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Publication Date

2024-08-27

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UNIVERZA V LJUBLJANI
FILOZOFSKA FAKULTETA
ODDELEK ZA PRIMERJALNO IN SPLOŠNO JEZIKOSLOVJE

GAŠPER BEGUŠ

The RUKI-Rule in the Rigveda

Pravilo RUKI v Rgvedi

Diplomsko delo

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Primerjalno jezikoslovje

Ljubljana, 2012

Zahvale

Največja in najgloblja zahvala gre mentorici Varji Cvetko Orešnik in somentorici Melanie Malzahn.

Varja Cvetko Orešnik me je uvedla v prečudoviti svet indoevropistike, nesebično posredovala svoje obsežno znanje ter mi pomagala pri vseh mojih problemih in vprašanjih. Za ves njen trud, prijaznost in človeško toplino sem globoko hvaležen.

Melanie Malzahn me je vodila po poti znanstvenega raziskovanja ter ob tem posvetila ogromno časa in truda mojemu diplomskemu delu. Njeno pripravljenost na pomoč, vero v študente in požrtvovalno predanost učenju globoko cenim. Hvaležen sem za vse nasvete, trud in prijaznost.

Obe sta izjemni učiteljici in še bolj izjemna človeka. Nedosegljiv vzor tako znanstveno kot tudi v človeški odličnosti.

Posebna zahvala gre tudi Marini Zorman in Janezu Orešniku za vso pomoč in podporo. Rad bi se tudi iskreno zahvalil vsem profesorjem na Univerzi v Ljubljani – Metki Furlan, Marku Snoju, Mateju Šekliju, Simoni Klemenčič in Nataši Terbovšek Coklin, pa tudi vsem profesorjem na Univerzi na Dunaju in drugod. Hvala naši knjižničarki Ani Mehle za vso pomoč in za najino prijateljstvo.

Rad bi se zahvalil tudi Republiki Sloveniji, ki je financirala moj študij, mi pomagala s štipendijami in mi omogočila enoletno izmenjavo z dunajsko univerzo.

Nazadnje, iskrena hvala moji družini, staršem in sestri. In moji zaročenki Nini.

Acknowledgements

My greatest and deepest thanks go to my two supervisors, Varja Cvetko Orešnik and Melanie Malzahn.

Varja Cvetko Orešnik introduced me to the wonderful world of Indo-European, generously shared her vast knowledge with me, and was always prepared to help me with problems of any kind. For all her effort and kindness I am most deeply thankful.

Melanie Malzahn spent an enormous amount of time and effort supervising my thesis and guiding me on the path of research. I admire her willingness to help, her faith in students, and her unselfish commitment to teaching. I am most deeply indebted for all her advice, effort, and affability.

Both of them are great teachers and even greater people, an unattainable ideal not only in scholarship, but also in terms of human excellence.

My special thanks go to Marina Zorman and Janez Orešnik for all their help and support. I would also like to thank all my instructors at the University of Ljubljana—Metka Furlan, Marko Snoj, Matej Šekli, Simona Klemenčič, and Nataša Terbovšek Coklin—as well as all the other instructors at the University of Vienna and from elsewhere. I have profited from them enormously. I also thank our librarian Ana Mehle for all her help and for our friendship.

I would like to thank the Republic of Slovenia for funding my studies, helping me with scholarships, and making a one-year exchange possible for me at the University of Vienna.

Last but not least, my thanks go to my family, my parents and my sister. And to my fiancée Nina.

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List of abbreviations

AB	Aitareya-Brāhmaṇa
Abl.	Ablative
Acc.	Accusative
AiG	Altindische Grammatik
Aor.	Aorist
AV	Atharvaveda
AVŚ	Atharvaveda, Śaunaka recension
AVP	Atharvaveda, Pappalāda recension
Av.	Avestan
Brāh.	Brāhmaṇa(s)
Class. Skt.	Classical Sanskrit
CS	Church Slavonic
subj.	subjunctive
D.	Dative
du.	dual
ext.	external
EWAia	<i>Etymologisches Wörterbuch des Altindoarischen</i> , vol. I-II, Mayrhofer 1986-1996
fn.	footnote
G.	Genitive
Gr.	Greek
Hitt.	Hittite
ib.	ibidem
IEW	<i>Indogermanisches etymologisches Wörterbuch</i> , Pokorny 1959
imp.	imperfect
ind.	indicative
inj.	injunctive
Instr.	Instrumental

KEWA	<i>Kurzgefaßtes etymologisches Wörterbuch des Altindischen</i> , vol. I-II, Mayrhofer 1956, 1963
Lat.	Latin
LIV ²	<i>Lexikon der indogermanischen Verben</i> , Rix 2001
Lit.	Lithuanian
Loc.	Locative
MI	Middle Indic
MIr.	Middle Irish
MS	Maitrāyaṇī-Saṃhitā
med.	middle
n.	Neutrum
N.	Nominative
NHG	New High German
NIL	<i>Nomina im indogermanischen Lexikon</i> . Wodtko, Irslinger, Schneider, 2008
OAv.	Old Avestan
OI	Old Indic
OHG	Old High German
OPruss.	Old Prussian
PIE	Proto-Indo-European
Pol.	Polish
Pruss.	Prussian
pl.	plural
RV	Rigveda
Saṃh.	Saṃhitās without RV
sg.	singular
SV	Sāmaveda-Saṃhitā
ŚB	Śatapatha-Brahmaṇa, Mādḥ. recension
TA	Taittirīya -Āraṇyaka
Toch.	Tocharian

TS	Taittirīya-Saṃhitā
Voc.	Vocative
VS	Vājasaneyi-Saṃhitā, Mād̥h. recension
WP	<i>Vergleichendes Wörterbuch der Indogermanischen Sprachen</i> , Walde, Pokorny, 1930
YAv.	Young Avestan

1 Introduction

1.1 Preliminaries

The *RUKI*-rule, first formulated by Pedersen (1895) on the basis of Balto-Slavic, is in Old Indic thoroughly treated by AiG (I, 230–239). In general, PIE **s* becomes OI *ṣ* after vowels other than *ā*¹ and after the consonants *k*, *r* and *ṣ*.² Furthermore, according to AiG (I, 231) the rule operates after nasalized vowels, i.e. *ĩ*, *ũ*, *ṛ* + *m*, as well, giving as examples RV *piṃṣānti*, *piṃṣatĩ*, the N./Acc. pl. n. ending of *iṣ* and *uṣ*-stems *-ĩṃṣi*, *-ũṃṣi*; and the Acc. pl. sandhi variants *-ĩṃr*, *-ũṃr*, *-ṛṃr*, whereas forms like RV *√hims* ‘injure’, *√nimṣ* ‘kiss’ and *puṃs-* (weak stem of *púmāṃs-* ‘man’) are explained to be analogical to their strong stems *hinásti*, **ninasti* and *púmāṃs-*.³ AiG (I, 232) also acknowledges two phonological contexts with absence of *s* > *ṣ*, which is, mainly on the basis of Iranian evidence,⁴ actually defined as reconversion and dissimilation of *ṣ* back to *s*. This occurs in two contexts: (a) if *s* is preceded by *RUKI*-causing phonemes and *r* or *ṛ*⁵ immediately follows, the regular outcome is *s* and (b) in words where the first syllable contains *s* and the two next syllables would contain *ṣ* (*s-ṣ-ṣ*), the second *ṣ*

¹ Also after *i* < PIE **a*, e.g. *kravís-* (AiG I, 231). For the assumption that a schwa vowel **a* already developed in PIE (at least in final syllables), see most recently Lindeman (2010).

² This phonological context will in the following be noted as ^{*R.U.K.I*}*s*.

³ In contrast, Brugmann (1886, 412, fn. 1) takes *s* to be regular in positions after nasal vowel, assuming that by the time of the operation of the *RUKI*-rule in Indo-Iranian, vowels were not yet nasalized and were thus unable to cause it. RV *himsanti*, *niṃsate* and *puṃsas* are thus explained as regular assuming analogy in all other forms with *ṣ*, e.g. *piṃṣānti* by *pipéṣa*, *piṣṭá-*. Wackernagel’s main argument against this assumption is that *ṣ* could not be analogically transferred into the Acc. pl. forms.

⁴ Avestan namely does not show such a reconversion, cf. Av. *tīšaro* vs. RV *tīsrás*.

⁵ Often the reconversion occurs in sequences ^{*R.U.K.I*}*sar-* where *s* is, according to AiG (I, 232), influenced by regular forms in ^{*R.U.K.I*}*sr/r-*, e.g. *sísarti* by *sísrate*, *sísrat-*, *sarsré*; the sequences *-stīr-*, *-stūr-*, *-spr-*, *-spar-* and *-sphūr-* in *RUKI*-context show *s* as well. For these cases one has to object to Wackernagel’s claim that *s* here “bleibt [...] unverändert”, even though he previously had argued for the existence of an intermediate stage with *ṣ* based on Iranian material. The sibilant *ṣ* in forms like RV *ajuṣran* from *√juṣ* is constrained by the system. Because of the lack of examples it is further impossible to tell whether the sibilant in position after *k* and before *r* was pronounced as *ṣ* or *s* (AiG I, 232).

dissimilates to *s* (*s-s-ṣ*). Schematically, we could thus present the sound law together with the exceptions as $*s > ṣ / \check{i}, \check{i}m, \check{u}, \check{u}m, \check{r}, \check{r}m, e, o, ai, au, k, r, ṣ _;$ $*ṣ > s / _ r, ṛ;$ $*ṣ > s / s \dots _ \dots ṣ$. Other words in which *s* is found in *RUKI*-context that cannot be explained by either dissimilation rule (a) or (b) are said to be of non-Indo-Aryan origin (AiG I, 233). In some words, however, *-āṣ-* can be a reflex of PIE $*-r̥s-$, $*-rs-$, $*-l̥s-$ or $*-ls-$ with a Middle Indic sound change $r̥ > a$ and $ar > ā$, which is, however, old enough to preserve the distinction of both sibilants that later in Pāli and Prākṛit fell together, e.g. AV *kaṣati* vs. Lit. *kaṣzti*, Samh. *paṣtha-* vs. RV *pr̥sthá-* (AiG I, 238).

Since the operation of the *RUKI*-rule and its outcome are closely connected with the position in the word, we must distinguish the *RUKI*-rule in word-initial, word-internal, and word-final position.

1.1.1 Word-internal position

Word-internally, there are positions where the operation of the *RUKI*-rule is seen only indirectly, namely when a voiced $*z$ is first cerebralized to $*ṛ$ and then subsequently lost before a voiced consonant causing compensatory lengthening of the vowel (AiG I, 44), e.g. $*-izḍ > -īḍ$ in RV *nīḍá-*, *pīḍ-*, *mīḍhá-*, or *mṛḍáti* vs. Av. *marəždā* etc. On the other hand, the cerebralization of the dental can also be lost by analogy with other forms, e.g. *sīdati*. In more complex contexts like *pīṇḍa-* from *pīnṛda-* there is no compensatory lengthening (AiG I, 166, 275). There are also forms where such an $*ṛ$ is represented by *ḍ*, causing cerebralization of an immediately following dental leading to a geminate cerebral *-ḍḍ(h)-*, e.g. with the imperative ending *-dhi* in RV *aviḍḍhi* from the aor. stem *aviṣ-*, *dviḍḍhi* from $\sqrt{dviṣ}$, and the 2. pl. aor. med. *-iḍḍhvam*. Here also no lengthening of the preceding vowel occurs. These outcomes are claimed to be either dialectal forms or being influenced by forms in *-iṣt-* (AiG I, 176–177). Between two occlusives, however, *s* or *ṣ* is regularly lost without trace if the first occlusive is a guttural, e.g. *ābhakta* for $*abhakṣta$, *aptúr* for $*aps-túr$. Furthermore, if the first occlusive is originally a palatal the outcome is regularly *-ṣt- < *-kṣt-*. There are also forms where *s* or *ṣ* is lost between occlusive and nasal/liquid or vice versa; this treatment is, however, neither labeled as regular nor as irregular by AiG (I, 269), where only the forms are listed, e.g. RV *ápnas* ($< *-psn-$), *dámpati* ($< *-msp-$) and TS *mūrkhá-* ($< *-rṣkh-$) (AiG I, 269). The *RUKI*-

rule operates on sibilant geminates as well, so that in word-internal context there are three different outcomes of ^{R,U,K,I}ss, namely ś, ṣṣ and the sequence -kṣ- (AiG I, 137). Simplification of the geminate is claimed to be the original outcome (as in RV *jóṣi*, *hoṣi*, *uṣás*). A geminate outcome is thus stated to be an Old Indic innovation, e.g. RV Loc. pl. *haviṣṣu* (AiG I, 111). The -kṣ- (< -ṣṣ) sequence finally is supposed to have originated in analogy with forms in -kṣ-; since the 3. sg. pres. endings of both forms of roots in final -s and final palatal are the same, namely -ṣtí; on the basis of such a homophony, the 2. sg. pres. of roots with final ś would have been formed by analogy with the roots in a palatal, thus from √*vaś* 3. sg. *vaṣtí*: 2. sg. *vakṣi* = 3. sg. *dveṣtí*: 2. sg. x, x = *dveṣi*. The outcome would have spread from such forms to other categories, e.g. RV -*rkṣará-* from √*rṣ*, RV *rírikṣati*, *rírikṣá-* from √*riṣ*, RV *viveṣi* from √*viṣ*, RV *árūṣita-* from Class. Skt. √*riṣ*, AV *dvikṣat*, *dvikṣata* from √*dviṣ* and *śíślikṣate* -*śíślikṣu-* from √*śliṣ*, but it is never present in the Loc. pl. (where -ṣṣu, -ḥṣu, and -ṭṣu occur instead). Furthermore, the tendency became productive so that in Classical Sanskrit -kṣ- is the normal outcome of -ṣṣ- (AiG I, 137). Finally, the *RUKI*-rule operates after palatals as well, thus ś, j (< *g), h (< *g^h) + s > kṣ because they are in the position before s represented as unvoiced gutturals and thus fell together with the sequences of original gutturals + s, e.g. RV *vakṣi* from √*vaś* and *vakṣyámi* from √*vac*. Iranian on the other hand, distinguishes the two outcomes, namely sequences of original palatal + s are represented by single ṣ, whereas sequences of original guttural + s are represented by xṣ, e.g. Av. *vaṣi* from √*vas* and Av. *vaxsyā* from √*vac* (AiG I, 134). There are, however, also cases where the *RUKI*-rule is irregularly absent, for example in reduplicated forms of mostly younger verbs being influenced by unreduplicated ones, e.g. RV *sisice*, *sisicur* beside *siṣicatur*, in Classical Sanskrit in the weak perfect stem to the root √*tras*, *tres-* besides older *tatras-*; the Classical Sanskrit adverbs in -*sāt* always show s, e.g. *agni-sāt* (AiG I, 232). There is another interesting phenomena that must also be mentioned here, namely guttural appears sporadically instead of dental before a following sibilant s that is then according to the *RUKI*-rule further developed to ś, e.g. SV *pṛkṣú* vs. RV *pṛtsú* from *pṛt-*, AB *eñkṣva* vs. *ā-intsva* from √*indh*, *avākṣam* vs. *avātsam* from √*vas* (AiG I, 135).

1.1.2 Initial position

In initial position, the *RUKI*-rule regularly occurs with preverbs ending in *-i* or *-u* as well as with the preverb *nís* in verbal and nominal forms. Exceptions to this rule in the Rigveda can be explained either by dissimilation according to rule (a) as given above (e.g. *ví sṛja*, *pári-sruta-*) or by analogy from such dissimilated forms, (e.g. *vi-sargá-*), whereas *s* in the sequences *st-*, *sp-*, *sph-*, preceded by preverbs, ending in *-i* or *-u*, or the preverb *nís* followed by *ā*, *ir*, *ur* is regularly represented as *ṣ*⁶ with the exceptions *abhi-sváranti* and *prati-smarethām* (AiG I, 234). Forms that cannot be explained either according to rule (a) or by analogy are rare; AiG I (ib.) lists only the following: *abhí santi*, *pári santu*, *pári santi* and *ṣanti*, *abhí syāma* and *ṣyāma* from the verb \sqrt{as} ‘be’; irregular *s* in forms like *anu-séśidhat*, *ánu-spaṣṭa-*, *pári sanīṣvaṇat* is supposedly caused by prevention of two *ṣ* in the neighboring syllables. The situation is similar in other Saṃhitās; beside the forms explained by (a), there are also examples of prevention of double neighboring *ṣ* like AV *abhí siṣyade*, as well as other exceptions like AV *ádhi skanda*, *abhi-skándam*, *prati-spásana-*, TS *prati-spaśá-*, *vīṣṇv-anu-sthita-*, *ánu sthana* that are not sufficiently explained by AiG I (ib.); Wackernagel only compared them with the absence of *ṣ* in Rigvedic forms from the root \sqrt{as} . Even though in Classical Sanskrit *ṣ* is generally preserved, there are also new formations where *s* occurs instead, which is analogically transferred from the simplex, mostly with preverbs and verbs that do not show continuity from Vedic.

On the other hand, *ṣ* spread into forms where it is phonologically unjustified and *s* would be the regular outcome, namely (1) in forms in which an augment or reduplication is inserted between the preverb ending in *-i* or *-is* and the verb and (2) occasionally in forms with other preverbs which are phonetically unjustified to cause the *RUKI*-rule (AiG I, 235). Such an augmented form with analogical *ṣ* (1) is already attested in the Rigveda, although only once in *pary-áśasvajat* from *pári ṣasvaj(āt)e*, whereas in all other cases in the Rigveda *s* is preserved, e.g. *ny àsādi*, *vy àstabhnās*, *vy-ástthāt* etc. The tendency is also found in other Saṃhitās, e.g. TS *ny-áśadāma*, *abhy-áśiñcan*, AV *abhy-áśicyanta*, *vy-àśahanta*, *ádhy aṣṭhām* etc. and then becomes the rule in Classical Sanskrit in compound verbs from the roots \sqrt{sah} , $\sqrt{sīv}$, $\sqrt{skṛ}$,

⁶ Contrary to unchanged *-stīr-*, *-spar-* and *-sphūr-* in *RUKI*-context in inlaut position, e.g. *tistiré*.

\sqrt{stu} , $\sqrt{svañj}$. The Rigveda lacks reduplicated forms with analogical ṣ , the Atharvaveda, however, already shows analogical forms, e.g. *vi-taṣṭhiré*, *ví taṣṭhe*, but also *ádhi tasthúr* as “*laxer*” connection (AiG I, ib.). Classical Sanskrit also shows this tendency in reduplicated forms, which—like in augmented forms—becomes the rule with the exception of perfect forms from \sqrt{sad} and $\sqrt{svañj}$ and reduplicated aorist forms from \sqrt{stambh} (AiG I, ib.). The forms with initial ṣ after preverbs, which are phonologically unjustified to cause the *RUKI*-rule (2), are according to AiG (I, 235–236) attested in Classical Sanskrit only, and he refuses Pāṇini’s assumption of RV *apaṣṭha-* and *pra-ṣṭha* as belonging to the root $\sqrt{sthā}$ and Benfey’s assumption of RV *práṣṭi-* belonging to the root \sqrt{styai} . Furthermore, the root $\sqrt{ṣṭhīv}$ ‘spit’ generalizes ṣ in all forms with preverb (cf. already AV *praty-áṣṭhivan*) and as simplex *ṣṭhīyūta-*, whereas forms with *s* are not attested at all⁷ (AiG I, 236, 165).

Another context for the *RUKI*-rule in initial position treated by AiG (I, 236-237) are compounds, which, however, show strong variation in the outcome. In older texts ṣ is stated to be more common in the normal *RUKI*-context. Although in compounds reconversion also occurs under the condition stated in rule (a), e.g. *hṛdispṛṣ-*, *susártu-*, *s* also appears and it is actually not rare in the Rigveda where ṣ would be expected as the regular outcome. Forms with variation in the Rigveda are: *gó-ṣakhi-* vs. *gó-sakhi-*, RV *go-ṣaṇi-* vs. Samh. *go-sani-*, RV *rayi-sthāna-* vs. AV *rayi-ṣṭhāna-* (AiG I, 236).

According to AiG I (ib.), *s* in Āmreḍitas is forbidden already in the Rigveda, so that we have forms like *suté-sute*, *somé-some*, *stuhí-stuhi*, TS *sávane-savane*, whereas Avyayībhāva compounds show ṣ only in the Rigveda, e.g. *anu-ṣvadhám*, *anu-ṣatyám*, *upa-stút*, but TS *anu-savanám*. Furthermore, there are examples of ṣ after *r*, such as RV *svar-ṣá-* and *svàr-ṣātí-*, and one single example of ṣ after *k*, TS *ḥk-ṣama-* vs. VS *ḥk-sama-*. In Classical Sanskrit *s* is stated to be regular, the only exceptions being inherited compounds such as kinship terms, e.g. *pitr-ṣvasṛ-*, *mātr-ṣvasṛ-*. On the other hand, just as ṣ spread analogically in verbal categories, the same happened in compounds as well. Such analogical forms are already found in the Rigveda, e.g. adverbial *upa-ṣtút-* ‘on call’, but nominal RV *úpa-stut-* ‘invocation’, and also

⁷ Contrary, Osthoff (1881: 316) assumes a development PIE **spj-* > OI *ṣṭh-* with analogical transfer to forms of the same root without such anlaut sequence.

later (TS *sa-ṣṭúbh-*, formed after *anu-ṣṭúbh-*, *tri-ṣṭúbh-*, AV *savya-ṣṭhá-* after *savye-ṣṭha-* etc.; AiG I, 236–237).

1.1.3 Sandhi

In sandhi the *RUKI*-rule in initial position operates only in the oldest texts and even there only sporadically; in the Rigveda it is mostly found with monosyllabic particles and pronouns, either enclitic ones such as *sīm*, *sma*, *svid* or orthotonic ones such as *sá(h)*, *syá(h)*, *sá* and *sú*, further with the verbal forms *stha*, *sthas*, *sthana*, *santu*, *syām*, *syāma*, *sīdati*, *satsat*, *satsí*, *since*, *siñcata*, *stavāma*, *stave*, *stuhi* and with participles and verbal adjectives such as *sán*, *satás*, *sīdan*, *suvānás*, *sitám*, *stutás*, *skannám* (AiG I, 237). Other forms with *RUKI*-rule are stated to be rare, e.g. *ánu rājati ṣṭúp*, *trí ṣadhásthā*, *níṣ ṣadhásthāt*, *nú ṣṭhirám*, *ádhi ṣṭúnā*. In all cases where *ṣ* occurs as a result of the *RUKI*-rule the words concerned are closely connected but there exist no form showing exclusively *ṣ* in such position. Furthermore, *ṣ* in other Saṃhitās apart from *ū ṣú* and direct quotes from the Rigveda is very rare, e.g. AV *ád u ṣṭenám*, TS *máhi ṣád dyumán námaḥ* (AiG I, 237–238).

There is no special paragraph in AiG I about the *RUKI*-rule in word-final context except in the context of sandhi rules, which implies its, comparatively, unproblematic nature. Thus, after vowels other than *ā*⁸ final *s* appears as *r* before following vowels and voiced consonants.⁹ This *r* seems to be the direct reflex of older **z*, which is shown by Iranian cognates like Av. *duž-ita-* vs. *dur-ita-* (AiG I, 336). This *r* is, however, regular only in position before vowels; before voiced consonants the regular outcome would be *ḍ* or loss of **z* before *b(h)*,¹⁰ and in both cases one should expect compensatory lengthening of the preceding vowel. Such forms are indeed attested in some compounds with *duṣ-*, e.g. *dūdábha-*, *dūḍaś-*, *dūḍhí-*.¹¹ In other cases, the regular outcome before vowels has analogically been transferred into positions

⁸ The treatment of the final sequence *-rs* in AiG is insufficient, since the problem is mentioned only in passing, with the example of the G. sg. ending in *-uḥ* and only further literature is given (AiG I, 29), namely Brugmann (1886, 232–234) where the treatment **-trs > *-tṛś > *-tṛr > -tur* is assumed.

⁹ With the exception of *r*.

¹⁰ The same happens also after *n* and maybe even after *v*, e.g. in RV *dū-ṇása-* and *svádhitī va*, where *va* stands for younger *iva* (AiG I, 337).

¹¹ AiG I (ib.) also gives a possible example of such outcome in external sandhi, *urv iva* for *urúr iva*.

before voiced consonants (AiG I, 337). Before *r* final *s* in the *RUKI*-context is lost with compensatory lengthening of the preceding vowel (AiG I, 336). On the other hand, the treatment of final *s* before unvoiced consonants is somehow even more problematic. In AiG I (I, 339–340) *ṣ* is claimed to be the regular outcome of *s* after vowels other than *ā* and before *t(h)*, which is in the Rigveda preserved in compounds and is to be found quite often in external sandhi, especially before pronouns, e.g. *agníṣ te*, *krátuṣ tam* and the isolated *níṣ tatakṣur*, *gobhíṣ tarema*, *nákiṣ tanúṣu*. However, there are also forms with *s* which are explained by analogy with forms in *-ās* in positions where the outcome is the same, namely before pausa (*s* both in *-ās* and *-īs*, *-ūs*, *-ṛs* appears as *-h*) as well as before *t* and *c* (where *s* both in *-ās* and *-īs*, *-ūs*, *-ṛs* appears as *-ṣ* or *-ś*, respectively). In AiG I (ib.) it is further assumed that the spread of *s* was caused by the tendency to preserve initial *t*. In the other Saṃhitās *ṣ* occurs in compounds, direct quotes from the Rigveda, and before pronouns. Furthermore, AiG I (ib.) claims *ṣ* to be the regular outcome before *k(h)* and *p(h)* as well, often preserved in the Rigveda. There is, however, a tendency that *s* appears as Visarjanīya in these positions, also represented as Jihvāmūliya before gutturals or as Upadhmanīya before labials, respectively.¹² The same tendency, but with more conservative restrictions is present in compounds as well, e.g. TS *bahiḥ-paridhí* for *bahiṣ-paridhí*¹³ (AiG I, 341). The Visarjanīya, however, is the regular outcome before occlusive consonants followed by *s* or *ṣ*, e.g. *śatákratuḥ tsárat*. In Classical Sanskrit *s* before sibilants either becomes the corresponding sibilant or *h*, the first being the original form (AiG I, 341–342). The Rigveda shows loss of *ṣ* in the one example *barhi-śád* (from *barhiṣ*), with other forms being doubtful; the Atharvaveda also shows such an example, but without the *RUKI*-rule *dyáu-saṃśíta-* (*dyaus*). Moreover, if final *s* or *ṣ* stands in position before an initial sequence sibilant + unvoiced occlusive, it can be lost completely and its loss is even regular, according to the Rigveda-Prātiśākhya, Taittirīya-Prātiśākhya, and Vājasaneyi-Saṃhitā-Prātiśākhya (e.g. RV *du-ṣtutí*). The same loss happens sporadically when final *s* or *ṣ* stands in position before an initial sequence *s* + nasal or

¹² AiG I (ib.) mentions here an exception: AVP *adaṣ pito* instead of *adas pito*, RV *ádo pito*; but Roth interprets the form as *ada u*.

¹³ In Āmreḍita compounds the regular outcome of final *s* or *ṣ* is *h* from the Rigvedic period onwards, but only if the second member shows no sibilant, e.g. TS *páruḥ-paruḥ*, but AV *páruṣparur* (AiG I, 341).

semivowel such as RV *nisvarám* from *niṣ-svarám* (AiG I, 342). That loss is explained by the fact that initial *sT* and *ssT* are supposed to be similar with respect to pronunciation.

In the scope of external sandhi of final *-n* a phenomenon is treated which is actually the result of the *RUKI*-rule, namely final *īn*, *ūn*, and *ṛn* before initial vowel appear as *īm̐r*, *ūm̐r*, and *ṛm̐r*. The cause for such an outcome is the fact that originally in these cases an **s* followed the *n*. Thus in the *RUKI*-context final **-Nṣ* through the voiced stage **-Nz* regularly results in **-Nr* and the nasal is at any point represented as anusvāra or anunāsika (AiG I, 330).

The regular outcome of original guttural consonants followed by *s* with a probable¹⁴ intermediate stage *ṣ* according to the *RUKI*-rule is the loss of *ṣ* while the final guttural is represented by its unvoiced counterpart (AiG I, 302–303), thus *k, g, gh + -s > -k*, e.g. *vák* from *√vac*. The situation is, however, more complicated when original palatals are concerned. AiG (I, 173) assumes **-kṣ* as original outcome of *ś, j (< *gʷ)*, *h (< *gʰ)* + *-s* like in initial position, which is subsequently simplified to unvoiced guttural *k*, according to the usual simplification of final clusters, whereas the unvoiced cerebral in such positions is claimed to be analogically transferred from other forms, namely from N./Acc. sg. n. forms, where the cerebral is regular because no *s* is following; further from first members of compounds without *s* and from *bh*-case forms, where the cerebral is also regular. The guttural is preserved after *ṛ* in order to avoid a sequence of an *r*-sound and a cerebral, further in *ṛtvík* and in *anák*. In the other Saṃhitās there are innovations in both directions, i.e., cerebral instead of a guttural, e.g. *sarát* from **saráh-* and vice versa, e.g. *dík* from *diś-*, on the basis of *ḍṛk* from *ḍṛś-*. In Classical Sanskrit the usual outcome is the cerebral, with the exception of forms that show a guttural in older texts (AiG I, 173–175).

Cerebral also appears instead of *ṣ* in root formations, e.g. RV *edhamāna-dvít*, in the other Saṃhitās further *vi-prút*, *aṣṭá-prūt* from *pruṣ-* and it becomes the normal outcome in Classical Sanskrit. Furthermore, cerebral represents expected *ṣ* in *bh*-cases, e.g. VS *vi-prúḍbhis*, ŚB *vi-prúḍbhyas*, which is again the normal outcome in Classical Sanskrit. Further, in Classical Sanskrit cerebral appears in first members of compounds, e.g. *viṭ-* for *viṣ-* and before the Loc.

¹⁴ If the *RUKI*-rule is older than simplification of final clusters.

pl. ending *-su*, e.g. *dviṣu* from *dviṣ*. For all these cases, the only regular outcome is claimed to be the cerebral before *bh*-cases, whereas in word-final context and in front of the Loc. pl. ending *-su* the *ṣ* is otherwise preserved if it is not weakened to *ḥ* or represented as *s*. Therefore the cerebral from *bh*-cases has been transferred to other positions (AiG I, 176).

1.2 Tables

The purpose of the following tables is to attain a better overview of the *RUKI*-rule as it is treated in AiG I and to show which categories and positions need better or more accurate treatment. As it is seen, the *RUKI*-rule in Old Indic is far from unproblematic. Moreover, the operation of the *RUKI*-rule should be treated according to its position, especially with respect to the separation of external and internal sandhi, and metrics should also be taken into consideration. Some left-located and right-located conditions and consequently the outcome cannot be determined with certainty. For the sake of this representation *RUKI*-causing phonemes have been divided into groups according to their nature, in contrast to AiG I where often not even vowels and consonants that cause *RUKI*-rule are sufficiently separated, although this would be very useful since the outcome depends greatly on the nature of the causing phoneme. Furthermore, the discussion in AiG is divided into several different chapters, which clouds the comprehensive picture of the phenomenon.

In the first column of the following tables a successive number for each phenomenon is given in order to facilitate referring to a certain position/outcome later in the text. The columns with right-located and left-located condition follow. The next column represents the outcome which in the first four tables includes both right-located and left-located conditions because sometimes besides the *RUKI*-rule other changes occur that need to be noted as well. In the other tables the outcome column marks only the outcome of the sibilant since no additional changes occur there. The operation of the *RUKI*-rule varies, at least to some extent, in all positions according to the part of the Old Indic literature it appears in; the initial position somehow shows the strongest variation. In order to represent the different outcomes according to the periods more precisely, an additional column designates the period of the

text it appears. The last two columns contain examples, if they are given, in AiG I and the number of the paragraph(s) where a particular problem in AiG I is treated. Some more precise definitions, limitations or further explanations are given in the footnotes.

Symbols used in the tables represent the following *RUKI*-causing phonemes:

- $V_{(R)}$ = any *RUKI*-causing vowel: \check{i} , $\check{i}\check{m}$, \check{u} , $\check{u}\check{m}$, \check{r} , $\check{r}\check{m}$, e , o , ai , au ;
- $C_{(R)}$ = any *RUKI*-causing consonant: r , \check{s} , k , g , gh , \acute{s} , j ($< *g^h$), h ($< *g^h$);
- $R_{(R)}$ = only the semivowel: r ;
- $S_{(R)}$ = only the sibilant: \check{s} ;
- $G_{(R)}$ = guttural consonants: k , g , gh ;
- $C'_{(R)}$ = only palatal consonants: \acute{s} , j ($< *g^h$), h ($< *g^h$);
- *RUKI* = *RUKI*-context in general;
- non-*RUKI* = non-*RUKI*-context;
- $FM_{(R)}$ = first member in compounds, ending in a *RUKI*-causing phoneme.

General terms are represented with the following symbols: V = any vowel, C = any consonant, T = any unvoiced occlusive, D = any voiced occlusive, Y = any semivowel; Prev. = preverb; FM= first member of a compound; – = without; [] = not specially treated.

1.2.1 Internal position

1.2.1.1 The *RUKI*-rule

Regular outcome					
	left-located condition	right-located condition	outcome	example	§ in AiG I
I1	$V_{(R)}$	$V(-\check{r})/T/N/[Y]$	$V_{(R)}\check{s}V(-\check{r})/N^{15}/[Y]/T$	<i>agniṣu</i> , <i>havīmṣi</i> , - <i>iṣṭa-</i> , <i>uṣṇá-</i>	§203, §145a), §167aβ),
I2	$V_{(R)}$	$d(h)$	$\check{V}_{(R)}d(h)$	<i>nīdá-</i>	§40, §145a), §238b)
I3	$V_{(R)}$	$D(-d(h))$	$V_{(R)}dD(-d(h))$	<i>viprúḍbhis</i>	§150a)
I4	$R_{(R)}$	$V(-\check{r})/[N/Y/T]$	$R_{(R)}\check{s}V(-$	<i>gīrṣú</i>	§203

¹⁵ Whereby $t(h) > \check{t}(h)$, $n > \check{n}$.

			\dot{r})/[N/Y/T]		
I5	R _(R)	T/D	R _(R) T/D ¹⁶	<i>mūrkhá-</i>	§233c)
I6	G _(R) /C' _(R)	V(- \dot{r})/Y	$k\dot{s}V(-\dot{r})/N/Y$ ¹⁷	<i>vakṣi, vakṣyāmi,</i> <i>mekṣāmi</i>	§116a, b), §203, §235a)
I7	G _(R) /C' _(R)	T/D	G _(R) /C' _(R) T/D ¹⁸	<i>ābhakta, ataṣṭa,</i> <i>jagdhá-, tāḍhi</i>	§111b), §116d), §149bγ), §202, §202c), §209a3), §233c), §236
I8	S _(R)	V[T/N/Y]	$\dot{s}V[T/N/Y]$	<i>joṣi</i>	§97aα)

Irregular outcome					
	left-located condition	right-located condition	outcome	example	§ in AiG I
II1	V _(R)	<i>d(h)</i>	V _(R) $\dot{d}d(h)$ ¹⁹	<i>avidḍhi</i>	§150b)
II2	S _(R)	V	$\dot{s}sV$	<i>havíṣṣu</i>	§97aα)
II3	S _(R)	V	$k\dot{s}V$	<i>dvekṣi</i>	§118
II4	S _(R)	V	$h\dot{s}V$	<i>yájuḥsu</i>	§227a)
II5	S _(R)	V	tsV ²⁰	<i>dviṭsu</i>	§118, §150aδ)
II6	V _(R)	D	V _(R) $\dot{r}D$	<i>havírbhiḥ</i>	§189cα)

1.2.1.2 Absence of the *RUKI*-rule

Regular absence					
	left-located	right-	outcome	example	§ in AiG I

¹⁶ It is not clear whether this treatment is regular or not.

¹⁷ Furthermore, loss of *y* after \dot{s} is not rare (AiG I, 271).

¹⁸ Which further undergoes voicing assimilation, Bartholomae's law and C'_(R)T > $\dot{s}t$.

¹⁹ This outcome is in AiG (I, 176–177) stated to be either dialectal or influenced by forms with *-iṣt-*.

²⁰ In Loc. pl. forms of root formations in Classical Sanskrit (AiG 137, 176).

	condition	located condition			
III1	V _(R)	ṛ/r	V _(R) ṣṛ/r	tisrās, tiṣṛbhih	§203ba)
III2	s... RUKI	...ṣ	s... s...(V _(R) /C _(R)) ṣ	yāsisīṣṭhās	§203bβ)
III3	RUKI	tīr, tūr, pṛ, par, phūr	RUKI + stīr, stūr, spṛ, spar, sphūr	tistiré, písprśas	§203ba)

Analogical absence					
	left-located condition	right-located condition	outcome	example	§ in AiG I
IV1	V _(R)	ar	V _(R) sar	sísarti	§203ba)

1.2.2 Initial position

1.2.1.1 Regular outcome

Verb and its nominal derivates						
	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
V1	Prev. (-i, -u, nis)	-ṛ/r, (-āṛ) ²¹	ṣ	RV, Saṃh., Class. Sanskrit		§204
V2	Prev. (-i, -u, nis)	ṛ/r, (āṛ) ²²	s	RV, Saṃh., Class. Sanskrit	vī srja, pári- sruta-, vi- sargá-	§204a)
V3	Prev. (-i, -u, nis)	tṛ, pṛ	s	RV, Saṃh., Class. Sanskrit	vī stṛṇītām, ni-spṛś-	§204a)
V4	Prev. (-i, -u,	tār, tīr, tur,	ṣ	RV, Saṃh.,		§204a)

²¹ Analogically.

²² Analogically.

	<i>niś</i>)	<i>p(h)āṛ, p(h)ir,</i> <i>p(h)ur</i>		Class. Sanskrit		
V5	Prev. (-i, -u, <i>niś</i>)	... ś	<i>s</i> ²³	RV, Saṃh.	<i>abhī siśyade</i>	§204b)

Compounds							
	type	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
VI1	other	FM(- V _(R))	- <i>spṛ/sar/svar</i>	<i>s/ś</i>	already RV ²⁴	<i>gó-śakhi-</i> , <i>gó-sakhi-</i>	§206a)
VI2	other	FM(- V _(R))	+ <i>spṛ/sar/svar</i> ²⁵	<i>s</i>		<i>su-sārtu-</i> , <i>hr̥dispṛś-</i> , <i>ṛṣi-svará-</i>	§206a)
VI3	Āmreditas	FM(- V _(R))	/	<i>s</i>	already RV	<i>suté-sute-</i> , <i>stuhí-</i> <i>stuhí</i>	§206a)
VI4	Avyayībhāva	FM(- V _(R))	?- <i>r̥r, (-āṛ)</i> ²⁶	<i>ś</i>	RV only	<i>anu-</i> <i>śvadhám</i>	§206a)
VI5	other	FM(- R _(R))	?- <i>r̥r, (-āṛ)</i> ²⁷	<i>ś</i>	RV	<i>svar-śā-</i> , <i>svār-śāti-</i>	§206a)
VI6	other	FM(- G _(R))	?- <i>r̥r, (-āṛ)</i> ²⁸	<i>s</i>	VS	<i>ṛk-sama-</i>	§206a)
VI7	other	FM(- G _(R))	?- <i>r̥r, (-āṛ)</i> ²⁹	<i>ś</i>	TS only	<i>ṛk-śama-</i>	§206a)

²³ The question is whether this outcome is regular or not.

²⁴ Variation between *s* and *ś* occurs already in the Rigveda, but older text show *s* more frequently (AiG I, 236).

²⁵ In AiG (I, 236) is not clearly stated how regular this outcome is.

²⁶ Not treated specifically in AiG I.

²⁷ Not treated specifically in AiG I.

²⁸ Not treated specifically in AiG I.

²⁹ Not treated specifically in AiG I.

Sandhi						
	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
VII1	V _(R) / V _(R) ḥ ³⁰	V/Y/M/T ³¹	ṣ	RV and oldest texts	<i>trí</i> <i>ṣadhásthā,</i> <i>agni(ṣ)</i> <i>ṣṭave</i>	§207
VII2	V _(R) / V _(R) ḥ ³²	V/Y/M/T	s		<i>‘imé sómā</i>	§207

1.2.1.2 Analogical forms, mostly sporadical

Verbs						
	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
VIII1	Prev. (-i, -is) + augment	?-ṛ/r, (-āṛ) ³³	ṣ	RV and Saṃh. ³⁴	<i>pary-</i> <i>áṣasvajāt</i>	§205a)
VIII2	Prev. (-i, -is) + reduplication in ā	?-ṛ/r, (-āṛ) ³⁵	ṣ	AV and Class. Sanskrit	<i>vi-taṣṭhiré, ví</i> <i>taṣṭhe</i>	§205a)
VIII3	Prev. (non- <i>RUKI</i>)	?-ṛ/r, (-āṛ) ³⁶	ṣ	Class. Sanskrit	<i>ava ṣṭambh-</i> , <i>ava ṣvan-</i>	§205 b)

Compounds

³⁰ Left position is not exactly defined.

³¹ Mostly with the forms *sīm, sma, svid, sá(h), syá(h), sá, sú, stha, sthas, sthana, santu, syām, syāma, sīdati, satsat, satsí, since, siñcata, stavāma, stave, stuhi, sán, satás, sídan, suvānás, sitám, stutás, skannám*. Texts, however, also show counterexamples with *s* even in this position.

³² Left position is not exactly defined.

³³ Not treated specifically in AiG I.

³⁴ In the Rigveda only once and in other Saṃhitās and in Classical Sanskrit regularly.

³⁵ Not treated specifically in AiG I.

³⁶ Not treated specifically in AiG I.

	type	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
IX1	other	FM (non- <i>RUKI</i>)	?- <i>r</i> /r, (- <i>ā</i> r) ³⁷	ṣ	RV, AV, TS etc.	<i>upa-ṣtút</i> , <i>sa-ṣtúbh-</i>	§206 b)

1.2.3 Final position

Regular/original outcomes					
	left-located condition	right-located condition	outcome	example	§ in AiG
X1	V _(R) (?- <i>r</i>) ³⁸	V/[Y]/[N]-	-V _(R) r V/[Y]/[N]-		§279bα), §285aα)
X2	V _(R)	r-	-V _(R) r-		§285aα)
X3	<i>ī, ū, ṛ</i> + *ns	V/Y/h-	<i>īm̄r, ūm̄r, ṛm̄r</i> V/Y/h-	<i>paridhīm̄r áti</i> , <i>abhísūm̄r-iva</i> , <i>nṛm̄r abhí</i>	§203, §281a), §279bα)
X4	V _(R)	d(h)-/n-/v-	-V _(R) d(h)-/n-/v-	<i>dū-dábha-</i> , <i>dū-ṇása-</i> , <i>svádhitī</i> <i>va</i>	§285aβ)
X5	V _(R)	D (-d(h))-	V _(R) d D(-d(h))-		§285aβ)
X6	V _(R)	t(h)-s-	-V _(R) s t(h)- ³⁹	<i>agnis̄ te</i> , <i>gobhís̄</i> <i>ṭarema</i>	§286b)
X7	V _(R)	T(-t(h))-s-	-V _(R) s T(-t(h))- ⁴⁰	<i>dyáuṣ pitá</i>	§286c)
X8	V _(R)	Ts-	-V _(R) h/Ø ⁴¹ Ts-	<i>śatákratuḥ</i>	§286d)

³⁷ Not treated specifically in AiG I.

³⁸ The final sequence -*rs* is in AiG treated insufficiently, so the exact right position in this and in the following cases cannot be given (AiG I, 29).

³⁹ Especially before pronouns.

⁴⁰ In compounds except for the *Āmreḍitas* this is the regular outcome in the *Rigveda* and mainly also in other *Saṃhitās* with some sporadical exceptions, as per AiG (I, 341).

⁴¹ Loss happens occasionally. In addition, no example for loss after *RUKI*-causing phonemes is given in AiG (I, 341).

				<i>tsárat</i>	
X9	V _(R)	ś(c)/ś/s-T-	-ś ś(c)- ⁴² /-ś ś/-s s/-Ø ś- ⁴³	<i>dévīṣ ṣaḍ, barhi- śád-</i>	§287a)
X10	V _(R)	ś/ś/s + T/Y/N-	-V _(R) Ø ś/ś/s + T/Y/N-	<i>du-ṣṭutí-, nisvarám</i>	§287b, c)
X11	V _(R)	#	V _(R) ħ#	<i>haviḥ</i>	§260d)
X12	G _(R) /C _(R)		-kś > -k	<i>ṛtvík</i>	§149aα)

Irregular/analogical outcomes					
	left-located condition	right-located condition	outcome	example	§ in AiG
XI1	V _(R)	D	-V _(R) r D/h-	<i>dur-d(h)-</i>	§285aα)
XI2	V _(R)	t(h)-	-V _(R) s t(h)-	<i>cátus-triṃśat-</i>	§286b)
XI3	V _(R)	T(-t(h))-	-V _(R) ħ T(-t(h))- ⁴⁴	<i>bahiḥ-paridhí</i>	§286b)
XI4	V _(R)	ś/ś/s-	-ħ ś/-ħ ś/-ħ s-		§287a)
XI5	V _(R) ś		-V _(R) ś ⁴⁵	<i>edhamāna-dvít</i>	§150aα)
XI6	C _(R)		-ṭ	<i>saráṭ</i>	§149

1.3 Scope of the work

The scope of this work is to investigate the operation of the *RUKI*-rule in the Rigveda. Every outcome of the *RUKI*-rule will be listed according to its position in the word, position in the verse and according to the book it is attested in. This method, accordingly, incorporates all right-located and left-located conditions, so that previous tables can be supplemented and

⁴² Whereas in *duṣ- + śuná- = ducchúnā* (AiG I, 156).

⁴³ The only examples are compounds, RV *barhi-śád*, and even without the *RUKI*-rule AV *dyáu-saṃśíta-* (AiG I, 342).

⁴⁴ Whereas in Āmreḍita compounds this is the regular outcome when the second member also shows no sibilant (AiG I, 341).

⁴⁵ In N. sg. forms of root nouns, but the outcome is stated to be analogical.

arranged more coherently. As for the exceptions, explanations already given in the literature will be quoted. For examples without or with insufficient explanation, an attempt will be made to explain them. Thus the aim of this study is to give new and thorough survey of the *RUKI*-rule in the Rigveda.

2 Data analysis

2.1 Introductory remarks

To prepare the basis for this research, I have examined the Rigveda text and collected every *RUKI*-context in it. The source was mainly the metrically restored text by van Nooten & Holland (1994) which is based on Aufrecht (1877), and the electronic version by H.S. Ananthanarayana. In case of errors or problematic readings the editions by Müller (1877²) and Viśvabandhu Sarma (1963) were taken as a basis. Thus, tables were created, for each book one table with four columns (see the Appendix): Form, Right/left-located condition, Rule, and Metrics. For finding parallels in other Vedic texts the *Vedic Word-Concordance/Vaidika-Padānukrama-Koṣa* by Viśvabandhu Sarma (1942-1963) was occasionally used.

Words with the *RUKI*-context are written in their sandhi forms as they appear in the Saṃhitā text and are accented as well. If the sandhi form contains more than one word, the word with the *RUKI*-context appears again with resolved sandhi in round brackets, e.g. *sācaiṣú* (*eṣú*). Words of which the final vowel or *ṣ* causes the *RUKI*-rule of the following *s* in word-initial position in external sandhi and in sequences of preverb + verb (rules VIII1 and V1) are written in both sandhi variant and sandhi-free variant in brackets, the only exception being the lengthened variants of the particle *u*, which are not specially marked. If a sandhi form exceeds the pāda boundary, only the part within the pāda is spelled out and the boundary is marked with an underscore, e.g. *ṣīdata_*. The sandhi forms were chosen for the examination in order to see whether the operation of sandhi anyhow influences the *RUKI*-rule. However, metrically restored forms were not taken into consideration, since the *RUKI*-rule is conditioned by the preceding phoneme which in the metrically restored form is never changed. The only affect on the outcome could come from metrically restored forms with disyllabic diphthongs and vowels (van Nooten & Holland, 1994: iv), e.g. *jyéṣṭha-* vs. *jyayiṣṭha-*,

but in those cases no peculiarities were observed. Boundary between two members of the Āmredita-compounds are marked with a hyphen (-).

Every *RUKI*-context is further classified by the rule, right- or left-located condition, and position in the verse. In addition to the classification of the rules established in 1.2 some subgroups were created which are marked with an additional letter to the number of the rule in order to distinguish the different *RUKI*-contexts more precisely. Thus I1a denotes *RUKI*-context in word-internal position after the nasal vowels, e.g. *paum̐syē*, whereas III1n denotes the regular absence of the *RUKI*-rule after nasal vowels because of the following *r*, e.g. *hiṃsrāḥ*. The strong-stem forms of the root $\sqrt{piṣ}$ with the analogical *RUKI*-outcome (e.g. *pinaṣṭi*) are marked by I1a1. The subrule I1b denotes the irregular absence of the *RUKI*-rule in the *RUKI*-context, and the subgroup I1c contains the problematic word *iḍ* and its derivatives, which includes forms of *írā-* and *írāvāt-*; but in the statistics, these are treated separately. The forms of *riṣṭá-* and *áriṣṭa-* are marked by I1r. The subrule I4a denotes forms with *ṣ* after *ā*, supposedly from an original sequence **āṣ*. The subrule V1y denotes the absence of the *RUKI*-rule in initial position of the preverb *sám* when it is preceded by another preverb of the same verb with final *RUKI*-vowel, e.g. *ánu sam̐cárantam̐*. The subrule V1z denotes assumed irregular absence of the *RUKI*-rule in initial position of the verb preceded by the preverb with the final *RUKI*-vowel and *nís*. The subrule X9a denotes the outcome *ch* of final *-ṣ* with the initial *ś*, which actually appears only in the noun *duchúnā-* and the derived verb $\sqrt{duchunāy}$ (AiG I, 156). The subgroup XI6a contains the problematic 2. and 3. sg. inj. pres. forms of the verb $\sqrt{piṣ}$. If a form is ambiguous, meaning the *RUKI*-rule can either operate or the outcome is conditioned by some other rule /Y is added to the number of the rule, e.g. I1/Y. Especially interesting cases and exceptions are marked with an exclamation mark (!) next to the number of a rule (e.g. I6!).

The Left/Right-located condition field is used to determine the context of the *RUKI*-rule more precisely. Within the rule I1 and I4 the right-located condition is extra noted (as *__t(h)* or *__ṇ*) when *ṣ* is followed by *t(h)* or *n*, which then further appear as *t(h)* or *ṇ*, respectively. Within the rule I6, the sequence *kṣ* is more precisely determined by the underlying etymological guttural. Problematic etymologies are marked by the abbreviation PE. Whenever possible the

reconstructed gutturals are given; sometimes, however, the etymologies are too uncertain and only Proto-Indo-Iranian reconstructions or Avestan equivalents are presented, sometimes even parallels from other Iranian languages. The main source for etymologies is EWAia and LIV². The same principles are also used within the rules I7, X12, and XI6. Within the rules V1, V2, V3, and V4 the preverb causing the *RUKI*-rule is noted beside the verbal form, but only if it is not already part of the entry. The sandhi-free forms are given in brackets. Within the rule VII1 the word causing the *RUKI*-rule is given in brackets in both sandhi and sandhi-free form, separated by comma. On the other hand, within the rule VII2 which denotes absence of the *RUKI*-rule in external sandhi, it is noted whether the preceding *RUKI*-causing phoneme is a vowel ($V_{(R)__}$), guttural ($C_{(R)__}$) or *r* ($R_{(R)__}$). Within the rule X1 and X3 the initial phonemes of the following word are marked with the symbols $_V$ for vowels, $_Y$ for semi-vowels and $_N$ for nasals. Within the rules X6, X7, X9, XI1, XI2, XI3, and XI4 the initial consonant of the following word is marked if not already part of the entry. If the initial *t(h)* or *t(h)* is part of a cluster, the next consonant is written as well ($_tv$). Within the rule X8 and X10 the following cluster is marked, if not already part of the entry. Within the rule X10 the whole syllable of the following word is marked if it contains *t/r* in the first syllable or *r* in the second following syllable. Forms, phonemes, and sequences in the field Right/left-located condition always appear in italics.

Every *RUKI*-context is further determined by its position in the verse. The position is always determined according to the position of the *ṣ*, respectively *s*, *ś*, *ṣ*, *r*, *ḥ*, *ḍ*, *ṇ*, *k*, *ṭ* or \emptyset and the rules of syllabification of AiG (I, 278) are followed. In metrics the final consonant before a word with initial vowel belongs to the next syllable and this rule was here also followed in the cases of determining the position of the *RUKI*-rule in word-final position. However, in cases where the *RUKI*-context in word-final position comes directly in front of the caesura or minor caesura and the following word begins with a vowel, the consonant (= result of the *RUKI*-rule) is considered as part of the preceding syllable. In the sequence VC.*ṣ*CV *ṣ* is considered as part of the following syllable. The position of the caesura in cases where four syllables in the opening are followed by a monosyllabic word which is not a clitic is determined according to the canonic structure of the break; if the structure is \sim - the caesura

is after the 4th syllable, if the structure is --˘ the caesura is after the 5th syllable. If the break, however, has a rare structure, the preference is given to the caesura after 4th syllable, but the position is additionally marked by ⁰. The following symbols are used to mark the metrical position:

- 8/ Inside the opening of an eight-syllable verse
- /8 Inside the cadence of an eight-syllable verse
- //8 At the end of the cadence of an eight-syllable verse
- 10/ Inside the opening of a ten-syllable verse
- /10 Inside the cadence of a ten-syllable verse
- //10 At the end of the cadence of a ten-syllable verse
- 11/ Inside the opening of an eleven-syllable verse
- 12/ Inside the opening of a twelve-syllable verse
- |^{ea} Directly in front of the early caesura in eleven- or twelve-syllable verses
- |^{la} Directly in front of the late caesura in eleven- or twelve-syllable verses
- ^{ea}| Directly after the early caesura in eleven- or twelve-syllable verses
- ^{la}| Directly after the late caesura in eleven- or twelve-syllable verses
- | Inside the break of an eleven- or twelve-syllable verse
- ; Directly in front of the minor caesura in eleven- or twelve-syllable verses
- /11 Inside the cadence of an eleven-syllable verse
- //11 At the end of the cadence of an eleven-syllable verse
- /12 Inside the cadence of a twelve-syllable verse
- //12 At the end of the cadence of a twelve-syllable verse

There are cases where the verse has one syllable more or less than required by the tradition. Thus, if tradition classes a verse as being Jagatī, but one of the verses shows a Triṣṭubh structure, the verse is still marked as lacking one syllable, in order to examine whether such irregular verses have some impact on the *RUKI*-rule as well. This is marked by +, respectively -:

e.g., //8+ At the end of the cadence of an eight-syllable verse that has one syllable more

e.g., //11- At the end of the cadence of an eleven-syllable verse lacking one syllable

Sometimes the verse has two syllables more or less, which is marked by two ++ or --, respectively. Also some marginal verses with the number of syllables from 4-14 appear in the text (van Nooten & Holland, 1994: xiv-xvi). They are marked in the same way as regular verses and by the corresponding number. If there are fewer than six syllables in the verse, only final or initial position is marked, e.g. 4// or //4; if the *RUKI*-context is inside those verses, only the number of syllables is given, e.g. 4. If there is a pāda boundary between the initial *s* and the *RUKI*-causing phoneme within the rule VII2, the letter *a* is added to the metrical symbol, e.g. 8//a.

The analysis is divided into four parts. In the first paragraph book 1 is analyzed and the main problems of the *RUKI*-rule are discussed with reference to examples from the other nine books as well. In the second paragraph books 2, 3, 4, 5, 6, 7, and 9 are analyzed together, since books 2-7 are family books and the ninth book is a collection of all families. Book 8 is by some scholars considered to be influenced by Iranian, therefore it is analyzed separately in order to examine whether the *RUKI*-rule can contribute to such an assumption. Book 10 is also analyzed separately, because it is considered to be the youngest of all the books.

Every rule established above in 1.2 is also statistically analyzed. The basis for this statistical analysis is the collection of every *RUKI*-context of the Rigveda (see the Appendix). This collection allows us to count all instances of a particular rule in a particular book and to compare the number of occurrences in this particular book to the number of occurrences in all ten books together. This ratio is further compared with the relative length of this particular book compared with the whole Rigveda in order to observe whether the rule is represented more or less frequently, or whether it matches with the relative length of the book. To get the relative length (given in percentages), the number of words in a book is divided by the number of words in the whole Rigveda and is given in percentages. The source for this data is taken from Vance (2000: 10). The relevance of the statistical analysis is confirmed by the fact that unproblematic rules which are expected to be distributed equally indeed mostly show matching in percentages of occurrences of a rule with the percentages of words compared

with the Rigveda (e.g. 13.5% of rule I1 in the eighth book vs. 13.3% of words in the eighth book compared with the whole Rigveda). Furthermore, in case of conclusions that are based on statistical data the p-value is added in order to verify the statistical evidence. The p-value is computed according to Fisher's exact test with two tails and is given in decimals. It represents the probability of certain outcome being due to mere chance. By convention, the still accepted p-value for linguistic analysis is 0.05.

To facilitate the representation, the statistical data in the paragraphs 2.2.2-2.2.4 is given in tables with the following four columns: number of a rule; one example of the rule from the book treated in that paragraph; number of occurrences; percentage of occurrences (number of occurrences in the book divided by number of occurrences in the whole Rigveda); deviation of percentage of a rule from percentage of words in the book. Each table is followed by commentaries and discussion of the problematic issues and significant statistical deviations.

2.2 Data analysis by books

2.2.1 Book 1

2.2.1.1 Rule I1

The rule I1 concerning the word-internal context $V_{(R)} + \text{ṣ} + V(-\text{ṣ})/T/N/Y$ occurs in the first book 1986 times, which is 21.1% of all occurrences in the Rigveda and is slightly higher than the percentage of words in book 1 (19.8%).⁴⁶ 403 (20.3%) of these cases cause the following $t(h)/n$ into cerebrals $\text{ṭ}(h)/\text{ṇ}$. One of two problematic words is RV 1.138.2c *úṣṭro* (*úṣṭra-* m. 'camel') which with the Av. counterpart *uštra-* has no clear etymology. Humbach (1974: 193) claims the Vedic word is borrowed from Iranian; however, if the word is inherited from Proto-Indo-European, there are two possible etymologies: **(H)us-tRo-* or **(H)uk-tRo-* (EWAia, I 237). In the case of the latter the cause for cerebralisation of *s* would not be the

⁴⁶ In the following the percentages are presented in brackets divided by /; first comes the percentage of the rule and second the one of words in the Rigveda, e.g. (21.1%/19.8%).

RUKI-rule, but regular development of unaspirated palatals before unvoiced dentals. The other problematic word is the *tá*-participle RV 1.131.7f *riṣṭám* (*riṣṭá-*) which can be derived either from $\sqrt{riṣ}$ ‘damage’ or $\sqrt{riś}$ ‘tear’. Grassmann (1996⁶: 1167) in this case decides for $\sqrt{riś}$ that has three meanings: »abreissen, abrufen, *daher* 2) abweiden; 3) zerbrechen, verrenken«. The last is supposed to be the translation for the RV 1.131.7f *riṣṭám*. Whitney (1885:140) translates $\sqrt{riś}$ as »rupfen, abreisen«, Werba (1997: 228) as »rupfen, reißen«, EWAia (II, 460) as »abreißen, abrufen, abweiden, abgrasen« and the participle *riṣṭá-* as »gezerrt, aus der Lage gebracht, zerbrochen«.

The translation in Geldner (1951: I, 185) is:

RV 1.131.7f-g	Geldner
<i>riṣṭám nā yámann ápa bhūtu</i>	Wie ein Unfall auf der Fahrt, so soll die
<i>durmatír</i>	Mißgunst ausbleiben,
<i>víśvāpa bhūtu durmatíḥ //</i>	jede Mißgunst soll ausbleiben! ⁴⁷

Although it is hard to decide, the meaning of the participle seem to fit better with the translations of $\sqrt{riṣ}$ »beschädigen« (Whitney, ib.), »Schaden nehmen/anrichten, schaden« (Werba 1997: 229) or »Schaden nehmen« (EWAia II, 462). In EWAia (ib.) the participle of $\sqrt{riṣ}$ is translated with »beschädigt«, but it is marked with a question mark and »wenn nicht in allen Belegen zu REŚ«. Both Geldner’s and EWAia’s translations of the participle assume some semantic development as well. Thus, from ‘reißen, abreißen’ the participle with the meaning ‘gerissen, abgerissen’ would be expected, which can be further developed to ‘zerbrochen’; however, if the participle *riṣṭá-* is derived from $\sqrt{riṣ}$, no such semantic development is needed. The meaning of the participle of ‘schaden, beschädigen’ is namely ‘beschädigt’, and by assuming nominalization, we get the appropriate meaning for *riṣṭám* in RV 1.131.7f. Similarly, *áriṣṭa-* ‘unverletzt’ is in EWAia (II, 461) listed under $\sqrt{riś}$,⁴⁸ but Grassmann (1996⁶: 106) derives it from $\sqrt{riṣ}$. Both examples in the first book show that *áriṣṭa-*

⁴⁷ The translation in Witzel and Gotō (2007: 246) does not fundamentally differ from Geldner.

⁴⁸ This is even more unusual since *riṣṭi-* ‘Schädigung’ and *áriṣṭi-* ‘Unversehrtheit, Sicherheit’, on the other hand, are both listed under $\sqrt{riś}$ (II, 462).

‘unverletzt’ should be derived from *riṣṭá-* ‘beschädigt, verletzt’ which is further from $\sqrt{riṣ}$ ‘beschädigen’ (see above).

The translation in Geldner (1951: I, 51) is:

<p>RV 1.41.2 <i>yám bābhúteva píprati pánti</i> <i>mārtyaṃ riṣáh /</i> <i>ářiṣṭaḥ sārva edbate //</i></p>	<p>Geldner Wen sie wie auf dem Arm hinübertragen und vor Schaden behüten, der Sterbliche gedeiht ganz und unversehrt.⁴⁹</p>
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From the context above it is clear that *ářiṣṭa-* directly refers to *riṣ-*, since the one whom they protect from *damage*, thrives *undamaged*. The second example also confirms this assumption:

<p>RV 1.112.25a-b <i>dyúbhir aktúbhiḥ pári pātam asmān</i> <i>ářiṣṭebhir aśvinā saúbhagebbhiḥ /</i></p>	<p>Geldner (1951: I, 148) Tag und Nacht schützt uns mit unversehrtem Glück, ihr Aśvin!⁵⁰</p>
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There are also three compounds with *ářiṣṭa-*, all with the meaning of the first member ‘unversehrt’: *ářiṣṭa-grāma-* ‘deren Schar unversehrt ist’, *ářiṣṭa-nemi-* ‘dessen Radfelge unversehrt bleibt’, and *ářiṣṭa-vīra-* ‘dessen Mannen unversehrt sind’. For all reference words (with ‘Schar’, ‘Radfelge’, and ‘Mannen’) the meaning ‘unhurt’ from the root $\sqrt{riṣ}$ ‘damage’ clearly fits better in than a form of the root $\sqrt{riś}$ ‘tear’. In any case, this example has no implication for the *RUKI*-rule, since the problem concerning *riṣṭá-* and *ářiṣṭa-* is a semantic (and etymological) one and not a phonological one.

The context for rule I1a (if *anunāsika* is between the *RUKI*-causing vowel and *s*) occurs eighteen times (16.2%/19.8%). Sixteen of these eighteen (88.9%) forms show absence of the *RUKI*-rule. The percentage of absence in the first book is higher than that of all books together (57.7%). However, the percentages are not relevant, since the presence of the *RUKI*-rule after nasal vowels is for the most part morphologically conditioned, as will be

⁴⁹ The translation in Witzel and Gotō (2007: 78) does not fundamentally differ from Geldner.

⁵⁰ The translation in Witzel and Gotō (2007: 200) does not fundamentally differ from Geldner; *ářiṣṭaḥ* is translated as ‘unbeschädigt’.

shown immediately. In the Rigveda there are 47 forms that show application of the *RUKI*-rule, of which no less than 45 are N./Acc. pl. n. forms of *is*- and *us*-stems. At the same time, in the group of forms that show no *RUKI*-rule across *anunāsika* there are no N./Acc. pl. n. forms of *is*- and *us*-stems. The application of the *RUKI*-rule in the N./Acc. pl. n. of *is*- and *us*-stems, in fact, does not occur over *anunāsika*, since originally there was no nasal between *i* or *u* and *s*. Nasal in this position is analogical from *as*-stems ending *-āmsi* and even there it is analogical from *nt*-stems in the first place (AiG III, 288, 293). The original **-i/usə* thus regularly yielded **-i/uṣi* which was later analogically transformed to *-ī/ūṃṣi* with preservation of cerebral *ṣ*. Even if the analogical nasal would have been introduced into the ending before the operation of the *RUKI*-rule, the cerebral *ṣ* could easily be explained as analogically transferred from all other cases with *ṣ*. The only two other forms that are not N./Acc. pl. n. forms of *is*- and *us*-stems are two forms from the root $\sqrt{piṣ}$, one of them appears in the first book, RV 1.191.2d *piṃṣatī*, and the other *sampiṃṣānty* in RV 10.85.3b. There are, on the other hand, forms of the same root that show irregular *ṣ* in the strong stem, which must be analogical; in the first book RV 1.191.2d *pinaṣṭi* appears and elsewhere RV 7.104.18b *pinaṣṭana* and RV 10.136.7b *pināṣṭi*. The given situation can be explained either by assuming the analogical *ṣ* in the strong stem on the basis of the weak stem or by assuming that both forms are analogical and the *ṣ* was generalized to all stems on the basis of other forms with regular *RUKI*-outcome, e.g. *pipeṣa*, *piṃṣa*, *sampiṣṭād*, i.e. something similar to what has happened in the case of the root \sqrt{sthiv} ‘spit’ (see 1.1.2). The latter explanation presumes proportional analogy and the former only intraparadigmatic analogy; however, in case of the assumption that after nasal vowels operation of the *RUKI*-rule is regular, all other 64 examples that show no *RUKI*-rule need to be explained by analogy, which is far less motivated, since among those cases there are examples of absence of the *RUKI*-rule within the root without strong stem variants, e.g. *nīṃsate*, *ābiṃsyamāna*, that as such cannot be explained by analogy. Furthermore, the reason why forms of the root $\sqrt{piṣ}$ exhibit analogical forms with *ṣ* and forms of the roots $\sqrt{niṃs}$ and $\sqrt{hiṃs}$ do not is because the first root involves forms without nasal and the latter two do not. The only other stem with a nasal vowel and *s* in the Rigveda is *pumṣ-* and its derivatives (*paūṃsye*) that never show the application of the *RUKI*-rule. Thus, the

data of the Rigveda with 45 examples of operation of the *RUKI*-rule in the N./Acc. pl. n. of *is-* and *us-*stems that can easily be analogically explained and two examples of operation within one verbal paradigm that also show motivation for analogy versus 64 other examples among which there are also such with absence of the *RUKI*-rule in the root shows that the *RUKI*-rule does not apply after nasal vowels (contrary to AiG). The other main argument brought forth by AiG (I, 231) in favor of such a rule concerns the sandhi variant of the Acc. pl. m./f. morpheme *-i/umr* which will be treated under rule X3.

In the first book there are four (30.7%/19.8%) forms that do not show operation of the *RUKI*-rule contrary to expectation: RV 1.93.4c *bṛ̥sayasya*, RV 1.116.8c *ṛbī̥se*, RV 1.117.3b *ṛbī̥sād*, and RV 1.127.7a *kī̥stāso*. For the first, *bṛ̥saya-* m. ‘name of a demon’, a name of foreign origin is assumed (EWAia II, 231). Hillebrandt (1927: 514) further connected it with the name of a Satrap in Arachosia, Drangiana or another land nearby, βαρσαέντης, which is, however, rejected as »*not probable*« in MacDonell (1967³: 70). Another etymology by Wüst derives the name from *bṛ̥ś* ‘roll of twisted grass, pad, cushion’ (see KEWA II, 445). Scheftelowitz (1933: 248) reconstructs Proto-Indic **vṛ̥ṣaya-* and connects it further with Slavic material, e.g. Russ. *volchit* ‘magician’. The non-application of the *RUKI*-rule is supposed to be of vernacular origin and for the development of **v* > *b* no explanation is given by him. The latter can either be seen as fortition, or more probably, hypercorrection of **v* > *b* because of the Middle Indic development *b* > *v*.

RV *ṛbī̥sa-* n. ‘stove’ appears as *arvī̥ṣa-* in the Jaiminīya-Brāhmaṇa and with *ṣ* also in Bhāradvaja and Bīraṇyakeśin (Caland 1919: 50-51). As it is seen from Caland’s translation, *arvī̥ṣa-* there means ‘chasm’, e.g. *taṃ vā arvī̥ṣa upavapeti*, »*Lege ihn in eine Erdspalte*« (Caland, ib.). Burrow (1976: 37) follows Scheftelowitz’s (1933: 427) assumption that RV *ṛbī̥sa-* with absence of the *RUKI*-rule is a dialectical variant of **ṛvī̥ṣa-*, the suffix being clearly *-ī̥ṣa-*. Furthermore he assumes that variation of initial *ṛ-* and *ar-* is dialectical as well, »*rather than reflecting IE ablaut*«. Scheftelowitz (ib.) further connected **ṛvī̥ṣa-* with Lit. *ùrwa* and Pol. *rów*, Pruss. *rawys*. However, it is highly doubtful that an Indic dialect would lack the *RUKI*-rule because the rule is assumed to have operated already in the Indo-Iranian stage, the source dialect for RV *ṛbī̥sa-* would have to show too many features: the merger of *s* and *ṣ*

> *s*, development of *r̥* > *ar-* and fortition of *b* > *v*, though the first two are quite common, especially in Middle Indic, and the last is possible as well. Neither Scheftelowitz (ib.) nor Burrow (ib.), nor KEWA (I, 124) clearly mention possible roots for **r̥vīṣa-* and the connection with Lit. *ūrwa* and Pol. *rów* leads us to **reṽH-* ‘tear open’ (LIV² 510) with the meaning(s) »*aufreißen, graben, aufwühlen; ausreißen; raffén*« (IEW 868). The verb $\sqrt{ru/rū}$ is in the Rigveda attested with the meaning »*verletzen, wundschlagen, wundscheuern*« (Narten 1964: 224) and »*zerbrechen, zerschlagen, zermettern*« (Grassmann 1996⁶: 1170).⁵¹ Apparently, Vedic verbal forms have undergone some semantic development from reconstructed ‘aufreißen’ to ‘verletzen’, which is easily motivated, but **r̥vīṣa-*, on the other hand, as a derived noun would have more or less preserved the original meaning. The suffix *-īṣa-* can be namely explained as original suffix *-só-*, added to *seṭ*-roots, as in *púrīṣa-* from **pelh_r-* or *káriṣa-* from **sk^ualH-*. Thus we may derive **r̥vīṣa-* > *arvīṣa-* from **r̥ṽṁ-só-* < **r̥ṽH-só-* with the meaning ‘plucked, dug’ that could have easily further developed to ‘chasm’. There are, however, phonological problems with such a derivation. The expected reflex of laryngeal in the non-final position would be *ĩ* and not *ī* (Jamison 1988). Furthermore, according to Narten (1964: 226), the *iṣ*-aorist and other forms with *iṭ* are secondary and Ved. $\sqrt{ru/rū}$ is an *aniṭ*-root. Rasmussen (1989: 200) explains the absence of *seṭ* character analogically from forms like **róṽ-no-*. The variation of presence and absence of laryngeal in root-final position can well be already Proto-Indo-European (Mayrhofer 2005: 117; EWAia II, 440) since Latin show ambiguous forms as well, e.g. Lat. *rūta caesa* vs. *ruō, rūtus* (Schrijver 1991: 234, 236). Anyway, even if we assume a variant with laryngeal for **r̥vīṣa-*, the syllabification remains problematic. We would namely expect **ruH-só-*, so that **r̥vīṣa-* could only have been formed secondarily with the suffix *-īṣa-* from $\sqrt{ru/rū}$, but in this case the semantic would somehow be problematic. Another fact supporting the assumption of **r̥vīṣa-* being secondary is that there are no other forms with the suffix **-só-* to be formed from this root. Other etymologies for RV *r̥bīṣa-* are, however, even less probable (EWAia I, 259).

⁵¹ Narten (1964: 224-226) contrary to Grassmann (1996⁶: 1170) assumes only two forms of $\sqrt{ru/rū}$ in the Rigveda, namely the Inj. *iṣ*-aorist in RV 10.86.5 *rāviṣam* and the verbal adj. *rutá-*.

The last example of absence of the *RUKI*-rule in the first book is *kīstá-*. AiG (I, 143) assumes a foreign origin, Burrow (1976: 37) lists two etymologies; Scheftelowitz's etymology, again, works with an irregular sequence *-st-* in the *RUKI*-context from a root with parallels in Av. $\sqrt{kaēš}$ 'to teach', Lat. *quaerō*, and Bailey's etymology with a development of *-tt-* to *-st-* with a parallel in Av. *kaēta-* 'learned man, magician'. The most probable, according to EWAia (I, 358), is the assumption of a hyper-Sanskritism of **kīrthá-* 'praise', according to the *ukthá*-type with personification and MI development to **kitthá-*. This is then the source of hypercorrection to *kīstá-*, since MI *-tth-* < OI *-st-* and MI VCC < OI ∇ CC. All in all, the forms showing absence of the *RUKI*-rule are somewhat suspicious, and have no bearing for the question of the *RUKI*-rule.

There are ten forms (13.9%/19.8%) of the words *íḍ-* f. and *íḍā-* f. 'refreshment, libation' and no examples of *írā-* or its derivatives in the first book. The words are clearly connected with *iš-* 'refreshment, strength' and OAv. *īžā-*, YAv. *īžā-* (EWAia I, 187) from the root $\sqrt{iš}$ 'start moving' (Schindler 1972: 11), but the question is how to explain such an irregular phonological distribution. Humbach (1958: 44) explains *íḍā-* and *īžā-* as **iš + ā* where *š* is treated as in compositional sandhi with the Av. parallel *yužēm* < *yuš + ēm*. Schindler (1972:12), on the other hand, assumes *írā-* to be the lautgesetzlich result of **iš + ā*, whereas he explains cerebral *íḍ-* and *íḍā-* or *íḷā-*, respectively, as analogies from case endings with initial consonant (thus already AiG I, 176). Kuiper (1967: 114) explains the distribution differently. First, he assumes a development from the N. sg. **iš+s* on the basis of »*emphatic pronunciation*« to **išts* and further to **īts* > **ít*. His explanation of the N. sg. *írā* differs from that of Humbach and Schindler, since the source for the analogy is the Instr. pl. **iž+ bhiḥ* > **irbhiḥ*, from where *r* was introduced in the Instr. sg. **ir-á* and then in the N. sg. *írā*. Forms with *ḍ* like the Instr. sg. *íḍ-á* Kuiper (ib.) basically explained in the same way as Humbach and Schindler did, namely by analogy from Instr. pl. **iḍ-bhiḥ* to Instr. sg. *íḍ-á*, but in addition Kuiper (ib.) explains the cerebral before the *bh*-cases from the Loc. pl. **iš+ šu* that again on the basis of »*emphatic pronunciation*« developed to **ištsu* > **ítsú*, and from there was introduced to the Instr. pl. **iḍ-bhiḥ*. In AiG (I, 176) it is further assumed that the verb *íḍaya-* or \sqrt{ilay} 'hold still, come to rest' belongs to the same root as well showing the frequent

change $\check{d} > l$ in the Saṃhitās, since it appears in RV 1.191.6d as *tīṣṭhatelāyatā* (*ilāyatā*). The assumption is rejected by EWAia (I, 196) that follows Narten's etymology from PIE $*(H)rh_1éj_2 < *(H)reh_1$.

In conclusion, if s is preceded by a *RUKI*-causing vowel and followed by $V(-r)/N/Y/T$, the *RUKI*-rule regularly applies. The very few exceptions are lexically conditioned and often philologically unclear. These suspicious and etymologically unclear examples are most commonly explained by a foreign or a dialectal influence. Such explanations are, in fact, justified, since in other, inherited words with clear etymologies only two examples of variation between the absence and the presence of the *RUKI*-rule in this context are attested (*sisicur*, *sisice*). The data further supports the assumption that across *anunāsika* the *RUKI*-rule does not apply.

2.2.1.2 Rule I2

There are 95 (20.8%/19.8%) forms of rule I2 concerning the word-internal context $V_{(R)} + \check{s} + d(h)$ in the first book. In all cases, $\check{d}(h)$ is synchronically part of the root which in most of the cases arose from roots with underlying root-final s and dental root-extension, e.g. $\check{v}i\check{d} < *h_2e\check{s}-d$ (LIV² 261). There is, however, an interesting example of a verbal root with zero-grade and preverb *ni*, *nīḍá-* $< ni-\check{s}d-ó-$ that would actually belong to the rule V1; however, since the formation is already Proto-Indo-European and s or its reflex before d was at some stage reinterpreted as part of a new root and is therefore synchronically part of a root, the word is listed here. The only example of the rule I2 in a synchronical morpheme boundary is the 2. pl. med. s -aorist of $\check{v}stu$ RV 1.124.13a *ástodhvam*; however, there is no lengthening of the preceding vowel, since e and o do not undergo additional lengthening.⁵² Preceding vowels i and u are, on the other hand, always lengthened, the length of preceding r is in the Saṃhitā never marked, but can be restored as long in metrics. Such restorations in the case of r are

⁵² The lengthening does not occur because e and o are developed from the diphthongs $*aj$ and $*ay$, which means not a vowel, but a semi-vowel as part of a diphthong immediately preceded \check{s} . This would further mean that the lengthening occurred before the development of $*aj$ and $*ay$ to e and o .

common outside the rule I2 as well, also when the cerebral is due to a sequence $*-g^h t-$, e.g. transmitted *ḍṛḥá-* vs. metrically restored *ḍṛḥá-*, *nṛnám* vs. *nṛnám* (cf. van Nooten & Holland 1994: v; AIG I, 31).

In AiG (I, 275) the left condition for the operation of the *RUKI*-rule and further loss of ς or $*z$, lengthening and cerebralisation of the following *d(h)* (rule I2) can be understood as limited to vowels other than *ā*. The explanation is: »*Wie s hinter andern Vokalen als ā zu ṣ (zunächst indoīr. zu ś) wurde nach §203 ff., so wurde z zunächst indoīr. zu ž, dann dieses ž ai. zu cerebralem ṛ.*« (AiG I, 275). Furthermore, as left condition for cerebralisation of *d(h)*, only preceding $*z$ is given (AiG I, 166). Thus, a reader could conclude, the rule I2 occurs only after vowels other than *ā*. There are, however, two forms in the first book and additional twelve in other books that after consonantal *r* exhibit the same outcome as after vowels, e.g. RV 1.79.9c *mārḍīkām* and RV 1.84.19c *marḍitā*_̄. The first form is clearly a *vṛddhi*-formation to *mṛḍiká-* and as such cannot prove that consonantal *r* in such cases causes *RUKI*-rule with the same outcome since the formation is probably younger than the loss of $*z$, but *marḍitṛ-* could be older, although *i* must be analogical. However, strong evidence for postulating consonantal *r* as left condition in rule I2 is lacking.

If cerebral *ḍ* is followed by *t* in a morpheme boundary, the first becomes unvoiced and the second becomes cerebral. There are three (23.1%/18.9%) such cases in the first book, e.g. RV 1.84.18a *īṭṭe*.

A form with a problematic etymology is furthermore RV 1.161.12a *sammīlya* that is grammatically an absolutive with the preverb *sam* from the root $\sqrt{mīl}$ ‘close the eyes’. EWAia (II, 358-359) follows Bradke’s (1887: 298) interpretation of the form as *d*-extension of $\sqrt{miṣ}$ with an intermediate stage $*mīḍ-$ ‘open the eyes’, and also his semantic explanation; the underlying meaning of $\sqrt{miṣ}$ ‘open the eyes’ would namely be ‘blink with the eyes’, from where forms with the preverb *ud* would develop the meaning ‘open the eyes’ and forms with the preverb *ni* with the meaning ‘close the eyes’. If we assume such a derivation, the expected outcome would, of course, be $**mīlya$ with cerebral liquid *l*. In fact, as the data shows this would be the only example of such an outcome in the Rigveda. However, the semantic

evidence is so strong that it is not rational to derive it from another root. The non-cerebral variation is further explained by Gotō (1987: 74) as »eine kindersprachliche Form« and the context would support such a hypothesis:

RV 1.161.12a-b

sammīlya yād bhūvanā
paryāsarpatā
kvā svit tātyā pitārā va āsatuḥ /

Geldner (1951: I, 221)

Als ihr mit geschlossenen Augen die Wesen
 umschlichet,
 wo waren den eure zärtlichen Eltern?⁵³

There is further evidence that could support the child-language origin of the non-cerebral reflex. In the same sentence an expressive adjective *tātyā-* is used that is derived from *tatā-*, an expressive word for ‘father’. So it is obvious that the poet wanted to illustrate a childish atmosphere. However, the root $\sqrt{mīl}$ is further attested in AV *pra-mīlīn-* ‘name of a demon, »der Einschläfernde« (KEWA II, 644)’ where it is hard to explain it with child-language influence, but rather as an expressive form (likewise in Kaṭha Saṃhitā *sām-milita-* ‘having closed eyes’). Thus, the non-cerebral variant must have spread from child/expressive language, to neutral contexts. Alternative explanations by Charpentier (root variants **mī-s-* and **mī-l-* from **smī-* ‘smile’) or Scheftelowitz (connection with Av. hapax *avēmīrā* and consequently reconstruction of root with final liquida) are very unlikely (KEWA II, 645).

2.2.1.3 Rule I3

There are no examples of rule I3 concerning the word-internal context $V_{(R)} + \text{ṣ} + g(h)/b(h)$ in the first book. In AiG (I, 176) *ḍ* is assumed to be the regular outcome of *ṣ* in front of voiced occlusives other than *b(h)*. However, there are no examples of this development in the Rigveda. It is attested in the root nouns VS *viprúḍbhiḥ* and ŚB *viprúḍbhyaḥ* (AiG I, ib.), but the cerebral *-ṭ* in *bh*-cases is most probably analogically transferred from the N. sg. forms. To my knowledge, no other instance of $\text{ḍ} < \text{ṣ}$ exists. Thus the question remains what was the original outcome of sequences $V_{(R)} + \text{ṣ} + g(h)/b(h)$. We can assume that *ṣ* was lost with the lengthening of the vowel, similarly to the loss and lengthening of *ṣ* in front of *d(h)* or to the development of $\text{ṣ} + g(h)/b(h)$, however, no such examples are attested word-internally.

⁵³ The translation in Witzel and Gotō (2007: 289) does not fundamentally differ from Geldner’s.

Outcome with *r* and short vowel is most probably regular only in word-final position before vowels (cf. 2.2.1.38), from where it is spread to other positions of $V_{(R)} + \text{ṣ} + g(h)/b(h)$.

2.2.1.4 Rule I4

There are 62 forms (12.1%/19.8%) of rule I4 concerning the word-internal context $R_{(R)} + \text{ṣ} + V(-r)/N/Y/T$ in the first book. Forms show the same outcome if *s* in *RUKI*-context is part of root, e.g. *marṣiṣṭhā* or the morpheme boundary, e.g. *pīparṣi*. There are six forms with an internal sequence -RṣN-, namely four of the noun *śīrṣan-* n. ‘head’ and one of the noun *pārṣni-* m./f. ‘heel’, where *ṣ* is followed by *n* that undergoes cerebralisation $n > ṇ$ because of the preceding cerebral, e.g. *śīrṣṇā*, and one where *m* is following, e.g. *kārṣmevātiṣṭhad* (*kārṣma*). There is also an example of the sequence -RṣY-, e.g. *hārṣyā*_. In all other forms *ṣ* is followed by vowel. The sequence -rṣṭ- is attested in the other books, but it is rare.

There are five (38.5/19.8%) forms of three different nouns with cerebral *ṣ* after *ā* where underlying *ar/r* that causes the *RUKI*-rule and is further developed to *ā* (subrule I4a) can be assumed, though in most cases the etymologies are problematic. In EWAia (I, 346) the most credible etymology for RV *kāṣṭhā-* f. ‘race-course, limit, goal’ is the assumption of connecting it with *kāṣṭhā-* n. ‘piece of wood, stick’ with the semantic development »“*Holzstamm*” > “*Balken*” > “*Barrieren der Rennbahn*”« (KEWA I, 205) and then through »dichterische Übertragung« *pars pro toto* from a part of racetrack (‘barriers of racetrack’) to ‘racetrack’ itself (Thieme 1971: 52-53). Thieme (ib.) further claims that the original meaning ‘wooden trunk’ is still attested in RV 1.146.5. One formal phenomenon in this case is interesting, but, to my knowledge, not treated in the literature, namely the accent shift, since its function cannot be nominalization. Since the other two examples of deverbatives in *-thā-* in the Rigveda (*gāthā-* and *nīthā-*) are also barytones (cf. Broger 2004: 56), the accentuation in *kāṣṭhā-* could be analogical. Even if this connection is correct, the etymology is still problematic, as there are several attempts to etymologize *kāṣṭhā-* n. itself. Hiersche (1964: 137) follows the connection with Romani *kašt* and *karšt* ‘wood’ and derives it from OI **karṣṭā-* or **krṣṭā-* > MI *kaṭṭha-* and with hyper-Sanskritism to *kāṣṭhā-*. Further an *s*-extension of the root PIE *(*s*)*ker-* ‘cut’ is assumed. Burrow (1975:58), on the other hand, follows Klima’s etymology that claims *kāṣṭhā-* to have a suffix »-tho- added to a *s*-extension of the IE

root kelā ‘to hew’«, thus, with Burrow’s view on Brugmann’s rule, the reconstruction would be **kolsthō*-. There are, however, also other etymologies available for the noun *kāṣṭhā*- f. that do not connect it with *kāṣṭhā*- n. The only other »ernstzunehmende« etymology, according to EWAia (I, 346) is a derivation from the root √*kr̥ṣ*, similar to *kārṣman*- ‘target-furrow’. In this case, the difference between *kārṣman*- and *kāṣṭhā*- would lie only in the initial consonant of the suffix. Thus, in the first case, the original form could be preserved because the following consonant is a nasal; the second, however, shows a Middle Indic sound change,⁵⁴ and although sequences *-r̥ṣ-* do occur in the Rigveda,⁵⁵ they are rare. They occur either if *ṛ* is part of an ending or if they are vṛddhi-formations to forms with vocalic *ṛ*, which means that in both cases the sequences can be young and analogical, whereas in *kāṣṭhā*- the form is neither a vṛddhi-formations nor is *t(h)* an ending, but part of a suffix. If the etymology is correct, one could assume that all original *-āṛṣ-* sequences in the Rigveda undergo Middle Indic sound change, which would mean that this is actually a regular outcome,⁵⁶ whereas forms with *-r̥ṣ-* are analogical. The same would be valid in case of Burrow’s etymology and also the phonological development of Hiersche’s etymon could be explained in the same manner. In conclusion, although the etymologies for *kāṣṭhā*- are very diverse, the underlying sequence **-rs-* is common to all of them, that is why the word is treated under subrule I4a. Another word in which an underlying sequence **-rs-* is assumed on basis of Kati *parśi* ‘mountain, pass’ (Turner 1966: 8140) is *pāṣyā*- n. ‘stone’ (EWAia II, 125), but this shows a suffix with initial semivowel. Further connections with Gr. *πέλλα* < **πελοσᾶ*, OHG *felis*, Mlr. *all* lead to PIE **pels-* (Frisk 1960: 499) and an Old Indic reconstruction **pāṛṣ-yā*- (KEWA II, 266). However, the etymology is not completely clear and there are other interpretations as well and even doubts about the meaning ‘stone’ (cf. EWAia II, ib.). The sequence *-r̥ṣy-* occurs once in the first book in a form of the word *hārṣi-*, RV 1.56.5c *bārṣyā*_, and eleven times elsewhere in the Rigveda. In five of these occurrences the sequence *-r̥ṣ-* is followed by *i* that is in external sandhi before a word with initial vowel represented as *y*, e.g. *dārdharṣy*. However, the other

⁵⁴ It seems the unvoiced occlusive catalyses the Middle Indic sound change.

⁵⁵ The forms are: *asvārṣṭām*, *ārṣṭiṣeṇó*, *ārṣṭiṣeṇéna*, *ārṣṭiṣeṇó*, and *gārṣṭeyó*.

⁵⁶ The problem is that there is only one example in the Rigveda to confirm such an hypothesis.

six occurrences are forms of three words: *hárṣi-*, *varṣyà-* and *tarṣyávat-*,⁵⁷ the latter two showing the suffix *-yá-* or *-íya-* (*-yà-*), respectively. According to the data, a sequence *-rṣy-* is stable in the Rigveda and in the case of *pāṣyà-* an irregular loss of *r* must be explained by Middle Indic sound law. The form is also relatively late attested: besides the occurrence in the first book there is only one more in RV 9.102.2a, whereas *káṣṭhā-* is attested also in 4th, 6th, 7th, 8th, 9th and 10th book. The only relatively clear example of the subrule I4a left is *caṣā́la-* m. ‘wooden ring on the top of the sacrificial post’ in RV 1.162.6b *caṣā́laṃ*.⁵⁸ In Maitrāyaṇi Saṃhitā the meaning is also »*der scheibenförmige Rüssel (eines Ebers)*« (Schmidt 1928: 181). In EWAia (I, 538-539) this meaning is assumed to be the source for further specialization and the word is connected with *carṣaṇi-* f. ‘people, folk’, where the underlying root is $\sqrt{\text{karṣ}}$ ‘draw, tow, plow’ with the semantic development *‘plowing’ > *‘furrow, border furrow’ > ‘border’, ‘tribe inside that border’, ‘folk’. Therefore, *caṣā́la-* ‘Rüsselscheibe (des Ebers)’ can be derived from *carṣaṇi-* and its reconstructed meaning ‘furrow’ from *karṣú-* ‘furrow’ (Hoffmann, by letter, in KEWA III, 704). The suffix *-ā́la-* seems to form denominatives (AiG II/2, 288), e.g. *kapā́la-* ‘shell, skull’ vs. *kapú́c-chala-* ‘tuft’. The intermediate form would thus be **carṣā́la-*. Loss of *r* cannot be explained by a Middle Indic sound law, since we would in this case expect a long *ā́*, but rather by dissimilation because of the following *l* (EWAia I, ib.).

There are eleven other forms with a sequence *-ā́ṣ-*,⁵⁹ but their etymologies or even meanings are too unclear to be treated within the subrule I4a. Thus, neither the meaning nor etymology of *jālā́ṣa-* is clear (EWAia I 579). Scheftelowitz (1925: 267) translates the word as ‘having healing herbs’ and connects it with Lit. *žolė́*. As for the cerebral *ṣ* in the suffix *-ā́ṣa-* he assumes analogical transfer from the suffix *-sa-* in forms with *RUKI*-context, like in *kalmā́ṣa-* vs. *kaluṣa-*. Burrow (1970: 91), on the other hand, connects *jālā́ṣa-* with Hitt. *galaktar*, Gr. γάλα, γάλακτος, ‘milk’ and Lat. *lac*, *lactis* and reconstructs **gʷalagʷ-s-o-* > **jalaṣṣa-*, which undergoes

⁵⁷ Grassmann (1996⁶: 531) derives this noun from an unattested *tarṣya-*

⁵⁸ The only other occurrence of this word, but with suffix *-vant-* is in the third book, RV 3.8.10b *caṣā́lavantaḥ*.

⁵⁹ The forms as they occur in the Rigveda are: RV 1.43.4b *jālā́ṣabbeṣajam*, RV 1.164.5c *baṣkā́yē*, RV 1.173.4a *karmā́ṣatarāsmāi (ā́ṣatarā)*, RV 2.33.7a *jālā́ṣaḥ*, RV 7.18.12a *kavā́ṣaṃ*, RV 7.35.6c *jālā́ṣaḥ*, RV 7.50.2b *aṣṭhīvántau*, RV 8.29.5b *jālā́ṣabbeṣajāḥ*, RV 10.97.13b *cā́ṣeṇa*, RV 10.163.4a *aṣṭhīvādbhyām*, RV 10.165.3b *ā́ṣtryām*.

dialectal development to *jālāṣa-*. That would mean that the word should be treated within I6, but the etymology and the phonological development are quite doubtful.

The phonological structure of the next example *baṣkaya-* ‘mature, adult’⁶⁰, especially the phoneme *b* (AiG I, 184), would indicate its foreign origin; or the unusual structure could be due to a special phonological development from $\sqrt{vakṣ}$ (EWAia II 219). Differently, Scheftelowitz (1925: 250) derives this word from **balsk-* that is attested also in *bāla-* ‘young, child’, but in that case the expected outcome of a Middle Indic sound law would be with long vowel, ***bāṣkaya-*; on the other hand, if the original form was **bḷsk-* we would get the attested outcome.

The passage where *āṣatara-* occurs is described by Geldner (1951: I, 250) as »*verderbt*« and by Oldenberg (1909: I, 171) as »[*w*]ohl *hoffnungslos*«. There are many attempts of translation and etymologization; e.g. Foy (1897: 271) follows Sāyaṇa’s assumption of reading the word as *arṣatarāṇi* ‘vyāpta’, but no explanation of loss of *r* is offered.

The etymology of *kavāṣa-* ‘open, wide apart, yawning’ is unclear as well (EWAia I, 327). Burrow (1948: 372) and Kuiper (1948: 130) connect it with Tamil *kavaṭu* ‘forked branch, fork of the leg; separation, division’.

The example *aṣṭhivāt-* must most probably be connected with *ásman-* (EWAia I, 143), but there are other attempts as well.

The next example *āṣṭrī-* can also be connected with *ásman-*, but the meaning of this word is not unanimously established and consequently etymologies are unclear as well (EWAia I 180-181).

The next example is in AiG (Nachträge, 133) *cāṣa-* ‘the blue jay, *Coracius indica*’ connected with OPruss. *colwarnis* ‘rook’, Lat. *collum* and Slavic **čeles-* ‘brow’, which leads to **kels-*, but this etymology is stated to be less probable by EWAia (I, 540-541), as preference there is given to the assumption of an onomatopoetic origin or to a reconstruction **cākṣa-* and connecting it with OHG *hehara*, NHG *Häher*, Gr. κίσσα, κίττα (Grassmann 1996⁶: 444)

⁶⁰ Grassmann (1996⁶: 422) translates it as ‘young, yearling’.

leading to PIE reconstruction **kok̑so-*. Burrow (1970: 94) further attempts to explain the irregular outcome of sequence *-G's* in the same manner as in *jālāṣa-*.

In conclusion, if *s* is preceded by *r* ($< *l, *r$) and V/Y/N follows, the *RUKI*-rule regularly applies and there are no exceptions to this rule in the Rigveda, i.e. there is no sequence *-rs-*. The situation is, however, more problematic if an unvoiced occlusive (T) follows. Although the sequence *-rṣṭ-* is possible, it is rare and could in all cases be secondary. The regular outcome of **-arṣṭ(h)-* thus seems to be *-āṣṭ(h)-*; however, only one example that speaks for such an assumption is attested in the Rigveda. All other forms with a word-internal sequence *-āṣ-* are etymologically too unclear to contribute to this assumption.

2.2.1.5 Rule I5

There are no examples of rule I5 concerning the context $R_{(R)} + \varsigma + T/D > R_{(R)} + T/D$ either in the first book, or in the other books. This rule is based on a single and even very problematic etymology of TS *mūrkhá-* ‘stupid, foolish, dull’ from **mūrṣkhá-* with ς because of Got. *malsks* ‘foolish’.⁶¹ As it is stated above (2.2.1.4), the regular outcome of $R_{(R)} + \varsigma + T$ is rather either $R_{(R)}\varsigma\bar{T}$ or $\bar{V}R_{(R)}\bar{T}$. If the following occlusive is voiced ($R_{(R)} + \varsigma + D$), the regular outcome is probably $\bar{V}R_{(R)}D$ as in *marḍitṣ-* (see 2.2.1.2).

2.2.1.6 Rule I6

There are 424 (20.6%/19.8%) forms of rule I6 concerning the word-internal context $G_{(R)}/C'_{(R)} + \varsigma + V(-r)/N/Y$ in the first book. In 73 (17.2%) forms the underlying consonant of the sequence *-kṣ-* is an unvoiced guttural **k*; in 103 (24.3%) an unvoiced palatal **k̑*, in eleven (2.6%) an unvoiced labio-velar *k̑^u*, in 26 (6.1%) a voiced unaspirated guttural **g*, in four (0.9%) a voiced aspirated guttural **g^h*, in twenty (4.7%) a voiced unaspirated palatal **g̑*, in twenty (4.7%) a voiced aspirated palatal **g̑^h*, in three (0.7%) a voiced aspirated labio-velar **g^h*. There are no clear etymologies with voiced unaspirated labio-velar **g^u* in the first book.⁶² In the remaining 164 (38.7%) examples the forms are either philologically ambiguous

⁶¹ EWAia (II, 376) prefers the assumption of *mūrkhá-* from \sqrt{murch} on the basis of an analogy with *śoká-* vs. *śocatī*.

⁶² Other books also lack clear etymologies with **g^u*.

or their etymologies are problematic.⁶³ There are two examples of the sequence *kʂN* in the first book (*akṣṇayādrúk* and *yákṣmaṇ*) and 33 such examples in the whole Rigveda. There are no sequences of unvoiced guttural and sibilant *s* without application of the *RUKI*-rule in the first book in word-internal position and no such sequence is attested in the other nine books as well.

Another source for *-kʂ* are the Proto-Indo-European sequences **kʰp*, **gʰp*, **kp*, **gʰp*, *kʷp*, *gʷh* (Schindler 1977: 25). In case of clear etymologies, the *p*-sequences are not included in the data. Thus, forms of the roots $\sqrt{kṣan}^1$, $\sqrt{kṣar}$, $\sqrt{kṣā}^1$, $\sqrt{kṣi}^1$, $\sqrt{kṣi}^2$, $\sqrt{kṣi}^3$, and of the stems *kṣám-*, *ṛkṣa-* are excluded from the investigation. However, there are forms, traditionally reconstructed with thorn, that also have alternative etymologies, mostly with **-kʂs-*. Those forms are included in data, but are always labeled under *problematic etymologies*. These are: forms of the root $\sqrt{takṣ}$ ‘fashion, carpenter’, and of the stems *rákṣas-* ‘damage, injury’, *rakṣás-* ‘name of nightly demons’, and *ákṣi-* ‘eye’ with their derivatives. Thus, in all other forms of the *takṣ*-family with the exception of *tákṣan-*, (= τέκτων) the underlying sequence could as well be **-kʂs-*: **tekʂs-* vs. **te-tkʂ-on-* vs. **tekʂ-snā* (Schindler after Gunnarson 1977: 28, 32). Further cognates from other branches may point to **-kʂs-* as well, e.g. OIr. *tāl*, < **tōkslo-*, OHG *dehsa(la)*, Gr. τέχνη < **teksnā-*. Furthermore, even the direct cognates *tákṣan-* and τέκτων are questioned by Kuiper’s assumption of a contamination of two synonyms **/téksōn/* and **/tékstōr/* as the two formations are synonyms in Vedic as well (Mayrhofer 1986: 155-156). Similarly, Mayrhofer (1986: 157) approves of a connection of *ákṣi-* with Gr. ὀφθαλμός, but considers them to be rather different formations. He further favours a reconstruction **h₃okʷ-s-*, but the question remains whether *-s-* is part of the stem or analogical from the word for ear (NIL 375). The etymon for *rakṣás-* is on the basis of the Greek cognate ἐρέχθω ‘pull, pull back and forth’ reconstructed as **h₁rekʰp-* by Schindler (1977: 26) and IEW (864). Alternative etymologies connect the word with *ṛkṣa-* ‘bear’, most probably as *vṛddhi-*

⁶³ Among these the most probable or sometimes second most probable etymology (in case the most probable is with **p*) is taken into consideration and thus we get one form with **k*, 45 forms with **k̄*, 36 forms with **k^(u)*, three forms with **g*, two forms with **g^{(u)h}*, one form with **g^(h)*, 45 forms show Iir. **k* on basis of Iranian parallels (*-xš-*), fifteen forms shows Iir. palatal on basis of Iranian parallels (*-š-*) and sixteen forms have completely unclear etymology.

formation (WP 322), but these attempts are labeled as »*formal und semantisch unglaubhaft*« by EWAia (II, 423). As the questions regarding these words remain open, the forms are consequently treated in the data as unclear.

2.2.1.7 Rule I7

There are seventeen (21.8%/19.8%) forms of rule I7 concerning the word-internal context $G_{(R)}/C_{(R)} + \text{ś} + T/D$ in the first book. Six of them are forms of the problematic root $\sqrt{tak\text{ś}}$ (see above 2.2.1.6), the other eleven have relatively clear etymologies. The sibilants s or ś ⁶⁴ are lost in root-final position in morpheme boundaries, e.g. before endings with initial t , like *caṣṭe*, or before suffixes with initial t , like *ṣaṣṭīḥ*; furthermore $-s-$ as an aorist-morpheme itself can also be lost, e.g. *asakta*.⁶⁵ The only questionable form of rule I7 in the first book is *nīr-aṣṭa-* ‘verschnitten’ (RV 1.33.6c *nīraṣṭāḥ*). But since the form is a *tá*-participle of the root $\sqrt{ak\text{ś}}$ ‘stechen’ (*nī-* $\sqrt{ak\text{ś}}$ ‘verschneiden’) the phonological outcome clearly shows that the sequence underlying $-k\text{ś}$ must be palatal; therefore, Kuiper’s connection with $\sqrt{śas}$ ‘schlachten’ seems also probable (cf. EWAia I, 41). Interesting is further an example showing Bartholmae’s law after the loss of s in a *tá*-participle, i.e. RV 1.140.2b *jagdhām*. Although the participle is in Grassmann (1996⁶: 463) derived from $\sqrt{jak\text{ś}}$ ‘verzehren, geniessen’, it is, however, shown in Hoffmann (1975: 307-309) that such a root meaning ‘eat’ did not exist in Vedic. Hoffmann consequently derives the participle directly from \sqrt{ghas} or from a weak perfect stem of the same root. Thus, we get $*g^h s-tó-$ and after the loss of s and operation of Bartholmae’s law $> *gdhá-$. This archaic form is preserved in the compound TS *agdhád-*; but as simplex $*gdhá-$ was too unstable and underwent re-formation in order to clarify it; in the same way as *dattá-*⁶⁶ was formed from the weak present stem and could synchronically be interpreted as weak perfect stem *dadur*, thus *jagdhá-* was formed from *jakṣur* $< *jāg\text{ś}^h$ (Hoffmann, ib.). Another argument that supports the assumption of deriving the participle from \sqrt{ghas} or its weak perfect stem, respectively, and not from root $\sqrt{jak\text{ś}}$ lies in the fact that

⁶⁴ There is no evidence to decide whether the loss occurred before or after the operation of the *RUKI*-rule.

⁶⁵ The form can either be an s -aorist of $\sqrt{saj/saṅj}$ with zero-grade by analogy with *abhakta* (\sqrt{bhaj}) or an old root-aorist, since no 1. sg. or 3. pl. med. with s are attested (Narten 1964: 262).

⁶⁶ With simplex preserved in *devá-tta-*.

in the case of \sqrt{jaks} we would expect that the guttural k as part of the root would lose the aspiration and the outcome sequence would be $**kt-$ with absence of Bartholomae's law.

2.2.1.8 Rule I8

There are two (11.1%/19.8%) forms of rule I8 concerning the word-internal context $RUKI + \varsigma + \varsigma$ in the first book. Both examples are G./Abl. sg. forms of the noun $u\varsigma\acute{a}s-$ f. 'redness of sky, dawn' that goes back to a PIE amphidynamic s -stem N. sg. $*h_2\acute{e}us-os-s$, G. $*h_2us-s-\acute{e}s$. They both appear in hymn 69 in a 10-syllable verse. To the stem $u\varsigma\acute{a}s-$ an analogical G./Abl. sg. form with full-grade in the suffix $u\varsigma\acute{a}sas$ was formed that occurs ten times in the first book. Considering that there are thirteen more analogical forms with full-grade in the suffix in other case forms, the regular, amphidynamic form is quite rare and thus an obvious archaism. The G./Abl. sg. and Acc. pl. forms of amphidynamic $u\varsigma\acute{a}s-$ appear seven times in the other nine books and it is also the only example of degemination of root-final s and suffix-initial s .⁶⁷ All eighteen examples of rule I8 are two-syllable forms. As left-located condition only vowels ($j\acute{o}\varsigma i$) and semi-vowels ($ca\acute{k}\varsigma va$) are attested.

2.2.1.9 Rule III1

There are two (22.2%/19.8%) forms of rule III1 concerning the word-internal context $V_{(R)} + \varsigma + d(h) > \acute{d}\acute{d}(h)$ in the first book. Both of them are 2. sg. imperative forms of the roots \sqrt{av} 'help' and $\sqrt{vi\varsigma}$ 'be active'. RV 1.110.9a $avid\acute{d}hy$ is a 2. sg. imperative $i\varsigma$ -aorist and goes back to PIE $*h_1e\acute{u}H-$, but the $i\varsigma$ -aorist itself is an innovation, since precative RV $avy\acute{a}s$ points to an old root-aorist formation (Narten 1964: 86-87). We could nevertheless assume that s -suffixation occurred before the operation of the sound law $*\acute{e} > i$, which would yield $*a\acute{u}\acute{e}s-dhi$ and one could connect the special outcome $-\acute{d}\acute{d}h-$ with the development of $*\acute{e}$, but RV 1.27.10a $vivid\acute{d}hi$ speaks against such an assumption: since the underlying PIE root is $*\acute{u}ei\varsigma$,⁶⁸ 2. sg. imperative $*\acute{u}i-\acute{u}is-dhi$ clearly shows a high front vowel i before s . The irregular $-\acute{i}\acute{d}\acute{d}h-$ for expected $-\acute{i}dh-$ is explained either as dialectal or by analogy with forms in $-\acute{i}\varsigma\acute{t}-$, cf. $daddhi$

⁶⁷ In all other forms degemination occurs with root-final s and ending-initial s .

⁶⁸ EWAia (II, 586) even in this root allows reconstruction with laryngeal, $*\acute{u}ei(H)s-$, since the root could be seen as an s -extension of $*\acute{u}eiH-$. If there was a laryngeal we would, however, still expect $**\acute{u}i\acute{u}is-dhi$ and not the sequence $-\acute{e}sd-$.

vs. *dehi* (AiG I, 177). Narten (1964: 87) further assumes that the gemination remained in order to preserve the closed syllable. In my opinion, the special outcome *-ḍḍh-* could be explained by the fact that all forms of rule II1 in the Rigveda are imperatives and within this category irregular developments are more common than elsewhere, especially in case of germination. Thus *-ḍḍh-* can be considered as special emphatic development in imperative forms. This gives us the opposition ind. *ástodhvam* vs. imperative *aviḍḍhi*. Short vowel can further be explained as shortened in order to avoid over-long syllables. All examples are 3-syllable words, but that can also be arbitrary.

2.2.1.10 Rule II2

There are no examples of rule II2 concerning the word-internal context $V_{(R)} + \text{ṣ} + \text{ṣ} > \text{ṣṣ}$ in the first book.

2.2.1.11 Rule II3

There are two (40.0%/19.8%) forms of rule II3 concerning the word-internal context $V_{(R)} + \text{ṣ} + \text{ṣ} > kṣ$ in the first book. Both are forms of the desiderative stem *rírikṣa-* < **rí-riṣ-ṣa-* of the root $\sqrt{riṣ}$ ‘is hurt’. The first example is an *nt*-participle, RV 1.129.10g *rírikṣantam*, and the second, RV 1.189.6c *rírikṣór* is a nomen agentis *u*-stem with the meaning ‘wanting to damage’⁶⁹ (AiG II/2, 468). For AiG (I, 137) a possible, but uncertain example of rule II3 is also RV *árūkṣita-* ‘soft, smooth’ to be compared with Class. Skt. $\sqrt{rūṣ}$ ‘pollinate, dust’. This etymology is, however, incorrect, since the word should rather be connected with OHG *rūh* ‘rough’, Lat. *rūga* ‘wrinkle’, Lit. *raukšlė* ‘wrinkle’ that all show the underlying root with final tectal, although more root-extension variants can be assumed, e.g. **reṣ-k-*, **reṣ-k̑-*, (KEWA III, 70; WP II, 353). The word is therefore treated within I6. Another possible example for II3 could be *-rkṣarā-* ‘thorn’, attested in RV *an-rkṣarā-* ‘spineless’, supposedly from $\sqrt{rkṣ}$ ‘sting’ (AiG I, 137). Uhlenbeck (1899: 33) derives the noun from either $\sqrt{rkṣ}$ or * $\sqrt{arś}$ or even $\sqrt{rakṣ}$ ‘protect’ or *rákṣas-* ‘damage, injury’. Both former two assumptions are refused by KEWA (I, 118) and the word is connected with *rákṣas-* but without any arguments. In EWAia (I, 249)

⁶⁹ Geldner (1951: I, 270) translates the word as ‘Schadensüchtiger’.

again a possible connection with $*\sqrt{ars}$ in *arsasāná-* with a questionable semantic reconstruction $*\text{'verletzend'}$ is taken into consideration. WP (I, 147) reconstructs $*erk(so)$ ‘thorn?’ and connects it with Lit. *erškētis* ‘thorny plant’ and further with the root $*rek̥b-$ ‘damage’. The etymology is apparently very unclear. Therefore the root is excluded from treatment under the rule II3 and since most etymologies still lead to root-final tectal, the word is treated within I6, but labeled as *problematic etymology*. However, semantically the most compatible root for ‘thorn’ would be $\sqrt{r̥s}$ ‘sting’. The form could be analyzed as zero-grade form with the suffix *-sara-*,⁷⁰ $*r̥s-sara-$, especially since we clearly have examples of $*-s̥s-$ $> -k̥s-$ in cases with root-final and suffix-initial $s̥$, cf. *r̥rik̥ṣa-*.

The development $V_{(R)} + s̥ + s̥ > k̥s̥$ is further attested in AV *dvik̥ṣat, dvik̥ṣata* from $\sqrt{dviṣ}$ and *śis̥lik̥ṣate -śis̥lik̥ṣu-* from $\sqrt{śliṣ}$ and in Brāhmaṇas. In the classical language the rule becomes exceptionless (AiG I, 137).

2.2.1.12 Rule II4

There are no examples of rule II4 concerning the word-internal context $V_{(R)} + s̥ + s̥ > ḥs̥$, neither in the first book, nor in the other books.

2.2.1.13 Rule II5

There are no examples of rule II5 concerning the word-internal context $V_{(R)} + s̥ + s̥ > ṭs̥$, neither in the first book, nor in the other books. Since there are also no examples of rule II5, the conclusion can be drawn that in the Rigveda word-internal clusters $*-s̥s̥-$ can either appear as $-s̥-$ (I8), $-k̥s̥-$ (II3), or $-s̥s̥-$ (II2). The outcome $-s̥s̥-$ is attested only once in the ninth book in the Loc. pl. of an *s*-stem, *haviṣṣu*. As it is well known, the sibilant geminates were simplified already in Proto-Indo-European, e.g. $*h_1és-si > *h_1ési$, Ved. *ási*. The tendency continued in the Indo-Iranian branch, e.g. *joṣi < joṣṣi* and therefore, we can assume a stage of Indo-Iranian in which all sibilant geminates were simplified. Yet, the rule of simplification of sibilant geminates does in historical time not apply anymore, since we have *vivek̥ṣi < *vi-veṣ-ṣi*, *r̥rik̥ṣati < *ri-r̥iṣ-ṣa-ti*, and *haviṣṣu*. It is clear that in those three examples, $s̥$ was

⁷⁰ This suffix is assumed to be originally a conglomerate of two suffixes, either *-s-ara-* or *-sa-ra-* (AiG II/2, 925).

analogically restituted at a time when the rule of simplification did not apply anymore. However, the language still disfavored sibilant geminates, but instead of simplifying them, affrication applied. Schematically, thus an *-s-* was restituted in ***uīuajš-i* to clarify the ending in a stage when simplification did not apply anymore, which yielded **viveṣṣi*. Just as **śś* developed to *ch* [*tʃ*] and *ss* sporadically to *ts*, thus *ṣṣ* developed to **tʃ* that was further dissimilated to *kṣ*, probably because the system could not bare three phonetically very close affricates **tʃ*, *tʃ*, and *tʃ*. Thus, we get *joṣi* without restitution on one hand and *vivekṣi* with restitution and affrication on the other hand.⁷¹ The reason why only in the Loc. pl. *havīṣṣu* the geminate does not appear either simplified as *ṣ* or as *kṣ*, but as *ṣṣ* can be explained by the fact that here the sibilant geminate *ss* is the characteristical marking for a Locative plural and can be based on analogy from *as*-stems, e.g. *śrávas-* : *śrávassu* = *havís-* : *havīṣṣu*. Note also that there are eleven occurrences of the sequence *-ss-* in the Rigveda and ten of them are Loc. pl. forms of *s*-stem nouns and only one example is a 2. sg. pres., RV 1.31.14d *śáṣsi* again with a morpheme boundary *s-si*.

This word-internal situation is similar to that in compounds. While in **barhiṣ-ṣad-* the geminate is simplified to *barhiṣád-*, it is preserved in *niṣ-śidh-* in order to prevent the homophony with the preverb *ní* (see 2.2.1.42 and 2.2.1.49). There are no examples in which the geminate *ṣṣ* would appear as *kṣ*, but in *duchúnā-* < **dus-śuna-* an exact parallel occurs: *s* is assimilated to *ś* and the geminate *śś* undergoes affrication which yields *ch* [*tʃ*] (see 2.2.1.42).⁷² Further, *-ṣṣ-* can appear as *-hṣ-*, but as this happens more rarely and only in compounds and in junctions of verb and preverb, it must be secondary.

2.2.1.14 Rule II6

There are five (38.5%/19.8%) forms of rule II6 concerning the word-internal context $V_{(R)} + \text{ṣ} + D > V_{(R)}D$ in the first book. Four forms are Instr. pl. of *havís-* n. ‘oblation’ and one form is the Instr. pl. of *vápus-* n. ‘beauty’. In the other books only Instr. pl. forms of *havís-* occur. No

⁷¹ The development *-ṣṣ- > -kṣ-* is further pursued and becomes a rule in the classical language, but precisely not in the Loc. pl. of *-is/-us*-stems.

⁷² For a different explanation of this issue, see Kuiper (1967) and Lubotsky (2001).

Instr./D./Abl. du. nor D./Abl. pl. forms are attested. Since *havís-* is formed to an *aniṭ-*root, PIE **g^heṷ-*, *i* must be analogical or the form is an *s*-extension of an unattested ***havi-*, so the possibility of **ə > i* is excluded. Furthermore, *vápus-* can go back to an *us*-stem or it is also an *s*-extension of an unattested *** vápu-*. The underlying root could be \sqrt{vap}^1 ‘scatter’ or \sqrt{vap}^2 ‘shave’, since words for ‘wonderful’ often exhibit peculiar original meaning (EWAia II, 505). Phonologically the same outcome appears in D./Abl. pl. forms of *cátur-*, *púr-*, *gír-*, and *rathatúr-*, but since the original context is different, they are excluded from the study.

2.2.1.15 Rule III1

There are 27 (17.2%/19.8%) forms of rule III1 concerning the word-internal context $V_{(R)} + s + \text{r}$ in the first book. All examples in the first book are forms of two words. The first is the feminine stem of the cardinal *trí-* ‘three’, *tisṛ-*, e.g. *tisró*, which can be analyzed as **tri-sr-* with dissimilation; *-sr-* can be connected with the problematic word for ‘woman’ **sor-* (Ledo-Lemos 2002: 109; EWAia I, 677-678), but it is synchronically a stem variant for the feminine gender. The second word that occurs in the first book with its derivatives is the adjective *usrá-* ‘reddish, shiny’, e.g. *usrāḥ*, that can be derived from an *r*-stem *usṛ-*. The two examples show that the rule III1 operates both within the stem and in a morpheme boundary between root-final *s* and suffix initial *r-/r-*. In the other nine books besides *tisṛ-* and *usṛ-* with derivatives also reduplicated forms (reduplicated present, perfect, intensive and desiderative) of roots $\sqrt{sṛ}$ and $\sqrt{sṛp}$, and \sqrt{sru} (e.g. *sísratū*, *prasarsré*, *sarīsṛpām*, *utsísṛpsata*, *susroc*, etc.) and *tamis-rā-* (RV 2.27.14d *támisrāḥ*) < **témsH-s-reh₂* (EWAia I, 627) are attested. Again, the reconversion occurs within the root and in a morpheme boundary between root-final *s* and suffix initial *r-/r-*. Thus, there are altogether 157 examples of reconversion $\text{ṣ} > s$ in front of *r* and *r* in the whole Rigveda. However, there is also one exception to this rule, attested in the first book: RV 1.71.1c *ajuṣrañ*, where ṣ is part of the root and *r* part of the ending. In this case, the motivation for analogy is clearly much stronger than for example in a morpheme boundary between the root and the suffix. Therefore, because in all other forms of the paradigm the reconversion does not occur, ṣ was analogically introduced to 3. sg. med. form *ajuṣrañ*. In conclusion, whereas ṣ is regularly reconverted to *s* in front of *r* and *r* within the

stem, the root or in a morpheme boundary between the root and the suffix, it is analogically reintroduced in a morpheme boundary between the root and the ending.

2.2.1.16 Rule III2

One of the three examples of rule III2 concerning the word-internal context $s \dots RUKI + s \dots \text{ṣ}$ occurs in the first book: RV 1.73.8c *sisakṣy* that is a reduplicated present of \sqrt{sac} . This rule, accordingly, applies also if the last ṣ stands in position before a guttural. This rule occurs rarely, since not many forms have a structure with three syllables with s and, additionally, two of them in the *RUKI*-context. Therefore two of the three forms are reduplicated presents of roots with the structure $sVC_{(R)}/R_{(R)}$ ⁷³ and the third is an optative of a rare *sṣ*-aorist. In all three cases the *RUKI*-causing phoneme in front of the second s is i .

2.2.1.17 Rule III3

One out of the four examples of rule III3 concerning the word-internal context *RUKI + stṛ*, *stūr*, *spṛ*, *spar*, *sphūr* occurs in the first book: RV 1.108.4b *tistirāṇā*. The form is a medial participle of the perfect stem of the root \sqrt{star} that goes back to PIE **sterh*₃ (Kümmel 2000: 577; LIV² 599). One of the other three examples is again a perfect stem (root \sqrt{star}) and the other two are reduplicated aorist stems of the root $\sqrt{spṛṣ}$. All examples are thus reduplicated forms to roots with initial cluster *st/sp* and with the root vowel ṛ . In AiG (I, 232) seven word-internal sequences are listed that cause reconversion of the *RUKI*-rule: *-tṛ-*, *-tūr-*, *-pṛ-*, *-par-*, *-phūr-*. However, as the data shows, only two of them are attested in the Rigveda, *-tṛ-* and *-pṛ-*. Further, one of those two sequences, *-ṣtir-*, is attested only word-internally in external sandhi without reconversion of the *RUKI*-rule, where word-final *-ṣ* appears as *-r* before voiced phonemes and vowels, e.g. *ájuṣtir náṃbo*. The sequence *-spṛ-* is word-internally not attested in the Rigveda at all. It accordingly seems that the phonemes p and t in position after $V_{(R)}s$ and before the vowel ṛ or a sequence vowel+ r never prevent the reconversion of the *RUKI*-rule.

⁷³ In addition, in the second example RV 3.32.5d *sisarṣi* the reason for the absence of the *RUKI*-rule could also be rule IV1, cf. *sísarti*.

2.2.1.18 Rule IV1

There are no examples of rule IV1 concerning the word-internal context $V_{(R)} + s + ar$ in the first book.

2.2.1.19 Rule V1

There are 83 (18.4%/19.8%) examples of rule V1 concerning the context preverb (*-i, -u, nis*) + $\text{ṣ}(-r, r, \check{a}r)$ in the first book. In six forms the *RUKI*-causing preverb is *nís* that in four cases yields geminate *-ṣṣ-* in a morpheme boundary: *puruniṣṣídbe*, *niṣṣapí*, *niṣṣídbo*, *niṣṣáṭ*. This context is the main source for geminate *-ṣṣ-* in the Rigveda, since twelve of thirteen examples of *-ṣṣ-* are forms of rule V1, the only other being RV 9.7.2c *havíṣṣu*. Once, however, final *-s* of the preverb *nís* appears as visarga *-ḥ*, RV 1.127.3f *nihṣáhamāṇo*. This is the only such outcome in rule V1 in the Rigveda. The only other example of *-ḥṣ-* is *duḥṣábāso* in RV 9.91.5c. If the preverb *nís* is added to a root with initial cluster *sT-*, the final *s* of the preverb is lost according to rule X10. In the first book only one such example occurs, *níṣṭhito*. Other *RUKI*-causing preverbs in the first book are: *ánu* (10), *ápi* (1), *abhí* (15), *ní* (21), *pári* (11), *prati* (7), and *ví* (12). There are also two forms of a problematic personal name *viṣṇāpū-* ‘son of Viśvaka’ (MacDonell 1967³: 315). Since the form could be analyzed as a compound of *vi-ṣṇā-* from root $\sqrt{snā}$ ‘bathe’ and *-pū-* from $\sqrt{pū}$ ‘clean’ with the meaning »*durch Baden gereinigt*« (AiG II/2, 8, 40), these forms are included in the study.

There are five (22.7%/19.8%) examples of subrule V1y concerning the non-application of the *RUKI*-rule in the preverb *sam* when another preverb with final $V_{(R)}$ is preceding in the first book. In all five cases the preverb *abhí* immediately precedes the preverb *sam* and the *RUKI*-rule never occurs.

There are only two exceptions to rule V1 in the first book (8.3%/19.8%), RV 1.164.21b *vidáthābbisvāranti* (*abbisvāranti*). In AiG (I, 234) it is not clearly stated whether this is a regular or an analogical/exceptional outcome. However, since in the Rigveda no sequence *-ṣvāṛ-* occurs, which means that ṣ is always reconverted, also in compounds (*susvāruḥ*), it is more justified to assume reversion to be regular in this position (see 2.2.1.25).

2.2.1.20 Rule V2

There are five (7.6%/19.8%) examples of rule V2 concerning the context preverb (-*i*, -*u*, *nīs*) + *s* + *ṛ*, *r*, *āṛ* in the first book. The percentage is so low because at the end of the eighth and in the ninth book the verse *īndrāyendo pāri srava* occurs 22 times. All five examples are forms of the root \sqrt{srj} , twice with the preverb *nīs* and three times with *vī*. The preverb *nīs* appears as *nīḥ-* in front of the following *s*, e.g. RV 1.131.3b *niḥsṛjjaḥ*. Assuming reconversion of the *RUKI*-rule, we therefore must reconstruct **nīs-ṣṛj-* (as in *niṣṣīdho*⁷⁴) and further assume reconversion of geminate **śś* in front of *ṛ* **nīs-sṛj-* and finally to *nīḥ-sṛj-*. The form could also be more recent and *nīs* was added to the stem *sṛj-*, but the *RUKI*-rule was blocked because of the following *ṛ*. In RV 1.131.3b and c two out of four sequences of *-ḥs-* after the *RUKI*-causing phoneme occur (*niḥsṛjjaḥ*); the other two are in compounds with *catur-* as first member of compound, *cātuḥsamudraṃ* and *cātuḥsamudraṃ*. In four out of five examples the root vowel is *ṛ* and in one example the root has *vṛddhi* *visāré*.

In AiG (I, 233) only *ṛ* and *r* are assumed to cause the reconversion, whereas in forms with *āṛ* the reconversion is stated to be analogical. However, no sequences *-V_(R)śāṛ-* in this context are attested in the Rigveda, which means that in all examples where *s* is preceded by a *RUKI*-causing preposition and followed by *āṛ* reconversion occurs (*visāré*, *visarmāṇaṃ*).⁷⁵ In addition, the reconversion always occurs even if *v* or *m* stands between *s* and *āṛ* (*prāti smarethāṃ*, cf. 2.2.1.25, 2.2.1.19).⁷⁶ Therefore, it is more justified to assume that also *āṛ* (beside *ṛ/r*) regularly causes the reconversion (cf. 2.2.2.1.2).

2.2.1.21 Rule V3

⁷⁴ Avestan correspondents are lacking, since the preverb *nīš* is attested only with the verbs \sqrt{ay} , \sqrt{dar} , \sqrt{bar} , $\sqrt{nāš}$ (Bartholomae 1904: 1087).

⁷⁵ The other such forms in the Rigveda are: *visārjane*, *visargām*, *visārjane*, *atisārpati*, *visargé*, *visārjanena*._

⁷⁶ The *RUKI*-rule is absent also in compounds (*susaraṇām*), but there is one example with the *RUKI*-rule absent: (*suśārathīḥ*), but here the morpheme boundary lies just in front of *r*: *su-sā-rathī-* < **su-sa-rathī-* and this could be the reason for preservation of the *RUKI*-rule (see 2.2.1.25).

There are no examples of rule V3 concerning the context preverb (-*i*, -*u*, *nis*) + *s* + *tr*, *pr* in the first book.

2.2.1.22 Rule V4

There are two (22.2%/19.8%) examples of rule V4 concerning the context preverb (-*i*, -*u*, *nis*) + *ṣ* + *tār*, *tir*, *tur*, *p(h)ār*, *p(h)ir*, *p(h)ur* in the first book. In both examples the *RUKI*-causing preverb is *vī*, though the root vowels are different. In the first example the root is \sqrt{star} , *viṣṭír-* RV 1.140.7a *viṣṭírabḥ*. Thus, there are two forms of the same root with the same sequence -*stír-* in the same book, but the form with preverb shows the *RUKI*-rule and the form with reduplication does not (see 2.2.1.17): *viṣṭírabḥ* vs. *tistiráṇā*. The same sequence but with aspirated dental also shows application of the *RUKI*-rule in a second member of compounds, e.g. *jātúṣṭhirasya* and even in external sandhi, *nú ṣṭhirám*. It is thus quite unusual that those sequences undergo the *RUKI*-rule in all these positions, but not word-internally.⁷⁷ The other example is an *s*-stem of the root \sqrt{sprdh} 'fight' with full-grade, which yields the sequence -*spar-* without the *RUKI*-rule, RV 1.173.10a *vīṣpardhaso*.

2.2.1.23 Rule V5

There is one example (50.0%/19.8%) of rule V5 concerning the context preverb (-*i*, -*u*, *nis*) + *ṣ* + ... *ṣ* > (-*i*, -*u*, *nis*) + *s* + ... *ṣ* in the first book (cf. AiG I, 234). Thus initial *s* in RV 1.23.15b *anusēṣidbat* is dissimilated because of the following *ṣ*. The only other such example occurs in the tenth book (*ānuspaṣṭo*). Similarly, in RV 8.69.9b *pāri saṇiṣvaṇat* cerebral sibilant is dissimilated because of the following *ṣ*, but here *ṣ* is the last consonant of the second syllable. The dissimilation was thus reinforced by the fact that otherwise we would have four successive cerebrals ***pāri ṣaṇiṣvaṇat*.

2.2.1.24 Rule VI1

There are 68 (16.3%/19.8%) examples of rule VI1 concerning the context FM(-V_(R)) + *ṣ*(-*pr/ar/var*) in the first book. In 60 (88.2%) examples the *RUKI*-rule is present and in eight (11.8%) examples it is absent. In all ten books together this ratio is almost the same: 89.1% vs.

⁷⁷ The problem is thoroughly treated in 2.2.1.25.

10.9%. In six of the eight examples the first member of a compound is *su* and the second member begins with the preverb *sam* that in four examples appears as *saṃ* and in two as *sam*. In one instance the first member of a compound is a preverb and the second member contains the prefix *sa-*, *vísadṛśā*. The only other example of absence of the *RUKI*-rule is *carṣaṇī-sáh-* that appears once in the first book and seven times in the other books and is always attested without the *RUKI*-rule. On the other hand, all other compounds in the Rigveda with *sah-* as second member show operation of the *RUKI*-rule, e.g. *suṣābhān*, *nṛṣābham*, therefore absence in *carṣaṇī-sáh-* could be seen as dissimilation of the third cerebral in a form with three successive cerebrals, **carṣaṇī-śáh-* > *carṣaṇī-sáh-*.

The data in all ten books shows an interesting distribution. Only 46 (10.9%) compounds lack the *RUKI*-rule. Among these, nine can be explained by dissimilation; eight of them are forms of *carṣaṇī-sáh-* and one additional (*súsnuse*) has the structure *s ...^{R,U,K,I}s ... ṣ* that regularly lacks the *RUKI*-rule, also in compounds. If we exclude these examples from the count, the other 26 (70.3%) compounds show an initial sequence of the second member *sāN*.⁷⁸ The table below shows the distribution of these sequences:

Sequence	<i>saṃ</i>	<i>sam</i>	<i>san</i>	<i>sān</i>
Occurrences	15	6	3	2
Percent	57.7%	23.1%	11.5%	7.7%

It is noteworthy that such sequences tend to lack the *RUKI*-rule also in initial positions within rule V1 of the verb \sqrt{as} , e.g. *abhī sānti* or within rule V1y (see 2.2.1.19), e.g. *abhī saṃyantū*. Furthermore, the only two examples of VI6 also have the sequence *sāN* without the *RUKI*-rule, e.g. *ṛksāmābhyām* that gives also the only two instances of a sequence *ks* in the Rigveda. There are, nevertheless, eleven (30.5%) examples that lack the *RUKI*-rule where the sequence is not *sāN* nor can absence be explained by dissimilation because of the neighboring *ṣ*: *babusúvarī*, *gósakbhāyam*, *súsadṛśaḥ*, *rayistháno*,⁷⁹ *paśusādhanī*, *áprāmisatya*, *hárimanyusāyaka*, *bhúristhātrām*, *súsabāsati* (*súsaba*), *abhīsatvā* and

⁷⁸ The fact that *n* influences the absence of the *RUKI*-rule is recognized already in AiG (II/1, 128).

⁷⁹ In this example the sequence is not *sāN* but the vowel and following consonant are the same, *-sthān-*.

vísadṛśā. In four of them, *babusúvarī*, *bhūristhātrām*, *vísadṛśā*, and *súsadṛśaḥ* the following syllable contains an *r/ṛ* that could possibly trigger the absence of the *RUKI*-rule. Furthermore, in three examples *s* in the *RUKI*-context is either followed or preceded by *ś* of the neighboring syllable, *súsadṛśaḥ*, *paśusádhanī*, *vísadṛśā*. In *súsaba* the three successive sibilants could affect the absence of the *RUKI*-rule. The other five examples remain completely unclear.

The data shows that the sequences *ṣam* and *ṣan/ṣaṇ* are, on the other hand, not so rare within the rule VII. There are altogether 14⁸⁰ examples of *ṣāN* vs. 27 examples of *sāN*, whereas five of them are forms of *su-ṣāmán-/su-ṣáman-*. In the first book there is one example of *ṣam-* in RV 1.112.7a *suṣaṃsádam*, and two examples of *ṣan-* and *ṣaṇ-* in RV 1.42.6c *suṣāṇā* and RV 1.112.23c *puruṣántim*, thus, altogether three (21.4%) examples. The latter is a personal name that occurs once more in the ninth book. In the first book it denotes »a protégé of the *Aśvins*« and in the ninth »a patron who gave presents to one of the Vedic singers« (MacDonell 1967³: 2). Although the form can as well be feminine, both facts »presumption of the manner in which these three names are mentioned is that they designate men« and »*Sāyaṇa* interprets the names as masculine« (MacDonell, ib.) allow us to interpret them as masculine gender. In EWAia (II, 697) an etymology of a compound *puru-ṣánti-* is proposed with the second member *-ṣánti-* from the root $\sqrt{\text{san}}$ 'win' and with assumed loss of laryngeal in compounds. However, an intermediate stage **puru-sánti-* could be assumed that was later on the basis of a crossing with the word for 'man' *púruṣa-* interpreted as **purusá-nti-*⁸¹ and therefore regularly the *RUKI*-rule applied. For the other two examples I find no sufficient explanation.

On the basis of the high percentage (89.1%) of presence of the *RUKI*-rule in initial position of second members in compounds we could conclude that operation of the *RUKI*-rule is the normal if not regular outcome in this position. The other 10.9%, however, remain puzzling. The question therefore is whether the high frequency of absence of the *RUKI*-rule in second

⁸⁰ Two more examples, *uruṣám* and *goṣám* also show *ṣāN*; however, since the final nasal is part of an ending, they are not taken into consideration.

⁸¹ Especially since the suffix *-anti-* denotes personal names (AiG II/2, 211).

members with an initial sequence *sāN* is purely by chance or whether it is morphologically explainable or phonologically conditioned. The fact that *sāN* occurs in 70.3%⁸² can hardly be due to mere chance, especially since the p-value is 0.0001, yet it is true that in 21 of 26 examples the source for such a sequence is the preverb *sam*.⁸³ Furthermore, in case of two successive preverbs of a verb, the second preverb that precisely never shows *RUKI*-rule is always *sam*. On the other hand, sources for *sān* are much more heterogeneous attested forms; in compounds are *susanitar*, *adrisāno*, *pṛdākusānur*, *sūsanitar*, *susanītā*; in junctions of preverb and verb (rule V1) the 3. pl. ind. pres. forms of the root *√as* appear six times without the *RUKI*-rule and the initial sequence is *san*-; for *sām* only two forms of *rk-sāmā*⁸⁴ (rule VI6) are attested. From this state of affairs it could be assumed that the preverb *sam* by rule lacks the *RUKI*-outcome, but with the four exceptions *suṣaṃsādaṃ*, *svāduṣaṃsādaḥ*, *suṣaṃsādaṃ*, *suṣamīdbā*. Such a rule could originate in junctions of two preverbs where the rightmost is always more closely connected to the verb (Lubotsky 1999b: 306). Thus, between the first preverb and *sam* a stronger syntactic boundary would prevent the operation of the *RUKI*-rule, but I do not see why such a boundary would be more preventive (*RUKI*-rule never occurs) than that of a predicate and adverbial phrase with a noun in the instrumental case, e.g. *góbhiḥ śyāma* (*RUKI*-rule does sometimes occur). Furthermore, Lubotsky (ib.) claims that in compounds the *RUKI*-rule is absent if the second member is a *ta*-participle and therefore *sam* is more closely connected to the verb, whereas in other formations the *RUKI*-rule sometimes occurs. But I see no reason why in *ta*-participles the preverb would be more closely connected to the verb and therefore the boundary of the first and the second member would be significantly stronger and thus prevent the *RUKI*-rule. Furthermore, the resistance of the *RUKI*-rule is supposed to be analogically transferred from

⁸² If forms of *carṣaṇī-sāh*- (8) and *sūsnuṣe* (1) are excluded from the count, as they can be explained by dissimilation. Furthermore, if *babusūvarī*, *bhūristhātrām*, *vīsadṛśā*, and *sūsadṛśaḥ* are excluded from the count, as the absence here can be explained by the following *r/ṛ*, the percentage is even higher: 78.9%.

⁸³ However, even if we count all 21 examples of *sam* as one occurrence, the p-value still remains below the acceptable limit (0.0005/0.0264), of course if we also exclude examples of *carṣaṇī-sāh*- (8) and *sūsnuṣe* (1) from the count.

⁸⁴ The outcome without the *RUKI*-rule can also be due to clarification of the morpheme boundary between the two members of compounds, since in the case of ***rkṣāma*- the compound status of the word could easily be lost.

sam to *sa* as well⁸⁵ (Lubotsky 1999b: 307). In this case all other forms with *sā̃N* have to be explained by coincidence. On the other hand, a phonetic condition *sā̃N* for the prevention of the *RUKI*-rule would be quite unexplainable. The fact, however, is that among compounds that lack the *RUKI*-rule only one (2.7%) example has a following closed vowel *u*, RV 2.32.7b *babusúvarī*, and even in this form the absence could be somehow triggered by the following *r*. In all other 36 (97.3%) forms the following vowel is *ā̃*. This is not a surprising distribution, since Lubotsky (1999b: 316) has shown that in Avesta »*following closed vowels lead to a retracted pronunciation of ś*«. It thus seems that in the Rigveda the following closed vowel stimulates the retraction of *s* in the *RUKI*-context of initial position, whenever the data shows a variation. Therefore, *ā̃* is a neutral vowel that allows absence of the *RUKI*-rule, but the following nasal would have to prevent it. Why a nasal should prevent the retraction is unclear to me. However, maybe there are two different phonetic conditions involved in *sā̃N*. In case of *sam̃* the reason for the preservation of *s* could be the nasalization of the vowel. The lowering of the velum and openness of the nasal cavity could namely disfavour the development of a dental sibilant to a cerebral. On the other hand, sequences with *sā̃n* could precisely tend to avoid the *RUKI*-outcome in order to prevent the following dental nasal to become cerebral (similarly AiG II/1, 128) or in order to prevent sequence of a cerebral and a dental in the same syllables, especially in closed ones where *t* is following, since neither ***śā̃nt* nor ***śā̃nt̃* is possible. The only attested sequence is thus *śant* with application of the rule VII1 *divī śantv* showing dental and cerebral in the same syllable. The other possibility is to assume that nasal consonants or vowels simply tend to prevent the *RUKI*-rule, but that seems less probable.

In conclusion, all explanations of the small group of compounds that lack the *RUKI*-rule seem to be more or less problematic, yet the data shows that in case of the sequence *sā̃N* the absence of the *RUKI*-rule is significantly higher and the phonetic factors could play a role in this distribution.

2.2.1.25 Rule VI2

⁸⁵ The situation is similar in Avestan. The preverb *ham-* and the prefix *ha-* also often lack the *RUKI*-outcome; the only exceptions are *huš.ham.bərət-*, *huš.ham.bərəta-*, and *huš.ham.sāsta-* (Lubotsky 1999b: 306).

If initial *s* in second members of compounds is followed by an *r*-sound, the reconversion regularly applies, though exact phonetic conditions are not given in AiG (I, 236). Three examples of the rule are listed that contain the sequences *spṛ*, *sar*, and *svar* and further it is stated that the same rules apply in compounds as in word-internal position and in word-initial position in junctions of preverb and verb. The first book contains seven (14.3%/19.8%) such examples. In all of them the initial sequence is *spṛ*. In five examples the second member is a form from the root $\sqrt{spṛś}$ ‘touch’, e.g. *divispṛśā*, and in two examples the root is $\sqrt{spṛh}$ ‘eagerly covet’, e.g. *puruspṛham*. The situation is similar in the other nine books; however, besides 38 forms from these two roots there are also *susvāruḥ*, *ṛṣisvarāṃ*, *susaraṇām*, *susārtvā*. The first two examples involve the sequence *svar* that lacks the *RUKI*-rule also in junctions of preverb and verb (rule V1). However, in *ṛṣisvarāṃ* absence of the *RUKI*-rule can be explained by dissimilation of the two successive cerebrals *ṣ*. Furthermore, the latter two examples show that the reconversion most probably regularly occurred if *ṛr* followed and that there is no need to assume an analogical *s* from forms where *r/r̥* immediately precedes, since there is only one example without the reconversion: *suṣārathīḥ*. But here the morpheme and syllable boundary lies just in front of *r*, which could be the reason that the reconversion did not occur: *su-ṣā-rathī-* < **su-sa-rathī-*.

The following table now shows the distribution of all sequences with *r/r̥* according to the position and outcome:

		word- internally	word-initially (verb + preverb)	word-initially (compounds)
<i>sTr</i>	-RUKI	<i>pisṛśaḥ</i> , <i>pisṛśati</i>	<i>nī spṛśa</i> , <i>mandinispṛśo</i> , <i>vī stṛṇītām</i> , <i>nī spṛśa</i> , <i>nispṛśe</i> , <i>nispṛk</i> , <i>uparisṛśam</i>	<i>puru-spṛh</i> (25×), <i>divi- spṛś</i> (16×), <i>hṛdi-spṛś</i> (4×)
	+RUKI	/	<i>āniṣṭṛta</i>	/
<i>sTir</i> , <i>sTur</i>	-RUKI	<i>tistirāṇá</i> , <i>tistiré</i>	/	/
	+RUKI	/	<i>viṣṭīraḥ</i> , <i>viṣṭīraḥ</i> , <i>prāti</i> <i>ṣphura</i> , <i>viṣphurāntī</i> ,	<i>jātúṣṭhirasya</i> , <i>gāviṣṭhiro</i> ,

			<i>niṣṭúré, niṣṭúraḥ</i>	<i>ṛbbuṣṭhira,</i> <i>gáviṣṭhiram</i>
<i>svar</i> (<i>smar</i>)	-RUKI	/	<i>abbisvárā, abhisvarā,</i> <i>nisvarām, nisvarám, prāti</i> <i>smarethām, abbí svara,</i> <i>abbí svarantu, abhisvárā,</i> <i>abbí svaranti, abbí svara,</i> <i>'bbisvartáro, abhisvaré</i>	<i>susváruḥ,</i> <i>(ṛṣisvarám)</i>
	+RUKI	/	/	/
<i>sār</i>	-RUKI	<i>sísartí</i>	<i>visāré, visarmāṇa,</i> <i>visárjane, visargám,</i> <i>visárjane, atisárpati,</i> <i>visargé, visárjanena_</i>	<i>susaraṇám, susártvā</i>
	+RUKI	<i>uṣar, uṣar-</i> <i>búdh- (13×)</i>	/	<i>suṣārathíḥ</i>

According to the data we can assume that the reconversion regularly occurs if *s* is followed by *ār* in junctions of preverb and verb and in compounds, but not word-internally (for the argumentation, see also 2.2.2.1.2, 2.2.1.20, and above). For the other sequences, as it is seen from the table, the distribution tends to be the following: sequences *sTṛ* and *svar (smar)*⁸⁶ tend to avoid the application of the *RUKI*-rule; sequences *sTír*, *sTur* tend to undergo the *RUKI*-rule, where T = *t, th, p, ph*.⁸⁷ This supports the assumption that *i* and *u* after *s* stimulate the *RUKI*-rule while *ṛ* and *ar* alone block the *RUKI*-rule. The only three exceptions to that tendency are *tistirāṇā, tistiré, ániṣṭṛta*. The first two examples are perfect forms of the root \sqrt{star} 'spread, scatter'. It would be very unusual from a typological point of view that the *RUKI*-rule in sequence *sTír/sTur* would be word-internally reconverted, but be retained after preverbs, in compound and even in external sandhi, since we know that word-internally the operation of the *RUKI*-rule is the most regular and here we have neither word nor any

⁸⁶ There are no sequences *ṣvār, ṣmār* in the Rigveda.

⁸⁷ Likewise, the reconversion never occurs in sequences *sTār* (cf. *viṣpārhaso* vs. *ní spṛśa*), which is another reason that allows us to assume the regular absence of reconversion also in *sTīr* and *sTūr*; if something, we would namely expect the following *ī* and *ū* to reinforce the *RUKI*-outcome and not to block it.

syntactic boundary between the *RUKI*-causing phoneme and *s* (in all other categories, e.g. after preverb or in compounds, such boundaries do exist). The absence of the *RUKI*-rule in *ti-stir-* can therefore well be explained by analogy, since perfect forms from roots with *R̥H > ĩr, ũr show alternation in the reduplication vowel, e.g. from the root √tar^í *tatár-* vs. *titir-* or *tutur-*. Therefore we can assume strong-stem reduplication **ta-star-* and **ti-ṣtir-*, while the absence of the *RUKI*-rule in the weak stem can easily be influenced by the strong stem in order to preserve the root initial sequence *st* throughout the paradigm. If *stir-* is, on the other hand, preceded by a preverb, no such conditions for analogy exist, therefore the *RUKI*-rule regularly applies, e.g. *viṣṭírah̄*. Another possible reason for absence of the *RUKI*-rule could be the formal and semantic similarity with the root √*star* ‘niederstecken, unterwerfen’.⁸⁸ The only other form with a sequence *sTṛ* and application of the *RUKI*-rule in the Rigveda is the N. sg. m. adjective *á-ni-ṣṭṛta-* from the root √*star* ‘niederstecken, unterwerfen’ in RV 8.33.9a *ániṣṭṛta*. The pāda in which it appears is:

RV 8.33.9a-b

*yá ugráḥ sánn ániṣṭṛta sthiró ráṇāya
sáṃskṛtaḥ /*

Geldner (1951: II, 346)

Der gewaltig, nicht zu Boden gestreckt,
standhaft, zum Kampfe gerüstet ist.

One hymn earlier a form of *ni-ṣtur-* appears:

RV 8.32.27a-b

*prá va ugrāya niṣṭúré 'ṣāḷhāya
prasakṣīṇe / devāttam brāhma
gāyata //*

Geldner (1951: II, 345)

Singet auf dem gewaltigen Niederstrecker, auf
den unbezwungenen Bezwinger euer von Gott
eingegebenes Erbauungswort!

⁸⁸ As Karl Proust (p.c.) has pointed out to me, the respective 3. pl. perfect forms were *ta-stṛ-raḥ* and *ta-stṛ-raḥ*. In the first case, the analogical ending *-ire* was introduced, which yields AV 19.46.3 *tastire*, and in the second example the *r*-geminate was simplified, which yields the same outcome **tastire*. We can further assume that in the weak forms of √*star*^í *i*-reduplication was analogically introduced, so the absence of the *RUKI*-rule could be influenced by forms of √*star*. In my opinion, however, this possibility is less probable.

From these two contexts it is obvious that regular *ni-ṣtur-* ‘Niederstrecker’ could easily influence the *ta*-participle of the same root with the same preverb and with negative *a-*, *āniṣṭṛta-* ‘nicht zu Boden gestreckt’.⁸⁹

Furthermore, there is, as mentioned above, even one instance of operation of the *RUKI*-rule in external sandhi (VII1) on a word with an initial sequence *sTír*, *sTur*, RV 1.64.15a *nú ṣṭhírám*. The fact that there are no instances of operation of the *RUKI*-rule in words with an initial sequence *sTṛ*, however, is not relevant, since there are no examples of *sTṛ* in a position, where the *RUKI*-rule over external sandhi is frequent (e.g. after clitics).⁹⁰

Assuming the explanation above is correct, we can now posit the following rule: in sequences *sTṛ* and *svar/smar* sibilant *ṣ* is reconverted, whereas in sequences *sTír/sTur* it is not. This could be valid for all positions, word-internally, after preverbs, in compounds and even in external sandhi.⁹¹

The reason why *ṛ* across *t(h)* or *p(h)* blocks the *RUKI*-rule, while across *k* it does not, must be phonetic. Apparently, place of articulation plays the role; *t(h)* and *p(h)* are closer to dental *s* and therefore dental articulation of sibilant is preferred, whereas *k* is closer to cerebral *ṣ* and therefore cerebral articulation of sibilant is preferred. Again, it is shown that application of the *RUKI*-rule is not only conditioned by left-standing phonemes, but also often right-located context is important and affects the outcome (cf. also Hale 1988).

2.2.1.26 Rule VI3

⁸⁹ Kuiper (1961: 24) derives both *āniṣṭṛta* and *niṣṭúr-* from one single root with final laryngeal **sterH*. In this case, the influence would be even more probable, but this assumption is not very likely (cf. Narten 1964: 279, EWAia II, 755-757). Nevertheless, because of the similarities in form and meaning, instances of crossing occur already in the Rigveda, e.g. imperfect *astṛṇāt* belongs according to the meaning rather to the root \sqrt{star} ‘niederstrecken’ but formally to \sqrt{star}^i (Narten 1964: 279).

⁹⁰ There are instances of *sṛ* after preverbs that stand in tmesis with the verb form they belong to, e.g. *’bbí sṛḍbo yāsiṣad*. In such a position the *RUKI*-rule can apply, e.g. *níḥ ṣadbásthān [...] varatbas*, but is not common and in addition *sTír*, *sTur* in a such position also show absence of the *RUKI*-rule, e.g. *ní sthírāṇi*.

⁹¹ Thus, Hale’s (1998: 217-220) explanation of *RUKI*-dissimilation and blocking in junctions of preverb and verb can be valid for other positions as well.

There is only one Āmredita-compound in the first book in which initial *s* of the second member is in the *RUKI*-position, RV 1.9.10a *suté-sute*. In the other books, this Āmredita occurs two more times and there is only one other in the eighth book, *sóme-soma*. Thus, there are two different Āmreditas in altogether four occurrences and the *RUKI*-rule never applies.

2.2.1.27 Rule VI4

There is one (14.3%/19.8%) Avyayībhāva-compound in the first book, *anuṣvadhām*. In the other books, the same compound occurs five times. There is only one other Avyayībhāva-compound attested, *anuṣatyāṃ*. In all instances the *RUKI*-rule is regularly applied.

2.2.1.28 Rule VI5

There are five (20.8%/19.8%) examples of rule VI5 concerning the context FM(-G_(R)) + ś(-*r/r/ā*) in the first book. In four examples the first member of compound is *svar-* and in one example the first member is *dhūr-*. In the other books the situation is similar. Altogether, in seventeen compounds the first member is *svar-*, in four it is *dhūr-* and additional three have *vanar-* as first member. In all instances, the *RUKI*-rule regularly applies.

2.2.1.29 Rule VI6

There are no examples of rule VI6 concerning the context FM(-G_(R)) + ś(-*r/r/ar*) in the first book.

2.2.1.30 Rule VII1

There are 64 (20.3%/19.8%) examples of application of the *RUKI*-rule in external sandhi (rule VII1) in the first book. In 58 (90.6%) instances the *RUKI*-affected word is the particle *sú* (44), *sma/smā* (13), or *sīm* (1). The particle *sú* is in 41 instances preceded by particle *u/ū*,⁹²

⁹² With the particle *sú* the *RUKI*-rule always applies when it is preceded by *u/ū* with only one exception in RV 2.28.6a *āpo sū myakṣa*. For this exception I find no sufficient explanation. The following *kṣ*-cluster may possibly have effected the absence of the *RUKI*-rule. We could thus assume dissimilation, but there are five counter examples in the Rigveda where *sú* is preceded by *u/ū* and followed by *ṣ* in the second syllable, RV

once with the preverb *ní* and twice with the pronoun *té, tábhiḥ*. There are thus only six (9.4%) words of other word classes than particles in the first book, in which the *RUKI*-rule applies over external sandhi. In the whole Rigveda the percentage of non-particle words that undergo the *RUKI*-rule within VIII1 is significantly higher (39.9%). The p-value for such a distribution is 0.0001. In all ten books there are thus 126 instances of application of the *RUKI*-rule in words that are not particles. Among these 126 instances, the *RUKI*-causing word is in 87 (69.0%) cases again a particle or a preposition/preverb and in 39 (31.0%) cases other word classes. Thus, there are 39 (12.3%) examples of rule VIII1 where no particles or prepositions/preverbs are involved in the whole Rigveda. In the first book, however, there is only one example (2.6%) being neither particle nor preposition/preverb and nevertheless causing the *RUKI*-rule in a word that is not a particle itself, RV 1.108.11a *diví ṣṭhó*. The p-value for this distribution is again very low: 0.0038. Furthermore, regardless to what word class the following word belongs, of altogether 316 examples of rule VIII1 in the Rigveda, only 50 (15.8%) instances of *RUKI*-causing words are neither particles nor prepositions/preverbs. In the first book, among 64 examples of rule VIII1 only four (6.3%) words are neither particles nor prepositions/preverbs. The p-value for this distribution is still acceptable (0.0485). Therefore, the data clearly shows that operation of the *RUKI*-rule in external sandhi is in the first book significantly more limited to particles and prepositions/preverbs than in the other nine books.

Furthermore, in the first book the *RUKI*-rule is only once (5.9%/19.8%) attested after visarga and seventeen times in all ten books together. In the first book the *RUKI*-causing vowel is almost always *ī* or *ū* or *o* as result of external sandhi, respectively. The only exception in the first book is a junction of the N. pl. m. pron. *sá-* and the particle *sú*, RV 1.169.5c *té ṣú*. In the other nine books, the *RUKI*-causing vowel is likewise *ī* or *ū* with only four exceptions. There are two examples of *e* as *RUKI*-causing vowel: in a junction of interrogative pronoun and 2.pl. pres. of *√as*, RV 5.61.1a *ké ṣṭhā* and in a junction of D. sg. *mah-* and particle *sú*, RV

1.182.1a *ó ṣú bhūṣatā*, RV 1.184.2a *ū ṣú vṛṣañā*, RV 7.59.5a *ó ṣú ghr̥ṣvirādhaso*, RV 8.7.33a *ó ṣú vṛṣṇaḥ*, and RV 8.20.19a *ū ṣú nāviṣṭhayā*.

3.54.3b *mabé śú*. Especially interesting is a junction of a possessive pronoun *svá-* in the Instrumental case as part of an adverbial phrase and demonstrative pronoun as subject, RV 8.18.13c *svaíḥ śá* and RV 8.97.3c *svaíḥ śá*, where the *RUKI*-rule applies over visarga and the *RUKI*-causing vowel is a long diphthong *ai*. This long diphthong *ai* must somehow be a weaker *RUKI*-causing phoneme than *ī* and *ū* as can be seen from pāda RV 5.20.4d-e *góbbhiḥ śyāma sadbamádo vīraíḥ syāma sadbamádaḥ*. Within one pāda in exactly the same clause structure we once get the outcome with the *RUKI*-rule and once without it. The only factor in this case can be the *RUKI*-causing vowel. If in the same context within one pāda *i* causes the *RUKI*-rule and *ai* does not, we can conclude that *ai* is a weaker *RUKI*-causing vowel than *i*. The reason why in *svaíḥ śá* it still causes the *RUKI*-rule can be closer syntactic relation or the fact that *svaíḥ* is a monosyllabic word.

Forms with the *RUKI*-rule after visarga allow us to reconstruct the stage with word-final cerebral sibilant and word-initial cerebral sibilant **svaiḥ śa*. The first *-ś* was later weakened to visarga, but the *RUKI*-outcome of the following *ś* remained.

In the first book the only instance of application of the *RUKI*-rule in words with initial sequence *sTir/sTur* is RV 1.64.15a *nū śṭhirám*. There are, however, sixteen instances with *sTir/sTur* in the *RUKI*-context but without application of the *RUKI*-rule in the Rigveda.⁹³

Around 90% of the instances of rule VIII1 in the first book occur inside the opening sequence. The situation is similar in all ten books together, where around 80% of instances occur there. This distribution is expectable, since more than half of the words that undergo the *RUKI*-rule are particles which tend to stand in Wackernagel's position, which means after the first word in the sentence (Delbrück 1888: 22). The *RUKI*-rule in external sandhi never applies across pāda or even verse boundary, neither in the first book nor in the other books.

⁹³ In three of those sixteen examples the pāda boundary stands before *s* and are as such irrelevant; the other thirteen are: *urú sphirám*, *upāri sphuranty*, *kārmaṇi-karmaṇi sthirāḥ*, *nī sthirāṇi*, *hī sthiró*, *hī sthirásya*, *mābi sthirám*, *makṣú sthirám*, *sakhyé sthirápītam*, *rujāti sthirāṇi*, *dadbanvire sthirāya*, *dbṛṣṇo sthirám*, *tanubi sthirám*. At least in three examples the words stand in positions in which elsewhere operation of the *RUKI*-rule is attested (after particle *hī* and preverb *nī*).

Thus, as it is seen from the data, the *RUKI*-rule in external sandhi applies mostly in particles, especially in the first book, where the percentage of particles vs. other word classes with the *RUKI*-outcome is significantly higher than in the other nine books.

2.2.1.31 Rule VII2

There are 529 (15.6%/19.8%) examples of non-application of the *RUKI*-rule in external sandhi (rule VII2) in the first book. In 56 examples in the first book the pāda boundary stands between the word with *RUKI*-vowel in final position and a following word with *s* in initial position; in total there are 284 such examples in the whole Rigveda. The ratio of appliance of the *RUKI*-rule in external sandhi (VII1) vs. non-appliance (VII2) is thus 64 (10.8%) vs. 529 (89.2%) in the first book and 316 (8.5%) vs. 3386 (91.5%) in all ten books together, or, if we exclude examples across pāda boundary, 64 (11.9%) vs. 472 (88.1%) in the first book and 316 (9.2%) vs. 3102 (90.8%) in all ten books together. The data shows that the application does not deviate significantly in the first book.

There are also five instances in the first book where a word with initial *s* is preceded by a word with final *k*, e.g. *sadbryāk santu*, and five such instances where it is preceded by final *r* that appears as *ḥ*, e.g. *svāḥ sánitā*. In all ten books together there are 26 instances of final *k* and 39 examples of final *r*. The *RUKI*-rule is in those cases never applied.

