utā dyām
3.54.15ab  
indro viśvā rṛvyāḥ pātyāmāna | ubhē ā paprāu rōdaśi mahītvā
4.16.5ab  
vavasā indro āmitam jīṣīḥ | ubhē ā paprāu rōdaśi mahītvā
8.25.18c  
ubhē ā paprāu rōdaśi mahītvā
yā- [perfects]
3.33.9ab  
o śu svasārāḥ kāraṇē sṛṣota | yayaū vo dūrādā anāsā rāthēna
4.26.5cd  
tūyaṃ yayaū máḍhunā somyēṇa | utā śrāvo vivide śyenō ātra
9.87.8ab  
esā yayaū paramād antār ādṛēḥ | kūcit saṭṭō ṭūvē gā viveda
sthā- [perfects]
1.64.13ab  
pra nū sā mártaḥ śāvasā jānāṃ āti | ttaśhāu va ute maruto yām āvāta
5.56.8cd  
ā yā sınıṃ ttaśhāu suraṇāṃ biḥbraṭī | sācā maruṭus rodāśi
6.20.1ab  
dyaūr nā yā indrābhī bhūmāryās | ttaśhāu rayīḥ śāvasā pruts jānān
7.8.4 cd  abhi yāḥ pūrūṃ pṛtaṇāṣu 
8.102.14 ab  yāṣya tridhāvāvān ṛṭo | barhis 
8.103.2 cd  ānu matāraṃ prthvīṃ vi vārte | 
9.84.2 ab  ā yāṣ 
10.27.14 ab  bhṛhāṇu achāyō apalāśo ārvā | 
10.105.5 ab  ādhi yāṣ 
10.60.3 ab  yō jānāṃ mahiṣāṅgī iva | 
1.33.14 cd  śaphācyuto reṇur nākṣata dyāṃ | 
6.66.6 cd  ādha smaiṣu rodasi śvāsocīr | 
8.52.7 ab  tūrtyādītya hāvanaṃ ta indriyām | 
8.101.14 cd  bhṛhād dha 
10.4.5 ab  kūcie jāyate sānyāṣau nāvyo | 
10.5.6 cd  āyōr ha skambhā upamāṣya nīlē | 
10.20.5 b  juśād dhavāvā maṇuṣasya | 
10.28.2 ab  sā rōruvad ṛṣabhabhī tigmayāṅgo | 
10.48.10 cd  sā tīgaṃśāṛgamḥ ṛṣabhabhī yūyutsan | 
10.73.10 cd  manyōr iyāya harmayēṣu 
10.88.16 cd  sā pratyāḥ viśvā bhuvanāṇi 
10.139.3 cd  devā iva savitā satyādharmaḥ | 

hält - [perfects]
8.45.37 c  jahā́ kō asmād ṣate
APPENDIX B

ALL FORMS IN RIGVEDIC CONTEXT
(LISTED BY BOOK)
Book 1

1.2.5c  táv ā yātām īpa dravāt
1.2.6c  makśvittāh dhiyā narā
1.2.7c  dhiyām ghṛtācīm sādhantā
1.2.8ab  rtēna mitrāvaruṇāv | rtāvṛdāh ṛtasprśā
1.2.9ab  kavī no mitrāvaruṇā | tuvijātā urukṣāyā

1.3.1ab  āśvinā yājvarīr īso | drāvatpāṇī śūbhas pāṭī
dot
1.3.1c  pūrubhujā canasyātām
1.3.2ab  āśvinā pūrduansaśā | nārā śāvīrayā dhiyā
dot
1.3.2c  dhiśnya vānataṃ gīrāḥ
1.3.3ab  dāsrā yuvākavaḥ sutā | nāṣataḥ vṛktābarhiṣaḥ

1.6.2ab  yuṇjayanty asya kāmyā | hārī vīpaḵsasā rāthe
1.6.2c  sōṅa dhrṣṇī nṛvāhasā
1.6.7c  mandū samānāvracāsā

1.8.6ab  samohē vā yā āśata | nāras tokāsyā sānītau
dot
1.8.10ab  evā hy asya kāmyā | stōma ukthāṃ ca sāṃṣyā
dot
1.10.3ab  yuksvā hi keśiṇa hārī | vṛṣaṇa kakṣyaṇprā
dot
1.13.7ab  nāktosāsā supēsasā | asmīn yajnā īpa hvaye
1.13.8ab  tā sujihvā īpa hvaye | hōtārā dáivyā kavī
dot
1.14.3ab  indravāyī bṛhaspātim | mitrāgniṃ pūṣaṇaṃ bhāgam
1.15.6ab  yuvāṃ dākṣaṃ dhṛtavrata | mitrāvaruṇa dūḷābham
1.15.11ab  āśvinā pibatam mādhau | dīdagnī ṣucivrata
dot
1.15.11c  rūnā yajṇāvāhasā
dot
1.17.1c  tā no mṛjāta ṭṛṣe
1.17.2ab  gāntārā hi stho 'vase | hávaṃ viprasya māvataḥ
dot
1.17.2c  dhartārā carṣaṇānīm
1.17.3ab  anukāmāṃ tarpayēthām | indrāvaruṇā rāyā ā
dot
1.17.3c  tā vāṃ nédiṣṭham īmahe
1.17.7ab  indrāvaruṇā vāṃ ahāṁ | huvē cītraṇā rādhase
1.17.8ab  indrāvaruṇā nū nū vāṃ | siśaṃtiṣu dhīṣv ā
dot
1.17.9ab  prá vāṃ āṣnotu susūttir | indrāvaruṇā yāṃ huvē
dot
1.20.2ab  yā indrāya vacoyūjā | tataksur mānasā hārī
dot
1.20.4ab  yūvānā pitārā pūnāḥ | satyaṃantarā ṭṛjūyavaḥ
dot
1.21.1c  tā sōmaṭm somapātama
dot
1.21.2ab  tā yajnēṣu prā śaṃṣata | indrāgni śūmbhaṭa naraḥ
dot
1.21.2c  tā gāyatrēṣu gāyata
dot
1.21.3ab  tā mitrāṣya prāṣastaya | indrāgni tā havāmahe
1.21.3c  somapā somapītaye
dot
1.21.4ab  ugrā sāntā havāmaḥ | āpedāṃ sāvanaṃ sutām
1.21.5ab  tā mahāntā sādaspāṭī | indrāgni rākṣa ubjatam

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1.22.1ab  prātaryūjā vī bodhayā | aśvīnāv ēhā gachatām
1.22.2ab  yā surāthā rathitama | ubhā devā divisprśā
1.22.2c   aśvīnā tā havāmahe
1.22.3ab  yā vāṃ kāśā mādhumarī | aśvīnā sūṃṭavatī
1.22.4c   aśvīnā somino grhām
1.23.2ab  ubhā devā divisprśā | indrāyū ēhā havāmahe
1.23.3ab  indrāyū manojuvā | vīpṛa havanta ṛtāye
1.23.3c   sahasrākṣā dhīyās pātī
dajñāna pūtādakṣāsā
1.23.4c   ṛtēna yāy ṛtāvṛdhāv | ṛtāṣya jyōṭīsas pātī
tā mītrāvuruṇā huve
1.24.8cd  apāde pādā prātīdhātave ‘kar | utāpavaktā ḍṛdayāvīdhaṣa cit
1.25.6ab  tād it samānām āśate | vēnantā nā prā yuchataḥ
1.27.6ab  vibhaktāsī citraḥhāno | śindhor ārmā upākā ā
1.27.7c   sā yāntā śāśavatī īṣaḥ
1.28.2ab  yātra dvāv iva jaghaṇā | adhiṣṭavyaṇā kṛtā
1.28.7ab  āyaṭi vājasatāmā | ō ṛtā ṛucc vījarbhṛtāḥ
1.28.7c   hārī ivāndhāṃsī bāpsatā
tā no adyā vanaspātī | ṛsvāv ṛsvēbhiḥ sōṭṛbhīḥ
1.29.3ab  ni śvāpayā mithūḍṛśā | sastāṃ abudhyāmāne
1.30.17ab  aśvīnāv aśvāvatī | īṣā yātaṃ śāvīrayā
1.30.17c   gōmad dasrā hīranyavat
1.30.18ab  samānāyojano hi vāṃ | rātho dasrāv āṁartyaḥ
1.30.18c   samudrē aśvīnēyate
1.31.6cd  yāḥ śūrasatā pārītakmye dhāne | dabhrēbhiṣ cīt sāṁṛtā hāmṣi bhūyasah
1.31.15cd  svādukṣādṛmā yo vasatāu syonakṛj | jīvyāyāṃ yājate sōpamā divāḥ
1.32.7ab  apād ahaṭo apṛtanyad īndraṃ | āśya vājraṃ ādhi sānau jaghaṇa
1.34.1ab  trīc cin no adyā bhavataṃ navedasa | vibhūr vāṃ yāma uta ṛtār aśvīnā
1.34.1cd  yuvör hi yantraṃ hīmeyā vāsas | abhyāyamsenāvā bhavataṃ maṇīṣibhiḥ
1.34.2cd  trāya skambhāśa skabhitāśa ārābhe | trīr nāktaṃ yātās trīr v aśvīnā divā
tsamāṇē āhan trīr avadyagohanā | trīr adyā yajñāṃ mādhnā mīmikṣatām
1.34.3cd  trīr vājatār ivo aśvīnā yuvam | doṣa asamāhyam uṣāsas ca pīvīvatam
1.34.4cd  trīr nāṇdyāṃ vahataṃ aśvīnā yuvam | trīḥ prkṣo asmo ākṣāreva pīvīvatam
1.34.5ab  trīr no rayāṃ vahataṃ aśvīnā yuvam | trīr devatātā trīr utāvataṃ dhiyāḥ
1.34.6ab  trīr no aśvīnā divyāṇi bheṣjā | trīḥ pārthivāni trīr u dattam adbhāyah
1.34.7ab  trīr no aśvīnā yajatā divē-dive | pārī tridhātu prithivīṃ āśayatam
1.34.7cd  tisrō nāsatiā rathyā parāvātā | ātmeva vāṭaḥ svāśṛṃ gachhatam
1.34.8ab  trīr aśvīnā śindhubhiḥ saṁptamāṭṛbhiḥ | trāya āḥāvās tredhā haviḥ kṛtām
1.34.8cd  tisrāḥ prithivīr upāri pravā divō | nākaṃ rakṣete dyūbhīr aktūbhīr hitām
1.34.9cd  kādā yōgo vājīn rāsabhāsa | yēna yajñāṃ nāsatypoṣāṭāḥ
1.34.10ab  ā nāsatā gacchataṃ hūyate havir | mādhrāḥ pibatam madhupēbhāḥ āsābhīḥ
dēṣuṣaṃ dvēśa bhavataṃ sacabhūvā
1.34.11ab  ā no aśvīnā trīrītā rāthena | arvāṇcaṃ raṃīṃ vahataṃ suvīram
1.34.12ab  ā
1.34.12cd śṛṇvāntā vām āvase johaviṃ | vṛdhē ca no bhavataṃ vājasātāu
1.35.1ab hvāyāṃ agnīm prathāṃ svastāye | hvāyāṃ mitrāvāruṇāv ihāvase
1.35.6ab tisrō dyāvah savitūr dvā upāsthamā | ēkā yamāsyā bhūvane virāṣāt
1.35.8ab aṣṭāu vyākhyat kakūbhaḥ prthivyās | tṛṣ dhānva yōjanā saṃpta saṃdhiḥ
1.36.17cd agnīḥ právaḥ mitrótā médhyātithim | agnīḥ sātā upaṣutām
1.43.9cd mūrdhā nābhaḥ soma venam | ṛbhūṣantaḥ soma vedaḥ
1.44.8ab savitāram uṣāsam aśvinā bhāgam | agnīṃ vyūṣṭiṣu kṣāpaḥ
1.46.1c stuṣe vām aśvinā bhrāt
1.46.2ab yā dasrā sindhumātārā | manotārā rayṇām
1.46.2c dhiyā devā vasuvidā
1.46.4ab haviśā jārā paṃ | pipartī pápurīt narā
1.46.5ab ādārō vāṃ maṭīṇām | nāsatiḥ matavacasa
1.46.6ab yā naḥ pīparaḥ aśvinā | jyotiṣmaṭi tāmas tirāḥ
1.46.7c yuṇādhipām aśvinā ráthamaḥ
1.46.13ab vāvasānā vivāsvati | sāmasya pītyā girā
1.46.15ab ubhā pītabam aśvinā | ubhā naḥ śarṇa yachatam
1.47.1ab ayāṃ vāṃ mādhumattamaḥ | sutāḥ soma rtāvṛdhā
1.47.1cd tāṃ aśvinā pītabaḥ tirāhanayam | dhattāṃ rātānā dāśūśe
1.47.2ab trīvanḍhūrenā trīvṛtā supēṣāsa | rāthenā yātam aśvinā
1.47.3ab aśvinā mādhumattamaḥ | pātaṃ somaṃ rtāvṛdhā
1.47.3cd āṭhādyā dasrā vāsu bibhratā rathē | dāśvāṃsma upa gachatam
1.47.4ab triṣadhaṣṭhe barhiṣi viśvedasā | mādhvā yajñāṃ mimikṣatam
1.47.4cd kāṇvāsō vāṃ sūtaṃsoma abhidyavō | yuvāṃ havante aśvinā
1.47.5ab yābhīḥ kāṇvam abhiṣṭihīḥ | prāvataṃ yuvām aśvinā
1.47.5cd tābhīḥ śvā asmāin अवतारण ्वृहस पती | pātaṃ somaṃ rtāvṛdhā
1.47.6ab sudāṣe dasrā vāsu bibhratā rathē | prkṣo vahatam aśvinā
1.47.7ab yān nāsatiḥ parāvāti | yād vā sthō ādhi turvāse
1.47.8ab arvāṇca vāṃ sāptaḥo ’dhvaraśriyo | vāhantu sāvanēd upa
1.47.9cd iṣam prīcāntā sukrte sudānava | ā barhiṇī sūdātaṃ narā
1.47.9ab tēna nāsatiḥ gataḥ | rāthena sūryatvācā
1.47.10cd śāsvat kāṇvānāṃ sāsādi priye hi kaṃ | somaṃ papāthuḥ aśvinā
1.48.6cd vāyo nākṣe te paptīvāmsa āṣate | vyūṣtau vajīnivati
1.48.15ab uṣo yād adya bhānunā | vi dvārāv ṛṇavo divāh
1.51.3cd sasēṇa cid vimadāyāvahō vāsv | ājāv ādriṃ vāvasānasyā narīyaṃ
1.51.11ab māndiṣṭa yād uśāne kāvyē sācāṇi | āndra vaṅkūva vaṅkutārādhi tiṣṭhati
1.52.15ab ārcanā ātra marūṭaḥ sāṃsmin ājāu | viśve devāśo amadann ānū tvā
1.55.7ab dānāya mānaḥ somapāvann astu te | ’rvāṇcā harī vandanaśrūd ā kṛdhī
cardinal
1.58.1cd vi sădhiṣṭhebhiḥ pathibhiḥ rájo mama | ā devātātā haviṣā vivāsati
1.59.3ab ā sūrye nā raśmāyo dhruvāso | vaisvānāre dadhire ’gnā vāsūni
1.61.14ab asyēd u bhīyā girāyaṣ ca dhīha | dyāvā ca bhūmā januṣaṣ tujete
1.62.3ab  indrasyaṅgirasāṃ ceṣṭau | vidat sarāmā tānayāya dhāsīm
1.62.12ab  sanād evā tāvā rāyo gābhastau | nā kṣyante nopa dasyanti dasma
1.63.1ab  tvāṃ mahāṃ indra yō ha śuśmār | dyāva jajñāṇāḥ prthivī āme dhāḥ
1.63.2ab  ā yād dhārī indra viṃrata vēr | ā te vājraṃ jāritā bāhvār dhāt
1.63.3cd  tvāṃ śuṣṇam vṛjane prkṣa āṇāu | yūne kutsāya dyumāte sācāhan
1.63.4cd  yād dha śūra vṛṣamanaḥ parācāir | vi dasyūṃr yōnāv ākṛto vṛthāsāt
1.63.5ab  tvāṃ ha tyād indrāriṣanayan | dhīhāsya cīn mārtṛyāṇām ājāṭau
1.63.6ab  tvāṃ ha tyād indrāṃśātāu | svāṃjīlē nāra ājā havante
1.65.4ab  vārdhanīṃ āpaḥ panvā sūśiśviṃ | ṛtāya yōnā gārbhe sūjātam
1.66.5ab  durākāsōciḥ krātur nā nītyo | jāyēva yōnāv āraṃ viśvasmai
1.69.1ab  śukrāḥ śuśkuvāṃ uṣō nā jārāḥ | paprā samścī divō nā jyōtiḥ
1.70.4ab  ādrau cid asmā antār duroṇē | viśāṃ nā viśvo amṛtaḥ svādhīḥ
1.70.9cd  rājāṇā mitrāvāraṇū supāṇī | gōṣu priyām amṛtaṃ rákṣamāṇā
1.72.4cd  vidān mārto nemādhītā cikivān | agṇiṃ pāde paramē tathivāṃsam
1.73.7cd  nāktā ca cakrūr uṣāsā virūpe | kṛṣṇāṃ ca vārṇam aruṇāṃ ca sām dhuḥ
1.75.5ab  yājā no mitrāvāraṇū | yājā devāmṛ ṛtām bṛhāt
1.79.3cd  aryamā mitrō vāruṇaḥ pāriṃnā | tvācāṃ prṛcantly āparasya yōnau
1.80.6ab  ādhi sānau ni jighnate | vājreṇa satāpārvaṇā
1.81.3cd  yuṅvā madacyutā hārī | kām hānaḥ kām vāsaḥ | dadho ’smāṃ indra vāsaḥ dadhaḥ
1.81.5ab  ā paprāu pārthivanaḥ rājo | badbadhe rocanā divī
d. 82.6ab  yunājmi te brāhmaṇā keśinā hārī | Ṽpa prā yāhi dadhiśe gābhastyoḥ
1.83.3ab  ādhi dvāyor adadhā ukthyaṃ vāco | yatāsrucā mithunā yā saparyātaḥ
1.84.3ab  ā tiśāḥ vrṭrahan rāthaṃ | yuktā te brāhmaṇā hārī
d. 89.3cd  aryamānaṃ vāruṇaṃ sōnam aśvinā | sārasyatiḥ nāḥ subhāgā māyas karat
d. 89.4cd  tād grāvāṇaḥ somasūto mayobhūvas | tād aśvinā śṛṇutaṃ dhīṣyā yuvām
1.91.23cd  mā tvā tanad ḍiśe vīrāsya | ubhāyebyhaḥ prá cikitsā gāviṣṭau
1.92.16ab  aśvinā vartir asmād ā | gōmad dasrā hiranyavat
1.92.16c  arvāg rāthaṃ sāmanasā ni yachatam
1.92.17ab  yāv ithā ślokāṃ ā divō | jyōtīr jānāya cakrāthuḥ
1.92.17c  ā na ūrjaṃ vahatam aśvinā yuvām
1.92.18ab  ēhā devā mayobhūvā | dasrā hiranyavartanān
1.93.1ab  āgniṣomāv imāṃ sū me | śṛṇutam vṛṣaṇaḥ āvam
1.93.2ab  āgniṣomāḥ yō ādvyā vāṃ | idām vācaḥ saparyāti
1.93.3ab  āgniṣomā yā āhutin | yō vāṃ dāsād dhaṅvśrūtim
1.93.4ab  āgniṣomā cēti tād vīryam vāṃ | yād āmuṣṇitam avasāṃ paṇiṃ gāḥ
ográf calculator
1.117.18ab  
śunām andhāya bhāram ahvayaśaḥ sā  | vrkīr ṛṣiṇā vṛṣṇāṇa nārēti
1.117.19ab  
mahī vām utīr ṛṣiṇā mayobhūr  | utā srāmaṁ dhīṣyāṇa sāṁ rūnīthaḥ
1.117.19cd  
āthā yuvām id ahvayaṇa pūrāṃdhiraḥ  | āghataḥ śāṁ vṛṣṇāṇa ṛvobhīḥ
1.117.20ab  
ādhenaṁ dāsraṁ stāryām viśaktām  | āpivatam śāyāve ṛṣiṇā gām
1.117.21ab  
yāvaṁ vrkṛṇaṁ vāpantaḥ  | Ṛṣiṇaṁ duḥántaṁ māṇuṣyā daśrā
1.117.21cd  
abhi dāsyam bākurenā dhāmantaḥ  | urū ḍhītiś caṅkharūḥ ārāya
1.117.22ab  
ātharvanāyaśiṇa vādhaḥ  | śvīyaṁ śrīrāḥ praty advayatam
1.117.22cd  
sā vāṁ madhūla prā vocad rājayām  | tvāstraṁ yād dāsraṁ ṛpikṣaśyaṁ vām
1.117.23ab  
sādā kaviṣuṇaṃ āc cake vām  | vīśā ṛhīyo ṛṣiṇā ṛpravataṁ me
1.117.23cd  
asmē rayiṁ nāsataḥ bhṛtaṁ  | āpataṣaścāmaṁ śrīyaṁ rārathaṁ
1.117.24ab  
hiranyahastam ṛṣiṇa ṛrāraṇaḥ  | Ṛṣiṇaṁ narāḥ vadhramatīya adatam
1.117.24cd  
tridhaḥ ha śvīvaṁ ṛṣiṇa vīkaṣtam  | āū jīvāsa āravatam sudānū
1.117.25ab  
etāni vāṁ ṛṣiṇa vīrīyāni  | prā pūrīvyāṇah āvāyo ’vocan
1.117.25cd  
brāhma kṛṇvānto vṛṣṇāṇa yuvabhyaṁ  | sūvīraśo vidātham ā vadema

1.118.1ab  
ā vāṁ rātho ṛṣiṇa śyenāpavāḥ  | sumālikāḥ svāvāṁ yātv arvāḥ
1.118.1cd  
yo mārtasya mānaso jāviyān  | trivandharuḥ vṛṣṇāṇa vātaramāḥ
1.118.2ab  
piṇvatam gā jinvatam ārvato no  | vṛdhahatam ṛṣiṇaṁ vīrām asmē
drāsvadāmanā suvṛtā rāthena  | dāsraṁ imāṁ śrūtaṁ ślokaṁ ādṛēḥ
1.118.3cd  
kīm aṁgā vāṁ praty āvartis gāmīṭhāḥ  | āḥūr vīprāsō ṛṣiṇā purājāḥ
1.118.4ab  
ā vāṁ śyenāṣa ṛṣiṇa vahantu  | rāthe yuktāṣa śāvāvaḥ pātamaṃgēḥ
drāsvadāmanā suvṛtā rāthena  | bhai prāyō nāsataḥ vāhantī
tīyāṇa yuvatīśaḥ tiṣṭhād ātra  | jūṭvī narā duhitā śuryasya
1.118.6ab  
ūd vāndanaṁ aironaṛ daṃṣunābhīr  | ṛud rehīṁ dāsraṁ vṛṣṇāṇa śācibhīḥ
drāsvadāmanā suvṛtā rāthena  | dāsraṁ imāṁ śrūtaṁ ślokaṁ ādṛēḥ
1.118.7ab  
yuvāṁ ātrayē ‘vānīṭaḥ vaṭtām | āṭṛm omānām ṛṣiṇavā ṛdhattam
1.118.7cd  
yuvāṁ kāṇvāḥyāpīrīptāya kāśuḥ  | praty adhattaṁ śuṣṭutīm juvaṇaṇā
1.118.8ab  
yuvāṁ dhenūṁ śayāve nādhītāya  | āpivatam ṛṣiṇā pūrṇyāya
1.118.9ab  
yuvāṁ śvetāṁ pedāva ṛndrajaṁ  | aṅhīnaṁ ṛṣiṇāṁdattaṁ śvamaṁ
1.118.10ab  
ṭaḥ vāṁ narāśaṁ sv √vāse sujātāḥ  | āvāṃśaḥ ṛṣiṇa vādhamānāḥ
1.118.10cd  
ē na āpa vāsumatāḥ rāthena  | gīrō juvānaḥ svuṭīyaḥ yātaṁ
drāsvadāmanā suvṛtā rāthena  | rāthe yuktāṣa śāvāvaḥ patamaṃgēḥ
1.118.11ab  
ā śyenāṣa jāvasa nāṭanena  | asmē yātaṇaḥ nāsataḥ sajoṣaḥ
1.118.11cd  
hāve hi vāṁ ṛṣiṇa rāṭahavyaḥ  | śaśvattamāya uṣāso ṛvṛṣṭau

1.119.2cd  
svāḍāmi gharmaṇaḥ prāti yantaḥ utiṭaḥ  | ā vāṁ उर्जानि राधाम aṣṭiṇaṁruḥ
1.119.3cd  
yuvār aha pravaṇecekte rātho  | rād aṣṭiṇaṁ vahathāḥ śūrīm ā vāram
1.119.4cd  
yāśiṣṭāṃ vartār vṛṣṇaṁ vijenāyā  | divodaśaśa mahī cēti vāṁ āvāḥ
drāsvadāmanā suvṛtā rāthena  | Ṛṣiṇaṁ narāḥ vādhamānāḥ
1.119.5ab  
yuvāṁ aṣṭiṇaṁ vāpanu vāvṛyāṁ  | Ṛṣiṇaṁ narāḥ yematur asya śardham

1.119.7ab  
yuvāṁ vāndanaṁ nirtaṁ jaranāyaḥ  | Ṛṣiṇaṁ narāḥ karanaṁ sām invaṭhaḥ
1.119.10ab  
yuvāṁ pedāva puruṣvāraṁ aṣṭiṇaṁ  | śpradhāṁ śvetāṁ taruṭāraṁ duvasyathāḥ

1.120.1ab  
kā rādhaḥ dhūtraśīṇa vām  | ko vāṁ jōṣa ubhāyoḥ
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū

1.121.5ab  
tūbhyaṁ paṇyo yāt pitārāv āṁuṇi  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
drāsvadāmanā suvṛtā rāthena  | rādhaḥ surētas trāne bhuranyū
1.122.4cd  pra vo nāpātam apām kṛṇudhaṃ | pra māṭārā rūśpināsya-yāyōḥ
1.122.6ab  śrūtaṃ me mītrā-varuṇaḥ hávemā | uta śrūtaṃ sādane viśvātaḥ śīṃ
1.122.9ab  jāno yō mītrā-varuṇāv abhidhrūg | apō nā vāṃ sunōty akṣṇayādhrūk
1.122.11ab  ādha māṃtā nāhuṣo hávam sūrēḥ | śrōta rājāno anṛṣasya mandṛāḥ
1.122.15cd  rāthe vāṃ mītrā-varuṇaḥ dīrghāpāṣāḥ | syūmagabhastiḥ sūro nādyaut
1.123.2cd  uccā vy ākhyad yuvatīḥ punarbhūr | ṭōṣa agan prathamā pūrvāhūtau
1.124.1ab  uṣā uchāntī samidhānē agṇā[ū] | udyān sūrya urvivāḥ jyōtir aśrēt
1.124.5cd  vy ā prathate vitarām vārya | ōbhā prāṃṇtī pitrōr upāstāḥ
1.124.12ab  ut te vāyās cid vasatēr aparātan | nārāṣ ca ye pitubhājo vyūṣtau
1.126.1ab  āmāṃdān stōmān prā bhare maniṣā | śindhāv ādhi kṣiṣyatō bhāvyāsya
1.126.5ab  pūrvām ānu prāyatīm ā dade vas | trīn yuktāṃ aṣṭāv aridhāyasyo gāḥ
1.127.3de  vīlū cid yāsya sāṃṛtau | śrūvad vāneva āt sthirām
1.128.6fg  viśvasma it sukṛte vārāṃ ṛṇvatī | agnir dvārā vy ṛṇvati
1.131.1c  dyumnasātā vārīmabhiḥ
1.131.3ab  vi tvā tatasre mithunā avasyāvo | vrājāsya sātā gāvyasya niḥṣjaḥ
1.131.3de  yād gavyāntā dvā jānā | svār yāntā samūhasi
1.131.6c  svārṣātā hāvīmabhiḥ
1.132.6ab  yuvām tāṃ indrāparvatā puroyūdhā | yō naḥ prṛtanyād āpa tām-tam ić dhataṃni
1.134.3ab  vāyūr yuṅkte rōhiṇā vāyū aruṇā | vāyū rāthe ajirā dhuri vōlhave
1.134.3c  vāhiṣṭhā dhuri vōlhave
1.135.5fg  indravāyūḥ sutānām ādribhir yuvāṃ | mādāya vājadā yuvāṃ
1.136.1de  tā samrājā ghṛtāsūtī | yajñē-yañjā āpustatā
1.136.3c  jāgrvāṃsā divē-dive
1.136.3de  jyoṭiśmat kṣatrām āśāte | ādityā dānunās pāṭī
dhā rājānā karatho yād īmaha | ītāvānā yād īmahe
1.137.1de  ā rājānā divisprṣā | asmatrā gantam āpa naḥ
1.137.1f  imē vāṃ mītrā-varuṇaḥ gāvāśiraḥ | sōṃāḥ śukrā gāvāśiraḥ
1.137.3de  asmatrā gantam āpa no | 'ṛvāṃcā sōmaṇāṭaye
1.137.3fg  ayāṃ vāṃ mītrā-varuṇaḥ nṛbhiḥ sutāḥ | sōma ā pīṭāye sutāḥ
1.139.1de  yād dha krāṇaḥ vivāsvati | nābhā samādāyā nāvyāsān
1.139.2ab  yād dha tyān mītrā-varuṇāv rātād ādhy | ādādāthe anṛṭam svēna manyūnā
1.139.3ab  yuvāṃ stomebhīr devayānto aśvinā | āśrāvāyanta iva ślokām ṣāvyāvo
1.139.3de  yuvor viśvā ṣādy śrīyāḥ | pṛkṣāsa ca visvavedasā
1.139.3fg  pruṣāyante vāṃ pavāyo hiranyāye | rāthe dāsā rāhanyāye
1.139.4ab  āceti dāsā vy u nākām ṛṇatho | yūṇātā vāṃ rathayūju diviṣīṣv
1.139.4de  ādhi vāṃ sthāma vandhurē | rāthe dāsā rāhanyāye
1.139.4fg  pathēva yāntāv anuśāsātā rājo | 'ṛjasā sāsata rājaḥ
1.140.3ab  kṛṇaprūtau vevijē asya saksiṭā[ū] | ubhā tarete abhi māṭārā sīśum
1.141.4cd  ubhā yād asya janūsām yād ṛnvata | ād id yāviṣṭho abhavad ghṛṇā śūciḥ
1.142.7ab ā bhāndamāne īpāke | nāktoṣāsā supēśasā
1.142.7cd yahvi ṛtāsa māṭārā | śidattām barhīr ā sumāt
1.142.8ab mandrājīvā jugurvānī | hōtārā dāvīvā kavī
1.142.10cd tvāstā pōṣāya vī śyatā | rāyē nābhā no asmayūḥ
1.143.2cd asyā krātvā samiḥānāsya majmānā | prā dyāvā śocīḥ prthīvī arocayat
1.143.4ab yāṃ erīrē bhṛgavo vīśvāvedasāṃ | nābhā prthīvyā bhūvanasya majmānā
1.144.2ab abhim ṛtāsa dohānā anūṣata | yōnau devāsya sādane pārīvṛtāḥ
1.144.3ab yūyūṣataḥ sāvayāsā tād īd vāpuḥ | samānāṁ ārtham vītātratāḥ mīthāḥ
1.144.4ab yāṃ īm dvāvyaśāsā saparyātāḥ | samānē yōnā mithunā sāmokāsā
1.144.6cd ēnī ta etē bhraḥ̐ abhiṣīryā | hiranyāyī vākvarī barhīr āśāte
1.144.7cd yō vīśvātāḥ pratyāyāḥ āsī darṣātō | rauvāḥ sāṃḍṛṣṭau putumāṇī iva kṣayaḥ
1.146.2cd urvyaḥ padō ni dadhāti sānau | rihāntī īdho aruṣāso asya
1.148.3cd prā sū nayanta grbhāyanta iṣṭāv | āśvāso nā rathyō rāṛhānāḥ
1.149.2c prā yāḥ sasrāṇāḥ śirṣtā yōnau
1.151.2cd ādha kṛtaṁ vidataṁ gātāṁ ārcaṭa | utā śrutām vṛṣañā paśyāvataḥ
1.151.3ab ā vāṁ bhūṣan kṣātyo jānma ōdōsaḥ | pravācyam vṛṣañā dāksase mahē
daśīm ṛtāṁ asura yā māhī priyā | ṛtāvānāy ītām ā ghoṣātho bhṛtā
yuvaṁ yajñāḥ prathamaṁ gōḥbir aṇiṣṭa | ṛtāvānā mānaso nā prāyuktiṣu
1.151.9ab revād vāyo dadhāthe revād āśāthe | nārā māyābhīr itāūtī māhinam
1.152.1cd āvātiratam ānṛṭāni visva | rtēṇa mitrāvarunā suacethe
1.152.3b apād ēti prathamā padvātināṃ | kās īd vāṁ mitrāvarunā ciketa
1.152.7ab ā vāṁ mitrāvarunāḥ havyājūṣṭiṃ | nāmasā devāv āvasā vavyātām
1.153.1ab yājīmahe vāṁ mahāḥ sajōṣā | havyēbhīr mitrāvarunāḥ nāmobhiḥ
1.153.2ab prāṣṭūrī vāṁ dhāma nā prāyuktiḥ | āyāmi mitrāvarunā suvṛkṣiḥ
aprāṇā kevaṁ viḍātheṣu hōtā | sumnām vāṁ sūrī vṛṣaṇāvā īyakṣan
1.153.3ab pīpāya dhenūr ādītī trāya | jānṇāya mitrāvarunā havirdē
1.155.1cd yā sāṇuni pārvatānāṁ ādābhīyā | mahāḥ taṣṭāḥ dā rāvaṭe vādhiṇā
1.155.2cd yā mārtṛyāya pratiṇḍhiyāmanāṁ it | kṛṣāṇor āstur asanāṁ uruṣyāṭāhaḥ
1.155.3ab tā ṛm vardhanti māḥy asya pāṃśyaḥ | nī māṭārā nayaṭi rētase bhujē
daśīm tāṁ asya rājā vāruṇaḥ tām aśvinā | kṛtātma sacanta mārutasya vadhāsaḥ
1.157.1cd āyukṣātām aśvinā yātave rāthā | prāśāvēy śadīvavāt jāgat prthak
1.157.2ab yād yuṇjāthe vṛṣaṇam aśvinā rātham | gṛtēṇa no mādhiṇā kṣatṛām ukuṣatam
1.157.2cd asmākṣaṃ brāhma prāṇanāṁ jīnvaṇatā | vayaṃ dhānā śūrasāṭāḥ bhajemahi
1.157.4ab ā na ṛjag vahatam aśvinā yuvaṃ | mādhumātyāḥ naḥ kāsāya mimiṃsaṃ
1.157.4cd prāyus tāriṣṭam ni rāpāṃsī mṛkṣatam | sēdhataṁ daṣṭo bhāvataṁ sacabhūvā
1.157.5cd yuvaṁ agniṁ ca vṛṣaṇāv apāḥ ca | vānaspāṭiṣṭār aśvināv āirayēthām
1.157.6ab yuvaṁ ha stho bhīṣajā bheṣajēbhīr | ātho ha stho rāṭhyā rāṭhyēbhīḥ
1.157.6cd ātho ha kṣatṛāṃ ṛdhi dhathaṇa ugrā | yō vāṁ ṛaviṃśāḥ mānāṁ dādāsa
1.158.1ab vāsū ṛudrā purumāntāḥ vṛdhāntā | daśasyātām no vṛṣaṇāv abhiṣṭau
1.158.1cd dáśṛaḥ ha yād rēkṣa uacathyo vāṃ | prā yāt sasrāthe ākāvabhīr ōṛī
śiro yād asya traiṭanō viṭākṣat | svayām dāsā uro āṃśāv āpi gdha

prā dyāvā yajñāṅiḥ āprthivṛ rtaṃvṛdhā | mahī śuṣe vidāthēṣu prācetasā

devēbhir yē devāputre sudāṃṣasā | itthā dhiyā vāryāṇi prabhūśaṭaḥ

surētāsā pitārā bhūma cakratur | urā praṃāyā mṛṣṭiḥ vāṟiṃabhīḥ

tē sūnāvahl svāpasaḥ sudāṃṣaso | mahī jajñur māṭārā pūṛvācittaye

tē māyino mamire suprācetaso | jāmī sayaṃ mithunā śāmokasā

tē hē dyāvāprthiḥ vīśvāṃśambhūva | rāvaṅṛī rājaso dhārayāṅktavṛ

uruvyācasa mahīnī asaścātā | pitā māṭā ca bhūvānāni rakṣaṭaḥ

ayāṃ devāṃ apāśām apāṣtamo | yo jajāna rōḍatī vīśvāṃśambhūvā

dhenūḥ kāṛtvā yuvāṣā kāṛtvā dvā | tāṇī bhrātar ānu vah kṛtvē ēmasī
dhro hārī yuyuṣṭe āsvinā rāṭham | bhṛhaspātir vīśvārūpāṃ ṣūpājaṭa

niś cārmano gām ariṇāta dhīṭihir | yā jārāntā yuvāṣā tākṛṇotana

ā nimrūcaḥ sākrāṅ ēko āpāḥharaḥ | kīṃ svit putrēbhyaḥ pitārā ṣūpavatūḥ
sammīḷya yē bhūvānā parāṣarpataḥ | kvā svit śātyā pitārā va āṣatūḥ

eyād āsvasya kravīṣa mākṣīkāsa | yē vā svārau svāḥhitau riptām āstī
cyē ca papau yē ca ghaṃśaṃ jaghaṣa | sārvā ūṣ tē āpi devēṣv astu
ekṣaḥ tvaṇṭār āsvasyāḥ viṣāstā | dvā yantārā bhavatas tāthā rūḥ
yē te gāṭrāṇāṃ rūṭāḥ kṛṣṇoṃ | tā-tā pīṇḍāṇāṃ prā juhomy agnāu

hārī te yuṇījā prṣatīḥ abhūtām | ṣūpāḥḥād vājī dhūri rāśabhasya

śyenāsa paksā hariṇāsa bāhū | upastūtyaṃ māhi jātāṃ te arvaṃ

dvā suparnaḥ sayujā sakhāyā | samānāṃ vṛṣaṃpā pari śaṃvajate

ayāṃ śa śīṅkte yēṇa gāur abhiṃvṛtā | mīṃati māyūṃ dvhaṃśanāv ṣādi śrītā
sā māṭur yōṇā pāriṃviḥ antār | bahuprajā nīrśrūṃ ā viveṣā
tā śāsvāntī viṣūcīnā viyāntā | ny aṃyāṃ cikyūr nā ni cikyur anyām

ā śāsate prāti hariṃyant uktīḥ | imā hārī vahatas tā no ācha

pānti mitrāvāruṇāv avadyāc | cāyata īṃ aryamāḥ āpraṣāstāṃ
murūṭam prutsūṭī hāsamānā | svārmiṃḥasya pradhānasya sātāu

prā mandayeṭ manāṃ gūrta hōṭā | bhārata māryo mithunā yājaṭraḥ
duṣṭoṣad indro dāṃṣaṃcā | nāṣatevaṣaṃ gūṃyo ratheṣṭhāḥ

mitrāyuvō nā pūrpatiṃ śūṣṭeṣau | madhyāyuvā ṣūpa śikṣante yajñāṅiḥ

śeṇa nā tā indra sāṃsīn ṣoṇau | prāṣastaye pāvṛavasya mahanā

vāva kūṣṭha indra yāṣmīṃ cākān | syūṃṃyā yṛjā vāṭasyāśvā
rāpat kavīr indrākṣaṭeṣau | kṣaṃ dāṣṭyopabāhrāṇīṃ ṣaḥ

ājāv indraṣyendo | prāvo vājeṣu vājīnaṃ

stutāḥ śravasyāṃ āvasāpā madṛig | yuktva hārī vṛṣaṇāḥ yāhy arvān

nā gha rājendra ā dabhan no | yā nū svāśāra kṛṇāvantā ṣoṇau

jājāvēd ātra śaṭānṇham ājīm | yāt samyāṅcā mithunāv abhy ājāva

ubhāvā vāṃṇāv ṣīr ugrāḥ pūpoṣa | satyā devēṣv āṣiṣo jāgāma
1.180.1cd hiranyāyā vāṃ pavāyaḥ pruṣāyaḥ | mãdhvaḥ pibantā uṣaṣāḥ sacethē
1.180.2cd svāsā yāṃ vāṃ viśvagurū bhārāti | vājyeṣte madhupāv iṣe ca
1.180.4cd tād vāṃ narah āsvīnā paśvaiṣṭā | rāthyeva cakṛ prāti yanti mãdhvaḥ
1.180.5ab ā vāṃ dānāya vārvṛtiya darsā | gōr oheṇa taugṛyō nā jivrīṇa
1.180.5cd apāḥ kṣoṇī sacate māhinā vāṃ | ṽṛṇpo vāṃ ākṣur āṃhato yajatāra
1.180.7cd ādbā cidi dihi śmāsvīnāv anindyā | pāthā hi śmā vṛṣanāv antidevam
1.180.8ab yuvāṃ cdi dihi śmāsvīnāv ānu dyūn | virudrasya prasravāṇasya sātāu
1.180.9ab prā yāḍ vāhetha māhinā rāthasya | prā syandāra yāṭho mānusō nā hōtā
1.180.9cd dhattām śūrīhiya utā vā svāsyāṃ | nāsātyā raṣyāṣaḥ śaṃya
1.180.10ab tāṃ vāṃ rātham vayāṃ adyā huvema | stōmār āsvīnā suvitāya nāvyām

1.181.1ab kād u prāṣṭāv iṣāṃ raviṇāṃ | adhyavāntā yād unninīthō apāṃ
1.181.1cd ayāṃ vāṃ yajñō akṛta prāsastīṃ | vāsudhitāvātērā janāṃnāṃ
1.181.2cd manojuvo vṛṣaṇo vētāpṛṣthā | ehā svavṛjo āsvīnā vahantu
1.181.3cd vṛṣpā sthātāra mānaso jāvīyāṃ | ahampūravo yajatō dhiṣyāya yāḥ
dhiyam s
1.181.4ab ihēḥ jāṭā sām avāvaśītām | arepāsā tanvā nāmabhīś svāḥī
dhiyam s
1.181.5cd hāṛī anyāsya pīpāyanta vājair | mathrā jājāṃyā āsvīnā vi ghōṣaiḥ
1.181.7ab āsariyā vāṃ śātvārī vedhasā āṛ | bāhē āsvīnā tṛdēḥ kṣaramī
1.181.7cd upastutāv avataṃ nādhamamāṃ | yāmann ayāmaḥ chṛṇataṃ hāvaṃ me
1.181.8cd vṛṣā vāṃ megho vṛṣanāḥ pīpāya | gōr nā sēke mānusō dasāsyān
1.181.9ab yuvāṃ pūṣevāsvīnā pūraṃdhīr | aṅgīm uṣāṃ nā jārāte haviṃsān

dhiyam jīvāḥ dhiṣyā vēśpālāvasū | dvō nāpāṭā suktē śucivrātā
1.182.2ab indratāmā hi dhīṣyā maruttāmā | darsā dāmsiṭhār rathāḥ rathitāmā
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.182.2cd pūrṇam rātham vahetha mãdhva ācitaṃ | tēna dāsvāṃsam ūpā yātho āsvīnā
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.182.3ab kim ātra darsā kṛṇuṭhaḥ kim āsāthe | jāṇo yāḥ kāś cīd āhāvīr mahīyāte
1.182.4ab jambhayatam abhīto rāyataḥ śūno | haṭām mṛdho vidāthus tāny āsvīnā
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.182.4cd vācaṃ-vaçaṃ jāritū ratniniṃ kṛtam | ubhā śaṃṣaṃ nāsātyāvataṃ máma
1.182.7cd parṇa mṛgasya patīrōr ivārābhā | úd āsvīnā ūḥathuś śroṣātyā kām
1.182.8ab tād vāṃ narah nāsātāv ānu syād | yād vāṃ mānāsu ucātham āvocan
1.183.1ab tāṃ yuṇīṭhāṃ mānaso yō jāvīyāṃ | ātvandhurō vṛṣanāḥ yās tricakraḥ
1.183.2ab suvṛd rātho vartate yāṃ abhi kṣāṃ | yāt tīṣṭhathaḥ krātumantānu prkṣē
1.183.3cd yēna narah nāsātyēsyaḍhyai | vartīr yāṭhas tāṇāyāya tmāe ca
1.183.4cd āyaṃ vāṃ bhagō nihita iyāṃ āṛ | dāsāṛvīm mēṃ vāṃ nidhāyō mãdhūnāṃ
1.183.5ab yuvāṃ gōtamāḥ purumilḥō āṭrīr | dāsāṛvī ēvate vaśe haviṃsān
1.183.5cd dīṣāṃ nā diṣṭāṃ jūjēvā yāntā | ā me hāvaṃ nāsātyōpa yātām
1.183.6ab atārīsa tāmasas pārām asāyā | prāti vāṃ stōmo āsvīnāv adhāyī
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.184.1ab tāṃ vāṃ adyā tāv aparāṃ huvema | uchāntyam uṣāsi vēhnīr ukthāḥī
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.184.1cd nāsātyā kūha cīt sāntāv aryō | dvō nāpāṭā sudāstraṇāya
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.184.2ab asmē ū śu vṛṣanāḥ mãdayethām | út paṇṭhur haṭam yūmī mãdāntā
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.184.2cd śrutāṃ me āchoktibhir matiṇāṃ | ēṣṭā nāra nicetārā ca kāṛṇāi
1.184.3ab śriyē pūṣam isukṛteva devā | nāsātyā vahatūṃ sūryāyāḥ
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.184.3cd vacyante vāṃ kākūḥ apṣu jāṭā | yugā jūṛṇēva vārūṇasya bhūṛēh
1.184.5ab esā vāṃ stōmo āsvīnāv akārī | mānebhīṛ maghavāṇā suvrktī
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.184.5cd yāṭāṃ vartīs tāṇāyāya tmāe ca | agāṣṭye nāsātyā mãdāntā
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.184.6ab atārīsa tāmasas pārām asāyā | prāti vāṃ stōmo āsvīnāv adhāyī
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.185.2cd nityāṃ nā sūṃṣūm pitṛr upāṣṭhe | dyāvā rākṣatam prthivī no ābhvāt
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.185.3cd tād rodaṣi janaṭaya jāritē | dyāvā rākṣatam prthivī no ābhvāt
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.185.4cd ubhē devānām ubhāyebhir āṃhāṃ | dyāvā rākṣatam prthivī no ābhvāt
dhiyam jīvāḥ dhiṣyā vēśpālāvasū
1.185.5ab samgāchemāne yuvaṭī sāmante | svāsārā jāmī pitṛr ṣāpāthe
1.185.5cd  abhijijhrami bhūvanasya nābhiṃ | dyāvā rākṣataṃ prthivī no ābhvāt
1.185.6cd  dadhāte yē amṛtaṃ suprātiśke | dyāvā rākṣataṃ prthivī no ābhvāt
1.185.7cd  dadhāte yē subhāge suprāturī | dyāvā rākṣataṃ prthivī no ābhvāt
1.185.8cd  iṇyām dhīr bhūtyā avayānam esām | dyāvā rākṣataṃ prthivī no ābhvāt
1.185.9ab  ubhā sāṃsā nārīyā mām aviṣṭām | ubhē mām uṭī āvasā sacetām
1.186.4ab  úpa va eṣe nāmasā jīgāṣā | uśāsāṅkta sudūgeha dhenuḥ
1.186.10ab  prō asvināv āvase kṛṇudhvaṃ | prā pūṣāṇaṃ svātavaśo hi sānti
1.188.6ab  surukme hi supēsasā | ādhi śriyā virājataḥ
1.188.6c  uśāsāv ēhā śidatām
1.188.7ab  prathamā hi suvācasā | hōtāra dāivyā kavī
1.189.8ab  āvocāma nivācanāny asmin | mānasāya sūnūḥ sahasānēagnāu
1.191.1cd  dvāv iti plūṣī iti | ny āḍṣṭa aliṣṭa
1.191.9ab  úḍ apaṇṭad asāu sūryaḥ | purū viśvāni jūrva

Book 2

2.3.6ab  sādhvāpāmsi sanatā na ukṣitē | uśāsāṅkta vayyēva ranvitē
2.3.7ab  dāivyā hōtāra prathamā vidūṣṭara | ṛjū yākṣataḥ sāṃ ṛcā vapūṣṭara
2.3.7cd  devān yājantāv vṛtthā sām anįjato | nabhā prthivyā ādhi sānuṣu triṣū
2.4.8ab  nū te pūrvasyāvaso ādhītāu | trīye vidāthe mānaṃ śaṃsi
2.5.6cd  tāsām adhvaryūr āgatau | yāvo vṛṣṇīva modate
2.10.2cd  śyāvā rátham vahato rōḥitā vā | utāruṣāha cakre vibṛṭraḥ
2.11.7ab  hāṛī nū ta indra vājāyantā | ghṛtaścūtaṃ svārāṃ svārṣtāṃ
2.12.8cd  samānāṃ cid rátham ātasthivāṃśa | nānā havete sā janāsā indrāb
2.12.13ab  dyāvā cid asmai prthivī namete | śūṃmāc cid asya pārvatā bhayante
2.13.9ab  satām vā yāṣya dāsa sākām ādya | ēkasya śruṣṭāu yād dha codām āvitha
2.13.9cd  arajjāu dāsyūn sām unāb dabhītaye | suprāvyō abhavaḥ sāsy ukthiyāḥ
2.15.4ab  sā prāvalīṭṛ parigātyā dabhītere | viśvam adhāg āyuḥdham iddhe agnāu
2.16.1ab  prá vāḥ satām jyēṣṭhatamāya suṣutumī | agnāv iva samidhānē havir bhare
2.16.5cd  vrṣaṇādhvaryū vrṣabhāśo ādrayo | vrṣaṇaṃ sōmaṇ vrṣabhāya suṣvatī
2.16.6ab  vṛṣi te vajra utā te vṛṣī rātho | vṛṣaṇā hāṛī vrṣabhāṃ āyuḥdhā
2.18.4cd  āśṭāhกร daśābhīḥ somapēyam | ayaṃ sutāḥ sumakha mā mṛdhas kaḥ
2.18.7ab  māma brāhmaṇendra yāhy āchā | viśvā hāṛī dhuri dhīśvā ārthasya
2.18.8cd  úpa jyēṣṭhe vārūthe gābhastau | prāyē-prāye jīgāvāṃṣaḥ syāma
2.19.4cd  sadyo yō nṛbhyo atasāyyo bhūt | pasprāhāṃbhγaḥ sūryasya sāṭau
2.20.8ab  tāsamai tavasyām anū dāyī satrā | īndrāya devēbhīr āṛṇaṣātau
2.24.5cd  ayatantā carato anyād-anyaḍ id  |  yā cakāra vayūnā brāhmaṇas pāṭiḥ
2.24.12ab  viśvaṁ satyāṁ mahāvānā yuvor id  |  āpaś caṇā pra minanti vratam vām
2.24.12cd  āchendrābrahmaṇaspaṭaḥ havīr no  |  ānām yuṣeva vājīnā jīgātām
2.27.5cd  yuṣmākaṁ mitrāvarūṇaḥ prāṇītau  |  pāri śvābhreva duritīnī vīyām
2.27.13cd  nākīṣ tām ghnanty antito nā dūrād  |  yā ādityānāṁ bhāvati prāṇītau
2.27.15cd  ubhāḥ kṣayaḥ ājayaḥ yāti prtsū  |  ubhāv ārdhau bhavataḥ sādhū asmaī
tāṁ āti yeṣaṁ rāthena  |  āriṣṭā urāv ā śaranam syāma
2.28.7ab  mā no vadhāir varuṇa yē ta iṣṭāv  |  ēnah kṛṇvāntam asura bhrīnānti
2.29.3cd  yuṣyām no mitrāvaruṇādite ca  |  svastam indrāmaruto dadhāta
2.30.5cd  tokāsya sātāu tāyasya bhūrer  |  asmāṁ ardhaṁ kṛṇutād indra gōṇām
2.30.6ab  pra āhi ākratam vṛhathā yāṁ vanuṭoh  |  radhāsya stho yājāmaṇasaya codāu
2.30.6cd  indrāsomaḥ yuvās asmāṁ avīṣṭam  |  asmīn bhāyāsthe kṛṇutam u lokām
2.31.1ab  asmākaṁ mitrāvaruṇaṁ vataṁ rātham  |  ādityāi rudrāir vāsuhīḥ sacābhūvā
2.31.2cd  yād āśāvaḥ pādyāḥbhīś tītṛato rājaḥ  |  prthivyāḥ sānau jāṅghananta pāṇībhīḥ
2.31.4cd  īlā bhāgo bhṛdadvīṭā rōḍastū  |  pūṣaḥ puramṛdhīr aśvināv ādhaḥ pāṭī
tāya te devī sūbhage mitrādṛṣṭā  |  uṣāsānāktaḥ jāgatāmin apijūvā
tāya te devī sūbhage mitrādṛṣṭā  |  uṣāsānāktaḥ jāgatāmin apijūvā
2.34.9cd  vartāyata tāpuṣā cakriyābhī tām  |  āva rudrāḥ asāso hataṁ vādhaḥ
2.34.14.cd  trito nā yāṇa pāṇcaḥ hōṣṇa abhiṣṭaya  |  āvavartād āvarāṇa cakriyāvase
2.36.6cd  ācāḥ rājānā nāma etyaśvṛtaṁ  |  prāśāstrād āḥ pibataṁ somyāṁ mādhu
2.38.1cd  nūnāṁ devēdhyaḥ viḥ diḥāti rāṭnam  |  āthābdhajad viṭhokram śvastāu
2.38.2ab  viśvasya hi śruṣṭaye devā ārdhvāḥ  |  pra bāhāvā prthūpāṇiḥ sīsartī
2.39.1ab  grāvaneva tād id ārtham jarethe  |  grūdhreva vrksam nīdhimāntam ācāḥ
2.39.1cd  brahmāneva vidāthā ukthaśāsā  |  dūteva hāvyā jānī puruṭrā
tveṣṭīnāḥ prātanyāṇāḥ pariśvēva vīrā  |  ajēva yamā vāram ā sacethē
2.39.2cd  mēne iva tanvā sūṃbhamāne  |  dāmpaṭvā kraṭuvidā jāneṣu
2.39.3ab  śṛṅgeva naḥ prathamā gāntam avrāk  |  chaphāv iva jāvṛhurūṇā vārobindī
cakrāvākēva prāti vāstor uṣrā  |  arvānīcāḥ yātaṁ rathyeva śakrā
cakrāvākēva prāti vāstor uṣrā  |  arvānīcāḥ yātaṁ rathyeva śakrā
cakrāvākēva prāti vāstor uṣrā  |  arvānīcāḥ yātaṁ rathyeva śakrā
2.39.4cd  śvāneva no āriṣṭānyā tānūṁāḥ  |  khṛgaleva vīrāsāḥ pātām asmaṁ
2.39.5ab  vāveṣṭāvājyā nadṛṣṭa āṅrīr  |  aṅkī iva kācyāṣa yātaṁ avrāk
2.39.5cd  hāstāvā iva tanvē śambhaviṣṭhā  |  pādeva no nayatām vāsti ācha
2.39.6ab  oṣṭhāv iva mādhyā śnē vādantā  |  stānāv iva pipyataṁ jīvāya naḥ
2.39.6cd  nāseva nas tanvō raksitārā  |  kārṇāv iva suṣrūṭā bhūtam asmē
hāsteva śaktim abhiḥ smadadhi naḥ  |  kṣāmeva naḥ śām ajatam rājāṁśi
2.39.7ab  hāsteva śaktim abhiḥ smadadhi naḥ  |  kṣāmeva naḥ śām ajatam rājāṁśi
2.39.7cd  imā gīro aśvinā yuṣmayāntīḥ  |  kṣṇoṭreṇeṣa svādīhitāṁ sām śiśītaṁ
tāṇī vāṁ aśvinā vārdhanāṇī  |  brāhma stomaṇī grtgamadāso akraṇ
2.39.8ab  tāṇī nāra jujusāṇōpaḥ yātām  |  bhṛd vartēma vidāthe sudvīṛṛāḥ
2.39.8cd  tāṇī nāra jujusāṇōpaḥ yātām  |  bhṛd vartēma vidāthe sudvīṛṛāḥ
2.40.1ab  sōmāpūśaṇā jānāṇaḥ rayāṇām  |  jānāṇaḥ divō jānāṇaḥ prthivyaḥ
2.40.1cd  jātāḥ viśvasya bhūvanasya gopāu  |  devā akṛvam anṛṣtaṁ nābhum
2.40.2ab  imāy devāvā jāyamānau juṣanta  |  imāu tāṃmaṁ gīḥatām ajuṣṭu
2.40.3ab  sōmāpūśaṇā rājaso vimāṇaḥ  |  saptācakraṁ rātham āvīśavaminvaṁ
2.40.3cd  viśuvṛtmaṁ maṇasā yuccāmaṇaḥ  |  tāṁ jinvaḥo viṣṇaṁ pāṃcarasāṃm
2.40.4cd  tāv asmāḥyam puruvāraṁ puruṣuṁ  |  raṣāḥ pōṣaṁ viṣyaṁ yātanāṁ nībhīṁ asmē
dvāsasāḥ avataṁ dhiyaṁ me  |  yuvāḥbhām viśvāḥ pṛtaṇā jayēma
ubhē vācau vadati sāmagā iva | gāyatrāṇa ca trāiṣṭubhaṃ cānu rājati