2.2.1.32 Rule VIII1

There is only one example of rule VIII1 concerning the context preverb (*-i, -is*) + augment + *ṣ* in the first book, RV 1.182.7b *paryāśasvajat*. No more such examples are attested in the other books. It is a pluperfect 3. sg. form from the root \sqrt{svaj} ‘embrace, clasp’ with the preverb *pári*. There are further eleven forms⁹⁴ of \sqrt{svaj} in the Rigveda and in all instances the verb is immediately preceded by the preverb *pári*. From all these forms where the operation of the *RUKI*-rule is regular the outcome could easily be analogically transferred to forms in which

⁹⁴ The forms are: *pariṣvájat*, *pári śvajámabe*, *pári śvajante*, *pári śvajāte*, *pári śvajāte*, *pári śvajādvaṃ*, *pári śasvaje*, *pári śasvaje*, *pári śasvajāte*, *pariśasvajānā*, *pariṣvāje*.

the operation would otherwise be irregular. The inner-Rigvedic model would be $\sqrt{s}th\bar{i}v$ and $\sqrt{p}i\check{s}$ (see 1.1.2 & 2.2.1.1).

2.2.1.33 Rule IX1

There are no examples of rule IX1 concerning the context FM (non-*RUKI*) + $\check{s}(r/r, -\check{a}r)$ in the first book.

2.2.1.34 Rule X1

There are 1159 (21.4%/19.8%) examples of rule X1 concerning the sandhi-context $-V_{(R)}s + V/Y/N- > -V_{(R)}r + V/Y/N-$ in the first book. As right-located context all vowels are attested with the exception of \bar{r} that as such never appears in word-initial position. Further, both glides y and v are attested and the two nasals n and m . Dental nasal n is cerebralized to \bar{n} only if preceding s , which is changed to r , stands in final position of a first member in compounds; however, this does not always happen. In the Rigveda cerebralisation occurs 38 times in the word *nir- $\bar{n}i\check{j}$* < **niz-nij*- and twice in the word *dur- $\bar{n}\acute{a}ma$* < **duz-nāma*-. Dental nasal is, on the other hand, preserved in three forms of the word *dur-niyántu*-, which all appear in the first book. The absence of cerebralisation as such cannot be due to dissimilation. Furthermore, compounds in which the first member ends with *-r* also sometimes lack cerebralization of initial n in the second member, e.g. Voc. sg. RV 10.161.5b *punarnava* (vs. AV *punar \bar{n} ava*) in contrast to cerebralized outcome in *svār- \bar{n} ara*-. These four examples are also the only source for the sequence *-rn-* in the Rigveda. Since they are all attested relatively late (first and tenth book only) and the classical language even shows generalisation of the dental nasal in those positions (cf. AiG I, 190; II/1, 139), this can be seen as an innovation of the younger language. Thus, we have more archaic *dur- $\bar{n}\acute{a}ma$* - vs. younger *dur-niyántu*-. Beside those two, there are forms such as *dū- $\bar{n}\acute{a}śa$* - that will be treated under X4. In external sandhi word-final etymological r causes cerebralization of initial n of the following word only in junctions of *svār-* and *vār-* + particle *ná* ‘like’, e.g. *svār $\bar{n}\acute{a}$* and twice of *svār-* and enclitic pronoun *nas*, e.g. *svār $\bar{n}aḥ$* . On the other hand, $r < *z$ never causes cerebralization, even in positions before particle *ná*, e.g. *śocír $\bar{n}\acute{a}$* .

As for the left-located condition, all *RUKI*-causing vowels⁹⁵ are attested with the exception of \tilde{r} .

2.2.1.35 Rule X2

There are 28 (26.4%/19.8%) examples of rule X2 concerning the sandhi-context $-V_{(R)}s + r- > -\bar{V}_{(R)} + r-$ in the first book.⁹⁶ If the *RUKI*-causing vowel is *i* or *u*, it gets regularly lengthened after the loss of *r* without exceptions. The long vowels *e* and *o* are not further lengthened and the long diphthongs *ai* and *au* remain unchanged as well. No examples of \tilde{r} and $\bar{\tilde{r}}$ are attested. The rule applies three times also in compounds when *s* is in final position of a first member and the second member begins with *r*. The only word with such a condition is *jyotī-ratha-* appearing once in the first book, RV 1.140.1d *jyotīratham*. The rule applies fourteen times across verse boundary in all ten books together but never across pāda boundary. Sandhi in RV 1.69.8b *vivē rāpāmsi* can be resolved either as *viveḥ āpāmsi* or *viveḥ rāpāmsi* (see 2.2.2.3).

As Karl Praust (p.c.) pointed out to me, this outcome is connected with the reconversion of the *RUKI*-rule in position before \tilde{r}/r . Word-final \tilde{s} becomes voiced $*z$ in front of *r* and is further reconverted to *z*, just like \tilde{s} to *s* in *tisra-*. This dental voiced sybillant is further regularly lost with compensatory lengthening.⁹⁷ On the other hand, the question remains, why word final \tilde{s} in front of vocalic \tilde{r} never yields such outcome, e.g. *āditir ṛtāya*. This outcome without reconversion, which means without the loss of *r* and consequently without compensatory lengthening could, of course, be based on analogy from positions in front of

⁹⁵ There are only four instances of *RUKI*-causing vowel \tilde{r} , one of them appears in the first book: Acc. pl. f. of the *r*-stem *mātṛr āviśad*.

⁹⁶ The problematic passage RV 6.32.3d *muṣāyāś cakrām āvive rāpāmsi* is not taken into account, since there are two possibilities of resolving the sandhi: *āviver āpāmsi* or *āviver rapāmsi*. In the Saṃhitā text, the word border is clearly between *e* and *r* and not between *r* and *a*. In addition, both Grasmann (1996⁶) and Geldner (1951: II, 130) follow the latter solution with the translation: »(So) hast du die Scharten ausgewetzt.«

⁹⁷ Assuming this development we can establish the following relative chronology: (1) $*s/\tilde{r}, *z/\tilde{r} > sr/\tilde{r}, *zr/\tilde{r}$ with the loss of *z* and compensatory lengthening and (2) $*a\tilde{i}, *a\tilde{u} > e, o$. The fact that *e* and *o* do not undergo compensatory lengthening would namely show, that at the time of the loss of *z* they were still diphthongs. However, even if we assume the development $-V_{(R)}s + r- > -V_{(R)}r + r$, the simplification with the compensatory lengthening would still have to precede the monophthongization.

other vowels. Another possibility, however, is that $-z$ in front of r was assimilated to $-r$. The first r was further lost or the geminate $-r r-$ was simplified with compensatory lengthening, as it is the case in external sandhi of words with final etymological $-r$ and initial $r-$, e.g. *antā́ ródasī* < *antār ródasī*. This assumption can thus better explain, why in front of r final s in the *RUKI*-position appears as r .

2.2.1.36 Rule X3

There are seventeen (18.7%/19.8%) examples of rule X3 concerning the sandhi-context $\bar{i}, \bar{u}, \bar{r}$ + $*ns$ + $V/Y/h$ > $\bar{i}\bar{m}r, \bar{u}\bar{m}r, \bar{r}\bar{m}r$ + $V/Y/h$ in the first book. Ten of these examples are Acc. pl. m. forms of i -stem nouns and seven of u -stem nouns. In the first book there are no examples of r -stem nouns; the only occurrence is *nṝm̄r abbī* in the RV 5.54.15b. In fourteen examples the Acc. pl. form is followed by a word with initial vowel and in two examples the following words starts with semi-vowel. The only example of rule X3 in front of a consonant that is not y/v is attested in the first book, RV 1.184.2b *pañī̄m̄r batam*. In the other books further 71 forms are followed by an initial vowel and only three forms by an initial semi-vowel. There are thus only five instances of rule X3 in front of a semi-vowel (three times y and twice v) and one instance in front of a consonant h . Half of those instances appear in the first book. The rule only once applies across verse boundary in all ten books together and never across pāda boundary.

In AiG (I, 231) this outcome is one of the main arguments for the assumption that the *RUKI*-rule applies also after nasal vowels (see 1.1 and 2.2.1.1). However, the cerebral $*ṣ$ in the Acc. pl. m. ending or $*z > r$ in case of rule X3, respectively, can also be explained by analogy from the N. sg., partly also on the model of a -stems: $-as$ vs. $-am$ vs. $-ans$ = $-iṣ$ vs. $-im$ vs. $-imṣ$. Furthermore, on the model of m. $-āns$ vs. f. $-ās$ the differentiation between m. $-īṃṣ$ vs. f. $-īṣ$ was developed (Bartholomae 1895-1901: 132).

2.2.1.37 Rule X4

There are six (23.1%/19.8%) examples of rule X4 concerning the sandhi-context $-V_{(R)}ṣ$ + $d(h)/n/v$ > $-V_{(R)}$ + $d(h)/ṇ/v$ in the first book. These six examples are forms of three

compounds with *dus* as first member, *dūḍābha-* ‘untrüglich’ < **dus-dabha-* from the root \sqrt{dabh} ‘harm’, e.g. *dūḍābbam*; *dūḍhī-* ‘bösgesinnt’ < **dus-dhī-* from the root $\sqrt{dhī}$ ‘think’, e.g. *dūḍbhyāḥ*; and *dūṇása-* ‘unzugänglich’ < **dus-nása-* from the root \sqrt{nas} ‘be lost’, e.g. *dūṇásam*. In the other nine books there is only one additional compound that is formally similar, i.e. *dūṇása-*,⁹⁸ but this is formed from the root \sqrt{nas} ‘obtain’ and means ‘schwer zu erreichen’. The phonetic development in these cases is clear: **z* is lost with cerebralization of the following voiced dental or nasal with compensatory lengthening of the preceding vowel. This development is similar to that in word-internal position (rule I2), e.g. *nīḍá-* < *ni-ṣd-ó-* or \sqrt{id} < **h₂ejs-d-*, but not exactly the same. While in front of *d* the sibilant *s* in *dus-* was retracted and voiced to *ž*, since in front of voiced occlusives voiceless sibilant *š* is not possible, in front of *n* it was still preserved, because in front of nasals, *š* is possible, e.g. *dbīṣṇyā*. Therefore, there must have been a stage in Proto-Indo-Iranian having **duž-dabha-* but **duš-nása-*.⁹⁹ The sibilant *š* in the latter form was then voiced by the rule of voicing in word-final position in front of vowels, semi-vowels, and nasals. Thus, we get **duž-dabha-* and **duž-nása-* > **duz-ḍabha-* and **duz-ṇása-* and after that the loss of **z* and compensatory lengthening occurred. In conclusion, the compound *dūṇása-* clearly shows that after the voicing in word-final position, loss of **z* with compensatory lengthening was still operative and could occur.¹⁰⁰ However, loss of **z* was shortly afterwards not operative anymore and in the next stage (this affected the majority of cases) we got compounds in which **z* is not lost but appears as *r*, e.g. *durṇáma-*, *nir-ṇíj-*. The last stage starts already in the Rigveda and is further pursued in the classical language where not even initial *n* is cerebralized, e.g. *dur-niyántu-*.

Furthermore, we know that after the voicing in word-final position the compensatory lengthening was still operative, but abandoned shortly afterwards and that this compensatory lengthening occurred before the development of **ai* and **au* to *e* and *o* (see fn. 53).

⁹⁸ Once the form exhibits short vowel, *dūṇása-*.

⁹⁹ If we assume that the *RUKI*-rule operated before the rule of voicing in word-final position. Otherwise we would get **duz-dabha-* and **dus-nása-*, then **duz-dabha-* and **duz-nása-* and after the *RUKI*-rule **duž-dabha-* and **duž-nása-*, but this is less probable.

¹⁰⁰ In all other examples the loss of **z* does accordingly not occur, e.g. *dur-ṇáma-* or *nir-ṇíj-* which could lead to the false assumption that during the time of voicing in word final position, loss of **z* did not occur anymore.

Therefore, we can also conclude that the voicing in word-final position happened before the development $*aj, *au > e, o$. Such a chronology is, of course, proven by the fact that the voicing occurred already in Proto-Indo-Iranian, whereas monophthongization is an only recent development.

2.2.1.38 Rule X5

In AiG (I, 337) the regular outcome of word-final ζ in front of voiced occlusives $g(h), j(h), \check{d}(h)$ and $b(h)$ is assumed to be cerebral voiced occlusive \check{d} . The regular outcome of *ukthébbhis jarante* would be $**ukthébbhi\check{d} jarante$ and not *ukthébbhir jarante*, or $**du\check{d}-gáha-$ instead of *durgáhasya*. The attested outcomes are claimed to be analogically transferred from position in front of vowels. I have not found any examples of the assumed regular outcome either in the first book or in the other books. This assumption is obviously based on paralleling the operation of the *RUKI*-rule word-internally and word-finally, but as it was already shown above (2.2.1.37), these positions are not the same. First, let us assume a first stage in which word-final s was already retracted, but not yet voiced in front of vowels, semi-vowels, and nasals $*ukthebbhi\check{z} jarante, *du\check{z}-gaha-, *svadhiti\check{s} iva (va)$.¹⁰¹ After the voicing in word-final position the loss of $*\check{z}$ was still operative, and thus we get regularly RV 5.7.8b *svádbhitva*¹⁰² $< *svadhiti\check{z} iva (va)$. However, as we can see, the loss of $*\check{z}$ was declining and shortly afterwards abandoned; therefore the progressive change $*\check{z} > r$ began to operate, yielding *nútanaír utá*. The crucial assumption in this development is that $*\check{z} > r$ probably occurred only in intervocalical position, or maybe also in front of semi-vowels and nasals. In the same manner, namely, cerebral \check{d} and $\check{d}h$ intervocalically in Vedic appear as \check{I} or $\check{I}h$, respectively. It thus seems as if voiced cerebrals ($*\check{z}, \check{d}$ and $\check{d}h$) are in Vedic intervocalically assimilated to the vocalic environment and become semi-vowels, corresponding with the feature continuant. Sibilant continuant $*\check{z}$ is thus assimilated to continuant r and non-continuant occlusive $\check{d}(h)$ to non-continuant $\check{I}(h)$. Another similar development, restricted to the intervocalic position, is

¹⁰¹ This stage can be assumed, since z as voiced allophone of s in front of voiced occlusives is already attested in Proto-Indo-European, whereas in front of vowels it remains unvoiced unless standing in final position.

¹⁰² This is, to my knowledge, the only such example of external sandhi in the Rigveda. There is one additional, but problematic example RV 9.96.15d *urv íva* (cf. Oldenberg 1909: II, 186).

also found in South Slavic, where only intervocalic *Vže* in front of *e* is rhotacized to *r* (e.g. *može* > *more*, cf. Ramovš 1924: 294; Cvetko Orešnik 1987-1988; Greenberg 1999). Thus intervocalic **z* > *r* would only be attested word-finally after the voicing in word-final position, because elsewhere *ṣ* would not be voiced. Therefore, since in **ukthebhiṣ jarante*, **duṣ-gaha-* the sibilant was voiced much earlier, we would expect **z* to be lost in all examples, yielding **ukthebhī jarante* and **dūgaha-*. However, in these cases, *r* and the short vowel were analogically transferred from positions in front of vowel or maybe also semi-vowel and nasal with the exception of only few cases like *dūḍābha-* (see 2.2.1.37). In conclusion, we need not reconstruct any stage with *ḍ* or similar developments, but rather take the relative chronology of sound changes into consideration.

2.2.1.39 Rule X6

There are 23 (21.1%/19.8%) examples of rule X6 concerning the sandhi-context $-V_{(R)}ṣ + t(h)(-s)- > -V_{(R)}ṣ + ṭ(h)(-s)-$ in the first book. In seven examples final *ṣ* is part of the first member of compound or preverb, e.g. *duṣṭāraṃ*; in other sixteen examples the rule applies in external sandhi, e.g. *vidúṣ ṭe*. The rule never applies across caesura, verse boundary, or even pāda boundary, either in the first book or in the other books. There is only one etymologically problematic example, an epithet of Agni that appears only twice in RV 1.127 b and c: *iṣṭāni-*. Bartholomae (1907: 332-333) follows Sāyaṇa and derives the adjective from the infinitive *iṣṭāni* from the root \sqrt{yaj} , but KEWA (III, 645), according to Karl Hoffmann, etymologizes it as compound of *iṣ-* and \sqrt{tan} ‘Labung ausbreitend’.¹⁰³ On the basis of this etymology, the adjective is taken into account under rule X6, but labeled as *problematic etymology*. Other etymologies are less probable.

In the first book there are 54 examples with *s* in front of *t(h)* not undergoing the *RUKI*-rule (XI2). The ratio of *RUKI*- vs. non-*RUKI*-outcome in external sandhi is thus 23.2% vs. 76.8%. In all ten books together this ratio is almost the same, 23.6% vs. 76.4%.

2.2.1.40 Rule X7

¹⁰³ Witzel and Gotō (2007: 235) also follow this assumption translating the passage as: »*ein Nahrung Ausbreitender*.«

There are 43 (25.3%/19.8%) examples of rule X7 concerning the sandhi-context $-V_{(R)}\text{ṣ} + k(h)p(h)(-s)-$ in the first book, twenty of them occur in external sandhi, e.g. *haviṣ kṛtām*. In 23 of them the *s* stands in final position of a first member of compounds or preverb, e.g. *śociṣkeśam*. There is also one example of Āmredita-compound in the first book, RV 1.162.18d *pāruṣ-parur*. This and *pāruṣ-paruḥ* attested in the tenth book are the only two Āmreditas with final *s* and initial T. Both apparently undergo the *RUKI*-rule. There are no examples of rule X7 across caesura, verse, or pāda boundary, either in the first book or in the other books.

In the first book there are 167 examples with *s* in front of *k(h)* or *p(h)* not undergoing the *RUKI*-rule (XI3). The ratio of *RUKI*- vs. non-*RUKI*-outcome in external sandhi is thus 10.7% vs. 89.3%. In all ten books together this ratio is lower, 7.5% vs. 92.5% (the p-value is 0.0779). Therefore, the *RUKI*-outcome compared with the visarga-outcome is in external sandhi if *k(h)* or *p(h)* follows slightly more frequent in the first book than in the whole Rigveda, but this can well be due to mere chance.

For a thorough treatment of the *RUKI*-rule in those positions, see Hale (1990). The outcome with *ṣ* and not with visarga or dental *s* is in front of *k(h)* in most cases conditioned by the right-located word (forms of $\sqrt{kṛ}$, *kaví-*) and in front of *p(h)* or *t(h)* by the syntactic relation between the words (Hale 1990). However, it seems significant to me that 38.6% of words with final *ṣ* in front of T are N. sg. *i/u*-stems or N./Acc. sg. *is/us*-stems. If we exclude *nís* and *āvís* from the count, the percentage is almost 50%. There are only six (4.5%) verbal forms altogether.

In compounds final *s* of the first member in front of initial *k(h)*, *t(h)*, *p(h)* always yields $-\text{ṣ}k(h)-$, $-\text{ṣ}t(h)-$, or $-\text{ṣ}p(h)-$, respectively, e.g. *haviṣkṛtām*, *haviṣpatir*, *duṣṭāram*. The only exception in all ten books together is the compound *catus-triṃśat-* ‘thirty-four’ appearing in the first and tenth book, RV 1.162.18a *cātustrīṃśad*, and even there the final consonant is *r* and not *s*.

2.2.1.41 Rule X8

There are five (25.0%/19.8%) examples of rule X8 concerning the sandhi-context $-V_{(R)}\text{ṣ} + T\text{s} > V_{(R)}\text{ḥ} + T\text{s}$ in the first book. In all five examples the initial cluster of the following word is $k\text{ṣ}$, e.g. *pūrvīḥ kṣapó*. In the other books, $k\text{ṣ}$ is also the prevailing cluster. Final ṣ in *RUKI*-context is in front of initial $t\text{s}$ attested only once: *śatākratuḥ tsārad*. This ratio is, of course, due to the fact that initial $k\text{ṣ}$ is much more common than $t\text{s}$. As expected, no exceptions like $^{**}\text{-ṣ}k\text{ṣ}$ or $^{**}\text{-ṣ}t\text{ṣ}/\text{-ṣ}t\text{s}$ are attested, either in the first book or in the other books.

2.2.1.42 Rule X9

There are 47 (21.6%/19.8%) examples of rule X9 concerning the sandhi-context $-V_{(R)}\text{ṣ} + \acute{s}(c)/\text{ṣ}/\text{s}-T- > -\acute{s} \acute{s}(c)-/\text{-ṣ} + \text{ṣ}/\text{-s} + \text{s}/\text{-}\emptyset + \text{ṣ}$ in the first book. 43 of them appear in external sandhi. There are no examples of $-\text{ṣ} \text{ṣ}$, $-\acute{s} \acute{s}$, $-\text{s} \text{s}$ or $-\emptyset \text{ṣ}$ in external sandhi, either in the first book or in the other books. This means that final $-\text{s}$ in the *RUKI*-context is in external sandhi in front of initial sibilant s , ṣ , \acute{s} always represented as visarga (rule XI4). The only attested position where final s in the *RUKI*-context always appears as s^{104} is in front of c , e.g. *bavīś ca*. Furthermore, in a sandhi-variant of Acc. pl. ending, but attested only once in RV 10.50.4c *nṣmś cyautnó*. In the first book, there are no instances of s in front of ch , but in the other books, there are four such examples, e.g. *vāpuś chadayad*.

There are four examples of rule X9 that does not apply in external sandhi in the first book and additional sixteen examples in the other books. All these twenty examples are forms of *niṣṣapín-*, *niṣṣáh-*, *niṣṣídh-*, *niṣṣídhvan-*, *puruniṣṣídh-/puruniṣṣídhvan-*, *barhiśád-*, and *duścyavaná-*. In front of ṣ the preceding sibilant appears as ṣ , which yields geminate ṣṣ , e.g. *puruniṣṣídbe* or is lost as in *barhiśádo < *barhiṣ-śad-*. It is clear that the latter is the regular outcome and that in cases like *nis s-* the sibilant is secondarily restituted in order to prevent homophony with the preverb *ní*. In front of c , s appears as \acute{s} , like in external sandhi, e.g. *duścyavanéna*. In front of \acute{s} the outcome is $-\text{ch}-$ (rule X9a). This, however, appears only within one compound and its verbal derivate, *duchúnā-* ‘misfortune, evil deed’, once also

¹⁰⁴ The edition of Aufrecht (1877: 268) (followed by van Nooten & Holland 1994: 167; Lubotsky 1999a: 815; electronic version of H.S. Ananthanarayana) obviously contains a typing error in RV 3.58.7b *niyúdbhiṣ ca sajóśasā yuvānā*. The ṣ in front of c should be correctly transliterated as \acute{s} , *niyúdbhiśca* (thus in Müller 1877²: I, 257; 1890²: 327 and Sarma 1963).

aduchuná- and $\sqrt{d}uchunāy$ ‘want to bring misfortune’; it is attested fifteen times in the Rigveda, twice in the first book, RV 1.116.21c *duchúnā* and RV 1.189.5b *duchúnāyai*. The phonetics of this development is problematic, but an assimilation of the final sibilant to initial *ś* can be assumed (AiG I, 156), which yielded **duśśuna-*. Sibilant geminates were disfavored already in Proto-Indo-European. However, simplification in such instances did not occur, instead the geminate was affricated to *ch* [tʃ] (cf. 2.2.1.13).

2.2.1.43 Rule X10

There are thirteen (20.6%/19.8%) examples of rule X10 concerning the sandhi-context $-V_{(R)}s + ś/ś/s + T/Y/N-$ > $-V_{(R)}\emptyset + ś/ś/s + T/Y/N-$ in the first book, e.g. *mandíbhi stómebbir*. Twelve examples occur in external sandhi and only one within a compound, e.g. *duṣṭutír* < **duṣ-ṣtutí-*. In all ten books together in 45 examples the rule applies in external sandhi and in nineteen examples it applies in compounds or with the preverb *nís*. In seventeen of these nineteen examples the *RUKI*-rule applies, e.g. *duṣvāpnyam*. The only two forms without the *RUKI*-outcome are RV 7.1.7c *nisvarám* and RV 7.104.5d *nisvarám*. Since in these two instances the *RUKI*-rule is regularly reconverted (see 2.2.1.25), we may therefore conclude that the *RUKI*-rule regularly applies in compounds and junctions of preverb and verb also when the final *s* in the *RUKI*-context is followed by an initial sequence *sT/sv/sm*, with the exception of instances, where it is regularly reconverted because of the following *r*. The sibilant geminate of the sequence $-ṣṣT-/-ṣṣv-/-ṣṣm-$ is regularly simplified to $-ṣT-/-ṣv-/-ṣm-$.

In external sandhi, the situation is quite the opposite. The *RUKI*-rule applies in only four (8.2%) of altogether 45 examples and always inside the opening, e.g. *vásu ṣṭave* (pāda text - *vásuḥ ṣṭave*). Three of four examples occur in front of the 3. sg. pres. form *ṣṭave* from the root $\sqrt{st}u$ ‘praise’. Twice, the preceding word that loses final *s* is the subject of *ṣṭave*, i.e. the N. sg. of *agní-* or once an attribute of *agní-*, the N. sg. of *vásu-*. The only left example of application of the *RUKI*-rule occurs in RV 1.181.3b *yáju ṣkannám*, pāda text *yájuḥ ṣkannám*, where the accusative *yáju-* is an object and the participle *ṣkanná-* its attribute. Obviously, the *RUKI*-rule in external sandhi is in front of initial *sT-* triggered by close syntactic relation. Out of the remaining 45 examples that lack the *RUKI*-outcome, seven are

followed by a word with initial sequence *spǎr-/spr-/sthūr-* where the absence could be due to reconversion. In conclusion, the conditions for applications of the *RUKI*-rule in position in front of *sT* and *sv/m* are the same as in all other positions: in compounds and junctions of preverb and verb it is regularly applied, whereas in external sandhi it is applied only in case of close syntactic relation. The sibilant geminate is, however, in the Rigveda in all instances simplified and no sequences as *ṣṣT/v/m* are attested at all.¹⁰⁵

2.2.1.44 Rule X11

There are 384 (21.3%/19.8%) examples of rule X11 concerning the sandhi-context $V_{(R)}s + \# > V_{(R)}h + \#$ in the first book. This is probably one of the clearest and most exceptionless *RUKI*-context in the Rigveda. There are no exceptions to this rule, either in the first book or in the other books. Every final *-s* in the *RUKI*-context appears as *-h* in front of the pāda-boundary, e.g. *dhīyāvāsuh //*.

2.2.1.45 Rule X12

There are 28 (21.5%/19.8%) examples of rule X12 concerning the sandhi-context $-G_{(R)}/C'_{(R)}s > -k$ in the first book. The main issue regarding this position is, how velars and labio-velars on one the hand and palatals on the other hand developed in final position with *s* following, what is the original or regular outcome, respectively, and in case of analogy, how to explain it. In order to get a clear picture of the problem, all examples that are either etymologically or philologically unclear have been labeled with *problematic etymology* and excluded from the main part of the study. Thus, the adverb *āpṛg* from stem *āpṛc-* ‘fulfilling’ is excluded, since adverbs are usually neuter forms, though N. m./f. are also possible. Since the root $\sqrt{pṛc}$ ‘mix, mingle, unite’ is widely acknowledged as a *k*-extension of **pel*, standing besides *pel-h-* (LIV² 476; EWAia II, 96; IEW 820). Therefore, the N. sg. m. adj. *upapṛk* is not excluded from the study. Further, the two root-formations, N. sg. f. forms of *srúc-* ‘large wooden sacrificial ladle’,

¹⁰⁵ The formulaton in AiG (I, 342) can be misleading: »Folgt dem anlautenden Sibilanten ein stimmloser Verschlusslaut, so kann nach Kāty. zu 8, 3, 36 das auslautende -s bezw. -h völlig schwinden.« In the Rigveda *s* is always and exceptionlessly lost.

N. sg. m. adj. *yatá-sruc-* (Schindler 1972: 50; EWAia II, 786), and the N. sg. f. forms of *tvac-*¹⁰⁶ (EWAia I, 684) were excluded because of unclear etymologies. The adverbs *híruk* ‘off, away, out of sight’ and *hurúk* ‘offside’ are supposed to belong to the root \sqrt{hvar} ‘go crookedly, go astray, deviate’ (Schindler 1972: 52; EWAia II, 817; Oldenberg 1909: I, 269), but the morpheme *-uk* remains of unknown origin.¹⁰⁷ In addition, both words are adverbs, which means the underlying form was most probably a N./Acc. sg. n.; therefore both examples were not taken into consideration. The etymology of the morpheme *-íj-* in an epithet of the sacrificer *us-íj-* ‘desiring, striving hard’ and in *vaníj-* ‘merchant’ is also unclear. Mayrhofer (1968: 514) regards *-íj-* as a suffix that forms nomina agentis from roots with zero-grade, cf. also *bhur-íj-* ‘carrier’ < $*b^hr-V-$; furthermore *-íj-* is reconstructed with final voiced velar $*-ig-$. On the other hand, on the basis of glossing *usíj-* with *rtvij-* in TS 6.3.6.1 the morpheme *-íj-* in *usíj-* may as well be connected with \sqrt{yaj} (AiG II/2, 321). Because of the uncertainty, both words examples are excluded from the study. The underlying root of the 3. sg. aor. form RV 1.169.3a *ámyak* is $\sqrt{myakṣ}$ ‘rest firmly, be fixed, join’. The etymology is, however, unclear. Kuiper (1937: 50), followed by Joachim (1978: 136), assumes an *s*-extension of $*mjeḱ-$ which is further connected with $*mejḱ-$ ‘mix’ on the basis of the frequent connection of $\sqrt{myakṣ}$ and *-miśla-*. Anttila (1969: 56) further gives a doubtful typological parallel to a semantic development, Av. \sqrt{sar} ‘join’ and Ved. $\sqrt{srā}$ ‘mix’.¹⁰⁸ Although there are semantic problems with this etymology, other attempts are even less probable. Therefore, this instance can be included in the study. Another case with relatively clear etymology is *bhiśaj-* m. ‘physician’ with the N. sg. form *bhiśāg*. The word can be analyzed as *bhiś-aj-* with a suffix *-aj-*. For an underlying palatal $*g'$ speak Avestan forms such as 1. sg. subj. *biśazāni* or adj. *baēšazya-*. For the 3. sg. pres. *bhiśákti* Kuiper (1937: 47) assumes an *eg*-present formation, in which the *k*-reflex of palatal $*g'$ is analogical to a 2. sg. pres. $**bhiśakṣi$, from where it could also have been

¹⁰⁶ The connection of Ved. *tvac-* with Hitt. *tuekka-* ‘body’ (Puhvel 1984: 314; Tischler 1994: 404-405; Kloekhorst 2008: 886) would demand the reconstruction of velar *k*; however, there are other etymologizations, cf. Schmidt (1987: 295-296) from $*tuek^u$ on the basis of Toch. *ptuk(k) orkām* ‘darkness’ and Ved. *tvág ásiknī, tvák kṛṣṇā*.

¹⁰⁷ The morpheme *-uk* can either be a second member of compound of a root with the structure *vaG* or a suffix; however, no suffix $**uc/j/h$ is identified in AiG (II/2).

¹⁰⁸ Grassmann (1996⁶: 1421) translates the root $\sqrt{srā}$ as ‘kochen’.

transferred to N. sg. *bhiṣáj-*. Even more probable is the assumption that in Vedic the root was on the basis of forms like 2. sg. pres. and because the of the merger of $j < *g'$ and $j < *g^{(u)}$ (AiG I, 161) reinterpreted as having an original final velar, since there are many other formations with velar, like *bhiṣák-tama-* and none with the expected sequence *-ṣt-*. Since this etymological attempt with reconstructed final voiced palatal $*g'$ is most probable and some other derivations also involve reconstructed final $*g'$,¹⁰⁹ forms of *bhiṣáj-* are included in the study.

Thus, we get 117 examples with clear etymologies out of altogether 130 instances of rule X12 in all ten books together. There is only one example of underlying unvoiced velar $*k$, *upapṛk*; 49 examples of five different words with $*k^u$, *ānuṣák*, *āyuṣák*, *áraiḱ/áriṇak*, *anáḱ*, *vák*; twelve examples of four different words with $*g$, *°vṛk/vṛṇak/várk*, *bhāk*, *abhúg*, *sayúk*; twelve examples of two words with $*g^h$, *°dhrúk*, *°dhúk*; eight examples of one word with $*g^u$, *nirṇík/°nirṇik*; seven forms of one word with $*g^h$, *dhāk/°dhak*. Altogether, there are 88 forms with word-final sequence velar/labio-velar + *s* and the regular outcome in all examples is *-k*. In addition, although the exact etymology is unclear, other cases than the N. sg. of *srúc-* and *tvác-* clearly show that the underlying tectal must be either velar or labio-velar. For both possibilities we get the regular outcome in word final-position before *s*: *-k*, e.g. *tvág*. There are thus no obstacles to prevent the assumption that final velar/labiovelar + *s* is regularly developed to *-k*. Sometimes, however, *-k* is the outcome of a final sequence palatal + *s*. There are altogether 24 such instances: 21 examples of three words with $*k$, *°dṛk*, *°sprk*, *ámyak*, and six examples of three words with $*g$, *asrāk*, *ṛtvík*, *bhiṣák*. There are no examples of final sequence $*-g^h s$ that would yield *-k*. However, RV 1.124.7b *gartārúg* is a compound with a first member *garta-* and a second member *-ruh-* from the root \sqrt{ruh} ‘grow’. The root variant \sqrt{rudh} ‘grow’ with a PIE etymology $*h_1leud^h-$ ‘grow’ shows that in forms of \sqrt{ruh} the sound change of losing the occlusion¹¹⁰ *-dh-* > *-h-* occurred (AiG I, 250-252). In four of altogether

¹⁰⁹ Thieme (1951: 10) analyzes **bhiṣ-ṣáj-* ‘Heiligung aufspürend’ with the second member from the root $*sag^z-$, the same assumed Brugmann (1911: 285), but with a first member *abhi-*, $*abhi-ṣáj-$. Both assumptions are refused by EWAia (II, 264).

¹¹⁰ For details, see AiG (I, 250-252) and Gonda (1936: 182-185).

six words with the development -C's > -k either consonant *r* or vowel *r̥* precedes final -k, °*dṛk*, °*spṛk*, *asrāk*, *ṛtvík*. In the remaining two words, *bhiṣák* and *ámyak*, the outcome *k* can well be analogical. In *bhiṣák* for expected ***bhiṣát* velar can be analogically transferred as it also happens in other forms of the word-family, e.g. *bhiṣáktama-*, *bhiṣákti* or, respectively; the word was reinterpreted as having final velar (see above). In *ámyak* the analogy is even better motivated, since the root √*myakṣ* has an *s*-extension and as such *ṣ* is part of the root; therefore throughout the paradigm the non-final sequence *-*kṣ*- was regularly developed to -*kṣ*-, from where it could easily have been transferred to more isolated and only once-attested *ámyak* instead of ***ámyaṭ*.

In conclusion, there are altogether 93 examples where final palatal before *s* appears as *ṭ* (rule XI6) whereas in four of six examples of -C's > -k either *r̥* or *r* is preceding and the other two examples are clearly analogical. Therefore, it is much more economical and justified to assume a regular development -C's > -*ṭ* and the special development of -C's with preceding *r̥* and sometimes *r* because of the dissimilation of two successive cerebral phonemes (***r̥/r̥ṭ*) than to assume a regular development -C's > -*k* (retained in °*dṛk*) and to explain all 93 examples of -C's > -*ṭ* can be analogical from either N./Acc. sg. n. forms or from *bh*-cases (AiG I, 173-175). There are, however, also examples of the development -C's > -*ṭ* even if *r* is preceding, but never with *r̥*, e.g. forms of *rāj̥* < **h₃rég̥*-, *rāj̥* (see 2.2.1.51).

We can now return to the N. sg. f. adj. form of the compound *gartā-rúk*, RV 1.124.7b *gartārúg*. The underlying root of the second member is PIE **h₁leud^h*- 'grow' that yields Ved. √*rudh* 'grow'. If the compound would be formed from this root we would expect ***gartā-rut*,¹¹¹ but because of the attested final velar -*k*, we can assume that the sound change of intervocalic -*dh*- > -*h*- has already occurred and was generalized to non-intervocalic positions, yielding a parallel root √*ruh* 'grow'. The compound was thus formed from √*ruh*, which would yield ***gartā-ruṭ* based on a pattern √*vah* → *havyaváṭ* = √*ruh* → ***gartā-ruṭ*.¹¹² However, this development was blocked because of the preceding *r*; therefore we get *gartā-*

¹¹¹ Like in N.sg. f. of *vīrúdh*- 'plant' from *vi-* and -*rudh*-, AVŚ 2.8.2c *vīrút*.

¹¹² Other forms from √*ruh* show the same treatment of final *h* as if the underlying consonant was **g^h*, e.g. *árukṣat*, desid. *rúrukṣ*-, AV -*rūḍha*- (AiG I, 224-255; Gotō 1987: 278).

rúk by dissimilation. This example now suggests that *r* was capable of dissimilating and blocking the development to final *-ṛ* even after the sound change of intervocalic *-dh-* > *-h-*. Gotō (1987: 278), on the other hand, accepts the possibility of a »*sonst nicht nachweisbar*[*e*]« root variant **reug^h-/leug^h-*, but this assumption is at least questionable.

2.2.1.46 Rule XI1

There are 248 (19.3%/19.8%) examples of rule XI1 concerning the sandhi-context *-V_(R)s + D/h-* > *-V_(R)r + D/h-* in the first book. In twenty (8.1%) examples the rule applies in compounds or junctions of preverb and verb and in 228 (91.9%) examples it applies in external sandhi. In all ten books together the ratio is similar: 71 (5.5%) in compounds or junctions of preverb and verb vs. 1215 (94.5%) in external sandhi. First members with final *-s* that appear in front of voiced consonants of the second member are: *āśís-*, *krivís-*, *jyótis-*, *tápus-*, *dus-*, *nís-*, *mánus-*, *havís-*, e.g. *bavirdé*. The same outcome occurs in a first member of compounds with final *-r*, *catúr-*, e.g. *caturdhā*. There is also one example of rule XI1 in an *Āmredita*-compound, RV 9.77.3d *bavír-baviḥ* (for the details of *-s* > *-r*, see 2.2.1.38). Final *-s* > *-r* is attested in front of all voiced consonants in external sandhi (*g(h)*, *j*, *d(h)*, *b(h)*, *h*) except for *jh*, since this phoneme never appears in word-initial position in the Rigveda.¹¹³ In compounds and junctions of preverb and verb it is attested in front of *g*, *j*, *d*, *dh*, *bh*, *h*.

2.2.1.47 Rule XI2

There are 54 (22.4%/19.8%) examples of rule XI2 concerning the sandhi-context *-V_(R)s + t(h)-* in the first book, which means that in 54 instances of final *-s* with *RUKI*-context and initial *t* the outcome is *-s t-* and the *RUKI*-rule does not apply. On the other hand, in 23 words in the first book it does apply (rule X6, see 2.2.1.39). The ratio of application vs. non-application is thus 23 (29.9%) vs. 54 (70.1%). However, the *RUKI*-rule does not only apply in external sandhi. There is only one example in the first book in which the *RUKI*-rule does not apply in compounds, and even there the underlying final phoneme is *r* and not *s*, RV1.162.18a *cātustrimśad*. In all ten books together the ratio of application vs. non-application is similar

¹¹³ The only word with a phoneme *jh* in the Rigveda is the dialectal feminine participle of root $\sqrt{jakṣ}$ RV 5.52.6d *jājbatīr*.

to that of the first book, 109 (31.1%) vs. 241 (68.9%). There is only one additional example in which the *RUKI*-rule does not apply in compounds, again with an underlying *-r*, *cātuśtriṃśad*. Consequently, the *RUKI*-rule always applies in compounds with final *-s* in the *RUKI*-context of the first member and initial *t*- of the second member, yielding the sequence *-ṣt*, e.g. *duṣṭāraṃ*. The variation is therefore possible only in external sandhi. The ratio of application vs. non-application in the first book with respect to external sandhi is sixteen (23.2%) vs. 53 (76.8%) and in all ten books together 74 (23.6%) vs. 239 (76.4%). The application of the *RUKI*-rule in external sandhi in front of initial *t*- is conditioned by the close syntactic relation. It applies mostly in front of pronouns (for details, see 1.1.3, 2.2.1.39, AiG I, 339-340, and Hale 1990: 86-87).

2.2.1.48 Rule XI3

There are 167 (23.4%/19.8%) examples of rule XI3 concerning the sandhi-context $-V_{(R)}s + T(-t(h))-$ $\rightarrow -V_{(R)}ḥ + T(-t(h))-$ in the first book. Final *-s* appears as visarga *-ḥ* in front of *k(h)* and *p(h)* in external sandhi only. 38 examples are attested in front of *k*, one example in front of *kh*, and 128 examples in front of *p*, one example in front of *ph* in the first book and 142 examples in front of *k*, one example in front of *kh*, 571 examples in front of *p*, and two examples in front of *ph* in all ten books together. No examples of rule XI3 in compounds or junctions of preverb and verb are attested, neither in the first book nor in the other books, which means that final *-s* in the first member in compounds or in junctions of preverb and verb in front of *k* and *p* always undergoes the *RUKI*-rule, which yields *-ṣk-* or *-ṣp-*, respectively. Variation thus exists only in external sandhi. Final *-s* in the *RUKI*-context can either appear as *-ṣ k/p-* or as visarga *-ḥ k/p-* (cf. 2.2.1.40). No examples of dental *-s* in the *RUKI*-context in front of *k* and *p* are attested. For a thorough study on this problem, see Hale (1990). Twice in the Rigveda the Acc. pl. ending *-n* appears as *-ṃḥ* in the *RUKI*-context in front of *p*, in the first and in the eighth book (RV 1.121.1a *nṣṃḥ pātraṃ*, RV 8.84.3b *nṣṃḥ pābi*).

2.2.1.49 Rule XI4

There are 226 (19.5%/19.8%) examples of rule XI4 concerning the context $-V_{(R)}\acute{s} + \acute{s}/\acute{s}/s > -V_{(R)}h + \acute{s}/\acute{s}/s$ in the first book. In the first book final $-s$ in the *RUKI*-context stands 432 times in front of \acute{s} , three times in front of \acute{s} , and 176 times in front of s . There is one example of rule XI4 in compounds, RV 1.23.9c *duḥśāṃsa*, and three in junction of preverb and verb, RV 1.127.3f *niḥṣāhamāṇo*, RV 1.131.3b *niḥṣṛjjaḥ*, RV 1.131.3c *niḥṣṛjjaḥ*. In all ten books together there are 240 examples of rule XI4 in front of \acute{s} , eighteen in front of \acute{s} , and 872 in front of s . Altogether there are fourteen compounds and junctions of preverb and verb: *duḥśāṃsa*, *cātuḥṣṛṅgo*, *cātuḥsabasraṃ*, *duḥśāṃsa*, *duḥśāṃsam*, *duḥśāṃsam*, *duḥśāsura*, *cātuḥsamudraṃ*, *duḥśīme*, *niḥśāsābbiśāsā_* (*niḥśāsā*), *niḥṣāhamāṇo*, *duḥśābhāso*, *niḥṣṛjjaḥ*, *niḥṣṛjjaḥ*. Final $-s$ in the first member in the *RUKI*-context thus appears as visarga in front of initial \acute{s} and s of the second member. In the position before \acute{s} the expected development would be **dus-śāṃsa > **duḥśāṃsa* as in *duḥśāṃsā* (see 2.2.1.42). The development of $^{R,U,K,I} s-ś > ch$ was, however, either not operative anymore at the time of formation of *duḥśāṃsa*, or in order to prevent the indistinct form ***duḥśāṃsa*, the first member *dus* was clarified by visarga. In position before s , the expected development would be simplification of the sibilant geminate **duḥśāṃsa > **duḥśāṃsa* as in *barhiśād*. But, apparently, the simplification was again either not operative anymore or the first member was clarified in order to prevent the indistinctive ***duḥśāṃsa*. However, in this case there are two possibilities of clarifying the form, either with the restitution of \acute{s} which yields the sibilant geminate, e.g. *niḥṣapīn* (see 2.2.1.42), or with visarga, e.g. *niḥṣāhamāṇo*, *duḥśābhāso*. The former possibility is attested only in junctions of verb and the preverb *nīś*, the latter also once in a compound. The outcome with visarga is less frequent; it occurs only four times, in the first and in the ninth book. Thus, in junctions of preverb and verb there are twelve occurrences of sibilant geminate vs. three occurrences with visarga. All appearances with visarga are attested in the first book, *niḥṣāhamāṇo*, *niḥṣṛjjaḥ*, *niḥṣṛjjaḥ*.¹¹⁴ The only example in compounds is attested with visarga and it occurs in the ninth book, *duḥśābhāso*. From this state of affairs, it is clear that in junctions of preverb and verb the outcome with visarga is secondary, since it is significantly less frequent and attested only in the first book. In

¹¹⁴ The sibilant in *niḥṣṛjjaḥ* is not cerebral, since the retraction occurred because of the following *r*.

addition, it appears twice in front of *r̥* that causes reconversion and yields dental *s*. The outcome with visarga could originate in instances in which the preverb *nīs* is separated from the verb by tmesis. On the other hand, since there is only one example of compounds attested, it is impossible to decide, which outcome is secondary.

2.2.1.50 Rule XI5

There are no examples of rule XI5 concerning the word-final sequence $V_{(R)}\text{ṣṣ} > V_{(R)}\text{ṭ}$ in the first book. The only example in the Rigveda occurs in RV 6.47.16c *edhamānadvīḷ* from *edhamāna-dvīṣ-* ‘hate the lush’. The compound is an adjective of *índra-* in the N. sg. m. Therefore we must assume a N. sg. ending *-s* to the stem $^{\circ}dvīṣ-$, $*edhamāna-dvīṣṣ$. It seems as if final cerebral sibilant geminate $*-\text{ṣṣ}$ yields *-ṭ*, but, this happens only once in the Rigveda. On the other hand, in all other instances with final $*-\text{ṣṣ}$, the outcome is the same as with only one sibilant *-ṣ*, e.g. N. sg. m. adj. of *jána-*, *ābhavir* < $*a-havīṣ-ṣ$; N. sg. m. adj. of *agní-*, *kr̥ṣṇāvvyathir* < $*kr̥ṣṇa-vyathīṣ-ṣ$; 2. sg. *iṣ-*aorist *ākramīr* < $*a-kramīṣ-ṣ$. However, in AiG (I, 176) the cerebral *-ṭ* in the N. sg. forms is assumed to be analogically transferred from the *bh-* cases.

There are also no examples of subrule X5a concerning the irregular outcome of the final sibilant geminate in the case of the root $\sqrt{piṣ}$ in the first book.

2.2.1.51 Rule XI6

There are 21 (22.1%/19.8%) examples of rule XI6 concerning the word-final sequence $-C'_{(R)}s > -\text{ṭ}$ in the first book. All 21 examples are philologically and etymologically unproblematic; in seven instances the underlying palatal is unvoiced $*\text{ḷ}$, e.g. *vīṭ*; in six instances voiced unaspirated $*g$, e.g. *bavirvāt*; in eight instances voiced aspirated $*g^h$. In the other nine books there are 29 examples of underlying $*\text{ḷ}$, 31 of $*g$, and 35 of $*g^h$. All etymologies are relatively unproblematic, the only example without a clear PIE etymology is *vīpāt* from *vīpās-* ‘name of a river in Panjab’. MacDonell (1967³: 301) analyzes the name as *vī-pās-* from *pās-* ‘rope, loop, fetter’ and translates it as ‘fetterless’, but, this assumption is refused by Schindler (1972: 32) as

»völlig unsicher«. Since the stem synchronically ends in *ś*, this only one example is included in investigation.

There are altogether 31 examples with preceding *r* in the same or in the preceding syllable, e.g. *rāṭ* and *virāṣāṭ*. 24 of these 31 examples are N. sg. m./f. forms of (^o)*rāṭ* and six examples are forms of $\sqrt{bhrāṅj}$ *bhrāṅj* < **b^hréHg^z*. There is only one example of *r* in the preceding syllable, RV 1.35.6b *virāṣāṭ* < *virā-śāh-* ‘subdoing men’. Therefore, if the vocalic *r* precedes the final -C’s sequence, the outcome is never -*t*, but -*k*. On the other hand, with consonantal *r* preceding -C’s, the outcome is -*k* in two examples, e.g. *asrāk*, and -*t* in 30 examples from two words, e.g. *ābhrāṭ*. Vocalic *r* is thus a much stronger factor for the conditioned change of -C’s > -*k*.

2.2.2 Books 2-7 and 9

2.2.2.1 Internal position

2.2.2.1.1 The *RUKI*-rule

Regular outcome				
rule	example	no. of occurrences	percentage	deviation
I1	<i>oṣadhībhyas</i>	4618	49.0%	+ 0.4%
I1a	<i>paūmsye</i>	46	41.4%	- 7.2%
I1b	<i>sisicur</i>	7	53.8%	+ 5.2%
I1c	<i>iḷā</i>	56	68.3%	+ 19.7%
I2	<i>iḍyaḥ</i>	223	48.8%	+ 0.2%
I3	-	-	-	-
I4	<i>pārṣi</i>	311	60.5%	+ 11.9%
I4a	<i>caṣālavantaḥ</i>	6	46.2%	- 2.4%
I5	-	-	-	-
I6	<i>pṛkṣā</i>	926	45.0%	- 3.6%

I7	<i>acaṣṭa</i>	36	46.2%	- 2.4%
I8	<i>jóṣi</i>	11	61.1%	+ 12.5%

For the details of the rules in the table above, see the paragraphs 2.2.1.1-2.2.1.8.

There are three etymologically problematic examples within rule I1 ($V_{(R)} + \text{ṣ} + V(-\text{ṛ})/T/N/Y$): *viṣāṇínah*, *grṣṭíḥ*, and *śipiviṣṭa*; however, they have no implication for the *RUKI*-rule. The first example could be analyzed as *vi-ṣāṇ-ín-* from the root $\sqrt{sā}$ with the preverb *vi* and would thus belong to rule V1; in the latter the sequence underlying *-ṣṭ-* can be palatal and would as such not be a result of the *RUKI*-rule (EWAia II, 564; II, 636).

The second of the two examples of the semantically problematic *riṣṭá-* is attested in a humoristic hymn of the ninth book:

RV 9.112.1

*nānānām vā u no dbíyo ví vratáni
jánānām/
táksā riṣṭám rutám bhiṣág brahmá
sunvāntam ichati_*

Geldner (1951: III, 118):

Nach verschiedener Richtung (gehen) ja die
Kenntnisse (Gedanken), (gehen) die Berufe der
Leute auseinander: Der Zimmermann wünscht
einen Schaden, der Arzt einen Bruch, der
Hohepriester einen Somaopfernden.

In this case the decision whether *riṣṭá-* goes back to $\sqrt{riṣ}$ or $\sqrt{riś}$ (cf. 2.2.1.1) is more difficult than in the first book (see 2.2.1.1). In the strophe above there is apparently a parallelism. So, if a doctor needs a fracture or something maimed, respectively ('Bruch'), then a carpenter could need both something damaged ('Schaden', from $\sqrt{riṣ}$), which would be a more general description, or something torn, broken ('Abrissenes, Zerrissenes, Zerbrochenes', from $\sqrt{riś}$), which would be a more specialized term. The similarity of 'fracture' and 'break' would speak in favor of the latter assumption.

There are also thirteen examples of *áriṣṭa-*:

RV 2.27.2c-d

Geldner (1951: I, 309):

*ādityāsaḥ śúcayo dhārapūtā
āvṛjinā anavadyā āriṣṭāḥ /*

[...] die reinen Āditya's, die lauter wie die
(Soma)güsse, die ohne Falsch, ohne Makel, ohne
Schaden sind.¹¹⁵

In this pāda it is clear that *āriṣṭāḥ* 'ohne Schaden' would semantically fit better with $\sqrt{riṣ}$ 'damage/beschädigen, Schaden nehmen' than with $\sqrt{riś}$ 'tear/rupfen, abreisen'. There is even stronger evidence that *āriṣṭa-* belongs to $\sqrt{riṣ}$ in the sixth book:

RV 6.54.7a-c

*mākir neśan mākīṃ riṣan mākīṃ
sām śāri kévaṭe /
āthāriṣṭābhir ā gabi //*

Geldner (1951: II, 158)

Keines soll verloren gehen, keine **Schaden**
erleiden, keines in einer Grube sich verfallen,
sondern komm mit den **Unversehrten** heim!

In this strophe we have an obvious opposition - no one should be *injured* or *harmed* vs. come home with the *unharmed*. In this case *āriṣṭābhiḥ* stands most clearly in opposition to the verb in the first vers (*riṣan*); therefore we must derive *āriṣṭābhiḥ* from the root $\sqrt{riṣ}$ (cf. also 2.2.1.1). In the other eleven examples and in a compound *āriṣṭa-gātu-* 'dessen Gang oder Weg ungefährdet ist' the connection with $\sqrt{riṣ}$ also seems the most probable one.¹¹⁶ In any case, since this problem is a semantic one, there is no implication for the *RUKI*-rule.

In the seventh book an interesting example *pinaṣṭana* (RV 7.104.18b) is attested that would speak in favor of the assumption of non-application of the *RUKI*-rule over *anunāsika*. Forms of the root $\sqrt{piṣ}$ are namely the only examples of the *RUKI*-outcome over *anunāsika* beside the N./Acc. pl. forms of *is-* and *us-* stems (see 2.2.1.1). On the basis of the example above, it can be assumed that cerebral *ṣ* in *piṃṣatī* and *sampiṃṣānty* is analogical, since it spread also in positions, where it is completely unexpected (*pinaṣṭana*).

¹¹⁵ The translation in Witzel and Gotō (2007: 394) does not fundamentally differ from Geldner.

¹¹⁶ Some of the examples with translations are: RV 5.18.3 *āriṣṭo yēśāṃ rātho vy āśvadāvann īyate* (Geldner (1951: II, 18): [...] deren Wagen unversehrt davon kommt, du Rossenschenker); RV 6.69.1 *āriṣṭair naḥ pathībhiḥ pārāyantā* (Geldner (1951: II, 172): [...] führet uns auf heilen Wegen zu gutem Ende!; Griffith (1890: 422): unobstructed pathways); RV 7.40.4 *té no āṃbo āti parṣann āriṣṭān* (Geldner (1951: II, 222): [...] diese (alle) mögen uns unversehrt über die Not hinweghelfen).

The only two examples of absence of the *RUKI*-rule in an etymologically clear word are attested in the second and in the third book: RV 2.24.4d *sisicur* and 3.32.15b *sisice*. Both are perfect forms of the root \sqrt{sic} . The reason for the absence of the *RUKI*-rule in these two examples is uncertain, but it seems that the sequence of a dental sibilant, a cerebral sibilant and a palatal affricate in the three successive syllables $s \dots \acute{s} \dots c$ causes the second \acute{s} to assimilate to the first sibilant, i.e. something similar to what happens in case of $s \dots \acute{s} \dots \acute{s}$ (rule III2, see 2.2.1.16). Twice, however, also a sequence $s \dots \acute{s} \dots c$ is attested: once word-internally in RV 7.33.13b *siṣicatuḥ* and once in word-initial position in RV 10.101.6b *suṣecanām*. Nevertheless, in favor of the assumption that the forms with absence of the *RUKI*-rule must be archaic would not only speak the fact that they are relatively early attested (second and third book), but also the fact that the *RUKI*-rule is absent likewise in Avestan forms of the root $\sqrt{haēc}$ ‘pour’, e.g. *paiti.hiṇcaiti* (Lubotsky 1999b: 307). The fact that in Avestan a following \acute{s} also causes dissimilation in compounds (*paiti hištaiti*, cf. Lubotsky 1999b: 304-305) could speak in favor of the assumption that c triggers dissimilation in both languages. Lubotsky (1999b: 307) thus assumes palatal environment to be the cause. But as the data shows, for Vedic this only happens in sequence of two sibilants and c ($s \dots s \dots c$). All other forms with absence of the *RUKI*-rule are etymologically unclear; beside the ones already discussed in 2.2.1.1 there are also *bisakhā* and *vinamṅṛsāḥ*. The first is most probably of foreign origin and the latter is completely unclear (EWAia II, 226-227; II, 556).

Within the rule I6 ($G_{(R)}/C'_{(R)} + \acute{s} + V(-\acute{r})/N/Y$) there are many etymologically unclear examples (e.g. *kṣāmadvam*, *caḥṣamītbāḥ*), but they have no implication for the *RUKI*-rule. The only example of rule I7 ($G_{(R)}/C'_{(R)} + \acute{s} + T/D$) with a labial occlusive following is attested in RV 2.209.4b *ṣadbbīr* < **sueks-b^his*. The outcome, however, must be analogical from the Nominative form *ṣat*.

The table above shows the relative distribution of a certain rule compared with the percentage of words in the books 2-7 and 9. Deviation below 5% is to my estimation statistically irrelevant. The higher frequency (+ 11.9%) of occurrence of rule I4 ($R_{(R)} + \acute{s} + V(-\acute{r})/N/Y/T$) is due to the repetition of the verbal forms *arṣa* and *arṣati* in the ninth book and is therefore irrelevant. Since I1a is lexically conditioned to *íḍ*, the higher percentage (+

19.7%) there is not relevant as well. On the other hand, the data shows that the simplification of the sibilant geminate occurs more often than elsewhere in the Rigveda (+ 12.5%).

Irregular outcome				
rule	example	no. of occurrences	percentage	deviation
II1	<i>aviḍḍhi</i>	5	55.5%	+ 6.9%
II2	<i>haviṣṣu</i>	1	100.0%	+ 51.4%
II3	<i>vivekṣi</i>	2	40%	- 8.6%
II4	-	-	-	-
II5	-	-	-	-
II6	<i>haviṛbhir</i>	8	61.5%	+ 12.9

For the details of the rules in the table above, see the paragraphs 2.2.1.9-2.2.1.14. The relative distribution of the rules shows no peculiarities. The only example of rule II2 ($V_{(R)} + \text{ṣ} + \text{ṣ} > \text{ṣṣ}$) is attested in the ninth book. The slightly higher percentage of occurrences of rule II6 ($V_{(R)} + \text{ṣ} + D > V_{(R)}\text{ṛ}D$) is not relevant, since the absence of the *bh*-cases of *is*- and *us*-stems can be due to mere chance.

2.2.2.1.2 Absence of the *RUKI*-rule

Regular absence				
rule	example	no. of occurrences	percentage	deviation
III1	<i>tisrō</i>	89	56.7%	+ 8.1%
III2	<i>sisarṣi</i>	2	66.7%	+ 18.1%
III3	<i>tistirē</i>	3	75.0%	+ 26.4%

For the details of the rules in the table above, see the paragraphs 2.2.1.15-2.2.1.17. The relative distribution of these rules is not relevant, since the deviation in frequency of rule III1 is not significantly higher and the number of occurrences in rules III2 and III3 is too small for such a statistical analysis.

Analogical absence				
rule	example	no. of	percentage	deviation

		occurrences		
IV1	<i>sísarti</i>	1	100.0%	+ 51.4%

There is one example of absence of the *RUKI*-rule in the Rigveda if the sequence *-ar-* follows (RV 2.38.2b *sísarti*). In AiG (I, 232) this outcome is stated to be analogical to the forms of the same paradigm in which *s* is immediately preceded by *ṛ* or *r* (*sísrate*), which implies that the regular outcome would be **siṣarti*. However, the fact that we have the attested *sísarti* and that in junctions of preverb and verb and in compounds the reconversion always occurs (*visárjane*, *susaraṇám*, see 2.2.1.25, 2.2.1.20), even if *v* or *m* stands between *s* and *ar* (*abbisvárā*, *práti smarethām*) demand us to reconsider the possible assumption that the sequence *ṣr* regularly causes reconversion. Especially, since there are only two counterexamples. The only example of the word-internal sequence *-V_(R)ṣār-* in a simplex in the Rigveda that shows the *RUKI*-outcome is the Voc. sg. form of *uṣṛ-* (*uṣar*).¹¹⁷ The *RUKI*-outcome here could well be explained by analogy, since in this and the preceding hymn there are twelve Voc. singular forms of an *as*-stem noun *uṣás-* with the regular *RUKI*-outcome. In the last strophe of a four-strophe hymn in which the first three all contain the Voc. of the *as*-stem noun *uṣás-*, unexpectedly a Voc. sg. of an *ṛ*-stem *uṣṛ-* occurs. These twelve *as*-stem forms of the preceding two hymns could now affect the only *ṛ*-stem form attested in the Rigveda. However, the crucial evidence for the assumption that the sequence *-ṣr-* does word-internally not regularly cause the reconversion is a compound *uṣar-búdh-* ‘early awaked’ (e.g. *uṣarbúdhah*). It is attested thirteen times in the 1st, 3rd, 4th, 6th, and 9th book. In this case, the *RUKI*-rule could only be analogical from the *as*-stem noun *uṣás-*, but this is, in my opinion, much less motivated than the analogy from forms of the same paradigm in *sísarti*. Therefore, we must assume that the sequence *-ṣr-* word-internally does not cause the reconversion, although strong evidence is lacking. Thus, we now have the reconversion in front of *-ṣr-* that word-initially occurs in junctions of preverb and verb and in compounds (see

¹¹⁷ Elsewhere, word-internally only the sequence *-kṣār-* is attested. If the *RUKI*-rule in *-ṣār-* is caused by *k*, the reconversion never occurs. The sequence *-V_(R)ṣār-* is attested only once in compounds (*suṣāratbīḥ*). In the other word-internal contexts, *r* of the sequence *-V_(R)ṣār-* is part of the second member in compounds (*tveṣáratbo*).

2.2.1.25 and 2.2.1.20), but not word-internally. This is a typologically acceptable assumption, since the *RUKI*-rule word-internally is in general much more affective than word-initially.

2.2.2.2 Initial position

2.2.2.2.1 Regular outcome

Verb and its nominal derivates				
rule	example	no. of occurrences	percentage	deviation
V1	<i>niṣāḍya</i>	218	48.9%	+ 0.3%
V1y	<i>ādhi saṃdadhbūr</i>	9	40.9%	- 7.7%
V1z	<i>abbisvārā</i>	10	41.7%	- 6.9%
V2	<i>visrāsaḥ</i>	48	72.7%	+ 24.1%
V3	<i>ānu spṛśa</i>	3	42.9%	- 5.7%
V4	<i>viṣṭīraḥ</i>	4	44.4%	- 4.2%
V5	-	-	0.0%	- 48.6%

For the details of the rules in the table above, see the paragraphs 2.2.1.19-2.2.1.22. Rule V1z denotes the unexpected absence of the *RUKI*-rule in junctions of preverb and verb and its derivates. There are ten such examples in the books 2-7 and 9. The *RUKI*-rule is absent if either the sequence *-var/-mar-* follows (*abbisvārā*) or in the case of the 3. sg. pres. forms of the verb *√as* (*abhī sāntam*). In the first case, the reconversion is assumed to occur regularly (see 2.2.1.25) and in the latter, the presence of a nasal consonant in the same syllable could somehow trigger the absence of the *RUKI*-rule, as it is argued in 2.2.1.24.

The quite higher percentage of occurrence of rule V2 (preverb *(-i, -u, nis) + s + ṛ, r, āṛ*) is due to the repetition of the verb *pāri srava* in the ninth book (33 times). The other relative distributions show no significant deviations or are statistically irrelevant because of the small number of occurrences.

Compounds				
rule	example	no. of	percentage	deviation

		occurrences		
VI1	<i>rātiṣāco</i>	202	47.9%	- 0.7%
VI2	<i>puruspṛbhaṃ</i>	25	51.0%	+ 2.4%
VI3	<i>sutē-sute</i>	2	50.0%	+ 1.4%
VI4	<i>anuṣvadbhām</i>	6	85.7%	+ 37.1%
VI5	<i>dbūrṣādam</i>	12	50.0%	+ 1.4%
VI6	-	-	0%	- 48,6%

For the details of the rules in the table above, see the paragraphs 2.2.1.24-2.2.1.29. The ratio between the application of the *RUKI*-rule vs. the non-application within the rule VI1 (FM(-V_(R)) + s(-pṛ/ar/var)) is in the books 2-7 and 9 89.1% vs. 10.9% and is thus the same as the ratio in the whole Rigveda: 89.1% vs. 10.9%. As the data shows, the occurrence in avyayībhāva compounds (rule VI4) is here much higher than in the rest of the Rigveda, since six of seven attested examples occur in the books 2-7 and 9. This distribution has, however, no implication for the *RUKI*-rule. Furthermore, there are no attested examples of rule VI6 (FM(-G_(R)) + s(-ṛ/r/ar)), but this is either not significant, since there are only two examples of rule VI6 in the Rigveda and they both are attested in the tenth book. The other deviations are not significant either.

Sandhi				
rule	example	no. of occurrences	percentage	deviation
VIII1	<i>u śú</i>	149	47.2%	- 1.4%
VII2	<i>dhatte suvīryaṃ</i>	1783	52.7%	+ 4.1%

There are 149 instances of application of the *RUKI*-rule in external sandhi (rule VIII1) in the books 2-7 and 9. The ratio of application vs. non-application (rule VII2) is thus 7.7% vs. 92.3%, which is slightly higher in favor of non-application compared to the same ratio in the whole Rigveda: 8.5% vs. 91.5%; however, the difference is not significant and therefore irrelevant.

If the *RUKI*-rule does apply, there are 71 (47.6%) instances in which the *RUKI*-affected word is a particle *sú* (47), *smā/smā* (17), *sīm* (6), or *svīd* (1). In the remaining 78 (52.3%) examples the *RUKI*-affected word is not a particle. In comparison, the ratio of particles vs.

non-particles in the whole Rigveda is 60.1% vs. 39.9% (the p-value is 0.0001), and therefore in the books 2-7 and 9 the frequency of application of the *RUKI*-rule with non-particle words is higher than in the whole Rigveda. Furthermore, out of these 78 examples in which the *RUKI*-affected word is not a particle additional 27 (18.1%) instances are attested in passages where the *RUKI*-causing word is neither a particle nor a preposition/preverb (e.g. *rājati śtūp, sūrībhiḥ śyām*). In comparison, in the whole Rigveda this percentage is significantly lower (12.3%).¹¹⁸ Significantly higher is also the percentage of the *RUKI*-causing words that are neither particles nor prepositions/preverbs, regardless of the word class of the following word: 24.8% vs. 15.8% in the whole Rigveda. The *RUKI*-rule is ten times attested after visarga (58.8%), which is also more frequently than in the whole Rigveda. In conclusion, the operation of the *RUKI*-rule in external sandhi is in the books 2-7 and 9 less restricted to particles and/or prepositions/preverbs than for example in the first book or in the all ten books together.

There are also three problematic examples within the rule VIII1. First, RV 6.46.14b *ānu śvāṇi* and RV 9.66.9b *ādhi śvāṇi*, where both forms can either be interpreted as nomina actionis or the first example can be interpreted as inj. aor. form and the second as an adjective (Schindler 1972: 51). Oldenberg (1909: I, 396) decides for the latter interpretation. Concerning the *RUKI*-outcome, both assumptions are possible. Furthermore, in RV 5.74.1a - *kūṣṭho* the 2. du. pres. ind. form of *√as* is preceded by an interrogative pronoun *kú* (cf. Oldenberg 1909: I, 361), but they are written jointly and the pāda text treats the forms as a compound. Again, concerning the *RUKI*-outcome, both assumptions are possible. Probably the most interesting is the sandhi-outcome in RV 9.107.1a *pārītó śiñcatā*, pāda text *pāri itāḥ siñcata*.¹¹⁹ The sandhi-outcome *-o* in front of a unvoiced sibilant *s* is completely irregular and is attested nowhere else in the Rigveda. In addition, the application of the *RUKI*-rule in the following sibilant is also unexpected, since the data shows that the *RUKI*-rule in external sandhi applies only in 8.5% of the cases and, moreover, there is no other

¹¹⁸ The p-value is 0.0107.

¹¹⁹ The assumption of *itá(h) u* instead of *itāḥ* (AiG I, 342) is less probable (Oldenberg 1909: I, 192; Geldner 1951: III, 110)

example of a preceding vowel *-o* causing the *RUKI*-rule at all (see 2.2.1.30). Therefore, either *pārītō* as a whole was reinterpreted as a preverb which would best explain the presence of the *RUKI*-rule (V1); it may be a prakritic sandhi-outcome (thus in Geldner 1951: III, 110); or the strophe is a corrupt recomposition of another, earlier in the ninth book attested strophe.

RV 9.63.10 a-c

*pārītō vāyāve sutām gīra índrāya
matsarām /
āvyo vāreṣu siñcata //*

Geldner (1951: III, 47)

Ergießet von da dem Vāyu den ausgepreßten
(Soma), die Lobreden, für Indra den
berauschenden (Soma) auf die Schafhaare!

RV 9.107.1 a-d

*pārītō siñcatā sutām sómo yā
uttamām havīḥ /
dadhanvāḥ yō nāryo apsv āntār ā
suśāva sómam ādribhiḥ //*

Geldner (1951: III, 110)

Gießet von da den gepreßten Soma um, der das
höchste Opfer ist, den mannhaften, der ins
Wasser geflossen ist, (diesen) Soma hat (der
Priester) mit Steinen ausgepreßt.

The two strophes include the same verb with the same meaning and the same adverb *itáh*, but in the first case *pārītō* stands in front of a semi-vowel *v* which yields the regular sandhi-outcome. The indirect object *vāyú-* which is lacking in the second example would be thus replaced by the finite verb. The operation of the *RUKI*-rule in this case, however, still remains unclear to me. The fact that the forms of the verb \sqrt{sic} often occur immediately in front of the preverbs *pári* or *ní* could play a role in the operation of the *RUKI*-rule, but this is far from certain. Nevertheless, it is still hard to decide which of the three assumptions given above for *pārītō siñcatā* is the most probable one.

2.2.2.2.2 Analogical forms, mostly sporadical

Verbs				
rule	example	no. of occurrences	percentage	deviation
VIII1	-	-	0%	- 48.6%

There are no examples of rule VIII1 (preverb (*-i*, *-is*) + augment + *ṣ*) in the books 2-7 and 9.

Compounds

rule	example	no. of occurrences	percentage	deviation
IX1	<i>upaṣṭút</i>	1	100.0%	+ 51.4%

The only example of analogical application of the *RUKI*-rule in compounds where there is no condition for the *RUKI*-rule is attested in the ninth book: RV 9.87.9d *upaṣṭút*.

2.2.2.3 Final position

Regular/original outcome				
rule	example	no. of occurrences	percentage	deviation
X1	<i>vīṣṇur urugāyó</i>	2649	48.8%	+ 0.2%
X2	<i>rayipāti rayīñāṃ</i>	51	48.1%	- 0.5%
X3	<i>vādbrīñr abbí</i>	45	49.5%	+ 0.9%
X4	<i>dūḷabha</i>	16	61.5%	+ 12.9%
X5	-	-	-	-
X6	<i>duṣṭáram</i>	44	40.3%	- 8.3%
X7	<i>baviṣ kṛṇuṣva</i>	65	38.2%	- 10.4%
X8	<i>dbuḥ kṣeṣyánto</i>	10	50.0%	+ 1.4%
X9	<i>gṛbhápatiś ca</i>	112	51.4%	+ 2.8%
X9a	<i>duchúnā</i>	9	60%	+ 11.4%
X10	<i>gīrbhī stotṛñāṃ</i>	31	49.2%	+ 0.6%
X11	<i>śúciḥ //</i>	948	52.5%	+ 3.9%
X12	<i>ṛtvīg</i>	67	51.5%	+ 2.9%

For the details of the rules in the table above, see the paragraphs 2.2.1.34-2.2.1.45. There is one problematic example within rule X2 in RV 6.31.3d *ávive rápāṃsi*. The other such example is attested in the first book RV 1.69.8b *vivé rápāṃsi*. There are two possibilities for resolving sandhi in this case: *(á)viveḥ ápāṃsi* or *(á)viveḥ rápāṃsi*. The pāda text resolves it as *áviveḥ rápāṃsi*. Geldner (1951: II, 130) and Grassmann (1996⁶: 1146) follows this analysis, but Oldenberg (1909: I, 71) refuses it because of the parallels in other hymns and reads *(á)viveḥ ápāṃsi*.

Sixteen of altogether 26 examples of rule X4 ($-V_{(R)}\acute{s} + d(h)/n/v > -\nabla_{(R)} + \acute{d}(h)/\eta/v$) occur in the books 2-7 and 9, which is almost 13% more than the percentage of words in these books compared with the whole Rigveda. Similarly, the percentage of occurrences of rule X9a ($-V_{(R)}\acute{s} + \acute{s} > -V_{(R)} + ch$) is 10% higher. Since these two rules are lexically conditioned, it is hard to draw any conclusions from this statistics, but the fact is that they appear more frequently in the books 2-7 and 9 than in the whole Rigveda.

On the other hand, statistically significant are the lower percentages of rules X6 ($-V_{(R)}\acute{s} + t(h)(-s) > -V_{(R)}\acute{s} + \acute{t}(h)(-s)$) and X7 ($-V_{(R)}\acute{s} + k(h)/p(h)(-s)$). The first occurs 44 times in the books 2-7 and 9, which is 8% less than the percentage of words and the latter occurs 65 times, which is more than 10% less than the percentage of words. This data contains examples of rule X6 and X7 both in compounds and in external sandhi. The outcome in compounds is at least to some degree lexically conditioned and if we look at the ratio in external sandhi, the percentages are even lower. Rule X6 in external sandhi occurs in 26 examples in the books 2-7 and 9, which is only 35.1% (compared to the percentage of words this means 13.5% less). Rule X7 occurs 21 times (36.2%), which is 12.4% less. Furthermore, the ratio of the *RUKI*-outcome vs. non-*RUKI*-outcome in external sandhi is in case of a following *t(h)* 18.7% vs. 81.3% (in the Rigveda 23.6% vs. 76.4%) with the p-value 0.0816 and in case of a following *k(h)/p(h)* 5.8% vs 94.2% (in the Rigveda 7.5% vs. 92.5%) with the p-value 0.1021. This result is far from expected, since rules X6 and X7 are believed to be the more archaic outcomes, however, the p-values are in both cases above the conventional limit. In conclusion, the data shows that final $-\acute{s}$ in front of initial *t(h)* or *k(h)/p(h)* in compounds and especially in external sandhi appears less frequently as $-\acute{s}$ in the books 2-7 and 9 than in the whole Rigveda, but this is very likely to be due to mere chance.

Irregular/analogical outcome				
rule	example	no. of occurrences	percentage	deviation
XI1	<i>pāyūr dāme</i>	638	49.6%	+ 1.0%
XI2	<i>dyúbbis tvām</i>	113	46.9%	- 1.7%
XI3	<i>śúciḥ prasāstā</i>	340	47.6%	- 1.0%

XI4	<i>devīḥ sādaso</i>	601	52.6%	+4.0%
XI5	<i>edhamānadvī!</i>	1	100%	+ 51.4%
XI5a	<i>piṇak</i>	5	83.3%	34.7%
XI6	<i>havyavā!</i>	45	47.4%	- 1.2%

For the details of the rules in the table above, see the paragraphs 2.2.1.46-2.2.1.51. The only example of the development $-\ddot{s}s > -ṭ$ in the Rigveda occurs in the sixth book: RV 6.47.16c *edhamānadvī!*. Further, the great majority (five of six) of forms from the root $\sqrt{piṣ}$ are attested in the books 2-7 and 9 (*piṇak*). The forms show two unexpected features: the cerebralization of the nasal and the development of final $-\ddot{s}s > -k$.¹²⁰ In AiG (I, 137) final $-k$ is assumed to be the regular outcome of the analogical sequence $-kṣ < -\ddot{s}s$. However, this explanation has two main weaknesses. First, it does not explain the cerebralization of the nasal and second, $-k$ can be the regular outcome of $-kṣ < -\ddot{s}s$ only in 2. sg. forms, whereas in a 3. sg. form we would expect $-ḥ < *pi-na-ṣṭ$ or at least an analogical $-ṭ$, but no such forms are attested; both 2. and 3. sg. forms are formally the same. Further evidence speaks in favor of the assumption that *piṇak* is an analogical form. The PIE root $*peis-$ forms a nasal infix present, as forms like Lat. *pīnsō* or CS *pěchnōti* show (LIV² 466). Synchronically, the root $\sqrt{piṣ}$ belongs to the 7th class (the nasal infix class). The other roots belonging to the same class in the Rigveda are: \sqrt{aj} , \sqrt{bhaj} , $\sqrt{aś}$, \sqrt{parc} , \sqrt{varj} , \sqrt{kart} , \sqrt{tard} , \sqrt{ardh} , \sqrt{ric} , \sqrt{vic} , \sqrt{chid} , \sqrt{bhid} , \sqrt{idh} , \sqrt{bhuj} , \sqrt{yuj} , \sqrt{ud} , \sqrt{rudh} , \sqrt{ubh} (Delbrück 1874: 160). In addition, the root $\sqrt{bhiṣṇaj}$ would also fit this pattern. Almost half of these roots (nine of nineteen) end in a velar. In addition, in the forms of four of these nine roots the nasal is cerebralized because of the preceding $ṣ$, r , or $ṣ$ (*āriṇak*, *āvṛṇak*, *apṛṇak*, *abhiṣṇak*). Moreover, in the forms of the additional four roots that do not end in a velar the nasal is also cerebralized (*tṛṇatti*, *kṛṇatti*, *ṛṇādhat*, *ruṇadbmi*). The source for analogy is thus well motivated. Since $\sqrt{piṣ}$ is the only root with final $ṣ$ that forms a nasal infix present, the 2. and 3. sg. forms with secondary

¹²⁰ The final sequence $-\ddot{s}s$ alone must be analogical, since no *RUKI*-condition is given. However, this is not unusual, since forms of the root $\sqrt{piṣ}$ show analogical *RUKI*-outcome also elsewhere, e.g. *pinaṣṭi* and *piṇṣati* (see 2.2.1.1).

endings were transformed to *piṇak* in analogy with the more frequent forms ending in a velar. Thus, on the basis of the pattern $\sqrt{ric} \rightarrow riṇák$ also $\sqrt{piṣ} \rightarrow piṇák$ was formed.¹²¹

2.2.3 Book 8

2.2.3.1 Internal position

2.2.3.1.1 The *RUKI*-rule

Regular outcome				
rule	example	no. of occurrences	percentage	deviation
I1	<i>riṣanyata</i>	1275	13.5%	+ 0.2%
I1a	<i>paūṃsyam</i>	17	15.5%	- 2.2%
I1b	-	-	0%	-13.3%
I1c	<i>īlā</i>	3	3.6%	- 9.7%
I2	<i>mṛḷāyāsi</i>	64	14.0%	+ 0.7%
I3	-	-	-	-
I4	<i>ālarṣi</i>	61	11.9%	- 1.4%
I4a	<i>kāṣṭhā</i>	1	8.3%	- 5%
I6	<i>dbukṣan</i>	247	12.0%	- 1.3%
I7	<i>ṣaṣṭīm</i>	7	9.0%	- 4.3%
I8	<i>uṣās</i>	1	5.6%	- 7.8%

For the details of the rules in the table above, see the paragraphs 2.2.1.1-2.2.1.8.

There are two etymologically unclear examples in the eighth book, besides those already treated in the paragraphs above: a »[*n*]icht aufklärbar« hapax *nāviṣṭau* (EWAia II, 26) and an even more unclear *śiṣṭeṣu* (EWAia II, 644). In both cases, *ṣ* can be a result of the sequence $V_{(R)}s$ or the sequence palatal + *t*, or the words are even of a foreign origin. In any

¹²¹ The form *piṇák* can also be explained by proportional analogy 2. sg. *vṛṇakṣi* vs. *vṛṇak* = **piṇakṣi* < **piṇaṣṣi* (cf. 2.2.1.11 & 2.2.1.13) vs. *piṇák*, although no form **piṇakṣi* is attested.

case, these two examples have no implication for the *RUKI*-rule. Further, there is an unclear example in RV 8.26.10c *kūḷayātaḥ* from the root $\sqrt{kūḍ}$ that can be etymologized as **kusch-* (rule I2) or **kūrd < *kRḤd-*, but both etymologies are unconvincing (EWAia I, 385).

There are also three forms of the semantically problematic *āriṣṭa-*. In RV 8.18.4b it appears as a first member of a compound with the second member being *bharman*, n. ‘Tragen’:

RV 8.18.4a-b Geldner (1951: II, 317)
devébbhir devy adité ’riṣṭabhartmān Göttin Aditi, deren Bürde unversehrt ist, komm
ā gabi / mit den Göttern [...]

Geldner (1951: II, 317) further explains »*Bürde*« as »[w]ohl ihre Leibesfrucht«. It would be very unusual if the underlying root in this case would be $\sqrt{riś}$ ‘abreissen’, since ‘abgerissen’ does not fit with ‘Leibesfrucht’ at all. From the remaining two contexts it is also clear that $\sqrt{riṣ}$ is the more appropriate assumption.¹²²

The sequence *-kṣ-* in the Acc. pl. participle of the desiderative stem from the root \sqrt{ruh} (RV 8.14.14b *ārúrukṣataḥ*) does not go back to a PIE tectal, but to *h < *d^h* (cf. 2.2.1.45). The only other such example is a *sa*-aorist form: RV 10.67.10b *ārukṣad*. From these two examples it is clear that the secondary *h* as a result of the intervocalic sound change *-dh- > -h-* yields exactly the same outcome when in position in front of *s* as the original **g^h*, e.g. *vakṣi*.

Irregular outcome				
rule	example	no. of occurrences	percentage	deviation
II1	<i>vividḍhi</i>	2	22.2%	+ 8.9%
II2	-	-	0%	- 13.3%
II3	<i>rīrikṣati</i>	1	20.0%	+ 6.7%

¹²² In the remaining two attestations the assumption of deriving the forms from the root $\sqrt{riṣ}$ fit the context better. For an attribut to *pāyú-* ‘Hüter, Beschützer’ the negation of the meaning ‘beschädigen’ is clearly more appropriate than the negation to the meaning ‘abreissen’: RV 8.27.4c-d *āriṣṭebhiḥ pāyūbbhir viśvavedaso yāntā no ’vrkām chardīḥ* (Geldner (1951: II, 338): Durch eure unverletzbaren Schützer reichet uns, ihr Allwissende, wolfsicheren Schutz!). Likewise, it is clearly better to assume the underlying root $\sqrt{riṣ}$ in RV 8.27.16c-d *prá prajābbhir jāyate dbārmaṇas páry āriṣṭaḥ sārva edbate* (Geldner (1951: II, 339): Er pflanzt sich pflichtgemäß durch Kinder fort, er gedeiht ganz und gar ohne Schaden).

II4	-	-	-	-
II5	-	-	-	-
II6	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.9-2.2.1.14. There are no examples of rule II2 ($V_{(R)} + \text{ṣ} + \text{ṣ} > \text{ṣṣ}$), because it occurs only once in the ninth book (*bavīṣṣu*). Likewise, no examples of rule II6 are attested. However, since the rule II6 is limited to *bh*-cases of *is*- and *us*-stems, or more precisely to Instr. pl. forms, the fact that in the ninth books no Instr. sg. forms from this declension class is attested can be due to mere chance. The relative distributions of the other two attested rules do not deviate significantly, especially because the total number of occurrences is so low.

2.2.3.1.2 Absence of the *RUKI*-rule

Regular absence				
rule	example	no. of occurrences	percentage	deviation
III1	<i>tisrāś</i>	18	11.5%	- 1.8%
III2	-	-	0%	- 13.3%
III3	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.15-2.2.1.17. The fact that there are no examples of rule III2 ($s \dots RUKI + s \dots \text{ṣ}$) and III3 ($RUKI + \text{stīr}, \text{stūr}, \text{spr}, \text{spar}, \text{sphūr}$) in the eighth book is not significant, since there are only 3, respectively 4 examples of these two rules in the whole Rigveda.

Analogical absence				
rule	example	no. of occurrences	percentage	deviation
IV1	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.2.1.2 and 2.2.1.25. There is only once example of rule IV1 ($V_{(R)} + s + ar$) in the Rigveda and it is attested in the second book (*sīsarti*).

2.2.3.2 Initial position

2.2.3.2.1 Regular outcome

Verb and its nominal derivates				
rule	example	no. of occurrences	percentage	deviation
V1	<i>pāriṣkṛtasya</i>	61	13.7%	+ 0.4%
V1y	<i>abhī saṃcāranti</i>	2	9.1%	- 4.2%
V1z	<i>abhī svara</i>	5	20.8%	+ 7.5%
V2	<i>parisrūtaḥ</i>	6	9.1%	+ 4.2%
V3	<i>nī spṛśa</i>	2	25.0%	+ 12%
V4	<i>vīṣpardhaso</i>	3	11.1%	+ 2.2%
V5	-	-	0.0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.19-2.2.1.22. There are 5 examples of absence of the *RUKI*-rule (V1z) in the eighth book. Beside forms with the sequence *svar*, where the absence is argued to be regular (2.2.1.19, 2.2.1.25) and forms of the root \sqrt{as} (*āpi santi*), where the nasal is assumed to cause the absence (2.2.1.24), there is also one example that does not belong to either of these classes: RV 8.69.9b *pāri saniṣvaṇat*. In this case, the *RUKI*-rule was either blocked or the first sibilant ς must have been dissimilated because of ς in the second next syllable, similar to what happens in *ānuspaṣṭo* (V5), with the difference that here ς stands in the same syllable. In addition, the absence of the *RUKI*-rule in *pāri saniṣvaṇat* is also triggered by the fact that otherwise four successive syllables would contain a cerebral: ***pāri ṣaṇiṣvaṇat*.

In the eighth book the only exception to the assumption that in the sequence *sTṛ* the reconversion regularly occurs is attested: *āniṣṭṛta* (see 2.2.1.25).

The rules V1z and V3 occur more frequently in the eighth book, but since the total number of occurrences is so low, this is not relevant and has no implication for the *RUKI*-rule.

Compounds				
rule	example	no. of	percentage	deviation

		occurrences		
VI1	<i>suṣṭutīm</i>	85	20.1%	+ 6.8%
VI2	<i>divisṛṣam</i>	9	18.4%	+ 5.1%
VI3	<i>sóme-soma</i>	1	25.0%	+ 11.7%
VI4	-	-	0%	- 13.3%
VI5	-	-	0%	- 13.3%
VI6	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.24-2.2.1.29. The ratio of the application of the *RUKI*-rule vs. the non-application within the rule VI1 (FM(-V_(R)) + $\mathcal{S}(-pṛ/ar/var)$) is in the eighth book 90.6% vs. 9.4% and is thus almost the same as the ratio in the whole Rigveda: 89.1% vs. 10.9%. The occurrence of rule VI3 (*Āmreditas*) is 11.7% higher and of rules VI4 (*Avyayībhāvas*), VI5 (FM(-R_(R)) + $\mathcal{S}(-pṛ/ar/var)$), and VI6 (FM(-G_(R)) + $\mathcal{S}(-pṛ/ar/var)$) 13.3% lower than in the whole Rigveda. However, the number of occurrences of rules VI4 and VI6 are so low that the statistics is irrelevant and therefore has no implication for the *RUKI*-rule. The lower occurrence of rule VI5 is due to repetition of *svaṛṣā-* and *svaṛṣāti-* in the ninth and tenth book.

Sandhi				
rule	example	no. of occurrences	percentage	deviation
VIII1	<i>svaīḥ śā</i>	67	21.2%	+ 7.9%
VIII2	<i>yé sabasríṇaḥ</i>	516	15.2%	+ 1.9%

The ratio of application vs. non-application of the *RUKI*-rule in external Sandhi in the ninth book is 11.5% vs. 88.5%, which is slightly higher (3.0%) than this ratio in the whole Rigveda: 8.5% vs. 91.5%. In 35 (52.2%) of the 67 examples of application the *RUKI*-affected word is a particle: *sú* (24), *sma/smā* (9), *sīm* (1), or *svid* (1). In the whole Rigveda the percentage of *RUKI*-attested words being particles is 60.1%, which would mean that in the eighth book the application of the *RUKI*-rule is less limited to particles. However, this result is also a consequence of the fact that in the eighth book the verse *ānti śād bhūtu vām āvaḥ* that contains *ānti śād* where *sad* is a participle of \sqrt{as} is repeated eighteen times in the eighth

book. In fact, excluding the repeated examples from the count,¹²³ the percentage of *RUKI*-affected words being a particle is much higher (70.0%), which also means much higher than in the Rigveda (60.1%). From this count it cannot be concluded with certainty that the operation of the *RUKI*-rule in external sandhi is in the eighth book much more limited to particles, since the p-value in this case is too high (0.2570). However, the percentage of *RUKI*-causing words not being particles or prepositions/preverbs regardless of the word class of the following word is also lower: 6.1% in the eighth book vs. 15.8% in the whole Rigveda, but for this distribution the p-value is lower (0.0824). In addition, only two examples (4.1%) are attested where no particles or prepositions/preverbs are involved either as the *RUKI*-causing or *RUKI*-affected words (*svaīḥ śā*). In the whole Rigveda this percentage is much higher: 12.3%. For this distribution the p-value is 0.0914. In conclusion, the application of the *RUKI*-rule in external sandhi is in the eighth book mainly limited to particles and prepositions/preverbs; however, because the eighth book is relatively short, we have to reckon with higher p-values (higher probability that this distribution is due to mere chance).

2.2.3.2.2 Analogical forms, mostly sporadical

Verbs				
rule	example	no. of occurrences	percentage	deviation
VIII1	-	-	0%	- 13.3%

There are no examples of rule VIII1 (preverb (-*i*, -*is*) + augment + *ṣ*) in the eighth book.

Compounds				
rule	example	no. of occurrences	percentage	deviation
IX1	-	-	0%	- 13.3%

There are no examples of rule IX1 (FM (non-*RUKI*) + *s*- > FM (non-*RUKI*) + *ṣ*-) in the eighth book.

¹²³ Elsewhere these repeated forms were not excluded from the count because the results do not differ as much as in the eighth book.

2.2.3.3 Final position

Regular/original outcome				
rule	example	no. of occurrences	percentage	deviation
X1	<i>múbur ukthá</i>	620	11.4%	- 1.9%
X2	<i>nákī revántaṃ</i>	14	13.2%	- 0.1%
X3	<i>tríṃr ekādaśáḥ</i>	13	14.3%	+ 1.0%
X4	<i>dūḍhyāḥ</i>	3	11.5%	- 1.8%
X5	-	-	-	-
X6	<i>dbenúṣ ṭa</i>	18	16.5%	+ 3.2
X7	<i>vībhiṣ pātāt</i>	20	11.7%	- 1.6%
X8	<i>śatákratuḥ tsárad</i>	3	15.0%	+ 1.7%
X9	<i>āsutíś cārur</i>	19	8.7%	- 4.6%
X9a	<i>duchúnā</i>	2	13.3%	0.0%
X10	<i>ṛṣi stómaṃ</i>	12	19.0%	+ 5.7%
X11	<i>dbiyávasuḥ //</i>	223	12.4%	- 0.9%
X12	<i>ānuśák</i>	16	12.4%	- 0.9

For the details of the rules in the table above, see the paragraphs 2.2.1.34-2.2.1.45. There is one problematic example in RV 8.4.20c *nírmajām*. The etymology is unclear (EWAia II, 45), however, the form could be analyzed as containing the preverb *nís*: *nir-maj*-. Anyway, the form has no implication for the *RUKI*-rule.

There are thirteen (17.6%) examples of rule X6 ($-V_{(R)}s + t(h)(-s) \rightarrow -V_{(R)}s + t(h)(-s)$) and ten (17.2%) examples of rule X7 ($-V_{(R)}s + k(h)/p(h)(-s) \rightarrow -V_{(R)}s + k(h)/p(h)(-s)$) in external sandhi in the eighth book. Both percentages are approximately 5% higher compared with the percentage of words. Furthermore, the ratio of the *RUKI*-outcome vs. absence of the *RUKI*-rule if *t(h)* follows (X6) in external sandhi is in the eighth book 30.2% vs. 69.8%, which is higher than this ratio in the whole Rigveda (23.6% vs. 76.4%). However, for this distribution the p-value is far too high to draw any conclusion (0.3331). Further, the ratio of the *RUKI*-outcome vs. visarga-outcome if *k(h)/p(h)* follows (X7) is also higher: 15.2% vs. 84.8% (in the whole Rigveda 7.5%

vs. 92.5%), but in this case the p-value confirms that the distribution is relevant (0.0241). The data thus shows that final *-s* in the *RUKI*-context in front of *k(h)* and *p(h)* appears more frequently as *-ṣ* in the eighth book than in the whole Rigveda.

Irregular/analogical outcome				
rule	example	no. of occurrences	percentage	deviation
XI1	<i>nīr dbukṣan</i>	134	10.4%	- 2.9%
XI2	<i>pitús tanúr</i>	30	12.4%	- 0.9%
XI3	<i>vāraiḥ pāripūtaḥ</i>	56	7.8%	- 5.5%
XI4	<i>vāvātub sākhyur</i>	126	11.0%	- 2.3%
XI5	-	-	0%	- 13.3%
XI5a	<i>pinak</i>	1	16.7%	+ 3.4%
XI6	<i>ekarāḷ</i>	7	7.3%	- 6.0%

For the details of the rules in the table above, see the paragraphs 2.2.1.46-2.2.1.51. The low percentage of rule XI3 ($-V_{(R)}ṣ + T(-t(h)) > -V_{(R)}ḥ + T(-t(h))$) is a consequence of the fact stated above that in the eighth book the outcome *-ṣ* is more frequent than in the whole Rigveda. The fact that no examples of rule XI5 ($-V_{(R)}ṣṣ > -V_{(R)}ḥ$) are attested is not relevant; there is only one example of this rule in the sixth book (*edhamānadvíḷ*). The slightly higher percentage of rule XI6 ($-C'_{(R)}s > -ḥ$) is also irrelevant because of the small number of attestations.

2.2.4 Book 10

2.2.4.1 Internal position

2.2.4.1.1 The *RUKI*-rule

Regular outcome				
rule	example	no. of occurrences	percentage	deviation

I1	<i>eṣi</i>	1552	16.5%	- 1.8%
I1a	<i>bavīṁṣi</i>	30	27.0%	+ 8.7%
I1b	<i>busám</i>	2	15.4%	- 2.9%
I1c	<i>īlāyāḥ</i>	13	15.9%	- 2.4
I2	<i>īḍyasya</i>	75	16.2%	- 2.1%
I3	-	-	-	-
I4	<i>vārṣiṣṭhebbir</i>	80	15.6%	- 2.7%
I4a	<i>kāṣṭhāyā</i>	1	7.7%	- 10.6%
I5	-	-	-	-
I6	<i>vikṣú</i>	460	22.4%	+ 4.1%
I7	<i>caṣṭe</i>	18	23.1%	+ 4.8%
I8	<i>uṣá-uṣo</i>	4	22.2%	+ 3.9%

For the details of the rules in the table above, see the paragraphs 2.2.1.1-2.2.1.8. Beside *uṣṭāreva* (*uṣṭārā*) (for the etymology, see 2.2.1.1) there is only one etymologically problematic example within rule I1 ($V_{(R)} + \text{ṣ} + V(-\text{ṣ})/T/N/Y$) in the tenth book: *niṣṭigryāḥ*. This name of Indra's mother remains etymologically completely unclear (EWAia II, 48). In any case, this example has no implication for the *RUKI*-rule.

There are four examples of the problematic noun *āriṣṭa-* in the tenth book. All examples show that the meaning 'unversehrt, unverletzt' from $\sqrt{riṣ}$ fits better than from $\sqrt{riś}$, since no semantic elements 'torn, abgerissen' can be traced.¹²⁴ Additionally, there is one compound and four derivatives of *āriṣṭa-* in the tenth book. In RV 10.6.3d a bahuvrīhi compound *āriṣṭaratha* is attested with the meaning 'whose carriage is unhurt'. For the connection with *rátha-* 'carriage' again the meaning 'unhurt' from the root $\sqrt{riṣ}$ 'damage' clearly better fits in than from the root $\sqrt{riś}$ 'tear'. The same should be assumed for a formation with the suffix *-tāti-* (cf. AiG II/2, 621) *ariṣṭátāti-* 'Unversehrtheit/safeness', attested in RV 10.60.8-10 and RV 10.97.7d as *ariṣṭátātaye* and in RV 10.137.4b as *ariṣṭátātibiḥ*.

¹²⁴ The examples with translations are: RV 10.63.13 *āriṣṭaḥ sá mártō víśva edhate* (Geldner (1951: III, 235): Ganz unbeschädigt gedeiht der Sterbliche [...]); RV 10.85.24 *'riṣṭāṃ tvā sabā pátyā dadhāmi* (Geldner (1951: III, 270): [...] versetze ich dich unverletzt mit deinen Gatten); RV 10.128.3 *'riṣṭāḥ syāma tanvā swírāḥ* (Geldner (1951: III, 358): [...] wir wollen am Leib unversehrt die Meister sein); RV 10.166.2 *īndra ivāriṣṭo ākṣataḥ* (Geldner (1951: III, 392): [...] gleich Indra unversehrt, unverwundet [...]).

There are two examples of absence of the *RUKI*-rule word-internally: *ṛbīśam* (for the etymology, see 2.2.1.1) and a hapax RV 10.27.24c *busām*. Both the meaning and the etymology of the latter word are unclear. There are attempts to connect *busá-* meaning something like ‘bad weather, fog’ with *busa-* ‘chaff, waste’, attested first in the Kauśika Sūtra. The forms can further be seen as Prakritisms of **vīvasa-*, although the unaspirated voiced labial and the absence of the *RUKI*-rule are two features that would support a non-Indo-European origin (EWAia II, 229-230).

The only example of the underlying sequence $-C'_{(R)}sd(h)-$ word-internally in the Rigveda is attested in the tenth book: RV 10.180.2d *tāḷhi*. The sibilant *s* is regularly lost between two occlusives with the further development to $-\nabla d(h)-$.

Irregular outcome				
rule	example	no. of occurrences	percentage	deviation
II1	-	-	0%	- 18.3%
II2	-	-	0%	- 18.3%
II3	-	-	0%	- 18.3%
II4	-	-	-	-
II5	-	-	-	-
II6	-	-	0%	- 18.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.9-2.2.1.14. The fact that there are no attestations of rules II1 ($V_{(R)} + ś + d(h) > ḍḍ(h)$), II2 ($V_{(R)} + ś + ś > ṣṣ$), and II3 ($V_{(R)} + ś + ś > kṣ$) in the tenth book is statistically irrelevant, since the numbers of attestations in the other nine books are too small (9 examples of rule II1, 1 example of rule II2, and 5 examples of rule II3). The fact that no *bh*-cases of *is-* and *us-*stem is attested in the tenth book (rule II6) can also be due to mere chance.

2.2.4.1.2 Absence of the *RUKI*-rule

Regular absence				
rule	example	no. of	percentage	deviation

		occurrences		
III1	<i>sísrate</i>	23	14.6%	- 3.7%
III2	-	-	0%	- 18.3%
III3	-	-	0%	- 18.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.15-2.2.1.17. There are three examples in which *sr* is preceded by a *RUKI*-causing vowel and an *anunāsika*: *biṃsrāḥ*, *biṃsrāśánir* (*biṃsrāś*), and *biṃsrām*. However, according to 2.2.1.1 the *RUKI*-rule does not apply over *anunāsika*, therefore in these cases there is in fact no condition for the reconversion.

The fact that rules III2 (*s ... RUKI + s ... ś*) and III3 (*RUKI + stīr, stūr, spr, spar, sphūr*) are not attested in the tenth book is statistically irrelevant, since in the other nine books there are only three examples of rule III2 and four of rule III3.

Analogical absence				
rule	example	no. of occurrences	percentage	deviation
IV1	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.2.1.2 and 2.2.1.25. There is only one example of rule IV1 ($V_{(R)} + s + ar$) in the *Rigveda* and is attested in the second book (*sísarti*).

2.2.4.2 Initial position

2.2.4.2.1 Regular outcome

Verb and its nominal derivates				
rule	example	no. of occurrences	percentage	deviation
V1	<i>niśádyā</i>	87	19.5%	+ 1.2%
V1y	<i>abbí saṃcāranti</i>	6	27.7%	+ 9.4%
V1z	<i>abhisvaré</i>	7	29.2%	+ 10.9%
V2	<i>abbí sravantu</i>	7	10.6%	- 7.7%

V3	<i>nispṛ̥śe</i>	3	37.5%	+ 19.2%
V4	-	-	0%	-18.3%
V5	<i>ānuspas̥ṣṭo</i>	1	50%	+ 31.7%

For the details of the rules in the table above, see the paragraphs 2.2.1.19-2.2.1.22. There are six examples of the unexpected absence of the *RUKI*-rule (V1z) in the tenth book. Beside examples with a sequence *svar* or *san* (cf. 2.2.1.24 and 2.2.1.25) there are two interesting examples: RV 10.8.8d *nīḥ sasṛ̥je*, RV 10.71.4c *vī sasre*. The only possible explanation for the absence in the first two examples can be the fact that in both cases either *r* or *ṛ* follows in the second next syllable. Thus, ***vī ṣasre* is reconverted across one syllable to *vī sasre*. Furthermore, the fact that there would be two sibilants, one dental and one cerebral, in the two successive syllables could also play a role in triggering the reversion and the assimilation at the same time, since there are no sequences *ṣ ... sr/ṛ* attested at all in the Rigveda. In RV 10.160.4a *ānuspas̥ṣṭo* (V5) the reason for the absence of the *RUKI*-rule is the dissimilation because of the following *-ṣṭ < -ḷt*.

The unproportional percentages of the other rules are due to the small number of examples (eight of rule V3 and nine of rule V4) and are thus statistically insignificant.

Compounds				
rule	example	no. of occurrences	percentage	deviation
VI1	<i>triṣṭúb</i>	68	16.1%	- 2.2%
VI2	<i>hṛdispṛ̥śas</i>	8	16.3%	- 2.0%
VI3	-	-	0%	- 18.3%
VI4	-	-	0%	- 18.3%
VI5	<i>svarṣām</i>	7	29.2%	+ 10.9%
VI6	<i>ṛksāmābhyām</i>	2	100.0%	+ 81.7%

For the details of the rules in the table above, see the paragraphs 2.2.1.24-2.2.1.29. The ratio of application vs. non-application of the *RUKI*-rule in rule VI1 (FM(-V_(R)) + *ṣ(-pṛ̥/ar/var)*) is

86.8% vs. 13.2%, which is slightly higher in favor of the application than the same ratio in the whole Rigveda (89.1% vs. 10.9%).¹²⁵

The fact that rules VI3 (Āmreditas) and VI4 (Avyayībhāvas) are not attested in the tenth book is not significant, since there are only three, respectively seven examples in the whole Rigveda. The slightly higher percentage of rule VI5 (FM(-R_(R)) + $\$(-p\ddot{r}/ar/var)$) is due to higher frequency of occurrences of *svar-ṣā* in the tenth book. A compound with the first member ending in *-k* and the second member with initial *s* is attested only in RV 10.85.11a and 10.114.8d *ṛksāmābhyām*. In both instances the *RUKI*-rule is absent (cf. also 2.2.1.24), which yields the only example of sequence *ks* in the Rigveda.

Sandhi				
rule	example	no. of occurrences	percentage	deviation
VIII1	<i>bī ṣṭhā</i>	36	11.3%	- 7.0%
VIII2	<i>ubhé sādā</i>	559	16.5%	- 1.8%

The ratio of application vs. non-application of the *RUKI*-rule in external sandhi is in the tenth book 6.1% vs. 93.9% and is thus higher in favor of the non-application than in the whole Rigveda: 8.5% vs. 91.5%. 23 (63.9%) of 36 words with the *RUKI*-outcome are particles: *sú* (20) and *sma/smā* (3). In the whole Rigveda the percentage of words being particles is almost the same: 60.1%. However, there are nine (25.0%) examples of *RUKI*-causing word not being a particle nor a preposition/preverb (in the whole Rigveda there are 15.8% such examples). The p-value for this distribution is 0.1418, which is above the accepted limit. There are further eight (22.2%) examples where neither the *RUKI*-causing word nor the *RUKI*-affected word is a particle or a preposition/preverb, which is more than in the whole Rigveda (12.3%). The p-value for this distribution is relatively low (0.0632). In conclusion, the application of the *RUKI*-rule in the tenth book is less limited to particles and prepositions/preverbs than in the rest of the Rigveda. However, since the numbers of occurrences are low, we have to reckon with higher p-values.

¹²⁵ This deviation is, of course, irrelevant, since the p-value is 0.5233.

2.2.4.2.2 Analogical forms, mostly sporadical

Verbs				
rule	example	no. of occurrences	percentage	deviation
VIII1	-	-	0%	- 18.3%

There are no examples of rule VIII1 (preverb (-i, -is) + augment + ś) in the tenth book.

Compounds				
rule	example	no. of occurrences	percentage	deviation
IX1	-	-	0%	- 18.3%

There are no examples of rule IX1 (FM (non-*RUKI*) + ś > FM (non-*RUKI*) + ś) in the tenth book.

2.2.4.3 Final position

Regular/original outcome				
rule	example	no. of occurrences	percentage	deviation
X1	<i>cārur víbhṛta</i>	997	18.4%	+ 0.1%
X2	<i>yuvó rárāvā</i>	13	12.3%	- 6.0%
X3	<i>ṛtūṁr anyó</i>	16	17.6%	- 0.7%
X4	<i>dūdbyó</i>	1	3.8%	- 14.5%
X5	-	-	-	-
X6	<i>agníṣ ṭád</i>	24	22.0%	+ 3.7%
X7	<i>devayúṣ padám</i>	42	24.7%	+ 6.4%
X8	<i>revatīḥ kṣáyathā</i>	2	10.0%	- 8.3%
X9	<i>vavriś cāрати</i>	40	18.3%	0.0%
X9a	<i>duhunāyáte</i>	2	13.3%	5.0%
X10	<i>duṣvápnyam</i>	7	11.1%	- 7.2%
X11	<i>ánnaiḥ //</i>	250	13.9%	- 4.4%
X12	<i>ānuśág</i>	19	14.6%	- 3.7%

For the details of the rules in the table above, see the paragraphs 2.2.1.46-2.2.1.51. Rule X4 ($-\nabla_{(R)}\$ + d(h)/n/v > -\nabla_{(R)} + \dot{d}(h)/\dot{n}/\dot{v}$) is attested only once in the tenth book, but this can also be due to mere chance, since the operation of the rule is lexically conditioned. The other deviations are statistically irrelevant because either the deviation as such is too low or because the total number of examples is too low (e.g. rule X8).

There are nineteen (25.7%) examples of the *RUKI*-outcome in external sandhi if $t(h)$ follows (rule X6), which is more frequent compared with the whole Rigveda. The ratio of the application of the *RUKI*-rule vs. non-application in external sandhi if $t(h)$ follows (rule X6) is thus in the tenth book 30.6% vs. 69.4%, which is higher than the same ratio in the whole Rigveda (23.6% vs. 76.4%), but the p-value is too high (0.1811) to draw any conclusion. Similarly, there are seven (12.1%) examples of the *RUKI*-outcome if $k(h)$ or $p(h)$ follows, which is less frequent compared to the whole Rigveda. The ratio of the *RUKI*-outcome vs. visarga-outcome if $k(h)$ or $p(h)$ follows is 4.4% vs. 95.6%, which is less frequent than in the Rigveda (7.5% vs. 92.5%). However, the p-value is again too high to draw any conclusion (0.1269). Therefore, although the *RUKI*-outcome in the tenth book appears to be more frequent if $t(h)$ follows and less frequent if $k(h)$ or $p(h)$ follow, this distribution is statistically irrelevant.

Irregular/analogical outcome				
rule	example	no. of occurrences	percentage	deviation
XI1	<i>agnír bbānúnā</i>	267	20.7%	+ 2.4%
XI2	<i>pātis tanvām</i>	44	18.3%	0.0%
XI3	<i>ṛtúbhiḥ kalpáyāti</i>	152	21.3%	+ 3.0%
XI4	<i>aratīḥ sāmiddho</i>	192	16.8%	- 1.5%
XI5	-	-	0%	- 18.3%
XI5a	-	-	0%	- 18.3%
XI6	<i>spā!</i>	22	23.2%	+ 4.9%

For the details of the rules in the table above, see the paragraphs 2.2.1.46-2.2.1.51. No examples of rules XI5 ($-\nabla_{(R)}\$\$ > -\nabla_{(R)}\dot{\$}$) and XI5a (strong-stem forms of the root \sqrt{pi}) are

attested in the tenth book. However, this is not relevant, since XI5 is attested only once in the sixth book (*edhamānadvi!*) and XI5a is attested only five times, which means that the absence of these examples in the tenth book can be due to mere chance.

3 Conclusion

The scope of the present work was to investigate the *RUKI*-rule in the Rigveda. For this purpose every *RUKI*-context was collected and labeled according to the type of the context and the outcome. Furthermore, *RUKI*-contexts were classified by right- or left-located condition and by their positions in verse. The given database also served for statistical analysis. Only results with p-values below 0.05 were considered relevant. The purpose of the statistical analysis was to investigate whether a certain *RUKI*-outcome is more or less common in a certain book of the Rigveda. For many contexts the analyses presented in AiG and other works could be confirmed. Where the data deviates from the handbook description, however, alternative explanations are proposed. For some issues debated in the literature, the data seems to prove decisive for settling the question. Some problems, however, still remain unclear and are left open for further investigation.

3.0 The RUKI-rule in general

The following general statements about the *RUKI*-rule can be established:

- it operates after vowels other than \tilde{a} and after the consonants r and k
- it operated in general in the early language (also in Iranian), but does not seem to work as automatically in the classical language any more
- my data shows that metrics does not play a significant role for the operation of the *RUKI*-rule, but some phenomena are not evenly distributed between the individual books
- different contexts have to be kept apart, as will be presented in the following.

3.1 The RUKI-rule word-internally

As already clearly stated in AiG (I, 230-232), word-internally *s* regularly appears as *ṣ* in *RUKI*-context. A following *t* or *n* is further regularly cerebralized to *ṭ* and *ṇ*. There are only thirteen examples of non-cerebralized *s* in *RUKI*-context in the whole Rigveda, and all of them involve vowels other than *ā*; there are no examples of *s* after *r* or *k*. Most commonly, these exceptions are explained as borrowings from a non-Indo-Aryan language or due to influence from a later or non-standard stage of Sanskrit. Since some of these words with irregular *s* also show other non-Indo-Aryan characteristics (e.g. voiced labial occlusive *b*), the assumption of borrowings is certainly justified. It has to be admitted, however, that some of these words are etymologically very problematic and that simply assuming a borrowing if *RUKI* fails to operate can be circular. There are only two words with a clear Indo-Aryan etymology showing irregular *s* (*sisice* and *sisicur*). Since in both cases a sequence *s ... s ... c* is involved, it has been proposed by me to assume a sporadical dissimilation of *s ... ṣ ... c*, parallel to the regular dissimilation of *s ... ṣ ... ṣ*. It is uncontroversial that a sequence **s ... ṣ ... ṣ* in the Rigveda regularly shows dissimilation to *s ... s ... ṣ*; see AiG (I, 233). Even though this is a nice parallel, the assumption of a similar dissimilation of *s ... ṣ ... c* to *s ... s ... c* is hampered by the fact that a non-dissimilated sequence *s ... ṣ ... c* is indeed possible in Rigvedic words: we have it once word-internally (*siṣicatur*) and once in a compound (*suṣecanám*). Noteworthy, on the other hand, is the fact that in Avestan forms of the root $\sqrt{ha\bar{e}c}$ also lack the *RUKI*-rule (cf. Lubotsky 1999b: 307). It is also important to mention that in Avestan initial **š* (**šh*) is dissimilated in case of following *š*, e.g. *paiti hištaiti* (cf. Lubotsky 1999b: 304-305). These two parallels show that *c* could be the triggering sound for the dissimilation in both languages (for Avestan Lubotsky 1999b: 307 assumes precisely the palatal environment to cause dissimilation), but in Vedic only if an additional *s* was preceding (*s ... s ... c*).

As byproduct of my investigating of the *RUKI*-rule in word-internal position it was also possible to show (contrary to EWAia II, 461-462) that *ářiṣṭa-* is most probably derived from the root $\sqrt{riṣ}$ and not from $\sqrt{riś}$. The main argument for such an assumption is the opposition

riṣan vs. *ářiṣṭābhir* in RV 6.54.7. Furthermore, the past participle *řiṣṭá-* in RV 1.131.7 is also most probably derived from $\sqrt{riṣ}$, whereas the occurrence in RV 9.112.1 it is hard to judge. In any case, these two words do not have any implication for the *RUKI*-rule itself.

Traditionally (AiG I, 232), it was assumed that *ṣ* is word-internally reconverted to *s* before following *r*, *r̥*. On the other hand, if *āř* follows, this reversion is assumed to be blocked, while all instances with the irregular absence of the *RUKI*-rule are explained by assuming analogy. Furthermore, in AiG (I, ib.) the word-internal sequences *tīř*, *tūr*, *pṛ*, *par*, *phūr* are supposed to cause reversion, which would be quite an unsystematic distribution. In addition, this list only covers word-internal sequences, but for a thorough picture of reversion other contexts also need to be taken into consideration. In AiG (I, 233-234) sequences of *sTṛ* in junctions of verb and preverb and in compounds are assumed to undergo reversion, whereas sequences of *sTīř* and *sTūr* are assumed to block reversion. Thus the sequence *tīř* would cause reversion word-internally, but block reversion in junctions of verb and preverb, in compounds, and even in external sandhi, which is highly unlikely. To be sure, we would expect precisely the opposite distribution, since word-internally the application of the *RUKI*-rule is in general much more effective. To clarify this issue, every word-internal sequence *sāř*, *sTīř*, *sTūr*, *sTṛ*, *svar*, and *smar* (T = *t*, *th*, *p*, *ph*) in the *RUKI*-context both in junctions of verb and preverb and in compounds were examined in paragraph 2.2.1.25. Considering the data I posit the following new and more systematic distribution: sequences of *sTṛ* regularly undergo reversion in all positions, likewise sequences of *svar* and *smar*; sequences of *sTīř* and *sTūr* lack reversion and in sequences of *sāř* reversion regularly occurs in junctions of verb and preverb and in compounds (e.g. *atisárpati*, *susaraṇá-*), but not word-internally (e.g. *uṣarbudh-*). Reversion is further absent in sequences of *sTāř*. There are only four exceptions to this rule. The two perfect forms of \sqrt{star} *tistirāṇá* and *tistiré* are analogical from the strong stem **ta-star-*; the adjective *ániṣṭṛta-* ‘nicht zu Boden gestreckt’ is influenced by *niṣṭūr-* ‘Niederstrecker’ in the preceding hymn; the 3. sg. pres. form *sísarti* is analogical to the weak stem forms; and the reason for absence of the *RUKI*-rule in the compound *suṣārathí-* is to be seen in the fact that both the morpheme

boundary and the syllable boundary lie in front of *r* (*su-ṣā-rathí-*). All other forms in the Rigveda conform to the assumption proposed here.

On the other hand, cerebral *ṣ* in position before *kṛ* is never reconverted. This gives us the opposition: across dental *t(h)* and labial *p(h)* reconversion occurs, whereas across velar *k(h)* reconversion is absent. The reason must be phonetic and considering the fact that *k* is a *RUKI*-causing sound, this is no surprise. Velar *k* causes the following dental *s* to cerebral *ṣ* (the *RUKI*-rule). Similarly, velar articulation of *k* favors the preceding *ṣ* to remain cerebral (e.g. *ṣkṛ*) and therefore the reconversion is blocked. On the other hand, *t(h)* and *p(h)* are not *RUKI*-causing phonemes, and consequently they cannot favor the preceding **ṣ* to remain cerebral, which allows the reconversion to occur regularly (*spṛ*).

The investigation also shows that the *RUKI*-rule does not apply over anunāsika (contrary to AiG I, 231). Beside the N./Acc. pl. forms of *iṣ-* and *uṣ-*stems, where the analogical introduction of the nasal probably happened later than the operation of the *RUKI*-rule, *s* appears as *ṣ* after anunāsika only in two forms of the root $\sqrt{piṣ}$, which itself shows other analogical forms with *ṣ* (e.g. *pináṣti*). On the other hand, in forms of the roots \sqrt{nims} and \sqrt{hims} , where such an analogy is not possible because no forms without nasal exist, the *RUKI*-rule is regularly absent. The only other stem with a nasalized vowel and *s* in the Rigveda is *pums-* with its derivatives that also regularly lack the *RUKI*-rule. The main argument in AiG (I, 231) for regular application of the *RUKI*-rule over anunāsika is that *ṣ* or *r* < **z*, respectively, in the sandhi variant of the Acc. pl. m. ending *-īmṛ*, *-ūmṛ*, *-ṛmṛ* cannot be explained by analogy. However, analogy could have originated in the N. sg. vs. Acc. pl. opposition of *a*-stems: *-as* vs. *-am* vs. *-ans* = *-iṣ* vs. *-im* vs. *-imṣ* (Bartholomae 1895-1901: 132). Therefore, as I tried to show, it is justified to assume that after anunāsika the *RUKI*-rule does not occur.

If *s* in the *RUKI*-context is followed by voiced dental occlusive *d(h)* either the dental is cerebralized and the preceding vowel gets lengthened (e.g. *nīdā-*) or no compensatory lengthening occurs and the sibilant appears as *ḍ* with the following dental also being cerebralized (e.g. *avidḍhi*). AiG (I, 177) assumes the latter outcome to be either of dialectal origin or analogical on the basis of forms with *-iṣḍ-*. Since all forms showing the development

$V_{(R)}s\dot{d}(h)$ to $-\dot{d}\dot{d}(h)$ - are imperatives, I propose this is rather a special emphatic development confined to the imperative. Thus we get indicative *ástodḍhvam* vs. imperative *aviḍḍhi* (cf. 2.2.1.9).

It remains an open question what the original outcome of $V_{(R)} + \dot{s} + g(h), b(h)$ has been. In AiG (I, 176) \dot{d} is claimed to be the regular outcome of \dot{s} in front of bh . To my knowledge, no other example of this outcome is attested beside the bh -case forms of *vi-prúṣ-* ‘drop’, but I think that one cannot rule out the possibility that $-\dot{d}$ here may also have been analogically transferred from the N. sg. *vi-prúṣ-* (as attested in AV 20.134.4c).¹²⁶ I therefore propose that $*z < *ṣ$ was lost with compensatory lengthening of the preceding vowel, similarly to the loss of $*z$ in front of dentals (e.g. *nīḍá-*, *dūḍábha-* < **duṣ-dabha-*) or to the loss of $*z$ in $*az + D$ with lengthening. However, no such form is attested word-internally. The attested outcome with r and short vowel (e.g. *havírbhiḥ*) is probably analogical, transferred from word-final $*-z > -r$ in position before vowels.

There was a stage in pre-Vedic in which word-final $*z < *ṣ$ (after voicing in word-final position) was prone to be lost; a trace of this can be found in the archaic sandhi outcome in RV 5.7.8b *svádhitiṣ iva* < **svádhithiṣ iva*. Later, however, the more productive development $*z > r$ started to operate, originally probably only intervocalically, or maybe also in front of semi-vowels and nasals. One can compare the intervocalic appearance of underlying cerebral \dot{d} and $\dot{d}h$ as $ṛ$ or $ṛh$, respectively. I therefore propose the following rule: voiced cerebrals ($*z, \dot{d}$ and $\dot{d}h$) are assimilated to the vocalic environment by increasing their level of vocality, which yields the semi-vowels $r, ṛ$, and $ṛh$, corresponding with the feature continuant. Sibilant continuant $*z$ is thus assimilated to continuant r and non-continuant occlusive $\dot{d}(h)$ to non-continuant $ṛ(h)$. The place of articulation remains the same, since both r and $ṛ(h)$ are cerebrals. Another example of a similar development that is restricted to intervocalic position is also found in South Slavic, where $ž$ is rhotacized to r only intervocalically, more precisely in front of e (e.g. *može > more*, cf. Ramovš 1924: 294; Cvetko Orešnik 1987-1988; Greenberg 1999). Now, $*z$ stands in intervocalic position only word-finally before a following vowel and

¹²⁶ I will discuss elsewhere that a case can be made for assuming a regular development of word-final $*-ṣṣ > -f$, i.e., **vi-pruṣ-ṣ > vi-prúṣ-*.

nowhere else. And precisely from here the outcome with *r* and a short vowel has been spread to positions before a voiced consonant, e.g. *havírbhiḥ* or *dur-gáha-* (cf. 2.2.1.3 and 2.2.1.38).

There are some instances of the Middle Indic sound law $*arṣ > \bar{a}ṣ$ and $*rṣ > aṣ$ in the Rigveda. However, if an occlusive follows the sequence $*arṣ$, the regular development seems to be $\bar{a}ṣ$, as I tried to show by the difference in *kárṣman-* and *káṣṭhā-*. All other $-\bar{a}rṣ-$ sequences in the Rigveda are either *vṛddhi*-formations (and may hence be influenced by the base noun) or *ṛ* is part of an ending, which means they can be secondary. On the other hand, there is no indication that *káṣṭhā-* can simply be a Middle Indic form. On the whole, since there is no further evidence, the assumption of $-\bar{a}rṣ-$ being the regular outcome of $*-arṣ-$ has to remain uncertain.

Another problematic issue is the development of cerebral sibilant geminate $*ṣṣ$ in Vedic. It is clear that the tendency of simplification of sibilant geminates in PIE continued into the pre-Vedic period. Thus we get the 2. sg. form *jóṣi*. However, from a certain stage onwards, *s* in morpheme boundaries was restituted and the new geminates were not simplified anymore, but rather affricated to $*ṣ̣$ with the further development to *kṣ*, e.g. *rírikṣa-* < $*ri-rṣ-sa-$ (see 2.2.1.11, contrary to AiG I, 137). The only example of word-internal sibilant geminate $ṣṣ$ in the Rigveda is found in the Loc. pl. form *havíṣṣu*, where it is surely due on the model of other Loc. pl. forms of *s*-stems (such as *śrávassu*). Ten out of eleven instances of *ss* in the Rigveda occur namely in the Loc. pl. In junctions of verb and preverb and in compounds the situation is similar. The geminate can be simplified as in *barhiṣád-* < $*barhiṣ-ṣad-$ or restituted to $ṣṣ$ as in *niṣṣíd-*, in the latter case to prevent the homophony with the preverb *ní*. The restituted geminate can also appear as *ḥṣ* (which according to the data must be secondary, since it is attested less frequently and also later than $ṣṣ$). In compounds and in junctions of verb and preverb no affrication to $*ṣ̣ > kṣ$ occurs (cf. 2.2.1.42 and 2.2.1.49). In external sandhi we are allowed to reconstruct, at least in close sandhi positions, a stage with word-final and word-initial cerebral sibilant, e.g. $*svaiṣ ṣa$. Later, a word-final $-ṣ$ was weakened to visarga, but the following *RUKI*-outcome remained, e.g. *svaiḥ ṣá* (also similar in AiG I, 237).

The PIE sequences palatal + *s yield Proto-Indo-Iranian *ćš, which turns out as kš word-internally and -t word-finally. Traditionally, the outcome kš from *ćš is explained by dissimilation of *ć. In my opinion, this assumption has some weaknesses. First, dissimilation is phonologically not very well motivated, since it is difficult to find an explanation for the question why ć is dissimilated in front of š and why precisely to k and, second, the development of word-final *-ćš > *-t cannot be satisfyingly explained either, if one does not want to work with analogy in every instance. Rather, I propose a common stage in the development of both *ćš and ^{*R,U,K,I}šš, since the two sequences have striking similar outcomes (namely both kš word-internally and -t word-finally).¹²⁷ We know that sibilant geminates get affricated in Vedic (e.g. *rírikṣa-* < **rí-riṣ-ṣa-*; *duhúnā-* < **duś-śunā-*; *jíghatsa-* < **ji-ghas-sa-*). In my opinion, *ćš could also have been deoccluded to *šš, which further undergoes affrication to *tš like ^{*R,U,K,I}šš. In word-final context it then simply yields occlusive -t. Word-internally the affricate *tš is further dissimilated to kš just like -t is dissimilated to -k if t precedes (e.g. °*drk* < **-drt*). The reason for dissimilation may be sought in the fact that the system could not tolerate three very close affricates (tš, tš, and tš) too long. Another possibility is to assume that the affricate *ć was cerebralized to *tš because of the following š with the subsequent loss of the sibilant; further, it would have developed exactly parallel to *tš < ^{*R,U,K,I}šš.

Note that in the same manner *śś < *sk gets affricated to ch [tš]. In Iranian the situation is similar: *ć is deoccluded and then assimilation occurs yielding *šš < *śś < *ćš and *ss < *sc. The only difference is that in Indo-Aryan sibilant geminates show affrication, whereas in Iranian the rule of simplification still operates.

3.2 The RUKI-rule word-initially

For the word-initial context it is reasonable to treat different categories separately, namely junctions of verb and preverb and its nominal derivatives, compounds, and external sandhi.

¹²⁷ The assumption of deocclusion and assimilation to *šš is assumed also in Jamison (1991: 83).

In junctions of verb and preverb initial *s* regularly undergoes the *RUKI*-rule if the preceding preverb ends with *-i* or *-u* and after the preverb *nís*. However, if *ṛ*, *r*, *āṛ*, *var*, *mar*, or *Tṛ* follows, reconversion regularly occurs, whereas in front of *Tīṛ*/*Tūr* no reconversion occurs. This distribution is the same as word-internally with the exception of the sequence *āṛ*. In AiG (I, 233-234) *āṛ* is assumed not to cause reconversion, but as already discussed in word-internal context, the data shows it is more justified to assume regular reconversion also in this case (cf. 2.2.1.22 and 2.2.1.25). If the preverb *sam* is preceded by another preverb ending in a *RUKI*-causing phoneme, it always lacks the *RUKI*-rule, e.g. *abhí saṃnavāmahe*. Likewise, the *RUKI*-rule is irregularly absent in 3. pl. present forms of the verb *√as*, e.g. *āpi santi*. Thus, it seems as if sequences *sāN* tend to block the *RUKI*-rule. This distribution is even more obvious in compounds (cf. 2.2.1.24). The absence of the *RUKI*-rule in junctions of verb and preverb is found sporadically if *ṛ*/*r* follow in the next syllable (e.g. *nīḥ sasṛje*). If *ṣ* follows, initial *ṣ* is regularly dissimilated (e.g. *ānuspaṣṭa*). Once, initial *ṣ* is dissimilated even because of *ṣ* in the next syllable (e.g. *pāri saṇiṣvaṇat*) in order to prevent four successive cerebrals (***pāri ṣaṇiṣvaṇat*). Such dissimilations also occur in compounds (*sūsnuṣa*).

AiG (I, 236) states that in older texts initial *s* of second members in compounds more frequently undergoes than lacks the *RUKI*-rule; to be sure, lack of the *RUKI*-rule in this context is not rare even in cases where one does not expect blocking of *RUKI* (if, e.g., *pṛ*, *ar* or *var* follow). In AiG (II/1, 128) it is also recognized that *n* can influence the absence of the *RUKI*-rule here. My survey (cf. 2.2.1.24) shows that approximately 90% of compounds do undergo the *RUKI*-rule. Of the remaining 10% (in total 46 cases) that lack the *RUKI*-rule thirteen (28%) can be explained by dissimilation because of a neighboring *ṛ*/*r* or *ṣ* and in 26 (57%) compounds the initial structure is *sāN*, including the sequences *saṃ*, *sam*, *san*, and *sān*. Therefore, I assume that in compounds the *RUKI*-rule regularly applies. There is only a very small group of exceptions to this assumption where the absence cannot be explained sufficiently (seven instances or 2% of all compounds). The survey also showed that the high frequency of the structure *sāN* in compounds that lack the *RUKI*-rule cannot be due to mere chance. Considering the fact that also in junctions of verb and preverb the *RUKI*-rule tends not to operate if *s* is followed by *āN*, one can assume that sequences of *sāN* indeed tend to

lack the *RUKI*-rule. The reason for the absence thus appears to be a phonetic one. The vowel *ǎ* is a neutral one that allows the absence of the *RUKI*-rule, which is also clear from the fact that in all examples of absence of the *RUKI*-rule (with the exception of *bahusúvarī* where the *RUKI*-rule is absent because of the following *r*) the following vowel is precisely *ǎ*. It is more difficult to explain why nasals would prevent the *RUKI*-rule. Apparently, we must reckon with two slightly different contexts. In the sequence *sam̃* the nasalization of the vowel could prevent the *RUKI*-rule. The lowering of the velum and openness of the nasal cavity could namely disfavor the development of a dental sibilant to a cerebral, whereas in case of *sān*, the *RUKI*-rule could be absent in order to prevent the following dental nasal to become cerebral or in order to prevent sequence of a cerebral and a dental in the same syllables, especially in closed ones where *t* is following, since neither ***ṣāṅt* nor ***ṣāṅṭ* is possible.

In junctions of verb and preverb reconversion in compounds regularly occurs if the sequences *ǎr*, *var*, *mar*, and *Tṛ* follow. On the other hand, reconversion does not occur if *Tīr* or *Tūr* follow (cf. 2.2.1.25). The only exception to this rule is a compound *su-ṣā-rathīh̃*, but here the morpheme and the syllable boundary lie in front of *r*, which is the reason for absence of reconversion.

In *Āmredita*-compounds the *RUKI*-rule is always and regularly absent (e.g. *suté-sute*), whereas in *Avyayībhāvas* the *RUKI*-rule regularly applies (e.g. *anuṣvadhām*), although there are not too many examples of either of these two types in the *Rigveda* (cf. AiG I, 236-237, 2.2.1.26 and 2.2.1.27).

If a first member of compounds ends with *r*, an initial *s* of the second member regularly undergoes the *RUKI*-rule (e.g. *svar-ṣā-*). As for the opposite structure, there is only one example in the *Rigveda* with a first member ending in *-k* (*rksāmābhyām*) and here the *RUKI*-rule here is apparently absent yielding, in fact, the only attestation of the sequence *ks* in the whole *Rigveda* (cf. 2.2.4.2.1). Note that again the structure of the sequence is precisely *sāN*.

In external sandhi the *RUKI*-rule occurs only rarely (AiG I, 237). My survey shows that the ratio of application vs. non-application of the *RUKI*-rule in external sandhi is 8.5% vs. 91.5% in the whole *Rigveda*. The *RUKI*-rule is mostly limited to particles and prepositions/preverbs.

When the particle *sú* is preceded by *u/ū*, the *RUKI*-rule nearly always applies the only exception being RV 2.28.6a *ápo sú myakṣa*. The absence here could be due to *ṣ* in the second following syllable. On the other hand, there are also some examples with no particles or prepositions/preverbs involved (e.g. *rājati ṣtúp*). However, examples with particles and prepositions/preverbs vs. examples with other word classes are not evenly distributed. My survey shows that the *RUKI*-rule in external sandhi is significantly more limited to particles and prepositions/preverbs in the first and in the eighth book, whereas it is less limited in the family books and in the tenth book (cf. 2.2.1.30, 2.2.2.2.1, 2.2.3.2.1, and 2.2.4.2.1). The verse RV 5.20.4d-e *góbhiḥ śyāma sadhamádo vīraíḥ śyāma sadhamádaḥ* shows that *i* is a stronger *RUKI*-causing vowel than the diphthong *ai*, since they both stand in exactly the same position with the only difference that after *ai* the *RUKI*-rule does not apply (cf. 2.2.1.30). The *RUKI*-rule in external sandhi never applies after word-final *-r* or *-k* (2.2.1.31).

There is only one example of analogical *ṣ* across augment in junctions of preverb and verb in the Rigveda (*parýāśasvajat*, cf. AiG I, 235 and 2.2.1.32) and one example of analogical *ṣ* in compounds in which a first member does not end in a *RUKI*-causing vowel (*upa-ṣtút*, cf. AiG I, 237 and 2.2.2.2.2).

A strikingly irregular sandhi outcome is attested in RV 9.107.1a *párītó śiñcatā* (pāda text *pári itáh śiñcata*). Either (1) *párītó* with the irregular sandhi outcome is in this case somewhat reinterpreted as preverb, which would regularly cause the *RUKI*-rule, but this is less probable; (2) we have to deal with the Prakritic sandhi outcome (Geldner 1951: III, 110); (3) or, as I proposed, the strophe is a corrupt recomposition of another one attested in the ninth book. In this almost identical strophe *pári itáh* stands in front of an object *vāyáve*, which regularly yields *párītó*. Thus, in RV 9.107.1 the object would be replaced by the finite verb *śiñcatā*. However, we would still not expect the *RUKI*-rule to operate, since after *o* in external sandhi the operation is never attested. Perhaps *ṣ* is analogical, since forms of the root \sqrt{sic} are often preceded by the preverbs *pári* or *ní* that regularly cause the *RUKI*-rule. From there *ṣ* could also be transferred to *párītó śiñcatā* (cf. 2.2.2.2.1).

3.3 The RUKI-rule word-finally

Final *ṣ was voiced to *ṣ̣ in front of vowels, semi-vowels, and nasals because of a general rule of word-final voicing (e.g. *svadhitiṣ iva) and in front of voiced consonants because of assimilation (e.g. *duṣ-dabha-). At the earliest stage final *ṣ̣ was probably lost with compensatory lengthening of the preceding vowel (svádhitīva < *svadhitiṣ iva; dū-dábha- < *duṣ-dabha-; dūṇása- < *duṣnása-; see above). On the basis of the first and the last example I assume that after voicing in word-final position the loss of *ṣ̣ was still operative, but abandoned shortly after. Instead rhotacism to *r* started to operate. The outcome with *r* and short vowel was then analogically spread to positions in front of voiced consonant, e.g. to *dur-gáha-* and *uktébhīr jarante* (cf. 2.2.1.38 and 2.2.1.37).

This more recent outcome with *r* and short vowel at first causes the cerebralization of the following nasal in compounds (*dur-ṇáma-*, *nir-ṇīj-*). More recently (in the first book), there is also an example with dental nasal (*dur-niyántu-*). Since in Classical Sanskrit dental nasal is generalized in these positions (cf. AiG I, 190; II/1, 139), I assume the cerebral to be the older development. In external sandhi the cerebralization after *r* < *ṣ̣ never applies, e.g. *śócīr ná* (cf. 2.2.1.34).

In front of *r* final *ṣ* is lost with compensatory lengthening of the preceding vowel, e.g. *gavyú rathayúr* < *gavyúḥ rathayúḥ* (cf. AiG I, 336). The exact development of this context is difficult to establish. Either -V_(R)*r* *r*- was simplified to -V_(R) *r*-, but in this case we would not expect lengthening; or *ṣ̣ was reconverted to *ṣ in front of *r*, just like *ṣ* > *s* in front of *r* (e.g. *tisrás*) and was further lost with compensatory lengthening (Karl Praust, p.c.). However, loss and lengthening occur also in case of the original -*r* in front of *r*-, which would speak in favor of the first assumption (*antá ródasī* < *antár ródasī*). Additionally, in front of *r* no loss occurs (e.g. *áditī ṛtáya*), which also speaks in favor of the first assumption, since otherwise we would expect ***áditī ṛtáya* (cf. 2.2.1.34).

Final -*ṣ* in front of initial *t(h)*- can either appear as -*ṣ t(h)*- or as -*s t(h)*- without the *RUKI*-rule. In compounds application of the *RUKI*-rule is normal (AiG I, 339-340). In external sandhi the ratio of *RUKI*- vs. non-*RUKI*-outcome is 23.6% vs. 76.4%. For a thorough study

on the distribution of *RUKI*- vs. non-*RUKI*-outcome, see Hale (1990). Frequency of the two outcomes does not significantly vary with respect to the different books. The data also shows that the *RUKI*-outcome in external sandhi never occurs across caesura, verse, or pāda boundary (cf. 2.2.1.39).

Likewise, final *-ṣ* in front of initial *k(h)-* and *p(h)-* can either appear as *-ṣ k/p(h)-* or as visarga *-ḥ k/p(h)-* (AiG I, 340). In compounds *RUKI*-outcome is the rule. In external sandhi, however, the *RUKI*-outcome is 7.5% vs. 92.5%, which means that it is less frequent than in front of *t(h)-*. For the distribution, see Hale (1990). Again, frequency of the two outcomes does not significantly vary with respect to the books and in external sandhi *RUKI* never occurs across caesura, verse, or pāda boundary (2.2.1.40).

If final *-ṣ* is followed by an initial sequence *Ts-*, the regular outcome is *-ḥ Ts-*, e.g. *śatákratuḥ tsárat* (AiG I, 341). All these instances are confined to external sandhi. Although final *-s* in this position is occasionally lost, a similar loss of final *-ṣ* never occurs (cf. 2.2.1.41). On the other hand, final *-ṣ* preceded by the initial sequence *sT-* is lost regularly (AiG I, 342). In compounds the *RUKI*-rule always applies (*karmaniṣṭhâ-*), whereas in external sandhi it can either apply (mostly triggered by close syntactic relation, e.g. *yáju ṣkannám*) or not (*suṽṛktíbhi stuvatâ*). In compounds final *-ṣ* is always lost also if *sv-* follows, e.g. *duṣvápnya-* (cf. 2.2.1.43).

Final *-ṣ* is in front of initial *ṣ > ṣ* simplified (only in compounds, e.g. *barhiśád-*). I assume this to be the original outcome, just like word-internally. Furthermore, *-ṣ* can secondarily be restituted to clarify the form (e.g. *niṣṣídḥ-*). I assume the outcome with visarga to be the last stage. In compounds it is attested only once (*duḥśáha-*). In junctions of verb and preverb the visarga outcome is attested rarely and only in the first book (e.g. *niḥśáhamāṇa-*). This clearly shows that visarga outcome must belong to the youngest stage. Furthermore, in external sandhi only visarga outcome is attested, e.g. *śatápadbhiḥ śálaśvaiḥ* (cf. 2.2.1.49).

In front of initial *c(h)-* final *-ṣ* is regularly assimilated to *ś* in compounds and in external sandhi without exceptions (e.g. *havís ca*, cf. 2.2.1.42). In front of initial *ś* final *-ṣ* always appears as visarga (in compounds and in external sandhi, e.g. *duḥśámsa-* and *yajñáḥ śásamānó*, cf. 2.2.1.49). However, the visarga outcome is here again secondary. The original

development can be traced in *duchúnā* < **dus-súnā*, where *-s* was assimilated to *ś*, yielding sibilant geminate **śś* that was further affricated to *ch* (as already stated above).

In pausa position, i.e. in front of verse boundary, final *-s* always and without exceptions appears as visarga (e.g. *váhnibhiḥ* //, cf. AiG I, 304, 2.2.1.44).

The data also allows me to postulate the following rule: word-final sequences of PIE velar/labio-velar + **s* regularly appear as *-k* in the Rigveda (e.g. *vák* < **uok^u-s*). On the other hand, word-final sequences PIE palatal + **s* regularly appear as *-t* (e.g. *vít* < **uik^u-s*, contrary to AiG I, 173-174). This *-t* is further dissimilated to *-k* if *r* precedes immediately, since there sequences *rt* are not possible in the Rigveda (e.g. °*drk* < **-drt* < **-drk^u-s*, once also in the preceding syllable *rtvík* < **-g^u-s*). Furthermore, if *r* precedes, *-t* is either dissimilated (e.g. *asrák*) or preserved as *-t* (e.g. *rát* < **h₃rég^u-s*). There are only two examples with *-k* and with no *r*/*r* preceding: *ámyak* and *bhiśák*. The first is formed from the root $\sqrt{myakṣ}$ that has an *s*-extension. Therefore, throughout the paradigm non-final sequence **k^s* was developed to *kṣ*, from where it could have easily been transferred to more isolated and only once-attested *ámyak* instead of ***amyat*. In *bhiśák* (*bhiśaj-*) *-k* was transferred analogically or the word was reinterpreted as having a final velar, which is also seen in forms like *bhiśáktama-*, *bhiśákti* (cf. 2.2.1.44).

In AiG (I, 137), final *-k* in the 2. and 3. sg. forms of the root $\sqrt{piṣ}$ *piṣák* is explained to originate in the analogical **kṣ* from **śś*, which is again analogical, since after *a* no *RUKI*-condition is given. However, this assumption cannot explain final *-k* in 3. sg. forms, since we would expect something like ***piṣaḥ* < ***piṣaṣt*. Furthermore, in this manner cerebralization of the nasal cannot be explained either. Therefore, another explanation has been proposed by me. The root $\sqrt{piṣ}$ belongs to the nasal infix class, to which another nineteen roots belong. Nine of them end in a velar. Additionally, four of these nine verbs and another four of other verbs include *r*/*r* that causes cerebralization of the infix (e.g. *ávṛṇak*). Since $\sqrt{piṣ}$ was the only root ending in a cerebral sibilant, the forms with secondary endings were formed analogically. Thus, on the basis of the productive pattern $\sqrt{ric} \rightarrow riṣák$ and many other frequent roots of that class also $\sqrt{piṣ} \rightarrow piṣák$ could have been formed (cf. 2.2.2.3).

Once in the Rigveda the development of final $-\ddot{s}s > \dot{t}$ is attested (*edhamāna-dvīt*). This actually conforms to Classical Sanskrit, where grammar teaches that the N. sg. of root nouns from roots ending in $-\dot{s}$ ought to be $-\dot{t}$ (e.g., *dvīt* ‘enemy’). In AiG (I, 176) this outcome is assumed to be analogically transferred from *bh*-cases of the same root noun. However, in my opinion this explanation has some weaknesses.

Firstly, it is very unusual that the source for analogy of very frequent N. sg. forms would be much less frequent Instr., D., and Abl. du. and pl. forms. Secondly, neuter root nouns of roots ending in $-\dot{s}$ do not show a similar analogy as to be seen in the Rigvedic Acc. sg. n. form of *dóṣ* ‘forearm, arm’ (RV 5.61.5 *dór vīráyopabárḅhat*) presupposing a N. sg. form $*dos$. If one assumes that, e.g., $*vi-pruṣ-\dot{s}$ (probably simplified to $*vi-pruṣ$) was analogically transformed into *vi-prúṭ* on the basis of *bh*-cases, we would also expect N. sg. *dós* to be analogically transformed into $**doṭ$ on the basis of a respective *bh*-cases $**doḍ-bhyām$. To be sure, the attested *bh*-case allomorph of *dóṣ* shows *r* instead of expected \dot{t} (AVP *dor-bhyām*), which rather speaks in favor of the assumption that the analogy occurred in the opposite direction, i.e., from the N. sg. forms to the *bh*-cases. Thirdly, one also has to take into account the regular outcome of word-final $*-\ddot{s}s > -\dot{t}$ in verbal paradigms in Classical Sanskrit (e.g., 2. sg. imp. *adveṭ* < *adveṣ-\dot{s} from the root $\sqrt{dviṣ}$ < PIE $*dwejs$).*

I therefore propose $*-\ddot{s}s > -\dot{t}$ in word-final position to be a regular development. I assume cerebral geminate $\ddot{s}s$ was affricated to $*-\dot{t}^{\delta}$ (parallel to affrication of $*ss > t^{\delta}$ and $*śś > t^{\delta}$), which word-finally simply yields occlusive $-\dot{t}$. Thus, we get *vi-prúṭ* < $*vi-pruṣ-\dot{s}$ and from here the cerebral was transferred to *bh*-cases, since the regular outcome of $*V_{(R)}z\dot{b}h$ (< $*V_{(R)}\dot{s}bh$) would be loss of $*z$ with compensatory lengthening (see above).

However, the N. sg. form of the root noun *āśís* ‘asking for, prayer, wish’ (*āśíḥ*) lacks the development $*-\ddot{s}s > -\dot{t}$. This can either be a result of mixing with the similar noun *āśír* ‘mixture of milk and soma juice’; or, as I propose, the reason could lie in the underlying laryngeal. It is possible that at the time of affrication of $*\ddot{s}s > *t^{\delta}$ schwa ($*\text{ə} < *H$) was not yet a *RUKI*-causing vowel. This would explain the different outcomes of two identically formed root nouns: $*vi-pruṣ-\dot{s} > *vi-pruṭ^{\delta} > vi-prúṭ$ and $*ē-kHs-s > *āśəs-s > *āśəs > āśíḥ$.

This assumption also allows to raise the question whether the development $*\text{-}\ddot{s}\text{-} > \text{-}\dot{t}$ only operated in root-nouns or whether one could assume $*\text{-}\ddot{s}\text{-} > \text{-}\dot{t}$ for other categories as well; Classical Sanskrit verbs with $\text{-}\dot{t}$ of the type *advēṭ* would be a case in point. By assuming $*\text{-}\text{ə}$ was not a *RUKI*-causing phoneme many instances of absence of $*\text{-}\ddot{s}\text{-} > \text{-}\dot{t}$ in verbal categories of Vedic could possibly be explained, e.g. the *iṣ*-aorist *ávadhīḥ* < *a-vadhə-s-s*. Still, we are left with a few verbs, in which final $*\text{-}\ddot{s}\text{-}$ yields $\text{-}\dot{h}$ after other vowels than \check{i} < $*\text{-}\text{ə}$ (2. sg. *viveḥ* < $*\text{-}vi\text{-}ve\text{-}\dot{s}$). Therefore, since many issues regarding this assumption are to be investigated further, it cannot be part of the present study.

3.4 A new representation of the *RUKI*-rule

I propose the following representation of the *RUKI*-rule.¹²⁸

3.4.1 Word-internally

3.4.1.1 Regular developments

$*s > \text{ṣ} / \check{i}, \check{u}, \check{r}, e, o, ai, au, k (< *k, g, g^h, k^u, g^u, g^{uh}), r (*r, l)_-$	<i>póṣam</i>
$*s = \text{ṣ} / \check{i}\check{m}, \check{u}\check{m}, \check{r}\check{m}_-$	<i>nímṣate</i>
$*s > \emptyset / k (< *k, g, g^h, k^u, g^u, g^{uh}, k', g', g^h)_-C$	<i>ábhakta</i>
$*ss > *\ddot{s}\text{-} / \check{i}, \check{u}, \check{r}, e, o, ai, au, k (< *k, g, g^h, k^u, g^u, g^{uh}), r (*r, l)_-$	$*\text{-}j\ddot{o}\text{-}ṣi$
1. $*\ddot{s}\text{-} > \text{ṣ}$	<i>joṣi</i>
2. $*\ddot{s}\text{-} > *ḥ > kṣ$	<i>rírikṣa-</i>
$*V_{(R)}st(h) > V_{(R)}\dot{s}t(h); *V_{(R)}sn > V_{(R)}\dot{s}n$	<i>kṛṣṭí-</i>
$*V_{(R)}sd(h) > *V_{(R)}z\dot{d}(h)$	$*\text{-}ni\dot{z}\dot{d}\text{-}$
$*V_{(R)}sg/b(h) > *V_{(R)}z\dot{g}b(h)$	$*\text{-}havi\dot{z}bhiḥ$
$*V_{(R)}z > \nabla_{(R)}\emptyset$	<i>nīdá-</i>
$*k\dot{s}, g\dot{s}, g^h\dot{s} > *c\dot{s} > *c\check{s} > *s\dot{s} > *\ddot{s}\text{-} > *ḥ > kṣ$	<i>vikṣú</i>

¹²⁸ Developments are represented with the following symbols: > (develops to), → (is analogically transferred to), = (stays), ? (questionable). The chronological order of a set of developments is marked by numbers in front of a description (e.g. 1., 2.). For other symbols, see p. 13.

$*sk > *sc > *ss > *śś > ch [tʃ]$		<i>gacha-</i>
$*ś > s / s \dots _ \dots ś$		<i>yāsisīśhās</i>
$*ś > s / _r, r, Tr, var, mar$	(T = t(h), p(h))	<i>pisprśati</i>
$ś = ś / _ā, Tīr, Tūr$	(T = t(h), p(h))	<i>uśarbūd-</i>

3.4.1.2 Special developments

$*V_{(R)}zđ(h) > V_{(R)}đđ(h)$	in imperative forms	<i>avidđhi</i>
$*śś \rightarrow śś$	restituted in Loc. pl. forms	<i>havíśśu</i>
$*V_{(R)}zb(h) \rightarrow V_{(R)}rb(h)$	analogically (intervocalic position)	<i>havírbhiḥ</i>
$*V_{(R)}zb(h) \rightarrow V_{(R)}đb(h)$	analogically (from N. sg. forms)	<i>viprúđbhiḥ</i>
$?*arśt(h) > āśt(h)$	sparse evidence	<i>kāśthā-</i>

3.4.2 Word-initially

3.4.2.1 Regular developments (junctions of verb and preverb with nominal derivatives, compounds)

Prev. (-i, -u, nís) + s > Prev. (-i, -u, nís) + ś		<i>pári śasvaje</i>
FM _(R) + s > FM _(R) + ś		<i>puruśtutá-</i>
$*ś > s / _r, r, ā, Tr, var, mar$	(T = t(h), p(h))	<i>puruśpřh-</i>
$ś = ś / _Tīr, Tūr$	(T = t(h), p(h))	<i>jātúśhira-</i>
Prev. (nís) + s > *śś		<i>*niśśidh-</i>
FM (-V _(R) ś) + s > *śś		<i>*barhiśśád-</i>
$*śś > ś$		<i>barhiśśád-</i>
$?ś > s / _āN$	not always	<i>adrisānu-, ápi santi</i>
ext. sandhi -V _(R) + ś = -V _(R) + ś		<i>hinvánti saptá</i>
$ś > s / _ \dots ś$		<i>ánuspaśta-, súnuśa-</i>

3.4.1.2 Special developments

1. * ṣṣ > ṣ	secondary restituted	<i>niṣṣídḥ-</i>
2. * ṣṣ > ḥṣ	last stage	<i>duḥṣáḥa-</i>
$\text{FM}_{(R)} + s = \text{FM}_{(R)} + s$	Āmreditas	<i>suté-sute</i>
ext. sandhi $-\text{V}_{(R)} + s > -\text{V}_{(R)} + \text{ṣ}$	particles, close syntactic relation	<i>ū śú</i>
ext. sandhi * $-\text{V}_{(R)}\text{ṣ} + s > *-\text{V}_{(R)}\text{ṣ} + \text{ṣ}$	close syntactic relation	* <i>gobhiṣ śyāma</i>
ext. sandhi * $-\text{V}_{(R)}\text{ṣ} + \text{ṣ} > -\text{V}_{(R)}\text{ḥ} + \text{ṣ}$	close syntactic relation	<i>góbhiḥ śyāma</i>
$s \rightarrow \text{ṣ}$	once across augment	<i>parýāśasvajat</i>
$s \rightarrow \text{ṣ}$	once in compounds	<i>upa-ṣtút</i>
$s = s / k, r _$	in external sandhi	<i>samyák samyanti</i>

3.4.3 Word-finally

3.4.3.1 Regular developments

* $\text{V}_{(R)}s > *-\text{V}_{(R)}\text{ṣ}$		* <i>duṣṇāśa-</i> , * <i>svadhitiṣ iva</i>
* $\text{V}_{(R)}\text{ṣ} + d(h) > *-\text{V}_{(R)}z + d$		* <i>duḥḍabha-</i>
* $\text{V}_{(R)}\text{ṣ} + g/b(h) > *-\text{V}_{(R)}z + g/b(h)$		* <i>duḥ-gaha-</i>
* $\text{ṣ} + n > \text{ṣ} + n$, * $z + d > *z + d$		* <i>duḥḍabha-</i> , * <i>duṣṇāśa-</i>
* $\text{ṣ} > *z / _V, N, Y$	voicing in word-final position	* <i>duḥḍāśa-</i> , * <i>svadhitiṣ iva</i>
1. * $\text{V}_{(R)}z > \nabla_{(R)}\emptyset$		<i>dūṇāśa-</i> , <i>svádhitīva</i> , <i>dūḍābha-</i> , * <i>dūgaha-</i>
2. * $z > r / _V _V$ (maybe $_N, Y$)	parallel to $d(h) > l(h) / _V _V$	<i>duróśa-</i> , <i>índur índram</i>
* $-k (< *k, g, g^h, k^u, g^u, g^{th})\text{ṣ} > -k$		<i>vák</i>
* $-k\text{ṣ}, -g\text{ṣ}, -g^h\text{ṣ} > *-\acute{c}\text{ṣ} > *-\acute{c}\check{\text{ṣ}} > *-\acute{s}\text{ṣ} > *-\text{ṣṣ} > *-\text{ṣ}^{\text{f}} > -\text{ṣ}$		<i>vít</i>
* $-\text{V}_{(R)}s\text{ṣ} > *-\text{V}_{(R)}\text{ṣ}\text{ṣ} > *-\text{ṣ}^{\text{f}} > -\text{ṣ}$		<i>edhamānadvít</i>
* $-\text{ṣ}^{\text{f}} > -\text{ṣ}k$		\circ <i>dṣk</i>
$\text{ṣ} = \text{ṣ} / _k(h), t(h), p(h)$	always in compounds, junctions of verb and preverb	<i>chardiṣpá-</i>
$\text{ṣ} = \text{ṣ} / _k(h), t(h), p(h)$	ext. sandhi rarely, close relations (cf. Hale 1990)	<i>havíṣ kṛnuṣva</i>
* $\text{ṣ} + \acute{s} > *-\acute{s} + \acute{s} > *-\acute{s}\acute{s} > ch [t^{\acute{s}}]$	compounds	<i>duchúnā-</i>

*ś > ś / _ c(h)		<i>dyaús cid</i>
*ś + ś > ś		<i>barhiśád-</i>
*ś + sT > śT	always in compounds	<i>karmaniṣṭhá-, yáju ṣkannám</i>
*-ś > -ḥ / _ + Ts		<i>śatákratuḥ tsárat</i>
*-ś > -ḥ / _ #		<i>rájabhiḥ </i>

3.4.3.2 Special developments

*z → r / _ any voiced consonant		<i>durgáha-, durdhára-, uktébhīr jarante</i>
V _(R) r > V _(R) ∅ / _ r		<i>gavyú rathayúr</i>
Acc. pl. *-ins → -īmṣ, Acc. pl. *-uns → -ūṃṣ, Acc. pl. *-rns → -rṃṣ		<i>vásūmr ihá</i>
*-ṛ/r ... ṛ > -ṛ/r ... k	sporadically	<i>ṛtvík, asrāk</i>
*-ś > -ḥ / _ k(h), p(h)	ext. sandhi (92.5%)	<i>agnīḥ pātu</i>
*-ś > -s / _ t(h)	ext. sandhi (76.4%)	<i>yájus tásmād</i>
*ś + *ś > ḥ + ś	secondary, always in ext. sandhi	<i>duḥśáṃsa-, yajñaiḥ śásamānó</i>
1. *ś + ś > ṣṣ	secondary restituted	<i>niṣṣídḥ-</i>
2. *ś + ś > ḥṣ	last stage, always in ext. sandhi	<i>duḥśáha-, śatápadbhiḥ śáḷaśvaiḥ</i>
*ś + sT > sT		<i>suvṛktíbhī stuvatá</i>
*ś + sv > ṣv	in compounds	<i>duṣvápnya-</i>
? *ss = ss / ∅_		<i>āsíḥ</i>

4 Povzetek

V diplomskem delu sem raziskoval pravilo RUKI v Rgvedi. V ta namen sem izpisal vse pojavitve pravila RUKI in jih natančneje določil glede na položaj ter izid. Za vsako pojavitve sem dalje določil levi in desni pogoj ter položaj v verzu. Taka zbirka je služila tudi za statistično analizo. Namen statistične analize je bil ugotoviti, ali je kak izid pravila RUKI bolj oz. manj prisoten po posameznih knjigah. Mnoge že znane in uveljavljene razlage ter analize kontekstov, ki so zbrane v AiG, so bile potrjene z dobljeno zbirko. Kjer pa podatki odstopajo od predlaganih razlag, sem skušal podati nove rešitve, ki bi bile bolj argumentirane z dejanskim stanjem v Rgvedi. Kljub temu ostaja nekaj vprašanj glede pravila RUKI nerešenih.

Na splošno lahko za pravilo RUKI ugotovimo, da deluje za samoglasniki, različnimi od *ā*, ter za soglasnikoma *r* in *k*. Analiza je pokazala, da metrika ne vpliva na delovanje pravila. Dalje pa se izkaže, da nekateri pojavi v okviru pravila niso sorazmerno porazdeljeni in so pogostejši v določenih knjigah, kar je tudi statistično relevantno.

V medglasju je kar nekaj problematičnih primerov delovanja pravila RUKI. Trinajstkrat se pojavlja *ṣ* namesto *s* za vokali, različnimi od *ā* in nikoli za *r* ali *k*. Največkrat se v teh primerih predpostavlja prevzemanje, vendar pa so etimologije pogosto zelo nejasne. Edini primer odsotnosti pravila RUKI z jasno etimologijo sta dve perfektovi obliki korena \sqrt{sic} , npr. *sisice*, pri čemer bi lahko šlo za disimilacijo *s ... ṣ ... c* kot v primeru *s ... ṣ ... ṣ*, sploh ker disimilacijo kažejo tudi avestijski primeri korena $\sqrt{haēc}$. Vendar pa je treba omeniti, da je sekvenca *s ... ṣ ... c* v vedščini možna (*siṣicatur*).