Book 3

3.1.7ab stūrṇā asya saṁhāto viśvārūpā | gṛhṭasya yonau sravāthe mādhūnām
3.1.7cd āsthur ātra dhenāvah pīnvamāṇa | mahī dasmāṣya mātārā samīcē
dhīṣyāvā varivōdām
3.1.11ab urā mahāṁ anibādhē vavardha | āpo agniṁ yasāsaḥ sāṁ hi pūrviḥ
3.1.11cd rāṭṣya yonāv asāyad dāmūnā | jāmīnām agnī apāśi svāśāṃ
3.1.21cd tāṣya vayāṃ sumatāu yajñīyasya | āpi bhadrā saumanasaḥ syāma

3.3.4cd ā viveśa rōdaṣī bhūrivarpaṣa | purupriyō bhandate dhāmabhiḥ kaviḥ
3.3.11cd ubhā pitārā mahāyānammajāyata | agnī dyāvāprthivī bhūrireṣaṣā

3.4.4cd divō vā nabhā nyāśādi hōtā | strūṃmaḥi devavyacā vi barhiḥ
3.4.6ab ā bhāndamāṇe uṣāsā āpākē | utā smayete tanvā virūpe
dāivyā hōṭārā prathamaṃ nyṛōje | saptā prkāśaśaḥ svadhyāyā madanti

3.5.1cd prthupājā devayādbhiḥ sāmiddho | āpa dvārā tāmaso vāhnir āvaḥ
3.5.5cd pātī nabhā saptāśrīṣaṃ agniḥ | pātī devānāṃ upamādām rṣvāḥ
dīdyānaḥ śucī rṣvāḥ pāvakāḥ | pūnaḥ-punar mātārā nāvyasā khaḥ
3.5.7cd uḍ u śūṭaḥ samiddhā vahvō adyaud | vārṣman dīvō ādhī nabhā prthivyōḥ
3.5.9ab mahan sadhāṣthe dhrvau ā niṣatto | antār dyāvā mahīne haryamāṇaḥ
3.6.6ab rāṭṣya vā keśinā yogyāḥbhir | gḥṛtasnūvā rōḥitā dhuri dhiṣya
3.6.8ab urā vā ye antārikṣe mādanti | divō vā ye rocanē sāṃti devaḥ
3.6.10cd prāci adhvāravaḥ tathataḥ suṃēke | rāvaṛi rṭājātasya satyē
dāivyā hōṭārā prathamāṃ nyṛōje | saptā prkāśaśaḥ svadhyāyā madanti

3.7.1ab prā yā ārūḥ śitipṛṣṭḥāṣya dhāsēr | ā mātārā viviṣuḥ saptā vānīḥ
3.7.1cd parikṣitā pitārā sāṃ carete | prā sahrsāte dīrghām āyuḥ prayākṣe
dīvakṣaśo dhenāvo vṛṣṇo āsvā | devīr ā tathau madhumad vāhantīḥ
3.7.2ab dāivyā hōṭārā prathamāṃ nyṛōje | saptā prkāśaśaḥ svadhyāyā madanti
3.7.8ab unnīyāmāṇaḥ kaviḥbhiḥ purāṣṭād | devā devānāṃ āpi yanti pāthaḥ

3.8.9cd asya pātaṃ dhīyeṣītā
3.12.1c indram agniṁ kaviḥādā | yajñāṣya jūtyā vrṇe
3.12.3c tā somasyeḥa tṛṃpatām
3.12.4ab toṣā vṛtṛhāṇaḥ huve | sajītvānāpārājītā
3.12.4c indrāgni vājasātāmā
3.14.3ab  drāvatāṁ ta uṣāsā vāyāyatī | āgene vātasya pathyābhir ācha
3.15.1cd  suśārmano bhātaṁ śārman syām | agnér ahāṁ suhāvasya prāṇītau
3.15.2ab  tvāṁ no asyā uṣāso vyuṣṭau | tvāṁ sūra údite bodhi gopāḥ
3.17.5cd  tásyānu dhārma prá yajjā cikvto | átha no dhā adhvarāṁ devāvītau
3.18.1ab  bhāvā no agne sumānā úpetau | sākheva sākhya pitārea vàdhūḥ
3.18.5cd  stóṭur duroṇe subhāgasya revāt | śṣprā karāśnā dadhiṣe vāpūṃṣi
3.19.1cd  sā no yakṣad devātāta yājīyān | rāyē vājaya vanate maghāṇi
3.19.3cd  ágene rāyō nṛtmasya prābhūtau | bhūyāma te suṣutāyāṣ ca vàsvaḥ
3.20.1ab  agnim uṣāsam aśvīnā dadhiṇām | vyuṣṭisu havaṇe vāhnir ukthāḥ
3.20.5cd  aśvīnā mitrāvāruṇā bhāgaṁ ca | vāsūn rudrām ādityām iḥ ha huve
3.23.2ab  āmanthiṣṭāṁ bhāratā revād agnim | devāśravā devāvātaḥ sudākṣaṁ
3.25.4c  āmardhantā somapēyāya devā
3.29.4ab  ījāyās tvā padē vayām | nābhā prthivyā āḍhi
3.29.8ab  sīda hōtaḥ svā ulokē ciktvān | sādāyā yājñāṃ sukṛtāsyā yōnau
3.30.2cd  sthirāya vṛjne sāvanā kṛteṃā | yuktā grāvāṇaḥ samidhānē aṁgāu
3.30.11ab  èko dvē vāsumati samēciḥ | indra ā paprāu prthivyām utā dyām
3.30.22ab  śunāṁ huvema maghāvānam įndram | asmin bhāre nṛtmaṇaḥ vājasātau
3.31.5ab  vīlāu satṛ abhi dhūrā aṭṛṇāṇ | prācāhinavān mānasā saptā viprāḥ
3.31.22ab  śunāṁ huvema maghāvānam įndram | asmin bhāre nṛtmaṇaḥ vājasātau
3.32.6ab  tvāṁ apō yād dha vrtrām jaghatvānī | ātyāṁ iva prāśṛṣṭā sārtayāju
3.32.17ab  śunāṁ huvema maghāvānam įndram | asmin bhāre nṛtmaṇaḥ vājasātau
3.33.1cd  gāveva subhrē māṭāra hāṃgeṇ | vipṣṭ chutudrī pāyasā javete
3.33.3cd  vatsām iva māṭāraṃ samprīhāṇē | samānaṃ yōnim ānu saṁcārantī
ta
3.33.9ab  ō śu svasāraḥ kārāve śṛṇoṣa | yayaūvo dvāṛād ānasā ráthena
3.33.13cd  mādusākṣrau vyēnasā | aghnīyāu śūnaṃ ārātām
3.34.11ab  śunāṁ huvema maghāvānam įndram | asmin bhāre nṛtmaṇaḥ vājasātau
3.35.1ab  tisthā hāṛī ráthā ā yuyāmānā | yāhī vāyūr nā niyūto no ācha
3.35.2ab  upājīrā puruḥūṣṭāya sāṭñī | hāṛī rāthasya dhūṛṣv ā yunajmi
3.35.3ab  úpo nayasva vṛṣanā tapuṣpā | utēm ava tvāṁ vṛṣabha svadhāvāḥ
3.35.3cd  grāṣetām āśvā vi mucehā sōṇā | dvē-dive sādṛṣīr addāi dhānāḥ
3.35.4ab  brāhmaṇaḥ te brahmavāyā yanajmi | hāṛī sakhyāṃ sadhamāda āśū
3.35.5ab  mā te hāṛī vṛṣanā vītāpṛṣthā | ni riṃraṃ yaṃaṃaṇāso anyē
ta
3.35.11ab  śunāṁ huvema maghāvānam įndram | asmin bhāre nṛtmaṇaḥ vājasātau
3.36.11ab  śunāṁ huvema maghāvānam įndram | asmin bhāre nṛtmaṇaḥ vājasātau
3.38.4cd  mahātād vṛṣṇo āṣarasya nāma | ā viśvārūpo amṛtāṇi tathāu
3.38.5cd  divo napāṭā vidāthasya dhībhiḥ | kṣatram rājāṇā pradivo dadhāthe
3.38.6ab  trūṇī rājāṇā vidāthā purūṇī | pārī viśvāni bhūsathaḥ sādāṃsi
3.38.10ab  śunāṁ huvema maghāvānam įndram | asmin bhāre nṛtmaṇaḥ vājasātau
4.8.6c  yé  
4.6.4ab  st  
4.6.7ab  ná yásya s  
3.59.5cd  tásm  
4.2.4ab  aryamán  
4.4.14cd  
4.3.11cd  
4.16.5ab  vavaks  
3.59.4cd  tásya vayám  
4.2.3cd  antár  
4.15.10ab  t ám  
4.15.9ab  es  
3.62.17c  drághishthabhith śucivrata  
4.14.4cd  iméhí v  
3.62.18c  grññā vádamānám  |  yónāv  rātasya śidatam  
3.62.18c  pātām sómam ṛtāvṛdhā  

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4.1.11ab  sá jáyata prathamamḥ pastyāsu  |  mahó budhñé rājasa asyā yónau  
4.1.11cd  apād aśiṛṣa guhāmāno āntā  |  āyoyuvāno vrṣabhasya nīlē  
4.1.12ab  prā śārdha ārta prathamaṃ vipanyāṁ  |  rātasya yónā vrṣabhasya nīlē  
4.2.3ab  ātyā vrδhasnú rōhitā ghrātśnū  |  rātasya manye mānasā jāviṣṭhā  
4.2.3cd  antāryāse aruṣaḥ yujñāno  |  yuṣmāṁś ca devāṁ vāśā ā ca mārtān  
4.2.4ab  aryamaṇam vāruṇaṁ mārťam eśām  |  āndrāviṣṭiḥ maruto aśvinotā  
3.11cd  sunām nāraḥ pári ṣadann uṣāsam  |  āvīḥ svār abhavaj jātē aṅgāu  
4.14cd  ubbhā śāmsaḥ  sūdaya satyatāte  |  ’nuṣṭhuyā kṛṇuyā ahṛayāna  
4.5.2ab  mā nindatā ya imāṁ māhyaṃ rātiṁ  |  devō dadaū máryāya svadhāvān  
4.6.1ab  ārdhvā ū sū ṣo adhvarasya hotar  |  āgne tīṣha devātātā yājyān  
4.6.4ab  stīrṇe barhiṣi samidhānē aṅgā[ū]  |  ārdhvā adhvaryūr jujuśaṇo āstāt  
4.6.7ab  nā yāsya sātur jānitor āvāri  |  nā mātārāpitarā nū cid īṣṭāu  
4.8.6c  yē aṅgā naḥadhīre duvaḥ  
4.13.1cd  yātām aśvinā sukṛto duroṇām  |  út śūryo jyotiṣā devā eti  
4.14.1cd  ā nāsatyorugāyā rāthena  |  imāṁ yajñāṁ ūpa no yātam ācha  
4.14.4ab  ā vām vāhiṣṭhā lhā té vahantu  |  rāthā āśvāsa uṣāso vyūṣṭau  
4.14.4cd  imē hi vām madhopēyāya sōmā  |  asmin yajñē vrṣaṇā mādayethām  
4.15.8ab  uta tyā yajatā hārī  |  kumārāḥ sāhadevyaḥ  
4.15.8c  prāyataḥ sadyā ṣ dade  
4.15.9ab  esā vāṃ devāv aśvinā  |  kumārāḥ sāhadevyāḥ  
4.15.10ab  tāṃ yuvaṃ devāv aśvinā  |  kumāraṃ sāhadevyāṃ  
4.16.4cd  andhā tāmāṁśi dūdhitā vicākṣe  |  nṛbhyaś cakāra nṛtamo abhiṣṭau  
4.16.5ab  vavaksā indro ámitam ārjīṣi  |  ubbhé ā paprau rōdaśi mahītvā
4.16.9ab  āchā kavinḥ nṛmano gā abhiṣṭau | svāṛṣatā maghavan nādhamaṇam
4.16.9cd ṛṭibhiḥ tāṃ iṣaṇo dyumnāḥtuṣa | nī māyāvān ābrahama ṛdasya arta
4.16.10cd svē yōnau nī sadatam sārūpā | vi vāṃ cikitsad ṛtacīd dha nārī
tṛjñā vājaṃ nā gādhyāṃ yūyaṣa | kavir yād āhan pāryaḥ bhūṣat
4.16.18ab bhūvo vītī vāṃdevasya dhīnām | bhūvah sākhāvṛkā vājāṣātāu
4.16.19ab ebbhir nṛbhīr indra tvāyūbhīṣṭvā | maghāvadbhīr maghavan viśva ājau
4.17.13cd vibhaṇjanur āsānimāṇi iva dyāur | utā stotāram maghāvā vāsau dhāt
4.17.14cd ā kṛṣṇā ṛṁ jhuḥurāṇo jighartī | tvacā budhīne rājaso asya yōnau
4.20.2cd tiṣṭhati vajrī maghāvā virāpsī | imāṃ yajñāṃ ānu no vājāṣātāu
4.21.9ab bhadrā te hāstā sūkṛtōtā pāṇī | prayantarā stuvatē rādha indra
4.22.4cd ā mātārā bhārati suṣmy ā gōr | nṛvāt pārjīmaṇa nonuvanta vātāh
4.23.5ab kathā kād asyā uṣāso vyūṣṭau | devō mārtasya sakhyaṃ juyoṣa
4.23.8cd ṛtāsya ślokā badhirā tatarā | kāṛṇā budhāṇāḥ ācāmāṇāḥ āyoḥ
4.24.3cd mitho yāt tyāgāṃ ubhāyāṣo āgman | nārās tokāsya tānasyaṃ sātuā
4.24.4ab kṛtūyānti kṣūtyā yōga ugra | āṣuṣūṇāso mitho ārṇaṣaṭau
4.25.1cd kō vē mahē vāse pārīyāya | sāmīdhe agnāu sutāsoma ṕṛte
4.25.3cd kāsyāsviṇāv indro agnīḥ sutāṣya | amśoḥ pibanti mānaśāvivēnam
4.26.3cd śatatamāṃ veṣyam sarvātātā | divodāsām atithigvāṃ yād āvam
tūyaṃ yayau mādhuṇaḥ somyēna | utā śravō vivide śyenō ātra
4.26.5cd evā satyāṃ maghavāṇā yuvāṃ tād | indraṣ ca somorvāṃ āsvyam gōḥ
4.28.5ab ādaratraṃ āpihitāyā āśnā | riricāthuḥ kṣāś cīt tatṛdānā
4.29.1cd śrāvāyēd asya kāṛṇa vājyāḍhyai | jūṣtām ānu prā diṣam mandayāḍhyai
4.30.17ab utā tyā turvāśāyādī | asnāṭaṛa śāćiṇāthi
4.30.18ab utā tyā sadādy āryā | sarayō indra pāṛāt̄aḥ
4.30.18c āṛṇićīṛārathāvadāḥ
4.30.19ab ānu dvā jaḥitā nayo | ‘ndhāṃ śrōṇaṃ ca vṛṛ̣t̄ahan
4.32.24c babhru yāmeśv asrīdāḥ
4.33.3ab pūnār yē cakrūḥ pitārā yuvānā | sānā yōpeva jaraṇā śāyaṇā
d3.3.5ab jyeṣṭhā ahā camasā dvā kāreṭi | kāṅyān trō kṛṇavāmēty āha
4.33.10ab yē hārī medhāyokthā mādanta | indrāya cakrūḥ suyūjā yē āśvā
d4.34.9ab yē aśvinā yē pitārā yā ūṭī | dhenum tataṃsṛ ṛbhāvo yā āśvā
d3.5.5ab śācyākarta pitārā yuvānā | śācyākarta camasām devapāṇām
d3.5.5cd śācyā hārī dhānutarāv āṭṣa | indravāhāv ṛbhāvo vājaratnāḥ
4.36.3cd jīvṛi yāt sāntā pitārā sanājūrā | pūnār yuvānā carāthāya tākṣatha
4.37.6cd sā dhibhir astu sānītā | medhāṣatā śo arvata
4.37.8ab tāṇ no vājā ṛbhukṣaṇa | īndra nāsatā rayim
4.39.2cd yāṁ pūrūbhya dīdivāṁṣaṁ nāgnīṁ | dadāthuḥ mitrāvaruṇā tāturīṁ
4.39.3ab yó áśvasya dadhirākṛṇo ākārīt | sāmidhe aṅgā uṣaśo vyuṣṭau
4.39.5cd dadhirākm u sūdanaṁ mārtṛyāya | dadāthuḥ mitrāvaruṇā no áśvam

4.41.1ab indrā kō vāṁ varuṇaṁ suṁnam āpa | stómo havismāṁ amṛto nā hótā
4.41.1cd vō yōḥ hṛṣṇaṁ kṛtumāṁ asmād uktāḥ | puspārasā indrāvaruṇā nāmasvān
4.41.2ab indrā ha yō vāruṇaṁ cakrā āpi | devāvā marṣaḥ sakhyāya práyasvān
4.41.3ab indrā ha rátmāṇ vāruṇaṁ dhṛṣṭha | itthā nṛbhyaḥ saśāṇāṁeṣhīyās tā
drā 4.41.3cd yādī sakhīyā sakhyāya sómaṁiḥ | sutēbhiḥ suprayāsā mādāyaite
4.41.4ab indrā yuvāṁ varuṇā didyūṁ āsmīṁ | oṣiṣṭham ugrā ni vadhīṣṭam vājram
4.41.5ab indrā yuvāṁ varuṇā bhūtāṁ āsyā | dhiyāḥ pretārā vrṣabheva dhenōñ
drā 4.41.6cd indrā no ātra vāruṇaṁ syātāṁ | āvobhir dasmā pāritaṁkṛyām
4.41.7cd vṛṣṭimāhe sakhyāya priyāya | śūrā māṃśiṣṭha pitāreva śambhū
drā 4.41.8ab tā vāṁ dhiyō ṣvase vājaryāntīṛ | ājīṁ nā nagmur yuvayūḥ sudānū
4.41.10cd tā cakrāṇā ūṭibhir nāvyaśibhir | asmātraṁ rāyo niyūtaṁ sacantām
4.41.11ab ā no brḥantā brḥatbirhū ūti | indra yatāṁ varuṇaṁ vājśātāṁ

4.42.9ab purukūṭsāṁ ni vāṁ ādāsād | dhavyēbhīr indrāvaruṇā nāmobiḥ
4.42.10cd tāṁ dhenūṁ indrāvaruṇaṁ yuvāṁ no | viśvāṁ dhattam ānāpaṁhurtāṁ

4.43.3cd divā ājātā divyā supaṁṇa | kāyā śaċīnāṁ bāvaḥatḥ śaċīṣṭhā
4.43.4ab kā vāṁ bhuḍ āpamāṭī kāyā na | āśvīna gamatho hūyāmāṇa
4.43.4cd kō vāṁ mahās cīt tājāso abhiṁka | urusyātaṁ mādhiṁvī dasṛā na ūti
drā 4.43.7ab ihēva yād vāṁ śamanā papṛkṣe | sēyām āsme sumatīr vājaratnā
drā 4.43.7cd urusyātaṁ jārītāraṁ yuvāṁ ha | śrītāṁ kāmo nāṣatyā yuvadrik

4.44.1ab tāṁ vāṁ rāthāṁ vayāṁ adyā huveṇa | prthujraṇām aśvīna śaṅgatīṁ gōḥ
4.44.2ab yuvāṁ śriyām aśvīna devātā tāṁ | dīvo napātā vanathaḥ śaċībhiḥ
4.44.3cd ṛṭasya vā vanuṣe pūrvyāya | nāmo yemāṇā aśvīna vavartat
4.44.4ab hiranyāyānaḥ puruḥbhuḥ rātheṇa | imāṁ yajjāṁ nāṣatīyopā yātam
4.44.6ab nū no rayim puruvrām brḥantāṁ | dāśrā māṃthāṁ ubhāyeṣv āsme
4.44.6cd nāro yād vāṁ aśvīna stōmam āvan | sadhāstutim ājāyāṁhāso agman
4.44.7ab ihēva yād vāṁ śamanā papṛkṣe | sēyām āsme sumatīr vājaratnā
drā 4.44.7cd urusyātaṁ jārītāraṁ yuvāṁ ha | śrītāṁ kāmo nāṣatyā yuvadrik

4.45.1ab eṣa syā bḥānūrūd iyaṁty yujiyāte | rāthanā pārijnāṁ dīvo asyā sanav
4.45.3cd ā vartaṁ mādhunā jinvathas pathō | drṭīṁ vahethē mādhumantam aśvīna
4.45.5ab svadhvarāsō mādhumanto agnāya | uṣrā járante prāti vāstor aśvīnā
4.45.7ab prā vāṁ avocam aśvīnā dhiyamṛdhā | rāthaḥ svāśvo ajāro yō āsti

4.46.6ab indrāvāyū ayāṁ sutās | tāṁ devēbhiḥ sajōsāsā

4.47.3ab vāyav indraś ca śuṣmāṇa | sarathāṁ śavasas patī
drā 4.47.3cd niyūṭvantā na ūtāya | ā yātam sōmapiṭaye
4.47.4ab yā vāṁ śantī purusprāho | niyūto dāśuṣe narā
drā 4.47.4cd āsme tā yajjāvāhāsā | indrāvāyū ni yachatam

4.48.3ab ānu kṛṣṇe vāsudhiṁ | yemāte viśvāpeśāsā
4.49.3c somāpā sōmapiṭaye
4.49.6c mādāyethāṁ tādokasā

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śá id rájá prátijanyāṇī viśvā | śuṣmaṇa tasthāv abhi viṛyenā

4.50.10ab | indraś ca sōmam pibatam bharpate | śmin yajñē mandasānā vrṣṇavasū

4.51.2cd | vy ū vrasjasya tāmaso dvārā | uchāntīr avraṇ chūcayaḥ pāvakāḥ

4.55.3cd | ubhē yāthā no āhanī nipāta | uṣāsānāktā karatām ādabdhe
4.55.4cd | indrāviṣūṣaḥ nṛvād u śu stāvānā | śārma no yāntam āmavad vārūtham
4.56.2cd | rtāvarī adrāhā devāputre | yajñāsya netri śucāyadbhir arkāḥ
4.56.6ab | punāṇē tanvā mithāḥ | svēna dākṣeṇa rājathāḥ

4.57.5ab | śūnāśīrāv imāṃ vācaṃ juṣethāṃ | yād divi cakrāthuḥ pāyaḥ
4.57.8cd | sunām parjānya mādhunā pāyobhiḥ | śūnāśīrā śunām asmaṇu dhattam

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5.1.4cd | yād īṃ sūvāte uṣāsā virūpe | śvetō vājī jāyate āgre āhnam
5.1.6ab | agnir hōtā ny āśidad yājīyāṃ | upāsthe mātūḥ surabhā uloke
5.1.12cd | gāviṣṭhāro nāmasā stōmām agnāu | divvā rukmām uruvyāṇcām aśret

5.2.1cd | āṇīkam asya nā mināj jānāsāḥ | purāḥ paśyantī nihilam aratāu
5.3.2cd | añjāntī mitrāṇaḥ sūdhitaṁ nā gōbhir | yād dámpatī sāmanasā kṛpōṣi

5.5.6ab | supradāke yayovṛdhā | yahvē rtāsya māṭārā
5.5.7ab | vātasya pāttamāḥ ḫāṭīrā | dāivyā hōṭārāḥ māṇuṣaḥ

5.7.2ab | kūṭrā cīd yāsa śamṛtau | rāṇvā nāro nṛṣādane
5.17.3ab | asyā vāsā u arcisā | yā āyukta tujā girā

5.26.9ab | ēdām marūto aśvinā | mitrāḥ sidantu vāraṇaḥ

5.27.1ab | ānasvantā sāpatīr māmahe me | gāvā cētiṣṭho āśuro maghōnāḥ
5.27.2ab | yō me śatā ca viṁśatiṁ ca gōnāṇaḥ | hārī ca yuktā sudhūrā dādāti

5.30.8cd | āsāṇamaṇā cit svaryāṁ vārtānām | prā cakriyeva rōdaśi marūbdhayaḥ
5.30.13cd | tīvrā Ĭndram amamanduḥ sūtāso | 'ktōr vyūṣṭau pārītakmyāyāḥ

5.31.9ab | īndrākutsā vāhamānā rāthena | ā vāṃ ātyā āpi kārṇe vahantu

5.32.5cd | yād īṃ suksatra prabhṛtā mādasya | yūyutsantam ūmāsi harmyē dhāḥ
5.32.7cd | yād īṃ vājrasya prabhṛtāu dādābha | viśvāṣyā jantōr adhamam cakaṛā

5.33.1cd | yō asmai sumatiṁ vājasātāu | stutō jāne samaryāś cīkēta
5.33.7cd | utā tvācaṃ dādāto vājasātāu | pipṛṭhi mādhvaḥ sūṣutasya cāroḥ
5.33.9ab | utā tyē mā mṛutośvasya sōnāḥ | krātvāmahāśa viśāthasya rātāu

5.34.6ab | vitvākṣaṇāḥ śamṛtau cakramāsajō | āsunvato viṣṇuḥ sunvato vṛdhāḥ
5.34.8ab | sām yāj jānau sudhānau viśvasārdhasāv | āved īndro maghāvā gōṣu śubhrīṣu
5.36.6ab | yō rōhitau vājīnau vājinīvān | tribhīḥ satāṭi śācamānāv ādiṣṭa

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5.37.5ab pūṣyāt kṣemē abhi yōge bhavāty | ubhē vṛtau samyaṭī sāṃ jayāti
5.37.5cd priyāḥ sūrye priyō āgni bhavāti | yā indrāya sutāsomo dādāsat
5.38.3cd ubhā devāv abhijktae | divās ca gmāś ca rājathāḥ
5.40.7cd tvāṃ mitrō asī satyādāhās | tāu mehāvataṃ vāruṇaś ca rājā
5.41.1ab kō nū vāṃ mitrāvarṇāv ṛṭāyān | divō vā mahāḥ pārthivasya vā dé
5.41.3ab ā vāṃ yēṣṭāsvināḥ huvādhyai | vātasya pātman rāthyasya puṣṭāu
5.41.7cd uṣāsānāktā vidūśīva vīṣvam | ā hā vahato mārtyaya yajñāṃ
5.41.9cd panitā āpyō yajutāḥ sādā no | vārdhān naḥ śāṃṣaṃ nāryo abhijṭāu
5.41.16ab kathā dāśema nāmasā sudānun | evaḥy marūto ṛcoktu
5.41.16c prāśravaro marūto ṛcoktau
5.42.10ab yā ēhate rakṣāsō devāvītāv | akacrebhis tām marūto ni yēta
5.42.16ab devō-devaḥ suhāvo bhūtu māhyam | mā no mātā prthivī durmatāu dhāt
5.42.17a urāu devā anibādhē syāma
5.42.18cd ā no rayīṃ vahatam oṭā vīrān | ā visvāmy amṛtā śaubhagāni
5.43.2ab ā suṣṭutī nāmasā vartayādhyai | dyāvā vajīya prthivī amṛdhre
5.43.2cd pīṭhāḥ mādhuvacāḥ suhāstā | bhāre-hhare no yaśāsvav aviṣṭām
5.43.4ab dāśa kṣipto yuṣjate bāhū ādṛīṃ | sōmasya yā sāmitārā suhāstā
5.43.5cd hārī rathē suhūrā yōge arvāṅ | īndra priyā kṛṇuḥ hūyāmānāḥ
5.43.8ab ācāḥ mahīḥ bhṛhatī śaṃtamā gīr | dūtō nā gantv aśvīnā huvādhyai
5.43.8cd mayobhūvā sarāṭhā yātām arvāṅ | gantām nidhīṃ dhūram ānīr nā nābhīṃ
5.43.9cd yā rādhāsas coditārā matināṃ | yā vajāsya draviṇodā utā tmān
5.43.15cd devō-devaḥ suhāvo bhūtu māhyam | mā no mātā prthivī durmatāu dhāt
5.43.16a urāu devā anibādhē syāma
5.43.17cd ā no rayīṃ vahatam oṭā vīrān | ā visvāmy amṛtā śaubhagāni
5.44.12cd ubhā sā vārā praty eti bhāti ca | yād īṃ gaṇāṃ bhājate suprayāvabhīḥ
5.45.4ab sūktēbhīr vo vācobhir devāvaṣtair | ṭindrā n āgnī avase huvādhyai
5.46.2cd ubhā nāsatāyā rudrō ādha gnāḥ | pūṣāḥ bhāgaḥ sārasvatī juṣanta
5.46.3ab īndrāṇī mitrāvārunādītāṃ svāḥ | prthivīṃ dyāṃ mārūtaḥ pārvatānāḥ apāḥ
5.46.4cd utārbbāva utā rāyē no aśvīnā | utā tvaṣṭotā vibhāvānu maṃsate
5.47.3cd mādhye divō niḥitaḥ śṛnīr aśmā | vi cakraṃ rājasās pāty āntau
5.47.5cd dvē yād ōṃ bibhiṭō mātūr anyē | ihēha jātē yamīḥ sābandhū
tād astu mitrāvārunāḥ tād agne | śaṃ yōr asasmāhyan idām astu śaṣtāṁ
5.49.1cd ā vāṃ narā purubhūjā vavṛtyāṃ | divē-dive cid aśvīnā sakhiyān
5.51.6cd tāṃ jūṣṭhām arepāsāv | abhi prāyāḥ
5.51.11ab svasti no mīṃṭāṃ aśvīnā bhāgaḥ | svasti devy āditar anarvāṇaḥ
5.51.14ab svasti mitrāvārunāḥ | svasti pathye revatī
5.51.15ab svasti pānthām ānu carema | sūryācandramāsāv iva
5.52.7ab yē vāvṛdhānta prthivī | yā urāv antārikṣa ā
5.54.2cd sāṃ vidyūtā dādhati vāsati tritīḥ | svāranty āpo ’vānā pārijrayaḥ
5.56.6cd yuṅghāvāṃ hārī ajīrā dhurī vṛlhave | vāhiṣṭāh dhurī vṛlhave ||
5.62.8cd  ā yāsmin tathaṁ suraṇāṁ bibhṛatā  |  sācā marūtu rodasī
tithi tattvaḥ nātrajāḥ sthitvām  |  tīrnā tasthūṣīr āhābhir duduhre
5.62.2ab  ádhārayatam prthivīm utā dyām  |  mitrārājāṇā varuṇā māhohbih
5.62.3ab  ānu śrutam aṁtiṁ vārdhaṁ urvīṁ  |  barhir iva yājaśā rākṣamāṇā
5.62.5ab  nāmasvanta dhṛtadakṣādhi gārte  |  mitrāsāthe varunēlāsv antāḥ
5.62.5cd  akraṇvastā sukṛte paraspā  |  yāṁ trāśāthe varuṇēlāsv antāḥ
5.62.6ab  rājāṇā kṣatrāṁ āḥṛtyamanā  |  sahāsraśthūṇaṁ bibhṛthaḥ sahā dvāu
5.62.6cd  hiranyarūpaṁ uśasā vyūṭāv  |  āyasthumā uḍāta śūryasya
5.62.7ab  yād bāṃhīṣṭhaṁ nātiṣvidhe sudānū  |  āchidraṁ śarma bhuvanasya gopā
tena no mitrāvaruṇāv avīṣṭaṁ  |  siṣṭaṁ jīghvāṁṣaḥ syāma

5.63.1ab  rātasya gopāv ādhi tiṣṭhatho ráthaṁ  |  sātyadharmāṇaḥ parame vyōmanī
yāṁ ātra mitrāvaruṇāvatho yuyāva  |  tāsmā vṛṣṭir mādhumat pinvate divaḥ
5.63.1cd  samrajāv asyā bhūvanasya rájatho  |  mitrāvaruṇā vidāthe svardṛśa
5.63.2ab  samrajā vṛṣabhā divās pāṭī  |  prthivyā mitrāvāruṇā vīcaraṇāñī
māyā vāṁ mitrāvaruṇā divī śrītā  |  sūryo jyotīśi carati cītraṁ āyuhdham
5.63.3ab  rātham yuṇāte marūtaḥ subhe sukhum  |  śūro nā mitrāvaruṇa gāviṣṭhaṁ
5.63.4ab  rājanais cītra vī caranti tanyāva  |  divāh samrajā pāyasa na uṣkataṁ
5.63.5cd  vācaṁ su mitrāvaruṇāv irāvaṁ  |  parjanyaṁ cītraṁ vadati viśmaṭaṁ
dharmaṇa mitrāvaruṇāvipaścita  |  vrataṁ rakṣethe āsurasya māyāya

5.64.1cd  pārī vrajēva bāhvōr  |  jaganvāṁsā svārṇaram
5.64.2ab  tā bāhāvā sucetunā  |  prā yantam asmaḥ ārcate
5.64.3ab  yuvābhīyam mitrāvaruṇā  |  upamaṁ dhēyāṁ reča
5.64.4ab  yuvāman no yēṣu varuṇa  |  kṣatrāṁ bhṛcā ca bibhṛthaḥ
5.64.5ab  uchāntyme me yajatā  |  devākṣatre rūsadgavi
5.64.7cde  sutamā somaṇ nā hastibhir  |  ā paṭbhir dhāvataṁ narā  |  bibhṛatvār arcanānasam

5.65.2ab  tā hi śṛṣṭhavarcasā  |  rājāṇā dīrghaśrūttamaṁ
5.65.2cd  tā sātrapī rtavṛdha  |  rtavāṇa jāne-jāne
5.65.3ab  tā vāṁ iṣāno  'vase  |  pūrva upa bruve sācā
5.65.6ab  yuvāṁ mitremāṁ janaṁ  |  yātathāḥ sām ca nayathaḥ
5.66.1ab  ā cikīṭaṇa sukṛatū  |  devāu martā riśādasā
tā hi kṣatrāṁ āvihraṁ  |  samyag asuryām ṛṣṭe
5.66.3ab  tā vāṁ eṣe ráthānāṁ  |  urvīṁ gāvyūtīm eṣāṁ
dēhā hī kāvyā yuvāṁ  |  dākṣasya pūrbhīr adbhutā
5.66.4ab  ni ketuṇā jānānāṁ  |  cikīṭha pūtadakṣasā
jrasyāṇāv āraṁ prthū  |  āti kṣaranti yāmabhīḥ
5.66.6ab  ā yaḥ vāṁ iyacaksasā  |  mitra vayāṁ ca sūryāyaḥ

5.67.1ab  bāl itthā deva nis śrītām  |  ādityā yajatam bhṛat
5.67.2cd  dhārtārā caraṇāṁnāṁ  |  yantam summarṇām riśādasā
dhārtārā caraṇāṁnāṁ  |  yantam summarṇām riśādasā
tāhi śrīnāśe devā prasastā
dhārtārā caraṇāṁnāṁ  |  yantam summarṇām riśādasā
dhārtārā caraṇāṁnāṁ  |  yantam summarṇām riśādasā
dhārtārā caraṇāṁnāṁ  |  yantam summarṇām riśādasā
vrṣṭidāvā rūtyāpā | iśas pāṭī dānumatyāḥ
dvārdrāṇāv āmaṭiṁ kṣatriyasya | ánu vratāṁ rākṣaṁāṇāv ajuryām
pratār devīṁ adītiṁ johavēmi | madhūyāndina uḍītapūryasya
rāye mitrāvaruṇā sarvātātā | īle tokāya tānayāya sāṁ yoḥ
yā dhartārā rājaso rocanāsyā | utādityā diyā pārthivasya
dā vāṃ dēvā aṃṭā ā minantī | vratāṁ mitrāvaruṇā dhruvāṇī
tā vāṃ samyāg adruhvāṇā | iśam aṣyāma dhāyase
vayāṁ tē rūdrā syāma
pā타ṁ no rūdrā pāyūbhīr | utā trāyethāṁ suṭrātra
ā no gantam riśadasi | vāruṇa mitra barhānā
divisvaṣya hi pracetasā | vāruṇa mitra rājathaḥ
iśānā pipyataṁ dhīyaḥ
vratēna stho dhruvākṛṣemā | dhārmanā yātayājjanā
yād adyā sthāḥ parāvāṭi | yād arvāvāty āsvinā
yād vā purū purubhūjā | yād antārīkṣa ā gatam
ihā tyā purubhūtāma | purū dāṃsāṇsi bibhṛatā
varasyā yāmyā dhṛigūḥ | huvē tuviṣṭāmaḥ bhujē
nānā jātiāv arepāsā | sām asmē bāndhum eyathuḥ
yuvōr ātrīś ciketati | nārā sumneṇa cētasā
gharmaṇā yād vāṃ arepāsam | nāsatiyaṃ bhuruṇyāti
yād vāṃ dāṃsobhir āsvinā | ātrīr nārāvavārtati
mādhiva u śu madhuyuvā | rūdrā sīṣkāti pipyuṣī
dsāyām īd vā āsvinā | yuvām āhūr mayobhūvā
tā yāman yāmāḥútama | yāmann ā mrōrayāttaṃ
kūṣṭho devāv āsvinā | adyā divō maṇāvasū
kūha tyā kūha nū śrutā | divē devā nāsatyā
paurāṃ cid dhī udaprutam | pāura paurāya jinvathaḥ
kō vīpro vipravāhasā | kō yajñāir vājinivāsu
yēṛtāḥ yāvā āsvinā
dsāyām īd vā madhuyuvā | yēṛtāḥ yāvā āsvinā
dāvācinā vicetasā | vīḥīḥ śyenēva dyamat
āsvinā yād dha kārī cīc | chuṣrūyātām imām hāvam
sotā vāṃ āsvināv rśīḥ | stōmena prāti bhūṣati | mādhvī māma śrutaṃ hāvam
atīyātām āsvinā | tīrō viśvā ahām sānā
dāsvrā hiraṇyavrataṃ | sūṣumna sindhuvāhasā | mādhvī māma śrutaṃ hāvam
dā ṛāntāni bibhṛatam | āsvinā gāchatam yuvām
rūdrā hiraṇyavrataṃ | juśpāṇā vājinivāṣu | mādhvī māma śrutaṃ hāvam
bodhrinamasā rathyā | iśīrā havanāśrūtā
dvārīḥ cyāvānām āsvinā | ni yāthā ādvaśvinām | mādhvī māma śrutaṃ hāvam
vāṃ nārā manoyūjo | āsvāṣaḥ pruṣitāpsavaḥ
dvāyō vahantu pūtyē | saha sūmnēbhir āsvinā | mādhvī māma śrutaṃ hāvam
āsvināv ēḥa gāchatam | nāsatyā mā vī venamat
tīrās cid arayaḥ pāri | vartīr yatam adabhyaḥ | mādhvī māma śrutaṃ hāvam
asmin yajñē adabhyaḥ | jariṛām shaḥsas paṭī
avasyùm āsvinā uṣyām | grūntām ūpa bhūṣatho | mādhvī māma śrutaṃ hāvam
āyojī vāṃ vṛṣaṇivasū | rātho dasrav āmartyo | mādhvī māma śrutaṃ hāvam
5.76.1cd arvāṇcā nūnāṃ rathyeḥā yātām | pīpivāṃṣam aśvinā gharmaṃ ācha
5.76.2ab nā saṃśkrṭaṃ prā mimiṣto gāmiṣṭhā | ānti nūnāṃ aśvinōpastuteḥā
5.76.2cd divābhīpītve 'vasāgamiṣṭhā | prāty āvartīṃ dāśuśe śāmbhaviṣṭhā
5.76.3ab utā yātāṃ saṃgavā prātār āhno | madhyaṃdina uditā sūrasya
5.76.3cd divā nāktam āvasā śāṃṭamaṇa | nēdāṃṇī pīṭrīḥ aśvinā tātāna
5.76.4ab idām hi vṛn pradīvi sthānam ọka | imē grhā aśvinēdām duroṇām
5.76.4cd ā no divō bhṛtāhā pārvatād ā | adbhyo yātāṃ ọṣam urjaṃ vāhantā
5.76.5cd ā no rayīṃ vahatam ātā vīrān | ā viśvāṁ amṛtā sāubhagānī
g

5.77.1ab prātaryāvānā prathamā yajadhvāṃ | purā grīdhṛd āraraṣaḥ pibātaḥ
5.77.1cd prātār hi yajñām aśvinā dadhāte | prā saṃsantī kavāyaḥ pūrvabhājāḥ
5.77.2ab prātār yajadhvam aśvinā hinota | nā sāyām asti devayā ājuṣtām
5.77.3cd mānojāvā aśvinā vātaramhā | yēnātiyāṭho duritānī viśvā
g
5.77.5cd ā no rayīṃ vahatam ātā vīrān | ā viśvāṁ amṛtā sāubhagānī
g

5.78.1ab aśvināv ēhā gachataṃ | nāsatāyā mā vi venatam
5.78.1c hamsāv īva patatam ā sutāṃ ṛpa
5.78.2ab aśvinā harināv īva | gaurāv īvānu yāvasam
5.78.2c hamsāv īva patatam ā sutāṃ ṛpa
5.78.3ab aśvinā vajīnīvasā | jūṣṭhāṃ yajñām īṣṭaye
5.78.3c hamsāv īva patatam ā sutāṃ ṛpa
5.78.4cd śyēṃsāya ciṣ jāvasā nūtanaṇa | āgacham aśvinā śaṃṭamaṇa
5.78.5cd śrutāṃ me aśvinā hāvaṃ | saptāvadhrīṃ ca maṇṭacat
5.78.6cd māyābhīr aśvinā yuvāṃ | vrksāṃ sāṃ ca vi cācathāḥ
5.85.2cd hṛṣṭu krātum vārūṇo apsv āgniṃ | divī sūryam adadhāt sōmam ādrau
5.86.1ab indrāṅgī yām āvatha | ubhā vājeṣu mārtym
5.86.2ab yā pṛtāṇāsū duṣṭārā | yā vājeṣu śravīyāḥ
5.86.2cd yā pāṇca carṣaṇī rahi | indrāṅgī tā havāmahe
5.86.4ab tā vāṃ ēṣe rāthānāṃ | indrāṅgī havāmahe
5.86.4cd pāṭi tṛtāsa ṛdhaṣo | vidvāṃsā girvaṇastamā
5.86.5ab tā vṛdhāntāv ānu dyūn | mārtāya devāv adābhā
g
5.86.5cd āhantā cīt purō daddhe | āṃśeva devāv ārvate
5.86.6def tā sūrisu śrāvo bhād | rayīṃ grnatsu didhratam | iṣaṃ grnatsu didhrtam
g
5.87.6c sthāṭaṅhī hi prāṣṭau samāḍṣi sthāna

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6.1.4cd nāmāṇi cid dadhire yajñīyāṇi | bhadrāyāṃ te raṇayanta sāmṛṣṭau
6.1.10cd vēḍī sūno sahaso gīrhhār ukthāir | ā te bhadrāyāṃ sumatāu yatema
g
6.3.7cd grūṇa nā yō dhrājaṣā pātmānā yāṇn | ā rōdaṣī vāsunādāṃ supātnī
g
6.4.1ab yāthā hota manuṣo devātāḥ | yajñēbhīḥ sūno sahaso yājāsi
g
6.9.6ab vi me kārṇa patayato vi cākṣur | vidāṃ jyōtīr ṛdhyā āhitaṃ yāt
g
6.10.3cd citrābhīs tām utīṭhi citrāṣocīr | vrajāsya sātā gōmato dadhāti
g
6.10.6cd bharrāvājeṣu dadhīṣe suvrkṣtīm | āvīr vājasya gādhyasya sātāu
g
6.10.4ab ā yāḥ paprau jāyāmaṇa urvī | dūredrīśa bhāsā krṣṇādhvā

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6.11.1cd á no mitrāvārunā násatyā | dyāvā hotráya prthiviv vavrtyāḥ
6.11.3cd vepṣṭho āṅgirasām yād dha vipro | mādhuh chandō bhānati rebhā iṣṭāu
6.11.5ab vṛṇjē ha yān nāmas bāhīr āgnāv | āyāmi srugh gṛthavatī suvrttiḥ
6.12.2ab ā yāsmin tvē sv āpāke yajatra | yāksad rājan sarvātēve nā ṅāudāḥ
6.14.1ab agnā yō mārtyo dūvo | dhιyam jujōṣa dhītibhiḥ
6.15.2ab mitrām nā yāṃ sūdhitaṁ bhṛgavo dadhūr | vānaspatāv ṭidyaṁ ārdhvasociṣām
6.15.15cd āvā no maghavan vājasaṭāv | āgne viśvini āurtī tarema
6.15.18ab jāniṣvā devyāvāy | sarvātēva svastāye
6.16.24ab tā rājānā śucivratā | ādityān mārtaṁ gaṇām
6.16.41c ā svē yōnau ni śidatu
6.17.7cd ādhārayo rōdāś devaputre | pratnē mātārā yahvī ṛtāsa
6.17.8cd ādevo yād abhy āhuṣṭa devān | svārṣātā vṛṣaṇā ātram
6.18.6cd sā tokāsātā tānaye sā vajrī | vitantaśāyyo abhavat samātā
6.19.3ab prthū karasṇā bahuḥlā gābhastī | asmadyāk sāṃ mimīṅhi śravāṃsi
6.19.3cd yūthēva pasvāḥ pasuḥā dāṃnā | asmaṁ indrābhī ā vaṃtvṛṣājāu
6.19.7cd yēna tokāsya tānayaśa sāṭāu | māṃśāṁīhi jīgivaṃsas tvōtāḥ
6.19.12cd ādhā hī tvā prthivyām śūrasātāu | hávamahe tānaye gōṣv apūs
6.20.1ab dyaūr nā yā indrābhī bhūmāraṃ | tapsthāu rayiḥ śavasā pṛṭsū jānān
6.20.4ab śatāir apadran paṇāya āndrātra | dāsonaṃye kavāyē 'ṛkāsātāu
6.20.5cd urū ṣa sarāthamaḥ sārathaye kar | āndraḥ kūtsāya śūryasya sāṭāu
6.20.9ab sā ṣa śtpīh voṇate āprāfto | bibhrad vājaṁ vṛtraṃ haṃ gābhastau
6.20.9cd tiṣṭhad dhārī ṛddy āsteva garte | vacoyūjā vahata āndram ṛṣvām
6.20.13ab táva ha tyād indra viśvam ājāu | sastō dhūničumurī yā ha sīṣvap
6.21.8cd tvām hy āpiḥ pradīvī pītṛṇāḥ | śāsvad babhūtha suhāva ēṣṭāu
6.23.2ab yād vā divi pārye sūṣvīm āndrā | vrtraḥātēyē 'vasi śūrasātāu
6.24.9cd sthā ū śū ārdhvā uṭi āriṣyaṇyann | aktor vṛṣṭaḥ āndrakmyāyām
6.25.4ab śuṛo vā śūraṇ vanate śaṅśraīṣ | tanunrūcā tāruṣi yāt kṛṇvāite
6.25.6cd vṛtṛe vā mahō nṛtvā kṣāye vā | vyācasvāntā yādī vitantaśāite
6.26.1ab śruḥhi na indra hvāyāmasi tvā | mahō vājasya sāṭāu vāvṛṣāṇāḥ
6.26.1cd sāṃ yād viśō ʿyanta śūrasāṭā | ugraṃ no ʿvah pārye āhan dāḥ
6.26.2ab tvāṃ vājiḥ havate vājinēyō | mahō vājasya gādhasya sāṭāu
6.26.3ab tvāṃ kavīṃ codayo ʿrκāsātāu | tvāṃ kūtsāya sūṣaṇaṁ dāsūse vark
6.26.8ab vayaṃ te asyām indra dyunyāmḥūtāu | sākhāyaḥ śyāma mahina prēṣṭhāḥ
6.27.1ab kim asya māde kim v asya pātāv | āndraḥ kīmasya sakhēye cakara
6.27.2ab sād asya māde sād v asya pāṭāv | āndraḥ sād asya sakhēye cakara
6.27.7ab yāsya gāvār aruṣā sūyasasya | antār ū śū cārato rēriḥānā
6.29.3ab śriyē te pādā dūva ā mimikṣur | dhṛṣṭuṅ vajrī śavasā dākṣinaṁvān
6.31.3ab  tvām kūṭsenābhi śuṣṇam indra  |  aśuṣṭam yudhya kūyavaṁ gāviṣṭau
6.32.2ab  sā māṭārā sūryena kavīnām  |  āvāsayad rujād ādṛim grñāṇāḥ
6.33.2ab  tvām hīndrāvase vīvāco  |  hāvante carṣanāyaḥ śūrasātau
6.33.4cd  svāṛṣṭātā yād dhvāyāmasi tvā  |  yūdhyanto nemādhitā prtsū śūra
6.33.5ab  nūnāṁ na indrāpaṇāya ca sāya  |  bhāvā mṛjśkā uta no abhiṣṭau
6.38.2ab  dūrāc cid ā vasato asya kārṇa  |  ghōṣād īndrasya tanyati bruvāṇāḥ
6.40.1ab  āndra piṇā tūbhyaṁ sutō mādāya  |  āva sya hārī vī muca śākhāyā
6.40.3ab  sāmīdhe agnāu sūtā īndra sōma  |  ā tvā vahantu hārayo vāhiṣṭhāḥ
6.44.9cd  vārṣīyo vāyaḥ kṛṣṇuḥ śācibhir  |  dhānasya sātāv  |  āsmāṃi aviḍḍhi
6.46.1ab  tvām īd dhi āvāmahe  |  sātā vājasya kārāvāḥ
6.46.4ab  bādhase jānāṁ vrṣabhēva manyūnā  |  ghrśau mījīhā rcīṣama
6.46.8ab  yād vā trkṣāu maghavan druhyāv ā jāne  |  yāt pūrau kāc ca vrṣṇyam
6.47.8cd  rṣvā ta īndra sthāvirasaya bāhū  |  īpa stheyaṁ saraṇaḥ bṛhāntā
6.47.13ab  tasya vayāṁ sumatau yaṁjīyasya  |  āpi bhadre saumanasaśyāma
6.47.15cd  pādāv iva prāhārann anyām-anyām  |  kṛṣnō pūrvar āparaṇaṁ sācibhiḥ
6.47.19ab  yuṛuṅo haritā rāthe  |  bhūri tvāśćeḥā rājati
6.47.20cd  bṛhaspatre prā cikitsā gāviṣṭāv  |  itthā satē jātrirā indra pānthām
6.47.21cd  āhanāśa vrṣabhō vasanyānta  |  udāvraje vārcinaṁ śāmbaranaṁ ca
6.48.4cd  arvācaḥ sīm kṛṣṇuḥ agne 'vase  |  rāsva vājotā vaṁsva
6.48.5cd  sāhasā yō matiṭho jāyate nṛbhīḥ  |  pṛthivyā ādhī sānāvī
6.48.6ab  ā yāḥ paprau bhānunā rodaśī ubheḥ  |  dhūmēṇa dhāvate divi
6.49.1ab  stusē jānaṁ suvratāṁ nāvyasibhir  |  gīṛbhīr mitrāvārunaṇa sumnayānta
6.49.3ab  arusāsya duhitārā virūpe  |  stṛbhīr anyā pipiśē sūro anyā
g. 49.3cd  mithasturā vicāraṁ pāvake  |  dzāma śrutāṁ naksataṛ ācyāmāne
6.49.5cd  yēna narā nāsatyaśayādhyai  |  vartīr yāthis tānayāya tmāne ca
6.49.6ab  pārjanyavātā vrṣabhā pṛthivyāḥ  |  pūrṣeṇi jīnatama māyāni
6.49.10ab  bhuvanasya pitāraṁ gīṛbhīr abhīḥ  |  rudrāṁ divā vardhāyaḥ rudrāṁ aktāu
6.50.9cd  syāṁ ahaṁ te sādam id rātāu  |  tāva syāṁ agne 'vase sauṣṭraḥ
6.50.10ab  uta tvā me hāvam ā jagyātam  |  nāsatiya dhiḥbih yuvam aṅga viprā
6.50.10cd  ātṛim nā mahās tāmaso 'mumuktaṁ  |  tūrvaṇaḥ narā duritād abhike
6.50.12cd  ṛbhukṣā vājo dāivyō vidhātā  |  parjanyavātā pipyatēm iṣaṇaḥ
6.51.1cd  ṛtāsya śuci dārśatām anīkaṁ  |  rukmō nā divā udītā vy ādyaut
6.52.4cd  āvantu mā pārvatāso dhruvāso  |  āvantu mā pitaṛo devāhūtau
6.52.16ab  āgniārjanyāv avatāṛaḥ dhīyaṁ me  |  asmin hāye suhavyā suṣṭutim naḥ
6.52.17ab  stṛnte barhiśi samīdhānē agnāu  |  sūktēṇa mahā nāmasaś vivāse
6.57.1ab  īndrā nū pūṣāṇa vayaṁ  |  sakhyāya svastāye
6.57.3ab  ajā anyāsya vāhanyo  |  hārī anyāsya sāmbḥṛṭā
6.59.2cd  samāṅo vāṁ janītī bhrātarā yuvāṁ  |  yamāv ihēhamātarā
6.59.3ab  okivāmsā sutē sācāṇi  |  āsvā śāptī ivādane
6.66.8ab  n
6.63.8ab  purú hí v
6.63.6cd  prá v
6.63.4cd  prá hót
6.63.5ab  ādhi
6.62.9ab  yá
6.62.3ab
6.62.2ab
6.60.14cd
6.60.8ab  y
6.60.13ab
6.60.5c
6.60.4ab
6.60.2ab
6.59.3cd  indrā  ny āgni āvasehā vajrīnā  |  vayām  devā  havāmahe
6.59.4ab  yā  indrāṅṅī  suteṣu  vāṃ  |  stāvat  tēsv  rtārvṛdhā
6.59.4cd  jōsavākāṃ  vādataḥ  pājrahoṣīnā  |  nā  devā  bhasāthaḥ  canā
6.59.5ab  indrāṅṅī  kō  asyā  vāṃ  |  dēvau  mārtaś  ciketati
6.59.10ab  indrāṅṅī  ukthavāhasā  |  stōmehbir  havanasrūtā
6.60.1ab  śnāthad  vrtrāṃ  uta  sanoti  vājam  |  indrā  yō  agni  sāhurī  saparyāt
6.60.1cd  irajyāntā  vasaṣvāṣya  bhūreḥ  |  sāhastamā  sāhasā  vājyāntā
6.60.2ab  tā  yodhiṣṭam  abhi gā  īndra  nūnām  |  apāḥ  svār uṣāso  agna  āḥhāḥ
6.60.3ab  ā  vṛtraḥaṇā  vṛtraḥābiḥ  suṣmair  |  indra  yātāṃ  nāmbhir  agne  arvāk
6.60.4ab  tā  huve  yāyor  idāṃ  |  papne  viśvaṃ  purā  kṛtām
6.60.5ab  ugrā  vighanīnā  mrḍha  |  indrāṅṅī  havāmahe
6.60.5c  tā  no  mrjāta  tṛṣe
6.60.7c  pībataṃ  śambhuvā  sutām
6.60.8ab  yā  vāṃ  sānti  purusprīho  |  niyūto  dāśūse  narā
6.60.9ab  tābhir ā gachatam  narā  |  īpedaṃ  sāvanaṃ  sutām
6.60.12ab  tā  no  vajavatir  īṣa  |  āśūṃ  pīptam  ārvataḥ
6.60.13ab  ubhā  vāṃ  indrāṅṅī  āhuvādhyā  |  ubhā  rādhasaḥ  saḥa  mādayādhyai
6.60.13cd  ubhā  dātārāv  iṣam  rayāṃ  |  ubhā  vājasya  sāṭaye  huve  vāṃ
6.60.14cd  sākhāyau  devāu  sakhyāya  śambhuvā  |  indrāṅṅī  tā  havāmahe
6.62.1ab  stūṣe  nārā  divō  asyā  prasāntā  |  aśvinā  huve  jāramāṇo  arkaḥ
6.62.1cd  yā  sadyā  uṣrā  vyūṣi  jmō  āntān  |  yūyūṣatāḥ  pāry  urū  vārmāsi
6.62.2ab  tā  yajñām  ā śucibhiḥ  cakramānā  |  rāthasya  bhānūṃ  rurucī  rājobhiḥ
6.62.2cd  purū vārāṃsy āmitā  mimānā  |  apō  dhānvāny  āti  yātho  ārāṇ
6.62.3ab  tā  ha  tyād  vartīr  yād  āradhram  ugrā  |  itīhā  dhīya  uḥathuḥ  śāśvad  āśvaiḥ
6.62.4ab  tā  nāvyaśo  jāramāṇasya  māmā  |  īpa  bhūṣato  yuyuṣānapāṭṭī
tānu
6.62.4cd  śūbaṃ  prkṣam  iṣam  īrjaṃ  vāhantā  |  hōtā  yākṣat  pratinā  adhrūg  yuvāṇā
tānu
6.62.5ab  tā  valgū  dasrā  puruṣākatamā  |  pratinā  nāvyasā  vācaśā  vivāse
6.62.5cd  yā  śāmasate  stutvāt  śambhavīṣṭhaḥ  |  babhūvātaro  grnāt  citrārāṭī
tānu
6.62.6ab  tā  bhujyūṃ  vībhir  adbhyaḥ  samudṛṣṭī  |  tūgṛasya  sūnūṃ  uḥathuḥ  rājobhiḥ
6.62.6cd  areṇubhibhīr  yōjanebhir  bhujāntā  |  pataturbhīr  ārṇaso  nīr  upāṣṭāt
6.62.7ab  vi  jayuṣā  ratthāya  yātām  ādṛṇiḥ  |  śrutām  hávam  vrṣanā  vadhṛmatyāḥ
6.62.7cd  dasasyāntā  ṣāyāve  pipyathur  gām  |  itī  cyavānā  surniṇī  bhurāṇyū
tānu
6.62.9ab  yā  ṛjānānāv  ṛtuthā  vidāhādāḥ  |  ṛjasā  mitrō  vāruṇaś  ciketat
6.63.1ab  kvā  tyā  valgū  puruḥūtādyā  |  dūtō  nā  stōmō  ’vidan  nāmasvān
6.63.1cd  ā yō  arvāhan  nāsatyā  vavārta  |  prṛṣṭhā  hy  āsatho  asya  mānman
6.63.2ab  ārāṃ  me  gantām  hávānyāṃśāṃ  |  grnānā  yāthā  pibātho  āndhaḥ
tānu
6.63.4cd  prā  ṛhotā  gūrtamaṇaḥ  urāṇo  |  āyuktā  yo  nāsatyā  hôvīman
6.63.5ab  ādhi  śriyē  duhiḥ  sūryasya  |  rātham  tathau  puruḥubhā  śātōtim
6.63.5cd  prā  māyābhīr  māyinā  bhūtamaṇ  ātra  |  nārā  nṛtu  jānimaṇ  yajñīyāṃ
tānu
6.63.6cd  prā  vāṃ  vāyō  vāpūṣe  ’nu  papan  |  nākṣad  vānī  sūṣṭita  dhīṣṇyā  vāṃ
tānu
6.63.7ab  ā  vāṃ  vāyō  ’śvāso  vāhiṣṭāḥ  |  abhi  prāyō  nāsatyā  vahantu
6.63.8ab  purū hī  vāṃ  puruḥubhā  desṇāṃ  |  dhenuṃ  na  iṣam  pīvatamā  āśkṛmr
6.63.10ab  sām  vāṃ  śatā  nāsatyā  saḥāṣrā  |  āśvāṇā  purupāntā  gīrē  dāt
6.63.10cd  bharādevājya  vīra  nū  gīrē  dāt  |  dhātā  rākṣāṃsi  purudāṃsaśā  syuh
6.64.5cd  tvāṃ  divo  duhitar  yā  ha  devī  |  pūrvāvāhu  mamāhāna  darśatā  bhūḥ
tānu
6.64.6ab  īt te  vāyaś  cid  vasatēr  apapan  |  nāraśa  ca  yē  pīturhājo  vyūṣtāu
6.66.6cd  ādhā  smaiṣu  rodaśi  śvasocir  |  āmanvatsu  tathau  nā  rōkaḥ
6.66.8ab  nāṣya  vartā  nā  tarutā  nū  āstī  |  māruto  yām  avatha  vājasātāu
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viśveśāṃ vaḥ satāṃ jyeṣṭhathamā | gībhīr mitrāvṛaṇāḥ vāyṛdhādhyai