Stranski produkt mojega raziskovanja pravila RUKI je bila ugotovitev, da *āriṣṭa-* ni izpeljan iz korena $\sqrt{riś}$, kot je predpostavljeno v EWAia (II, 461-462) temveč iz korena $\sqrt{riṣ}$. Glavni argument za to je opozicija *riṣan* vs. *āriṣṭābhir* v RV 6.54.7. Za pretekli deležnik *riṣṭá-* pa je težje ugotoviti glagolski koren. V RV 1.131.7 je tudi gotovo izpeljan iz $\sqrt{riṣ}$, v RV 9.112.1 pa je odločitev težavna. Na razumevanje pravila RUKI pa ti primeri ne vplivajo.

Na podlagi analize vseh sekvenc *sār*, *sTīr*, *sTūr*, *sTṛ*, *svar*, and *smar* ($T = t, th, p, ph$) sem v diplomskem delu predlagal naslednjo, bolj sistematično razlago, ki se razlikuje od AiG I: v sekvencah *sTṛ* se *ṣ* razvije nazaj v *s* regularno v vseh pozicijah, enako tudi v sekvencah *svar* in *smar*. V sekvencah *sTīr* in *sTūr* se to ne zgodi, v sekvencah *sār* pa se *ṣ* razvije nazaj v *s* samo v zvezah glagola in preverba ter v zloženkah, ne pa v medglasju, npr. *atisárpati*, *susaraṇá-* proti *ušarbúdh-*. Analiza je tudi pokazala, da pravilo RUKI ne deluje preko anunāsike, kar je v nasprotju z AiG I. Podana je tudi razlaga razvoja $V_{(R)}sd(h)$ v $-ḍḍ(h)$. Ker se tak razvoj pojavlja le v velelnih oblikah, gre najverjetneje za poseben, emfatičen razvoj (za razliko od razlage v AiG I). Kot regularni razvoj sekvence $V_{(R)} + ṣ + g(h)$, $b(h)$ predlagam izpad $*z$ z nadomestno podaljšavo, pri čemer za tak razvoj v medglasju ni neposrednega dokaza.

Na podlagi analize razvojev izglasnega $*z$ predlagam naslednje pravilo: zvneči cerebrali ($*z$, $ḍ$ in $ḍh$) se v medvokalni legi asimilirajo na vokalično okolje, povečajo svojo vokaličnost in tako postanejo polvokali *r*, *l* in *lh*, glede na lastnost trajnosti. Sibilant $*z$, ki je trajnik, je tako asimiliran v *r*, netrajnik $ḍ(h)$ pa v netrajnik *l(h)*.

Geminata *ṣṣ* se v najzgodnejših stopnjah poenostavlja, vendar pa je lahko restituirana in se africira v $*ṣ̣$, dalje pa v *kṣ*. V lokativu plurala se enkrat pojavlja tudi geminata, ki pa je značilni znak tega sklona (*haviṣṣu*). V zvezah glagola in preverba ter v zloženkah je situacija podobna: poenostavitev (*barhiṣád-*) ali restitucija (*niṣṣídh-*), zadnja stopnja pa je razvoj v visargo.

Problematična je tudi obravnava sekvenc $*čš$. Na podlagi analize takih sklopov tako v medglasju kot tudi v izglasju predlagam drugačno rešitev kot AiG: regularno deokluzivizacijo $*č$ in asimilacijo na $*š$, kar da $*ṣṣ$, ki pa se dalje razvija enako kot $*^{R,U,K,I}ṣṣ$, torej z afrikacijo (v $*ṣ̣$). To da v izglasju regularno $-ṣ$, v medglasju pa se afrikata disimilira v *kṣ*, podobno kot se $-ṣ$ disimilira v $-k$ za *r*. Razlog za disimilacijo je gotovo ta, da sistem ni mogel zdržati treh tako bližnjih afrikat ($ṭ̣$, $ṭ̣$ in $ṭ̣$). Na isti način se v vedščini africirajo tudi ostale sibilantske geminate, medtem ko se v iranski veji poenostavijo.

Na podlagi analize predpostavljam, da pravilo RUKI v zloženkah regularno deluje. Primeri, kjer je odsoten, so v veliki meri razložljivi z disimilacijo zaradi *r*. Analiza gradiva dalje pokaže, da sekvence *sāN* pogosto izkazujejo odsotnost pravila RUKI, kar se izkaže tudi kot statistično

relevantno. Razlogi za tako odsotnost so težko razložljivi, gotovo pa gre za fonetične razloge. Morda bi v sekvencah *saṃ* na odsotnost lahko vplivala nazalnost vokala, pri sekvencah *san* pa dejstvo, da bi se sledeči nazal moral cerebralizirati. Tako ostane le 7 zloženk (oz. 2 %), ki se ne dajo razložiti s predlaganimi disimilacijami.

V zunanjem sandhiju deluje pravilo RUKI le v 8,5 % primerov, ki so omejeni predvsem na zveze členkov, predlogov ali preverbov. Vendar pa delovanje ni enakomerno porazdeljeno po knjigah. Analiza pokaže, da je pravilo RUKI veliko bolj omejeno na zveze členkov, predlogov in preverbov v prvi in osmi knjigi, medtem ko je manj omejeno na te pogoje v družinskih knjigah in v deseti knjigi. Dalje primer RV 5.20.4d-e *góbhiḥ śyāma sadhamádo víraiḥ śyāma sadhamádaḥ* kaže, da je *i* močnejši povzročitelj pravila RUKI kot *ai*. Predlagana je tudi nova razlaga za nepričakovan sandhi v RV 9.107.1a *páritó śīncatā*. Verz je gotovo slaba rekonstrukcija verza v RV 9.107.1, kjer *pári itáḥ* stoji v položaju pred zvočnikom *v*. Vzglasni cerebralni sibilant pa je lahko analoški po drugih oblikah korena \sqrt{sic} , ki pogosto stojijo v položaju pred preverbom *pári* ali *ní*.

V izglasju $*z$ v prvi stopnji odpade z nadomestno podaljšavo (*svádhitīva* < $*svadhitiḥ iva$; *dū-ḍábha-* < $*duḥ-dabha$; *dūṇása-* < $*duḥnāśa-$). Na podlagi prvega in zadnjega primera sklepam, da je odpad $*z$ v času ozvenečenja v izglasju še deloval, vendar pa je kmalu za tem prenehal delovati, namesto odpada pa se pojavi rotacizem. Od tod je *r* prenesen v pozicije pred zvonečim soglasnikom. Tak analoški *r* povzroči v zloženkah cerebralizacijo sledečega *n* (*dur-ṇāma-*, *nir-ṇí-*), vendar pa v prvi knjigi najdemo tudi primer brez cerebralizacije (*dur-niyántu-*), ki je gotovo sekundaren, saj je v klasičnem sanskrtu dentalni nazal posplošen v vse pozicije.

Pred vzglasnim *r* izglasni \mathring{s} odpade z nadomestno podaljšavo. Ta razvoj je mogoče razlagati na dva načina, bodisi z ozvenečenjem in disimilacijo $*z$ v $*z$ pred *r* (kot v *tisrás*), ta pa dalje regularno odpade z nadomestno podaljšavo bodisi s poenostavitvijo geminate *-r r-* z nadomestno podaljšavo. Proti prvi domnevi priča dejstvo, da pred vzglasnim \mathring{s} ne pride do enakega razvoja; proti drugi pa, da v primeru poenostavitve geminate ne bi pričakovali nadomestne podaljšave. Drugi domnevi v prid priča tudi dejstvo, da izglasni *-r* iz etimološkega

r prav tako izpade z nadomestno podaljšavo (*antá ródasī* < *antár ródasī*).

Na podlagi analize primerov v Rgvedi lahko določim naslednje pravilo: izglasne sekvence praindoevropski velar/labiovelar + *s se regularno razvijejo v -k, medtem ko se sekvence praindoevropski palatal + *s regularno razvijejo v *-t̥, ki se dalje za *r* disimilira v -k, saj sekvence *rt̥* v Rgvedi niso mogoče. Prav tako predlagam novo razlago oblike *piṇák* iz korena $\sqrt{piṣ}$, saj v uveljavljeni razlagi ni zadostno upoštevana cerebralizacija nazala, prav tako bi po njej za 3. osebo ednine namesto *piṇák* pričakovali ***piṇaḥ*. Glagol spada v nazalni prezentov razred. V tem razredu se 9 od 19 korenov končuje na velar. Poleg tega 4 koreni vsebujejo *r/r̥*, prav tako še štirje drugi koreni iz tega razreda, ki povzročajo cerebralizacijo. Zato predlagam analogijo po večinski skupini glagolov tega prezentovega razreda ($\sqrt{ric} \rightarrow riṇák$; $\sqrt{piṣ} \rightarrow piṇák$).

Predlagam tudi regularen razvoj izglasne geminate *-ss̥ > -t̥. Najprej se geminata africira, vzporedno z drugimi geminatami, v *-t̥ʰ, kar se v izglasju dalje regularno razvije v -t̥. Iz nominativnih oblik se *t̥* analoško prenese v *bh*-sklone, saj bi bil v teh primerih regularen razvoj odpad sibilanta in nadomestna podaljšava. Dalje pa je zanimiva oblika *āśís-* brez razvoja *-ss̥ > -t̥. Oblika je lahko rezultat vpliva podobnega samostalnika *āśír-*. Vendar pa bi se odsotnost razvoja *-ss̥ > -t̥ lahko razlagala tudi relativno kronološko, kot je predlagano v tem diplomskem delu, saj je *i* v *āśís-* iz **ə* < *H, ki morda v času afrikacije še ni bil glas, ki bi povzročal delovanje pravila RUKI. To bi razložilo razliko v razvoju v dveh sicer enako tvorjenih samostalnkih: *vipruṣ-ṣ* > **vipruṣ̥* > *viprúṭ* and **ē-k̥Hs-s* > **āśəs-s* > **āśəs* > *āśíḥ*. Dalje bi na ta način lahko razlagali tudi nekatere druge kontekste (*ávadhīḥ* < *a-vadhə-s-s*, vendar *viveḥ* < **vī-veṣ-ṣ*), vendar je glede te predlagane razlage še mnogo nejasnosti, ki čakajo nadaljnjih raziskav.

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6 Appendix

6.1 Book 1

Form	Right/left-loc. condition	Rule	Metrics
ile		I2	8/
agnih	<i>-p</i>	XI3	8/
purvebhir	<i>-V</i>	X1	/8
iṣibhir	<i>-V</i>	X1	//8
nūtanair	<i>-V</i>	X1	/8
vakṣati	* <i>g^{ib}-</i>	I6	/8
pōsam		I1	8/
paribhūr	<i>-V</i>	X1	/8
sá	<i>V_(R)-</i>	VII2	8//a
devēṣu		I1	/8
agnír	<i>-b</i>	XI1	8/
kavíkratuḥ	<i>-s</i>	XI4	//8
devébhir	<i>-V</i>	X1	/8
dāśúṣe		I1	/8
kariṣyāsi		I1	/8
dōṣāvastar		I1	8/
sómā	<i>V_(R)-</i>	VII2	8/
tēṣām		I1	8/
ukthébhir	<i>-j</i>	XI1	/8
dāśúṣe		I1	/8
sómapítaye	<i>V_(R)-</i>	VII2	8/
sutā	<i>V_(R)-</i>	VII2	/8
práyobhir	<i>-V</i>	X1	/8
niṣkṛtām		X7	/8
makṣv	* <i>k'-</i>	I6	8/
pūtādakṣam	PE Av. <i>xš</i>	I6	/8
dākṣam	PE Av. <i>xš</i>	I6	8/
yájvarír	<i>-V</i>	X1	/8
iṣo		I1	/8
dhíṣnyā	<i>-n</i>	I1	8/
vṛktábarhiṣaḥ		I1	/8
sutā	<i>V_(R)-</i>	VII2	8//
āṇvībhis	<i>-t</i>	XI2	8/
dhiyēsitó		I1	/8
dadhiṣva		I1	/8
carṣaṇīdhṛto		I4	/8
dāśúṣaḥ		I1	/8
usrā		III1	8/
juṣanta		I1	8/
vájebhir	<i>-Y</i>	X1	8/
dhiyāvāsuḥ	<i>-#</i>	XI1	//8
sūñtānām	<i>V_(R)-</i>	VII2	/8
sumatīnām	<i>V_(R)-</i>	VII2	8/

sárasvatī	<i>V_(R)-</i>	VII2	/8
sómasya	<i>V_(R)-</i>	VII2	8//
nír	<i>-V</i>	X1	8/
arír	<i>-Y</i>	X1	//8
vocéyur	<i>-d</i>	XI1	8/
kṛṣṭáyah	<i>-t</i>	I1	/8
vājeṣu		I1	/8
vājeṣu		I1	/8
vānir	<i>-N</i>	X1	/8
ṣidata_	<i>ní</i>	V1	/8
sácā	<i>V_(R)-</i>	VII2	/8
sá	<i>V_(R)-</i>	VII2	8/
vájebhir	<i>-V</i>	X1	/8
samátisu	<i>V_(R)-</i>	VII2	8/
sutā	<i>V_(R)-</i>	VII2	/8
sómāso	<i>V_(R)-</i>	VII2	8//a
sadyó	<i>V_(R)-</i>	VII2	8//
jyāiṣṭhyāya	<i>-tb</i>	I1	8/
santu	<i>V_(R)-</i>	VII2	8/
ákṣitotiḥ	<i>-s</i>	XI4	8//
aruṣām		I1	/8
tasthúṣaḥ		I1	/8
vípakṣasā	PE Oss. <i>faxs</i>	I6	/8
dhṛṣṇú	<i>-n</i>	I1	8/
sám	<i>V_(R)-</i>	VII2	8//a
uṣádbhir		I1	8/
uṣádbhir	<i>-V</i>	X1	8/
vīḷú		I2	8/
ārujatnúbhir	<i>-g</i>	XI1	//8
vāhnibhiḥ	<i>-#</i>	XI1	//8
usríyā		III1	/8
anūṣata		I1	/8
dṛkṣase	* <i>k'-</i>	I6	/8
ábibhyuṣā		I1	/8
anavadyaír	<i>-V</i>	X1	/8
abhídyubhir	<i>-N</i>	X1	//8
gaṇaír	<i>-V</i>	X1	8/
kām̐yaiḥ	<i>-#</i>	XI1	//8
sám	<i>V_(R)-</i>	VII2	8//a
arkébhir	<i>-V</i>	X1	/8
vāñír	<i>-V</i>	X1	8//
anūṣata		I1	/8
dháryoḥ	<i>-s</i>	XI4	/8
cákṣasa	* <i>k'-</i>	I6	/8
góbhir	<i>-V</i>	X1	8/
vājeṣu		I1	/8
sahásrapradhaneṣu		I1	/8
vṛtréṣu		I1	/8
vṛṣann		I1	8/
ápratiṣkutaḥ		V1	/8

stómā	V _(R) -	VII2	8//
suṣṭutīm		VII1	/8
vīṣā		II	8/
kr̥ṣṭīr	-t	II	8/
kr̥ṣṭīr	-V	X1	8/
āpratiṣkutaḥ		V1	/8
carsaṇinām		I4	/8
vārsiṣṭham		I4	8/
vārsiṣṭham	-tb	II	8/
muṣṭihatyāyā	-t	II	/8
sp̥ṛdhaḥ	V _(R) -	VII2	/8
śūrebhir	-V	X1	/8
ást̥rbhir	-V	X1	//8
dyaúr	-N	X1	8/
kukṣīḥ	PE *k' _	I6	8/
kukṣīḥ	-s	XI4	8/
urvír	-V	X1	8/
dāsúṣe		II	/8
dāsúṣe		II	/8
sadyás	V _(R) -	VII2	8//a
vísvebhiḥ	-s	XI4	8/
somapárvabhiḥ	-#	XI1	//8
abhiṣṭīr		V1	/8
abhiṣṭīr	-V	X1	/8
mandíbhi	-st	XI0	//8
stómebhir	-V	X1	8/
viśvacarṣaṇe		I4	/8
sácaiśú (sácā)	V _(R) -	VII2	8//a
sácaiśú (eśú)		II	8/
sávaneṣv	V _(R) -	VII2	8/
sávaneṣv		II	/8
ájoṣā		II	8/
vīṣabhám		II	/8
vīsváyur	-db	XI1	8/
rathínir	-V	X1	/8
íṣaḥ		II	/8
vāsor	-V	X1	8/
gīrbhír	-g	XI1	8/
suté-sute		VI3	8/
aríḥ	-#	XI1	//8
sānoḥ	-s	XI4	8/
vīṣṇír	-ṇ	II	/8
vīṣṇír	-V	X1	/8
yukṣvā	*g _	I6	8/
vīṣaṇā		II	8/
kakṣyaprā	*k' _	I6	/8
stómāḥ	V _(R) -	VII2	8/
svara_	abbi	V1z	/8
sácā_	V _(R) -	VII2	/8
puruniṣṣídhe		X9	/8
puruniṣṣídhe		V1	/8
sutéṣu		II	/8
sakhyéṣu		II	/8
sá	V _(R) -	VII2	8//a
kr̥ṇuṣvā		II	8/
jéṣaḥ		II	8/
svārvatīr	-V	X1	/8
dadhīṣva		II	/8
kr̥ṣvā		II	8/

vīṣantamaḥ		II	/8
vājeṣu		II	8/
vīṣantamasya		II	8/
āyuh	-p	XI3	8/
īṣim		II	/8
jūṣtā	-t	II	8/
jūṣtayaḥ	-t	II	/8
pūrvír	-V	X1	8/
bhindír	-Y	X1	/8
kavír	-V	X1	//8
puruṣtutāḥ		VII1	/8
ābibhyuṣas		II	/8
āviṣuḥ		II	/8
āviṣuḥ	-#	XI1	//8
rātībhiḥ	-p	XI3	//8
úpātiṣṭhanta	-tb	II	8/
vidúṣ	-t	X6	8/
māyābhir	-V	X1	8/
śúṣṇam	-n	II	8/
vidúṣ	-t	X6	8/
téṣām		II	8/
stómā	V _(R) -	VII2	8/
anūṣata		II	/8
bhūyasīḥ	-#	XI1	//8
hāvīmabhiḥ	-s	XI4	//8
vṛktābarhiṣe		II	/8
devaír	-V	X1	8/
barhīṣi		II	/8
ṣma	V _(R) -(prāti)	VIII1	8/
rīṣato		II	/8
rakṣasvīnaḥ	OAv. raṣab-	I6	/8
agnínāgnīḥ	-s	XI4	/8
kavír	-g	XI1	8/
gṛhāpatir	-Y	X1	/8
havyaṣvād	*g ^{vb} _	XI6	8/
satyádharmāṇam	V _(R) -	VII2	8//
haviṣpatir		X7	/8
haviṣpatir	-V	X1	//8
haviṣmāḥ		II	8/
mṛlaya		I2	/8
havis	-c	X9	/8
īṣam		II	/8
śociṣā		II	/8
vīsvābhir	-d	XI1	8/
deváhūtibhiḥ	-#	XI1	//8
juṣasva		II	/8
sūsamiddho		VII1	8/
haviṣmate		II	/8
yákṣi	*g' _	I6	/8
devéṣu		II	/8
haviṣkṛtam		X7	/8
īlītā		I2	8/
sukhátame	V _(R) -	VII2	8/
barhír	-V	X1	/8
ānuṣág		V1	/8
ānuṣág	*k' _	XI2	//8
ghṛtāpṛṣṭham	-tb	II	8/
manīṣīnaḥ		II	/8
cákṣaṇam	*k' _	I6	/8

devír	_V	X1	8/
náktośāsā		I1	8/
barhír	_V	X1	/8
yakṣatām	*g'_	I6	/8
īlā		I1c	8/
tisró		III1	8/
devír	_V	X1	8/
barhíḥ	_s	X14	8/
havíḥ	_#	X11	//8
dātúr	_V	X1	8/
aíbhír	_V	X1	8/
vísvebhiḥ	_s	X14	8/
devébhír	_Y	X1	8/
yákṣi	*g'_	I6	/8
ahūśata		I1	/8
devébhír	_V	X1	8/
pūśānam		I1	/8
mādayiṣṇávaḥ	_ṇ	I1	/8
camūśádaḥ		VII1	/8
īlate		I2	8/
vṛktábarhiśaḥ		I1	/8
havíśmanto		I1	8/
ghṛtáprsthā	_tb	I1	8/
mádhor	_V	X1	8/
uśarbúdhah		I1	/8
vakṣati	*g' ^h _	I6	/8
vísvebhiḥ	_s	X14	8/
dhámabhiḥ	_#	X11	//8
yajñeṣu		I1	/8
sémám (sá)	V _(R) -	VII2	8//a
yukṣvā	*g'_	I6	8/
áruṣi		I1	/8
tábhír	_d	X11	8/
sthā	V _(R) -(hr)	VIII1	8/
neṣṭah	_t	I1	8/
yónisu		I1	/8
triśú		I1	/8
bhūṣa		I1	8/
ṛtúmr	_V	X3	/8
sakhyám	V _(R) -	VII2	8/
dákṣam	PE Av. -xš	I6	8/
dūlábham		X4	/8
yajñeṣu		I1	8/
īlate		I2	/8
devéṣu		I1	8/
pipīṣati		I1	8/
tiṣṭhata	_tb	I1	/8
neṣṭrád	_t	I1	8/
ṛtúbhír	_V	X1	/8
iṣyata		I1	/8
ṛtúbhír	_d	X11	//8
dadír	_bb	X11	/8
yajñānir	_V	X1	/8
vīśanam		I1	8/
sūracakṣasaḥ	*k'_	I6	/8
vakṣataḥ	*g' ^h _	I6	/8
háribhír	_V	X1	8/
keśibhiḥ	_#	X11	//8
tṛṣitáh		I1	/8

sómāsa	V _(R) -	VII2	8/
barhíṣi		I1	/8
stómo	V _(R) -	VII2	8/
ḥṛdispíg		VI2	8/
ḥṛdispíg	*k'_	X12	8/
góbhir	_V	X1	8/
áśvaiḥ	_ś	X14	8/
stávāma	V _(R) -	VII2	8//a
índrāvāruṇayor	_V	X1	/8
samrájor	_V	X1	8/
mṛlāta		I2	8/
sthó	V _(R) -	VII2	/8
carṣaṇinám		I4	/8
nédiṣṭham	_tb	I1	/8
sumatinám	V _(R) -	VII2	8/
krátur	_bb	X11	8/
táyor	_V	X1	8/
syád	V _(R) -	VII2	8//a
jigyúśas		I1	/8
śiśāsantiṣu		I1	8/
śiśāsantiṣu		I1	/8
dhīṣv		I1	/8
suṣtutír		VI1	/8
suṣtutír	_V	X1	//8
sadhástutim	V _(R) -	VII2	/8
kakṣivantaṃ	PE *k'_	I6	8/
puṣṭivárdhanaḥ	_t	I1	/8
śiśaktu		I1	8/
áruṣo		I1	/8
dhūrtíḥ	_d	X13	8/
rákṣā	*k'_	I6	8/
riṣyati	_Y	X1	/8
pátiḥ	_#	X11	//8
sóma	V _(R) -	VII2	8//
dákṣiṇā	*k'_	I6	8/
ayāśiśam		I1	/8
havíṣkṛtim		X7	/8
devéṣu		I1	/8
sudhíṣṭamam	_t	I1	/8
marúdbhír	_V	X1	8/
marúdbhír	_V	X1	8/
vidúr	_Y	X1	//8
marúdbhír	_V	X1	8/
ánādhṛṣṭāsa	_t	I1	8/
marúdbhír	_V	X1	8/
marúdbhír	_V	X1	8/
marúdbhír	_V	X1	8/
marúdbhír	_V	X1	8/
marúdbhír	_V	X1	8/
raśmíbhís	_t	X12	//8
marúdbhír	_V	X1	8/
ṣṛjāmi	V _(R) -	VII2	8//
somyám	V _(R) -	VII2	8/
marúdbhír	_V	X1	8/
stómo	_V	X1	8//
víprebhír	_V	X1	/8
śāmíbhír	_Y	X1	8/
viṣṭy	_t	I1	/8
ādityébhís	_c	X9	8/
rājabhíḥ	_#	X11	//8

tváṣṭur	_d	XI1	8/
nīṣkṛtam		X7	/8
trír	_V	X1	8/
suśastíbhīḥ	_#	XI1	//8
devéṣu		II	/8
táyor	_V	X1	8/
yajnēṣu		II	8/
gāyatrēṣu		II	/8
somapā	V _(R) -	VII2	8//a
rākṣa	*k'_	I6	/8
divispīśā		VI2	/8
mimikṣatam	*g' ^h _	I6	8/
savitāram	V _(R) -	VII2	8//
sá	V _(R) -	VII2	8//a
vāsoś	_c	X9	8/
nīcākṣasam	*k'_	I6	/8
śīdata	nī	V1	/8
pātnīr	_V	X1	8/
uśatīr	_V	X1	/8
yaviṣṭha	_tb	II	/8
dhiṣāṇām		II	/8
devīr	_V	X1	/8
nīpātnīḥ	_#	XI1	//8
dyaúḥ	_p	XI3	8/
mimikṣatām	*g' ^h _	I6	/8
bhārimabhiḥ	_#	XI1	//8
táyor	_V	X1	8/
dhītíbhīḥ	_#	XI1	//8
_anīkṣarā	PE	I6	8/
vīṣnur	_n	II	8/
vīṣnur	_Y	X1	8/
dhāmabhiḥ	_#	XI1	//8
vīṣnur	_n	II	8/
vīṣnur	_Y	X1	8/
vīṣnur	_n	II	8/
vīṣnur	_g	XI1	8/
vīṣnoḥ	_n	II	8/
vīṣnoḥ	_k	XI3	8/
vīṣnoḥ	_n	II	8/
vīṣnoḥ	_p	XI3	8/
sūrāyaḥ	V _(R) -	VII2	/8
cākṣur	*k'_	I6	/8
cākṣur	_V	X1	/8
vīṣnor	_n	II	8/
vīṣnor	_V	X1	8/
divispīśā_		VI2	/8
sahasrākṣā	V _(R) -	VII2	8//a
sahasrākṣā	PE *k' ^h _	I6	8/
pūtadakṣasā	PE Av. -xš	I6	/8
jyótiṣas		II	/8
vīśvābhir	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
sajūr	V _(R) -	VII2	8//a
sajūr	_g	XI1	8/
índrajyeṣṭhā	_tb	II	8/
pūṣarātayaḥ		II	/8
duṣásamsa		XI4	8/
tanyatúr	_N	X1	//8

dhīṣṇuyā	_n	II	/8
mīlayantu		II2	/8
pūṣān		II	8/
citrābarhiṣam		II	/8
pūṣā		II	8/
āghrīṇir	_V	X1	//8
citrābarhiṣam		II	/8
índubhiḥ	_ś	XI4	//8
śād	*k'_	XI6	8/
anusēsidhat		V5	/8
anusēsidhat		II	/8
góbhir	_Y	X1	8/
carīkṣat		II	/8
ādhwabhir	_Y	X1	//8
pīncatīr	_N	X1	8/
amúr	_Y	X1	8/
yābhir	_Y	X1	8/
devīr	_V	X1	8/
havīḥ	_#	XI1	//8
bheṣajām		II	/12
sómo	V _(R) -	VII2	8/
bheṣajā		II	/8
vīśvābheṣajīḥ		II	/8
vīśvābheṣajīḥ	_#	XI1	//8
bheṣajām		II	/8
duritām	_V	X1	/8
acāriṣam		II	/8
āyuṣā		II	/8
vidyúr	_N	X1	8/
īṣibhiḥ		II	/8
īṣibhiḥ	_#	XI1	//8
agnér	_Y	X1	11/
adveśó		II	8/
hástayor	_d	XI1	/8
āpūḥ	_#	XI1	//11
animiśám		II	/11
cārantīr	_N	X1	11//
pūtadakṣaḥ	PE Av. -xš	I6	/11
sthur	_V	X1	1 ^{ea}
eśām		II	/11
bhiśajāḥ		II	1
sumatīṣ	_t	X6	/11
nīrītim	_V	X1	1
parācaīḥ	_k	XI3	//11
havírbbhiḥ		II6	/11
havírbbhiḥ	_#	XI1	//11
āheḷamān		II2	11/
āyuḥ	_p	XI3	/11
moṣīḥ		II	/11
moṣīḥ	_#	XI1	//11
āhus	_t	XI2	//11
caṣṭe	*k'__t	I7	/11
triṣv		II	11/
drupadēṣu		II	/11
héḷo		II2	11/
nāmobhir	_V	X1	//11
yajñēbhir	_V	X1	1 ^a
havírbbhiḥ		II6	/11
havírbbhiḥ	_#	XI1	//11

syāma	V _(R) -	VII2	/11
jihlānāsya		I2	8/
mṛṇikāya		I2	8/
rathīr	_V	X1	8/
gīrbhīr	_Y	X1	8/
vāsyaīṣṭaye	_t	I1	/8
mṛṇikāya		I2	8/
vasatīr	_V	X1	/8
urucākṣasam	*k'_	I6	/8
dāśūṣe		I1	/8
antārikṣeṇa	PE *k''_	I6	8/
urór	_V	X1	8/
ṛṣvāsya		I1	8/
śasāda	nī	V1	8/
sukrātuḥ	_#	X11	//8
sukrātūr	_V	X1	//8
āyūṃṣi		I1	/8
tāriṣat		I1	/8
nirṇījam	_N	X1	/8
spāśo	V _(R) -	VII2	8/
ṣedire	nī	V1	/8
mānuṣeṣv		I1	/8
mānuṣeṣv		I1	/8
udāreṣv		I1	/8
gāvīyūtīr	_V	X1	/8
ichāntīr	_V	X1	8/
urucākṣasam	*k'_	I6	/8
kṣādase	PE *k'_	I6	8/
juṣata		I1	8/
mṛlaya		I2	/8
avasyūr	_V	X1	/8
sā	V _(R) -	VII2	8//a
vāsiṣvā		I1	8/
sémām (sā)	V _(R) -	VII2	8//a
yaviṣṭha	_tb	I1	/8
mānmabhiḥ	_#	X11	//8
ṣmā	V _(R) -(bī)	VII1	8/
_āpīr	_Y	X1	/8
sākhā	V _(R) -	VII2	8//a
barhī	_r	X2	8/
mānuṣo		I1	/8
śú	V _(R) -(ū)	VII1	8/
havīḥ	_#	X11	//8
viśpātīr	_b	X11	//8
ubhāyeṣām		I1	/8
viśvebhir	_V	X1	8/
agnībhir	_V	X1	//8
nāmabhiḥ	_#	X11	//8
sūnūḥ	_ś	X14	/8
mīḍhvāḥ		I2	8/
aghāyōḥ	_#	X11	//8
sādam	V _(R) -	VII2	8/
viśvāyuh	_#	X11	//8
śú	V _(R) -(ū)	VII1	8/
devēṣu		I1	/8
paramēṣv		I1	/8
vājeṣu		I1	8/
madhyamēṣu		I1	/8
śīkṣā	*k'_	I6	8/

sīndhor	V _(R) -	VII2	8//
sīndhor	_V	X1	8/
dāśūṣe		I1	/8
vājeṣu		I1	/8
śāśvatīr	_V	X1	/8
īṣaḥ		I1	/8
īṣaḥ	_#	X11	//8
nākīr	_V	X1	8/
viśvācarṣaṇīr		I4	/8
viśvācarṣaṇīr	_V	X1	//8
ārvadbhir	_V	X1	8/
vīprebhir	_V	X1	8/
sānitā	V _(R) -	VII2	/8
vividḍhi		II1	/8
dhūmāketuḥ	_p	X13	8/
viśpātīr	_d	X11	//8
ketūḥ	_ś	X14	8/
ukthāīr	_V	X1	8/
agnīr	_b	X11	8/
bṛhādbhānuḥ	_#	X11	//8
vṛkṣi	*g'_	I6	/11
sótave	V _(R) -	VII2	/8
_adhiṣavanyā		VI1	8/
śīkṣate	*k'_	I6	/8
dundubhiḥ	_#	X11	//8
sunū	V _(R) -	VII2	8//
sómam	V _(R) -	VII2	8/
ṛṣvāv		I1	8/
ṛṣvébhiḥ		I1	8/
ṛṣvébhiḥ	_s	X14	/8
soṭṭbhiḥ	_#	X11	//8
chiṣṭām	_t	I1	8/
camvòr	_b	X11	/8
gór	_V	X1	8/
satya	V _(R) -	VII2	8/
gōṣv		I1	8/
āśveṣu		I1	/8
śubhrīṣu		I1	/8
sahāsreṣu	V _(R) -	VII2	8//
sahāsreṣu		I1	8/
gōṣv		I1	8/
āśveṣu		I1	/8
śubhrīṣu		I1	/8
sahāsreṣu	V _(R) -	VII2	8//
sahāsreṣu		I1	8/
ṣvāpayā	nī	V1	8/
gōṣv		I1	8/
āśveṣu		I1	/8
śubhrīṣu		I1	/8
sahāsreṣu	V _(R) -	VII2	8//
sahāsreṣu		I1	8/
gōṣv		I1	8/
āśveṣu		I1	/8
śubhrīṣu		I1	/8
sahāsreṣu	V _(R) -	VII2	8//
sahāsreṣu		I1	8/
gōṣv		I1	8/
āśveṣu		I1	/8
śubhrīṣu		I1	/8
sahāsreṣu	V _(R) -	VII2	8//
sahāsreṣu		I1	8/
gōṣv		I1	8/
āśveṣu		I1	/8
śubhrīṣu		I1	/8

sahásreṣu	V _(R) -	VII2	8//
sahásreṣu		II	8/
gōṣv		II	8/
ásveṣu		II	/8
śubhrīṣu		II	/8
sahásreṣu	V _(R) -	VII2	8//
sahásreṣu		II	8/
gōṣv		II	8/
ásveṣu		II	/8
śubhrīṣu		II	/8
sahásreṣu	V _(R) -	VII2	8//
sahásreṣu		II	8/
mámhiṣṭhaṃ	- <i>tb</i>	II	8/
índubhiḥ	- <i>#</i>	XI1	//8
śuṣmīṇa		II	/8
samudró	V _(R) -	VII2	8//a
sám	V _(R) -	VII2	/8
vībhūtīr	- <i>V</i>	X1	8/
sūñtā	V _(R) -	VII2	/8
tiṣṭhā	- <i>tb</i>	II	8/
sám	V _(R) -	VII2	8//a
anyéṣu		II	8/
sákhāya	V _(R) -	VII2	8//a
sahasrīñibhir	- <i>V</i>	X1	/8
ūtībhiḥ	- <i>#</i>	XI1	//8
vājebhir	- <i>V</i>	X1	8/
somapāḥ	V _(R) -	VII2	/8
uśmāśiṣṭāye	- <i>t</i>	II	/8
revátīr	- <i>N</i>	X1	8/
santu	V _(R) -	VII2	8/
yābhir	- <i>N</i>	X1	/8
dhṛṣṇav	- <i>n</i>	II	/8
ṅṅór	- <i>V</i>	X1	8/
ákṣaṃ	* <i>k'</i> -	I6	8/
cakryòḥ	- <i>#</i>	XI1	//8
ṅṅór	- <i>V</i>	X1	8/
ákṣaṃ	* <i>k'</i> -	I6	8/
śácibhiḥ	- <i>#</i>	XI1	//8
pópruthadbhir	- <i>j</i>	XI1	/11
nānadadbhiḥ	- <i>ś</i>	XI4	l ^{ca}
śásvasadbhir	- <i>db</i>	XI1	/11
sá	V _(R) -	VII2	11//a
sá	V _(R) -	VII2	/11
-iṣā		II	8/
uṣaḥ		II	8/
nakṣase	* <i>k'</i> -	I6	8/
aruṣi		II	/8
tyébbhir	- <i>V</i>	X1	/8
vājebhir	- <i>d</i>	XI1	8/
ṣṣir		II	/12
ṣṣir	- <i>d</i>	XI1	//12
bhrájadṛṣṭayaḥ	- <i>t</i>	II	/12
kavír	- <i>d</i>	XI1	12/
bhūṣasi		II	/12
vibhúr	- <i>Y</i>	X1	12/
śayúḥ	- <i>k</i>	XI3	l ^{ca}
āvír	- <i>bb</i>	XI1	12/
'saghnor	- <i>bb</i>	XI1	12/
pitrór	- <i>N</i>	X1	l

vṛṣabhāḥ		II	l
puṣṭivárdhana	- <i>t</i>	II	/12
ékāyur	- <i>V</i>	X1	12/
piparṣi		I4	12/
vicarṣaṇe		I4	/12
dabhrébhiś	- <i>c</i>	X9	12/
tātṛṣāñā		II	12/
kṛṇōṣi		II	12/
sanāye	V _(R) -	VII2	l ^{ca}
stávānaḥ	V _(R) -	VII2	/11
devair	- <i>d</i>	XI1	11/
pitrór	- <i>V</i>	X1	/12
devésv		II	12/
jágrviḥ	- <i>#</i>	XI1	//12
ópiṣe		II	/12
prámatīr	- <i>t</i>	XI2	;
nāhuṣasya		II	/12
mānuṣasya		II	/12
ḷām		IIc	12/
pitúr	- <i>Y</i>	X1	12/
pāyúbhir	- <i>N</i>	X1	//12
rakṣa	* <i>k</i> -	I6	12/
ánimesaṃ		II	12/
rākṣamāṇas	* <i>k</i> -	I6	l
pāyúr	- <i>V</i>	X1	/12
'niśaṅgāya		V1	12/
caturakṣá	- <i>V</i>	X1	/12
caturakṣá	PE * <i>k''</i> -	I6	/12
kírés	- <i>c</i>	X9	12/
vanóṣi		II	/12
vanóṣi		II	/12
prámatīr	- <i>V</i>	X1	;
vidúṣṭaraḥ	- <i>t</i>	II	/12
práyatadakṣiṇaṃ	* <i>k'</i> -	I6	/12
svāduḥśádmā	PE * <i>k'</i> -	I6	12/
syonakṣi	V _(R) -	VII2	/12
sópamá	V _(R) -	VII2	/12
mīmṛṣo		II	/11
āpīḥ	- <i>p</i>	XI3	11/
prámatīḥ	- <i>s</i>	XI4	;
bhṛimīr	- <i>V</i>	X1	11/
ṛṣikṣiṇ		II	l
manuṣvād		II	12/
barhīṣi		II	l
yákṣi	* <i>g'</i> -	I6	/12
ṇeṣy		II	/11
vakṣāñā	PE	I6	11/
tatakṣa	PE * <i>k'</i> -	I6	/11
jagmur	- <i>V</i>	X1	/11
vṛṣāyámāṇo		II	11/
trikadrakṣev		II	11/
uṣásam		II	/11
-āhiḥ	- <i>ś</i>	XI4	11/
upapīk	* <i>k</i> -	XI2	/11
ṛṣisám		II	/11
pipiṣa		II	l
sánau	V _(R) -	VII2	l
vṛṣṇo	- <i>n</i>	II	11/
vádhrīḥ	- <i>p</i>	XI3	l ^{ca}

búbhūṣan		I1	/11
paryātiṣṭhat	<i>_tb</i>	I1	/11
áhiḥ	<i>_p</i>	XI3	^{ea}
patsutahśír	<i>_b</i>	XI1	/11
dānuḥ	<i>_ś</i>	XI4	11/
sahávatsā	V _(R) -	VII2	^{ea}
dhenúḥ	<i>_#</i>	XI1	//11
ātiṣṭhantīnām	<i>_tb</i>	I1	11/
índraśatruḥ	<i>_#</i>	XI1	//11
dāsápatnīr	<i>_V</i>	X1	11/
atiṣṭhan	<i>_tb</i>	I1	/11
saptá	V _(R) -	VII2	/11
tanyatúḥ	<i>_s</i>	XI4	/11
siṣedha		I1	/11
áhiś	<i>_c</i>	X9	/11
áher	<i>_Y</i>	X1	11/
jaḡhnúṣo		I1	
bhír	<i>_V</i>	X1	/11
srávantīḥ	<i>_ś</i>	XI4	//11
vájrabāhuḥ	<i>_#</i>	XI1	//11
carṣaṇīnām		I4	/11
nemīḥ	<i>_p</i>	XI3	^{la}
júṣṭām	<i>_t</i>	I1	11/
upamébhīr	<i>_V</i>	X1	/11
arkaír	<i>_Y</i>	X1	//11
sárvasena	V _(R) -	VII2	11/
iṣudhīmīr		I1	
iṣudhīmīr	<i>_V</i>	X3	/11
asakta	<i>*g_t</i>	I7	/11
coṣṭiuyámāṇa		I1	11/
pañír	<i>_bb</i>	XI1	11/
bhūr	<i>_V</i>	X1	^{ea}
vádhir	<i>_b</i>	XI1	11/
upaśákébhīr	<i>_V</i>	X1	/11
dhánor	<i>_V</i>	X1	/11
viṣuṇák		I1	
īyuh	<i>_#</i>	XI1	//11
chīrśá		I4	11/
vavṛjus	<i>_t</i>	XI2	/11
yájbabhi	<i>_spár</i>	X10	
nír	<i>_V</i>	X1	/11
ródasyoḥ	<i>_#</i>	XI1	//11
vṛṣāyúdhō		I1	11/
níraṣṭāḥ	<i>_V</i>	X1	/11
níraṣṭāḥ	<i>*k'_t</i>	I7	/11
pravádbhīr	<i>_V</i>	X1	11/
jákṣataś	<i>*g^b_</i>	I6	/11
tíirus	<i>_t</i>	XI2	/11
spáśo	V _(R) -	VII2	11/
ábubhojīr	<i>_N</i>	X1	^{ea}
mánymānair	<i>_N</i>	X1	//11
nír	<i>_b</i>	XI1	11/
brahmábhīr	<i>_V</i>	X1	^{ea}
āpūr	<i>_N</i>	X1	//11
māyābhīr	<i>_db</i>	XI1	^{ea}
vṛṣabhás		I1	
nír	<i>_j</i>	XI1	11/
iyótiṣā		I1	11/
adukṣat	<i>*g^b_</i>	I6	/11

svadhám	V _(R) -	VII2	11/
ójiṣṭhena	<i>_tb</i>	I1	11/
chúṣṇam	<i>_n</i>	I1	/11
avadhīḥ	<i>_p</i>	XI3	/11
sidhmó	V _(R) -	VII2	11/
vṛṣabhéṇā		I1	
vṛṣabhám		I1	
reṇúr	<i>_N</i>	X1	
nakṣata	<i>*k'_</i>	I6	/11
nṛṣāhyāya		I1	
vṛṣabhám		I1	
kṣetrajeśé		I1	11/
trís	<i>_c</i>	X9	12/
vibhúr	<i>_V</i>	X1	12/
rātír	<i>_V</i>	X1	/12
yuvór	<i>_b</i>	XI1	12/
manīṣibhiḥ		I1	/12
manīṣibhiḥ	<i>_#</i>	XI1	//12
viduh	<i>_#</i>	XI1	//12
trír	<i>_N</i>	X1	12/
trír	<i>_Y</i>	X1	
trír	<i>_V</i>	X1	
trír	<i>_V</i>	X1	12/
mimikṣatam	<i>*g^b_</i>	I6	/12
trír	<i>_Y</i>	X1	12/
vájavatír	<i>_V</i>	X1	^{la}
iṣo		I1	
doṣá		I1	12/
uṣásaś		I1	
trír	<i>_V</i>	X1	12/
vartír	<i>_Y</i>	X1	12/
trír	<i>_V</i>	X1	
trīḥ	<i>_s</i>	XI4	12/
śíkṣatam	<i>*k'_</i>	I6	/12
trír	<i>_N</i>	X1	12/
trīḥ	<i>_p</i>	XI3	12/
pṛkṣo	<i>*k'_</i>	I6	12/
trír	<i>_N</i>	X1	12/
trír	<i>_d</i>	XI1	12/
trír	<i>_V</i>	X1	
trīḥ	<i>_s</i>	XI4	12/
trír	<i>_V</i>	X1	
triṣṭhám	<i>_tb</i>	I1	12/
trír	<i>_N</i>	X1	12/
bheṣajá		I1	/12
trīḥ	<i>_p</i>	XI3	12/
trír	<i>_V</i>	X1	
śamyór	<i>_N</i>	X1	^{la}
trír	<i>_N</i>	X1	12/
tisró		III1	12/
trír	<i>_V</i>	X1	12/
síndhubhiḥ	<i>_s</i>	XI4	
saptámātrṛbhis	<i>_t</i>	XI2	//12
havīṣ	<i>_k</i>	X7	/12
tisráḥ		III1	12/
pṛthivír	<i>_V</i>	X1	^{la}
rakṣethe	<i>*k'_</i>	I6	12/
sániḷāḥ		I2	/11
dyúbhīr	<i>_V</i>	X1	

aktúbhir	_b	XI1	/12
sániłāḥ	V _(R) –	VII2	/11
sániłāḥ		I2	/11
havír	_N	X1	//12
madhupébhír	_V	X1	/12
ásábhīḥ	_#	XI1	//12
yuvór	_b	XI1	12/
savitóśáso		II	/12
íṣyati		II	/12
tribhír	_V	X1	
ekādaśáir	_V	X1	/12
devébhír	_Y	X1	12/
prá'yus	_t	XI2	12/
tárisṭam	_t	II	12/
ní	_r	X2	
mṛkṣatam	*g'–	I6	/12
dvéšo		II	12/
kṛṣṇéna	_n	II	11/
duritá	_V	X1	
citrábhānuḥ	_k	XI3	//11
kṛṣṇá	_n	II	11/
táviṣim		II	
savitúr	_d	XI1	
tasthuḥ	_#	XI1	//11
tisró		III1	11/
savitúr	_d	XI1	
virāśāṭ	*g ^b –	XI6	//11
tasthur	_V	X1	//11
antárikṣāny	PE *k ^h –	I6	/11
raśmír	_V	X1	
hiraṇyākṣáḥ	PE *k ^h –	I6	11/
dásúše		II	
vícarsaṇír		I4	/12
vícarsaṇír	_V	X1	//12
kṛṣṇéna	_n	II	12/
sumṛṅkákāḥ		I2	11/
rakṣáso	OAv. <i>raśab-</i>	I6	
pratidośám		II	/11
antárikṣe	PE *k ^h –	I6	/11
tébhír	_N	X1	11/
pathíbhīḥ	_s	XI4	/11
sugébhī	_r	X2	//11
súktébhír	_Y	X1	1 ^a
vácobhír	_V	X1	/11
ílate		I2	8/
sahovídham	V _(R) –	VII2	/11
havísmanto		II	8/
sá	V _(R) –	VII2	12//a
vájeṣu		II	/8
santya	V _(R) –	VII2	/8
sató	V _(R) –	VII2	12/
spṛśanti	V _(R) –	VII2	8/
grhápatir	_V	X1	//8
subháge	V _(R) –	VII2	1 ^a
yaviṣṭhya	_tb	II	/12
havíḥ	_#	XI1	//8
yáksi	*g'–	I6	8/
hótrábhír	_V	X1	12/

mánuṣaḥ		II	/12
srídhaḥ	V _(R) –	VII2	/8
víṣā		II	
gáviṣṭṣu	_t	II	/8
gáviṣṭṣu		II	/8
aruśám		II	/12
dadhúr	_V	X1	/12
yájiṣṭham	_tb	II	8/
médhyātithir	_db	XI1	/12
víṣā		II	8/
médhyātithiḥ	_k	XI3	//8
préšo		II	12/
dīdiyus	_t	XI2	
svadhāvó	V _(R) –	VII2	^a
devésv		II	/8
mṛla		I2	8/
śú	V _(R) –(ū)	VIII1	8/
tíṣṭhā	_tb	II	8/
añjibhír	_Y	X1	//12
vāghádbhír	_Y	X1	8/
devéṣu		II	/8
rakṣásah	OAv. <i>raśab-</i>	I6	/8
dhúrtér	_V	X1	8/
ríṣata		II	12/
yáviṣṭhya	_tb	II	/8
víṣvag		II	12/
tápurjambha	_j	XI1	8/
asmadhrúk	*g ^b –	XI2	//8
ripúr	_V	X1	/8
agnír	_Y	X1	8/
agníḥ	_k	XI3	8/
agníḥ	_p	XI3	12/
agníḥ	_s	XI4	8/
agnír	_N	X1	12/
mánur	_d	XI1	/8
iyótir	_j	XI1	8/
ukṣitó	*g–	I6	/12
kṛṣṭáyah	_t	II	/8
tveśáso		II	12/
agnér	_V	X1	1 ^a
rakṣasvínaḥ	OAv. <i>raśab-</i>	I6	12/
krīlám		I2	8/
pṛṣatíbhír		II	8/
pṛṣatíbhír	_V	X1	/8
ṛṣṭíbhīḥ	_t	II	/8
ṛṣṭíbhīḥ	_s	XI4	//8
váśibhír	_V	X1	/8
añjibhīḥ	_#	XI1	//8
eśám		II	/8
hásteṣu		II	/8
ghṛṣvaye		II	/8
tveśádyumnāya		II	8/
śuśmīṇe		II	/8
góṣv		II	/8
krīlám		I2	8/
vársiṣṭha		I4	8/
vársiṣṭha	_tb	II	/8
mánušo		II	/8

girīḥ	_#	X11	//8
yēśām		I1	8/
ájmeṣu		I1	/8
viśpātiḥ	_#	X11	//8
yāmeṣu		I1	/8
eśām		I1	/8
mātúr	_N	X1	8/
ájmeṣv		I1	/8
girīṁr	_V	X3	/8
eśām		I1	/8
ásúbhiḥ	_s	X14	//8
kāṇveṣu		I1	/8
śú	V _(R) -(u)	VIII1	8/
śmā	V _(R) -(br)	VIII1	8/
śmā	V _(R) -(<i>smāsi</i>)	VIII1	8/
eśām		I1	/8
áyur	_j	XII1	/8
hástayoḥ	_#	X11	//8
vṛktabarhiṣaḥ		I1	/8
saúbhagā	V _(R) -	VII2	/8
ájoṣyah		I1	/8
śú	V _(R) -(u)	VIII1	8/
nírṭtir	_V	X1	8/
nírṭtir	_d	XII1	8/
durhānā	_b	XII1	8/
paḍiṣṭā	_t	I1	8/
tṛṣṇayā	_n	I1	/8
tveṣā		I1	8/
siṣakti		I1	/8
eśām		I1	8/
vṛṣṭír	_t	I1	8/
vṛṣṭír	_V	X1	/8
mānuṣāḥ		I1	/8
vīḷupāñbhiś		I2	/8
vīḷupāñbhiś	_c	X9	//8
ródhasvatír	_V	X1	/8
ákhidrayāmbhiḥ	_#	X11	//8
eśām		I1	/8
súsaṁskṛtā		VII1	8/
tveśām		I1	8/
śócír	_N	X1	8/
vīḷú		I2	8/
pratiśkábbe		V1	/8
yuṣmákam		I1	12/
táviṣi		I1	/12
śátrur	_Y	X1	1 ^a
yuṣmákam		I1	12/
táviṣi		I1	/12
ádhiṣe		I1	/8
durmádā	_N	X1	/12
rátheṣu		I1	12/
pṛṣṭatír		I1	1
pṛṣṭatír	_V	X1	/12
práṣṭir	_Y	X1	8/
mānuṣāḥ		I1	/8
makṣú	*k'_	I6	8/
bibhyúṣe		I1	/8
yuṣmésito		I1	/12

yuṣmésito		I1	/12
yuṣmésito		I1	12/
īṣate		I1	/8
yuṣmákābhir		I1	8/
yuṣmákābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
ásāmbhir	_N	X1	12/
ūtíbhīr	_g	X11	//12
vṛṣṭím	_t	I1	8/
ṛṣidviṣe		I1	12/
ṛṣidviṣe		I1	12/
īṣum		I1	8/
dvīṣam		I1	/8
tiṣṭha	_tb	I1	8/
práṣṭúr	_bb	XII1	/8
sahasas	V _(R) -	VII2	ᵉᵃ
suvírīyam	V _(R) -	VII2	12//a
pātiḥ	_p	XI3	//8
sūñtā	V _(R) -	VII2	/8
sūnāraṁ	V _(R) -	VII2	/12
sá	V _(R) -	VII2	8//
īlām		I1c	12/
suprátúrtim	V _(R) -	VII2	8//
pátir	_N	X1	//8
vidátheṣu		I1	/12
vṛktābarhiṣam		I1	/8
pastyābhir	_V	X1	/12
rājabhir	_bb	XII1	//12
rākṣanti	*k'_	I6	8/
riṣāḥ		I1	/8
áriṣṭaḥ		I1r	8/
dvīṣaḥ		I1	/8
eśām		I1	/8
anṛkṣará	PE	I6	/8
sumnair	_V	X1	8/
nídhātoḥ	_#	X11	//8
duruktāya	_V	X1	8/
sákṣvā	*k''_	I6	8/
pūṣann		I1	8/
duḥśeva	_ś	X14	8/
muṣivāṇaṁ		I1	8/
sruté	V _(R) -	VII2	8/
sruté	_V	X1	8/
tiṣṭha	_tb	I1	8/
tāpuṣim		I1	/8
pūṣann		I1	8/
suśāñā		VII1	/8
pūṣann		I1	8/
sūyāvasaṁ	V _(R) -	VII2	8/
pūṣann		I1	8/
pūṣann		I1	8/
pūśāṇam		I1	8/
sūktaír	_V	X1	8/
mīlḥúṣṭamāya		I2	8/
mīlḥúṣṭamāya	_t	I1	8/
sajóśasaḥ		I1	/8
jálāṣabheṣajam		I1	/8
chaṁyóḥ	_s	XI4	8/
śrésṭho	_tb	I1	8/

vásuḥ	_#	X11	//8
sugám	V _(R) -	VII2	8//
meṣāya		II	8/
meṣyè		II	/8
soma	V _(R) -	VII2	8/
ābhūṣantīḥ		II	8/
ābhūṣantīḥ	_s	XI4	8/
uṣāśá		II	/8
dāśúṣe		II	8/
uṣarbúdhaḥ		II	/8
júṣto	_t	II	12/
rathír	_V	X1	8/
sajúr	_V	X1	12/
uṣāsā		II	
vyūṣṭiṣu	_t	II	/12
vyūṣṭiṣu		II	/12
śréṣṭham	_tb	II	12/
yáviṣṭham	_tb	II	12/
júṣṭam	_t	II	8/
dāśúṣe		II	/8
īle		II	8/
vyūṣṭiṣu	_t	II	/8
vyūṣṭiṣu		II	/8
staviṣyāmi		II	8/
yájiṣṭham	_tb	II	8/
yaviṣṭhya	_tb	II	/12
áyur	_j	XII	/12
sá	V _(R) -	VII2	12//a
uṣásam		II	
vyūṣṭiṣu	_t	II	8/
vyūṣṭiṣu		II	/8
kṣápaḥ	*k ^u _	I6	/8
pátir	_b	XII	8/
uṣarbúdha		II	12/
ánūṣáso		II	
grāmeṣv		II	12/
yajñeṣu		II	/8
mānuṣaḥ		II	/8
manuṣvād		II	12/
síndhor	_V	X1	12/
ígnér	_bb	XII	8/
váhnibhir	_d	XII	//8
devaír	_V	X1	8/
sayávabhiḥ	V _(R) -	VII2	/8
sayávabhiḥ	_#	X11	//8
barhíṣi		II	
stómam	V _(R) -	VII2	12/
sómaḥ	V _(R) -	VII2	12/
uṣāsā		II	/8
sajúḥ	_#	X11	//8
vásūmr	_V	X3	/8
ghṛtaprúṣam		II	/8
śruṣṭiváno	_t	II	8/
dāśúṣe		II	/8
ahūṣata		II	/8
śociṣā		II	/8
śú	V _(R) -(u)	VIII	8/
yábhiḥ	_k	XI3	8/

vikṣú	*k'_	I6	/8
śociṣkeṣam		X7	8/
díviṣṭiṣu	_t	II	/8
díviṣṭiṣu		II	/8
acucyavuḥ	_s	XI4	//8
havír	_V	X1	//8
dāśúṣe		II	/8
barhír	_V	X1	8/
yákṣva	*g'_	I6	8/
sáhūtibhiḥ	_#	X11	//8
eśó		II	8/
uṣá		II	8/
stuṣé		II	8/
viṣṭápi		V1	8/
víbhiṣ	_p	X7	/8
haviṣā		II	8/
pápurir	_N	X1	/8
carṣaṇīḥ		I4	/8
carṣaṇīḥ	_#	X11	//8
dhṛṣṇuyá	_n	II	/8
iyótiṣmatī		II	8/
íṣam		II	/8
síndhūnāḥ	V _(R) -	VII2	8/
svám	V _(R) -	VII2	8//a
súryaḥ	V _(R) -	VII2	/8
srutír	V _(R) -	VII2	8/
bhūṣati		II	/8
pípratoḥ	_#	X11	//8
manuṣvác		II	8/
yuvór	_V	X1	8/
uṣá		II	8/
párijmanor	_V	X1	/8
aktúbhiḥ	_#	X11	//8
avidriyábhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
dāśúṣe		II	/8
téṣāḥ		II	8/
triṣadhasṭhé		VII	12/
barhíṣi		II	
mimikṣatam	*g' ^b _	I6	/8
yábhiḥ	_k	XI3	8/
abhíṣṭibhiḥ		V1	/8
abhíṣṭibhiḥ	_#	X11	//8
tábhiḥ	_s	XI4	12/
ṣv	V _(R) -(tábbiḥ)	VIII	12/
píkṣo	*k'_	I6	8/
puruṣpíḥam		VI2	/8
raśmíbhīḥ	_#	X11	//8
sávanéd	V _(R) -	VII2	8/
íṣam		II	12/
barhíḥ	_s	XI4	8/
ūhátur	_d	XI1	/12
dāśúṣe		II	/12
ukthébhīr	_V	X1	/12
arkaís	_c	X9	8/
papáthur	_V	X1	/8
uṣo		II	/8
áśvāvatír	_g	XII	12/

gómatír	_Y	X1	/12
uśás		II	/12
uváśośá		II	8/
ácáraṇeśu		II	/12-
úśo		II	12-/
yāmeśu		II	/12-
eśām		II	/12
yóśeva		II	8/
uśá		II	8/
pakṣiṇaḥ	PE Oss. <i>f ax s</i>	I6	/8
nákīṣ	_t	X6	12/
vyūṣṭau	_t	II	8/
eśáyukta		II	8/
ráthebhiḥ	_s	XI4	l ^a
subhāgośá (uśá)		II	/12
mānuśān		II	/8
cákṣase	*k'_	I6	/12
iyótiṣ	_k	X7	8/
dvéśo		II	12/
uśá		II	8/
úśa		II	8/
díviṣṭiṣu	_t	II	/8
díviṣṭiṣu		II	/8
sūnari	V _(R) -	VII2	/8
sá	V _(R) -	VII2	12//a
úśo		II	8/
mānuṣe		II	/8
'ntárikṣád	PE *k''_	I6	8/
uśas		II	/8
úśo		II	8/
ádīkṣata	*k'_	I6	/8
uśá		II	8/
súgmyam	V _(R) -	VII2	8/
īśayaḥ		II	l
sá	V _(R) -	VII2	12//a
_úśaḥ		II	8/
śociśá		II	/8
úśo		II	8/
chardīḥ	_p	XI3	//12
gómatír	_V	X1	/8
īśaḥ		II	/8
mimikṣvá	*g' ^b _	I6	8/
īlābhir		IIc	/8
īlābhir	_V	X1	/8
viśvatúroṣo (uśo)		II	/12
vájair	_Y	X1	8/
úśo		II	8/
bhadrébhir	_V	X1	/8
uśas		II	/8
cātuṣpad		X7	8/
úśaḥ		II	8/
ītūm	_V	X3	/8
raśmibhir	_Y	X1	//8
uśar		II	8/
gīrbhīḥ	_k	XI3	8/
ahūśata		II	/8
nákṣatrā	PE *k'_	I6	8/
aktúbhiḥ	_#	X11	//8

viśvácakṣase	*k'_	I6	/8
tarāñir	_Y	X1	8/
iyotiṣkīd		X7	8/
eśi		II	/8
mānuśān		II	/8
cákṣasā	*k'_	I6	/8
eśi		II	8/
aktúbhiḥ	_#	X11	//8
sūrya	V _(R) -	VII2	/8
śociśkeśam		X7	8/
vicakṣāna	*k'_	I6	/8
tābhir	_Y	X1	8/
sváyuktibhiḥ	_#	X11	//8
iyótiṣ	_p	X7	8/
iyótir	_V	X1	/8
śúkeśu		II	8/
hāridravéśu		II	/8
dviśāntam		II	8/
dviśaté		II	8/
meśām		II	12/
gīrbhír	_N	X1	l ^a
mānuśā		II	/12
māmhiṣṭham	_tb	II	12/
svabhiṣṭim		V1	/12
'ntarikṣaprām	PE *k''_	I6	12/
táviṣibhir		II	/12
táviṣibhir	_V	X1	/12
dákṣāsa	PE Av. -xš	I6	12/
sūñtáruhat	V _(R) -	VII2	/12
'vñnor	_V	X1	/12
śatádureśu		II	/12
apidhānāvñnor	_V	X1	/12
śávasāvadhír	_V	X1	/12
māyābhir	_V	X1	l ^a
svadhābhir	_Y	X1	12/
pípror	_N	X1	l ^a
dasyuhátyeśv		II	/12
śuśṇahátyeśv	_n	II	l
śuśṇahátyeśv		II	/12
kramīḥ	_p	XI3	/12
jajñiṣe		II	/12
táviṣi		II	l
sadhryāg	V _(R) -	VII2	/12
harśate		I4	/12
bāhvór	_b	XII	/12
śátror	_V	X1	l ^a
vīśnyā	_n	II	/12
barhiṣmate		II	12/
sadhamádeśu		II	/12
ābhúbhir	_V	X1	12/
ínakṣata	*k'_	I6	/12
tákṣad	PE *k'_	I6	12/
māndiṣṭa	_t	II	12/
sácāḥ	V _(R) -	VII2	/12
tiṣṭhati	_tb	II	/12
nír	_V	X1	l
śúśṇasya	_n	II	12/
vīśapāneśu		II	l

vṛṣapāṇeṣu		I1	/12
tiṣṭhasi	<i>_tb</i>	I1	/12
yēṣu		I1	/12
sutāsomesu		I1	/12
kakṣīvate	PE * <i>k'_</i> _	I6	12/
vṛṣaṇaśvāsya		I1	
sāvaneṣu	V _(R) -	VII2	^{ca}
sāvaneṣu		I1	/12
pajreṣu		I1	/11
stómo	V _(R) -	VII2	/11
aśvayúr	<i>_g</i>	XI1	11/
gavyú	<i>_r</i>	X2	^{la}
rathayúr	<i>_Y</i>	X1	/11
vasūyúr	<i>_V</i>	X1	/11
vṛṣabhāya		I1	
satyāśuśmāya	V _(R) -	VII2	11//
satyāśuśmāya		I1	11/
sārvavīrāḥ	V _(R) -	VII2	/11
sūrībhis	<i>_t</i>	XI2	^{ca}
meśám		I1	12/
suvṛktībhiḥ	V _(R) -	VII2	/12
suvṛktībhiḥ	<i>_#</i>	XI1	//12
dharūṇeṣv		I1	/12
táviṣṣu		I1	/12
táviṣṣu		I1	/12
jārḥṣāṇo		I1	/12
dvarīṣu		I1	
manīṣībhiḥ		I1	/12
manīṣībhiḥ	<i>_#</i>	XI1	//12
svapasyāyā	V _(R) -	VII2	^{la}
māmhiṣṭharātim	<i>_tb</i>	I1	12/
pāprir	<i>_V</i>	X1	/12
sādmabarhiṣaḥ	V _(R) -	VII2	/12
sādmabarhiṣaḥ		I1	/12
abhiṣṭayaḥ		V1	/12
tasthur	<i>_V</i>	X1	/12
śúsmā		I1	12/
svávṛṣṭim	V _(R) -	VII2	12/
raghvīr	<i>_V</i>	X1	12/
sasrur	<i>_V</i>	X1	/12
dhṛṣámāṇo		I1	
paridhīmīr	<i>_V</i>	X3	/12
titviṣé		I1	/12
durgībhiśvano	<i>_g</i>	XI1	/12
hānvor	<i>_V</i>	X1	/12
nyṣánty		I1	
tatákṣa	PE * <i>k'_</i> _	I6	12/
hāribhiḥ	<i>_s</i>	XI4	
mānuṣe		I1	
bāhvór	<i>_Y</i>	X1	
mānuṣapradhanā		I1	12/
ṛṣāco		I1	12/
dyaús	<i>_c</i>	X9	12/
áheḥ	<i>_s</i>	XI4	/12
sutāsya	V _(R) -	VII2	12/
dāśabhujir	<i>_V</i>	X1	//12
kṛṣṭáyāḥ	<i>_t</i>	I1	/12
dhṛṣanmanāḥ		I1	/12
caḥṣé		I1	12/

paribhūr	<i>_V</i>	X1	^{la}
eṣy		I1	/12
ṛṣvāvīrasya		I1	11/
pátir	<i>_bb</i>	XI1	/11
bhūḥ	<i>_#</i>	XI1	//11
antárikṣam	PE * <i>k''_</i> _	I6	/11
nákir	<i>_V</i>	X1	
ānaśúḥ	<i>_#</i>	XI1	//12
caḥṣe		I1	
ānuśák		V1	/12
ānuśák	* <i>k''_</i> _	XI2	//12
śú	V _(R) -(<i>ú, u</i>)	VII1	12/
duṣṭutír		X10	12/
duṣṭutír	<i>_d</i>	XI1	^{ca}
draviṇodéṣu		I1	/12
gór	<i>_V</i>	X1	/12
pátih	<i>_#</i>	XI1	//12
śikṣānarāḥ	* <i>k''_</i> _	I6	12/
jaritúḥ	<i>_k</i>	XI3	
ūnayih	<i>_#</i>	XI1	//12
ebhír	<i>_d</i>	XI1	12/
dyúbhiḥ	<i>_s</i>	XI4	^{ca}
ebhír	<i>_V</i>	X1	/12
índubhir	<i>_N</i>	X1	//12
góbhir	<i>_V</i>	X1	/12
índubhir	<i>_Y</i>	X1	//12
yutádveṣasaḥ		I1	12/
iṣá		I1	/12
iṣá		I1	/12
vájebhiḥ	<i>_p</i>	XI3	^{ca}
puruścandraír	<i>_V</i>	X1	/12
abhídīyubhiḥ	<i>_#</i>	XI1	//12
vīrāśuśmayā		I1	/12
vīṣṇyā	<i>_n</i>	I1	/12
sómāso	V _(R) -	VII2	12/
vṛtrahátīyeṣu		I1	/12
barhīṣmate		I1	12/
eṣi		I1	/12
dhṛṣṇuyá	<i>_n</i>	I1	/12
vadhīṣ	<i>_t</i>	XI2	//12
téjīṣṭhayā	<i>_tb</i>	I1	12/
páriṣūtā		V1	
dvír	<i>_d</i>	XI1	/12
suśrávasopajāgmúṣaḥ (upajāgmúṣaḥ)		I1	/12
ṣaṣṭīm	* <i>k''_t</i>	I7	12/
duṣpádāvṛṇak (duṣpádā)		X7	12/
duṣpádāvṛṇak (avṛṇak)	* <i>g_</i>	XI2	//12
távotībhis	<i>_t</i>	XI2	//11+
trāmabhir	<i>_V</i>	X1	^{la}
stoṣāma		I1	11/
áyuḥ	<i>_p</i>	XI3	^{la}
kṣoṇír	<i>_bb</i>	XI1	^{la}
ṣṭuhi	<i>abbí</i>	V1	/12
dhṛṣṇúnā	<i>_n</i>	I1	12/
vīṣā		I1	12/
vṛṣatvá		I1	12/

vṛṣabhó		I1	
śúṣyāṃ		I1	/12
dhṛṣató		I1	
dhṛṣán		I1	/12
vṛṣabhó		I1	
śāḥ	V _(R) –(bī)	VIII1	/12
dhṛṣatā		I1	
dhṛṣác		I1	/12
vṛṇákṣi	*g _–	I6	12/
śúṣṇasya		I1	12/
sátpatih	–ś	XI4	/12
dānur	–V	X1	12/
manīśā		I1	/11
dadúṣo		I1	
vṛṣṇyam		I1	/11
camūśádaś		VII1	11/
eṣām		I1	/11
kṛṣva		I1	/11
atiṣṭhad	–tb	I1	12/
jaṭhāreṣu		I1	/12
anuṣṭhāḥ		V1	12/
pravaṇeṣu		I1	/12
janāśāl	*g ^{’b} –	XI6	;
rákṣā	*k _–	I6	11/
sūrín	V _(R) –	VII2	/11
iṣé		I1	/11
túviṣmāṇ		I1	12/
carṣaṇībhya		I4	
vārimabhiḥ	–#	XI1	//12
vṛṣāyate		I1	/12
sanāt	V _(R) –	VII2	12//
namasyúbhir	–Y	X1	/12
jāneṣu		I1	12/
vṛṣā		I1	12/
chāndur	–bb	XI1	ᶫᵃ
vṛṣā		I1	/12
samithāni	V _(R) –	VII2	ᶫᵃ
tvīṣimata		I1	/12
śravasyúḥ	–s	XI4	ᶫᵃ
vyótiṃṣi		I1	12/
sukrátuḥ	–s	XI4	ᶫᵃ
yāmiṣṭhāsaḥ	–tb	I1	12/
bibharṣi		I4	/12
hástayor	–V	X1	//12
kartībhis	–t	XI2	//12
tanúṣu		I1	12/
eśá		I1	12/
pūrvīr	–V	X1	ᶫᵃ
camrīśó		I1	/12
yóṣām		I1	12/
bhurváṇih	–#	XI1	//12
dákṣam	PE Av. –xš	I6	12/
nemannīsaḥ		I1	/12
saniṣyávaḥ		I1	/12
dákṣasya	PE Av. –xš	I6	12/
turvāṇir	–N	X1	ᶫᵃ
paúṃsye		I1a	/12
girér	–bb	XI1	12/

bhṛṣṭír	–N	X1	ᶫᵃ
śúṣṇam	–n	I1	12/
ābhūṣu		I1	12/
táviṣi		I1	
sīśakty		I1	12/
uśasaṃ		I1	
dhṛṣṇúnā	–n	I1	12/
arhariṣváṇih		I1	/12
arhariṣváṇih	–#	XI1	//12
ṭiṣṭhipo	–tb	I1	12/
svārmīlhe		I2	12/
hársyā		I4	/12
nír	–V	X1	
dhiṣa		I1	/12
sādaneṣu		I1	/12
pāṣyārujaḥ (pāṣyā)	PE	I4a	/12
māṃhiṣṭhāya	–tb	I1	12/
satyáśuṣmāya		I1	12/
durdhāraṃ	–db	XI1	/12
iṣṭāya	–t	I1	/12
haviṣmataḥ		I1	/12
úṣo		I1	12/
vyótir	–V	X1	12/
puruṣtuta		VII1	/12
kṣoṇír	–V	X1	12/
stotúr	–N	X1	ᶫᵃ
dyaúr	–b	XI1	ᶫᵃ
dadhiṣe		I1	
sādhiṣṭhebbih	–tb	I1	12/
sādhiṣṭhebbih	–p	XI3	12/
pathībhi	–r	X2	/12
haviṣā		I1	/12
ṭṛṣv		I1	12/
āviṣyānn		I1	12/
ataséṣu		I1	/12
tiṣṭhati	–tb	I1	/12
prṣṭhám	–tb	I1	12/
pruṣitāsya		I1	
stanáyann	V _(R) –	VII2	ᶫᵃ
rudrébhir	–Y	X1	ᶫᵃ
vásubhiḥ	–p	XI3	/12
nīṣatto		V1	12/
rayiśāl	*g ^{’b} –	XI6	/12
vikṣv	*k [’] –	I6	12/
āyúṣu		I1	/12
ānuśág		V1	12/
ānuśág	*k [’] –	X12	ᶫᵃ
ataséṣu		I1	/12
tiṣṭhate	–tb	I1	/12
juhúbhiḥ	–s	XI4	ᶫᵃ
tuviṣváṇih		VII1	/12
tuviṣváṇih	–#	XI1	//12
ṭṛṣú		I1	12/
vṛṣāyāse		I1	/12
kṛṣṇám	–n	I1	12/
tápurjambho	–j	XI1	12/
sthātús	–c	X9	12/
dadhúṣ	–tv	X6	11/
mānuṣeṣv		I1	/11

yājiṣṭham	<i>_tb</i>	I1	/11
adhvarēsu		I1	/11
vīśveṣām		I1	11/
uruṣya_		I1	/11
pūrbhīr	<i>_V</i>	X1	
āyasiḥbiḥ	<i>_#</i>	X11	//11
uruṣyāgne (uruṣyā)		I1	11/
makṣū	<i>*k'_</i>	I6	11/
dhiyāvasur	<i>_j</i>	X11	/11
nābhir	<i>_V</i>	X1	
nābhir	<i>_V</i>	X1	
agnīḥ	<i>_p</i>	X13	/11
ródasyoḥ	<i>_#</i>	X11	//11
iyótir	<i>_V</i>	X1	
pārvateṣv		I1	11/
óśadhīṣv		I1	
óśadhīṣv		I1	/11
mānuṣeṣv		I1	11/
manuṣyò		I1	
dākṣaḥ	PE Av. <i>-xš</i>	I6	/11
satyāśuṣmāya	<i>V_(R)-</i>	VII2	^{ca}
satyāśuṣmāya		I1	
pūrvīr	<i>_Y</i>	X1	//11
yahvīḥ	<i>_#</i>	X11	//11
kṛṣṭinām	<i>_t</i>	I1	11/
mānuṣiṇām		I1	/11
vṛṣabhāsya		I1	
agnīr	<i>_j</i>	X11	/11
kāṣṭhā	PE	I4a	11/
vīsvākṛṣṭir	<i>_t</i>	I1	/11
vīsvākṛṣṭir	<i>_bb</i>	X11	/11
bharādvājeṣu		I1	11/
śatīnibhir	<i>_V</i>	X1	/11
agnīḥ	<i>_#</i>	X11	//11
śāsūr	<i>_V</i>	X1	^{ca}
haviṣmanta		I1	11/
vīspátir	<i>_Y</i>	X1	
vikṣú	<i>*k'_</i>	I6	/11
sukīrtír	<i>_N</i>	X1	^{la}
mānuṣāsah		I1	/11
uśík	PE	X12	11/
vāsur	<i>_N</i>	X1	
mānuṣeṣu		I1	/11
mānuṣeṣu		I1	/11
vikṣú	<i>*k'_</i>	I6	/11
grhāpatir	<i>_d</i>	X11	/-11
agnīr	<i>_bb</i>	X11	11/
rayipátī	<i>_r</i>	X2	/11
matībhir	<i>_g</i>	X11	
makṣū	<i>*k'_</i>	I6	11/
dhiyāvasur	<i>_j</i>	X11	/11
stómam	<i>V_(R)-</i>	VII2	^{la}
īcīṣamāyādhriḡava (īcīṣamāya)		I1	11/
āṅgūṣām		I1	
manīṣā		I1	/11
svarṣām		VI5	/11
āṅgūṣām		I1	/10
māmhiṣṭham	<i>_tb</i>	I1	10/

áchoktibhir	<i>_N</i>	X1	/10
suvṛktībhiḥ	<i>_s</i>	X14	10/
stómam	<i>V_(R)-</i>	VII2	10/
tāṣṭeva (tāṣṭā)	PE <i>*k'__t</i>	I7	10/
suvṛktīndrāya	<i>V_(R)-</i>	VII2	/10
takṣad	PE <i>*k'__</i>	I6	/10
mātūḥ	<i>_s</i>	X14	^{la}
sāvaneṣu		I1	/11
muṣāyād		I1	11/
vīṣṇuḥ	<i>_n</i>	I1	11/
vīṣṇuḥ	<i>_p</i>	X13	^{la}
devāpatnīr	<i>_V</i>	X1	//10
ūvuḥ	<i>_#</i>	X11	//11
ṣṭaḥ	<i>pāri</i>	V1	/11
antárikṣāt	PE <i>*k''_</i>	I6	/11
svarāḷ	<i>*g'_</i>	X16	11/
svarír	<i>_V</i>	X1	11/
vavakṣe	<i>*g'_</i>	I6	/11
śuśántam		I1	/10
avánīr	<i>_V</i>	X1	/10
sáčetāḥ	<i>V_(R)-</i>	VII2	/10
tveṣāsā		I1	11/
dāśúṣe		I1	/10
turvāṇiḥ	<i>_k</i>	X13	/10
gór	<i>_N</i>	X1	10/
_īṣyann		I1	10/
ukthaiḥ	<i>_#</i>	X11	//10
iṣṇāná	<i>_n</i>	I1	10/
janúṣas		I1	/11
eṣām		I1	/11
bhūrér	<i>_V</i>	X1	/10
súṣvim		I1	10/
aiṣu (eṣu)		I1	11/
makṣū	<i>*k'__</i>	I6	11//
dhiyāvasur	<i>_j</i>	X11	/11
śūṣām		I1	/11
āṅgūṣām		I1	11/
suvṛktībhi	<i>_st</i>	X10	11/
āṅgūṣyām		I1	11/
ceṣṭaú (iṣṭaú)	<i>_t</i>	I1	/-11
bḡhaspátir	<i>_bb</i>	X11	11/
usríyābhir		III1	11/
usríyābhir	<i>_Y</i>	X1	^{la}
susṭúbhā	<i>_t</i>	I1	11/
vīpraiḥ	<i>_s</i>	X14	//11
nāvagvaiḥ	<i>_#</i>	X11	//11
saranyúbhiḥ	<i>_pb</i>	X13	^{ca}
dāśagvaiḥ	<i>_#</i>	X11	//11
āṅgirobhir	<i>_d</i>	X11	
uṣāsā		I1	11/
góbhir	<i>_V</i>	X1	/11
práyakṣatamam	PE Yaghn. - <i>xš; *k'</i>	I6	
sániḷe		I2	/11
stávamānebhir	<i>_V</i>	X1	/11
arkaīḥ	<i>_#</i>	X11	//11
sudámśāḥ	<i>V_(R)-</i>	VII2	/-11
svébhir	<i>V_(R)-</i>	VII2	

évaiḥ	_#	X11	//11
kṛṣṇébhir	_n	I1	-11/
kṛṣṇébhir	_V	X1	-11/
aktóṣā (uṣāḥ)		I1	
rúṣadbhir	_Y	X1	//-11
vápurbhir		II6	11/
vápurbhir	_V	X1	11/
sakhyāṃ	V _(R) -	VII2	11/
sūnúr	_d	XI1	11/
dadhiṣe		I1	
kṛṣṇāsu	_n	I1	11/
róhiṇīṣu		I1	/11
sániḷā		I2	11/
avánir	_V	X1	/11
raḡsante	*k_	I6	11/
sáhobhiḥ	_#	X11	//11
sahásrā	V _(R) -	VII2	11/
pátnir	_d	XI1	//11
svásāro	V _(R) -	VII2	^{ca}
arkaír	_Y	X1	//11
dadruḥ	_#	X11	//11
pátnir	_V	X1	^{la}
uṣatír	_V	X1	/11
manīśāḥ		I1	/11
śíkṣā	*k_	I6	11/
śácibhiḥ	_#	X11	//11
átakṣad	PE *k'_	I6	11/
makṣú	*k'_	I6	11/
dhiyāvasur	_j	XI1	/11
súṣmair		I1	/11
súṣmair	_d	XI1	//11
bāhvór	_db	XI1	/11
iṣṇāsi	_n	I1	11/
pūrvīḥ	_#	X11	//11
dhṛṣṇúr	_n	I1	/11
dhṛṣṇúr	_V	X1	/11
ṣāt	*g ^{rb} _	XI6	//11
súṣṇam	_n	I1	11/
pṛkṣā	*k_	I6	/11
sácāhan	V _(R) -	VII2	/11
codīḥ	_s	XI4	/11
vṛṣakarmann		I1	
vṛṣamaṇaḥ		I1	
parācaír	_Y	X1	//11
dāsyūmír	_Y	X3	11/
vṛthāṣāt	*g ^{rb} _	XI6	//11
indrāriṣānyan (āriṣānyan)		I1	/11
ājuṣṭau	_t	I1	/11
kāṣṭhā	PE	I4a	
svārmīḷhe	V _(R) -	VII2	11//
svārmīḷhe		I2	11/
ūtír	_Y	X1	11/
vājeṣv		I1	11/
barhír	_N	X1	11-/
vārg	*g_	X12	//11-
iṣam		I1	11/
gótamebhir	_b	XI1	//11
makṣú	*k'_	I6	11/

dhiyāvasur	_j	XI1	/11
vṛṣṇe	_n	I1	12/
vidátheṣv		I1	/12
ṛṣvāsa		I1	
uksāṇo	*k_	I6	/12
vavakṣúr	*g_	I6	12/
vavakṣúr	_V	X1	12/
citraír	_V	X1	12/
añjibhir	_Y	X1	/12
vāpuṣe		I1	^{la}
vākṣassu	PE	I6	12/
ámṣeṣv		I1	12/
eṣāṃ		I1	12/
mimṛkṣur	PE *k'_	I6	/12
mimṛkṣur	_V	X1	/12
ṛṣṭāyah	_t	I1	/12
svadhāyā	V _(R) -	VII2	^{la}
táviṣibhir		I1	/12
táviṣibhir	_V	X1	/12
vidátheṣv		I1	/12
stanāyantam	V _(R) -	VII2	^{la}
mahiṣāso		I1	12/
raghuṣyádaḥ		VI1	/12
áruṇīṣu		I1	12/
táviṣir		I1	/12
táviṣir	_V	X1	/12
kṣāpo	*k ^u _	I6	12/
pṛṣatībhir		I1	
pṛṣatībhir	_V	X1	/12
ṛṣṭībhiḥ	_t	I1	/12
ṛṣṭībhiḥ	_s	XI4	//12
ṛṣṭācaḥ		VI1	12/
vandhúreṣv		I1	12/
amátir	_N	X1	/12
ráttheṣu		I1	/12
rayībhiḥ	_s	XI4	/12
táviṣibhir		I1	
táviṣibhir	_Y	X1	/12
iṣum		I1	/12
gābhastyor	_V	X1	//12
anantásuṣmā		I1	12/
hiraṇyāvebhiḥ	_p	XI3	^{la}
pavībhiḥ	_p	XI3	/12
bhrājadṛṣṭāyah	_t	I1	/12
ghṛṣum		I1	12/
vīcarṣaṇim		I4	/12
ṛṣiṣaṇam		I1	12/
vṛṣaṇam		I1	
árvadbhir	_Y	X1	12/
ṇībhir	_V	X1	//12
púṣyati		I1	/12
duṣṭāram		X6	/12
súṣmam		I1	12/
viśvācarṣaṇim		I4	/12
puṣyema		I1	12/
ṣṭhírám	V _(R) -(nú)	VIII1	11/
ṛtīśāham		VI1	11/
makṣú	*k'_	I6	11/
dhiyāvasur	_j	XI1	/12

sajōṣā		I1	10/
padaír	_V	X1	/10
gur	_bb	XI1	//10
pāriṣṭir		V1	10/
pāriṣṭir	_d	XI1	10/
puṣṭír	_t	I1	10/
puṣṭír	_N	X1	10/
kṣítír	_N	X1	/10
gírír	_N	X1	10/
kṣódo	PE *k ^(u) _	I6	/10
síndhur	_N	X1	10/
kṣódaḥ	PE *k ^(u) _	I6	10/
jāmih	_s	XI4	10/
agnír	_b	XI1	10/
cétiṣṭho	_tb	I1	10/
uṣarbhút		I1	/10
paśúr	_N	X1	10/
vibhúr	_d	XI1	/10
rayír	_N	X1	10/
saṃdíg	*k'_	XI2	//10
áyur	_N	X1	10/
sūnúḥ	_#	XI1	//10
bhūrṇir	_Y	X1	10/
siṣakti		I1	/10
dhenúḥ	_ś	XI4	10/
śúcir	_Y	X1	/10
ḥṣir	_N	X1	10/
ḥṣir		I1	10/
vikṣú	*k'_	I6	/10
durókaśociḥ	_k	XI3	10/
ábhrāt	*g'_	XI6	10/
vikṣú	*k'_	I6	/10
tveśāḥ		I1	/10
ástur	_N	X1	10/
tveśápratīkā		I1	/10
pātír	_j	XI1	/10
nákṣanta	*k'_	I6	/10
síndhur	_N	X1	10/
kṣódaḥ	PE *k ^(u) _	I6	10/
nícir	_V	X1	/10
vāneṣu		I1	10/
jāyúr	_N	X1	10/
márteṣu		I1	/10
śruṣṭím	_t	I1	10/
sādhúḥ	_k	XI3	10/
krátur	_N	X1	/10
svādhír	_b	XI1	10/
niṣṭdan		V1	/10
taṣṭán	PE *k'_t	I7	10/
mántrebhiḥ	_s	XI4	/10
satyaīḥ	_#	XI1	//10
viśváyur	_V	X1	10/
prasūṣv		I1	/10
cítír	_V	X1	10/
viśváyuh	_s	XI4	//10
cakruḥ	_#	XI1	//10
sthātús	_c	X9	10/
eṣām		I1	10/

viśveṣām		I1	/10
juṣanta		I1	/10
śúṣkād		I1	10/
jāniṣṭhāḥ	_tb	I1	/10
évaiḥ	_#	XI1	//10
préṣā		I1	10/
dhítír	_Y	X1	//10
viśváyur	_Y	X1	10/
cakruḥ	_#	XI1	//10
śíkṣāt	*k'_	I6	/10
nīṣatto		V1	10/
mānor	_V	X1	/10
sá	V _(R) -	VII2	10//
tanúṣu		I1	/10
svaír	_d	XI1	10/
dákṣair	PE Av. -xš	I6	/10
dákṣair	_V	X1	/10
pitúr	_N	X1	10/
juṣanta		I1	/10
śróṣan		I1	10/
stṛbhír	_d	XI1	/10
uṣó		I8	/10
jyótiḥ	_#	XI1	//10
agnír	_Y	X1	/10
nīṣatto		V1	10/
nṛbhiḥ	_s	XI4	/10
sānīlā		I2	/10
agnír	_d	XI1	10/
nákṣ	_t	X6	10/
śruṣṭím	_t	I1	/10
samānaír	_N	X1	//10+
nṛbhír	_Y	X1	10/
uṣó		I8	10/
vibhāvusrāḥ (usrāḥ)		III1	/10
svār	V _(R) -	VII2	/10
pūrvír	_V	X1	/10
manīṣā		I1	/10
agníḥ	_s	XI4	10/
mānuṣasya		I1	10/
svādhīḥ	_#	XI1	//10
sūktaīḥ	_#	XI1	//10
pūrvīḥ	_kṣ	X8	10/
kṣapó	*k ^(u) _	I6	/10
sthātús	_c	X9	10/
nīṣattaḥ		V1	/10
satyā	V _(R) -	VII2	/10
góṣu		I1	10/
vāneṣu		I1	/10
dhīṣe		I1	/10
pitúr	_N	X1	11/
jívrer	_Y	X1	1 ^a
sādhúr	_N	X1	10/
grdhnúr	_V	X1	/10
tveśāḥ		I1	/10
uśatír	_V	X1	/11
sānīlāḥ		I2	/11
áruṣim		I1	/11
ajuṣrañ		III1	/11

uśāsam		I1	
vīlú		I2	11/
uktháir	_V	X1	//11
cakrúr	_d	XI1	11/
svár	R _(R) _	VII2	11/
vividuḥ	_k	XI3	;
usrāḥ		III1	/11
didhiṣvò		I1	
átṣyantír		I1	11/
átṣyantír	_V	X1	ᵉᵃ
vardháyantīḥ	_#	XI1	//11
sácā	V _(R) _	VII2	/11
dhṛṣatā		I1	
svāyām	V _(R) _	VII2	11//
tvīṣim		I1	/11
pṛkṣaḥ	*k_	I6	/11
yahvīḥ	_#	XI1	//11
jāmibhir	_Y	X1	ᵉᵃ
devēsu		I1	11/
iṣé		I1	11/
nīṣiktaṃ		V1	
dyaúr	_V	X1	/11
agnīḥ	_ś	XI4	11/
gōṣu		I1	11/
rākṣamāṇā	*k_	I6	/11
sakhyā	V _(R) _	VII2	ᵉᵃ
marṣiṣṭhā		I4	11/
marṣiṣṭhā	_tḥ	I1	11/
vidúṣ	_k	X7	/11
kavīḥ	_s	XI4	/11
abhīśaster	_V	X1	/11
agnír	_bb	XI1	11/
rayipátī	_r	X2	/11
ṣántaṃ	pári	V1	
tasthúḥ	_p	XI3	11/
agnéḥ	_#	XI1	//11
tisró		III1	11/
sákhyur	_N	X1	ᵉᵃ
nimīṣi		I1	
rākṣamāṇāḥ	*k_	I6	/11
trīḥ	_s	XI4	11/
tébhī	_r	X2	11/
rakṣante	*k_	I6	11/
sajōśāḥ		I1	/11
ānuśák		V1	11/
ānuśák	*k ⁺ _	XI2	ᵉᵃ
havirvāt	*g ^b _	XI6	//11
mānuṣī		I1	
vīt	*k'_	XI6	//11
tasthúḥ	_k	XI3	//11
mahádbhiḥ	_p	XI3	ᵉᵃ
putraír	_V	X1	ᵉᵃ
áditir	_d	XI1	;
véḥ	_#	XI1	//11
dadhuś	_c	X9	;
akṣī	PE *k ^u _	I6	11/
síndhavo	V _(R) _	VII2	ᵉᵃ
nīcír	_V	X1	11/
áruṣír		I1	/11

áruṣír	_V	X1	/11
rayír	_N	X1	11/
supráṇītiś	_c	X9	ᵉᵃ
cikitúṣo		I1	/11
śásuḥ	_#	XI1	//11
syonaśír	_V	X1	ᵉᵃ
átithir	_N	X1	;
amátir	_N	X1	/11
didhiṣáyyo		I1	/11
pátijuṣteva	_t	I1	
sácanta	V _(R) _	VII2	11/
kṣitíṣu		I1	/11
dadhur	_bb	XI1	;
viśváyur	_db	XI1	ᵉᵃ
pṛkṣo	*k_	I6	11/
aśyur	_Y	X1	//11
áyuḥ	_#	XI1	//11
samithésv		I1	/11
devēsu		I1	11/
smádūdhnīḥ	_p	XI3	ᵉᵃ
bhíkṣamāṇā	*g_	I6	/11
síndhavaḥ	V _(R) _	VII2	11/
sasrur	_V	X1	/11
bhíkṣamāṇā	*g_	I6	/11
cakrúr	_V	X1	ᵉᵃ
uśāsā		I1	
kṛṣṇám	_n	I1	11/
dhuh	_#	XI1	//11
sūṣūdo		I1	/11-
syāma	V _(R) _	VII2	11/
sisakṣy		III2	/11
sisakṣy	*k ^u _	I6	/11
antárikṣam	PE *k ^u _	I6	/11
árvadbhir	_V	X1	11/
nṛbhir	_N	X1	/11
viraír	_Y	X1	11/
sūrāyaḥ	V _(R) _	VII2	11/
aśyuh	_#	XI1	//11
jūṣṭāni	_t	I1	11/
santu	V _(R) _	VII2	11/
snīhitíṣu		I1	/8
kṛṣṭíṣu	_t	I1	/8
kṛṣṭíṣu		I1	/8
áraksad	*k_	I6	8/
dāśúṣe		I1	/8
agnír	_Y	X1	8/
véṣi		I1	8/
kṛṇóṣy		I1	/8
āhuḥ	_s	XI4	8/
subarhīṣam		I1	/8
yór	_V	X1	8/
upabdir	_V	X1	/8
dāśúṣe		I1	/8
juśásva		I1	8/
jāmír	_j	XI1	8/
jāmír	_j	XI1	8/
ídyaḥ		I2	/8
yákṣi	*g'_	I6	8/

úpetir	_N	X1	^a
manīšā		I1	/11
yajñaiḥ	_p	XI3	^{ea}
dákṣaṃ	PE Av. xš	I6	/11
šīda_	nī	V1	/11
saumanasāya	V _(R) -	VII2	^{ea}
rakṣāso	OAv. rašab-	I6	
dhákṣy	*g ^{uh} _	I6	/11
vāhnir	_V	X1	/11
devaiḥ	_#	XI1	//11
vēši		I1	11/
mānuṣo		I1	/11
havírbhir		II6	/11
havírbhir	_d	XI1	//11
kavíbhīḥ	_k	XI3	/11
kavīḥ	_s	XI4	/11
satyātara	R _(R) -	VII2	^{ea}
devájūṣṭocyate	_t	I1	11/
mártyeṣv		I1	11/
yájiṣṭha	_tb	I1	11/
adhvaréṣu		I1	11/
námobhir	_V	X1	;
agnír	_Y	X1	11-/
vér	_N	X1	^{ea}
krátuḥ	_s	XI4	^{ea0}
sādhúr	_N	X1	//11
rathīḥ	_#	XI1	//11
médheṣu		I1	11/
devayāntír	_Y	X1	//11
áriḥ	_#	XI1	//11
agnír	_g	XI1	11/
śaviṣṭhā	_tb	I1	/11
iṣáyanta		I1	
evágnir	_g	XI1	^{ea}
gótamebhir	_V	X1	/11
víprebhir	_V	X1	^{ea}
astoṣṭa	_t	I1	
eṣu		I1	11/
puṣṭim	_t	I1	11/
jōsam		I1	
vícaraṣaṇe		I4	/8
dyumnaír	_V	X1	8/
dyumnaír	_V	X1	8/
dyumnaír	_V	X1	8/
dāsyūñr	_V	X3	8/
avadhūnuṣé		I1	/8
dyumnaír	_V	X1	8/
dyumnaír	_V	X1	8/
visáre		V2	/11
'hir	_g	XI1	11/
dhúnir	_V	X1	^{ea}
uśāso		I1	
yāśasvatír	_V	X1	^{ea}
suparñā	V _(R) -	VII2	11/
évaiḥ	_k	XI3	//11
kṛṣṇó	_n	I1	11/
vṛṣabhó		I1	
śivábhir	_N	X1	11/

smáyamānābhir	_V	X1	/11
pathíbhī	_r	X2	/11
rájiṣṭhaiḥ	_tb	I1	/11
rájiṣṭhaiḥ	_#	XI1	//11
vāsuṣ	_k	X7	/8
kavír	_V	X1	//8
agnír	_V	X1	8/
iḷényo		I2	8/
kṣapó	*k ^u _	I6	8/
vástor	_V	X1	/8
utóśasaḥ (uśasaḥ)		I1	/8
rakṣāso	OAv. rašab-	I6	
ūtíbhīr	_g	XI1	//8
dhīṣú		I1	/8
duṣṭáram		X6	/8
sucetúnā	V _(R) -	VII2	/8
viśváyupoṣasam		I1	/8
mārdikáṃ		I2	8/
tigmásociṣe		I1	/8
sumnayúr	_g	XI1	/8
padīṣṭā	_t	I1	/8
sahasrákṣó	PE *k ^u _	I6	/8
vícaraṣaṇir		I4	/8
vícaraṣaṇir	_V	X1	//8
rākṣāṃsi	OAv. rašab-	I6	8/
sóma	V _(R) -	VII2	8/
śaviṣṭha	_tb	I1	8/
nīḥ	_ś	XI4	8/
svarájyam	V _(R) -	VII2	8/
vīṣā		I1	/8
nír	_V	X1	/8
svarájyam	V _(R) -	VII2	/8
dhṛṣṇuhí	_n	I1	/8
svarájyam	V _(R) -	VII2	8/
nír	_V	X1	8/
nír	_d	XI1	/8
marútvatír	_V	X1	/8
svarájyam	V _(R) -	VII2	8/
hīlītāḥ		I2	/8
svarájyam	V _(R) -	VII2	8/
sānau	V _(R) -	VII2	8/
svarájyam	V _(R) -	VII2	8/
māyáyavadhír	_V	X1	//8
svarájyam	V _(R) -	VII2	8/
bāhvós	_t	XI2	8/
svarájyam	V _(R) -	VII2	8/
ṣṭobhata	pári	V1	8/
viṃśatīḥ	_#	XI1	//8
anonavur	_V	X1	//8
svarájyam	V _(R) -	VII2	8/
táviṣim		I1	/8
nír	_V	X1	8/
paúṃsyam		I1a	/8
svarájyam	V _(R) -	VII2	8/
ávadhír	_V	X1	//8
svarájyam	V _(R) -	VII2	8/
sahásrabhṛṣṭir	_V	X1	/8
svarájyam	V _(R) -	VII2	8/

svarājyam	V _(R) -	VII2	8/
abhiṣṭané		V1	8/
svarājyam	V _(R) -	VII2	8/
dadhur	_V	X1	//8
svarājyam	V _(R) -	VII2	8/
mānuṣ	_p	X7	/8
svarājyam	V _(R) -	VII2	8/
ñḅbhiḥ	_#	X11	//8
ājiṣu		I1	/8
sá	V _(R) -	VII2	8//
vājeṣu		I1	8/
'viṣat		I1	/8
parādadiḥ	_#	X11	//8
śikṣasi	*k_	I6	/8
dhṛṣṇāve	_n	I1	8/
yukṣvā	*g_	I6	8/
anuṣvadhām		VI4	/8
ṛṣvā		I1	8/
upākāyor	_N	X1	//8
hāstayor	_Y	X1	8/
janiṣyaté		I1	/8
vavakṣitha	*g_	I6	/8
dāśúṣe		I1	/8
śikṣatu	*k_	I6	/8
bhakṣiyā	*g_	I6	8/
dadír	_Y	X1	//8
ṛjukrátuḥ	_#	X11	//8
sácā	V _(R) -	VII2	/8
puṣyanti		I1	8/
ádāśuṣāṃ		I1	/8
téṣāṃ		I1	8/
ṣú	V _(R) -(<i>úpo,</i> <i>úpa u</i>)	VIII1	8/
ákṣann	PE *g ^(u) b_	I6	8/
adhūṣata		I1	/8
ástoṣata		I1	8/
náviṣṭhayā	_tb	I1	8/
susamdíṣāṃ		VII1	8/
vandiṣimáhi		I1	/8
vīṣāṇāṃ	_n	I1	/8
tiṣṭhāti	_tb	I1	8/
dákṣiṇa	*k'_	I6	8/
dadhiṣé		I1	/12
gābhastyoḥ	_#	X11	//12
amandiṣuḥ		I1	/12
amandiṣuḥ	_#	X11	//12
pūṣaṇvān		I1	12/
gōṣu		I1	/12
suprāvír	_V	X1	/12
tāvotíbhīḥ	_#	X11	//12
pṛṇakṣi	PE *k_	I6	12/
devír	_V	X1	12/
prācaír	_d	XII1	12/
joṣayante		I1	12/
dvāyor	_V	X1	12/
pūṣyati		I1	/12
śaktír	_Y	X1	12/
sukṛtyāyā	V _(R) -	VII2	/12
paṇéh	_s	XI4	12/

yajñáir	_V	X1	12/
barhír	_Y	X1	/12
āghóṣate		I1	/12
kārúr	_V	X1	/12
abhipitvéṣu		I1	/12
sóma	V _(R) -	VII2	8/
śáviṣṭha	_tb	I1	8/
dhṛṣṇav	_n	I1	8/
raśmíbhīḥ	_#	X11	//8
'pratidhṛṣṭaśavasam	_t	I1	8/
ṛṣínām		I1	8/
stutír	_V	X1	/8
mānuṣāṇām		I1	/8
tiṣṭha	_tb	I1	8/
iyéṣṭham	_tb	I1	8/
amatsur	_V	X1	/8
iyéṣṭham	_tb	I1	8/
nákīṣ	_tv	X6	8-/
nákīṣ	_tv	X6	8/
nákīḥ	_s	XI4	8/
dāśúṣe		I1	/8
ápratiṣkuta		V1	/8
kṣúmpam	PE	I6	8/
svādór	_V	X1	8/
viṣūvátó		I1	/8
sayāvarír	_Y	X1	//8
vīṣṇā	_n	I1	8/
vāsvír	_V	X1	8/
svarājyam	V _(R) -	VII2	8/
sáyakaṃ	V _(R) -	VII2	/8
vāsvír	_V	X1	8/
svarājyam	V _(R) -	VII2	8/
vāsvír	_V	X1	8/
svarājyam	V _(R) -	VII2	8/
asthábhir	_Y	X1	//8
ápratiṣkutaḥ		V1	/8
navatír	_N	X1	/8
párvateṣv		I1	8/
gór	_V	X1	/8
durhṛṇāyūn	_b	XII1	/11
āsánniṣūn		I1	11/
eṣām		I1	11/
īṣate		I1	11/
sántam	V _(R) -	VII2	11/
īṭte		I2	11/
ṛtúbhir	_db	XII1	;
dhruvébhīḥ	_#	X11	//11-
śamsiṣo		I1	/8
śáviṣṭha	_tb	I1	8/
marditá		I2	/12
mānuṣa		I1	/12
carṣaṇibhya		I4	/8
vidátheṣu		I1	/12
ghṛṣvayah		I1	/12
uksitáso	*g_	I6	12/
sádaḥ	V _(R) -	VII2	/12
añjibhis	_t	XII2	//12
tanúṣu		I1	12/
eṣām		I1	12/

súmakhāsa	V _(R) -	VII2	^{la}
ṛṣṭībhiḥ	-t	II	/12
ṛṣṭībhiḥ	-p	XI3	//12
rātheṣv		II	/12
vṛṣavṛātāsaḥ		II	12/
pṛṣatīr		II	
pṛṣatīr	-V	X1	/12
rātheṣu		II	11/
pṛṣatīr		II	
pṛṣatīr	-V	X1	/11
utāruṣāsya		II	11/
syanti	vī	V1	
cārmevodābhir	-Y	X1	^{la}
sāptayo	V _(R) -	VII2	^{la}
raghuṣyādo		VII	/12
bāhúbhiḥ	-#	X11	//12
barhír	-V	X1	^{la}
tasthúr	-V	X1	^{la}
sádaḥ	V _(R) -	VII2	/12
vīṣnur	-Y	X1	12/
vṛṣaṇam		II	
barhīśi		II	/12
tveṣāsamdr̥ṣo		II	
nír	-V	X1	
bibhidur	-Y	X1	/12
sómasya	V _(R) -	VII2	12/
ṛṣṇáje	-n	II	/12
dhāmabhiḥ	-#	X11	//12
dāsúṣe		II	
vṛṣaṇaḥ		II	
yajñair	-Y	X1	8/
átakṣata	PE *k' _	I6	/8
barhīśi		II	/8
sutáḥ	V _(R) -	VII2	8//
dívistīṣu	-t	II	/8
dívistīṣu		II	/8
śroṣantv		II	8/
carṣaṇír		I4	/8
carṣaṇír	-V	X1	/8
sūram	V _(R) -	VII2	8//a
sasrúṣír		II	/8
sasrúṣír	-V	X1	/8
īṣaḥ		II	/8
pūrvíbhír	-b	XII	8/
śarádbhir	-N	X1	8/
ávobhís	-c	X9	8/
carṣaṇínám		I4	/8
pārṣatha		I4	/8
āvīṣ	-k	X7	8/
rákṣaḥ	OAv. <i>raṣab-</i>	I6	/8
jyótiṣ	-k	X7	8/
prátvakṣasaḥ	PE Av. -xš	I6	12/
ṛjīṣṇaḥ		II	/12
júṣṭatamāso	-t	II	12/
añjībhir	-Y	X1	//12
usrá		III1	
stībhiḥ	-#	X11	//12
upahvaréṣu		II	12/

rātheṣv		II	/12
ukṣatā	PE *g _	I6	12/
praiśām (eśām)		II	12/
ājmeṣu		II	12/
bhūmir	-Y	X1	12/
yāmeṣu		II	12/
krīlāyo		I2	12/
bhrājadṛṣṭayaḥ	-t	II	/12
svasṛt	V _(R) -	VII2	12/
pṛṣadaśvo		II	
táviṣībhir		II	
táviṣībhir	-V	X1	/12
satyá	V _(R) -	VII2	12/
vṛṣā		II	/12
pitúḥ	-p	XI3	12/
sómasya	V _(R) -	VII2	12//
cákṣasā	*k' _	I6	/12
bhānúbhiḥ	-s	XI4	;
mimikṣire	PE *k' _	I6	/12
raśmībhis	-t	XI2	^{ea}
īkvabhiḥ	-s	XI4	/12
īśmīno		II	
vidyúnmadbhir	-N	X1	^{la}
svarkaí	-r	X2	/11
rāthebhir	-Y	X1	12+//
ṛṣṭimádbhir	-t	II	
ṛṣṭimádbhir	-V	X1	/12+
áśvaparnaiḥ	-#	X11	//12+
vārṣiṣṭhayā		I4	8/
vārṣiṣṭhayā	-tb	II	8/
īṣá		II	/8
ruṇébhír	-V	X1	^{la}
piśāngaiḥ	-ś	XI4	//11
rathatúrbbhir	-V	X1	/11
ásvaiḥ	-#	X11	//11
tanúṣu		II	/11
váśír	-N	X1	//11
yuṣmábhyam		II	11-/
águr	-V	X1	//11
arkaír	-V	X1	//11
sasvár	V _(R) -	VII2	11//
eśá		II	11/
ṣṭobhati	<i>prāti</i>	V1	11/
svadhám	V _(R) -	VII2	8/
rakṣitáro	*k _	I6	
sumatír	-V	X1	/12
rátír	-V	X1	^{la}
áyuḥ	-p	XI3	^{la}
dákṣam	PE Av. xš	I6	/12
bheṣajám		II	/12
dyaúḥ	-#	X11	//11
dhiṣṇyā	-n	II	/12
tasthúṣas		II	/12
pūṣá		II	12/
rakṣitá	*k _	I6	12/
pāyúr	-V	X1	^{la}
pūṣá		II	
tárkṣyo	PE	I6	
áriṣṭanemiḥ		IIr	/11

árisťanemiĥ	_s	XI4	//11
bĥhaspátir	_d	XI1	/11
pĥśadaśvā		II	12/
vidátheṣu		II	/12
súracakṣaso	*k'_	I6	/12
kárñebhiĥ	_ś	XI4	l ^a
paśyemākṣábhīr (akṣábhīr)	PE *k''_	I6	
sthiraír	_V	X1	11/
áñgais	_t	XI2	l ^{ea}
tuṣṭuvāmsas	_t	II	
tanúbhih	_Y	X1	//11
áyuĥ	_#	X11	//11
rīriśatáyur (rīriśata)		II	
rīriśatáyur (áyur)	_g	XI1	/11
gántoĥ	_#	X11	//11
áditir	_d	XI1	11/
dyaúr	_V	X1	l ^{ea}
áditir	_V	X1	;
antárikṣam	PE *k''_	I6	/11
áditir	_N	X1	11/
áditih	_p	XI3	;
áditir	_j	XI1	11/
áditir	_j	XI1	/11
devaiĥ	_s	XI4	/8
sajóśāĥ		II	/8
máhobhiĥ	_#	X11	//8
raṁṣante	*k'_	I6	8/
dvíśāĥ		II	/8
pūśā		II	8/
pūśan		II	8/
víṣṇav	_ñ	II	8/
síndhavaĥ	V _(R) -	VII2	/8
mádhvīr	_N	X1	8/
óśadhīĥ		II	/8
óśadhīĥ	_#	X11	//8
utóśāso (uśāso)		II	/8
dyaúr	_V	X1	8/
vánaspátir	_N	X1	//8
súryaĥ	V _(R) -	VII2	/8
mádhvīr	_g	XI1	8/
bĥhaspátih	_ś	XI4	//8
víṣṇur	_n	II	8/
víṣṇur	_V	X1	/8
maníśā		II	/11
rájisťham	_tb	II	11/
neśi		II	/11
devéśu		II	11/
krátubhiĥ	_s	XI4	;
sukrátur	_bb	XI1	/11
bhūs	_t	XI2	//11
dákṣaiĥ	PE Av. xś	I6	11/
dákṣaiĥ	_s	XI4	l ^{ea}
sudákṣo	PE Av. xś	I6	
víśā		II	11/
vṣatvébhīr		II	
vṣatvébhīr	_N	X1	/11
dyumnébhīr	_d	XI1	11/

nrćaksāĥ	*k'_	I6	/11
śúcis	_tv	X6	11-/
dakṣáyyo	PE Av. xś	I6	11/
soma	V _(R) -	VII2	/11
párvateṣv		II	11/
óśadhīṣv		II	
óśadhīṣv		II	/11
tébhīr	_N	X1	11/
vísvaiĥ	_s	XI4	l ^a
áheĥan		I2	/11
sátpatis	V _(R) -	VII2	/8
sátpatis	_tv	XI2	//8
krátuĥ	_#	X11	//8
vánaspátih	_#	X11	//8
dákṣam	PE Av. xś	I6	8/
rákṣā	*k'_	I6	8/
riśyet		II	8/
dáśúśe		II	/8
tábhīr	_N	X1	8/
jujuśāñá		II	8/
sóma	V _(R) -	VII2	8//a
gīrbhīs	_tv	X6	8/
sumṛlīkó		I2	8/
puṣťivárdhanaĥ	_t	II	8/
yávaseṣv		II	/8
dákṣaĥ	PE Av. xś	I6	8/
kavíĥ	_#	X11	//8
uruśyā		II	8/
abhíśasteh	_s	XI4	//8
víṣṇyam	_n	II	/8
víśvebhīr	_V	X1	/8
aṁśúbhiĥ	_#	X11	//8
sám	V _(R) -	VII2	
víṣṇyāny	_ñ	II	11/
abhimátisáhaĥ		VII1	/11
dhiśva		II	/11
haviśā		II	/11
paribhūr	_V	X1	;
sādanyam	V _(R) -	VII2	11//a
svarśám		VI5	11/
bhareśujám		II	11/
óśadhīĥ		II	
óśadhīĥ	_s	XI4	;
ántárikṣam	PE *k''_	I6	/11
iyótisā		II	11/
íśiśe		II	
gáviṣťau	_t	II	/11
uśásāĥ		II	
niśkrñvāñá		X7	12/
dhṛṣṇávaĥ	_n	II	/12
'ruśír		II	
'ruśír	_Y	X1	
áruśír		II	
áruśír	_g	XI1	
ayukṣata	*g'_	I6	/12
uśāso		II	12/
áruśír		II	/12
áruśír	_V	X1	/12

aśísrayuḥ	_#	X11	//12
nārīr	_V	X1	^{la}
viṣṭībhīḥ	_t	II	/12
viṣṭībhīḥ	_s	XI4	//12
īṣaṃ		II	12/
vāhantīḥ	_s	XI4	^{la}
sudānave	V _(R) -	VII2	/12
ṅtūr	_V	X1	/12
vākṣa	PE	I6	
usrēva (usrā)		III1	
jyótir	_Y	X1	12/
ùśā		II	/12
tiṣṭhate	_tb	II	11/
vidátheṣv		II	/11
átāriṣma		II	11/
_uśā		II	11/
suprātīkā	V _(R) -	VII2	11//
gótamebhīḥ	_#	X11	//11
úṣo		II	11/
úṣas		II	11/
bhūvanābhicākṣyā (abhicākṣya)	*k'_	I6	/11
cākṣur	*k'_	I6	11/
cākṣur	_V	X1	^{la}
manāyóḥ	_#	X11	//11
kṛtnúr	_Y	X1	^{la}
āyuh	_#	X11	//11
manuṣyā		II	
yóṣā		II	11/
cākṣasā	*k'_	I6	
síndhur	_N	X1	11/
kṣóda	PE *k ^(u) _	I6	11/
sūryasya	V _(R) -	VII2	11//
raśmībhir	_d	XII	/11
úṣas		II	8/
úṣo		II	8/
yukṣvā	*g_	I6	8/
uṣaḥ		II	/8
vartūr	_V	X1	8/
jyótir	_j	XII	8/
cakrāthuḥ	_#	X11	//8
uṣarbūdho		II	12/
sómapítaye	V _(R) -	VII2	/12
ágnīṣomāv		VII	8/
vṛṣaṇā		II	/8
sūktāni	V _(R) -	VII2	8/
dāśúṣe		II	/8
ágnīṣomā		VII	8/
póṣaṃ		II	8/
ágnīṣomā		VII	8/
dhaviṣkṛtim (haviṣkṛtim)		X7	/8
áyur	_Y	X1	8/
ágnīṣomā		VII	11/
ámuṣṇitam	_ṇ	II	11/
bṛṣayasya		IIb	
śéśó		II	/11
jyótir	_V	X1	
agnís	_c	X9	11/

síndhūṃr	_V	X3	^{ea}
abhísaster	_V	X1	/11
ágnīṣomāv		VII	11/
ádreḥ	_#	X11	//11
ágnīṣomā		VII	11/
cakrathur	_V	X1	/11
ágnīṣomā		VII	11/
haviṣaḥ		II	
vṛṣaṇā		II	
juṣéthām		II	/11
yóḥ	_#	X11	//11
agnísómā		VII	11/
haviṣā		II	/11
rakṣatam	*k'_	I6	
ágnīṣomā		VII	8/
babhūvathuḥ	_#	X11	//8
ágnīṣomāv		VII	8/
ágnīṣomāv		VII	8/
juṣoṣatam		II	/8
ágnīṣomā		VII	11/
usríyā		III1	
śruṣṭimántam	_t	II	/11
maníṣáyā		II	/12
prámatir	_V	X1	;
sakhyé	V _(R) -	VII2	12/
riṣāmā		II	
sá	V _(R) -	VII2	/12
suvíryam	V _(R) -	VII2	/12
aṃhatír	_V	X1	//12
sakhyé	V _(R) -	VII2	12/
riṣāmā		II	
havír	_V	X1	
sakhyé	V _(R) -	VII2	12/
riṣāmā		II	
havíṃṣi		II	/12
sakhyé	V _(R) -	VII2	12/
riṣāmā		II	
cátuṣpad		X7	/12
aktúbhīḥ	_#	X11	//12
uśáso		II	
sakhyé	V _(R) -	VII2	12/
riṣāmā		II	
adhvaryúr	_V	X1	^{ea}
janúṣā		II	/12
puṣyasy		II	/12
sakhyé	V _(R) -	VII2	12/
riṣāmā		II	
sakhyé	V _(R) -	VII2	12/
riṣāmā		II	
sunvató	V _(R) -	VII2	;
dūḍhyāḥ		X4	/12
puṣyatā		II	/12
sakhyé	V _(R) -	VII2	12/
riṣāmā		II	
vadhair	_d	X11	12/
duḥśáṃsāḥ	_ś	XI4	12/
dūḍhyò		X4	/12
sugám	V _(R) -	VII2	/12
sakhyé	V _(R) -	VII2	12/

rišāmā		I1	
arušā		I1	
vṛṣabhāsyeva		I1	
sakhyé	V _(R) -	VII2	12/
rišāmā		I1	
bibhyuḥ	-p	XI3	/12
sakhyé	V _(R) -	VII2	12/
rišāmā		I1	
hēlo		I2	/12
mṛlā		I2	12/
ešām		I1	/12
sakhyé	V _(R) -	VII2	12/
rišāmā		I1	
vásur	-Y	X1	12/
cārun	-V	X1	/12
sakhyé	V _(R) -	VII2	12/
rišāmā		I1	
sómāhuto	V _(R) -	VII2	12//
mṛlayáttamaḥ		I2	/12
dāsúśé		I1	/12
sakhyé	V _(R) -	VII2	12/
rišāmā		I1	
sarvátātā	V _(R) -	VII2	/11
syāma	V _(R) -	VII2	/11
saubhagatvásyā	V _(R) -	VII2	^{ea}
āyuh	-p	XI3	^{la}
áditih	-s	XI4	11/
síndhuḥ	-p	XI3	^{la}
dyaúḥ	-#	X11	//11
hárir	-V	X1	11/
svadhāvān	V _(R) -	VII2	/11
suvárcāḥ	V _(R) -	VII2	/11
jāneṣu		I1	/11
šim	V _(R) -(pári)	VII1	/11
bhūšanty		I1	/11
anuštú		V1	/11
māṭṭīr	-j	XI1	^{ea}
svadhābhiḥ	-#	X11	//11
kavír	-N	X1	^{ea}
nís	-c	X9	
svadhāvān	V _(R) -	VII2	/11
āvīṣṭyo	-t	I1	11/
cārun	-V	X1	/11
joṣayete		I1	/11
joṣayete		I1	
tasthur	-V	X1	/11
évaiḥ	-#	X11	//11
dákṣāṇām	PE Av. -xš	I6	11/
dákṣapatir	PE Av. -xš	I6	
dákṣapatir	-b	XI1	/11
dakṣiṇató	PE Av. -xš	I6	
havírbhiḥ		II6	/11
havírbhiḥ	-#	X11	//11
savitéva	V _(R) -	VII2	^{la}
sícau	V _(R) -	VII2	11/
simásmān	V _(R) -	VII2	/11
tveṣām		I1	11/
góbhir	-V	X1	/11

adbhiḥ	-#	X11	//11
kavír	-b	XI1	11/
dhīḥ	-s	XI4	//11
sámitir	-b	XI1	/11
mahiśāsya		I1	/11
viśvebhir	-V	X1	11/
sváyaśobhir	V _(R) -	VII2	^{la}
sváyaśobhir	-V	X1	/11
'dabdhebhiḥ	-p	XI3	^{ea}
pāyúbhiḥ	-p	XI3	;
śukraír	-V	X1	11/
ūrmíbhír	-V	X1	^{la}
nakṣati	*k' _	I6	/11
jaṭháreṣu		I1	/11
prasúṣu		I1	/11
samídhā	V _(R) -	VII2	^{la}
áditih	-s	XI4	11/
síndhuḥ	-p	XI3	^{la}
dyaúḥ	-#	X11	//11
dhiśāṇā		I1	
kavyátāyór	-V	X1	//11
cákṣasā	*k' _	I6	
īlata		I2	11/
árír	-V	X1	^{ea}
puruvárapuṣtir	-t	I1	/11
puruvárapuṣtir	-Y	X1	//11
ródasyor	-d	XI1	//11
náktośāsā		I1	11/
ketúr	-N	X1	^{la}
véh	-#	X11	//11
rákṣamāṇāsa	*k _	I6	
bhúrér	-d	XI1	//11
īṣam		I1	/11
āyuh	-#	X11	//11
samídhā	V _(R) -	VII2	^{la}
áditih	-s	XI4	11/
síndhuḥ	-p	XI3	^{la}
dyaúḥ	-#	X11	//11
bhándiṣṭha	-tb	I1	8/
ešām		I1	/8
agnéh	-s	XI4	8/
paribhúr	-V	X1	/8
dvīšo		I1	8/
paršā		I4	8/
syāma	V _(R) -	VII2	/11
abhiśrīḥ	-#	X11	//11
caṣṭe	*k' _t	I7	/11
súriyeṇa	V _(R) -	VII2	/11
agníḥ	-p	XI3	/11
ošadhír		I1	
ošadhír	-V	X1	;
agníḥ	-s	XI4	//11
rišáh		I1	
áditih	-s	XI4	11/
síndhuḥ	-p	XI3	^{la}
dyaúḥ	-#	X11	//11
sunavāma	V _(R) -	VII2	^{la}
paršad		I4	11/
durgāṇi	-g	XI1	

duritáti (duritá)	_V	X1	
agníḥ	_#	X11	//11
vṛṣā		II	11/
vṛṣṇyebhiḥ	_n	II	
vṛṣṇyebhiḥ	_s	XI4	/11
samrāṭ	*g'_	XI6	//11
bhāreṣu		II	/11
śúṣmo		II	/11
vṛṣantamaḥ		II	/11
sákhībhiḥ	_s	XI4	;
svébhīr	_V	X1	/11
évair	_N	X1	//11
tarāddveṣāḥ		II	11/
sāsahīḥ	_p	XI3	;
paúṃsyebhir		IIa	/11
paúṃsyebhir	_N	X1	//11
āngirobhīr	_V	X1	l ^a
vṛṣā		II	11/
vṛṣābhiḥ		II	11/
vṛṣābhiḥ	_s	XI4	l ^a
sákhībhiḥ	_s	XI4	/11
ḡgmībhīr	_V	X1	11/
gātúbhir	_j	XI1	/11
iyéṣṭho	_tb	II	/11
sūnúbhir	_N	X1	l ^{ea}
rudrébhīr	_V	X1	/11
nr̥ṣāhye		VII	11/
sānīlebhiḥ		II	11/
sānīlebhiḥ	_ś	XI4	l ^{ea}
manyumīḥ	_s	XI4	l ^{ea}
_asmākebhīr	_N	X1	l ^{ea}
nṛ̥bhiḥ	_s	XI4	
sátpatiḥ	_p	XI3	;
utsavéṣu		II	/11
iyótir	_Y	X1	/11
dakṣiṇé	*k'_	I6	11/
sāṃgībhītā	V _(R) -	VII2	^{ea} l
sá	V _(R) -	VII2	11//a
grāmebhiḥ	_s	XI4	l ^{ea}
rāthebhīr	_Y	X1	//11
vīsvābhiḥ	_k	XI3	l ^a
kṛṣṭībhir	_t	II	
kṛṣṭībhir	_N	X1	/11
paúṃsyebhir		IIa	11/
paúṃsyebhir	_V	X1	l ^a
abhibhūr	_V	X1	/11
ásastīr	_N	X1	//11
jāmībhīr	_Y	X1	l ^{ea}
mīllhé		II	/11
jāmībhīr	_Y	X1	l ^{ea}
évaiḥ	_#	X11	//11
jeṣé		II	/11
camrīṣó		II	11/
svarṣā		VI5	/11
tveṣó		II	11/
sanāyas	V _(R) -	VII2	^{ea} l
pāriṣat		II	11/
krátubhir	_N	X1	;
āpūḥ	_#	X11	//11

tvákṣasā	PE Av. -xš	I6	
sumádamśur	_l	X1	/11
lalámír	_d	XII	//11
vṛṣṇvantam		II	11/
dhūrśú		I4	/11
nāhuṣīṣu		II	/11
nāhuṣīṣu		II	/11
vikṣú	*k'_	I6	/11
vṛṣṇa	_n	II	/11
vārṣāgirá		I4	11/
práṣṭībhir	_V	X1	;
ambarīṣaḥ		II	/11
chímīyūmś	_c	X9	l ^{ea}
évair	_b	XI1	//11
sákhībhiḥ	_ś	XI4	;
śvitnyébhiḥ	_s	XI4	//11
áditiḥ	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	X11	//11
kṛṣṇāgarbhā	_n	II	12/
nirāhann	_V	X1	
vṛṣṇam	_n	II	
vājradaḥṣiṇam	*k'_	I6	/12
jāhṛṣānēna		II	
śúṣṇam	_n	II	12/
aśúṣam		II	/12
paúṃsyam		IIa	/12
gópātir	_Y	X1	/12
sthīrāḥ	V _(R) -	VII2	/12
vīlós		II	12/
vīlós	_c	X9	12/
pātīr	_Y	X1	//12
dāsyūm̄r	_V	X3	l ^a
śúrebhir	_b	XI1	l ^{ea}
bhīrúbhir	_Y	X1	//12
dhāvadbhir	_b	XI1	l ^{ea}
jīgyúbhiḥ	_#	X11	//12
saṃdadhūr	<i>bbūvanābhī, abbī</i>	V1y	/12
saṃdadhūr	_N	X1	//12
vīcakṣaṇó	*k'_	I6	/12
rudrébhīr	_Y	X1	12/
yóṣā		II	12/
manīṣā		II	12/
sadhāsthe	V _(R) -	VII2	/11
havis	_c	X9	l ^{ea}
suṣumā		II	
sudakṣa	PE Av. xš	I6	/11
havis	_c	X9	l ^{ea}
marúdbhir	_V	X1	//11
barhīṣi		II	
hāribhir	_Y	X1	;
śyasva	vī	V1	11/
śṛjasva	vī	V2	
juṣasva		II	/11
áditiḥ	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	X11	//11

dhiṣāṇā		I1	
vāpuḥ	_#	X11	//12
sūryācandramāsābhic ākṣe (sūryācandramāsā)	V _(R) -	VII2	12-/
sūryācandramāsābhic ākṣe (abhicākṣe)	*k'_	I6	/12-
puruṣtuta		VII1	/12
vīṣṇyā	_n	I1	/12
tiṣṭha	_tb	I1	/12
āmitakratuḥ	_s	XI4	/12
chatāmūtiḥ	_kb	XI3	/12
siṣāsavaḥ	V _(R) -	VII2	/12
siṣāsavaḥ		I1	/12
krṣṭīṣu	_t	I1	/12
krṣṭīṣu		I1	/12
dhiṣāṇā		I1	
titviṣe		I1	/12
triviṣṭidhātu	_t	I1	12/
tisrō		III1	12/
bhūmīr	_N	X1	1 ^{ea}
vavakṣitha_	*g_	I6	/12
_aśatrūr	_V	X1	12/
janūṣā		I1	/12
devēṣu		I1	12/
sāsahīḥ	_#	X11	//12
_ārbheṣv		I1	12/
sāṃ	V _(R) -	VII2	/12
hāvaneṣu		I1	/12
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	1 ^{la}
dyaūḥ	_#	X11	//11
parācaīr	_V	X1	//11
ketūḥ	_#	X11	//11
nīr	_V	X1	
śācībhīḥ	_#	X11	//11
dāśīḥ	_#	X11	//11
ūcūṣe		I1	11/
mānuṣemā (mānuṣā)		I1	
sūnūḥ	_ś	XI4	1 ^{ea}
puṣṭām	_t	I1	/11
ōśadhīḥ		I1	11/
ōśadhīḥ	_s	XI4	1 ^{ea}
vṛṣabhāya		I1	
vīṣṇe	_n	I1	/11
satyāśuṣmāya		I1	11/
pātnīr	_b	X11	1 ^{la}
hṛṣītām		I1	
śūṣṇam	_n	I1	11/
yadāvadhīr	_Y	X1	1 ^{ea}
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	1 ^{la}
dyaūḥ	_#	X11	//11
yōniṣ	_t	X6	11/
niṣāde		V1	
śīda	nī	V1	11-/
doṣā		I1	11/
vāstor	_Y	X1	1 ^{ea}
gur	_N	X1	//11

vakṣan	*g' ^b _	I6	11/
kṣīreṇa	PE Ilr. *k_	I6	11/
yōṣe		I1	/11
syātām	V _(R) -	VII2	11/
	té		
nābhir	_V	X1	1 ^{la}
ūparasyāyōḥ (āyōḥ)	_p	XI3	//11
pūrvābhis	_t	XI2	1 ^{ea}
udābhir	_bb	XI1	/11
dāsyor	_V	X1	//11
niṣṣapī		X9	
niṣṣapī		V1	
sō	V _(R) -	VII2	/11
rīriṣo		I1	/11
vīṣā		I1	11/
kṣūdhyadbhyo	PE YAv. ṣu-	I6	11/
vadhīr	_V	X1	1 ^{ea}
moṣīḥ	_#	X11	//11
nīr	_bb	X11	/11
sahājānuṣāṇi		I1	/11
sōmakāmam	V _(R) -	VII2	1 ^{ea}
tvāhur	_V	X1	//11
vṛṣasva		I1	/11
vīṣṇyam	_n	I1	8/
ṣū	V _(R) -(mō, mā u)	VIII1	8/
triṣv		I1	8/
āhutir	_Y	X1	//8
cākṣanam	*k'_	I6	/8
dūdhyō		X4	/8
trṣṇājam	_n	I1	8/
sapātnīr	_V	X1	8/
mūṣo		I1	12/
saptā	V _(R) -	VII2	8/
nābhir	_V	X1	/8
pāncokṣāṇo (ukṣāṇo)	*k_	I6	/8
tasthūr	_N	X1	8/
vāvṛtur	_Y	X1	//8
sedhanti	V _(R) -	VII2	8/
yahvātīr	_V	X1	/8
arṣanti		I4	8/
sīndhavaḥ	V _(R) -	VII2	/8
devēṣv		I1	8/
manuṣvād		I1	/8
yakṣi	*g'_	I6	8/
vidúṣṭaro	_t	I1	/8
manuṣvād		I1	/8
vidúṣṭaraḥ	_t	I1	/8
agnīr	_b	X11	8/
suṣūdati		I1	/8
devēṣu		I1	/8
bīhaspātīḥ	_k	XI3	//8
tāṣṭeva (tāṣṭā)	PE *k'_t	I7	8/
enāṅgūṣeṇa (āṅgūṣeṇa)		I1	11/
ṣyāma	'bbī, abbi	V1	11/
sārvavirāḥ	V _(R) -	VII2	/11
āditiḥ	_s	XI4	11/

síndhuḥ	_ <i>p</i>	XI3	l ^a
dyaúḥ	_ <i>#</i>	XI1	//11
durgád	_ <i>g</i>	XI1	12/
níṣ	_ <i>p</i>	X7	/12
vṛtratúryeṣu		II	/12
durgád	_ <i>g</i>	XI1	12/
níṣ	_ <i>p</i>	X7	/12
durgád	_ <i>g</i>	XI1	12/
níṣ	_ <i>p</i>	X7	/12
pūśaṇam		II	
sumnaír	_ <i>V</i>	X1	/12
durgád	_ <i>g</i>	XI1	12/
níṣ	_ <i>p</i>	X7	/12
sádam	V _(R) -	VII2	^{ca}
yór	_ <i>Y</i>	X1	12/
mánurhitam	_ <i>b</i>	XI1	
durgád	_ <i>g</i>	XI1	12/
níṣ	_ <i>p</i>	X7	/12
ṣṣír		II	
ṣṣír	_ <i>V</i>	X1	;
durgád	_ <i>g</i>	XI1	12/
níṣ	_ <i>p</i>	X7	/12
devaír	_ <i>N</i>	X1	11/
áditir	_ <i>N</i>	X1	/11
áditih	_ <i>s</i>	XI4	11/
síndhuḥ	_ <i>p</i>	XI3	l ^a
dyaúḥ	_ <i>#</i>	XI1	//11
sumnám	V _(R) -	VII2	/11
mṛṣayántaḥ		I2	/11
sumatír	V _(R) -	VII2	l ^a
sumatír	_ <i>Y</i>	X1	/11
aṃhós	_ <i>c</i>	X9	11/
sámabhi	_ <i>st</i>	XI0	;
indriyaír	_ <i>N</i>	X1	l ^a
marúdbhir	_ <i>V</i>	X1	//11
ādityaír	_ <i>N</i>	X1	11/
áditih	_ <i>s</i>	XI4	;
agnís	_ <i>t</i>	XI2	//11
áditih	_ <i>s</i>	XI4	11/
síndhuḥ	_ <i>p</i>	XI3	l ^a
dyaúḥ	_ <i>#</i>	XI1	//11
cáṣte	* <i>k'</i> _t	I7	/11
sómo	V _(R) -	VII2	/11
sadhryān	V _(R) -	VII2	^{ca}
sadhryāncā	V _(R) -	VII2	^{ca}
niśadyā		V1	/11
vṛṣṇaḥ	_ <i>n</i>	II	11/
vṛṣṇā		II	
vṛṣethām		II	/11
sámiddheṣv		II	11/
agníṣv		II	
barhír	_ <i>V</i>	X1	
tistirāṇā		III3	/11
tīvrañḥ	_ <i>s</i>	XI4	11/
sómaiḥ	_ <i>p</i>	XI3	l ^{ca}
pāriṣiktebhir		V1	
pāriṣiktebhir	_ <i>V</i>	X1	/11
saumanaśāya	V _(R) -	VII2	^{ca}
cakráthur	_ <i>Y</i>	X1	;

vṛṣṇyāni	_ <i>n</i>	II	/11
sakhyā	V _(R) -	VII2	l ^a
tébbih	_ <i>s</i>	XI4	11/
ásurair	_ <i>N</i>	X1	;
vṛṣaṇāv		II	
yáduṣu		II	
turvášeṣu		II	/11
druhyúṣv		II	11/
ánuṣu		II	
pūrúṣu		II	/11
sthāḥ	V _(R) -	VII2	/11
vṛṣaṇāv		II	
vṛṣaṇāv		II	
vṛṣaṇāv		II	
ṣṭhó	V _(R) - (<i>divi</i>)	VII1	
párvateṣv		II	11/
óśadhīṣv		II	
óśadhīṣv		II	/11
vṛṣaṇāv		II	
vṛṣaṇāv		II	
áditih	_ <i>s</i>	XI4	11/
síndhuḥ	_ <i>p</i>	XI3	l ^a
dyaúḥ	_ <i>#</i>	XI1	//11
prámatir	_ <i>V</i>	X1	;
ataksam	PE * <i>k'</i> _	I6	/11
vijāmatur	_ <i>V</i>	X1	l ^{ca}
stómaḥ	V _(R) -	VII2	11/
raśmīṃr	_ <i>V</i>	X3	l ^a
śaktír	_ <i>V</i>	X1	l ^a
vṛṣaṇo		II	
dhiśāṇyā		II	
dhiśāṇā		II	
sómam	V _(R) -	VII2	11/
sunoti	V _(R) -	VII2	/11
barhiṣi		II	
carṣaṇi		I4	11/
carṣaṇibhyaḥ		I4	11/
prtanāhāveṣu		II	/11
śíkṣatam	* <i>k'</i> _	I6	
śácibhiḥ	_ <i>#</i>	XI1	//11
yébbih	_ <i>s</i>	XI4	11/
śíkṣatam	* <i>k'</i> _	I6	
bháreṣu		II	/11
áditih	_ <i>s</i>	XI4	11/
síndhuḥ	_ <i>p</i>	XI3	l ^a
dyaúḥ	_ <i>#</i>	XI1	//11
svádiṣṭhā	_ <i>tb</i>	II	12/
dhítír	_ <i>V</i>	X1	l ^a
savitúr	_ <i>d</i>	XI1	;
dāśúṣo		II	/12
bhákṣaṇam	* <i>g</i> _	I6	/12
cáturvayam	_ <i>Y</i>	X1	/12
viṣtví	_ <i>t</i>	II	12/
ānaśuḥ	_ <i>#</i>	XI1	//12
súracakṣasaḥ	* <i>k'</i> _	I6	/12
dhítúbhiḥ	_ <i>#</i>	XI1	//12
mamus	_ <i>t</i>	XI2	;
ámartyeṣu		II	11/
maníṣām		II	12-/

antárikṣasya	PE *k' _	I6	/12-
pitúr	_V	X1	;
ṛbhúr	_N	X1	11/
ṛbhúr	_N	X1	12/
vájebhir	_Y	X1	l ^a
vásubhir	_Y	X1	/12
vásur	_d	XI1	/12
dadíḥ	_#	XI1	//12
yuṣmákam		II	12/
tiṣṭhema	_tb	II	12/
pṛtsutír	_V	X1	/12
nís	_c	X9	12/
vájebhir	_N	X1	11/
avidḍhy		III1	/11
darṣi		I4	/11
áditih	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	XI1	//11
tákṣan	PE *k' _	I6	12/
tákṣan	PE *k' _	I6	12/
vṛṣaṇvasū		II	/12
tákṣan	PE *k' _	I6	12/
tákṣan	PE *k' _	I6	12/
takṣata	PE *k' _	I6	
clákṣāya	PE Av. -xṣ	I6	12/
iṣam		II	/12
takṣata	PE *k' _	I6	12/
sakṣānim	*g ^b _	I6	/12
sātāye	V _(R) -	VII2	l ^a
jiśé		II	/12
ṛbhúr	_bb	XI1	11/
sātīm	V _(R) -	VII2	/11
aviṣtu	_t	II	/11
áditih	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	XI1	//11
īle		I2	12/
iṣtāye	_t	II	/12
yābhir	_bb	XI1	12/
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yuvór	_d	XI1	12/
tasthur	_Y	X1	l ^a
yābhir	_db	XI1	12/
iṣtāye	_t	II	/12
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhir	_db	XI1	12/
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhiḥ	_p	XI3	12/
tūrśú		I4	12/
tarāṇir	_Y	X1	/12
vibhūṣati		II	/12
yābhis	_t	XI2	12/

trimántur	_V	X1	l ^a
vicakṣaṇás	*k' _	I6	/12
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhī	_r	X2	12/
yābhiḥ	_k	XI3	12/
sīśāsantam		II	
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhir	_V	X1	12/
yābhir	_V	X1	l ^a
avyathíbhīr	_j	XI1	/12
jījiváthuḥ	_#	XI1	//12
yābhiḥ	_k	XI3	12/
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhiḥ	_s	XI4	12/
suṣamsádam		VII	/12
yābhiḥ	_p	XI3	12/
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhiḥ	_s	XI4	12/
śácibhir	_Y	X1	l ^a
vṛṣaṇā		II	
cákṣasa	*k' _	I6	
yābhir	_Y	X1	/12
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhiḥ	_s	XI4	12/
vásiṣṭham	_tb	II	12/
yābhir	_V	X1	l ^a
yābhiḥ	_k	XI3	12/
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhir	_Y	X1	12/
sahásramiḥa		I2	12-/
yābhir	_Y	X1	12/
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhiḥ	_s	XI4	12/
kakṣívantam	PE *k' _	I6	12/
yābhir	_V	X1	/12
tābhir	_V	X1	12/
śú	V _(R) -(u)	VIII1	12/
ūtíbhīr	_V	X1	;
yābhī	_r	X2	12/
kṣódasodnáḥ	PE *k' (u) _	I6	
pipinváthur	_V	X1	//12
yābhī	_r	X2	l ^a
jiśé		II	/12
yābhis	_t	XI2	12/
usríyā		III1	

tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhíh	_s	XI4	12/
kşáitrapatyęşv		II	/12
yábhír	_Y	X1	12/
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhír	_N	X1	12/
yábhíh	_p	XI3	12/
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhír	_Y	X1	l ^{ea}
yábhír	_Y	X1	12/
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhír	_N	X1	12/
yábhír	_V	X1	/12
yábhíh	_p	XI3	12/
işáthuh		II	/12
işáthuh	_#	XI1	//12
yábhíh	_s	XI4	12/
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhíh	_p	XI3	12/
_agnír	_N	X1	12/
yábhíh	_s	XI4	12/
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhír	_V	X1	12/
niraṇyáthó	_V	X1	/12
yábhír	_N	X1	12/
işá		II	/12
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhíh	_p	XI3	12/
pátnír	_Y	X1	l ^{ea}
nyüháthur	_V	X1	//12
yábhír	_V	X1	l ^a
aruṇír	_V	X1	/12
ásikşatam	*k_	I6	/12
yábhíh	_s	XI4	12/
üháthuh	_s	XI4	/12
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhíh	_s	XI4	12/
dadásúşe		II	/12
yábhír	_V	X1	l ^{ea}
yábhír	_V	X1	/12
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/

ütíbhír	_V	X1	;
yábhíh	_k	XI3	12/
yábhír	_Y	X1	l ^{ea}
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhír	_N	X1	12/
goşuyúçham		II	l
ṇşáhye		VII	/12
yábhī	_r	X2	12/
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
yábhíh	_k	XI3	12/
yábhír	_db	XI1	12/
puruşántim		VII	/12
tábhír	_V	X1	12/
şú	V _(R) -(u)	VIII	12/
ütíbhír	_V	X1	;
vşaşā		II	l
manişám		II	/11
dyúbhír	_V	X1	11/
aktúbhíh	_p	XI3	l ^a
ářiştebhír		IIr	11/
ářiştebhír	_V	X1	l ^{ea}
saúbhagebhíh	_#	XI1	//11
áđitiḥ	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	XI1	//11
şréştham	_tb	II	11/
iyótişām		II	l
iyótír	_V	X1	/11
ajanişta	_t	II	/11
savitúḥ	_s	XI4	/11
uşáse		II	l
áraig	*k ^u _	XI2	//11
áraig	*k ^u _	XI2	11/
kşşā	_n	II	11/
svásror	_V	X1	/11
deváşişte	_t	II	/11
tasthatuḥ	_s	XI4	/11
náktoşásā		II	11/
uşá		II	11/
işáye	_t	II	l
vicákşā	*k'_	I6	/11
uşá		II	11/
işáye	_t	II	11/
vísadřśā		VII	11/
jīvitábhípracákşā (abhipracákşē)	*k'_	I6	/11
uşá		II	11/
eşá		II	11/
yuvatíḥ	_s	XI4	;
uşá		II	11/
uşá		II	11/
úşo		II	11/
cákşasā	*k'_	I6	l
mānuşān		II	11/

yakṣyamāṇāḥ	*g'_	I6	
devēsu		II	11/
caḅṣe		II	
vyūṣūr		II	11/
vyūṣūr	_Y	X1	l ^{ca}
jōṣam		II	
anyābhir	_V	X1	/11
īyūṣ	_t	X6	11/
uṣāsam		II	
asmābhir	_V	X1	11/
praticākṣiyābhūd (praticākṣyā)	*k'_	I6	/11
aparīṣu		II	/11
yāvayāddveṣā		II	11/
sumaṅgalīr	V _(R) -	VII2	11//a
sumaṅgalīr	_bb	XII	l ^{ca}
ihādyaṣaḥ (uṣaḥ)		II	11/
śrēṣṭhatamā	_tb	II	
purōṣā (uṣāḥ)		II	11/
svadhābhiḥ	V _(R) -	VII2	/11
svadhābhiḥ	_#	X11	//11
āñjibhir	_d	XII	l ^{ca}
krṣṇām	_n	II	11/
nirṇijam	_N	X1	
aruṇēbhir	_V	X1	/11
āsvair	_V	X1	//11
ōṣā (uṣā)		II	11/
pōṣyā		II	
īyūṣiṇām		II	11/
prathamōṣā (uṣāḥ)		II	/11
āsur	_N	X1	/11
jyōtir	_V	X1	/11
āraik	*k''_	X12	11/
sūryāya_	V _(R) -	VII2	/11
āyuh	_#	X11	//11
stāvāno	V _(R) -	VII2	11//
uṣāso		II	
vibhātīḥ	_#	X11	//11
āyur	_N	X1	l ^{ca}
gōmatīr	_V	X1	l ^{ca}
uṣāsaḥ		II	
dāśūṣe		II	
vāyōr	_V	X1	11/
āditer	_V	X1	/11
ketūr	_b	XII	l ^{ca}
uṣāso		II	
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	l ^{ca}
dyaūḥ	_#	X11	//11
matīḥ	_#	X11	//12
cātuṣpade		X7	/12
puṣṭām	_t	II	12/
mṛlā		I2	12/
yōs	_c	X9	l ^{ca}
mānur	_V	X1	;
prāṇītiṣu		II	/12
sumatīm	V _(R) -	VII2	ca
mīḍhvaḥ		I2	/12
_āriṣṭavīrā		IIr	12/

havīḥ	_#	X11	//12
tveṣām		II	12-/
hēlo		I2	/12
sumatīm	V _(R) -	VII2	12//
aruṣām		II	/12
tveṣām		II	12/
bheṣajā		II	
chardīr	_V	X1	
svādōḥ	_s	XI4	12/
mṛla		I2	/12-
ūkṣantam	*g'_	I6	12/
ukṣitām	*g'_	I6	/12
vadhīḥ	_p	XI3	l ^{ca}
rīriṣaḥ		II	/12
gōṣu		II	12/
āśveṣu		II	/12
rīriṣaḥ		II	/12
vadhīr	_b	XII	//12
havīṣmantaḥ		II	12/
stōmān	V _(R) -	VII2	12/
sumatīr	V _(R) -	VII2	ca
sumatīr	_N	X1	;
mṛlayāttamā_		I2	/12
pūruṣaghnām		II	/11
mṛlā		I2	11/
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	l ^{ca}
dyaūḥ	_#	X11	//11
cākṣur	*k'_	I6	11/
cākṣur	_N	X1	11/
vāruṇasyāgnēḥ (agnēḥ)	_#	X11	//11
antāriḅṣam	PE *k''_	I6	/11
tasthūṣās		II	/11
uṣāsam		II	
yōṣām		II	11/
prṣṭhām	_tb	II	/11
asthuḥ	_p	XI3	//11
sadyāḥ	V _(R) -	VII2	/11
kārtor	_Y	X1	l ^{ca}
simāsmāi	V _(R) -	VII2	/11
vāruṇasyābhicākṣe (abhicākṣe)	*k'_	I6	/11
sūryo	V _(R) -	VII2	11//
dyōr	_V	X1	/11
krṣṇām	_n	II	11/
nīr	_V	X1	11/
nīr	_V	X1	/11
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	l ^{ca}
dyaūḥ	_#	X11	//11
barhīr	_V	X1	
stōmāḥ	V _(R) -	VII2	11//
vīḷupātmabhir		I2	11/
vīḷupātmabhir	_V	X1	l ^{ca}
āśuhēmabhir	_Y	X1	/11
jūtībhiḥ	_ś	XI4	;
ūhathur	_N	X1	l ^{ca}
naubhīr	_V	X1	

ātmanvātībhir	_V	X1	//11
antarikṣaprūdbhir	PE *kʰ_	I6	11/
antarikṣaprūdbhir	_V	X1	
āpodakābhiḥ	_#	X11	//11
tisrāḥ		III1	11/
kṣāpas	*kʰ_	I6	11/
trīr	_V	X1	
āhātivrājadbhir	_N	X1	//11
ūhathuḥ	_p	XI3	/11
patamgāiḥ	_#	X11	//11
tribhī	_r	X2	11/
rāthaiḥ	_ś	XI4	ᶫᵃ
śatāpadbhiḥ	_s	XI4	/11
śāḷāsvaiḥ	*kʰ_	XI6	/11
śāḷāsvaiḥ	_#	X11	//11
samudrē	V _(R) _	VII2	/11
ūhāthur	_bb	XI1	;
dadāthuḥ	_ś	XI4	;
sādām	V _(R) _	VII2	ᵉᵃ
kakṣīvate	PE *kʰ_	I6	11/
vṛṣṇaḥ	_n	I1	/11
ṛbīse		IIb	11/
ninyathuḥ	_s	XI4	ᶫᵃ
cakrathur	_j	XI1	;
tṛṣyate		I1	
jujurūṣo		I1	11/
jahitāsyāyur	_d	XI1	/11
_abhiṣṭimān		V1	11/
ūpāthur	_Y	X1	;
āvīṣ	_k	X7	11/
tanyatūr	_N	X1	/11
vṛṣṭīm	_t	I1	/11
śīrṣṇā	_n	I4	11/
pūraṃdhiḥ	_#	X11	//11
chāsur	_V	X1	ᶫᵃ
vicākṣe	*kʰ_	I6	/11
vēr	_V	X1	
sārtave	V _(R) _	VII2	ᵉᵃ
meṣān		I1	11/
caḥsadānām	PE *kʰ_	I6	/11
akṣī	PE *kʰ_	I6	11/
vicākṣa	*kʰ_	I6	/11
bhiṣajāv		I1	
kārṣmevātiṣṭhad (kārṣma)		I4	11/
kārṣmevātiṣṭhad (atiṣṭhat)	_tb	I1	11/
hṛdbhiḥ	_s	XI4	//11
vartūr	_bb	XI1	//11
vṛṣabhās		I1	11/
āyuh	_s	XI4	//11
vājais	_t	XI2	//11
trīr	_V	X1	11/
pāriviṣṭam	_t	I1	11/
āhuṣām		I1	
sugēbhir	_N	X1	11/
ūhathū	_r	X2	/11
rājabhīḥ	_#	X11	//11

vāstor	_V	X1	ᶫᵃ
sahāsrā	V _(R) _	VII2	/11
nīr	_V	X1	11/
duchúnā		X9a	
vṛṣanāv		I1	
ārātīḥ	_#	X11	//11
cakrathuḥ	_p	XI3	;
śācībhir	_j	XI1	//11
staryām	V _(R) _	VII2	ᵉᵃ
pīpyathur	_g	XI1	/11
stuvatē	V _(R) _	VII2	ᵉᵃ
kṛṣṇiyāya	_n	I1	/11
śācībhiḥ	_#	X11	//11
viṣṇāpvām		V1/I1	11/
dadathur	_Y	X1	;
rātrīr	_V	X1	ᶫᵃ
ninyathuḥ	_s	XI4	ᶫᵃ
pātiḥ	_s	XI4	ᶫᵃ
āyur	_V	X1	//11
barhīṣmatī		I1	11-/
rātīr	_Y	X1	
gīr	_V	X1	//11-
iṣā		I1	11/
vājaiḥ	_#	X11	//11
vartūr	_V	X1	
ṛṣim		I1	11/
ṛbīsād		IIb	11/
dāsyor	_V	X1	ᶫᵃ
vṛṣanā		I1	
durévair	_V	X1	/11
durévair	_V	X1	//11
ṛṣim		I1	11/
vṛṣanā		I1	
sām	V _(R) _	VII2	11//a
dāmsobhir	_N	X1	//11
suṣupvāmsam		I1	11/
nīrṭter	_V	X1	
nīrṭter	_V	X1	/11
sūryam	V _(R) _	VII2	11//
ūpathur	_V	X1	ᶫᵃ
kakṣīvatā	PE *kʰ_	I6	11/
kṛṣṇiyāya	_n	I1	/11
viṣṇāpvām		V1/I1	11/
dadathur	_Y	X1	;
ghōṣāyai		I1	11/
pitṛśāde		VII1	
vṛṣanā		I1	
nārśadāya		I4	11/
ūhathur	_V	X1	;
brāhmāṅgūṣām (āṅgūṣām)		I1	11/
rōdasyoḥ	_#	X11	//11
iṣā		I1	11/
vidūṣe		I1	/11
sūnōr	_N	X1	11/
suṣṭutīm		VII1	
vṛṣanā		I1	
ūpathur	_d	XI1	ᶫᵃ
cakrathuḥ	_ś	XI4	/11

śácibhiḥ	_#	X11	//11
pūrvyébhir	_V	X1	/11
évaiḥ	_p	XI3	//11
nīḥ	_s	XI4	/11
vībhir	_V	X1	11/
ūhathur	_V	X1	l ^a
ḥrēbhir	_V	X1	/11
ásvaiḥ	_#	X11	//11
avyathír	_j	XI1	/11
nīṣ	_t	X6	11/
ūhathuḥ	_s	XI4	l ^a
vṛṣaṇā		11	l
jayúṣā		11	11/
yayathuḥ	_s	XI4	;
ádrer	_j	XI1	//11
viṣvāco		11	11/
viṣēṇa		11	/11
meṣān		11	11/
ākṣī́ (akṣī́)	PE *k ^u _	I6	11/
iyótir	_V	X1	11/
cakrathur	_Y	X1	/11
vicákṣe	*k'_	I6	/11
vṛkír	_V	X1	11/
vṛṣaṇā		11	l
caḥṣadāná	PE *k'_	I6	/11
meṣān		11	/11
ūtír	_V	X1	l ^a
mayobhūr	_V	X1	//11
dhiṣnyā	_n	11	l
púramdhir	_V	X1	//11
vṛṣaṇāv		11	l
ávobhiḥ	_#	X11	//11
viṣaktām		V1	/11
śácibhir	_Y	X1	l ^a
ūhathuḥ	_p	XI3	l ^{ca}
yóṣām		11	/11
_iṣam		11	11/
mānuṣāya		11	/11
iyótiś	_c	X9	l ^{ca}
cakrathur	_V	X1	;
apikakṣyam	*k'_	I6	/11
sumatím	V _(R) -	VII2	l ^{ca}
vṛṣaṇā		11	l
sumṛḥkákāḥ		I2	11/
vṛṣaṇā		11	l
ádreh	_#	X11	//11
gāmiṣthā_	_tb	11	/11
_āhúr	_Y	X1	11/
yuvatis	_t	XI2	;
tiṣṭhad	_tb	11	/11
juṣṭvī	_t	11	11/
vāpuṣaḥ		11	/11
aruṣā		11	/11
damsánabhir	_V	X1	//11
vṛṣaṇā		11	l
śácibhiḥ	_#	X11	//11
nīṣ	_t	X6	11/
cakrathur	_Y	X1	/11
cákṣuḥ	*k'_	I6	/11

cákṣuḥ	_p	XI3	//11
susṭutím		VII1	l
jujuṣāná		11	/11
nīḥ	_p	XI3	//11
vṛṣaṇam		11	l
juṣāná		11	11/
sajóṣāḥ		11	/11
uṣāso		11	l
vyūṣtau	_t	11	/11
sahásraketuḥ	V _(R) -	VII2	12//a
śruṣṭivānaḥ	_t	11	12/
dhītūḥ	_p	XI3	l ^{ca}
yuvór	_V	X1	12/
vībhir	_g	XI1	/12
sváyuktibhir	_N	X1	l ^{ca}
yāsiṣtām	_t	11	12/
vartír	_Y	X1	l ^a
vṛṣaṇā		11	l
yuvór	_V	X1	12/
vāpuṣe		11	/12
yematur	_V	X1	;
ḥagmúṣi		11	/12
yóṣāvṛṇita		11	12/
pāriṣūter		V1	l
pāriṣūter	_V	X1	/12
uruṣyatho		11	/12
śayór	_V	X1	l ^{ca}
pipyathur	_g	XI1	/12
āyuṣā		11	/12
nírṭam	_V	X1	l
pitūḥ	_s	XI4	12/
svārvatír	_V	X1	l ^{ca}
ūtír	_Y	X1	/12
yuvór	_V	X1	/12
abhiṣṭayaḥ		V1	/12
máksikārapan (máksikā)	Ilr. *-kṣ	I6	/12
sómasyauśijó (sómasya)	V _(R) -	VII2	12/
śaryair	_V	X1	12/
duṣṭāram		X6	/12
carṣaṇisáham		I4	/12
carṣaṇisáham		VII1	/12
jóṣa		11	8/
ubháyoḥ	_#	X11	//8
yuvákūḥ	_#	X11	//8+
ghóṣe		11	11/
praiṣayúr (iṣayúr)		11	6/
praiṣayúr	_N	X1	6/
ākṣī́ (akṣī́)	PE *k ^u _	I6	8/
nirátatamsatam	_V	X1	/10
sugopā	V _(R) -	VII2	10/
aghāyóḥ	_#	X11	//8
guḥ	_#	X11	//12-
ásísviḥ	_#	X11	//8-
iṣé		11	11/
ásvínor	_V	X1	8/
vājínivatoh	_#	X11	//8
somapéyam	V _(R) -	VII2	8//a

nír	_Y	X1	/8
nīṁḥ	_p	XI3	l ^{ca}
pruṣāyad		II	/11
ṛbhúr	_Y	X1	11/
góḥ	_#	X11	//11
svajám	V _(R) -	VII2	11/
mahiṣás		II	l
caḡsata	*k'_	I6	/11
góḥ	_#	X11	//11
nákṣad	*k'_	I6	11/
aruṇīḥ	_p	XI3	;
rāṭ	*g'_	XI6	//11
tákṣad	PE *k'_	I6	11/
cātuṣpade		X7	11/
svaryāṇam	V _(R) -	VII2	^{ca} l
usríyāṇam		III1	l
mānuṣasya		II	l
usríyāyāḥ		III1	/11
tarāṇír	_N	X1	/11
uśáso		II	l
índur	_Y	X1	11-/
yébhír	_V	X1	l ^{ca}
svéduhavyaiḥ	_s	XI4	//11-
vanádhitir	_V	X1	/11
góḥ	_#	X11	//11
paśvíṣe		II	/11
dukṣán	*g ^b _	I6	/11
ádribhír	_Y	X1	;
gór	_d	XI1	//11
chúṣṇam (śúṣṇam)	_n	II	11/
anantaīḥ	_p	XI3	l ^{ca}
vadhaīḥ	_#	X11	//11
ápītes	_t	XI2	//11
śúṣṇasya	_n	II	11/
sisvapo		II	l
tīṣṭhā	_tb	II	11/
vāhiṣṭhān	_tb	II	/11
tataḡsa	PE *k'_	I6	/11
durhāṇāyāḥ	_b	XI1	/11
duritád	_V	X1	l
iṣé		II	11/
sūnítāyai	V _(R) -	VII2	/11
sumatír	_Y	X1	/11
íṣo		II	/11
góṣv		II	/11
mámhiṣṭhās	_tb	II	11/
sadhamádaḥ	V _(R) -	VII2	^{ca} l
mīlḥúṣe		I2	l
mīlḥúṣe		II	/11
astoṣy		II	11/
víraír	_V	X1	//11
iṣudhyéva		II	11/
ródasyoḥ	_#	X11	//11
uśásánáktā		II	11/
starír	V _(R) -	VII2	11/a
starír	_N	X1	11/
híraṇyaiḥ	_#	X11	//11
vīṣaṇvān		II	/11
rāspinásyāyóḥ (āyóḥ)	_#	X11	//11-

ghóṣeva (ghóṣā)		II	11/
pūṣné	_n	II	8/
agnéḥ	_#	X11	//11
śróturātīḥ	_s	XI4	/11-
suśrótuh	_s	XI4	//11-
síndhur	_V	X1	/8-
adbhīḥ	_#	X11	//8-
stuṣé		II	11/
rātír	_g	X11	//11
ṛḡṣāyāmeṣu	*k'_	I6	l
ṛḡṣāyāmeṣu		II	/11
puṣṭīm	_t	II	11/
stuṣe		II	11/
nāhuṣaḥ		II	/11
sūrīḥ	_#	X11	//11
abhidhrúg	*g ^b _	X12	//11
akṣṇayādhruk	*k'_	I6	/11
akṣṇayādhruk	*g ^b _	X12	//11
svayām	C _(R) -	VII2	11//a
yákṣmaṇ	PE Yaghn. - x.š.; *k'	I6	11/
hótrābhír	_V	X1	/11
nāhuṣo		II	l
vīṣṭarātír		V2	11/
vīṣṭarātír	_Y	X1	l ^{ca}
nāhuṣo		II	l
sūrēḥ	_ś	XI4	//11
niravásya	_V	X1	l
sūrér	_V	X1	//11
yéṣu		II	11/
sanvantu	V _(R) -	VII2	11/
prabhṛthéṣu		II	/11
dhāsér	_d	XI1	//11
dvír	_Y	X1	11/
iṣṭásva	_t	II	11/
iṣṭáraśmir	_t	II	l
iṣṭáraśmir	_V	X1	/11
táruṣa		II	l
jaḡmúṣír		II	/11
jaḡmúṣír	_V	X1	/11
_usrás		III1	11/
cākantūbhāyeṣv (ubhāyeṣv)		II	/11
jīṣṇóḥ	_n	II	/11
jīṣṇóḥ	_#	X11	//11
syúmagabhastīḥ	_s	XI4	l ^{ca}
ṛḡthú	_r	X2	11/
dākṣiṇāyā	*k'_	I6	l
asthuḥ	_#	X11	//11
ḡṣṇád	_n	II	11/
mānuṣāya		II	l
sānutrī	V _(R) -	VII2	/11
yuvatīḥ	_p	XI3	/11
punarbhúr	_V	X1	//11
óṣā (uṣā)		II	11/
úṣo		II	11/
sūryāya	V _(R) -	VII2	/11
sīṣāsantī		II	11/
jāmír	_V	X1	//11