sāṃ yā raśmēva yamātur yāmiṣṭhā | dvā jānaṁ āsamā bāhūbhīḥ svāḥ

yantarō no mitrāvṛaṇāvāḥ ādṛṭaṃ | chardīr yād vāṃ varūṭhyāṃ sudānū

ā yataṃ mitrāvṛaṇāḥ suṣṭā | upā priyā nāmasāḥ hūyāmānā

sāṃ yāv apnañṭhō apāseva jānaḥ | chruḍhīyataś cid yataṭhā mahītvā

āśvā nā yā vājīnā pūtābhandhū | rōṭī yād gārbham ādīṭīr bhārādhyai

pṛā yā māhi mahāntā jāyamānā | ghorā mārtyāya ripāve ni dīḍhāḥ

tāḥ hi kṣatṛam dhārāyete ānu dyūn | dṛṃṭheṣe śānum upaṃḍā iva dyōḥ

tāḥ vīgrām dhātīte jāṭhāraṃ prānḍhyāḥ | ā yāt sādma sābhrīyataḥ prāṇātṛi

nā mṛṣyante yuvatāyō ’vātā | vi yāt pāyo viśvajīnvaḥ bhārante

tāḥ jiḥvāyā sādām ēdām suṃedhāḥ | ā yād vāṃ satyō aratī ṛtē bhūṭ

tāḍ vāṃ mahītvāṃ ghrītānnav āṣtu | yuvāṃ dāśūṣe vi cāyāṃam āṃḥaḥ

pṛā yād vāṃ mitrāvṛaṇāḥ spūrdhān | priyā dhāma yuvādhitā mínānti

avōr itthā vāṃ chardīṣo abhiṣṭau | yuvōr mitrāvṛaṇaḥ āṣkṛdhoyu

ā yā indrāvṛaṇāvī isē adyā | mahē sumnāya mahā āvavārtat

ā yā śrēṣṭhā devātā tujā | śūrāṛāṃ śāviṣṭhā tā hi bhūtām

mahognāṃ māṃśiṣṭhā tuviṣūṣma | rēṇā vrtratūrā śārvasena

tāḥ gṛṣṭhī namasyebhīḥ sūṣaḥ | suṃmēbhīr indrāvṛaṇaḥ cakānā

prābhīya indrāvṛaṇaḥ mahītvā | dāyuṣ ca prṛthīvī bhūtām urvṛ
sā it sudāṇuḥ svāṃḥ tātva | indrā yō vāṃ varaṇaḥ dāśāti tmān

yāṃ yuvāṃ dāśvādhrāvya devā | rayīṃ dhatthō vāsumantaṃ puruṣukām

asmē sā indrāvṛaṇāvī āpi śyāt | pṛā yō bhanaṅkti vānuṣṭām āsāṭṭi

utā naḥ sūtrāṭro devāgopāḥ | sūrbhīya indrāvṛaṇaḥ rayīḥ śyāt

nū na indrāvṛaṇā ṣrīnāṇā | prṛktāṃ rayīṃ saṃvṛavaśāya devā
tāḥ ānāvṛaṇaḥ sūtāpav īmaṃ sutāṃ | sōmaṃ pibataṃ mādyāṃ dhṛtvratā

indrāvṛaṇāḥ mādhumattamasya | vṛṣṇaḥ sōmasya vṛṣṇaḥ vṛṣṭēham

jusēṭhāṃ yajīṃḥ drāvīṃḥ ca dhattam | āriṣṭāriḥ naḥ pāthihīḥ pāryāntaṃ
dvā yā vīṉvāsāṃ janītārā maṭīmān | indrāvīṢūḥ kalāsā somadhānā
dvā indrāvīṢūḥ madapatiḥ madānāṃ | ā sōmaṃ yataṃ drāvīṣo dādhaṇā
dvēvīṢūḥ haviṣā vāyṛdhānā | āgrādvānā nāmasā rāthāvyaḥ
dvēvīṢūḥ pibataṃ māḍhvo asyā | sōmasya daśā jāthārāṃ prṛṭēthōm

dvēvīṢūḥ ubhā jīgyathur nā prār jayeth | nā prār jīgye katarās caṇāinoḥ

ghṛṭāvatī bhūvānānām abhiṣiṛīya | urvī prṛthvī madhūdugāhe supēṣasā
dvā dvāyāprṛthvī vāruṣasya dhārmanā | viṣkabhiṭe ajāre bhūrīretasā
dvēvīṢūḥ gṛṣṭhā yāvṛvṛthvī abhiṣvte | ghṛṭaṣṭiṛīya ghṛṭapṛcā ghṛṭvṛdha

dvēvīṢūḥ māḍhū no dvāyāprṛthvī mīmiṣkaṭāṃ | madhuṣcūṭā madhūdugāhe madhuhrvate

urāṇ no dvāyā prṛthvī ca pīṇvate | pitā mātā viśvāvīdaḥ sudāṃṣasā
dvēvīṢūḥ sāṃprāṛṇē rōḍasā viśvāśambhuvā | sāṃniḥ vājaṃ rayīṃ asmē sāṃ invatāṃ
dvēvīṢūḥ rōḍasā sāṃprāṛṇē viśvāśambhuvā | sāṃniḥ vājaṃ rayīṃ asmē sāṃ invatāṃ
dvēvīṢūḥ sāṃprāṛṇē viśvāśambhuvā | sāṃniḥ vājaṃ rayīṃ asmē sāṃ invatāṃ

dvēvīṢūḥ sāṃprāṛṇē viśvāśambhuvā | sāṃniḥ vājaṃ rayīṃ asmē sāṃ invatāṃ

dvēvīṢūḥ sāṃprāṛṇē viśvāśambhuvā | sāṃniḥ vājaṃ rayīṃ asmē sāṃ invatāṃ

dvēvīṢūḥ sāṃprāṛṇē viśvāśambhuvā | sāṃniḥ vājaṃ rayīṃ asmē sāṃ invatāṃ
dvēvīṢūḥ sāṃprāṛṇē viśvāśambhuvā | sāṃniḥ vājaṃ rayīṃ asmē sāṃ invatāṃ

ud u śyā devāḥ savītā hiraṇyāya | bāḥū ayaṃṣa sāvaṇāya sukṛātuḥ
dvēvīṢūḥ ud u ayāṃ upavakteva bāḥū | hiraṇyāya savītā suprāṭikā

indrāsōma māhiḥ tād vāṃ mahītvāṃ | yuvāṃ mahāṃ prathamāṃ cakrathuḥ

indrāsōmaḥ vāsāyathā uṣāsam | ut śūryāṃ nayatho jyōṭiṣāḥ saḥā

indrāsōmaḥ āhīṃ apāḥ pariṣṭhāṃ | ṛḥīo vrtraḥ ānu vāṃ dyār amanayā

indrāsōmaḥ pakāvām āṃśaḥ antār | āi gāvām id dhāthur vāksānāṣu

indrāsōmaḥ yuvāṃ anīgā tārūṭram | apatyaṣācāṃ śrūṭyaṃ rāṛṭhe

indrāsōmaḥ yuvāṃ anīgā tārūṭram | apatyaṣācāṃ śrūṭyaṃ rāṛṭhe

yuvāṃ śūṣmaṃ niṃ māryaṃ caṃsaṇībhyāḥ | sāṃ vīvyathuḥ pranāśāhāṃ ugra
6.73.2ab jánāya cid yā īvata u lokām | bṛhaspātir devāhūtau cakāra
6.74.1ab sōmārūdra dhārayethām asuryām | prá vām iṣṭāyō ’ram aśnuvantu
6.74.1cd dāme-dame saptā rātvā dādhānā | śaṃ no bhūtam dvipāđe śaṃ cātuspađe
6.74.2ab sōmārūdra vi vrhatām viśūcīm | āmīvā yā no gāyām āvivēśā
6.74.3ab sōmārūdra yuvām etāny asmē | viśvā tanāṣuṁ bhēṣaṭāni dhattam
6.74.4ab tigmāyudhau tigmāhetī suśēvau | sōmārūdrāv ihū sū mṛḷataṁ naḥ
6.74.4cd prá no muñcatāṁ vāruṇasya pāśād | gopāyātaṁ naḥ sumanasyāmānā
6.75.10ab brāhmaṇāsāḥ pitaraḥ sōmyāsāḥ | śīvē no dyāvāpṛthivī anehāśā

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7.1.17c ubhā kṛṇvānto vahatū miyēdhe
7.1.20cd rātāu syāmbhāyāsa ā te | yūyāṁ pāta svastibhiḥ sādā naḥ
7.1.25cd rātāu syāmbhāyāsa ā te | yūyāṁ pāta svastibhiḥ sādā naḥ
7.2.4ab saparyāvo bhāramānā abhijhū | prá vrñjate nāmasā barhir agnāu
7.2.5ab svādhyyo vī dūro devayānto | āśiśrayū rathayur devāttā
7.2.5cd pūrī śīṃm nā māṭārā rihānē | sām agrvō nā sāmaneṣv ahjan
7.3.5cd niśīśānā ātithim asya yōnau | dīḍāya socī āhutasya vṛṣṇaḥ
7.6.7ab ā devō dade budhnyā vāsūni | vāiśvānaraudā śūryasya
7.7.3cd ā māṭārā viśvāvēre huvānō | yāto yaviṣṭha jaṇiṣe suśevāḥ
7.8.4cd abhi yāh pūrūṃ pṛtanāsū taṣthāu | dyutāṇo daivyō āṭitiḥiḥ śuṣoca
7.9.5cd sārasvatīṃ marūto aśvināpo | yākṣi devāṅ ratnadheyyāya viśvān
7.16.2ab sā yojate aruṣā viśvābhōjāsā | sā sudravat svāhutaḥ
7.18.3cd arvācī te pathyā rāyā etu | syāma te sumatāv indra śaṁman
7.18.19ab āvad indram yamūnā trītsavaṣ ca | prātra bhedāṃ sarvatātā muṣṭayata
7.18.22ab dvē napur devāvatalaḥ satē gōr | dvā rāthā vadhmantā sudāsāḥ
7.19.3cd prá pāurukutṣīṁ trasādasyum āvah | kṣetrasatā vrtrahāyēṣu pūrūṃ
7.19.4ab tvām nṛbhir nṛmaṅgo devāvītāu | bhūṛini vrīḥa hariṣya haṃsi
7.19.6cd vṛṣhe te hāri vṛṣaṇaḥ yunajmi | vyāntu brāhmāṇi puruṣākā vājām
7.19.7ab mā te asyāṁ sahāsavan pāriṣṭavā | aghāya bhūma harivaḥ parādāi
7.19.9ab priyāsa it te maghavann abhiṣṭau | nāro madema śaṅāṇe sākhāyaḥ
7.19.9ab sadyaś cīn nū te maghavann abhiṣṭau | nāraḥ śaṃṣanta ukthasāsa ukthā
7.20.8cd vayāṁ te asyāṁ sumatāu cāniṣṭhāḥ | syāma vārūthe āgnato nṛpītau
7.21.7cd indro maghāni dayate viśāhya | indram vājasya johuvanta sātāu
7.25.4ab tvávato híndra krátve ásmi | tvávato 'vitúḥ śūra rātāu
7.27.1ab índraṁ náro nemádhitā havante | yát páryā yunájate dhīyas tāḥ
7.27.1cd śūro nṛṣāṭā śávasaś cakānā | ā gómati vrajé bhajā tvām naḥ
7.30.2ab hávanta u tvā hávyaṁ vīvāci | tanuṣu śūrāḥ śūryasya sātāu
7.32.2ab imē hi te brahmakṛtāḥ sutē sācā | mādhuḥ nā mákṣa āsate
7.33.10ab vidyúto jyótiḥ pári samjihānām | mitrāvārunāḥ yād āpaśyatāṁ tvā
7.33.13ab satré ha jātāv iṣitā námobhīḥ | kumbhē rētāḥ śiśicatuḥ samānām
7.35.1ab śāṃ na indrāṅgī bhavatāṁ ávobhīḥ | śāṃ na indrāvārunā rātāhavyā
7.35.1cd śāṃ indrāsōmā suvitāya śāṃ yōḥ | śāṃ na indrāpūṣānā vājaśātu
7.35.4ab śāṃ no agnír jyótiḥrīko astu | śāṃ no mitrāvārunāv asvīnā śāṃ
7.35.5ab śāṃ no dyāvāprthivī pūrvāhūtāu | śāṃ antārikṣaṁ drśaye no astu
7.36.2ab imāṁ vāṁ mitrāvārunā suvṛkāṭām | iṣāṃ nā kṛṇve asurā nāvīyaḥ
7.36.4ab girā yā etā yunājat dhārī ta | indra priyā surāṁ śūra dhāhyū
7.36.8cd bhāgaṁ dhīyo 'vitirām no asyāḥ | sātāu vajām rātīśaṁcām pūramdhīm
7.37.3cd ubhā te pūrvā vāsūnā gābhastī | nā sūṁtā ni yamate vasavāyā
7.37.8ab ā no rādhāṃsi savitaḥ stavādhyā | ā rāyo yantu pārvatasaḥ rātāu
7.38.2ab úd u tiṣṭha savitaḥ śrūdhy āsyā | hiranyapāne prābhṛtāv rtāya
7.38.7ab śāṃ no bhavantu vājīno hāvēṣu | devātātā mitādravah svarkāḥ
7.39.1cd bhejāte āḍrī rathyaḥ eva pānthām | rtāṁ hōtā na iṣītō yajāti
7.39.2cd viśāṁ aktor uṣāsaḥ pūrvāhūtāu | vāyūḥ pūṣā śvastāye niyūtvān
7.39.3ab jmayaḥ ātra vāsavo ranta devā | urāv antāriκṣe marjayaṁta śubhrāḥ
7.39.4cd tāṁ adhvarā uṣāto yākṣa agne | śrusṭi bhāgaṁ nāsyaṁ ānādhāṃ pūramdhīm
7.40.5cd vidē hi rudro rudriyaṁ mahitvāṁ | yāṣīṣtāṁ vartīr asvīnav irāvat
7.41.1ab prātār ānigī prātār indraṁ havāmahe | prātār mitrāvārunā prātār asvīnā
7.41.4cd utōditā maghantā śūrasyā | vayāṁ devānāṁ sumatāu syāma
7.42.5cd ā nāktā barhiḥ sadatām uṣāsā | usāntā mitrāvārunā yajēhā
7.43.1ab prá vo yajnēṣu devayāṇto arcaṁ | dyāvā námobhīḥ prithivī isādhyai
7.43.3ab ā putrāso nā mātāraṁ vihṛtrāḥ | sānau devāṣo barhiḥṣaḥ sadantu
7.43.3cd ā viśvāṁ vidathāṁ amaktv | āgne mā no devātātā mṛdhas kah
7.44.1ab dadhiṇkrāṁ vaḥ prathamāṁ asvīnośāsam | agnīṁ sāmīdhaṁ bhāgaṁ utāye huve
7.44.2cd īḷāṁ devīṁ barhiḥṣaḥ sādāyanto | asvīnā viprā suhāvā huveṣa
7.45.2ab úd asya bāhū śithirā bṛhántā | bhiranyāyā dvīvāntāṁ anāṣtāṁ
7.46.4ab má no vadhāṛi rudra má pārā dā | má te bhūma prāśītāu hīḷaṁṣa|
7.48.2cd vājō asmaṁ avatu vājaśātāv | indrēna yujā taraṣṣema vṛṛtām
7.50.1ab ā māṁ mitrāvarunēḥa rakṣataṁ | kulāyayad viśvāyan mā na ā gan

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गृहीत सयायाप्रवर्तिता 
सप्तदशहस्त्रायामान निमोदकम् 
निमोदककर्तव्यप्रत्यावर्तिता

पुरोहित विवेकानान्तः पथ्यप्रतिकृतादिकानां 
अन्यो नामावर्तिताः सु सूत्रास्यनिश्चयानां

विवेकानान्तः पुरोहितां

प्रत्यावर्तिताः निमोदक निमोदककर्तव्यप्रति

निमोदककर्तव्यप्रत्यावर्तिता

पुरोहित विवेकानान्तः पथ्यप्रतिकृतादिकानां 
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पुरोहित विवेकानान्तः पथ्यप्रतिकृतादिकानां 
अन्यो नामावर्तिताः सु सूत्रास्यनिश्चयानां
7.73.5ab  ā paścātān nāsatyā purāstād | āśvinā yātama adharād údaktāt
7.74.1ab  imā u vāṃ diviṣṭaya | usrā havante āśvinā
7.74.2ab  yuvāṃ citram dadathur bhōjanaṁ nārā | cōdethāṁ sūṁṛṭvate
7.74.2cd  arvāṅ rāthām sāmanasā nī yachataṁ | pibataṁ sonyāṁ máduḥ
7.74.3ab  ā yatama úpa bhūsataṁ | mādhvāḥ pibatam āśvinā
7.74.3cd  dugdhāṁ pāyo vrṣaṇā jenyāvasū | mā no mardhiṣṭam ā gatam
7.74.4cd  māksāyūbhīr narā hāyebhīr āśvinā | ā devā yātama asmayū
7.74.5ab  ādhā ha yānto āśvinā | pṛkṣaṇa sacanta sūrāyaḥ
7.74.5cd  tā yamṣato mahāvadbhbyo dhruvāṁ yāsāḥ | chardir asmahyayam nāsatyā
7.76.3ab  tāṇid ahāni bahuliya āśan | yā prācīnām úditā sūryasya

7.82.1ab  āṃḍrāvaruṇā yuvāṁ adhvarāya no | viśe jāṇāya māhi śārma yachatam
7.82.2ab  samrāṭ anyāḥ svarāḥ anyā ucayate vāṃ | mahāntāv āṃḍrāvaruṇā mahāvasū
7.82.2cd  viśe devaśaḥ paramē vyōmāni | sāṃ vāṃ ojo vrṣaṇā sāṃ bālaṁ dadhuḥ
7.82.3cd  āṃḍrāvaruṇā māde asya māyino | āpīnvatam apitaḥ pīnvatam dhiyaḥ
7.82.4cd  iśāṇā vāsya ubhāyasya kārāva | āṃḍrāvaruṇā suhāvā havāmahe
7.82.5ab  āṃḍrāvaruṇā yād imāṇā cakrāthūr | viśvā ājānā bhūvanasya majmāṇā
7.82.7ab  nā tām āṃḥo nā duritāṁ māṛtyam | āṃḍrāvaruṇā nā tāpaḥ kūṣa canā
7.82.7cd  yāsya devā gāchatho vītho adhvarām | nā tāṁ mārtasaṁ naṣate pāṁrīṛṭīḥ
7.82.8ab  arvāḥ narā dāiviṇeṇavāsa gatam | śrūntam havāṁ yādi me jūṣoṣaṭāḥ
7.82.8cd  yuvor hi sakhyāṁ utā vā yād āpyan | māṛḍikām āṃḍrāvaruṇā nī yachatam
7.82.9ab  āṃṣkām āṃḍrāvaruṇā bhāre-bhāre | puroyodhā bhavataṁ krṣṭyojasā

7.83.1ab  yuvāṇu narā pāsyāṁnāsa āpyan | pracā gavyantāḥ prthupārśavo yāyuḥ
7.83.1cd  dāsā ca vṛṣṭa hatam āryāṇi ca | sudāsam āṃḍrāvaruṇāvasāvatam
7.83.2ab  yāṭrā nāraḥ samāyante kṛtādhvajō | yāṣminā āja bhāvati kiṃ canā priyāṃ
7.83.2cd  yāṭrā bhāyante bhūvanā svardṛṣas | tātrā na āṃḍrāvaruṇāḥdi vocatam
7.83.3ab  sāṃ bhūmīya āntāḥ dhvasirā adṛkṣata | āṃḍrāvaruṇā divi ghoṣa ārūhat
7.83.3cd  āṣhur jānānāṁ ūpa māṁ ārātaya | arvāṅ āvasā havanāṛutā gatam
7.83.4ab  āṃḍrāvaruṇā vadhānābhir apratī | bhedaṁ vanvantā prā sudāsam āvatam
7.83.5ab  āṃḍrāvaruṇāv abhy ā tapanti mā | aghāṇy aryo vanūṣām ārātayaḥ
7.83.7ab  āsā ājānaḥ sāmitāḥ ājyayaḥ | sudāsam āṃḍrāvaruṇā nā yuyudhuḥ
7.83.8ab  dāsārāṅe pārīyāttaṁ viśvātāḥ | sudāsa āṃḍrāvaruṇāv aṣīkṣataṁ
7.83.9cd  havāmahe vāṃ vrṣaṇā suvṛkṣābhīr | āṃṣ āṃḍrāvaruṇā śārma yachatam

7.84.1ab  ā vāṃ rājāṇāv adhvar evārytyaḥ | havyebhīr āṃḍrāvaruṇā nāmōbhīḥ
7.84.2ab  yuvāḥ rāṣṭrāṁ bhrāḥ invati dyāur | yauḥ sṛṭbhir arajūbhīḥ sinīthāḥ
7.84.4ab  āṃṣ āṃḍrāvaruṇā viśvāvām | rayīṁ dhatāṁ vāsūmantām purukṣūṁ

7.85.1cd  ghrāṭrapātkāṁ uṣāṣaṁ nā devīṁ | tā no yāṁman uruṣṭatām ahbhike
7.85.2cd  yuvāṁ tāṃ āṃḍrāvaruṇāv amitraṁ | hatām pāṛcāḥ śārvā viṣūcaḥ
7.85.4ab  sā sukrātra ṛtacīd astu hōtā | yā ādityā śāvasā vāṃ nāmasvān

7.88.5ab  kva tyāni nau sakhyā babhūvuh | sācāvahe yād avṛkṣām purā cit

7.89.1ab  usāntā dūtā nā dābhāya gopā | māṣas ca pāthāḥ śāràdaś ca pūrvīḥ
7.90.4cd  śucīcī sōmaṁ śucīpā pātam asme | āṃdrāvīyū sādataṁ barhīr edam
7.91.5ab  niyuvāṇā niyuta spārhāvīrā | āṃdrāvīyū saratam yātama arvāk
7.91.6cd  ābhīr yatam suviḍāṭrābhir arvāk | pāṭaṁ narā prātiḥṛtasya mādhvāḥ

7.93.1ab  śucīcī nū stōmaṁ nāvajātā adyā | āṃḍrāṅg vrtrahaṇā jyēṣṭām
7.93.1cd  udbhā hī vāṃ suhāvā jāvahīmi | tā vājam sadyaṁ uṣāte dhēṣṭā
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8.1.6cd  mātā ca me chadayathāh samā vaso | vasutvanāya rādhase
8.1.11ab  yāt tudāt sūra ētaśaṃ | vaṅkū vātasya parṇinā
data 8.1.25ab  ā tvā rāthe hiranyaye | hāri mayūraśeṣāya
8.1.25cd  śiṣṭipṛṣṭha vahataṃ mādhva āndhāso | vivakṣaṇasya pīṭaye
8.1.32ab  yā rjṛa māhyam māmāhē | saha tvacā hiranyāyā
8.2.17ab  nā āhēm anyād ā papanā | vājirn apāso nāviṣtau
8.2.27ab  ehā hāri brahmayūjā | sagmā vakṣataḥ sākhāyam
8.2.41c  aṣṭa parāh sahāsṛa
8.2.42ab  utā sū tyē payovṛdhā | mākī rānasya naptāyā
data 8.3.3ar  bhūyāma te sumatau vājino vayām | mā na star abhīmātaye
8.3.8ab  asyēd ēndro vāyṛdhē vṛṣṇyam śavo | māde sutāsya viṣṇavi
8.4.11cd  āpā nūnām yuyuce vṛṣṇā hārī | ā ca jagāma vṛtraḥ
data 8.4.14ab  āpā brahdnām vāvāṭa vṛṣṇā hārī | ēndram apās vakṣataḥ

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8.5.2ab  nṛvād dasāra manoyūjā | rāthena prthupājasā
8.5.2c  sācethe asvinośāsam
8.5.4ab  purupriyā na utāye | purumandrā purūvāsū
8.5.4c  stusē kāνvāso aśvinā
8.5.5ab  māṃbiṣṭhā vājāsātamā | iṣāyantā śubhās pāṭī
gāntārā dāśūso gṛhām
tā sudēvāya dāśūṣe | sumedhām āvītāriniṃ
yātām āśniehira aśvinā
8.5.9ab  utā no gōmaṭīr iṣa | utā sāṭīr aharvidā
aśvinā no gōmantaṃ | suvīraṃ surāthañ rayīm
vāyṛḍhānā śubhas pāṭī | dasāra hiranyavartaṃ
asya pibatam aśvinā | yuvāṃ māḍasa cāruṇaḥ
mādhvo rātāsya dhiṣyāyā
purutrā cid dhī vāṃ narā | vihvāyante maniśīṇaḥ
vāghādhbir aśvinā gatam
yuvāṃ havante aśvinā
8.5.18c  yuvābhyaṃ bhūtv aśvinā
tātaḥ pibatam aśvinā
8.5.21ab  utā no divyā iṣa | utā śindhūniṃ aharvidā
8.5.21c  āpa dvāreva varṣathāḥ
8.5.22ab  kadā vāṃ ṭaṅgrovō vidhat | samudrē jahito narā
yuvāṃ kāṇvāya nāṣatāyā | āpiśrītāya harmyē
8.5.25c  ātriṃ śiṇjāraṃ aśvinā
eśavad vāṃ vrṣṇavasū | āto vā bhūyo aśvinā
8.5.28ab  rāthāṃ hiranyavandhurāṃ | hiranyābbhūṣum aśvinā
ehbhā cakrā hiranyāyā
dāse parākāṭ | pūrvṛ aśnāntāv aśvinā
8.5.31c  īṣo dāśīr amartyā
dāse dyumnār ā śrāvobhir | ā rāyā yātām aśvinā
8.5.32ab  pūrussandrā nāṣatāyā
dhiṣavanā nāṣatāyā
tā naḥ prīktam iṣā rayim
tā me aśvinā sanīṇaṃ | vidyātaṃ nāvāṃ

8.6.14ab  nī śūṣpa indra dhārnanśaṃ | vājraṃ jahantha dásyavi
8.6.45ab  arvāṃcaṃ tvā puruṣṭuta | priyāmedhastutā hārī
tatām ahāṃ tīrindire | sahāsaṃ pārśāv ṣa de
8.8.1ab  ā no viśvābhir utībhir | aśvinā gāchataṃ yuvām
dāsāra hiranyavartaṃ | pibatam somyāṃ mādhuv
8.8.2ab  ā nūnāṃ yātām aśvinā | ráthena sūryavacā
hūjī hiranyapēsāsā | kāvī gāmbhiḥacetasā
8.8.2cd  pibātho aśvinā mādhuv | kāṇvāṃm svāvane sūtām
8.8.5ab  ā no yātām upāśruty | aśvinā sāmapītaye
8.8.5cd  svāhā stōmasya vardhanā | prā kavī dhīṭiḥbir narā
yāc cid dhī vāṃ puruṣārty | juhūrē ’vase narā
dāsāra hiranyavartaṃ | pibatam somyāṃ mādhuv
8.8.6cd  ā yātām aśvinā gatam | upemāṃ susūṭiṃ māma
divās cid rocanād adhyā | ā no gantam svārvidā
dhiḥbir vatsacaracetasā | stōmebir havanaśrutā
dhiḥbir vatsacaracetasā | stōmebir havanaśrutā
8.8.8ab  kīm anyē pāry āṣate | asmāt stōmebir aśvinā
dhiḥbir vatsacaracetasā | stōmebir havanaśrutā
8.8.9ab  aṃ vāṃ vipra ihāvase | āḥvat stōmebir aśvinā
8.8.9cd  āripriyā vṛtrahantamā | tā no bhūtaṃ mayobhūvā
8.8.10cd  viśvāṃ aśvinā yuvāṃ | prā dhīṭiḥyī agachatam
8.9.1ab á nūnāṁ aśvinā yuvāṁ | vatsasya gantam āvase
8.9.2c nṛṇaṁ tād dhattam aśvinā
tena māviṣṭam aśvinā
8.9.6ab yān nāsatya bhuranyāthe | yād vā devā bhīṣajyāthāḥ
8.9.9ab ā nūnāṁ rāghuvaṁtaniṁ | rātham tiṣṭhātho aśvinā
8.9.9cd yād adyā vām nāsatya | ukthāir ācucyuvāṁahi
8.9.10cd prṛthī yād vām vinayāḥ sādaneṣv | āvēd āto aśvinā cetayethām
8.9.11ab yātāṁ chardispā utā naḥ paraspā | bhūtāṁ jagatpā uta nas tanūpā
yād āndreṇa sarātham yātho aśvinā | yād vā vāyūnā bhāvathah sāmokasā
8.9.12cd yād aḍityēbhīr rābubhibhajajosasā | yād vā viṣṇor vikrāmaneṣu tiṣṭhathah
8.9.13ab yād adyāśvināv ahaṁ | huveṣya viṭāsātāye
8.9.14ab ā nūnāṁ yātām aśvinā | imā havyāni vāṁ hitā
tena sōmāso ādhi turvāše yādāv | imā kāyveṣu vāṁ ātha
8.9.15ab yān nāsatya parakē | arvākē āsti bṛheṣajām
tena nūnāṁ vimadāya pracetāsa | chārdh vatsāya yacatam
8.9.17ab prā bodhayoṣo aśvinā | prā devī sūrṇeṃ mahī
8.9.19cd yād vā vānīr ānuṣata | prā devayānto aśvinā
tena dāksyā pracetāsa
8.9.21ab yān nūnāṁ dhībhir aśvinā | pitūr yonā niṣidhatāḥ
yād vā suṁmēbhīr ukthāyā
8.10.1cd yād vā samudrē ādhyā śkrte grhē | ātā ā yātām aśvinā
8.10.2cd bhṛḥapātim viśvān devāṁ ahāṁ huva | īndrāviṣṇuḥ aśvināv āsūdeṣasā
tena nūnāṁ vimadāya pracetāsa | chārdh vatsāya yacatam
8.10.3ab tyāḥ nūṁ aśvinā huve | sudāṃṣasā grheṣv kṛṭā
tena nūnāṁ vimadāya pracetāsa | chārdh vatsāya yacatam
8.10.4cd tā yajñāśayādvat araḥṣa pracetāsa | svadhābhīr yā pibataḥ somāyān mādhu
8.10.5ab yād adyāśvināv āpāg | yāt prāk sthī vājīnivāṣv
8.10.5cd yād drughāvāv anavi turvāse yādav | huve vām ātha mā gatam
8.10.6ab yād antārīkṣe pātathah purubhujā | yād vemē rōdāsī ānu
8.10.6cd yād vā svadhābhīr adhitīḥsthatho rātham | ātā ā yātām aśvinā
tena dāksyā pracetāsa
8.12.15c nā deva vívratā hārī rtāsya yāt
8.12.16ab yāt sōmam indra viṣṇavi | yād vā gha tritā āptyē
8.12.32c nābhā yajñaśya dohānā prādhvarē
8.13.10ab stūhi śrutāṃ vipaścītaṃ | hārī yāsa prasakṣiṇā
8.13.10c gāntārā dāśūso grhāṃ namsvīnāḥ
8.13.22c kadaḥ no gāvye āśvye vāsau dadhaḥ
8.13.23ab uta te sūṣṭutā hārī | vṛṣaṇā vahato rātham
8.13.27ab ihā tyā sadhamādyā | yujānāḥ sōmapītyaye
8.13.29c nābhā yajñaśya sāṃ dadhur yathā vidē
tā́
8.13.31ab vṛṣāyāṃ indra te rāthā | utte te vṛṣaṇā hārī
tā́
8.14.12ab īndram it keśīnā hārī | somapēyāya vakṣātāḥ
8.16.4c harṣumāntaḥ śūrasātāu
8.17.2ab ā tvā brahmayūjā hārī | vāhatāṃ indra keśīnā
tā́
8.18.8ab uta tyā dāivyā bhiṣājā | śāṃ naḥ karato aśvinā
tā́
8.18.20ab bṛhād vārūthaṃ marūthaṃ | devāṃ trāṭāram aśvinā
tā́
8.19.16ab yēna cāṣṭe vāruṇo mitrō aryamā | yēna nāsatiḥ bhāgaḥ
tā́
8.20.25ab yāt sindhau yād āsiknyāṃ | yāt samudrēṣu maruṭaḥ subarhiśaḥ
tā́
8.21.5ab śīdantas te vāyo yathā | gōśrite mādhau mādirē vīvakṣaṇe
tā́
8.22.1cd yām aśvinā suhava rudravartanī | ā śūryāyai tathāṭhuḥ
tā́
8.22.3ab ihā tyā purubhūtamā | devā nāmobhir aśvinā
tā́
8.22.3cd arvācīnā sv āvase karāmahe | gāntārā daśūso grhāṃ
tā́
8.22.5ab rātho yō vāṃ trivandhuro | hīraṇyabhīṣur aśvinā
tā́
8.22.5cd pārī dyāvāpṛthivī bhūṣati śrutās | tēna nāsatiḥ gatam
tā́
8.22.6ab daśasyānta mānave pūryvāṃ divī | yāvam vṛkeṇa karṣaṇaḥ
tā́
8.22.6cd tā vāṃ adya sumatibhiḥ sūhas paṭi | aśvinā prā stūvāmaḥ
tā́
8.22.7cd yēbhis tṛṣṣiṃ vṛṣaṇā trasadasyavāṃ | mahe kṣatrayā jīvavatē
tā́
8.22.8ab ayaṃ vāṃ adribhiḥ sutāḥ | sōmo narā vṛṣaṇvasū
tā́
8.22.9ab ā hi ruhātam aśvinā | rāthe kōse hīraṇyāye vrṣaṇvasū
tā́
8.22.10cd tābhīr no maksā tūyam aśvinā gatam | bhīṣaṭyātaṃ yād āṭuram
tā́
8.22.11ab yād ādhirigāvo ādhirigā | idā cid āhno aśvinā āvāmahe
tā́
8.22.12ab tābhīr ā yatam vṛṣaṇopasa me hāvāṃ | viśvāpsum viśvāvāyam
tā́
8.22.12cd āṣa maṁhiṣṭhā purubhūtāmā naraḥ | yābhiḥ krivin vāvṛdhūs tābhīr ā gatam
tā́
8.22.13ab tāv idā cid āhānaṃ | tāv aśvinā vāndamāṇa āpa bruve
tā́
8.22.13c tā u nāmobhir imahe
tā́
8.22.14ab tāv id doṣā tā uṣasi sūbhās pātī | tā yāman rudravartanī
tā́
8.22.14cd mā no mārtāya ripāve vājiniṃvasū | parō rudrāv āti khyatam
tā́
8.22.15ab ā śūmyāya śūmyaṃ | prāṭāá rāthenaśvinā vā sakṣaṇē
tā́
8.22.16ab maṇojavasā vṛṣaṇā madacyutā | maṃṣumgāmbhir ūṭibhibhiḥ
tā́
8.22.17ab ā no āśvāvad aśvinā | vārtī yāsiṣṭaṃ madhupātāmā naraḥ
tā́
8.22.17c gōmad dasrā hīraṇyavat
8.23.30ab āgne tvāṃ yāsā asy | ā mītraṇārṣuva vaha
tā́
8.23.30c āṛṭvāṇā samrājā pūtādakṣasā
tā́
8.25.1ab tā vāṃ viśvasya gopā | devā devēṣu yajnīyā
tā́
8.25.1c āṛṭvāṇā yajase pūtādakṣasā
8.25.2ab mitrā tánā nā rathyā | vāruṇo yāś ca sukrātuḥ
8.25.2c saṅāt sujātā tānayā dhṛtvāratā
dhṛtvāratā
8.25.3ab tā mātā viśvavedasā | asuryāya prāmahāsa
8.25.4ab mahāntā mitrāvārūṇā | samrājā devāv āsūrā
dhṛtvāratā
8.25.4c rāmnāvā rāmā ā ghośāto bhrāt
8.25.5ab nāpātā śāvasto mahāh | sūnū dākṣasya sukrātu
8.25.6ab sām yā dānūṇi yemāthuḥ | divyāḥ pārthīvīr īṣaḥ
dhṛtvāratā
8.25.7ab ādhī yā bṛhatiḥ divō | abhi yūthēva pāsyatāḥ
8.25.7c rātmānā samrājā nāmase hitā
dhṛtvāratā kṣatriyā kṣatrīm āsatuḥ
dhṛtvāratā
8.25.9c nī cin miśāntā nicipā | nī cikayaḥ
8.25.10ab utā no devy āditir | uruṣyātām nāsasyā
dhṛtvāratā
8.25.14ab utā naḥ śindhur āpāṃ | tān marūtas tād āsvinā
dhṛtvāratā
8.25.18c ubhē ā paprāv rōdāś mahīvā
8.25.23ab tā me āsvyānāṃ | hārnām nītōṣanā
dhṛtvāratā
8.25.23c utō nū kṛtyānāṃ nṛvāhasā
dhṛtvāratā
8.25.18c atō dābhīsi kāśāvanta | viprā nāviṣṭhaya mahī
8.25.24ab mahō vājīnāv ārvanta sācāsanam
8.25.24c atūrta daśkā vṛṣañā vṛṣanvāsā
8.25.26ab yuvāṃ varo suṣaṃme | mahē tāne nāsasyā
dhṛtvāratā
8.25.3ab āvobhir yātho vṛṣaṇā vṛṣanvāsā
dhṛtvāratā
8.25.3c tā vām adyā havāmahe | havyēbhīr vājinīvāsā
dhṛtvāratā
8.25.4ab pūrīr īṣā śāyantāv ātī kṣapāḥ
dhṛtvāratā
8.25.4c ā vām vāhiṣṭho aśvinā | rāthe yātō śrūtō narā
dhṛtvāratā
8.25.5ab juhurāṇā cād aśvinā | ā manyeṣṭhāṃ vṛṣanvāsā
dhṛtvāratā
8.25.6c yuvāṃ hi rudrā pārśatho ātī dvīṣaḥ
dhṛtvāratā
8.25.6ab dasrā hi viṣvam ānuṣāṇ | māksūbhīḥ paridīyathāḥ
dhṛtvāratā
8.25.6c digmyām jīvāmūdhaṃ śūbhāṃ pāti
dhṛtvāratā
8.25.7ab ūpa no yātam aśvinā | rāyā viṣvapūṣā sahā
dhṛtvāratā
8.25.7c mahāvānā suvīrāv anacāyutā
dhṛtvāratā
8.25.8c devā devēbhīr adyā sacānastām
dhṛtvāratā
8.25.9c sumatibhīr ūpa viprāv iḥā gatam
dhṛtvāratā
8.25.10ab aśvinā sv ṛṣe stūhi | kuvit te śrāvato hávam
dhṛtvāratā
8.25.11ab vaiyāsvāsyā śrutam narā | utō me asyā vedathaḥ
dhṛtvāratā
8.25.11c sajōsāśa vāruṇo mitrō arymā
8.25.12ab yuvādattasya dhīṣyā | yuvānītasya sūrībhīḥ
dhṛtvāratā
8.25.12c āhar-ahar vṛṣaṇā mahyam śiksathā
dhṛtvāratā
8.25.13c saparyāntā śubhē cakrāte aśvinā
dhṛtvāratā
8.25.14c vartir aśvinā pāri yātam asmayū
dhṛtvāratā
8.25.16ab vāhiṣṭho vām hāvānāṃ | stōmo dūtō huvā narā
dhṛtvāratā
8.25.16c yuvābhīyāṃ bhūtv aśvinā
dhṛtvāratā
8.25.17c śrutām īn me amartyaḥ
dhṛtvāratā
8.25.19ab smād etāyā suktīyā | aśvinā śvetāyā dhiyā
dhṛtvāratā
8.25.19c vāhetenē śubhrayāvānā
dhṛtvāratā
8.25.20ab yuvāśa hi tvāṃ ratāsāhā | yuvāsva pōsyā vaso
dhṛtvāratā
8.25.23c vāhasva mahāḥ prthupākṣasā rāthe
dhṛtvāratā
8.26.2ab śa paśū mātṛ prthiṣṭa vānaśpadatī | uṣāsā nāktaṃ ōṣadhiḥ
dhṛtvāratā
8.26.3ab prā sū na etv adhvarō | agnā devēṣu pūrvaḥ
dhṛtvāratā
8.26.8ab ā prá yāta māruto viṣṇo aśvinā | pūṣan mākānayā dhiyā
8.34.9ab  á tvā madacyútā hārī | śyenāṁ pakṣēva vakṣataḥ
8.35.1ab  agnīnendreṇa vārṇeṇa viṣṇūnā | ādityāṁ raudrāṁ vāsūbhīḥ sacābhūvā
dajōsasā uṣāsā sūryeṇa ca | sōmaṁ pibataṁ aśvinā
8.35.2ab  viśvābhīr dhībhīr bhūvānaṇa vājīnā | divā prthivāyādhibhīḥ sacābhūvā
dajōsasā uṣāsā sūryeṇa ca | sōmaṁ pibataṁ aśvinā
8.35.3ab  viśvīr devāś triḥbhīr ekādaśārīr ihā | abdhir maruḍbhīr bhṛghubhīḥ sacābhūvā
dajōsasā uṣāsā sūryeṇa ca | sōmaṁ pibataṁ aśvinā
8.35.4ab  juṣṭēhāṁ yajñāṁ bōdhatam hāvasya me | viśveḥa devau sāvanāva gachatam
dajōsasā uṣāsā sūryeṇa ca | iṣaṁ no volham aśvinā
8.35.5ab  stōmaṁ juṣṭēhāṁ yuvāševa kanyāṇāṃ | viśveḥa devau sāvanāva gachatam
dajōsasā uṣāsā sūryeṇa ca | iṣaṁ no volham aśvinā
8.35.6ab  girō juṣṭēhāṁ adhvarāṁ juṣṭēhāḥ | viśveḥa devau sāvanāva gachatam
dajōsasā uṣāsā sūryeṇa ca | iṣaṁ no volham aśvinā
8.35.7ab  hāridravēva patatato vānēd ūpā | sōmaṁ sutam mahiśēvāva gachathāḥ
dajōsasā uṣāsā sūryeṇa ca | trīr vartrī yātām aśvinā
8.35.8ab  hamsāv iva patatato adhvaṅgāv iva | sōmaṁ sutam mahiśēvāva gachathāḥ
dajōsasā uṣāsā sūryeṇa ca | trīr vartrī yātām aśvinā
8.35.9ab  śyenāv iva patatato havyādātaye | sōmaṁ sutam mahiśēvāva gachathāḥ
8.35.10cd  sajōsasā uṣāsā sūryeṇa ca | trīr vartrī yātām aśvinā
8.35.11cd  sajōsasā uṣāsā sūryeṇa ca | úrjaṁ no dhattam aśvinā
8.35.12cd  sajōsasā uṣāsā sūryeṇa ca | úrjaṁ no dhattam aśvinā
8.35.13ab  mitrāvāruṇavanta utā dharmavanta | marūtvanta jaritūr gachatho hávam
dajōsasā uṣāsā sūryeṇa ca | ādityāīr yātām aśvinā
8.35.14ab  āṅgiravanta utā viṣṇuvanta | marūtvanta jaritūr gachatho hávam
dajōsasā uṣāsā sūryeṇa ca | ādityāīr yātām aśvinā
8.35.15ab  ṛbhumāntā vrṣaṇā vājavanā | marūtvanta jaritūr gachatho hávam
8.35.16cd  sajōsasā uṣāsā sūryeṇa ca | ādityāīr yātām aśvinā
dajōsasā uṣāsā sūryeṇa ca | sōmaṁ sunvatō aśvinā
8.35.17cd  sajōsasā uṣāsā sūryeṇa ca | sōmaṁ sunvatō aśvinā
8.35.18cd  sajōsasā uṣāsā sūryeṇa ca | sōmaṁ sunvatō aśvinā
8.35.19ab  ātter iva śṛṇutaṁ pūrvyāstūtiṁ | śyāvīśvasya sunvatō madacyutā
dajōsasā uṣāsā sūryeṇa ca | aśvinā tirōāhnyam
8.35.20ab sārgāṇि iva srjataṁ suṣṭuṁ ūpa | śyāvāśvasya sunvatō madacyutā
d8.35.20cd sājōṣaśa uṣāśa sūryenā ca | āśvinā tirōāhnyam
d8.35.21ab raśmiṁ iva yachatam adhvarāṁ ūpa | śyāvāśvasya sunvatō madacyutā
8.35.21cd sājōṣaśa uṣāśa sūryenā ca | āśvinā tirōāhnyam
d8.35.22de ā yātāṁ āśvinā gatam | avasyūr vām ahāṁ huve | dhattam rāṁṇi dāşūse
8.35.23ab namavākē prāsthite adhvarē narā | vivākşaṇasya pūṭaye
8.35.23de ā yātāṁ āśvinā gatam | avasyūr vām ahāṁ huve | dhattam rāṁṇi dāşūse
8.35.24ab svāhākṛtasya ṛmpaṭatam | sutāsyā devāv āṁhasaṁ
8.35.24de ā yātāṁ āśvinā gatam | avasyūr vām ahāṁ huve | dhattam rāṁṇi dāşūse

8.37.4ab sasthāvāṇā yavayasi tvāṁ eka iṣ ca chaĉçapa | indra viśvāvibhir ūtibhiḥ
8.38.1ab yajñāsya hi sthā ṛtvijā | sāṣnie vājeu kārmasu
8.38.2ab tośāśā rathrayāvāṇa | vyṛtrahāṇāparājitā
d8.38.4c āṅrāṅi ā gatam narā
d8.38.5c āṅrāṅi ā gatam narā
d8.38.6c āṅrāṅi ā gatam narā

8.39.6cd agnīḥ sā draviṇoḍā | agnir dvārā vy ūṛnte
8.40.1ab āṅrāṅi uyuvaṁ sū naḥ | sāhantā dāsatho rayim
8.40.3ab tāḥ hi mádhyaṁ bhārāṇām | āṅrāṅi adhikṣitāḥ
8.40.3cd tāḥ u kavitarvāṇa kavi | prchyāmānā sak Øvïḍatē
d8.40.3eī sāṁ dhītāṁ aśnutam narā | nābhantam anyāke same
8.40.5cd yāḥ saptābudhnam arṇa vāṁ | jihmābāram aporṇūṭa
8.40.8ab yā nū śvetāv avō divā | uccārātu ūpa dyūbhiḥ

8.41.9ab yāsyā śvetā vicākṣaṇā | tisrō bhūṁir adhikṣitāḥ
8.42.4ab ā vāṁ grāvāṇo āśvinā | dhībhīr vîprā acucyavuḥ
8.42.4cd nāṣatya sōmapīṭaye | nābhantāṁ anyāke same
8.42.5ab yāḥā vāṁ ātir āśvinā | gībhīr vîpro ājohavīt
d8.42.5cd nāṣatya sōmapīṭaye | nābhantāṁ anyāke same
8.42.6cd nāṣatya sōmapīṭaye | nābhantāṁ anyāke same

8.44.24c syāma te sumatāv āpi
8.45.5ab práti tvā śavaśi vadaḥ | girāv āpsa nā yodhiṣat
8.45.27ab satyāṁ tāt turvasa yādau | vidāno aṁhavāyymām
8.45.37cd jahā kō asmaḏ īṣate
8.45.39ab ā ta etā vacoyujā | hāṛ gṛbhēśe sumādrathā
d8.45.41ab āṁ vīḷāv indra yāt rthē | yāt pārś čūn pāṛbabṛtam