úṣaḥ		I1	11/
dákṣiṇayā	*k' _	I6	
púramdhīr	_V	X1	//11
asthuḥ	_#	X11	//11
_āvīṣ	_k	X7	11/
uśāso		I1	
vibhātīḥ	_#	X11	//11
viṣurūpe		I1	11/
sām	V _(R) –	VII2	/11
uśāḥ		I1	11/
sadṣīr	_V	X1	11/
sadṣīr	_V	X1	/11
sadyāḥ	V _(R) –	VII2	/11
kṛṣṇād	_n	I1	11/
ajāniṣṭa	_t	I1	
yóṣā		I1	11/
niṣkṛtām		X7	
éṣi		I1	11/
íyakṣamāṇam	*k' _	I6	/11
yuvatīḥ	_p	XI3	/11
āvīr	_Y	X1	11/
vákṣāmsi	PE	I6	11/
kṛṇuse		I1	/11
susamkāśā		VII1	11/
yóṣā_		I1	/11
_āvīṣ	_t	XI2	11/
kṛṇuse		I1	/11
uṣo		I1	11/
uśāso		I1	
ásvāvatīr	_g	XI1	^{ea}
gōmatīr	_Y	X1	;
raśmībhiḥ	_s	XI4	;
uśāsaḥ		I1	/11
úṣo		I1	11/
syuḥ	_#	X11	//11
uśā		I1	11/
samidhāné	V _(R) –	VII2	^{ea}
īyótīr	_V	X1	/11
cātuṣpad		X7	/11
manuṣyā		I1	
īyúṣiṇām		I1	11/
prathamóśā (uśā)		I1	/11
eśā		I1	11/
īyótīr	_Y	X1	11/
sādhú	V _(R) –	VII2	/11
vákṣo	PE	I6	/11
ivāvīr	_V	X1	^{ea}
eyúṣiṇām		I1	/11
pitrór	_V	X1	/11
eśā		I1	11/
īṣate		I1	11/
pumśā		I1a	
gartārūg	*d ^b _	X12'	11/
suvāsā	V _(R) –	VII2	/11
uśā		I1	11/
āraig	*k ^u _	X12	//11
praticākṣyeva	*k' _	I6	/11
raśmībhiḥ	_s	XI4	;
samanagā	V _(R) –	VII2	^{ea}

nāvyaṣīr	_N	X1	;
sudínā	V _(R) –	VII2	^{ea}
uśāsaḥ		I1	/11
bodhayosaḥ (uśaḥ)		I1	11/
sūnṛte	V _(R) –	VII2	^{ea}
yuvatīḥ	_p	XI3	/11
ketúr	_g	XI1	//11
tiṣṭhāte	_tb	I1	
agnīḥ	_#	X11	//11
vasatér	_V	X1	/11
vyūṣtau	_t	I1	/11
úṣo		I1	11/
dāśúṣe		I1	
ástoḍhvam		I2	11/
uśatīr	_V	X1	/11
uśāsaḥ		I1	/11
yušmākam		I1	11/
devīr	_V	X1	^{ea}
áyū	_r	X2	//11
póṣeṇa		I1	11/
suvīrah	V _(R) –	VII2	/11
sugúr	_V	X1	11/
mukṣījaveva	PE	I6	11/
iṣtéh	_t	I1	11/
iṣtéh	_p	XI3	11/
aṃśóḥ	_s	XI4	11/
síndhavo	V _(R) –	VII2	^{ea}
yakṣyāmāṇam	*g' _	I6	
prṣṭhé	_tb	I1	12/
tiṣṭhati	_tb	I1	/12
devéṣu		I1	/12
arṣanti		I4	/12
síndhavas	V _(R) –	VII2	/12
dákṣiṇā	*k' _	I6	
sādā	V _(R) –	VII2	/12
dákṣiṇāvatām	*k' _	I6	11/
dákṣiṇāvatam	*k' _	I6	11/
sūryāsaḥ	V _(R) –	VII2	/11
dákṣiṇāvanto	*k' _	I6	11/
dákṣiṇāvantaḥ	*k' _	I6	11/
áyūḥ	_#	X11	//11
dúritam	_V	X1	
jāriṣuḥ		I1	11/
jāriṣuḥ	_s	XI4	^{ea}
téṣām		I1	11/
paridhír	_V	X1	;
sām	<i>abbí</i>	V1y	
manīśā		I1	/11
sahásram	V _(R) –	VII2	11/
niṣkāñ		I1	/11
kakṣivāñ	PE *k' _	I6	11/
asthuḥ	_#	X11	//11
ṣaṣṭīḥ	*k' _t	I7	11/
ṣaṣṭīḥ	_s	XI4	11/
kakṣivāñ	PE *k' _	I6	11/
kakṣivanta	PE *k' _	I6	11/
aṃṛkṣanta	*g' _	I6	/11
aīṣanta		I1	/11
śociśā_		I1	/12+

sarpīśaḥ		I1	/8
yājiṣṭhaṃ	<i>_tb</i>	I1	11/
jyēṣṭhaṃ	<i>_tb</i>	I1	12/
mānmabhir	<i>_Y</i>	X1	//12
vīprebhiḥ	<i>_ś</i>	XI4	8/
mānmabhiḥ	<i>_#</i>	XI1	//8
carṣaṇinām		I4	/8
śociśkeśam		X7	12/
vīśaṇaṃ		I1	
paraśúr	<i>_N</i>	X1	8/
vīlú		I2	8/
niḥśāhamāṇo		XI4	12/
niḥśāhamāṇo		V1	12/
dur	<i>_Y</i>	X1	/12
téjiṣṭhābhir	<i>_tb</i>	I1	12+/
téjiṣṭhābhir	<i>_d</i>	XI1	1 ^{ca}
aráṇibhir	<i>_d</i>	XI1	/12+
tákṣad	PE * <i>k'_</i>	I6	8/
śociśā		I1	/8
sthirāṇi	<i>V_(R)-</i>	VII2	8/
prkṣám	* <i>k'_</i>	I6	12/
áprāyuṣe		I1	8/
asyá yur	<i>_g</i>	XI1	8/
vīlú		I2	8/
tuviśváṇir		VII	/12
tuviśváṇir	<i>_V</i>	X1	//12
ápnasvatīṣúrvárāsv (ápnasvatīṣu)		I1	12/
iṣṭánir	PE	X6	/12
iṣṭánir	<i>_V</i>	X1	//12
iṣṭániḥ	PE	X6	/8
iṣṭániḥ	<i>_#</i>	XI1	//8
ádadir	<i>_Y</i>	X1	//8
ketúr	<i>_V</i>	X1	/8
hársato		I4	/12
hīṣīvato		I1	/12
juṣanta		I1	8/
kīstāso		I1b	
agnír	<i>_V</i>	X1	8/
śúcir	<i>_Y</i>	X1	8/
dharṇír	<i>_V</i>	X1	/8
eśām		I1	/8
apidhīm̄r	<i>_Y</i>	X3	1 ^{ca}
vaniśiṣṭa		I1	/12
vaniśiṣṭa	<i>_t</i>	I1	/12
vaniśiṣṭa		I1	8/
vaniśiṣṭa	<i>_t</i>	I1	8/
satyá girvāhasam	<i>V_(R)-</i>	VII2	8//
mānuśāṇām		I1	/8
pitúr	<i>_N</i>	X1	8/
devéśv		I1	/8
sáhasā	<i>V_(R)-</i>	VII2	ca
śuśmíntamo		I1	12/
rayír	<i>_N</i>	X1	8/
śuśmíntamo		I1	8/
krátuḥ	<i>_#</i>	XI1	//8
śruṣṭivāno	<i>_t</i>	I1	8/
sáhasā	<i>V_(R)-</i>	VII2	ca
uśarbúdde		I1	11/

paśuśé		I1	
stómo	<i>V_(R)-</i>	VII2	//8
haviśmān		I1	8-/
ṣūṇām		I1	/12
jūrṇir	<i>_b</i>	XI1	8/
ṣūṇām		I1	/8
nédiṣṭhaṃ	<i>_tb</i>	I1	12/
devébhiḥ	<i>_s</i>	XI4	1 ^{ca}
śaviṣṭha	<i>_tb</i>	I1	8/
saṃcákṣe	* <i>k'_</i>	I6	8-/
stotṛbhyo	<i>V_(R)-</i>	VII2	12/
máthir	<i>_V</i>	X1	8/
mánuṣo		I1	/12
yājiṣṭha	<i>_tb</i>	I1	12/
agníḥ	<i>_s</i>	XI4	8/
viśváśruṣṭiḥ	<i>_t</i>	I1	8/
viśváśruṣṭiḥ	<i>_s</i>	XI4	8/
rayír	<i>_V</i>	X1	8/
śadad	<i>ní</i>	V1	
iḷás		I1c	/12
iḷás		I1c	/8
haviśmatā		I1	/12
haviśmatā		I1	/8
vṛśabháh		I1	
cákṣāṇo	* <i>k'_</i>	I6	8/
akṣábhir	* <i>k'^u</i>	I6	/8
akṣábhir	<i>_d</i>	XI1	//8
vāneṣu		I1	/8
turvániḥ	<i>_#</i>	XI1	//8
úpāreṣu		I1	/12
sānuśv	<i>V_(R)-</i>	VII2	/12
sānuśv		I1	/12
agníḥ	<i>_p</i>	XI3	8/
pāreṣu		I1	/8
sānuṣu	<i>V_(R)-</i>	VII2	/8
sānuṣu		I1	/8
sukrátuḥ	<i>_p</i>	XI3	1 ^{ca}
'gnír	<i>_Y</i>	X1	12/
iṣūyaté		I1	/8
ghṛtaśrír	<i>_V</i>	X1	1 ^{ca}
átithir	<i>_V</i>	X1	/12
váhnir	<i>_Y</i>	X1	8/
táviśiṣu		I1	/12
táviśiṣu		I1	/12
'gnér	<i>_V</i>	X1	12/
_iṣirāya		I1	8/
śmā	<i>V_(R)-(bī)</i>	VIII1	8/
duritád	<i>_V</i>	X1	
aratír	<i>_Y</i>	X1	/12
vásur	<i>_d</i>	XI1	/12
dákṣiṇe	* <i>k'_</i>	I6	12/
tarāṇir	<i>_N</i>	X1	/12
iṣudhyaté		I1	/8
óhiṣe		I1	/8
agnír	<i>_d</i>	XI1	8/
mānuṣe		I1	12/
'gnír	<i>_Y</i>	X1	12/
yajñéṣu		I1	12/
viśpátīḥ	<i>_p</i>	XI3	//12

mānuṣāṇām		I1	/8
ilā		I1c	8/
sá	V _(R) -	VII2	12-//a
dhūrtér	_N	X1	/12-
dhūrtéḥ	_#	X11	//8-
īlate		I2	
cētiṣṭham	_tb	I1	12/
gīrbhī	_r	X2	8/
iṣira		I1	
sadyás	V _(R) -	VII2	8//a
abhīṣṭaye		V1	/8
dakṣāyā	PE Av. xš	I6	12/
nībhīr	_V	X1	//12
nībhīḥ	_#	X11	//8
śūraiḥ	_s	X14	8/
sánitā	R _(R) -	VII2	/8
vīprair	_Y	X1	8/
prkṣām	*k_	I6	8/
smā	V _(R) -(bī)	VIII1	12/
vīṣāṇam		I1	
yāvīr	_V	X1	^{ea}
parivṛṇāksi	*g_	I6	/8
sumṛṅlikāya		I2	8/
uśmasiṣṭāye	_t	I1	/12
sākhāyaṃ	V _(R) -	VII2	12//
vājeṣu		I1	8/
prtsūsu		I1	/8
stárate	V _(R) -	VII2	^{la}
stṛṇósi	V _(R) -	VII2	/12
stṛṇósi		I1	/21
stṛṇósi		I1	/8
śū	V _(R) -(mī)	VIII1	12/
téjīṣṭhābhīr	_tb	I1	12/
téjīṣṭhābhīr	_V	X1	^{ea}
aráṇībhīr	_N	X1	/12
nótībhīr (ūtībhīr)	_V	X1	//12
ugrābhīr	_V	X1	8-/
ugrotībhīḥ (ūtībhīr)	_#	X11	//8-
nési		I1	8/
pūrór	_V	X1	^{la}
parṣi		I4	/12
vāhnīr	_V	X1	//12
vāhnīr	_N	X1	/8-
iśāvān		I1	
rakṣohā	OAv. rašab-	I6	8/
svayām	V _(R) -	VII2	8//a
vadhāir	_V	X1	8/
durmatīm	_N	X1	/8
kṣudrām	PE Av. xš	I6	8/
durmánmānaṃ	_N	X1	8/
sumántubhīr	_V	X1	//8
iśā		I1	8/
satyābhīr	_V	X1	^{ea}
dyumnāhūtībhīr	_Y	X1	//12
dyumnāhūtībhīḥ	_#	X11	//8
svāyāsobhīr	_V	X1	/11
durmatīnām	_N	X1	/12
durmatīnām	_N	X1	8/

riṣayādhyai		I1	/8-
upeṣé		I1	/8-
atraīḥ	_#	X11	//8-
vakṣati	*g' ^b _	I6	/8
kṣiptā	PE *k' ^(u) _	I6	8/
jūrṇīr	_N	X1	8/
vakṣati	*g' ^b _	I6	/8
arakṣāsā	OAv. rašab-	I6	/8
abhīṣṭībhīḥ		V1	/12-
abhīṣṭībhīḥ	_s	X14	//12-
abhīṣṭībhīḥ		V1	/8
abhīṣṭībhīḥ	_#	X11	//8
tārūṣāsā		I1	/12
sakṣad	*k' ^u _	I6	/12
ójiṣṭha	_tb	I1	8/
rīriṣeḥ		I1	
rīriṣeḥ	_k	X13	
rīriṣantaṃ		II3	8/
suṣṭuta		VII1	
durmatīnām	_N	X1	8/
rakṣāsas	OAv. rašab-	I6	/8
rakṣohānaṃ	OAv. rašab-	I6	11-/
sátpatir	_V	X1	//12
sátpatiḥ	_#	X11	//8
sácā	V _(R) -	VII2	/8
māmhiṣṭham	_tb	I1	8/
ádribhīḥ	_k	X13	//12
tātṛṣāṇó		I1	8/
tuvīṣṭamāya	_t	I1	8/
vér	_N	X1	12/
sīṣāsann		I1	8/
iśa		I1	
iśah		I1	8/
gābhastyoh	_ks	X8	/12
kṣádmeva (kṣádma)	PE *k'_	I6	12/
śāvobhīr	_V	X1	8/
tāṣṭeva (tāṣṭā)	PE *k'_t	I7	12/
vṛkṣām	PE *k'_	I6	12/
ūtīr	_V	X1	/8
dhenūr	_V	X1	/12
atakṣīṣuḥ	PE *k'_	I6	/12
atakṣīṣuḥ		I1	/12
atakṣīṣuḥ	_s	X14	//12
atakṣīṣuḥ	_#	X11	//8
vājeṣu		I1	8/
sātāye	V _(R) -	VII2	/8
dāśúṣe		I1	/12
dāśúṣe		I1	/8
girér	_V	X1	8/
vīśveṣu		I1	12/
śátāmūtīr	_V	X1	/12
ājīṣu		I1	/12
svārmīlheṣv		I2	8/
svārmīlheṣv		I1	/8
ājīṣu		I1	/8
kṛṣṇām	_n	I1	8/
dākṣan	*g' ^{ub} _	I6	12/

tatṣṣānām		II	/12
oṣati		II	/12
oṣati		II	/8
muṣāyati_		II	/12
muṣāyati		II	/8
sumnāni	V _(R) -	VII2	12//a
mānuṣeva (mānuṣā)		II	/12
turvāṇir	_V	X1	//12
turvāṇiḥ	_#	X11	//8
nāvyebhir	_Y	X1	^{la}
vṛṣakarmann		II	
ukthaiḥ	_p	XI3	//11
pāyúbhiḥ	_p	XI3	;
śagmaiḥ	_#	X11	//11
divodāsébhir	_V	X1	^{la}
áhobhir	_V	X1	/11-
dyaúḥ	_#	X11	//11-
dyaúr	_V	X1	
várīmabhir	_d	XII	//12
várīmabhiḥ	_#	X11	//8
sajóṣaso	V _(R) -	VII2	/8
sajóṣaso		II	/8
mānuṣā		II	/12
santu	V _(R) -	VII2	8/
mānuṣā		II	/8
vísveṣu		II	12/
sávaneṣu		II	/12
samānām	V _(R) -	VII2	12//
vṛṣamaṇyavaḥ		II	
svāḥ	C _(R) -	VII2	8//
saniṣyávaḥ	R _(R) -	VII2	8/
saniṣyávaḥ		II	8/
parśāṇim		I4	/8
śūśāsya		II	8/
yajñaiś	_c	X9	^{la}
stómebhir	_V	X1	8/
niḥśṛjāḥ	_s	XI4	/12
niḥśṛjāḥ		V2	/12
sákṣanta	*g ^{hb} _	I6	8/
niḥśṛjāḥ	_s	XI4	/8
niḥśṛjāḥ		V2	/8
āvīṣ	_k	X7	12/
vṛṣaṇam		II	
vidúṣ	_t	X6	12/
śáradīr	_V	X1	/12
amuṣṇāḥ	_n	II	12/
mádeṣu		II	12/
vṛṣann		II	12/
saniṣṇata	_n	II	/12
saniṣṇata	_n	II	/8
uśáso		II	
juṣéta		II	/12
haviṣo		II	/12
hāvīmabhiḥ	_s	XI4	//12
svārsātā		VI5	8/
hāvīmabhiḥ	_#	X11	//8
vṛṣā		II	8/
asmayúr	_V	X1	//12
śṛṇuṣvá		II	8/

riṣtām	_t	IIr	12/
durmatúr	_N	X1	/12
durmatúr	_Y	X1	//12
durmatíḥ	_N	X1	/8
durmatíḥ	_#	X11	//8
vanuṣyatāḥ		II	/8
nédiṣṭhe	_tb	II	8/
sunvaté	V _(R) -	VII2	/8
svarjeṣé		II	12/
uṣarbúdhah		II	8+/ 8/
śírṣṇá-śírṣṇopavácyah (śírṣṇá-śírṣṇā)	_n	I4	8/
śírṣṇá-śírṣṇopavácyah (śírṣṇá-śírṣṇā)	_n	I4	8/
sadhryāk	V _(R) -	VII2	^{ca}
santu	C _(R) -	VII2	/12
vocer	_V	X1	/8
raśmíbhiḥ	_#	X11	//8
gavéṣaṇo		II	/12
gavéṣaṇah		II	/8
'vṛṇor	_V	X1	/12
śíkṣann	*k_	I6	8/
jeṣi		II	/8
krátubhiḥ	_ś	XI4	;
ikṣáyad	*k ^u _	I6	/12
taruṣanta		II	
yakṣantaŪ	*g'_	I6	8/
áyuh	_p	XI3	8/
didhiṣanta		II	/12
ínakṣat	*k'_	I6	/8-
darṣiṣṭa		I4	8/
darṣiṣṭa	_t	II	/8
sám	V _(R) -	VII2	^{ca}
mahír	_V	X1	/11
śírśá		I4	8/
tisráh		III1	8/
'bhivlaṅgáir	_V	X1	/8
rákṣo	OAv. <i>raṣab-</i>	I6	8/
dyaúḥ	_ks	X8	
bhīśāḥ		II	/12
bhīśāḥ		II	/8
śuṣmíntamo		II	8/
śuṣmíbhir		II	/8
śuṣmíbhir	_Y	X1	//8
vadháir	_V	X1	8/
ugrébhir	_V	X1	/8
ápūruṣaghno		II	12++/ 12++
sátvabhis	_t	XI2	//12++
trisaptaiḥ	_ś	XI4	8/
sátvabhiḥ	_#	X11	//8
sunván	V _(R) -	VII2	^{ca}
śmā	V _(R) -(<i>bi</i>)	VIII1	12/
dvīṣo		II	/12
dvīṣah		II	/8
siṣāsati		II	/8
sahásrā	V _(R) -	VII2	8//
sómasya	V _(R) -	VII2	8//
sūnṛtā	V _(R) -	VII2	/8

tiṣṭhatu	<i>_tb</i>	I1	8/
góbhiḥ	<i>_k</i>	XI3	8/
dákṣaṃ	PE Av. -xš	I6	8/
vāyúr	<i>_Y</i>	X1	12/
vāyúr	<i>_V</i>	X1	/12
vāhiṣṭhā	<i>_tb</i>	I1	8/
caḥṣaya	<i>*k'_</i>	I6	12/
vāsayośasaḥ (uśasaḥ)		I1	/12
vāsayośasaḥ (uśasaḥ)		I1	/8
uśasaḥ		I1	12/
raśmiṣu		I1	/12
nāvyeṣu		I1	/8
raśmiṣu		I1	/8
dhenúḥ	<i>_s</i>	XI4	8/
vakṣānābhyo	PE	I6	/12
vakṣānābhyaḥ	PE	I6	/8
mádeṣugrā (mádeṣu)		I1	12/
iṣananta		I1	
iṣanta		I1	8/
īṭte		I2	8/
eṣām		I1	
suṭānām	<i>V_(R)-</i>	VII2	8//
vavarjūṣīnām		I1	/8
barhír	<i>_V</i>	X1	ᵃ
sahásreṇa	<i>V_(R)-</i>	VII2	12-/
śatínibhir	<i>_N</i>	X1	8/
suṭáso	<i>V_(R)-</i>	VII2	12/
ádribhi	<i>_spār</i>	X10	//12
arṣati		I4	/12
arṣati		I4	/8
āyúṣu		I1	/8
sómo	<i>V_(R)-</i>	VII2	8//
devéṣu		I1	/8
asmayúr	<i>_j</i>	XI1	//12
juṣāṇó		I1	8/
asmayúḥ	<i>_#</i>	XI1	//8
niyúdbhiḥ	<i>_ś</i>	XI4	ᵃ
śatínibhir	<i>_V</i>	X1	/12
sahasrínibhir	<i>_V</i>	X1	ᵃ
sáraśmiḥ	<i>_s</i>	XI4	8/
adhvaryúbhir	<i>_bb</i>	XI1	ᵃ
vakṣad	<i>*g'^h_</i>	I6	/12
súdhitāni	<i>V_(R)-</i>	VII2	ᵃ
vavṛtyur	<i>_V</i>	X1	;
téṣām		I1	8/
suṭānām	<i>V_(R)-</i>	VII2	ᵃ
ádribhir	<i>_V</i>	X1	/12
_adhvaryúbhir	<i>_bb</i>	XI1	ᵃ
āṣṭkṣata	<i>*g'_</i>	I6	/8
sūnīṭā	<i>V_(R)-</i>	VII2	12/
upatīṣṭhanta	<i>_tb</i>	I1	
santu	<i>V_(R)-</i>	VII2	8/
sú	<i>V_(R)-</i>	VII2	ᵃ
ukṣāṇo	<i>*k'_</i>	I6	/12
ukṣāṇaḥ	<i>*k'_</i>	I6	/8
durniyántavo	<i>_N</i>	X1	/12
hástayor	<i>_d</i>	XI1	8/
durniyántavaḥ	<i>_N</i>	X1	8/
iyéṣṭhaṃ	<i>_tb</i>	I1	12/

mṛlayádbhyām		I2	/12
svádiṣṭham	<i>_tb</i>	I1	8/
mṛlayádbhyām		I2	/8
áthainoḥ (enoḥ)	<i>_kṣ</i>	X8	/12
canādhīṣe (ādhīṣe)		I1	/12
ādhīṣe		I1	/8
gātúr	<i>_V</i>	X1	ᵃ
raśmíbhiś	<i>_c</i>	X9	//12
cákṣur	<i>*k'_</i>	I6	8/
cákṣur	<i>_bb</i>	XI1	8/
raśmíbhiḥ	<i>_#</i>	XI1	//8
iyótiṣmatim		I1	12/
iyótiṣmat		I1	8/
táyor	<i>_Y</i>	X1	ᵃ
avapāṇeṣv		I1	/12
devésv		I1	/8
juṣerata		I1	/8
sajóśasaḥ		I1	/8
rakṣaty	<i>*k'_</i>	I6	/8
uktháir	<i>_Y</i>	X1	12/
enoḥ	<i>_p</i>	XI3	ᵃ
paribhūṣati		I1	/12
stómair	<i>_V</i>	X1	8/
ābhūṣati		I1	/8
mīlhūṣe		I2	/12
mīlhūṣe		I1	/12
sumṛṭīkáyā		I2	8/
mīlhūṣe		I2	/8
mīlhūṣe		I1	/8
sómasyotí	<i>V_(R)-</i>	VII2	8//
sacemahi	<i>V_(R)-</i>	VII2	/8
sváyaśaso	<i>V_(R)-</i>	VII2	ᵃ
marúdbhiḥ	<i>_#</i>	XI1	//11
agnír	<i>_N</i>	X1	11/
suṣumá		I1	8/
ádribhir	<i>_g</i>	XI1	//8
sómāso	<i>V_(R)-</i>	VII2	8//
divisprśā_		VI2	/8
uśáso		I1	/8
sākám	<i>V_(R)-</i>	VII2	8//
raśmíbhiḥ	<i>_#</i>	XI1	//8
cárur	<i>_V</i>	X1	8/
ádribhiḥ	<i>_s</i>	XI4	//8
ádribhiḥ	<i>_#</i>	XI1	//8
nībhiḥ	<i>_s</i>	XI4	/12
pūṣnás	<i>_n</i>	I1	/12
stotrám	<i>V_(R)-</i>	VII2	8//
sumnayánn	<i>V_(R)-</i>	VII2	8/
pūṣann		I1	12/
stómebhiḥ	<i>V_(R)-</i>	VII2	12//
stómebhiḥ	<i>_k</i>	XI3	12/
úṣtro	PE Av. -šr-	I1/Y	8/
āṅgūśān		I1	
vājeṣu		I1	8/
pūṣan		I1	12/
āheḷamāna		I2	12+//
sári	<i>V_(R)-</i>	VII2	/8
śú	<i>V_(R)-(ū)</i>	VIII1	12/
'heḷamāno		I2	12/

śú	V _(R) -(ó, á u)	VII1	8/
stómebhir	V _(R) -	VII2	8//
stómebhir	-d	XI1	8/
sādhūbhiḥ	-#	XI1	//8
pūṣann		II	12/
sakhyām	V _(R) -	VII2	8/
śrauṣaṭ		II	12/
dākṣasya	PE Av. xś	I6	8/
yuvór	-V	X1	8/
sādmav	V _(R) -	VII2	/8
dhīrbhiś	-c	X9	12/
svébhīr	-V	X1	/12
akṣābhiḥ	PE *k ^u -	I6	/12
akṣābhiḥ	-s	XI4	//12
svébhīr	-V	X1	/8
akṣābhiḥ	PE *k ^u -	I6	/8
akṣābhiḥ	-#	XI1	//8
stómebhir	-d	XI1	l ^a
yuvór	-Y	X1	8/
pṛkṣás	*k ₋	I6	8/
pruṣāyānte		II	12/
dīviṣṭiṣv	-t	II	/12
dīviṣṭiṣv		II	/12
dīviṣṭiṣu	-t	II	/8
dīviṣṭiṣu		II	/8
śácibhir	-N	X1	8/
rātír	-V	X1	l ^a
rātíḥ	-k	XI3	8/
vīṣann		II	12/
vīṣapāṇāsa		II	
sutā	V _(R) -	VII2	12/
ādriṣutāsa		VII1	
gīrbhīr	-g	XI1	12/
sumṛṭikó	V _(R) -	VII2	8//
sumṛṭikó		I2	8/
śú	V _(R) -(ó, á u)	VII1	12/
īlitó		I2	/12
sácāḥ	V _(R) -	VII2	/12
eśá		II	8/
śú	V _(R) -(mó, má u)	VII1	12/
paúmṣyā		IIa	/12
jāriṣur		II	/12
jāriṣur	-V	X1	//12
jāriṣuḥ		II	/8
jāriṣuḥ	-#	XI1	//8
ghóṣād		II	8/
duṣṭāraṃ		X6	/12
duṣṭāra		X6	/8
janúṣam		II	
átrir	-N	X1	/12
mánur	-Y	X1	/12
vidus	-t	XI2	//12
mánur	-Y	X1	/8
viduḥ	-#	XI1	//8
téṣāṃ		II	8/
devéṣv		II	/8
áyatir	-V	X1	//8

téṣu		II	/8
téṣāṃ		II	12/
yakṣad	*g'-	I6	12/
bḥhaspátir	-Y	X1	l ^a
ukṣābhiḥ	*k ₋	I6	/12
ukṣābhiḥ	-p	XI3	//12
puruvárebhir	-V	X1	/8
ukṣābhiḥ	*k ₋	I6	/8
ukṣābhiḥ	-#	XI1	//8
ádrer	-V	X1	/8
sukrátuḥ	V _(R) -	VII2	/12
sukrátuḥ	-p	XI3	//12
sádmāni	V _(R) -	VII2	8/
sukrátuḥ	V _(R) -	VII2	/8
sukrátuḥ	-#	XI1	//8
juṣadhvam		II	/11
vediṣáde		VII	12/
iyotíratham	-r	X2	12/
jagdhám	*g ^{(u)b} -t	I7	/12
vīṣā		II	/12
kṛṣṇaprútau	-n	II	12/
trṣucyútam		II	/12
pitúḥ	-#	XI1	//12
mumukṣvò	*k ₋	I6	12/
kṛṣṇásitāsa	-n	II	
raghuṣyádo		VII	/12
kṛṣṇám	-n	II	12/
bhūṣan		II	12/
babhrúṣu		II	/12
vīṣeva		II	12/
pátnir	-V	X1	l ^a
durgḥbhiḥ	-g	XI1	/12
durgḥbhiḥ	-#	XI1	//12
viṣṭírah		V4	
jānatír	-N	X1	;
pitróḥ	-k	XI3	;
keśínih	-s	XI4	;
tasthur	-N	X1	l ^a
mamrúṣih		II	
mamrúṣih	-p	XI3	;
tuvigrébhiḥ	-s	XI4	l ^a
sátvabhir	-Y	X1	;
sacate	V _(R) -	VII2	l ^a
vartanír	-V	X1	/12
vīṣabhó		II	
śísumatír	-V	X1	/11
adīder	-Y	X1	//11
súdhitam	V _(R) -	VII2	l ^a
dúrdhitād	-db	XI1	/11+
-ṣāṃ		II	11/
vāpuṣe		II	
sádhate	V _(R) -	VII2	/12
matír	-V	X1	//12
pṛkṣó	*k ₋	I6	12/
vāpuḥ	-p	XI3	l ^a
mātíṣu		II	/12
vīṣabhásya		II	
yóṣaṇaḥ		II	/12
nír	-Y	X1	12/

mahiśāsya		I1	/12
pitúḥ	_ <i>p</i> _	XI3	l ^{ca}
prkṣúdh	PE	I6	12/
janúṣam		I1	/12
yáviṣṭho	_ <i>tb</i> _	I1	12/
śúcīḥ	_ <i>#</i> _	XI1	//12
mātīr	_ <i>v</i> _	X1	l ^{ca}
śúcīr	_ <i>v</i> _	X1	//12
áhiṃsyamāna		I1a	12/
nāvyaśiv		I1	12/
dīviṣṭiṣu	_ <i>t</i> _	I1	/12
dīviṣṭiṣu		I1	/12
puruṣtúto		VII1	/12
ḍakṣúṣaḥ	* <i>g^h</i> _	I6	l
kṛṣṇájamhasaḥ	_ <i>n</i> _	I1	/12
śíkvabhiḥ	_ <i>k</i> _	XI3	/12--
ángebhīr	_ <i>v</i> _	X1	l ^{ca}
aruṣébhīr		I1	/12
aruṣébhīr	_ <i>v</i> _	X1	/12
kṛṣṇāso	_ <i>n</i> _	I1	l
ḍakṣi	* <i>gth</i> _	I6	/12
sūrāyaḥ	V _(R) –	VII2	/12
tveśáthād		I1	l
iṣate		I1	/12
vibhúr	_ <i>v</i> _	X1	//12
nemíḥ	_ <i>p</i> _	XI3	l ^{ca}
paribhúr	_ <i>v</i> _	X1	/12
yaviṣṭha	_ <i>tb</i> _	I1	12/
ḍákṣam	PE Av. <i>xš</i>	I6	12/
raśmímīr	_ <i>v</i> _	X3	12/
sukrátuḥ	_ <i>#</i> _	XI1	//12
neṣan		I1	11/
neṣatamair		I1	l
neṣatamair	_ <i>v</i> _	X1	/11
'gnír	_ <i>Y</i> _	X1	11/
agníḥ	_ <i>ś</i> _	XI4	l ^{ca}
śimivadbhir	_ <i>v</i> _	X1	/11
arkaíḥ	_ <i>s</i> _	XI4	//11
níṣ	_ <i>t</i> _	X6	/11
tanuṣva		I1	8/
ḍāśúṣe		I1	/8
ḍāśúṣaḥ		I1	/8
śúcīḥ	_ <i>p</i> _	XI3	8/
mimikṣati	* <i>g^b</i> _	I6	/8
trír	_ <i>v</i> _	X1	/8
devéṣu		I1	/8
īlító		I2	8/
matír	_ <i>N</i> _	X1	/8
barhír	_ <i>Y</i> _	X1	8/
mahíḥ	_ <i>#</i> _	XI1	//8
puruṣpíḥo		VI2	/8
devír	_ <i>v</i> _	X1	/8
náktośāsā		I1	8/
barhír	_ <i>v</i> _	X1	/8
yakṣatām	* <i>g'</i> _	I6	/8
diviṣpíśam		VI2	/8
śúcīr	_ <i>d</i> _	XI1	8/
devéṣv		I1	/8

īlā		I1c	8/
barhíḥ	_ <i>s</i> _	XI4	8/
póṣāya		I1	8/
ṣyatu	<i>ví</i>	V1	/8
asmayúḥ	_ <i>#</i> _	XI1	//8
yakṣi	* <i>g'</i> _	I6	8/
agnír	_ <i>b</i> _	XI1	8/
suṣūdati		I1	/8
devéṣu		I1	/8
pūṣaṇvāte		I1	8/
svāhā	V _(R) –	VII2	8//a
vásubhiḥ	_ <i>s</i> _	XI4	/12
āvír	_ <i>v</i> _	X1	12/
agnír	_ <i>v</i> _	X1	l ^{ca}
śócīḥ	_ <i>p</i> _	XI3	l ^{ca}
tveśá		I1	12/
susamḍíśaḥ		VII1	12/
bhátvakṣaso	PE Av. <i>-xš</i>	I6	12/
aktúr	_ <i>N</i> _	X1	/12
'gné	_ <i>r</i> _	X2	12/
gír bhír	_ <i>b</i> _	XI1	l ^{ca}
yáthāsániḥ	_ <i>#</i> _	XI1	//12
agnír	_ <i>j</i> _	XI1	12/
jámbhais	_ <i>t</i> _	XI2	l ^{ca}
tígitaír	_ <i>v</i> _	X1	;
agnír	_ <i>v</i> _	X1	l ^{ca}
vír	_ <i>v</i> _	X1	/12
vásuṣ	_ <i>k</i> _	X7	12/
vásubhiḥ	_ <i>k</i> _	XI3	;
dhūrśádam		VI5	/12
vidátheṣu		I1	/12
áprayuchadbhir	_ <i>v</i> _	X1	/11
śívébhīr	_ <i>N</i> _	X1	11/
pāyúbhiḥ	_ <i>p</i> _	XI3	;
śagmaíḥ	_ <i>#</i> _	XI1	//11
ádabdhébhīr	_ <i>v</i> _	X1	l ^{ca}
ádḥpítebhīr	_ <i>v</i> _	X1	/11
iṣté	_ <i>t</i> _	I1	//11
'nimiṣadbhiḥ		I1	11/
'nimiṣadbhiḥ	_ <i>p</i> _	XI3	l ^{ca}
srúcaḥ	V _(R) –	VII2	11/
ḍakṣiṇāvítto	* <i>k'</i> _	I6	/12
nímṣate		I1a	12/
anūṣata		I1	/12
yābhīr	_ <i>v</i> _	X1	/12
yúyūṣataḥ		I1	12/
vāpuḥ	_ <i>s</i> _	XI4	//12
vólhur	_ <i>N</i> _	X1	12/
sáráthiḥ	_ <i>#</i> _	XI1	//12
mánuṣā		I1	/12
dhánor	_ <i>v</i> _	X1	12/
abhivrájadbhir	_ <i>Y</i> _	X1	l ^{ca}
barhír	_ <i>v</i> _	X1	/12
juṣásva		I1	12/
praśíṣas		I1	l
iṣṭáyāḥ	_ <i>t</i> _	I1	/12
śuṣmīṇas		I1	/12
pátiḥ	_ <i>#</i> _	XI1	//12
svéneva	V _(R) –	VII2	12//

mṛṣyate		I1	12/
árvatír	_Y	X1	//12
purupraišás		II	l ^{ea}
táturír	_Y	X1	;
'chidrotih	_ś	XI4	l ^{ea}
śísúr	_V	X1	l
yújyebhiḥ	_#	X11	//12-
uśatír	_V	X1	/12
apiṣṭhitám		V1	/12
vanargúr	_V	X1	//11-
'gnír	_Y	X1	11-/
satyáh	V _(R) -	VII2	/11-
grṇīśé		II	/11
pitrór	_V	X1	/11
niṣattám		V1	11/
ukṣá	*k_	I6	11/
vavakṣa	*g_	I6	/11
itáūtír	_V	X1	/11
ṛṣváh		II	/11
sánau	V _(R) -	VII2	/11
aruśáso		II	/11
saṃcárantī	abhi	V1y	/11
vīṣvag		II	11/
rákṣamāṇā	*k_	I6	l
sīśásantaḥ		II	11/
āvír	_V	X1	11/
didṛkṣényaḥ	*k'_	I6	11+/
káṣṭhāsu	PE	I4a	l
ilényo		I2	/11+
sūr	_V	X1	/11+
āyór	_d	XI1	//11
dadāśúr	_Y	X1	l ^{ea}
vájebhir	_V	X1	;
āśuśāṇáh		II	/11-
yaviṣṭha	_tb	II	/11
mámhiṣṭhasya	_tb	II	11/
vandárus	_t	XI2	11/
duritád	_V	X1	l
árakṣan	*k_	I6	/11
rarákṣa	*k_	I6	11/
debhuḥ	_#	X11	//11
aghāyúr	_V	X1	//11
gurúḥ	_p	XI3	l ^{ea}
mṛkṣīṣṭa	PE *k''_	I6	11/
mṛkṣīṣṭa	_t	II	11/
duruktañḥ	_V	X1	/11
duruktañḥ	_#	X11	//11
mákir	_N	X1	l ^{ea}
duritáya	_V	X1	l
dhāyih	_#	X11	//11
viṣtó	_t	II	l
dadhúr	_N	X1	l ^{ea}
manuṣyāsu		II	l
vikṣú	*k'_	I6	/11
vāpuṣe		II	/11
_agnír	_Y	X1	11/
juśánta		II	11-/
kāróḥ	_#	X11	//11
práśastibhir	_d	XI1	l

iṣṭáv	_t	II	/11
jámbhair	_V	X1	/11
śócír	_V	X1	//11
ástur	_N	X1	11/
riṣaṇyávo		II	/11-
sántaṃ	V _(R) -	VII2	11/
reṣaṇā		II	l
reṣāyanti		II	/11
arākṣan	*k_	I6	/11
éśate (iṣate)		II	l
pátír	_d	XI1	/11
vṛṣā		II	11/
ródasyoḥ	_ś	XI4	//11
śrávobhir	_V	X1	11/
kavír	_N	X1	l ^{ea}
yájīṣṭho	_tb	II	11-/
sutúko	V _(R) -	VII2	l ^q
'rír	_V	X1	8/
prahośé		II	8/
áruṣaḥ		II	/8
ádevayoḥ	_#	X11	//12
vanúśaḥ		II	/12-
góśu		II	/12
janúśām		II	/12
purumīlḥásya		I2	/12
svābhúvaḥ	V _(R) -	VII2	/12
vṛṣaṇā		II	l
bhūśan		II	12/
ródasyoḥ	_p	XI3	//12
vṛṣaṇā		II	l
dákṣase	PE Av. x.š	I6	/12
kṣitír	_V	X1	l ^{ea}
ghośatho		II	/12
dákṣam	PE Av. x.š	I6	/12
súryam	V _(R) -	VII2	/12
uśásas		II	l
takvavír	_V	X1	/12
keśínír	_V	X1	/12
anúśata		II	/12
yajñáñḥ	_ś	XI4	l ^{ea}
kavír	_b	XI1	12/
yajñáñḥ	_p	XI3	l ^{ea}
góbhir	_V	X1	/12
práyuktiṣu		II	/12
māyábhir	_V	X1	l ^{ea}
'habhir	_N	X1	;
nānaśur	_N	X1	/12
yuvór	_V	X1	11/
eśām		II	/11
trirásriṃ	_V	X1	11/
cáturaśrír	_V	X1	/11
cáturaśrír	_V	X1	/11
anabhīśúr	_V	X1	/11
úrdhvāsānuḥ	_#	X11	//11
jujuśur		II	/11
jujuśur	_Y	X1	/11
ávantír	_b	XI1	//11
bhikṣeta	*g_	I6	11/

urusyet		I1	/11
havyájusṭim	_t	I1	/11
vṛṣṭír	_t	I1	11/
vṛṣṭír	_d	XI1	l ^a
sajóṣā		I1	/11-
havyébbhir	_N	X1	11/
námobhiḥ	_#	XI1	//11
ghṛtaír	_g	XI1	11/
dhítibhir	_bb	XI1	/11
prástutir	_Y	X1	11-/
práyuktir	_V	X1	//11-
suvṛktih	_#	XI1	//11
vidátheṣu		I1	/11
sūrír	_Y	X1	l ^a
vṛṣaṇāv		I1	l
íyakṣan	*k'_	I6	/11
dhenúr	_V	X1	l ^a
áditir	_V	X1	11/
havirdé	_d	XI1	/11
saparyán	V _(R) -	VII2	/11
mánuṣo		I1	/11
vikṣú	*k'_	I6	11/
devíḥ	_#	XI1	//11
pátir	_d	XI1	/11
usríyāyāḥ		III1	/11
vīṣṇor	_n	I1	11/
vīṣṇor	_N	X1	11/
vīṣṇu	_N	X1	11/
vīṣṇu	_st	X10	l ^{ea}
giriṣṭhāḥ		VII1	/11
yásyorúṣu (urúṣu)		I1	11/
triṣú		I1	l
vikrámaṇeṣv		I1	/11
vīṣṇave	_n	I1	11/
śūṣám		I1	l
vīṣṇe	_n	I1	/11
tribhír	_V	X1	;
padébbhiḥ	_#	XI1	//11
báandhur	_V	X1	/11
vīṣṇoḥ	_n	I1	11/
vīṣṇoḥ	_p	XI3	11/
vīṣṇaḥ	_n	I1	/11
vīṣṇave	_n	I1	l
tasthátur	_V	X1	l ^a
tveṣám		I1	12/
śímīvator	_V	X1	//12
índrāvīṣṇū	_n	I1	12/
sutapá	V _(R) -	VII2	l ^{ea}
urusyati		I1	/12
kṛṣánor	_V	X1	12/
ástur	_V	X1	l ^a
urusyáthaḥ		I1	/12
paúmsyam		I1a	/12
pitúr	_N	X1	//12
paúmsyam		I1a	l
trátúr	_V	X1	l ^a
mīḥṣaḥ		I2	/12
mīḥṣaḥ		I1	/12
tribhír	_V	X1	;

vīgāmbhir	_V	X1	//12
krámīṣṭorugāyāya (krámīṣṭa)	_t	I1	12+/ ;
nákir	_V	X1	;
dadharṣati		I4	/12
catúrbbhiḥ	_s	XI4	12/
námabhiś	_c	X9	//12
vyátimr	_V	X3	/12
ḥkvabhir	_Y	X1	//12
ghṛtásutir	_Y	X1	//12
sapráthāḥ	V _(R) -	VII2	/12
viṣṇo	_n	I1	12/
vidúṣā		I1	/12
havīṣmatā		I1	/12
sumájjanaye	V _(R) -	VII2	12//
vīṣṇave	_n	I1	l
śrávobhir	_Y	X1	l ^a
stotāraḥ	V _(R) -	VII2	12/
janúṣā		I1	/12
viṣṇo	_n	I1	12/
dákṣam	PE Av. x.š	I6	12/
vīṣṇuḥ	_n	I1	12/
vīṣṇuḥ	_s	XI4	l ^a
vīṣṇuḥ	_n	I1	12/
vīṣṇuḥ	_s	XI4	l ^a
triṣadhasthá		VII1	l
agnír	_j	XI1	l ^a
sūryo	V _(R) -	VII2	/12
ūṣás		I1	12/
arcíṣā		I1	/12
áyukṣātām	*g_	I6	12/
vīṣṇanam		I1	l
ukṣatam	PE *g_	I6	/12
aśvínor	_Y	X1	;
súṣṭutaḥ		VII1	/12
vakṣad	*g' ^b _	I6	12/
cátuṣpade		X7	/12
mimikṣatam	*g' ^b _	I6	/12
práyus	_t	XI2	12/
tárisṭam	_t	I1	12/
nī	_r	X2	l
mṛkṣatam	*g'_	I6	/12
dvéṣo		I1	12/
jágatīṣu		I1	/11
vīśveṣu		I1	11/
bhúvaneṣv		I1	/11
vṛṣaṇāv		I1	l
vānaspátimr	_V	X3	l ^{ea}
bhiṣájā		I1	l
bheṣajébhir		I1	/11
bheṣajébhir	_V	X1	//11
ráthyebhiḥ	_#	XI1	//11
havīṣmān		I1	11/
vṛṣaṇāv		I1	l
abhīṣṭau		V1	/11
ákavābhir	_V	X1	/11
góḥ	_#	XI1	//11
revátih	_p	XI3	/11
púramdhīḥ	_k	XI3	//11

perúr	_Y	X1	//11
patáyadbhir	_V	X1	/11
évaiḥ	_#	X11	//11
úpastutir	_V	X1	l ^{ea}
uruṣyen		II	/11
dhāk	*g ^{uh} _	X12	//11
súsamubdham		VII	l
avádhuh	_#	X11	//11
vitákṣat	PE *k'_	I6	/11
sáráthiḥ	_#	X11	//8
yajñaiḥ	_p	XI3	l ^{ea}
stuṣe		II	12/
vidátheṣu		II	/12
devébhír	_Y	X1	/12
sudámsasā_	V _(R) _	VII2	12/
prabhúṣataḥ		II	/12
pitúr	_V	X1	l
mātúr	_N	X1	12/
svátavas	V _(R) _	VII2	e ^a l
dhávimabhiḥ	_#	X11	//12
cakratur	_V	X1	//12
várimabhiḥ	_#	X11	//12
sūnávaḥ	V _(R) _	VII2	12/
ajñur	_N	X1	l ^{ea}
sthātús	V _(R) _	VII2	12//a
sthātús	_c	X9	12/
suprácetaso	V _(R) _	VII2	/12
sáyonī	V _(R) _	VII2	12/
samudré	V _(R) _	VII2	12//
savitúr	_Y	X1	/12
sucetúnā	V _(R) _	VII2	/12
sujánmanī	V _(R) _	VII2	12//a
dhiṣāṇe		II	l
śúciḥ	_#	X11	//12
raḥṣataḥ	*k'_	I6	/12
sudhṣṣtame	_t	II	12/
vapuṣyè		II	l
rūpaír	_V	X1	/12
váhnih	_p	XI3	12/
pitróḥ	_p	XI3	;
vṣabhám		II	l
duḥṣata	*g'_	I6	/12
sukratúyáyā_	V _(R) _	VII2	/12
_ajārebhi	_sk	X10	l ^{ea}
skámbhanebhiḥ	_s	XI4	/12
kṣṣṣṣ	_t	II	12/
kṣṣṣṣ	_t	XI2	l
sám	V _(R) _	VII2	/12
śrēṣṣṣṣ	_tb	II	12/
yáviṣṣṣṣ	_tb	II	l
kariṣṣṣṣ		II	/12
devaír	_Y	X1	l ^{ea}
bhaviṣṣṣṣ		II	/12
dhenúḥ	_k	XI3	12/
ánindiṣuḥ		II	/12
ánindiṣuḥ	_#	X11	//12
suté	V _(R) _	VII2	/12
sácāḥ	V _(R) _	VII2	/12
anyaír	_V	X1	12/

námabhi	_spar	X10	/12
bḥhaspátir	_Y	X1	l ^{ea}
ṛbhúr	_Y	X1	12/
nís	_c	X9	12/
dhítúbhir	_Y	X1	//12
ataḥṣata	PE *k'_	I6	/12
bhúyīṣṣṣṣ	_tb	II	12/
agnír	_bb	X11	12/
bhúyīṣṣṣṣ	_tb	II	12/
sūnáyābhṣṣṣṣ (sūnáyā)	V _(R) _	VII2	/12
úpāvatuḥ (āvatuḥ)	_#	X11	//12
sammílya	PE	I2!	12/
āsatuḥ	_#	X11	//12
suṣupvámṣa		II	12/
bhúmyāgnír	_V	X1	//11
antárikṣeṣa	PE *k''_	I6	/11
adbhír	_Y	X1	11-/
samudraír	_Y	X1	//11-
yusmáḥ		II	11/
aryamáyúr (áyúr)	_V	X1	//11
sápteḥ	_p	XI3	//11
pravakṣyámo	*k''_	I6	11/
nirñjā	_N	X1	11/
súprāñ	V _(R) _	VII2	11//a
indrāpūṣṣṣṣṣ	_n	II	11/
indrāpūṣṣṣṣṣ	_p	XI3	l ^{ea}
eṣá		II	12/
pūṣṣṣṣ	_n	II	12/
dhaviṣṣṣṣ		II	11/
trír	_N	X1	11/
mánusāḥ		II	11/
pūṣṣṣṣ	_n	II	11/
hótādhvayúr (adhvayúr)	_V	X1	l ^{ea}
vakṣāñā	PE	I6	l
caṣālam		I4a	12/
tákṣati	PE *k'_	I6	/12
téṣām		II	12/
abhígúrtir	_N	X1	/12
vítāpṣṣṣṣṣ	_tb	II	11/
ṣṣṣṣ		II	l
puṣṣṣṣ	_t	II	11/
śṣṣṣṣṣ		I4	11/
rájjur	_V	X1	/11
devéṣv		II	/11
kraviṣo		II	l
sukṣṣṣṣ	V _(R) _	VII2	11//a
mákṣikáṣa (mákṣikā)	IIr. *-k.ṣ.	I6	/11
svádhítu	V _(R) _	VII2	e ^a l
dhástayoh	_ś	XI4	l ^{ea}
śamitúr	_Y	X1	;
nakhéṣu		II	/11
devéṣv		II	/11
kraviṣo		II	l
sukṣṣṣṣ	V _(R) _	VII2	11//a
śṣṣṣ		II	l
tṣṣṣṣ		II	/11

āhūḥ	_s	XI4	l ^{ea}
surabhír	_N	X1	;
nír	_b	XI1	/11
māṃsabhikṣām	*g_	I6	/11+
tēṣām		II	11+/
abhígūrtir	_N	X1	/11+
níkṣaṇam	PE *g ^(b) _	I6	11/
yūṣṇā	_n	II	l
ūṣmanyāpidhānā (ūṣmanyā)		II	11/
bhūṣant̄y		II	/11
niṣādanaṃ		V1	l
devēṣv		II	/11
tvāgnír	_db	XI1	l ^{ea}
dhūmāgandhir	_N	X1	//11
jāghriḥ	_#	XI1	//11
saṃdānam	V _(R) _	VII2	11--//a
devēṣv		II	11-/
sādé	V _(R) _	VII2	11/
pārṣṇyā	_n	I4	11/
havīṣo		II	l
adhvarēṣu		II	/11
sārvā	V _(R) _	VII2	11//
cātustrimśad		XI2	11/
devābandhor	_Y	X1	//11
vānkr̄ir	_V	X1	11/
svādhit̄iḥ	_s	XI4	/11
pāruṣ-parur		X7	11/
pāruṣ-parur	_V	X1	l ^{ea}
anughūṣyā		II	l
tvāṣtur	_V	X1	l ^{ea}
ṛtūḥ	_#	XI1	//11
svādhit̄is	_t	XI2	l ^{ea}
tiṣṭhipat	_tb	II	/11
gr̄dhnūr	_V	X1	l ^{ea}
riṣyasi		II	/11+
eṣi		II	11/
pathībhiḥ	_s	XI4	/11
sugébbhiḥ	_#	XI1	//11
pṛṣatī		II	l
svásvyam	V _(R) _	VII2	/11
pumśāḥ		IIa	11+/
viśvāpūṣaṃ		II	/11+
āditiḥ	_k	XI3	/11
havīsmān		II	/11
pūrīṣāt		II	/11
pakṣā	PE Oss. <i>f</i> axs	I6	11/
atiṣṭhat	_tb	II	/11
nír	_V	X1	/11
ataṣṭa	PE *k'_t	I7	/11
sómena	V _(R) _	VII2	11/
āhús	_t	XI2	11/
āhur	_d	XI1	l ^{ea}
samudré	R _(R) _	VII2	/11
āhūḥ	_p	XI3	l ^{ea}
sanitúr	_N	X1	/11
abhirákṣanti	*k'_	I6	/11
pathībhiḥ	_s	XI4	/11

sugébbhir	_V	X1	//11
areṇúbhir	_j	XI1	l ^{ea}
jūḡṣamāṇam		II	11/
iṣā		II	l
góḥ	_#	XI1	//11
grāsīṣṭha	_tb	II	11/
óṣadhír		II	l
óṣadhír	_V	X1	/11
iyur	_V	X1	//11
havirádyam	_V	X1	/11
adhyátīṣṭhat	_tb	II	/11
ákṣiṣur	*k'_	I6	11/
ákṣiṣur		II	11/
ákṣiṣur	_d	XI1	l ^{ea}
patayīṣṇv	_n	II	/11
viṣṭhitā		V1	l
_árayeṣu		II	11/
nābbhir	_V	X1	/11
júṣtatamo	_t	II	l
dāśúṣe		II	l
hótus	_t	XI2	//11
ghṛtápṛṣṭho	_tb	II	/11
saptánāmā	V _(R) _	VII2	/11
tasthúḥ	_#	XI1	//11
saptá	V _(R) _	VII2	/11
tasthúḥ	_s	XI4	//11
sám	<i>abbí</i>	V1y	/11
ásur	_V	X1	l ^{ea}
saptá	V _(R) _	VII2	/11
cikitúṣaś		II	/11
śāl	*k'_	XI6	l
svid	V _(R) _	VII2	/11
véh	_#	XI1	//11
śírṣṇāḥ	_n	I4	11/
kṣírāṃ	PE Ilr. *k'_	I6	11/
padápuḥ (apuḥ)	_#	XI1	//11
sá	V _(R) _	VII2	11//a
bṛbhatsúr	_g	XI1	l ^{ea}
īyuh	_#	XI1	//11
dákṣiṇāyā	*k'_ PN	I6	/11
átīṣṭhad	_tb	II	11/
vṛjanīṣv		II	/11
triśú		II	l
yójaneṣu		II	/11
tisró		III1	11/
māt̄ṣ	_t	XI2	l ^{ea}
amúṣya		II	/11
pṛṣṭhé	_tb	II	/11
viṃśatís	_c	X9	/11
tasthuḥ	_#	XI1	//11
āhuḥ	_p	XI3	l ^{ea}
purīṣīṇam		II	/12
vicakṣaṇám	*k'_	I6	/12
śálara	*k'_	XI6	l
āhur	_V	X1	/12
tasthur	_bb	XI1	l ^{ea}
nákṣas (ákṣaḥ)	*k'_	I6	11/
sánābbhiḥ	V _(R) _	VII2	/11
sánābbhiḥ	_#	XI1	//11

súryasya	V _(R) -	VII2	11+//a
cákṣū	*k' _	I6	11+/
cákṣū	_r	X2	l ^a
āhur	_V	X1	/12
ṣāl	*k' _	XI6	12/
īṣayo		II	l
tēṣām		II	12/
iṣṭāni	_t	II	12/
satīs	_t	XI2	l ^{ea}
pumśā		IIa	/11
āhuḥ	_p	XI3	//11
akṣaṇvān	PE *k'' _	I6	11/
kavír	_Y	X1	11/
pitūṣ	_p	X7	/11
gaúr	_V	X1	/11
āhur	_Y	X1	//11
āhuḥ	_#	XI1	//11
cakráthuh	_s	XI4	;
vṛkṣám	PE *k' _	I6	11/
ṣasvājate	pāri	V1	/11
tāyor	_V	X1	11/
ānimeṣam		II	11/
vidāthābhisváranti (abhisváranti)		V1z	/11
vṛkṣé	PE *k' _	I6	11/
súvate	V _(R) -	VII2	e ^{al}
āhuḥ	_p	XI3	l ^{ea}
traīṣṭubhād		VII	12/
traīṣṭubham		VII	l
nirátakṣata	_V	X1	/12
nirátakṣata	PE *k' _	I6	/12
vidús	_t	XI2	l ^a
ānaśuḥ	_#	XI1	//12+
traīṣṭubhena		VII	l
cātuṣpadā_		X7	/11+
saptá	V _(R) -	VII2	/11
vāñih	_#	XI1	//11
súryam	V _(R) -	VII2	e ^{al}
tisrá		III1	/11
āhus	_t	XI2	//11
sudúghām	V _(R) -	VII2	e ^{al}
godhúg	g ^b _	XI2	l ^a
śréṣṭham	_tb	II	11/
sāviṣan		II	/11
ṣú	V _(R) -(u)	VIII1	/11
saúbhagāya	V _(R) -	VII2	/11
gaúr	_V	X1	11/
miṣántam		II	/11
śṣkvāṇam	V _(R) -	VII2	11//a
páyobhiḥ	_#	XI1	//11
gaúr	_V	X1	/12
cittíbhīr	_N	X1	l ^{ea0}
svadhābhīr	V _(R) -	VII2	/11
svadhābhīr	_V	X1	//11
sāyonih	_#	XI1	//11
pathíbhīś	_c	X9	/11
sadhrcīḥ	_s	XI4	l ^{ea}
vīṣūcīr		II	l
vīṣūcīr	_Y	X1	/11

bhúvaneṣv		II	/11
hírug	PE	XI2	;
mātúr	_Y	X1	11/
nírṭim	_V	X1	l
dyaúr	_N	X1	11/
nābhīr	_V	X1	/11
bāndhur	_N	X1	11/
uttānāyos	_c	X9	l ^{ea}
camvòr	_Y	X1	;
yónir	_V	X1	/11
duhitúr	_g	XI1	;
nābhiḥ	_#	XI1	//11
vīṣṇo	_n	II	l
védih	_p	XI3	l ^{ea}
nābhiḥ	_#	XI1	//11-
vīṣṇo	_n	II	l
vīṣnos		II	12/
vīṣnos	_t	XI2	12/
tiṣṭhanti	_tb	II	12/
dhītíbhīr	_N	X1	l ^{ea}
svadhāyā	V _(R) -	VII2	l ^{al}
sāyonih	_#	XI1	//11
viṣūcīnā		II	l
cikyúr	_N	X1	l ^a
cikyur	_V	X1	/11
niṣedúḥ		V1	/11
niṣedúḥ	_#	XI1	//11
kariṣyati		II	/11+
vidús	_t	XI2	l ^a
sám	V _(R) -	VII2	/11+
gaurír	_N	X1	12/
tákṣaty	PE *k' _	I6	/12
cātuṣpadī		X7	/12
babhūvūṣī		II	/12
viṣūvatā		II	11/
ukṣāṇam	*k' _	I6	11/
caḥṣate	*k' _	I6	/11+
eṣām		II	/11
caṣṭe	*k' _t	I7	l
śácíbhīr	_db	XI1	//11
dhṛájr	_V	X1	11/
vāk	k'' _	XI2	l ^{ea}
vidur	_b	XI1	l ^{ea}
manīṣīṇaḥ		II	/11+
manuṣyā		II	l
āhur	_V	X1	//11
āhuḥ	_#	XI1	//11
kṛṣṇám	_n	II	11/
ṣaṣṭír	*k' _t	I7	11/
ṣaṣṭír	_N	X1	l ^a
stānaḥ	V _(R) -	VII2	11/
mayobhūr	_Y	X1	//11
púsyasi		II	l
sādhyaḥ	V _(R) -	VII2	e ^{al}
cāhabhiḥ	_#	XI1	//8
óṣadhīnām		II	/11
vṛṣṭíbhīś	_t	II	l
vṛṣṭíbhīś	_t	XI2	;
sānīlāḥ		I2	/11

mimikṣuḥ	PE *k' _	I6	/11
mimikṣuḥ	_#	X11	//11
śúṣmaṃ		II	11/
vṛṣaṇo		II	
jujuṣur		II	/11
jujuṣur	_Y	X1	/11
antárikṣe	PE *k'' _	I6	/11
satpate	V _(R) -	VII2	^{ea}
samarāṇāḥ	V _(R) -	VII2	^{ea}
śubhānair	_Y	X1	//11
śúṣma		II	11/
ádriḥ	_#	X11	//11
antamébhir	_Y	X1	/11
svákṣatrebhis	_t	XI2	^{ea}
máhobhir	_V	X1	11/
taviśás		II	/11
túviṣmān		II	/11
śátror	_V	X1	^{la}
vadhasnāḥ	_#	X11	//11
yújyebhir	_V	X1	/11
samānébhir	V _(R) -	VII2	11//
samānébhir	_Y	X1	^{ea}
vṛṣabha		II	
paúṃsyebhiḥ		IIa	/11
paúṃsyebhiḥ	_#	X11	//11
śaviṣṭha _	_tb	II	/11
taviśó		II	/11
vájrābāhuḥ	_#	X11	//11
nákir	_N	X1	/11
kariṣyá		II	11/
dadhṛṣvān		II	11/
manīśá		II	/11
eṣām		II	/11
vṛṣṇe	_n	II	11/
súmakhāya	V _(R) -	VII2	^{la}
sákhāyas	V _(R) -	VII2	11/
tanúbhiḥ	_#	X11	//11
éṣo		II	/11
saṃcákṣyā	*k' _	I6	11/
sákhimr	_V	X3	
eṣām		II	11/
kārúr	_V	X1	//11
śú	V _(R) -(ó, á u)	VIII1	11/
eṣá		II	11/
gír	_N	X1	//11
kāróḥ	_#	X11	//11
éśá (iṣá)		II	11/
yāsīṣṭa	_t	II	
vidyāmeṣám (iṣám)		II	11/
vṛṣabhásya		II	/12
tuviṣvaṇo		VII1	/12
taviṣāṇi		II	/12
krīlanti		I2	12/
krīlá		I2	12/
vidátheṣu		II	/12
ghṛṣvayaḥ		II	/12
nákṣanti	*k' _	I6	12/
svátavaso	V _(R) -	VII2	^{ea}
haviṣkṛtam		X7	/12

póṣaṃ		II	12/
haviśá		II	/12
dadáśúṣe		II	/12
uksánty	PE *g _	I6	12/
táviṣbhir		II	/12
táviṣbhir	_V	X1	/12
ṛṣṭiṣu	_t	II	/12
ṛṣṭiṣu		II	/12
tveṣáyāmā		II	12/
prṣṭhám	_tb	II	12/
ácucyavuh	_#	X11	//12
vánaspatī	_r	X2	//12
óśadhiḥ		II	/12
óśadhiḥ	_#	X11	//12
_áristagrāmāḥ		IIr	12/
krívirdatī	_d	XII	/12
skambhādeṣṇā	_n	II	12/
vidátheṣu		II	/12
súṣṭutāḥ		VII	/12
vidúr	_Y	X1	12/
paúṃsyā		IIa	/12
śatábhuḥjibhis	_t	XI2	^{la}
abhíhruter	_V	X1	/12
pūrbhí	_r	X2	12/
rakṣatā	*k' _	I6	12/
puṣṭiṣu	_t	II	/12
puṣṭiṣu		II	/12
rátheṣu		II	/12
taviśāṇy		II	/12
ámṣeṣv		II	12/
prápathēṣu		II	/12
kṣo	*k' _	I6	12/
náryeṣu		II	/12
bāhúṣu		II	/12
vákṣassu	PE	I6	12/
ámṣeṣv		II	12/
paviṣu		II	/12
kṣurá	*k' _	I6	/12
pakṣán	PE Oss. <i>f</i> axs	I6	12/
stíbhīḥ	_#	X11	//12
ásábhiḥ	_s	XI4	//12
pariṣtúbhah		V1	/12
áditer	_V	X1	/12
sukṛte	V _(R) -	VII2	^{la}
śruṣṭim	_t	II	/12
daṃsánair	_V	X1	;
yusmákēna		II	11/
ebhír	_V	X1	11/
yajnēbhis	_t	XI2	^{la}
eṣá		II	11/
gír	_N	X1	//11
kāróḥ	_#	X11	//11
éśá (iṣá)		II	11/
yāsīṣṭa	_t	II	
vidyāmeṣám (iṣám)		II	11/
iṣo		II	11+ /
vobhir	_N	X1	^{ea}
iyéṣṭhebhīr	_tb	II	11/

jyēṣṭhebhīr	_V	X1	11/
br̥hāddivaiḥ	_s	XI4	/11
eṣām		II	11/
mim'yākṣa	PE *k'_	I6	11/
yēṣu		II	11/
sūdhītā	V _(R) -	VII2	^{la}
hīraṇyanirṇig	_N	X1	11/
hīraṇyanirṇig	*g ^u _	X12	^{la}
ṛṣṭīḥ	_t	II	/11
ṛṣṭīḥ	_#	X11	//11
mānuṣo		II	/11
yōṣā		II	/11
vāk	k ^u _	X12	//11
mimikṣuḥ	*g ^u b_	I6	/11
mimikṣuḥ	_#	X11	//11
juṣānta		II	11/
jōṣad		II	11/
vīṣṭastukā		V1	11/
tveṣāpratīkā		II	11/
vidātheṣu		II	/11
havīṣmān		II	/11-
eṣām		II	/11
sācā	V _(R) -	VII2	11//a
vīṣamaṇā		II	
ahaṃyú	_stb	X10	11//
jānīr	_V	X1	^{la}
subhāgāḥ	V _(R) -	VII2	/11
āpūḥ	_#	X11	//11
dhṛṣṇūnā	_n	II	11/
dvēṣo		II	11/
dhṛṣatā		II	
ṣṭhuh	pāri	V1	/11
préṣṭhā	_tb	II	/11
samaryé	V _(R) -	VII2	/11
ṣyāt	ānu	V1	/11-
eṣā		II	11/
gīr	_N	X1	//11
kārōḥ	_#	X11	//11
éṣā (iṣā)		II	11/
yāsiṣṭa	_t	II	
vidyāmeṣām (iṣām)		II	11/
tuturvāṇir	_db	X11	//12
ródasyor	_N	X1	//12
suvṛktībhiḥ	V _(R) -	VII2	/12
suvṛktībhiḥ	_#	X11	//12
svajāḥ	V _(R) -	VII2	
iṣām		II	12/
nóksāṇaḥ (ukṣāṇaḥ)	*k'_	I6	/12
sutās	V _(R) -	VII2	
aīṣām (eṣām)		II	12/
āṃseṣu		II	12/
hāsteṣu		II	12/
khādís	_c	X9	^{la}
kṛtís	_c	X9	/12
yayur	_V	X1	//12
acucyavur	_d	X11	//12
bhrájadṛṣṭayaḥ	_t	II	/12
ṛṣṭividyo	_t	II	/12

iṣām		II	
purupraīṣā		II	12/
tveṣām		II	/12
sātīr	_N	X1	12/
svārvatī	V _(R) -	VII2	/12
tveṣā		II	12/
pīpiṣvatī		II	/12
rātīḥ	_p	X13	^{la}
dākṣiṇā	*k'_	I6	/12
ṣṭobhanti	prāti	V1	11/
sīndhavaḥ	V _(R) -	VII2	^{la}
pruṣṇuvānti	_n	II	/11
pīṣnīr	_N	X1	^{la}
tveṣām		II	11/
sapsarāso	V _(R) -	VII2	11/
iṣīrām		II	
eṣā		II	11/
gīr	_N	X1	//11
kārōḥ	_#	X11	//11
éṣā (iṣā)		II	11/
yāsiṣṭa	_t	II	
vidyāmeṣām (iṣām)		II	11/
vanuṣva		II	11/
préṣṭhā	_tb	II	/11
viśvākṣṭīr	_t	II	/11
viśvākṣṭīr	_Y	X1	//11
niṣṣīdho		X9	
niṣṣīdho		V1	
pṛtsutīr	_b	X11	;
svārmīlhasya		I2	11/
āmyak	PE *k'_	X12	11/
sā	C _(R) -	VII2	11/
ṛṣṭīr	_t	II	/11
ṛṣṭīr	_V	X1	/11
sānemy	V _(R) -	VII2	11//
agnīs	_c	X9	11/
ṣmātasé (ṣma)	V _(R) -(dbī, bī)	VII1	11/
ójiṣṭhaya	_tb	II	/11
dākṣiṇayeva (dākṣiṇayā)	*k'_	I6	
vāyó	_st	X10	//11
vājaiḥ	_#	X11	//11
ṛtāvōḥ	_#	X11	//11-
ṣú	V _(R) -(té)	VII1	11-/
mṛlayantu		I2	/11-
smā	V _(R) -	VII2	11/
mīlhuṣo		I2	/11-
sādane	V _(R) -	VII2	^{la}
eṣām		II	11+//
paūṃsyāni		IIa	
tasthūḥ	_#	X11	//11
upabdīḥ	_#	X11	//11
úmair	_V	X1	//11
sārgaiḥ	_#	X11	//11
marúdbhiḥ	_s	XI4	^{la}
stāvānebhi	_st	X10	^{ca}
devair	_Y	X1	//11
vidyāmeṣām (iṣām)		II	11/

saṃcaréṅyam	<i>abbī</i>	V1y	/12
tébhīḥ	<i>_k</i>	XI3	8/
vadhīḥ	<i>_#</i>	XI1	//8
īśiṣe		I1	11/
dhéṣṭhaḥ	<i>_tb</i>	I1	/11
marúdbhiḥ	<i>_s</i>	XI4	;
havīṃsi		I1a	/11
sūkténa	<i>V_(R)-</i>	VII2	11//
bhikṣe	<i>*g-</i>	I6	11/
sumatīṃ	<i>V_(R)-</i>	VII2	^{la}
vedyābhir	<i>_N</i>	X1	//11
hélo		I2	11/
eṣá		I1	11/
taṣṭó	PE <i>*k_t</i>	I7	11/
juṣāṇá		I1	/11
ṣṭhā	<i>V_(R)-(bī)</i>	VIII1	11/
mṛṣayantūtá		I2	/11
śámbhaviṣṭhaḥ	<i>_tb</i>	I1	/11
jūgīṣá		I1	/11
taviṣáḍ		I1	
īśamāṇa		I1	/11
yuṣmábhyam		I1	11/
mṛṣátá		I2	/11
usrá		III1	/11
vyūṣṭiṣu	<i>_t</i>	I1	11/
marúdbhir	<i>_Y</i>	X1	11/
vṛṣabha		I1	
ugrēbhi	<i>_stb</i>	X10	^{la}
marúdbhir	<i>_V</i>	X1	^{la}
ávayātaheḷāḥ		I2	/11
supraketébhīḥ	<i>_s</i>	XI4	^{la}
sāśahír	<i>_d</i>	XI1	/11
vidyāmeṣám (iṣám)		I1	11/
sudānavah	<i>V_(R)-</i>	VII2	/8
sá	<i>V_(R)-</i>	VII2	8/
śáruḥ	<i>_#</i>	XI1	//8
vér	<i>_V</i>	X1	//11
barhīṣy		I1	/11
vīṣā		I1	11/
vīṣabhiḥ		I1	
vīṣabhiḥ	<i>_s</i>	XI4	;
svéduhavyair	<i>_N</i>	X1	//11
mandayúr	<i>_N</i>	X1	^{ea}
nákṣad	<i>*k'_</i>	I6	11/
sádma	<i>V_(R)-</i>	VII2	
gaúr	<i>_V</i>	X1	//11
vák	<i>k''</i>	X12	//11
karmáṣatarāsmāi (āṣatarā)	verderbt	Y	8/
jújoṣad		I1	11-/
rathēṣṭhāḥ		VII1	/11
ṣṭuhīndram (ṣṭuhi)	<i>V_(R)-(u)</i>	VIII1	11/
rathēṣṭhāḥ		VII1	/11
vīṣaṇvān		I1	/11-
vavavrúśas		I1	11/
kakṣyè	<i>*k'_</i>	I6	
sám	<i>V_(R)-</i>	VII2	11//a
svadhāvāḥ	<i>V_(R)-</i>	VII2	11/
sajóśasa		I1	11/

sajóśasa	<i>V_(R)-</i>	VII2	11//a
kṣoṇīḥ	<i>_s</i>	XI4	//11
vājaiḥ	<i>_#</i>	XI1	//11
devīḥ	<i>_#</i>	XI1	//11
jóṣyā		I1	
gaúḥ	<i>_s</i>	XI4	//11
sūrímś	<i>_c</i>	X9	11/
dhiṣá		I1	
véṣi		I1	/11
suṣakhāya		VII1	
svabhiṣṭáyo		V1	11/
śámsaiḥ	<i>_#</i>	XI1	//11
vandaneṣṭhás	<i>_tb</i>	I1	/11
vīṣpardhaso		V4	11-/
śámsair	<i>_V</i>	X1	//11-
súṣiṣtau	<i>_t</i>	I1	/11
śikṣanti	<i>*k'_</i>	I6	/11
yajñaiḥ	<i>_#</i>	XI1	//11
ṣméndram (ṣma)	<i>V_(R)-(bī)</i>	VIII1	11/
tāṭṛṣāṇám		I1	/11
ṣṭú	<i>V_(R)-(mó, má u)</i>	VIII1	11/
devaír	<i>_V</i>	X1	//11
ṣmā	<i>V_(R)-(bī)</i>	VIII1	11/
śuṣminn		I1	
mīḥṣo		I2	
mīḥṣo		I1	/11
havīsmato		I1	11/
gīḥ	<i>_#</i>	XI1	//11
eṣá		I1	11/
vidyāmeṣám (iṣám)		I1	11/
rákṣā	<i>*k'_</i>	I6	11/
sátpatir	<i>_N</i>	X1	^{ea}
śáradír	<i>_d</i>	XI1	/11
ṛṇór	<i>_V</i>	X1	11-/
randhīḥ	<i>_#</i>	XI1	//11
súrāpatnīr	<i>_d</i>	XI1	//11
yébhīḥ	<i>_p</i>	XI3	^{la}
rákṣo	<i>*k'_</i>	I6	11/
aśúṣam		I1	
vástoḥ	<i>_#</i>	XI1	//11
śéṣan		I1	11/
tīṣṭhad	<i>_tb</i>	I1	11/
dhīṣatá		I1	
spīḍho	<i>V_(R)-</i>	VII2	11/
yāṣiṣat		I1	
vājrabāhuḥ	<i>_#</i>	XI1	//11
sácāyós	<i>_t</i>	XI2	//11
kavír	<i>_V</i>	X1	^{ea}
tisró		III1	11/
āguḥ	<i>_s</i>	XI4	//11
pūrvīḥ	<i>_#</i>	XI1	//11
ádevír	<i>_N</i>	X1	//11-
piyóḥ	<i>_#</i>	XI1	//11
dhúnir	<i>_V</i>	X1	^{ea}
dhúnimatír	<i>_V</i>	X1	//11
ṛṇór	<i>_V</i>	X1	11-/
srávāntīḥ	<i>_#</i>	XI1	//11-
pārṣi		I4	/11

vidyāmeṣāṃ (iṣām)		I1	11/
vīṣā		I1	8-/
vīṣṇa	<i>-n</i>	I1	/8-
īndur	<i>-Y</i>	X1	//8-
sahasrāsātamah	<i>V_(R)-</i>	VII2	8/
vīṣā		I1	8/
sānasīh	<i>-p</i>	XI3	//8
pr̥tanāṣāl	<i>*g^b-</i>	XI6	/8
mānuṣo		I1	/8
ōṣah		I1	8/
śocīṣā		I1	/8
muṣāyā		I1	8/
śūṣṇāya	<i>-n</i>	I1	8-/
vātasyāśvaiḥ (āśvaiḥ)	<i>-#</i>	XI1	//8
śuṣmīntamo		I1	8/
krātuḥ	<i>-#</i>	XI1	//8
maṃsīṣṭhā	<i>-tb</i>	I1	8/
tīṣyate		I1	
vidyāmeṣāṃ (iṣām)		I1	11/
vāsyaiṣṭaya	<i>-t</i>	I1	/8
vīṣā		I1	/8
carṣaṇīnām		I4	/8
svadhā	<i>V_(R)-</i>	VII2	8/
cārkr̥ṣad		I1	/8
vīṣā		I1	/8
hāstayoḥ	<i>-p</i>	XI3	//8
spāśayasva	<i>V_(R)-</i>	VII2	8//a
asmadhrūg	<i>*g^b-</i>	XI2	//8
divyēvāśānir (aśānir)	<i>-j</i>	XI1	/8
dūnāṣaṃ		X4	8/
sūriś	<i>V_(R)-</i>	VII2	8/
sūriś	<i>-c</i>	X9	8/
'rkēṣu		I1	8/
sānuśāg		V1	8/
sānuśāg	<i>*k[□]-</i>	XI2	/8
vājeṣu		I1	/8
tīṣyate		I1	
vidyāmeṣāṃ (iṣām)		I1	11/
carṣaṇiprā		I4	11/
vīṣabhó		I1	
kr̥ṣṭīnām	<i>-t</i>	I1	11/
vīṣaṇā		I1	
vīṣaṇo		I1	11/
vīṣabhāsa		I1	
vīṣarathāso		I1	
tiṣṭha	<i>-tb</i>	I1	11/
tébhir	<i>-V</i>	X1	
tiṣṭha	<i>-tb</i>	I1	11/
vīṣaṇaṃ		I1	
vīṣā		I1	/11
sutāḥ	<i>V_(R)-</i>	VII2	11//
pāriṣiktā		V1	
vīṣabhyāṃ		I1	11/
vīṣabha		I1	
barhír	<i>-V</i>	X1	^{ca}
niṣādya		V1	11/
súṣṭuta	<i>V_(R)-</i>	VII2	11/
súṣṭuta		VII1	11/
kāróḥ	<i>-#</i>	XI1	//11

vāstor	<i>-Y</i>	X1	^a
vidyāmeṣāṃ (iṣām)		I1	11/
śruṣṭír	<i>-t</i>	I1	/11
śruṣṭír	<i>-V</i>	X1	/11
dhag	<i>*g^{ub}-</i>	X12	//11-
āyóḥ	<i>-#</i>	X11	//11
svāsārā	<i>V_(R)-</i>	VII2	11/
sutúkā	<i>V_(R)-</i>	VII2	^a
aveṣan		I1	/11
nībhír	<i>-V</i>	X1	^{ca}
kāróḥ	<i>-#</i>	X11	//11
dāśúṣa		I1	/11
nībhír	<i>-V</i>	X1	^{ca}
pr̥kṣó	<i>*k^u-</i>	I6	11/
iṣā		I1	11/
satrākaró	<i>V_(R)-</i>	VII2	11//
śyāma	<i>abbí</i>	V1	11/
bhūr	<i>-V</i>	X1	//11
vidyāmeṣāṃ (iṣām)		I1	11/
pūrvír	<i>-V</i>	X1	11/
doṣā		I1	11/
vāstor	<i>-V</i>	X1	^{ca}
uśāso		I1	
jaráyantiḥ	<i>-#</i>	X11	//11
pātnír	<i>-Y</i>	X1	^a
vīṣaṇo		I1	
jagamyuḥ	<i>-#</i>	X11	//11
devébhir	<i>-V</i>	X1	^a
ávāsur	<i>-N</i>	X1	^a
āpúḥ	<i>-s</i>	XI4	//11
pātnír	<i>-Y</i>	X1	^a
vīṣabhir		I1	
vīṣabhir	<i>-j</i>	XI1	/11
jagamyuḥ	<i>-#</i>	X11	//11
mīṣā		I1	11/
vīṣaṇaṃ		I1	
nī	<i>-r</i>	X2	/11
sómam	<i>V_(R)-</i>	VII2	8/
mṛlatu		I2	/12
khanítraiḥ	<i>-p</i>	XI3	//11
īṣir	<i>-V</i>	X1	
pupoṣa		I1	/11
devésv		I1	11/
āśíso		I1	/11
yuvó	<i>-r</i>	X2	/11
suyámāso	<i>V_(R)-</i>	VII2	^a
pruṣāyan		I1	/11
uśāsaḥ		I1	
nakṣatho	<i>*k^u-</i>	I6	/11
práyajyoḥ	<i>-#</i>	X11	//11
vājáyēṭṭe (īṭṭe)		I2	11/
iṣé		I1	/11
usríyāyām		III1	
góḥ	<i>-#</i>	X11	//11
śúcír	<i>-Y</i>	X1	^a
havísmān		I1	/11
kṣódo	<i>PE *k^(u)-</i>	I6	11/
eṣé		I1	/11

pásvaiṣṭī	_t	I1	/11
pásvaiṣṭī	_r	X2	//11
gór	_V	X1	11/
jívrīḥ	_#	X11	//11
sacate	V _(R) -	VII2	^{eq}
ákṣur	PE	I6	11/
ákṣur	_V	X1	^{la}
svadhábhīḥ	_s	X14	^{la}
préṣad		I1	11-/
véṣad		I1	11-/
sūrír	_V	X1	//11
suvrató	V _(R) -	VII2	^{la}
pañír	_b	X11	/11
ṣmāśvināv (ṣma)	V _(R) -(dbī, bī)	VIII1	11/
ṣmā	V _(R) -(bī)	VIII1	11/
vṛṣaṇāv		I1	
ṣmāśvināv (ṣmā)	V _(R) -(dbī, bī)	VIII1	11/
nṛṣu		I1	/11
sahásraiḥ	_#	X11	//11
mánuṣo		I1	/11
rayiśácaḥ		VII1	
stómair	_V	X1	11/
ářiṣṭanemim		IIr	11/
vidyāmeṣám (iṣám)		I1	11/
préṣṭhāv	_tb	I1	11/
iṣám		I1	
vṛṣaṇo		I1	
vitáṛṣṭhā	_tb	I1	/11
'vánir	_N	X1	;
vṛṣṇa	_n	I1	11/
dhīṣṇyā	_n	I1	/11
námabhiḥ	_s	X14	/11
svaiḥ	_#	X11	//11
jīṣṇúr		I1	11/
jīṣṇúr	_Y	X1	11/
sūrír	_d	X11	11/
nicerúḥ	_k	X13	^{la}
vájair	_N	X1	//11
ghóṣaiḥ		I1	/11
ghóṣaiḥ	_#	X11	//11
vṛṣabhó		I1	
niṣṣát		X9	/11
niṣṣát		V1	/11
niṣṣát	*g ^h _	I6	//11
pūrvír	_V	X1	11/
iśás		I1	11/
iṣṇán	_n	I1	/11
évair	_V	X1	11/
vájair	_Y	X1	//11
véṣantír		I1	11/
véṣantír	_V	X1	11/
águḥ	_#	X11	//11
gír	_bb	X11	//11
gís	_t	X12	//11
tribarhīṣi		I1	11/
sádasi	V _(R) -	VII2	^{eq}
vṛṣā		I1	11/

vṛṣaṇā		I1	
gór	_N	X1	11/
mánuṣo		I1	/11
pūṣévāśvinā (pūṣā)		I1	11/
púraṃdhir	_V	X1	//11
uṣám		I1	11/
havíśmān		I1	/11
vidyāmeṣám (iṣám)		I1	11/
ṣú	V _(R) -(ó, á u)	VIII1	/12
bhūṣatā		I1	/12
vṛṣaṇvān		I1	12/
manīṣiṇaḥ		I1	/12
dhīṣṇyā	_n	I1	
dhīṣṇyā	_n	I1	
dāṃsiṣṭhā	_tb	I1	12/
áhavir	_N	X1	/12
kramiṣṭam	_t	I1	12/
pañér	_V	X1	/12
jyótir	_Y	X1	12/
vidáthus	_t	X12	;
cakrathuḥ	_s	X14	;
sínđuṣu		I1	/12
pakṣiṇam	PE Oss. <i>faxs</i>	I6	
nirūhátuḥ	_V	X1	/12
nirūhátuḥ	_s	X14	//12
petathuḥ	_ks	X8	;
kṣódaso	PE *k ^(u) _	I6	/12
júṣṭā	_t	I1	/11
iṣṭāḥ		I1	
vṛkṣó	PE *k'_	I6	12/
nīṣṭhito		V1	
paryáśasvajat		VIII1	/12
patáror	_V	X1	/12
ūhathuḥ	_s	X14	;
ṣyād	<i>ānu</i>	V1	/11
vidyāmeṣám (iṣám)		I1	11/
vṛṣaṇā		I1	
vír	_N	X1	/11
parṇaiḥ	_#	X11	//11
tīṣṭhathah	_tb	I1	11/
ṛkṣé	*k_	I6	/11
vápur	_Y	X1	11/
vapuṣyá		I1	11/
gír	_d	X11	//11
duhitróśásā (uṣásā)		I1	
tīṣṭhatam	_tb	I1	11/
havíśmān		I1	/11
nāsatyeṣayádhyai (iṣayádhyai)		I1	/11
vartír	_Y	X1	11/
vṛkír	_V	X1	/11
dadharṣin		I4	/11
gír	_d	X11	//11
purumīḥó		I2	/11
átrir	_d	X11	//11
havíśmān		I1	/11
átāriṣma		I1	11/
pathíbhīr	_d	X11	;

devayānair	_Y	X1	//11
vidyāmeṣāṃ (iṣām)		I1	11/
uśāsi		I1	
vāhnir	_V	X1	/11
ukthāñḥ	_#	X11	//11
śū	V _(R) -(ū)	VII1	11/
vṛṣaṇā		I1	
pañīñr	_b	X3	11/
āchoktibhir	_N	X1	/11
kārñaiḥ	_#	X11	//11
pūṣann		I1	11/
iṣukṣṭeva		I1	
bhūreḥ	_#	X11	//11
śā	V _(R) -	VII2	11/
rātīr	_V	X1	/11
stōmaṃ	V _(R) -	VII2	11//
kārōḥ	_#	X11	//11
suvīryāya	V _(R) -	VII2	11//
carṣaṇāyo		I4	
eśā		I1	11/
mānebhīr	_N	X1	^{ca*}
vartīs	_t	X12	^{ca}
ātāriṣma		I1	11/
pathībhir	_d	X11	;
devayānair	_Y	X1	//11
vidyāmeṣāṃ (iṣām)		I1	11/
katarāparāyōḥ (ayōḥ)	_k	X13	//11
pitror	_V	X1	/11
rākṣatam	*k_	I6	11/
āditer	_V	X1	/11
svārvad	V _(R) -	VII2	11/
rākṣatam	*k_	I6	11/
ṣyāma	ānu	V1	11/
ubhāyebhir	_V	X1	/11
rākṣatam	*k_	I6	11/
sāmante	V _(R) -	VII2	/11
svāsārā	V _(R) -	VII2	11/
pitror	_V	X1	/11
rākṣatam	*k_	I6	11/
sādmanī	V _(R) -	VII2	11/
rākṣatam	*k_	I6	11/
subhāge	V _(R) -	VII2	^{ca}
rākṣatam	*k_	I6	11/
dhīr	_bb	X11	11/
eṣāṃ		I1	/11
rākṣatam	*k_	I6	11/
aviṣṭām	_t	I1	/11
_iṣā		I1	11/
iṣayema		I1	
duritād	_V	X1	
rākṣatām	*k_	I6	
āvobhiḥ	_#	X11	//11
satyām	V _(R) -	VII2	/11
āvobhir	_Y	X1	//11
vidyāmeṣāṃ (iṣām)		I1	11/
īlābhir		I1c	11/
īlābhir	_Y	X1	^{ca}
suśastī	V _(R) -	VII2	/11
manīṣā		I1	/11

sajōśāḥ		I1	/11
suśāhā		VII1	11/
prēṣṭham	_tb	I1	11-/
gñiṣe		I1	/11-
śastībhis	_t	X12	^{ca}
turvāñiḥ	_s	X14	/11
sajōśāḥ		I1	/11
sukīrtīr	_V	X1	//11
iṣās		I1	11/
parṣad		I4	11/
sūrīḥ	_#	X11	//11
ése (īṣe)		I1	11/
jīgīṣā_		I1	/11
_uśāsānāktā		I1	11/
dhenūḥ	_#	X11	//11
vīṣurūpe		I1	11/
sāsminn	V _(R) -	VII2	/11
'hir	_b	X11	^{ca}
pipyūṣiva (pipyūṣī)		I1	
sīndhuḥ	V _(R) -	VII2	/11
sīndhuḥ	_#	X11	//11
vīṣaṇo		I1	
sūrībhir	_V	X1	^{ca}
sajōśāḥ	V _(R) -	VII2	/11
sajōśāḥ		I1	/11
carṣaṇiprās		I4	/11
tuviṣṭamo	_t	I1	11/
pātnīḥ	_s	X14	//11-
surabhīṣṭamaṃ	_t	I1	11/
sāmanasaḥ	V _(R) -	VII2	^{ca}
pīṣadaśvāso		I1	11/
eṣāṃ		I1	11/
suvīktī	V _(R) -	VII2	/11
eṣāṃ		I1	11/
śānur	_Y	X1	//11
pruṣāyānta		I1	
pūṣāṇaṃ		I1	11/
sānti	V _(R) -	VII2	/11
adveśo		I1	11/
vīṣnur	_n	I1	11/
vīṣnur	_V	X1	^{ca}
dīdhītir	_Y	X1	/11
devēṣu		I1	11/
vasūyūr	_Y	X1	//11
vidyāmeṣāṃ (iṣām)		I1	11/
stoṣam	V _(R) -	VII2	5
stoṣam		I1	5
tāviṣīm		I1	/8
śivābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
mayobhūr	_V	X1	8/
adviṣeṇyāḥ		I1	/8
vīṣṭhitāḥ		V1	/8
svādiṣṭha	_tb	I1	8/
bhakṣāya	*g_	I6	8/
ōśadhīnām		I1	/8
soma	V _(R) -	VII2	8/
oṣadhe		I1	/8
udārathīḥ	_#	X11	//8

vácobhir	_g	XI1	12/
sušúdimá		II	/12
deváiḥ	_s	XI4	8/
kavír	_Y	X1	/8
sahasríṅṅir	_V	X1	/8
iṣaḥ		II	/8
īdyo		II	/8
vakṣi	*g ^{ʷb} _	I6	/8
sahasrasá	V _(R) -	VII2	8/
barhír	_V	X1	/8
viráṭ	*g'_	XI6	8/
samráḍ	*g'_	XI6	8/
vibhvīḥ	_p	XI3	/8
prabhvír	_b	XI1	//8
bahvís	_c	X9	8/
bhúyasīs	_c	X9	/8
supésasā	V _(R) -	VII2	/8
uśásāv		II	8/
suvácasā	V _(R) -	VII2	/8
yakṣatām	*g'_	I6	/8
bháratiḥ (īle)		IIc	8/
sárasvati	V _(R) -	VII2	/8
prabhúḥ	_p	XI3	//8
tésám		II	8/
agnír	_b	XI1	8/
siṣvadat	V _(R) -	VII2	/8
siṣvadat		II	/8
agnír	_d	XI1	/8
sváhákṛtiṣu	V _(R) -	VII2	8//a
sváhákṛtiṣu		II	/8
bhúyisṭhām	_tb	II	11/
svastíbhír	_V	X1	1 ^{ea}
durgáni	_g	XI1	
pús	_c	X9	11-/
yóḥ	_#	XI1	//11
kṛṣṭíḥ	_t	II	/11
kṛṣṭíḥ	_#	XI1	//11
vísvebhír	_V	X1	1 ^{ea}
amṛtebhír	_Y	X1	/11
pāyúbhír	_V	X1	/11
ájasrair	_V	X1	//11
sádana	V _(R) -	VII2	^{ea}
yaviṣṭha	_tb	II	/11
_aviṣyáve		II	11/
duchúnāyai		X9a	/11
rīṣate		II	11/
sahasāvan	V _(R) -	VII2	
ririkṣór		II3	11/
ririkṣór	_V	X1	1 ^{la}
ninitsór	_V	X1	//11
viṣpáṭ		V1	/11
viṣpáṭ	*k'_	XI6	//11
véṣi		II	11/
mánuṣo		II	/11
bhūr	_N	X1	//11
uśígbhír	_N	X1	/11-
sūnūḥ	_s	XI4	1 ^{la}
īṣibhīḥ		II	
īṣibhīḥ	_s	XI4	/11

vidyāmeṣám (iṣám)		II	11/
vṛṣabhám		II	
arkaíḥ	_#	XI1	//11
sárgo	V _(R) -	VII2	11//
bṛhaspátīḥ	_s	XI4	1 ^{ea}
araksásas	OAv. <i>raśab-</i>	I6	
túviṣmān		II	/11
yakṣabhṛd	PE Yaghn. - <i>x.š.; *k'</i>	I6	
bṛhaspáter	_V	X1	1 ^{ea}
devosrikám (usrikám)		III1	
dūḍhyè		X4	11/
supraítuḥ	_s	XI4	1 ^{ea}
durniyántuḥ	_V	X1	11/
durniyántuḥ	_p	XI3	1 ^{ea}
cákṣate	*k'_	I6	/11
asthuḥ	_#	XI1	//11
samudráṃ	V _(R) -	VII2	11//
caṣṭe	*k'_t	I7	/11-
bṛhaspátis	_t	XI2	1 ^{ea}
túviṣmān		II	/11
bṛhaspátir	_Y	X1	1 ^{ea}
vṛṣabhó		II	
vidyāmeṣám (iṣám)		II	11/
satínákānkataḥ	V _(R) -	VII2	8/
plúṣi		II	/8
pinasṭi		IIa1	8/
piṃṣatí		IIa	/8
sákám	V _(R) -	VII2	8/
goṣṭhé		VI1	8/
avikṣata	*k'_	I6	/8
pradośám		II	8/
dyaúr	_Y	X1	8+/-
bhrátáditīḥ (áditīḥ)	_s	XI4	/8
tīṣṭhateláyatā (tīṣṭhata)	_tb	II	8/
sákám	V _(R) -	VII2	8/
súryaḥ	V _(R) -	VII2	/8
viśám		II	8/
só	V _(R) -	VII2	7//a
hariṣṭhá		VI1	6/
viśám		II	/8
hariṣṭhá		VI1	6/
trīḥ	_s	XI4	8/
viṣpulingaká		V1	8/
viśásya		II	8/
púṣyam		II	8/
akṣan	PE *g ^{(u)b} _	I6	/8
hariṣṭhá		VI1	6/
viśásya		II	8/
rópuṣṅám		II	/8
hariṣṭhá		VI1	6/
trīḥ	_s	XI4	7/
viśám		II	8/
kumbhínir	_V	X1	/8
kuṣumbhakás		II	/8
viśám		II	8/
pārácir	_V	X1	8/

saṃvātaḥ	V _(R) -	VII2	/8
kuṣumbhakās		II	8/
giréḥ	- <i>p</i>	XI3	8/
viṣám		II	/8

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dyúbhis	_t	XI2	l ^a
āśusukṣāṇis	PE	I6	/12
āśusukṣāṇis	_t	XI2	//12
ōśadhībhyas		II	/12
śúciḥ	_#	XI1	//12
neṣṭrām	_t	II	12/
grhāpatiś	_c	X9	/12
vṛṣabhāḥ		II	l
vīṣṇur	_n	II	12/
vīṣṇur	_V	X1	l ^{ea}
sacase	R _(R) -	VII2	l ^a
īdyah		I2	/12
sātpatir	_Y	X1	;
bhājayūḥ	_#	XI1	//12
suvíryam	V _(R) -	VII2	/12
rariṣe		II	/12
svásvyaṃ	V _(R) -	VII2	/12
purūvasuḥ	_#	XI1	//12
prkṣā	*k_	I6	/12
īśiṣe		II	/12
vātair	_V	X1	l ^{ea}
aruṇair	_Y	X1	;
pūṣā		II	12/
īśiṣe		II	/12
pāyúr	_d	XI1	l ^a
svanīka	V _(R) -	VII2	l ^a
iṣṭībhir	_t	II	/12
iṣṭībhir	_N	X1	/12
ādḥṣaḥ		II	/12
ṛbhúr	_V	X1	l
īśiṣe		II	/12
dakṣi	*g ^{□b} _	I6	/12
viśíkṣur	*k_	I6	12/
viśíkṣur	_V	X1	l ^a
ātāniḥ	_#	XI1	//12
āditir	_d	XI1	;
dāśūṣe		II	/12
īlā		IIc	12/
dākṣase	PE Av. xš	I6	/12
súbhṛta	V _(R) -	VII2	e ^a
rayír	_b	XI1	l ^{ea}
prthúḥ	_#	XI1	//12
rātiśāco		VII	12/
adhvaréṣu		II	/12
saścire	V _(R) -	VII2	/12
havír	_V	X1	l
havír	_V	X1	l
jajñiṣe		II	/12
śúciḥ	_#	XI1	//12
sujāta	V _(R) -	VII2	12/
prkṣó	*k_	I6	12/
stotṛbhyo	V _(R) -	VII2	12/
sūrāyaḥ	V _(R) -	VII2	/12
nēṣi		II	/12
suvírāḥ	V _(R) -	VII2	/12-
havīṣā		II	/12

vṛjāneṣu		II	/12
dhūrśadam		VI5	/12
náktír	_V	X1	l ^a
uśāso		II	l
svásareṣu		II	/12
aratír	_N	X1	;
mānuṣā		II	/12
kṣāpo	*k ^u _	I6	12/
divásprthivyór	_V	X1	l ^a
śukráśociṣam		II	/12
kṣitíṣu		II	/12
ukṣámāṇam	*g_	I6	12/
svá	V _(R) -	VII2	/12
dadhuḥ	_#	XI1	//12
akṣábhīḥ	*k ^u _	I6	/12
akṣábhīḥ	_p	XI3	//12
havyair	_N	X1	l ^{ea}
mānuṣa		II	l
dyaúr	_N	X1	12/
stṛbhiś	_c	X9	l ^{ea}
kṛṇuṣva		II	12/
mānuṣo		II	l
svār	V _(R) -	VII2	12//
uśāso		II	l
uśāso		II	l
svār	V _(R) -	VII2	12//
aruṣeṇa		II	/12
hótrābhīr	_V	X1	12/
agnír	_N	X1	l ^a
mānuṣaḥ		II	/12
átithiś	_c	X9	;
cārun	_V	X1	/12
amṛteṣu		II	/12
dhīṣ	_p	X7	12/
bṛháddivēṣu		II	/12
mānuṣā		II	/12
dhenúr	_Y	X1	l ^a
vṛjāneṣu		II	/12
iṣāṇi		II	/12
kṛṣṭíṣu_	_t	II	/12
kṛṣṭíṣu_		II	/12
duṣṭāram		X6	/12
sahasya	V _(R) -	VII2	e ^a
iṣáyanta		II	l
stotāro	V _(R) -	VII2	12//
sūrāyaś	V _(R) -	VII2	l ^a
stotṛbhyo	V _(R) -	VII2	12/
sūrāyaḥ	V _(R) -	VII2	/12
nēṣi		II	/12
suvírāḥ	V _(R) -	VII2	/11-
agnír	_N	X1	l ^a
agnír	_V	X1	/11
tisró		III1	11/
svarcīḥ	_#	XI1	//11
ghṛtaprúṣā		II	11/
īlító		I2	11/
yakṣi	*g'_	I6	11/
mānuṣāt		II	l

barhiśádam		X9	
barhír	_Y	X1	^{ea}
subháram	V _(R) -	VII2	^{ea}
devíh	_s	XI4	^{ea}
námobhih	_#	X11	//11
vyácasvatír	_Y	X1	^{ea}
sanátā	V _(R) -	VII2	^{la}
ukṣité	*g-	I6	/11+
uśásánáktā		II	11+/
samīcí	V _(R) -	VII2	/11
vidúṣṭara	_t	II	/12
yaksatah	*g'-	I6	12/
vapúṣṭarā	_t	II	/12
sānuṣu	V _(R) -	VII2	/12
sānuṣu		II	/12
triṣú		II	/12
sādhāyantī	V _(R) -	VII2	^{ea}
īlā		IIc	11/
viśvátūrtih	_#	X11	//11
tisró		III	11/
devíh	_s	XI4	^{ea}
barhír	_V	X1	/11
niśádyā		V1	/11
śruṣṭī	_t	II	11/
ṣyatu	vī	V1	
vānaspátir	_V	X1	^{ea}
agnír	_b	XII	11/
havíh	_s	XI4	^{ea}
dhīrbhīh	_#	X11	//11
mimikṣe	*g' ^b -	I6	11/
yónir	_g	X11	//11
anuṣvadhām		VI4	11/
vṣabha		II	
vakṣi	*g' ^b -	I6	/11
didhiśáyyo		II	/11
dvitádadhur (adadhur)	_bb	XII	^{ea}
vikṣv	*k'-	I6	/11
áyoh	_#	X11	//11
eśá		II	11/
agnír	_V	X1	^{la}
aratír	_j	XII	/11
mānuṣiṣu		II	/11
mānuṣiṣu		II	/11
vikṣú	*k'-	I6	/11
dhuḥ	_ks	X8	^{ea}
kṣeṣyánto		II	
uśatír	_V	X1	;
dakṣáyyo	PE Av. xš	I6	11/
puṣṭíh	_t	II	/11-
puṣṭíh	_s	XI4	//11-
sāmdīṣṭir	_V	X1	11/
dákṣoh	*g' ^h -	I6	/11
óśadhīṣu		II	
óśadhīṣu		II	/11
múhur	_V	X1	;
tātṣānó		II	
kṣṇádhvā	_n	II	11/
dyaúr	_V	X1	11/

nábhobhih	_#	X11	//11
dákṣad	*g' ^h -	I6	/11
paśúr	_N	X1	11/
svayúr	V _(R) -	VII2	^{la}
svayúr	_V	X1	/11
agníh	_ś	XI4	11/
śociśmāh		II	11/
uśnān	_n	II	/11
kṣṇávyathir	_n	II	11/
kṣṇávyathir	_V	X1	^{ea}
saṃyádvīram	V _(R) -	VII2	^{ea}
ṣyúh	abbí	V1	/11
ṣyúh	_#	X11	//11
abhimātiśáhaḥ		VII	/11-
hótājanīṣṭa (ajanīṣṭa)	_t	II	8/
prayákṣāñ	PE Yaghn. - xš; *k'	I6	8/
manuṣvād		II	8/
vér	_V	X1	/8
nemís	_c	X9	8/
śúcih	_#	X11	//8
néṣṭuḥ	_t	II	8/
néṣṭuḥ	_s	XI4	8/
tiṣṭbhya		III	8/
yayúh	_#	X11	//8
mátúr	_V	X1	/8
adhvaryúr	_V	X1	/8
vṣṭíva (vṣṭí)	_t	II	8/
ītvíg	*g'-	X12	/8
samídham	V _(R) -	VII2	/8
vaneḥ	_#	X11	//8
śú	V _(R) -(u)	VIII	8/
ásvamiṣṭe	_t	II	/8
gīrbhír	_g	XII	8/
sūrír	V _(R) -	VII2	8/
sūrír	_N	X1	/8
dvēśāmsi		II	/8
vṣṭím	_t	II	8/
sahasrīñir	_V	X1	/8
íṣah		II	/8
īlānāyāvasyáve (īlānāya)		II	8/
yāviṣṭha	_tb	II	8/
yājiṣṭha	_tb	II	8/
yákṣi	*g'-	I6	8/
ānuśák		V1	/8
ānuśák	*k' ^h -	X12	//8
barhīṣi		II	/8
śréṣṭhaṃ	_tb	II	8/
yaviṣṭha	_tb	II	8/
puruṣpṛhaṃ		VI2	8/
árātir	_V	X1	/8
pārṣi		I4	8/
dviśáh		II	/8
dvíśah		II	/8
śúcih	_p	XI3	8/
ghṛtēbhír	_V	X1	/8
vaśábhír	_V	X1	/8
ukṣábhīh	*k'-	I6	/8

ukšábhīh	_#	X11	//8
aštápadībhīr	_V	X1	/8
sarpírásutiḥ	_p	XI3	//8
agnér	_V	X1	/8
mīlhúṣaḥ		I2	/8
mīlhúṣaḥ		I1	/8
dadásúṣe		I1	/8
dámeṣv		I1	/8
doṣósási (doṣá)		I1	8/
doṣósási (uṣási)		I1	8/
arciṣā		I1	/8
ajárair	_V	X1	/8
svarájyam	V _(R) -	VII2	8/
vāvṛdhuḥ	_#	X11	//8
agnér	_V	X1	8/
ūtībhīr	_Y	X1	/8
áriṣyantaḥ		I1	8/
ṣyāma	<i>abbí</i>	V1	8/
hotṣádane		VII1	
tveṣó		I1	11/
sudákṣaḥ	PE Av. <i>xš</i>	I6	/11
ádabdhavratapramatir	_Y	X1	/11
vásiṣṭhaḥ	_tb	I1	/11
agnīh	_#	X11	//11
vṣṣabha		I1	
stómair	_V	X1	l ^a
sadhásthe	V _(R) -	VII2	/11
yóner	_V	X1	l ^{ea}
haviṣi		I1a	11/
sámiddhe	V _(R) -	VII2	/11
haviṣā		I1	/11
chruṣṭī́ (śruṣṭī́)	_t	I1	11/
deṣṇám	_n	I1	11/
rayipátī	_r	X2	/11
áyajiṣṭhaḥ	_tb	I1	11/
agnīh	_p	XI3	l ^a
_ilás		I1c	11/
mánuṣā		I1	
agnís	_c	X9	l ^{ea}
citrábhānur	_b	XI1	/11
vísṣvābhīr	_g	XI1	11/
gīrbhīr	_V	X1	l ^a
_utáruṣāha (aruṣá)		I1	11/
súṣūtām		VII1	/11
agnīh	_p	XI3	l ^{ea}
máhobhīr	_V	X1	//11
haviṣā		I1	/11
vyáciṣṭham	_tb	I1	11/
araksásā	OAv. <i>rašab-</i>	I6	11/
juṣeta		I1	/11
máryaśrī	_sp	X10	l ^{ea}
agnír	_N	X1	//11
riṣanyaḥ		I1	/10
mahír	_V	X1	10/
pářiṣṭhitā		V1	11/
pūrvīh	_#	X11	//11
ukthaír	_Y	X1	/10
ukthéṣv		I1	11/

yéṣu		I1	/11
stómeṣv		I1	10/
rudríyeṣu		I1	/10
sisrate	V _(R) -	VII2	10/
sisrate		III1	10/
śúṣmaṃ		I1	10/
bāhvór	_d	XI1	/10
dásir	_Y	X1	10/
stávā	V _(R) -	VII2	10//a
bāhvór	_V	X1	/10
sūryasya	V _(R) -	VII2	10/
asvārṣtām	_t	I4	/10-
samanā́	V _(R) -	VII2	10/
bhū́mir	_V	X1	/10
apraṭhiṣṭa_	_t	I1	/10
sariṣyán		I1	/10
mātībhīr	_Y	X1	10/
índreṣítām		I1	11/
nīh	_#	X11	//10
vṣṣno	_n	I1	
vṣṣno	_n	I1	10/
'mānuṣam		I1	11/
mānuṣo		I1	/11
kuksī́	PE *k' _	I6	/10
ṣyāma	V _(R) -	VII2	/11
śuṣmíntamaṃ		I1	11/
sajóṣaso		I1	10/
yéṣu		I1	/10
bṛhád bhīr	_V	X1	/10
arkaíh	_#	X11	//10
_ukthébhīr	_Y	X1	10/
barhīh	_p	XI3	/10
ugréṣv		I1	11/
tríkadrúkeṣu		I1	11/
sómam	V _(R) -	VII2	/11
chmáśruṣu		I1	/10
dhiṣvā́		I1	10/
ápāvṛṇor	_j	XI1	10/
iyótir	_V	X1	/10
savyatāḥ	V _(R) -	VII2	10/
dásyur	_V	X1	/10
ūtībhīr	_t	XI2	/11
dákṣiṇā́	*k' _	I6	
śíkṣā́	*k' _	I6	11/
suvírāḥ	V _(R) -	VII2	/11
paryábhūṣat		I1	/11
śuṣmād		I1	11/
antárikṣam	PE *k'' _	I6	11/
ásmanor	_V	X1	l ^{ea}
saṃvṛk	*g _	X12	11/
sá	V _(R) -	VII2	l ^a
lakṣám	PE *k' _	I6	/11
puṣṭāni	_t	I1	11/
sá	V _(R) -	VII2	l ^a
āhur	_N	X1	l ^{ea}
naíṣó		I1	
puṣṭír	_t	I1	11/
puṣṭír	_Y	X1	l ^a
kīréh	_#	X11	//11

uśāsam		I1	
saṃyatī	V _(R) -	VII2	^{ea}
sá	V _(R) -	VII2	^{la}
dāsyor	-b	XI1	11/
pārvateṣu		I1	/11
saptāraśmir	-Y	X1	^{la}
vṛṣabhās		I1	
túviṣmān		I1	/11
saptá	V _(R) -	VII2	/11
vājabāhur	-d	XI1	//11
śúśmāc		I1	11/
vājabāhur	-Y	X1	//11
dārdarṣi		I4	11/
sá	V _(R) -	VII2	^{la}
satyāḥ	V _(R) -	VII2	/11
ṛtúr	-j	XI1	12-/
makṣú	*k' _	I6	12/
pipyúṣī		I1	/12
'mśóḥ	-p	XI3	12/
pīyúṣam		I1	12/
bībhraṭīḥ	-p	XI3	/12
anuśyāde		V1	/12
tākṛṇoḥ (akṛṇoḥ)	-p	XI3	^{ea}
titikṣate	*g _	I6	/12
tākṛṇoḥ (akṛṇoḥ)	-p	XI3	^{ea}
puṣṭīm	-t	I1	12/
prṣṭhām	-tb	I1	12/
dāmṣṭraih	-p	XI3	^{la}
pitúr	-V	X1	;
tākṛṇoḥ (akṛṇoḥ)	-p	XI3	^{ea}
ādḥākṛṇoḥ (akṛṇoḥ)	-p	XI3	^{ea}
āriṇak	*k' _	XI2	/12
stómehbir	-V	X1	^{la}
udābhir	-N	X1	/12
śúśkam		I1	12/
dadhīse		I1	/12
īśīse		I1	
sāsy	V _(R) -	VII2	/12
puṣpīnīś		I1	12/
puṣpīnīś	-c	X9	^{ea}
āvānīr	-V	X1	/12
urúr	-V	X1	12/
prkṣāya	*k _	I6	12/
āparivīṣtam	-t	I1	/12
śruṣṭaú	-t	I1	12/
suprāvýò	V _(R) -	VII2	12//
paúṃsyam		I1a	/12
dadúr	-V	X1	12/
śāl	*k' _	XI6	12/
viṣṭírah		V4	
jātúṣṭhirasya		VII1	12/
suvírāḥ	V _(R) -	VII2	/11
āmatrebhiḥ (āmatrebhiḥ)	-s	XI4	^{ea}
vīṣṇe	-n	I1	11/
eśá		I1	/11
vṛkṣám	PE *k' _	I6	/11
eśá		I1	11/

antárikṣe	PE *k' _	I6	/11
sómair	-V	X1	^{ea}
jūr	-N	X1	/11
vāstraiḥ	-#	XI1	//11
śúṣṇam	-n	I1	11-/
aśúṣam		I1	
pūrvīḥ	-#	XI1	//11
kútsasyāyór (āyór)	-V	X1	^{ea}
śruṣṭī	-t	I1	11/
śruṣṭīm	-t	I1	/11
juṣāṇó		I1	/11
góḥ	-s	XI4	//11
sómehbir	-V	X1	11/
sómehbis	-t	XI2	^{la}
suvírāḥ	V _(R) -	VII2	/11
satyā	V _(R) -	VII2	11/
trikadrupesv		I1	11/
antárikṣam	PE *k' _	I6	/11
mánair	-Y	X1	//11
pathibhir	-d	XI1	;
dīrghayāthaīḥ	-s	XI4	//11
dabhīter	-Y	X1	//11
adhāg	*g ^{ab} _	XI2	^{ea}
sám	V _(R) -	VII2	11//a
góbhir	-V	X1	11/
ásvair	-V	X1	^{la}
ráthebhiḥ	-s	XI4	//11
étor	-V	X1	/11
tasthuḥ	-s	XI4	//11
uśāsaḥ		I1	
pipeṣa		I1	/11
javínibhir	-Y	X1	/11
āvír	-bb	XI1	11/
atiṣṭhat	-t	I1	
parāvṛk	*g _	XI2	//11
ānág	PE *k' _	XI2	/11
acaṣṭa	*k' _t	I7	/11
āṅgirobhir	-g	XI1	/11
eśām		I1	/11
dākṣiṇā	*k' _	I6	
śíkṣā	*k _	I6	11/
suvírāḥ	V _(R) -	VII2	/11
vyéṣṭhatamāya	-tb	I1	
suṣṭutīm		VII1	/12
havír	-bb	XI1	/12
ukṣitām	*g _	I6	/12
sómam	V _(R) -	VII2	12/
sáho	V _(R) -	VII2	/12
śírśāni		I4	/12
samudraih	-p	XI3	^{ea}
pārvatair	-V	X1	;
āśúbhiḥ	-p	XI3	^{ea}
dhṛṣṇāve	-n	I1	/12
vṛṣabhāya		I1	
vīṣā		I1	12/
haviṣā		I1	/12
vidúṣṭarah	-t	I1	/12
vṛṣabhēṇa		I1	

vṛṣṇah	<i>_n</i>	II	12-/
ūrmír	<i>_Y</i>	X1	//12-
vṛṣabhānnāya		II	12/
vṛṣabhāya		II	
vṛṣañādhvaryú (vṛṣañā)		II	12/
vṛṣabhāso		II	
vṛṣañam		II	12/
vṛṣabhāya		II	
suṣvati		II	/12
vṛṣā		II	12/
vṛṣā		II	/12
vṛṣañā		II	12/
vṛṣabhāny		II	
vṛṣṇo	<i>_ṇ</i>	II	12/
vṛṣabha		II	
īśiṣa		II	/12
vṛṣabhāsyā		II	
sāvaneṣu	<i>V_(R)-</i>	VII2	^{la}
sāvaneṣu		II	/12
dādhr̥ṣiḥ		II	/12
dādhr̥ṣiḥ	<i>_#</i>	X11	//12
nibódhiṣad		II	/12
dhenúr	<i>_N</i>	X1	12/
pipyúṣī		II	/12
sakṛt	<i>V_(R)-</i>	VII2	12//a
sumatíbhīḥ	<i>V_(R)-</i>	VII2	^{ca}
sumatíbhīḥ	<i>_ś</i>	XI4	/12
pátnībhīr	<i>_N</i>	X1	^{ca}
vṛṣaṇo		II	
dákṣiṇā	<i>*k'_</i>	I6	
śíksā	<i>*k'_</i>	I6	11/
suvírāḥ	<i>V_(R)-</i>	VII2	/11
śúṣmā		II	12/
sómasya	<i>V_(R)-</i>	VII2	12/
śírśāni		I4	12/
ádhr̥ḥṇoh̥ (akṛṇoh̥)	<i>_p</i>	XI3	^{ca}
śúṣmam		II	/12
rathesṭhēna		VII	12/
sisrate		III1	
jyótiṣā		II	
vāhnir	<i>_V</i>	X1	/12
janúṣo		II	
tuviṣváṇiḥ		VII	/12
tuviṣváṇiḥ	<i>_#</i>	X11	//12
amājúr	<i>_V</i>	X1	12/
pitróḥ	<i>_s</i>	XI4	/12
samānād	<i>V_(R)-</i>	VII2	12//
dadíṣ	<i>_tv</i>	X6	11/
avidḍhīndra (avidḍhī)		III	11/
vṛṣann		II	11/
dákṣiṇā	<i>*k'_</i>	I6	
śíksā	<i>*k'_</i>	I6	11/
suvírāḥ	<i>V_(R)-</i>	VII2	/11
sásniś	<i>V_(R)-</i>	VII2	/11-
sásniś	<i>_c</i>	X9	//11-
cáturyugas	<i>_Y</i>	X1	11/
saptáraśmīḥ	<i>_#</i>	X11	//11

manuṣyāḥ		II	
svarṣāḥ		VI5	/11
iṣṭíbhīr	<i>_t</i>	II	11/
iṣṭíbhīr	<i>_N</i>	X1	^{ca}
matíbhī	<i>_r</i>	X2	;
mānuṣah		II	/11
anyébhīḥ	<i>_s</i>	XI4	^{ca}
vṛṣā		II	/11
sūkténa	<i>V_(R)-</i>	VII2	11/
ṣú	<i>V_(R)-(mó, mā u)</i>	VIII	11/
catúrbbhir	<i>_V</i>	X1	^{ca}
ṣaḍbbhir	<i>*k'_</i>	I7!	
ṣaḍbbhir	<i>_b</i>	XI1	;
áṣṭābbhir	<i>_d</i>	XI1	^{ca}
dāsābbhiḥ	<i>_s</i>	XI4	;
hāribhīr	<i>_Y</i>	X1	/11+
suráthebbhir	<i>_V</i>	X1	/11
ṣaṣṭyā	<i>*k'_t</i>	I7	11/
hāribhīr	<i>_V</i>	X1	;
śunáhotreṣu		II	/11
sóma	<i>V_(R)-</i>	VII2	/11
párisikto		V1	
dhiṣvā		II	
yosad		II	/11
dákṣiṇā	<i>*k'_</i>	I6	
jyēṣṭhe	<i>_tb</i>	II	11/
dákṣiṇā	<i>*k'_</i>	I6	
śíksā	<i>*k'_</i>	I6	11/
suvírāḥ	<i>V_(R)-</i>	VII2	/11
māniṣiṇah		II	11/
sādhāt	<i>V_(R)-</i>	VII2	/11
dāsúṣe		II	
śúṣṇam	<i>_n</i>	II	11/
aśúṣam		II	11/
āṣuṣāṇā		II	/11-
pīyóḥ	<i>_#</i>	X11	//11
takṣuḥ	PE <i>*k'_</i>	I6	/11
takṣuḥ	<i>_#</i>	X11	//11
iṣam		II	11/
aśyuḥ	<i>_#</i>	X11	//11
dákṣiṇā	<i>*k'_</i>	I6	
śíksā	<i>*k'_</i>	I6	11/
suvírāḥ	<i>V_(R)-</i>	VII2	/11
ṣú	<i>V_(R)-(viddb ī)</i>	VIII	/11
vājayúr	<i>_N</i>	X1	/11
maníṣā		II	/11
íyakṣantas	<i>*k'_</i>	I6	11/
tvābbhir	<i>_V</i>	X1	/11-
abhiṣṭipási		V1	
dāsúṣo		II	/11
_itthādhīr	<i>_V</i>	X1	^{ca}
nákṣati	<i>*k'_</i>	I6	/11
praṇéṣat		II	/11
stuṣa (stuṣe)		II	11/
gr̥ṇiṣe		II	/11
vāvṛdhūḥ	<i>_ś</i>	XI4	;
śāsādús	<i>_c</i>	X9	/11

nūtanasyāyóḥ (āyóḥ)	_#	X11	//11
juṣvān		I1	/11
iṣṇān	_n	I1	/11
muṣṇānn	_n	I1	11/
uśāsaḥ		I1	11/
mānuṣe		I1	
kṛṣṇāyonih	_n	I1	/11
kṛṣṇāyonih	_p	X13	//11
dāsir	_V	X1	;
satrá_	V _(R) _	VII2	/11+
devébhīr	_V	X1	;
bāhvór	_db	X11	/11
dhúr	_b	X11	//11
áyasir	_N	X1	/11+
dákṣiṇā	*k'_	I6	
śíksā	*k'_	I6	11/
suvírāḥ	V _(R) _	VII2	/11
svarjīte	V _(R) _	VII2	/12
satrājīte	V _(R) _	VII2	12//
duṣṭárītave		X6	/12
satrásāhe	V _(R) _	VII2	12//
janabhakṣó	*g_	I6	/12
jóṣam		I1	/12
ukṣitāḥ	*g_	I6	/12
sáhurir	_Y	X1	;
vikṣv	*k'_	I6	/12
vṛṣabhó		I1	
ṛṣvó		I1	
vīlītás		I2	/12
prthúr	_V	X1	//12
uśāsaḥ		I1	
manīṣiṇaḥ		I1	/12
abhisvárā		V1z	12/
niśádā		V1	
śrésṭhāni	_tb	I1	11/
dákṣasya	PE Av. -xš	I6	11/
póṣam		I1	11/
áriṣṭim	_t	I1	
trikadrukeṣu		I1	12/
mahiśó		I1	/12
tuviśúsmas		I1	4
vīṣunā	_n	I1	/12
índuḥ	_#	X11	//4
tvíṣimāñ		I1	12/
índuḥ	_#	X11	//4
vavakṣitha	*g_	I6	4
vīryaiḥ	_s	X14	
sāsahír	_N	X1	/12
vícarsaṇih		I4	4
vícarsaṇih	_#	X11	//4
índuḥ	_#	X11	//4
śatákratur	_Y	X1	//8
íṣam		I1	4
jyeṣṭharājā	_tb	I1	12/
ūtíbhīḥ	_s	X14	;
ānaśuḥ	_#	X11	//12
usrá		III1	12/
jyótiṣā		I1	/12

vísveṣām		I1	12/
jyótiṣmantam		I1	12/
tiṣṭhasi	_tb	I1	/12
rakṣohāṇam	OAv. raṣab-	I6	12/
sunítíbhīr	_N	X1	12/
brahmadvíṣas		I1	12/
manyumír	_V	X1	/12
duritám	_V	X1	
titirur	_N	X1	;
rákṣasi	*k'_	I6	
vicakṣaṇás	*k'_	I6	/12
matíbhīr	_j	X11	/12
svá	V _(R) _	VII2	12//
duchúnā		X9a	
durévā	_V	X1	12/
spārḥá	V _(R) _	VII2	12//
manuṣyá		I1	
sánti	V _(R) _	VII2	12/
duḥśámso	_ś	X14	12/
abhidipsúr	_V	X1	/12
matíbhīḥ	_t	X12	;
tāriṣimahi		I1	/12
vṛṣabhó		I1	
jágmīr	_V	X1	/12
nīṣṭaptā		X6	12/
sāsahīḥ	V _(R) _	VII2	/12
sāsahīḥ	_#	X11	//12
satyá	V _(R) _	VII2	12/
vīluharṣiṇaḥ		I2	/12
vīluharṣiṇaḥ		I4	/12
riṣaṇyāti		I1	/12
durévasya	_V	X1	
bhāreṣu		I1	12-/
vājeṣu		I1	12/
sánitā	V _(R) _	VII2	ca
bṛhaspátir	_Y	X1	ca
téjīṣṭhayā	_tb	I1	12/
rakṣásas	OAv. raṣab-	I6	/12
āvís	_t	X12	12/
kṛṣva		I1	12/
jāneṣu		I1	/11
'nneṣu		I1	/12
jāgdhúḥ	_#	X11	//12
viduḥ	_#	X11	//12
kavíḥ	_#	X11	//12
pátir	_d	X11	//12
nír	_V	X1	
suvírāḥ	V _(R) _	VII2	/11
avidḍhi		III1	12/
íṣiṣe		I1	/12
mīḍhvān		I2	12/
sákhā	V _(R) _	VII2	/12
śīśadhah	V _(R) _	VII2	ca
śīśadhah		I1	
pátir	_V	X1	//12
vīlītā		I2	/12
ācakṣayat	*k'_	I6	/12
pátir	_N	X1	//12

svardjśo	V _(R) –	VII2	/12
sākāṃ	V _(R) –	VII2	12/
sisicur		IIb	
sisicur	–V	X1	;
mādbhīḥ	–ś	XI4	12-/
śarādbhir	–d	XI1	l ^{la}
pātiḥ	–#	X11	//12
abhinākṣanto	*k'–	I6	12/
ānaśūr	–N	X1	//12
praticākṣyāṅṛtā (praticākṣya)	*k'–	I6	/12
īyur	–V	X1	/12
praticākṣyāṅṛtā (praticākṣya)	*k'–	I6	/12
tasthuḥ	–k	XI3	l ^{la}
nākiḥ	–ś	XI4	12/
śó	V _(R) –(<i>nākiḥ</i>)	VIII1	12/
jahúr	–b	XI1	/12
kṣipreṇa	PE *k ^(u) –	I6	
pātir	–Y	X1	//12
sādhvīr	–V	X1	l ^{ea}
śavo		II	
yābhir	–V	X1	/12
ṅcākṣaso	*k'–	I6	12/
súṣṭutaḥ		VII	12/
pātiḥ	–#	X11	//12
cākṣmó	*k'–	I6	12/
tapyatúr	–Y	X1	/12
bḥaspāteḥ	–s	XI4	l ^{ea}
vibhúr	–N	X1	//12
vavākṣitha	*g–	I6	/12
paribhúr	–b	XI1	;
pātiḥ	–#	X11	//12
yuvór	–V	X1	/11
havír	–N	X1	/11
utāśiṣṭhā (áśiṣṭhā)	–tb	II	12/
vīludvéśā		I2	12/
vīludvéśā		II	12/
ādadiḥ	–s	XI4	//12
samithé	V _(R) –	VII2	e ^{al}
pātiḥ	–#	X11	//12
pāter	–V	X1	l ^{la}
manyúr	–N	X1	l ^{ea}
kariṣyatāḥ		II	/12
rītiḥ	–ś	XI4	l ^{la}
suyámasya	V _(R) –	VII2	l ^{al}
vīreṣu		II	12/
véši		II	/12
vanuṣyatāḥ		II	/12
sá	V _(R) –	VII2	/12
sarsṛte		III1	/12
pātiḥ	–#	X11	//12
vīrebhir	–Y	X1	12/
vanuṣyató		II	/12
góbhī	–r	X2	12/
pātiḥ	–#	X11	//12
síndhur	–N	X1	12/

kṣódaḥ	PE *k ^(u) –	I6	12/
vīṣeva (vīṣā)		II	12/
vādhriṃr	–V	X3	l ^{la}
agnér	–V	X1	12/
prásitir	–N	X1	;
pātiḥ	–#	X11	//12
arṣanti		I4	12/
sátvabhiḥ	–p	XI3	12/
góṣu		II	/12
ánibhṛṣṭataviṣir		II	
ánibhṛṣṭataviṣir	–b	XI1	;
pātiḥ	–#	X11	//12
subhágaḥ	V _(R) –	VII2	l ^{al}
pātiḥ	–#	X11	//12
ṛjúr	–V	X1	12/
vanuṣyató		II	/12
suprāvīr	–V	X1	12/
duṣṭāraṃ		X6	/12
áyajyor	–Y	X1	l ^{la}
kṛṇuṣva		II	
havīṣ	–k	X7	12/
kṛṇuṣva		II	12/
pāter	–V	X1	l ^{la}
putraír	–Y	X1	12/
ṅbhiḥ	–#	X11	//12
havīṣā		II	
havyaír	–gb	XI1	l ^{la}
ghṛtāvadbhir	–V	X1	/12
pātiḥ	–#	X11	//12
uruṣyátim		II	12/
rákṣatī	*k–	I6	/12
riṣò		II	/12
ṃhós	–c	X9	12/
urucákrir	–V	X1	/12
ghṛtásnūḥ	–s	XI4	//11
dákṣo	PN	I6	/11
juṣanta		II	/11
áriṣṭāḥ		IIr	/11
bhūryakṣāḥ	PE *k ^u –	I6	/11
sárvaṃ	V _(R) –	VII2	11//
rákṣamāṇā	*k–	I6	
yusmákam		II	11/
duritáni	–V	X1	
anṅkṣaró	PE	I6	11/
sādhúr	–V	X1	/11
duṣparihántu		X7	
áditī	–r	X2	;
dvéśāmsy		II	11/
sugébbhiḥ	–#	X11	//11
áriṣṭāḥ		IIr	/11
tisró		III1	11/
bhūmīr	–db	XI1	l ^{ea}
trīṃr	–V	X3	/11
eṣām		II	/11
animiṣā		II	/11
vísveṣām		II	11/
vicákṣe	*k'–	I6	/11
śyámāyūṃṣi		IIa	11/

(áyūṃṣi)			
súdhītāni	V _(R) –	VII2	^{la}
dakṣiṇā	*k’–	I6	11/
yusmānīto		II	11/
iyótir	–V	X1	/11
puṣṭāyaś	–t	II	
vidátheṣu		II	/11
súcir	–V	X1	11/
nákṣ	–t	X6	11/
mṛla		I2	/11
iyótir	–V	X1	/11
tāmisrāḥ		III1	/11
vṛṣṭīm	–t	II	11/
pūṣyan		II	/11
yeṣam		II	/11
–āriṣṭā		IIr	11/
āpēḥ	–#	X11	//11
suvīrāḥ	V _(R) –	VII2	/11
kavér	–V	X1	^{la}
sānty	V _(R) –	VII2	11/
bhikṣe	*g–	I6	11/
bhūreḥ	–#	X11	//11
subhāgāsaḥ	V _(R) –	VII2	^{ca}
tuṣṭuvāmsaḥ	–t	II	/11
uśāsām		II	
aditer	–V	X1	/11
kṣamadhvaṃ	PE	I6/Y	11/
paptū	–r	X2	^{la}
tāntuś	–cb	X9	11/
ṛtóḥ	–#	X11	//11
sū	V _(R) –	VII2	11+/
myakṣa	PE *k’–	I6	11+/
nimīśaś		II	/11
vadhaír	–Y	X1	^{la}
iṣṭāv	–t	II	/11
iyótiṣaḥ		II	11/
ṣū	V _(R) –(vī)	VIII1	11/
dūḷabha		X4	
sāvīr	–V	X1	^{la}
ávyuṣṭā	–t	II	11/
bhūyasīr	–V	X1	/11
uśāsa		II	/11
āpēḥ	–#	X11	//11
suvīrāḥ	V _(R) –	VII2	/11
īṣirā		II	/11
rahasūr	–V	X1	/11
prāmatir	–Y	X1	;
dvēśāṃsi		II	11/
sanutár	V _(R) –	VII2	^{la}
abhikṣattáro	PE *k’–	I6	11/
kṣāmadhvaṃ	PE	I6/Y	/11
mṛlāyatāparām (mṛlāyata)		I2	
mṛlata		I2	11/
madhyamavāl	*g ^{’b} –	XI6	/11
yusmāvatsv		II	11/
āpīṣu		II	/11
śramīṣma		II	/11
grabhiṣṭa	–t	II	/11

āpēḥ	–#	X11	//11
suvīrāḥ	V _(R) –	VII2	/11
savitrá	V _(R) –	VII2	/11
aktúr	–V	X1	/11-
ātrābharīṣyat (ābharīṣyat)		II	/11
vidúṣa (vidúṣe)		II	/11
rādantír	–V	X1	^{la}
jōṣam		II	/11
antárikṣé	PE *k ^{’u} –	I6	/11
tāpuśásneva (tāpuśā)		II	
dhṛṣatā		II	
kṣīpa	PE *k ^{’u} –	I6	11/
bhūrér	–V	X1	//11
aviṣṭam	–t	II	/11
sómam	V _(R) –	VII2	/11
góbhir	–V	X1	/11
aviḍḍhi		III	/11
dhṛṣatī		II	
jeṣi		II	/11
taviṣīyámāṇam		II	/11
vṛṣabhām		II	
jīghatnúr	–V	X1	//11
āyudhair	–j	XII	;
jeṣi		II	/11
rīṣantam		II	11/
asmákebhīḥ	–s	XI4	^{la}
sátvabhīḥ	–ś	XI4	;
śúrair	–Y	X1	//11
tēśām		II	11/
sumnayúr	–g	XI1	/12
rudraír	–Y	X1	^{la}
vásubhīḥ	–s	XI4	/12
hṛṣivanto		II	
vanarśádaḥ		VI5	/12
sajośaso		II	/12
vikṣú	*k’–	I6	/12
pādyābhis	–t	XI2	;
pāñībhīḥ	–#	X11	//12
viśvácaraṣaṇir		I4	/12
viśvácaraṣaṇir	–d	XI1	//12
sukrátuḥ	–#	X11	//12
sthāty	V _(R) –	VII2	12/
avṛkābhir	–V	X1	/12
ūtībhī	–r	X2	//12
sanāye	V _(R) –	VII2	^{ca}
sakṣāṇis	*k ^{’u} –	I6	/12
sakṣāṇis	–t	XI2	//12
gnābhīḥ	–s	XI4	^{la}
sajośā		II	
īlā		IIc	12/
pūśā		II	12/
púramdhir	–V	X1	^{la}
subhāge	V _(R) –	VII2	^{la}
–uśāsánāktā		II	12/
stuṣé		II	12/
sthātús	–c	X9	12/
āhir	–b	XII	12/

átaksann	PE *k'_	I6	11/
sám	V _(R) -	VII2	/11
sáptir	_N	X1	11/
síśāsataḥ		II	/12
yáyor	_V	X1	12/
áyuh	_p	XI3	^{lea}
vasūyúr	_Y	X1	;
áyór	_V	X1	/12
duchúnābhyaḥ		X9a	/12
yauḥ	_s	XI4	^{lea}
āhelatā		I2	12/
śruṣṭīm	_t	II	/12
pipyúṣīm		II	/12
pādyābhir	_V	X1	12/
suṣṭutī		VII	/12
sumatāyaḥ	V _(R) -	VII2	^{ea}
yābhir	_d	XI1	12-/
dāsūṣe		II	/12-
tābhir	_N	X1	12/
sahasrapośam		II	12-/
pṛthustuke		VII	/8
svāsā	V _(R) -	VII2	/8
juśāsva		II	8/
subāhūḥ	_s	XI4	8/
svaṅgurīḥ	_s	XI4	//8
suṣūmā		VII	8/
bahusūvarī		VII	/8
havīḥ	_s	XI4	//8
guṅgūr	_Y	X1	8/
kṣameta	PE	I6/Y	/11
prajābhiḥ	_#	X11	//11
tvādattebhī	_r	X2	^{lea}
śāntamebhiḥ	_ś	XI4	//11
bheśajēbhiḥ		II	/11
bheśajēbhiḥ	_#	X11	//11
dvēṣo		II	11/
vīṣūcīḥ		II	/11
vīṣūcīḥ	_#	X11	//11
śréṣṭho	_tb	II	11/
pārṣi		I4	11/
abhīti	_r	X2	^{la}
nāmobhir	_N	X1	//11
dūṣṭutī		X10	11/
vṛṣabha		II	
bheśajēbhir		II	/11
bheśajēbhir	_bb	XI1	//11
bhiśāktamaṃ		II	11/
bhiśājāṃ		II	
hāvīmabhir	_b	XI1	^{lea}
havīrbhir		II6	/11
havīrbhir	_V	X1	//11
stómebhī	_r	X2	^{la}
diṣya		II	/11
babhrūḥ	_s	XI4	11/
vṛṣabhó		II	
tvākṣiyasā	PE Av. -xš	I6	11/
mṛlayākur		I2	/11
mṛlayākur	_b	XI1	//11
bheśajó		II	

vṛṣabha		II	
cakṣamīthāḥ	PE	I6/Y	/11
vṛṣabhāya		II	
suṣṭutīm		VII	
nāmobhir	_g	XI1	//11
tveśam		II	
sthirēbhir	_V	X1	11/
āṅgaiḥ	_p	XI3	^{la}
babhrūḥ	_ś	XI4	11/
śukrēbhiḥ	_p	XI3	^{la}
hīraṇyaiḥ	_#	X11	//11
bhūrer	_N	X1	//1
yośad		II	11/
bibharṣi		I4	11/
sāyakāni	V _(R) -	VII2	^{la}
niškāṃ		II	11/
mṛlā		I2	11/
sénāḥ	V _(R) -	VII2	/11
bhūrer	_d	XI1	11/
grñīṣe		II	/11
stutās	V _(R) -	VII2	11//
bheśajā		II	
bheśajā		II	11/
vṛṣaṇo		II	
mānur	_V	X1	^{lea}
yóś	_c	X9	^{lea}
hetī	_r	X2	^{la}
tveśāsya		II	11/
durmatīr	_N	X1	/11
tanuśva		II	/11
mīdḥvas		I2	11/
mṛla		I2	/11
vṛṣabha		II	
hṛñīśe		II	/11
suvīrāḥ	V _(R) -	VII2	/11
dhṛṣṇvòjaso	_n	II	/12
táviṣibhir		II	/12
táviṣibhir	_V	X1	/12
ṛjīśīno		II	/12
stībhiś	_c	X9	^{la}
vṛṣṭāyaḥ	_t	II	/12
ruknavakṣaso	PE	I6	/12
vṛṣājani		II	12/
ukśānte	PE *g_	I6	12/
ivājiṣu (ājiṣu)		II	/12
kārṇais	_t	XI2	^{la}
āsúbhiḥ	_#	X11	//12
prkṣām	*k_	I6	12/
pṛṣatībhiḥ		II	
pṛṣatībhiḥ	_s	XI4	/12
prkṣé	*k_	I6	12/
vavakṣire	*g_	I6	/12
pṛṣadaśvāso		II	12/
vayúneṣu		II	/12
dhūrśadaḥ		V15	/12
índhanvabhir	_db	X11	^{lea}
dhenúbhi	_r	X2	;
rapśádūdhabhir	_V	X1	//12
adhvasmābhiḥ	_p	X13	^{lea}

pathibhir	<i>_bb</i>	XI1	;
bhrājadṛṣṭayaḥ	<i>_t</i>	II	/12
mādhora	<i>_N</i>	X1	12/
iṣam		II	12/
vṛjāneṣu		II	/12
sanīm	<i>V_(R)-</i>	VII2	12/
āriṣṭam		IIr	
duṣṭāram		X6	/12
rukṃāvākṣasó	PE	I6	/12
rātheṣu		II	12/
dhenúr	<i>_N</i>	X1	12/
svāsareṣu	<i>V_(R)-</i>	VII2	^{la}
svāsareṣu		II	/12
rātāhaviṣe		II	/12
iṣam		II	/12
ripúr	<i>_d</i>	XII	12/
rākṣatā	<i>*k'_</i>	I6	/12
riṣāḥ		II	/12
tāpuṣā		II	
duhúḥ	<i>_#</i>	XII	//12
viṣnor	<i>_n</i>	II	12/
viṣnor	<i>_V</i>	X1	12/
eśāsya		II	12/
hinvantūśaso (uśaso)		II	
vyūṣṭiṣu	<i>_t</i>	II	/12
vyūṣṭiṣu		II	/12
uśā		II	12/
rāmír	<i>_V</i>	X1	^{la}
aruṇáir	<i>_V</i>	X1	/12
iyótiṣā		II	/12
kṣoṇibhir	<i>_V</i>	X1	^{ea}
aruṇébhir	<i>_N</i>	X1	/12
nānjībhī (añjībhī)	<i>_r</i>	X2	//12
sādaneṣu		II	/12
vāvṛdhuḥ	<i>_#</i>	XII	//12
supésasam	<i>V_(R)-</i>	VII2	/12
abhiṣṭaya		V1	/12
sá	<i>V_(R)-</i>	VII2	11/
ūtír	<i>_V</i>	X1	//11
śú	<i>V_(R)-(ó, á u)</i>	VIII1	11/
sumatír	<i>_j</i>	XII	/11
asṛkṣi	<i>*g'_</i>	I6	11/
vājayúr	<i>_Y</i>	X1	/11
jōṣiṣad		II	/11
jōṣiṣad		II	/11
sútaṣṭam	PE <i>*k'_t</i>	I7	/11
tasthur	<i>_V</i>	X1	/11
śukrēbhiḥ	<i>_ś</i>	XI4	^{ea}
śīkvabhī	<i>_r</i>	X2	;
ghṛtānirṇig	<i>_N</i>	X1	/11
ghṛtānirṇig	<i>*g'[□]_</i>	XI2	/11
tisró		III1	11/
nārír	<i>_d</i>	XII	/11
devír	<i>_d</i>	XII	^{la}
didhiṣanty		II	/11
prasarsré		III1	/11
sá	<i>V_(R)-</i>	VII2	11//
pīyúṣam		II	11/
riṣāḥ		II	11/

sūrín	<i>V_(R)-</i>	VII2	/11
pūrṣú		I4	11/
apramiṣyām		II	/11
sudúghā	<i>V_(R)-</i>	VII2	^{ea}
dhenúḥ	<i>_s</i>	XI4	//11
só	<i>V_(R)-</i>	VII2	11//a
prajābhiḥ	<i>_#</i>	XII	//11
iyēṣṭham	<i>_tb</i>	II	11/
vāhantír	<i>_b</i>	XII	//11
yahvíḥ	<i>_#</i>	XII	//11
hīraṇyasaṃdrg	<i>*k'_</i>	XI2	//11
yóner	<i>_N</i>	X1	/11
niśádyā		V1	/11
náptur	<i>_V</i>	X1	/11
yajñáir	<i>_Y</i>	X1	11/
havírbbhiḥ		II6	/11
havírbbhiḥ	<i>_#</i>	XII	//11
dīdhiṣāmi		II	/11
bilmair	<i>_d</i>	XII	//11
ánnaiḥ	<i>_p</i>	XI3	^{la}
rgbhiḥ	<i>_#</i>	XII	//11
vīṣājanayat (vīṣā)		II	11/
śísur	<i>_db</i>	XII	^{ea}
só	<i>V_(R)-</i>	VII2	11//a
viveṣa		II	/11
adhvasmábhira	<i>_Y</i>	X1	^{ea}
vāhantīḥ	<i>_s</i>	XI4	//11
átkaīḥ	<i>_p</i>	XI3	^{ea}
yahvíḥ	<i>_#</i>	XII	//11
sukṣítim	<i>V_(R)-</i>	VII2	^{la}
suvírāḥ	<i>V_(R)-</i>	VII2	/11
vasiṣṭa	<i>_t</i>	II	
'dhukṣan	<i>*g'^b_</i>	I6	12/
ávibhira	<i>_V</i>	X1	;
ádribhira	<i>_N</i>	X1	/12
íṣiṣe		II	/12
yajñáīḥ	<i>_s</i>	XI4	12/
pīṣatībhira		II	
pīṣatībhira	<i>_V</i>	X1	/12
iṣṭībhira	<i>_t</i>	II	/12
iṣṭībhira	<i>_Y</i>	X1	//12
añjīṣu		II	/12
barhír	<i>_bb</i>	XII	^{la}
barhīṣi		II	12/
sadatanā	<i>V_(R)-</i>	VII2	^{ea}
rāniṣṭana	<i>_t</i>	II	/12
jujuṣāṇó		II	/12
devébhir	<i>_j</i>	XII	^{la}
jānibhiḥ	<i>_s</i>	XI4	/12
vakṣi	<i>*g'^b_</i>	I6	12/
yākṣi	<i>*g'_</i>	I6	/12
ṣadā	<i>nī</i>	V1	
yóniṣu		II	/12
triṣú		II	/12
eśá		II	12/
bāhvór	<i>_b</i>	XII	/12
juṣēthām		II	12/
sattó	<i>V_(R)-</i>	VII2	12//
jōṣam		II	/12

dadír	_b	XI1	//12
ṛtúbhiḥ	_#	XI1	//12
séd	V _(R) -	VII2	12//
dadír	_Y	X1	
adhvaryúbhiḥ	_p	XI3	^{ea}
ṛtúbhiḥ	_#	XI1	//12
yébhír	_V	X1	/12
'riṣaṇyan		II	12/
vīlayasvā		I2	
dhṛṣṇo	_n	II	12/
neṣṭrāt	_t	II	12/
ṛtúbhiḥ	_#	XI1	//12
neṣṭrād	_t	II	12/
ajuṣata		II	
havīṃṣi		II	12/
jósy		I8	12/
samídham	V _(R) -	VII2	^{ea}
jósy		I8	/12
jóṣi		I8	12/
jóṣi		I8	/12
suṣṭutím	V _(R) -	VII2	/12
suṣṭutím		VII	/12
vísvebhír	_Y	X1	12/
havíḥ	_#	XI1	//12
syá	V _(R) -(u)	VIII1	11/
váhnir	_V	X1	/11
śruṣṭáye	_t	II	
prthúpāṇiḥ	_s	XI4	/11
sísarti		IV1	/11
āsúbhiś	_c	X9	11/
étoḥ	_#	XI1	//11
ahyārṣūṇam		I4	11/
aviṣyám		II	/11
savitúr	_N	X1	;
sám	R _(R) -	VII2	11/
kártor	_N	X1	^{ea}
ṛtúmr	_V	X3	/11
arámatih	_s	XI4	^{ea}
áyur	_Y	X1	//11
tiṣṭhate	_tb	II	11/
gnéḥ	_#	XI1	//11
jyéṣṭham	_tb	II	11/
iṣṭám		II	
viṣṭhito		V1	
jigīṣúr		II	/11
jigīṣúr	_Y	X1	//11
vísveṣám		II	11/
savitúr	_d	XI1	;
tasthuḥ	_#	XI1	//11
nákir	_V	X1	;
savitúr	_N	X1	/11
nimíṣi		II	
paśúr	_g	XI1	/11
savitā	V _(R) -	VII2	^{ea}
námobhiḥ	_#	XI1	//11
gnáspátir	_N	X1	/11
savitúḥ	_s	XI4	/11
vṛkṣám	PE *k' _	I6	11/
jáneṣu		II	/11

tárobhiḥ	_#	XI1	//11
vástor	_V	X1	/11
usrā_		III1	/11
árisaṇyā		II	
visrásah		V2	
rítír	_#	XI1	//11
akṣí	PE *k' _	I6	11/
cákṣuṣá	*k' _	I6	
cákṣuṣá		II	
śámbhaviṣṭhā	_tb	II	/11
óṣṭhāv	_tb	II	11/
rakṣitārā	*k' _	I6	/11
saṃdadí	V _(R) -	VII2	/11
yuṣmayántih		II	/11
yuṣmayántih	_ksn	X8	//11
kṣṇótreṇva (kṣṇótreṇa)	*k' _	I6	11/
jujuṣāṇopa		II	/11
suvírāḥ	V _(R) -	VII2	/11
sómāpūṣaṇā		II	11/
juṣanta_		II	/11
ájuṣtā	_t	II	/11
somāpūṣābhyām		II	11/
usríyāsu		III1	/11
sómāpūṣaṇā		II	11/
viṣūvṛtam		II	11/
vṛṣaṇā		II	
antárikṣe	PE *k' _	I6	/11
póṣam		II	11/
syatām	ví	V1	
abhicákṣaṇa	*k' _	I6	/11
sómāpūṣaṇāv	V _(R) -	VII2	11//a
sómāpūṣaṇāv		II	11/
pūṣā		II	11/
rayipátir	_d	XI1	/11
áditir	_V	X1	/11
suvírāḥ	V _(R) -	VII2	/11
sahasríṇo	V _(R) -	VII2	/8
tébhír	_V	X1	/8
sunvató	V _(R) -	VII2	8/
sádasy	V _(R) -	VII2	8/
sahásrasthūṇa	V _(R) -	VII2	8//a
sácete	V _(R) -	VII2	8//a
śú	V _(R) -(u)	VIII1	8/
ādadhárṣad		I4	8/
vṛṣaṇvasū		II	/8
duḥśámso	_ś	XI4	8/
ripúḥ	_#	XI1	//8
dhíṣṇyā	_n	II	8/
śád	abbí	V1	8/
sthiró	V _(R) -	VII2	8/
vícaraṇiḥ		I4	/8
vícaraṇiḥ	_#	XI1	//8
mṛláyāti		I2	/8
sárvābhyo	V _(R) -	VII2	8//
vícaraṇiḥ		I4	/8
vícaraṇiḥ	_#	XI1	//8
barhír	_N	X1	8/

śīdata	<i>nī</i>	V1	/8
śunāhotreṣu		II	/8
īndrajyeṣṭhā	<i>-tb</i>	II	8/
pūṣarātayaḥ		II	/8
sārasvatī	V _{(R)-}	VII2	/8
śrītāyūṃṣi		IIa	/8
śunāhotreṣu		II	/8
juṣāsva		II	8/
devēṣu		II	/8
diviṣpṛśam		VI2	/8
devēṣu		II	/8
janūsam		II	
īṣumān		II	
dakṣiṇatō	<i>*k' _</i>	I6	
suvīrāḥ	V _{(R)-}	VII2	/11
pradakṣiṇīd	<i>*k' _</i>	I6	12/
sāmagā	V _{(R)-}	VII2	/12
traīṣṭubhaṃ		VII	
sāma	V _{(R)-}	VII2	/12
sāvaneṣu		II	/12
vīṣeva (vīṣā)		II	12+ /
śīsumatīr	<i>-V</i>	X1	/12+
tūṣṇīm	<i>-n</i>	II	12/
karkarīr	<i>-Y</i>	X1	/12
suvīrāḥ	V _{(R)-}	VII2	/12-

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vákṣy	*k'_	I6	/11
juṣasva		II	/11
gīh	_s	XI4	//11
samídbhir	_V	X1	11/
śásāsūr	_Y	X1	l ^a
iṣuḥ		II	/11
iṣuḥ	_#	X11	//11
pūtádakṣo	PE Av. xš	I6	/11
subándhur	_j	XI1	l ^a
janúṣā		II	/11
svásṛṇām	V _(R) -	VII2	/11
yahvíh	_ś	XI4	//11
aruṣám		II	/11
árur	_V	X1	/11
vapuṣyan		II	/11
śukrēbhir	_V	X1	11/
kavíbhīh	_p	XI3	/11
pavítraiḥ	_#	X11	//11
śócír	_Y	X1	11/
áyur	_V	X1	/11
bṛhatír	_V	X1	/11
ánadatír	_V	X1	/11
yahvír	_V	X1	l ^{ea}
sáyonír	_V	X1	//11
saptá	V _(R) -	VII2	/11
vāñīh	_#	X11	//11
sraváthe	V _(R) -	VII2	l ^a
ásthur	_V	X1	11/
sahasō	V _(R) -	VII2	l ^a
vápūṃṣi		IIa	/11
vīṣā		II	11/
pitús	_c	X9	11/
janúṣā		II	/11
sákhībhīh	_ś	XI4	/11
śívēbhir	_d	XI1	//11
yahvíbhir	_N	X1	l ^a
pitús	_c	X9	11/
janitús	_c	X9	/11
pūrvír	_V	X1	11/
vīṣṇe	_ṛ	II	11/
sapátnī	V _(R) -	VII2	11/
sábandhū	V _(R) -	VII2	/11
manuṣyè		II	l
pūrvīh	_#	X11	//11
agnír	_V	X1	l ^a
svásṛṇām	V _(R) -	VII2	/11
babhrīh	_s	XI4	l ^a
didṛkṣéyah	*k'_	I6	11/
usríyā		III1	11/
agnīh	_#	X11	//11
óṣadhínām		II	/11
jaḡmúh	_p	XI3	//11
pāniṣṭham	_tb	II	11/
své	V _(R) -	VII2	/11
īle		I2	11/
havírbhir		II6	/11

havírbhir	_V	X1	//11
īle		I2	11/
sakhítvām	V _(R) -	VII2	11/
devair	_V	X1	11/
sám	V _(R) -	VII2	/11
rákṣā	*k'_	I6	11/
dāmyebhir	_V	X1	/11
ánīkaiḥ	_#	X11	//11
ṣyāma	abbí	V1	11/
pṛtanāyúñr	_V	X3	/11
ketúr	_V	X1	/11
sáadhan	V _(R) -	VII2	/11
sáadhan	V _(R) -	VII2	/11
agnír	_Y	X1	11/
sakhyébhiḥ	V _(R) -	VII2	^{ea}
sakhyébhiḥ	_ś	XI4	/11
śívēbhir	_N	X1	//11
mahíbhir	_V	X1	l ^a
ūtíbhīh	_s	XI4	/11
vīṣṇe	_ṛ	II	11/
sávanā	V _(R) -	VII2	l ^a
viśvāmitrebhir	_V	X1	l ^a
saumanasé	V _(R) -	VII2	^{ea}
ṣyāma	V _(R) -	VII2	/11
sukrato	V _(R) -	VII2	l ^a
bṛhatír	_V	X1	/11
iṣo		II	/11
īlām		IIc	11/
góh	_ś	XI4	//11
sūnús	_t	XI2	l ^a
sá	V _(R) -	VII2	11/
sumatír	V _(R) -	VII2	^{ea}
sumatír	_bb	X11	;
dhiṣāṇām		II	l
mánuṣás		II	/12
janúṣā		II	l
mātrór	_V	X1	l ^{ea}
ídyaḥ		I2	/12
havyaváḥ	*g' ^{rb}	XI6	12/
agnír	_V	X1	l ^a
dūlábho		X4	12/
átithir	_Y	X1	/12
vibhāvasuḥ	_#	X11	//12
dákṣasya	PE Av. xš	I6	12/
tāruṣo		II	/12
cítibhiḥ	_#	X11	//12
iyótiṣā		II	/12
saniṣyánn		II	l
saniṣyánto		II	l
śociṣā		II	/12
vṛktábarhiṣaḥ		II	/12
yajñēṣu		II	12/
vṛktábarhiṣo		II	/12
kavír	_V	X1	//12
rathír	_V	X1	12/
vícarṣanir		I4	/12
vícarṣanir	_V	X1	//12
agnír	_d	XI1	12/
tisró		III1	12/

'gnér	_V	X1	12/
ádadhur	_N	X1	;
iyatuḥ	_#	X11	//12
mānuṣīr		I1	/12
mānuṣīr	_V	X1	/12
iṣaḥ		I1	/12
sá	V _(R) -	VII2	12//a
véviṣat		I1	/12
eṣú		I1	12/
bhúvaneṣu		I1	/12
jaṭháreṣu		I1	/12
vṛṣā		I1	12-/
citréṣu		I1	12-/
dāśúṣe		I1	/12
prṣṭhám	_t b	I1	12/
sumánmabhiḥ	_#	X11	//12
jágrviḥ	_#	X11	//12
sudītīm	V _(R) -	VII2	12//
iṣírám		I1	
uṣarbúdhama		I1	/12
ápratiṣkutaṃ		V1	/12
viśvácaraṣaṇim		I4	/12
vápuṣāya		I1	/12
mánurhitam	_b	X11	12/
dharúṇeṣu		I1	/12
agnír	_b	X11	12/
sanatā	V _(R) -	VII2	^{1a}
dūduṣat		I1	/12
nīṣatto		V1	12/
mānuṣaḥ		I1	/12
bhūṣati		I1	/12
dyúbhir	_d	X11	//12
devébhir	_V	X1	12/
agnír	_V	X1	^{1a}
iṣitó		I1	
dhiyāvasuḥ	_#	X11	//12
cítibhiḥ	_#	X11	//12
saṃdadhúr	<i>ádbi</i>	V1y	/12
saṃdadhúr	_g	X11	/12
agnír	_Y	X1	^{1a}
dhā́mabhiḥ	_k	XI3	/12
kavíḥ	_#	X11	//12
apsuśádaṃ		V1	
táviṣibhir		I1	/12
táviṣibhir	_V	X1	/12
dadhuḥ	_#	X11	//12
agnír	_d	X11	12/
devébhir	_N	X1	^{1a}
mānuṣaś		I1	/12
jantúbhis	_t	X12	//12
rathír	_V	X1	12/
sādhadiṣṭibhir	V _(R) -	VII2	/12
sādhadiṣṭibhir	_j	X11	//12
iṣo		I1	/12
uśíg	PE	X12	12/
sukrátur	V _(R) -	VII2	/12
sukrátur	_Y	X1	/12
jūtíbhīr	_Y	X1	/12
kṣitír	_V	X1	//12

agnír	_b	X11	12/
bhūripoṣiṇo		I1	/12
bhūṣema		I1	12/
suvṛktíbhīḥ	_#	X11	//12
yébhiḥ	_s	X14	12/
vicakṣaṇa	*k'_	I6	/12
paribhūr	_V	X1	/12
kavíḥ	_#	X11	//12
_agnír	_d	X11	12/
vakṣi	*g' ^b _	I6	/11
sákhā	V _(R) -	VII2	11/
yakṣy	*g'_	I6	/11
trír	_V	X1	
agníḥ	_#	X11	//11
dī́dhitir	_Y	X1	^{1ca}
iláḥ		I1c	11/
námobhir	_Y	X1	^{1a}
vṛṣabháṃ		I1	
sá	V _(R) -	VII2	11//
yakṣad	*g'_	I6	11/
iṣitó		I1	
gātúr	_V	X1	^{1a}
śócimṣi		I1a	11/
barhíḥ	_#	X11	//12
vidátheṣu		I1	/11
pūrvíḥ	_#	X11	//11
uśásā		I1	
jújoṣad		I1	/11
máhobhiḥ	_#	X11	//11
saptá	V _(R) -	VII2	11//
prkṣásah	*k'_	I6	11/
āhur	_V	X1	//11
bhā́ratibhiḥ	_s	X14	/11
sajóśā		I1	/11
ilā		I1c	11/
devair	_N	X1	^{1ca}
manuṣyèbhīr		I1	
manuṣyèbhīr	_V	X1	/11
agníḥ	_#	X11	//11
sārasvatèbhīr	V _(R) -	VII2	^{ca}
sārasvatèbhīr	_V	X1	/11
tisró		III1	11/
devír	_b	X11	^{1ca}
barhír	_V	X1	
poṣayitnú		I1	/11
sudákṣo	PE Av. x.š	I6	/11
agnír	_b	X11	11/
havíḥ	_ś	X14	^{1ca}
séd (sá ít)	V _(R) -	VII2	11//a
samidhā́nó	V _(R) -	VII2	^{1a}
devaiḥ	_s	X14	^{1a}
turèbhīḥ	_#	X11	//11
barhír	_N	X1	11/
áditih	_s	X14	/11
agnír	_V	X1	^{1ca}
uśásāś		I1	
padavíḥ	_k	XI3	/11
devayádbhiḥ	_s	X14	/11
vāhnir	_V	X1	/11

agnír	_Y	X1	l ^a
stómebhir	V _(R) -	VII2	/11
stómebhir	_g	XI1	//11
gírbhí	_st	X10	11/
uktháñh	_#	X11	//11
pūrvír	_V	X1	11/
uśāso		I1	
agnír	_N	X1	l ^a
mānuśīṣu		I1	/11
mānuśīṣu		I1	/11
vikṣv	*k'_	I6	/11
agnír	_bb	XI1	l ^{ea}
adhvaryúr	_V	X1	l ^a
iṣiró		I1	
véñh	_p	XI3	//11
saptáśīrṣāṇam		I4	/11
agníñh	_p	XI3	//11
ṛṣvāñh		I1	/11
ṛbhús	_c	X9	11/
īḍyam		I2	
vés	_t	XI2	//11
agní	_r	X2	l ^{ea}
rakṣaty	*k'_	I6	
agnír	_g	XI1	l ^a
śúcír	_V	X1	
ṛṣvāñh		I1	
ōśadhībhir		I1	
ōśadhībhir	_Y	X1	/11
vavakṣe	*g'_	I6	/11
urusyád		I1	11/
agníñh	_p	XI3	l ^a
pitror	_V	X1	/11
ṣtutáñh	V _(R) -(u)	VIII1	11/
vārṣman		I4	11/
agnír	_V	X1	l ^{ea}
īḍyo		I2	
vakṣad	*g' ^{rb} _	I6	11/
ṛṣvò		I1	/11
'gnír	_bb	XI1	11/
ñlām		I1c	11/
góñh	_ś	XI4	//11
sūnús	_t	XI2	l ^a
sá	V _(R) -	VII2	11/
sumatír	V _(R) -	VII2	l ^{ea}
sumatír	_bb	XI1	;
dakṣiṇāvād	*k'_	I6	11/
dakṣiṇāvād	*g' ^{rb} _	XI6	l ^{ea}
havír	_bb	XI1	11/
dyaús	_c	X9	11/
mānuśír		I1	
mānuśír	_d	XI1	;
devayāntīñh	_p	XI3	//11
práyasvatír	_V	X1	l ^{ea}
ñlate		I2	
arcíñh	_#	X11	//11
niśatto		V1	/11
sapátni	V _(R) -	VII2	11/
sabardúghe	V _(R) -	VII2	11//
vṛṣabha		I1	

carṣaṇinám		I4	/11
yogyábhír	_gb	XI1	//11
dhiṣva		I1	/11
uśó		I8	11/
vibhātír	_V	X1	l ^a
pūrvíñh	_#	X11	//11
uśádhag	*g' ^h _	XI2	/11
vāneṣu		I1	/11
hótur	_N	X1	11/
antárikṣe	PE *k' ^u _	I6	/11
sánti	V _(R) -	VII2	/11
suhávāso	V _(R) -	VII2	l ^{ea}
aíbhír (ebhir)	_V	X1	11/
sarátham	V _(R) -	VII2	l ^{ea}
trímś	_c	X9	/11
anuśvadhám		VI4	11/
tasthatuñh	_s	XI4	/11+
ñlām		I1c	11/
góñh	_ś	XI4	//11
sūnús	_t	XI2	l ^a
sá	V _(R) -	VII2	11/
sumatír	V _(R) -	VII2	l ^{ea}
sumatír	_bb	XI1	;
ārúñh	_ś	XI4	l ^{ea}
śitipṛṣṭhásya	_tb	I1	
dhāsér	_V	X1	//11
viviśuñh	_s	XI4	
vāññh	_#	X11	//11
sarsrāte		III1	11/
áyuh	_p	XI3	/11
prayákṣe	PE Yaghn. - xś; *k'	I6	/11
vīṣṇo	_n	I1	/11
devír	_V	X1	11/
vāhantīñh	_#	X11	//11
gaúñh	_#	X11	//11
bhāvantiñh	_p	XI3	//11
pátis	_c	X9	11/
ñlāpṛṣṭho	_tb	I1	11/
dhāsés	_t	XI2	//11
ūrjāyantír	_V	X1	/11
áñgebhir	_d	XI1	l ^{ea}
vīṣṇo	_n	I1	11/
aruśásya		I1	/11
ñlā		I1c	11/
yésām		I1	11/
gíñh	_#	X11	//11
ghóśam		I1	/11
śúśām		I1	/11
ukśá	*k'_	I6	11/
aktór	_V	X1	//11
svām	V _(R) -	VII2	11/
jaritúr	_Y	X1	/11
vavákṣa	*g'_	I6	/11
adhvaryúbhiñh	_p	XI3	l ^{ea}
pañcábhiñh	_s	XI4	;
rakṣante	*k'_	I6	11/
véñh	_#	X11	//11

ukṣāṇo	*k ₋	I6	
gúḥ	_#	X11	//11
prkṣāsaḥ	*k ₋	I6	11/
āhur	_V	X1	//11
vṛṣāyānte		II	11/
pūrvīr	_Y	X1	//11
vṛṣṇe	_n	II	11/
vakṣi	*g ^{ʰb} ₋	I6	/11
prkṣāprayajo	*k ₋	I6	11/
uśāso		II	
ūsuḥ		II	/11
ūsuh	_#	X11	//11
ḥlām		IIc	11/
gōḥ	_ś	XI4	//11
sūnús	_t	XI2	^a
sā	V _{(R)-}	VII2	11/
sumatír	V _{(R)-}	VII2	^{ea}
sumatír	_bb	XII	;
tīṣṭhā	_tb	II	11/
mātúr	_V	X1	
saúbhagāya	V _{(R)-}	VII2	/11
vārṣman		I4	8/
súmitī	V _{(R)-}	VII2	8-//a
svādhyò	V _{(R)-}	VII2	11//
sudinatvé	V _{(R)-}	VII2	^a
manīṣā		II	/11
nimimiyúr	_Y	X1	//11
svādhitir	V _{(R)-}	VII2	^{ea}
svādhitir	_Y	X1	;
tatākṣa	PE *k ^ʰ ₋	I6	/11
didhiṣantu		II	/11
antárikṣam	PE *k ^ʰ ₋	I6	/11
sajōṣaso		II	11/
āguḥ	_#	X11	//11
kavíbhīḥ	_p	XI3	/11
caṣālavantaḥ		I4a	11/
vāghádbhīr	_Y	X1	11/
śrōsamāṇā		II	/11
prtanājyeṣu		II	/11
svādhitis	_t	XI2	;
saúbhagāya	V _{(R)-}	VII2	/11
mātūr	_V	X1	/8
pramīṣe		II	/12
sānn	V _{(R)-}	VII2	8/
trṣṭām	_t	II	8/
vavakṣitha_	*g ₋	I6	/8
yēṣām		II	8/
srídhaḥ	V _{(R)-}	VII2	/8
śásvatír	_V	X1	8/
saścātaḥ	V _{(R)-}	VII2	/8
siṃhām	V _{(R)-}	VII2	8/
mānuṣa		II	/12
yaviṣṭhya	_tb	II	/8
sámiddham	V _{(R)-}	VII2	8/
pāvakásociṣam		II	/8
īḍyam		I2	/12
śruṣṭī	_t	II	8/
sahásraṇy	V _{(R)-}	VII2	
aūkṣan	PE *g ₋	I6	11/

ghṛtaír	_V	X1	^a
barhír	_V	X1	/11
manīṣṇaḥ		II	/8
carṣaṇīnām		I4	/8
sám	V _{(R)-}	VII2	4//
yajñēṣv		II	/8
īlate		I2	/8
své	V _{(R)-}	VII2	4//
samídhā	V _{(R)-}	VII2	8//
só	V _{(R)-}	VII2	8//a
suvíryaṃ	V _{(R)-}	VII2	/8
puṣyati		II	4
ketúr	_V	X1	8/
agnír	_d	XII	8/
devébhīr	_V	X1	/8
hóṭṭbhīr	_b	XII	//8
havīṣmate		II	4
iyóṭīmṣi		IIa	/8
yájiṣṭho	_tb	II	8/
srídhaḥ	V _{(R)-}	VII2	4
suvíryaṃ	V _{(R)-}	VII2	/8
agnír	_b	XII	8/
vīcarṣaṇīḥ		I4	/8
vīcarṣaṇīḥ	_#	X11	//8
ānuśák		V1	/8
ānuśák	*k ^ʰ ₋	X12	//8
havyavāḥ	*g ^{ʰb} ₋	XI6	/8
uśíg	PE	X12	8/
agnír	_db	XII	8/
agnír	_db	XII	8/
ketúr	_Y	X1	8/
agnír	_N	X1	8/
mānuṣīṇām		II	/8
túrṇī	_r	X2	8/
krátur	_d	XII	8/
agnís	_t	XI2	8/
pāvakásociṣaḥ		II	/8
súdhītā_	V _{(R)-}	VII2	/8
_agnér	_V	X1	8/
mānmabhiḥ	_#	X11	//8
vājeṣu		II	8/
saniṣāmahe	V _{(R)-}	VII2	8/
saniṣāmahe		II	/8
gīrbhír	_N	X1	8/
dhiyēṣitā (iṣitā)		II	/8
jaritúḥ	_s	XI4	/8
sajītvānāparājītā (sajītvānā)	V _{(R)-}	VII2	8//
īṣa		II	/8
dāsāpatnīr	_V	X1	/8
taviṣāṇi		II	/8
yuvór	_V	X1	8/
vājeṣu		II	/8
bhūṣathaḥ		II	/8
bārhiṣṭham	_tb	II	8-/
devébhīr	_V	X1	/8
yájiṣṭho	_tb	II	8/
barhír	_V	X1	/8
dákṣam	PE Av. x ^s	I6	8/

havíśmantas		I1	8/
īlate		I2	/8
sanīśyántó		I1	8/
eśāṃ		I1	/8
śāḥ	V _(R) -(<i>bī</i>)	VIII1	/8
'gnír	-Y	X1	8/
pruśnávad	- <i>n</i>	I1	8/
vásvibhir	-V	X1	8/
dhātíbhīḥ	-#	X11	//8
aviśa		I1	/8
ukthéśu		I1	8/
sahasrasātamah	V _(R) -	VII2	8/
puṣṭimád	- <i>t</i>	I1	8/
suvíryaṃ	V _(R) -	VII2	/8
vársiṣṭham		I4	8/
vársiṣṭham	- <i>tb</i>	I1	8/
agníḥ	- <i>ś</i>	XI4	//11
śocíśkeśāḥ		X7	11/
juśasva		I1	/11-
sahasvaḥ	V _(R) -	VII2	/11
vakṣi	<i>g</i> ^b -	I6	11/
vidúšo		I1	/11
śatsi	<i>nī</i>	V1	/11
barhír	-V	X1	1 ^{la}
uśásā		I1	
pathyābhir	-V	X1	/11
havírbhir		II6	/11
havírbhir	-V	X1	//11
tasthatur	- <i>d</i>	XI1	/11
chocíśā (śocíśā)		I1	11/
tíṣṭhā	- <i>tb</i>	I1	/11
kṣitíḥ	- <i>p</i>	XI3	1 ^{ea}
yájiṣṭhena	- <i>tb</i>	I1	11/
yakṣi	* <i>g</i> ['] -	I6	/11
pūrvír	- <i>d</i>	XI1	//11
sahasríṇaṃ	V _(R) -	VII2	^{ea}
dakṣa	PE Av. <i>xš</i>	I6	11/
sárvyaṃ	V _(R) -	VII2	11//
dviśó		I1	11/
rakṣáso	OAv. <i>raśab-</i>	I6	
syām	V _(R) -	VII2	/11
agnér	-V	X1	11/
uśáso		I1	
vyūṣṭau	- <i>t</i>	I1	/11
juśasva		I1	/11
ṛcákṣā	* <i>k</i> ['] -	I6	11/
vṛṣabhānu		I1	
pūrvíḥ	- <i>k</i>	XI3	//11
kṛṣṇásv	- <i>n</i>	I1	11/
aruśó		I1	/11
néśi		I1	11/
párśi		I4	
yaviṣṭha	- <i>tb</i>	I1	/11
vṛṣabhó		I1	
pāyór	- <i>j</i>	XI1	//11
sásnir	-V	X1	1 ^{la}
vakṣi	* <i>g</i> ^{'b} -	I6	/11
vṛṣabha		I1	

devébhir	- <i>d</i>	XI1	11/
durmatíḥ	-N	X1	
durmatíḥ	- <i>p</i>	XI3	/11
ṣṭhāt	<i>pāri</i>	V1	/11
īlām		IIc	11/
góḥ	- <i>ś</i>	XI4	//11
sūnús	- <i>t</i>	XI2	1 ^{la}
śā	V _(R) -	VII2	11/
sumatír	V _(R) -	VII2	^{ea}
sumatír	- <i>bb</i>	XI1	;
agníḥ	- <i>s</i>	XI4	8/
svapatyásya	V _(R) -	VII2	^{ea}
sánti	V _(R) -	VII2	12/
dūḍhyò		X4	/12
ādabhúḥ	-#	X11	//8
míḍhvo		I2	8/
suvírasya	V _(R) -	VII2	/8
vársiṣṭhasya		I4	
vársiṣṭhasya	- <i>tb</i>	I1	
śuśmíṇaḥ		I1	/8
cákrir	-Y	X1	12/
sāsahís	V _(R) -	VII2	/12
sāsahís	- <i>c</i>	X9	//12
cákrir	- <i>d</i>	XI1	8/
devéśv		I1	/8
devéśu		I1	12/
sahasas	V _(R) -	VII2	^{ea}
dvéśāmsy		I1	8/
sām	V _(R) -	VII2	12//a
aktúbhir	-V	X1	1 ^{ea}
śocíśkešo		X7	11/
ghṛtánirṇik	-N	X1	
ghṛtánirṇik	* <i>g</i> [□] -	X12	/11
agnír	-Y	X1	1 ^{la}
havíśā		I1	
yakṣi	* <i>g</i> ['] -	I6	/11
manuśvād		I1	11/
áyūṃṣi		IIa	11/
tisrá		III1	11/
ājānír	-V	X1	1 ^{la}
uśásas		I1	
tābhir	- <i>d</i>	XI1	11/
yakṣi	* <i>g</i> ['] -	I6	/11
yóḥ	-#	X11	//11
tvédyaṃ (íḍyam)		I2	
śambhúḥ	-#	X11	//11
sumánā	V _(R) -	VII2	1 ^{la}
sákheva (sákhā)	V _(R) -	VII2	11//
sādhúḥ	-#	X11	//11
praticír	- <i>d</i>	XI1	1 ^{la}
árātíḥ	-#	X11	//11
ṣv	V _(R) -(<i>tāpo</i> , <i>u</i>)	VIII1	11/
áraruśaḥ		I1	/11
tiṣṭhantām	- <i>tb</i>	I1	11/
chocíśā (śocíśā)		I1	11/
śásamānéśu		I1	/11
viśvāmitreṣu		I1	/11
yór	-N	X1	//11

susanitar		VII	
stotúr	<i>_d</i>	XI1	11/
subhágasya	<i>V_(R)-</i>	VII2	^{la}
dadhiṣe		II	/11
vápūṃṣi		IIa	/11
yakṣad	<i>*g'_</i>	I6	11/
haviṣmatīm		II	
pradakṣiṇíd	<i>*k'_</i>	I6	11/
rātūbhir	<i>_Y</i>	X1	^{lea}
vásubhir	<i>_Y</i>	X1	;
śikṣa	<i>*k'_</i>	I6	11/
śikṣóḥ	<i>*k'_</i>	I6	/11
śikṣóḥ	<i>_#</i>	XI1	//11
suṣtutáyaś	<i>V_(R)-</i>	VII2	^{ca}
suṣtutáyaś		VII	
yaviṣṭha	<i>_tb</i>	II	/11
niṣádáyanto		V1	11/
tanūṣu		II	/11
uśásam		II	11/
vyūṣṭiṣu	<i>_t</i>	II	11/
vyūṣṭiṣu		II	11/
váhnir	<i>_V</i>	X1	/11
ukthaíḥ	<i>_#</i>	XI1	//11
sujoyótiṣo		II	11/
sajóśaso		II	11/
śadhásthā	<i>V_(R)-(bī)</i>	VIII1	/11
tisrás		III1	11/
pūrvīḥ	<i>_#</i>	XI1	//11
tisrá		III1	11/
tābhir	<i>_N</i>	X1	11/
pūrvīḥ	<i>_s</i>	XI4	^{lea}
saṃdadhūḥ	<i>_p</i>	XI3	;
agnír	<i>_N</i>	X1	11/
pārṣad		I4	11/
duritá	<i>_V</i>	X1	
uśásam		II	
amṛteṣu		II	/11
juśasva		II	/11
niṣádyā		V1	/11
stoká	<i>V_(R)-</i>	VII2	8//
śréṣṭham	<i>_tb</i>	II	11/
ṛṣiḥ		II	8/
ṛṣiḥ	<i>_ś</i>	XI4	8/
śréṣṭhaḥ	<i>_tb</i>	II	8/
juśasva		II	8/
ójiṣṭham	<i>_tb</i>	II	12/
stoká	<i>V_(R)-</i>	VII2	
agnír	<i>_Y</i>	X1	^{la}
ośadhīṣv		II	11/
ośadhīṣv		II	11/
yénántárikṣam (ántárikṣam)	<i>PE *k^u_</i>	I6	11/
tveśāḥ		II	11/
bhānúr	<i>_V</i>	X1	^{la}
ṅcákṣāḥ	<i>*k'_</i>	I6	/11
ūciṣe		II	
dhīṣnyā	<i>_n</i>	II	/11
upatīṣṭhanta	<i>_tb</i>	II	
purīṣyāso		II	8/

prāvaṇébhīḥ	<i>_s</i>	XI4	8/
sajóśasaḥ		II	/8
juśántām		II	8/
īṣo		II	/8
mahīḥ	<i>_#</i>	XI1	//8
īlām		IIc	11/
góḥ	<i>_ś</i>	XI4	//11
sūnús	<i>_t</i>	XI2	^{la}
śá	<i>V_(R)-</i>	VII2	11/
sumatír	<i>V_(R)-</i>	VII2	^{ca}
sumatír	<i>_bb</i>	XI1	;
nírmathitaḥ	<i>_N</i>	X1	11/
kavír	<i>_V</i>	X1	^{ca}
agnír	<i>_V</i>	X1	^{la}
vāneṣv		II	/11
ámanthiṣṭām	<i>_t</i>	II	11/
sudákṣam	<i>PE Av. x.ś</i>	I6	/11
_iṣām		II	11/
kṣípaḥ	<i>PE *k^(u)_</i>	I6	12/
mātíṣu		II	/8
īlāyās		IIc	11/
sudinatvé	<i>V_(R)-</i>	VII2	^{la}
dr̥ṣádvatyām		II	11/
mānuṣa		II	
īlām		IIc	11/
góḥ	<i>_ś</i>	XI4	//11
sūnús	<i>_t</i>	XI2	^{la}
śá	<i>V_(R)-</i>	VII2	11/
sumatír	<i>V_(R)-</i>	VII2	^{ca}
sumatír	<i>_bb</i>	XI1	;
sáhasva	<i>V_(R)-</i>	VII2	8/
abhímātír	<i>_V</i>	X1	/8
duṣṭáras		X6	8/
árātír	<i>_Y</i>	X1	//8
īlā		IIc	8/
juśásva		II	8/
sáhasaḥ	<i>V_(R)-</i>	VII2	8//
barhīḥ	<i>_s</i>	XI4	8/
vīśvebhir	<i>_V</i>	X1	/8
agníbhir	<i>_d</i>	XI1	//8
devébhir	<i>_N</i>	X1	8/
yajñéṣu		II	8/
dāśúṣe		II	/8
sūnúr	<i>_V</i>	X1	
agníḥ	<i>_s</i>	XI4	11/
bhūṣan		II	/11
agnír	<i>_d</i>	XI1	11/
vájaiḥ	<i>_p</i>	XI3	^{ca}
námobhīḥ	<i>_#</i>	XI1	//11
dāśúṣo		II	/11
sutāvato	<i>V_(R)-</i>	VII2	11//
sahasō	<i>V_(R)-</i>	VII2	^{ca}
haviṣmanto		II	12/
anuṣatyām		VI4	
gírbhī	<i>_r</i>	X2	12/
mānuṣo		II	
raghuṣyádam		VI1	/12
jānibhīḥ	<i>_s</i>	XI4	/12

kuśikébhīr	_Y	X1	/12
sá	V _(R) -	VII2	12//a
agníḥ	_s	XI4	l ^{ea}
amṛteṣu		II	/12
jāgrvīḥ	_#	X11	//12
táviṣībhīr		II	/12
táviṣībhīr	_V	X1	/12
sámmitlāḥ	V _(R) -	VII2	12/
pṛṣatīr		II	l
pṛṣatīr	_V	X1	/12
ayuksata	*g [□]	I6	/12
bṛhadúkṣo	*g [□] _ PE	I6	12/
visvákṛṣṭaya	_t	II	/12
tveśám		II	12/
svānīno	V _(R) -	VII2	12/
varṣānirṇijāḥ		I4	/12
varṣānirṇijāḥ	_N	X1	/12
heṣákratavaḥ		II	12/
suśastībhīr	_V	X1	//12
agnér	_bb	XII	12/
pṛṣadaśvāso		II	12/
vidátheṣu		II	/12-
agnír	_V	X1	11/
cákṣur	*k'_	I6	11/
cákṣur	_V	X1	l ^{la}
tridhātū	_r	X2	l ^{la}
havír	_V	X1	/11
tribhīḥ	_p	XI3	11/
pavítair	_V	X1	l ^{la}
jyótir	_V	X1	l
vārsiṣṭham		I4	11/
vārsiṣṭham	_tb	II	11/
svadhābhīr	_V	X1	//11
pitrór	_V	X1	/11
haviśmanto		II	8/
sumnayūḥ	V _(R) -	VII2	/8
sumnayūḥ	_#	X11	//8
īle		I2	8/
śruṣṭīvānaṃ	_t	II	8/
dvéśāmsi		II	8/
'gníḥ	_p	XI3	8/
īḍyaḥ		I2	/8
śociśkeśas		X7	8/
ghṛtānirṇik	_N	X1	8/
ghṛtānirṇik	*g [□] _	X12	8/
agnír	_Y	X1	8/
havyavát	*g ^{'b} _	XI6	//8
cakrur	_V	X1	8/
vājeṣu		II	/8
'dhvaréṣu		II	8/
dákṣasya	PE Av. -xš	I6	8/
dákṣasyelā (dákṣasya)	PE Av. -xš	I6	8/
dákṣasyelā (ilā)		IIc	8/
sudītīm	V _(R) -	VII2	8/
vanúṣaḥ		II	/8
vājaiḥ	_s	XI4	8/
īle		I2	8/
ilényo		I2	8/

agnír	_V	X1	8/
vīṣā		II	/8
vīṣo		II	8/
agníḥ	_s	XI4	8/
haviśmanta		II	8/
īlate		I2	/8
vīṣanaṃ		II	8/
vīṣan		II	/8
vīṣanaḥ		II	8/
juśasva		II	8/
havíḥ	_p	XI3	//8
páriṣkṛtaḥ		V1	/8
juśasva		II	8/
yaviṣṭhya	_tb	II	/8
sūnúr	_V	X1	l ^{la}
sāvane	V _(R) -	VII2	ca
juśasva		II	/11
vidátheṣu		II	/11
sāvane	V _(R) -	VII2	la
kāniṣaḥ		II	/12
devésv		II	12/
amṛteṣu		II	/12
juśasva		II	8/
aráṇyor	_N	X1	l ^{ea}
garbhíṇiṣu		II	/11
īḍyo		I2	l
jāgrvādbhīr	_b	XII	//11
haviśmadbhīr		II	11/
haviśmadbhīr	_N	X1	l ^{ea}
manuṣyēbhīr		II	l
manuṣyēbhīr	_V	X1	/11
agníḥ	_#	X11	//11
vīṣanaṃ		II	l
aruśástūpo		II	11/
īlāyās		IIc	11/
'janaṣṭa	_t	II	/11
īlāyās		IIc	8/
bāhúbhīr	_Y	X1	/12
āruśó		II	/12
vāneṣv		II	/12
aśvínor	_V	X1	/12
sudānuḥ	_#	X11	//11
īḍyaṃ		I2	l
ādadhur	_V	X1	;
adhvaréṣu		II	/11
svá	R _(R) -	VII2	ca
devāvír	_d	XI1	11/
haviśā		II	/11
vīṣanaṃ		II	l
agníḥ	_p	XI3	l ^{ea}
pṛtanāśāt	*g ^{'b} _	XI6	/11
yónir	_V	X1	/8
sunirmáthā	_N	X1	8/
nírmathitaḥ	_N	X1	/8
kavíḥ	_#	X11	//8
svadhvarā	V _(R) -	VII2	8/
vīlújambham		I2	/11
samícīḥ	_p	XI3	//11
sām	abbí	V1y	/11

mātúr	_V	X1	12/
miṣati		II	12/
surāṇo	V _(R) -	VII2	^{la}
viduḥ	_#	X11	//12
utáśamiṣṭhāḥ (aśamiṣṭhāḥ)	_tb	II	/11
sómam	V _(R) -	VII2	/11
sómaṃ	V _(R) -	VII2	11/
títikṣante	*g_	I6	11/
vṛṣṇe	_n	II	11/
sávanā	V _(R) -	VII2	^{la}
tuvikūrmír	_V	X1	/11
mártyeṣu		II	/11
vṛṣabha		II	
ṣmā	V _(R) -(bī)	VII1	11/
tasthuḥ	_#	X11	//11
śrávobhir	_V	X1	//11
kāśír	_V	X1	/11
viṣṭám	_t	II	/11
dháyur	_V	X1	^{lea}
sumatír	_gb	X11	/11
sahásradānā	V _(R) -	VII2	11//
rātíḥ	_#	X11	//11
piṇak		X15a	/11
sāmanām	V _(R) -	VII2	11/
iṣírām		II	
sasattha	V _(R) -	VII2	/11
vṛṣabhó		II	
antárikṣam	PE *kʰ_	I6	/11
árṣantv		I4	11/
góḥ	_p	XI3	//11
hántor	_bb	XI1	^{lea}
niráje	_V	X1	/11
vāñīḥ	_p	XI3	^{lea}
dhámantīḥ	_#	X11	//11
samīcí	V _(R) -	VII2	/11
utántárikṣād (antárikṣād)	PE *kʰ_	I6	11/
iṣó		II	11/
rathīḥ	_s	XI4	^{lea}
ásvair	_Y	X1	//11
dídṛkṣanta	*kʰ_	I6	11/
uśáso		II	
aktór	_Y	X1	//11
iyótir	_N	X1	^{lea}
vakṣāñāsv	PE	I6	/11
gaúḥ	_#	X11	//11
usríyāyām		III1	/11
śikṣa	*k_	I6	11/
sákhībhyah	V _(R) -	VII2	/11
durmāyávo	_N	X1	11/
durévā	_V	X1	
niṣāngīṇo		V1	11/
ghóṣah		II	11/
'vamaír	_V	X1	/11
amítirair	_j	XI1	//11
èṣv		II	11/
tápiṣṭhām	_tb	II	/11

rákṣo	OAv. raṣab-	I6	11/
rákṣah	OAv. raṣab-	I6	11/
brahmadvíṣe		II	11/
tápuṣiṃ		II	
vājībhís	_c	X9	;
mahír	_V	X1	^{lea}
íṣa		II	
pūrvīḥ	_#	X11	//11
deṣṇásya	_n	II	11/
góbhir	_V	X1	/11
ásvaís	_c	X9	//11
matībhis	_t	XI2	;
vṛṣabha		II	
satyáśuṣmo		II	/11
samátso	V _(R) -	VII2	/11
saṃjítam	V _(R) -	VII2	^{la}
vāhnir	_d	XI1	^{lea}
duhitúr	_N	X1	;
duhitúḥ	_s	XI4	;
āraik	*kʰ_	XI2	//11
sanitúr	_N	X1	/11
sukṭtor	_V	X1	;
agnír	_j	XI1	11/
aruśásya		II	
prayákṣe	PE Yaghn. - x.š.; *kʰ	I6	/11
eṣām		II	/11
yajñāih	_#	X11	//11
jaítrir	_V	X1	^{lea}
iyótis	_t	XI2	^{lea}
nír	_V	X1	/11
jānatīḥ	_p	XI3	^{lea}
uśásah		II	/11
Pátir	_g	XI1	11/
vīḷaú		I2	11/
satír	_V	X1	^{lea}
sarámā	V _(R) -	VII2	^{ca}
ádrer	_N	X1	/11
ádrīḥ	_#	X11	//11
yúvabhir	_N	X1	/11
purobhūr	_Y	X1	//11
śúṣṇam	_n	II	/11
padavír	_g	XI1	;
gavyúr	_V	X1	/11
sákhīñr	_V	X3	^{lea}
nír	_V	X1	/11
sedur	_V	X1	/11
arkaíḥ	_k	XI3	//11
sádanam	V _(R) -	VII2	^{ca}
eṣām		II	/11
ásíśasann		II	
svám	V _(R) -	VII2	/11
ghóṣa		II	/11
eṣām		II	/11
niṣṭhám		X10	11/
niṣṭhám		V1	11/
ádadhur	_g	XI1	;
góṣu		II	/11

jātebhir	_Y	X1	l ^{ea}
havyaír	_V	X1	//11
usríyā		III1	11/
arkaíḥ	_#	X11	//11
svādma	V _(R) -	VII2	11/
gaúḥ	_#	X11	//11
cakruḥ	_s	XI4	l ^{la}
tvīṣimat		II	11/
viṣkabhnānta		V1	11/
dhiṣāṇā		II	l
ródasyoḥ	_#	X11	//11
samīcīr	_Y	X1	//11
táviṣīr		II	/11
táviṣīr	_V	X1	/11
sakhyāṃ	V _(R) -	VII2	^{ea}
śaktīr	_V	X1	//11
pūrvīḥ	_#	X11	//11
stotrām	V _(R) -	VII2	11/
sūrér	_V	X1	//11
nṛbhir	_V	X1	l ^{ea}
uśasam		II	l
eśā		II	11/
sadhrīcīr	_V	X1	l ^{ea}
kavībhiḥ	_p	XI3	/11
pavítair	_d	XI1	//11
dyúbhir	_b	XI1	11/
aktúbhir	_db	XI1	/11
dhānutrīḥ	_#	X11	//11
kṛṣṇé	_n	II	11/
sūryasya	V _(R) -	VII2	11/
sākhāya	V _(R) -	VII2	11//
pātir	_bb	XI1	11/
viśvāyur	_Y	X1	l ^{la}
vṛṣabhó		II	l
sakhyébhiḥ	V _(R) -	VII2	^{ea}
sakhyébhiḥ	_ś	XI4	/11
śívēbhir	_N	X1	//11
mahībhir	_V	X1	l ^{la}
ūtībhiḥ	_s	XI4	/11
sānyase	V _(R) -	VII2	l ^{la}
ádeviḥ	_s	XI4	//11
riṣó		II	/11
makṣū-makṣū	*k' _	I6	11/
makṣū-makṣū	*k' _	I6	11/
gópatir	_g	XI1	/11
kṛṣṇāḥ	_n	II	11/
aruśaír		II	l
aruśaír	_db	XI1	;
dhāmabhir	_g	XI1	/11
samātsu	V _(R) -	VII2	/11
saṃjītaṃ	V _(R) -	VII2	l ^{la}
ṛjīṣin		II	/11
sajóṣā		II	11/
rudraís	_t	XI2	l ^{la}
vṛṣasva		II	/11
śúṣmaṃ		II	11/
táviṣim		II	/11
sāvane	V _(R) -	VII2	^{ea}
rudrēbhiḥ	_s	XI4	l ^{la}

yébhir	_Y	X1	11/
vṛtrásyeṣitó (iṣitó)		II	l
manuṣvād		II	11/
juṣāṇāḥ		II	/11
yajñāḥ	_s	XI4	//11
saraṇyúbhir	_V	X1	l ^{ea}
sisarṣi		III2	/11
devír	_V	X1	/11
ṛṣvám		II	11/
mamátur	_Y	X1	;
uśasam		II	l
áviveśír	_V	X1	//11
dyaúr	_Y	X1	//11
stómebhir	_Y	X1	l ^{ea}
pūrvyébhir	_Y	X1	//11
madhyamébhir	_V	X1	l ^{la}
nūtanebhiḥ	_#	X11	//11
vivéṣa		II	11/
dhiṣāṇā		II	l
sisice		IIb	l
sám	V _(R) -	VII2	11//a
pradakṣiṇíd	*k' _	I6	11/
sómāsa	V _(R) -	VII2	l
síndhur	_N	X1	//11
śānto	<i>pāri</i>	V1	l
iṣitó		II	l
samātsu	V _(R) -	VII2	/11
saṃjītaṃ	V _(R) -	VII2	l ^{la}
viṣite		V1	l
vípāt	PE *k' _	XI6	11/
índreṣite		II	11/
bhíkṣamāṇe	*g _	I6	/11
ūrmībhiḥ	_p	XI3	;
samānām	V _(R) -	VII2	11//
saṃcārantī	<i>ānu</i>	V1y	/11
cārantīḥ	_#	X11	//11
kiṃyúr	_Y	X1	11/
somyāya	V _(R) -	VII2	/11
ítāvarīr	_V	X1	l ^{ea}
évaiḥ	_#	X11	//11
manīśā _		II	/11
_avasyúr	_V	X1	11/
sūnūḥ	_#	X11	//11
vájrabāhur	_V	X1	//11
supāṇis	_t	XI2	//11
urvīḥ	_#	X11	//11
pariśádo		V1	l
mṛṣṭhā	_tb	II	/11
ghóṣān		II	11/
ukthéṣu		II	11/
juṣasva		II	/11
puruṣatrā		II	l
ṣú	V _(R) -(ó, á u)	VII1	11/
ṣū	V _(R) -(mī)	VII1	11/
adhoakṣāḥ	*k' _	I6	11/
srotyābhiḥ	_#	X11	//11
yóṣā		II	/11
saṃtáreyur	_g	XI1	//11
iṣitá		II	l

áršād		I4	11/
sumatīṃ	V _(R) -	VII2	^{ea}
átāriṣur		II	11/
átāriṣur	<i>_bb</i>	XI1	^{ea}
ābhakta	* <i>g_t</i>	I7	11/
iṣāyantīḥ		II	
iṣāyantīḥ	<i>_s</i>	XI4	/11
vakṣāṇāḥ	PE	I6	11/
ūrmīḥ	<i>_ś</i>	XI4	8/
māduṣkṛtau (āduṣkṛtau)		X7	8/
arkaír	<i>_Y</i>	X1	//11
vidádvasur	<i>_d</i>	XI1	^{ea}
taviśāsya		II	
bhúṣan		II	/11
mānuṣīṇām		II	/11
chárdhanītiḥ	<i>_p</i>	XI3	//11
várpaṇītiḥ	<i>_#</i>	XI1	//11
uśádhag	* <i>g^{uh}_</i>	XI2	/11
vāneṣv		II	/11
āvír	<i>_db</i>	XI1	11/
svarśā		VI5	11/
jigāyośigbhiḥ (uśigbhiḥ)	<i>_p</i>	XI3	11/
abhiṣṭīḥ		V1	/11
abhiṣṭīḥ	<i>_#</i>	XI1	//11
iyótir	<i>_b</i>	XI1	^{ea}
pipeṣa		II	/11
māyābhir	<i>_d</i>	XI1	11/
dāsyūmīr	<i>_V</i>	X3	^{ea}
sátpatiś	<i>_c</i>	X9	;
carṣaṇipráḥ		I4	/11
ukthébhiḥ	<i>_k</i>	XI3	^{ea}
devīḥ	<i>_#</i>	XI1	//11
óśadhír		II	11/
óśadhír	<i>_V</i>	X1	^{ea}
vānaspátūmīr	<i>_V</i>	X3	^{ea}
antárikṣam	PE * <i>k^u_</i>	I6	/11
samátstu	V _(R) -	VII2	/11
saṃjītaṃ	V _(R) -	VII2	^{ea}
tīṣṭhā	<i>_tb</i>	II	11/
vāyúr	<i>_N</i>	X1	^{ea}
abhíṣṭo		V2	/11
dhūrsv		I4	
vīṣaṇā		II	
tapuṣpā_		X7	/11
vīṣabha		II	
sadṣīr	<i>_V</i>	X1	;
sákhāyā	V _(R) -	VII2	11/
sthírām	V _(R) -	VII2	11//a
indrādhītīṣṭhan (adhītīṣṭhan)	<i>_tb</i>	II	/11
sómam	V _(R) -	VII2	/11
vīṣaṇā		II	
vítāpṣṭhā	<i>_tb</i>	II	/11
sutébhiḥ	<i>_k</i>	XI3	^{ea}
sómāiḥ	<i>_#</i>	XI1	//11
barhíṣy		II	

niśádyā		V1	/11
dadhīśvémaṃ (dadhīśvá)		II	11/
barhīḥ	<i>_s</i>	XI4	^{ea}
vīṣṇe	<i>_n</i>	II	/11
havīmṣi		IIa	/11
góbhir	<i>_N</i>	X1	^{ea}
iṣva		II	/11
svāḥ	V _(R) -	VII2	/11
tébhir	<i>_V</i>	X1	11/
sajóśā		II	
'gnéh	<i>_p</i>	XI3	11/
_agnér	<i>_Y</i>	X1	11/
adhvaryór	<i>_Y</i>	X1	11/
dhótur (hótur)	<i>_Y</i>	X1	11/
havīṣo		II	/11
juṣasva		II	/11
samátstu	V _(R) -	VII2	/11
saṃjītaṃ	V _(R) -	VII2	^{ea}
śū	V _(R) -(<i>prāti</i> D)	VIII1	11/
ūtíbhír	<i>_Y</i>	X1	;
suté-sute		VI3	11/
vārdhanebhir	<i>_Y</i>	X1	//11
kārmabhir	<i>_N</i>	X1	^{ea}
mahádbhiḥ	<i>_s</i>	XI4	;
rbhúr	<i>_Y</i>	X1	11/
yébhir	<i>_Y</i>	X1	^{ea}
vīṣaparvā		II	
śū	V _(R) -(<i>prāti</i> D)	VIII1	/11
vīṣadhūtasya		II	
vīṣṇaḥ	<i>_n</i>	II	/11
dhīṣṇv	<i>_n</i>	II	/11
vīṣabhāḥ		II	
dákṣiṇā	* <i>k'_</i>	I6	
pūrvīḥ	<i>_#</i>	XI1	//11
jagmuḥ	<i>_#</i>	XI1	//11
aṃśúḥ	<i>_#</i>	XI1	//11
súṣutam		VI1	
bharítirair	<i>_N</i>	X1	//11
pavítiraiḥ	<i>_#</i>	XI1	//11
kuṣśáyah	PE * <i>k'_</i>	I6	
mákir	<i>_V</i>	X1	
ṣṭhād	<i>pári</i>	V1	/11
iṣīṣinn		II	/11
bhūreh	<i>_#</i>	XI1	//11
samátstu	V _(R) -	VII2	/11
saṃjītaṃ	V _(R) -	VII2	^{ea}
cákṣuḥ	* <i>k'_</i>	I6	8/
cákṣuḥ	<i>_ś</i>	XI4	8/
vīsvābhir	<i>_g</i>	XI1	8/
gīrbhír	<i>_V</i>	X1	/8
indrābhimātīśāhye (abhimātīśāhye)		VI1	/8
puruṣtutásya		VI1	8/
dhāmabhiḥ	<i>_ś</i>	XI4	//8
carṣaṇīdhīṭah		I4	/8
bhāreṣu		II	8/
vājeṣu		II	8/

sāsahír	V _(R) -	VII2	8/
sāsahír	- <i>bb</i>	XI1	/8
dyumnéṣu		II	8/
pr̥tsutúr̥ṣu		I4	8/
sáksvābhímātiṣu (sáksva)	* <i>g^h</i> -	I6	8/
sáksvābhímātiṣu (abhímātiṣu)		II	/8
śuṣmíntamaṃ		II	8/
jāneṣu		II	/8
dadhiṣva		II	8/
duṣtāram		X6	/8
śúṣmaṃ		II	8/
táṣṭeva (táṣṭā)	PE * <i>k'</i> - <i>t</i>	I7	11/
manīṣām		II	/11
sudhúro	V _(R) -	VII2	^{la}
kavíṃr̥	- <i>V</i>	X3	11/
saṃdīṣe	V _(R) -	VII2	^{la}
sumedháh	V _(R) -	VII2	/11
takṣata	PE * <i>k'</i> -	I6	/11
śim	V _(R) -(<i>mī</i>)	VIII1	11/
sám	V _(R) -	VII2	/11
mātrābhir	- <i>N</i>	X1	^{lea}
yemúr	- <i>V</i>	X1	/11
sámṛte	V _(R) -	VII2	^{ea}
dhuḥ	- <i>#</i>	XI1	//11
ātiṣṭhantam	- <i>tb</i>	II	11/
abhūṣaṅ		II	/11
svárociḥ	V _(R) -	VII2	/11
svárociḥ	- <i>#</i>	XI1	//11
vīṣṇo	- <i>n</i>	II	11/
vṛṣabhó		II	
pūrvīḥ	- <i>#</i>	XI1	//11
dhībhīḥ	- <i>kṣ</i>	X8	//11
bhūṣathah		II	
vṛṣabhásya		II	
dhenór	- <i>V</i>	X1	//11
námabhir	- <i>N</i>	X1	^{lea}
sákmyaṃ	V _(R) -	VII2	/11
góḥ	- <i>#</i>	XI1	//11
savitúr	- <i>N</i>	X1	/11
nákir	- <i>N</i>	X1	/11
suṣtutí		VI1	11/
yóṣā		II	11/
svastīḥ	V _(R) -	VII2	11/
svastīḥ	- <i>p</i>	XI3	^{la}
tasthúṣo		II	/11
samátsu	V _(R) -	VII2	/11
saṃjítam	V _(R) -	VII2	^{la}
matír	- <i>b</i>	XI1	^{lea}
jāgr̥vir	- <i>Y</i>	X1	^{lea}
jāgr̥vir	- <i>Y</i>	X1	^{lea}
sanajá	V _(R) -	VII2	^{ea}
dhīḥ	- <i>#</i>	XI1	//11
yamaśír	- <i>V</i>	X1	/11
vápūṃṣi		IIa	11/
tápuṣo		II	
nákir	- <i>V</i>	X1	11/
eṣām		II	11/

mártyeṣu		II	/11
góṣu		II	/11
eṣām		II	11/
saṣṭje	V _(R) -	VII2	^{ea}
sákhībhir	- <i>N</i>	X1	/11
nāvagvair	- <i>V</i>	X1	//11
sátvabhir	- <i>g</i>	XI1	;
daśábhir	- <i>d</i>	XI1	/11
dásagvaiḥ	- <i>s</i>	XI4	//11
sámbhṛtam	V _(R) -	VII2	^{ea}
usríyāyām		III1	/11
góḥ	- <i>#</i>	XI1	//11
dákṣiṇe	* <i>k'</i> -	I6	
dákṣiṇāvān	* <i>k'</i> -	I6	//11
iyótir	- <i>Y</i>	X1	11/
syāma	V _(R) -	VII2	11/
duritád	- <i>V</i>	X1	
juṣásvendra (juṣásva)		II	11/
kāróḥ	- <i>#</i>	XI1	//11
iyótir	- <i>Y</i>	X1	11/
ṣyād	<i>ānu</i>	V1	/11
syāma	V _(R) -	VII2	11/
duritásya	- <i>V</i>	X1	
bhūreḥ	- <i>#</i>	XI1	//11
samátsu	V _(R) -	VII2	/11
saṃjítam	V _(R) -	VII2	^{la}
vṛṣabhám		II	/8
sóme	V _(R) -	VII2	8/
sá	V _(R) -	VII2	8//a
puruṣtuta		VI1	/8
vṛṣasva		II	8/
vīśvebhir	- <i>d</i>	XI1	/8
devébhiḥ	- <i>#</i>	XI1	//8
satpate	V _(R) -	VII2	/8
dadhiṣvā		II	8/
sutám	V _(R) -	VII2	/8
mádhor	- <i>db</i>	XI1	8/
dhárābhir	- <i>V</i>	X1	/8
sómasya	V _(R) -	VII2	8/
juṣasva		II	8/
tistiré		III3	8/
barhír	- <i>V</i>	X1	/8
ānuśák		V1	/8
ānuśák	* <i>k^h</i> -	XI2	//8
barhīḥ	- <i>s</i>	XI4	/8
sávaneṣu	V _(R) -	VII2	8/
sávaneṣu		II	/8
eśú		II	8/
stómeṣu	V _(R) -	VII2	8/
stómeṣu		II	/8
ukthéṣv		II	8/
havīṣmanto		II	8/
asmayúr	- <i>Y</i>	X1	/8
barhír	- <i>V</i>	X1	/8
sómam	V _(R) -	VII2	8//
asmayúḥ	- <i>#</i>	XI1	//8
barhiṣṭhám	- <i>tb</i>	II	8/
grāvabhiḥ	- <i>s</i>	XI4	/8
áchāgur (agur)	- <i>V</i>	X1	8/

iṣitá		II	/8
sómapítaye	V _(R) -	VII2	/8
stómair	V _(R) -	VII2	8//
stómair	_V	X1	/8
ukthébhīḥ	_k	XI3	8/
dadhiṣva		II	8/
vājeṣu		II	8/
dadhiṣám		II	/8
sumnám	V _(R) -	VII2	8/
vṛṣabhiḥ		II	/8
vṛṣabhiḥ	_s	XI4	/8
sómaṃ	V _(R) -	VII2	8//
eṣá		II	8/
vandhureṣṭhás		VI1	/11
barhís	_t	XI2	//11
pūrvír	_V	X1	l ^a
carṣañír		I4	/11
carṣañír	_V	X1	/11
āśiṣa		II	11/
stómataṣṭā	PE *k'_t	I7	/11
sakhyám	V _(R) -	VII2	l ^a
juṣānáḥ		II	/11
sajōṣā		II	/11
hāribhir	_Y	X1	;
matibhir	_j	XI1	;
vṛṣanā		II	l
sákhāyā	V _(R) -	VII2	11/
juṣānáḥ		II	/11
sákhyaḥ	_ś	XI4	l ^{ea}
ṛjīṣin		II	/11
ṛṣim		II	11/
śíksāḥ	*k'_	I6	/11
súsammṛṣṭāso		VI1	11/
vṛṣabhásya		II	l
vṛṣadhūtasya		II	l
vṛṣṇa	_n	II	/11
kṛṣṭír	_t	II	/11
kṛṣṭír	_Y	X1	//11
samátsu	V _(R) -	VII2	/11
saṃjítam	V _(R) -	VII2	l ^a
hāribhiḥ	_s	XI4	/11
juṣāná		II	12/
hāribhir	_N	X1	/12
tiṣṭha	_tb	II	8/
uśásam		II	8/
dharítor (harítor)	_bb	XI1	;
yáyor	_V	X1	8/
hāris	_c	X9	/8
vṛṣā		II	/8
bāhvór	_b	XI1	/8
śukraír	_V	X1	/8
dhāribhir (hāribhir)	_V	X1	;
ádribhiḥ	_s	XI4	/12
hāribhir	_V	X1	/8
mandraír	_V	X1	8/
hāribhir	_Y	X1	//8
mayúraromabhiḥ	_#	XI1	//8
háryor	_V	X1	/12
abhisvará		VIz	/12

udadhíḥmr	_V	X3	/8
puṣyasi		II	/8
vṛkṣám	PE *k'_	I6	12/
svayúr	_V	X1	8/
svaráḥ	*g'_	XI6	/8
smáddiṣṭiḥ	V _(R) -	VII2	8//
smáddiṣṭiḥ	_s	XI4	8/
puruṣtuta		VI1	/12
vṛṣabhásya		II	l
ghṛṣveḥ		II	/11
ghṛṣveḥ	_#	XI1	//11
mahiṣa		II	l
vṛṣṇyebhir	_n	II	/11
vṛṣṇyebhir	_db	XI1	//11
mátrābhī	_r	X2	l ^{ea}
devébhir	_Y	X1	l ^{ea}
prórór (urór)	_N	X1	11/
antárikṣād	PE *k''_	I6	/11
ṛjīṣí		II	/11
janúṣābhy (janúṣā)		II	/11
sutāsaḥ	V _(R) -	VII2	/11
vṛṣabha		II	l
vṛṣabhó		II	l
anuṣvadhám		VI4	/11
sajōṣā		II	11/
marúdbhiḥ	_s	XI4	//11
śátrūmr	_V	X3	l ^{ea}
ṛtúbhir	_V	X1	l ^{ea}
sómam	V _(R) -	VII2	/11
devébhiḥ	_s	XI4	l ^a
sákhibhiḥ	_s	XI4	/11
ádadhús	_t	XI2	;
gáviṣṭau	_t	II	/11
marúdbhiḥ	_#	XI1	//11
vṛṣabhám		II	l
vṛṣabháh		II	l
sádhóḥ	_p	XI3	11/
'mśóḥ	_p	XI3	11/
pīyúṣam		II	11/
giriṣṭhám		VI1	/11
yóṣā		II	/11
pitúr	_d	XI1	l ^{ea}
aiṭṭa		II	/11
sómam	V _(R) -	VII2	/11
turāśáḥ	*g' ^b _	XI6	l ^a
eśáḥ		II	/11
janúṣābhibhúya_ (janúṣā)		II	/11
_āmúṣyā		II	11/
camúṣu		II	/11
samátsu	V _(R) -	VII2	/11
saṃjítam	V _(R) -	VII2	l ^a
kṛṣṭáyah	_t	II	11/
dhiṣāṇe		II	l
vibhvataṣṭám	PE *k'_t	I7	/11
nákiḥ	_p	XI3	l ^{ea}
svarájam	V _(R) -	VII2	/11
hariṣṭhám		VI1	/11
sátvabhir	_Y	X1	;

śūṣaīḥ		I1	/11
śūṣaīḥ	_ <i>p</i> _	XI3	//11
āyur	_ <i>d</i> _	XI1	/11
dāsyoh	_ <i>#</i> _	XI1	//11
tarāṇir	_ <i>N</i> _	X1	/11
vyānaśī	_ <i>r</i> _	X2	^{ea}
cāruḥ	_ <i>s</i> _	XI4	^{la}
vāyūr	_ <i>Y</i> _	X1	^{la}
vāsubhir	_ <i>N</i> _	X1	/11
kṣapām	* <i>k</i> '_	I6	11/
dhiṣāṇeva		I1	
samātsu	V _(R) –	VII2	/11
saṃjītam	V _(R) –	VII2	^{la}
vṛṣabhó		I1	
ebhír	_ <i>V</i> _	X1	/11
ānair	_ <i>V</i> _	X1	//11
havís	_ <i>t</i> _	XI2	^{ea}
saparyū	V _(R) –	VII2	11/
yāyor	_ <i>V</i> _	X1	11/
śruṣṭim	_ <i>t</i> _	I1	/11
dheyur	_ <i>b</i> _	XI1	^{la}
sūṣutasya		VII1	
cāroh	_ <i>#</i> _	XI1	//11
góbhir	_ <i>N</i> _	X1	11/
mimikṣūṃ	* <i>g</i> ' ^{rb} _	I6	11/
supārām	V _(R) –	VII2	/11
jyaiṣṭhyāya	_ <i>tb</i> _	I1	11/
ījīṣin		I1	/11
iṣanya		I1	/11
góbhir	_ <i>V</i> _	X1	/11
ásvaiś	_ <i>c</i> _	X9	//11
matībhis	_ <i>t</i> _	XI2	;
samātsu	V _(R) –	VII2	/11
saṃjītam	V _(R) –	VII2	^{la}
carṣaṇīdhītam		I4	12/
bṛhatír	_ <i>V</i> _	X1	;
ānūṣata		I1	/12
suvṛktībhir	_ <i>V</i> _	X1	//12
abhiśācam		V1	
vāsor	_ <i>j</i> _	XI1	^{la}
satrāsāham	V _(R) –	VII2	12//
gīrbhír	_ <i>V</i> _	X1	/11
ukthaír	_ <i>V</i> _	X1	//11
pūrvír	_ <i>V</i> _	X1	11/
niṣṣīdho		X9	
niṣṣīdho		V1	
mārtyeṣu		I1	/11
ośadhír		I1	
ośadhír	_ <i>V</i> _	X1	/11
raḁṣanti	* <i>k</i> '_	I6	11/
juṣāsva		I1	/11
āpír	_ <i>V</i> _	X1	^{ea}
sómaṃ	V _(R) –	VII2	/11
sómaṃ	V _(R) –	VII2	/11
marúdbhir	_ <i>V</i> _	X1	11/
sákhībhiḥ	_ <i>s</i> _	XI4	/11
ābhūṣan		I1	/11
āpír	_ <i>V</i> _	X1	/11
eṣó		I1	/11

tébbhiḥ	_ <i>s</i> _	XI4	11/
dāsúṣaḥ		I1	
sadhásthe	V _(R) –	VII2	/11
svadhām	V _(R) –	VII2	8/
somyám	V _(R) –	VII2	/8
kukṣyóḥ	PE * <i>k</i> '_	I6	/8
kukṣyóḥ	_ <i>p</i> _	XI3	//8
juṣasva		I1	/8
juṣásvendraḥ (juṣásva)		I1	8/
sisrate	V _(R) –	VII2	/8
sisrate		III1	/8
joṣáyāse		I1	8/
vadhūyūr	_ <i>V</i> _	X1	8/
yóṣaṇām		I1	/8
juṣasva		I1	/8
krátur	_ <i>b</i> _	XI1	8/
kṛṣvehá (kṛṣva)		I1	
vṛṣāyámāṇa		I1	11/
gīrbhír	_ <i>V</i> _	X1	/11
īṭte		I2	/11
puruṣtuta		VII1	/12
śikṣema	* <i>k</i> '_	I6	/12
dhítūbhiḥ	_ <i>#</i> _	XI1	//12
pūṣaṇvāte		I1	11/
ságaṇo	V _(R) –	VII2	^{la}
marúdbhiḥ	_ <i>s</i> _	XI4	//11
sadṛṣír	V _(R) –	VII2	^{ea}
sadṛṣír	_ <i>V</i> _	X1	;
dhṛṣṇo	_ <i>n</i> _	I1	/11
vāmír	_ <i>V</i> _	X1	11/
iṣa		I1	11/
adhvaréṣu		I1	/11
gīrbhír	_ <i>V</i> _	X1	^{la}
īlayā		I1c	
tīṣṭhā	_ <i>tb</i> _	I1	11/
sūṣutasya		VII1	
yakṣi	* <i>g</i> '_	I6	/11
pitúr	_ <i>N</i> _	X1	11/
svádiṣṭhayā	_ <i>tb</i> _	I1	11/
jūṣtam	_ <i>t</i> _	I1	/11
barhír	_ <i>Y</i> _	X1	^{ea}
yónis	_ <i>t</i> _	XI2	//11
agnīṣ	_ <i>tv</i> _	X6	11/
kalyāṇír	_ <i>j</i> _	XI1	11/
dákṣiṇāvat	* <i>k</i> '_	I6	/11
sahasrasāvé	V _(R) –	VII2	11/
āyuh	_ <i>#</i> _	XI1	//11
svām	V _(R) –	VII2	/11
trír	_ <i>Y</i> _	X1	11/
svaír	_ <i>N</i> _	X1	11/
mántrair	_ <i>V</i> _	X1	^{ea}
īṣír		I1	11/
īṣír	_ <i>d</i> _	XI1	^{ea}
ṛcáksāḥ	* <i>k</i> '_	I6	/11
kuśikébhír	_ <i>V</i> _	X1	/11
ádrībhír	_ <i>N</i> _	X1	//12
gīrbhír	_ <i>V</i> _	X1	^{la}
suté	V _(R) –	VII2	/12
sácā	V _(R) –	VII2	/12

devébhír	_Y	X1	12/
ṛṣayo		I1	
ṛcākṣaso	*k'_	I6	/12
átuṣṭavam	_t	I1	/8
rakṣati	*k'_	I6	/8
kīkaṭeṣu		I1	/11
sasarparír	_V	X1	l ^{ea}
devéṣv		I1	11/
sasarparír	_V	X1	l ^{ea}
kṛṣṭiṣu	_t	I1	/12
kṛṣṭiṣu		I1	/12
sā	V _(R) -	VII2	12-//a
pakṣyā	PE Oss. <i>f a x s</i>	I6	12-/
āyur	_d	XII	/12-
dadúh	_#	XII	//12
vīlúr		I2	/11
vīlúr	_V	X1	/11
ákṣo	*k'_	I6	/11
méṣā (iṣā)		I1	11/
śárītor	_V	X1	//11
ářiṣṭaneme		I1r	11/
tanúṣu		I1	/8
spandané	V _(R) -	VII2	ca
ákṣa	*k'_	I6	11/
vīlo		I2	11/
vīlita		I2	
vīlāyasva		I2	/11
vānaspátir	_N	X1	//8
rīriṣat		I1	/8
índrotúbhir (ūtúbhir)	_b	XII	l ^{ea}
bahulábhir	_N	X1	/11
yācchreṣṭhábhir	_tb	I1	11/
yācchreṣṭhábhir	_N	X1	l ^{ea}
dvéṣty	_t	I1	11/
padīṣṭa	_t	I1	/11
dviṣmās		I1	11/
yéṣantī		I1	/8
cikitur	_N	X1	;
śūśām		I1	/11
īdyāya		I2	
jabhruḥ	_#	XII	//11
dāmyebhir	_V	X1	/11
ánikaih	_ś	XI4	//11
agnír	_d	XII	l ^a
divyaír	_V	X1	/11
yáyor	_b	XII	11/
vidátheṣu		I1	/11
sácāyóh (sácā)	V _(R) -	VII2	/11
sácāyóh (ayóh)	_#	XII	//11
yuvór	_V	X1	11/
satyám	V _(R) -	VII2	/11
śú	V _(R) - (<i>mabé</i>)	VIII	11/
saparyámi	V _(R) -	VII2	11//
satyavācaḥ	V _(R) -	VII2	/11
eṣām		I1	11/
pāreṣu		I1	11/
gúhyeṣu		I1	/11
vratéṣu		I1	/11

kavír	_N	X1	11/
ṛcākṣā	*k'_	I6	11/
ṣīm	V _(R) - (<i>abbí l</i>)	VIII	/11
acaṣṭa	*k'_t	I7	/11
sádanam	V _(R) -	VII2	l ^a
véh	_s	XI4	//11
tasthatur	_j	XII	;
vīṣuṇam		I1	
pítúr	_j	XII	l ^{ea}
janitúr	_j	XII	;
évair	_V	X1	//11
tasthúr	_V	X1	/11
hīraṇyapāṇih	_s	XI4	l ^a
trír	_V	X1	11/
devéṣu		I1	11/
ásrer	_V	X1	//11
supāṇih	_s	XI4	l ^a
pūṣaṇvānta		I1	11/
ataṣṭa	PE *k'_t	I7	/11
ṛṣṭimānto	_t	I1	/11
vīṣnum	_n	I1	11/
pūrvír	_N	X1	//11
jānitriḥ	_#	XII	//11
vīsvair	_Y	X1	l ^{ea}
vīryaih	_p	XI3	;
dhṛṣṇúṣeṇaḥ	_n	I1	/11
dhṛṣṇúṣeṇaḥ		VII	/11
aśvínos	_c	X9	;
sthó	V _(R) -	VII2	11/
rakṣethe	*k'_	I6	11/
ákavair	_V	X1	/11
sákha	V _(R) -	VII2	11//a
ṛbhúbhiḥ	_p	XI3	l ^{ea}
priyébhir	_V	X1	//11
takṣatā	PE *k'_	I6	/11
áditir	_Y	X1	;
gántoh	_p	XI3	//11
gātúh	_#	XII	//11
sarvátātā	V _(R) -	VII2	/11
dyaúr	_V	X1	/11
nákṣatrain	PE *k'_	I6	11/
nákṣatrain	_V	X1	l ^a
ántárikṣam	PE *k' ^u	I6	/11
vīṣaṇaḥ		I1	
īlayā		I1c	
ādityair	_N	X1	l ^{ea}
áditih	_ś	XI4	/11
óśadhīh		I1	
óśadhīh	_s	XI4	;
sakhyé	V _(R) -	VII2	l ^a
purukṣóh	_#	XII	//11
īṣo		I1	/11
jeṣi		I1	/11
uśásah		I1	11/
vyūśúr		I1	/11
vyūśúr	_N	X1	//11
góh	_#	XII	//11
prabhūṣan		I1	/11

śú	V _(R) -(<i>mó,</i> <i>mā u</i>)	VIII	11/
purāṇyōḥ	_ <i>s</i>	XI4	l ^{ea}
sādmanoḥ	_ <i>k</i>	XI3	;
ketúr	_ <i>v</i>	X1	/11
sámiddhe	V _(R) -	VII2	11//a
táruṇiṣv		II	/11
antárvatīḥ	_ <i>s</i>	XI4	l ^{ea}
śayúḥ	_ <i>p</i>	XI3	11/
vidátheṣu		II	/11
samráḷ	V _(R) -	VII2	/11
samráḷ	* <i>g'</i> _	I6	//11
matís	_ <i>c</i>	X9	l ^{ea}
niṣṣídham		X9	/11
niṣṣídham		V1	/11
gór	_ <i>N</i>	X1	//11
vápūṃṣi		IIa	11/
caṣṭe	* <i>k'</i> _t	I7	/11
vīṣṇur	_ <i>n</i>	II	11/
vīṣṇur	_ <i>g</i>	XII1	11/
agnís	_ <i>t</i>	X6	11/
vápūṃṣi		IIa	/11
táyor	_ <i>v</i>	X1	11/
kṛṣṇám	_ <i>n</i>	II	/11
áruṣi		II	l
sabardúghe	V _(R) -	VII2	11//
samíci	V _(R) -	VII2	/11
sádasiḷe (sádasi)	V _(R) -	VII2	e ^{aj}
īḷe		I2	/11
dhenúr	_ <i>v</i>	X1	/11
páyasāpinvatéḷā (īḷā)		IIc	/11
vápūṃṣy		IIa	/11
táyor	_ <i>v</i>	X1	11/
āvír	_ <i>v</i>	X1	/11
vīṣūci		II	/11
ásiśvīḥ	_ <i>s</i>	XI4	//11
bhāvantiṛ	_ <i>N</i>	X1	//11
vṛṣabhó		II	l
só	V _(R) -	VII2	11//
svásvyaṃ	V _(R) -	VII2	e ^{aj}
vidúr	_ <i>v</i>	X1	;
ṣoḷhá	* <i>k'</i> _db	I7	11/
pupóṣa		II	11/
sám	V _(R) -	VII2	11/
nyīṣṭe	_ <i>t</i>	II	/11
niṣṣídharīs		X9	11/
niṣṣídharīs		V1	11/
niṣṣídharīs	_ <i>t</i>	XI2	l ^{ea}
óṣadhīr		II	l
óṣadhīr	_ <i>v</i>	X1	/11
sákhāyas	V _(R) -	VII2	11//a
vedyābhir	_ <i>N</i>	X1	//11
śad	* <i>k'</i> _	XI6	11/
vārsiṣṭham		I4	11/
vārsiṣṭham	_ <i>tb</i>	II	11/
águḥ (aguḥ)	_ <i>#</i>	XI1	//11
tisró		III1	11/
mahīr	_ <i>v</i>	X1	l ^{ea}
tasthur	_ <i>v</i>	X1	/11

vṛṣabhó		II	l
vṛṣabhāḥ		II	l
padavīr	_ <i>v</i>	X1	/11
devīḥ	_ <i>p</i>	XI3	//11
vrajantiḥ	_ <i>p</i>	XI3	l ^a
ṣim	V _(R) -(<i>pāri</i>)	VII1	/11
ṣadhāsthā	V _(R) -(<i>trī</i>)	VII1	11/
trīḥ	_ <i>k</i>	XI3	/11
vidátheṣu		II	/11
samráṭ	* <i>g'</i> _	XI6	//11
ṛtāvārīr	_ <i>Y</i>	X1	l ^{ea}
yóṣaṇās		II	l
tisró		III1	/11
trír	_ <i>v</i>	X1	11/
trír	_ <i>v</i>	X1	11/
trír	_ <i>N</i>	X1	/11
dhiṣaṇe		II	l
sátāye	V _(R) -	VII2	/11
trír	_ <i>v</i>	X1	11/
soṣavīti		II	/11
bhikṣanta	* <i>g</i> _	I6	11/
savitúḥ	_ <i>s</i>	XI4	/11
trír	_ <i>v</i>	X1	11/
dūṇásā		X4	l
iṣirā		II	l
dūḷābhāsas		X4	/11
trír	_ <i>v</i>	X1	11/
santu	V _(R) -	VII2	/11
manīṣām		II	/11
dhāsér	_ <i>v</i>	X1	//11
agnīḥ	_ <i>p</i>	XI3	l ^a
pūṣā		II	11/
vīṣaṇā		II	l
vīṣṇa	_ <i>n</i>	II	l
namasyāntīr	_ <i>j</i>	XII1	l ^{ea}
vápūṃṣi		IIa	/11
suméke	V _(R) -	VII2	/11
manīṣā		II	/11
sumedhā	V _(R) -	VII2	/11
devésūcyāta (devéṣu)		II	11/
dhenúḥ	_ <i>p</i>	XI3	11/
dākṣiṇāyāḥ	* <i>k'</i> _ PN	I6	/11
_ <i>u</i> śāsa		II	11/
paṇér	_ <i>N</i>	X1	/11
manīṣām		II	/11
yuvór	_ <i>v</i>	X1	11/
suyúgbhir	_ <i>v</i>	X1	11/
ásvaiḥ	_ <i>s</i>	XI4	l ^a
ádreḥ	_ <i>#</i>	XI1	//11
gāmiṣṭhā_	_ <i>tb</i>	II	/11
_ <i>ā</i> húr	_ <i>Y</i>	X1	11/
évair	_ <i>Y</i>	X1	//11
dadúr	_ <i>v</i>	X1	;
usró		III1	/11
āṅgūṣó		II	11/
jāṇeṣu		II	/11
pathībhir	_ <i>d</i>	XI1	;
devayānair	_ <i>d</i>	XI1	//11
yuvór	_ <i>N</i>	X1	11/

samānāḥ	V _(R) -	VII2	/11
sudakṣā	PE Av. xš	I6	/11
niyúdbhiś	_c	X9	11/
sajośasā		II	
juṣāṇā		II	/11
īṣaḥ		II	/11
purūcīr	_V	X1	//11
īyūr	_g	XI1	11/
gīrbhīr	_V	X1	l ^{ea}
sadyāḥ	V _(R) -	VII2	/11
madhuśūttamo		VII1	
yuvākuḥ	_s	XI4	//11
niṣkṛtām		X7	
āgamiṣṭhaḥ	_tb	II	/11
krṣṭīr	_t	II	11/
krṣṭīr	_V	X1	l ^{ea}
ānimiśābhī (ānimiśā)		II	/11
caṣṭe	*k'_t	I7	/11
śīkṣati	*k'_	I6	
īlayā		IIc	
syāma	V _(R) -	VII2	/11
ajāniṣṭa	_t	II	/11
saumanasé	V _(R) -	VII2	e ^{al}
syāma	V _(R) -	VII2	/11
suśévaḥ	V _(R) -	VII2	/11
jūṣṭam	_t	II	/11
havīr	_V	X1	;
carsaṇīdhṛtō		I4	/8
śrávobhiḥ	_p	XI3	/8
abhīṣṭīśavase		V1	8/
sá	V _(R) -	VII2	8//a
devésv		II	/8
āyúṣu		II	/8
vṛktābarhiṣe		II	/8
īṣa		II	8/
iṣṭávrata	_t	II	8/
jaḡmur	_V	X1	l ^{la}
yābhīr	_N	X1	12/
māyābhiḥ	_p	XI3	l ^{la}
yābhiḥ	_ś	XI4	12/
śácibhiś	_c	X9	l ^{la}
nirátakṣata	_V	X1	/12
nirátakṣata	PE *k'_	I6	/12
ānaśur	_N	X1	//12
mānor	_N	X1	12/
saudhanvanáso	V _(R) -	VII2	12//a
viṣṭvī	_t	II	12/
śámībhiḥ	_s	XI4	l ^{la}
sácāḥ	V _(R) -	VII2	/12
sukṛtāni	V _(R) -	VII2	l ^{al}
ṛbhúbhir	_Y	X1	l ^{ea}
vājavadbhiḥ	_s	XI4	/12
sámuksitaṃ	*g_ PE	I6	/12
vṛṣasvā		II	
gābhastyoḥ	_#	XI1	//12
dhiyēśitō (iṣitō)		II	12/
dāśúṣo		II	/12
saudhanvanébhiḥ	V _(R) -	VII2	12//
saudhanvanébhiḥ	_s	XI4	l ^{la}

nṛbhiḥ	_#	X11	//12
puruṣṭuta		VII1	/12
mānuṣás		II	/12
dhārmabhiḥ	_#	X11	//12
ṛbhúbhir	_Y	X1	l ^{ea}
vājībhīr	_Y	X1	;
jaritūr	_V	X1	l ^{la}
kétebhīr	_V	X1	l ^{la}
iṣīrebhir		II	
iṣīrebhir	_V	X1	/12
sahásraṇītho	V _(R) -	VII2	12//
úṣo		II	11/
juṣasva		II	11/
yuvatīḥ	_p	XI3	/11
púramdhir	_V	X1	//11
úṣo		II	11/
suyámāso	V _(R) -	VII2	l ^{al}
úṣaḥ		II	11/
tiṣṭhasy	_tb	II	11/
ketūḥ	_#	X11	//11
uśá		II	11-/
svásarasya	V _(R) -	VII2	e ^{al}
svār	V _(R) -	VII2	11//a
subhāgā	V _(R) -	VII2	l ^{al}
uśásam		II	
raṇvāsamdr̥k	*k'_	X12	//11
arkaír	_V	X1	/11
uśásam		II	
eṣi		II	11/
bhīkṣamāṇaḥ	*g_	I6	/11
uśásam		II	
iṣanyān		II	/11
vīṣā		II	11/
sajośāv	V _(R) -	VII2	11//a
sajośāv		II	11/
marúbdbhir	_d	XI1	//11
ṣyād	V _(R) - (vāsu)	VII1	/11
rayír	_N	X1	l ^{ea}
várūtrīḥ	_ś	XI4	l ^{la}
śaraṇaír	_V	X1	/11
dākṣiṇābhiḥ	*k'_	I6	/11
dākṣiṇābhiḥ	_#	X11	//11
juṣásva		II	/8
dāśúṣe		II	/8
arkaír	_b	XI1	8/
adhvaréṣu		II	8/
vṛṣabhām		II	8/
carsaṇinām		I4	/8
pūṣann		II	/8
suṣṭutír	V _(R) -	VII2	8//
suṣṭutír		VII1	8/
suṣṭutír	_d	XI1	8/
asmābhis	_t	XI2	8/
juṣasva		II	8/
vadhūyūr	_V	X1	8/
yóṣaṇām		II	/8
sá	V _(R) -	VII2	8//a
pūṣávitā (pūṣá)		II	8/
savitūr	_Y	X1	8/

savitúr	_Y	X1	/8
yajñaiḥ	_s	XI4	8/
suvṛktībhiḥ	_#	XII	//8
dhiyēṣitāḥ (iṣitāḥ)		II	/8
niṣṛtām		X7	/8
cātuṣpade		X7	8/
iṣas		II	/8
āyur	_Y	X1	/8
abhīmātiḥ	_s	XI4	8/
ghṛtair	_g	XII	8/
ukṣatam	PE *g_	I6	/8
sukratū	V _(R) -	VII2	/8
dākṣasya	PE Av. -xš	I6	8/
drāghīṣṭhābhiḥ	_tb	II	8/
drāghīṣṭhābhiḥ	_ś	XI4	8/

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sádam	V _(R) -	VII2	l ^a
mártyeṣv		I1	/12
iyéṣṭham	<i>-tb</i>	I1	8/
carṣaṇīdhṭam		I4	/12
carṣaṇīdhṭam		I4	/12
sákhāyam	V _(R) -	VII2	12/
mṛṇīkām		I2	12/
sácā	V _(R) -	VII2	/12
viśvābhānuṣu		I1	/8
héló		I2	11/
yāsisīṣṭhāḥ		III2	/11
yāsisīṣṭhāḥ	<i>-tb</i>	I1	/11
yājiṣṭho	<i>-t</i>	I1	11/
dvéṣāṃsi		I1	11/
nēdiṣṭho	<i>-tb</i>	I1	11/
uśāso		I1	
vyūṣṭau	<i>-t</i>	I1	/11
yakṣva	*g' -	I6	11/
mṛṇīkām		I2	11/
śréṣṭhā	<i>-tb</i>	I1	11/
saṃdīg	*k' -	X12	//11
mártyeṣu		I1	/11
dhenóḥ	<i>-#</i>	X11	//11
trír	<i>-V</i>	X1	11/
satyá	V _(R) -	VII2	/11
agnéḥ	<i>-#</i>	X11	//11
chúciḥ (śúciḥ)	<i>-ś</i>	X14	11/
sádmā	V _(R) -	VII2	/11
vapuṣyò		I1	
mānuṣo		I1	
yajñābandhuḥ	<i>-p</i>	X13	//11
sá	V _(R) -	VII2	11//a
sáadhan	V _(R) -	VII2	/11
agnír	<i>-N</i>	X1	l ^a
dyaúṣ	<i>-p</i>	X7	11/
ukṣan	PE *g -	I6	/11
aśírṣā		I4	11/
vṛṣabhā́sya		I1	
nīlé		I2	/11
vṛṣabhā́sya		I1	
nīlé		I2	/11
spārhó	V _(R) -	VII2	11//a
vapuṣyò		I1	
vṛṣṇe	<i>-n</i>	I1	/11
manuṣyá		I1	/11
sedur	<i>-V</i>	X1	l ^a
ā́suṣā́nāḥ		I1	/11
usrá		III1	11/
uśāso		I1	
eṣām		I1	11/
iyótiś	<i>-c</i>	X9	l ^a
dhībhīḥ	<i>-#</i>	X11	//11
śántam	<i>pári</i>	V1	/11
vavruḥ	<i>-#</i>	X11	//11
dhenós	<i>-t</i>	X12	//11
trīḥ	<i>-s</i>	X14	11/

mātúḥ	<i>-p</i>	X13	l ^a
jānatír	<i>-V</i>	X1	l ^a
ā́nūṣata		I1	/11
āvír	<i>-bb</i>	X11	11/
aruṇír	<i>-Y</i>	X1	;
góḥ	<i>-#</i>	X11	//11
dyaúr	<i>-V</i>	X1	//11
uśāso		I1	
bhā́núr	<i>-V</i>	X1	/11
tiṣṭhad	<i>-tb</i>	I1	/11
márteṣu		I1	11/
yā́jiṣṭham	<i>-tb</i>	I1	/11
pá́riṣiktam		V1	/11
aṃśóḥ	<i>-#</i>	X11	//11
viśveṣām		I1	11/
áditir	<i>-Y</i>	X1	;
viśveṣām		I1	11/
átithir	<i>-N</i>	X1	;
mā́nuṣā́nām		I1	/11
agnír	<i>-d</i>	X11	11/
sumṛṇīkó		I2	11/
mártyeṣv		I1	11/
devésv		I1	11/
aratír	<i>-N</i>	X1	/11
yā́jiṣṭho	<i>-tb</i>	I1	11/
havyaír	<i>-V</i>	X1	11/
agnír	<i>-N</i>	X1	l ^a
mā́nuṣa		I1	/11
ṛṣva		I1	/11
ṛjumuṣkán		I1	11/
vṛṣanaḥ		I1	
jáviṣṭhā	<i>-tb</i>	I1	/11
aruṣā		I1	/11
yuṣmámś		I1	11/
eṣām		I1	/11
índravīṣṇū	<i>-n</i>	I1	11/
suráthaḥ	V _(R) -	VII2	l ^a
suhaviṣe		I1	/11
apramṛṣyáḥ		I1	/11
ṛlāvā́m		I1c	11/
eṣó		I1	11/
rayíḥ	<i>-p</i>	X13	l ^a
siṣvidā́no		I1	/11
pā́yúr	<i>-V</i>	X1	/11
uruṣya		I1	/11
niśíṣan		I1	11/
devayúr	<i>-V</i>	X1	l ^a
rayír	<i>-db</i>	X11	l ^a
doṣā		I1	11/
uśási		I1	/11
haviśmā́n		I1	/11
yatásruk	PE	X12	//11
yosān		I1	/11
aghā́yóḥ	<i>-#</i>	X11	//11
jújoṣo		I1	/11
yaviṣṭha_	<i>-tb</i>	I1	/11
pṛṣṭhēva (pṛṣṭhá)	<i>-tb</i>	I1	11/
uruṣya		I1	/11
śásāsuh	<i>-k</i>	X13	l ^a

āyóh	_#	X11	//11
paḍbhīh	_p	X13	11/
paśyer	_V	X1	l ^{ea}
évaiḥ	_#	X11	//11
suprāṇītiḥ	V _(R) _	VII2	/11
suprāṇītiḥ	_s	X14	//11
yaviṣṭha	_tb	I1	/11
ghṛṣve		I1	/11
carṣaṇiprāḥ		I4	/11
paḍbhīr	_b	X11	11/
hāstebhīś	_c	X9	l ^{la}
tanūbhīh	_#	X11	//11
bhurījor	_V	X1	//11
yemuḥ	_s	X14	l ^{ea}
āśuṣāṇāḥ		I1	/11
mātūr	_V	X1	l ^{ea}
uśāsah		I1	
āśuṣāṇāḥ		I1	/11
aruṇīr	_V	X1	/11
pariśādanto		V1	
urvāsīr	_V	X1	/11
úparasyāyóh (āyóh)	_#	X11	//11
svápaso	V _(R) _	VII2	l ^{ea}
uśaso		I1	
vibhātīḥ	_#	X11	//11
cákṣuḥ	*k'_	I6	/11
cákṣuḥ	_#	X11	//11
juṣasva		I1	/11
ródasyoḥ	_#	X11	//11
tanayitnór	_V	X1	/11
yóniś	_c	X9	l ^{ea}
suvásāḥ	V _(R) _	VII2	/11
ṣīda_	ní	V1	/11
svapāka	V _(R) _	VII2	l ^{ea}
pratīciḥ	_#	X11	//11
ṛcákṣase	*k'_	I6	11/
sumṛṭikāya	V _(R) _	VII2	l ^{ea}
sumṛṭikāya		I2	
madhuśúd		V1	/11
īlé		I2	/11
svādhiḥ	_#	X11	//11
sakhyá	V _(R) _	VII2	l ^{ea}
mīlḥúṣe		I2	
mīlḥúṣe		I1	/11
dhīṣṇyāsu	_n	I1	11/
puṣṭimbharāya	_t	I1	
pūṣṇé	_n	I1	/11
havirdé	_d	X11	/11
viṣṇava	_n	I1	11/
īla		I2	/11
gór	_V	X1	//11
kṛṣṇā	_n	I1	11/
dhāsīnaiśā (eśā)		I1	/11
ṣmā	V _(R) -(bī)	VIII1	11/
vṛṣabhás		I1	
agnīḥ	_p	X13	l ^{ea}
pṛṣṭhyēna	_tb	I1	/11
vṛṣā		I1	11/
pṛṣṇir	_V	X1	/11

góbhiḥ	_#	X11	//11-
ṣadann	pāri	V1	
uśāsam		I1	/11
āvīḥ	_s	X14	11/
devīr	_V	X1	l ^{la}
ārṇobhir	_V	X1	11/
mádhumadbhir	_V	X1	/11
sárgeṣu		I1	
dadhanyuḥ	_#	X11	//11
yakṣám	PE Yaghn. - xš; *k'	I6	11/
mápéḥ (āpéḥ)	_#	X11	//11
bhrátur	_V	X1	11/
ánṛjor	_V	X1	/11
ver	_N	X1	//11
sákhyur	_d	X11	11-/
dákṣam	PE Av. xš	I6	11-/
ripór	_bb	X11	/11-
rákṣā	*k'_	I6	11/
rákṣaṇebhī	*k'_	I6	/11
rákṣaṇebhī	_r	X2	//11
rārakṣāṇāḥ	*k'_	I6	11-/
ṣphura	prāti	V4	11/
viḍv		I2	/11
rákṣo	OAv. raśab-	I6	11/
ebhīr	_bb	X11	11/
arkaír	_V	X1	//11
mánmabhiḥ	_ś	X14	;
juṣasva		I1	/11
śastīr	_d	X11	l ^{ea}
vidúṣe		I1	
ásamśiṣam		I1	11/
matībhīr	_Y	X1	;
ukthaiḥ	_#	X11	//11
kṛṇuśvá		I1	11/
tṛṣvīm		I1	11-/
rakṣásas	OAv. raśab-	I6	
tápiṣṭhaiḥ	_tb	I1	/11
tápiṣṭhaiḥ	_#	X11	//11
spṛśa	ānu	V3	11/
dhṛṣatā		I1	
tápūṁṣy		I1a	11/
sṛja	vī	V2	
viṣvag		I1	/11
spáso	V _(R) _	VII2	11/
sṛja	vī	V2	
pāyúr	_Y	X1	l ^{ea}
mákiṣ	_t	X6	11/
vyáthir	_V	X1	;
dadharṣit		I4	/11
tiṣṭha	_tb	I1	11/
tanusva	_V	X1	/11
ośatāt		I1	
dhakṣy	*g ^{uh} _	I6	11/
śúṣkam		I1	/11
āvīṣ	_k	X7	11/
kṛṇuśva		I1	11/

sumatím	V _(R) -	VII2	^{la}
yaviṣṭha	- <i>tb</i>	I1	/11
sudínāni	V _(R) -	VII2	^{la}
subhāgaḥ	V _(R) -	VII2	^{la}
sudānur	- <i>Y</i>	X1	//11
haviṣā		I1	/11
ukthaíḥ	- <i>#</i>	X11	//11
píprīṣati		I1	11/
svá	V _(R) -	VII2	^{ca}
áyuṣi		I1	/11
sudínā	V _(R) -	VII2	^{ca}
iṣṭíḥ	- <i>t</i>	I1	/11
iṣṭíḥ	- <i>#</i>	X11	//11
sumatím	V _(R) -	VII2	^{ca}
ghóṣy		I1	/11
gṛíḥ	- <i>#</i>	X11	//11
dhārayar	- <i>V</i>	X1	/11
dóṣāvastar		I1	11/
krílantas		I2	11/
ānuṣág		V1	/11
ānuṣág	* <i>k</i> ' ₋	X12	/11
jújoṣat		I1	/11
vácobhis	- <i>t</i>	X12	//11
pitúr	- <i>g</i>	X11	^{ca}
yaviṣṭha	- <i>tb</i>	I1	11/
ásramiṣṭhāḥ	- <i>tb</i>	I1	/11
niṣádyā		V1	/11
duritád	- <i>V</i>	X1	
árakṣan	* <i>k</i> ' ₋	I6	/11
rarákṣa	* <i>k</i> ' ₋	I6	11/
debhuḥ	- <i>#</i>	X11	//11
'nuṣṭhuyá		V1	11/
samídhā	V _(R) -	VII2	^{la}
stómam	V _(R) -	VII2	11/
raḁśāsaḥ	OAV. <i>raśab-</i>	I6	
mīlḥúṣe		I2	
mīlḥúṣe		I1	/11
sajóṣāḥ		I1	/11
vakṣáthēna	* <i>g</i> ' ₋	I6	/11
agníḥ	- <i>#</i>	X11	//11
tigmábhrṣṭiḥ	- <i>s</i>	X14	//11
vṛṣabhás		I1	
túviṣmān		I1	/11
gór	- <i>V</i>	X1	^{ca}
agnír	- <i>N</i>	X1	11/
maniṣám		I1	/11
agnír	- <i>b</i>	X11	^{ca}
tápiṣṭhēna	- <i>tb</i>	I1	11/
śociṣā		I1	
yóṣaṇo		I1	
durévāḥ	- <i>V</i>	X1	/11
dhṛṣatá		I1	
prṣṭhám	- <i>tb</i>	I1	11/
dhítír	- <i>V</i>	X1	/11
pṛśner	- <i>V</i>	X1	//11
usríyānām		III1	11/
véḥ	- <i>#</i>	X11	//11
usríyā		III1	11/
gaúḥ	- <i>#</i>	X11	//11

raghuṣyád		VII1	11/
pitróḥ	- <i>s</i>	X14	/11
pṛśneḥ	- <i>#</i>	X11	//11
mátuṣ	- <i>p</i>	X7	11/
śád	V _(R) -(<i>ánti</i>)	VII1	/11
gór	- <i>Y</i>	X1	//11
vṛṣṇaḥ	- <i>n</i>	I1	11/
śociṣaḥ		I1	11/
devír	- <i>V</i>	X1	^{la}
pátñiḥ	- <i>s</i>	X14	//11
uṣásāḥ		I1	/11
aniréṇa		I1c	11/
samidhānāsya	V _(R) -	VII2	^{ca}
vṛṣṇo	- <i>n</i>	I1	/11
vásor	- <i>V</i>	X1	11/
kṣítír	- <i>N</i>	X1	11/
śú	V _(R) -(<i>ū</i>)	VII1	11/
tíṣṭha	- <i>tb</i>	I1	11/
manīśám		I1	/11
vikṣv	* <i>k</i> ' ₋	I6	/11
āgnír	- <i>N</i>	X1	11/
vidátheṣu		I1	/11
pradakṣiṇíd	* <i>k</i> ' ₋	I6	11/
svárur	V _(R) -	VII2	11/
svárur	- <i>N</i>	X1	^{ca}
súdhitaḥ	V _(R) -	VII2	^{la}
barhíṣi		I1	11/
samidhāné	V _(R) -	VII2	^{la}
adhvaryúr	- <i>j</i>	X11	^{la}
jujuṣāṇó		I1	/11
agníḥ	- <i>p</i>	X13	^{ca}
triviṣṭy	- <i>t</i>	I1	11/
mitádrur	- <i>V</i>	X1	;
-agnír	- <i>N</i>	X1	11/
ābhrāt	* <i>g</i> ' ₋	X16	/11
svanika	V _(R) -	VII2	^{la}
saṁdíḡ	* <i>k</i> ' ₋	X12	//11
vīṣuṇasya		I1	
cáruḥ	- <i>#</i>	X11	//11
śocís	- <i>t</i>	X12	^{la}
dhuh	- <i>#</i>	X11	//11
sátur	- <i>j</i>	X11	^{la}
jánitor	- <i>V</i>	X1	/11
iṣṭaú	- <i>t</i>	I1	/11
'gnír	- <i>d</i>	X11	11/
mānuṣīṣu		I1	/11
mānuṣīṣu		I1	/11
vikṣú	* <i>k</i> ' ₋	I6	/11
dvír	- <i>Y</i>	X1	11/
mānuṣīṣu		I1	/11
mānuṣīṣu		I1	/11
vikṣú	* <i>k</i> ' ₋	I6	/11
uṣarbúddham		I1	11/
aruṣáso		I1	11/
vṛṣaṇa		I1	
ḡjumuṣká		I1	/11
sáhamānā	V _(R) -	VII2	^{ca}
tveṣáso		I1	11/
tuviṣvaṇáso		VII1	11/

mánuṣo		I1	/11
ṣedur	<i>ní</i>	V1	/11
ṣedur	<i>_N</i>	X1	//11
āyōḥ	<i>_#</i>	X11	//11
dhātūbhir	<i>_b</i>	X11	//12
yājīṣṭho	<i>_tb</i>	I1	12/
adhvarésv		I1	/12
īdyah		I2	/12
virurucúr	<i>_Y</i>	X1	//12
vāneṣu		I1	12/
ānuṣāg		V1	/8
ānuṣāg	<i>*k[□]_</i>	X12	//8
vikṣv	<i>*k'_</i>	I6	/8
īdyam		I2	/8
stūbhiḥ	<i>_#</i>	X11	//8
vísveṣām		I1	8/
carṣañír		I4	/8
carṣañír	<i>_V</i>	X1	/8
jabhruḥ	<i>_k</i>	X13	8/
ānuṣāk		V1	/8
ānuṣāk	<i>*k[□]_</i>	X12	//8
ṣedire	<i>ní</i>	V1	/8
pāvakāsociṣam		I1	/8
yājīṣṭham	<i>_tb</i>	I1	8/
dhāmabhiḥ	<i>_#</i>	X11	//8
śásvatīṣu		I1	/8
mātīṣu		I1	/8
agnír	<i>_N</i>	X1	^{1ea}
vér	<i>_V</i>	X1	11/
vér	<i>_V</i>	X1	11/
saṃcikitvān	<i>V_(R)-</i>	VII2	/11
vidúṣṭaro	<i>_t</i>	I1	11/
kṛṣṇám	<i>_n</i>	I1	11/
carīṣṇv	<i>_n</i>	I1	11/
ārcír	<i>_Y</i>	X1	^{1a}
vāpuṣām		I1	/11
śociḥ	<i>_#</i>	X11	//11
ataséṣu		I1	/11
jāmbhaiḥ	<i>_#</i>	X11	//11
tṛṣú		I1	11/
tṛṣúṇā		I1	1
vavákṣa	<i>*g_o-</i>	I6	/11
tṛṣúṃ		I1	11/
agníḥ	<i>_#</i>	X11	//11
yājīṣṭham	<i>_tb</i>	I1	8/
vakṣati	<i>*g^{'b}-</i>	I6	/8
syāma	<i>V_(R)-</i>	VII2	8/
dadāśúr	<i>_b</i>	X11	8/
havyádātibhiḥ	<i>_#</i>	X11	//8
púṣyanta		I1	8/
suvíryaiḥ	<i>V_(R)-</i>	VII2	/8
suvíryaiḥ	<i>_s</i>	X14	//8
sám	<i>V_(R)-</i>	VII2	8//
puruspṛhaḥ		VI2	/8
carṣañínám		I4	/8
mānuṣāṇām		I1	/8
kṣipréva	PE <i>*k^(u)-</i>	I6	8/
mṛlá		I2	8/
barhír	<i>_V</i>	X1	/8

mánuṣīṣu		I1	8/
mánuṣīṣu		I1	/8
dūlābho		X4	/8
vikṣú	<i>*k'_</i>	I6	8/
prāvír	<i>_V</i>	X1	/8
vísveṣām		I1	/8
dīviṣṭīṣu	<i>_t</i>	I1	/8
dīviṣṭīṣu		I1	/8
ṣīdati	<i>ní</i>	V1	/8
agnír	<i>_V</i>	X1	/8
grhápatir	<i>_d</i>	X11	/8
ṣīdati	<i>ní</i>	V1	/8
véṣi		I1	8/
mānuṣāṇām		I1	/8
véṣíd (véṣi)		I1	8/
jújoṣo		I1	/8
joṣy		I8	/8
dūlābho		X4	/8
rākṣasi	<i>*k_o-</i>	I6	8/
dāśúṣaḥ		I1	/8
stómaiḥ	<i>_k</i>	X13	//5
hr̥dispṛṣam		VI2	4
óhaiḥ	<i>_#</i>	X11	//7
krátor	<i>_bb</i>	X11	5
dákṣasya	PE Av. <i>-xš</i>	I6	5
sādhóḥ	<i>_#</i>	X11	//5
rathír	<i>_V</i>	X1	11/
ebhír	<i>_N</i>	X1	5
arkaír	<i>_bb</i>	X11	//5
iyótiḥ	<i>_#</i>	X11	//5
vísvebhiḥ	<i>_s</i>	X14	^{1a}
ánikaiḥ	<i>_#</i>	X11	//11
ābhiṣ	<i>_t</i>	X6	5
gīrbhír	<i>_g</i>	X11	5
śúṣmāḥ		I1	/11
svádīṣṭhā	<i>_tb</i>	I1	5
sāmdṛṣṭir	<i>V_(R)-</i>	VII2	5
sāmdṛṣṭir	<i>_V</i>	X1	//5
aktóḥ	<i>_#</i>	X11	//5
tanúr	<i>_V</i>	X1	5
ṣmā	<i>V_(R)- (dbí, bí)</i>	VIII1	5
dvéṣó		I1	5
inóṣi		I1	5
devéṣu		I1	5
yuṣmé		I1	5
sá	<i>V_(R)-</i>	VII2	11//a
nābhiḥ	<i>_s</i>	X14	^{1ea}
sásminn	<i>V_(R)-</i>	VII2	/11
sahasinn	<i>V_(R)-</i>	VII2	^{1a}
súryasya	<i>V_(R)-</i>	VII2	/11
árūkṣitam	PE <i>*k'_</i>	I6	11/
śāhy	<i>ví</i>	V1	11/
manīṣām		I1	/11
vísvebhir	<i>_Y</i>	X1	11/
devaís	<i>_t</i>	X12	//11
manīṣás		I1	/11
dāśúṣe		I1	1
abhiṣṭikṛj		V1	11/

satyáśuṣmaḥ	V _(R) -	VII2	/11
satyáśuṣmaḥ		I1	/11
rayír	_d	XI1	l ^{ea}
mayobhús	_t	XI2	//11
ásúr	_j	XI1	l ^{ea}
dveṣoyútam		I1	11/
dhībhír	_d	XI1	//11
durmatīm	_N	X1	l
doṣá		I1	11/
svastí	V _(R) -	VII2	/11
yatásruk	PE	XI2	//11
trís	_t	XI2	11/
dyumnaír	_V	X1	l ^{ea}
prasákṣat	*g ^{hb} _	I6	/11
doṣám		I1	/11
uśásam		I1	/11
púṣyan		I1	/11
agnír	_V	X1	11/
_agnír	_Y	X1	11/
yáviṣṭho	_tb	I1	/11
ānuṣān		V1	11/
puruṣatrā		I1	l
yaviṣṭha_	_tb	I1	/11
_ácittibhiś	_c	X9	l ^{ea}
ṣv	V _(R) -(<i>kṛdbí</i>)	VII1	11/
áditer	_V	X1	/11
vīṣvag		I1	/11
sákhāyaḥ	V _(R) -	VII2	11/
riṣāma		I1	/11
yóḥ	_#	X11	//11
ṣitām	V _(R) -(<i>padí</i>)	VII1	11/
ṣv	V _(R) -(<i>evó,</i> <i>evá u</i>)	VII1	11/
áyuḥ	_#	X11	//11
agnír	_V	X1	l ^{ea}
uśásām		I1	l
jyótiṣā		I1	l
gaviśó		I1	/11
yahvī	_sp	X10	//11
vāhiṣṭhebhír	_tb	I1	11/
vāhiṣṭhebhír	_Y	X1	l ^{ea}
cármevāvādhus (adhus)	_t	XI2	l ^{la}
svadháyā	V _(R) -	VII2	ea ^l
agnír	_V	X1	l ^{ea}
uśáso		I1	l
māhobhiḥ	_#	X11	//11
jyótiṣ	_Y	X1	11/
antárikṣam	PE *k ^u _	I6	/11
sūryo	V _(R) -	VII2	11/
raśmibhiś	_c	X9	;
aruṇír	_j	XI1	;
jyótiṣgān (jyótiṣā)		I1	/11
raśmibhiś	_c	X9	;
suvitāya	V _(R) -	VII2	l ^{la}
uśá		I1	11/
suyújā	V _(R) -	VII2	l ^{la}
vāhiṣṭhā	_tb	I1	11/

uśáso		I1	l
vyūṣṭau	_t	I1	/11
vṛṣaṇā		I1	l
svadháyā	V _(R) -	VII2	ea ^l
agnír	_b	XI1	8/
sán	V _(R) -	VII2	8/
devéṣu		I1	/8
triviṣṭy	_t	I1	8/
agní	_r	X2	8/
rathír	_V	X1	/8
devéṣu		I1	8/
vájapatiḥ	_k	XI3	/8
kavír	_V	X1	//8
agnír	_b	XI1	8/
dāśúṣe		I1	/8
samidhyáte	V _(R) -	VII2	/8
ignér	_V	X1	8/
mīl ^h uṣaḥ		I2	/8
mīl ^h uṣaḥ		I1	/8
aruṣām		I1	8/
eśá		I1	8/
dirgháyur	_V	X1	8/
sómakaḥ	V _(R) -	VII2	/8
dirgháyusaḥ		I1	8/
ṛjīṣí		I1	/11
suṣumā		I1	l
sudákṣam	PE Av. xš	I6	/11
cikitúṣe		I1	11/
kavír	_N	X1	11/
sádhān	V _(R) -	VII2	/11
vīṣā		I1	11/
cakrur	_Y	X1	l ^{la}
sudṛṣṭikam	V _(R) -	VII2	l ^{la}
arkaír	_N	X1	//11
jyóti	_r	X2	l ^{ea}
rurucur	_Y	X1	;
vástoḥ	_#	X11	//11
vicákṣe	*k'_	I6	/11
abhíṣṭau		V1	/11
vavakṣá	*g_	I6	11/
ṛjīṣy		I1	/11
sákhibhir	_N	X1	/11
níkāmaiḥ	_#	X11	//11
bibhidúr	_Y	X1	/11
vácobhir	_Y	X1	//11
vavruḥ	_#	X11	//11
sáčetāḥ	V _(R) -	VII2	/11
samudríyāny	V _(R) -	VII2	ea ^l
ainoḥ	_p	XI3	//11
pátir	_bb	XI1	11/
dhṛṣṇo	_n	I1	/11
āvír	_bb	XI1	11/
sá	V _(R) -	VII2	11//a
darṣi		I4	/11
āṅgirobhir	_g	XI1	/11
abhíṣṭau		V1	/11
svārsātā	V _(R) -	VII2	11//
svārsātā		VI5	11/
ūtíbhīś	_t	XI2	11/

iṣaṇo		I1	
dāsyur	_V	X1	/11
ṣadatam	<i>nī</i>	V1	
avasyús	_t	XI2	//11
hāryor	_V	X1	/11
yúyūṣan		I1	/11
kavír	_Y	X1	11/
bhūṣāt		I1	/11
śúṣṇam	_n	I1	11/
aśúṣam		I1	/11
barhīḥ	_p	XI3	//11
randhīḥ	_#	XI1	//11
kṛṣṇā	_n	I1	11/
táviṣim		I1	/11
uṣāṇāḥ		I1	/11
svārmīḥ		I2	11/
uktháir	_V	X1	//11
puṣtīḥ	_t	I1	/11
puṣtīḥ	_#	XI1	//11
makṣú	*k'_	I6	11/
spārhārādhāḥ	V _(R) _	VII2	/11
aśāniḥ	_p	XI3	/11
sámṛtir	_bb	XI1	/11
ebhír	_N	X1	11/
nṛbhír	_V	X1	ᵃ
tvāyúbhiṣ	_tv	X6	/11
maghāvadbhir	_N	X1	ᵃ
dyumnair	_V	X1	ᵃ
sánto	<i>abbī</i>	V1z	/11
kṣapó	*k''_	I6	11/
pūrvīḥ	_#	XI1	//11
vṛṣabhāya		I1	
vṛṣṇe	_n	I1	/11
viyóṣad		I1	/11
ṣtutá	V _(R) -(<i>nī</i>)	VIII1	11/
iṣam		I1	11/
pīpeḥ	_#	XI1	//11
dyaúḥ	_#	XI1	//11
sín dhūm̄r	_V	X3	ᵃ
tviṣó		I1	11/
dyaú	_r	X2	//11
bhūmir	_bb	XI1	ᵃ
manyóḥ	_#	XI1	//11
saráyanta	V _(R) _	VII2	ᵃ
iṣṇánn	_n	I1	/11
āviṣkṛṇvānāḥ		X7	11/
hatāvṛṣṇīḥ	_n	I1	/11
hatāvṛṣṇīḥ	_#	XI1	//11
dyaúr	_V	X1	//11
kṛṣṭínám	_t	I1	11/
satrá	V _(R) _	VII2	11/
mádiṣṭhāḥ	_tb	I1	/11
vásupatir	_Y	X1	/11
kṛṣṭīḥ	_t	I1	/11
kṛṣṭīḥ	_#	XI1	//11
kṛṣṭīḥ	_t	I1	/11
kṛṣṭīḥ	_#	XI1	//11
dád hṛṣim̄		I1	
vṛṣabhám		I1	

samīcír	V _(R) _	VII2	/11
samīcír	_Y	X1	//11
ājīṣu		I1	11/
syāma	V _(R) _	VII2	/11
pūrvīḥ	_#	XI1	//11
ebhír	_N	X1	11/
nṛbhír	_N	X1	ᵃ
mātúḥ	_k	XI3	//11
pitúr	_j	XI1	ᵃ
janitúr	_Y	X1	;
śúṣmam		I1	11/
muhukaír	_V	X1	/11
stanáyadbhir	_V	X1	/11
abhraíḥ	_#	XI1	//11
vibhañjanúr	_V	X1	ᵃ
dyaúr	_V	X1	//11
iṣanāt		I1	
kṛṣṇā	_n	I1	11/
vṛṣaṇam		I1	
āpír	_V	X1	//11
marḍitá		I2	
sákhā	V _(R) _	VII2	/11
ābhīḥ	_ś	XI4	11/
śámībhír	_N	X1	ᵃ
nákir	_d	XI1	11/
carṣāñdhīd		I4	
janúṣām		I1	
ṣtutá	V _(R) -(<i>nī</i>)	VIII1	11/
iṣam		I1	11/
pīpeḥ	_#	XI1	//11
janiṣiṣṭa		I1	
janiṣiṣṭa	_t	I1	
nír	_V	X1	
durgáhaitát (durgāhā)	_g	XI1	/11
nír	_g	XI1	/11
acaṣṭa	*k'_t	I7	/11
tvāṣṭur	_g	XI1	11/
camvòḥ	_s	XI4	/11
pūrvīḥ	_#	XI1	//11
jātesūtá (jātesu)		I1	11/
nyīṣtam	_t	I1	/11
arṣanty		I4	11/
alalābhāvāntir	_V	X1	//11
ṛtāvārir	_V	X1	ᵃ
ṣvid	V _(R) -(<i>u</i>)	VIII1	11/
didhiṣanta		I1	/11
sín dhūn	V _(R) _	VII2	/11
yuvatīḥ	_p	XI3	/11
kuṣāvā		VII1	
mamṛdyur		I2	/11
mamṛdyur	_N	X1	//11
atiṣṭhat	_tb	I1	/11
piṇag		XI5a	/11
grṣṭīḥ	PE	I1/Y	11/
grṣṭīḥ	_s	XI4	11/
anādhṛṣyām		I1	11/
vṛṣabhám		I1	
mahiṣám		I1	
haniṣyán		I1	/11

viṣṇo	_n	I1	11/
mārdīkā		I2	/11
devēṣu		I1	11/
marḍitāram		I2	/11
ṛṣvām		I1	/11
nír	_V	X1	11/
samrāḷ	*g'_	XI6	11/
satyáyonih	_#	X11	//11
vartanír	_V	X1	ᵃ
suṣupāṇám		I1	
ákṣodayac	PE *k'(u)_	I6	11/
táviṣibhir		I1	/11
táviṣibhir	_V	X1	/11
dadrur	_j	XI1	ᵃ
yayuh	_s	XI4	;
viṣṭa		V2	
akṛṇor	_V	X1	;
yuvatír	_V	X1	/11
ṛṣāṇāḥ		I1	/11
dāṃsupatnīḥ	_#	X11	//11
pūrvír	_V	X1	11/
uśásah		I1	11/
síndhūn	V _(R) -	VII2	/11
páristhitā		V1	11/
vamrībhiḥ	_p	XI3	11/
nír	_bb	XI1	11/
vidúṣe		I1	/11
vṛṣṇyāni	_n	I1	
svágūrtā	V _(R) -	VII2	/11
nāryāviveṣīḥ (āviveṣīḥ)		I1	/11
nāryāviveṣīḥ (āviveṣīḥ)	_#	X11	//11
ṣṭutá	V _(R) -(mí)	VIII1	11/
īṣam		I1	11/
pīpeḥ	_#	X11	//11
abhiṣṭikfđ		V1	11/
óṣṭhebhīr	_tb	I1	11/
óṣṭhebhīr	_N	X1	ᵃ
ṇpátir	_Y	X1	;
vājrabāhuḥ	_s	XI4	//11
samātsu	V _(R) -	VII2	11/
turvāṇih	_p	XI3	/11
hāribhir	_Y	X1	;
tīṣṭhāti	_tb	I1	11/
saniṣyasi		I1	
ṣú	V _(R) -(u)	VIII1	11/
sómasya	V _(R) -	VII2	11//
súṣutasya	V _(R) -	VII2	ᵃ
súṣutasya		VII1	
prṣṭhyēna	_tb	I1	/11
ṛṣibhir		I1	
ṛṣibhir	_N	X1	/11
nāvebhīr	_Y	X1	//11
vṛkṣó	PE *k'_	I6	11/
yóṣām		I1	11/
girír	_N	X1	11/
ṛṣvā		I1	/11
nyṛṣṭam	_t	I1	/11

janúṣā		I1	/11
udvāvṛṣānās		I1	11/
taviṣīva		I1	/11
īkṣe	*k'_	I6	11/
carṣaṇinām		I4	/11
śikṣānarāḥ	*k'_	I6	11/
samithēṣu		I1	/11
śáciṣṭho	_tb	I1	/11
ṛṣvāḥ		I1	/11
dāśúṣe		I1	11/
vīcayīṣṭho	_tb	I1	/11
mardhīr	_V	X1	ᵃ
dāśúṣe		I1	11/
deṣṇé	_n	I1	11/
ṣṭutá	V _(R) -(mí)	VIII1	11/
īṣam		I1	11/
pīpeḥ	_#	X11	//11
táviṣīr		I1	
táviṣīr	_Y	X1	;
pūrvír	_d	XI1	//11
dyaúr	_N	X1	11/
púṣyāt		I1	/11
vṛṣṇyāni	_n	I1	/11
krátur	_Y	X1	ᵃ
samrāḷ	*g'_	XI6	//11
krṣṭīḥ	_t	I1	/11
krṣṭīḥ	_#	X11	//11
makṣú	*k'_	I6	11/
samudrād	V _(R) -	VII2	11/
pūriṣāt		I1	/11
ṣṭavāma	V _(R) -(u)	VIII1	11/
vidátheṣv		I1	/11
gómatiṣu		I1	/11
dhṛṣṇuyá	_n	I1	11/
stabhāyānn	V _(R) -	VII2	/11
uktháir	_V	X1	//11-
sádaneṣu		I1	/11
dhiṣá		I1	11/
dhiṣaṇyántaḥ		I1	
duróṣāḥ	_V	X1	11-/
duróṣāḥ		I1	11-/
samvāraṇeṣu		I1	/11
vāhniḥ	_#	X11	//11
vṛṣṇaḥ	_n	I1	/11-
sīṣakti		I1	11/
súṣma		I1	11/
páyobhir	_j	XI1	11/
niṣattih		V1	11/
niṣattih	_k	XI3	ᵃ
harṣase		I4	
samrāḷ	*g'_	XI6	//11
pūruṣṭuta		VII1	11/
bhakṣīyá	*g	I6	11/
ṣṭutá	V _(R) -(mí)	VIII1	11/
īṣam		I1	11/
pīpeḥ	_#	X11	//11
jujuṣé		I1	
súṣmy		I1	/11
vṛṣā		I1	11/

vṛṣandhim		I1	11/
cáturaśrim	_V	X1	/11
párusṇīm	_n	I1	11/
uṣámāṇa		I1	
sakhyáya	V _(R) -	VII2	^{la}
vájebhir	_N	X1	^{la}
mahádbhíś	_c	X9	/11
śúṣmaiḥ		I1	/11
śúṣmaiḥ	_#	X11	//11
bāhvór	_V	X1	/11
pūrvír	_d	XI1	//11
dyaúr	_V	X1	11/
ṛṣváj		I1	11/
śuṣmy		I1	/11
gór	_N	X1	//11
vísveṣv		I1	11/
sávanēṣu		I1	/11
dhṛṣṇo	_n	I1	11/
dhṛṣatá		I1	
dadhṛṣván		I1	/11
śávasáivesiḥ (áivesiḥ)		I1	/11
śávasáivesiḥ (áivesiḥ)	_#	X11	//11
satyá	V _(R) -	VII2	11/
sísrate		III1	
vṛṣṇa	_n	I1	/11
vṛṣamaṇo		I1	
devír	_V	X1	//11
ávobhir	_V	X1	11/
pipilé		I2	11/
aḥśúr	_N	X1	^{la}
síndhur	_V	X1	//11
śaktiḥ	_#	X11	//11
āśúr	_N	X1	11/
góḥ	_#	X11	//11
vársiṣṭhā		I4	11/
vársiṣṭhā	_tb	I1	11/
jyéṣṭhā	_tb	I1	/11
satrá	V _(R) -	VII2	11/
sáhāñsi	V _(R) -	VII2	/11
vanúṣo		I1	
iṣaṇaḥ		I1	
púramdhír	_V	X1	//11
ṣṭutá	V _(R) -(nú)	VIII1	11/
iṣaṇ		I1	11/
pípeḥ	_#	X11	//11
hótur	_Y	X1	//11
juṣāṇó		I1	11/
sómam	V _(R) -	VII2	/11
juṣámāṇo		I1	
vavakṣá	*g-	I6	11/
ṛṣvāḥ		I1	/11
sumatíbhiḥ	_k	XI3	/11
yájoyoḥ	_#	X11	//11
pūrvír	_V	X1	^{la}
āhuḥ	_p	XI3	^{la}
jújoṣat		I1	/11
uṣáso		I1	

vyūṣtau	_t	I1	/11
jujoṣa		I1	/11
sudṛṣo	V _(R) -	VII2	11/
vápur	_V	X1	;
iṣa		I1	/11
góḥ	_#	X11	//11
uṣáso		I1	
pūrvír	_V	X1	//11
dhítúr	_Y	X1	^{la}
āyóḥ	_#	X11	//11
santi	V _(R) -	VII2	/11
vápuṣe		I1	/11
vápūṁṣi		I1a	/11
iṣaṇanta		I1	
pṛkṣa	*k-	I6	/11
viveśuḥ	_#	X11	//11
śúṣmas		I1	11/
gavyúḥ	_#	X11	//11
ṣṭutá	V _(R) -(nú)	VIII1	11/
iṣaṇ		I1	11/
pípeḥ	_#	X11	//11
suṣṭutíḥ		VI1	11/
suṣṭutíḥ	_ś	XI4	^{ea}
dadír	_b	X11	11/
sá	V _(R) -	VII2	11//
gópatir	_N	X1	^{ea}
niṣṣídham		X9	
niṣṣídham		V1	
īdyaḥ		I2	/11
súṣṭuta		VI1	11/
súṣvaye	V _(R) -	VII2	^{ea}
súṣvaye		I1	
samíké	V _(R) -	VII2	/11
āsuṣāṇāso		I1	11/
sám	V _(R) -	VII2	11//a
paktiḥ	_p	XI3	^{ea}
ásuṣvīn		I1	/11
jujoṣa		I1	11/
vṛṣabhám		I1	
sunóti	V _(R) -	VII2	/11
sadhrićinena	V _(R) -	VII2	11//a
samátsu	V _(R) -	VII2	/11
paktír	_V	X1	^{ea}
manāyór	_V	X1	^{la}
vṛṣaṇam		I1	
śúṣmam		I1	/11
vṛṣaṇam		I1	
somasúdbhīḥ	_#	X11	//11
akāniṣam		I1	/11
dákṣā	PE Av. -xš-	I6	11/
daśábhīr	_N	X1	/8
dhenúbhiḥ	_#	X11	//8
ṣṭutá	V _(R) -(nú)	VIII1	11/
iṣaṇ		I1	11/
pípeḥ	_#	X11	//11
jujoṣa		I1	/11
sutásoma	V _(R) -	VII2	^{la}
īṭte		I2	/11
manāyúr	_Y	X1	11/

usrāḥ		III1	/11
jyótir	_V	X1	/11
īṭte		I2	/11
agnīḥ	_s	XI4	/11
_amśóḥ	_p	XI3	11/
agnír	_bh	XI1	ᵀᵉᵃ
áditih	_ś	XI4	;
manāyúḥ	_p	XI3	//11
suprāvīḥ	_p	XI3	ᵀᵃ
prāsuśāḥ		VII1	l
prāsuśāḥ	*gʰ_	XI6	;
eśá		II	/11
súṣveḥ		II	11/
súṣveḥ	_p	XI3	11/
nāsuṣver (ásuṣver)		II	11/
nāsuṣver (ásuṣver)	_V	X1	11/
āpír	_N	X1	ᵀᵃ
jāmír	_d	XI1	//11
duṣprāvyò		X7	11/
súṣvaye	V _(R) _	VII2	11/
súṣvaye		II	11/
mánur	_V	X1	ᵀᵉᵃ
kakṣívāṁ	PE *k'_	I6	11/
ṛṣir		II	l
ṛṣir	_V	X1	;
kavír	_V	X1	ᵀᵉᵃ
vṛṣtīm	_t	II	11/
dāśúṣe		II	l
navatīḥ	_ś	XI4	;
śá	V _(R) _(sú)	VIII1	11/
vír	_V	X1	/11
devájusṭam	_t	II	/11
vír	_V	X1	l
amúṣmād		II	11/
púramḍhir	_V	X1	ᵀᵃ
árātír	_N	X1	//11
sómasya	V _(R) _	VII2	//11-
sánn	V _(R) _	VII2	11/
eṣām		II	/11
áyasír	_V	X1	/11
arakṣann	*k'_	I6	/11
nír	_V	X1	/11
jóṣam		II	/11
tvákṣasā	PE Av. -xš	I6	l
púramḍhir	_V	X1	ᵀᵃ
árātír	_V	X1	/11
dyór	_Y	X1	//11
ūhúḥ	_p	XI3	/11
kṣipáj	PE *kʰ_	I6	/11
kṛśánur	_V	X1	11/
ṣṇóḥ	V _(R) _(ādhi)	VIII1	/11
ṣṇóḥ	_#	XI1	//11
véḥ	_#	XI1	//11
góbhir	_V	X1	/11
adhvaryúbhiḥ	_p	XI3	ᵀᵉᵃ
sasrútas	V _(R) _	VII2	/11
ṣṇúnā	V _(R) _(ādhi)	VIII1	11/
agnír	_V	X1	/11

durgé	_g	XI1	11/
sahásrā	V _(R) _	VII2	11/
dāsír	_V	X1	ᵀᵉᵃ
akṛṇor	_V	X1	;
vádhatriḥ	_#	XI1	//11
góḥ	_#	XI1	//11
riricáhuḥ	_ks	X8	ᵀᵉᵃ
vájebhir	_V	X1	/11
hárībhir	_N	X1	;
āngūṣébhir		II	11/
āngūṣébhir	_g	XI1	ᵀᵉᵃ
ṣmā	V _(R) _(bī)	VIII1	11/
soṭṭbhir	_V	X1	;
ābhīrur	_N	X1	;
suṣvāṇébhir		II	11/
suṣvāṇébhir	_N	X1	ᵀᵉᵃ
sám	V _(R) _	VII2	/11
vīraīḥ	_#	XI1	//11
júṣtām	_t	II	11/
udvāvṛṣāṇó		II	11/
túviṣmān		II	/11
vájrabāhuḥ	_#	XI1	//11
syāma	V _(R) _	VII2	11/
purukśóḥ	_#	XI1	//11
nákir	_V	X1	8/
nákir	_V	X1	8/
kṛṣtāyo	_t	II	/8
vāvṛtuḥ	_#	XI1	//8
yuyudhuḥ	_#	XI1	//8
muṣāyá		II	8/
vanúṁr	_V	X3	/8
śácībhir	_V	X1	/8
paúṁsyam		IIa	/8
durhaṇāyúvaṁ	_b	XI1	8/
vádhīr	_d	XI1	8/
uṣásam		II	8/
piṇak		XI5a	//8
ápośá		II	8/
sámpīṣtād	_t	II	8/
bibhyúṣī		II	/8
vṛṣā		II	/8
súsampiṣtām	V _(R) _	VII2	8//
súsampiṣtām		VII1	8/
súsampiṣtām	_t	II	8/
ṣṭhā	pári	V1	8/
súṣnasya	_n	II	8/
dhṛṣṇuyá	_n	II	/8
mṛkṣo	*k'_	I6	8/
sampīṇák		XI5a	//8
śatāvadhīḥ	_#	XI1	//8
pradhīṁr	_V	X3	/8
śatákratuḥ	_#	XI1	//8
ukthéṣv		II	8/
śácípátih	_#	XI1	//8
saráyor	_V	X1	8/
ārṇacitrá Rathāvadhīḥ (avadhīḥ)	_#	XI1	//8
sumnám	V _(R) _	VII2	8/
dāśúṣe		II	/8

sahásrā	V _(R) -	VII2	8//
hāthaiḥ	_#	X11	//8
gópatiḥ	_#	X11	//8
cicyuṣé		II	/8
kariṣyā		II	8/
paúṁṣyam		IIa	/8
nákṣ	_t	X6	8/
pūṣā		II	8/
sadāvṛdhaḥ	V _(R) -	VII2	8/
śáciṣṭhaya	_tb	II	8/
mámhiṣṭho	_tb	II	8/
sú	V _(R) -(<i>abhi</i>)	VII1	8/
ūtíbhīḥ	_#	X11	//8
niyúdbhiś	_c	X9	8/
carṣaṇínám		I4	/8
ābhakṣi	*g-	I6	8/
sūrye	V _(R) -	VII2	8/
sácā	V _(R) -	VII2	/8
āhúr	_V	X1	/8
ṣmā	V _(R) -(<i>nabī</i>)	VII1	8/
kariṣyatāḥ		II	/8
abhíṣṭayah		V1	/8
vṛṇiṣva		II	/8
aviḍḍhi		III	8/
vísṵābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
nāvābhir	_V	X1	8/
indrotíbhīḥ	_#	X11	//8
dhṛṣṇuyā	_n	II	8/
gavyúr	_V	X1	8/
aśvayúr	_V	X1	/8
devéṣu		II	/8
sūrya	V _(R) -	VII2	/8
vārsiṣṭhaṃ		I4	8/
vārsiṣṭhaṃ	_tb	II	8/
mahiḥbhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
bhṛṁśiś	_c	X9	8/
tūtujir	_V	X1	//8
citríṇiṣv		II	/8
kṛṇoṣy		II	/8
dabhrébhīś	_c	X9	8/
sákhībhir	_Y	X1	8/
sácā	V _(R) -	VII2	/8
sácā	V _(R) -	VII2	/8
citrābhir	_V	X1	/8
'navadyābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
ánādhṛṣṭābhir	_t	II	8/
ánādhṛṣṭābhir	_V	X1	/8
śú	V _(R) -(<i>bhūyā</i> <i>mo, u</i>)	VII1	8/
ghṛṣvaye		II	/8
íṣiṣa		II	/8
íṣam		II	/8
stutó	V _(R) -	VII2	8/
_ánūṣata		II	8/
ghṛṣvaye		II	/8
clāsir	_V	X1	/8

paúṁṣyā		IIa	/8
sutéṣv		II	8/
stómavāhasaḥ	V _(R) -	VII2	8/
aíṣu (eṣu)		II	8/
sú	V _(R) -	VII2	8/
joṣáyāse		II	8/
vadhūyúr	_V	X1	8/
yóṣaṇām		II	/8
vicakṣaṇa	*k' _	I6	/8
goṣaṇo		II	/8
yāmeṣu		II	/8
usráyāmṇé		III1	8/
ánusrayāmṇe		III1	8/
yāmeṣv		II	/8
iṣya		II	/11
īle		I2	/11
tarāṇībhir	_V	X1	/11
évaiḥ	_p	X13	//11
babhūvúḥ	_#	X11	//11
páriverī	_t	II	11/
veṣāṇā		II	
daṁśánābhiḥ	_#	X11	//11
puṣṭim	_t	II	11/
cakrúḥ	_p	X13	l ^a
ṛbhúr	_V	X1	;
árakṣan	*k' _	I6	/11
tābhiḥ	_ś	X14	11/
śāmībhir	_V	X1	l ^a
āśuḥ	_#	X11	//11
jyeṣṭhá	_tb	II	11/
kanīṣṭhá	_tb	II	11/
ūcur	_N	X1	l ^{ea}
cakrúr	_V	X1	//11
svadhām	V _(R) -	VII2	11/
jagmur	_V	X1	/11
dhánvātiṣṭhann (atiṣṭhan)	_tb	II	11/
óśadhīr		II	
óśadhīr	_N	X1	;
cakrúḥ	_s	X14	l ^a
nareṣṭhām		VII	/11
takṣantv	PE *k' _	I6	11/
eṣām		II	11/
ájuṣanta		II	/11
cakrúḥ	_s	X14	l ^a
póṣam		II	11/
dhur	_N	X1	//11
ṛbhúr	_V	X1	11/
dhiśāṇā		II	
ṛtúbhir	_V	X1	l ^a
púramdhiḥ	_s	X14	//11
manuṣvát		II	11/
jujuṣāṇāso		II	
asthur	_V	X1	//11
clāsúṣe		II	
sajóṣasaḥ		II	11/
sajóṣā		II	11/
sajóṣāḥ		II	11/
marúdbhiḥ	_#	X11	//11

agrepábhír	_V	X1	l ^{ea}
ṛtupábhīḥ	_s	XI4	/11
sajōṣā		II	/11
gnāspátnībhī	_r	X2	l ^{ea}
ratnadhábhīḥ	_s	XI4	/11
sajōṣāḥ		II	/11
sajōṣasa		II	11/
ādityaír	_N	X1	;
sajōṣasa		II	11/
párvatebhīḥ	_#	X11	//11
sajōṣaso		II	11/
sajōṣasaḥ		II	11/
síndhubhī	_r	X2	;
ratnadhébhīḥ	_#	X11	//11
tataḥśúr	PE *k'_t	I6	11/
tataḥśúr	_V	X1	l ^{ea}
cakrúḥ	_#	X11	//11
'ūtṛṣāma_		II	/11
marúdbhīḥ	_s	XI4	//11
rájabhī	_r	X2	l ^{ea}
súṣutasya		VII	l
pítīḥ	_#	X11	//11
caturdhá	_db	X11	/11
caturdhá	_db	X11	/11
śikṣéty (śikṣa)	*k'_	I6	11/
eśá		II	/11
ataṣṭa_	PE *k'_t	I7	/11
takṣata	PE *k'_	I6	11/
vṛṣaṇo		II	l
sutám	R _(R) -	VII2	11/
sám	V _(R) -	VII2	11//a
ṛbhúbhīḥ	_p	XI3	l ^{ea}
ratnadhébhīḥ	_s	XI4	//11
sákhīmr	_Y	X3	11/
caḥṣé		II	/11
sukṛtyá	V _(R) -	VII2	/11
niṣedá		V1	/11
párisiktaṃ		V1	l
mádebhir	_V	X1	l ^{ea}
indriyébhīḥ	_p	XI3	/11
anabhīśúr	_V	X1	/12
púṣyatha		II	/12
cakrúḥ	_s	XI4	l ^{ea}
devéṣu		II	12/
táḥṣatha	PE *k'_	I6	/12
cáturvayaṃ	_Y	X1	/12
nís	_c	X9	12/
dhítībhīḥ	_#	X11	//12
devéṣv		II	12/
śruṣṭī	_t	II	12/
rayīḥ	_p	XI3	l ^{ea}
vibhvataṣṭó	PE *k'_t	I7	12/
vidátheṣu		II	/12
vícaraṣaṇīḥ		I4	/12
vícaraṣaṇīḥ	_#	X11	//12
ṣīr		II	/12
ṣīr	_Y	X1	/12
duṣṭáraḥ		X6	/12
pōṣaṃ		II	12/

áviṣuḥ		II	/12
śréṣṭhaṃ	_tb	II	12/
jujuṣṭana	_t	II	/12
ṣṭhā	V _(R) -(bī)	VIII	12/
dhiṣāṇābhyaṣ		II	l
vṛṣaṣuṣmam		II	l
vṛṣaṣuṣmam		II	/12
takṣatā	PE *k'_	I6	/12
takṣatā	PE *k'_	I6	/11
pathībhír	_d	X11	;
devayānaih	_#	X11	//11
mánuṣo		II	l
vikṣv	*k'_	I6	/11
sudíneṣv		II	/11
santu	V _(R) -	VII2	/11
júṣṭaso	_t	II	11/
ghṛtánirñijo	_N	X1	/11
guḥ	_#	X11	//11
dákṣāya	PE Av. -xṣ	I6	11/
harṣayanta		I4	l
manuṣvād		II	11/
vikṣú	*k'_	I6	/11
yusmé		II	11/
sácā	V _(R) -	VII2	11/
bṛháddiveṣu		II	/11
sómam	V _(R) -	VII2	/11
sunīṣkāḥ		II	/11-
sadāsátamam	V _(R) -	VII2	8//
dhībhír	_V	X1	8/
sánitā	V _(R) -	VII2	/8
tarīṣāṇi		II	/8
carṣaṇībhya		I4	/8
trasádasyur	_N	X1	/11
dadathur	_V	X1	;
puruniṣṣídhvānaṃ		X9	/11
puruniṣṣídhvānaṃ		V1	/11
dadathur	_Y	X1	;
viśvákṛṣṭim	_t	II	/11
pruṣítāpsum		II	l
pūrúr	_N	X1	l ^{ea}
hárṣamāṇaḥ		I4	/11
paḍbhír	_g	X11	11/
sánutaraś	V _(R) -	VII2	11//
gōṣu		II	/11
āvīrṛjiko	_V	X1	11/
āyóḥ	_#	X11	//11
bháreṣu		II	/11
sariṣyán		II	/11
śréṇībhī	_r	X2	/11
sáhurir	V _(R) -	VII2	l ^{ea}
sáhurir	_V	X1	/11
súśrūṣamāṇas		II	11/
yatīṣu		II	11/
bhruvóḥ	_k	X13	l ^{ea}
tanyatór	_V	X1	/11
dyór	_V	X1	//11
ṣīm	V _(R) -(abhī)	VIII	/11
durvártuḥ	_Y	X1	11/
durvártuḥ	_s	XI4	11/

kṛṣṭipró	_t	I1	11/
ásóh	_#	X11	//11
āhuḥ	_s	X14	l ^a
sahásraih	_#	X11	//11
kṛṣṭīh	_t	I1	/11
kṛṣṭīh	_s	X14	//11
jyótiṣāpás		I1	
ṣṭavāma	V _(R) -(br)	VII1	/11
uchántīr	_N	X1	11/
uśásah		I1	
duritāni	_V	X1	
parṣan		I4	/11
vīṣṇah	_n	I1	/11
dadáthur	_N	X1	11/
uśásó		I1	
vyūṣṭau	_t	I1	/11
áditih	_k	X13	/11
sá	V _(R) -	VII2	11//
sajóṣāh		I1	/11
iśá		I1	
súdanam	V _(R) -	VII2	ca
dadáthur	_N	X1	11/
akāriṣam		I1	/8
jīṣṇór	_n	I1	8/
jīṣṇór	_V	X1	8/
āyūṁṣi		I1a	/8
tāriṣat		I1	/8
uśásah		I1	
agnér	_V	X1	l ^{ea}
uśásah		I1	
bḥhaspáter	_V	X1	l ^{ea}
jīṣṇóh	_n	I1	/11
jīṣṇóh	_#	X11	//11
bhariṣó		I1	12/
gaviṣó		I1	/12
iśá		I1	12/
uśásas		I1	
dadhikrávéṣam (iṣam)		I1	
vér	_V	X1	l ^{ea}
kṣipañim	PE *k ^(u) _	I6	
apikakṣá	*k'_	I6	/12
saṁtávitvat	V _(R) -	VII2	/12
śuciśád		I1	12/
vásur	_V	X1	;
antarikṣasád	PE *k ^u _	I6	/12
vediśád		VII1	12/
átithir	_d	X11	/12
nṛṣád		VII1	12/
havísmāṁ		I1	11/
samithéṣu		I1	/11
ávobhir	_Y	X1	11/
mahádbhih	_s	X14	;
dhéṣṭhā_	_tb	I1	/11
sákhāyā	V _(R) -	VII2	11/
sómailh	_s	X14	//11
sutébhih	_s	X14	l ^{ea}
ójiṣṭham	_tb	I1	11/
vadhīṣṭam	_t	I1	/11

durévo	_V	X1	11/
vṛkátir	_d	X11	/11
dabhítis	_t	X12	//11
vṛṣabhéva (vṛṣabhā)		I1	
dhenóh	_#	X11	//11
sahásradhārā	V _(R) -	VII2	11//
gaúh	_#	X11	//11
sūro	V _(R) -	VII2	11//
vīṣṇas		I1	
paúmsye		I1a	/11
ávobhir	_d	X11	11/
gaviṣah		I1	/11
sakhyāya	V _(R) -	VII2	ca
māmhīṣṭhā	_tb	I1	11/
vājayántīr	_V	X1	//11
jagmur	_Y	X1	l ^a
yuvayúh	_s	X14	/11
asthur	_V	X1	//11
manīśah		I1	/11
manīśá		I1	/11
asthur	_j	X11	l ^{ea}
joṣṭāra	_t	I1	
raghvír	_V	X1	11/
bhīkṣamāṇāh	*g_	I6	/11
puṣṭér	_t	I1	/11
puṣṭér	_N	X1	//11
ūtíbhīr	_N	X1	;
nāvyaṣībhīr	_V	X1	//11
bḥhatíbhīr	_V	X1	/11
prakrīlān		I2	/11
ājéh	_#	X11	//11
viśvāyor	_Y	X1	11/
kṛṣṭér	_t	I1	11/
kṛṣṭér	_V	X1	l ^a
vavréh	_#	X11	//11
kṛṣṭér	_V	X1	l ^a
vavréh	_#	X11	//11
suméke	V _(R) -	VII2	/11
ukṣámāṇā	PE *g_	I6	/11
áditer	_V	X1	/11
nákir	_N	X1	/11
vidúṣ	_t	X6	11/
bravīṣi		I1	11/
śṛṇviṣe		I1	/11
īṣayo		I1	11+//
daurgahé	_V	X1	
dhavyébhir	_V	X1	11/
námobhih	_#	X11	//11
dadathur	_V	X1	;
juṣāte		I1	/11
amīṭeṣu		I1	/11
préṣṭhām	_tb	I1	/11
śreṣāma		I1	11/
suṣṭutīm		VII1	
mṛlāti		I2	11/
ágamiṣṭho	_tb	I1	/11
śámabhaviṣṭhaḥ	_tb	I1	/11
āhur	_d	X11	l ^a

maksú	*k'_	I6	11/
smā	V _(R) -(bī)	VII1	11/
śáciṣṭhā	-t _b	II	/11
úpamātiḥ	-k	XI3	/11
uruṣyátam		II	11/
nakṣati	*k'_	I6	/11
pruṣāyan		II	/11
pṛkṣo	*k_	I6	11/
síndhur	-b	XI1	11/
'ruṣásah		II	
śú	V _(R) -(ū)	VII1	11/
papṛkṣé	*k_	I6	/11
séyám	V _(R) -	VII2	11//
sumatír	V _(R) -	VII2	^{ca}
sumatír	-Y	X1	;
uruṣyátam		II	11/
góh	-#	XI1	//11
vandhurāyúr	-g	XI1	//11
śáci _b hiḥ	-#	XI1	//11
yuvór	-Y	X1	11/
vápur	-V	X1	^{ca}
pṛkṣah	*k_	I6	/11
vārkaíḥ	-#	XI1	//11
vanúṣe		II	/11
nābhiḥ	-p	XI3	;
ubháyeṣv		II	/11
ājamīlḥāso		I2	11/
papṛkṣé	*k_	I6	/11
séyám	V _(R) -	VII2	11//
sumatír	V _(R) -	VII2	^{ca}
sumatír	-Y	X1	;
uruṣyátam		II	11/
eśá		II	12/
bhānúr	-V	X1	^{la}
pṛkṣáso	*k_	I6	12/
dṛtis	-t	XI2	12/
pṛkṣáso	*k_	I6	12/
uśáso		II	
vyūṣṭiṣu	-t	II	/12
vyūṣṭiṣu		II	/12
madhupébhir	-V	X1	/12
āsábhīr	-V	X1	//12
uṣarbúdhaḥ		II	/12
mandinispṛṣo		V3	/12
mákṣah	IIr. *-kṣ	I6	12/
usrā		III1	12/
vástor	-V	X1	/12
tarāṇir	-Y	X1	/12
vicakṣaṇáḥ	*k'_	I6	/12
suśáva		II	12/
ádribhiḥ	-#	XI1	//12
áhabhir	-d	XI1	/12
svadháyā	V _(R) -	VII2	^{ca}
havísmantaṃ		II	12-/
díviṣṭiṣu	-t	II	/8
díviṣṭiṣu		II	/8
abhíṣṭibhir		V1	/8
abhíṣṭibhir	-N	X1	//8
índrasārathiḥ	-#	XI1	//8

sutásya	V _(R) -	VII2	8/
sómapítaye	V _(R) -	VII2	8/
svadhvarám	V _(R) -	VII2	/8
sthātho	V _(R) -	VII2	8/
divispṛṣam		VI2	/8
devébhiḥ	-s	XI4	8/
sajóṣasā		II	/8
dāśúṣo		II	/8
díviṣṭiṣu	-t	II	/8
díviṣṭiṣu		II	/8
sómapítaye	V _(R) -	VII2	8/
spārḥó	V _(R) -	VII2	8//
eśám		II	/8
śuśmīnā		II	/8
puruspṛḥo		VI2	/8
dāśúṣe		II	/8
sutásya	V _(R) -	VII2	8/
niryuvāṇó	-Y	X1	8-/
ásastír	-N	X1	//8-
índrasārathiḥ	-#	XI1	//8
sutásya	V _(R) -	VII2	8/
kṛṣṇé	-n	II	8/
sutásya	V _(R) -	VII2	8/
navatír	-N	X1	/8
sutásya	V _(R) -	VII2	8/
pósyāṇām		II	/8-
sahasríṇo	V _(R) -	VII2	/8
havíḥ	-p	XI3	//8
ṣicyate	pāri	V1	/8
sóma	V _(R) -	VII2	8//
cárur	-N	X1	8/
gírbhír	-b	XI1	8/
dāśúṣo		II	/8
bḥhaspátis	-t	XI2	^{ca}
triṣadhasthó		VII1	
ṣayo		II	
pṛṣantaṃ		II	11-/
rákṣatād	*k_	I6	
ṣeduḥ	nī	V1	/11
ṣeduḥ	-#	XI1	//11
bḥhaspátih	-p	XI3	^{ca}
iyótiṣah		II	11/
saptáraśmir	V _(R) -	VII2	11/
saptáraśmir	-V	X1	^{la}
suṣṭúbhā		VII1	11/
bḥhaspátir	-V	X1	^{ca}
usríyā		III1	
vāvaśatír	-V	X1	/11
vīṣṇe	-n	II	/11
yajñáir	-Y	X1	11/
havírbhiḥ		II6	/11
havírbhiḥ	-#	XI1	//11
suprajā	V _(R) -	VII2	^{ca}
śuśmeṇa		II	11/
súdhita	V _(R) -	VII2	^{ca}
své	V _(R) -	VII2	//11
īlā		IIc	11/
sám	V _(R) -	VII2	/11
vīṣaṇvasū		II	/12

sumatír	<i>_bb</i>	XI1	;
aviṣṭám	<i>_t</i>	II	11/
púramdhír	<i>_j</i>	XI1	//11
vanúṣám		II	/11
árātīḥ	<i>_#</i>	XI1	//11
iyótis	<i>_t</i>	XI2	11/
vibhātír	<i>_g</i>	XI1	//11
uṣáso		II	
ásthur	<i>_V</i>	X1	11/
uṣásaḥ		II	
'dhvaréṣu		II	/11
_uchántír	<i>_V</i>	X1	11/
uchántír	<i>_V</i>	X1	11/
rādhodéyāyoṣáso (uṣáso)		II	
maghóniḥ	<i>_#</i>	XI1	//11
devīḥ	<i>_s</i>	XI4	^{la}
uṣaso		II	
saptásyē	<i>V_(R)-</i>	VII2	11//
ūśá		II	/11
devír	<i>_V</i>	X1	^{la}
ṛtayúgbhir	<i>_V</i>	X1	/11
áśvaiḥ	<i>_p</i>	XI3	//11
sadyáḥ	<i>V_(R)-</i>	VII2	/11
prabodháyantír	<i>_V</i>	X1	^{la}
uṣasaḥ		II	
cátuṣpāc		X7	11/
vidadhúr	<i>_V</i>	X1	/11
uṣásas		II	
sadṛṣír	<i>V_(R)-</i>	VII2	^{la}
sadṛṣír	<i>_V</i>	X1	/11
uṣásaḥ		II	
purásur (ásur)	<i>_V</i>	X1	//11
abhiṣṭidyumnā		V1	11/
stuván	<i>V_(R)-</i>	VII2	11//
samanā	<i>V_(R)-</i>	VII2	^{la}
devīḥ	<i>_s</i>	XI4	^{la}
uṣáso		II	
samānír	<i>_V</i>	X1	//11
uṣásas		II	
gūhantír	<i>_V</i>	X1	11/
rúsadbhiḥ	<i>_ś</i>	XI4	//11
tanúbhiḥ	<i>_ś</i>	XI4	^{la}
vibhātīḥ	<i>_p</i>	XI3	//11
devīḥ	<i>_#</i>	XI1	//11
vibhātír	<i>_V</i>	X1	//11
uṣaso		II	
yajñáketuḥ	<i>_#</i>	XI1	//11
jāneṣu		II	/11
dyaús	<i>_c</i>	X9	11/
syá	<i>V_(R)-(prāti)</i>	VIII1	8/
svásuḥ	<i>V_(R)-</i>	VII2	/8
citráruṣi (áruṣi)		II	/8
sákhābhūd (sákhā)	<i>V_(R)-</i>	VII2	8//a
aśvínor	<i>_V</i>	X1	/8
uṣáḥ		II	/8
aśvínor	<i>_V</i>	X1	//8
utóṣo (uṣo)		II	8/
íṣiṣe		II	/8

yāvayáddveṣasaṃ		II	/8
stómair	<i>V_(R)-</i>	VII2	8/
stómair	<i>_V</i>	X1	/8
adṛkṣata	<i>*k'_</i>	I6	/8
óśá (uṣáḥ)		II	8/
āpaprūṣi		II	8/
iyótisā		II	/8
úṣo		II	8/
svadhám	<i>V_(R)-</i>	VII2	/8
tanosi		II	/8
raśmíbhīr	<i>_V</i>	X1	//8
ántárikṣam (antárikṣam)	PE <i>*k''_</i>	I6	8/
úṣáḥ		II	8/
śocisā		II	/8
savitúr	<i>_Y</i>	X1	;
chardír	<i>_Y</i>	X1	12/
dāśúṣe		II	
aktúbhiḥ	<i>_#</i>	X11	//12
prajāpatiḥ	<i>_p</i>	XI3	//12
kavīḥ	<i>_#</i>	X11	//12
vicakṣanáḥ	<i>*k'_</i>	I6	12/
sváya	<i>V_(R)-</i>	VII2	/12
asrák	<i>*g'_</i>	X12	12/
asvatá	<i>C_(R)-</i>	VII2	^{la}
aktúbhīr	<i>_j</i>	X11	/12
rakṣate	<i>*k'_</i>	I6	/12
prásrág (asrák)	<i>*g'_</i>	X12	12/
trír	<i>_V</i>	X1	12/
antárikṣam	PE <i>*k''_</i>	I6	12/
paribhús	<i>_t</i>	XI2	;
tisró		III1	12/
prthivís	<i>_t</i>	XI2	;
tisrá		III1	/12
tribhír	<i>_Y</i>	X1	12/
vrataír	<i>_V</i>	X1	^{la}
rakṣati	<i>*k'_</i>	I6	/12
sthātúr	<i>_V</i>	X1	^{la}
sá	<i>V_(R)-</i>	VII2	12//a
ṛtúbhīr	<i>_Y</i>	X1	;
íṣam		II	/12
kṣapābhīr	<i>*k''_</i>	I6	12/
kṣapābhīr	<i>_V</i>	X1	^{la}
áhabhis	<i>_c</i>	X9	/12
sám	<i>V_(R)-</i>	VII2	/12
ṛḥbhiḥ	<i>_#</i>	X11	//12
śrésṭham	<i>_tb</i>	II	12/
úrnuṣe		II	/12
mānuṣebhyaḥ		II	/12
dīnair	<i>_d</i>	X11	12/
dákṣaiḥ	<i>_p</i>	XI3	^{la}
pūruṣatvát		II	/12
devéṣu		II	12/
mānuṣeṣu		II	/12
mānuṣeṣu		II	/12
savitúr	<i>V_(R)-</i>	VII2	^{la}
savitúr	<i>_d</i>	X11	;
dhārayiṣyāti		II	/12

svaṅgurír	_Y	X1	//12
várṣman		I4	12/
satyám	V _(R) -	VII2	/12
índrajyeṣṭhān	_tb	II	12/
tasthuḥ	_s	XI4	^{la}
saváya	R _(R) -	VII2	/11
trír	_V	X1	11/
saváso	R _(R) -	VII2	/11
saúbhagam	V _(R) -	VII2	^{ca}
síndhur	V _(R) -	VII2	/11
síndhur	_V	X1	/11
adbhír	_V	X1	//11
ādiyáir	_N	X1	11/
áditih	_ś	XI4	;
cladhur	_V	X1	/11
arkaīḥ	_s	XI4	//11
īle		I2	11/
sakhyáya	V _(R) -	VII2	^{la}
uśásānāktā		II	11/
iśás		II	11/
pátiḥ	_s	XI4	^{ca}
agnīḥ	_#	XI1	//11
índrāviṣṇū	_n	II	11/
śú	V _(R) -(u l)	VIII1	/11
stāvānā	V _(R) -	VII2	/11
trātúr	_V	X1	^{la}
pátir	_j	XI1	^{ca}
uruṣyet		II	/11
ápyebhir	_V	X1	/11
iṣṭaiḥ	_t	II	/11
iṣṭaiḥ	_#	XI1	//11
saniśyávo	V _(R) -	VII2	/11+
saniśyávo		II	/11+
deváir	_N	X1	11/
áditir	_N	X1	/11
agnéḥ	_#	XI1	//11
agnír	_V	X1	8/
_agnír	_N	X1	8/
úṣo		II	8/
iyéṣṭhe	_tb	II	/11
śucáyadbhir	_V	X1	/11
arkaīḥ	_#	XI1	//11
vāriṣṭhe	_tb	II	11/
dhokṣá (ukṣá)	*k_	I6	11/
paprathānébhir	_V	X1	/11
évaiḥ	_#	XI1	//11
devébhir	_Y	X1	^{la}
yájatir	_V	X1	//11
tasthatur	_V	X1	;
ukṣámāṇe	PE *g_	I6	/11
śucáyadbhir	_V	X1	/11
arkaīḥ	_#	XI1	//11
bhúvaneṣv		II	/11
suméke	V _(R) -	VII2	/11
bṛhádabhir	_N	X1	;
várūthaiḥ	_p	XI3	//11
pátnivadbhir	_V	X1	^{ca}
iśáyantī		II	l
sajóṣāḥ	V _(R) -	VII2	/11

sajóṣāḥ		II	/11
dákṣeṇa	PE Av. xš	I6	8/
sanád	V _(R) -	VII2	/8
ṣedathuḥ	nī	V1	/8
ṣedathuḥ	_#	XI1	//8
poṣayitnv		II	/8
mṛlātīdṛṣe (mṛlāti)		I2	8/
dhenúr	_V	X1	11/
dhukṣva	*g ^b _	I6	/11
mṛlayantu		I2	/11
mádhumatír	_V	X1	^{ca}
óṣadhír		II	l
óṣadhír	_d	XI1	;
antárikṣam	PE *k ^u _	I6	/11
pátir	_N	X1	^{la}
árisyanto		II	11/
kṛṣatu		II	8/
juṣethām		II	/11
cakráthuḥ	_p	XI3	/11
subhage	V _(R) -	VII2	8/
pūśānu (pūśá)		II	8/
śá	V _(R) -	VII2	8//a
kṛṣantu		II	/11
vāhaiḥ	_#	XI1	//11
páyobhiḥ	_ś	XI4	//11
ūrmír	_N	X1	^{la}
nābhiḥ	_#	XI1	//11
námobhiḥ	_#	XI1	//11
cátuḥśrīṅgo		XI4	11/
śírśe		I4	11/
vṛṣabhó		II	l
pañibhir	_g	XI1	;
nīṣ	_t	X6	/11
tatakṣuḥ	PE *k'_	I6	/11
tatakṣuḥ	_#	XI1	//11
arṣanti		I4	11/
nāvacakṣe (avacakṣe)	*k'_	I6	/11
sravanti	C _(R) -	VII2	11/
saríto	V _(R) -	VII2	^{la}
arṣanty		I4	11/
kṣipaṇór	PE *k ^(u) _	I6	l
kṣipaṇór	_V	X1	;
īśamāṇāḥ		II	/11
síndhor	_V	X1	11/
aruśó		II	/11
kāṣṭhā	PE	I4a	11/
ūrmībhiḥ	_p	XI3	;
yóṣāḥ		II	/11
juśānó		II	11/
ārṣata		I4	11/
suṣṭutīm		VII	l
samudré	R _(R) -	VII2	12/
āyusi		II	/12
samithé	V _(R) -	VII2	^{la}