8.47.2cd paksā vāyo yāthopāri | vy āsme sārma yachata
8.47.3ab vy āsme ādhi śarma tāt | paksā vāyo nā yantana
8.48.12cd tāsamai sōmāya havīṣā vidhema | mṛēkē āsya sumatāu syāma
8.49.10ab yāthā kāṇye maghavan trasādasyavi | yāthā pakṭhe dāśavraje
8.51.1ab yāthā mānu<s sāṃvaraṇaḥ | sōmaṁ indrāpibhaḥ sutām
8.51.1cd nīpāṭithau maghavan mēdhyaṭithau | pūṣṭigau sṛṣṭigau sācā
8.51.9cd tirāś cid aryē rūsme pārīravi | tūḥhyet so aṣjye rayiḥ
yāthā mānau vivasvati | sōmaṃ śakrāpiṃhā sutām
yāthā trīte chānda indra jūjoṣasya | āyu mādayase sācā
yāthā sōmaṃ dāśāśīpre dāsonye | syūmarasām śujiṃasi
tūryāditya hāvanaṃ ta indriyām | ā tasthāv amṛtaṃ divi

yuvāṃ devā krātunā pūrvyēna | yuktā rāthena taviṣāṃ yajatrā
tagchatam nāsatyā sācibhir | idāṃṭīyaṃ sāvanaṃ pibāthāḥ
asmākam yajñīṃṃ sāvanaṃ jyuṣāṇā | pātāṃṃ sōmaṃ aśvinā didyagnṛ
pānāyyaṃ tād aśvinā kṛtāṃ vāṃ | vrṣabhō divō rājaśaḥ prthivyāḥ
sahāsraṃ śaṃsā utā ye gāviṣṭau | sārvāṃ it tāṃ upa yātā pibādhyai
ayāṃ vāṃ bhāgō nihiṃ yajatrā | imā giro nāsatyopa yātman

imāni vāṃ bhāgadhyāṇīṃ sīrata | indrāvaruṇā prāmahē suṭēṣu vāṃ
nis śidhvarī ṣadhibhir āpa āstāṃ | indrāvaruṇā mahimānāṃ āṣata
yā sīrataḥ rājasah pāṛe adhvano | yāyoṛ śātrur nākār ādeva āvate
satyaṃ tād indrāvaruṇā kṛśāṣya vāṃ | mādhyya urmīṃḥ duhate saptā vānīḥ
yā ha vāṃ indrāvaruṇā gṛhaścūtās | tābhīr dhattaṃ vājamāṇāya śīkṣatam
asmān sv indrāvaruṇā gṛhaścūtās | trībhīḥ sāptēbhīr avattaṃ sūbhās pāṭī
dindrāvaruṇā yādṛṣibhya maniṣāṃ | vācō maṭiṃ śrutām adattām āgre
dindrāvaruṇā saumanaṃsād āḍṛptaṃ | rāyās pōṣaṃ vājamāṇesu dhattaṃ

ubhā te bāhū vrṣaṇā satakrato | nī yā vājraṃ mīṃkṣātuḥ
arāṭīva cид adriva | ānu nau śūra maṃṣate
yāsya dvārā mānuṣ pitaḥ | devēṣu dhīya ānajē
asmē rudra mehānā pārvatāso | yṛṭrahātye bhārahūṭau sajōṣāḥ
hāṣṭā vājraṃ hiranyāyam
upā mā ṣad dvā-dvā | nāreḥ sōmasya hārsyā
tṛjāv indroṭā ā dade | hāṛīṛkṣasya sūṇāvī
aśvamedhāṣya rohitā
sācā pūṭākratau sanam
cētagvā cīd yā ētaṣā yuyōjate | hāṛī āndro yuyōjate
yāṃ tvāṃ vippa medhāśātāv | āgne hinōṣi dhānāya
nī tigmām abhy āṃśum | śiddh dhōtā manāv ādhi
duhānti saptākāṃ | upa dvā pāncā srjataḥ
gāva upāvātātaṃ | maḥīṛ yajñīṣya rapsūḍā
ubhā kārṇa hīraṇyāyā
indre agnā nāmaḥ svāḥ
sōmasya mitrāvaruṇaḥ | údītā śūra ā dade

ud ārāthāṃ rṭayate | yuṇjāthāṃ aśvinā rātham
nimiṣās cīj jāvīyaṣā | rāthena yātam aśvinā
tapa strīṇataṃ āṭraye | himēna grhamāṃ aśvinā
dvā sṛṣaḥ dvāḥ jāṃgmatuḥ | dvāḥ śycēva petathuḥ
aśvinā yāmahūṭam | nēdiśṭham yāmy āpyam
āvantam āṭraye gṛhāṃ | kṛṣṭum yuvāṃ aśvinā
samāṃṃ vāṃ sajātyāṃ | samāno bāndhur aśvinā
8.73.13ab  yó vāṃ rājāṁsy aśvinā | rātho viyātī rōdaśi
8.73.17ab  aśvinā sū vīcākaśād | vṛkṣāṃ paraśuṃām īva
8.77.11cd  ubhā te bāhū rāṇyā sūsaṁskṛta | rdūpe cid rdūvṛdha
8.83.7c    itā máruto aśvinā
8.84.7c    gōṣāṭā yāṣya te gīraḥ
8.85.1ab   ā me hávaṃ nāsatya | aśvinā gāchataṃ yuvām
8.85.2ab   imāṃ me stōmaṃ aśvinā | imāṃ me śṛṇutaṃ hávaṃ
8.85.3ab   ayāṃ vāṃ kṛṣṇo aśvinā | hávate vājinīvaśū
d.85.4ab   śṛṇutaṃ jaritūr hávaṃ | kṛṣṇasya stuvatō narā
8.85.5ab   chardir yantam ādābhyam | viprāya stuvatē narā
8.85.6ab   gāchataṃ dāśūṣo grhāṃ | itthā stuvatō aśvinā
d.85.8ab   trivandhūreṇa trivṛtā | rāthenā yātām aśvinā
8.85.9ab   nū me gīro nāsatya | aśvinā prāvatam yuvām
d.86.1ab   ubhā hi dasrā bhīṣaja mayobhūva | ubhā dākṣasya vācaso babhūvātuḥ
d.86.1cd   tā vāṃ viśvako hāvate tanukṛthē | mā no vi yauṣṭaṃ sakhyā mumocatam
d.86.2cd   tā vāṃ viśvako hāvate tanukṛthē | mā no vi yauṣṭaṃ sakhyā mumocatam
d.86.3ab   yuvām hi śnā puruhūjamāṃ edhatūṃ | viṣṇāpēvādādāthrū vāsyaiṣṭaye
d.86.3cd   tā vāṃ viśvako hāvate tanukṛthē | mā no vi yauṣṭaṃ sakhyā mumocatam
8.87.1ab   dyumni vāṃ stōma aśvinā | kṛvir nā sēka ā gataṃ
d.87.1cd   mádhvāḥ sutāsyā sā divi priyō narā | pāṭāṃ gaurāv ivērīne
8.87.2ab   pibataṃ gharāṃ mādhumantam aśvinā | ā barhiḥ sīdamaṇ narā
d.87.2cd   tā mandasānā māṇuṣo duroṇā ā | nī pātaṃ vēdasā vāyāḥ
d.87.3cd   tā vartir yātam īpa vṛktābarhiṣo | jūṣṭāṃ yaṁjanām diviṣṭiṣu
d.87.4ab   pibataṃ sōmaṃ mādhumantam aśvinā | ā barhiḥ sīdamaṇ samāt
8.87.4cd   tā vāvṛdhānā īpa sūṣtuṭiṃ divō | gantāṃ gaurāv ivērīnaṃ
d.87.6cd   a nūnaṃ yātam aśvinā | āśvebhīḥ pruṣṭāpsubhiṣ
d.87.7cd   dāsṛa ṭhiranyavartanī subhas paṭī | pāṭāṃ sōmaṃ tāvṛdhā
d.87.8cd   tā valgu dāsṛa purudānṣasā dhiyā | aśvinā śruṣṭy ā gataṃ
8.91.1ab   kanyā vār avāyatī | sōmamāpi sruṭāvidat
d.91.2ab   asāu yā ēṣi vīrakō | grhām-grḥam vīcākaśad
8.91.6ab   asāu ca yā na urvārā | ād imāṃ tanvān māma
8.93.24ab   ihā tyā sadhamādyā | hāri hiraṇyakeṣyā
d.94.2c    sūryāmāśa dṛšē kāṃ
d.94.4c    utā svarājo aśvinā
8.96.14cd  nābhō nā kṛṣṇam avatasthvāṃśam | īsyāmi vo vṛṣaṇo yūdhyatājāu
8.97.2cd   yājamāne sunvati dākṣinaṇvati | tāśmin tām dhehi mā paṇāu
d.97.14cd   tvād viśvāni bhūvanāṇi vajrin | dyāvā rejeśe pṛthivī ca bhīṣā
d.98.9ab   yuñjānti hārī iṣirāṣya gāthayā | urāu rātha urūyuge
8.98.9c    indravāhā vacovyūjā
8.99.6ab   ānu te sūṣmaṇa turāyantam īyatuḥ | kṣonī śiṣum nā mātārā
8.101.1cd yó núñam mitrāvāruṇāv abhiṣṭaya | ācakrē havyādātaye
8.101.2ab vārśiṣṭhaksatā urucākṣasā nárā | rājānā dirghaśrūttamā
8.101.2cd tā bāhūta nā daṁsānā ratharyataḥ | sākām sūryasya raśāṁbhīḥ
8.101.3ab pra yō vāṁ mitrāvāruṇā | ajirō dūtō ádravat
8.101.7cd ubhā yātaṁ nāsatyā sajōsā | práti havyānī vītaye
8.101.8cd prācīṁ hōtrāṁ pratirāntāv itaṁ narā | grṇānā jamādagnīnā
8.101.14cd bhṛḥā dha tASThau bhūvanesv antāḥ | pávamāno harita ā viveśa
8.102.14ab yāsya tridhātv āvṛtaṁ | barhīs tASThāv āsāṃdinam
8.103.2cd ānu mātāraṁ pṛthivīṁ vi vāvrte | tASThāu nākasya sānavi
8.103.3cd sahasrasāṁ meDHāsāTāv iva tmāṇā | agnīṁ dhībhīḥ saparyata
8.103.11ab ùdītā yó nīdītā vēditā vāsv | ā yajñīyo vāvārtati

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9.5.6c nāktoṣāsā nā darśatē
9.5.7ab ubhā devā nṛcākṣasā | hōtārā dāivyā huve
9.7.7ab sā vāyūṁ īndram aśvinā | sākām mādēna gachati
9.7.8ab ā mitrāvāruṇā bhāgaṁ | mādhvaṁ pavanta ūrṇayaḥ
9.8.2ab punānāsās camūsādō | gāchanto vāyūṁ aśvinā
9.9.3ab sā sūnūr māṭārā śucir | jātō jātē arocayat
9.9.3c mahāṁ mahī ṛtāvṛdhā
9.10.6ab āpa dvārā maṭṇāṁ | pratnā ṛṇvantī kārvaḥ
9.10.8ab nābhā nābhīṁ na ā dade | cākṣuś cit śūrye sācā
9.11.5cd mādhāv ā dhāvataṁ mādhu
9.12.3ab madacyūt ḷetṣi sādane | sīndhor ūrṇā vipaścit
9.12.4ab divō nābhā vicakaśanō | āvyo vāre mahīyate
9.13.9c yōnāv rtāsyā sūdata
9.14.1ab pārī prāśiṣyadat kaviḥ | sīndhor ūrṇāv ādhi śrītāḥ
9.18.5ab yā imē rōdasī mahī | sāṇa māṭāreva dōhate
9.19.2c īśāṇā pipyaṭaṁ dhiyāḥ
9.21.3c sīndhor ūrṇā vy ākṣaran
9.25.3ab sāṁ devāṁ śobhate vṛṣā | kaviṁ yōnāv ādhi priyāḥ
9.26.5ab tāṁ sānāv ādhi jāṁyāyo | hárīṁ hinvantu ādribhiḥ
9.28.3ab esā devāḥ śubhāyate | ādhi yōnāv āmartyaḥ
9.31.5c vārśiṣṭhe ādhi sānāvi

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9.37.4ab  sā tritasyādhi sānavi | pávamāno arocayat
9.39.4c  sīndhor ūrmā vy ākṣarat
9.39.6c  yōnāv rūṭasyā śūdana
9.46.4ab  ā dhāvata suhaṣṭyā | śukrā grbhaṁta manthīnā
9.50.2c  yād āvya ēsi sānavi
9.62.8c  sīdan yōnā vaneśv ā
9.62.15c  vir yōnā vasatāv iva
9.63.8ab  āyuṭa sūra ētaṇma | pávamāno manāv ādhi
9.63.27c  prthivyā ādhi sānavi
9.65.16ab  rājā medhābhīr ētyate | pávamāno manāv ādhi
9.66.8c  vipram ājā vivāsataḥ
9.66.9ab  mrjānti tvā sām agruvo | āvye jīrāy ādhi śvāṇi
9.66.18ab  tvāṃ soma sūra ēṣas | tokāsya sātā tanūṇam
9.68.3ab  vi yō mamē yamyā samyata mádaḥ | sākanyvṛdha pāyasā pinvad ākṣitaḥ
9.68.4ab  sā māṭāra vicāraṇ vājāyaṇ apāḥ | prā médhīraḥ svadhāyā pinvate padāṃ
9.68.5ab  sāṃ dākṣena māṇasa jāyate kavīr | rtasya gārbo nihito yamā parāḥ
9.68.5cd  yūnā ha sāntā prathamāṃ vī jajñatur | guhā hitām jānīma nēmam ūdyatam
9.70.2ab  sā bhikṣamāno amṛtasya cāruṇa | ubhē dyāvā kāvyenā vī saśrathe
9.70.4cd  vratāṇi pāṇo amṛtasya cāruṇa | ubhē nṛćāksā ānu paśyate vīsau
9.70.6ab  sā māṭārā nā dāḍṛśaṇa usriyo | nānadd eti marūtāṃ iva svāṇaḥ
9.70.8ab  śucīḥ punaḥaṃ tanvāṃ arepāsām | āvye hārī ny adhāvīṣṭa sānavi
9.71.8ab  tveśāṃ rūpāṃ kṛute vārṇo asya sā | yātrāśayat sāmrītaś śedhati sridhāḥ
9.72.6cd  sāṃ ṣāvvo matāyo yanti samyāta | rtasyā yōnā sādane punarbhūvaḥ
9.72.7ab  nābhaḥ prthivyā dharuṇo mahō divō | apāṃ ūrmāu śindhuśv antār ukṣiṭīḥ
9.73.1ab  śrākve drapsāsa dhāmatāḥ sāṃ asvaran | rtasya yōnā sāṃ aranta nabhayaḥ
9.73.2ab  samyāk samyaṅco mahiśa aheṣata | sīndhor ūrmāv ādhi venā avīvipan
9.75.4ab  ādribhiḥ sutō matibhiḥ cānohanaḥ | prarocayōn rōdaśī māṭārā śucīḥ
9.79.4ab  divi te nābhaḥ paramō yā ādade | prthivyās te ruruḥuḥ sānavi kṣipaḥ
9.80.3ab  ēndrasya kuksa pavate madintama | ūrjaṃ vāśaṇaḥ śrāvase sumaṅgalaḥ
9.81.4cd  bhāsāṭir marūto vāyūr aśvinā | tvāṣṭā savīta suyāmā sārasvāti
9.82.3ab  parjānyaḥ pita mahīśasya paṃnaḥ | nābhaḥ prthivyā girīṣu kṣayaṃ daḍhe
9.82.4ab  jāyeva pāṭyāv ādhi śeva maṃhase | pājṛyāḥ gṛbha śṛṣṭih brāvīmi te
9.84.1cd  kṛdhī no adya vārīvaḥ svastimād | urukṣitāu gṛṣṭhi dāivyam jānam
9.84.2ab  ā yās tathāu bhūvānāṁ āṁartiyo | visvāni sōmaḥ pāri tāny arṣatī
9.85.10cd  āpsū drapsām vāṉṛdhānāṁ samudrā ā | sīndhor ūrmā mádhumantam pavitra ā
9.85.12cd bhānūḥ śukrēṇa ṣociṣā vy ādyaut | prāṛūrcad rōdasī mātārā śucīḥ
9.86.3cd vṛśā pavitre āḍhi sāno avyāye | sōmah punāṇa indriyāya dhāyase
9.86.6cd yāḍī pavitre āḍhi mrjyāte hārīḥ | sāṭṭā ni yōnā kalāśeṣu śidati
9.86.8cd ādhy asthāt sāṇu pāvamāno avyāyaṁ | nabhā prthivyā dharūṇo mahō divāḥ
9.86.25cd apām upāshte āḍhy āyāvāḥ kavīṁ | rtāsyā yōnā mahiśāḥ aheṣata
9.86.42cd dvā jānā yātāyann antār ṯyate | nārā ca śaṁsaṁ dāivyam ca dhartāri
9.87.7ab eśā yayau paramād antār ādrelḥ | kūcīt satīr ūrvē gā viveda
9.88.2cd ād īṁ vīśvā nahuṣyāṇi jātā | svārṣṭā vāna ūrdhvā navanta
9.88.3ab vāyūr nā yō niyūtvāṁ īṣṭāyāmā | nāsatyeva āvā ō śāṃbhaviṣṭhaḥ
9.91.1ab āsārjī vākvā rāthyhe yāṭhājāu | dhiyā manōtā prathamō maṇiṣi
9.91.1cd dāsa svāsāo āḍhi sāno āvye | ājanti vāṁnih śadānāṁ ācha
9.92.2ab ācāḥ nṛčākṣā asarat pavitre | nāma dādāhāṇaḥ kavīr asya yōnau
9.92.4cd dāsa svadāhābhīr āḍhi sāno āvye | mrjānti tvā nādyāḥ saptā yahvīḥ
9.94.4cd śrīyāṁ vāsānāṁ amṛtatvām āyān | bhāvanti satyāḥ samithā mitādrau
9.95.4ab tāṁ marmṛjānāṁ mahiśāṁ nā śānāv | amśūṁ duhanty uksāṇaṁ giriṣṭhāṁ
9.96.10ab sā pūrvyō vasuvij jāyamāno | mrjānō apūsā duduhānō ádrau
9.96.13ab pāvasva soma mādhumāṁ tṛāvā | apā vāsāo āḍhi sāno āvye
9.96.14ab vrśṭiṇy divāḥ śatādhāraḥ pāvasva | sahasrasā vāṭyāu ṅevāvītāu
9.97.2cd ā vacasva camvōḥ pūyāmāno | viçaṃṣoḥ jāṛvīr ṅevaḥvītāu
9.97.3ab sām u priyō mrjyāte sāno āvye | yaśāstaro yaśāsāṁ kṣāito asmē
9.97.12cd indur dhārmāṇy rtūthā vāsāno | dāsa kṣipo avyata sāno āvye
9.97.13cd indrasyeva vagṅr ā śnyā ājāu | pragcetāyann arṣati vācam ēmāṁ
9.97.16ab juṣṭvī na indo supāthā sugāṇy | urāu pāvasva vārīvāṁsi kṛṇvān
9.97.16cd ghanēvā viṣvag duritāṁ vighnāṁ | āḍhi śnūnā dhanva sāno āvye
9.97.19ab jūsto mādāya devāṭāta indo | pārī śnūnā dhanva sāno āvye
9.97.19cd saḥāsradhāraḥ surabhir ādadbhaḥ | pārī svrava vājasātau nṛṣāhye
9.97.20ab arasmāṇo yē ’rathā āyuktā | ātyāso nā rasṛjānāsā ājāu
9.97.33ab divyāḥ suarpnō ’va caṣṣi soma | pinvan dhārāḥ kārmanāḥ ṅevaḥvītāu
9.97.40cd vṛśā pavitre āḍhi sāno āvye | bhṛhāt sōmo vāvrdrhe suvāṇā īnduḥ
9.97.42ab mātsi vāyūṁ īṣṭaye rādhahe ca | mātsi mitrāvāṛūṇaḥ pūyāmānaḥ
9.97.49ab abhi vāyūṁ vīṭy āṛṣā graṇāo | abhi mitrāvāṛūṇaḥ pūyāmānaḥ
9.99.6cd pāśāu nā rēta ādādhat | pāṭīr vacasyate dhiyāḥ
9.102.7ab saṃcīne abhi tmānā | yahvī rtāsyā mātārā
9.108.2ab yāsya te pītvā vṛṣabhō vṛṣāyāte | asyā pīṭā svrvidāḥ
9.108.14cd ā yēna mitrāvāṛuṇaḥ kārmanāḥ | ēndram āvase mahē
9.109.18ab prā soma yāhi | āndrasa kukṣā
9.111.3fg vājraś ca yād bhāvatho ānapacyutā | samāṭsv ānapacyutā
dh
9.112.4cd śeṇo rōmaṇvantau bhedāu | vār in maṇḍūka ichati