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agníḥ	_ <i>s</i>	XI4	l ^a
uśásam		II	/11
sísrate		III1	l
agníḥ	_ <i>s</i>	XI4	l ^a
nír	_ <i>v</i>	X1	/11
śúcír	_ <i>v</i>	X1	11/
śúcibhir	_ <i>g</i>	XI1	;
góbhir	_ <i>v</i>	X1	/11
agníḥ	_ <i>#</i>	XI1	//11
dákṣiṇā	* <i>k'</i> _	I6	11/
juhúbhiḥ	_ <i>#</i>	XI1	//11
cákṣūṁśiva (cákṣūṁśi)	* <i>k'</i> _	I6	11/
cákṣūṁśiva (cákṣūṁśi)		IIa	11/
sám	V _(R) -	VII2	/11
uśásā		II	l
jāniṣṭa	_ <i>t</i>	II	11/
hitéśv		II	11/
aruśó		II	/11
vāneṣu		II	/11
saptá	V _(R) -	VII2	^{ca}
'gnír	_ <i>b</i>	XI1	11/
śasādā	<i>ní</i>	V1	l
agnír	_ <i>b</i>	XI1	11/
mātúḥ	_ <i>s</i>	XI4	l ^a
kavíḥ	_ <i>p</i>	XI3	l ^a
puruniṣṭhá		X10	l
puruniṣṭhá		V1	l
kṛṣṭínām	_ <i>t</i>	II	11/
adhvaréṣu		II	/11
sādhúm	V _(R) -	VII2	/11
īlate		I2	l
nāmobhiḥ	_ <i>#</i>	XI1	//11
své	V _(R) -	VII2	/11
átithiḥ	_ <i>ś</i>	XI4	/11
vṛṣabhás		II	l
sāhasā	V _(R) -	VII2	^{ca}
eṣy		II	/11
āvír	_ <i>Y</i>	X1	11/
īlényo		I2	11/
vapuṣyò		II	l
átithir	_ <i>N</i>	X1	;
mānuṣiṇām		II	/11
yaviṣṭha	_ <i>tb</i>	II	/11
bhāndiṣṭhasya	_ <i>tb</i>	II	11/
tíṣṭha	_ <i>tb</i>	II	11/
yajatébhiḥ	_ <i>s</i>	XI4	/11
āntárikṣam	PE * <i>k''</i> _	I6	/11
havirádyāya	_ <i>v</i>	X1	l
vakṣi	* <i>g''</i> _	I6	/11
vṛṣabhāya		II	l
vṛṣṇe	_ <i>n</i>	II	/11
gāvīṣṭhiro		VII	11/
yuvatíḥ	_ <i>s</i>	XI4	/11
péṣi		II	11/

bibharṣi		I4	11/
máhiṣī		II	/11
pūrvír	_ <i>b</i>	XI1	11/
ājaniṣṭa	_ <i>t</i>	II	/11
śáh	V _(R) -(<i>bí</i>)	VII1	/11
páliknír	_ <i>v</i>	X1	11/
góbhir	_ <i>N</i>	X1	//11
yéśam		II	/11
jaḡbhúr	_ <i>v</i>	X1	l ^a
srjantv	V _(R) -	VII2	/11
dadhur	_ <i>N</i>	X1	;
mártyeṣu		II	/11
átrer	_ <i>v</i>	X1	l ^a
ásamiṣṭa	_ <i>t</i>	II	/11
śáh	V _(R) -(<i>bí</i>)	VII1	/11
niśádyā		V1	/11
áryeḥ	_ <i>p</i>	XI3	//11
cacákṣa	* <i>k'</i> _	I6	/11
ánuṣiṣṭa	_ <i>t</i>	II	/11
iyótiśā		II	11/
agnír	_ <i>v</i>	X1	//11
āvír	_ <i>Y</i>	X1	11/
prádevír	_ <i>N</i>	X1	11/
durévāḥ	_ <i>v</i>	X1	/11
rákṣase	OAv. <i>raśab-</i>	I6	l
viníkṣe	PE * <i>g''(b)</i> _	I6	/11
ṣantv	V _(R) -(<i>divi</i>)	VII1	/11
agnés	_ <i>t</i>	XI2	//11
rákṣase	OAv. <i>raśab-</i>	I6	l
ádeviḥ	_ <i>#</i>	XI1	//11
stómaḥ	V _(R) -	VII2	11/
ataksam	PE * <i>k'</i> _	I6	/11
svárvatír	_ <i>v</i>	X1	l ^a
vṛṣabhó		II	l
barhíṣmate		II	11/
dhaviṣmate (haviṣmate)		II	11/
sahasas	V _(R) -	VII2	^{ca}
dāsúṣe		II	l
bibharṣi		I4	/11
góbhir	_ <i>Y</i>	X1	//11
sámanasā	V _(R) -	VII2	^{ca}
kṛṇóṣi		II	/11
víṣnor	_ <i>n</i>	II	11/
víṣnor	_ <i>v</i>	X1	l ^a
mānuṣo		II	/11
ṣedur	<i>ní</i>	V1	/11
ṣedur	_ <i>d</i>	XI1	//11
āyóḥ	_ <i>#</i>	XI1	//11
kāvyaíḥ	_ <i>p</i>	XI3	l ^a
svadhávaḥ	V _(R) -	VII2	/11
átithir	_ <i>bb</i>	XI1	/11
sá	V _(R) -	VII2	11//
haviśā		II	l
vidáthesv		II	/11
vyúṣi		II	l
hav yaíḥ	_ <i>#</i>	XI1	//11
mártair	_ <i>Y</i>	X1	l ^a

vásubhir	_V	X1	;
sahasah	V _(R) -	VII2	^{ca}
caḥṣase	*k' _	I6	/11
joṣáyāse		II	/11
agnír	_Y	X1	^{ca}
yaviṣṭha	_tb	II	/11
duritāti	_V	X1	
parṣi		I4	/11
stenā	V _(R) -	VII2	11//a
agnír	_V	X1	^{la}
rīṣate		II	11/
adhvaréṣu		II	/11
ṣyāma	abbí	V1	11/
pr̥tsutír	_N	X1	;
hav̥yaváḷ	*g ^{rb} _	XI6	11/
agnír	_V	X1	^{la}
vibhúr	_Y	X1	11/
sugārhapatyáḥ	V _(R) -	VII2	11//a
íṣo		II	/11
sám	C _(R) -	VII2	^{ca}
mānuṣiṇām		II	/11
gh̥t̥ap̥ṣṭham	_tb	II	/11
sá	V _(R) -	VII2	11//
devéṣu		II	11/
juṣásvāgna (juṣásva)		II	11/
īlayā		IIc	
sajōṣā		II	/11
raśmibhiḥ	_s	XI4	;
juṣásva		II	11/
havirádyāya	_V	X1	
vakṣi	g ^{rb} _	I6	/11
jūṣto	_t	II	11/
átithir	_d	XI1	/11
sváyai	V _(R) -	VII2	/11
píparṣi		I4	11/
uktháir		II	/11-
hav̥yáḥ	_p	XI3	^{ca}
juṣasva		II	/11
triṣadhastha		VII1	
devéṣu		II	11/
suk̥t̥aḥ	V _(R) -	VII2	^{la}
durgáhā	_g	XI1	
duritāti	_V	X1	
parṣi		I4	/11
prajābhir	_V	X1	11/
svastí	V _(R) -	VII2	/11
súsamidhāya		VII1	8/
śociṣe		II	/8
suṣūdati_		II	/8
kavír	_b	XI1	8/
īlītó		I2	8/
rāthebhir	_V	X1	/8
anūṣata		II	/8
dévīr	_d	XI1	8/
doṣām		II	8/
uṣásam		II	8/
īlītā		I2	/8
mānuṣah		II	/8
īlā		IIc	8/

tisró		III1	8/
devīr	_N	X1	8/
barhūḥ	_s	XI4	8/
vibhūḥ	_p	XI3	8/
póṣa		II	8/
havíḥ	_#	XI1	//8
vásur	_V	X1	//8
īṣam		II	8/
agnír	_Y	X1	8/
vásur	_g	XI1	/8
sám	V _(R) -	VII2	8//
īṣam		II	8/
agnír	_b	XI1	8/
viśvácaraṣaṇiḥ		I4	/8
viśvácaraṣaṇiḥ	_#	XI1	//8
svābhúvaṃ	V _(R) -	VII2	/8
īṣam		II	8/
samíd	V _(R) -	VII2	8//
_īṣam		II	8/
havíḥ	_ś	XI4	//8
śociṣas		II	/8
súscandra	V _(R) -	VII2	8//a
hāv̥yavāt	*g ^{rb} _	XI6	8/
īṣam		II	8/
gnīṣu		II	/8
puṣyanti		II	8/
īṣanyanty		II	8/
ānuśág		V1	/8
ānuśág	*k [□] _	XI2	//8
īṣam		II	8/
pátvabhiḥ	_ś	XI4	8/
īṣam		II	8/
suk̥ṣitír	_V	X1	/8
īṣah		II	/8
ṣyāma	V _(R) -	VII2	8/
āṅcús	_t	XI2	//8
īṣam		II	8/
suścandra	V _(R) -	VII2	8/
sarpíṣah		II	/8
śrīṇīṣa		II	/8
ukthéṣu		II	8/
īṣam		II	8/
ajuryamur	_g	XI1	//8
gīrbhír	_Y	X1	8/
yajñébhír	_V	X1	/8
ānuśák		V1	/8
ānuśák	*k [□] _	XI2	//8
suvíryam	V _(R) -	VII2	/8
īṣam		II	8/
īṣam		II	8/
vāṣiṣṭhāya		I4	8/
vāṣiṣṭhāya	_tb	II	8/
sáhasvate	V _(R) -	VII2	/8
nṣádane		VII1	/8
saṃjanāyanti	V _(R) -	VII2	8/
īṣó		II	8/
sám	V _(R) -	VII2	8//
mānuṣāṇām		II	/8
véṣaṇe		II	/8

svédam	V _(R) -	VII2	8//
pathīṣu		I1	/8
pr̥sthéva (pr̥sthá)	<i>-tb</i>	I1	8/
ruruhuḥ	<i>-#</i>	XI1	//8
purusp̥ḥam		VI2	/8
smā	V _(R) -(<i>bī</i>)	VII1	8/
paśūḥ	<i>-#</i>	XI1	//8
hīriśmaśruḥ	<i>-ś</i>	XI4	/8-
ṛbhúr	<i>-V</i>	X1	8+//
ánibhṛṣṭataviṣiḥ		I1	/8+
ánibhṛṣṭataviṣiḥ	<i>-#</i>	XI1	//8+
śúciḥ	<i>-ś</i>	XI4	8/
ṣma	V _(R) -(<i>śúciḥ</i>)	VII1	8/
suṣṭír	V _(R) -	VII2	8-//a
suṣṭír		I1	8-//
suṣṭír	<i>-V</i>	X1	8-//
sarpirāsuté	V _(R) -	VII2	8/
aīṣu (eṣu)		I1	8/
mártyeṣu		I1	/8
'triḥ	<i>-s</i>	XI4	8/
iśáḥ		I1	8/
sahaskṛta	V _(R) -	VII2	/12
śociśkeśam		X7	12/
ṣedire	<i>nī</i>	V1	/12
jaradvīṣam		I1	/12
mānuṣír		I1	
mānuṣír	<i>-V</i>	X1	;
īlate		I2	/12
tuviṣvaṇásam		VI1	12/
gīrbhír	<i>-g</i>	XI1	12/
juṣasva		I1	12/
sudítibhiḥ	<i>-#</i>	XI1	//12
puruṣṭuta		VI1	/12
tvīṣiḥ		I1	12/
tvīṣiḥ	<i>-s</i>	XI4	12/
titviṣānāsya		I1	
nādhīṣe		I1	/12
samidhānām	V _(R) -	VII2	^{ca}
yaviṣṭhya	<i>-tb</i>	I1	/12
tveśām		I1	12/
cákṣur	<i>*k' -</i>	I6	12/
cákṣur	<i>-d</i>	XI1	^{ca}
ghṛtaīḥ	<i>-s</i>	XI4	//12
suśamídhā		VI1	
sá	V _(R) -	VII2	12//a
óśadhībhir		I1	
óśadhībhir	<i>-V</i>	X1	/12
ukṣitō	<i>*g -</i>	I6	/12
tiṣṭhase	<i>-tb</i>	I1	/12
haviṣmanto		I1	/8
īlate		I2	/8
vakṣy	<i>*g^h -</i>	I6	/8
ānuśák		V1	/8
ānuśák	<i>*k^h -</i>	XI2	//8
agnír	<i>-b</i>	XI1	8/
vṛktábarhiṣaḥ		I1	/8
jāniṣṭārāṇī (jāniṣṭa)	<i>-t</i>	I1	8/
mānuṣiṇām		I1	/8
durgbhīyase	<i>-g</i>	XI1	8/

paśúr	<i>-N</i>	X1	8/
saṃyānti	C _(R) -	VII2	8/
ūtíbhīr	<i>-N</i>	X1	//8
prāśastibhiḥ	<i>-#</i>	XI1	//8
dveṣoyúto		I1	8/
duritā	<i>-V</i>	X1	/8
poṣayad		I1	/8
ōjiṣṭham	<i>-tb</i>	I1	8/
dákṣasya	PE Av. <i>-xš</i>	I6	8/
eśām		I1	/8
puṣṭím	<i>-t</i>	I1	8/
stómebhiḥ	V _(R) -	VII2	8/
stómebhiḥ	<i>-p</i>	XI3	8/
ānaśūḥ	<i>-#</i>	XI1	//8
śúṣmebhiḥ		I1	8/
śúṣmebhiḥ	<i>-ś</i>	XI4	8/
śuśmīno		I1	8/
yéśām		I1	/8
sukírtír	<i>-b</i>	XI1	8/
dhṛṣṇuyá	<i>-n</i>	I1	/8
vājayúḥ	<i>-#</i>	XI1	//8
sabādhasas	V _(R) -	VII2	8//
tarīśāṇi		I1	/8
ajāniṣṭa	<i>-t</i>	I1	/12
jágrvir	<i>-V</i>	X1	//12
agníḥ	<i>-s</i>	XI4	12/
sudákṣaḥ	PE Av. <i>-xš</i>	I6	12/
diviṣp̥śā		VI2	/12
śúciḥ	<i>-#</i>	XI1	//12
triśadhasthé		VI1	
sám	V _(R) -	VII2	/12
devaiḥ	<i>-s</i>	XI4	^{la}
barhīṣi		I1	/12
sídān	V _(R) -	VII2	12//
sukrátuḥ	<i>-#</i>	XI1	//12
mātrōḥ	<i>-ś</i>	XI4	/12
śúcir	<i>-N</i>	X1	//12
kavír	<i>-V</i>	X1	^{ca}
atiṣṭho	<i>-tb</i>	I1	
ketúr	<i>-V</i>	X1	^{la}
agnír	<i>-N</i>	X1	12/
sādhuyá	V _(R) -	VII2	/12
agnír	<i>-d</i>	XI1	12/
manīṣā		I1	12/
ivāvānīr (avānīr)	<i>-N</i>	X1	/12
mahír	<i>-V</i>	X1	//12
sá	V _(R) -	VII2	12//a
āhuḥ	<i>-s</i>	XI4	^{ca}
vīṣṇe	<i>-n</i>	I1	11/
súpūtām	V _(R) -	VII2	/11
vīṣabhāya		I1	
pūrvīḥ	<i>-#</i>	XI1	//11
aruśāsya		I1	/11
vīṣṇaḥ	<i>-n</i>	I1	/11
sanitúr	<i>-V</i>	X1	;
saniṣanta		I1	
vīṣuṇā		I1	
ádhr̥ṣata		I4	11/

vácobhir	_V	X1	//11
ítta		I2	/11
aruśasya		II	/11
vīṣṇaḥ	_n	II	/11
pr̥thúr	_V	X1	
sādhúr	_V	X1	/11
prasársrānasya		III1	11/
nāhuśasya		II	/11
śéśaḥ		II	/11
stómam	V _(R) _	VII2	8/
sidhrám	V _(R) _	VII2	8//
divispīśaḥ		VI2	/8
agnír	_j	XI1	8/
juśata		II	8/
mānuśeśv		II	/8
mānuśeśv		II	/8
yakṣad	*g' _	I6	8/
sapráthā	V _(R) _	VII2	8/
jūṣto	_t	II	8/
súṣtutam	V _(R) _	VII2	/8
súṣtutam		VI1	/8
nemír	_V	X1	/8
paribhúr	_V	X1	/8
devéśu		II	/8
adhvaréśv		II	/8
īlate		I2	/8
yájiṣṭham	_tb	II	8/
mānuśe		II	/8
īlate		I2	/8
srucá	V _(R) _	VII2	8//
agnír	_j	XI1	8/
iyótiśā		II	/8
īlényam		I2	8/
ghṛtápṛṣṭham	_tb	II	8/
vāvṛdhu	_st	XI0	//8
stómebhir	_Y	X1	8/
viśvácarśanim		I4	/8
svādhībhir	_Y	X1	8/
vacasyúbhiḥ	_#	XI1	//8
agníḥ	_#	XI1	//11
sedúšo	V _(R) _	VII2	/11
sedúšo		II	/11
jātaír	_V	X1	11/
nanakśúḥ	*k' _	I6	/11
nanakśúḥ	_#	XI1	//11
duṣṭáram		X6	
ṣṭhuḥ	pári	V1	/11
ṣṭhuḥ	_#	XI1	//11
cákṣase	*k' _	I6	/11
viśurūpo		II	
táyúr	_g	XI1	^a
prásastibhir	_N	X1	//8
dyúbhir	_j	XI1	8/
dákṣasya	PE Av. -xš	I6	8/
bāhvóḥ	_#	XI1	//8
agnír	_V	X1	/8
ānuśág		V1	/8
ānuśág	*k' _	XI2	//8
vṛddháśociśaḥ		II	/8

tuviśváni		VI1	/8
sám	V _(R) _	VII2	8//
śúśmam		II	8/
ādadhúḥ	_#	XI1	//8
eśám		II	/8
babhūvatuh	_#	XI1	//8
sácā_	V _(R) _	VII2	/8
yajñáir	_d	XI1	8/
svadhvaré	V _(R) _	VII2	/8
pūrúr	_V	X1	8/
īlītāvase (īlīta)		I2	8/
sváyaśastara	V _(R) _	VII2	8/
citrásociśam		II	/8
manīśáyā		II	/8
arcíśā		II	/8
ignír	_Y	X1	8/
vikśú	*k' _	I6	8/
abhíṣṭaye		V1	/8
svastáya	V _(R) _	VII2	/8
agníḥ	_p	XI3	8/
staveátithiḥ (átithiḥ)	_#	XI1	//8
márteśu		II	/8
sváśya	V _(R) _	VII2	8//
dákṣasya	PE Av. -xš	I6	8/
ānuśák		V1	/8
ānuśák	*k' _	XI2	//8
stotá	C _(R) _	VII2	8//
dīrgháyuśociśam		II	/8
áriṣto		IIr	8/
yéśám		II	/8
yéśu		II	/8
dīdhitir	_V	X1	//8
stīrṇám	V _(R) _	VII2	8//a
barhíḥ	_s	XI4	8/
dadúr	_V	X1	//8
vavrér	_Y	X1	8/
vavrís	_c	X9	/8
mátúr	_Y	X1	/8
cašte	*k' _t	I7	/8
nimiśam		II	8/
viviśuḥ	_#	XI1	//8
kṛṣṭáyah	_t	II	/8
niśkágrīvo		II	8/
vājayúḥ	_#	XI1	//8
jāmyóḥ	_s	XI4	/8
krīlan		I2	8/
dhṛṣṭájo		II	/10
súsamśitā		VI1	11/
vakśyò	*g' ^b _	I6	
vakśaneṣṭhāḥ	*g' ^b _	I6	/11
vakśaneṣṭhāḥ		VI1	/11
gīrbhíḥ	_ś	XI4	8/
dvéšo		II	8/
dákṣasya	PE Av. -xš	I6	8/
yajñéśu		II	8/
sáhasāvan	V _(R) _	VII2	8//
góbhiḥ	_s	XI4	8/
śyāma	V _(R) -(góbhi)	VIII	8/

	<i>b)</i>		
vīraīḥ	_ <i>s</i>	XI4	8/
manuṣvāt		II	8/
manuṣvāt		II	8/
manuṣvād		II	8/
mānuṣe		II	/8
sūprīta	V _(R) -	VII2	8/
srūcas	V _(R) -	VII2	8//a
ānuṣāk		V1	/8
ānuṣāk	* <i>k</i> [□] _	XI2	//8
sūjāta	C _(R) -	VII2	8//
sajōśaso	V _(R) -	VII2	/8
sajōśaso		II	/8
yajñeṣu		II	8/
īlate		I2	/8
īlīta		I2	8/
pāvakāśociṣe		II	/8
adhvarēṣv		II	/8
īdyo		I2	/8
ānuṣāg		V1	/8
ānuṣāg	* <i>k</i> [□] _	XI2	//8
stómair	V _(R) -	VII2	8//
stómair	_ <i>Y</i>	X1	8/
gīrbhīḥ	_ <i>s</i>	XI4	8/
sāhantam	V _(R) -	VII2	8/
carṣañīr		I4	/8
carṣañīr	_ <i>V</i>	X1	/8
vājeṣu		II	/8
sāsāhat	V _(R) -	VII2	/8
satyó	V _(R) -	VII2	8/
sajōśaso		II	/8
vṛktābarhiṣaḥ		II	/8
ṣmā	V _(R) -(<i>br</i>)	VIII1	8/
viśvācarṣañīr		I4	/8
viśvācarṣañīr	_ <i>V</i>	X1	//8
sāho	V _(R) -	VII2	/8
eṣú		II	8/
kṣāyeṣv		II	/8
vāsur	_ <i>V</i>	X1	8/
agnír	_ <i>Y</i>	X1	8/
nakṣi	* <i>k</i> '_	I6	11/
uruṣyā		II	11/
śociṣṭha	_ <i>tb</i>	II	8/
sākhibhyaḥ	V _(R) -	VII2	/11
sá	V _(R) -	VII2	/8
vāsuḥ	_ <i>#</i>	XI1	//8
ṛṣūṇām		II	/8
parṣati		I4	/8
dviṣāḥ		II	/8
satyó	V _(R) -	VII2	8/
sudītíbhīr	_ <i>Y</i>	X1	8/
vāriṣṭhayā	_ <i>tb</i>	II	/8
śrēṣṭhayā	_ <i>tb</i>	II	8/
suvṛktíbhīr	_ <i>Y</i>	X1	8/
agnír	_ <i>N</i>	X1	8/
mārteṣv		II	/8
agnír	_ <i>N</i>	X1	8/
dhīrbhīḥ	_ <i>s</i>	XI4	8/
agnís	_ <i>t</i>	XI2	8/

dāsūṣe		II	/8
agnír	_ <i>d</i>	XI1	8/
sátpatiḥ	V _(R) -	VII2	/8
nṛbhīḥ	_ <i>#</i>	XI1	//8
agnír	_ <i>V</i>	X1	8/
raghusyádaṃ		VII	/8
vāhiṣṭhaṃ	_ <i>tb</i>	II	8/
māhiṣīva (māhiṣī)		II	8/
rayís	_ <i>t</i>	XI2	//8
tanyatúr	_ <i>Y</i>	X1	/8
dviṣaḥ		II	/8
pársan		I4	8/
sukrátuh	_ <i>#</i>	XI1	//8
rocíṣā		II	/8
vakṣi	* <i>g</i> ' ^{<i>b</i>} _	I6	/8
yákṣi	* <i>g</i> '_	I6	/8
svardīśam	V _(R) -	VII2	/8
viśvebhīr	_ <i>V</i>	X1	/8
devébhir	_ <i>b</i>	XI1	8/
suvírīyam	V _(R) -	VII2	8/
devair	_ <i>V</i>	X1	8/
barhīṣi		II	/8
puṣyasi		II	/8
yáviṣṭhyam	_ <i>tb</i>	II	/8
ānuṣāg		V1	/8
ānuṣāg	* <i>k</i> [□] _	XI2	//8
barhír	_ <i>V</i>	X1	/8
sátpatir	_ <i>N</i>	X1	;
cētiṣṭho	_ <i>tb</i>	II	11/
traivṛṣṇó	_ <i>n</i>	II	11/
daśābhīḥ	_ <i>s</i>	XI4	/11
sahásrair	_ <i>Y</i>	X1	//11
sūṣtuto		VII	
sumatīḥ	V _(R) -	VII2	ⁱ q
nāviṣṭhāya	_ <i>tb</i>	II	ⁱⁱ /
trasādasyuḥ	_ <i>#</i>	XI1	//11
pūrvír	_ <i>Y</i>	X1	//11
paruṣāḥ		II	/8
uddharṣāyanty		I4	8/
ukṣāṇaḥ	* <i>k</i> _	I6	/8
suvírīyam	V _(R) -	VII2	/8
sūryam	V _(R) -	VII2	8/
agnír	_ <i>d</i>	XI1	^{la}
śocír	_ <i>V</i>	X1	/11
uśásam		II	11/
námobhir	_ <i>d</i>	XI1	//11
īlānā		I2	11/
haviṣā		II	/11
haviṣ	_ <i>k</i>	X7	12/
svastāye	V _(R) -	VII2	/12
saúbhagāya	V _(R) -	VII2	/11
santu	V _(R) -	VII2	/11
sām	V _(R) -	VII2	11//a
kṛṇuṣva		II	/11
tiṣṭhā	_ <i>tb</i>	II	
vṛṣabhó		II	8/
sám	V _(R) -	VII2	8//
adhvarēṣv		II	/8
yakṣi	* <i>g</i> '_	I6	8/

svadhvara	V _(R) -	VII2	/8
havyavāl	*g ^{'b} -	XI6	/8
mánuṣo		II	
pūtádakṣās	PE Av. xš	I6	/11
eṣām		II	11/
īṣir		II	
īṣir	-V	X1	
yahvīr	-V	X1	l ^{ea}
súṣutasya		VII1	
mánuṣe		II	
ṣkabhāyat	vī	V1	/11
adaduḥ	-s	XI4	;
pátantīh	-p	XI3	//11
satír	-V	X1	l ^{ea}
traīṣṭubhena		VII1	11/
agnír	-V	X1	//11
mahiṣā		II	
sākám	V _(R) -	VII2	11/
mánuṣaḥ		II	/11
sutám	V _(R) -	VII2	11//
mahiṣāṇām		II	
sárāṃsi	V _(R) -	VII2	11/
sahasyaír	-V	X1	/11
jūjuvānébhir	-V	X1	/11
ásvaiḥ	-#	X11	//11
devaír	-V	X1	l ^a
ávanor	-b	XI1	/11
súṣṇam	-n	II	/11
dásyūṃr	-V	X3	l ^a
gaúrivīter	-V	X1	/11
paktír	-V	X1	l ^{ea}
arkaīḥ	-#	X11	//11
śaviṣṭha	-tb	II	/11
vidátheṣu		II	/11
janúṣā		II	
dadhṣvān		II	/11
táviṣyā		II	
juṣasva		II	/11
śaviṣṭha	-tb	II	11/
vasūyú	-r	X2	//11
atakṣam	PE *k'-	I6	/11
sutásomam	V _(R) -	VII2	l ^a
ávācacakṣam (acacakṣam)	*k'-	I6	11/
nidhātúr	-V	X1	l ^a
āhur	-V	X1	//11
jūjoṣaḥ		II	/11
caḥṣe		II	
véṣīd (véṣi)		II	11/
usríyāṇām		III1	/11
ājāniṣṭhāh	-tb	II	/11
dásápatnīh	-#	X11	//11
māyābhir	-N	X1	l ^{ea}
sakṣad	*g ^{'b} -	I6	/11
ṣū	V _(R) -(vī)	VIII1	11/
janúṣā		II	
námuceḥ	-ś	XI4	/11
námucer	-N	X1	/11

vatsaír	-Y	X1	l ^a
śākaír	-Y	X1	//11
súṣutā		VII1	
vṣabhāḥ		II	
sādaneṣu		II	/11
usríyāṇām		III1	/11
agrabhīṣma		II	11/
amamanduḥ	-s	XI4	/11
'któr	-Y	X1	11/
vyūṣtau	-t	II	11/
raghūr	-V	X1	;
babhrús	-c	X9	11/
cātuḥsahasraṃ		XI4	11/
agrabhīṣma		II	11/
ruśámēṣv		II	/11
áristo		IIr	11/
síṣāsan		II	/11
ājāniṣṭa	-t	II	/11
jyótiṣā		II	11/
takṣan	PE *k'-	I6	/11
arkaír	-V	X1	//11
vṣne	-n	II	11/
vṣano		II	
áditiḥ	-s	XI4	/11
sajóṣaḥ		II	/11
índreṣitā		II	11/
súṣṇasya	-n	II	11/
dásyūṃr	-V	X3	/11
nīḥ	-s	XI4	11/
ṣim	V _(R) -(nīḥ)	VIII1	11/
nīḥ	-s	XI4	/11
ṣadhāsthān	V _(R) -(nīḥ)	VIII1	/11
kavís	-c	X9	11/
eṣó		II	11/
avasyūḥ	-#	X11	//11
táviṣim		II	/11
saniṣyati		II	
abhicákṣe	*k'-	I6	/11
yájyūṃr	-V	X3	l ^a
téṣu		II	/11
jāneṣu		II	11/
yéṣu		II	
syāma	V _(R) -	VII2	/11
ṛtúbhir	-b	XI1	;
táviṣim		II	/11
nír	-N	X1	/11
táviṣibhir		II	/11
táviṣibhir	-V	X1	/11
apratír	-N	X1	;
ajāniṣṭa	-t	II	/11
eṣām		II	11/
vṣaprabharmā		II	11/
súṣṇam	-n	II	/11
krátubhir	-N	X1	/11
nīṣattam		V1	/11
vṣabhāḥ		II	
-uccaír	-V	X1	11/
yāmiṣṭa	-t	II	11/
jantór	-V	X1	l ^a

śúṣmaṃ		I1	11/
táviṣim		I1	/11
svádhitir	V _(R) -	VII2	^{la}
svádhitir	-j	XI1	/11
gātúr	-V	X1	^{la}
sám	V _(R) -	VII2	11//a
ābhir	-V	X1	//11
svadhāvne	V _(R) -	VII2	11/
jāneṣu		I1	/11
náviṣṭhaṃ	-tb	I1	/11
doṣā		I1	11/
vāstor	-b	XI1	^{ea}
sákhāyo	V _(R) -	VII2	/11
nidadhúḥ	-k	XI3	;
sumatím	V _(R) -	VII2	^{ea}
stutó	V _(R) -	VII2	11//
samaryās	V _(R) -	VII2	^{ea}
arkaír	-b	XI1	//11
vṛṣan		I1	
ásreḥ	-#	XI1	//11-
jóṣaṃ		I1	/11-
vákṣo	*g ^{'b} -	I6	11/
sakṣi	*g ^{'b} -	I6	/11
rṣva-		I1	/11
tíṣṭhā	-tb	I1	11/
svásvaḥ	V _(R) -	VII2	/11-
tatakṣé	PE *k'-	I6	11/
sūryāya	V _(R) -	VII2	
své	V _(R) -	VII2	/11
vṛṣā		I1	11+/-
ahiśuṣma		I1	/11
prabhṛthéṣu		I1	/11
cāruḥ	-#	XI1	//11
paprḥkṣényam	*k'-	I6	11/
stuse		I1	11/
indrotúbhir (ūtúbhir)	-V	X1	/11
súṣutasya		VII1	
cāroḥ	-#	XI1	//11
sūrés	-t	XI2	//11
trasádasyor	-b	XI1	^{ea}
krátubhir	-N	X1	/11
saśce	V _(R) -	VII2	/11
sahásrā	V _(R) -	VII2	11//a
vápuṣe		I1	/11
júṣṭā	-t	I1	/11
lakṣmaṇyāsya	PE *k'-	I6	11/
ṣer		I1	/11
ṣer	-Y	X1	//11
svadhámitā (svadhá)	V _(R) -	VII2	12/
sunótana	V _(R) -	VII2	12//a
puruṣutáya		VII1	12/
sómaṃ	V _(R) -	VII2	12//
tatanúṣṭim	-t	I1	/12
iṣate		I1	/12
kílbiśād		I1	12/
iṣate		I1	
pañcábhir	-d	XI1	^{ea}
daśábhir	-Y	X1	;
púṣyatā		I1	/12

dhúnir	-V	X1	//12
vitvákṣaṇaḥ	PE Av. -xš-	I6	12/
víṣuṇaḥ		I1	
vibhíṣaṇo		I1	/12
pañér	-V	X1	^{ea}
muṣé		I1	/12
dāśúṣe		I1	12/
sūnáram	V _(R) -	VII2	/12
durgé	-g	XI1	12/
táviṣim		I1	/12
sudhánau	V _(R) -	VII2	^{ea}
góṣu		I1	/12
śubhríṣu		I1	/12
sátvabhir	V _(R) -	VII2	/12
sátvabhir	-db	XI1	/12
dhúnih	-#	XI1	//12
grñiṣe		I1	/11
tveśám		I1	/11
sádhīṣṭhó	V _(R) -	VII2	8/
sádhīṣṭhó	-tb	I1	8/
krátuṣ	-t	X6	8/
carṣaṇísáhaṃ		I4	/8
carṣaṇísáhaṃ		VII1	/8
vājeṣu		I1	/8
duṣṭáram		X6	/8
tisráḥ		III1	/8-
vṛṣantamasya		I1	8/
vṛṣajūtir		I1	8/
vṛṣajūtir	-b	XI1	8/
jajñiśá		I1	/8
ābhúbhir	-V	X1	8/
turvāñih	-#	XI1	//8
vṛṣā		I1	8/
jajñiśé		I1	8/
vṛṣni	-n	I1	8/
dhṛṣán		I1	/8
paúm̐syam		I1a	/8
vṛktábarhiṣaḥ		I1	/8
pūrvíṣu		I1	/8
duṣṭáram		X6	/8
ājīṣu		I1	/8
sayāvānaṃ	V _(R) -	VII2	8//a
śaviṣṭha	-tb	I1	8/
stómam	V _(R) -	VII2	8/
ṛṣānás		I1	/11
prṣṭhé	-tb	I1	/11
gṛbhír	-N	X1	11/
ámater	-V	X1	/12
stoṣan	V _(R) -	VII2	12/
stoṣan		I1	12/
purūvásuḥ	-#	XI1	//12
esá		I1	11/
āśuśānáḥ		I1	/11
dakṣiṇíd	*k'-	I6	11/
vṛṣā		I1	11/
vṛṣaṇaṃ		I1	
dyaúr	-Y	X1	//11
vṛṣā		I1	11/
vṛṣabhyāṃ		I1	11/

vṛṣā		I1	11/
vṛṣarathah		I1	
vṛṣakrato		I1	11/
vṛṣā		I1	
tribhīḥ	_ś	XI4	11/
śataīḥ	_s	XI4	ᵃ
ādiṣṭa	*k'_t	I7	/11
sām	V _(R) -	VII2	11/
sūryasya_	V _(R) -	VII2	/11
ghṛtāpṛṣṭhah	_tb	I1	
uśāso		I1	
sāmiddhāgnir	_Y	X1	ᵃ
stīrṇābarhir	_Y	X1	//11
yāsyēṣīrām (iṣīrām)		I1	
adhvaryúr	_b	XI1	ᵃ
havīśāva (havīśā)		I1	/11
vadhúr	_V	X1	11/
māhiṣīm		I1	/11
iṣīrām		I1	/11
ghoṣāt		I1	/11
sahásrā	V _(R) -	VII2	11/
gósakhāyam		VII	/11
satvanaír	_V	X1	ᵃ
ksitīḥ	_s	XI4	ᵃ
púṣyan		I1	/11
púṣyāt		I1	11/
saṃyatí	V _(R) -	VII2	ᵃ
sām	V _(R) -	VII2	/11
uróṣ	_t	X6	8/
rātīḥ	_ś	XI4	8/
viśvacarṣaṇe		I4	/8
iṣam		I1	8/
śaviṣṭha	_t	I1	8/
dadhiśé		I1	/8
duṣṭāram		X6	/8
śúṣmāso		I1	8/
abhīṣṭaye		V1	/8
dākṣasya	PE Av. -xš	I6	8/
ābhír	_V	X1	/8
abhīṣṭibhis		V1	/8
abhīṣṭibhis	_t	XI2	//8
darṣi		I4	/8
sātāye	V _(R) -	VII2	/8
māñhiṣṭham	_tb	I1	8/
carṣaṇīnām		I4	/8
pūrvībhir	_j	XI1	8/
jujuṣe		I1	/8
ādribhīḥ	_s	XI4	/8
vṛṣann		I1	12/
vṛṣabhir		I1	
vṛṣabhir	_Y	X1	;
vṛṣā		I1	8/
vṛṣā		I1	/8
vṛṣā		I1	8/
vṛṣann		I1	12/
vṛṣabhir		I1	
vṛṣabhir	_Y	X1	;
vṛṣā		I1	8/
vṛṣaṇam		I1	/8

citrābhir	_V	X1	/8
ūtībhiḥ	_#	XI1	//8
vṛṣann		I1	12/
vṛṣabhir		I1	
vṛṣabhir	_Y	X1	;
ṛjīṣi		I1	11/
vṛṣabhās		I1	
turāṣāt	*g' ^b _	I6	/11
chuṣmī (śuṣmī)		I1	11/
sāvane	V _(R) -	VII2	ᵃ
svārbhānus	_t	XI2	//8
adīdhayuḥ	_#	XI1	//8
svārbhānor	_V	X1	ᵃ
ātrīḥ	_#	XI1	//11
satyārādhās	V _(R) -	VII2	/11-
nāmasopaśīkṣan (upaśīkṣan)	*k'_	I6	/11
ātrīḥ	_s	XI4	11/
cākṣur	*k'_	I6	/11
cākṣur	_V	X1	/11
svārbhānor	_V	X1	ᵃ
aghukṣat	PE *g' ^b _	I6	/11
sūryam	V _(R) -	VII2	8/
svārbhānus	_t	XI2	//8
paśuśó		VII	/11
aryamāyúr (āyúr)	_V	X1	//11
juṣanta		I1	/11
nāmobhir	_Y	X1	11/
suvṛktīm	V _(R) -	VII2	/11
mīḥ		I2	
mīḥ		I1	/11
sajóśāḥ	V _(R) -	VII2	/11
sajóśāḥ		I1	/11
yēṣṭhāsvinā (yēṣṭhā)	_tb	I1	11/
puṣṭaú	_t	I1	/11
sakṣāṇo	*g' ^b _	I6	11/
sajóśā		I1	
agnīḥ	_#	XI1	//11
pūśā		I1	11/
jagmur	_V	X1	ᵃ
éśé		I1	11/
dhīḥ	_#	XI1	//11
évair	_V	X1	ᵃ
arkaīḥ	_#	XI1	//11
iṣudhyāva		I1	11/
púramdhír	_Y	X1	//11
vāsvír	_N	X1	11/
pátnír	_V	X1	;
dhuḥ	_#	XI1	//11
éše		I1	11/
vāndyebhīḥ	_ś	XI4	/11
śūśaīḥ		I1	/11
śūśaīḥ	_p	XI3	//11
citāyadbhir	_V	X1	/11
arkaīḥ	_#	XI1	//11
uśāsánāktā		I1	11/
vidúśiva (vidúśi)		I1	/11
poṣyāvato		I1	
vāstoṣ	_p	X7	11-/

sajóšā		I1	11/
dhišāṇā		I1	
nāmobhir	_Y	X1	//11
vānaspátim̐r	_V	X3	l ^{ea}
óšadhī		I1	
óšadhī	_r	X2	;
éše		I1	/11
svaítavo	V _(R) -	VII2	11//
abhíṣṭau		V1	/11
vṛṣṇo	_n	I1	11/
astoṣi		I1	11/
agnír	_V	X1	l ^{la}
śūšáih		I1	/11
śūšáih	_ś	XI4	//11
śociśkešo		X7	11-/
cikitúše		I1	/11
óšadhīr		I1	11/
óšadhīr	_V	X1	l ^{la}
dyaúr	_Y	X1	11/
vṛkṣákeśāh	PE *k'_	I6	/11
pátir	_g	XI1	/11
iśiráh		I1	
srúco	V _(R) -	VII2	11/
babṛhāṇásyádreḥ (ádreḥ)	_#	XI1	//11
kṣubhā	*k'_	I6	11/
vadhasnáih	_#	XI1	//11
abhíṣātā		V1	/11
pāyúbhiś	_c	X9	/11
síṣaktu		I1	11-/
sūribhir	_V	X1	l ^{ea}
ṛjuvániḥ	_#	XI1	//11
'hir	_b	XI1	l ^{ea}
riśé		I1	/11-
upamātivániḥ	_#	XI1	//11-
nírṛtir	_V	X1	
nírṛtir	_j	XI1	/11
íṣam		I1	11/
góḥ	_#	XI1	//11
sudánur	_N	X1	l ^{la}
mṛláyantī		I2	
suvitāya	V _(R) -	VII2	l ^{la}
ílā		I1c	11-/
nadībhir	_V	X1	l ^{ea}
prabhṛthásyāyóḥ (āyóḥ)	_#	XI1	//11
síṣaktu		I1	11/
puṣṭéh	_t	I1	/11
puṣṭéh	_#	XI1	//11
gír	_N	X1	//11
pṛṣadyoniḥ		I1	11/
pṛṣadyoniḥ	_p	XI3	l ^{ea}
mayobhúḥ	_#	XI1	//11
stómam	V _(R) -	VII2	11/
áditir	_j	XI1	/11
neṣi		I1	/11
góbhiḥ	_s	XI4	//11
sūribhir	_b	XI1	l ^{ea}
sám	V _(R) -	VII2	11//a

púramdhir	_V	X1	//11
jiṣṇór	_n	I1	/11
jiṣṇór	_V	X1	//11
stuvaté	V _(R) -	VII2	l ^{ea}
śámbhaviṣṭhaḥ	_tb	I1	/11
purūvāsúr	_V	X1	l ^{ea}
távotibhiḥ	_s	XI4	l ^{ea}
ářiṣṭā		I1r	/11
téṣu		I1	/11
visarmāṇam		V2	11/
eṣām		I1	/11
uktháih	_#	XI1	//11
brahmadvīṣaḥ		I1	11/
rakṣāso	OAv. <i>raṣāb-</i>	I6	
acakrēbhis	_t	XI2	l ^{ea}
siṣvidānāḥ	V _(R) -	VII2	/11
siṣvidānāḥ		I1	/11
ṣṭuhi	V _(R) -(u)	VIII1	11/
sviśúḥ		I1	/11
sviśúḥ	_s	XI4	/11
bheṣajāsya		I1	/11
yáḁvā	*g'_	I6	11/
saumanasāya	V _(R) -	VII2	l ^{ea}
nāmobhir	_d	XI1	11/
suhástā	V _(R) -	VII2	/11
vṛṣṇaḥ	_n	I1	11/
pátnir	_N	X1	l ^{ea}
vibhvataṣṭāḥ	PE *k'_t	I7	/11
daśasyántir	_Y	X1	l ^{ea}
suśaraṇāya	V _(R) -	VII2	l ^{ea}
duhitúr	_Y	X1	;
vakṣāṇāsu	PE	I6	/11
suṣṭutí		VII1	11/
suṣṭutí	_st	XI0	l ^{ea}
ílās		I1c	11/
ukṣámāṇaḥ	PE *g'_	I6	/11
eśá		I1	11/
sūnút̐m̐r	_Y	X3	l ^{la}
yuvanyút̐m̐r	_V	X3	/11
pṛṣadaśvāḥ		I1	
praíśá (eśá)		I1	11/
antárikṣam	PE *k' ^u _	I6	/11
vānaspátim̐r	_V	X3	l ^{ea}
óšadhī		I1	
óšadhī	_r	X2	;
durmataú	_N	X1	/11
syāma	V _(R) -	VII2	/11
aśvínor	_V	X1	l ^{ea}
ámardhantir	_V	X1	l ^{ea}
bṛhatih	_s	XI4	;
suṣṭutí		VII1	11/
aviṣṭām	_t	I1	/11
kṣípo	PE *k' ^u _	I6	11/
sugábhastir	_g	XI1	/11
giriṣṭhām		VII1	/11
aṁśúḥ	_#	XI1	//11
jujuśāṇāya		I1	
dáḁśāya	PE Av. -xš-	I6	11/

sudhūrā	V _(R) –	VII2	^{ca}
sajōṣā		II	/11
mādhora	_N	X1	11/
pathībhir	_d	XI1	;
devayānaih	_#	XI1	//11
pitúr	_N	X1	11/
prēṣṭha	_tb	II	/11
gír	_d	XI1	//11
ānír	_N	X1	/11
pūṣṇā	_n	II	11/
vāyór	_V	X1	/11
adikṣi	*k'–	I6	/11
nāmabhir	_N	X1	^{ca}
vakṣi	*g ^{hb} –	I6	/11
rūpébhir	_j	XI1	^{ca}
jaritúḥ	_s	XI4	;
suṣṭutīm		VII1	/11
jujuṣāṇā		II	
nīlapṣṭham		II2	
nīlapṣṭham	_tb	II	
sādayadhvam	V _(R) –	VII2	/11
aruṣam		II	/11
dharmasír	_b	XI1	^{ca}
vīsvébhír	_g	XI1	11/
ómabhir	_b	XI1	/11
ōṣadhír		II	
ōṣadhír	_V	X1	/11
vṛṣabhó		II	
mātúṣ	_p	X7	11/
āyór	_Y	X1	//11
durmataú	_N	X1	/11
syāma	V _(R) –	VII2	/11
aśvínora	_V	X1	^{ca}
jyeṣṭhātātim	_tb	II	12/
barhiśadaṃ		X9	
sudṛṣír	V _(R) –	VII2	12/
sudṛṣír	_V	X1	^{la}
sugopá	V _(R) –	VII2	12//a
māyābhír	_V	X1	^{la}
havíḥ	_s	XI4	^{ca}
sác	V _(R) –	VII2	/12
_āriṣṭagātuḥ		IIr	12/
_āriṣṭagātuḥ	_s	XI4	^{la}
sahobháriḥ	_#	XI1	//12
prasārsraṇo		III1	12/
barhír	_Y	X1	/12
vṛṣā		II	/12
śísura	_N	X1	//12
visrúhā		V2	/12
suyújo	V _(R) –	VII2	^{ca}
iṣṭāye	_t	II	/12
nícír	_V	X1	12/
amúṣmai		II	12/
suyántubhiḥ	_s	XI4	^{ca}
sarvaśásáir	_V	X1	/12
abhīsubhiḥ	_k	XI3	//12
krívira	_N	X1	12/
muṣāyati		II	/12
tárubhiḥ	_s	XI4	/12

susvāruḥ	V _(R) –	VII2	/12
susvāruḥ		VI2	/12
susvāruḥ	_#	XI1	//12
dharāvākēṣva		II	12/
pātnír	_V	X1	^{la}
yādṛḡg	*k'–	XI2	12/
tādṛḡg	*k'–	XI2	/12
sām	V _(R) –	VII2	12//
sidhrāyāpsva (sidhrāyā)	V _(R) –	VII2	/12
uruṣām		VI1	/12
ágrura	_j	XI1	^{ca}
spṛṛdhaḥ	V _(R) –	VII2	/12
kavíḥ	_#	XI1	//12
rākṣantama	*k'–	I6	12/
svāvāsuḥ	_#	XI1	//12
ṛṣisvarám		II	12/
ṛṣisvarám		VI2	12/
svayām	V _(R) –	VII2	12/
só	V _(R) –	VII2	/12
riṣyati		II	12/
sāvanama	V _(R) –	VII2	^{ca}
matír	_Y	X1	^{ca}
cítibhir	_V	X1	//12
sādhreḥ	_#	XI1	//12-
rāṇvabhiḥ	_ś	XI4	//12
sāviṣṭhama	_tb	II	12/
vidúṣā		II	/12
āditiḥ	_k	XI3	;
kakṣyò	*k'–	I6	/12
vidúr	_Y	X1	12/
viṣṭāna		II	12/
dviṣo		II	/12
suprayāvabhiḥ	V _(R) –	VII2	/12
suprayāvabhiḥ	_#	XI1	//12
sátpatira	_Y	X1	//12
sá	R _(R) –	VII2	^{la}
sāmāni	V _(R) –	VII2	
sakhyé	V _(R) –	VII2	^{la}
agnír	_j	XI1	11+/
'gnír	_j	XI1	11+/
sāmāni	V _(R) –	VII2	/11+
agnír	_j	XI1	11+/
sakhyé	V _(R) –	VII2	^{la}
viṣyāna		V1	
uktháira	_V	X1	//11
uśāso		II	
guḥ	_#	XI1	//11
vrajínira	_V	X1	;
mānuṣíra		II	
mānuṣíra	_d	XI1	;
súrya	V _(R) –	VII2	11/
dyaúḥ	_#	XI1	//11
janúṣe		II	
dyaúr	_V	X1	//11
súktébhir	_Y	X1	11/
vácobhir	_d	XI1	;
devājuṣṭaira	_t	II	/11
devājuṣṭaira	_V	X1	//11

ukthébhír	<i>_b</i>	XI1	11/
smā	V _(R) -(<i>bī</i>)	VII1	11/
duchúnā		X9a	11/
dvēṣāṃsi		II	11/
sanutár	V _(R) -	VII2	1 ^{la}
gōḥ	<i>_#</i>	XI1	//11
mánur	<i>_Y</i>	X1	1 ^{ea}
vaṇíg	PE	X12	1 ^{ea}
vaṅkúr	<i>_V</i>	X1	1
púrīṣam		II	/11
ádrir	<i>_V</i>	X1	//11
sarāmā	V _(R) -	VII2	1 ^{ea}
satyāṅgirās (satyā)	V _(R) -	VII2	11/
vyúṣi		II	1
góbhir	<i>_V</i>	X1	1 ^{ea}
sadhástha	V _(R) -	VII2	/11
saptásvaḥ	V _(R) -	VII2	/11
raghúḥ	<i>_ś</i>	XI4	11/
kavír	<i>_d</i>	XI1	1 ^{ea}
gōṣu		II	/11
vítapṣṭhāḥ	<i>_tb</i>	II	/11
āṣṇvatír	<i>_V</i>	X1	1 ^{ea}
atiṣṭhan	<i>_tb</i>	II	/11
dadhīṣe		II	/11
svarsām	V _(R) -	VII2	/11
svarsām		VI5	/11
svayām	V _(R) -	VII2	/12
neṣati		II	/12
viṣṇo	<i>_n</i>	II	/11
pūṣā		II	11/
juṣanta		II	/11
viṣṇum	<i>_n</i>	II	12/
pūṣānam		II	1
viṣṇur	<i>_n</i>	II	/12
viṣṇur	<i>_V</i>	X1	1 ^{la}
barhír	<i>_V</i>	X1	/12
bṛhaspátih	<i>_ś</i>	XI4	1 ^{ea}
pūṣótā (pūṣā)		II	/12
áditih	<i>_ś</i>	XI4	;
pátnír	<i>_V</i>	X1	1 ^{la}
uśatír	<i>_V</i>	X1	/12
devīḥ	<i>_s</i>	XI4	1 ^{ea}
devápatnír	<i>_V</i>	X1	//11
rāṭ	* <i>g'_</i>	XI6	//11-
devír	<i>_Y</i>	X1	1 ^{la}
ṛtúr	<i>_j</i>	XI1	/11
duhitúr	<i>_b</i>	XI1	;
yuvatír	<i>_N</i>	X1	/11
manīṣā		II	/11
ukṣā	* <i>k_</i>	I6	11/
aruṣāḥ		II	/11
pitúr	<i>_V</i>	X1	;
pṛṣnir	<i>_V</i>	X1	/11
sadyó	V _(R) -	VII2	/11
vápur	<i>_N</i>	X1	1 ^{ea}
tasthúr	<i>_V</i>	X1	/11
mātúr	<i>_V</i>	X1	/11
upaprakṣé	PE * <i>k_</i>	I6	11/
vīṣaṇo		II	1

yór	<i>_V</i>	X1	11/
pratiṣṭhām	<i>_tb</i>	II	/11
sādanāya	V _(R) -	VII2	/11
svāksatrāya	V _(R) -	VII2	12//
virāvakṣaṇam	* <i>g_</i>	I6	/12
ápácír	<i>_V</i>	X1	1 ^{la}
púrvābhis	<i>_t</i>	XI2	1 ^{ea}
devayúr	<i>_j</i>	XI1	/12
grāvabhir	<i>_V</i>	X1	1 ^{ea}
ahanyēbhír	<i>_V</i>	X1	/12
aktúbhir	<i>_Y</i>	X1	//12
vāriṣṭham	<i>_tb</i>	II	12/
saṃvartāyanto	V _(R) -	VII2	12//
paraśór	<i>_V</i>	X1	/12
cáturanika	<i>_V</i>	X1	1
puruṣatvatā		II	/12
éṣe (iṣe)		II	/11
āyóḥ	<i>_#</i>	XI1	//11
sūktáir	<i>_d</i>	XI1	11/
iyéṣṭham	<i>_tb</i>	II	11/
āyóḥ	<i>_#</i>	XI1	//11
pūṣā		II	11/
áditir	<i>_Y</i>	X1	;
usrāḥ		III1	/11
viṣṇur	<i>_n</i>	II	11/
viṣṇur	<i>_Y</i>	X1	1 ^{ea}
agnír	<i>_V</i>	X1	//11
iṣáyanto		II	1
dúr	<i>_Y</i>	X1	//11
sūktāvacaḥ	V _(R) -	VII2	1
diváspṭhivyór	<i>_V</i>	X1	1 ^{la}
netúr	<i>_N</i>	X1	//8
iṣudhyati		II	/8
puṣyáse		II	/8
netar	<i>_Y</i>	X1	//8-
sácemahi	V _(R) -	VII2	8//
sacathyaiḥ	<i>_#</i>	XI1	//8
pátnír	<i>_d</i>	XI1	8/
pathesṭhām		VI1	/8
dviśó		II	8/
yúyuvih	<i>_#</i>	XI1	//8
vāhnir	<i>_V</i>	X1	/8
paśúḥ	<i>_#</i>	XI1	//8
eśā		II	8/
rāthaspátih	<i>_ś</i>	XI4	/8-
rayih	<i>_#</i>	XI1	//8-
iṣastúto		II	8/
sutásya	V _(R) -	VII2	8/
vísvair	<i>_V</i>	X1	8/
úmebhír	<i>_V</i>	X1	/8
devébhír	<i>_b</i>	XI1	8/
agnéḥ	<i>_p</i>	XI3	8/
víprebhír	<i>_Y</i>	X1	8/
prátaryāvabhir	<i>_V</i>	X1	/8
devébhiḥ	<i>_s</i>	XI4	8/
sutó	V _(R) -	VII2	/8
ṣicyate	<i>pāri</i>	V1	/8
juṣāṇó		II	8/
eṣām		II	/8

juṣethām		II	8/
sómāso	V _(R) -	VII2	8//
síndhavo	V _(R) -	VII2	/8
sajúr	-Y	X1	8/
vísvebhir	-d	XI1	/8
devébhír	-V	X1	//8
uśásā		II	/8
sajúḥ	-#	XI1	//8
sajúr	-N	X1	8/
sajúḥ	-s	XI4	8/
vísṇunā	-n	II	/8
sajúr	-V	X1	8/
ādityaír	-Y	X1	/8
vásubhiḥ	-s	XI4	//8
sajúr	-V	X1	8/
áditir	-V	X1	/12
pūśā		II	12/
sucetúnā	V _(R) -	VII2	/12
sómam	V _(R) -	VII2	12//
pátiḥ	-#	XI1	//12
svastáya	V _(R) -	VII2	12//
vásur	-V	X1	
agníḥ	-s	XI4	/12
svastí	V _(R) -	VII2	12//
svastí	V _(R) -	VII2	8//a
cāgnís (agnís)	-c	X9	/8
dhṛṣṇuyá	-n	II	/8
marúdbhir	-V	X1	/8
ḷkvabhiḥ	-#	XI1	//8
anuṣvadhám		VI4	/8
sthiráya	V _(R) -	VII2	8/
dhṛṣṇuyá	-n	II	/8
dhṛṣṇadvínas		II	/8
syandrāso	V _(R) -	VII2	8/
nókṣāno (ukṣāno)	*k ₋	I6	/8
ṣkandanti	'ti, āti	V1	8/
śárvarīḥ	-#	XI1	//8
stómam	V _(R) -	VII2	8//
dhṛṣṇuyá	-n	II	/8
mánuśā		II	/8
riśáḥ		II	/8
sudánavo	V _(R) -	VII2	/8
rukmaír	-V	X1	8/
ṛśvā		II	8/
ṛśtír	-t	II	8/
ṛśtír	-V	X1	/8
aṣṛksata	*g' ₋	I6	/8
jájjhatír	-V	X1	/8
bhānúr	-V	X1	8/
antárikṣa	PE *k ^u ₋	I6	/8
páruṣṇyām		II	/8
etébhír	-N	X1	8/
námabhir	-Y	X1	//8
viṣtārā		V1	8/
nṛtuḥ	-#	XI1	//8
tviśé		II	/8
ṛśvā		II	8/
ṛśtívidyutaḥ	-t	II	8/
ṛṣe		II	8/

ṛṣe		II	8/
yosānā		II	/8
dhṛṣṇava		II	8+//
dhībhir	-V	X1	/8
iṣanyata		II	/8
eśām		II	/8-
vakṣānā	*g' ₋	I6	/8
sūribhir	-Y	X1	//8
yámaśrutebhir	-V	X1	/8
añjibhiḥ	-#	XI1	//8
bandhveśé		II	/8-
iṣmīnaḥ		II	/8
saptá	V _(R) -	VII2	8/
daduḥ	-#	XI1	//8
eśām		II	/8
sumnésv		II	
rátheṣu		II	/8
tasthúṣaḥ		II	/8
yayuḥ	-#	XI1	//8
sasruḥ	V _(R) -	VII2	12/
sasruḥ	-s	XI4	1 ^a
ḷābhír		IIc	8/
ḷābhír	-Y	X1	8/
vṛṣṭáyaḥ	-t	II	8/
āhur	-Y	X1	8/
āyayúr	-V	X1	//8
dyúbhir	-Y	X1	8/
vībhir	-N	X1	/8
ṣṭuhi	V _(R) -(<i>titi</i>)	VIII	/8
añjīṣu		II	12/
vāśīṣu		II	/12
svābhānavaḥ	V _(R) -	VII2	/12
sraksú	*g ₋	I6	8/
rukmeṣu		II	/8
khādīṣu		II	/8
rátheṣu		II	/8
yuṣmākam		II	8/
vṛṣṭí	-t	II	8/
yatír	-V	X1	/8
dadāśúṣe		II	/12
ácucyavuh	-#	XI1	//8
vṛṣṭáyaḥ	-t	II	/8
kṣódasā	PE *k ^u ₋	I6	/12
sasrur	-d	XI1	8/
āntárikṣād	PE *k ^u ₋	I6	8/
krúmur	-N	X1	//12
síndhur	-N	X1	8/
ṣṭhāt	<i>pāri</i>	V1	12/
saráyuḥ	-p	XI3	/12
purīṣiny		II	/12
tveśām		II	12/
vṛṣṭáyaḥ	-t	II	/8
eśām		II	/8
suśastíbhiḥ	-#	XI1	//12
dhītúbhiḥ	-#	XI1	//8
yayuḥ	-#	XI1	//8
saúbhagam	V _(R) -	VII2	/8
svastíbhir	-b	XI1	//12

árātīḥ	_#	X11	//8
vṛṣṭvī	_t	I1	12/
yōr	_V	X1	l ^a
usrī		III1	/12
bheṣajām		I1	/12
suvīro	V _(R) _	VII2	12//
syāma	V _(R) _	VII2	/8
sākḥīmr	_V	X3	/12
pr̥ṣṭhayaḥvane	_tb	I1	/12
taviṣā		I1	/12
vātavīṣo		I1	12/
múhur	_V	X1	l
ántárikṣam	PE *k''_	I6	12/
durgāṇi	_g	XI1	12/
riṣyatha		I1	/12
ágr̥bhītaśociśó		I1	/12
móṣathā		I1	12/
vṛkṣām	PE *k''_	I6	12/
sajośasaś		I1	/12
cákṣur	*k''_	I6	12/
cákṣur	_V	X1	12/
neṣathā		I1	/12
riṣyati		I1	/12
ḥṣim		I1	12/
súṣūdatha		I1	/12
dyaúr	_bb	XI1	l
pravátvatīḥ	_p	XI3	l ^{ea}
ántárikṣyāḥ	PE *k''_	I6	/12
sísrataḥ		III1	/12
áñseṣu		I1	12/
ṛṣṭáyah	_t	I1	l
vákṣassu	PE	I6	12/
gābhastyoh	_#	X11	//12
śírsásu		I4	12/
hiraṇyáyiḥ	_#	X11	//12
ágr̥bhītaśociśam		I1	/12
vṛjānātītvīṣanta (átītvīṣanta)		I1	/12
ghóṣam		I1	12/
yušmádattasya		I1	12/
tisyò		I1	l
ḥṣim		I1	11/
śruṣṭimántam	_t	I1	/11
ñṣmr	_V	X3	/12
bhr̥jádṛṣṭayo	_t	I1	/12
rukávakṣasaḥ	PE	I6	/12
ásvaiḥ	_s	XI4	l ^a
suyámebhir	_V	X1	/12
ásúbhiḥ	_ś	XI4	//12
táviṣim		I1	/12
utántárikṣam (ántárikṣam)	PE *k''_	I6	12/
uksitáh	*g_	I6	/12
vāvṛdhur	_N	X1	/12
ābhūṣēnyam		I1	12/
didṛkṣēnyam	*k''_	I6	12/
cákṣanam	*k''_	I6	/12
vṛṣṭim	_t	I1	12/

varṣayathā		I4	l
purīṣinaḥ		I1	/12
dhūrsú		I4	12/
pṛṣatīr		I1	l
pṛṣatīr	_V	X1	/12
mṛlāta		I2	12/
vadhīṣṭana_	_t	I1	/12
stotrāsyā	V _(R) _	VII2	12/
nír	_V	X1	11/
juṣádhvam		I1	11/
rukmébhir	_V	X1	/8
añjibhiḥ	_#	X11	//8
jagmur	_V	X1	/8
nédiṣṭham	_tb	I1	12/
mīlḥuṣmatīva		I2	12/
mīlḥuṣmatīva		I1	12/
gaúr	_V	X1	8/
bhīmayūḥ	_#	X11	//8
durdhúraḥ	_d	X11	/8
yámabhiḥ	_#	X11	//8
tiṣṭha	_tb	I1	8/
eṣām		I1	/8
stómaiḥ	_s	XI4	8/
sámukṣitānām	*g_	I6	/8
áruṣī		I1	/8
rātheṣu		I1	/8
vāhiṣṭhā	_tb	I1	8/
áruśás		I1	/12
tuviṣvāṇir		VII1	/12
tuviṣvāṇir	_V	X1	//12
yámeṣu		I1	12/
rātheṣu		I1	/8
surāṇāni	V _(R) _	VII2	l ^q
sácā	V _(R) _	VII2	8//
tveṣām		I1	8/
sácā	V _(R) _	VII2	8//
mīlḥuṣī		I2	/8
mīlḥuṣī		I1	/8
sajóśaso		I1	/12
matís	_t	XI2	//12
ṛṣṇāje	_n	I1	12/
ṛṣṭimánto	_t	I1	l
manīṣīṇaḥ		I1	/12
ṣumanto		I1	l
niṣāṅgīṇaḥ		V1	/12
dāsúṣe		I1	/12
pṛṣatīr		I1	l
pṛṣatīr	_V	X1	/12
vātavīṣo		I1	12/
varṣānirṇijo		I4	/12
varṣānirṇijo	_N	X1	/12
sūsadr̥ṣaḥ		VII1	l
prátvakṣaso	PE Av. -xš	I6	12/
dyaúr	_V	X1	/12
tveṣásamḍṛśo		I1	12/
janúṣā		I1	l
rukávakṣaso	PE	I6	/12
ṛṣṭáyo	_t	I1	12/
áñsayor	_V	X1	/12

sáha	V _(R) –	VII2	12//
bāhvór	–Y	X1	;
śīrśásv		I4	12/
rátheṣu		II	/12
śrír	–V	X1	l ^{ea}
tanúṣu		II	/12
bhaksīyá	*g–	I6	11/
mṛlátā		I2	/11
ukṣámāṇāḥ	*g–	I6	/11
táviṣimantam		II	
eṣām		II	/11
stusé		II	11/
tveṣām		II	11/
vṛṣṭím	–t	II	11/
agnír	–N	X1	l ^{ea}
juṣadhvaṃ		II	11/
vibhvataṣṭám	PE *k'–t	I7	11/
yuṣmád		II	11/
muṣṭihá	–t	II	
yuṣmád		II	11/
máhobhiḥ	–#	X11	//11
pśneḥ	–p	XI3	11/
rābhiṣṭhāḥ	–tb	II	/11
mimikṣuḥ	PE *k'–	I6	/11
mimikṣuḥ	–#	X11	//11
prāyāsiṣṭa (āyāsiṣṭa)	–t	II	11/
pśṣatībhir		II	
pśṣatībhir	–V	X1	/11
áśvair	–Y	X1	//11
vīlupavībhir		I2	11/
vīlupavībhir	–N	X1	l ^{ea}
rāthebhiḥ	–#	X11	//11
kṣódanta	PE *k'–	I6	11/
ávosiyo (usrīyah)		III1	11/
vṛṣabhāḥ		II	
dyaúḥ	–#	X11	//11
práthiṣṭa	–t	II	11/
eṣām		II	/11
dhuḥ	–#	X11	//11
varṣám		I4	11/
mṛlátā		I2	/11
ukṣámāṇāḥ	*g–	I6	/11
spáḥ	*k'–	XI6	12/
ukṣānte	PE *g–	I6	12/
táruṣanta		II	/12
svám	V _(R) –	VII2	12/
arṇavaíḥ	–#	X11	//11
eṣām		II	12/
bhúmir	–V	X1	/12
naúr	–N	X1	12/
vyáthir	–Y	X1	/12
émabhir	–V	X1	//12
cákṣū	*k'–	I6	12/
cákṣū	–r	X2	l ^{ea}
visárjane		V2	/12
paúmsyā		IIa	/12
suvitāya	V _(R) –	VII2	l ^{ea}
aruṣásah		II	
yuyudhuḥ	–#	X11	//12

vāvṛdhur	–N	X1	/12
cákṣuḥ	*k'–	I6	12/
cákṣuḥ	–p	XI3	l ^{ea}
vṛṣṭībhiḥ	–t	II	/12
vṛṣṭībhiḥ	–#	X11	//12
ajyeṣṭhā	–tb	II	12/
ákanisṭhāsa	–tb	II	
vāvṛdhuḥ	–#	X11	//12
janúṣā		II	
śréṇīḥ	–p	XI3	;
paptúr	–V	X1	/12
eṣām		II	12/
vidúḥ	–p	XI3	//12
nabhanúmr	–V	X3	/12
acucyavuḥ	–#	X11	//12
dyaúr	–V	X1	l ^{ea}
áditir	–Y	X1	;
uṣáso		II	
ácucyavur (acucyavur)	–d	X11	l ^{ea}
īṣe		II	11/
īle		I2	11/
námobhir	–V	X1	//11
rāthair	–V	X1	11/
vājayádbhiḥ	–p	XI3	//11
pradakṣiṇín	*k'–	I6	11/
tasthúḥ	–p	XI3	l ^{ea}
pśṣatīṣu		II	
pśṣatīṣu		II	/11
sukheṣu	V _(R) –	VII2	11//
sukheṣu		II	11/
rátheṣu		II	/11
krīlatha		I2	11/
rṣṭimánta	–t	II	/11
hīraṇyair	–V	X1	//11
svadhábhīḥ	V _(R) –	VII2	11/
svadhábhīḥ	–t	XI2	l ^{ea}
rátheṣu		II	/11
satrá	V _(R) –	VII2	11//
tanúṣu		II	/11
ajyeṣṭhāso	–tb	II	11/
ákanisṭhāsa	–tb	II	
sám	V _(R) –	VII2	11//
vāvṛdhuḥ	–s	XI4	;
eṣām		II	/11
pśśniḥ	–s	XI4	l ^{ea}
subhagāso	V _(R) –	VII2	l ^{ea}
ṣṭhā	V _(R) –(divi)	VIII1	/11
dhaviṣo (havīṣah)		II	
agnís	–c	X9	12/
ṣṇúbhiḥ	V _(R) –(adbi)	VIII1	/12
ṣṇúbhiḥ	–#	X11	//12
marúdbhiḥ	–ś	XI4	l ^{ea}
śubháyadbhir	–V	X1	/12
īkvabhiḥ	–s	XI4	//12
gaṇasrībhiḥ	–#	X11	//12
pāvakébhir	–Y	X1	l ^{ea}
viśvaminvébhir	–V	X1	/12
āyúbhir	–Y	X1	//12

sajúh	_#	X11	//12
sthā	V _(R) -(kē)	VII1	8/
śréṣṭhatamā	_tb	II	/8
prṣṭhé	_tb	II	8/
sádo	V _(R) -	VII2	8/
nasór	_Y	X1	/8
eṣām		II	/8
sakthāni	V _(R) -	VII2	8/
yamuḥ	_#	X11	//8
dór	_Y	X1	8/
puṁśó		IIa	8/
tṣyantam		II	8/
pañih	_#	X11	//8
yuvatír	_N	X1	/12
mamandúṣī		II	/12
purumīlhāya		II	
yematur	_Y	X1	//12
vaídadaśvir	_Y	X1	8/
āśúbhiḥ	-p	XI3	//8
yéṣām		II	8/
rātheṣv		II	/8
tveṣāratho		II	8/
śubhamyāvāpratiṣkut aḥ (āpratiṣkutaḥ)		V1	/8
eṣām		II	/8
yāmahūtiṣu		II	/8
stómam	V _(R) -	VII2	8/
rathír	_V	X1	/8
sutásome	V _(R) -	VII2	8//
eṣá		II	8/
rāthavitir	_N	X1	//8
gómātír	_V	X1	/8
párvateṣv		II	8/
tasthus	_t	XI2	/11
śréṣṭham	_tb	II	11/
vāpuṣām		II	/11
tasthúṣír		II	11/
tasthúṣír	_V	X1	II ^a
áhabhir	_d	XII	/11
pavír	_V	X1	;
máhobhiḥ	_#	X11	//11
óśadhīḥ		II	
óśadhīḥ	-p	XI3	;
vṣṭím	_t	II	11/
nirṇíg	_N	X1	11/
nirṇíg	*g ^u -	X12	II ^a
barhír	_V	X1	11/
yájuṣā		II	
rākṣamāṇā	*k ₋	I6	/11
dhṛtadakṣádhi (dhṛtadakṣā)	PE Av. xš	I6	/11
varuṇéḷāsv (īḷāsu)		IIc	/11
varuṇéḷāsv (īḷāsu)		IIc	/11
híraṇyanirṇíg	_N	X1	11/
híraṇyanirṇíg	*g ^u -	X12	II ^a
uśáso		II	
vyūṣṭāv	_t	II	/11
caḡṣāthe	*k ₋	I6	11/

bāñhiṣṭham	_tb	II	11/
sudānū	V _(R) -	VII2	/11
aviṣṭam	_t	II	/11
síṣāsanto		II	11/
tiṣṭhatho	_tb	II	/12
vṣṭír	_t	II	12/
vṣṭír	_N	X1	II ^a
svardṣā	V _(R) -	VII2	/12
vṣṭím	_t	II	12/
vṣṣabhā		II	
vīcarṣaṇī		I4	/12
citrébhír	_V	X1	12/
abhraír	_V	X1	II ^a
tiṣṭhatho	_tb	II	/12
varṣayatho		I4	12/
iyótiś	_c	X9	II ^a
vṣṣtyá	_t	II	
sukhām	V _(R) -	VII2	/12
gáviṣṭiṣu	_t	II	/12
gáviṣṭiṣu		II	/12
ukṣatam	PE *g ₋	I6	/12
írāvātīm		IIc	/12
tvīṣimatīm		II	/12
varṣayatam		I4	12/
raḡṣethe	*k ₋	I6	12/
bāhvór	-j	XII	//8
áhiṁśānasya		II	8/
sudītíbhír	_Y	X1	//8
yéṣu		II	/8
svastáye	V _(R) -	VII2	/8
sutām	V _(R) -	VII2	8//a
hastíbhír	_V	X1	//8
paḡbhír	-db	XII	8/
sukrátúr	-d	XII	//8
śréṣṭhavarcasā	_tb	II	8/
sácā	V _(R) -	VII2	/8
añhós	_c	X9	8/
sumatír	_V	X1	8/
syāma	V _(R) -	VII2	8//
vāruṇaśeṣasaḥ		II	/8
īṣīṇām		II	/8
uruṣyatam		II	/8
mānuṣam		II	/8
éṣe		II	8/
eṣām		II	/8
suṣṭutím		VII	/8
stómair	C _(R) -	VII2	8/
stómair	_N	X1	8/
dákṣasya	PE Av. -xš	I6	8/
pūrbhír	_V	X1	/8
pūtadakṣasā	PE Av. -xš	I6	/8
chravaēśá (śravaēśé)		II	8/
īṣīṇām		II	/8
yāmabhiḥ	_#	X11	//8
īyacakṣasā	*k ₋	I6	/8
vyáciṣṭhe	_tb	II	8/
svarájye	V _(R) -	VII2	8/
niṣṭrtám		X7	/8

váršīṣṭham		I4	8/
váršīṣṭham	<i>_tb</i>	II	8/
carṣaṇīnām		I4	/8
riṣāḥ		II	/8
satyá	V _(R) -	VII2	8/
sunīthāsaḥ	V _(R) -	VII2	8//a
ṁhós	<i>_c</i>	X9	8/
éṣate (iṣate)		II	/8
matír	<i>_V</i>	X1	//8
éṣate(iṣate)		II	/8
matíḥ	<i>_#</i>	X11	//8
devéṣu		II	/8
devéṣu		II	/8
<i>_iṣirām</i>		II	8/
dákṣam	PE Av. <i>x.š</i>	I6	/8
vṛṣṭidyāvā	<i>_t</i>	II	8/
<i>_iṣás</i>		II	8/
tríṁr	<i>_V</i>	X3	/11
rákṣamāṇāv	<i>*k_</i>	I6	
írāvātír		IIc	11/
írāvātír	<i>_Y</i>	X1	^{lea}
tasthur	<i>_Y</i>	X1	^{lea}
vṛṣabhāsa		II	
tiṣṇām		III1	/11
dhiṣāṇānām		II	11/
<i>_īle</i>		I2	11/
yóḥ	<i>_#</i>	X11	//11
<i>_iṣam</i>		II	8/
pāyúbhir	<i>_V</i>	X1	//8
tanúbhiḥ	<i>_#</i>	X11	//8
yakṣám	PE Yaghn. - <i>x.š; *k'</i>	I6	8/
tanúbhiḥ	<i>_#</i>	X11	//8
śéṣasā		II	8/
dāsúsaḥ		II	/8
gírbhír	<i>_j</i>	X11	8/
barhíṣi		II	12/
sadatam	V _(R) -	VII2	^{ea}
barhíṣi		II	12/
sadatam	V _(R) -	VII2	^{ea}
juṣétām		II	8/
iṣṭāye	<i>_t</i>	II	/8
barhíṣi		II	12/
sadatam	V _(R) -	VII2	^{ea}
antárikṣa	PE <i>*k''_</i>	I6	/8
tuvíṣṭamā	<i>_t</i>	II	8/
vāpuṣe		II	/8
vāpuś	<i>_c</i>	X9	//8
yemathuḥ	<i>_#</i>	X11	//8
nāhuṣā		II	/8
śú	V _(R) -(<i>ū</i>)	VIII1	8/
ṣṭāve	V _(R) -(<i>ānu</i>)	VIII1	/8
éyathuḥ (iyathuḥ)	<i>_#</i>	X11	//8
tíṣṭhad	<i>_tb</i>	II	8/
raghuṣyádam		VII	8/
aruṣá		II	/8
yuvór	<i>_V</i>	X1	8/
átrís	<i>_c</i>	X9	8/

yayíḥ	<i>_ś</i>	XI4	//8
yāmeṣu		II	/8
saṁtaníḥ	V _(R) -	VII2	/8
saṁtaníḥ	<i>_#</i>	X11	//8
dāṁsobhir	<i>_V</i>	X1	/8
<i>_átrir</i>	<i>_N</i>	X1	8/
ṣú	V _(R) -(<i>ū</i>)	VIII1	8/
śíṣakti		II	8/
pipyúṣi		II	/8
páṛsathaḥ		I4	/8
pṛkṣo	<i>*k_</i>	I6	8/
āhur	<i>_N</i>	X1	8/
mṛlayáttamā		I2	/8
tákṣāma	PE <i>*k'_</i>	I6	8/
kúṣṭho	V _(R) -(<i>kú</i>)	VIII1	8/
vṛṣaṇvasū		II	/8
átrir	<i>_Y</i>	X1	8/
uśmasiṣṭāye (iṣṭāye)	<i>_t</i>	II	/8
siṁhām	V _(R) -	VII2	8//
jujurúṣo		II	/8
ávobhir	<i>_Y</i>	X1	8/
yajñáir	<i>_Y</i>	X1	8/
yéṣṭho	<i>_tb</i>	II	8/
asmayús	<i>_t</i>	XI2	/8
āṅgúṣó		II	8/
mártyeṣv		II	/8
śú	V _(R) -(<i>ū</i>)	VIII1	8/
carḥṛtúḥ	<i>_#</i>	X11	//8
víbhiḥ	<i>_ś</i>	XI4	8/
vásvír	<i>_V</i>	X1	8/
śú	V _(R) -(<i>ū</i>)	VIII1	8/
sú	V _(R) -	VII2	8/
vṛṣaṇam		II	8/
ṛṣi		II	/8
ṛṣi	<i>_st</i>	X10	//8
bhūṣati		II	/8
súṣumnā	V _(R) -	VII2	8//
súṣumnā		VII	8/
juṣāṇá		II	8/
suṣṭúbho		VII	8/
vṛṣaṇvasū		II	/8
pṛkṣaḥ	<i>*k_</i>	I6	8/
vāpuṣó		II	/8
<i>_iṣirā</i>		II	8/
víbhiś	<i>_c</i>	X9	8/
pruṣitápsavaḥ		II	/8
sahá	V _(R) -	VII2	8//
sumnébhir	<i>_V</i>	X1	/8
vartír	<i>_Y</i>	X1	8/
bhūṣatho		II	/8
uṣá		II	8/
rúṣatpaśur	<i>_V</i>	X1	//8
āgnír	<i>_V</i>	X1	8/
vṛṣaṇvasū		II	/8
agnír	<i>_V</i>	X1	^{la}
uṣásām		II	
asthuḥ	<i>_#</i>	X11	//11
gámiṣṭhā	<i>_tb</i>	II	/11
vaságamiṣṭhā	<i>_tb</i>	II	/11

(āgamīṣṭhā)			
dāśūṣe		I1	
śāmbhaviṣṭhā	_ <i>tb</i> _	I1	/11
pīṭir	_ <i>V</i> _	X1	^{la}
sthānam	V _(R) -	VII2	/11
īṣam		I1	
aśvīnor	_ <i>V</i> _	X1	^{ea}
āraruṣaḥ		I1	/11
ājuṣṭam	_ <i>t</i> _	I1	/11
ghṛtāsnuḥ	_ <i>#</i> _	X11	//11
pīkṣo	* <i>k</i> _	I6	11/
duritāni	_ <i>V</i> _	X1	
bhūyīṣṭham	_ <i>tb</i> _	I1	11/
vivēṣa		I1	/11
cāniṣṭham	_ <i>tb</i> _	I1	11/
sā	V _(R) -	VII2	11//a
chāmībhir (śāmībhir)	_ <i>V</i> _	X1	//11
aśvīnor	_ <i>V</i> _	X1	^{ea}
juṣētham		I1	8/
iṣṭāye	_ <i>t</i> _	I1	/8
ātrir	_ <i>Y</i> _	X1	11/
rbīsam		I1b	/11
yōṣā		I1	/8
jihīṣva		I1	8/
yōniḥ	_ <i>s</i> _	X14	8/
sūṣyantya		I1	8/
īṣaye		I1	8/
saptāvadhraye	V _(R) -	VII2	8/
māyābhir	_ <i>V</i> _	X1	8/
vīkṣām	PE * <i>k</i> '_	I6	8/
puṣkarīṇim		I1	/8
sarvātaḥ	V _(R) -	VII2	/8
nirāitu	_ <i>V</i> _	X1	8/
nirāitu	_ <i>V</i> _	X1	8/
ūṣo		I1	8/
sūjāte	V _(R) -	VII2	8//
satyāśravasi	V _(R) -	VII2	8//
sūjāte	V _(R) -	VII2	8//
adyābharādvasur (ābharādvasur)	_ <i>Y</i> _	X1	//8
satyāśravasi	V _(R) -	VII2	8//
sūjāte	V _(R) -	VII2	8//
stómair	V _(R) -	VII2	8//
stómair	_ <i>g</i> _	X11	8/
maghāir	_ <i>N</i> _	X1	8/
suśrīyo	V _(R) -	VII2	/8
dadhur	_ <i>d</i> _	X11	//8
aīṣu (eṣu)		I1	8/
ūṣo		I1	8/
sūrīṣu	V _(R) -	VII2	/8
sūrīṣu		I1	/8
ūṣo		I1	8/
gōmatīr	_ <i>V</i> _	X1	/8
īṣa		I1	/8
raśmībhiḥ	_ <i>ś</i> _	X14	//8
śukraīḥ	_ <i>ś</i> _	X14	8/
śócadbhir	_ <i>V</i> _	X1	/8
arcībhiḥ	_ <i>s</i> _	X14	//8
sūro	V _(R) -	VII2	8/

arcīṣā		I1	/8
uṣas		I1	/8
sūjāte	V _(R) -	VII2	8//
uṣasam		I1	11/
matībhir	_ <i>j</i> _	X11	/11
eṣā		I1	11/
sugān	V _(R) -	VII2	11//
uṣā		I1	11/
jyōtir	_ <i>Y</i> _	X1	^{ea}
eṣā		I1	11/
gōbhir	_ <i>V</i> _	X1	^{ea}
aruṇēbhir	_ <i>Y</i> _	X1	/11
suvitāya	V _(R) -	VII2	^{la}
puruṣtutā		V11	11/
eṣā		I1	11/
āviṣkṛṇvānā		X7	11/
sādhū	V _(R) -	VII2	/11
eṣā		I1	11/
dvēṣo		I1	11/
uṣā		I1	11/
jyōtiśgāt (jyōtiśā)		I1	/11
eṣā		I1	11/
yōseva (yōṣā)		I1	11/
dāśūṣe		I1	
jyōtir	_ <i>Y</i> _	X1	^{ea}
yuvatīḥ	_ <i>p</i> _	X13	;
savitūḥ	_ <i>p</i> _	X13	/12
pāriṣṭutiḥ		V1	/12
pāriṣṭutiḥ	_ <i>#</i> _	X11	//12
kavīḥ	_ <i>p</i> _	X13	//12
cātuspade		X7	/12
uṣāso		I1	
yayūr	_ <i>d</i> _	X11	//12
sā	V _(R) -	VII2	/12
savitas	V _(R) -	VII2	^{ea}
raśmībhiḥ	_ <i>s</i> _	X14	/12
dhārmabhiḥ	_ <i>#</i> _	X11	//12
utēṣiṣe (īṣiṣe)		I1	12/
pūṣā		I1	12/
yāmabhiḥ	_ <i>#</i> _	X11	//12
savita	V _(R) -	VII2	^{ea}
stómam	R _(R) -	VII2	/12
savitūr	_ <i>Y</i> _	X1	8/
śrēṣṭham	_ <i>tb</i> _	I1	8/
svāyāstaram	V _(R) -	VII2	8/
savitūḥ	_ <i>k</i> _	X13	8/
svarājyam	V _(R) -	VII2	8/
dāśūṣe		I1	/8
suvāti	V _(R) -	VII2	8//
savitā	V _(R) -	VII2	8/
sāvīḥ	_ <i>s</i> _	X14	/8
duṣvāpnyam		X10	8/
duritāni	_ <i>V</i> _	X1	8/
savitūḥ	_ <i>s</i> _	X14	/8
sūktaír	_ <i>V</i> _	X1	8/
satyāsavam	V _(R) -	VII2	8//a
svādhīr	_ <i>d</i> _	X11	8/
savitā	V _(R) -	VII2	/8
gīrbhir	_ <i>V</i> _	X1	/11

ābhí	_st	X10	//11
vṛṣabhó		I1	
jīrādānū	_r	X2	//11
ōṣadhīṣu		I1	
ōṣadhīṣu		I1	/11
vṛkṣān	PE *k' _	I6	12/
rakṣāso	OAv. raṣab-	I6	/12
īṣate		I1	
vīṣṇyāvato	_n	I1	/12
duṣkṛtāḥ		X7	/12
abhikṣipānn	PE *k' (w) _	I6	/12
āvīr	_d	X11	12/
varṣyāḥ		I4	/12
varṣyām		I4	/12
ōṣadhīr		I1	12/
ōṣadhīr	_j	X11	ᵃ
īrā		I1c	12/
svāḥ	V _(R) -	VII2	/12
ōṣadhīr		I1	
ōṣadhīr	_Y	X1	;
vṛṣṭīm	_t	I1	11/
vīṣṇo	_n	I1	
niṣīncānn		V1	11/
karṣa		I4	11/
vīṣitam		V1	
ṣiṅca	nī	V1	/11
vīṣitāḥ		V1	
suprapāṇām	V _(R) -	VII2	11//
duṣkṛtāḥ		X7	/8
āvarṣīr		I4	11/
āvarṣīr	_Y	X1	11/
varṣām		I4	11/
ṣū	V _(R) -(u l)	VIII1	/11
ōṣadhīr		I1	
ōṣadhīr	_bb	X11	;
manīṣām		I1	/11
bibharṣi		I4	/8
jīnōṣi		I1	/8
ṣṭobhantya	prāti	V1	8/
aktūbhīḥ	_#	X11	//8
hēṣantam		I1	/8
dārdharṣy		I4	/8
vārṣanti		I4	8/
vṛṣṭāyāḥ	_t	I1	/8
vāneṣu		I1	11/
āntārikṣam	PE *k'' _	I6	/11
usrīyāsu		III1	/11
sūryam	V _(R) -	VII2	11/
antārikṣam	PE *k'' _	I6	/11
vṛṣṭīr	_t	I1	11/
vṛṣṭīr	_Y	X1	ᵃ
taviṣiyāntāḥ		I1	11/
ṣv	V _(R) -(ū)	VIII1	11/
antārikṣe	PE *k'' _	I6	/11
nākir	_V	X1	;
dadharṣa		I4	/11
énīr	_V	X1	//11

āsiṅcāntīr	_V	X1	ᵃ
rīripūr	_N	X1	/11
ṣya	vī	V1	ᵃ
syāma	V _(R) -	VII2	11/
vājeṣu		I1	/8
vāñīr	_V	X1	/8
duṣṭārā		X6	/8
vājeṣu		I1	8/
carṣaṇīr		I4	/8
carṣaṇīr	_V	X1	/8
tāyor	_V	X1	8/
maghōnoḥ	_#	X11	//8
gābhastyor	_g	X11	//8
ēṣate (īṣate)		I1	/8
ēṣe		I1	8/
śūṣyām		I1	/8
ādribhīḥ	_#	X11	//8
sūrīṣu		I1	8/
īṣam		I1	8/
vīṣṇave	_n	I1	/12
sukhādāye	V _(R) -	VII2	/12
bhandādiṣṭaye	_t	I1	/8
svayām	V _(R) -	VII2	/12
nādhīṣe (ādhiṣe)		I1	/12
eṣām		I1	/8
ādhrṣṭāso	_t	I1	8/
yēṣām		I1	12/
sadhāstha	V _(R) -	VII2	
nīr	_V	X1	/12
ṣṇūbhīr	V _(R) -(ādhi)	VIII1	/12
ṣṇūbhīr	_Y	X1	//12
vīṣpardhaso		V4	8/
nṛbhīḥ	_#	X11	//8
vīṣā		I1	/12
tveṣó		I1	12/
yayīs	_t	X12	ᵃ
taviṣā		I1	
svārociṣa		I1	/12
iṣmīnaḥ		I1	/8
tveṣām		I1	12/
saṁdīṣi	V _(R) -	VII2	/12
sthāna	V _(R) -	VII2	/12
uruṣyatā		I1	8/
sādma	V _(R) -	VII2	/12
yēṣām		I1	8/
ājmeṣv		I1	/8
adveṣó		I1	12/
jaritūr	_V	X1	;
vīṣṇor	_n	I1	12/
vīṣṇor	_N	X1	12/
dvēṣāṁsi		I1	8/
sanutāḥ	V _(R) -	VII2	/8
jyēṣṭhāso	_tb	I1	12/
durdhārtavo	_db	X11	8/

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vṛṣann		I1	11/
akṛṇor	<i>-d</i>	XI1	/11
duṣṭārītu		X6	/11
sáho	V _(R) -	VII2	11//
sáhase	V _(R) -	VII2	^{la}
sáhadhyai	V _(R) -	VII2	/11
ilás		I1c	11/
iṣáyann		I1	l
īdyah		I2	/11
bahúbhir	<i>-Y</i>	X1	/11
vasavyais	<i>-t</i>	XI2	//11
bhūḥ	<i>-p</i>	XI3	//11
mánuṣāṇām		I1	/11
vikṣv	<i>*k' -</i>	I6	/11
āgnír	<i>-b</i>	XI1	//11
śasādā	<i>ní</i>	V1	l
sumnāyáva	V _(R) -	VII2	11//
vṛṣabhám		I1	l
carṣaṇínám		I4	/11
prétīṣaṇim		I1	11/
iṣáyantam		I1	l
námobhir	<i>-Y</i>	X1	//11
námobhir	<i>-V</i>	X1	11/
samídhotá	V _(R) -	VII2	^{la}
havyaiḥ	<i>-#</i>	X11	//11
sūno	V _(R) -	VII2	11/
sahasó	V _(R) -	VII2	^{ca}
gīrbhír	<i>-V</i>	X1	/11
uktháir	<i>-V</i>	X1	//11
śrávobhís	<i>-c</i>	X9	11/
bṛhádgbhir	<i>-Y</i>	X1	11/
stháivirebhir	V _(R) -	VII2	^{la}
stháivirebhir	<i>-V</i>	X1	/11
revádbhir	<i>-V</i>	X1	11/
sádam	V _(R) -	VII2	^{ca}
pūrvr	<i>-V</i>	X1	11/
īṣo		I1	11/
bṛhatír	<i>-V</i>	X1	;
santu	V _(R) -	VII2	/11
vicarṣaṇe		I4	/8
puṣṭím	<i>-t</i>	I1	8/
puṣyasi		I1	/8
śmā	V _(R) -(<i>br</i>)	VIII1	8/
carṣaṇáyo		I4	/8
yajñébhír	<i>-g</i>	XI1	8/
gīrbhír	<i>-V</i>	X1	/8
īlate		I2	/8
rajastúr	<i>-Y</i>	X1	8/
viśvácaraṇiḥ		I4	/8
viśvácaraṇiḥ	<i>-#</i>	X11	//8
sajóṣas		I1	8/
mánuṣo		I1	/8
sumnāyúr	<i>-j</i>	XI1	8/
sudánave	V _(R) -	VII2	/8
śá	V _(R) -(<i>úti</i>)	VIII1	8/
dviṣó		I1	8/

puṣyati		I1	/8
śatáyusaṃ		I1	/8
tveśás		I1	8/
śáñ	V _(R) -(<i>divi</i>)	VIII1	8/
vikṣv	<i>*k' -</i>	I6	/8
īdyó		I2	/8
átithiḥ	<i>-#</i>	X11	//8
sūnúr	<i>-N</i>	X1	8/
śíśuḥ	<i>-#</i>	X11	//8
paśúr	<i>-N</i>	X1	8/
véši		I1	8/
juśásva		I1	8/
ródasyoḥ	<i>-#</i>	X11	//11
svastím	V _(R) -	VII2	11/
dviṣó		I1	11/
duritá	<i>-V</i>	X1	l
sá	V _(R) -	VII2	11/
kṣeṣad		I1	11/
iyótir	<i>-N</i>	X1	11/
devayúṣ	<i>-t</i>	X6	/11
sajóṣā		I1	/11
yajñébhīḥ	<i>-ś</i>	XI4	^{la}
śámībhír	<i>-V</i>	X1	//11
ájuṣṭír	<i>-t</i>	I1	/11
ájuṣṭír	<i>-N</i>	X1	//11
prádrptiḥ	<i>-#</i>	X11	//11
dṛṣatír	<i>-V</i>	X1	/11
dhīḥ	<i>-#</i>	X11	//11
héseṣavataḥ		I1	11/
aktóḥ	<i>-k</i>	XI3	//11
vasatír	<i>-Y</i>	X1	/11
paraśúr	<i>-N</i>	X1	/11
dravír	<i>-N</i>	X1	11/
dhákṣat	<i>*g^{ub} -</i>	I6	/11
asiṣyáñ		I1	/11
citrádhrajatir	<i>-V</i>	X1	^{la}
aratír	<i>-Y</i>	X1	/11
aktór	<i>-Y</i>	X1	//11
vér	<i>-N</i>	X1	11/
druśádvā		VII1	11/
usráḥ		III1	/11
śocíṣā		I1	11/
aruṣó		I1	l
aruṣó		I1	l
vīṣā		I1	11-/
rukṣá	<i>*k -</i>	I6	11-/
ośadhīṣu		I1	l
ośadhīṣu		I1	/11-
dháyoḥbhir	<i>-Y</i>	X1	11/
yújyebhir	<i>-V</i>	X1	/11
arkaír	<i>-Y</i>	X1	//11
svébhīḥ	<i>-ś</i>	XI4	/11
śúṣmaiḥ		I1	/11
śúṣmaiḥ	<i>-#</i>	X11	//11
tatákṣa	PE <i>*k' -</i>	I6	/11
ṛbhúr	<i>-N</i>	X1	11/
tveśó		I1	11/
mánuṣo		I1	l
yajñébhīḥ	<i>-s</i>	XI4	11/

yakṣi	*g' _	I6	/11
caḡṣāṇir	*k' _	I6	
caḡṣāṇir	_N	X1	/11
vāstor	_V	X1	//11
agnír	_Y	X1	11/
viśváyur	_Y	X1	11/
mártyeṣu_		II	/11
_uṣarbhúd		II	11/
átithir	_j	XI1	;
súryo	V _(R) _	VII2	^{la}
sūno	V _(R) _	VII2	11/
agnír	_j	XI1	^{ca}
janúṣájmanam (janúṣā)		II	
jer	_V	X1	^{ca}
kṣeṣy		II	/11
vāyúr	_N	X1	11/
árātír	_V	X1	//11
bhānumádbhir	_V	X1	/11
arkaír	_V	X1	//11
śocíṣā		II	11/
arkaśokaír	_Y	X1	//11
śróṣy		II	/11
'vṛkébhiḥ	_s	XI4	/11
véṣi		II	11/
pathíbhīḥ	_p	XI3	;
pársy		I4	/11
sumnám	V _(R) _	VII2	/11
matíbhīr	_Y	X1	/11
yáviṣṭham	_tb	II	/11
adhruk	*g ^b _	XI2	//11
doṣā		II	11/
vāstor	_V	X1	^{ca}
vikṣú	*k' _	I6	11/
rathír	_V	X1	^{ca}
inoṣi		II	11/
ānuṣág		V1	11/
ānuṣág	*k [□] _	XI2	^{ca}
vanuṣyát		II	/11
ajārebhir	_Y	X1	^{la}
vṛṣabhis		II	
vṛṣabhis	_t	XI2	/11
svaís	_t	XI2	//11
tapiṣṭha	_tb	II	11/
ukthaír	_V	X1	//11
arkébhiḥ	_s	XI4	11/
sahasó	V _(R) _	VII2	^{la}
mártyeṣv		II	11/
kṛdhīṣítás (iṣítás)		II	
spṛdho	V _(R) _	VII2	11//
dyúbhir	_V	X1	
vácobhis	_t	XI2	//11
juṣasva		II	11/
jaritúr	_gb	XI1	;
ghóṣi		II	/11
kṛṣṇáyāmaṃ	_n	II	
ajārebhir	_N	X1	^{ca}
nānadadbhir	_Y	X1	/11
yáviṣṭhaḥ	_tb	II	/11

agnír	_V	X1	^{la}
viśvag		II	11/
tuvimrakṣāso	PE	I6	11/
dhṛṣatā		II	
śuciṣmaḥ		II	/11
vīṣitāso		V1	
sānu	V _(R) _	VII2	/11
pṛṣneḥ	_#	XI1	//11
vṛṣṇo	_n	II	/11
goṣuyúdhó		II	11/
nāśāniḥ	_s	XI4	/11
prāsitiḥ	_ks	X8	;
kṣātír	_V	X1	/11
agnér	_d	XI1	//11
durvártur	_Y	X1	11/
durvártur	_bb	XI1	11/
dhṛṣatā		II	
sáhobhi	_sp	XI0	//11
vanuṣyán		II	11/
vanúṣo		II	/11
candrābhir	_g	XI1	^{la}
sám	V _(R) _	VII2	/11
abhimātíśāhaḥ		VI1	/11
sám	abbí	V1y	/11
krátubhir	_V	X1	^{la}
pitror	_V	X1	/11
áḍideḥ	_#	XI1	//11
nákir	_V	X1	;
dadharṣa		I4	/11
pitror	_V	X1	/11
vayúneṣv		II	/11
cáḡṣasā	*k' _	I6	/12
ruruhuḥ	_s	XI4	;
visrúhaḥ		V2	/12
sukrátur	_Y	X1	//12
kavíḥ	_#	XI1	//12
rakṣitā	*k _	I6	/12
prkṣasya	*k _	I6	12/
vṛṣṇo	_n	II	12/
aruṣasya		II	/12
sáhaḥ	V _(R) _	VII2	/12
matír	_N	X1	;
śuciḥ	_s	XI4	//12
cárrur	_V	X1	/12
agnír	_Y	X1	^{la}
arakṣata	*k _	I6	/12
ántárikṣam	PE *k ^u _	I6	12/
sukrátur	_Y	X1	//12
iyótiṣā		II	/12
dhiṣāṇe		II	
vṛṣṇyam	_n	II	/12
mahiṣā		II	/12
tasthur	_V	X1	/12
távotíbhīḥ (útíbhīḥ)	_#	XI1	//12
ádabdhebbhis	_t	XI2	^{ca}
gopábhir	_V	X1	/11
iṣṭe	_t	II	/11
triṣadhasṭha		VI1	
rákṣā	*k _	I6	11/

daduṣāṃ		I1	
stāvānaḥ	V _(R) -	VII2	/11
kṛṣṇām	-n	I1	11/
vedyābhīḥ	-#	X11	//11
jyōtiṣāgnīś (jyōtiṣā)		I1	
jyōtiṣāgnīś (agnīś)	-t	XI2	/11
samaré	V _(R) -	VII2	^{ea}
jyōtir	-V	X1	^{ea}
mártyeṣu		I1	/11
nīṣattó		V1	/11
jyōtir	-N	X1	^{ea}
jāviṣṭham	-tb	I1	11/
sādhú	V _(R) -	VII2	/11
cákṣur	*k' -	I6	/11
cákṣur	-Y	X1	//11
jyōtir	-b	XI1	^{ea}
dūrāadhīḥ	-k	XI3	//11
vakṣyāmi	*k' -	I6	11/
manīṣye		I1	/11
ukthébhīḥ	-s	XI4	^{la}
agnībhir	-N	X1	^{la}
mānuṣa		I1	/11
śūṣāṃ		I1	/11
mártyeṣu		I1	/11
ukthāíḥ	-#	X11	//11
citrābhis	-t	XI2	11/
ūtíbhīś	-c	X9	;
citrāsócir	-Y	X1	//11
kṛṣṇādhvā	-n	I1	/11
śócīṣā		I1	11/
puruvājābhir	-V	X1	/11
suvíryebhīś	-c	X9	^{ea}
sánti	V _(R) -	VII2	/11
havīśmān		I1	/11
bharádvājeṣu		I1	11/
dadhīṣe		I1	/11
suvṛktīm	V _(R) -	VII2	/11
ávīr	-Y	X1	11/
dvéśāmsīnuhí (dvéśāmsi)		I1	11/
vardháyéḷām (īḷām)		I1c	/11
iṣitó		I1	
adhrúg	*g ^b -	X12	//11
mártyeṣu		I1	/11
vāhnir	-V	X1	/11
dhiṣāṇā		I1	/11
vépiṣṭho	-tb	I1	11/
iṣṭáú	-t	I1	/11
suprayásam	V _(R) -	VII2	^{ea}
barhír	-V	X1	/11
srúg	V _(R) -	VII2	11/
srúg	PE	X12	^{ea}
suvṛktīḥ	V _(R) -	VII2	/11
suvṛktīḥ	-#	X11	//11
ámyakṣi	PE *k' -	I6	11/
sádma	V _(R) -	VII2	11/
cákṣuḥ	*k' -	I6	/11
cákṣuḥ	-#	X11	//11
devébhīr	-V	X1	11/

agnībhir	-V	X1	/11
sahasó	V _(R) -	VII2	^{ea}
srasema	V _(R) -	VII2	11/
barhīṣo		I1	/11
rāḷ	*g' -	XI6	//11
agnīś	-t	XI2	11/
sūnúḥ	-s	XI4	^{la}
śócīṣā		I1	/11
sv	V _(R) -	VII2	^{ea}
yákṣad	*g' -	I6	11/
dyaúḥ	-#	X11	//11
triṣadhástas		VII1	11/
tatarūṣo		I1	/11
mānuṣā		I1	/11
téjīṣṭhā	-tb	I1	11/
yásyāratír (aratír)	-Y	X1	/11
vanerāḷ	*g' -	XI6	//11
óṣadhīṣu		I1	/11
óṣadhīṣu		I1	/11
sāsmākebhīr	-V	X1	^{la}
sūṣáir		I1	/11
sūṣáir	-V	X1	//11
agní	-st	X10	11/
ṣṭave	V _(R) - (agní, agníḥ)	VII1	11/
-usrāḥ		III1	11/
yajñáíḥ	-#	X11	//11
tákṣad	PE *k' -	I6	11/
vīṣito		I1	
tāyúr	-V	X1	^{la}
rāḷ	*g' -	XI6	//11
vīśvebhīr	-V	X1	11/
agnībhir	-V	X1	/11
véṣi		I1	11-/
duchúnā		X9a	/11-
śruṣṭí	-t	I1	11-/
rayír	-Y	X1	^{ea}
vṛṣṭír	-t	I1	/11
vṛṣṭír	-V	X1	^{ea}
ídyo		I2	
rītír	-V	X1	/11
iṣé		I1	/11
kṣattá	PE *k' -	I6	11/
bhūreḥ	-#	X11	//11
sátpatīḥ	-s	XI4	^{ea}
paṇér	-bb	XI1	;
sajóṣā		I1	11/
hinóṣi		I1	/11
sūno	V _(R) -	VII2	11/
sahasó	V _(R) -	VII2	^{ea}
gīrbhír	-V	X1	/11
uktháir	-Y	X1	//11
yajñáir	-N	X1	11/
vasavyaiḥ	-#	X11	//11
sūno	V _(R) -	VII2	11/
sahasah	V _(R) -	VII2	^{ea}
puṣyáse		I1	/11
kṛṇóṣi		I1	11/
sahasó	V _(R) -	VII2	^{ea}

vīsvābhir	_g	XI1	11/
gīrbhīr	_V	X1	1 ^{la}
jujōṣa		II	/8
dhītībhiḥ	_#	XI1	//8
śā	V _(R) -(nū)	VIII1	8/
īṣam		II	8/
agnīr	_V	X1	8/
agnīr	_Y	X1	8/
īṣiḥ		II	/8
īṣiḥ	_#	XI1	//8
īlate		I2	/8
yajñeṣu		II	8/
mānuṣo		II	/8
spārdhante	V _(R) -	VII2	8//
vrataiḥ	_s	XI4	8/
sīkṣanto	*g' ^b _	I6	8/
agnīr	_V	X1	8/
ṛtīśāham		VII	/8
sātpatim	V _(R) -	VII2	/8
saṃcākṣi	*k'_	I6	8/
agnīr	_b	XI1	8/
uruṣyāti		II	/8
sahāvā	V _(R) -	VII2	8//a
rayīr	_Y	X1	8/
vājeṣv		II	/8
rōdasyoḥ	_#	XI1	//11
svastīm	V _(R) -	VII2	11/
dviṣō		II	11/
duritā	_V	X1	1
śū	V _(R) -(ū)	VIII1	12/
uṣarbūdham		II	/12
janūṣā		II	1
śúcīr	_j	XI1	//12
dadhūr	_Y	X1	//12
īḍyam		I2	1
ūrdhvāsociṣam		II	/12
prāsastibhir	_N	X1	1 ^{ea}
dākṣasyāvṛkō (dākṣasya)	PE Av. -xš	I6	12/
bhūr	_V	X1	//12
tāruṣaḥ		II	/12
sahasō	V _(R) -	VII2	1 ^{ea}
mārtyeṣv		II	/12
chardīr	_Y	X1	12/
mānuṣaḥ		II	/12
suvṛktībhir	_b	XI1	//12
uśāso		II	1
tatṛṣāṇō		II	/12
gṛṇīṣāṇi		II	/12
gīrbhīr	_V	X1	1 ^{la}
devēṣu		II	12/
devēṣu		II	12/
sumnāīr	_V	X1	1 ^{ea}
īḍyam		I2	/12
ṣedire	nī	V1	/12
vibhūṣann		II	12/
sām	V _(R) -	VII2	/12
vidúṣṭaram	_t	II	1
yakṣad	*g'_	I6	11/

agnīr	_V	X1	1 ^{la}
amṛteṣu		II	/11
piparṣi		I4	/11
prṇakṣi	PE *k'_	I6	11/
vanuṣyatō		II	1
rayī	_spr	X10	1 ^{ea}
agnīr	_b	XI1	11/
grhāpatiḥ	_s	XI4	/11
yājīṣṭhaḥ	_tb	II	11/
vēṣ	_tv	X6	1
bhūr	_b	XI1	//11
yaviṣṭha	_tb	II	1
sūdhītāni	V _(R) -	VII2	1 ^{ea}
duritā	_V	X1	1
vīśvebhiḥ	_s	XI4	1 ^{la}
devaīr	_V	X1	//11
jāniṣvā		II	11/
sarvātātā	V _(R) -	VII2	8//
vakṣy	*g' ^b _	I6	12/
devēṣu		II	/8
piṣpṛṣaḥ		III3	/8
santu	V _(R) -	VII2	/11
vīśveṣām		II	/8
devébhir	_N	X1	8/
mānuṣe		II	/8
mandrābhir	_V	X1	/8
jihvābhir	_Y	X1	8/
vakṣi	*g' ^b _	I6	/8
yākṣi	*g'_	I6	/8
yajñeṣu		II	/8
sukrato	V _(R) -	VII2	/8
īle		I2	8/
vājībhiḥ	_ś	XI4	/8
yajñeṣu		II	/8
dāśūṣe		II	/8
suṣṭutīm		VII	/8
svādhyō	V _(R) -	VII2	/8
yajñeṣu		II	8/
īlate		I2	/8
yakṣi	*g'_	I6	/8
saṃdīṣam	V _(R) -	VII2	/8
juṣanta		II	/8
mānurhito	_b	XI1	/8
vāhnir	_V	X1	8/
vidúṣṭaraḥ	_t	II	/8
yākṣi	*g'_	I6	8/
barhīṣi		II	/8
samīdbhir	_V	X1	/8
yaviṣṭhya	_tb	II	/8
suvīryam	V _(R) -	VII2	/8
púṣkarād		II	8/
nīr	_V	X1	/8
īṣiḥ		II	/8
īṣiḥ	_p	XI3	//8
vīṣā		II	/8
śū	V _(R) -(ū)	VIII1	8/
ebhīr	_Y	X1	8/
īndubhiḥ	_#	XI1	//8
dākṣam	PE Av. xš	I6	8/

akšipád	PE *k' _	I6	/8
ágnír (agnír)	_V	X1	8/
sátpatih	_#	X11	//8
stómam	V _(R) -	VII2	8//
dhṛṣṇuyá	_n	II	/8
mánuṣā		II	/8
kavíkratuḥ	_#	X11	//8
yáksihá (yáksi)	*g' _	I6	8/
sámdṛṣtir	V _(R) -	VII2	/8
sámdṛṣtir	_V	X1	//8
iṣayaté		II	8/
śréṣṭho	_tb	II	/8
iṣáyanto		II	8/
áyuh	_#	X11	//8
árātīr	_Y	X1	//8
árātīḥ	_#	X11	//8
agnís	_t	XI2	8/
śociṣā		II	/8
agnír	_N	X1	8/
vícaraṣaṇe		I4	/8
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
sukrato	V _(R) -	VII2	/8
rákṣā	*k' _	I6	8/
duréva	_V	X1	/8
duṣkṛtam		X7	/8
agnír	_Y	X1	8/
draviṇasyúr	_Y	X1	8/
mātūḥ	_p	XI3	8/
pitúṣ	_p	X7	/8
śídann	V _(R) -	VII2	8//a
vícaraṣaṇe		I4	/8
saṣṛjmáhe	V _(R) -	VII2	8/
ghṛṇer	_V	X1	//8
śídatu	ní	V1	/8
yukṣvā	*g' _	I6	8/
īlītādhvaré (īlīta)		I2	11/
haviśmān		II	/11
ródasyor	_V	X1	//11
havír	_b	XI1	//8
taṣṭām	PE *k' _t	I7	8/
bhavantūksāṇa (ukṣāṇa)	*k' _	I6	/8
ṛṣabhāso		II	8/
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
dhṛṣṇo	_n	II	11/
vádhiṣo		II	
śávobhiḥ	_#	X11	//11
ījīṣī		II	/11
vṛṣabhó		II	
hariṣṭhāḥ		VII	/11
gīrbhīḥ	_#	X11	//11
āvīḥ	_s	XI4	11/
pīpihīṣo (iṣo)		II	/11
śátrūṃr	_V	X3	1 ^{ea}
ukṣayanta	*g' _	I6	
jarhṛṣanta		II	
yébhiḥ	_s	XI4	11/
uśásam		II	

svát	V _(R) -	VII2	/11
daṃsánābhīr	_V	X1	//11
aúrṇor	_d	XI1	11/
usríyābhyo		III1	
ṛṣvó		II	11+//
aúhiṣṭa	_t	II	/11
svārṣātā		VI5	11/
dyaús	_c	X9	11/
manyóḥ	_#	X11	//11
viśvāyuh	_ś	XI4	1 ^a
piṇag		XI5a	/11
ījīṣin		II	/11
sajóṣāḥ		II	/11
mahiṣāṃ		II	
pūṣā		II	11/
viṣṇus	_n	II	11/
viṣṇus	_t	XI2	1 ^{ea}
sárāṃsi	V _(R) -	VII2	
kṣódo	PE *k' (u) _	I6	11-/
pāriṣṭhitam		V1	11/
nícīr	_V	X1	1 ^a
iṣé		II	/11
ṣṭuhi	V _(R) -(u)	VII1	11/
ābhír	_g	XI1	//11
gīrbhír	_Y	X1	11/
vṛṣabhāṃ		II	
carṣaṇinām		I4	/11
tuvimrakṣó	PE	I6	11/
ījīṣī		II	/11
bṛhádreṇús	_c	X9	1 ^{ea}
mānuṣīṇām		II	/11
kṛṣṭīnām	_t	II	11/
dásyūṃr	_V	X3	//11
kṛṣṭīr	_t	II	11/
kṛṣṭīr	_V	X1	1 ^{ea}
avanor	_V	X1	;
svin	V _(R) -	VII2	11/
sáhaḥ	V _(R) -	VII2	11//
sahiṣṭha	_tb	II	11/
yusmé		II	/11
vádadbhir	_Y	X1	1 ^a
āṅgirobhiḥ	_#	X11	//11
dasmeṣāyantam (iṣāyantam)		II	/11
ṛnóḥ	_p	XI3	11/
dhīrbhír	_b	XI1	1 ^{ea}
sá	V _(R) -	VII2	11//a
sá	V _(R) -	VII2	/11
mānuṣāṇām		II	/11
sarsre		III1	/11
sá	V _(R) -	VII2	11//a
śúṣṇam	_n	II	/11
tvákṣasā	PE Av. -xš	I6	
tiṣṭha	_tb	II	/11
dhiṣvā		II	11/
dakṣīnatrá_	*k' _	I6	/11
agnír	_N	X1	11/
śúṣkaṃ		II	11/

rákṣo	OAv. <i>raṣab-</i>	I6	11/
dhakṣy	*g ^{uh} _	I6	11/
aśánir	_N	X1	/11
ṛṣváyā		II	
duritá	_V	X1	
pathíbhīr	_V	X1	;
tuvivájbhīr	_V	X1	/11
sūno	V _(R) -	VII2	11/
sahasō	V _(R) -	VII2	^{ea}
yótoḥ	_#	X11	//11
ghṛṣver		II	//11+
ghṛṣver	_d	X11	//11+
śátrur	_N	X1	^{ea}
pratiṣṭhíḥ	_tb	II	11/
pratiṣṭhíḥ	_p	XI3	^{ea}
sáhyoḥ	_#	X11	//11
sahásrā	V _(R) -	VII2	11/
dhṛṣatá		II	
kṛṣvā		II	11/
yajnáḥ	_#	X11	//11
carsaniprá		I4	/11
sáhobhiḥ	_#	X11	//11
_urúḥ	_p	XI3	11/
pṛthúḥ	_s	XI4	^{ea}
kartṛbhīr	_bb	XI1	/11
dhiśāṇā		II	
ṛṣvám		II	11/
śákaír	_V	X1	//11
ásúr	_V	X1	//11
áristāḥ		IIr	/11
purukṣúḥ	_#	X11	//11
śáviṣṭham	_tb	II	11/
óḷiṣṭham	_tb	II	11/
vṛṣṇyā	_n	II	
mānuśāṇām		II	/11
pṛtanāśāl	*g ^h _	XI6	/11
vṛṣaṇam		II	
śúṣmam		II	/11
sudákṣam	PE Av. <i>xš</i>	I6	/11
távotíbhīr (ūtíbhīr)	_V	X1	^{ea}
jāmíṃr	_V	X3	/11
śúṣmo		II	11/
vṛṣabhā		II	
sám	<i>abhi</i>	V1y	
nṛtamābhīr	_V	X1	/11
śrómatebhīḥ	_#	X11	//11-
íkṣe	*k' _	I6	11/
sthūrám	V _(R) -	VII2	
vṛṣabhám		II	
yésv		II	/11
gósv		II	/11
ebhíḥ	_p	XI3	^{la}
sakhyaíḥ	_ś	XI4	//11
śátroḥ-	_ś	XI4	11/
śátror	_V	X1	^{ea}
dyaúr	_N	X1	11/
rayíḥ	_ś	XI4	^{ea}
sūno	V _(R) -	VII2	11/

sahasō	V _(R) -	VII2	^{ea}
devébhīr	_db	XI1	;
ṛṣin		II	11-/
vṛṣṇunā	_n	II	
śataír	_V	X1	11/
vadhaḥ	_ś	XI4	11/
śúṣṇasyāśúṣasya (śúṣṇasya)	_n	II	11/
śúṣṇasyāśúṣasya (aśúṣasya)		II	/11
śúṣṇaḥ	_n	II	/11
śá	V _(R) -(<i>urú</i>)	VII1	11/
námucer	_N	X1	/11
iṣá		II	
pípror	_V	X1	10/
apramṛṣyám		II	/10
dāśúṣe		II	/10
svabhiṣṭisumnaḥ		V1	/11
svabhiṣṭisumnaḥ		VI1	/11
mātúr	_N	X1	11/
túṣṭhad	_tb	II	11/
ṛṣvám		II	/11
yajnáḥ	_#	X11	//11
śáradír	_d	XI1	/11
dāśiḥ	_p	XI3	^{ea}
śíkṣan	*k _	I6	/11
bhūr	_Y	X1	//11
dhúnir	_V	X1	^{ea}
dhúnimatír	_V	X1	//11
ṛṇór	_V	X1	11-/
śrávantíḥ	_#	X11	//11-
párṣi		I4	/11
sastó	V _(R) -	VII2	11//
śiṣvap		II	/11
sómebhīḥ	_s	XI4	/11
dabhítir	_V	X1	^{ea}
idhmábhṛtiḥ	_p	XI3	;
árkaíḥ	_#	X11	//11
kārór	_b	XI1	//11
ratheṣṭhám		VI1	11/
rayír	_Y	X1	11/
víbhūtír	_V	X1	^{la}
stuṣa	V _(R) -	VII2	11/
stuṣa		II	11/
gírbhír	_Y	X1	;
_iyakṣanto	*k' _	I6	11/
svadhāvaḥ	V _(R) -	VII2	/11
vikṣú	*k' _	I6	/11
véviṣataḥ		II	
ásúḥ	_p	XI3	^{la}
yemuḥ	_#	X11	//11
rakṣáso	OAv. <i>raṣab-</i>	I6	
tiṣṭha	_tb	II	/11
dhṛṣṇo	_n	II	11/
āpíḥ	_p	XI3	^{la}
éṣṭau	_t	II	/11-
kṛṣvāvase (kṛṣva)		II	11/
pūśāṇam		II	11/
vṛṣṇum	_n	II	

ośadhīḥ		I1	
ośadhīḥ	_ <i>p</i>	XI3	;
arkaīḥ	_ <i>#</i>	X11	//11
vīśvebhīḥ	_ <i>s</i>	XI4	11/
sahasō	V _(R) -	VII2	^{la}
yājatraiḥ	_ <i>#</i>	X11	//11
āsūr	_ <i>Y</i>	X1	//11
cakrūr	_ <i>V</i>	X1	^{la}
sugēsu_		I1	/11
durgēsu	_ <i>g</i>	XI1	11/
durgēsu		I1	11/
vāhiṣṭhās	_ <i>tb</i>	I1	/11
tēbhir	_ <i>N</i>	X1	11/
vakṣi	* <i>g</i> ' _h _	I6	/11
carṣaṇīnām		I4	/11
gīrbhīr	_ <i>V</i>	X1	^{la}
ābhīḥ	_ <i>#</i>	X11	//11
vṛṣabhō		I1	
vṛṣṇyāvān	_ <i>n</i>	I1	/11
nakṣaddābhām	* <i>k</i> '_	I6	11/
parvateṣṭhām		VII	/11
matībhiḥ	_ <i>s</i>	XI4	/11
śāviṣṭham	_ <i>tb</i>	I1	/11
purukṣōḥ	_ <i>#</i>	X11	//11
āskṛdhoyur	_ <i>V</i>	X1	^{la}
ānaśūḥ	_ <i>s</i>	XI4	;
ratheṣṭhām		VII	/11
gīḥ	_ <i>#</i>	X11	//11
iṣe		I1	11/
nākṣate	* <i>k</i> '_	I6	
vīḷitā		I2	
dhṛṣatā		I1	
śāviṣṭham	_ <i>tb</i>	I1	/11
sā	V _(R) -	VII2	11//a
vakṣad	* <i>g</i> ' _h _	I6	11/
durgāhāṇi	_ <i>g</i>	XI1	/11
'ntārikṣā	PE * <i>k</i> ' _h _	I6	/11
vṛṣan		I1	11/
śociśā		I1	/11
brahmadviśe		I1	11/
tveṣasamḍṛk		I1	/11
tveṣasamḍṛk	* <i>k</i> '_	X12	//11
dhiṣvā		I1	11/
dākṣiṇa	* <i>k</i> '_	I6	
nāhuṣāṇi		I1	/11
niyūdbhiḥ	_ <i>p</i>	XI3	^{la}
viśvāvārabhir	_ <i>V</i>	X1	^{la}
ābhir (ābhir)	_ <i>Y</i>	X1	11/
stōme	V _(R) -	VII2	11//
bāhvōr	_ <i>V</i>	X1	;
sūśvim	V _(R) -	VII2	/11
sūśvim		I1	/11
dākṣasya	PE Av. -xš	I6	11/
bibhyūšo		I1	/11
sōmam	V _(R) -	VII2	/11
praṇenīr	_ <i>V</i>	X1	11/
sūśvaya		I1	
stuvatē	V _(R) -	VII2	^{ca}

sāvanā	V _(R) -	VII2	^{ca}
babhrīr	_ <i>Y</i>	X1	11/
papīḥ	_ <i>s</i>	XI4	
dadīr	_ <i>g</i>	XI1	/11
viviṣma		I1	/11+
sōme	V _(R) -	VII2	11/
stumāsi	V _(R) -	VII2	^{ca}
cakṛṣē		I1	
matībhir	_ <i>Y</i>	X1	/11
viviṣmaḥ		I1	/11
sōme	V _(R) -	VII2	11/
sutapāḥ	V _(R) -	VII2	^{ca}
vākṣaṇāni	* <i>g</i> _	I6	
yajñaiḥ	_ <i>#</i>	X11	//11
sōmam	V _(R) -	VII2	11/
barhīr	_ <i>Y</i>	X1	^{ca}
jōṣam		I1	/11
dhīr	_ <i>V</i>	X1	^{ca}
sutēsu		I1	/11
sōmebhir	V _(R) -	VII2	11//
sōmebhir	_ <i>V</i>	X1	11/
sūśvim		I1	11/
sōme	V _(R) -	VII2	/11
bharādvājeṣu		I1	11/
sūrīr	_ <i>V</i>	X1	//11
vīṣā		I1	11/
sōmeṣu		I1	11/
sutapā	V _(R) -	VII2	^{la}
īṣī		I1	/11
ukthair	_ <i>d</i>	XI1	//11
ākṣitotiḥ	_ <i>#</i>	X11	//11
tātūrir	_ <i>Y</i>	X1	11/
urvyūtiḥ	_ <i>#</i>	X11	//11
vāsuḥ	_ <i>s</i>	XI4	11/
stutō	V _(R) -	VII2	11/
ākṣo	* <i>k</i> '_	I6	11-/
cakryōḥ	_ <i>s</i>	XI4	;
rōdasyoḥ	_ <i>#</i>	X11	//11
vṛkṣāsya	PE * <i>k</i> '_	I6	11/
ruruhur	_ <i>V</i>	X1	;
pūrviḥ	_ <i>#</i>	X11	//11
saṃcāraṇīḥ	_ <i>#</i>	X11	//11
mūhur	_ <i>V</i>	X1	
ācakrīr	_ <i>V</i>	X1	/11
pūṣā_		I1	/11
prṣṭhād	_ <i>tb</i>	I1	/11
ukthēbhir	_ <i>V</i>	X1	11/
yajñaiḥ	_ <i>#</i>	X11	//11
tvābhīḥ	_ <i>s</i>	XI4	^{ca}
suṣṭutībhir		VII	
suṣṭutībhir	_ <i>Y</i>	X1	;
jagmur	_ <i>g</i>	XI1	^{la}
stōmebhir	V _(R) -	VII2	11-//
stōmebhir	_ <i>V</i>	X1	^{ca}
ukthaiś	_ <i>c</i>	X9	
vīḷāve		I2	11/
īṣvā		I1	/11
prēśō (iṣō)		I1	11/
sutapāvan	V _(R) -	VII2	^{la}

śú	V _(R) -(ū)	VIII	11/
ářiṣaṇyann		II	/11
aktór	_Y	X1	11/
vyūṣṭau	_t	II	11/
riṣāḥ		II	/11
ūtír	_V	X1	l ^{ea}
śúṣṃinn		II	/11
tábhír	_V	X1	11/
śú	V _(R) -(ū)	VIII	11/
'vír	_N	X1	/11
ebhís	_c	X9	11/
vájair	_N	X1	l ^{la}
ábhi	_sp ^í	X10	11/
mithatír	_V	X1	;
ářiṣaṇyann		II	/11
ábhir	_Y	X1	11/
viṣūcír		II	/11
viṣūcír	_V	X1	//11
tārír	_d	XII	/11
dāsīḥ	_#	X11	//11
vanúṣo		II	/11
eṣāṃ		II	11/
vīṣṇyāni	_n	II	11/
śárirais	_t	X12	//11
táruṣi		II	l
góṣu		II	11/
dhṛṣṇúr	_n	II	/11
dhṛṣṇúr	_N	X1	//11
nákīṣ	_tv	X6	11/
eṣāṃ		II	/11
ubháyor	_N	X1	;
ayór	_Y	X1	//11
carṣaṇáyo		I4	l
sáho	V _(R) –	VII2	l
devébhír	_V	X1	l ^{la}
nṛṣáhye		VII	/11
mithatír	_V	X1	/11
ádevīḥ	_#	X11	//11
vástor	_V	X1	l ^{la}
vāvṛṣāñāḥ		II	/11
vṛtrésv		II	11/
caṣṭe	*k'_t	I7	11/
muṣṭihá	_t	II	l
góṣu		II	/11
śúṣṇam	_n	II	l
dásúṣe		II	/11
vark	*g_	X12	//11
kariṣyán		II	/11
ṛṣvám		II	/11
vṛṣabhám		II	l
sácāhan (sácā)	V _(R) –	VII2	/11
tūtoḥ	_#	X11	//11
dārṣi		I4	/11
girér	_d	X11	l ^{ea}
citrábhír	_V	X1	/11
śraddhábhír	_N	X1	l ^{la}
sómair	_d	X11	//11
siṣvap		II	/11
ṣaṣṭím	*k'_t	I7	11/

sūrībhír	_V	X1	/11
sadhavīra	V _(R) –	VII2	l
náhuṣā		II	/11
śaviṣṭha	_tb	II	/11
sákhāyaḥ	V _(R) –	VII2	11//
préṣṭhāḥ	_tb	II	/11
prátardaniḥ	_ks	X8	l ^{ea}
kṣatraśrír	_V	X1	;
śréṣṭho	_tb	II	/11
niṣádi		V1	l
sád	V _(R) –	VII2	l ^{la}
niṣádi		V1	l
sát	V _(R) –	VII2	/11
sád	V _(R) –	VII2	l ^{la}
nákír	_d	X11	l ^{ea}
yénávdhír (ávadhír)	_V	X1	l ^{ea}
śéṣaḥ		II	/11
śúṣmāt		II	/11
śéṣo		II	/11
śíkṣan	*k_	I6	/11
aruṣá		II	l
śú	V _(R) -(ū)	VIII	11/
śíkṣan	*k_	I6	/11
samráṭ	*k'_	X16	//11
dūñáseyám (dūñásā)		X4	11/
dákṣiṇā	*k'_	I6	l
goṣṭhé		VII	11/
prajāvatīḥ	_p	X13	l ^{ea}
syur	_V	X1	//11
pūrvír	_V	X1	l ^{la}
uṣáso		II	l
śíkṣaty	*k_	I6	/12
muṣāyati		II	/12
vyáthír	_V	X1	;
dadharṣati		I4	/12
yábhír	_Y	X1	l ^{la}
tábhīḥ	_s	X14	l ^{ea}
gópatiḥ	_s	X14	/12
bhakṣāḥ	*g_	I6	/11
sabhásu	V _(R) –	VII2	/11
prajāvatīḥ	_s	X14	l ^{ea}
riśántīḥ	_ś	X14	//11
pībantīḥ	_#	X11	//11
hetí	_r	X2	l ^{la}
góṣṭpa (góṣu)		II	8/
ṛṣabhásya		II	8/
sepur	_N	X1	//11
mimikṣúr	PE *k'_	I6	/11
mimikṣúr	_V	X1	//11
ratheṣṭhāḥ		VII	/11-
gābhastyo	_stbūr	X10	/11
sthūráyor	_V	X1	//11
vīṣaṇo		II	l
mimikṣur	*g' ^b _	I6	/11
mimikṣur	_db	X11	//11
dhṛṣṇúr		II	11/
dhṛṣṇúr	_Y	X1	11/
dákṣiṇāvān	*k'_	I6	/11
īṣiró		II	l

paktīḥ	<i>_p</i>	XI3	l ^{ea}
sánti	V _(R) -	VII2	/11
sūrīḥ	<i>_p</i>	XI3	l ^{ea}
samījamāna	V _(R) -	VII2	e ^a
ṛsvó		II	/11
nákir	<i>_V</i>	X1	;
sūryo	V _(R) -	VII2	e ^a
sádmāny	V _(R) -	VII2	11/
sukrátur	<i>_db</i>	XI1	/11
sedus	<i>_t</i>	XI2	//11
sukrato	V _(R) -	VII2	l ^a
vīṣucīr		II	/11-
vīṣucīr	<i>_V</i>	X1	/11-
carṣaṇānām		I4	/11
uśāsam		II	/11
ābhūr	<i>_V</i>	X1	11/
hāstayor	<i>_V</i>	X1	l ^{ea}
krṣṭīḥ	<i>_t</i>	II	/11
krṣṭīḥ	<i>_#</i>	XI1	//11
carṣaṇāyo		I4	l
śúṣṇam	<i>_n</i>	II	/11
<i>_aśuṣam</i>		II	11/
gāviṣṭau	<i>_t</i>	II	/11
muṣāyās		II	11/
āvive	<i>_r/_V</i>	X2/X1	/11
dāsyoh	<i>_#</i>	XI1	//11
ásikṣo	<i>*k'_</i>	I6	11/
sutakre	V _(R) -	VII2	/11
tiṣṭha	<i>_tb</i>	II	11/
carṣaṇībhyaḥ		I4	/11
takṣam	PE <i>*k'_</i>	I6	/11
svādhībhīr	<i>_V</i>	X1	l ^{ea}
īkvabhīr	<i>_Y</i>	X1	;
usriyānām		III1	11/
vāhībhir	<i>_V</i>	X1	l ^{ea}
īkvabhīr	<i>_g</i>	XI1	;
gōṣu		II	/11
mitājñubhiḥ	<i>_p</i>	XI3	l ^{ea}
sākhībhiḥ	<i>_s</i>	XI4	/11
kavībhiḥ	<i>_k</i>	XI3	/11
kavīḥ	<i>_s</i>	XI4	/11
nīvyābhīr	<i>_j</i>	XI1	l ^a
vājebhir	<i>_N</i>	X1	l ^a
mahādbhiś	<i>_c</i>	X9	/11
śúṣmaiḥ		II	/11
śúṣmaiḥ	<i>_#</i>	XI1	//11
puruvīrābhīr	<i>_V</i>	X1	l ^a
vṛṣabha		II	l
átyair	<i>_V</i>	X1	//11
dakṣiṇatās	<i>*k'_</i>	I6	l
turāśāṭ	<i>*g'^h</i>	XI6	/11
viviṣur		II	l
viviṣur	<i>_V</i>	X1	;
apramṣyām		II	/11
ójiṣṭha	<i>_tb</i>	II	11/
vṛṣan		II	11/
svabhiṣṭīr		V1	l
svabhiṣṭīr	<i>_d</i>	XI1	/11
sāsāhad	V _(R) -	VII2	l ^a

carṣaṇāyāḥ		I4	l
vīprebhīr	<i>_Y</i>	X1	l ^a
paññīr	<i>_V</i>	X3	/11
vādhīr	<i>_Y</i>	X1	11/
sūdhitebhīr	<i>_V</i>	X1	/11
ātkair	<i>_V</i>	X1	//11
darṣi		I4	11/
indrākavābhīr (ākavābhīr)	<i>_V</i>	X1	/11
sākhā	V _(R) -	VII2	11//
viśvāyur	<i>_V</i>	X1	l ^a
bhūḥ	<i>_#</i>	XI1	//11
svarṣātā		VI5	11-/
mṛḷikā		I2	11/
abhiṣṭau		V1	/11
śyāma	V _(R) - (<i>divī</i>)	VII1	11/
goṣātamāḥ		VII	/11
jagmūr	<i>_g</i>	XI1	l ^a
pūrvīr	<i>_Y</i>	X1	//11
maniśāḥ		II	/11
īṣṇām		II	/11
yajñāīḥ	<i>_#</i>	XI1	//11
śmābhīr	<i>_V</i>	X1	11/
hīṃsanti		IIa	11/
vāñīr	<i>_V</i>	X1	//11
nākṣantīd	<i>*k'_</i>	I6	11/
vardhāyantīḥ	<i>_#</i>	XI1	//11
stotārah	V _(R) -	VII2	11/
mimikṣā	<i>*k'_</i>	I6	11/
sōmah	V _(R) -	VII2	/11
sām	<i>abbī</i>	V1y	/11
vāvṛdhur	<i>_b</i>	XI1	l ^a
yajñāīḥ	<i>_#</i>	XI1	//11
āṅgūṣām		II	/11
matībhir	<i>_V</i>	X1	/11
viśvāyur	<i>_V</i>	X1	l ^a
sahasrapoṣyām	V _(R) -	VII2	e ^a
sahasrapoṣyām		II	/11
svit	V _(R) -	VII2	11/
nībhīr	<i>_N</i>	X1	/11
vīraīr	<i>_Y</i>	X1	11/
nīlāyāse		I2	l
gōṣv		II	/11
svit	V _(R) -	VII2	11/
śaviṣṭha	<i>_tb</i>	II	/11
pīkṣaḥ	<i>*k'_</i>	I6	/11
pīpīhīṣaḥ (īṣaḥ)		II	11/
bharādvājeṣu		II	11/
surūco	V _(R) -	VII2	l ^a
grīṣe		II	/11
nīr	<i>_V</i>	X1	11/
dhenór	<i>_V</i>	X1	//11
devēṣu		II	11/
sadhricīr	<i>_V</i>	X1	l ^{ea}
vīṣṇyāni	<i>_n</i>	II	/11
paūṃsyāni		IIa	11/
saścur	<i>_V</i>	X1	/11
ukthāsuṣmā		II	/11
pātīr	<i>_b</i>	XI1	11/

duvoyúr	_d	XI1	//11
dyaúr	_N	X1	11/
kírís	_c	X9	11/
svàrvân	V _(R) -	VII2	/11
sadhamâdas	V _(R) -	VII2	^{ea}
vaheyur	_N	X1	//11
vâyór	_V	X1	^{la}
vâriṣṭho	_tb	II	11/
dâkṣiṇâm	*k'_	I6	
dhṛṣṇo	_n	II	11/
sūrin	V _(R) -	VII2	/11
gīrbhīr	_Y	X1	^{ea}
hâniṣṭho	_tb	II	
sâtvâ_	V _(R) -	VII2	/11
sūriḥ	_p	XI3	^{ea}
bharṣad		I4	11/
sudânuḥ	V _(R) -	VII2	/11
sudânuḥ	_#	X11	//11
ghôṣâd		II	11/
devâhūtir	_Y	X1	/11
ânūṣy		II	/11
arkaīḥ	_#	X11	//11
sâm	V _(R) -	VII2	/11
uṣâso		II	
aktór	_Y	X1	//11
vṛtratūryeṣu		II	/11
kavér	_d	XI1	^{la}
vâhner	_Y	X1	//11
_iṣo		II	11/
usrâ		III1	/11
ṛtâdhītibhir	_V	X1	^{la}
ṛtayúg	*g_	I6	/11
pañīr	_Y	X3	11/
vâcobhir	_V	X1	^{la}
doṣâ		II	11/
vâstoḥ	_ś	XI4	^{ea}
īndur	_V	X1	/11
adadhur	_N	X1	;
uṣâsas		II	
pūrvīḥ	_#	X11	//11
ṛtayúgbhir	_V	X1	/11
âsvaiḥ	_s	XI4	//11
carṣaṇiprâḥ		I4	/11
iṣaḥ		II	11/
pūrvīḥ	_#	X11	//11
ôṣadhīr		II	11/
ôṣadhīr	_V	X1	^{la}
aviṣâ		II	/11
niṣâdya_		V1	/11
âdrir	_V	X1	//11
sâm	V _(R) -	VII2	/11
sutâ	V _(R) -	VII2	^{la}
vâhiṣṭhâḥ	_tb	II	/11
suvitâya	V _(R) -	VII2	^{ea}
sâdane	V _(R) -	VII2	^{ea}
sajôṣâḥ		II	11/
marúdbhiḥ	_#	X11	//11
âheḷamâna		I2	11/
vâriṣṭhâ	_tb	II	/11

adhvaryúr	_V	X1	/11
gavyúḥ	_#	X11	//11
eṣâ		II	11/
vṛṣabhó		II	
vṛṣṇe	_n	II	11/
sâm	V _(R) -	VII2	^{la}
sômaḥ	V _(R) -	VII2	/11
yâsyéṣiṣe (íṣiṣe)		II	11/
cikitúṣe		II	/11
tâviṣīr		II	
tâviṣīr	_V	X1	;
sômas	V _(R) -	VII2	11/
sutéṣu		II	/11
vikṣú	*k'_	I6	/11
pīpīṣate		II	/11
vidúṣe		II	/8
sômebhiḥ	_s	XI4	8/
âmatrebhir	_V	X1	/8
ṛjīṣiṇam		II	/8
sutébhir	_V	X1	/8
īndubhiḥ	_#	X11	//8
sutébhir	V _(R) -	VII2	8/
sutébhir	_V	X1	/8
īndubhiḥ	_s	XI4	//8
sômebhiḥ	_p	XI3	8/
pratibhūṣatha		II	/8
dhṛṣṭât		II	8/
éṣate (iṣate)		II	/8
'bhīṣaster	_V	X1	/8
sutâḥ	V _(R) -	VII2	/12
râkṣase	*k_	I6	/8
sutâḥ	V _(R) -	VII2	/12
sutâḥ	V _(R) -	VII2	/12
dadhiṣé		II	/8
sutâḥ	V _(R) -	VII2	/12
dyumnair	_d	XI1	8/
svadhâpate	V _(R) -	VII2	8/
svadhâpate	V _(R) -	VII2	8/
svâbhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
svadhâpate	V _(R) -	VII2	8/
gṛñiṣé		II	8/
mâmhīṣṭham	_tb	II	8/
viśvâcarṣanim		I4	/8
śúṣmaṇ		II	8/
_īndrâyopastṛñiṣâni (upastṛñiṣâni)		II	/8
sakṣītaḥ	V _(R) -	VII2	/8
dâkṣam	PE Av. -xš	I6	11-/
staulâbhir	_db	XI1	;
dhautâribhir	_V	X1	//11-
uruṣyâ		II	11/
pâyúr	_V	X1	^{la}
vâcobhir	_Y	X1	//10
vâpur	_d	XI1	10/
dâkṣam	PE Av. -xš	I6	
sédhâ	V _(R) -	VII2	11-//
pūrvīr	_V	X1	/11-

árātīḥ	_#	X11	//11-
vārṣīyo		I4	11/
śácibhīr	_db	X11	//11
aviḍḍhi		II1	/11-
nākīr	_V	X1	11/
āpīr	_d	X11	l ^{ea}
tvāhuḥ (āhuḥ)	_#	X11	//11
vṛṣabha		II	
riṣāma		II	/11
pūrvīṣ	_t	X6	11/
niṣṣidho		X9	
niṣṣidho		V1	
jāneṣu		II	/11
ásuṣvīn		II	11/
suṭānām	V _(R) -	VII2	/11
pūrvyābhir	_V	X1	l ^a
nūtanābhir	_g	X11	//11
gīrbhīr	_Y	X1	11/
īṣṭīnām		II	/11
hoṣi		II	11/
sómaṃ	V _(R) -	VII2	11//
sómaṃ	V _(R) -	VII2	/11
vásur	_db	X11	11/
dvéṣo		II	11/
abhiṣeṇāḥ		VII1	11/
ṣmā	V _(R) -(āsu)	VII1	11/
jeṣā		II	/11
smā	V _(R) -	VII2	/11
vṛṣaṇo		II	
vṛṣarathāso		II	11/
vṛṣaraśmayó		II	
vṛṣaṇo		II	
vṛṣṇe	_n	II	11/
vṛṣan		II	11/
vṛṣaṇo		II	
asthur	_gb	X11	//11
ghṛtaprīṣo		II	11/
vṛṣabhiḥ		II	
vṛṣabhiḥ	_s	XI4	/11
vṛṣṇe	_n	II	11/
vṛṣabhāya		II	
vṛṣāsi		II	11/
vṛṣabhāḥ		II	
vṛṣā		II	11/
vṛṣabhā		II	
vṛṣṇe	_n	II	11/
īndur	_Y	X1	l ^a
vṛṣabha		II	
svādū	_r	X2	11/
pitúr	_V	X1	;
_īndur	_V	X1	11/
amusṇād	_n	II	11/
uśāsaḥ		II	
supátnīr	_V	X1	//11
iyótīr	_V	X1	/11
rocanēṣu		II	/11
tritēṣu		II	11/
ṣkabhāyad	vī	V1	/11
gōṣu		II	11/

mahír	_V	X1	8/
pūrvīr	_V	X1	8/
prámatir	_N	X1	/8
dváyor	_V	X1	/8
dvīṣaḥ		II	/8
kṛṇósy		II	8/
nṛbhiḥ	_s	XI4	8/
gīrbhīḥ	_s	XI4	8/
hástayor	_V	X1	//8
ūcúr	_Y	X1	8/
dhībhīr	_V	X1	8/
árvadbhir	_V	X1	/8
jeṣma		II	8/
ābhūr	_V	X1	8/
ūtír	_V	X1	/8
makṣṭújavastamásati (makṣṭújavastamā)	*k'_	I6	8/
jéṣi		II	8/
jiṣṇo	_n	II	8/
ṣṭuhi	V _(R) -(u)	VII1	/8
kṛṣṭínám	_t	II	8/
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	_#	X11	//8
pátir	_j	X11	8/
vṛṣakratuḥ		II	/8
vṛṣakratuḥ	_#	X11	//8
_āpír	_V	X1	8/
mṛlaya		I2	/8
dhiṣvá		II	8/
rakṣohátyāya	OAv. <i>raṣab-</i>	I6	8/
sāsahīṣṭhā	_tb	II	8/
spṛdhaḥ	V _(R) -	VII2	/8
ádhriḡuḥ	_#	X11	//8
niyúdbhir	_V	X1	/8
vájebhir	_V	X1	/8
ásvībhiḥ	_#	X11	//8
gómadbhir	_g	X11	8/
dhṛṣát		II	/8
sácā	V _(R) -	VII2	/8
vásur	_N	X1	8/
śácibhīr	_V	X1	8/
ṇonuvur	_g	X11	/8
dūṇāśaṃ		X4	8/
gaúr	_V	X1	8/
suté-sute		VI3	/8
nákṣante	*k'_	I6	8/
vájebhir	_Y	X1	8/
stómo	V _(R) -	VII2	8//
vāhiṣṭho	_tb	II	8/
bṛbūḥ	_p	XI3	8/
vārṣiṣṭhe		I4	8/
vārṣiṣṭhe	_tb	II	8/
urúḥ	_k	XI3	8/
kákṣo	PE *g ^b _	I6	8/
vāyór	_V	X1	/8
rātīḥ	_s	XI4	8/
sadyó	V _(R) -	VII2	8//a
sátā	V _(R) -	VII2	8//
vṛtréṣv		II	12/

kāsthāsv	PE	I4a	8/
dhṛṣṇuyā	<i>_n</i>	II	/12
jigyūṣe		II	/8
vīcarṣaṇir		I4	/8
vīcarṣaṇir	<i>_V</i>	X1	//8
sāhasramuṣka		II	12/
vṛṣabhēva		II	
ghṛṣau		II	8/
mīlhā		I2	8/
ṛciṣama		II	/8
tanūṣv		II	8/
sūrye	<i>V_(R)-</i>	VII2	/8
vyēsthāṃ	<i>_tb</i>	II	8/
ójīsthāṃ	<i>_tb</i>	II	8/
suśīpra	<i>V_(R)-</i>	VII2	8/
carṣaṇīsāhāṃ		I4	/12
carṣaṇīsāhāṃ		VII	/12
devēṣu		II	/8
suśāhān		VII	/8
nāhuṣīṣv		II	/8
nāhuṣīṣv		II	/8
krṣṭīṣu	<i>_t</i>	II	/8
krṣṭīṣu		II	/8
paūmsyā		IIa	/8
ṭṛkṣaú	PE	I6	12/
vīṣṇyam	<i>_n</i>	II	/8
sāṃ	<i>V_(R)-</i>	VII2	/12
nṛṣāhye		VII	/12
chardír	<i>_Y</i>	X1	12/
ādabhúr	<i>_V</i>	X1	//12
dhṛṣṇuyā	<i>_n</i>	II	/8
antárikṣe	PE * <i>k''</i> _	I6	12/
chardír	<i>_V</i>	X1	//12
dvēṣaḥ		II	/8
sīndhūm̐r	<i>_V</i>	X3	12/
ṣváṇi	<i>V_(R)-(āmu)</i>	VIII/V 1	/8
āmiṣi		II	/12
bāhvór	<i>_g</i>	XII	/8
svādúṣ	<i>_k</i>	X7	11/
āhavēṣu		II	/11
svādúr	<i>_V</i>	X1	1 ^{ca}
mádiṣṭha	<i>_tb</i>	II	/11
maniṣāṃ		II	11/
ṣāl	* <i>k'</i> _	XI6	11/
urvír	<i>_V</i>	X1	1 ^{la}
varṣmāṇaṃ		I4	11/
pīyūṣaṃ		II	11/
tiṣṭṣu		III1	
tiṣṭṣu		II	/11
sómo	<i>V_(R)-</i>	VII2	11//
antárikṣam	PE * <i>k''</i> _	I6	/11
uṣāsāṃ		II	
vṛṣabhó		II	
dhṛṣát		II	11/
sómam	<i>V_(R)-</i>	VII2	/11
sávana	<i>V_(R)-</i>	VII2	1 ^{ca}
vṛṣasva		II	/11

rayisthāno		VII	11/
sūnītir	<i>_V</i>	X1	1 ^{la}
vāmānītiḥ	<i>_#</i>	X11	//11
neṣi		II	/11
iyótir	<i>_V</i>	X1	1 ^{la}
ṛṣvā		II	11/
vāriṣṭhe	<i>_tb</i>	II	11/
vāhiṣṭhayoḥ	<i>_tb</i>	II	11/
vāhiṣṭhayoḥ	<i>_ś</i>	XI4	1 ^{ca}
ásvayor	<i>_V</i>	X1	/11
īṣam		II	11/
vakṣīṣām (vakṣi)	* <i>g''b</i> _	I6	11/
vakṣīṣām (iṣām)		II	
vāriṣṭhām		I4	/11
vāriṣṭhām	<i>_tb</i>	II	/11
mṛlā		I2	11/
tvāyúr	<i>_V</i>	X1	
juṣasva		II	11/
suhávam	<i>V_(R)-</i>	VII2	1 ^{ca}
āvobhiḥ	<i>_s</i>	XI4	//11
sumṛlīkó		I2	11/
dvēṣo		II	11/
suvīryasya	<i>V_(R)-</i>	VII2	11//
saumanasé	<i>V_(R)-</i>	VII2	1 ^{ca}
syāma	<i>V_(R)-</i>	VII2	/11
dvēṣaḥ		II	11/
nórmír (ürmír)	<i>_g</i>	XII	//11
sām	<i>V_(R)-</i>	VII2	/11
śácībhiḥ	<i>_#</i>	X11	//11
edhamānadvīl		XI5	1 ^{la}
coṣkūyāte		II	11/
manuṣyān		II	/11
pūrveṣāṃ		II	11/
āparebhir	<i>_V</i>	X1	/11
ānānubhūtír	<i>_V</i>	X1	1 ^{la}
pūrvír	<i>_V</i>	X1	11/
praticākṣaṇāya	* <i>k'</i> _	I6	/11
māyābhiḥ	<i>_p</i>	XI3	1 ^{la}
dviṣatāḥ		II	
pākṣa	PE Oss. <i>f</i> axs	I6	/12
utāsīneṣu (āsīneṣu)		II	/8
sūrīṣu	<i>V_(R)-</i>	VII2	/8
sūrīṣu		II	/8
satí	<i>V_(R)-</i>	VII2	11/
bhūmir	<i>_V</i>	X1	
gāviṣṭāv	<i>_t</i>	II	/11
sadṛṣír	<i>V_(R)-</i>	VII2	1 ^{ca}
sadṛṣír	<i>_V</i>	X1	;
kṛṣṇā	<i>_n</i>	II	11/
vṛṣabhó		II	
kósayír	<i>_d</i>	XII	1 ^{la}
agrabhiṣma		II	/11
asāniṣam		II	/8
āyaṣṭa	* <i>g'</i> _t	I7	/11
viḍvāṅgo		I2	
góbhiḥ	<i>_s</i>	XI4	11/
vīlāyasva_		I2	/11
góbhir	<i>_V</i>	X1	/12

havīṣā		I1	/12
nābhiḥ	_#	X11	//11
juṣāṇó		I1	/11
viṣṭhitam		V1	/11+
sajūr	V _(R) -	VII2	^{ea}
sajūr	_V	X1	/11
devaír	_V	X1	//11
ní	_ <i>st</i>	X10	11/
ṣṭanihi	<i>ní (níḥ)</i>	V1	11/
duritá	_V	X1	
duchúnā		X9a	/11+
muṣṭír	PE <i>_t</i>	I1	11/
muṣṭír	_V	X1	^{la}
viḷāyasva		I2	/11
ámúr (amúr)	_V	X1	11/
dundubhír	_Y	X1	;
sám	V _(R) -	VII2	11//a
dákṣase	PE Av. <i>x.š</i>	I6	/8
śamsiṣam		I1	/8
asmayúr	_ <i>d</i>	X11	//11
vājeṣv		I1	11/
vṛṣā		I1	8/
arciṣā		I1	/8
śociṣā		I1	
sudītībhiḥ	V _(R) -	VII2	8//
sudītībhiḥ	_ <i>s</i>	X14	8/
yákṣy	* <i>g'</i> _	I6	/12
ānuṣāk		V1	/12
ānuṣāk	* <i>k</i> [□] _	X12	//12
sáhasā	V _(R) -	VII2	12//a
nṛbhiḥ	_ <i>p</i>	XI3	//12
sānavi	V _(R) -	VII2	/8
aruṣó		I1	/8
vṛṣā_		I1	/8
aruṣó		I1	/8
vṛṣā		I1	/8
brhádbhir	_V	X1	8/
arcībhiḥ	_ <i>s</i>	X14	//8
śociṣā		I1	/8
samidhānó	V _(R) -	VII2	^{ea}
yaviṣṭhya	_ <i>tb</i>	I1	/12
grhápatir	_Y	X1	/12
mānuṣiṇām		I1	/8
pūrbhír	_Y	X1	^{ea}
yaviṣṭha	_ <i>tb</i>	I1	
rathír	_V	X1	/12
pārṣi		I4	12/
partībhiḥ	_ <i>t</i>	X6	/12
ádabdhair	_V	X1	8/
áprayutvabhiḥ	_ <i>#</i>	X11	//8
hélāmsi		I2	12/
dhúkṣata	* <i>g</i> ^b _	I6	/8
mṛlíké		I2	12/
sumnaír	_V	X1	8/
dhukṣata	* <i>g</i> ^b _	I6	/12
íṣam		I1	8/
viṣṇum	_ <i>n</i>	I1	8/
stuṣa		I1	/8
tveṣám		I1	12/

tuviṣvány		VII1	/12
pūṣāṇam		I1	
kāriṣac		I1	
carṣaṇibhya		I4	/12
āvír	_ <i>g</i>	X11	8/
pūṣann		I1	8/
śámsiṣam		I1	12/
ásastír	_Y	X1	8/
véḥ	_ <i>#</i>	X11	//8
dṛter	_V	X1	12-/
sakhyám	V _(R) -	VII2	/12-
mártyair	_V	X1	/8
samó	V _(R) -	VII2	8//
devaír	_V	X1	/8
pūṣan		I1	12/
prāṇítir	_V	X1	8/
sūnṛtā	V _(R) -	VII2	/8
carṣṛtīḥ	_ <i>p</i>	XI3	//8
sūryaḥ	V _(R) -	VII2	/12
tveṣám		I1	12/
iyéṣṭham	_ <i>tb</i>	I1	8/
dyaúr	_V	X1	/8
bhūmir	_V	X1	/8
stuṣé		I1	11/
nāv yasībhir	_ <i>g</i>	X11	//11
gīrbhír	_ <i>N</i>	X1	11/
sukṣatráso	V _(R) -	VII2	11//
agníḥ	_ <i>#</i>	X11	//11
ídyam		I2	
adhvaréṣv		I1	/11
yuvatyoḥ	_ <i>#</i>	X11	//11
aruṣám		I1	/11
aruṣásya		I1	11/
stībhír	V _(R) -	VII2	11//
stībhír	_V	X1	11/
sūro	V _(R) -	VII2	/11
nakṣata	* <i>k'</i> _	I6	
manīṣā		I1	/11
kavíḥ	_ <i>k</i>	XI3	11/
iyakṣasi	* <i>k'</i> _	I6	
vápuś	_ <i>cb</i>	X9	^{ea}
aśvínor	_Y	X1	/11
nāsatyeṣayádhyai (iṣayádhyai)		I1	/11
vartír	_Y	X1	11/
vṛṣabhā		I1	
pūriṣāṇi		I1	11/
sátyaśrutah	V _(R) -	VII2	11//a
gīrbhír	_ <i>j</i>	X11	//11
citrāyuh	_ <i>s</i>	X14	//11
gnābhír	_V	X1	11/
sajōṣā		I1	/11
durādhārṣam	_V	X1	11/
durādhārṣam		I4	11/
siṣadhāti		I1	
pūṣā		I1	/11
yakṣad	* <i>g'</i> _	I6	11/
agnís	_ <i>t</i>	X12	11/
gīrbhír	_V	X1	/11

ṛṣvám		I1	11/
suṣumnám		VII1	/11
kavíneṣitāsah (iṣitāsah)		II	/11
nákṣanto	*k'_	I6	11/
paśurákṣir	*k'_	I6	/11
paśurákṣir	_V	X1	/11
piṣpṛṣati		III3	11/
stṛbhír	_N	X1	11/
tríś	_c	X9	11/
víṣṇur	_n	II	11/
víṣṇur	_N	X1	ᶫᵃ
'hir	_b	XI1	ᶫᵃ
adbhír	_V	X1	/11
arkaís	_t	XI2	//11
óśadhībhir		II	11/
óśadhībhir	_V	X1	ᶫᵃ
rātiśáco		VII1	/11
púramḍhir	_j	XI1	ᶫᵃ
carṣaṇiprám		I4	/11
ádevír	_V	X1	ᶫᵃ
ádevír	_V	X1	ᶫᵃ
námobhir	_N	X1	//11
mṛḷikáya		I2	11/
abhikṣadám	*g_	I6	11/
sujoyótiśah		II	11/
dákṣapitiṅ	PE Av. xš	I6	/11
sumaho	V _(R) -	VII2	ᵉᵃ
suṣumne		VII1	/11
dhiśaṇe		II	
'dhṛṣṭāḥ	_t	II	/11
mimiyákṣa	PE *k'_	I6	11/
yéṣu		II	11/
síśakti	V _(R) -	VII2	11//
síśakti		II	11/
pūśá		II	11/
mānuṣír		II	/11
mānuṣír	_V	X1	/11
yóḥ	_#	XI1	//11
ṣṭhā	V _(R) -(bī)	VIII1	11/
bhiśájo		II	
sthātúr	_j	XI1	ᶫᵃ
jānitriḥ	_#	XI1	//11
híraṇyapaṇír	_Y	X1	ᶫᵃ
uśáso		II	
dāśúṣe		II	
sahasó	V _(R) -	VII2	ᶫᵃ
sádám	V _(R) -	VII2	
dhībhir	_Y	X1	ᶫᵃ
duritád	_V	X1	
purukśóḥ	_#	XI1	//11
mṛḷátā		I2	
sajóśā	V _(R) -	VII2	/11
sajóśā		II	/11
mīḷhúsmanto		I2	11/
mīḷhúsmanto		II	11/
víṣṇur	_n	II	
mṛḷantu		I2	/11
vāyúḥ	_#	XI1	//11

íśam		II	/11
pápriḥ	_#	XI1	//11
devébhir	_j	XI1	ᶫᵃ
jānibhiḥ	_s	XI4	/11
sajóśā		II	/11
dyaúr	_d	XI1	11/
devébhiḥ	_p	XI3	ᶫᵃ
samudraíḥ	V _(R) -	VII2	/11
samudraíḥ	_#	XI1	//11
'hir	_b	XI1	ᶫᵃ
samudráḥ	V _(R) -	VII2	/11
dhībhir	_bb	XI1	//11
arkaíḥ	_#	XI1	//11
'dhṛṣṭā	_t	II	/11
stutáśo	V _(R) -	VII2	11/
cákṣur	*k'_	I6	11/
cákṣur	_N	X1	ᶫᵃ
mitráyor	_V	X1	/11
váruṇayor	_V	X1	/11
eśám		II	/11
márteṣu		II	11/
caṣṭe	*k'_t	I7	11-/
súro	V _(R) -	VII2	ᵉᵃ
stuśá		II	11/
sadhanyāḥ	V _(R) -	VII2	ᵉᵃ
sátpatīṁr	_V	X3	/11-
dyaúṣ	_p	X7	11/
ádhruḡ	*g ^b _	XI2	//11
mṛḷátā		I2	/11
sajóśā	V _(R) -	VII2	/11
sajóśā		II	/11
samasmā	V _(R) -	VII2	/11
ṣṭhā	V _(R) -(bī)	VIII1	11/
dákṣasya	PE Av. -xš	I6	11/
ripús	_t	XI2	ᶫᵃ
rīriśiṣṭa		II	/11
rīriśiṣṭa	_t	II	/11
eśám		II	/11
pūtadakṣān	PE Av. -xš	I6	/11
námobhir	_V	X1	ᶫᵃ
urucákṣaso	*k'_	I6	/11
śréṣṭhavaracasas	_tb	II	11/
duritá	_V	X1	
sukṣatráśo	V _(R) -	VII2	11//a
agnír	_V	X1	//11
pūśá		II	11/
áditih	_p	XI3	;
sadmānaṃ	V _(R) -	VII2	11/
āśānébhir	_Y	X1	ᶫᵃ
miyédhair	_d	XI1	//11
vasūyúr	_Y	X1	/11
durādhyam	_V	X1	/8
daviṣṭhām	_tb	II	8/
sugám	V _(R) -	VII2	4
vāvaśúḥ	_#	XI1	//8
śáh	V _(R) -(bī)	VIII1	4
ṣṭhā	V _(R) -(bī)	VIII1	8/
índrajyeṣṭhā	_tb	II	8/

svastigám	V _(R) -	VII2	8//
dvíšo		I1	/8
śámībhir	_V	X1	/11
ābhīh	_#	X11	//11
tápūṃṣi		I1a	11/
santu	V _(R) -	VII2	/11
brahmadviśam		I1	11/
dyaúh	_#	X11	//11
tvāhur (āhur)	_V	X1	^{la}
brahmadviše		I1	11/
tápuṣim		I1	
uśáso		I1	
súryam	V _(R) -	VII2	^{ca}
vásupatir	_Y	X1	/11
'vaságamiṣṭhaḥ (ágamiṣṭhaḥ)	_tb	I1	/11
nédiṣṭham	_tb	I1	11/
ávaságamiṣṭhaḥ (ágamiṣṭhaḥ)	_tb	I1	/11
síndhubhiḥ	V _(R) -	VII2	^{ca}
síndhubhiḥ	_p	XI3	;
óśadhībhir		I1	
óśadhībhir	_N	X1	/11
mayobhúr	_V	X1	//11
agnīh	_s	XI4	11/
barhír	_N	X1	8/
ṣīdata	ní	V1	/8
pratibhúṣati		I1	/8
sumṛṭikā	V _(R) -	VII2	8//a
sumṛṭikā		I2	8/
ṛtúbhir	_b	XI1	8/
juṣántam		I1	8/
juṣanta		I1	/8
antárikṣe	PE *k ^u _	I6	11/
ṣṭhá	V _(R) -(<i>dyávi</i>)	VIII1	/11
barhíṣi		I1	
paricákṣyāṇi	*k'_	I6	/12
sumnésv		I1	12-/
iṣáye		I1	
áyuh	_kṣ	X8	//11
usrá		III1	11/
kṣápa	*k ^u _	I6	11/
usrá		III1	11/
suhavā	V _(R) -	VII2	^{ca}
suṣtutim		VII1	/11
īlām		I1c	11/
prajāvatīr	_V	X1	^{la}
iṣa		I1	
barhíṣi		I1	11/
samidhāné	V _(R) -	VII2	^{la}
súkténa	V _(R) -	VII2	11//
haviṣi		I1	
pūṣann		I1	8/
práyatadakṣiṇam	*k'_	I6	/8
pūṣan		I1	8/
paṇés	_c	X9	8/
sádhantām	V _(R) -	VII2	8//a

pūṣann		I1	8/
paṇér	_V	X1	8/
pūṣan		I1	8/
bībharsy		I4	/8
paśusádhanī		VII1	/8
sumnám	V _(R) -	VII2	8/
goṣāṇim		VII1	/8
pūṣan		I1	8/
vidúṣā		I1	/8
pūṣná	_n	I1	8/
pūṣnás	_n	I1	8/
riṣyati		I1	/8
pavīh	_#	X11	//8
haviṣávidhan (haviṣā)		I1	/8
pūṣápi (pūṣá)		I1	8/
mṛṣyate		I1	/8
pūṣá		I1	8/
pūṣá		I1	8/
rakṣatv	*k'_	I6	8/
pūṣá		I1	8/
pūṣann		I1	8/
mákir	_N	X1	8/
riṣan		I1	/8
átháriṣṭābhir (áriṣṭābhiḥ)		I1r	8/
átháriṣṭābhir (áriṣṭābhiḥ)	_V	X1	/8
pūṣāṇam		I1	/8
pūṣan		I1	8/
riṣyema		I1	8/
pūṣá		I1	8/
dákṣiṇam	*k'_	I6	/8
sám	V _(R) -	VII2	8/
rathír	_V	X1	8/
váso	_r	X2	8/
rāśír	_V	X1	/8
pūṣāṇam		I1	8/
stoṣāma		I1	8/
svásur	_Y	X1	8/
mātúr	_d	XI1	8/
didhiṣúm		I1	/8
svásur	_j	XI1	8/
pūṣāṇam		I1	/8
pūṣāṇam		I1	/8
sátpatir	_Y	X1	/8
paruṣé		I1	/8
súraś	V _(R) -	VII2	8//
puruṣtuta		VII1	/8
gavéṣāṇam		I1	/8
śiṣadho	V _(R) -	VII2	8/
śiṣadho		I1	/8
pūṣann		I1	8/
svastím	V _(R) -	VII2	8/
pūṣāṇā		I1	/8
camvòh	_s	XI4	/8
mahír	_V	X1	8/
vīṣantamaḥ		I1	/8
pūṣābhavat (pūṣá)		I1	8/
pūṣnāh	_n	I1	8/

vṛkṣāsya	PE *k' _	I6	8/
pūṣaṇam		II	8/
'bhīṣūṅr	_V	X3	8/
sārathiḥ	_#	X11	//8
viśurūpe		II	11/
dyaúr	_V	X1	/11
svadhāvo	V _(R) -	VII2	/11
pūṣann		II	11/
rātír	_V	X1	/11
pūṣá		II	12/
saṃcákṣāṇo	*k' _	I6	12/
pūṣan		II	11/
samudré	R _(R) -	VII2	/11
hiraṇyáyīr	_V	X1	l ^{ca}
antárikṣe	PE *k'' _	I6	/11
tábhír	_Y	X1	11/
pūṣá		II	11/
subándhur	_d	X11	l ^{la}
ilás		IIc	11/
pátír	_N	X1	l ^{ca}
ádaduḥ	_s	XI4	;
sutēṣu		II	/8
cakráthuḥ	_#	X11	//8
pániṣṭha	_tb	II	/8
sácāḥ	V _(R) -	VII2	/8
sutēṣu	V _(R) -	VII2	/8
sutēṣu		II	/8
tēṣv		II	8/
joṣavākām		II	12/
pajrahoṣiṇā		II	/12
viṣūco		II	12/
bāhvóḥ	_#	X11	//8
gāviṣṭiṣu	_t	II	/8
gāviṣṭiṣu		II	/8
dvéṣāmsy		II	8/
yuvór	_V	X1	/8
viśváyupoṣasam		II	/8
stómebhir	_b	XII	8/
viśvābhir	_g	XII	8/
gīrbhír	_V	X1	/8
sáhurī	V _(R) -	VII2	l ^{la}
saparyát	V _(R) -	VII2	/11
bhūreh	_s	XI4	//11
yodhiṣṭam	_t	II	11/
uśáso		II	l
uśása		II	l
vṛtrahābhiḥ	_ś	XI4	/11
śúṣmair		II	/11
śúṣmair	_V	X1	//11
námobhir	_V	X1	;
rādhobhir	_V	X1	l ^{la}
ákavebhir	_V	X1	/11
uttamébhiḥ	_#	X11	//11
yáyor	_V	X1	/8-
mṛlāta		I2	8/
sátpatī	V _(R) -	VII2	/8
dvīṣaḥ		II	/8
stómā	V _(R) -	VII2	8/
anūṣata		II	/8

puruṣpṛho		VI2	/8
dāsúṣe		II	/8
tábhír	_V	X1	/8
tábhír	_V	X1	8/
sómapítaye	V _(R) -	VII2	8/
iliṣva		I2	8/
iliṣva		II	8/
arciṣā		II	/8
pariṣvájat		V1	/8
kṛṣṇá	_n	II	8/
sumnám	V _(R) -	VII2	8//
vájavatír	_V	X1	/8
iṣa		II	/8
iṣám		II	l
gāvyebhir	_V	X1	/8
ásvyair	_Y	X1	//8
vasavyair	_V	X1	8/
sakhyáya	V _(R) -	VII2	l ^{la}
dāsúṣe		II	/12
taviṣá		II	/12
śúṣmebhir		II	12/
śúṣmebhir	_b	XII	l ^{la}
bisakhá		IIb	l
taviṣébhir		II	/12
taviṣébhir	_V	X1	/12
ūrmābhiḥ	_#	X11	//12
suvṛktībhiḥ	V _(R) -	VII2	/12
suvṛktībhiḥ	_s	XI4	//12
dhītūbhiḥ	_#	X11	//12
bṛṣayasya		IIb	l
'vánír	_V	X1	/12-
viśám		II	12/
sárasvatī	V _(R) -	VII2	/8
vájebhir	_Y	X1	8/
sarasvaty	V _(R) -	VII2	/8
sarasvaty	V _(R) -	VII2	/8
vájeṣu		II	/8
pūṣeva (pūṣá)		II	8/
hiraṇyavartaniḥ	_#	X11	//8
suṣtútím	V _(R) -	VII2	/8
suṣtútím		VI1	/8
tveṣás		II	8/
cariṣṇúr	_n	II	8/
cariṣṇúr	_V	X1	/8
dvīṣaḥ		II	/8
svásṛ	_V	X1	8/
saptásvasā	V _(R) -	VII2	8//
sújuṣṭā	_t	II	/8
stómyā	V _(R) -	VII2	8/
āpaprūṣi		II	8/
antárikṣam	PE *k'' _	I6	/8
triśadhásthā		VI1	8/
saptádhātuḥ	_p	XI3	//8
dyumnébhir	_V	X1	12/
cikitúṣā		II	/12
neṣi		II	/11
spharīḥ	_p	XI3	l ^{ca}
dhak	*g ^{ub} _	X12	//11

juṣāsva		I1	11/
stuṣé		I1	11/
arkaīḥ	_#	X11	//11
usrā		III1	11/
vyūṣi		I1	/11
yūyūṣataḥ		I1	11/
śúcibhiś	_c	X9	;
rājobhiḥ	_#	X11	//11
vartír	_Y	X1	l ^{la}
ūhathuḥ	_ś	X14	;
ásvaiḥ	_#	X11	//11
mánojavebhir	_V	X1	l ^{la}
iṣiraīḥ		I1	
iṣiraīḥ	_ś	X14	/11
vyáthir	_d	X11	l ^{ca}
dāśúṣo		I1	
bhūṣato		I1	11/
pṛkṣam	*k_	I6	11/
iṣam		I1	
yakṣat	*g'_	I6	11/
adhrúg	*g ^b _	X12	/11
stuvaté	V _(R) _	VII2	ca
śámbhaviṣṭhā	_tb	I1	/11
babhūvátur	_g	X11	l ^{ca}
víbhír	_V	X1	l ^{la}
ūhathū	_r	X2	/11
rājobhiḥ	_#	X11	//11
areṇúbhir	_Y	X1	l ^{ca}
yójanebhir	_bb	X11	/11
patatríbhír	_V	X1	l ^{ca}
nír	_V	X1	/11
jayúṣā		I1	11/
vṛṣaṇā		I1	
pipyathur	_g	X11	/11
hélo		I2	11/
raḁsoyúje	OAv. raṣab-	I6	11/
tápur	_V	X1	
rāḁsase	OAv. raṣab-	I6	
ántaraiś	_c	X9	11/
cakraiś	_t	X12	l ^{la}
vartír	_d	X11	//11
vanuṣyatám		I1	11/
śírśā		I4	/11
paramābhir	_V	X1	l ^{la}
madhyamābhir	_N	X1	//11
niyúbhir	_Y	X1	11/
avamābhir	_V	X1	/11
préṣṭhā	_tb	I1	11/
vartír	_Y	X1	;
riṣó		I1	/11-
barhíḥ	_s	X14	l ^{la}
yuvayúr	_Y	X1	/11
nákṣanto	*k'_	I6	11/
agnír	_V	X1	l ^{la}
adhvaréṣv		I1	/11
rātír	_V	X1	11/
māyābhir	_N	X1	l ^{ca}
śrībhir	_d	X11	l ^{ca}

darśatābhir	_V	X1	/11-
ābhíḥ	_ś	X14	//11-
puṣṭim	_t	I1	11/
ūhathuḥ	_s	X14	;
vāpuṣé		I1	
nákṣad	*k'_	I6	11/
súṣṭutā	V _(R) _	VII2	ca
súṣṭutā		VII1	
dhiṣṇyā	_n	I1	/11
vāhiṣṭhā	_tb	I1	/11-
_iṣāḥ		I1	11/
pṛkṣā	*k'_	I6	11/
iṣídho		I1	
pūrvíḥ	_#	X11	//11
deṣṇám	_n	I1	/11
iṣam		I1	11/
suṣṭutís	V _(R) _	VII2	/11
suṣṭutís		VII1	/11
suṣṭutís	_c	X9	/11
sumīḥé	V _(R) _	VII2	11//
sumīḥé		I2	11/
abhiṣāca		V1	/11
iṣván		I1	/11
rāḁsāṃsi	OAv. raṣab-	I6	11/
syuḥ	_#	X11	//11
sūribhiḥ	_s	X14	/11
ṣyām	V _(R) -(sūrib biḥ)	VIII1	/11
uṣāso		I1	
ásthur	_V	X1	11/
dākṣiṇā	*k'_	I6	
dadṛkṣa	*k'_	I6	11/
śócír	_bb	X11	l ^{ca}
āvír	_Y	X1	11/
vākṣaḥ	PE	I6	11/
kṛṇuṣe		I1	
_úṣo		I1	11/
māhobhiḥ	_#	X11	//11
sím	V _(R) _	VII2	11/
supáthā	V _(R) _	VII2	ca
pārvateṣv		I1	/11
svabhāno	V _(R) _	VII2	/11
śā	V _(R) _	VII2	11//a
iṣve		I1	/11
iṣayādhyai		I1	/11
yókṣābhir (ukṣābhir)	*k'_	I6	
yókṣābhir (ukṣābhir)	_V	X1	/11
_úṣo		I1	11/
jóṣam		I1	/11
bhūḥ	_#	X11	//11
vasatér	_V	X1	/11
vyūṣṭau	_t	I1	/11
úṣo		I1	11/
dāśúṣe		I1	
eṣā		I1	11/
kṣitír	_V	X1	11/
mānuṣír		I1	/11
mānuṣír	_V	X1	/11
yayur	_V	X1	l ^{ca}

aruṇayúgbhir	_V	X1	/11
ásvaiś	_c	X9	//11
uśásaś		II	
náyantír	_Y	X1	//11
íṣam		II	
váhantír	_N	X1	//11
dāśúṣa		II	11/
uśaso		II	
maghónír	_Y	X1	ᵃ
dāśúṣa		II	/11
uśasaḥ		II	/11
śma	V _(R) -(mī)	VII1	11/
uṣo		II	
adrisāno		VII	/11-
bibhidur	_b	XII	;
deváhūtiḥ	_#	XII	//11
suvíraṃ	V _(R) -	VII2	11//a
vápur	_N	X1	11/
cikitúṣe		II	/11
samānām	V _(R) -	VII2	11//
márteṣv		II	11/
pśsnir	_V	X1	/11
dvír	_Y	X1	11/
trír	_N	X1	ᵃ
eśām		II	/11
nṛmṇaiḥ	_p	XI3	ᵃ
paúmsyebhiś		IIa	
paúmsyebhiś	_c	X9	/11
mīlhúsaḥ		II	
mīlhúsaḥ		II	
dādhṛvir	_bb	XII	/11-
śá	V _(R) -(mabī)	VII1	/11-
pśsniḥ	_s	XI4	ᵃ
íṣante		II	11/
janúśo		II	/11
sánto	R _(R) -	VII2	11/
nír	_Y	X1	11/
jóṣam		II	/11
ukśámāṇāḥ	PE *g_	I6	/11
makśú	*k'_	I6	11/
yéṣu		II	11/
dhṛṣṇú	_ṇ	II	11/
stauná	V _(R) -	VII2	11-/
sudánur	_V	X1	ᵃ
dhṛṣṇúṣeṇā	_ṇ	II	/11
dhṛṣṇúṣeṇā		VII	/11
suméke	V _(R) -	VII2	/11
smaiṣu (eṣu)		II	11/
svásocir	V _(R) -	VII2	/11
svásocir	_V	X1	//11
árathih	_#	XII	//11
anabhíśú	_r	X2	/11
raṣastúr	_Y	X1	//11
sádhhan	V _(R) -	VII2	/11
góṣu		II	11/
sá	V _(R) -	VII2	11//
dyóḥ	_#	XII	//11
sáhāṃsi	V _(R) -	VII2	11-/
sáhasā	V _(R) -	VII2	ᵃ

tvíśimanto		II	11/
ṛṣucyávaso		II	11/
nāgnéḥ (agnéḥ)	_#	XII	//11
ádhrṣṭāḥ	_t	II	/11
bhrájadṛṣṭim	_t	II	/11
maníśā		II	/11
víśveśām		II	11/
jyéṣṭhatamā	_tb	II	/11
gírbhír	_N	X1	11/
sám	V _(R) -	VII2	11//a
yamátur	_Y	X1	/11
yámisthā	_tb	II	/11
bāhúbhiḥ	_s	XI4	/11
svaiḥ	_#	XII	//11
maníśā_		II	/11
barhír	_V	X1	/11
ádhrṣṭam	_t	II	/11
chardír	_Y	X1	11/
áditir	_bb	XII	/11
ádadhuh	_s	XI4	/11
sajóśāḥ		II	/11
sánti	V _(R) -	VII2	11//
spáso	V _(R) -	VII2	11/
sánum	V _(R) -	VII2	11/
dyóḥ	_#	XII	//11
nákṣatra	PE *k'_	I6	11/
dhāsínāyóḥ (āyóḥ)	_#	XII	//11
mṛṣyante		II	11/
aratír	_V	X1	/11
dāśúṣe		II	11/
cayíṣtam	_t	II	/11
kíśtāso		IIb	
nákir	_d	XII	11/
devébhir	_Y	X1	ᵃ
avór	_V	X1	11/
chardíṣo		II	/11
abhíṣṭau		V1	/11
yuvór	_N	X1	11/
dhṛṣṇúm	_n	II	11/
vṛṣaṇam		II	
śruṣṭí	_t	II	11/
sajóśā		II	/11
manuṣvād		II	11/
vṛktábarhiṣo		II	/11
iṣé		II	/11
sumnáya	V _(R) -	VII2	11/
śréṣṭhā	_tb	II	11/
śáviṣṭhā	_tb	II	
mámhiṣṭhā	_tb	II	
tuviśúṣma		II	/11
namasyébhiḥ	_ś	XI4	/11
śúśaiḥ		II	/11
śúśaiḥ	_s	XI4	//11
sumnébhir	_V	X1	11/
síṣakty		II	11/
vṛjāneṣu		II	/11
dyaús	_c	X9	11-/
sudánuh	_s	XI4	ᵃ
iṣá		II	11-/

dviśās		I1	11-/
sá	V _(R) -	VII2	11/
śyāt	āpi	V1	/11
vanuśām		I1	/11
ásastīḥ	_ <i>#</i>	XI1	//11
rayīḥ	_ <i>s</i>	XI4	/11
śyāt	V _(R) -(<i>rayīḥ</i>)	VII1	/11
yéśām		I1	11/
śúsmah		I1	11/
sāhvān	V _(R) -	VII2	/11
táturīḥ	_ <i>#</i>	XI1	//11
duritá	_ <i>v</i>	X1	
śocíśā		I1	/12
svásaram	V _(R) -	VII2	12/
vṛṣṇah	_ <i>n</i>	I1	11/
vṛṣṇā		I1	
vṛṣethām		I1	/11
párisīktam		V1	/11
barhīsi		I1	
iśá		I1	/11
_indrāviṣṇū	_ <i>n</i>	I1	11/
juṣéthām		I1	11/
árisṭair		IIr	11/
árisṭair	_ <i>N</i>	X1	11/
pathībhiḥ	_ <i>p</i>	XI3	;
indrāviṣṇū	_ <i>n</i>	I1	11/
arkaīḥ	_ <i>#</i>	XI1	//11
indrāviṣṇū	_ <i>n</i>	I1	11/
aktúbhir	_ <i>N</i>	X1	/11
ukthaīḥ	_ <i>#</i>	XI1	//11
abhimātiśāḥ		VII1	/11
indrāviṣṇū	_ <i>n</i>	I1	11/
sadhamādo	V _(R) -	VII2	^{ca}
juṣéthām		I1	11/
indrāviṣṇū	_ <i>n</i>	I1	11/
antárikṣam	PE * <i>k^u</i> _	I6	/11
indrāviṣṇū	_ <i>n</i>	I1	11/
haviśā		I1	
samudrá	V _(R) -	VII2	11//
indrāviṣṇū	_ <i>n</i>	I1	11/
jigyathur	_ <i>N</i>	X1	^{la}
canaínoḥ (enoh)	_ <i>#</i>	XI1	//11
viṣṇo	_ <i>n</i>	I1	11/
supésasā	V _(R) -	VII2	/12
viṣkabhite		V1	12/
sukṛte	V _(R) -	VII2	^{la}
mánurhitam	_ <i>b</i>	XI1	/12
dhiṣaṇe		I1	
sá	V _(R) -	VII2	/12
prajābhir	_ <i>j</i>	XI1	^{ca}
yuvóḥ	_ <i>s</i>	XI4	12/
vīsurūpāṇi		I1	
sāvratā	V _(R) -	VII2	/12
īlate		I2	
sumnám	V _(R) -	VII2	/12
iṣṭáye	_ <i>t</i>	I1	/12
mimikṣatām	* <i>g^h</i> _	I6	/12
suvíryam	V _(R) -	VII2	/12

dyaús	_ <i>c</i>	X9	12/
sám	V _(R) -	VII2	/12
śyá	V _(R) -(<i>u</i>)	VII1	12/
sukrátuh	_ <i>#</i>	XI1	//12
pruṣṇute	_ <i>n</i>	I1	/12
sudákṣo	PE Av. <i>xš</i>	I6	12/
savitúḥ	_ <i>s</i>	XI4	/12
śrésṭhe	_ <i>tb</i>	I1	12/
syāma	V _(R) -	VII2	12/
cātuṣpado		X7	/12
ádabdhebhīḥ	_ <i>s</i>	XI4	^{ca}
pāyúbhiḥ	_ <i>tv</i>	X6	/12
śivébhir	_ <i>v</i>	X1	12/
rákṣā	* <i>k</i> _	I6	12/
mákir	_ <i>N</i>	X1	^{ca}
śyá	V _(R) -(<i>u</i>)	VII1	11/
híraṇyapāṇiḥ	_ <i>p</i>	XI3	^{la}
pratidośám		I1	/11
áyohanur	_ <i>Y</i>	X1	^{ca}
dāsúṣe		I1	11/
suvati	V _(R) -	VII2	^{ca}
sāvīḥ	_ <i>#</i>	XI1	//11
bhúrér	_ <i>v</i>	X1	//11
cakrathuh	_ <i>#</i>	XI1	//11+
vividáthur	_ <i>Y</i>	X1	/11+
uśásam		I1	/11
jyótiśā		I1	/11
skámbhanena_	V _(R) -	VII2	/11
pariṣṭhām		V1	/11
dyaúr	_ <i>v</i>	X1	/11+
paprathuh	_ <i>p</i>	XI3	/11
dadhathur	_ <i>Y</i>	X1	;
vakśáṇāsu	PE	I6	/11
jagr̥bháthur	_ <i>v</i>	X1	^{ca}
jágatīṣv		I1	/11
śúsmam		I1	11/
carṣaṇibhyaḥ		I4	/11
vivyathuh	_ <i>p</i>	XI3	^{ca}
bḥhaspátir	_ <i>v</i>	X1	^{ca}
haviśmān		I1	/11
vṛṣabhó		I1	
bḥhaspátir	_ <i>d</i>	XI1	^{ca}
chátrūm̐r	_ <i>v</i>	X3	11/
sāhan	V _(R) -	VII2	/11
bḥhaspátīḥ	_ <i>s</i>	XI4	^{ca}
eśāḥ		I1	/11
sīśāsan		I1	11/
bḥhaspátir	_ <i>b</i>	XI1	^{ca}
arkaīḥ	_ <i>#</i>	XI1	//11
iṣṭáyó	_ <i>t</i>	I1	11/
saptá	V _(R) -	VII2	^{ca}
cātuṣpade		X7	/11+
vīśucīm		I1	/11
nírṛtim	_ <i>v</i>	X1	
parācaír	_ <i>v</i>	X1	//11
santu	V _(R) -	VII2	/11
tanúṣu		I1	11/
bheśajāni		I1	
tanúṣu		I1	11/

suśévu	V _(R) -	VII2	/11
sómārudrāv	V _(R) -	VII2	11//
mṛlatam		I2	/11
samācām	V _(R) -	VII2	^{la}
dhānuḥ	-ś	XI4	11/
śātror	-V	X1	^{ea}
vakṣyāntīved (vakṣyāntī)	*k ^u -	I6	11/
pariśasvajānā		V1	/11
yōśeva (yōśā)		II	11/
sāmaneva	V _(R) -	VII2	^{la}
yōśā		II	/11
viṣphurāntī		V4	
bahúr	-V	X1	;
sāmanāvagātya (sāmanā)	V _(R) -	VII2	^{la}
iśudhīḥ		II	11/
iśudhīḥ	-s	XI4	11/
pr̥sthé	-tb	II	11/
tīṣṭhan	-tb	II	12/
suśārathīḥ	V _(R) -	VII2	/12
suśārathīḥ		VII	/12
suśārathīḥ	-#	XI1	//12
ghōśān		II	11+/ /11+
vīṣapāṇayó		II	/11+
rāthebhiḥ	-s	XI4	^{ea}
prāpadair	-V	X1	/11
śātrūm̐r	-V	X3	^{la}
havír	-V	X1	;
svāduṣamsādaḥ		VII	11/
iśubalā		II	
pūśā		II	11/
duritād	-V	X1	
rākṣā	*k-	I6	12/
mākir	-N	X1	^{ea}
góbhiḥ	-s	XI4	11/
iśavaḥ		II	
tanūḥ	-#	XI1	//8
'ditiḥ	-ś	XI4	8/
śānv	V _(R) -	VII2	/8
eśām		II	/8
āhir	-V	X1	11/
bhogaīḥ	-p	XI3	^{la}
rūruśīrṣny	-n	I4	/8
iśvai		II	8/
māmīśām (amīśām)		II	8/
chiśaḥ (śiśaḥ)		II	/8
pātīr	-V	X1	//8
āditiḥ	-ś	XI4	8/
sómas	V _(R) -	VII2	11//
urór	-Y	X1	11+/ 8/
nīṣtyo	-t	II	8/

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dīdhitibhir	_V	X1	/11
arányor	_b	X11	//11
supraticákṣam	*k'_	I6	11/
dakṣáyyo	PE Av. -xš	I6	11/
yaviṣṭha	_tb	I1	/11
nīḥ	_s	X14	//11
sujātāḥ	V _(R) -	VII2	/11
yuvatīḥ	_s	X14	/11
sudákṣam	PE Av. -xš	I6	/11
doṣā		I1	11/
vástor	_V	X1	l ^{ea}
haviṣmatī		I1	l
arámatir	_Y	X1	/11
vasūyūḥ	_#	X11	//11
dahārātīr (árātīr)	_Y	X1	//11
yébhīś	_t	X12	11/
tápobhir	_V	X1	l ^{la}
nisvarāṃ		X10	11/
nisvarāṃ		V1z	11/
vásiṣṭha	_tb	I1	11/
ebhī	_st	X10	l ^{la}
staváthair	_V	X1	/11
ebhīḥ	_s	X14	l ^{la}
vṛtrahátyeṣu		I1	/11
ádevīr	_V	X1	l ^{la}
santu	V _(R) -	VII2	/11
ṣadāma	nī	V1	l
máśéṣaso (áséṣasaḥ)		I1	11/
prajāvatīṣu		I1	11/
śéṣasā		I1	l
rakṣāso	OAv. rašab-	I6	l
ájuṣṭāt	_t	I1	/11
dhūrtér	_V	X1	l ^{ea}
áraruṣo		I1	/11
aghāyóḥ	_#	X11	//11
pṛtanāyūñr	_V	X3	/11
ṣyām	abbī	V1	/11
agnír	_V	X1	11/
agníñr	_V	X3	l ^{la}
vīlūpāñīḥ		I2	/11
vīlūpāñīḥ	_#	X11	//11
agnír	_Y	X1	11/
vanuṣyató		I1	l
sameddhāram	V _(R) -	VII2	11-//
uruṣyāt		I1	/11-
agnír	_V	X1	l ^{la}
haviṣmān		I1	/11
adhvaréṣu		I1	/11
vakṣi	*g' ^b _	I6	11/
durvāsasé	_Y	X1	11/
kṣudhé	PE YAv. šu-	I6	11/
rakṣāsa	OAv. rašab-	I6	l
suṣūdaḥ		I1	/11
syāmobháyāsa (syāma)	V _(R) -	VII2	11/

svastībhiḥ	_s	X14	/11
suhávo	V _(R) -	VII2	ea
raṇvāsamdr̥k	*k'_	X12	//11
sudītī	C _(R) -	VII2	11//
sūno	V _(R) -	VII2	11/
sahasó	V _(R) -	VII2	la
sácā	V _(R) -	VII2	11/
durbhṛtáye	_bb	X11	l
sácaiṣú (sácā)	V _(R) -	VII2	/11
sácaiṣú (eṣú)		I1	/11
devéddeṣv		I1	11/
agníṣu		I1	/11
durmatáyo	_N	X1	l
sahasó	V _(R) -	VII2	la
svanika	V _(R) -	VII2	la
sūrír	_V	X1	11/
suvitásya	V _(R) -	VII2	la
áyuṣā		I1	/11
suṣūdaḥ		I1	/11
syāmobháyāsa (syāma)	V _(R) -	VII2	11/
svastībhiḥ	_s	X14	/11
juṣásva		I1	11/
stúpaiḥ	V _(R) -	VII2	/11
stúpaiḥ	_s	X14	//11
raśmībhis	_t	X12	ea
eṣām		I1	/11
stoṣāma		I1	11/
yajñaiḥ	_#	X11	//11
sukrátavaḥ	V _(R) -	VII2	11/
īlényam		I2	11/
sudákṣam	PE Av. xš	I6	/11
satyavácām	V _(R) -	VII2	/11
manuṣvād		I1	11/
barhír	_V	X1	/11
ghṛtápr̥stham	_tb	I1	l
pṛṣadvad		I1	/11
haviṣā		I1	l
śísrayū	_r	X2	ea
rathayúr	_d	X11	;
sám	V _(R) -	VII2	11//
sámanesv		I1	/11
yóṣaṇe		I1	11/
uṣāsánáktā		I1	11/
dhenúḥ	_#	X11	//11
barhiśádā		X9	11/
suvitáya	V _(R) -	VII2	ea
yajñéṣu		I1	11/
mánuṣeṣu		I1	/11
mánuṣeṣu		I1	/11
háveṣu		I1	/11
devéṣu		I1	11/
bháratībhiḥ	_s	X14	/11
sajóṣā		I1	/11
īlā		I1c	11/
devair	_N	X1	ea
manuṣyèbhir		I1	l
manuṣyèbhir	_V	X1	/11
agnīḥ	_#	X11	//11

sārasvatēbhir	V _(R) –	VII2	^{ea}
sārasvatēbhir	–V	X1	/11
tisrō		III1	11/
devīr	–b	XI1	^{ea}
barhīr	–V	X1	
poṣayitnū		II	/11
sudākṣo	PE Av. xš	I6	/11
agnīr	–b	XI1	11/
havīḥ	–ś	XI4	^{ea}
séd (sá)	V _(R) –	VII2	11//a
samidhānó	V _(R) –	VII2	^{la}
devaiḥ	–s	XI4	^{la}
turēbhiḥ	–#	X11	//11
barhīr	–N	X1	11/
áditih	–s	XI4	/11
agnībhiḥ	–s	XI4	/11
sajōśā		II	/11
yájiṣṭham	–tb	II	11/
mártyeṣu		II	11/
nídhruvir	–V	X1	/11
tápurmūrdhā	–N	X1	11/
viśyān		II	/11
śócīr	–V	X1	//11
kṛṣṇám	–n	II	/11
vīṣṇó	–n	II	/11
aruśó		II	
sám	V _(R) –	VII2	11//
tṛṣú		II	11/
jāmbhaiḥ	–#	X11	//11
prásitiṣ	–t	II	/11
vivekṣi		II3	/11
doṣá		II	11/
uśási		II	
yáviṣṭham	–tb	II	/11
śócīr	–V	X1	^{la}
vīṣṇaḥ	–n	II	/11
susamđk		VII	11/
susamđk	*k'–	X12	11/
svanika	V _(R) –	VII2	^{ea}
tanyatúr	–V	X1	;
śúśmaś		II	/11
caḥṣi	*k'–	I6	/11
caḥṣi		I8	/11
pāriḷābhir (iḷābhir)		IIc	11/
pāriḷābhir (iḷābhir)	–gb	XI1	^{ea}
ghṛtāvadbhiś	–c	X9	/11
havyañḥ	–#	X11	//11
tēbhir	–N	X1	11/
ámitair	–N	X1	/11
māhobhiḥ	–ś	XI4	//11
pūrbhīr	–V	X1	^{ea}
āyasībhir	–N	X1	/11
sánti	V _(R) –	VII2	11/
dāśúse		II	/11
ádhiṣṭā	–t	II	/11
yābhir	–N	X1	^{la}
nṛvátīr	–V	X1	/11
uruṣyāḥ		II	/11
tābhir	–N	X1	11/

sahasō	V _(R) –	VII2	^{la}
smát	V _(R) –	VII2	11//
nīr	–Y	X1	11/
svādhitih	–ś	XI4	/11
śúcīr	–g	XI1	/11
mātrór	–V	X1	^{ea}
jāniṣṭa	–t	II	/11
sukrátuh	–p	XI3	/11
saúbhagā	V _(R) –	VII2	^{la}
svastībhiḥ	–s	XI4	/11
súpūtam	V _(R) –	VII2	/11
mānuṣā		II	/11
janūmsy		IIa	/11
agnīs	–t	XI2	^{la}
yáviṣṭho	–tb	II	11/
ājaniṣṭa	–t	II	/11
mātúḥ	–#	X11	//11
sadyāḥ	V _(R) –	VII2	/11
paūruṣeyīm		II	
durókam	–V	X1	11/
agnīr	–V	X1	^{la}
kavīr	–V	X1	^{ea}
ākaviṣu		II	/11
mártesv		II	11/
agnīr	–V	X1	^{la}
sá	V _(R) –	VII2	11//a
sumánasaḥ	V _(R) –	VII2	^{ea}
āgnīr	–V	X1	^{la}
ōśadhīś		II	11/
ōśadhīś	–c	X9	11/
bhūmīś	–c	X9	11/
āgnīr	–V	X1	^{la}
bhūrer	–V	X1	//11
dātoḥ	–#	X11	//11
śadāma	<i>pāri</i>	V1	
pariśadyaṃ		V1	11/
śéšo		II	11/
dukṣaḥ	*g ^b –	I6	/11
ābhīśāl	*g ^b –	XI6	;
vanuṣyató		II	
rayi	–spṛ	X10	^{ea}
saúbhagā	V _(R) –	VII2	^{la}
svastībhiḥ	–s	XI4	/11
vīśveśām		II	11/
jāgvādbhiḥ	–#	X11	//11
agnīḥ	–p	XI3	/11
vṛṣabhā		II	
mānuṣīr		II	11/
mānuṣīr	–V	X1	^{ea}
ásiknīr	–V	X1	//11
jāhatīr	–bb	XI1	;
ādīdeḥ	–#	X11	//11
dyaúr	–Y	X1	//11
sacanta	V _(R) –	VII2	/11
śócīśā		II	
ghṛtāciḥ	–#	X11	//11
kṛṣṭinām	–t	II	11/
uśāsām		II	
juśānta		II	/11

dáasyũmr	_V	X3	l ^{ca}
jyótir	_j	XI1	l ^{ca}
váyúr	_N	X1	11/
sadyáh	V _(R) -	VII2	/11
íṣam		II	l
dāśūṣe		II	l
rudrēbhir	_V	X1	11/
vāsubhiḥ	_s	XI4	/11
sajōṣāḥ		II	/11
pumśāḥ		IIa	11/
kṛṣṭinām	_t	II	11/
ádrer	_b	XI1	/11-
ródasyoḥ	_#	XI1	//11
gīrbhír	_V	X1	;
'gnér	_Y	X1	11/
pañĩmr	_V	X3	11/
dáasyũmr	_V	X3	l ^{ca}
agnír	_Y	X1	/11-
mádanṭīḥ	_p	XI3	//11
prácís	_c	X9	11/
śácībhiḥ	_#	XI1	//11
grñīṣe		II	/11
vadhasnair	_Y	X1	//11
aryápatnīr	_V	X1	l ^{ca}
uśásas		II	l
náhuṣo		II	l
agnír	_Y	X1	//11
sáhobhiḥ	_#	XI1	//11
évais	_t	XI2	11/
tasthúḥ	_s	XI4	l ^{ca}
bhíkṣamāṇāḥ	*g_	I6	/11
ródasyor	_V	X1	//11
ágnīḥ (agnīḥ)	_s	XI4	11/
pitror	_V	X1	/11
ágnír (agnír)	_d	XI1	11/
hiṣe		II	/11
námobhiḥ	_#	XI1	//11
devēṣu		II	11/
mitádruḥ	_#	XI1	//11
svá	V _(R) -	VII2	/11
juṣāṇāḥ		II	/11
śúṣmair		II	11/
śúṣmair	_N	X1	l ^{ca}
jāmbhebhir	_Y	X1	11/
uśádhag	*g ^{□h} _	XI2	/11
barhīḥ	_p	XI3	//11
agnír	_V	X1	l ^{ca}
īlító		I2	l
yaviṣṭha	_tb	II	11/
jajñīṣe		II	/11
suśévaḥ	V _(R) -	VII2	/11
mānuṣāso		II	11/
eṣām		II	/11
viśpátir	_d	XI1	/11
'gnír	_N	X1	11/
vāhnir	_V	X1	;
agnír	_b	XI1	11/
nṛṣádane		VII	l
dyaús	_c	X9	11/

dyumnébhir	_Y	X1	l ^{ca}
átakṣan	PE *k'_	I6	/11
śrósamāṇā		II	/11
vásiṣṭhā	_tb	II	/11
sahasó	V _(R) -	VII2	l ^{ca}
íṣam		II	11/
ānaḍ	*k'_	XI6	//11
svastībhiḥ	_s	XI4	/11
námobhir	_Y	X1	//11
havyébhir	_V	X1	l ^{ca}
īlate		I2	l
sabádha	V _(R) -	VII2	/11
ágnír (agnír)	_V	X1	11/
uśásām		II	l
syá	V _(R) -(u)	VIII1	11-/
mánuṣo		II	l
agnīḥ	_#	XI1	//11
sasṛjānāḥ	R _(R) -	VII2	ca
kṛṣṇápavir	_n	II	11/
kṛṣṇápavir	_V	X1	l ^{ca}
óśadhībhir		II	l
óśadhībhir	_Y	X1	/11
vavakṣe	*g_	I6	/11
svadhám	V _(R) -	VII2	11/
duṣṭárasya		X6	l
sádhóḥ	_#	XI1	//11
agnír	_bb	XI1	l ^{ca}
átithīḥ	_ś	XI4	/11
vīśvebhiḥ	_s	XI4	l ^{ca}
ānīkaiḥ	_#	XI1	//11
ṣṛṇviṣe		II	/11
janiṣiṣṭa		II	l
janiṣiṣṭa	_t	II	l
rakṣohá	OAv. <i>raṣab-</i>	I6	/11
vásiṣṭhā	_tb	II	/11
sahasó	V _(R) -	VII2	l ^{ca}
íṣam		II	11/
ānaḍ	*k'_	XI6	//11
svastībhiḥ	_s	XI4	/11
uśásām		II	l
jantór	_b	XI1	//11
devēṣu		II	11/
sukrátur	_Y	X1	11/
kavír	_V	X1	l ^{ca}
áditir	_Y	X1	/11
susamsán		VII	11/
átithīḥ	_ś	XI4	/11
citrábhānur	_V	X1	l ^{ca}
uśásām		II	l
īlényo		I2	11/
mánuṣo		II	/11
yugēṣu		II	/11
samanagá	V _(R) -	VII2	11//
susaṃdṛṣá		VII	11/
riṣaṇyo		II	/11
yákṣi	*g'_	I6	11/
samidhānó	V _(R) -	VII2	ca
vásiṣṭho	_tb	II	/11
yákṣi	*g'_	I6	l

svastíbhīḥ	_s	XI4	/11
uṣó		I8	11/
vṛṣā		II	11/
hāriḥ	_ś	XI4	ᶫᵃ
śúcīr	_V	X1	
uśatír	_V	X1	/11
vástor	_V	X1	ᶫᵃ
uśásām		II	
agnír	_j	XI1	11/
vāniṣṭhaḥ	_tb	II	/11
devayāntír	_V	X1	//11
bhíkṣamāṇāḥ	*g_	I6	/11
susamdfśam		VII	11/
mānuṣāṇām		II	/11
vāsubhīḥ	_s	XI4	/11
sajóṣā		II	/11
rudrēbhir	_V	X1	ᶫᵃ
ācityēbhir	_V	X1	ᶫᵃ
ḥkvabhir	_Y	X1	;
yāviṣṭham	_tb	II	/11
īlate		I2	
adhvarēṣu		II	/11
sá	V _(R) _	VII2	11//a
vísvebhīḥ	_s	XI4	ᶫᵃ
devaír	_N	X1	//11
īlate		I2	11/
haviśmantah		II	11/
mānuṣāśah		II	/11
devaír	_V	X1	ᶫᵃ
barhír	_V	X1	/11
sudínā	V _(R) _	VII2	ᶫᵃ
trís	_c	X9	11/
aktóḥ	_p	XI3	ᶫᵃ
cikitur	_Y	X1	/11
dāśúṣe		II	
manuṣvād		II	11/
yakṣi	*g'_	I6	/11
agnír	_V	X1	11/
_agnír	_Y	X1	11/
haviśah		II	/11
juśānta_		II	/11
havarádyāya	_V	X1	/11
índrajyeṣṭhāsa	_tb	II	11/
devēṣu		II	/11
svastíbhīḥ	_s	XI4	/11
yāviṣṭham	_tb	II	/11
svāhutaṃ	V _(R) _	VII2	11//
duritāni	_V	X1	
sāhvān	V _(R) _	VII2	/11
agní	_sʔ	X10	11/
ṣṭave	V _(R) _(agní, agníḥ)	VIII	11/
rakṣīṣad	*k_	I6	11/
rakṣīṣad		II	11/
duritād	_V	X1	
matíbhīr	_Y	X1	/11
vāsiṣṭhāḥ	_tb	II	/11
suṣāṇanāni	V _(R) _	VII2	ᵉᵃ
suṣāṇanāni		VII	

santu	V _(R) _	VII2	/11
svastíbhīḥ	_s	XI4	/11
havír	_N	X1	ᶫᵃ
barhīṣi		II	/11
śociśā		II	
abhíśaster	_V	X1	/11
svastíbhīḥ	_s	XI4	/11
deváhūtíbhīḥ	_#	X11	//8
havírbbhīḥ		II6	12/
havírbbhīḥ	_ś	XI4	ᶫᵃ
śukráśociṣe		II	/12
samídhā	V _(R) _	VII2	ᶫᵃ
suṣṭutí		VII	
haviśā		II	
devébhir	_V	X1	ᶫᵃ
juśāṇāḥ		II	/11
svastíbhīḥ	_s	XI4	/11
mīḥhúṣa		I2	/8
mīḥhúṣa		II	/8
havíḥ	_#	X11	//8
nédiṣṭham	_tb	II	8/
carṣaṇír		I4	/8
carṣaṇír	_V	X1	//8
niśasáda		V1	8/
kavír	_g	XI1	8/
grhápatir	_Y	X1	/8
agní	_r	X2	8/
rakṣatu	*k_	I6	8/
stómam	V _(R) _	VII2	8/
rayír	_Y	X1	8/
agnír	_j	XI1	8/
juśata		II	8/
yájiṣṭho	_tb	II	8/
nakṣya	*k'_	I6	8/
suvíram	V _(R) _	VII2	8//a
kṣāpa	*k''_	I6	8/
usrás		III1	8/
svagnáyas	V _(R) _	VII2	8//
asmayúḥ	_#	X11	//8
dhítíbhīḥ	_#	X11	//8
agní	_r	X2	8/
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
sedhati	V _(R) _	VII2	/8
śukráśocir	_V	X1	/8
śúcīḥ	_p	XI3	8/
ídyah		I2	/8
dítis	_c	X9	8/
rákṣā	*k_	I6	8/
ṣma	V _(R) _(práti)	VIII	8/
rīṣataḥ		II	/8
tápiṣṭhair	_tb	II	8/
tápiṣṭhair	_V	X1	8/
ánādhṛṣṭo	_t	II	8/
śatábhujīḥ	_#	X11	//8
dóṣāvastar		II	8/
cétiṣṭham	_tb	II	12/
aruśá		II	
śocír	_V	X1	/8

mīlhúṣaḥ		I2	/8
mīlhúṣaḥ		I1	/8
aruṣāso		I1	
diviṣpṛśaḥ		VI2	/12
sahasō	V _(R) -	VII2	^{ea}
grhāpatis	-t	XI2	//8
yākṣi	*g'-	I6	8/
vēṣi		I1	8/
dākṣate	PE Av. xš	I6	/8
svāhuta	V _(R) -	VII2	/8
sūrāyaḥ	V _(R) -	VII2	/8
yēṣām		I1	12/
īlā		I1c	12/
niṣṭdati		V1	/8
vāhnir	-V	X1	8/
vidúṣtaraḥ	-t	I1	/8
partṭbhiṣ	-tv	X6	/12
pūrbhír	-Y	X1	8/
yaviṣṭhya	-tb	I1	/8
suvíryam	V _(R) -	VII2	/12
agnír	-j	XI1	8/
dāsúṣe		I1	/8
suṣamídhā		VI1	
barhír	-V	X1	^{ea}
stṛṇītām	ví	V3	/11
uśatír	-Y	X1	;
havíṣā		I1	
yākṣi	*g'-	I6	/11
yākṣad	*g'-	I6	11/
āśiṣo		I1	/11
vāniṣṭhaḥ	-tb	I1	/11
jānibhiḥ	-kṣ	X8	;
kṣéṣy		I1	/11
dyúbhir	-V	X1	;
vidúṣ	-k	X7	/11
kavíḥ	-s	XI4	/11
góbhir	-V	X1	/11
ásvais	-t	XI2	//11
devayántir	-V	X1	/11
sthuh	-#	X11	//11
syāma	V _(R) -	VII2	11//
sumatāv	V _(R) -	VII2	^{ea}
dúduḥṣann	*g ^b -	I6	/11
saṣṭje	V _(R) -	VII2	^{ea}
vāsiṣṭhaḥ	-tb	I1	/11
ásastīḥ	-#	X11	//11
yākṣur	PE Yaghn. xš; *k'	I6	/11
yākṣur	-V	X1	/11
śruṣṭīm	-t	I1	11/
cakrur	-bb	XI1	^{ea}
viṣūcoḥ		I1	/11
viṣūcoḥ	-#	X11	//11
viṣāṇinaḥ	PE	I1/V1	
durādhyò	-V	X1	11/
páruṣṇīm	-n	I1	/11
paśúṣ	-k	X7	11/
kavír	-V	X1	^{ea}

iyúr	-V	X1	11/
páruṣṇīm	-n	I1	/11
āśús	-c	X9	11/
mānuṣe		I1	
iyúr	-g	XI1	11/
pṛṣṇinipreṣītasaḥ		I1	/11
śruṣṭīm	-t	I1	11/
cakrur	-N	X1	^{ea}
vaikarṇāyor	-j	XI1	^{ea}
barhīḥ	-ś	XI4	//11
eṣām		I1	/11
vājrabāhuḥ	-#	X11	//11
sadyó	V _(R) -	VII2	11/
eṣām		I1	/11
jéṣma		I1	11/
ṣaṣṭīḥ	*k'-t	I7	11/
ṣaṣṭīḥ	-ś	XI4	11/
suṣupuḥ		I1	
suṣupuḥ	-s	XI4	/11
śát	*k'-	XI6	/11
ṣaṣṭír	-ś	XI4	11/
ṣaṣṭír	-Y	X1	11/
śád	*k'-	XI6	/11
véviṣānā		I1	/11
nícīḥ	-#	X11	//11
durmitrāsaḥ	-N	X1	11/
jahúr	-Y	X1	11/
sraktír	-Y	X1	^{ea}
rāradhúṣ	-t	X6	/11
muṣāyat		I1	/11
yākṣavaś	PE Yaghn. xš; *k'	I6	/11
śírśāni		I4	11/
jabhrur	-V	X1	;
saṃcákṣe	*k'-	I6	11/
uśaso		I1	
ámamadus	-t	XI2	/11
śatáyātur	-Y	X1	/11
vāsiṣṭhaḥ	-tb	I1	/11
mṛṣanta-		I1	/11
nāptur	-d	XI1	^{ea}
gór	-d	XI1	//11
pṛthiviṣṭhāḥ		VI1	
śírṣṇé-śírṣṇe	-n	I4	11/
śírṣṇé-śírṣṇe	-n	I4	11/
aviṣṭānā	-t	I1	11/
dūṇāśam		X4	11/
vṛṣabhó		I1	
kṛṣṭīś	-t	I1	11/
kṛṣṭīś	-c	X9	^{ea}
ádāsūṣo		I1	/11
súṣvitarāya	V _(R) -	VII2	^{ea}
súṣvitarāya		I1	
śúsṛūśamānas		I1	11/
chúṣṇam (śúṣṇam)	-n	I1	11/
śíkṣan	*k'-	I6	/11
dhṛṣṇo	-n	I1	11/
dhṛṣṭatā		I1	
vísvābhir	-V	X1	^{ea}

ūtíbhīḥ	_s	XI4	/11
vṛtrahátyeṣu		II	/11
ñḥbhir	_N	X1	l ^{ea}
suhántu	V _(R) -	VII2	/11
śatataṁáiviveṣīr (aviveṣīr)		II	/11
śatataṁáiviveṣīr (aviveṣīr)	_V	X1	//11
dāśúṣe		II	/11
sudāṣe	V _(R) -	VII2	/11
vīṣṇe	_n	II	11/
vīṣṇā		II	l
pāriṣṭāv		V1	/11
'vṛkēbhir	_Y	X1	/11
várūthais	_t	XI2	//11
sūrīṣu		II	/11
syāma	V _(R) -	VII2	/11
abhīṣṭau		V1	/11
sákhāyaḥ	V _(R) -	VII2	/11
kariṣyá		II	/11
abhīṣṭau		V1	/11
hávebhir	_Y	X1	l ^a
paññīr	_V	X3	/11
vṛñīṣva		II	11/
stómā	V _(R) -	VII2	11/
tēṣām		II	11/
bhūḥ	_s	XI4	//11
svastíbhīḥ	_s	XI4	/11
cákrir	_V	X1	11/
kariṣyán		II	/11
jágmir	_Y	X1	11/
ṛṣádānam		VII	l
ávobhis	_t	XI2	//11
múhur	_V	X1	l
dāśúṣe		II	/11
satrāśād	*g ^h _	XI6	l ^a
janúṣem		II	/11
táviṣṭibhis		II	l
táviṣṭibhis	_t	XI2	/11
tuviṣmaḥ		II	/11
mímikṣan	*g ^h _	I6	/11
mádeṣu		II	l
vīṣā		II	11/
vīṣaṇam		II	l
senānīr	_V	X1	l ^a
gavéṣaṇaḥ		II	l
dhṛṣṇúḥ	_n	II	/11
dhṛṣṇúḥ	_#	XI1	//11
bhreṣate		II	l
reṣan		II	/11
yajñair	_Y	X1	11/
śíksann	*k_	I6	/11
deṣṇám	_n	II	/11
cániṣṭhāḥ	_tb	II	/11
eśá		II	11/
vīṣā		II	/11
stāmúr	_N	X1	l ^{ea}
akrapīṣṭa	_t	II	/11
iṣé		II	/11

śú	V _(R) -(vāsvī)	VIII	11/
śaktír	_Y	X1	//11
svastíbhīḥ	_s	XI4	/11
janúṣā		II	/11
yajñair	_b	XI1	//11
mádeṣu		II	/11
barhīḥ	_s	XI4	//11
vīṣaṇo		II	l
ṛṣācaḥ		VII	/11
pāriṣṭhitā		V1	11/
pūrvīḥ	_#	XI1	//11
bhīṣā		II	/11
viveṣāyudhebhir (viveṣa)		II	11/
viveṣāyudhebhir (āyudhebhir)	_V	X1	/11
eṣām		II	/11
jārḥṣaṇo		II	l
jūjuvur	_N	X1	/11
śaviṣṭha	_tb	II	l
vedyābhīḥ	_#	XI1	//11
viṣuṇasya		II	l
janṭór	_N	X1	//11
gur	_V	X1	/11
bhūr	_V	X1	/11
svénā	V _(R) -	VII2	11//a
śátrur	_V	X1	11/
sáhāṁsi	V _(R) -	VII2	/11
viśāhyéndraṁ (viśāhya_)		V1	/11
kírīs	_c	X9	11/
bhūreḥ	_#	XI1	//11
abhikṣattús	PE *k'_	I6	11/
abhikṣattús	_t	XI2	l ^{ea}
smā	V _(R) -	VII2	11/
vanúṣāṁ		II	/11
iṣé		II	/11
śú	V _(R) -(vāsvī)	VIII	11/
śaktír	_Y	X1	//11
svastíbhīḥ	_s	XI4	/11
suśáva	V _(R) -	VII2	11/
suśáva		II	/11
haryaśvādriḥ (ádriḥ)	_#	XI1	//11
sotúr	_b	XI1	11/
cárur	_V	X1	/11
sá	V _(R) -	VII2	11//a
vásiṣṭho	_tb	II	11/
juṣasva		II	/11
vīpānāsyádrer (ádrer)	_b	XI1	//11
manīṣām		II	/11
kṛṣvā		II	11/
mṛṣye		II	l
suṣṭutím		VII	11/
sávanā	V _(R) -	VII2	l ^{ea}
mānuṣeṣu		II	/11
mānuṣeṣu		II	/11
manīṣī		II	11/
ñḥbhir	_b	XI1	l ^{ea}

íṣayo		I1	
santu	V _(R) -	VII2	11/
sakhyá	V _(R) -	VII2	^{la}
svastíbhīḥ	-s	XI4	/11
vasiṣṭha	-tb	I1	/11
ghóṣa		I1	11/
devájāmir	-V	X1	//11
svám	V _(R) -	VII2	11/
áyuś	-c	X9	^{la}
jāneṣu		I1	/11
parsy		I4	/11
gavēsaṇam		I1	
jujuṣānām		I1	/11
asthuḥ	-#	XI1	//11
bādhiṣṭa	-t	I1	11/
pipyu	-st	X10	^{la}
nákṣann	*k' _	I6	11/
vāyúr	-N	X1	^{ea}
dhīrbhīr	-db	XI1	^{la}
śuśmīṇam		I1	11/
vīṣaṇam		I1	
vásiṣṭhāso	-tb	I1	11/
arkaīḥ	-#	XI1	//11
svastíbhīḥ	-s	XI4	/11
yóniṣ	-t	X6	11/
nībhīḥ	-p	XI3	^{ea}
sómāiḥ	-#	XI1	//11
pāriṣiktā		V1	
vīṣṭadhenā		V2	11/
suvṛktīr	V _(R) -	VII2	/11
suvṛktīr	-V	X1	//11
manīṣā		I1	/11
īṣinn		I1	/11
barhīḥ	-s	XI4	^{ea}
āṅgūśām		I1	11/
vīsvābhir	-V	X1	^{la}
ūtībhīḥ	-s	XI4	/11
sajōṣā		I1	/11
juṣāṇò		I1	11/
sthāvirebhīḥ	-s	XI4	/11
vīṣaṇam		I1	
śuśmam		I1	/11
eśā		I1	11/
īṭte		I2	
íṣam		I1	11/
svastíbhīḥ	-s	XI4	/11
bāhvór	-N	X1	//11
viṣvadyāg		I1	
durgá	-g	XI1	11/
nínitsór	-V	X1	//11
sahásraṇ	V _(R) -	VII2	11//
rātīr	-V	X1	/11
vanúṣo		I1	
'vitúḥ	-ś	XI4	;
taviṣīva		I1	/11
kṛṇuṣva		I1	11/
mardhīḥ	-#	XI1	//11
śuśám		I1	/11
sáho	V _(R) -	VII2	11/

suhánā	V _(R) -	VII2	^{ea}
íṣam		I1	11/
svastíbhīḥ	-s	XI4	/11
jújoṣan		I1	/11
sóma	V _(R) -	VII2	^{ea}
samānádakṣā	PE Av. -xš	I6	11/
sutēṣu		I1	/11
jānīr	-V	X1	11/
pátir	-V	X1	
āhur	-V	X1	^{la}
tarānīr	-N	X1	/11
pūrvīr	-V	X1	//11
saścata	V _(R) -	VII2	^{la}
vásiṣṭha	-tb	I1	11/
kṛṣṭīnām	-t	I1	11/
vīṣabhām		I1	
sahasrīṇa	V _(R) -	VII2	11//a
svastíbhīḥ	-s	XI4	/11
nīṣātā		VI1	11/
śuśmo		I1	11/
śīkṣā	*k' _	I6	11/
carṣaṇīnām		I4	/11
vīṣurūpaṇ		I1	
dāśūṣe		I1	
dākṣiṇā	*k' _	I6	
svastíbhīḥ	-s	XI4	/11
īṣīnām		I1	/11
dadhiṣé		I1	
janīṣṭhā	-tb	I1	
tūtujīr	-V	X1	/11
ebhīr	-N	X1	11/
indrāhabhir (āhabhir)	-d	XI1	/11
durmitrāso	-N	X1	11/
cāṣṭe	*k' _t	I7	11/
áviṣṭho	-tb	I1	/11
svastíbhīḥ	-s	XI4	/11
śuśutasya		VI1	
cāror	-d	XI1	//11
juṣāṇò		I1	/11
hāribhir	-Y	X1	;
śú	V _(R) -(ū)	VIII1	11/
śāvane	V _(R) -	VII2	^{ea}
āraṇkṛtīḥ	-s	XI4	/11
śūktāiḥ	-k	XI3	//11
matīr	-V	X1	^{ea}
puruṣyā		I1	
yēśām		I1	11/
pūrveśām		I1	11/
áṣṭnor	-V	X1	/11
īṣīnām		I1	/11
prāmatīḥ	-p	XI3	/11
áviṣṭho	-tb	I1	/11
svastíbhīḥ	-s	XI4	/11
śuśmin		I1	/11
suvajra	V _(R) -	VII2	/11
paúṃsyāya		I1a	
tanūṣu		I1	11/
vīśveṣu		I1	11/
sényo	V _(R) -	VII2	^{la}

jāneṣu		I1	/11
āgnīḥ	_s	XI4	11/
āviṣṭho	_tb	I1	/11
svastībhiḥ	_s	XI4	/11
vājayús	_t	XI2	//8
gavyúḥ	_ś	XI4	8/
hiraṇyayúr	_Y	X1	/8
vṛṣan		I1	/8
randhīr	_V	X1	/8
krátur	_N	X1	/8
sapráthah	V _(R) -	VII2	/8
svadhāvarī	V _(R) -	VII2	8/
sāhah	V _(R) -	VII2	/8
sayāvarī	V _(R) -	VII2	/8
nākṣamāṇā	*k'_	I6	8/
dyúbhiḥ	_#	XI1	//8
sám	V _(R) -	VII2	8//a
kr̥ṣṭáyah	_t	I1	/8
pūrvīḥ	_p	XI3	l ^{ca}
carṣanipráḥ		I4	/11
suvṛktīm	V _(R) -	VII2	/11
vāṇīr	_V	X1	l ^{ca}
sāhadhyai	V _(R) -	VII2	/11
śú	V _(R) -(mó, mā u)	VIII1	8/
sácā	V _(R) -	VII2	/12
mákṣa	Ilr. *-kš	I6	/8
dadhuḥ	_#	XI1	//8
sudākṣiṇam	*k'_	I6	/12
sómāso	V _(R) -	VII2	8//
mardhiṣad		I1	/8
nākir	_d	XI1	8/
āpratiṣkuta		V1	/8
nṛbhiḥ	_#	XI1	//8
dūṇāso		X4	8/
sómam	V _(R) -	VII2	8//
paktír	_V	X1	l ^a
dākṣatā	PE Av. xš	I6	/12
tarāṇir	_V	X1	12/
púṣyati		I1	/12
nākiḥ	_s	XI4	8/
jigyúṣah		I1	/8
dākṣam	PE Av. xš	I6	8/
somíni	V _(R) -	VII2	/8
yajñīyeṣv		I1	/8
pūrvís	_c	X9	12/
dadharṣati		I4	/8
siṣāsati		I1	/8
vṛtrahátyeṣu		I1	/12
sūrībhīr	_Y	X1	//12
duritā	_V	X1	/8
puṣyasi		I1	8/
nākiṣ	_tv	X6	8/
gōṣu		I1	/8
'vasyúr	_N	X1	8/
bhikṣate	*g_	I6	/8
didhiṣeya		I1	l
śíkseyam	*k_	I6	12/

tarāṇir	_V	X1	8/
siṣāsati		I1	/8
tāṣteva	PE *k'_t	I7	8/
duṣṭutī		X10	12/
rayír	_N	X1	/8
suśáktir	_V	X1	12/
deṣṇām	_n	I1	8/
tasthúṣah		I1	/8
janiṣyate		I1	/8
ṣatás	abbí	V1	8/
purūvāsúr	_b	XI1	l ^{ca}
śíksā	*k_	I6	12/
iyótir	_V	X1	/8
durādhyò	_V	X1	/12
kramuḥ	_#	XI1	//8
śásvatír	_V	X1	/12
dakṣiṇatáskapardā	*k'_	I6	l
pramandúḥ	_#	XI1	//11
uttíṣṭhan	_tb	I1	11/
barhiṣo		I1	/11
vásiṣṭhāḥ	_tb	I1	/11
vásiṣṭhān	_tb	I1	/11
ebhis	_t	XI2	/11
ebhir	_j	XI1	/11
sudāsam	V _(R) -	VII2	/11
vásiṣṭhāḥ	_tb	I1	/11
júṣṭī	_t	I1	11/
áksam	*k'_	I6	11/
riṣātha		I1	/11
chákvarīṣu (śákvarīṣu)		I1	11/
śúṣmam		I1	11/
vásiṣṭhāḥ	_tb	I1	/11
tṣṇájo	_n	I1	l
'didhayur	_d	XI1	l ^{ca}
vásiṣṭhasya	_tb	I1	11/
vásiṣṭha	_tb	I1	/11
bhúvaneṣu		I1	/11
tisráḥ		III1	11/
iyótiragrāḥ	_V	X1	/11
uṣásam		I1	l
sárvāñ	V _(R) -	VII2	11//
vidur	_Y	X1	/11
vásiṣṭhāḥ	_tb	I1	/11
vakṣátho	*g_	I6	l
iyótir	_V	X1	/11
eṣām		I1	/11
vásiṣṭhā	_tb	I1	11/
praketaíḥ	_s	XI4	//11
sám	abbí	V1y	/11
sedur	_Y	X1	/11
vásiṣṭhāḥ	_tb	I1	/11
iyótiḥ	_p	XI3	l ^a
saṃjñānam	pári	V1y	/11
vásiṣṭha_	_tb	I1	/11
vásiṣṭha_	_tb	I1	/11
púṣkare		I1	l
vayiṣyánn		I1	/11
vásiṣṭhah	_tb	I1	/11

iṣṭá		I1	
námobhiḥ	_k	XI3	//11
siṣcatuḥ		I1	
siṣcatuḥ	_s	XI4	/11
īsim		I1	
āhur	_Y	X1	/11
vásiṣṭham	_tb	I1	/11
vásiṣṭhaḥ	_tb	I1	/11
manīṣā		I1	/10
sútaṣṭo	PE *k'_t	I7	10/
vidúḥ	_p	XI3	10/
kṣárantīḥ	_#	XI1	//10
pr̥thvīr	_Y	X1	//10
vṛtréṣu		I1	10/
dhūrsv		I4	10/
íranyabāhuḥ	_#	XI1	//10
śúṣmād		I1	10/
bhānúr	_N	X1	/10
áyātur	_V	X1	/10
sádhann	V _(R) –	VII2	10//
caṣṭa	*k'_t	I7	10/
saháśracakṣāḥ	*k'_	I6	/10
áviṣṭo	_t	I1	10/
vikṣv	*k'_	I6	/10
nínitsóḥ	_#	XI1	//10
dviṣám		I1	/10
vīṣvag		I1	10/
agnír	_b	XI1	l ^a
námobhiḥ	_p	XI3	//10
préṣṭho	_tb	I1	10/
stómaḥ	V _(R) –	VII2	/10
sajúr	_d	XI1	10/
devébhīr	_V	X1	/10
ukthaír	_V	X1	/10
gr̥ṇīṣe		I1	/10
śídān	V _(R) –(<i>rājas</i> <i>su</i>)	VII1	/10
'hir	_b	XI1	10/
riṣé		I1	/10
ṛtāyóḥ	_#	XI1	//10
eṣú		I1	10/
nṛṣu		I1	/10
dhuh	_p	XI3	//10
ámébhīr	_V	X1	/10
eṣām		I1	/10
pátnír	_g	XI1	10/
supāñír	_d	XI1	10/
juṣeta		I1	/10
arámatir	_Y	X1	/10+
vasūyúḥ	_#	XI1	//10+
rātiṣāco		VII1	
várūtrībhīḥ	_s	XI4	l ^{ea}
rātiṣāca		VII1	11/
óṣadhīr		I1	
óṣadhīr	_V	X1	/11
dyaúḥ	_#	XI1	//11
vānaspátībhīḥ	_p	XI3	l ^a
sajóṣā	V _(R) –	VII2	/11
sajóṣā		I1	/11

saháso	V _(R) –	VII2	/11
agnír	_V	X1	//11
óṣadhīr		I1	11/
óṣadhīr	_Y	X1	l ^a
juṣanta		I1	/11
svastībhīḥ	_s	XI4	/11
ávobhiḥ	_ś	XI4	//11
yóḥ	_ś	XI4	//11
índrāpūṣāṇā		I1	
púramdhīḥ	_ś	XI4	l ^a
santu	V _(R) –	VII2	/11
svadhābhīḥ	V _(R) –	VII2	/11
svadhābhīḥ	_#	XI1	//11
ádriḥ	_ś	XI4	//11
santu	V _(R) –	VII2	/11
agnír	_j	XI1	l ^{ea}
iyótiranīko	_V	X1	
santu	V _(R) –	VII2	/11
iṣiró		I1	11/
antárikṣam	PE *k''_	I6	11/
óṣadhīr		I1	11/
óṣadhīr	_Y	X1	l ^a
pátir	_V	X1	;
īṣṇúḥ	_n	I1	/11
īṣṇúḥ	_#	XI1	//11
vásubhir	_d	XI1	;
ādityébhīr	_Y	X1	l ^a
rudrébhīr	_j	XI1	/11
gnābhīr	_V	X1	
santu	V _(R) –	VII2	/11
védīḥ	_#	XI1	//11
urucákṣā	*k'_	I6	/11
santv	V _(R) –	VII2	/11
áditir	_bb	XI1	l ^a
vratébhīḥ	_ś	XI4	//11
vīṣnuḥ	_n	I1	11/
vīṣnuḥ	_ś	XI4	l ^{ea}
pūṣā		I1	/11
vāyúḥ	_#	XI1	//11
bhavantūṣāso (uṣāso)		I1	
vībhātīḥ	_#	XI1	//11
pátir	_V	X1	;
śambhúḥ	_#	XI1	//11
sahá	V _(R) –	VII2	l ^a
dhīrbhīr	_V	X1	/11
abhiṣācaḥ		V1	11/
rātiṣācaḥ		VII1	/11
santu	V _(R) –	VII2	/11
háveṣu		I1	/11
'hir	_b	XI1	l ^{ea}
perúr	_V	X1	/11
pṛṣnir	_bb	XI1	l ^{ea}
juṣanta_		I1	/11
mánor	_Y	X1	11/
svastībhīḥ	_s	XI4	/11
sádanād	V _(R) –	VII2	l ^a
raśmībhīḥ	_s	XI4	l ^{ea}
sūryo	V _(R) –	VII2	/11
sánunā	V _(R) –	VII2	/11

sasra	V _(R) -	VII2	/11
agníḥ	-#	X11	//11
íṣam		II	11/
padavír	-V	X1	/11
vṛṣabhāḥ		II	
ríriksato		II3	
pṛkṣo	*k-	I6	11/
nṛbhi	-st	X10	/11
présthā	-tb	II	/11
saptáthī	V _(R) -	VII2	ᵉᵃ
síndhumātā	V _(R) -	VII2	/11
suśváyanta		II	11/
svéna	V _(R) -	VII2	11/
pūśānaṃ		II	11/
rātiśācam		VII	
viśnum	-n	II	11/
niśiktapám		V1	
ávobhiḥ	-#	X11	//11
dhur	-Y	X1	//11
svastíbhīḥ	-s	XI4	/11
vāhiṣṭho	-tb	II	11/
stavádhyai	V _(R) -	VII2	/11
tripṛsthāiḥ	-tb	II	11/
tripṛsthāiḥ	-s	XI4	ᵃ
sávanéṣu		II	/11
sómair	V _(R) -	VII2	/11
sómair	-N	X1	//11
suśiprā	V _(R) -	VII2	11/
mahábhīḥ	-p	XI3	/11
yajnéṣu		II	11/
svadhāvantah	V _(R) -	VII2	ᵉᵃ
matíbhīr	-d	XI1	/11
deṣṇám	-n	II	/11
sādhúr	-V	X1	ᵃ
eṣy		II	/11
vásiṣṭhāḥ	-tb	II	/11
dásúṣe		II	/11
yábhīr	-Y	X1	11/
víveṣo		II	11/
dhībhīḥ	-#	X11	//11
yújyábhīr	-V	X1	/11
daśasyeḥ	-#	X11	//11
pṛkṣó	*k-	I6	11/
nírṭtíś	-V	X1	
nírṭtíś	-c	X9	/11
nákṣanta	*k'-	I6	11/
supṛkṣah	*k-	I6	/11
tribandhúr	-j	XI1	ᵃ
savita	V _(R) -	VII2	ᵃ
stavádhyā	R _(R) -	VII2	/11
sádā	V _(R) -	VII2	11-//
pāyúḥ	-s	XI4	/11
siśaktu		II	/11
svastíbhīḥ	-s	XI4	/11
syá	V _(R) -(u)	VIII1	11/
mānuṣebhīr		II	/11
mānuṣebhīr	-Y	X1	//11
purūvāsūr	-d	XI1	/11
tiṣṭha	-tb	II	11/

ṣṭutáḥ	V _(R) -(āpi)	VIII1	11/
sá	V _(R) -	VII2	11//a
víśvebhīḥ	-p	XI3	11/
pāyúbhīr	-N	X1	/11
sūrín	V _(R) -	VII2	/11
áditir	-g	XI1	/11
savám	V _(R) -	VII2	11//
savitúr	-j	XI1	/11
juśāná		II	/11
samrájo	V _(R) -	VII2	11/
sajóśah		II	/11
vanúśah		II	/11
rātiśācaḥ		VII	
áhir	-b	XI1	11/
ékadhenubhīr	-N	X1	/11
jáspátir	-N	X1	/11
maṃsīṣṭa	-t	II	/11
savitúr	-V	X1	/11
háveṣu		II	/11
rákṣāṃsi	OAv. raśab-	I6	/11
sánemy	V _(R) -	VII2	11//
dháneṣu		II	11/
pathíbhīr	-d	XI1	;
devayánaiḥ	-#	X11	//11
agníḥ	-s	XI4	ᵉᵃ
jūrṇír	-d	XI1	ᵃ
iṣító		II	
suprayá	V _(R) -	VII2	ᵉᵃ
barhír	-V	X1	/11
eśām		II	/11
aktór	-V	X1	ᵉᵃ
uśásah		II	
vāyúḥ	-p	XI3	11/
pūśá		II	11/
antárikṣe	PE *k''-	I6	11+//
jaḡmúšo		II	/11
yajnéṣu		II	11/
sánti	abbī	V1z	/11
yakṣy	*g'-	I6	/11
śruṣṭí	-t	II	11/
viśnum	-n	II	/11
eśām		II	/11
matíbhīr	-Y	X1	;
nákṣat	*k'-	I6	11
sakṣímáhi	*k''-	I6	11/
yújyebhīr	-N	X1	/11
devaiḥ	-#	X11	//11
abhíṣṭute		V1	
vásiṣṭhair	-tb	II	/11
vásiṣṭhair	-V	X1	//11
agníḥ	-#	X11	//11
svastíbhīḥ	-s	XI4	/11
śruṣṭír	-t	II	11/
śruṣṭír	-Y	X1	ᵉᵃ
stómaṃ	V _(R) -	VII2	11/
syámāśya (syáma)	V _(R) -	VII2	11//
vāyús	-c	X9	11/
śuśmí		II	/11

pr̥ṣadaśvā		I1	
agnīḥ	_ <i>s</i>	XI4	^{ea}
dhūḥ	_ <i>#</i>	X11	//11
ādītīr	_ <i>V</i>	X1	/11
parṣann		I4	/11
āriṣṭān		IIr	/11
mīḥūṣo		I2	/11-
mīḥūṣo		I1	/11-
vīṣṇor	_ <i>n</i>	I1	11/
vīṣṇor	_ <i>V</i>	X1	11/
eśāsya		I1	11/
havīrbhiḥ		II6	/11
havīrbhiḥ	_ <i>#</i>	X11	//11
yāsiṣṭāṃ	_ <i>t</i>	I1	11/
vartīr	_ <i>V</i>	X1	^{la}
īrāvāt		IIc	/11
pūṣann		I1	11/
rātiśācās		VII1	
vṛṣṭīm	_ <i>t</i>	I1	11/
abhīṣṭute		V1	
vāsiṣṭhair	_ <i>tb</i>	I1	/11
vāsiṣṭhair	_ <i>V</i>	X1	//11
agnīḥ	_ <i>#</i>	X11	//11
svastībhiḥ	_ <i>s</i>	XI4	/11
pūṣāṇam		I1	
sómam	R _(R) -	VII2	12-/
ādīter	_ <i>Y</i>	X1	;
bhakṣīty (bhakṣi)	* <i>g</i> -	I6	/11
góbhir	_ <i>V</i>	X1	/11
ásvair	_ <i>bb</i>	XI1	//11
nṛbhir	_ <i>N</i>	X1	^{la}
syāma	V _(R) -	VII2	/11
sá	V _(R) -	VII2	11//
adhvarāyośaso (uśaso)		I1	
ásvāvātīr	_ <i>g</i>	XI1	^{ea}
gómatīr	_ <i>N</i>	X1	;
uśāso		I1	/11
vīrāvātīḥ	_ <i>s</i>	XI4	^{ea}
svastībhiḥ	_ <i>s</i>	XI4	/11
nakṣanta	* <i>k'</i> -	I6	/11
krandanúr	_ <i>N</i>	X1	^{ea}
sánavitto	V _(R) -	VII2	^{la}
yukṣvā	* <i>g</i> -	I6	11/
aruśá		I1	
sattáḥ	V _(R) -	VII2	/11
námobhiḥ	_ <i>p</i>	XI3	//11
syonaśír	V _(R) -	VII2	11//
syonaśír	_ <i>V</i>	X1	^{ea}
átithir	_ <i>V</i>	X1	;
agnīḥ	_ <i>s</i>	XI4	^{la}
juṣasva		I1	/11
barhīḥ	_ <i>s</i>	XI4	^{la}
uśásā		I1	/11
vāsiṣṭho	_ <i>tb</i>	I1	/11
īṣam		I1	11/
svastībhiḥ	_ <i>s</i>	XI4	/11
yajñēṣu		I1	/11
námobhiḥ	_ <i>p</i>	XI3	^{la}

iśádhyai		I1	/11
yéśām		I1	11/
vīṣvag		I1	11/
sáptir	_ <i>V</i>	X1	//11
ghṛtácīḥ	_ <i>#</i>	X11	//11
barhír	_ <i>V</i>	X1	^{la}
śócímṣi		IIa	11/
asthuḥ	_ <i>#</i>	X11	//11
barhīṣaḥ		I1	/11
sīṣapanta	V _(R) -	VII2	11/
sīṣapanta		I1	11/
jósam		I1	
jyēṣṭham	_ <i>tb</i>	I1	11/
ṣṭhá	V _(R) -(<i>yáti</i>)	VII1	/11
vikṣv	* <i>k'</i> -	I6	
āriṣṭā		IIr	/11
svastībhiḥ	_ <i>s</i>	XI4	/11
aśvinośásam (uśásam)		I1	/12
vīṣṇum	_ <i>n</i>	I1	12/
pūṣāṇam		I1	
īlām		IIc	11/
barhīṣi		I1	
sádáyanto	V _(R) -	VII2	/11
uśásam		I1	
māñścatór	_ <i>Y</i>	X1	^{la}
duritá	_ <i>V</i>	X1	
uśásā		I1	
ādityébhir	_ <i>Y</i>	X1	^{ea}
vásubhir	_ <i>V</i>	X1	;
āñgīrobhiḥ	_ <i>#</i>	X11	//11
agnīḥ	_ <i>s</i>	XI4	//11
mahiśá		I1	/11
savitá	V _(R) -	VII2	^{la}
'ntarikṣaprá	PE * <i>k'</i> -	I6	11/
ásvaiḥ	_ <i>#</i>	X11	//11
paniṣṭa	_ <i>t</i>	I1	/11
sāviśad		I1	11/
vásupatir	_ <i>Y</i>	X1	/11
īlate		I2	
supāñim	V _(R) -	VII2	/11
svastībhiḥ	_ <i>s</i>	XI4	/11
kṣiprēṣave	PE * <i>k'</i> -	I6	11/
kṣiprēṣave		I1	12/
ávantīr	_ <i>V</i>	X1	^{la}
sá	V _(R) -	VII2	/12
svapivāta	V _(R) -	VII2	^{ea}
bheśajá		I1	/12
tokéṣu		I1	12/
tánayeṣu		I1	/12
rīriṣaḥ		I1	/12
vadhī	_ <i>r</i>	X2	^{ea}
hīlītásya		I2	/11
barhīṣi		I1	
svastībhiḥ	_ <i>s</i>	XI4	/11
ākṛṇvateláḥ (iláḥ)		IIc	/11
ghṛtaprúṣam		I1	11/
vásubhir	_ <i>N</i>	X1	;
mádatīr	_ <i>d</i>	X11	//11

devír	<i>_d</i>	XI1	11/
síndhubhyo	<i>V_(R)-</i>	VII2	11//
raśmíbhír	<i>_V</i>	X1	;
sindhavo	<i>V_(R)-</i>	VII2	11/
svastíbhíḥ	<i>_s</i>	XI4	/11
ṛbhúr	<i>_V</i>	X1	11/
ṛbhúbhir	<i>_V</i>	X1	^{1a}
vibhúbhíḥ	<i>_ś</i>	XI4	^{1a}
taruṣema		II	/11
pūrvír	<i>_V</i>	X1	^{1a}
sánti	<i>V_(R)-</i>	VII2	/11
śátror	<i>_N</i>	X1	11/
sajóśāḥ	<i>V_(R)-</i>	VII2	/11
sajóśāḥ		II	/11
íṣam		II	11/
svastíbhíḥ	<i>_s</i>	XI4	/11
samudrájyeṣṭhāḥ	<i>_tb</i>	II	11/
vṛṣabhó		II	
devír	<i>_V</i>	X1	^{1a}
devír	<i>_V</i>	X1	^{1a}
satyānté	<i>V_(R)-</i>	VII2	11//
devír	<i>_V</i>	X1	^{1a}
sómo	<i>V_(R)-</i>	VII2	/11
agníḥ	<i>_p</i>	XI3	/11
devír	<i>_V</i>	X1	^{1a}
rakṣataṃ	<i>*k_</i>	I6	/12
durdṛśíkaṃ	<i>_d</i>	XII	
tsáruḥ	<i>_#</i>	XI1	//12
páruṣi		II	
agníṣ	<i>_t</i>	X6	12/
tsáruḥ	<i>_#</i>	XI1	//12
nadíṣu		II	/12-
óśadhībhyāḥ		II	12/
viṣám		II	/12
nír	<i>_V</i>	X1	
tsáruḥ	<i>_#</i>	XI1	//12
udanvátír	<i>_V</i>	X1	10/
devír	<i>_V</i>	X1	^{1ea}
sárvā	<i>V_(R)-</i>	VII2	11//
sakṣímáhi	<i>*k''_</i>	I6	11/
śrósamāṇāḥ		II	/11
áditír	<i>_N</i>	X1	;
rájīṣṭhāḥ	<i>_tb</i>	II	/11
sómam	<i>V_(R)-</i>	VII2	11/
agnír	<i>_V</i>	X1	^{1ea}
tuṣṭuváná	<i>_t</i>	II	/11
svastíbhíḥ	<i>_s</i>	XI4	/11
púr	<i>_d</i>	XI1	11/
nakṣanta	<i>*k'_</i>	I6	/11
savitúr	<i>_V</i>	X1	/11
juṣanta		II	/11
yajnáíḥ	<i>_p</i>	XI3	^{1a}
námobhíḥ	<i>_s</i>	XI4	//11
īle		I2	11/
nāvayasíbhír	<i>_g</i>	XII	//11
gīrbhíḥ	<i>_k</i>	XI3	11/
sánti	<i>V_(R)-</i>	VII2	/11
sudáse	<i>V_(R)-</i>	VII2	/11
svastíbhíḥ	<i>_s</i>	XI4	/11

vástoṣ	<i>_p</i>	X7	11/
juṣasva		II	/11
cátuṣpade		X7	/11+
vástoṣ	<i>_p</i>	X7	11/
góbhír	<i>_V</i>	X1	
ásvebhír	<i>_V</i>	X1	/11
sakhyé	<i>V_(R)-</i>	VII2	^{1a}
syāma	<i>V_(R)-</i>	VII2	/11
juṣasva		II	/11
vástoṣ	<i>_p</i>	X7	11/
sakṣímáhi	<i>*k''_</i>	I6	11/
svastíbhíḥ	<i>_s</i>	XI4	//11
vástoṣ	<i>_p</i>	X7	/8
ṛṣṭáya	<i>_t</i>	II	/8
srákveṣu		II	/8
ṣú	<i>V_(R)-(ní)</i>	VIII	4
svapa	<i>V_(R)-</i>	VII2	4
duchunāyase		X9a	/8
ṣú	<i>V_(R)-(ní)</i>	VIII	4
svapa	<i>V_(R)-</i>	VII2	4
sūkarāḥ	<i>V_(R)-</i>	VII2	/8
duchunāyase		X9a	/8
ṣú	<i>V_(R)-(ní)</i>	VIII	4
svapa	<i>V_(R)-</i>	VII2	4
viṣpátíḥ	<i>_#</i>	XI1	//8
sárve	<i>V_(R)-</i>	VII2	8/
téṣām		II	8/
akṣāṇi	PE <i>*k''_</i>	I6	/8
vṛṣabhó		II	/8
proṣṭheśayá	<i>_tb</i>	II	8/
nárír	<i>_Y</i>	X1	8/
talpaśívaríḥ	<i>_#</i>	XI1	//8
sániḷā		I2	/10
nákír	<i>_b</i>	XI1	10/
èṣām		II	10/
janūṃṣi		IIa	/10
svapúbhir	<i>V_(R)-</i>	VII2	10/
svapúbhir	<i>_N</i>	X1	10/
pṛṣnir	<i>_Y</i>	X1	10/
vít	<i>*k'_</i>	XI6	10/
marúdbhir	<i>_V</i>	X1	/10
sanát	<i>V_(R)-</i>	VII2	10//
púṣyanti		II	/10
yéṣṭhāḥ	<i>_tb</i>	II	10/
śóbbhiṣṭhāḥ	<i>_tb</i>	II	/10
ójobhir	<i>_V</i>	X1	/10
marúdbhir	<i>_g</i>	XI1	10/
túviṣmān		II	/10
śúṣmaḥ		II	10/
dhúnir	<i>_N</i>	X1	10/
múnir	<i>_V</i>	X1	10/
dhṛṣṇóḥ	<i>_n</i>	II	/10
dhṛṣṇóḥ	<i>_#</i>	XI1	//10
durmatír	<i>_N</i>	X1	10/
durmatír	<i>_V</i>	X1	/10
ísmíṇāḥ		II	10/
suníṣká		II	/10
ámṣeṣv		II	11/

vākṣassu	PE	I6	11/
vṛṣṭībhī	_ <i>t</i>	I1	
vṛṣṭībhī	_ <i>r</i>	X2	/11
svadhām	V _(R) -	VII2	11/
āyudhair	_ <i>Y</i>	X1	;
juṣadhvam		I1	/11
stutāsya	V _(R) -	VII2	11/
makṣū	* <i>k'</i> _	I6	11/
yakṣadīśo	PE Yaghn. - <i>xš</i> ; * <i>k'</i>	I6	11/
harmyeṣṭhāḥ		VII1	11/
prakrīlīnaḥ		I2	
mṛlantu		I2	/11
suméke	V _(R) -	VII2	/11
sumnébhir	V _(R) -	VII2	11//
sumnébhir	_ <i>V</i>	X1	11/
sattāḥ	V _(R) -	VII2	/11-
vṛṣaṇo		I1	
ukthāḥ	_ <i>#</i>	X11	//11
sāhaḥ	V _(R) -	VII2	11/
vanuṣyató		I1	
dvéšo		I1	11/
áraruṣe		I1	/11
juṣānta		I1	/11
vṛṣaṇas		I1	
nír	_ <i>V</i>	X1	/11
vṛṣaṇo		I1	
manyúbhir	_ <i>j</i>	XI1	/11
yahvíšv		I1	11/
óśadhīṣu		I1	
óśadhīṣu		I1	/11
vikṣú	* <i>k'</i> _	I6	/11
marúdbhir	_ <i>V</i>	X1	11/
sālhā	V _(R) -	VII2	/11
marúdbhir	_ <i>V</i>	X1	11/
śuṣmy		I1	/11
agnír	_ <i>V</i>	X1	//11
óśadhír		I1	11/
óśadhír	_ <i>Y</i>	X1	l ^a
juṣānta		I1	/11
svastībhiḥ	_ <i>s</i>	XI4	/11
yajñéṣu		I1	11-/
áyāsur	_ <i>V</i>	X1	/11
vidátheṣu		I1	/11
barhír	_ <i>V</i>	X1	//11
sadata	V _(R) -	VII2	^{ca}
rukmaír	_ <i>V</i>	X1	l ^a
āyudhais	_ <i>t</i>	XI2	/11
tanúbhiḥ	_ <i>#</i>	X11	//11
sá	C _(R) -	VII2	11/
puruṣātā		I1	
sumatís	V _(R) -	VII2	l ^{ca}
sumatís	_ <i>c</i>	X9	/11
cániṣṭhā	_ <i>tb</i>	I1	/11
sumatíbhir	_ <i>Y</i>	X1	/11
vájebhis	_ <i>t</i>	XI2	l ^a
puṣyāse		I1	/11
vísvebhir	_ <i>N</i>	X1	l ^{ca}
nāmabhir	_ <i>N</i>	X1	

havíṃṣi		I1a	/11
svastībhiḥ	_ <i>s</i>	XI4	/11
sākamúkṣe	* <i>g</i> _	I6	11/
túviṣmān		I1	/11
kṣodanti	PE * <i>k</i> ^(u) _	I6	11/
nákṣante	* <i>k'</i> _	I6	11/
nírṛter	_ <i>V</i>	X1	
nírṛter	_ <i>V</i>	X1	/11
janús	_ <i>c</i>	X9	11/
tveṣyēṇa		I1	/11
máhobhir	_ <i>V</i>	X1	l ^a
svardṛk	V _(R) -	VII2	/11
svardṛk	* <i>k'</i> _	X12	//11
jújoṣann		I1	11/
suṣtutīm		VII1	/11
spārhábhīr	_ <i>V</i>	X1	l ^a
ūtībhis	_ <i>t</i>	XI2	/11
yušmóto		I1	11/
yušmóto		I1	11/
sáhuriḥ	_ <i>s</i>	XI4	/11
yušmótaḥ		I1	11/
samrál	* <i>g'</i> _	XI6	l ^a
deṣṇám	_ <i>n</i>	I1	/11
mīlhúšo		I2	
mīlhúšo		I1	/11
jihīliré		I2	
āvír	_ <i>V</i>	X1	//11
suṣtutír	V _(R) -	VII2	^{ca}
suṣtutír		VII1	
suṣtutír	_ <i>N</i>	X1	/11
juṣānta		I1	/11
dvéšo		I1	11/
vṛṣaṇo		I1	
svastībhiḥ	_ <i>s</i>	XI4	/11
yušmákam		I1	12/
dvíṣaḥ		I1	/8
mahír	_ <i>V</i>	X1	/12
íšo		I1	/12
vásiṣṭhaḥ	_ <i>tb</i>	I1	8/
sácā	V _(R) -	VII2	/12
ūtíḥ	_ <i>p</i>	XI3	l ^a
sumatír	_ <i>N</i>	X1	/12
pipīṣavaḥ		I1	/8
śú	V _(R) -(<i>ó, á</i> <i>u+</i>)	VIII1	8/
ghṛṣvirádhaso		I1	/8
ṣv	V _(R) -(<i>mó,</i> <i>má u</i>)	VIII1	8/
barhíḥ	_ <i>s</i>	XI4	l ^a
sváhehá (sváhā)	V _(R) -	VII2	8//
nīlapṛṣṭhā	_ <i>tb</i>	I1	
ṣeda	<i>ní</i>	V1	/11
durhṛñāyús	_ <i>b</i>	XI1	/11
durhṛñāyús	_ <i>t</i>	XI2	//11
sá	V _(R) -	VII2	/11-
mucīṣṭa	_ <i>t</i>	I1	/11-
tápiṣṭhena	_ <i>tb</i>	I1	11/
havír	_ <i>N</i>	X1	//8
juṣṭana	_ <i>t</i>	I1	/8

yušmákotí (yušmáka)		I1	8/
yušmákotí (yušmáka)		I1	8/
sudānavah	V _(R) -	VII2	/8
sugāndhim	V _(R) -	VII2	8//
puṣṭivārdhanam	-t	I1	8/
mṛtyór	-N	X1	8/
mukṣīya	*k ₋	I6	8/
syāma	V _(R) -	VII2	/11
eśá		I1	11/
ṛcákṣā	*k ₋	I6	/11
sūryo	V _(R) -	VII2	^{la}
sthātúr	-j	XI1	^{la}
márteṣu		I1	11/
sūryam	V _(R) -	VII2	^{la}
ghṛtácīḥ	-#	XI1	//11
yuvákūḥ	-s	XI4	//11
cáṣṭe	*k ₋ t	I7	/11
ṛkṣāso	*k ₋	I6	11/
asthur	-V	X1	//11
sajóśāḥ		I1	/11
bhúrér	-N	X1	//11
sánti	V _(R) -	VII2	/11
vāvṛdhur	-d	XI1	/11
áditer	-V	X1	/11
dūlābhāso		X4	/11
dákṣaiḥ	PE Av. xš	I6	/11
dákṣaiḥ	-#	XI1	//11
ánimišā		I1	/11
viṣpitāsya	PE	V1	
paršan		I4	/11
áditih	-s	XI4	;
devahélanam		I2	
hótrābhir	-Y	X1	;
dvéṣobhir		I1	11/
dvéṣobhir	-V	X1	^{la}
vṛṣāṇā		I1	
sámṛtis	V _(R) -	VII2	^{ca}
sámṛtis	-t	XI2	;
tvesy		I1	/11
eśām		I1	/11
yušmád		I1	11/
vṛṣāṇo		I1	
dákṣasya	PE Av. xš	I6	11/
mṛlātā		I2	/11
sumatím	V _(R) -	VII2	^{ca}
síkṣanta	*g ^{ib} -	I6	11/
sudhātu	V _(R) -	VII2	/11
puróhitir	-Y	X1	/11
yajñéṣu		I1	11/
durgá	-g	XI1	11/
svastibhiḥ	-s	XI4	/11
cákṣur	*k ₋	I6	11/
cákṣur	-Y	X1	^{ca}
deváyor	-V	X1	11/
sūryas	V _(R) -	VII2	^{la}
cáṣṭe	*k ₋ t	I7	/11
sá	V _(R) -	VII2	11//
mártyeṣv		I1	

sukratū	V _(R) -	VII2	^{la}
prórór (urór)	-V	X1	11/
ṛṣvād		I1	11/
spáso	V _(R) -	VII2	11//a
óśadhīṣu		I1	
óśadhīṣu		I1	/11
vikṣv	*k ₋	I6	/11
ánimiṣam		I1	
rákṣamāṇā	*k ₋	I6	/11
śúṣmo		I1	11/
vṛṣāṇāv		I1	
yakṣám	PE Yaghn. - xš; *k ₋	I6	/11
námobhir	-b	XI1	//11
jujušann		I1	/11
puróhitir	-Y	X1	/11
yajñéṣu		I1	11/
durgá	-g	XI1	11/
svastibhiḥ	-s	XI4	/11
arcímṣy		I1a	/11
mānuṣāṇām		I1	/11
kartṭbhir	-bb	XI1	/11
ebhí	-st	X10	11/
stómebhir	-V	X1	^{la}
etaśébhir	-V	X1	/11
évaiḥ	-#	XI1	//11
agnih	-#	XI1	//11
stávānāḥ	V _(R) -	VII2	/11
jajnūḥ	-s	XI4	^{ca}
ṛṣve		I1	/11
héje		I2	11/
vāyór	-N	X1	//11
sisṛtam		III1	
ukṣatam	PE *g ₋	I6	
sugá	V _(R) -	VII2	11//a
santu	V _(R) -	VII2	/11
svastibhiḥ	-s	XI4	/11
subhágo	V _(R) -	VII2	^{ca}
viśvácakṣāḥ	*k ₋	I6	/11
mānuṣāṇām		I1	/11
cákṣur	*k ₋	I6	11/
cákṣur	-N	X1	11/
ketúr	-V	X1	^{ca}
dhūrśú		I4	/11
uśásām		I1	
rebhaír	-V	X1	11/
eśá		I1	11/
urucákṣā	*k ₋	I6	/11
tarāṇir	-bb	XI1	;
cakrúr	-V	X1	^{ca}
námobhir	-N	X1	11/
havyaiḥ	-#	XI1	//11
sugá	V _(R) -	VII2	11//a
santu	V _(R) -	VII2	/11
svastibhiḥ	-s	XI4	/11
nirñíjo	-N	X1	
juṣanta		I1	/11
īlām		I1c	11/
vṛṣṭím	-t	I1	/11

sádhīṣṭhebbhiḥ	_tb	I1	11/
sádhīṣṭhebbhiḥ	_p	XI3	l ^a
pathībhir	_N	X1	/11
arīḥ	_s	XI4	/11
iṣā		I1	11/
tákṣad	PE *k'_	I6	/11
ukṣéthām	PE *g_	I6	11/
sukṣitís	_t	XI2	;
eṣá		I1	11/
aviṣṭám	_t	I1	11/
púramdhír	_Y	X1	//11
svastībhiḥ	_s	XI4	/11
sūktair	V _(R) -	VII2	/11
sūktair	_N	X1	//11
pūtádakṣam	PE Av. xš	I6	/11
yáyor	_V	X1	11/
jyéṣṭham	_tb	I1	/11
ksitīḥ	_k	XI3	l ^a
ūrjáyantīḥ	_#	X11	//11
duratyétū	_V	X1	11/
duritā	_V	X1	
havyájūṣṭim	_t	I1	/11
ghṛtair	_g	XI1	11/
ukṣatam	PE *g_	I6	
īābhiḥ		I1c	/11
īābhiḥ	_#	X11	//11
cāroḥ	_#	X11	//11
eṣá		I1	11/
aviṣṭám	_t	I1	11/
púramdhír	_Y	X1	//11
svastībhiḥ	_s	XI4	/11
mitráyor	_Y	X1	8/
váruṇayo	_st	XI0	//8
śūṣyāḥ		I1	/8
tuvijátayoḥ	_#	X11	//8
sudákṣā	PE Av. xš	I6	8/
dákṣapitarā	PE Av. xš	I6	/8
savitā	V _(R) -	VII2	8/
suprāvír	_V	X1	8/
sá	V _(R) -	VII2	/8
áditir	_V	X1	//8
grñīṣe		I1	/8
matír	_V	X1	//8
syāma	V _(R) -	VII2	8/
sūribhiḥ	_s	XI4	/8
iṣam		I1	8/
sūracakṣaso	*k'_	I6	/8
yemúr	_Y	X1	l ^a
dhītībhir	_Y	X1	//12
pāribhūtībhiḥ	_#	X11	//8
dadhúḥ	_ś	XI4	l ^a
sūktaiḥ	V _(R) -	VII2	8//
sūktaiḥ	_s	XI4	8/
anṛtadvīṣaḥ		I1	/8
téṣam		I1	12/
suchardīṣṭame	V _(R) -	VII2	l ^a
suchardīṣṭame	_t	I1	/12
vápur	_d	XI1	//8

āśúr	_Y	X1	l ^a
cákṣase	*k'_	I6	/8
śīrṣnāḥ-śīrṣṇo	_n	I4	12/
śīrṣnāḥ-śīrṣṇo	_n	I4	12/
tasthúṣas		I1	/12
cákṣur	*k'_	I6	12/
cákṣur	_d	XI1	l ^a
kāvyebbhir	_V	X1	/8
dhāmabhir	_Y	X1	/8
juṣāṇāv		I1	8/
haviṣmatā		I1	11/
dhiṣṇyāv	_n	I1	
sūnúr	_N	X1	l ^a
agnīḥ	_s	XI4	l ^a
ketúr	_V	X1	l ^a
uṣāsaḥ		I1	
duhitúr	_j	XI1	;
stómaiḥ	_s	XI4	11/
siṣakti		I1	11/
pūrvībhir	_Y	X1	11/
pathyābhir	_V	X1	/11
svarvidā	C _(R) -	VII2	11//
avór	_Y	X1	11/
yuvákur	_b	XI1	//11
vasūyūḥ	_#	X11	//11
sthávirāso	V _(R) -	VII2	l ^a
sūṣutā	V _(R) -	VII2	l ^a
sūṣutā		VII1	
aviṣṭám	_t	I1	11/
púramdhís	_t	XI2	//11
śácībhiḥ	_#	X11	//11
aviṣṭám	_t	I1	11/
dhīṣv		I1	11/
eṣá		I1	11/
nidhír	_b	XI1	11/
áhelatā		I2	11/
mánuṣīṣu		I1	/11
mánuṣīṣu		I1	/11
vikśú	*k'_	I6	/11
subhvò	V _(R) -	VII2	l ^a
dhūrśú		I4	11/
sūnṛtābhis	_t	XI2	/11
yāsiṣṭám	_t	I1	11/
vartír	_V	X1	l ^a
írāvat		I1c	/11
svastībhiḥ	_s	XI4	/11
juṣāṇā		I1	
yuvákoh	_#	X11	//11
asthur	_V	X1	//11
haviṣo		I1	
śatōtiḥ	_#	X11	//11
ádrir	_V	X1	//11
somasúd	V _(R) -	VII2	l ^a
havyaiḥ	_#	X11	//11
máhiṣvantam		I1	
havirdé	_d	XI1	/11
jahur	_d	XI1	l ^a
durévāsaḥ	_V	X1	
nír	_V	X1	11/

parśad		I4	11/
yuvákūḥ	_#	X11	//11
śácibhiḥ	_#	X11	//11
eśá		II	11/
kārúr	_j	X11	l ^a
sūktáir	V _(R) -	VII2	/11
sūktáir	_V	X1	//11
uśásam		II	l
iśá		II	11/
páyobhir	_Y	X1	//11
svastíbhiḥ	_s	XI4	/11
vṛṣabhir		II	l
vṛṣabhir	_Y	X1	;
ásvaiḥ	_#	X11	//11
ghṛtāvartaniḥ	_p	XI3	l ^a
pavíbhī	_r	X2	/11
iśám		II	11/
nṛpátir	_Y	X1	;
devayántiḥ	_k	XI3	//11
yuvóḥ	_ś	XI4	11/
yóśāvṛṇita (yóśā)		II	/11
śácibhiḥ	_p	XI3	//11
usrá		III1	/11
vartíḥ	_#	X11	//11
yór	_V	X1	l ^a
uśáso		II	l
vyūṣtau	_t	II	/11
ṛṣāṇā		II	/11
matíbhir	_b	XI1	/11
ūhathur	_V	X1	l ^{ea}
ásridhānaiḥ	_#	X11	//11
patatríbhir	_V	X1	l ^{ea}
aśramaír	_V	X1	;
avyathíbhir	_d	XI1	//11
damsánabhir	_V	X1	l ^{ea}
yāsiṣṭam	_t	II	11/
vartír	_V	X1	l ^a
svastíbhiḥ	_s	XI4	/11
śunáprṣṭho	_tb	II	/11
sedáthur	_db	XI1	l ^a
síśakti		II	11/
sá	V _(R) -	VII2	11/
sumatís	_c	X9	/11
cániṣṭhā	_tb	II	/11
mánuṣo		II	/11
sthánāny	V _(R) -	VII2	11/
yahvíṣv		II	11/
óśadhīṣu		II	l
óśadhīṣu		II	/11
vikṣú	*k'_	I6	/11
sádantā	V _(R) -	VII2	/11
_iśam		II	11/
dāśúṣe		II	/11
caniṣṭam	_t	II	11/
óśadhīṣv		II	l
óśadhīṣv		II	/11
ṣṣīṇām		II	/11
cakhyathur	_Y	X1	/11
caḡṣáthe	*k'_	I6	l

ṣṣīṇām		II	/11
sumatís	V _(R) -	VII2	l ^a
sumatís	_c	X9	/11
cániṣṭhā	_tb	II	/11
havísmān		II	/11
vásiṣṭham	_tb	II	/11
maníṣā		II	11/
gír	_V	X1	//11
vṛṣāṇā		II	l
juṣethām		II	/11
svastíbhiḥ	_s	XI4	/11
svásur	_V	X1	l ^{ea}
uśáso		II	l
kṛṣṇír	_n	II	11/
kṛṣṇír	_V	X1	l ^a
aruśáya		II	/11
dāśúṣe		II	l
ánirām		IIc	/11
vyūṣtau	_t	II	/11
sumnāyávo	V _(R) -	VII2	11//
vṛṣāṇo		II	l
syúmagabhastim	V _(R) -	VII2	11//a
ṛtayúgbhir	_V	X1	/11
ásvair	_V	X1	//11
usráyāmā		III1	/11
ūhathur	_V	X1	;
nír	_V	X1	11/
jāhusám		II	11/
maníṣā		II	11/
gír	_V	X1	//11
vṛṣāṇā		II	l
juṣethām		II	/11
svastíbhiḥ	_s	XI4	/11
spārhányā	V _(R) -	VII2	11//
devébhir	_V	X1	l ^a
sajóśasā	C _(R) -	VII2	11//
sajóśasā		II	11/
yuvór	_b	XI1	11/
samānó	V _(R) -	VII2	11//
bāndhur	_V	X1	l ^a
stómāso	V _(R) -	VII2	11/
aśvínor	_V	X1	/11
uśásas		II	l
devíḥ	_#	X11	//11
dhíṣnyemé (dhíṣnye)	_n	II	/11
uśásah		II	/11
svastíbhiḥ	_s	XI4	/11
átāriṣma		II	11/
stómam	V _(R) -	VII2	11/
gíḥ	_#	X11	//11
mānuṣah		II	l
vidáthesu		II	/11
vṛṣāṇā		II	l
juṣethām		II	/11
śruṣṭívéva (śruṣṭívá)	_t	II	11/
préṣito		II	l
stómair	V _(R) -	VII2	11/
stómair	_j	X11	l ^{ea}
vásiṣṭhaḥ	_tb	II	/11

rakṣohānā	OAv. <i>raṣab-</i>	I6	11/
vīlūpānī		I2	/11
sám	V _(R) -	VII2	11//a
mardhiṣtam	- <i>t</i>	II	11/
svastíbhīḥ	- <i>s</i>	XI4	/11
díviṣṭaya	- <i>t</i>	II	/8
usrá		III1	8/
dadathur	- <i>bb</i>	XII1	;
bhūṣatam		II	/8
vṛṣaṇā		II	
mardhiṣtam	- <i>t</i>	II	8/
dāsúšo		II	/12
maksūyúbhir	* <i>k'</i> -	I6	12/
maksūyúbhir	- <i>N</i>	X1	l ^{ea}
háyebhir	- <i>V</i>	X1	/12
pṛkṣaḥ	* <i>k</i> -	I6	8/
chardír	- <i>V</i>	X1	8/
yayúr	- <i>V</i>	X1	l ^{ea}
śúsuvur	- <i>N</i>	X1	/12
úṣá		II	11/
- <i>āvīskṛṇvānā</i>		X7	11/
ájuṣtam	- <i>t</i>	II	/11
úšo		II	11/
saúbhagāya	V _(R) -	VII2	e ^q
márteṣu		II	11/
mānuṣi		II	/11
usáso		II	11/
águḥ	- <i>#</i>	XI1	//11
antárikṣā	PE * <i>k''</i> -	I6	/11
āsthuh	- <i>#</i>	XI1	//11
eṣá		II	11-/
kṣitíḥ	- <i>p</i>	XI3	l ^{ea}
sadyó	V _(R) -	VII2	
súryasya	V _(R) -	VII2	l ^{aq}
yóṣā		II	/11
ṛṣiṣṭutā		II	11/
ṛṣiṣṭutā		VII1	11/
uṣá		II	11/
vāhnibhir	- <i>g</i>	XII1	/11
aruṣáso		II	/11
uṣásam		II	
satyébhir	- <i>N</i>	X1	l ^{ia}
mahádbhir	- <i>d</i>	XII1	//11
devébhir	- <i>Y</i>	X1	l ^{ia}
yājatraiḥ	- <i>#</i>	XI1	//11
usríyānām		III1	/11
uṣásam		II	
úšo		II	11/
barhíḥ	- <i>p</i>	XI3	l ^{ea}
puruṣatā		II	
svastíbhīḥ	- <i>s</i>	XI4	/11
iyótir	- <i>V</i>	X1	l ^{ea}
ajaniṣṭa	- <i>t</i>	II	/11
cákṣur	* <i>k'</i> -	I6	/11
cákṣur	- <i>V</i>	X1	//11
āvír	- <i>V</i>	X1	11/
uṣáḥ		II	/11
vásubhir	- <i>V</i>	X1	;

íṣkrtāsaḥ		X7	/11
ketúr	- <i>V</i>	X1	l ^a
uṣásaḥ		II	
úšo		II	11/
dadṛkṣé	* <i>k'</i> -	I6	11/
iyótíḥ	- <i>p</i>	XI3	l ^{ea}
uṣásam		II	/11
sámgatāsaḥ	V _(R) -	VII2	/11
vásubhir	- <i>Y</i>	X1	;
stómair	- <i>V</i>	X1	l ^a
īlate		I2	
vásiṣṭhā	- <i>tb</i>	II	/11
uṣarbúdhaḥ		II	11/
tuṣṭuvāmsaḥ	- <i>t</i>	II	/11
- <i>úsaḥ</i>		II	11/
eṣá		II	11/
uṣá		II	11/
vásiṣṭhaiḥ	- <i>tb</i>	II	/11
vásiṣṭhaiḥ	- <i>#</i>	XI1	//11
svastíbhīḥ	- <i>s</i>	XI4	/11
yuvatír	- <i>N</i>	X1	/11
yóṣā		II	/11
agníḥ	- <i>s</i>	XI4	l ^{ea}
mānusānām		II	/11
iyótir	- <i>b</i>	XI1	l ^{ea}
saprāthā	V _(R) -	VII2	l ^{aq}
sudṛṣikasamḍṛg	* <i>k'</i> -	XI2	//11
cákṣuḥ	* <i>k'</i> -	I6	11/
cákṣuḥ	- <i>s</i>	XI4	l ^a
sudṛṣikam	V _(R) -	VII2	l ^{aq}
uṣá		II	11/
raśmībhir	- <i>Y</i>	X1	/11
dvéṣa		II	11/
śréṣṭhebhir	- <i>tb</i>	II	11/
śréṣṭhebhir	- <i>bb</i>	XII1	l ^a
bhānúbhir	- <i>Y</i>	X1	/11
úšo		II	11/
áyuḥ	- <i>#</i>	XI1	//11
íṣam		II	11/
úsaḥ		II	11/
matībhir	- <i>Y</i>	X1	/11
vásiṣṭhāḥ	- <i>tb</i>	II	/11
ṛṣvām		II	
svastíbhīḥ	- <i>s</i>	XI4	/11
úšo		II	11/
iyótiṣmatā		II	11/
vakṣi	* <i>g''b</i> -	I6	/11
ṣīm	V _(R) -(<i>prāti</i>)	VII1	11/
agnír	- <i>j</i>	XI1	l ^a
sámiddhaḥ	V _(R) -	VII2	/11
matībhir	- <i>g</i>	XII1	/11
uṣá		II	11/
iyótiṣā		II	
duritāpa (duritā)	- <i>V</i>	X1	
iyótir	- <i>Y</i>	X1	11/
yāchantír	- <i>V</i>	X1	l ^a
uṣáso		II	
vibhātíḥ	- <i>#</i>	XI1	//11
ájuṣtam	- <i>t</i>	II	/11

uśāsam		I1	
uśaso		I1	
vibhātīr	_Y	X1	//11
svastībhīḥ	_s	XI4	/11
uśā		I1	11/
kṣītīr	_N	X1	^{ea}
mānuṣīr		I1	
mānuṣīr	_b	XI1	;
susamdfggbhir	V _(R) -	VII2	11//a
susamdfggbhir		VII1	11/
susamdfggbhir	_V	X1	^{ea}
ukṣābhir	*k'_	I6	
ukṣābhir	_bb	XI1	;
sūryo	V _(R) -	VII2	11/
cākṣasāvah (cākṣasā)	*k'_	I6	/11
ānteṣv		I1	/11
uśāso		I1	
sām	V _(R) -	VII2	11//a
īyōtīr	_Y	X1	11/
savitēva (savitā)	V _(R) -	VII2	^{al}
uśā		I1	11/
uśo		I1	11/
ajānūr	_Y	X1	^{ea}
vṛṣabhāsyā		I1	
ādrer	_V	X1	/11
aurṇoḥ	_#	XI1	//11
sūnītā	C _(R) -	VII2	^{ea}
svastībhīḥ	_s	XI4	/11
stōmebhir	V _(R) -	VII2	11/
stōmebhir	_V	X1	^{la}
uśāsam		I1	
vāsiṣṭhā	_tb	I1	/11
gīrbhīr	_Y	X1	11/
sāmante	V _(R) -	VII2	/11
āvīskṛṇvatīm		X7	11/
eśā		I1	11/
āyur	_d	XI1	/11
īyōtiśośā (īyōtiśā)		I1	
īyōtiśośā (uśā)		I1	/11
yuvatīr	_V	X1	;
āśvāvatīr	_g	XI1	^{ea}
gōmatīr	_N	X1	;
uśāso		I1	/11
vīrāvatīḥ	_s	XI4	^{ea}
svastībhīḥ	_s	XI4	/11
cākṣase	*k'_	I6	/12
īyōtiṣ	_k	X7	8/
sūnārī	V _(R) -	VII2	/8
usrīyāḥ		III1	12/
sūryāḥ	V _(R) -	VII2	/12
nākṣatram	PE *k'_	I6	8/
uśo		I1	12/
vyūṣi		I1	
sūryasya	V _(R) -	VII2	/12
ūśo		I1	8/
spārham	V _(R) -	VII2	
dāśūṣe		I1	/8
kṛṇōṣi		I1	
svār	V _(R) -	VII2	/8

mātūr	_N	X1	8/
_ūśo		I1	8/
uśā		I1	8/
vanuṣyāti		I1	/12
dūḍhyāḥ		X4	/12
samrāl	*g'_	XI6	12/
svarāl	*g'_	XI6	
sām	V _(R) -	VII2	12//
vṛṣanā		I1	
dadhuḥ	_#	XI1	//12
cakrāthur	_Y	X1	//12
marūdbhir	_V	X1	12/
tviśā		I1	/12
dabhrébhir	_V	X1	12/
duritāni	_V	X1	
pārihvṛtiḥ	_#	XI1	//12
jūjoṣathaḥ		I1	/12
yuvōr	_b	XI1	12/
sakhyām	V _(R) -	VII2	12/
mārḍikām		I2	12/
kṛṣṭyojasā	_t	I1	/12
sātīṣu		I1	/12
īyōtīr	_V	X1	^{la}
āditer	_V	X1	/12
savitūr	_N	X1	/12
yayuh	_#	XI1	//12
adrṣata	*k'_	I6	/12
ghōṣa		I1	/12
āsthur	_j	XI1	12/
vadhānābhir	_V	X1	/12
eśām		I1	12/
satyā	V _(R) -	VII2	12//
purōhitiḥ	_#	XI1	//12
vanūśām		I1	/12
ājīṣv		I1	/12
rājābhir	_d	XI1	^{la}
daśābhir	_N	X1	/12
tṛṭsubhiḥ	_s	XI4	/12
yuyudhuḥ	_#	XI1	//12
ūpastutir	_d	XI1	//12
eśām		I1	12/
devāhūtiṣu		I1	/12
aśikṣatam	*k'_	I6	/12
samithēṣu		I1	/12
rakṣate	*k'_	I6	/12
sādā	V _(R) -	VII2	/12
vṛṣanā		I1	
suvṛktībhir	_V	X1	//12
īyōtīr	_V	X1	^{la}
āditer	_V	X1	/12
savitūr	_N	X1	/12
havyēbhir	_V	X1	11/
nāmobhiḥ	_#	XI1	//11
bāhvōr	_d	XI1	/11
vīṣurūpā		I1	
dyaūr	_Y	X1	//11
setṛbhir	V _(R) -	VII2	11/
setṛbhir	_V	X1	^{ea}
arajūbhiḥ	_s	XI4	/11

hélo		I2	11/
vidátheṣu		I1	/11
sūrīṣu	V _(R) -	VII2	^{la}
sūrīṣu		I1	/11
rayír	- <i>d</i>	XI1	^{ea}
spārhābhir	- <i>v</i>	X1	^{la}
ūtībhis	- <i>t</i>	XI2	/11
gīḥ	- <i>p</i>	XI3	//11
svastībhiḥ	- <i>s</i>	XI4	/11
puniṣé		I1	11/
araksāsam	OAv. <i>rašab-</i>	I6	
manīṣāṃ		I1	/11
uśāsam		I1	
uruṣyatām		I1	
yēṣu		I1	11/
dhvajēṣu		I1	11/
vīṣucaḥ		I1	/11
svāyaśasaḥ	V _(R) -	VII2	^{ea}
devír	- <i>v</i>	X1	11/
dhúḥ	- <i>#</i>	XI1	//11
kr̥ṣṭír	- <i>t</i>	I1	11/
kr̥ṣṭír	- <i>v</i>	X1	11/
sukrátur	- <i>v</i>	X1	^{ea}
havísmān		I1	/11
gīḥ	- <i>p</i>	XI3	//11
svastībhiḥ	- <i>s</i>	XI4	/11
janūṃṣi		I1a	/11
ṛṣvám		I1	11/
nákṣatram	PE * <i>k'</i> -	I6	11/
juṣeta		I1	/11
mṛlikám		I2	11/
didṛkṣu-	* <i>k'</i> -	I6	/11
cikitúṣo		I1	/11
āhur	- <i>v</i>	X1	//11
jyēṣṭham	- <i>tb</i>	I1	/11
sákhāyam	V _(R) -	VII2	/11
dūlabha		X4	
tanúbhiḥ	- <i>#</i>	XI1	//11
vásiṣṭham	- <i>tb</i>	I1	/11
dákṣo	PE Av. <i>xš</i>	I6	11/
dhrútiḥ	- <i>s</i>	XI4	/11
manyúr	- <i>Y</i>	X1	^{ea}
ácittiḥ	- <i>#</i>	XI1	//11
svápnaś	V _(R) -	VII2	11//
mīlhúṣe		I2	
mīlhúṣe		I1	/11
stóma	V _(R) -	VII2	11/
svastībhiḥ	- <i>s</i>	XI4	/11
samudríyā	V _(R) -	VII2	^{ea}
árvatír	- <i>v</i>	X1	/11
mahír	- <i>v</i>	X1	^{la}
avánír	- <i>v</i>	X1	/11
paśúr	- <i>N</i>	X1	11/
bhūrṇir	- <i>Y</i>	X1	^{la}
sasaván	V _(R) -	VII2	/11
spáso	V _(R) -	VII2	11/
smádiṣṭā	- <i>t</i>	I1	/11
suméke	V _(R) -	VII2	/11

iśáyanta		I1	
trīḥ	- <i>s</i>	XI4	11/
śíkṣan	* <i>k'</i> -	I6	/11
tisró		III1	11/
tisró		III1	11/
bhúmír	- <i>v</i>	X1	^{ea}
śádvidhānāḥ	* <i>k'</i> -	XI6	/11
dyaúr	- <i>v</i>	X1	/11
túviṣmān		I1	/11-
mṛláyāti		I2	11/
cakrúṣe		I1	/11
áditer	- <i>v</i>	X1	/11
svastībhiḥ	- <i>s</i>	XI4	/11
préṣṭhām	- <i>tb</i>	I1	/11
vasiṣṭha	- <i>tb</i>	I1	11/
mīlhúṣe		I2	
mīlhúṣe		I1	/11
vīṣanam		I1	
agnér	- <i>v</i>	X1	11/
svār	V _(R) -	VII2	11//a
vápur	- <i>d</i>	XI1	^{la}
snúbhiś	- <i>c</i>	X9	/11
vásiṣṭham	- <i>tb</i>	I1	11/
ṣim		I1	11/
máhobhiḥ	- <i>#</i>	XI1	//11
uśásaḥ		I1	/11
sakhyā	V _(R) -	VII2	^{la}
babhūvuh	- <i>s</i>	XI4	//11
āpír	- <i>N</i>	X1	11/
yakṣin	PE Yaghn. - <i>xš; *k'</i>	I6	/11
ṣmā	V _(R) -(<i>yand</i> <i>bī</i>)	VII1	11/
kṣitīṣu		I1	/11
áditer	- <i>v</i>	X1	/11
svastībhiḥ	- <i>s</i>	XI4	/11
ṣú	V _(R) -(<i>mó,</i> <i>mā u</i>)	VII1	8/
mṛlā		I2	8/
mṛlāya		I2	/8
dṛṭir	- <i>N</i>	X1	8/
mṛlā		I2	8/
mṛlāya		I2	/8
mṛlā		I2	8/
mṛlāya		I2	/8
tīṣṇāvidaj (tīṣṇā)	- <i>n</i>	I1	8/
mṛlā		I2	8/
mṛlāya		I2	/8
manuṣyāś		I1	/12
rīriṣaḥ		I1	/12
adhvaryúbhir	- <i>N</i>	X1	^{ea}
kr̥ṇóṣi		I1	11/
mártyeṣu		I1	/11
jajñátū	- <i>r</i>	X2	;
dhiṣāṇā		I1	
uśásaḥ		I1	11/
jyótir	- <i>Y</i>	X1	^{ea}
vividur	- <i>d</i>	XI1	;
vavrus	- <i>t</i>	XI2	//11

tēṣām		I1	11/
sasrur	_V	X1	/11
satyéna	V _(R) -	VII2	11/
iśānāyor	_V	X1	l ^{ea}
pīkṣaḥ	*k ₋	I6	/11
svār	V _(R) -	VII2	/11
gōbhir	_V	X1	11/
ásvebhir	_Y	X1	l ^a
vásubhir	_b	XI1	/11
híraṇyaiḥ	_#	XI1	//11
sūrāyo	V _(R) -	VII2	^{ea}
áyur	_V	X1	//11
árvadbhir	_Y	X1	11/
vīraíḥ	_p	XI3	l ^a
sahyuḥ	V _(R) -	VII2	/11
sahyuḥ	_#	XI1	//11
bhíkṣamāṇā	*g ₋	I6	/11
suṣtutíbhīr	V _(R) -	VII2	^{ea}
suṣtutíbhīr		VII1	l
suṣtutíbhīr	_Y	X1	/11
vásiṣṭhāḥ	_tb	I1	/11
svastíbhiḥ	_s	XI4	/11
uśásam		I1	l
pūrvíḥ	_#	XI1	//11
suṣtutír	V _(R) -	VII2	^{ea}
suṣtutír		VII1	l
suṣtutír	_Y	X1	;
mārdīkām		I2	11/
ítte		I2	11/
suvitām	V _(R) -	VII2	l ^a
siṣakti		I1	11/
abhiśrīḥ	_#	XI1	//11
sámanaso	V _(R) -	VII2	^{ea}
tasthur	_Y	X1	//11
cakruḥ	_#	XI1	//11
cákṣasā	*k ₋	I6	l
sádatam	V _(R) -	VII2	^{ea}
barhír	_V	X1	/11
sarátham	V _(R) -	VII2	^{ea}
ábhir (ābhir)	_Y	X1	11/
suvidátrābhir	_V	X1	/11
bhíkṣamāṇā	*g ₋	I6	/11
suṣtutíbhīr	V _(R) -	VII2	^{ea}
suṣtutíbhīr		VII1	l
suṣtutíbhīr	_Y	X1	/11
vásiṣṭhāḥ	_tb	I1	/11
svastíbhiḥ	_s	XI4	/11
bhūṣa		I1	11/
dadhiśé		I1	l
adhvarésv		I1	/11
śácibhiḥ	_#	XI1	//11
yābhir	_Y	X1	11/
niyúdbhir	_Y	X1	11/
iṣṭāye	_t	I1	l
sūríbhīḥ	V _(R) -	VII2	l ^a
sūríbhīḥ	_s	XI4	/11
syāma	V _(R) -(sūrīb bhiḥ)	VIII1	/11
nībhīr	_V	X1	/11

niyúdbhiḥ	_ś	XI4	l ^a
śatíníbhīr	_V	X1	/11+
sahasrīñíbhīr	_V	X1	l ^a
svastíbhiḥ	_s	XI4	/11
stómaḥ	V _(R) -	VII2	11/
juṣéṭhām		I1	/11
dhéṣṭhā	_tb	I1	/11
bhūreḥ	_p	XI3	//11
ghīṣveḥ		I1	/11
ghīṣveḥ	_#	XI1	//11
gūr	_d	XI1	//11
dhībhir	_Y	X1	11/
kāṣṭhām	PE	I4a	l
nākṣamāṇā	*k ₋	I6	/11
gīrbhir	_Y	X1	11/
ítte		I2	11/
nāvyebhis	_t	XI2	l ^a
deṣṇāíḥ	_n	I1	/11
deṣṇāíḥ	_#	XI1	//11
spárdhamāne	V _(R) -	VII2	/11
devayúbhiḥ	_s	XI4	//11
śú	V _(R) -(u)	VIII1	11/
sómasutim	V _(R) -	VII2	^{ea}
saumanasāya	V _(R) -	VII2	^{ea}
śásvadbhir	_Y	X1	l ^a
vājaiḥ	_#	XI1	//11
voceḥ	_#	XI1	//11
mīla		I2	/11
aryamāditih (áditih)	_ś	XI4	;
āśuśāñśa		I1	l
iṣṭír	_t	I1	/11
iṣṭír	_Y	X1	//11
yuvóḥ	_s	XI4	11/
vīṣnur	_n	I1	11/
vīṣnur	_N	X1	l ^a
svastíbhiḥ	_s	XI4	/11
pūrvyāstutih	_#	XI1	//8
vṛṣṭír	_t	I1	8/
vṛṣṭír	_V	X1	/8
jaritúr	_b	XI1	/8
ílata		I2	/8
sabádho	V _(R) -	VII2	8//a
gīrbhir	_Y	X1	8/
sanīśyávaḥ		I1	/8
carṣaṇīśahā		I4	/8
carṣaṇīśahā		VII1	/8
duḥśámsa		XI4	8/
áraruṣo		I1	/8
dhūrtíḥ	_p	XI3	8/
ájohavuḥ	_#	XI1	//8
ukthébhīr	_Y	X1	8/
āṅgūśair		I1	8/
āṅgūśair	_V	X1	8/
duḥśámsam		XI4	8/
dúrvidvāmsam	_Y	X1	8/
rakṣasvīnam	OAv. <i>raśab-</i>	I6	/8
kṣódasā	PE *k ₋ ^(u)	I6	11/
eśā		I1	/11

pūḥ	_#	X11	//8
síndhur	_V	X1	/11
śúcír	_Y	X1	11/
bhúrér	_gb	X11	//11
nāhuṣāya		I1	/11
yōṣaṇāsu		I1	/11
vṛṣā		I1	11/
śísúr	_Y	X1	ᵉᵃ
vṛṣabhó		I1	
sá	V _(R) -	VII2	11//a
sātāye	V _(R) -	VII2	11/
juṣāṇá_		I1	/11
mitájñubhir	_N	X1	ᵉᵃ
namasyair	_V	X1	/11
yuṣmád		I1	
námobhiḥ	_p	XI3	//11
stómaṃ	V _(R) -	VII2	11/
juṣasva		I1	/11
vṛkṣám	PE *k'_	I6	/11
sarasvati	V _(R) -	VII2	ᵉᵃ
vásiṣṭho	_tb	I1	/11
stuvaté	V _(R) -	VII2	ᵉᵃ
svastíbhiḥ	_s	XI4	/11
gāyīṣe		I1	/8
suvṛktíbhi	_st	X10	//12
stómair	_Y	X1	8/
vasiṣṭha	_tb	I1	/8
vasiṣṭhavát	_tb	I1	/8
sarasva	V _(R) -	VII2	8/
tébhír	_N	X1	8/
bhakṣímáhi	*g_	I6	8/
íṣam		I1	/8
ṅṣádane		VII	
sunvé	V _(R) -	VII2	/11
bḥhaspátir	_N	X1	11/
mīlhúṣe		I2	
mīlhúṣe		I1	/11
jyésthaṃ	_tb	I1	11/
havírbhiḥ		II6	/11
havírbhiḥ	_s	XI4	//11
gṛṇīṣe		I1	/11
siṣaktu		I1	/11
préṣṭho	_tb	I1	/11
bḥhaspátir	_Y	X1	ᵉᵃ
párṣan		I4	11/
saścáto	V _(R) -	VII2	ᵉᵃ
áristān		IIr	/11
júṣṭam	_t	I1	/11
dhāsúr	_V	X1	ᵉᵃ
aruṣáso		I1	/11-
sáhaś	V _(R) -	VII2	11//a
aruṣám		I1	/11
śúcīḥ	_ś	XI4	ᵉᵃ
śundhyúr	_b	X11	//11
híraṇyavāśír	_V	X1	ᵉᵃ
iṣírāḥ		I1	
svarṣáḥ		VI5	/11
bḥhaspátīḥ	_s	XI4	ᵉᵃ
ṛṣvāḥ		I1	/11

sákhībhyā	V _(R) -	VII2	11/
káristhaḥ	_tb	I1	/11
vāvṛdhatur	_N	X1	/11
dakṣāyyāya	PE Av. -xš	I6	11/
dakṣatā	PE Av. -xš	I6	
sutārā	V _(R) -	VII2	ᵉᵃ
suvṛktír	V _(R) -	VII2	/11
suvṛktír	_b	X11	//11
aviṣṭám	_t	I1	11/
púramdhír	_j	X11	//11
vanúṣám		I1	/11
árātīḥ	_#	X11	//11
svastíbhiḥ	_s	XI4	/11
vṛṣabhāya		I1	
sutásomam	V _(R) -	VII2	ᵉᵃ
dadhiṣé		I1	11/
vakṣi	*k'_	I6	/11
juṣāṇá		I1	/11
sómān	V _(R) -	VII2	/11
ántárikṣam	PE *k''	I6	/11
sákṣāma	*g' ^{ib}	I6	11/
bāhúbhiḥ	_ś	XI4	;
ṅbhír	_Y	X1	ᵉᵃ
ádevír	_V	X1	ᵉᵃ
ásahiṣṭa	_t	I1	/11
cákṣasā	*k'_	I6	
gópatir	_V	X1	;
bhakṣímáhi	*g_	I6	11/
svastíbhiḥ	_s	XI4	/11
viṣṇo	_n	I1	11/
viṣṇo	_n	I1	11/
ṛṣvám		I1	
írāvātī		IIc	11/
mánuṣe		I1	/11
viṣṇav	_n	I1	/11
mayúkhaiḥ	_#	X11	//11
cakrathur	_V	X1	/11
uṣásam		I1	/11
vṛṣásiprásya		I1	
jaghnáthur	_N	X1	11/
ṛtanájyeṣu		I1	/11
índrāviṣṇū	_n	I1	11/
śnathīṣṭam	_t	I1	/11
manīṣá		I1	11/
vidáttheṣu		I1	/11
viṣṇo	_n	I1	/11
íṣo		I1	11/
vṛjāneṣv		I1	/11
viṣṇav	_n	I1	11/
juṣasva		I1	11/
śipiviṣṭa	PE _t	II/Y	/11
suṣṭutáyo		VII	
svastíbhiḥ	_s	XI4	/11
saniṣyán	V _(R) -	VII2	/11-
saniṣyán		I1	/11-
viṣṇava	_n	I1	11/
viṣṇo	_n	I1	11/
sumatīm	V _(R) -	VII2	ᵉᵃ

bhúrer	_V	X1	//11
trír	_d	XI1	11-/
eśá		II	/11-
viṣṇur	_n	II	11/
viṣṇur	_V	X1	11/
tveśám		II	11/
eśá		II	/11
viṣṇur	_n	II	11/
viṣṇur	_N	X1	1 ^a
mánuṣe		II	/11
śipiviṣṭa	PE _t	II/Y	/11
viṣṇo	_n	II	11/
paricákṣyam	*k'_	I6	/11
vavakṣé	*k''	I6	11/
śipiviṣṭó	PE _t	II/Y	/11
viṣṇav	_n	II	11/
juṣasva		II	11/
śipiviṣṭa	PE _t	II/Y	/11
suṣtutáyo		VII	
svastíbhīḥ	_s	XI4	/11
tisró		III1	11/
vyótiragrā	_V	X1	/11
ośadhīnām		II	/11
vṛṣabhó		II	
ośadhīnām		II	
sá	V _(R) -	VII2	11//a
vyótiḥ	_s	XI4	1 ^a
svabhiṣṭy		V1	/11
starír	_V	X1	11/
sūta	V _(R) -	VII2	/11
eśáh		II	/11
pitúḥ	_p	XI3	11/
tasthús	_t	XI2	//11
tisró		III1	11/
sasrúr	_V	X1	/11
jujoṣat		II	/11
vṛṣṭáyah	_t	II	
supippalá	V _(R) -	VII2	11//
ośadhír		II	
ośadhír	_d	XI1	;
vṛṣabháh		II	
tasthúśaś		II	/11
svastíbhīḥ	_s	XI4	/11
mīlhúṣe		I2	/8
mīlhúṣe		II	/8
sá	V _(R) -	VII2	8//a
ośadhīnām		II	/8
puruṣnām		II	/8
havír	_j	XI1	//8
īlām		IIc	8/
avādiṣuḥ		II	/8
avādiṣuḥ	_#	XI1	//8
śúṣkam		II	11/
māyúr	_Y	X1	;
vagnúr	_V	X1	
ávarṣit		I4	/11
tṛṣyāvataḥ		II	11/
prāvṛṣy		II	
enor	_V	X1	//11

ámandiṣātām		II	/11
abhívṛṣṭaḥ	_t	II	
kāniṣkan		II	/11
pṛṣṇiḥ	_s	XI4	11/
eśám		II	11/
śíkṣamāṇaḥ	*k_	I6	/11
eśám		II	11/
gómāyur	_V	X1	11/
ajámāyur	_V	X1	/11
pṛṣṇir	_V	X1	11/
eśám		II	/11
pipiśur	_Y	X1	/11
sáro	V _(R) -	VII2	11//
ṣṭha	<i>pāri</i>	V1	/11
prāvṛṣṭānam		II	
siṣvidānā		II	/11
āvír	_bb	XI1	11/
jugupur	_d	XI1	;
saṁvatsaré	V _(R) -	VII2	11//a
prāvṛṣy		II	
visargám		V2	/11
gómāyur	_V	X1	11/
ajámāyur	_V	X1	/11
pṛṣṇir	_V	X1	11/
sahasrasāvé	V _(R) -	VII2	11//
āyuh	_#	XI1	//11
rákṣa	OAv. <i>raṣab-</i>	I6	/12
vṛṣaṇā		II	
ośataḥ		II	/12
tápur	_Y	X1	12/
carúr	_V	X1	;
brahmadviṣe		II	12/
ghorácakṣase	*k'_	I6	/12
dvéṣo		II	12/
duṣkṛto		X7	
sáhase	V _(R) -	VII2	^{ca}
takṣataḥ	PE *k'_	I6	12/
rákṣo	OAv. <i>raṣab-</i>	I6	12/
agnitaptébhīr	_Y	X1	1 ^a
áśmahanmabhiḥ	_#	XI1	//12
tápurvadhebhir	_V	X1	1 ^a
ajārebhir	_V	X1	/12
nisvarám		X10	/12
nisvarám		V1z	/12
matíḥ	_k	XI3	1 ^{ca}
kakṣyāśveva (kakṣyā)	*k'_	I6	
smarethām	<i>prāti</i>	V1z	11/
tujāyadbhir	_V	X1	/11
évair	_b	XI1	//11
rakṣāso	OAv. <i>raṣab-</i>	I6	
duṣkṛte		X7	
abhicāṣṭe	*k'_t	I7	11/
ánṛtebhīr	_Y	X1	/11
vācobhiḥ	_#	XI1	//11
évair	_Y	X1	//11
dūśayanti		II	
svadhābhīḥ	V _(R) -	VII2	/11
svadhābhīḥ	_#	XI1	//11

sóma	V _(R) -	VII2	/11
nírter	_V	X1	
nírter	_V	X1	/11
ripú	_st	X10	11/
śá	V _(R) -(ní)	VIII1	11/
tisráh		III1	11/
prthivír	_V	X1	^{la}
śuśyatu		II	11/
cikitúše		II	/11
táyor	_Y	X1	11/
sómo	V _(R) -	VII2	11/
rákšo	OAv. <i>rašab-</i>	I6	11/
hr̥ṇīše		II	/11
nirthám	_V	X1	
váyus	_t	XI2	^{ea}
pūrusasya		II	/11
viraír	_d	XI1	^{la}
daśábhír	_Y	X1	/11
rakśáḥ	OAv. <i>rašab-</i>	I6	11/
śúcír	_V	X1	
jantór	_V	X1	^{la}
padīṣṭa	_t	II	/11
padīṣṭa	_t	II	/11
rakśása	OAv. <i>rašab-</i>	I6	
upabdaíḥ	_#	XI1	//11
tiṣṭhadhvam	_tb	II	11/
vikṣv	*k'_	I6	/12
rakśásaḥ	OAv. <i>rašab-</i>	I6	
pinastana		IIa1	/12
naktábhír	_Y	X1	//12
rakśásaḥ	OAv. <i>rašab-</i>	I6	
havirmáthīnām	_N	X1	12/
paraśúr	_Y	X1	/12
rakśásaḥ	OAv. <i>rašab-</i>	I6	/12
dṛṣádeva (dṛṣádā)		II	11/
rákṣa	OAv. <i>rašab-</i>	I6	/11
rákšo	OAv. <i>rašab-</i>	I6	12/
'ntárikṣam	PE *k' ^u _	I6	12/
caḥṣva	*k'_	I6	8/
caḥṣva		I8	8/
caḥṣva_	*k'_	I6	/8
caḥṣva_		I8	/8
rákṣobhyo	OAv. <i>rašab-</i>	I6	8/

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riṣanyata		I1	/8
vīṣaṇam		I1	
múhur	_V	X1	8/
avakraksīṇam	PE	I6	12/
vīṣabhām		I1	
carṣaṇísāham		I4	/8
carṣaṇísāham		VII1	/8
vidvēsaṇam		I1	12/
mámhiṣṭham	_tb	I1	8/
nēdiṣṭham	_tb	I1	8/
pitúr	_V	X1	//8
bhrátur	_V	X1	/8
álarṣi		I4	12/
agāsīṣuḥ		I1	/8
agāsīṣuḥ	_#	X11	//8
vāvátur	_Y	X1	8/
yābhiḥ	_k	XI3	12/
barhír	_V	X1	/12
sánti	V _(R) -	VII2	8/
sahasrīṇaḥ	V _(R) -	VII2	/8
vīṣaṇo		I1	
tébhír	_N	X1	8/
īṣam		I1	/12
śatákratuḥ	_ts	X8	//12
abhiśrīṣaḥ		I1	/8
purūvásur	_V	X1	//12
īṣkartā		X7	8/
nīṣṭyā	_t	I1	8/
duróṣāso	_V	X1	8/
duróṣāso		I1	8/
stómam	V _(R) -	VII2	8/
stómam	V _(R) -	VII2	8/
vāvátuḥ	_s	XI4	8/
sákhyur	_V	X1	/8
úpastutir	_N	X1	^{1a}
suṣṭutím	V _(R) -	VII2	/8
suṣṭutím		VII1	/8
sómam	V _(R) -	VII2	8/
ádribhir	_V	X1	//8
nír	_db	XI1	8/
dhukṣan	*g ^b -	I6	8/
vakṣāṇābhyaḥ	PE	I6	/8
sāvaneṣu		I1	/12
yāciṣat		I1	/8
mádenesiám (iṣitám)		I1	/8
vísveṣām		I1	12/
ṣmā	V _(R) -(bī)	VIII1	8/
dāśúṣe		I1	/8
sá	V _(R) -	VII2	12//a
ariṣṭutāḥ		VII1	/8
sápītibhir	_V	X1	//12
sómebhir	_V	X1	/8
sphirám	V _(R) -	VII2	/8
sómapiṭaye	V _(R) -	VII2	8/
śitiprṣṭhā	_tb	I1	12/
vivákṣanasya	*g-	I6	8/

páriskr̥tasya		V1	12+/ //12+
āsutís	_c	X9	//12+
cárur	_N	X1	8/
vrataiḥ	_#	X11	//8
yoṣad		I1	/12
carīṣṇvām	_n	I1	/8
vadhaḥ	_ś	XI4	8/
śúṣṇasya	_n	I1	8/
piṇak		XI5a	//8
stuhíd (stuhi)	V _(R) -	VII2	8/
mámhiṣṭhāso	_tb	I1	8/
paśúḥ	_#	X11	//8
sahá	V _(R) -	VII2	8//
eśá		I1	12/
saúbhagā_	V _(R) -	VII2	/12
pláyogir	_V	X1	^{1a}
dāśábhiḥ	_s	XI4	/11
sahásraiḥ	_#	X11	//11
ádhoḥṣāṇo (ukṣāṇaḥ)	*k_	I6	11/
nír	_V	X1	/11
atiṣṭhan	_tb	I1	/11
ūrúr	_V	X1	^{1a}
abhicákṣyāha	*k'-	I6	/11
bibharṣi		I4	/11
sutám	V _(R) -	VII2	/8
nṣbhir	_d	XI1	8/
áśnair	_V	X1	//8
vāraiḥ	_p	XI3	8/
nadīṣu		I1	/8
góbhiḥ	_s	XI4	//8
viśváyuyḥ	_#	X11	//8
dúrāśir	_V	X1	/8
dúrāśir	_N	X1	//8
suhárdam	V _(R) -	VII2	/8
góbhir	_Y	X1	8/
dhenúbhiḥ	_#	X11	//8
sutapávnaḥ	V _(R) -	VII2	/8
tisrás		III1	8/
śúcir	_V	X1	8/
puruniṣṭhāḥ		X10	/8
puruniṣṭhāḥ		V1	/8
kṣīraír	PE IIr. *k_	I6	8/
kṣīraír	_N	X1	8/
māndiṣṭhaḥ	_tb	I1	8/
sutásah	V _(R) -	VII2	/8-
durmádāso	_N	X1	8/
ágor	_V	X1	8/
arír	_V	X1	/8
śíkṣā	*k_	I6	8/
śácibhiḥ	_#	X11	//8
ukthébhír	_j	XI1	/8
nāviṣṭau	PE _t	II/Y	/8
stómam	V _(R) -	VII2	8/
ṣú	V _(R) -(ó, á u)	VIII1	8/
vájebhir	_N	X1	//8
yúvajāniḥ	_#	X11	//8
ṣv	V _(R) -(mó, má u)	VIII1	/8
triṣú		I1	8/

śiñca	V _(R) –(tú)	VIII	8/
śatámūteh	_#	XI1	//8
iyéṣṭhena	_tb	II	8/
védīṣṭho	_tb	II	8/
avyathīṣv		II	/8
śatámūtiḥ	_#	XI1	//8
vakṣataḥ	*g ^b _	I6	8/
gīrbhīḥ	_ś	XI4	8/
īśīvaḥ		II	8/
satrá	V _(R) –	VII2	8//a
eśá		II	8/
tuvikūrmír	_Y	X1	//8
dákṣiṇena_	*k'_	I6	/8
mahībhīḥ	_ś	XI4	/8
śácībhīḥ	_#	XI1	//8
carṣaṇáya		I4	/8
eśá		II	8/
sá	V _(R) –	VII2	/8
árvadbhir	_b	XII	//8
nībhīḥ	_ś	XI4	/8
sómāḥ	_s	XI4	8/
meṣó		II	8/
śíkṣā	*k'_	I6	8-/
āpír	_N	X1	12/
sadhamádyo	V _(R) –	VII2	^{la}
sumataú	V _(R) –	VII2	^{ca}
citrábhīr	_V	X1	^{la}
abhīṣṭībhīr		V1	/12
abhīṣṭībhīr	_V	X1	//12
sumnéṣu		II	/8
stómair	V _(R) –	VII2	8/
stómair	_V	X1	/8
anūṣata		II	/8
īśībhīḥ		II	l
īśībhīḥ	_s	XI4	/12
satyáḥ	V _(R) –	VII2	12//a
yajñéṣu		II	8/
suvānása	V _(R) –	VII2	8/
stómēbhīr	_V	X1	/8
vīṣṇyam	_n	II	/12
sutásya	V _(R) –	VII2	8/
vīṣṇavi	_n	II	/8
ṣṭuvanti	'nu, ánu	V1	8/
suvīryam	V _(R) –	VII2	/8
mahír	_V	X1	/12
vīṣṇi	_n	II	8/
kṣoñír	_V	X1	8/
suvīryam	V _(R) –	VII2	/8
sīśāsate		II	/12
stómāya	V _(R) –	VII2	8/
sīśāsataḥ		II	/8
ānásūḥ	_#	XI1	//8
stuvánta	V _(R) –	VII2	12/
īśīḥ		II	8/
īśīḥ	_k	XI3	8/
stuvatá	V _(R) –	VII2	8/
satrājīto	V _(R) –	VII2	12//a
ānásūḥ	_#	XI1	//8
stómēbhīr	_N	X1	^{la}

yukṣvā	*g_	I6	8/
ṛṣvėbhīr		II	8/
ṛṣvėbhīr	_V	X1	/8
vāvasúr	_db	XI1	/12
sá	V _(R) –	VII2	12//a
nír	_V	X1	8/
nír	_V	X1	12/
nīḥ	_p	XI3	8/
nír	_V	X1	12/
rurucur	_N	X1	;
nír	_V	X1	/12
sūryo	V _(R) –	VII2	/12
nīḥ	_s	XI4	8/
nír	_V	X1	12/
antárikṣād	PE *k''_	I6	12/
kṛṣé		II	8/
paúmsyam		IIa	/8
dúr	_V	X1	8/
vīśveśām		II	8/
śóbhiṣṭham	_tb	II	/8
kakṣyaprám	*k'_	I6	/8
pitús	_t	XI2	8/
tanúr	_Y	X1	/8
nībhīḥ	_#	XI1	//8
nīṣṭo		VII	l
sácā	V _(R) –	VII2	/8
bráhmabhi	_st	XI0	;
tīṣyann		II	8/
kāṇveṣu		II	8/
sú	V _(R) –	VII2	8/
sácā	V _(R) –	VII2	/8
āmúśyā		II	12/
sutám	V _(R) –	VII2	/12
iyéṣṭham	_tb	II	8/
dadhiṣe		II	/8
sáhaḥ	V _(R) –	VII2	/8
sáhasā	V _(R) –	VII2	/8
vṛkṣá	PE *k'_	I6	8/
suvīrye	V _(R) –	VII2	/12
námaúktibhiḥ	_#	XI1	//8
śramiṣma_		II	/8-
vīṣṇo	_n	II	12/
abhicákṣyam	*k'_	I6	/12
sphigyām	V _(R) –	VII2	^{ca}
vīṣā		II	/12
roṣati		II	/8
surūpá	V _(R) –	VII2	/8
sákhā	V _(R) –	VII2	/8
sádā	V _(R) –	VII2	/12
sabhám	V _(R) –	VII2	/8
tīṣyann		II	12/
ójiṣṭham	_tb	II	8/
dadhiṣe		II	/8
sáhaḥ	V _(R) –	VII2	/8
vīṣaṇā		II	/12
dásurir	_j	XI1	/12
sámukṣitam	*g_ PE	I6	/12
rathēṣṭháyādhvaryava		VII	8/

ḥ (ratheṣṭhāya)			
caḥṣate	*k' _	I6	/12
sunvānto	V _(R) -	VII2	8//
vṛṣaṇā		II	/12
vaḥṣataḥ	*g' b _	I6	/8
sāvanéd (sāvanā)	V _(R) -	VII2	8/
pūṣaṇaṃ		II	8/
śikṣa	*k _	I6	12/
bhurijor	_V	X1	/12
ḥṣurāṃ	*k _	I6	/12
usriyam		III1	/12
hinóṣi		II	/8
pūṣann		II	/8
stótava	V _(R) -	VII2	8/
stuṣé		II	8/
pūṣann		II	12/
mámhiṣṭho	_tb	II	8/
díviṣṭiṣu	_t	II	/8
díviṣṭiṣu		II	/8
tveṣásya		II	12/
rātíṣu		II	/12
turvásesv		II	8/
dhībhīḥ	_s	XI4	12/
priyámedhair	_V	X1	/8
abhídyubhiḥ	_#	X11	//8
ṣaṣṭím	*k' _t	I7	12/
nírmajām	PE _N	X1/Y	/12
nír	_Y	X1	8/
īṣiḥ		II	/8
īṣiḥ	_#	X11	//8
vṛkṣás	PE *k' _	I6	12/
arāraṇuḥ	_#	X11	//12
āruṇápsur	_V	X1	/8
ásvinoṣásam (uṣásam)		II	/8
stómā	V _(R) -	VII2	8/
adṛkṣata	*k' _	I6	/8
yāthohiṣe (ūhiṣe)		II	/8
stuṣé	V _(R) -	VII2	8//a
stuṣé		II	8/
mámhiṣṭhā	_tb	II	8/
_iṣáyantā		II	8/
dāśúṣo		II	/8
dāśúṣe		II	/8
sumedhām	V _(R) -	VII2	8//
ghṛtáir	_g	XI1	8/
ukṣatam	PE *g _	I6	/8
śyenébhir	_V	X1	/8
ásúbhiḥ	_#	X11	//8
ásvebhir	_V	X1	/8
yébbhis	_t	XI2	8/
tisráḥ		III1	8/
tríṃr	_V	X3	8/
gómatír	_V	X1	/8
īṣa		II	/8
sātír	_V	X1	/8
sitam	V _(R) -	VII2	/8
ásvāvatír	_V	X1	/8
īṣaḥ		II	/8
chardír	_Y	X1	8/

śú	V _(R) -(mī)	VIII	8/
yāviṣṭam	_t	II	8/
ṣv	V _(R) -(mó, mā u)	VIII	8/
dhiṣnyā	_n	II	/8
manīṣiṇaḥ		II	/8
vāghádbhir	_V	X1	8/
vṛktábarhiṣo		II	/8
haviṣmanto		II	8/
vāhiṣṭho	_tb	II	8/
dṛtír	_V	X1	//8
rathacārṣaṇe		I4	/8
pívarír	_V	X1	/8
īṣaḥ		II	/8
īṣa		II	/8
síndhūṃr	_V	X3	/8
varṣathaḥ		I4	/8
vībhiṣ	_p	X7	/8
ūtír	_d	XI1	8/
tábhir	_V	X1	8/
ūtíbhír	_N	X1	//8
nāvyaṣībhīḥ	_s	XI4	8/
suṣastíbhīḥ	_#	X11	//8
vṛṣaṇvasū		II	8/
góṣv		II	8/
vāṣeṣu		II	/8
sóbharim	V _(R) -	VII2	/8
vṛṣaṇvasū		II	/8
sthátho	V _(R) -	VII2	8/
diviṣpíṣam		VI2	/8
rábhir	_V	X1	//8
īṣá		II	8/
ákṣo	*k' _	I6	8/
suṣṭutím		VII	8/
pūrvr	_V	X1	8/
īṣo		II	8/
dāsír	_V	X1	/8
dyumnáir	_V	X1	/8
śrávobhir	_V	X1	//8
pruṣitápsavo		II	/8
īṣá		II	8/
sahá	V _(R) -	VII2	/8
dravátpāṇibhir	_V	X1	/8-
ásvaiḥ	_#	X11	//8-
vṛṣaṇvasū		II	/8
īṣá		II	/8
kaśúḥ	_s	XI4	//8
úṣṭrānām	PE Av. -ṣr-	II/Y	8/
krṣṭáyás	_t	II	/12
mákir	_V	X1	8/
sūrír	_V	X1	/8
vṛṣṭimáḥ	_t	II	8/
stómair	_V	X1	8/
stómair	_Y	X1	8/
krṣṭáyáḥ	_t	II	/8
titviṣa		II	/8
vṛṣṇínā	_n	II	/8
ágreṣu		II	/8
agnéḥ	_s	XI4	8/

śócīr	_N	X1	8/
saťír	_V	X1	/8
pitúṣ	_p	X7	/8
śúṣmam		II	8/
tuṣṭuvúr	_t	II	/8
tuṣṭuvúr	_V	X1	//8
īśayo		II	8/
tuṣṭuvúh	_t	II	/8
tuṣṭuvúh	_#	X11	//8
súṣtutaḥ		VII	/8
manyúr	_V	X1	/8
śúṣṇa	_n	II	8/
vīṣā		II	8/
śṛṇviśé		II	/8
nāntárikṣāṇi (antárikṣāṇi)	PE *k' _	I6	8/
mahír	_V	X1	/8
samīcí	V _(R) -	VII2	8//
samájagrabhīt	V _(R) -	VII2	8/
támobhir	_V	X1	8/
tuṣṭuvúh	_t	II	/8
tuṣṭuvúh	_#	X11	//8
pipyúṣiḥ		II	/8
pipyúṣiḥ	_#	X11	//8
vāvṛdhuḥ	_#	X11	//8
prāṇītiṣu_		II	/8
práśastir	_V	X1	/8
īṣam		II	/8
darṣi		I4	/8
nāhuṣiṣv		II	/8
nāhuṣiṣv		II	/8
vikṣú	*k' _	I6	8/
tatniṣe		II	/8
súra	V _(R) -	VII2	8//
upākácakṣasam	*k' _	I6	/8
mṛláyāsi		I2	/8
taviṣiyāsa		II	/8
kṣitíḥ	_#	X11	//8
havíṣmatír		II	8/
havíṣmatír	_Y	X1	/8
índubhiḥ	_#	X11	//8
jyótiṣ	_p	X7	8/
paúmṣyam		IIa	/8
śaviṣṭha	_tb	II	8/
vīṣṇyam	_n	II	/8
suṣṭutim		VII	/8
juṣásva		II	8/
ataksma	PE *k' _	I6	/8
anūṣata_		II	/8
yatíḥ	_#	X11	//8
matíḥ	_#	X11	//8
vāvṛdhuḥ	_s	X14	//8
vṛktábarhiṣaḥ		II	/8
suvānāsa	V _(R) -	VII2	8/
svārṇara	V _(R) -	VII2	/8
vīṣā		II	8/
īṣir		II	8/
īṣir	_b	X11	8/
coṣkūyāse		II	8/

vítáprṣṭhā	_tb	II	8/
mádhor	_gb	X11	8/
pipyúṣim		II	/8
vāvṛdhuḥ	_#	X11	//8
saniṣyúr		II	8/
saniṣyúr	_V	X1	/8
puruṣtuta		VII	/8
somapéyāya	V _(R) -	VII2	8//a
vakṣataḥ	*g ^b _	I6	/8
sahásram	V _(R) -	VII2	8//
dadúṣ	_p	X7	8/
úṣtrān	PE Av. -šr-	II/Y	8/
caturyújo	_Y	X1	8/
triṣṭúbham		VII	8/
īṣam		II	/8
párvateṣu		II	/8
taviṣiyavo		II	/8
vāyúbhir	_Y	X1	//8
dhukṣānta	*g ^b _	I6	8/
pipyúṣim		II	/8
īṣam		II	/8
vāyúbhiḥ	_#	X11	//8
girír	_N	X1	//8
síndhavo	V _(R) -	VII2	8/
śúṣmāya		II	8/
yuṣmám		II	8/
yuṣmán		II	8/
yuṣmán		II	8/
yāmebhir	_V	X1	/8
ṣṇúnā	V _(R) -(ádbi)	VII1	8/
bhānúbhir	_Y	X1	8/
sárāmsi	V _(R) -	VII2	8/
ṣṭhá	V _(R) -(bī)	VII1	8/
suvānaír	_N	X1	8/
índubhiḥ	_#	X11	//8
eṣām		II	/8
bhikṣeta	*g _	I6	8/
mánmabhiḥ	_#	X11	//8
vṛṣṭíbhīḥ	_t	II	/8
vṛṣṭíbhīḥ	_#	X11	//8
svānébhir	V _(R) -	VII2	8/
svānébhir	_V	X1	/8
ráthair	_V	X1	8/
vāyúbhiḥ	_#	X11	//8
stómaiḥ	_p	X13	8/
sú	V _(R) -	VII2	8/
pipyúṣir		II	/8
pipyúṣir	_V	X1	/8
īṣaḥ		II	/8
mánmabhiḥ	_#	X11	//8
vṛktabarhiṣaḥ		II	/8
ṣma	V _(R) -(nabī)	VII1	8/
stómebhir	_Y	X1	8/
vṛktabarhiṣaḥ		II	/8
mahaťír	_V	X1	/8
sám	V _(R) -	VII2	8/
súryam	V _(R) -	VII2	/8
dadhuḥ	_#	X11	//8
yayur	_Y	X1	//8

vṣṣni	_n	I1	8/
paúmsyam		I1a	/8
śúsmam		I1	8/
śīrśán		I4	8/
hiraṇyáyīḥ	_#	X11	//8
ukṣṇó	*k_	I6	8/
dyaúr	_N	X1	8/
śvair	_b	X11	8/
hiraṇyapāṇibhiḥ	_#	X11	//8
eśām		I1	8/
pṣṣatī		I1	/8
práṣṣtir	_Y	X1	8/
suṣóme		V11	8/
yayúr	_N	X1	8/
mārdīkébhir		I2	8/
mārdīkébhir	_N	X1	8/
śú	V _(R) _(sabó, sabá u)	VII1	8/
vájrastaiḥ	_k	XI3	//8
marúdbhiḥ	_#	X11	//8
stusé		I1	8/
hiraṇyavāśibhiḥ	_#	X11	//8
śú	V _(R) _(ó, á u+)	VIII1	8/
vṣṣṇaḥ	_n	I1	8/
suvitāya	V _(R) _	VII2	/8
ákṣṇayāvāno (akṣṇayāvāno)	*k_	I6	8/
antárikṣeṇa	PE *k''_	I6	8/
agnír	_b	X11	8/
arcīśā		I1	/8
bhānúbhir	_Y	X1	8/
vīsvābhir	_V	X1	/8
ūtībhir	_V	X1	//8
nāhuṣas		I1	/8
ántárikṣāt (antárikṣāt)	PE *k''_	I6	8/
suṣṣṭībhiḥ	_#	X11	//8
sutām	V _(R) _	VII2	/8
ántárikṣād (antárikṣād)	PE *k''_	I6	8/
suṣṣáva		I1	8/
sváhā	V _(R) _	VII2	8//a
dhītúbhir	_N	X1	/8
ṣṣayo		I1	/8+
suṣṣutīm		V11	8/
dhībhir	_Y	X1	8/
stómebhir	_b	X11	8/
stómebhir	_V	X1	/8
ṣṣir		I1	/8
ṣṣir	_g	X11	//8
gīrbhír	_Y	X1	8/
stómebhir	_V	X1	/8
yóṣaṇā		I1	/8
átīṣṣṭhad	_tb	I1	8/
sahásranirṇijā	_N	X1	/8
kavīḥ	_#	X11	//8
anūṣṣātām		I1	/8
sahásranirṇijā	_N	X1	/8

ṣṣir		I1	/8
ṣṣir	_g	X11	//8
gīrbhír	_Y	X1	8/
sahásranirṇijam	V _(R) _	VII2	8/
sahásranirṇijam	_N	X1	/8
īṣam		I1	8/
tuṣṣṭavad		V11	/8
abhīṣṣṭaye		V1	/8
vīsvābhir	_V	X1	/8
ūtībhiḥ	_p	XI3	//8
ahūṣata		I1	/8
yāmahūtīṣu		I1	/8
dhītúbhir	_g	X11	//8
gīrbhír	_Y	X1	8/
yābhiḥ	_k	XI3	8/
yābhir	_Y	X1	8/
yābhir	_g	X11	8/
tābhir	_N	X1	8/
yābhir	_N	X1	8/
tābhiḥ	_s	XI4	8/
ṣv	V _(R) _(tābbih)	VIII1	8/
puruṣṣṭhā		VI2	/8
aśvínor	_V	X1	//8
āvīḥ	_s	XI4	8/
pátmabhir	_V	X1	//8
chardír	_Y	X1	//12
antárikṣe	PE *k''_	I6	/8
mānuṣāḥ		I1	/8
parimāmṣṣṭh	_#	X11	//8
ṣicyate	pāri	V1	/8
óṣadhīṣu		I1	12/
óṣadhīṣu		I1	12/
māviṣṣṭam (aviṣṣṭam)	_t	I1	8/
bhiṣṣajyáthaḥ		I1	/8
matībhir	_N	X1	/12
havīṣṣṣantam		I1	8/
aśvínor	_V	X1	/8
ṣṣi		I1	/8
ṣṣi	_st	X10	//8
tiṣṣṭhātho	_tb	I1	8/
_ukthair	_V	X1	8/
vānībhir	_V	X1	/8
kakṣṣívāṁ	PE *k''_	I6	11/
ṣṣir		I1	11/
ṣṣir	_Y	X1	11/
sādaneṣv		I1	/11
chardiṣṣpā		X7	11/
vartís	_t	X12	11/
ādityébhir	_V	X1	11 ^a
ṣṣbhúbhiḥ	_s	XI4	/12
sajóṣasā		I1	/12
vīṣṣnor	_n	I1	12/
vīṣṣnor	_Y	X1	12 ^a
vikrámaṣṣeṣu		I1	/12
tiṣṣṭhathāḥ	_tb	I1	/12
sáhas	V _(R) _	VII2	/8
chréṣṣṭham	_tb	I1	8/
aśvínor	_V	X1	/8

sómāso	V _(R) -	VII2	12/
kāṇveṣu		II	/8
bheṣajām		II	/8
chardír	_Y	X1	8/
aśvínoḥ	_#	X11	//8
bodhayoṣo (uṣo)		II	/8
sūṅṅte	V _(R) -	VII2	8/
ānuṣák		V1	/8
ānuṣák	*k [□] _	X12	//8
uṣo		II	8/
vartír	_Y	X1	8/
údhabhīḥ	_#	X11	//8
vāñír	_V	X1	/8
ánūṣata		II	/8
ṅṣāhyāya		VII	8/
dákṣāya	PE Av. -xš	I6	8/
dhībhír	_V	X1	/8
pitúr	_Y	X1	8/
niṣidathah		V1	/8
sumnébhir	_V	X1	/8
sammimikṣáthur	V _(R) -	VII2	/12
sammimikṣáthur	*g ^{ʰb} _	I6	/12
sammimikṣáthur	_V	X1	//12
índrāvīṣṇū	_n	II	12/
āśuhéśasā		II	/12
sudámśasā	V _(R) -	VII2	8//
yáyor	_V	X1	8/
devéṣv		II	8/
yáyor	_V	X1	8-/
sánti	V _(R) -	VII2	8/
sūrāyah	V _(R) -	VII2	/8
svadhābhir	_Y	X1	12/
sthó	C _(R) -	VII2	8/
antárikṣe	PE *k ^ʰ _	I6	12/
svadhābhir	_V	X1	1 ^a
adhitiṣṭhatho	_tb	II	/12
mártyeṣv		II	/8
yajñéṣv		II	/8
íḍyah		I2	/8
vidátheṣu		II	8/
sahantya	V _(R) -	VII2	/8
rathír	_V	X1	/8
dvīṣo		II	/8
ádevír	_V	X1	8/
árātīḥ	_#	X11	//8
ripóḥ	_#	X11	//8
veṣi		II	8/
gīrbhír	_b	XII	8/
sadṣṇn	V _(R) -	VII2	/8
prabhúḥ	_#	X11	//8
vájeṣu		II	8/
íḍyo		I2	1
adhvaréṣu		II	/11
sanác	V _(R) -	VII2	11//
svám	V _(R) -	VII2	11//a
śaviṣṭha	_tb	I6	8/
mahír	_V	X1	/8
abhīṣṭaye		V1	/8

sadyá	V _(R) -	VII2	8/
vavákṣitha	*g_-	I6	4
juṣasva		II	8/
vīśvābhir	_V	X1	/8
ūtíbhír	_Y	X1	//8
vavákṣitha	*g_-	I6	4
vṛṣṭím	_t	II	8/
vavákṣitha	*g_-	I6	4
vavakṣúr	*g_-	I6	8/
vavakṣúr	_V	X1	8/
gābhastyoḥ	_#	X11	//8
sahásram	V _(R) -	VII2	8//
mahiṣāḥ		II	/8
raśmībhir	_N	X1	//8
oṣati		II	/8
agnír	_Y	X1	8/
sāsahīḥ	_p	XI3	//8
dhītír	_V	X1	8/
saparyántī	V _(R) -	VII2	8//a
devayúḥ	_k	XI3	//8
ānuṣák		V1	/8
ānuṣák	*k [□] _	X12	//8
stómair	C _(R) -	VII2	8//a
stómair	_V	X1	8/
sanír	_N	X1	8/
'bhīpramandúr	_V	X1	/8
áḍiti	_st	X10	//8
'nūṣata		II	8/
vīṣṇavi	_n	II	/8
sám	V _(R) -	VII2	4//
índubhiḥ	_#	X11	//4
samudré	V _(R) -	VII2	8//
índubhiḥ	_#	X11	//4
sunvató	V _(R) -	VII2	8/
sám	V _(R) -	VII2	4//
índubhiḥ	_#	X11	//4
grñīṣāṇi		II	/8
ānaśuḥ	_#	X11	//4
yajñebhir	_Y	X1	8/
sómebhiḥ	_s	XI4	8/
hótrābhir	_V	X1	8/
vāvīdhur	_Y	X1	//8
ānaśuḥ	_#	X11	//4
mahír	_V	X1	8/
pūrvír	_V	X1	8/
dāsúṣe		II	/8
ānaśuḥ	_#	X11	//4
vāñír	_V	X1	/8
anūṣatā		II	/8
stómebhir	_b	X11	8/
arkaír	_V	X1	8/
nāntárikṣāṇi (antárikṣāṇi)	PE *k ^ʰ _	I6	8/
títviṣe		II	/8
sám	V _(R) -	VII2	4//
vavakṣatuḥ	*g_-	I6	4
vavakṣatuḥ	_#	X11	//4
ávadhīḥ	_#	X11	//8
vavakṣatuḥ	*g_-	I6	4

vavakṣatuḥ	_#	X11	//4
viṣṇur	_n	I1	8/
viṣṇur	_V	X1	/8
vavakṣatuḥ	*g_	I6	4
vavakṣatuḥ	_#	X11	//4
mārutīr	_Y	X1	/8
iyótīr	_V	X1	/8
suṣṭutīm		VI1	/8
dhītībhiḥ	_#	X11	//8
samīcīnāso	V _(R) _	VII2	8//
sutēṣu		I1	/8
sómeṣu	V _(R) _	VII2	/8
sómeṣu		I1	/8
clākṣaso	PE Av. -xš	I6	/8
śāḥ	V _(R) -(br)	VIII1	4
śuśmīnam		I1	/8
rātīḥ	_kṣ	X8	8/
sunvatāḥ	V _(R) _	VII2	/8
barhīṣo		I1	/8
vīcarṣaṇīr		I4	/8
vīcarṣaṇīr	_V	X1	//8
juṣānta		I1	4
jaritūr	_b	X11	/8
vavakṣithā	*g_	I6	/8
krīlanty		I2	8/
yatīḥ	_#	X11	//8
pātīr	_d	X11	4
pātīr	_Y	X1	8/
kṛṣṭīnām	_t	I1	8/
namovīdhaīr	_V	X1	/8
avasyúbhiḥ	_s	XI4	//8
prasakṣīnā	*g ^h _	I6	/8
clásūṣo		I1	/8
śvebhiḥ	_p	XI3	8/
pruṣitāpsubhiḥ		I1	/8
pruṣitāpsubhiḥ	_#	X11	//8
āśúbhiḥ	_ś	XI4	//8
śaviṣṭha	_tb	I1	8/
juṣānā		I1	12/
sāptībhir	_N	X1	/12
tanuṣva		I1	8/
haviṣmatīr		I1	8/
haviṣmatīr	_Y	X1	/8
arāṇīṣuḥ		I1	4
arāṇīṣuḥ	_#	X11	//4
pravātvatībhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
kṣoṇīr	_V	X1	/8
trīkadrukeṣu		I1	/8
śúciḥ	_p	XI3	8/
só	V _(R) _	VII2	4//
pratnéṣu		I1	/8
cladhūr	_Y	X1	//8
sakhīyām	V _(R) _	VII2	8/
dvīṣo		I1	/8
súṣṭutā	V _(R) _	VII2	8/
súṣṭutā		VI1	8/
vīṣaṇā		I1	8/
puruṣṭutām		VI1	/8

pratnābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
barhīṣi		I1	8/
sadad	V _(R) _	VII2	/8
puruṣṭuta		VI1	/8
īṣiṣṭutābhir		I1	8/
īṣiṣṭutābhir		VI1	8/
īṣiṣṭutābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
dhukṣāsva	*g ^h _	I6	8/
pipyúṣīm		I1	/8
īṣam		I1	/8
svara	abbī	VIz	4
svarantu	abbī	VIz	8/
sakṣata	*k ^h _	I6	/8
marútvatīr	_Y	X1	/8
juṣanta		I1	8/
cladhur	_Y	X1	//8
clākṣase	*k ^h _	I6	/8
ānuṣāg		V1	/8
ānuṣāg	*k ^h _	X12	//8
vīclākṣya	*k ^h _	I6	4
vīṣāyām		I1	8/
vīṣaṇā		I1	/8
vīṣā		I1	8/
vīṣā		I1	4
vīṣā		I1	8/
vīṣā		I1	/8
vīṣā		I1	8/
vīṣā		I1	8/
vīṣā		I1	4
vīṣā		I1	8/
vīṣaṇam		I1	/8
clitrābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
pratīṣṭutīm		V1	/8
vīṣā		I1	4
gōṣakhā		VI1	/8
śīkṣeyam	*k ^h _	I6	8/
manīṣīne		I1	/8
gōpatiḥ	_s	XI4	/8
dhenūṣ	_t	X6	8/
pipyúṣī		I1	/8
stutó	V _(R) _	VII2	8/
īgyúṣaḥ		I1	/8
āntārikṣam	PE *k ^h _	I6	/8
sómasya	V _(R) _	VII2	8/
āvīṣ	_k	X7	8/
satīḥ	_#	X11	//8
ūrmīr	_N	X1	8/
arāīṣuḥ		I1	/8
arāīṣuḥ	_#	X11	//8
stomavārdhana	V _(R) _	VII2	8/
somapéyāya	V _(R) _	VII2	8//
vakṣataḥ	*g ^h _	I6	/8
nāmuceḥ	_ś	XI4	//8
māyābhir	_V	X1	8/
utsīṣpsata		III1	/8