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10.1.6ab sa tu vastrany adha pesanami | vaso no agnir nabh prthivyah
10.1.7ab ai hi dyavaprthivy agna ubhe | sadha putro na matarat tatanka
10.4.6ab tanutyajeva taksara vanargu | rasanabhir dasabhir abhy adhitam
10.6.1ab ayam sa yasa yarman avobhir | agner edhate jaritabhisau
10.6.3ab ise yoi visvasya devaviter | ise visvayur uasaso vyustau
10.6.3cd ai yasmin manah havimsy agnav | ariyaratara skabhnati suisaih
10.8.3cd asya patmann arushir asvabhindna | rtasya yonau tanvo juvanta
10.10.4cd gandharvo apsv apy ca yosha | sa no nabhih paramam jam tam nau
10.10.5ab garbhe nu nau janit dampaati kar | devas tvasga savitish visvarupa
10.10.5cd nakir asya pra minanti vratani | vedu navi asya prthivi uta dyauh
10.10.7ab yamasya ma yamyam kama agan | sanamne yonau sahasseyaya
10.10.9cd diva prthivyam mithuna sambhandhu | yamrr yamasya bibhryaid ajami
10.11.6ab ud iraya pitara jara abhagam | iyakshati harityo hrtita isyati
10.12.1ab dyavha ha kshama prathamete rtena | abhisrave bhavatah satyavaca
10.12.4cd ah yad dyivo sunthinim ayan | madhva no atra pitara siitam
10.12.7cd syure jyotir adadhur masry aktun | pari dyotanim carato ajasra
10.13.3cd aksharena prati mima etam | rtasya nabhav adhi sam punami
10.14.6cd tesam vayam sumtaw yaunjyamam | api bhadrre saumanasa syama
10.14.7cd ubha rajasva svadhaya madanta | yamam paityayi varauna ca devam
10.14.10ab ati drava sarameyau svanau | caturakshau sabalau sadhuna patha
10.14.11ab yau te svanau yama rakshitrau | caturakshaus pathiraksini nrcaksasau
10.14.12ab urinashav asuptupa udumbalau | yamasya dutau carato janaam anu
10.14.12cd tav asmabhyaam draysye suryaya | punar dhatam asum adheyh bhadrham
10.17.2cd utasvinav abharad yat tad asid | ajahad u dvau mithuna saranyu
10.19.1cd agnihoma punarasva | asme dharrayatam rayim
10.19.3ab punar eta ni vartantam | asmin pusyanyu goptau
10.22.4ab yujo ano asva vatasya dhunii | devo devasya vajriva
10.22.5ab tvam tyaa cid vataasyasvagga | traja umanavanahadyai
10.22.6ab adha gmantoana prchate vam | kardthaa na a grham
10.23.2ab harfi nu asya yaa vane vide vasa | indro maghair maghava vrtrahah bhuvat
10.24.4ab yuvam sakrak mayavina | sanve nir amantham
10.24.4cd vimadena yad nila | nasyatya niramanitham
10.24.5cd nasyatya abruvan devah | punar a vahatad iti
10.24.6cd ta no deva devatyaa | yuvam madhumatas krta
10.25.9ef yudhyamanas tokasau | vivaksha
10.26.1cd  pra dasrā  niyūdratāḥ  |  pūṣā  aviṣṭat māhinaḥ
10.27.3cd  yadāvākhyaḥ tat samārāṇaṁ  ēṛgī̊vad  |  ād id dha me  vrśabhā  pra  bruvanti
10.27.13ab  pattō  jagāra  pratyāṇca  atī  |  śīrṇā  śīrāḥ  prāti  dadhau vārūtham
10.27.15ab  saptā  vīrāsō  adhārād  ūd  āyann  |  aṣṭottarattāt  sām  ajagmīrān  te
10.27.17cd  dvā  dhānum  bhṛatīṁ  apsv  āntaḥ  |  pavitavantā  carataḥ  punantā
10.27.20ab  etāu  me  gāvau  pramarāsya  yuktāu  |  mō  śu  pra  sedhīr  mūhīr  in  mamandhi
10.27.23cd  trāyas  tapaṇī  prṛthvīṁ  anūpā  |  dvā  bhṛukām  vahataḥ  pūrīṣam
10.29.1ab  vāne  nā  vā  ny  ādhyāyī  cakānā  |  chūcīr  vām  stōmo  bhuranaṇāv  ajetgāḥ
10.29.2ab  pra  te  asyā  uṣāṣaḥ  prāparasyā  |  nṛtau  syāma  nṛtamasya  nṛnām
10.31.6cd  asyā  sānīḷā  āsurasya  yōnau  |  samānā  āh bhāraṇe  bibhramāṇaḥ
10.32.1ab  pra  sū  gmāntā  dhiyasaṇāsya  sakṣāṇi  |  varēbhīr  varām  abhī  sū  prāśdataḥ
10.34.14cd  nī  vo  nū  manyūr  viśaṭām  ārāṭīr  |  anyō  babhrūṇāṃ  prāstau  nī  āstu
10.35.3ab  dyāvā  no  adyaḥ  prṛthvī  ānāgasa  |  mahīḥ  trāyetāṁ  suvitāya  mātārā
10.35.6cd  āyuṣkāṭām  aśvinā  tūṭijīṁ  rāthām  |  svasty  āgniṃ  samdhānām  īmahe
10.35.11cd  bhṛaspaṭīṁ  pūṣānaṃ  aśvinā  bhāgaṃ  |  svasty  āgniṃ  samdhānām  īmahe
10.35.14ab  yāṁ  devāsō  ‘vatha  vājasātāu  |  yāṁ  trāyaḍhve  yāṁ  pippṛthāyī  āṃhaḥ
10.36.1ab  uṣāśānāktā  bhṛati  supēṣasā  |  dyāvākṣaṇāma  vāruṇo  mitrō  aryamaṇā
10.36.2ab  dyāus  ca  naḥ  prṛthvī  ca  prāctesā  |  rāvārī  rakṣatām  āṃhāso  rīśāḥ
10.36.6ab  divisprśaṁ  yajñām  asmākām  aśvinā  |  jirādhvarāṃ  kṛṣṇatām  sumnām  īṣṭāye
10.37.2ab  sā  mā  satyōkṛtiḥ  pāri  pātu  viśvāto  |  dyāvā  ca  yātra  tātānān  āhānī  ca
10.38.1ab  asmin  na  indra  prṛṣṭutau  yāsasvati  |  śīmīvati  krāndasī  prāva  sātāye
10.38.1cd  yātra  goṣṭāt  dhṛṣṭeṣu  khādiṣu  |  viṣvak  pātanti  didyāvo  nṛṣāhye
10.39.1ab  yō  vām  pāṛimā  suvīrā  aśvinā  rātho  |  dośām  uśāso  hāvya  havismatā
10.39.2cd  yasāsām  bhāgaṃ  kṛṇatam  no  aśvinā  |  sūmaṃ  nā  cărum  mahāhātva  nas  kṛtām
10.39.3ab  amājūras  cid  bhavatoh  yuvām  bhāgo  |  anāśōs  cid  avitrārāpamāsya  cīt
10.39.3cd  andhāṣya  cil  nāṣatya  kṛṣāsa  cīd  |  yuvām  id  āhur  bhiṣājā  rutāsya  cīt
10.39.5ab  puranā  vāṁ  vīryā  pra  brava  jāne  |  ātho  hāsathur  bhiṣājā  mayobhūvā
10.39.5cd  tā  vāṁ  nū  nāvyāv  āvase  kārāmahe  |  ayāṃ  nāṣatya  śrād  arīr  yāṭhā  dādhat
10.39.6ab  iyaṃ  vāṁ  ahve  śṛṇutaṃ  me  aśvinā  |  putrayeva  pitarā  māhyāṃ  śikṣatam
10.39.9ab  yuvām  ha  rebham  vrṣanaṇā  guhā  hitām  |  ād  aiyataṃ  manṛvāṃsam  aśvinā
10.39.10ab  yuvām  svetām  pedāve  ‘śvināsvam  |  navābhīr  vājair  navafī  ca  vājīnām
10.39.11ab  nā  tām  rājānāv  adite  kūtaś  canā  |  nāṃhō  āsnoī  duritāṃ  nākīr  bhayaṃ
10.39.11cd  yām  asvinā  suhabā  rudravartanā  |  purorathāṃ  kṛṇadhāḥ  pātīyaḥ  sahā
10.39.12ab  tā  vartīr  yātam  jayuṣa  vī  pārvatam  |  āpivatam  śāvaye  dhenuṃ  aśvinā
10.39.13ab  etām  vāṁ  stōmām  aśvināv  akarma  |  ātaksāma  bhṛgavo  nā  rātham
10.40.1ab  rātham  yāntanā  kūha  kō  ha  vāṃ  naraḥ  |  prāti  dyuṃantaṃ  suvitāya  bhūṣati
10.40.2ab  kūha  svid  dosā  kūha  vāstor  aśvinā  |  kūhābhīptvaṃ  karataḥ  kūhōṣatuh
10.40.3ab  prātār  jaretar  jaraṇēva  kāpyāyā  |  vāstoro-vāstor  yajatā  gachatho  grham
10.40.3cd  kāsya  dhvasrā  bhavatāh  kāsya  vā  naraḥ  |  rājaputraṇeva  sāvānāva  gachathau
10.40.4ab  yuvām  mṛgēva  vāraṇaṇā  mṛnganyavo  |  dosā  vāstoro  haviṣā  ni  havyāmahe
10.40.4cd  yuvāṃ  hōtrām  ṛṭhāḥ  jūhvatē  naraḥ  |  iṣam  jānāyaḥ  vahathau  śubhas  patī
10.40.5ab yuvāṃ ha ghōśā páry aśvinā yatī | rājña ūcē duhitā prchē vāṃ nara
10.40.6ab yuvāṃ kaviś śthāḥ páry aśvinā rāthāṃ | viśo nā kūtsō jaritūr naśāyatathā
10.40.6cd yuvōr ha mākṣā páry aśvinā mādhvī | āśā bharahta niṃkṛtām nā yōsanā
10.40.7ab yuvāṃ ha bhūyāṃ yuvām aśvinā vāsaṃ | yuvāṃ śiṃjāram usānām upārathūḥ
10.40.8ab yuvāṃ ha kṛṣāṃ yuvām aśvinā sayūṃ | yuvāṃ vidhāntaṃ vidhavāṃ urusyathāḥ
10.40.8cd yuvāṃ sanibhya stanāyantam aśvinā | āpa vrajām īṛṇuṭahaṃ saṭptāṃ
10.40.11cd priyōśriyasya vrṣabhāsya reṭīno | grham gamemāśvinā tād uśmasi
10.40.12ab ā vāṃ agan sumatir vājīnavasū | ny aśvinā hṛtśū kāṃśī ayanṣata
10.40.12cd ābhūtaṃ gopaś mithuṇā subhas paṭī | priyā arāṃṇo dūryāṇi aśīmahi
10.40.13ab tā mandasānā mānuṣo duroṇā ā | dhattāṃ rayīṃ sahāvīṃ vacasyāve
10.40.14ab kvā svid adyā katamāsv aśvinā | viṃśū dasṛṇā mādayete subhās paṭī
dā
10.41.1cd pārjīmāṇaṃ vidatāyāṃ suvṛkṛtibhir | vayāṃ vyūṣṭā uṣāśo havāmahe
10.41.1ab prātaryuṣāṃ nāśayāḍhi tiṣṭhāthaḥ | prātaryāvāṇaṃ madhuvāhanam rāthām
10.41.2cd vīḍī yēṇa gācathā yāyārīr nara | kīrēś cid yājīṃ yōṭhrmaṃ aśvinā
dvā
10.41.3cd viprasya vā yāt sāvanāni gācatho | ātā ā yāṭmaṃ madhupēyam aśvinā
dvā
dvā
10.44.2ab suṣṭhānāṃ rāthaḥ suyāmā hārī te | mimyākṣa vājro nṛpate gābhastau
10.44.9cd asmnā sū te săvane avst okyāṃ | sutaḥ iṣṭāu mahavan boḍhy āḍbhagāḥ
dā
dā
dā
dvā
10.45.10cd priyāḥ sūrye priyō agnā bhavāty | ū jātēna bhīnādād ūj jānitvaiḥ
10.46.6ab nī pastyāṣu trītā stabhūyān | pārivīto yōnau sīd vān antaḥ
10.46.9ab dyāvā yāṃ agniṃ prthīvī jānīṣṭam | āpas tvāṣṭā bhṛgavo yāṃ sāhobhiḥ
dvā
dvā
dvā
dvā
10.48.6ab ahāṃ etāṃ chāvvasato dvādvā | ṃdṃmaṃ yē vājraṃ yudhāyē kṛṇyata
dvā
dvā
dvā
dvā
10.48.7ab abhīdāṃ ekam ēko amśi niṣṭāl | abhī dvā kīm u āyāḥ karanti
10.49.2cd ahāṃ hārī vṛṣanā vivrata ragḥū | ahāṃ vājraṃ săvase dhrṣṇv ā dade
10.51.2cd kvāha mitrāvaruṇā kṣiyanty | agnṛ vīśvāḥ samidha devayāṇīḥ
10.52.2cd āhar-ahar aśvinādhvaryaṃ vāṃ | brahmāṃ saṃd bha vāt saḥūtīr vām
10.53.1cd sā no yakṣad devatāṭa yaḥyān | nī hi śāṣad āntaraḥ pūrvo amśāt
10.59.1ab prá tāry āyuḥ pratarāṃ nāvīya | sthātāreva kratmataḥ rāthasya
10.59.8ab śam rōdaśi subāṁdhahe | yavṛṛḥ ṭāṣya matārā
10.60.6ab agāṣṭasya nādbhyāḥ | sāpī yunakṣi rōhitā
10.61.1ab idām itthā ráudraṃ gūrtāvāca | brāhma kṛtvaśa śacyāṃ antār ājāu
10.61.1cd krānā yād asya pitārā maṃhaneṣṭhāḥ | pārṣat pakhē āhann ā saptā hōṭṛn
10.61.3ab māno nā yēṣu āvaneṣu tigmām | vīpaḥ śacyā vanuthā drāvānta
10.61.3cd ā yāḥ śāryābhīs tuvinśmyo asya | āśrīṇāṭādiśam gābhastau
10.61.4ab kṛṣṇaḥ yād gōṣy aruṇuṣa śīdād | divō nāpātśāvinā hūve vām
10.61.4cd vīṭāṃ me yājīṃ ā gataṃ me ānaṃ | vavanvāṁsā nēsām āṃrādadhrū
10.61.6cd manānāg reto jahatur viyānta | sānau niṃktaṃ suṃkṛtāsya yōnau
10.61.8ab sā ṃ vrṣaḥ nā phernam asya ājāu | śmad ā pāraid āpā dabhrācēṭaḥ
dvā
dvā
dvā
dvā
10.61.15ab utaḥ tā me ráudrāv archimanta | nāṣayāv indra guṭāyē yājādhyāi
10.61.15cd manusvād vṛktābarhiṣhe rārāṇa | mandū hitāparyasā vīkṣu yājyā
dvā
dvā
dvā
dvā
10.61.17cd sāṃ yān mitrāvaruṇa vrṣā ukthāir | jyēṣṭheḥpīr aṃrāṃnaṃ vārūṭhāḥ
dvā
dvā
dvā
dvā
10.61.22cd rākṣa ca no mahānāḥ pāhi sūṛṇ | anhāsas te harivo abhīṣṭau
10.61.23ab ādha yād rājānā gāviṣṭau | sārat saranyūḥ kārāve jaryanuḥ
10.61.24ab ādha nā asya jenasya puṣṭau | vrthā rebhanta ṣmaha tād ū nū
10.61.24cd saranyūḥ asya sūnur āśvo | vipraś cāśi śravasā ca sāṭau
10.62.4ab ayaṃ nābhā vadati valgū vo grhe | dvāpurṭā ṛṣayas tāc chṛpotana
10.62.10ab utā dāsā parivīṣe | smādīṣṭi goparīṇāsā
10.62.11ab sahasradā grāmaṇīr mā riṣaṇ mānuḥ | sūryenāṣya yatamānaītu dākṣiṇā
10.63.14ab yāṃ devāsō 'vatha vājaṣṭau | yāṃ śūrasāṭā | maruto hitē dhānē
10.64.3ab nārā vā śaṃsāṃ puṣāṇam āgohyaṃ | agnim devveddham abhy ārcase girā
10.64.3cd sūryāmāsā candrāmāsā yamāṃ divi | tritaṃ vātam uṣāsam aktum aśvinā
10.64.5ab dākṣasya vādite jāmanni vratē | rājānā mitrāvārunā vivāsasi
10.64.6cd sahasrasā medhāsātav iva tmānā | mahō yē dhānaṃ smithēṣu jabhrērē
10.64.11ab rāvah śandaṭṣṭau pitumāṇ iva kṣāyo | bhadrā rudrāṃ marutāṃ upastutiḥ
10.64.13cd nābhā yātra prathamāṃ samānāsāmahe | tātra jāmitvām āditir dadhātu naḥ
10.64.14ab tē hi dyāvāpṛthiḥ māṭārā mahī | devī devān jāmmanā yajñīye itāḥ
10.65.2ab indrāṃ vṛtrahāyeṣe saṭpaṭī | mithō hinvinā tavnā sāmokasā
10.65.5ab mitrāya śikṣa vāruṇyāya daśūṣe | yā samrāmā mānasā nā prayūcahaṭaḥ
10.65.5cd yāyor dhāma daśūmaṃ rōcate bhād | yāyor ubhē rōdasī nādhasī vrtau
10.65.8ab parikṣitā pitāraḥ pūrvajāvarī | rāṣya yōnā kṣayaṭaḥ sāmokasā
10.65.9ab parjanyaśātā vṛṣabhā puriṣṭaḥ | indravāyū vāruṇo mitro aryamā
10.65.10ab tvāstāraḥ vāyūṃ rbhavo yā ṽohate | dāivyā hōtārā uṣāsam svastaye
10.65.12ab bhujyūm āṃḥhasaṃ pîprtho nīr aśvinā | śyāvaṃ putrāṃ vadhrimatāy ājinvatam
10.66.5ab śaṃsāṇ vēṃbhiḥ vāruṇo dhṛtvraṭaḥ | pūṣa vīṣur mahimā vāyūr aśvinā
10.66.6cd vṛṣaṇā dyāvāparthiḥ rtāvarī | vṛṣaḥ parjanyo vṛṣaṇo vṛṣastubhaḥ
10.66.7ab anugrāmā vṛṣaṇā vājaṣṭateye | puruprastāṭa vṛṣaṇā upa bruve
10.66.7cd yāv ijrē vṛṣaṇo devavyayāyā | tā naḥ śarā trivārūtham vi yaṃsataḥ
10.66.10ab dhartāro divā ṛbhaṇaḥ suhṣtā | vītāparjanyā mahiśāṣya tanyatōḥ
10.66.13ab dāivyā hōtārā prathamāḥ purōhitā | rāṣya pānthām āṅv emi sādhuyā
10.67.4ab avō dvābhyaṃ paraḥ ēkāy āgā | guḥā tiṣṭhayaṅ āṃṭatsya sētau
10.67.9cd bhṛhaspaṃ çrāṃsaṃ śūrasāṭau | bhāre-bhare āṅu madema jiṣṭuṃ
10.68.2cd jāne mitrō nā dāmpatāḥ anakti | bhṛhasate vājayaśūṇiḥ ivājau
10.68.10cd anāṅukṛtyām apunāṃ caśa | yāt sūryāmāsā mithā uccarātaḥ
10.70.6ab devī divo duhitārā suśilpē | uṣāsāṅktaḥ sadatāṃ nī yōnau
10.70.6cd ā vāṃ devāsa uṣati uṣanta | urāu śidantu subhage upāsthe
10.70.7cd purōhitāṛt vṛtvāya yajñē asmin | viduṣṭaṛaḥ drāvjam ā yajethām
10.72.8ab aṣṭāu putrāśo āditer | yē jātās tanvāsā pari
10.73.3ab ṛṣvā te pāḍā prā yaj jīgaṣy | āvardhanā vājaḥ utā yē cīd ātra
10.73.3cd tvāṃ indra śaṃśvṛkān saḥsāram | āsān daḥiṣe aśvinā vavṛtyāḥ
10.73.4ab saṃmā nūṁrīr ṻpā yāsi yajnāṃ | ā nāṣatyā sakhyāya vakhṣī
tvāṃ etāni pārpiṣe vē nāma | ṣāna ṣrā daḥiṣe gābhastau
10.74.1cd ārvanto vē yē rayimāntaḥ sāṭau | vanūṃ vē yē susruṇaṃ susṛuto dhūḥ
10.74.3ab iyāṃ esām amṛtāṃm gīṃ | sarvaṭātā yē kṛpaṇanta rātmā

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10.75.4cd  राजेवा युधवा नयाति स्वमै  |  याद आसाम ग्राम ग्राम ग्रामम प्रवातीज निकासी
10.75.9ab  सुक्हाम राधामुयुं युजु युजु युजु सिन्धुअम |  तेना वाजाम नुमार मस्नाग्न आयाल आयाल
10.76.1cd  उभेयाय नाही साधु साधु राहु साधु |  साधु-साधु सरियसयाता उद्धिदाः
10.79.4ab  तात वाम ता रोडाौँ प्रा ब्रावीम |  जयामनो मातरा गारभो आति
10.82.6cd  आजस्या नाभाय अध्य आध्य हर्पताम |  यास्मिन विश्वाम् ब्याखुनाय तस्थाह
10.83.7cd  जुहोमि ते दहरुनाम माध्यो ग्रामम् |  उभा उपायसु प्राथमाः पिबाम
10.85.8cd  सुर्यायाः अस्वना वराः |  आग्नि आस्ति पुरुगवाह
10.85.9ab  सोमो वधुयुत्र अभावड |  अस्वनास्तम उभायाः वराः
10.85.10cd  शुक्रायाः अनायाः अस्वनाः |  याद आयात सुर्याः ग्रहुम
10.85.11ab  रक्षम्भयाय अभिहिताम |  गावू तेसं मानावू आताः
10.85.14ab  याद आस्वनाः प्रचमानाय अवाताः |  त्रिक्रिया वहातुम सुर्यायाः
10.85.14cd  विश्वद्वेस्त अद्व ताम आजानन |  पुत्राः पिताराः अव्युष्म पुषाः
10.85.18ab  पुर्वगपारम् चरतो मायायाताय |  शिषु क्रियात्ताः पारी यादो वंधवराम
10.85.24cd  रात्स्या योनाः सुक्रात्स्या लोके |  आर्यात्मक त् अहाः पात्याः दधामी
10.85.26ab  पुषाः त्वेषो नायात हास्ताग्रहम |  अस्विना त्वा प्रा वहाताम राथेन
10.85.42cd  क्रियात्ताः पुत्राई नाण्यात्तिभीर |  मोदमानाय म्स्वे ग्रेः
10.85.47ab  सान्तानाय विश्व देवाः |  सान्तो ह्रदयायिन नादू
10.85.47cd  सान्त मातरीसवू सान्त धजात |  सान्तू देशत्र दधातु नादू
10.86.14cd  उताहाम आदिद् पिवा आदि |  उभाः कुक्तिप्रणांति मे
10.86.16ab  ना सेन्या यस्या रामबाते |  अन्तारा सक्त्याः कप्यत
10.86.17cd  सेन शे यस्या रामबाते |  अन्तारा सक्त्याः कप्यर
10.87.3ab  उभोभयावत्त्युपा द्वेहि दाम्यत्राः |  हीम्मराह सिशानो 'वराम पारम् चा
10.87.13ab  याद आग्ने अद्या मिथुनाः सापतो |  याद वाचस त्रपातं जनायात्ता रेखाः
10.87.24ab  प्रायः आग्ने मिथुनाः दहा |  यातुदानाः किमीदनाः
10.88.1ab  हावी पांतम आरामण स्वार्यो |  दिवि प्रस्य अहुताम जुस्ताम अग्नाः
10.88.2ab  गृहम् गृहा गृहान्त गृहान्त स्यायाम |  आविष्कर्ष हवाहवाहि जातेम अग्नाः
10.88.7cd  तास्मिन अग्नाः सुक्तवाखण्डा देवाः |  हविन्य विवा जुहावस तानदाप
10.88.11cd  यादारिस्यु मिथुनायु अभिमुद्धम |  आदिध प्राप्ययसं ब्याखुनाय विश्वाः
10.88.17ab  यात्र वादेते अवारां पाराौँच |  याज्ञवलियो सरारो नाय विदेषाः
10.89.1cd  आयाम पप्रायुं क्षरङ्गल्द्रह वायराही |  प्रा सिन्धुब्यो रिरिचानो महित्वाः
10.89.18ab  सुनाम मुन्येम महावानम इत्रांम |  अस्मि भारे नृत्यातम वायसाताः
10.90.1cd  मुक्तम्य किम आसय काउ बाहु |  काउ उदं पादू आरेते
10.91.3cd  वासूर वासुनू क्यास्य त्वां एका इद |  दयावा च यानि प्रध्विविच च पुष्याताः
10.92.11ab  ते ति द्यावृपृथ्वी भुरुरितसाः |  नारसमणसा कातुराङ्गो यमो 'दितोः
10.92.12cd  सुर्यायम्यासिकारान्ति विद्विषु |  दिहियाम समिनहुशि आया ब्यहतम
10.92.13cd  आत्मायाम वासयो अभि वातम वर्तम |  ताद अस्विनाः उहासवा यामाम श्रुतम
10.93.5ab  उतानो नाकतम अपाम व्रष्यासवु |  सुर्यायम्यासा सादानया सघन्याः
10.93.6ab  उतानो देवव्य अस्विना शुभंस पादिः |  द्धामिहिर मिरेवारुत्प उरस्याताम
10.93.7ab  उतानो रुद्राः सं मलातम अस्विना |  विश्वे वेदासारधानपारि हागाह
10.93.8ab  रब्हु रब्हुक्ष्ति रब्हु विद्वायत मादा |  आ ते हारि जुपुज्यवानाया वाजिनाः

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ná naú mínrā ánuñitāsā ete | máyas karan pārātare canāhān
avīre krātāu vī davidyutan nā | urā nā māyūm citayanta dhūṃayaḥ
dūṃpātī sāmanasā vī yūyod | ādha yād aṅghī śvāsūreṇu dīdayat
tā vaiṛjaṃ mandinam stōmyaṃ māḍa | indraṃ rāthe vahato haryataḥ hārī
dhāraṃ kāmāya dhārayo dadhanvire | sthīrāya hinvan dhārayo hārī turā
stūveva yāsyā hārīṇī vipetātuḥ | śīpre vājyā hārīṇī dāvīdhvataḥ
yātraṅuṣadhiḥ samāgmata | rājānaḥ sāmitāv iva
kāt tāsya dātu śāvaso vyūṣṭau | tākṣaḍ vājrāṃ vṛtratūrāṃ āpīnva
tā vājaṃ yāṭāpaduṣpādā yān | svārṣṭāt pārī śadat sanisyān
vamrāsa manye mithunā vivavrī | ānām abhītyārodhan mūsāyān
yunākta sīrā vī yugā tanudhvaṃ | kṛtē yonau vapatēhī bijaṃ
dhāraṃ pārī śvajadhvaṃ dāśa kākṣyāḥbhir | ubhē dhūrau prāti vāhiniṃ yunakta
ubhē dhūrau vāhiniṃ āpiḥdhamānō | antār yoneva carati dvijaṇiḥ
asminn ājāu puruḥūta śravāyye | dhanabhākṣeṣu no ‘va
rathīr abhūḥ mudgalāṃ gāviṣṭau | bhāre kṛtam vī āced īndrasena
ṭeṣaṣṭāḥ cid rathāḥ jayema | sumañgālam sinavad astu sātām
vrśaḥ yād ājīṃ vrṣaṇāḥ sīṣāsasī | codāyan vādhraṇaḥ yujā
śunaṃ huvema mahghāvānam īndraṃ | asmin bhāre nṛtaṃmaḥ vājaṣātau
hārī yāsyā suyūjā vivratā vēr | ārvantānuḥ śeṇā
ubhā rajī nā keśināḥ pāṭiṃ dān | ādhi yās tathau kēṣavatāḥ | vyācasvantāḥ na puṣṭyāi
ubhā u nūnāṃ tād id arthayeth | vi tanvāthe dhīyo vāstraṇpāvēva
sadhrīṇāḥ yātave prēm aṅghāḥ | sudineva prkṣaḥ ā taṃsayaṇe
uṣṭāreva phārvarēṣu śrayeth | prṣyogēva śvāṭryāḥ sāsūr ēthaḥ
dūṭēḥa hi śtōḥ yāsaṇā jāneṣu | māpa sthātaṃ mahiśeṣvāpānāt
sākanyūjāḥ śakunjaseva pākṣaḥ | paśveva cītraḥ yājūr ā gamiṣṭam
magnē iṣvā devayōr didīvāṃsāḥ | pārijmāṇe[v]a yajathaḥ purutra
āpi vo āsme pitāreva putrāḥ | ugraḥvāca rucā nṛpaṭīva turyā
dīrveva puṣṭevas caḥ krīḍayāḥ ṃhūjyāḥ | śṛṣṭivaṇeva hāvam ā gamiṣṭam
vaṃsageva puśāryāḥ śimbātāḥ | mitrēva rtā satārāḥ śātapatān
vājevočcā vāyasā pharyṣṭeḥḥ | mēṣevsēca saparyāḥ pūrśā
ṣrṇyēva jārbhārī turphārtiḥ | nāitōṣeva turphārī parpharikā
udanyajēvā jēmānā māterēḥ | tā me jārīyāv ajāraham māruyi
pajrēva cārcām jāraṃ māraṇyūḥ | ksādmevārthesu tartarītha ugra
rbūḥ nāpaṭ kharāmājraḥ kharājrur | vyūyur nā parpharat kṣayaḍ rayāṇām
gharmēva mādhu jāthāre sanērūḥ | bhāgveṭhī phārhrā phārīvāram
pattērēva cācārā candrānirīṇī | mānāṛgā mananāye nā jāmī
dhrēnteva gambharēṣu pratiṣṭhāṁ | pādeva gāḍhām tārate vidātāh
kārṇēva sāsūr ānuhi śmārātho | ṇmēṣeva no bhajatam citrām āpaṇāh
āraṅgarēva mādhvā ṛ-yayeth | sāraghēva gāvī ničīṇabicāre
kūnārēva svēdām aṣījvidānā | kṣaṃvevorjī śūyavasāt sacethe
ṛdhyāma stōmaṃ̥ maṇuyāma vājām | ā no māṇtraṃ sarāthēhōpa yātām
10.110.6ab  á suṣvāyantā yajatē úpāke  |  uṣāsānāktā sadatāṁ ni yōna
10.110.7ab  dāivāy hātārā prathamā suvācā  |  mimānā yajñāṁ māṇuṣo yājadhyai
10.110.7cd  pracodāyantā vidātheṣu kārū  |  prāćīnśa jyōtiḥ pradiśā diśantā
10.113.1ab  tām asya dvāvāprthivi śacetāsā  |  viśvebhir devāṁ anū śūṣmam āvatām
dhvāntāṁ tāmo ʿva dadhvase hatā  |  īndro mahnā pūrvāhūtāv apatya
tāsya śurpārṇa vrṣṇaṁ ni śedatur  |  yātra devā đadhirē bhāgadhēyam
10.115.1ab  citrā ic chīśos tārūṇasya vakṣatō  |  nā yō mātāravī apyēti dhātave
10.120.7cd  ā mātārā sthāpayase jīgatnū  |  āta inośi kārvārā purūṇi
10.128.7cd  imāṁ yajñāṁ aśvinobhā bṛhaspātir  |  devāḥ pāntu yājāmanāṃ nyarthāt
10.131.1cd  ápōdīco āpa śūrādharāca  |  urāu yāthā táva śārman mādema
10.131.4ab  yuvāṁ surānāṁ aśvinā  |  nāmucāv āsurē sācā
10.131.5ab  putrām iva pitārav aśvinobhā  |  indrāvāthuḥ kāvyair damśānāṁbhīḥ
tāsya vayāṁ sumatāu yajñīyasya  |  āpi bhādṛē saumanasē syāma
10.132.1cd  īśānām devā aśvināv  |  abhi sumnāir avardhatām
tā vāṁ mitrāvārṇaḥ dhārayātksītī  |  śuṣumneśiṣatvatā yājāmasi
10.132.4ab  asāv anyo asura sūyata dyāus  |  tvāṁ viśveśāṁ varunāśi rājā
tuvār hi māṭādītīr vicetasā  |  dyūr nā bhūṁḥiḥ pāyasā pupūtāṇi
10.132.6cd  āva priyā didśātana  | sūro nīnktā raśmībhīḥ
10.132.7ab  yuvāṁ hy āparsrājāv āśīdam  |  tiṣṭhad ráatham nā dhūrsādam vanarṣādam
10.135.6cd  ubhāu samudrāv ā kṣeti  |  yāś ca pūrva utāparah
10.137.2ab  dvāv imāu vātāu vāta  |  ā śindhor ā parāvātaḥ
10.140.2cd  putrō mātārā vīcārann āpūvasi  |  prṇākṣi rōdasē ubhē
dhravāyīḥ bṛhaspātīṁ  |  suhāvēhā havāmahe
10.143.2ab  nārā dāṃṣīṣṭhāv ātraye  |  śūbhrā siśasataṁ dhīyaḥ
10.143.5ab  āthā hi vāṁ dvivō Narā  |  pūrṇa stōmo nā viśāse
citvārāhā svādhasā  |  rāṭhīḥ sumatīr aśvinā
cīt vāṁ nā ṣādane pṛthāu  |  śāmāne pārṣatthro narā
dvāvatām āchāḥ patraṭṭhīr  |  nāṣatāyā sātaye kṛtam
10.143.6ab  yāṁ nāḥ samāṁ śāṃyī iva  |  māṃhiṣṭhā viśvavedasā
10.143.6cd  sām asmē bhūṣataṁ nārā  |  útsam nā pipyūṣīr ʾṣaḥ

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10.146.1ab  áraṇyāṇy áraṇyāṇy | asāu yā prēva nāśyasi
10.147.3cd  ārcaṇti tokē tānaye pārīṣṭiṣu | medhāsātā vājīnam āhraye dhāne
10.150.4cd  agniṃ mahō dhānasātāv ahāṃ huve | mṛśikaṃ dhānasātaye
10.159.1ab  úd asāu sūryo agād | úd ayaṃ māmakō bhāgaḥ
10.159.3cd  utāhām asmi saṃjayaḥ | pātyau me ślōka uttamāḥ
10.160.4cd  nir aratnāu maghāvā tāṃ dadhāti | brahmadvīso hanty ānānudīṣṭaḥ
10.160.5cd  ābhūṣantas te sumatāu nāvāyāṃ | vayām indra tvā śunāṃ huvema
10.165.4ab  yād úlūko vādati mohgām etād | yāt kapotāḥ padām agnāu kṛṣōti
10.167.3cd  távāhāṃ adyā maghavann āpasttai | dhātar vidhātaḥ kalāśārī abhakṣayam
10.167.4ab  prāsūto bhakṣāṃ akaraṃ carāv āpi | stomaṃ cemaṃ prathamaḥ sūrīr ʿun mrje
10.170.4ab  vibhrāḍ bhṛhat pibatu somyāṃ mãdhv | Áyur dādhad yajñāpatāv āvihrutam
10.178.2cd  úrvī nā prāthvī bāhule gābhīre | mã vām ētau mã pāretaū riśāma
10.179.3ab  śrātāṃ manya ūdhanī śrātāṃ agnāu | sūśrātaḥ manye tād tāṃ nāvīyaḥ
10.184.3ab  gārbhaṃ te asvīnau devā | ā dhattāṃ pūṣkarasrajā
daśīnā
10.190.3ab  sūryācandramāsau dhātā | yathāpūrvām akalpayat
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