ārūruksataḥ	* <i>d</i> ^b ₋	I6	/8
dāsyūñr	_{-V}	X3	8/
viṣūcīm		II	8/
puruṣtutām		VII	/8
gīrbhīs	_{-t}	XI2	l ^{ea}
taviṣām		II	
gīrīñr	_{-V}	X3	12/
vṛṣatvanā		II	/12
puruṣtutaḥ		VII	/8
vṛṣaṇam		II	8/
sāsaḥīm	V _(R) ₋	VII2	/8
jyōtīmṣy		IIa	/8
barhiṣo		II	/12
ṣṭuvanti	<i>'nu, ānu</i>	V1	8/
vṛṣapatnīr		II	12/
vṛṣapatnīr	_{-V}	X1	l ^{ea}
śūṣmam		II	8/
dhiṣāṇā		II	
dyaūr	_{-V}	X1	8/
paūṃṣyam		IIa	/8
viṣnur	_{-n}	II	8/
viṣnur	_{-b}	XI1	8/
vṛṣā		II	8/
māṃhiṣṭha	_{-tb}	II	8/
jañiṣe		II	/8
satrā	V _(R) ₋	VII2	12//a
dadhiṣe		II	/12
puruṣtutaḥ		VII	/8
asmākebhīr	_{-N}	X1	l ^{ea}
ñḥbhīr	_{-V}	X1	
harṣayā		I4	
carṣaṇīnām		I4	/8
gīrbhīḥ	_{-#}	XI1	//8
ñṣāḥam		VII	8/
māṃhiṣṭham	_{-tb}	II	/8
sustutyā (sustutyā)		VII	8/
jyeṣṭharājam	_{-tb}	II	8/
harṣumāntaḥ		I4	8/
dhāneṣu		II	/8
hitēṣv		II	/8
yēṣām		II	8/
cyautnaīr	_{-V}	X1	/8
kṛtēbhīs	_{-c}	X9	8/
carṣaṇāyaḥ		I4	/8
eṣā		II	8/
ṣṣīr		II	/8
ṣṣīr	_{-V}	X1	//8
māḥbhīḥ	_{-ś}	XI4	/8
śācībhīḥ	_{-#}	XI1	//8
tuvikūrmīḥ	_{-#}	XI1	//8
abhībhūtiḥ	_{-#}	XI1	//8
arkēbhīs	_{-t}	XI2	8/
sāmabhīs	_{-t}	XI2	//8
gāyatraīs	_{-c}	X9	8/
carṣaṇāyaḥ		I4	/8
jyōtiḥ	_{-s}	XI4	/8
sāsahvāṃsam	V _(R) ₋	VII2	8//a
pāpriḥ	_{-p}	XI3	8/
svastī	V _(R) ₋	VII2	8//

dvīṣaḥ		II	/8
vājebhīr	_{-d}	XI1	//8
neṣi		II	/8
suṣumā	V _(R) ₋	VII2	8/
suṣumā		II	/8
barhīḥ	_{-s}	XI4	8/
sutāvato	V _(R) ₋	VII2	/8
suṣtutīr		VII	8/
suṣtutīr	_{-V}	X1	/8
siñcāmi	V _(R) ₋	VII2	8/
kukṣyōr	PE * <i>k'</i> ₋	I6	/8
kukṣyōr	_{-V}	X1	//8
svādūṣ	_{-t}	X6	8/
saṃsūde	V _(R) ₋	VII2	/8
vicarṣaṇe		I4	/8
jānīr	_{-V}	X1	8/
sāṃvṛtaḥ	V _(R) ₋	VII2	/8
subāhūr	_{-V}	X1	8/
barhiṣi		II	/8
sutāḥ	V _(R) ₋	VII2	/8
śṛṅgaviṣo		II	/8
vāstoṣ	_{-p}	X7	8/
pṛdākusānur		VII	12/
pṛdākusānur	_{-Y}	X1	l ^a
gavēṣaṇa		II	/12
eṣām		II	/8
bhikṣeta	* <i>g</i> ₋	I6	8/
eṣām		II	/8
saprātho	V _(R) ₋	VII2	/8
devēbhīr	_{-d}	XI1	8/
riṣṭabharmann		IIr	8/
smāt	V _(R) ₋	VII2	8//a
sūrībhīḥ	_{-p}	XI3	8/
suśārmabhiḥ	V _(R) ₋	VII2	4//
suśārmabhiḥ	_{-#}	XI1	//4
āditer	_{-Y}	X1	//8
vidūr	_{-d}	XI1	8/
dvēṣāṃsi		II	8/
aṃhós	_{-c}	X9	8/
ādītīr	_{-N}	X1	8/
ādītīr	_{-N}	X1	8/
ādītīḥ	_{-p}	XI3	8/
matūr	_{-V}	X1	//8
ādītīr	_{-V}	X1	8/
bhiṣājā		II	/8
agnīr	_{-V}	X1	8/
agnībhīḥ	_{-k}	XI3	/8
sūryaḥ	V _(R) ₋	VII2	/8
durmatīm	_{-N}	X1	/8
dvēṣaḥ		II	12/
rīrikṣati		II3	/8
rakṣastvēna	OAv. <i>raṣab-</i>	I6	8/
svaiḥ	_{-s}	XI4	12/
śā	V _(R) ₋ (<i>svaiḥ</i>)	VIII1	12/
rīriṣiṣṭa		II	/12
rīriṣiṣṭa	_{-t}	II	/12
yūr	_{-j}	XI1	/12
duḥśāṃsam		XI4	8/
durhāṇāvāḥ	_{-b}	XI1	

dvayúh	_#	X11	//12
yusmákam		I1	8/
duritá		I1	
áyur	_j	XI1	/8
hīló		I2	8/
mṛlāta		I2	/8
yusmé		I1	12/
ṣmasi	ápi	V1	
sajatyè	V _(R) -	VII2	/12
chardíh	_#	X11	//12
áyur	_j	XI1	l ^a
citrásociṣam		I1	/12
īlīṣva		I2	8/
īlīṣva		I1	8/
yájiṣṭham	_tb	I1	8/
śréṣṭhasociṣam	_tb	I1	8/
śréṣṭhasociṣam		I1	/8
yakṣate	*g'_	I6	/8
agnībhiḥ	_s	XI4	//8
sahasa	V _(R) -	VII2	l ^a
suvíras	V _(R) -	VII2	8//a
asmayúh	_#	X11	//8
átithir	_N	X1	/12
'gní	_r	X2	8/
santi	ápi	V1z	/12
sādhāvas	V _(R) -	VII2	/12
dhībhír	_V	X1	8/
sánitā	V _(R) -	VII2	/8
tīṣṭhasi	_tb	I1	/12
só	V _(R) -	VII2	12//a
ārvadbhiḥ	_s	XI4	l ^{ca}
vipanyúbhiḥ	_s	XI4	//12
śúraiḥ	_s	XI4	8/
yásyāgnír (agnír)	_Y	X1	8/
vápur	_g	XI1	/8
stómam	V _(R) -	VII2	12//
véviṣad		I1	/8
vīṣaḥ		I1	/8
makṣútamasya	*k'_	I6	8/
rātīṣu		I1	/8
vividúṣo		I1	/8
havyádātibhir	_N	X1	//8
námobhir	_Y	X1	8/
sudákṣam	PE Av. xš	I6	
vājirásociṣam (ajirásociṣam)		I1	/8
dhāmabhir	_V	X1	8/
dhībhīḥ	_s	XI4	l ^a
dyumnáir	_V	X1	8/
tāriṣat		I1	/8
dūdhyāḥ		X4	/8
cāṣṭe	*k'_t	I7	12/
svādhyò	V _(R) -	VII2	/8
nṛcákṣasam	*k'_	I6	/12
sótum	V _(R) -	VII2	8/
vájebhir	_j	XI1	l ^a
jigyur	_N	X1	/12
agnír	_V	X1	/8
rātīḥ	_s	XI4	l ^{ca}

kṛṇuṣva		I1	
sāsāhaḥ	V _(R) -	VII2	/8
abhīṣṭibhiḥ		V1	/8
abhīṣṭibhiḥ	_#	X11	//8
īle		I2	8/
mánurhitam	_b	XI1	/8
yájiṣṭham	_tb	I1	8/
sūnṭābhiḥ	V _(R) -	VII2	l ^{ca}
sūnṭābhiḥ	_s	XI4	/12
agnír	_gb	XI1	8/
ghṛtébhir	_V	X1	/8
ghṛtébhir	_V	X1	/8
agnír	_bb	XI1	l ^{ca}
nirṇājam	_N	X1	/8
mánurhito	_b	XI1	/12
svadhvaró	V _(R) -	VII2	/12
stotāmatīvā (stotā)	V _(R) -	VII2	12/
dúrhitaḥ	_b	XI1	/12
pitúr	_N	X1	12/
havīḥ	_#	X11	//8
ūtíbhír	_N	X1	//8
nédiṣṭhābhiḥ	_tb	I1	12/
nédiṣṭhābhiḥ	_s	XI4	l ^{ca}
jóṣam		I1	/12
sādā	V _(R) -	VII2	8//a
rātíbhír	_V	X1	//12
prásastibhiḥ	_#	X11	//8
āhuḥ	_p	XI3	l ^a
hārsasva		I4	8/
tāvotíbhīḥ	_s	XI4	//8
suvírābhis	_t	XI2	l ^{ca}
vājabharmabhiḥ	_#	X11	//12
siṣṇav	_n	I1	8/
uṣāsām		I1	
kṣapó	*k' ^u _	I6	8/
vástuṣu		I1	/8
sahásramuṣkam		I1	12/
svabhiṣṭím		V1	/12
samrájam	V _(R) -	VII2	8//a
vīṣveṣām		I1	
carṣaṇisahaḥ		I4	/12
carṣaṇisahaḥ		V1	/12
mānuṣāḥ		I1	/8
trasádasyur	_Y	X1	/12
māmhiṣṭho	_tb	I1	8/
sátpatih	_#	X11	//8
prayiyor	_Y	X1	/8+
vayíyoḥ	_s	XI4	//8+
tiṣṭṇām		III1	8/
vásur	_d	XI1	8/
pátih	_#	X11	//8
riṣaṇyata		I1	/8
namayiṣṇavaḥ	_n	I1	/8
vīlupavíbhír		I2	12/
vīlupavíbhír	_N	X1	l ^a
sudítíbhīḥ	_#	X11	//8
iṣá		I1	12/
puruṣpṛho		VI2	/12
śúṣmam		I1	12/

vīṣṇor	<i>_n</i>	I1	8/
vīṣṇor	<i>_V</i>	X1	8/
eśāsya		I1	8/
mīl̥hūśām		I2	/8
mīl̥hūśām		I1	/8
tīṣṭhad	<i>_tb</i>	I1	/12
duchūnā_		X9a	/12
vānāspātīḥ	<i>_#</i>	X11	//12
bhūmir	<i>_Y</i>	X1	8/
yāmeṣu		I1	/8
dyaúr	<i>_j</i>	X11	//12
tanúṣv		I1	/12
tvákṣāṃsi	PE Av. <i>-xš</i>	I6	8/
tveśá		I1	12/
vīṣapsavaḥ		I1	/12
góbhir	<i>_Y</i>	X1	12/
sóbharīṇām	<i>V_(R)-</i>	VII2	/12
iṣé		I1	/12
vīṣadañjavo		I1	/8
vīṣṇe	<i>_n</i>	I1	12/
vīṣaprayāvne		I1	8/
vīṣānāśvéna		I1	12/
vīṣapsunā		I1	/12
vīṣānābhīnā		I1	/8
pakṣiṇo	PE Oss. <i>f ax s</i>	I6	
èṣām		I1	/8
bāhūṣu		I1	/12
īṣṭāyāḥ	<i>_t</i>	I1	/8
vīṣāṇa		I1	
nākiṣ	<i>_t</i>	X6	8/
ṭanúṣu		I1	/8
sthīrā	<i>V_(R)-</i>	VII2	12//a
rātheṣu		I1	/12
'nikeṣv		I1	8/
yéśām		I1	8/
tveśām		I1	12/
téśām		I1	8/
eśām		I1	/12
eśām		I1	/8
ūtīṣv		I1	/8
vyūṣṭīṣu	<i>_t</i>	I1	/12
vyūṣṭīṣu		I1	/12
śá	<i>V_(R)-(abhi)</i>	VIII1	12/
dyumnāir	<i>_V</i>	X1	^{1a}
vājasātībhīḥ	<i>_s</i>	X14	//12
mīl̥hūśās		I2	8/
mīl̥hūśās		I1	8/
śú	<i>V_(R)-(ū)</i>	VIII1	8/
nāviṣṭhayā	<i>_tb</i>	I1	/8
vīṣṇaḥ	<i>_n</i>	I1	12/
sobhare	<i>V_(R)-</i>	VII2	/12
cār̥kṣat		I1	/8
sānti	<i>V_(R)-</i>	VII2	12/
muṣṭīhēva (muṣṭīhā)	<i>_t</i>	I1	
hótṣu		I1	/8
vīṣṇās	<i>_n</i>	I1	12/
rukṃavakṣasa	PE	I6	/12
bheṣajāsya		I1	12/

yābhiḥ	<i>_s</i>	X14	12/
yābhis	<i>_t</i>	X12	/12
yābhir	<i>_d</i>	X11	8/
bhūtōtibhir	<i>_N</i>	X1	/12
śivābhir	<i>_V</i>	X1	8/
asacadvīṣaḥ		I1	/8
samudrēṣu		I1	12/
subarhiṣaḥ		I1	/12
pārvateṣu		I1	/8
bheṣajām		I1	/8
tanúṣv		I1	/12
īṣkartā		X7	8/
śá	<i>V_(R)-</i>	VII2	/12
dhīṣāt		I1	/8
sákhāya	<i>V_(R)-</i>	VII2	8//
sómam	<i>V_(R)-</i>	VII2	8//a
vīṣabha		I1	
tébhir	<i>_V</i>	X1	/12
vīśvebhīḥ	<i>_s</i>	X14	8/
vivákṣāne	<i>*g-</i>	I6	/12
mūhuś	<i>_c</i>	X9	8/
dadīṣ	<i>_t</i>	X6	/12
samasminn	<i>V_(R)-</i>	VII2	12/
suśīpra	<i>V_(R)-</i>	VII2	8/
stuse		I1	/12
sákhāya	<i>V_(R)-</i>	VII2	8//a
carṣaṇīśāham		I4	/12
carṣaṇīśāham		VII1	/12
ṣmā	<i>V_(R)-(bī)</i>	VIII1	8/
vīṣabha		I1	
saṃsthé	<i>V_(R)-</i>	VII2	8//a
tīṣṭhema	<i>_tb</i>	I1	8/
dūḍhyāḥ		X4	/8
nībhīr	<i>_Y</i>	X1	12/
áver	<i>_V</i>	X1	8/
ánāpir	<i>_V</i>	X1	12/
janúṣā		I1	/12
nāki	<i>_r</i>	X2	12/
surāśvāḥ	<i>V_(R)-</i>	VII2	/8
kṛṇóṣi		I1	12/
śadāma	<i>nī</i>	V1	8/
nīr	<i>_V</i>	X1	
dadīr	<i>_Y</i>	X1	/12
dāśúṣe		I1	/8
sārasvatīm	<i>V_(R)-</i>	VII2	8/
vīṣṭyā	<i>_t</i>	I1	/12
dāmsiṣṭham	<i>_tb</i>	I1	8/
tasthāthuḥ	<i>_#</i>	X11	//8
pūrvāyúṣam		I1	12/
puruṣpīḥam		VI2	/12
vājeṣu		I1	/8
sumatībhīḥ	<i>_s</i>	X14	/12
vīdveśasam		I1	8/
nāmobhir	<i>_V</i>	X1	/8
dāśúṣo		I1	/8
yuvó	<i>_r</i>	X2	12/
iṣanyati		I1	/8
sumatīr	<i>_Y</i>	X1	;
dhenúr	<i>_V</i>	X1	8/

híraṇyābhīsur	_V	X1	/8
bhūṣati		I1	/12
karṣathāḥ		I4	/8
sumatībhiḥ	_ś	XI4	/12
pathībhiḥ	_#	XI1	//8
yēbhis	_t	XI2	12/
ṛkṣīm	PE PN	I6	12/
vṛṣaṇā		I1	
ādribhiḥ	_s	XI4	/8
vṛṣaṇvasū		I1	/8
dāśúso		I1	/8
vṛṣaṇvasū		I1	/12
pīvarīr	_V	X1	/8
īṣaḥ		I1	/8
yābhiḥ	_p	XI3	12/
yābhir	_V	X1	/12
yābhir	_bb	XI1	8/
vījoṣasam		I1	/8
tābhir	_N	X1	12/
makṣú	*k'_	I6	12/
bhiṣajyátam		I1	8/
gīrbhír	_Y	X1	8/
tābhir	_V	X1	12/
vṛṣaṇópa		I1	
īṣā		I1	12/
māmhiṣṭhā	_tb	I1	12/
yābhiḥ	_k	XI3	12/
vāvṛdhús	_t	XI2	;
tābhir	_V	X1	/12
nāmobhir	_V	X1	/8
doṣā		I1	12/
uṣāsi		I1	
sakṣāṇī	*k''_	I6	/12
vṛṣaṇā		I1	
makṣuṅgamābhir	*k'_	I6	8/
makṣuṅgamābhir	_V	X1	/8
ūtībhiḥ	_#	XI1	//8
pūrvībhiḥ	_p	XI3	8/
vartír	_Y	X1	12/
yāsiṣtam	_t	I1	12/
suṣṭhú		VII	/12
ánādhṛṣṭam	_t	I1	8/
rakṣasvínā	OAv. raṣab-	I6	/8
īṣivā		I2	8/
īṣivā		I1	8/
carīṣṇúdhūmam	_n	I1	12/
ágrbhītaśociṣam		I1	/12
viśvacarṣaṇe		I4	/8
stuṣe		I1	12/
viṣpardhaso		V4	
yéṣām		I1	8/
īṣāḥ		I1	8/
prkṣás	*k'_	I6	8/
vāhnir	_Y	X1	;
śocír	_V	X1	/8
dīdiyúšo		I1	8/
tápurjambhasya	_j	XI1	12/
tiṣṭha	_tb	I1	8/

śúśukvāniḥ	_#	XI1	//12
suśastībhir	V _(R) _	VII2	/8
suśastībhir	_b	XI1	//8
ānuṣák		V1	/8
ānuṣák	*k'□_	XI2	//8
carṣaṇínām		I4	/8
stuṣe		I1	/12
yajñēbhir	_V	X1	8/
súdhitam	V _(R) _	VII2	ᵐ
jujuṣur		I1	
jujuṣur	_N	X1	;
saṃyátaḥ	V _(R) _	VII2	/8
vikṣv	*k'_	I6	
vṛṣaṇas		I1	
taviṣīyávaḥ		I1	/12
samátsv	V _(R) _	VII2	/12
viśpátih	_ś	XI4	/8
mānušo		I1	/8
agnih	_p	XI3	ᵐ
rákṣāṃsi	OAv. raṣab-	I6	/12
sedhati	V _(R) _	VII2	/12
śruṣṭy	_t	I1	8/
stómasya	V _(R) _	VII2	8//
tápuṣā		I1	
rakṣáso	OAv. raṣab-	I6	/12
ripúr	_V	X1	8/
havyádātibhiḥ	_#	XI1	//12
ukṣaṇyúr	*k'_	I6	8/
ukṣaṇyúr	_V	X1	8/
īṣih		I1	/8
īṣih	_#	XI1	//8
sajóṣaso		I1	/8
śruṣṭí	_t	I1	12/
kṛṣṇāvartaniṃ	_n	I1	
śukráśociṣam		I1	/8
ídyam		I2	/12
havyádātibhir	_V	X1	//8
póṣam		I1	12/
yajñēṣu		I1	/8
srúg	PE	XI2	12/
haviṣmatī		I1	/12
ābhir	_Y	X1	8/
jyēṣṭhābhir	_tb	I1	8/
jyēṣṭhābhir	_Y	X1	8/
māmhiṣṭhābhir	_tb	I1	12/
māmhiṣṭhābhir	_N	X1	ᵐ
matībhiḥ	_ś	XI4	;
śukráśociṣe		I1	/12
stómēbhi	V _(R) _	VII2	8//
stómēbhi	_stb	XI0	8/
īṣe		I1	12/
mānuṣāṇām		I1	/8
īlate		I2	/12
ṣatò	abbí	V1	/8
mānuṣā		I1	/8
ṣatsi	ní	V1	12/
barhīṣi		I1	/12
puruṣpṛhah		VI2	/8

suśāmné	V _(R) -	VII2	/8
suśāmné		VII1	/8
yaviṣṭha	<u>-tb</u>	II	/12
supratūr	V _(R) -	VII2	8/
supratūr	<u>-V</u>	X1	/8
gōmatīr	<u>-V</u>	X1	/8
īśaḥ		II	/8
pūtādakṣasā	PE Av. xš	I6	/12
śiśāmahi		II	/8
stuśā	V _(R) -	VII2	12//a
stuśā		II	12/
śū	V _(R) -(ū)	VIII1	12/
dhṛṣṇāve	<u>-n</u>	II	/12
maghāir	<u>-N</u>	X1	12/
vāsur	<u>-d</u>	XI1	/12
dadīḥ	<u>-#</u>	XI1	//12
dārṣi		I4	8/
dhṛṣatā		II	12/
dhṛṣṇo	<u>-n</u>	II	12/
stāvamāna	V _(R) -	VII2	^{la}
savyām	V _(R) -	VII2	8/
dākṣiṇam	*k' _	I6	/8
gāviṣṭiṣu	<u>-t</u>	II	/12
gāviṣṭiṣu		II	/12
gōbhir	<u>-V</u>	X1	/8
gīrbhīr	<u>-V</u>	X1	8/
jaritūr	<u>-V</u>	X1	;
śū	V _(R) -(ādhi)	VIII1	/12
vāso	<u>-sp</u>	X10	12/
rātīḥ	<u>-p</u>	XI3	^{la}
dāsūṣe		II	/12
vṛṣasva		II	8/
jaḡmur	<u>-V</u>	X1	/8
ūtībhiḥ	<u>-#</u>	XI1	//12
somyām	V _(R) -	VII2	8/
dākṣam	PE Av. xš	I6	8/
stuvatō	V _(R) -	VII2	^{ca}
nākī	<u>-r</u>	X2	12/
sadāvṛdhaḥ	V _(R) -	VII2	/12
nākiṣ	<u>-t</u>	X6	8/
āprāyubhir	<u>-Y</u>	X1	^{ca}
yajnébhir	<u>-Y</u>	X1	;
krṣṭīr	<u>-t</u>	II	12/
krṣṭīr	<u>-Y</u>	X1	12/
gaviṣe		II	/8
iyótir	<u>-N</u>	X1	12/
dākṣiṇā	*k' _	I6	/12
dāsūṣe		II	/12
nīrṣṭinām	<u>-V</u>	X1	/8
śundhyūḥ	<u>-p</u>	XI3	
damṣiṣṭha	<u>-tb</u>	II	8/
damṣiṣṭha	<u>-tb</u>	II	8/
sā	V _(R) -	VII2	12//a
abhīmātīḥ	<u>-s</u>	XI4	/12
sakṣāṇiḥ	*g ^{'b} _	I6	/12
sakṣāṇiḥ	<u>-#</u>	XI1	//12
sīndhuṣu		II	/8
suśāmné	V _(R) -	VII2	/8

suśāmné		VII1	/8
dākṣiṇā	*k' _	I6	/8
somīnaḥ	V _(R) -	VII2	/8
eśō		II	8/
tiṣṭhati	<u>-tb</u>	II	/8
devēṣu		II	/8
pūtādakṣasā	PE Av. xš	I6	/12
sukrātuḥ	<u>-#</u>	XI1	//8
jajānādītir	<u>-V</u>	X1	/12
ghoṣato		II	/12
dākṣasya	PE Av. xš	I6	8/
ṣṛprādānū	V _(R) -	VII2	12//a
iṣō		II	
yemāthur	<u>-d</u>	XI1	//8
pārthivīr	<u>-V</u>	X1	/8
īśaḥ		II	/8
nābhasvatīr	<u>-V</u>	X1	^{ca}
vṛṣṭāyāḥ	<u>-t</u>	II	/12
ṣedatuḥ	<u>nī</u>	V1	/8
ṣedatuḥ	<u>-s</u>	XI4	//8
āsatuḥ	<u>-#</u>	XI1	//8
akṣṇās	PE *k ^u _	I6	8/
cākṣasā	*k' _	I6	/8
miśāntā		II	12/
cikyatuḥ	<u>-#</u>	XI1	//8
ādītir	<u>-V</u>	X1	//8
uruṣyātām		II	8/
uruṣyāntu		II	12/
uruṣyata		II	/8
āriṣyanto		II	12/
pāyūbhiḥ	<u>-s</u>	XI4	/12
vīṣṇave	<u>-n</u>	II	8/
āriṣyantāḥ		II	8/
svayāvan	V _(R) -	VII2	12/
vāriṣṭham	<u>-tb</u>	II	8/
sīndhur	<u>-V</u>	X1	/8
vīṣṇur	<u>-n</u>	II	12/
vīṣṇur	<u>-N</u>	X1	^{ca}
mīdḥvāmsaḥ		I2	
sajōsasāḥ		II	/12
śmā	V _(R) -(bī)	VIII1	8/
vanūṣo		II	/8
kṣōdaḥ	PE *k ^(u) _	I6	12/
caṣṭe	*k' _t	I7	8/
viṣpātīḥ	<u>-#</u>	XI1	//8
ṣyā	V _(R) -(u)	VIII1	8/
iyótir	<u>-V</u>	X1	8/
agnīr	<u>-N</u>	X1	12/
viśāsya		II	/12
doṣā		II	8/
vāstor	<u>-V</u>	X1	/8
bhojēṣv		II	12/
ukṣaṇyāyane	*k' _	I6	8/
suśāmaṇi		VII1	/12
nāviṣṭhayā	<u>-tb</u>	II	8/
yuvōr	<u>-V</u>	X1	8/
śū	V _(R) -(u)	VIII1	8/
sadhāstutyāya	V _(R) -	VII2	8//

sūrīṣu		I1	/8
átūrtadakṣā	PE Av. <i>xš</i>	I6	12/
vṛṣaṇā		II	
vṛṣaṇvasū		II	/12
suṣāṃne	V _(R) -	VII2	/8
suṣāṃne		VII	/8
ávobhir	-Y	X1	12/
vṛṣaṇā		II	
vṛṣaṇvasū		II	/12
havyébhīr	-Y	X1	8/
pūrvīr	-V	X1	12/
iṣá		II	12/
iṣáyantāv		II	
kṣapáh	*k ^u -	I6	/12
vāhiṣṭho	-tb	II	8/
vṛṣaṇvasū		II	/8
pārṣatho		I4	
dvīṣaḥ		II	/12
makṣúbhiḥ	*k'-	I6	8/
makṣúbhiḥ	-p	XI3	8/
viśvapúṣā		II	/8
devébhīr	-V	X1	I ^a
ukṣaṇyánto	*k-	I6	8/
sumatíbhīr	-V	X1	12/
īṣe		II	/8
stuhi	V _(R) -	VII2	/8
kūlayātaḥ	PE	I2/Y	
paṇímīr	-V	X3	/12
sajóṣasā		II	12/
dhīṣnyā	-n	II	/8
sūrībhiḥ	-#	XI1	//8
vṛṣaṇa		II	
śikṣatam	*k-	I6	/12
yajñébhīr	-V	X1	/8
vadhūr	-V	X1	/8
vartír	-V	X1	12/
vṛṣaṇvasū		II	/8
vartír	-N	X1	8/
viśudrúheva (viśudrúhā)		II	12/
ūhathur	-g	XI1	/12
vāhiṣṭho	-tb	II	8/
iṣó		II	8/
vāhiṣṭhā	-tb	II	8/
síndhur	-b	XI1	8/
híraṇyavartaniḥ	-#	XI1	//8
yukṣvā	*g-	I6	8/
póṣyā		II	/8
tváṣṭur	-j	XI1	8/
tváṣṭur	-j	XI1	8/
sutávantō	V _(R) -	VII2	12//a
svásvyam	V _(R) -	VII2	/8
pṛthupáksasā	PE Oss. <i>faxs</i>	I6	/12
supśarastamaḥ	V _(R) -	VII2	8/
nṛṣádaneṣu		VII	8/
nṛṣádaneṣu		II	/8
nāśvapṛṣṭham	-tb	II	/12-

(áśvapṛṣṭham)			
agnír	-V	X1	8/
barhír	-V	X1	/8
uṣāsā		II	8/
óśadhīḥ		II	/8
óśadhīḥ	-#	XI1	//8
devéṣu		II	/8
ādityéṣu		II	12/
viśvábhānuṣu		II	/8
ṣmā	V _(R) -(<i>br</i>)	VIII	12/
ářiṣṭebhiḥ		IIr	12/
ářiṣṭebhiḥ	-p	XI3	I ^a
pāyúbhir	-Y	X1	;
chardíḥ	-#	XI1	//8
sajóṣasaḥ		II	/8
sádane	V _(R) -	VII2	8//
barhír	-V	X1	12/
vṛktábarhiṣo		II	/8
ānuśák		V1	/8
ānuśák	*k ^u -	XI2	/8
sutásomāso	C _(R) -	VII2	12//a
manuśvād		II	8/
viṣṇo	-n	II	/12
púṣan		II	8/
saniśyúbhir		II	/12
saniśyúbhir	-Y	X1	//12
vīṣā		II	8/
ādadhārṣati		I4	/8
suvitāya	V _(R) -	VII2	I ^a
makṣū	*k'-	I6	8/
sumnáya	V _(R) -	VII2	8/
namasyúr	-V	X1	/12
áṣṭkṣy	*g'-	I6	8/
ṣyá	V _(R) -(<i>u</i>)	VIII	12/
cátuṣpādo		X7	
patayiṣṇávaḥ	-n	II	/8
abhíṣṭaye		V1	/8
ṣmā	V _(R) -(<i>br</i>)	VIII	12/
sámanyavo	V _(R) -	VII2	/12
sākám	V _(R) -	VII2	8/
dhūrtír	-Y	X1	I ^a
mahír	-V	X1	/12
iṣo		II	/12
prajābhīr	-j	XI1	I ^a
ářiṣṭaḥ		IIr	8/
sá	V _(R) -	VII2	8/
sugébhīr	-Y	X1	8/
sajóṣasaḥ	V _(R) -	VII2	/8
sajóṣasaḥ		II	/8
durgé	-g	XI1	8/
susaraṇám		VI2	/8
eśā		II	12/
aśániḥ	-p	XI3	/12
sā-	V _(R) -	VII2	/12
chardír	-Y	X1	8/
dāśúṣe		II	/8
havír	-Y	X1	//12
barhír	-V	X1	/8
smádrātiṣāco		VII	8/

eṣām		I1	8/
nākir	_V	X1	/8
ṛṣṭāyah	_t	I1	/8
eṣām		I1	/8
babhrúr	_V	X1	12/
viṣuṇaḥ		I1	
devēṣu		I1	/8
devēṣu		I1	/8
nídhruviḥ	_#	X11	//8
śúcir	_V	X1	8/
jālāṣabheṣajāḥ		I1	/10
eṣā		I1	8/
vibhir	_d	X11	12/
samrājā	V _(R) -	VII2	8//
sāma	V _(R) -	VII2	/12
satómahānta	V _(R) -	VII2	8/
stutāso	V _(R) -	VII2	12/
sthā	V _(R) -	VII2	8/
mānor	_d	X11	8/
naiṣṭa	_t	I1	8/
sómam	V _(R) -	VII2	8//
īlā		I1c	8/
sámanasā	V _(R) -	VII2	/8
barhír	_V	X1	/8
jugukṣataḥ	PE *g' ^h	I6	/8
āyur	_Y	X1	8/
devēṣu		I1	8/
viṣṇoḥ	_n	I1	8/
viṣṇoḥ	_s	X14	8-/
pūṣā		I1	8/
rayír	_bb	X11	/8
sarvadhātamaḥ	V _(R) -	VII2	8/
urúr	_V	X1	8/
arámatir	_V	X1	/8
īle		I2	8/
makṣú	*k'_	I6	8/
íyakṣaty	*k'_	I6	/8
riṣyasi		I1	/8
íyakṣaty	*k'_	I6	/8
nākiṣ	_tv	X6	8/
yoṣan		I1	8/
yoṣati		I1	/8
íyakṣaty	*k'_	I6	/8
íyakṣaty	*k'_	I6	/8
ṛiṣiṇaḥ		I1	/8
sómasya	V _(R) -	VII2	8/
viṣṭápaṃ		V1	/8
varṣmāṇam		I4	8/
kṛṣé		I1	8/
paúmṣyam		I1a	/8
dhṛṣát		I1	/8
girér	_V	X1	/8
suśiprám	V _(R) -	VII2	8/
gór	_V	X1	8/
darṣasi		I4	/8
ṣmasi	āpi	V1	/8
stotára	V _(R) -	VII2	8//
īlābhiḥ		I1c	8/
īlābhiḥ	_s	X14	8/

sr̥prákarasnam	V _(R) -	VII2	8//
sádhu	V _(R) -	VII2	8//a
chatákratur (satákratur)	_V	X1	//8
purūvāsuḥ	_#	X11	//8
viśvābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
'vánir	_N	X1	/8
sthírám	V _(R) -	VII2	/8
bhūrér	_V	X1	8/
nākir	_V	X1	8/
nākir	_Y	X1	8/
sunvatám	V _(R) -	VII2	/8
śú	V _(R) -(vī)	VII1	8/
kṛṣṭīnám	_t	I1	8/
sácā	V _(R) -	VII2	/8
manyuṣāvīṇam		VII	/8
suṣuvāmsam		I1	8/
tisráḥ		III1	8/
ṣiñcā	V _(R) -(bī)	VII1	/8
sín dhūm̐r	C _(R) -	VII2	8/
sín dhūm̐r	_V	X3	/8
gōṣu		I1	8/
íciṣama		I1	/8
niṣṭúré		V4	/8
prasakṣiṇe	*g' ^h _	I6	/8
devēṣu		I1	/8
puruṣṭuta		VII	/8
somapéyāya	V _(R) -	VII2	8//a
vakṣataḥ	*g' ^h _	I6	/8
vṛktábarhiṣaḥ		I1	/8
prasrávaṇeṣu		I1	/12
stotára	V _(R) -	VII2	8/
tṛṣāná		I1	
kāṇvebhir	_gb	X11	8/
dhṛṣnav	_n	I1	8/
dhṛṣád		I1	/8
darṣi		I4	8/
sahasrīṇam	V _(R) -	VII2	/8
vicarṣaṇe		I4	/12
makṣú	*k'_	I6	8/
háryor	_Y	X1	;
sácā	V _(R) -	VII2	/12
suṣavyāḥ		VII	8/
sudákṣiṇa	*k'_	I6	/8
sukrátur	_g	X11	/8
dhṛṣító		I1	8/
śmáśruṣu		I1	/8
puruṣṭutáḥ		VII	/12
gaúr	_V	X1	8/
sácā	V _(R) -	VII2	/8
nākiṣ	_tv	X6	12/
āniṣṭṛta		V3!	/8
stotúr	V _(R) -	VII2	12/
stotúr	_N	X1	1 ^{ca}
yoṣaty		I1	8/
vṛṣéd (vṛṣā)		I1	/8
vṛṣajūtir		I1	8/
vṛṣajūtir	_N	X1	8/

vṛṣā		II	12/
śṛṇviṣé		II	/12
vṛṣo		II	8/
vṛṣanas		II	8/
vṛṣā		II	8/
vṛṣā		II	12/
vṛṣanā		II	/12
vṛṣā		II	8/
vṛṣā		II	8/
vṛṣann		II	8/
vṛṣā		II	12/
vṛṣanam		II	
nadiṣv		II	/12
śaviṣṭha	<i>_tb</i>	II	8/
sukrātuh	<i>_#</i>	XII	//8
rathesṭhām		VII	/8
anyēṣam		II	8/
dhiṣva		II	8/
sāvanā	V _(R) -	VII2	^{ca}
śās	V _(R) -(<i>nabī</i>)	VIII	8/
dhūr	<i>_Y</i>	XI	8/
vṛṣṇa	<i>_n</i>	II	8/
saṃtarām	V _(R) -	VII2	8//
hāribhir	<i>_V</i>	XI	//8
suṣṭutīm		VII	/8
amūṣya		II	8/
ghōṣeṇa		II	8/
amūṣya		II	8/
nemír	<i>_V</i>	XI	/8
eṣām		II	/8
amūṣya		II	8/
amūṣya		II	8/
sutānām	V _(R) -	VII2	/8
vṛṣṇe	<i>_n</i>	II	8/
amūṣya		II	8/
smātपुराणधिर	<i>_N</i>	XI	8/
viśvátodhīr	<i>_N</i>	XI	8/
amūṣya		II	8/
sāhasrote	V _(R) -	VII2	8//
amūṣya		II	8/
mānurhito	<i>_b</i>	XII	/8
vakṣad	<i>*g^h_</i>	I6	/8
īdyah		I2	/8
amūṣya		II	8/
pakṣéva (pakṣā)	PE Oss. <i>faxs</i>	I6	8/
vakṣataḥ	<i>*g^h_</i>	I6	/8
amūṣya		II	8/
svāhā	V _(R) -	VII2	8//
amūṣya		II	8/
ukthēṣu		II	8/
amūṣya		II	8/
sārūpair	<i>_V</i>	XI	8/
sāmbhṛtaiḥ	V _(R) -	VII2	8//
sāmbhṛtaiḥ	<i>_s</i>	XI4	8/
amūṣya		II	8/
viṣṭāpaḥ		V1	/8
amūṣya		II	8/
amūṣya		II	8/

amūṣya		II	8/
sahāsam	V _(R) -	VII2	8//
vāsurociṣaḥ		II	/8
ōjīṣṭham	<i>_tb</i>	II	8/
ṛusāso		II	8/
raghusyādaḥ		VII	/8
sūryā	V _(R) -	VII2	8/
rātīṣu		II	/8
dravāccakreṣv		II	/8
āśūṣu		II	/8
tīṣṭham	<i>_tb</i>	II	8/
viṣṇunā_	<i>_n</i>	II	/12
rudraír	<i>_Y</i>	XI	^{la}
vāsubhiḥ	<i>_s</i>	XI4	/12
sajōṣasā		II	12/
uśāsā		II	
viśvābhir	<i>_d</i>	XII	12/
dhīrbhir	<i>_bb</i>	XII	^{la}
pṛthivṛādrībhiḥ (ādrībhiḥ)	<i>_s</i>	XI4	/12
sajōṣasā		II	12/
uśāsā		II	
viśvair	<i>_d</i>	XII	12/
devaís	<i>_t</i>	XI2	^{ca}
tribhīr	<i>_V</i>	XI	
ekādaśaír	<i>_V</i>	XI	/12
_adbhīr	<i>_N</i>	XI	12/
marūdabhir	<i>_bb</i>	XII	^{la}
bhīḡubhiḥ	<i>_s</i>	XI4	/12
sajōṣasā		II	12/
uśāsā		II	
juṣēthām		II	12/
sāvanāva (sāvanā)	V _(R) -	VII2	^{la}
sajōṣasā		II	12/
uśāsā		II	
_ēṣam (iṣam)		II	8/
juṣethām		II	12/
sāvanāva (sāvanā)	V _(R) -	VII2	^{la}
sajōṣasā		II	12/
uśāsā		II	
_ēṣam (iṣam)		II	8/
juṣethām		II	12/
juṣethām		II	/12
sāvanāva (sāvanā)	V _(R) -	VII2	^{la}
sajōṣasā		II	12/
uśāsā		II	
_ēṣam (iṣam)		II	8/
mahiṣévāva (mahiṣā)		II	
sajōṣasā		II	12/
uśāsā		II	
trír	<i>_Y</i>	XI	8/
vartír	<i>_Y</i>	XI	8/
mahiṣévāva (mahiṣā)		II	
sajōṣasā		II	12/
uśāsā		II	
trír	<i>_Y</i>	XI	8/
vartír	<i>_Y</i>	XI	8/
sōmam	V _(R) -	VII2	12//
mahiṣévāva (mahiṣā)		II	

sajōsasā		II	12/
uśāsā		II	
trír	_Y	X1	8/
vartúr	_Y	X1	8/
sajōsasā		II	12/
uśāsā		II	
sajōsasā		II	12/
uśāsā		II	
sajōsasā		II	12/
uśāsā		II	
jaritúr	_g	XII	;
sajōsasā		II	12/
uśāsā		II	
_ādityaír	_Y	X1	8/
vīṣṇuvantā	_n	II	/12-
jaritúr	_g	XII	;
sajōsasā		II	12/
uśāsā		II	
_ādityaír	_Y	X1	8/
vṛṣaṇā		II	
jaritúr	_g	XII	;
sajōsasā		II	12/
uśāsā		II	
_ādityaír	_Y	X1	8/
rākṣāṃsi	OAv. <i>raśab-</i>	I6	12-/
sédhatam	V _{(R)-}	VII2	^{la}
sajōsasā		II	12/
uśāsā		II	
rākṣāṃsi	OAv. <i>raśab-</i>	I6	12-/
sédhatam	V _{(R)-}	VII2	^{la}
sajōsasā		II	12/
uśāsā		II	
dhenúr	_j	XII	12/
rākṣāṃsi	OAv. <i>raśab-</i>	I6	12-/
sédhatam	V _{(R)-}	VII2	^{la}
sajōsasā		II	12/
uśāsā		II	
átrer	_V	X1	12/
sajōsasā		II	12/
uśāsā		II	
suṣṭutúr		VII	/12
suṣṭutúr	_V	X1	/12
sajōsasā		II	12/
uśāsā		II	
raśmīṃr	_V	X3	12/
sajōsasā		II	12/
uśāsā		II	
avasyúr	_Y	X1	8/
dāśúṣe		II	/8
vivākṣaṇasya	*g_	I6	8/
avasyúr	_Y	X1	8/
dāśúṣe		II	/8
avasyúr	_Y	X1	8/
dāśúṣe		II	/8
sunvató	V _{(R)-}	VII2	^{ea}
vṛktábarhiṣaḥ		II	/12
yáthāśṅnor (áśṅnor)	_V	X1	^{ea}
átreḥ	_k	XI3	

nṛśáhya		VII	4
vṛtratrúryeṣv		II	/12
vīsvābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
vīsvābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
ekarāḷ	*g'_	XI6	12/
vīsvābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
vīsvābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
īśiṣe		II	/12
vīsvābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
vīsvābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
yáthāśṅnor (áśṅnor)	_V	X1	^{ea}
átreḥ	_k	XI3	
nṛśáhya		VII	4
sthá	V _{(R)-} <i>bí</i>	VII2	/8
vájeṣu		II	/8
ádhukṣann	*g ^b _	I6	8/
ádrībhir	_N	X1	/8
juṣéthām		II	8/
iṣṭáye	_t	II	/8
sutām	V _{(R)-}	VII2	8//
juṣéthām		II	8/
yébhīr	_b	X11	8/
ūhátuḥ	_#	X11	//8
juṣéthām		II	8/
suṣṭutím		VII	8/
prātaryāvabhir	_V	X1	/8
devébhir	_j	X11	8/
sómapítaye	V _{(R)-}	VII2	8/
sómapítaye	V _{(R)-}	VII2	8/
sómapítaye	V _{(R)-}	VII2	8/
sárasvatívator	_V	X1	//8
indrāgnyór	_V	X1	/8
astoṣy		II	/8
īlá		II	8/
agnír	_d	X11	8/
kavír	_V	X1	//8
same	V _{(R)-}	VII2	/8
tanúṣu		II	8/
eṣām		II	/8
árātī (árātīḥ)	_r	X2	8/
árātír	_V	X1	//8
same	V _{(R)-}	VII2	/8
sá	V _{(R)-}	VII2	8//a
devéṣu		II	8/
same	V _{(R)-}	VII2	/8
agnír	_Y	X1	8/
ūrjāhutir	_Y	X1	8/
yós	_c	X9	8/
same	V _{(R)-}	VII2	/8
_agnís	_c	X9	8/
dákṣiṇābhir	*k'_	I6	8/
dákṣiṇābhir	_V	X1	/8
same	V _{(R)-}	VII2	/8

agnír	<i>_j</i>	XI1	8/
agnír	<i>_Y</i>	X1	8/
agníḥ	<i>_s</i>	XI4	8/
agnír	<i>_d</i>	XI1	8/
svāhuto	<i>V_(R)-</i>	VII2	8//
same	<i>V_(R)-</i>	VII2	/8
agnír	<i>_d</i>	XI1	8/
devēṣu		II	/8
sāṃvasuḥ	<i>V_(R)-</i>	VII2	/8
sāṃvasuḥ	<i>_s</i>	XI4	//8
vikṣú	<i>*k'_</i>	I6	8/
puṣyati		II	/8
devēṣu		II	/8
same	<i>V_(R)-</i>	VII2	/8
agníḥ	<i>_s</i>	XI4	8/
saptámānuṣaḥ		II	/8
vísveṣu		II	/8
síndhuṣu	<i>V_(R)-</i>	VII2	/8
síndhuṣu		II	/8
mandhātúr	<i>_d</i>	XI1	8/
yajñēṣu		II	/8
same	<i>V_(R)-</i>	VII2	/8
agnís	<i>_t</i>	XI2	8/
kavíḥ	<i>_#</i>	X11	//8
tríṃr	<i>_V</i>	X3	8/
yákṣac	<i>*g'_</i>	I6	8/
párikṣṛto		V1	/8
same	<i>V_(R)-</i>	VII2	/8
āyúṣu		II	/8
devēṣu		II	/8
parisrútaḥ		V2	/8
svásetavo	<i>V_(R)-</i>	VII2	8/
same	<i>V_(R)-</i>	VII2	/8
vīlú		I2	8/
sāhiṣimáhy		II	/8
agnír	<i>_Y</i>	X1	8/
same	<i>V_(R)-</i>	VII2	/8
śáviṣṭhaṃ	<i>_tb</i>	II	8/
same	<i>V_(R)-</i>	VII2	/8
sāṃ	<i>V_(R)-</i>	VII2	8//
same	<i>V_(R)-</i>	VII2	/8
yáyor	<i>_Y</i>	X1	8/
dyaúḥ	<i>_p</i>	XI3	8/
same	<i>V_(R)-</i>	VII2	/8
same	<i>V_(R)-</i>	VII2	/8
vratáter	<i>_V</i>	X1	8/
guṣpítám	PE	II	/8
same	<i>V_(R)-</i>	VII2	/8
asmákebhir	<i>_N</i>	X1	8/
nṛbhir	<i>_Y</i>	X1	/8
vanuṣyató		II	/8
same	<i>V_(R)-</i>	VII2	/8
dyúbhiḥ	<i>_#</i>	X11	//8
indrāgnyór	<i>_V</i>	X1	/8
síndhavo	<i>V_(R)-</i>	VII2	/8
same	<i>V_(R)-</i>	VII2	/8
pūrvīṣ	<i>_t</i>	X6	8+//
pūrvír	<i>_V</i>	X1	8/
sádhanta	<i>V_(R)-</i>	VII2	8/

same	<i>V_(R)-</i>	VII2	/8
suvrktíbhīḥ	<i>_t</i>	XI2	//8
tveśám		II	8/
śúṣṇasyāñḍāni (śúṣṇasya)	<i>_n</i>	II	8/
jéṣat		II	8/
svārvatír	<i>_V</i>	X1	/8
same	<i>V_(R)-</i>	VII2	/8
śúṣṇasya	<i>_n</i>	II	8/
ájaiḥ	<i>_s</i>	XI4	8/
svārvatír	<i>_V</i>	X1	/8
same	<i>V_(R)-</i>	VII2	/8
śú	<i>V_(R)-(ū)</i>	VIII1	8/
vidúṣṭarebhyāḥ	<i>_t</i>	II	8/
mānuṣāṇām		II	/8
rákṣati	<i>*k'_</i>	I6	/8
same	<i>V_(R)-</i>	VII2	/8
śú	<i>V_(R)-(ū)</i>	VIII1	8/
samaná	<i>V_(R)-</i>	VII2	8/
mānmabhiḥ	<i>_#</i>	X11	//8
prásastibhir	<i>_Y</i>	X1	//8
saptásvasā	<i>V_(R)-</i>	VII2	8//
same	<i>V_(R)-</i>	VII2	/8
kṣāpaḥ	<i>*k'^</i>	I6	8/
ṣasvaje	<i>pári</i>	V1	/8
úsró		III1	8/
sá	<i>V_(R)-</i>	VII2	8//
vénír	<i>_V</i>	X1	/8
uśás		I8	8/
tisró		III1	8/
same	<i>V_(R)-</i>	VII2	/8
same	<i>V_(R)-</i>	VII2	/8
usrāṇām		III1	8/
kavíḥ	<i>_k</i>	XI3	8/
dyaúr	<i>_V</i>	X1	8/
puṣyati		II	/8
same	<i>V_(R)-</i>	VII2	/8
nābhir	<i>_V</i>	X1	/8
saparyata	<i>V_(R)-</i>	VII2	/8
ayukṣata	<i>*g'_</i>	I6	/8
same	<i>V_(R)-</i>	VII2	/8
eśám		II	/8
same	<i>V_(R)-</i>	VII2	/8
yájur	<i>_d</i>	XI1	/8
sá	<i>V_(R)-</i>	VII2	8//a
same	<i>V_(R)-</i>	VII2	/8
vicakṣaṇá	<i>*k'_</i>	I6	/8
tisró		III1	8/
bhúmír	<i>_V</i>	X1	/8
trír	<i>_V</i>	X1	8/
paprátur	<i>_Y</i>	X1	//8
same	<i>V_(R)-</i>	VII2	/8
ádhinirñijaś	<i>_N</i>	X1	/8
kṣṣṇáḥ	<i>_n</i>	II	8/
same	<i>V_(R)-</i>	VII2	/8
samrāḍ	<i>V_(R)-</i>	VII2	/11
samrāḍ	<i>*g'_</i>	XI6	//11
śíkṣamāṇasya	<i>*k'_</i>	I6	I

dákṣaṃ	PE Av. -xš	I6	11/
duritá	_V	X1	1
dhībhīr	_Y	X1	8/
acucyavuh	_#	X11	//8
same	V _(R) -	VII2	/8
átrir	_V	X1	/8
gīrbhīr	_Y	X1	8/
same	V _(R) -	VII2	/8
same	V _(R) -	VII2	/8
'gnér	_V	X1	8/
vīcarṣaṇe		I4	/8
suṣtutīm	V _(R) -	VII2	/8
suṣtutīm		VII	/8
tvīsaḥ		II	/8
dadbhīr	_Y	X1	8/
adṛkṣata	*k'_	I6	/8
uśāsām		II	8/
kr̥ṣṇā	_n	II	8/
agnír	_Y	X1	8/
ōśadhīr		II	/8
ōśadhīr	_b	XII	//8
agnír	_N	X1	8/
táruṇír	_V	X1	/8
jihvābhir	_V	X1	8/
arciṣā		II	8/
agnír	_Y	X1	8/
vāneṣu		II	/8
sádhīṣ	V _(R) -	VII2	/8
sádhīṣ	_t	X6	/8
saúśadhīr (ōśadhīr)		II	8/
saúśadhīr (ōśadhīr)	_V	X1	8/
sāñ	V _(R) -	VII2	8/
arci	_r	X2	8/
nīṃsānaṃ		IIa	8/
ukṣānnāya	*k'_	I6	8/
sómapṛsthāya	_tb	II	8/
stómair	V _(R) -	VII2	8//a
stómair	_Y	X1	8/
samídbhīr	V _(R) -	VII2	8/
samídbhīr	_V	X1	/8
manuṣvād		II	8/
dāśūṣe		II	/8
sahasrīṇam	V _(R) -	VII2	/8
īṣam		II	/8
sáhaskṛta	R _(R) -	VII2	/8
juṣasva		II	/8
goṣthám		VII	8/
dhībhīr	_N	X1	8/
manīṣīṇo		II	/8
ájmeṣu		II	/8
īlate		I2	/8
sadṛññ	V _(R) -	VII2	/8
prabhūḥ	_#	X11	//8
īliṣva		I2	8/
īliṣva		II	8/
'gnír	_Y	X1	8/
ghṛtaīḥ	_#	X11	//8
dvīsaḥ		II	/8

ádhyakṣaṃ	PE *k' ^u _	I6	8/
īle		I2	8/
sá	V _(R) -	VII2	/8
dvīṣo		II	/8
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
manuṣvād		II	8/
sá	V _(R) -	VII2	8/
gīrbhīr	_b	X11	8/
svādhyó	V _(R) -	VII2	/8
nṛcákṣasaḥ	*k'_	I6	/8
durgáhā	_g	X11	/8
pāvakásociṣam		II	/8
hṛdbhīr	_N	X1	8/
mandrébhir	_V	X1	/8
vibhāvasuḥ	_s	X14	//8
raśmībhiḥ	_#	X11	//8
sahasva	V _(R) -	VII2	8/
ghṛtaír	_b	X11	8/
stómaṃ	V _(R) -	VII2	8/
juṣasva		II	/8
sūktāni	V _(R) -	VII2	8/
ghṛtácír	_Y	X1	8/
juṣasva		II	/8
īle		I2	8/
sá	V _(R) -	VII2	/8
ídyam		I2	/8
júṣtam	_t	II	8/
juṣāṇó		II	8/
ānuśák		V1	/8
ānuśák	*k' ^u _	X12	//8
santya	V _(R) - <i>u</i>	VII2	/8
ṣma	V _(R) - (<i>práti</i>)	VIII	8/
rīṣataḥ		II	/8
dvēsaḥ		II	8/
agníḥ	_p	X13	8/
kavír	_Y	X1	8/
pāvakásociṣam		II	/8
svadhvaré	V _(R) -	VII2	/8
śociṣā		II	/8
devaír	_V	X1	8/
barhīṣi		II	/8
agnír	_N	X1	8/
pátiḥ	_p	X13	8/
jyótiṃsy		IIa	/8
ísiṣe		II	8/
svàrpatiḥ	V _(R) -	VII2	/8
svàrpatiḥ	_#	X11	//8
manīṣīṇas		II	/8
cítibhiḥ	_#	X11	//8
agnéḥ	_s	X14	8/
agníḥ	_ś	X14	8/
śúcír	_Y	X1	8/
śúcīḥ	_k	X13	/8
kavíḥ	_#	X11	//8
śúcī	_r	X2	8/
sakhyásya	V _(R) -	VII2	8/
syám	V _(R) -	VII2	8/
syúṣ	_t	X6	8/

satyá	V _(R) -	VII2	8/
iháśiśaḥ (āśiśaḥ)		I1	/8
vásur	_Y	X1	8/
vásupatir	_b	XI1	/8
vibhāvasuḥ	_#	XI1	//8
sumatāv	V _(R) -	VII2	8/
samudrāyeva (samudrāya)	V _(R) -	VII2	8//
mánmabhiḥ	_#	XI1	//8
viḷáve		I2	/8
stómair	V _(R) -	VII2	8//a
stómair	_V	X1	8/
išemāgnáye (iśema)		I1	8/
santya	V _(R) -	VII2	/8
mṛlaya		I2	/8
jāgrviḥ	_s	XI4	/8
duritébhyaḥ	_V	X1	/8
áyur	_Y	X1	8/
stṛṇánti	V _(R) -	VII2	8//
barhír	_V	X1	/8
ānuśák		V1	/8
ānuśák	*k' □ _	X12	//8
yéśām		I1	8/
eśām		I1	/8
prthúḥ	_s	XI4	/8
sváruḥ	_#	XI1	//8
yéśām		I1	8/
sátvabhiḥ	V _(R) -	VII2	/8
sátvabhiḥ	_#	XI1	//8
yéśām		I1	8/
yodhiśat		I1	/8
vavákṣi	*k' _	I6	/8
viḷáyasi		I2	8/
viḷú		I2	/8
svaśvayúr	_V	X1	/8
śú	V _(R) -(vī)	VIII1	8/
viśvag		I1	8/
sātáye	V _(R) -	VII2	/8
dvíśó		I1	/8
śánaiś	_c	X9	8/
vivákṣaṇā	*g _	I6	8/
sahásrā	V _(R) -	VII2	8//
dhṛṣṇav	_ṛ	I1	8/
ádāsuriḥ	_ḍ	XI3	//8
pramamárṣa		I4	8/
caḥṣate	*k' _	I6	/8
sákhāya	V _(R) -	VII2	8//
puṣṭāvanto	_f	I1	8/
durmárṣaṃ	_N	X1	8/
durmárṣaṃ		I4	8/
bháver	_V	X1	8/
āpír	_N	X1	8/
vyáthir	_j	XI1	//8
nákir	_Y	X1	8/
vṛṣabhā		I1	/8
sutám	V _(R) -	VII2	8//
aviśyávo		I1	/8
brahmadvíšo		I1	/8
sáro	V _(R) -	VII2	8//a

sánā	V _(R) -	VII2	8//
paūṃsyam		I1a	/8
śamsiśam		I1	/8
ukthéṣu		I1	8/
sácā	V _(R) -	VII2	/8
níretave	_V	X1	/8
dadhiśé		I1	8/
iyakṣasi	*k' _	I6	/8
mṛlaya		I2	/8
mṛlayāsi		I2	/8
dvāyor	_V	X1	/8
triśú		I1	/8
vádhir	_N	X1	8/
bhūriṣu		I1	/8
ṛtīśāhaḥ		VI1	/8
sákhyuḥ	_ś	XI4	8/
iśate		I1	/8
vṛṣabhā		I1	/8
sumádrathā	V _(R) -	VII2	/8
dvíśaḥ		I1	/8
spārhám	V _(R) -	VII2	8/
viḷáv		I2	8/
spārhám	V _(R) -	VII2	8/
viśvámānušo		I1	/8
bhūrer	_d	XI1	8/
spārhám	V _(R) -	VII2	8/
sthātar	V _(R) -	VII2	8/
satyám	V _(R) -	VII2	8/
iśám		I1	/8
gīrbhir	_g	XI1	8/
sádā	V _(R) -	VII2	8//a
puruṣpṛhā		VI2	/8
sánty	V _(R) - <i>hī</i>	VII2	8/
sáptayaḥ	V _(R) -	VII2	¹⁴ /8
ādadíḥ	_s	XI4	8/
nṛbhir	_Y	X1	//8
duṣṭāraḥ		X6	/8
duṣṭāro		X6	12/
vājeśv		I1	8/
śaviṣṭha	_th	I1	12/
śú	V _(R) -(<i>gavyó,</i> <i>gavyá u</i>)	VIII1	8/
satrá	V _(R) -	VII2	/8-
vājebhir	_V	X1	/8
ṛṣvāḥ		I1	8/
puruṣtutáh		VI1	/12
mānuśā		I1	/8
taviśám		I1	/12
vājeśv		I1	12/
purūvāsuh	_p	XI3	//12
mádeṣu		I1	5
dadí	_r	X2	12/
dadír	_Y	X1	/12
dadír	_Y	X1	12/
vājeṣu		I1	12/
viśeśám		I1	11/
iṣe		I1	/8
stāvamahe	V _(R) -	VII2	4//
mīlhúṣe		I2	12-/

mīlhūṣe		I1	12-/
yajñebhīr	_g	XI1	5
gīrbhīr	_Y	X1	//5
viśvāmanuṣām		I1	12/
iyakṣasi	*k'_	I6	/12
ājmbahir	_g	XI1	//8
snūbhīr	_V	X1	/8
eṣām		I1	/8
mahiṣvāṇinām		VII1	8/
tuviṣvāṇinām		VII1	8/
durmatinām	_N	X1	8/
śaviṣṭhā (śaviṣṭha)	_tb	I1	8/
iyéṣṭham	_tb	I1	8/
sūsānitar	R _(R) -	VII2	8/
sūsānitar		VII1	/9
cétiṣṭha	_tb	I1	8/
vājeṣu		I1	/8
vyúṣy		I1	/8
ṣaṣṭīm	*k'_t	I7	12/
úṣṭrānām	PE Av. -šr-	I1/Y	8/
tryāruṣinām		I1	/8
vāvṛtuḥ	_#	XI1	//8
māmhiṣṭhaḥ	_tb	I1	8/
sūrīr	_V	X1	/8
vārsiṣṭham		I4	8/
vārsiṣṭham	_tb	I1	8/
sadyās	V _(R) -	VII2	8//
ásvebhīr	_Y	X1	ᵃ
usrās		III1	/12-
trīḥ	_s	XI4	8/
ebhīḥ	_s	XI4	12/
sómebhīḥ	_s	XI4	ᵃ
somasúdbhīḥ	_s	XI4	/12
ákṣe	*k'_	I6	12/
nāhuṣe		I1	/12
sukṛtvani	V _(R) -	VII2	/12
sukṛttarāya	V _(R) -	VII2	8//
sukrátuḥ	_#	XI1	//8
vāpuṣi		I1	
svarāl	*g'_	XI6	//11
ásveṣitam		I1	12/
rājeṣitam		I1	
śúneṣitam		I1	/12
iṣirāya		I1	/8
ṣaṣṭīm	*k'_t	I7	8-/
vīṣṇām	_n	I1	/8
úṣṭrām	PE Av. -šr-	I1/Y	8/
śvítneṣu		I1	10/
tárukṣa	PE	I6	/8
yóṣaṇā		I1	/8
dāśúṣe		I1	/8
rākṣathā	*k'_	I6	8/
pakṣá	PE Oss. f <i>axs</i>	I6	8/
pakṣá	PE Oss. f <i>axs</i>	I6	8/
mánor	_Y	X1	8/
durgāṇi	_g	XI1	8/

yusmádattasya		I1	8/
yusmé		I1	8/
ṣmasi	<i>āpi</i>	V1	/8
uruṣyata_		I1	/8
áditir	_N	X1	8/
uruṣyatv		I1	/8
áditih	_ś	XI4	8/
neṣathā		I1	/8
rakṣasvīne	OAv. <i>raṣab-</i>	I6	/8
āvīr	_Y	X1	8/
duṣkṛtām		X7	/8
góṣu		I1	8/
duṣvápnyam		X10	/8
niṣkām		I1	8/
srájam	V _(R) -	VII2	8//
duṣvápnyam		X10	8/
upasedúṣe		I1	/8
_úṣo		I1	8/
duṣvápnyam		X10	8/
duṣvápnyam		X10	8/
sám	V _(R) -	VII2	8/
ājaiśmādyāsanāma (ājaiśma)		I1	8/
úṣo		I1	8/
duṣvápnyād		X10	/8
ābhaiśmāpa (ābhaiśma)		I1	8/
svādór	_V	X1	11/
abhakṣi	*g'_	I6	11/
saṃcāranti	<i>abbī</i>	V1y	/11
áditir	_bb	XI1	/11
juṣāṇáh		I1	/11
śraúṣṭīva (śraúṣṭī)	_t	I1	11/
iyótir	_V	X1	ᵃ
árātih	_k	XI3	//11
dhūrtír	_V	X1	ᵃ
suśévaḥ	V _(R) -	VII2	/11
āyur	_j	XI1	ᵃ
soma	V _(R) -	VII2	/11
tārīḥ	_#	XI1	//11
uruṣyávo		I1	/12
rakṣantu	*k'_	I6	12/
visrásás		V2	
caḥṣaya	*k'_	I6	11/
puṣṭīm	_t	I1	/11
iṣiréna		I1	11/
bhakṣimáhi	*g'_	I6	11/
āyūṃṣi		I1a	/11
tārīr	_V	X1	//11
mṛláyā		I2	
dákṣa	PE Av. -xš	I6	11/
manyúr	_V	X1	/11
niṣasátthā		V1	
nṛcáksāh	*k'_	I6	/11
sá	V _(R) -	VII2	11//
mṛla		I2	11/
suṣakhā		VII1	
rīṣyed		I1	11/

áyuḥ	_#	X11	//11
asthur	_V	X1	l ^a
ánirā		II	/11
nír	_V	X1	11/
támiṣicīr		II	l
támiṣicīr	_V	X1	/11
ábhaiṣuḥ		II	/11
ábhaiṣuḥ	_#	X11	//11
áyuḥ	_#	X11	//11
índuḥ	_p	XI3	l ^{ca}
sómāya	V _(R) -	VII2	11/
havíṣā		II	/11
mṛṭiké		I2	11/
syāma	V _(R) -	VII2	/11
pitṛbhiḥ	_s	XI4	;
havíṣā		II	/11
jālpīḥ	_#	X11	//11
nṛcákṣāḥ	*k'_	I6	/11
ūtíbhīḥ	_s	XI4	/11
sajósāḥ		II	/11
purūvāsūḥ	_s	XI4	//12
śíkṣati	*k'_	I6	/8
dhṛṣṇuyá	_n	II	/12
dāsúṣe		II	/8
girér	_V	X1	12/
vivákṣanam	*g'_	I6	/12
svádiṣṭham	_tb	II	8/
kṣudréva	PE Av. x š	I6	8/
dhṛṣát		II	/8
sótrbhiḥ	_#	X11	//8
svadhāvan	V _(R) -	VII2	12/
kāṇveṣu		II	/8
āśúbhir	_N	X1	/12
ugrébhir	_V	X1	/8
prasakṣīṇaḥ	*g' ^b _	I6	/8
yébhir	_V	X1	12/
mānuṣaḥ		II	/12
yébhir	_Y	X1	8/
āsanor	_V	X1	/12
abhíṣṭaye		V1	/8
stuvaté	V _(R) -	VII2	^{ca}
sahásreṇeva (sahásreṇa)	V _(R) -	VII2	8//
duṣṭārā		X6	/12
samíṣo		II	/8
mahīḥ	_#	X11	//8
girír	_N	X1	12/
ámandiṣuḥ		II	/8
ámandiṣuḥ	_#	X11	//8
ámandiṣuḥ		II	/8
ámandiṣuḥ	_#	X11	//8
sávanam	V _(R) -	VII2	l ^a
dāsúṣe		II	/8
stotréṣu		II	/8
svadhvará	V _(R) -	VII2	/8
svadāvan	V _(R) -	VII2	12/
dāsúṣe		II	/8
háribhir	_N	X1	/12
ṛṣvá		II	8/

ṛṣvébhir		II	8/
ṛṣvébhir	_V	X1	/8
yébhir	_N	X1	12/
mānuṣo		II	/12
nighoṣayo		II	/12
yébhiḥ	_s	XI4	8/
ásisāso		II	/12
sāmvaraṇau	V _(R) -	VII2	/8
sómam	V _(R) -	VII2	8//
púṣṭigau	_t	II	8/
śrúṣṭigau	_t	II	8/
sácā	V _(R) -	VII2	/8
pārsadvāṇāḥ		I4	12/
asiṣāsad		II	l
ṛṣis		II	/12
ṛṣis	_t	XI2	//12
ukthébhir	_N	X1	8/
ṛṣicódanaḥ		II	/8
áriṣyantam		II	8/
saptásīrṣāṇam		I4	/12
ānṛcús	_t	XI2	//12
sá	V _(R) -	VII2	12//a
janiṣṭa	_t	II	8/
paúṃsyam		IIa	/8
śíkṣasi	*k'_	I6	/12
sá	V _(R) -	VII2	8//
póṣam		II	/8
starír	_V	X1	/8
dāsúṣe		II	/8
nanakṣé	*k'_	I6	12/
vadhaḥ	_ś	XI4	8/
śúṣṇam	_n	II	8/
nighoṣāyan		II	/8
janiṣṭa	_t	II	8/
aríḥ	_#	X11	//8
rayíḥ	_#	X11	//8
ānṛcuḥ	_#	X11	//8
rayíḥ	_p	XI3	l ^{ca}
vīṣṇyam	_n	II	/12
suvānāsa	V _(R) -	VII2	8/
sómam	V _(R) -	VII2	8//
jújoṣasy		II	/12
sácā	V _(R) -	VII2	/8
pṛṣadhre		II	12-/
syúmarasmāv	V _(R) -	VII2	8//
dhṛṣitápibat (dhṛṣitá)		II	/8
vīṣṇus	_n	II	12/
vīṣṇus	_t	XI2	l ^{ca}
dhármabhiḥ	_#	X11	//8
stómeṣu		II	/12-
purūvāsūr	_g	XII	//12
gór	_V	X1	8/
sá	V _(R) -	VII2	8//
póṣam		II	/8
stómair	_V	X1	8/
śíkṣo	*k'_	I6	8/
śíkṣasi	*k'_	I6	8/
dāsúṣe		II	/8
suṣṭutīm		VII	/12

pūrvīr	_V	X1	12/
br̥hatīr	_V	X1	/12
anūṣata		II	/12
stotūr	_N	X1	8/
asṛkṣata	*g'_	I6	/8
br̥hatīr	_V	X1	/12
sām	V _(R) -	VII2	8/
sūryam	V _(R) -	VII2	/8
amandiṣuḥ		II	/8
amandiṣuḥ	_#	X11	//8
iyéṣṭham	_tb	II	8/
vṛṣabhāṇām		II	/8
viśveṣām		II	/8
sunviré	V _(R) -	VII2	^{la}
jāneṣv		II	/8
dvéṣāmsi		II	12/
sanvantv	V _(R) -	VII2	8/
śiṣṭeṣu	PE _t	II/Y	12/
śiṣṭeṣu		II	12/
mitāmedhābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
śāmtamābhir	_V	X1	/12
abhīṣṭibhir		V1	/12
abhīṣṭibhir	_V	X1	//12
svāpībhiḥ	V _(R) -	VII2	/8
svāpībhiḥ	_#	X11	//8
viśvācarṣaṇim		I4	/12
śācībhir	_Y	X1	;
ānuṣāk		V1	/8
ānuṣāk	*k'□_	X12	//8
sādhiṣṭhó	V _(R) -	VII2	8/
sādhiṣṭhó	_tb	II	8/
syāma	V _(R) -	VII2	8/
bhāreṣu		II	/8
hótrābhir	_V	X1	^{la}
devāhūtībhiḥ	_s	XI4	//12
vājayūr	_V	X1	//12
sādotībhiḥ	V _(R) -	VII2	/8
sādotībhiḥ	_#	X11	//8
sām	V _(R) -	VII2	/12
aśvayūr	_g	XII	//12
gavyūr	_V	X1	8/
gīrbhīr	_g	XII	8/
stóbhanta	V _(R) -	VII2	12/
nakṣan	*k'_	I6	/8
dhītībhiḥ	_#	X11	//8
nákṣanta	*k'_	I6	12/
sukṛtyāyā	V _(R) -	VII2	/12
yéṣām		II	8/
sutéṣu		II	/8
sajāṣaso	V _(R) -	VII2	/8
sajāṣaso		II	/8
pūṣā		II	12/
viṣṇur	_n	II	12/
viṣṇur	_b	X11	^{la}
sārasvaty	V _(R) -	VII2	/12
saptá	V _(R) -	VII2	8/
vānaspátih	_ś	XI4	//12
sadhamádyo	V _(R) -	VII2	^{la}

vakṣi	*g' ^b _	I6	/8
sukrato	V _(R) -	VII2	/8
hótrābhir	_V	X1	^{la}
devāvītībhiḥ	_s	XI4	//12
āśiṣa		II	/8
āyur	_j	X11	8/
nakṣasva	*k'_	I6	12/
dhukṣásva	*g' ^b _	I6	8/
pipyúṣim		II	/8
iṣam		II	/8
stómebhir	_Y	X1	/12-
sthūrám	V _(R) -	VII2	12/
ukṣāṇo	*k'_	I6	/8
tastabhūḥ	_#	X11	//8
áruṣiṇām		II	8/
cātuḥsatam	_ś	XI4	/8
śyāvīr	_V	X1	8/
cákṣuṣā	*k'_	I6	8/
cákṣuṣā		II	8/
dyaúr	_N	X1	8/
srājaḥ	V _(R) -	VII2	/8
agnís	_c	X9	/8
cikitúr	_b	X11	//8
havyavāṭ	*g' ^b _	XI6	8/
agnih	_ś	XI4	8/
śocīṣā		II	/8
sūryo	V _(R) -	VII2	8/
taviśám		II	/11
śācībhir	_V	X1	//11
juṣāṇá		II	/11
vṛṣabhó		II	11/
gāviṣṭau	_t	II	/11
sārvāṁ	V _(R) -	VII2	11//
śācībhiḥ	_#	X11	//11
evāgnīr	_b	X11	^{la}
ékaivóṣāḥ		II	11/
iyótismantam		II	11/
suśádam		VII	l
sisrata	V _(R) -	VII2	/12
sisrata		III1	/12
sutéṣu	V _(R) -	VII2	/12
sutéṣu		II	/12
śíkṣathaḥ	*k'_	I6	/12
niṣśídharīr		X9	12-/
niṣśídharīr		V1	12-/
niṣśídharīr	_V	X1	^{la}
óṣadhīr		II	l
óṣadhīr	_V	X1	;
sísratū		III1	12/
sísratū	_r	X2	^{la}
yāyoḥ	_ś	XI4	12/
śátrur	_N	X1	^{la}
nākir	_V	X1	l
saptá	V _(R) -	VII2	/12-
vāñih	_#	X11	//12-
tābhir	_d	X11	12/
cittībhiḥ	_#	X11	//12
ghṛtaprúṣāḥ		II	12/
tābhir	_d	X11	12/

śikṣatam	*k_	I6	/12
saúbhagāya	V _(R) -	VII2	/12+
tveṣābhyām		II	12-/
trībhiḥ	_s	XI4	12/
sāptēbhir	_V	X1	^{la}
ṛṣibhyo		II	/12
manīṣām		II	/12
sthānāny	V _(R) -	VII2	12-/
pōṣaṃ		II	12-/
yājamāneṣu		II	/12-
puṣṭim	_t	II	12-/
āyuh	_#	XI1	//12
agnībhir	_b	XI1	//8
haviṣmatī		II	/12
yājīṣṭham	_tb	II	8/
barhīr	_V	X1	/8
yajñeṣu		II	/8
kavīr	_Y	X1	8/
yākṣyaḥ	PE Yaghn. - x.š.; *k'	I6	/8
yājīṣṭho	_tb	II	12/
adhvarēsv		II	/12
īdyo		I2	/12
vīprebhiḥ	_ś	XI4	8/
mānmabhiḥ	_#	XI1	//8
yaviṣṭhya	_tb	II	/12
sūdhitā	V _(R) -	VII2	^{la}
dhītībhir	_b	XI1	⁸
kavīh	_#	XI1	//8
śociṣṭha	_tb	II	12/
sūrāyaḥ	V _(R) -	VII2	/12
śatrūṣāhaḥ		VII	8/
saṃjūrvasi	V _(R) -	VII2	8/
asmadrūg	*g ^b _	XI2	//12
durmānmā	_N	X1	8/
rakṣasvīne	OAv. <i>raṣab-</i>	I6	/12
āsredhadbhis	_t	XI2	^{ca}
tarāṇibhir	_Y	X1	/12
yaviṣṭhya	_tb	II	/12
śivēbhiḥ	_p	XI3	8/
pāyúbhiḥ	_#	XI1	//8
gīrbhīs	_t	XI2	^{ca}
tiṣṭbhir		III1	
tiṣṭbhir	_V	X1	;
cataṣṭbhir	_Y	X1	/8
rakṣāso	OAv. <i>raṣab-</i>	I6	
vājeṣu		II	/8
nēdiṣṭham	_tb	II	
nākṣāmahe	*k'_	I6	8/
puruspṛhaṃ		VI2	/12
svāyaśastaram	V _(R) -	VII2	8/
vṛṣabhó		II	/8
_agnīh	_ś	XI4	8/
pratidhṛṣe		II	/12
sujāmbhaḥ	V _(R) -	VII2	8//
yahúh	_#	XI1	//8
vṛṣabha		II	
pratidhṛṣe		II	/12

vitīṣṭhase	_tb	II	/8
śá	V _(R) -	VII2	12//a
sūhutaṃ	R _(R) -	VII2	^{la}
haviṣ	_k	X7	/12
śéṣe		II	8/
vāneṣu		II	/8
mātróh	_s	XI4	//8
haviṣkṛta		X7	/12
devēṣu		II	/8
īlate		I2	/12
sutyājam	V _(R) -	VII2	8/
śociṣā		II	/12
tiṣṭha	_tb	II	8/
vṛktābarhiṣaḥ		II	/8
śásvatṣv		II	/12
carṣaṇinām		I4	/8
suṣāmāny	V _(R) -	VII2	/12
suṣāmāny		VII	/12
iṣanyāyā		II	12/
nēdiṣṭham	_tb	II	8/
viśpātis	_t	XI2	//8
rakṣāsaḥ	OAv. <i>raṣab-</i>	I6	/8
áprošivān		II	12/
gṛhāpatir	_N	X1	/12
pāyúr	_d	XI1	8/
duroṇayúh	_#	XI1	//8
rākṣa	OAv. <i>raṣab-</i>	I6	12/
yātúr	_Y	X1	8/
ánirām		IIc	/12
kṣúdham	PE YAv. <i>šu-</i>	I6	/12
sédha	V _(R) -	VII2	8/
rakṣasvīnaḥ	OAv. <i>raṣab-</i>	I6	/8
śáviṣṭha	_tb	II	8/
svarājaṃ	V _(R) -	VII2	12/
vṛṣabhāṃ		II	
dhiṣāne		II	8/
niṣṭatakṣátuh		X6	8/
niṣṭatakṣátuh	PE *k'_	I6	/8
niṣṭatakṣátuh	_#	XI1	//8
śīdasi	<i>nī</i>	V1	/12
sómakāmaṃ	V _(R) -	VII2	8//
vṛṣasva		II	8/
sutásyendrándhasaḥ (sutásya)	V _(R) -	VII2	8//
sāsahīm	V _(R) -	VII2	/8
ádhrīṣṭam	_t	II	8/
dadhrīṣvānim		II	/8
áprāmisatya		VII	12/
makṣú	*k'_	I6	8/
śú	V _(R) - (ú)	VIII	8/
vīsvābhir	_V	X1	/8
ūtībhiḥ	_#	XI1	//8
nākīr	_b	XI1	12/
parimárdhrīṣat		II	/12
vāvṛṣasva		II	12/
gāvīṣṭaya	_t	II	/12
indrāśvamīṣṭaye (áśvamīṣṭaye)	_t	II	/8

sahásrāṇi	V _(R) -	VII2	^{ea}
ugrābāhur	_N	X1	^{ea}
mrakṣakṛtvā	PE	I6	
stómair	_V	X1	8/
vṛṣaṇaṃ		II	
sákhāyaṃ	V _(R) -	VII2	8//
sāsahím	V _(R) -	VII2	/12
ūtíbhír	_Y	X1	//12
dvīṣo		II	8/
spáḷ	*k' _	XI6	8/
rakṣīṣac	*k _	I6	12/
rakṣīṣac		II	12/
hetír	_V	X1	/8
ádevīḥ	_#	XI1	//8
rakṣīṣaḥ	*k _	I6	/8
rakṣīṣaḥ		II	/8
vṛṣaṇā		II	
mimikṣátuḥ	*g ^b _	I6	/8
mimikṣátuḥ	_#	XI1	//8
jūṣati		II	/8
uktháir	_V	X1	8/
sómíno	V _(R) -	VII2	/8
nṛbhír	_V	X1	//8
kṛṣṭír	_t	II	8/
kṛṣṭír	_V	X1	/8
pūrvír	_V	X1	8/
jīrádānuḥ	_s	XI4	8/
siṣāsati		II	/8
kariṣyató		II	/8
yébhiḥ	_ś	XI4	8/
śaviṣṭha	_tb	II	8/
dhṛṣatás		II	8/
dhṛṣán		II	/8
kṛṇóṣīndra (kṛṇóṣi)		II	8/
tīvraiḥ	_s	XI4	8/
sómāiḥ	_s	XI4	8/
námobhiḥ	_p	XI3	8/
pratibhūṣato		II	/8
caṣṭa	*k' _t	I7	8/
īcīṣamo		II	/8
mānuṣaḥ		II	/8
juṣṭví	_t	II	8/
dákṣasya	PE Av. -xš	I6	8/
daduḥ	_#	XI1	//8
gópatiḥ	_p	XI3	//8
puruṣṭuta		VII1	4
vapuṣyatáḥ		II	/8
mānuṣā		II	/8
vāvṛdhur	_N	X1	//8
iyótīṃṣi		IIa	/8
sunvató	V _(R) -	VII2	/8
krátubhír	_V	X1	/8
mānuṣ	_p	X7	/8
devésu		II	8/
sómāpṛṣṭhāso	_tb	II	8/
stuṣé		II	8/
paúṃsyam		IIa	/8
vakṣāṇiḥ	*g _	I6	/8
vakṣāṇiḥ	_#	XI1	//8

anūṣata _		II	/8
vidúḥ	_#	XI1	//8
ghóṣā		II	8/
áṣṛksata	*g' _	I6	/8
ānuṣtutiś		V1	/8
ānuṣtutiś	_c	X9	//8
caḥṣé		II	8/
paúṃsyā		IIa	/8
vṛṣṇo	_n	II	8/
kramiṣṭa	_t	II	8/
yuṣmābhír		II	8/
yuṣmābhír	_d	XII	8/
dákṣapitarah	PE Av. -xš	I6	/8
īkvabhiḥ	_ś	XI4	8/
jéśāendra (jéśāma)		II	8/
sajóṣāḥ	V _(R) -	VII2	/11
sajóṣāḥ		II	/11
stuvaté	V _(R) -	VII2	^{ea}
índrajyesthā	_tb	II	11/
stómāḥ	V _(R) -	VII2	/8-
kṛṇuṣvá		II	8/
brahmadvīṣo		II	/8
pañīmīr	_V	X3	/8
īṣiṣe		II	8/
sutānām	V _(R) -	VII2	/8
āghóṣāṇ		II	8/
carṣaṇinām		I4	/8
stotṛbhyo	V _(R) -	VII2	8/
vṛṣabhó		II	/8
vṛṣā		II	/8
jujuṣvāḥ		II	8/
svid	V _(R) -	VII2	8/
asakṣata	*k ^u _	I6	/8
svid	V _(R) -	VII2	8/
mānuṣe		II	/8
sómāḥ	V _(R) -	VII2	8//
pūruṣu		II	/8
sūyate	V _(R) -	VII2	/8
suṣómāyām	V _(R) -	VII2	8//
suṣómāyām		VII1	8/
ghṛṣvaye		II	/8
nṛbhiḥ	_#	XI1	//8
ásúbhiḥ	_#	XI1	//8
svārṇare	V _(R) -	VII2	/8
gīrbhír	_N	X1	8/
gṛṇīśá		II	/8
stuṣé	V _(R) -	VII2	/8
stuṣé		II	/8
barhír	_V	X1	/8
somyám	V _(R) -	VII2	8/
ádhukṣann	*g ^b _	I6	8/
ádribhír	_N	X1	/8
juṣāṇá		II	8/
pṛṣatīnām		II	/8
riṣat		II	/8
pṛṣatīnām		II	/8
durgáhasya	_g	XI1	8/
sahásreṇa	V _(R) -	VII2	8//

devésv		I1	/8
tárobhir	_Y	X1	8/
sušíprám	V _(R) -	VII2	8/
mṛkṣó	*g' _	I6	/8
purusambhṛtám		VII1	/8
dásúṣe		I1	/8
sušípró	V _(R) -	VII2	12/
puruṣtuta		VII1	/8
sómeṣu		I1	12/
déṣṭhaḥ	_tb	I1	8/
bhūṣata		I1	/8
urāmáthir	_V	X1	//12
vayúneṣu		I1	/8
bhūṣati		I1	/8
sémám (sá)	V _(R) -	VII2	12//a
jujuṣāṇá		I1	/8
paúmsyam		I1a	/8
janúṣaḥ		I1	8/
mahír	_V	X1	l ^{ea}
ádhrṣtā	_t	I1	l
táviṣiḥ		I1	/12
táviṣiḥ	_k	XI3	//12
pañímṛ	_V	X3	/8
pūrvís	_c	X9	12/
śáviṣṭha	_tb	I1	8/
ṣmasi	ápi	V1	/8
marḍitá		I2	/8
ámater	_V	X1	/12
kṣudhò	PE YAv. <i>śu-</i>	I6	/12
'bhísaster	_V	X1	/8
śíkṣā	*k _	I6	8/
śaciṣṭha	_tb	I1	8/
eṣá		I1	8/
svayám	V _(R) -	VII2	8//
ghaiṣó (eṣó)		I1	8/
yāciṣāmahe		I1	/8
sumṛṭikám	V _(R) -	VII2	8//a
sumṛṭikám		I2	8/
abhíṣṭaye		V1	/8
parṣad		I4	/8
vidúḥ	_#	X11	//8
téṣām		I1	8/
dásúṣe		I1	/8
chardíḥ	_#	X11	//8
aṃhór	_V	X1	/8
sétuḥ	_s	XI4	8/
siṣed		I1	/8
aviṣyavaḥ		I1	/8
mṛkṣata	*k' _	I6	/8
sumṛṭikám	V _(R) -	VII2	8//a
sumṛṭikám		I2	8/
abhíṣṭaye		V1	/8
pársi		I4	8/
mákis	_t	XI2	8/
riṣat		I1	/8
rákṣante	*k _	I6	8/
śú	V _(R) - (<i>ápo,</i> <i>u</i>)	VIII1	8/
śárur	_V	X1	//8

durmatíḥ	_N	X1	/8
durmatíḥ	_#	X11	//8
ájaghnuṣī		I1	/8
ūtíbhír	_Y	X1	/8
atiṣkáde		V1	/8
mṛlata		I2	/8
hetír	_Y	X1	8/
śáruḥ	_#	X11	//8
śú	V _(R) - (<i>vī</i>)	VIII1	8/
dvéṣo		I1	8/
sámhitam	V _(R) -	VII2	/8
viṣvag		I1	8/
sumnāya	V _(R) -	VII2	8//
ṛtíśaham		VII1	/8
śáviṣṭha	_tb	I1	8/
túviṣuṣma		I1	8/
īyátuḥ	_#	X11	//8
évaiś	_c	X9	8/
carṣaṇínám		I4	/8
abhíṣṭaye		V1	8/
sadávṛdham	V _(R) -	VII2	/8
svármīlḥeṣu		I2	8/
svármīlḥeṣu		I1	/8
íciṣamam		I1	/8
ánuṣṭutim		V1	/8
krṣṭínám	_t	I1	8/
nṛtúḥ	_#	X11	//8
nákīḥ	_ś	XI4	8/
súrye	V _(R) -	VII2	8/
yajñébhír	_Y	X1	/8
gírbhír	_g	X11	8/
vájeṣu		I1	8/
svádú	V _(R) -	VII2	8/
sakhyám	V _(R) -	VII2	/8
práñitir	_V	X1	/8
śád	*k' _	XI6	/8
hársyā		I4	/8
tíṣṭhanti	_tb	I1	8/
svādurātáyaḥ	V _(R) -	VII2	8/
svabhíśúṣmṛ	V _(R) -	VII2	8//
svabhíśúṣmṛ	_V	X3	/8-
supésasaḥ	V _(R) -	VII2	/8
śál	*k' _	XI6	8-/
sanam	V _(R) -	VII2	/8
aíṣu (eṣu)		I1	8/
vīṣanvaty		I1	/8
ṛjréṣv		I1	/8
áruṣī		I1	/8
svabhíśúḥ	V _(R) -	VII2	8//a
svabhíśúḥ	_k	XI3	8/
yusmé		I1	8/
ninitsús	_c	X9	8/
triṣṭúbham		VII1	8/
íṣam		I1	/8
iṣudhyasi		I1	/8
triṣv		I1	8/
súnúḥ	V _(R) -	VII2	8//a
'ruṣír		I1	8/
'ruṣír	_V	X1	8/

barhíṣi		I1	/8
saṃnávāmahe	<i>yátrābbí,</i> <i>abbí</i>	V1y	8/
viṣṭápaṃ		V1	/8
triḥ	<i>_s</i>	XI4	8/
sákhyuḥ	<i>_p</i>	XI3	/8
dhṛṣṇv	<i>_n</i>	I1	8/
saniṣvaṇat	<i>pāri</i>	V1z	/8
saniṣvaṇat		I1	/8
caniṣkadad		I1	/8
agnír	<i>_Y</i>	X1	//8
ànūṣata		I1	/8
saṃśísvarīr	<i>_V</i>	X1	/8
saptá	<i>V_(R)-</i>	VII2	8/
susiṛám		VII	/8
vyátimr	<i>_V</i>	X3	/8-
dāsúṣe		I1	/8
vápur	<i>_V</i>	X1	//8
dvísaḥ		I1	/8
tiṣṭhan	<i>_tb</i>	I1	8/
pakṣan	<i>*k^u_</i>	I6	8/
mahiṣám		I1	/8
suśipra	<i>V_(R)-</i>	VII2	8/
tiṣṭhā	<i>_tb</i>	I1	8/
sahásrapādam	<i>V_(R)-</i>	VII2	8//
aruṣám		I1	/8
eṣám		I1	/8
vṛktábarhiṣo		I1	/8
carṣaṇínám		I4	/8
ráthebhir	<i>_V</i>	X1	/8
ádhriḡuḥ	<i>_#</i>	XI1	//8
iyéṣṭho	<i>_tb</i>	I1	8/
nákiṣ	<i>_t</i>	X6	8/
yajñáir	<i>_Y</i>	X1	1 ^a
ádhrīṣṭam	<i>_t</i>	I1	8/
dhṛṣṇvōjasam	<i>_n</i>	I1	8/
sāsahím	<i>V_(R)-</i>	VII2	/12
mahír	<i>_V</i>	X1	/8
anonavur	<i>_d</i>	XI1	//12
anonavuh	<i>_#</i>	XI1	//8
bhúmīr	<i>_V</i>	X1	/8
syúḥ	<i>_#</i>	XI1	//8
vṛṣṇyā	<i>_n</i>	I1	/12
vṛṣan		I1	/12
śaviṣṭha	<i>_tb</i>	I1	8/
citrābhir	<i>_V</i>	X1	/8
ūtíbhīḥ	<i>_#</i>	XI1	//8
īṣam		I1	8/
sakṣāṇim	<i>*g^{rb}_</i>	I6	/8
gādheṣu		I1	12/
āraṇeṣu		I1	/12
vājeṣv		I1	8/
ṣú	<i>V_(R)-(ū)</i>	VIII1	8/
ṣú	<i>V_(R)-(ū)</i>	VIII1	12/
ṛtayús	<i>_t</i>	XI2	//8
vasiṣva		I1	12/
tuvīṅmṇorvór	<i>_N</i>	X1	//12
(ūrvór)			
hāthaiḥ	<i>_#</i>	XI1	//8

ámānuṣam		I1	/8
śaviṣṭha	<i>_tb</i>	I1	8/
ḡrbhāyāsmayúr	<i>_d</i>	XI1	//12
(asmayúr)			
dvīḥ	<i>_s</i>	XI4	8/
ḡrbhāyāsmayúḥ	<i>_#</i>	XI1	//8
(asmayúḥ)			
sūrír	<i>_Y</i>	X1	8/
bhūríbhīḥ	<i>_s</i>	XI4	8/
īṣibhir		I1	/8
īṣibhir	<i>_b</i>	XI1	//8
barhīṣmadbhi		I1	8/
barhīṣmadbhi	<i>_st</i>	XI0	8/
staviṣyase		I1	/8
sūrír	<i>_N</i>	X1	8/
māhobhīḥ	<i>_p</i>	XI3	//8
árāteḥ	<i>_#</i>	XI1	//8
dviṣó		I1	8/
manyúḥ	<i>_p</i>	XI3	8/
paúruseya		I1	/8
vísvebhir	<i>_d</i>	XI1	/8
devébhir	<i>_V</i>	X1	//8
hinóṣi		I1	/8
góṣu		I1	/8
dāsúṣe		I1	/8
uruṣyā		I1	8/
durādhyè	<i>_V</i>	X1	8/
mákiṣ	<i>_t</i>	X6	8/
īṣiṣe		I1	/8
śrāsociṣam		I1	/8
mártyeṣv		I1	/12
dhīṣú		I1	12/
agnír	<i>_V</i>	X1	12/
īṣám		I1	12/
īṣivá vase (īṣiva)		I2	8/
īṣivá vase (īṣiva)		I1	8/
gāthābhīḥ	<i>_ś</i>	XI4	8/
śrāsociṣam		I1	/8
purumīḥa		I2	/12
chardīḥ	<i>_#</i>	XI1	//8
dvéṣo		I1	12/
yós	<i>_c</i>	X9	8/
vikṣv	<i>*k^r_</i>	I6	12/
vástur	<i>_V</i>	X1	/8
ṛṣūṇám		I1	/8
haviṣ	<i>_k</i>	X7	8/
adhvaryúr	<i>_Y</i>	X1	8/
juṣāṇó		I1	8/
maniṣáyā		I1	/8
dhánur	<i>_Y</i>	X1	//8
dṛṣádam		I1	8/
stótava	<i>V_(R)-</i>	VII2	8/
saptaikám (saptá)	<i>V_(R)-</i>	VII2	/8-
síndhor	<i>V_(R)-</i>	VII2	8/
síndhor	<i>_V</i>	X1	/8
svaré	<i>V_(R)-</i>	VII2	/8
daśábhir	<i>_Y</i>	X1	8/
tridhátur	<i>_V</i>	X1	/8
jūrṇír	<i>_V</i>	X1	8/

nīṣiktam		V1	8/
pūṣkare		I1	8/
viśárijane		V2	/8
siñcata	V _(R) -	VII2	8/
ródasyor	-V	X1	/8
vṛṣabhám		I1	/8
mātṛbhiḥ	-#	X11	//8
jāmibhiḥ	-#	X11	//8
srákveṣu		I1	/8
ádhukṣat	*g ^b -	I6	8/
pipyúṣim		I1	/8
īṣam		I1	/8
aríḥ	-#	X11	//8
raśmibhiḥ	-#	X11	//8
bheṣajám		I1	/8
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
nimíṣas		I1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
jaḡmathuḥ	-k	XI3	//8
petathuḥ	-#	X11	//8
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
nédiṣṭham	-tb	I1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
saptávdhrir	-V	X1	/8
agnér	-V	X1	/8
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
vṛṣaṇvasū		I1	/8
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
járatōr	-V	X1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
báñdhur	-V	X1	/8
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
gávyebhir	-V	X1	/8
ásvyaiḥ	-s	XI4	//8
sahásrair	-V	X1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
gávyebhir	-V	X1	/8
ásvyaiḥ	-s	XI4	//8
sahásrebhir	-V	X1	/8
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
aruṇápsur	-V	X1	/8
uśá		I1	/8
iyótir	-V	X1	/8
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
vṛkṣám	PE *k'-	I6	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
dhr̥ṣṇav	-n	I1	8/
kṛṣṇáyā	-n	I1	8/
śád	V _(R) -(<i>ānti</i>)	VIII1	8/
stuṣé		I1	8/
śūśásya		I1	8/
mánmabhiḥ	-#	X11	//8
havíṣmanto		I1	/8
prásastibhiḥ	-#	X11	//8

iyéṣṭham	-tb	I1	8/
ídyam		I2	/8
havyébhīr	-V	X1	/8
īlate		I2	/8
matír	-V	X1	//8
cániṣṭhā	-tb	I1	8/
súṣṭutaḥ		VI1	/8
dyumnaír	-d	X11	8/
tveṣám		I1	8/
kṛṣṭáyāḥ	-t	I1	/8
cániṣṭhad	-tb	I1	8/
īlate		I2	/8
sabádho	V _(R) -	VII2	8//
sá	V _(R) -	VII2	8//a
mṛkṣá	*g'-	I6	8/
śīrṣá		I4	8/
śáviṣṭhasya	-tb	I1	8/
vákṣan	*g ^b -	I6	8/
páruṣṇy	-n	I1	8/
śáviṣṭhād	-tb	I1	8/
yukṣvā	*g-	I6	8/
rathír	-V	X1	/8
vidúṣṭarah	-t	I1	/8
yaviṣṭhya	-tb	I1	/8
agníḥ	-s	XI4	8/
pátíḥ	-#	X11	//8
kaví	-r	X2	8/
sáhūtibhiḥ	-#	X11	//8
vṛṣṇe	-n	I1	8/
suṣṭutím		VI1	/8
ṣvid	V _(R) -(<i>ní</i>)	VIII1	8/
-agnér	-V	X1	8/
ápákacakṣasaḥ	*k'-	I6	/8
góṣu		I1	8/
starāmahe	V _(R) -	VII2	8/
prasnātír	-V	X1	8-/
ivosráḥ (usráḥ)		III1	/8-
hāsūr	-V	X1	/8
dūḍhyāḥ		X4	/8
páridveṣaso		I1	8/
aṃhatíḥ	-#	X11	//8
ūrmír	-N	X1	8/
kṛṣṭáyāḥ	-t	I1	/8
ámair	-V	X1	8/
gáviṣṭayé	-t	I1	/8
saṃvéṣiṣo	V _(R) -	VII2	8/
saṃvéṣiṣo		I1	/8
saṃvéṣiṣo		I1	/8
síṣaktu	V _(R) -	VII2	8/
síṣaktu		I1	8/
duchúnā		X9a	/8
yásyājuṣan (ājuṣan)		I1	8/
ádurmakhasya	-N	X1	8/
agnír	-Y	X1	8/
saṃvátō	V _(R) -	VII2	/8
pitúr	-Y	X1	8/
sumnám	V _(R) -	VII2	8/
īṣiṣam		I1	/8
gírbhír	-b	X11	8/

mīdhvaḥ		I2	/8
puruṣtuta		VII	/8
sutāḥ	V _(R) -	VII2	8//
dīviṣṭiṣu	-t	II	/8
dīviṣṭiṣu		II	/8
uttīṣṭhann	-tb	II	8/
sutām	V _(R) -	VII2	/8
krākṣamāṇam	Onomat.	I6	8/
śatākratur	-Y	X1	//8
niṣṭúraḥ		V4	/8
abudhneṣu		II	8/
nír	-V	X1	8/
īṣus		II	/8
īṣus	-t	XI2	/8
caḅṣé		II	/8
sadyó	V _(R) -	VII2	8//a
ṛbhuṣṭhira		VII	/8
vārṣiṣṭhāni		I4	8/
vārṣiṣṭhāni	-tb	II	8/
vīḍv		I2	8/
viṣnur	-n	II	8/
viṣnur	-V	X1	/8
tvéṣitaḥ		II	/8
mahiṣān		II	12/
kṣīrapākām	PE IIr. *k-	I6	
emuśām		II	/8
súḅṛtaṃ	V _(R) -	VII2	ca
dhānuḥ	-s	XI4	//12
sādhúr	-b	XI1	8/
súsamskṛta		VII	/12
dhṛṣṇav	-n	II	8/
ṣṇviṣé		II	/8
suśā		VII	8/
cikīṣate		II	/8
cikīṣate		II	/8
sāṃgatā	V _(R) -	VII2	/8
yavayúr	-N	X1	/8
gavyúr	-b	XI1	8/
hiraṇyayúḥ	-#	XI1	//8
aśvayúr	-V	X1	/8
éṣate (iṣate)		II	/8
kṛtnúr	-V	X1	/8
ṣṣir		II	8/
ṣṣir	-Y	X1	8/
bhiṣākti		II	8/
nīḥ	-ś	XI4	/8
dvéṣobhyo		II	8/
dākṣair	PE Av. xš	I6	/8
dākṣair	-d	XI1	//8
ṛjīṣin		II	/8
yāvīr	-V	X1	8/
dvéṣaḥ		II	/8
dadúṣo		II	/8
vavṛjyús	-t	XI2	8/
tṣyataḥ		II	8/
áyus	-t	XI2	8/
mṛlayákur		I2	/8
mṛlayákur	-V	X1	//8
ádṛptakatur	-V	X1	/8

bībhiṣathā		I1	/8
tviṣā		I1	/8
vadhīḥ	-#	XI1	//8
sadhāsthe	V _(R) -	VII2	/8
durmatír	-N	X1	8/
durmatír	-V	X1	/8
íkṣe	*k'-	I6	/8
dvīṣaḥ		II	/8
mīdhvo		I2	8/
marḍitāraṃ		I2	8/
mṛlaya		I2	/8
sá	V _(R) -	VII2	8//a
mṛlaya		I2	/8
jigyúṣas		II	/8
púr	-V	X1	/8
niṣṅṅtām		X7	/8
dhír	-V	X1	8/
bhāg	*g-	XI2	//8
kāṣṭhā	PE	I4a	8/
pátir	-N	X1	8/
ekadyúr	-d	XI1	11/
devīḥ	-#	XI1	//11
makṣú	*k'-	I6	11/
dhiyávasur	-j	XI1	/11
dákṣiṇena	*k'-	I6	/8
tuvideṣṇam	-n	II	8/
ávobhiḥ	-#	XI1	//8-
mardhiṣan		II	/8
stoṣad		II	8/
gāṣiṣac		II	/8
dákṣiṇena-	*k'-	I6	/8
savyéna	V _(R) -	VII2	8/
vásor	-N	X1	/8
nír	-bb	XI1	/8
bhāk	*g-	XI2	//8
dhṛṣatā		II	8/
dhṛṣṇo	-n	II	8/
ádāsūṣṭarasya	-t	II	8/
vīprebhiḥ	-s	XI4	/8
asmābhiḥ	-s	XI4	8/
vásaiś	-c	X9	8/
makṣú	*k'-	I6	/8
sutáso	V _(R) -	VII2	8//
mādayiṣṇávaḥ	-n	II	/8
yāthociṣé (ūciṣé)		II	/8
iṣā		II	8/
ádribhiḥ	-s	XI4	/8
góbhiḥ	-ś	XI4	8/
sú	V _(R) -	VII2	/8
sutásya	V _(R) -	VII2	8/
camaséṣv		II	/8
camúṣu		II	/8
sutāḥ	V _(R) -	VII2	/8
īṣiṣe		II	/8
camúṣu		II	/8
īṣiṣe		II	/8
īṣiṣe		II	/8
vīṣṇām	-n	II	8/
viṣpitā	PE	V1	8/

naubhír	_V	X1	8/
parśatha		I4	/8
indraiśām		II	/8
vīṣṇo	_n	II	8/
sajātyānām	V _(R) -	VII2	8/
mātúr	_g	XI1	8/
ṣṭhā	V _(R) -(bī)	VIII1	8/
īndrajyeṣṭhā	_tb	II	8/
préṣṭham	_tb	II	8-/
stuśé		II	8/
mārtyeśv		II	/8
ādadhūḥ	_#	XI1	//8
yaviṣṭha	_tb	II	8/
dāśúšo		II	/8
ñīṃḥ	_p	XI3!	8/
rākṣā	*k_	I6	8/
sukṣitīḥ	_#	XI1	//8
gōṣātā		VII	8/
ājīṣu		II	/8
svéśu	V _(R) -	VII2	8//a
svéśu		II	8/
kśāyeśu		II	/8
kśémebhiḥ	_s	XI4	/8
sādhúbhir	_N	X1	//8
nákir	_Y	X1	8/
suvīra	V _(R) -	VII2	8/
stómam	V _(R) -	VII2	8/
kṣṣṇo	_n	II	/8
jaritúr	_b	XI1	/8
kṣṣṇasya	_n	II	8/
chardír	_Y	X1	8/
dāśúšo		II	/8
vīḍvāṅge		I2	8/
vṣṣṇvasū		II	/8
bhiśājā		II	l
dākṣasya	PE Av. xś	I6	12/
babhūvāthuh	_#	XI1	//12
yauṣṭam	_t	II	12/
dadathur	_Y	X1	;
vāsyaiṣṭaye	_t	II	/12
yauṣṭam	_t	II	12/
śmā	V _(R) -(bī)	VIII1	12/
viṣṇāpvè		V1/I1	12/
dadáthur	_Y	X1	;
vāsyaiṣṭaye	_t	II	/12
yauṣṭam	_t	II	12/
ṛjīṣṇam		II	/12
svādiṣṭhā	_tb	II	12/
sumatīḥ	_p	XI3	/12
pitúr	_Y	X1	/12
yauṣṭam	_t	II	12/
yauṣṭam	_t	II	12/
krívir	_N	X1	8/
barhīḥ	_s	XI4	8/
mānušo		II	/12
vīśvābhir	_V	X1	/8
ūtībhiḥ	_p	XI3	//8
ahūṣata		II	/8
vartír	_Y	X1	12/

vṛktābarhišo		II	/12
jūṣṭam	_t	II	8/
dīviṣṭiṣu	_t	II	/8
dīviṣṭiṣu		II	/8
barhīḥ	_s	XI4	8/
suṣṭutīm		VII	/12
_āśvebhiḥ	_p	XI3	8/
pruṣītāpsubhiḥ		II	/8
pruṣītāpsubhiḥ	_#	XI1	//8
śruṣṭy	_t	II	8/
ṛtīśāham		VII	/8
vāsor	_N	X1	8/
svāsaṛeṣu		II	/12
gīrbhír	_N	X1	8/
tāviṣṭibhir		II	/12
tāviṣṭibhir	_V	X1	/12
makṣú	*k'_	I6	8/
vīlāvaḥ		I2	/8
stuvaté	V _(R) -	VII2	ᵉᵃ
nākiṣ	_t	X6	8/
ririkśā	*k''_	I6	/8
svadhām	V _(R) -	VII2	8/
vavakṣitha	*g_	I6	/8
nākiḥ	_p	XI3	12/
pāriṣṭir		V1	12/
pāriṣṭir	_N	X1	ᵃᵃ
dāśúše		II	8/
māmhiṣṭho	_tb	II	8/
jyótir	_V	X1	ᵃᵃ
abhīśastīr	_V	X1	/12
śatākratur	_Y	X1	//12
dhīṣatā		II	l
dhīṣanmanaḥ		II	/12
ārsantv		I4	12/
hāskṛtīḥ	_#	XI1	//8
abhībḥtūr	_V	X1	/8
suvṛktībhir	_j	XI1	//12
jūṣṭam	_t	II	8/
bhūṣatu		II	/8
śāvanāni	V _(R) -	VII2	ᵃᵃ
īcīśamaḥ		II	/8
satyā	V _(R) -	VII2	8/
juśasva		II	12/
satyó	V _(R) -	VII2	12/
śá	V _(R) -	VII2	12//a
śaviṣṭha	_tb	II	12/
dāśúše		II	/12
ṛjīṣī		II	8/
carṣañidhṛtā		I4	/8
kṛtīḥ	_ś	XI4	ᵃᵃ
sumná	V _(R) -	VII2	8/
sómam	V _(R) -	VII2	8//
srutávidat (srutá)	V _(R) -	VII2	/8
éši		II	/8
śánair	_V	X1	8/
śánakaír	_V	X1	/8
srava	pāri	V2	/8
patidvīšo		II	/8
yatír	_V	X1	//8

viṣṭāpā		V1	/8
triṣ	_ <i>p</i>	X7	/8
ākṛṇoḥ	_ <i>s</i>	XI4	8/
māmhiṣṭhaṃ	_ <i>tb</i>	II	8/
carṣaṇinām		I4	/8
puruṣtutām		VII	/8
ṇṛtūḥ	_ <i>#</i>	XI1	//8
sudākṣasya	PE Av. <i>xš</i>	I6	8/
prahoṣiṇaḥ		II	/8
īndor	_ <i>V</i>	X1	8/
gīrṣv		I4	/8
śīkṣā	* <i>k</i> _	I6	8/
ṛciṣama		II	/8
iṣā		II	8/
'rvadbhiḥ	_ <i>s</i>	XI4	8/
yāvasesv		II	/8
ukthēṣu		II	8/
sú	V _(R) -	VII2	8/
vṛṣan		II	8/
sāniṣṭhayā	_ <i>tb</i>	II	/8
dhiyāviddhi (aviddhi)		III	8/
madeḥ	_ <i>#</i>	XI1	//8
kṛṣṭīṣu	_ <i>t</i>	II	/8
kṛṣṭīṣu		II	/8
sutām	V _(R) -	VII2	/8
ṣṭobhantu	<i>pāri</i>	V1	8/
saptā	V _(R) -	VII2	8/
trīkadrukeṣu		II	/8
vṛṣan		II	/8
bhakṣām	* <i>g</i> _	I6	8/
jaṭhāreṣu		II	/8
kukṣāye	PE * <i>k'</i> _	I6	/8
sómo	V _(R) -	VII2	8//
śrutākakṣo	PN	I6	8/
ṣma	V _(R) -(<i>bṛ</i>)	VIII1	8/
sutēṣu		II	/8
sómeṣv		II	8/
bhūṣasi		II	/8
nakṣanta	* <i>k'</i> _	I6	8/
vīrayúr	_ <i>V</i>	X1	//8
rātis	_ <i>t</i>	XI2	8/
vīṣvebhīr	_ <i>db</i>	XI1	8/
dhātūbhiḥ	_ <i>#</i>	XI1	//8
sācā	V _(R) -	VII2	/8
ṣú	V _(R) -(<i>mō</i> , <i>mā u</i>)	VIII1	8/
tandrayúr	_ <i>bb</i>	XI1	//8
aktúṣv		II	/8
spṛdhaḥ	V _(R) -	VII2	/8
vṛṣabhām		II	8/
eṣi		II	/8
sūrya	V _(R) -	VII2	/8
sūrya	V _(R) -	VII2	/8
sómāsaḥ	V _(R) -	VII2	8/
sunviré	V _(R) -	VII2	/8
sārvāṃs	V _(R) -	VII2	8//a
sā	V _(R) -	VII2	8//a
vṛṣā		II	8/
vṛṣabhó		II	/8

Óiṣṭhaḥ	_ <i>tb</i>	II	8/
sá	V _(R) -	VII2	/8
vavakṣá	* <i>g</i> _	I6	8/
ṛṣvó		II	8/
durgé	_ <i>g</i>	XI1	8/
svarājyam	V _(R) -	VII2	8/
nádhriḡur (ádhrigur)	_ <i>j</i>	XI1	/8
ápratiṣkutām		V1	/8
śúṣmaṃ		II	8/
suṣipra	V _(R) -	VII2	8/
kṛṣṇāsu	_ <i>n</i>	II	8/
róhiṇīṣu		II	/8
páruṣṇīṣu	_ <i>n</i>	II	8/
páruṣṇīṣu		II	8/
áher	_ <i>V</i>	X1	/8
tviṣó		II	/8
ákramuḥ	_ <i>#</i>	XI1	//8
paṭṃsyam		IIa	/8
ájātaṣatrur	_ <i>V</i>	X1	/8
carṣaṇinām		I4	/8
śuṣe		II	8/
púruṣtuta		VII	/8
sóme-soma		VI3	8/
bhūryāsutiḥ	_ <i>#</i>	XI1	//8
āśīṣam		II	/8
vṛṣan		II	/8
vṛṣā		II	8/
sācā	V _(R) -	VII2	/8
vṛṣabhó		II	/8
ṣú	V _(R) -(<i>abhí</i>)	VIII1	8/
dāsúṣe		II	/8
jágmīr	_ <i>N</i>	X1	8/
asṛkṣata_	* <i>g'</i> _	I6	/8
stīrṇām	V _(R) -	VII2	8//
barhīr	_ <i>V</i>	X1	8/
stotṛbhya	V _(R) -	VII2	8//a
dākṣam	PE Av. <i>-xš</i>	I6	8/
dāsúṣe		II	/8
stotṛbhya	V _(R) -	VII2	8//a
stotṛbhya	V _(R) -	VII2	8//a
mṛlaya		II	/8
īṣam		II	8/
mṛláyāsi		II	/8
mṛláyāsi		II	/8
mṛláyāsi		II	/8
hāribhiḥ	_ <i>s</i>	XI4	/8
hāribhiḥ	_ <i>s</i>	XI4	/8
śatákratuḥ	_ <i>#</i>	XI1	//8
hāribhiḥ	_ <i>s</i>	XI4	/8
eṣām		II	/8
hāribhiḥ	_ <i>s</i>	XI4	/8
iṣé		II	8/
gaúr	_ <i>db</i>	XI1	8/
śravasyúr	_ <i>N</i>	X1	8/
vāhni	_ <i>r</i>	X2	8/
sūryāmāsā	V _(R) -	VII2	8//a
sómo	V _(R) -	VII2	8/
triṣadhasṭhāsya		VII	8/
jóṣam		II	/8

atviṣanta		I1	8/
ārṣanti		I4	8/
pūtādakṣaṣaḥ	PE Av. -xš	I6	/8
pūtādakṣaso	PE Av. -xš	I6	/8
tastabhūr	_N	X1	8/
giriṣṭhām		VII	8/
vṛṣaṇam		II	/8
rathír	_V	X1	/8
_ásthuh	_s	XI4	8/
sutéṣu		II	/8
anūṣata_		II	/8
acucyavuh	_s	XI4	//8
pátī	_r	X2	8/
suvíryasya	V _(R) -	VII2	8/a
pipyúṣim		II	/8
ṣṭavāma	V _(R) -(u)	VIII	8/
vāvṛdhúḥ	_#	XI1	//8
paúṃsyā		IIa	/8
siṣāsanto		II	8/
śuddhár	_V	X1	8/
ukthár	_Y	X1	8/
śuddhábhir	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
somyáḥ	V _(R) -	VII2	/8
dāśúṣe		II	/8
siṣāsasi		II	/8
uṣāsa		II	11/
tasthur	_N	X1	//11
trīḥ	_s	XI4	11/
sámhitā	V _(R) -	VII2	^{la}
vṛṣabhás		II	
bāhvór	_bb	XI1	
bhúyisṭham	_tb	II	/11
śírsānn		I4	11/
éṣanta (iṣanta)		II	11/
vṛṣabhām		II	
carṣaṇínām		I4	/11-
bāhvór	_V	X1	;
abhinákṣanta	*k'_	I6	/11
ṣṭavāma	V _(R) -(u)	VIII	11/
didhiṣema		II	/11
gírbhír	_V	X1	//11
námobhir	_Y	X1	^{la}
vṛṣabhām		II	
īṣamāṇā		II	/11
ajahur	_Y	X1	;
sákhāyaḥ	V _(R) -	VII2	/11
marúdbhir	_V	X1	11/
trīḥ	_s	XI4	11/
ṣaṣtís	*k'_t	I7	11/
ṣaṣtís	_t	XI2	11/
usrá		III1	11/
śúṣmaṃ		II	11/
havíṣā		II	/11
dadharṣa		I4	/11
īṣin		II	/11
suvṛktim	V _(R) -	VII2	/11
pūrvír	_db	XI1	//11

maniṣám		II	/11
sprṣa	ní	V3	11/
júṣṭatarasya	_t	II	11/
vividḍhi		III	11/
júṣṭat		II	/11
suṣṭutim	V _(R) -	VII2	/11
suṣṭutim		VII	11/
bhūṣa		II	11/
atiṣṭhad	_tb	II	/11
kṛṣṇó	_n	II	11/
daśábhīḥ	_s	XI4	/11
sahásraih	_#	XI1	//11
snéhitir	_N	X1	^{la}
víṣuṇe		II	
kṛṣṇám	_n	II	11/
íṣyāmi		II	11/
vṛṣaṇo		II	
titviṣāṇāḥ		II	/11
ádevír	_V	X1	^{la}
ácárantir	_b	XI1	//11
śátrur	_V	X1	/11
dhṛṣitó		II	
śúṣṇasyāvātiro (śúṣṇasya)	_n	II	11/
vádhatrais	_t	XI2	//11
vṛṣabha		II	
carṣaṇínām		I4	/11
taviṣó		II	/11
sín dhūmr	_V	X3	^{la}
dásápatniḥ	_#	XI1	//11
sutéṣv		II	/11
ánuttamanyur	_Y	X1	^{la}
āhuḥ	_#	XI1	//11
carṣaṇidhṛt		I4	/11
suṣṭutyá		VII	11/
sómo	V _(R) -	VII2	11//
vṛktábarhiṣaḥ		II	/8
dadhiṣé		II	/8
sunvatí	V _(R) -	VII2	^{ca}
dákṣiṇāvati	*k'_	I6	/12
'nuṣvápam		V1	8/
ádevayuh	_#	XI1	//8
svaiḥ	_s	XI4	12/
śá	V _(R) -(svaiḥ)	VIII	12/
évair	_N	X1	^{la}
póṣyam		II	/12
gírbhír	_d	XI1	^{la}
keśíbhīḥ	_s	XI4	//12
viṣṭápi		V1	/8
sádane	V _(R) -	VII2	^{ca}
antárikṣa	PE *k''_	I6	/8
sómeṣu		II	/8
somapāḥ	V _(R) -	VII2	/8
sutéṣu		II	8/
vṛnag	*g_	XI2	//8
vṛnak	*g_	XI2	//8
śadā	ní	V1	8/
śávasābhībhūr (abhībhūr)	_V	X1	/12

sajús	_t	XI2	13+/
tatakşur	PE *k'_	I6	13+/
tatakşur	_V	X1	l ^a
jaianús	_c	X9	/13+
váriřtham	_tb	II	12/
ójiřtham	_tb	II	12/
svárpatim	V _(R) -	VII2	8//a
ütibhiř	_#	X11	//4
cákşasā	*k'_	I6	/8
meřam		II	8/
abhisvárā		VIz	/8
řkvabhiř	_#	X11	//4
ápratiřkutam		V1	/13
mámhiřtho	_tb	II	13/
gīrbhīr	_V	X1	l ^a
śaviřtha	_tb	II	l
bhīřā		II	/11
duritāti (duritā)	_V	X1	l
parři		I4	/12+
dāşasyer	_Y	X1	//12-
indrābhibhūr (abhibhūr)	_V	X1	/8
iyótiřā		II	/8
girīr	_N	X1	12/
prthúř	_p	XI3	/12
pātir	_d	XI1	/12
satya	V _(R) -	VII2	8/
sunvató	V _(R) -	VII2	e ^a
pātir	_d	XI1	/12
dāşyor	_N	X1	l ^{ea}
mānor	_Y	X1	l
pātir	_d	XI1	/12
udābhiř	_#	X11	//8
yavyābhir	_Y	X1	//8
iřirāşya		II	l
vicarşaņe		I4	/12
sumnām	V _(R) -	VII2	8/
śuřmin		II	12/
śā	V _(R) -	VII2	8//a
bhūřanti		II	8/
sutéřv		II	8/
bhakřata	*g_-	I6	/8
rořati		II	/12
prātūrtiřv		II	/8
spřdhař	V _(R) -	VII2	/8
viřvatūr	_V	X1	/12
taruřyatāř		II	/8
śuřmam		II	12/
iyatuř	_kř	X8	//12
spřdhař	V _(R) -	VII2	12/
iřkartāram		X7	12/
āniřřřtam		X7	l
bhakřām	*g_-	I6	/11
sómař	V _(R) -	VII2	/11
dakřiņatāř	*k'_	I6	l
stómam	V _(R) -	VII2	11/
satyām	V _(R) -	VII2	/11
řtavāma	abbi	V1	/11
prřthé	_tb	II	/11

śāvaneřu	V _(R) -	VII2	e ^a
śāvaneřu		II	/12
puruřambhřtām		VII	/12
apāvřnoř	_ś	XI4	l ^{ea}
iřibandhave		II	/12+
řim	V _(R) -(nř)	VIII1	8/
saņyātař	V _(R) -	VII2	/8
vāg	*k''_-	I6	11/
niřasāda		V1	l
śā	V _(R) -	VII2	11//a
mandrēřam (iřam)		II	l
dhenūr	_Y	X1	11/
vāg	*k''_-	I6	11/
sūřtutāitu (sūřtutā)		VII	/11
viřņo	_n	II	11/
dyaūr	_d	XI1	11+/
viřkābhe		V1	/11+
viřřtāř		V2	/11
abhiřřaya		V1	/12
vāřřiřřhakřatrā		I4	12/
vāřřiřřhakřatrā	_tb	II	12/
urucákřasā	*k'_	I6	/12
rařmībhiř	_#	X11	//8
āyařřiřřā		I4	8/
māderaghuř	_#	X11	//8
sāmřter	_V	X1	/12
uruřyatam		II	/12
uruřyatam		II	/8
sacathyām	V _(R) -	VII2	8//
tiřřnām		III1	/8
cakřate	*k'_	I6	/8
sajóřasā		II	/12
arakřāsam	OAv. rařab-	I6	l
diviřřřam		VI2	/8
sumānmabhiř	V _(R) -	VII2	/8
sumānmabhiř	_#	X11	//8
adhvaryúř	_p	XI3	l ^a
pathībhī	_r	X2	/12-
rājiřřthaiř	_tb	II	/12-
rājiřřthaiř	_p	XI3	//12-
sūrya	V _(R) -	VII2	/8
sató	V _(R) -	VII2	12/
satrá	V _(R) -	VII2	8//
iyótir	_V	X1	/8
bāhūřu		II	/8
tisró		III1	11/
īyur	_N	X1	//11
bhūvaneřv		II	/11
nābhiř	_#	X11	//11
cikitūře		II	/11
vadhiřřa	_t	II	/11
viřvābhīr	_db	XI1	11/
dhīrbhīr	_V	X1	l ^a
upatiřřthamānām	_tb	II	/11
eyúřim		II	/11
dāřūře		II	/8
kavīr	_g	XI1	8/
gřhāpatir	_Y	X1	/8

īlānaya		I2	8/
cōdiṣṭhena	<i>_tb</i>	II	8/
yaviṣṭhya	<i>_tb</i>	II	/8
ṣmo	<i>abbī</i>	V1	8/
savitúr	<i>_Y</i>	X1	/8
sáhasvate	<i>V_(R)_</i>	VII2	/8
táksyā	<i>PE *k'_</i>	I6	/8
'gnír	<i>_d</i>	XI1	8/
devéṣu		II	/8
vájair	<i>_V</i>	X1	8/
vísveṣām		II	8/
yajñésu		II	/8
pāvakásociṣam		II	/8
iyéṣṭho	<i>_tb</i>	II	8/
dámeṣv		II	/8
śuṣmīnam		II	/8
dédīsatīr	<i>_b</i>	XI1	8/
haviṣkṛtaḥ		X7	/8
vāyór	<i>_V</i>	X1	8/
barhís	<i>_t</i>	XI2	8/
mīlhúśó		I2	/8
mīlhúśó		II	/8
'nādhṛṣṭābhir	<i>_t</i>	II	8/
'nādhṛṣṭābhir	<i>_V</i>	X1	/8
ūtībhiḥ	<i>_#</i>	XI1	//8
ivopadṛk (upadṛk)	<i>*k'_</i>	XI2	//8
dhītībhis	<i>_t</i>	XI2	//8
śociṣā		II	/8
vakṣi	<i>*g'^b_</i>	I6	/8
yákṣi	<i>*g'_</i>	I6	/8
ṣedire	<i>nī</i>	V1	/8
svādhitir	<i>_Y</i>	X1	8/
áthaitādṛg (etādṛk)	<i>*k'_</i>	XI2	8/
juṣasva		II	8/
yaviṣṭhya	<i>_tb</i>	II	/8
atisárpati		V2	/8
sárvaṃ	<i>V_(R)_</i>	VII2	8//a
vivásvabhiḥ	<i>_#</i>	XI1	//8
ādadhúḥ	<i>_#</i>	XI1	//8
ṣú	<i>V_(R)_(úpo, úpa u)</i>	VIII1	12/
nakṣanta	<i>*k'_</i>	I6	8/
agnír	<i>_d</i>	XI1	//8-
kṛṣṭáyaś	<i>_t</i>	II	/8
dhīrbhiḥ	<i>_s</i>	XI4	8/
nínīṣasi		II	/8
sahasrapoṣīnam		II	/8
mádhor	<i>_N</i>	X1	12-/
gīrbhī	<i>_r</i>	X2	l ^a
pārṣi		I4	8/
māmhiṣṭhāya	<i>_tb</i>	II	12/
śukráśociṣe		II	/8
sumatír	<i>_N</i>	X1	/12
vájebhir	<i>_V</i>	X1	/8
préṣṭham	<i>_tb</i>	II	8/
duṣṭārā		X6	12/
sīṣāsataḥ		II	/8
átithir	<i>_Y</i>	X1	//8
vásur	<i>_V</i>	X1	12-/

agníḥ	<i>_p</i>	XI3	l ^a
eśāḥ		II	/12-
riṣan		II	12/
áčhoktibhir	<i>_Y</i>	X1	/12
kébhiś	<i>_c</i>	X9	/8-
évaiḥ	<i>_#</i>	XI1	//8-
kírís	<i>_c</i>	X9	12-/
ítte		I2	l
rudrēbhiḥ	<i>_s</i>	XI4	8/
sóbharyā	<i>V_(R)_</i>	VII2	8//a
suṣṭutím		VII	/8

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svádiṣṭhayā	<i>_tb</i>	I1	8/
mádiṣṭhayā	<i>_tb</i>	I1	/8
sutáḥ	V _(R) -	VII2	/8
rakṣohá	OAv. <i>raṣab-</i>	I6	8/
viśvácarṣaṇir		I4	/8
viśvácarṣaṇir	<i>_V</i>	X1	//8
mámhiṣṭho	<i>_tb</i>	I1	8/
párṣi		I4	8/
arṣa		I4	8/
parisrútaṃ		V2	/8
áṇvīḥ	<i>_s</i>	XI4	8/
yóṣaṇo		I1	/8
mádeṣv		I1	/8
devavír	<i>_V</i>	X1	/8
vṛṣá		I1	/8
vṛṣendo (vṛṣá)		I1	8/
dharnasíḥ	<i>_s</i>	XI4	/8
ádhuḥṣata	<i>*g^b_</i>	I6	8/
vasiṣṭa	<i>_t</i>	I1	8/
sukrátuḥ	<i>_#</i>	X11	//8
mahír	<i>_V</i>	X1	/8
arṣanti		I4	8/
síndhavaḥ	V _(R) -	VII2	/8
góbhir	<i>_Y</i>	X1	8/
vásayiṣyáse		I1	/8
viṣṭambhó		V1	8/
asmayúḥ	<i>_#</i>	X11	//8
vṛṣá		I1	/8
hárir	<i>_N</i>	X1	//8
yábhir	<i>_N</i>	X1	8/
ghṛṣvaya		I1	/8
mahíḥ	<i>_#</i>	X11	//8
indrayúr	<i>_N</i>	X1	//8
vṛṣṭimáḥ	<i>_t</i>	I1	8/
goṣá		VII	8/
ṛṣá		VII	/8
eṣá		I1	8/
parṇavír	<i>_V</i>	X1	8/
eṣá		I1	8/
eṣá		I1	8/
vipanyúbhiḥ	<i>_p</i>	XI3	//8
ṛtáyúbhiḥ	<i>_#</i>	X11	//8
hárir	<i>_Y</i>	X1	8/
eṣá		I1	8/
sátvabhiḥ	<i>_#</i>	X11	//8
siṣásati		I1	/8
eṣá		I1	8/
āvīṣ	<i>_k</i>	X7	8/
eṣá		I1	8/
vīprair	<i>_V</i>	X1	/8
abhíṣṭuto		V1	/8
dáśúṣe		I1	/8
eṣá		I1	8/
eṣá		I1	8/

eṣá		I1	8/
hárīḥ	<i>_p</i>	XI3	8/
arṣati		I4	/8
eṣá		I1	8/
syá	V _(R) - <i>u</i>	VII2	8/
iṣah		I1	/8
sutáḥ	V _(R) -	VII2	/8
jéṣi		I1	/8
jyótiḥ	<i>_s</i>	XI4	8/
dákṣam	PE Av. <i>-xš</i>	I6	8/
távotiḥbiḥ (ūtíbiḥ)	<i>_#</i>	X11	//8
távotiḥbir (ūtíbhir)	<i>_j</i>	X11	//8
arṣa		I4	8/
arṣánapacyuto (arṣa)		I4	8/
sásahíḥ	V _(R) -	VII2	/8
sásahíḥ	<i>_#</i>	X11	//8
yajñair	<i>_V</i>	X1	/8
pátiḥ	<i>_p</i>	XI3	//8
vṛṣá		I1	8/
arṣati		I4	/8
antárikṣeṇa	PE <i>*k^u_</i>	I6	8/
īlényaḥ		I2	8/
rayír	<i>_Y</i>	X1	8/
mádhor	<i>_db</i>	X11	8/
dhárābhir	<i>_V</i>	X1	/8
barhiḥ	<i>_p</i>	XI3	8/
hárīḥ	<i>_#</i>	X11	//8
devéṣu		I1	8/
átair	<i>_j</i>	X11	8/
devír	<i>_b</i>	X11	8/
hiranyáyīḥ	<i>_#</i>	X11	//8
súṣṭutáḥ		VII	/8
vṛṣanyati		I1	/8
náktoṣásā		I1	8/
ṛcáksasā	<i>*k'_</i>	I6	/8
vṛṣá		I1	/8
sárasvatīlā (īlā)		I1c	/8
tisró		III1	8/
devíḥ	<i>_s</i>	XI4	8/
índur	<i>_V</i>	X1	8/
vṛṣá		I1	/8
hárīḥ	<i>_p</i>	XI3	//8
prajāpátiḥ	<i>_#</i>	X11	//8
vāyúr	<i>_b</i>	X11	8/
bṛḥaspatīḥ	<i>_s</i>	XI4	/8
gnír	<i>_V</i>	X1	8/
sajóṣasaḥ		I1	/8
vṛṣá		I1	8/
devayúḥ	<i>_#</i>	X11	//8
váreṣv		I1	/8
asmayúḥ	<i>_#</i>	X11	//8
arṣa		I4	8/
yóṣaṇo		I1	/8
krīñantam		I2	8/
góbhir	<i>_Y</i>	X1	8/
vṛṣaṇaṃ		I1	/8
sutám	V _(R) -	VII2	8//a
sutáḥ	V _(R) -	VII2	/8

susvāṇāḥ		I1	8/
sutāḥ	V _(R) -	VII2	/8
indrayúr	-N	X1	//8
madiṣṭha	-t _b	I1	8/
dadhiṣe		I1	/8
mahír	-V	X1	8/
havír	-b	XI1	8/
haviṣṣu		II2	/8/
vīṣāva (vīṣā)		I1	8/
sádmābhí (sádma)	V _(R) -	VII2	8//a
satyó	V _(R) -	VII2	8/
kavír	-V	X1	//8
árṣati		I4	/8
svàr	V _(R) -	VII2	8//a
siṣāsati	V _(R) -	VII2	/8
siṣāsati		I1	/8
spídhó	V _(R) -	VII2	/8
hárir	-Y	X1	8/
váneṣu		I1	/8
sídati	V _(R) -	VII2	/8
vanuṣyate		I1	8/
dhármabhiḥ	-#	XI1	//8
śákmabhiḥ	-#	XI1	//8
sám	V _(R) -	VII2	/8
sómā	V _(R) -	VII2	8/
camūśádo		VII1	/8
suvíríyam	V _(R) -	VII2	/8
kṣípo	PE *k ^(u) -	I6	/8
saptá	V _(R) -	VII2	8/
amādiṣuḥ		I1	/8
amādiṣuḥ	-#	XI1	//8
mesyāḥ		I1	/8
góbhir	-Y	X1	8/
kalášeṣv		I1	/8
aruśó		I1	/8
háriḥ	-#	XI1	//8
dvíṣaḥ		I1	/8
sákhāyam	V _(R) -	VII2	8/
vṛṣṭím	-t	I1	8/
srava	pári	V2	/8
sáho	V _(R) -	VII2	8//a
nṛcákṣasam	*k'-	I6	8/
bhakṣímáhi	*g-	I6	8/
íṣam		I1	/8
kavír	-Y	X1	//8
naptýòr	-b	XI1	/8
kavíkratuḥ	-#	XI1	//8
júṣto	-t	I1	8/
árṣa		I4	8/
cániṣṭhayā	-t _b	I1	/8
sūnúr	-N	X1	8/
śúcir	-j	XI1	//8
dhītíbhír	-b	XI1	/8
ákṣi	PE *k ^(u) -	I6	/8
vāvṛdhúḥ	-#	XI1	//8
sántam	abbí	V1z	8/
dadhuḥ	-#	XI1	//8
váhnir	-V	X1	/8

vāvahiḥ	-#	XI1	//8
krívir	-d	XI1	8/
devír	-V	X1	/8
kálpeṣu		I1	/8
soma	V _(R) -	VII2	8/
súktāya	V _(R) -	VII2	8//
akramuḥ	-#	XI1	//8
gābhastyoḥ	-#	XI1	//8
prásastibhiḥ	-s	XI4	//8
góbhir	-V	X1	/8
dhātíbhíḥ	-#	XI1	//8
suvānāsa	V _(R) -	VII2	8/
arṣanti		I4	8/
uśáso		I1	/8
vīṣṇo	-n	I1	8/
cákṣus	*k'-	I6	8/
cákṣus	-c	X9	8/
sácā	V _(R) -	VII2	/8
kavér	-V	X1	8/
adhvaryúbhir	-g	XI1	8/
cákṣasā	*k'-	I6	/8
íyakṣate	*k'-	I6	/8
asíṣrayuḥ	-#	XI1	//8
óśadhíbhyaḥ		I1	/8
svátavase	V _(R) -	VII2	8/
divispṛíse		VII2	/8
sómāya	V _(R) -	VII2	8//a
hástacyutebhír	-V	X1	/8
ádribhíḥ	-s	XI4	//8
vícarṣaṇíḥ		I4	/8
vícarṣaṇíḥ	-p	XI3	//8
ṣicyase	pári	V1	/8
pátíḥ	-#	XI1	//8
anūṣata		I1	/8
sádane	V _(R) -	VII2	/8
síndhor	V _(R) -	VII2	8-//
síndhor	-V	X1	8-/
vicakṣaṇó	*k'-	I6	/8
sómo	V _(R) -	VII2	8//a
sukrátuḥ	-k	XI3	/8
kavíḥ	-#	XI1	//8
kalášeṣv		I1	/8
índuḥ	-p	XI3	8/
ṣasvaje	pári	V1	/8
índur	-V	X1	/8
iṣyati		I1	/8
samudrásyádhi (samudrásya)	V _(R) -	VII2	8//
viṣṭápi		V1	/8
vānaspátir	-db	XI1	//8
sabardúghaḥ	R _(R) -	VII2	/8
mānuṣā		I1	/8
arṣati		I4	/8
kavíḥ	-#	XI1	//8
svābhúvam	V _(R) -	VII2	/8
arṣati		I4	/8
sahásradhāro	V _(R) -	VII2	8//
átyaviḥ	-#	XI1	//8
vāyór	-V	X1	8/

niṣkṛtām		X7	/8
susvāṇām		II	8/
sómāḥ	V _(R) -	VII2	8//
br̥hatīr	-V	X1	/8
īśaḥ		II	/8
suvīryam	V _(R) -	VII2	/8
het̥bhir	-V	X1	//8
arṣantīndavo (arṣanti)		I4	8/
gābhastyoḥ	-#	X11	//8
jūṣṭa	-t	II	8/
dvīṣo		II	/8
prāsīyadat (asiṣyadat)		II	8/
kavīḥ	-s	XI4	//8
sīndhor	-V	X1	8/
purusp̥ḥam		VI2	/8
sābandhavaḥ	V _(R) -	VII2	/8
parīṣkṛnvānti		V1	8/
śuśmīṇo		II	8/
góbhir	-Y	X1	8/
nap̥t̥bhir	-Y	X1	8/
nirṇājam	-N	X1	/8
kṣīpaḥ	PE *k ^(u) -	I6	8/
marjāyantīr	-V	X1	/8
īśās		II	/8
pr̥sthā	-tb	II	8/
soma	V _(R) -	VII2	8/
asmayūḥ	-#	X11	//8
eśā		II	8/
rāthebhir	-V	X1	/8
āśúbhiḥ	-#	X11	//8
niṣkṛtām		X7	/8
eśā		II	8/
eśā		II	8/
eśā		II	8/
vīṣā		II	/8
eśā		II	8/
rukṁibhir	-V	X1	/8
śubhrébhir	-V	X1	/8
aṁśúbhiḥ	-#	X11	//8
pātiḥ	-s	XI4	8/
eśā		II	8/
pāruṣā		II	8/
śādeṣu		II	/8
drōṇeṣv		II	/8
mahīr	-V	X1	/8
īśaḥ		II	/8
kṣīpo	PE *k ^(u) -	I6	/8
saptā	V _(R) -	VII2	8/
sotāra	V _(R) -	VII2	8/
ghīṣvaye		II	/8
sārgo	V _(R) -	VII2	8//a
dākṣasya	PE Av. x̥s̥	I6	8/
goṣām		VI1	8/
āṇveṣu		II	/8
saścīma	V _(R) -	VII2	/8
duṣṭāram		X6	/8
arṣati		I4	/8

nāmobhir	-V	X1	/8
aṣṭksata	*g'-	I6	/8
ārṣann		I4	8/
gōṣu		II	/8
tiṣṭhati	-tb	II	/8
pipyūṣī		II	/8
arṣati		I4	/8
āyūṣu		II	/8
suvānāsa	V _(R) -	VII2	8/
vṛṣṭāyāḥ	-t	II	8/
ātyūrmir	-N	X1	8/
arṣati		I4	/8
rākṣāṁsi	OAv. raṣab-	I6	8/
devayūḥ	-#	X11	//8
kalāseṣu		II	/8
ṣicyate	pāri	V1	/8
ukthāir	-Y	X1	8/
yajñeṣu		II	/8
soma	V _(R) -	VII2	8/
iṣṇān	-n	II	8/
anūṣata		II	/8
cākṣasi	*k'-	I6	/8
dhībhir	-Y	X1	8/
mādhor	-db	X11	8/
cārur	-V	X1	8/
suvānó	V _(R) -	VII2	8/
giriṣṭhāḥ		VII1	/8
sómo	V _(R) -	VII2	8/
mādeṣu		II	8/
sarvadhā	V _(R) -	VII2	8/
kavīr	-N	X1	//8
mādeṣu		II	8/
sarvadhā	V _(R) -	VII2	8/
sajōṣaso	V _(R) -	VII2	/8
sajōṣaso		II	/8
mādeṣu		II	8/
sarvadhā	V _(R) -	VII2	8/
hāstayor	-d	X11	/8
mādeṣu		II	8/
sarvadhā	V _(R) -	VII2	8/
sām	V _(R) -	VII2	8//
mādeṣu		II	8/
sarvadhā	V _(R) -	VII2	8/
sadyó	V _(R) -	VII2	8//
vājebhir	-V	X1	/8
ārṣati		I4	/8
mādeṣu		II	8/
sarvadhā	V _(R) -	VII2	8/
śuśmī		II	8/
kalāseṣv		II	/8
mādeṣu		II	8/
sarvadhā	V _(R) -	VII2	8/
sthāḥ	V _(R) -	VII2	8/
vīṣā		II	8/
āyūṣu		II	/8
stanāyann	V _(R) -	VII2	8//
barhiṣi		II	/8
hāriḥ	-s	XI4	8/
vṛṣabhāsyādhi		II	8/

(vṛṣabhāsya)			
sūnór	V _(R) -	VII2	8//a
sūnór	-Y	X1	8/
vṛṣanyántibhyaḥ		I1	8/
śikṣāpatasthūṣo (śikṣa)	*k-	I6	8/
śikṣāpatasthūṣo (apatasthūṣo)		I1	/8
śātruṣu		I1	/8+
śātroḥ	-s	XI4	8/
vṛṣṇyam	-n	I1	/8
śúṣmaṃ		I1	8/
kavír	-d	XI1	8/
vārebhir	-V	X1	/8
arṣati		I4	/8
sāhvān	V _(R) -	VII2	8//a
spṛdhaḥ	V _(R) -	VII2	/8
ṣmā	V _(R) -(br)	VIII1	8/
sá	V _(R) -	VII2	8//a
ārṣa		I4	8/
īṣaṃ		I1	8/
vāhnir	-V	X1	8/
duṣṭāro		X6	/8
gābhastyoḥ	-#	XI1	//8
camūṣu		I1	/8
sīdati	V _(R) -	VII2	/8
krīlúr		I2	8/
krīlúr	-N	X1	8/
maṃhayúḥ	-p	XI3	//8
suvíryam	V _(R) -	VII2	/8
ghṛṣvayaḥ		I1	/8
súṣvaye		I1	8/
krīlanta		I2	8/
sīndhor	-V	X1	8/
ṛbhúr	-N	X1	8/
kāṣṭhām	PE	I4a	8/
prāsāviṣur (asāviṣur)		I1	/8
prāsāviṣur (asāviṣur)	-N	X1	/8
sómāsa	V _(R) -	VII2	8/
aheṣata		I1	/8
vṛṣṭáyah	-t	I1	/8
agnér	-V	X1	8/
ānaśur	-db	XI1	/8
śasramuḥ	-#	XI1	//8
íyaksantah	*k'-	I6	8/
prṣṭhāni	-tb	I1	8/
ródasor	-Y	X1	//8
ānaśuḥ	-#	XI1	//8
mádhor	-N	X1	8/
akramuḥ	-#	XI1	//8
ádāśuṣo		I1	/8
prajāvatír	-V	X1	/8
īṣaḥ		I1	/8
sómāsa	V _(R) -	VII2	8/
arṣati		I4	8/
dharṇasír	-d	XI1	//8
siṣāsasi		I1	/8
adhanviṣuḥ		I1	/8
adhanviṣuḥ	-p	XI3	//8

adhanviṣur		I1	/8
adhanviṣur	-V	X1	//8
yatīḥ	-#	XI1	//8
sómēndrāya (sóma)	V _(R) -	VII2	8//
nṛbhir	-Y	X1	8/
carṣaṇísáhe		I4	/8
carṣaṇísáhe		VII1	/8
sásnir	V _(R) -	VII2	8//a
sásnir	-Y	X1	8/
ádribhiḥ	-s	XI4	/8
-ukthébhír	-V	X1	8/
śúciḥ	-p	XI3	8/
sómaḥ	V _(R) -	VII2	8//
devāvír	-V	X1	8/
dakṣasádhanó	PE Av. xš	I6	/8
devaiḥ	-ś	XI4	8/
vṛṣā		I1	/8
kavír	-Y	X1	8/
aruṣó		I1	8/
āyuṣák		VII1	/8
āyuṣák	*k''-	XI2	//8
kavíkratuḥ	-#	XI1	//8
amṛkṣanta	*g'-	I6	8/
áditer	-V	X1	/8
ānūṣata		I1	/8
bhuríjor	-db	XI1	/8
ádribhiḥ	-#	XI1	//8
bhūricakṣasam	*k'-	I6	/8
eśá		I1	8/
kavír	-V	X1	/8
abhíṣṭutaḥ		V1	/8
eśá		I1	8/
svaríjt	V _(R) -	VII2	8//
ṣicyate	pári	V1	/8
dakṣasádhanah	PE Av. xš	I6	/8
eśá		I1	8/
nṛbhir	-Y	X1	8/
vṛṣā		I1	/8
vāneṣu		I1	/8
eśá		I1	8/
gavyúr	-V	X1	/8
hiraṇyayúḥ	-#	XI1	//8
índuḥ	-s	XI4	8/
eśá		I1	8/
eśá		I1	8/
śuṣmy		I1	8/
āsiṣyadad		I1	/8
antárikṣe	PE *k''-	I6	8/
vṛṣā		I1	/8
háriḥ	-#	XI1	//8
índur	-V	X1	/8
eśá		I1	8/
nṛbhir	-Y	X1	//8
pátīḥ	-#	XI1	//8
eśá		I1	8/
eśá		I1	/8
eśá		I1	8/
vṛṣā		I1	8/

daśábhír	_j	XI1	8/
jámíbhír	_Y	X1	/8
esá		II	8/
vícarsañih		I4	/8
vícarsañih	_#	XI1	//8
esá		II	8/
śuśmy		II	8/
arṣati		I4	/8
devāvír	_V	X1	8/
vīṣṇaḥ	_n	II	8/
prabhūṣataḥ		II	/8
jyótir	_j	XI1	8/
suśāhā		VII1	8/
saṃjāyan	V _(R) -	VII2	/8
dvéśāṃsi		II	8/
sadhryāk	V _(R) -	VII2	/8
rākṣā	*k_	I6	8/
áraruṣaḥ		II	/8
śúśmam		II	8/
śuśmīṇo		II	/8
iṣyati		II	/8
índur	_b	XI1	8/
soṭíbhír	_N	X1	//8
śúśmaṃ		II	8/
nṛśáhyam		VII1	/8
puruṣpṛham		VII2	/8
asiṣyadat		II	/8
ádribhiḥ	_#	XI1	//8
akramuḥ	_#	XI1	//8
pátiḥ	_#	XI1	//8
arṣanti		I4	/8
síndhavaḥ	V _(R) -	VII2	/8
vīṣṇyam	_n	II	/8
vársiṣṭhe		I4	8/
vársiṣṭhe	_tb	II	8/
śánavi	V _(R) -	VII2	/8
sató	V _(R) -	VII2	/8
sakhitvám	V _(R) -	VII2	8/
akramuḥ	_#	XI1	//8
yósaṇo		II	/8
ádribhiḥ	_#	XI1	//8
góbhir	_V	X1	/8
somāvacákaśan (soma)	V _(R) -	VII2	8/
arṣasi		I4	/8
sídann	V _(R) -	VII2	8//a
anūṣata		II	/8
yóṣā		II	8/
mahiṣā		II	/8
arṣanti		I4	8/
vīṣṇave	_n	II	/8
tisró		III1	8/
hárir	_V	X1	8/
bráhmír	_V	X1	/8
anūṣata		II	/8
yahvír	_V	X1	8/
_índur	_b	XI1	8/
arṣati		I4	/8
arṣati		I4	8/

vīṣṇave	_n	II	/8
vīṣṇaṃ		II	8/
vīṣṇabhír		II	/8
vīṣṇabhír	_Y	X1	/8
sómam	V _(R) -	VII2	8/
ádribhiḥ	_#	XI1	//8
rūpaír	_V	X1	8/
háriḥ	_#	XI1	//8
viṣṭápaṃ		V1	/8
havíḥ	_#	XI1	//8
arṣanti		I4	8/
sasrútaḥ	V _(R) -	VII2	/8
dhenúr	_Y	X1	8/
jyótir	_Y	X1	8/
samudramīnkhaya	V _(R) -	VII2	8/
śyāma	'bbí, abbí	V1	8/
índur	_V	X1	/8
iṣyati		II	/8
síśāsan	V _(R) -	VII2	8//
síśāsan		II	8/
íṣih		II	/8
íṣih	_#	XI1	//8
gírbhír	_Y	X1	8/
sómaṃ	V _(R) -	VII2	8//a
páteḥ	_#	XI1	//8
prabhūvasoḥ	_#	XI1	//8
camvòḥ	_s	XI4	/8
kārṣman		I4	8/
váhnih	_s	XI4	8/
jágrvih	_p	XI3	//8
devavír	_V	X1	/8
jyótīmṣi		IIa	/8
dákṣāya	PE Av. -xš-	I6	8/
ṛtāyúbhir	_N	X1	//8
gábhastyoḥ	_#	XI1	//8
dāśúṣe		II	/8
sómo	V _(R) -	VII2	8//
ántárikṣyā (ántárikṣyā)	PE *k ^u _	I6	/8
prṣṭhám	_tb	II	8/
aśvayúr	_g	XI1	//8
gavyayúḥ	_s	XI4	8/
vīrayúḥ	_ś	XI4	8/
vīṣā		II	/8
arṣati		I4	/8
rākṣāṃsi	OAv. rašab-	I6	8/
devayúḥ	_#	XI1	//8
vicakṣaṇó	*k'_	I6	/8
hárir	_V	X1	8/
arṣati		I4	8/
dharṇasiḥ	_#	XI1	//8
rakṣohá	OAv. rašab-	I6	8/
śánavi	V _(R) -	VII2	/8
jámíbhih	_s	XI4	8/
vīṣā		II	/8
kavíneṣitò (iṣitò)		II	/8
índur	_V	X1	8/
esá		II	8/

syá	V _(R) - <i>u</i>	VII2	8/
vṛṣā		I1	/8
vārebhir	-V	X1	/8
arṣati		I4	/8
yōṣaṇo		I1	/8
ádribhiḥ	-#	X11	//8
yābhir	-N	X1	8/
eṣá		I1	8/
mānuṣiṣv		I1	/8
mānuṣiṣv		I1	/8
vikṣú	* <i>k'</i> -	I6	/8
sīdati	V _(R) -	VII2	/8
yoṣítam		I1	/8
eṣá		I1	8/
caṣṭe	* <i>k'</i> - <i>t</i>	I7	8/
śísuḥ	-#	X11	//8
índur	-Y	X1	8/
eṣá		I1	8/
sutó	V _(R) -	VII2	/8
hárir	-V	X1	8/
arṣati		I4	8/
dharṇasīḥ	-#	X11	//8
āsúr	-V	X1	8/
arṣa		I4	8/
pariṣkr̥ṇvān		V1	8/
ániṣkr̥taṃ		X7	/8
íṣaḥ		I1	/8
vṛṣtīm	- <i>t</i>	I1	8/
srava	<i>pāri</i>	V2	/8
tvīṣim		I1	8/
vicákṣāṇo	* <i>k'</i> -	I6	8/
sīndhor	-V	X1	8/
anūṣata		I1	/8
ádribhiḥ	-#	X11	//8
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	-#	X11	//8
dhītībhiḥ	-#	X11	//8
vṛṣā		I1	/8
sādasi	V _(R) -	VII2	8/
sīdati	V _(R) -	VII2	/8
sahasrīṇir	-V	X1	/8
íṣaḥ		I1	/8
suvīryam	V _(R) -	VII2	/8
jaritúr	-Y	X1	8/
vṛṣann		I1	8/
tveṣá		I1	8/
ákramuḥ	-#	X11	//8
kṛṣṇám	- <i>n</i>	I1	8/
sétum	V _(R) -	VII2	8/
durāvyaṃ	-V	X1	/8
vṛṣtér	- <i>t</i>	I1	8/
vṛṣtér	-V	X1	/8
śuṣmīṇaḥ		I1	/8
íṣaṃ		I1	/8
vīcarṣaṇa		I4	/8
uṣáḥ		I1	8/
raśmībhiḥ	-#	X11	//8
viṣṭápam		V1	/8
súryam	V _(R) -	VII2	/8

háriḥ	-#	X11	//8
eṣá		I1	8/
sutáḥ	V _(R) -	VII2	/8
sómāḥ	V _(R) -	VII2	8//a
ṣicyate	<i>pāri</i>	V1	/8
arṣati		I4	/8
bḥatír	-V	X1	/8
íṣaḥ		I1	/8
góbhir	-N	X1	8/
gīrbhír	-Y	X1	8/
gīrbhīḥ	- <i>p</i>	X13	8/
pāriṣkr̥taḥ		V1	/8
médhyāititheḥ	-#	X11	//8
sahásravarcasam	V _(R) -	VII2	8/
índur	-V	X1	8/
devayúḥ	-#	X11	//8
sóma	V _(R) -	VII2	8//a
arṣasi		I4	/8
juṣṭó	- <i>t</i>	I1	8/
kavīḥ	-#	X11	//8
devéṣu		I1	/8
jágrviḥ	- <i>s</i>	X14	//8
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	-#	X11	//8
vājayús	- <i>c</i>	X9	//8
barhīṣmāḥ		I1	8/
devéṣv		I1	/8
jeṣi		I1	8/
ṇcákṣā	* <i>k'</i> -	I6	8/
arṣābhī (arṣa)		I4	8/
góbhir	-V	X1	8/
índur	- <i>d</i>	X11	8/
devéṣu		I1	/8
sákhayo	V _(R) -	VII2	8/
kṛīlantam		I2	8/
anūṣata		I1	/8
vicákṣase	* <i>k'</i> -	I6	/8
stotré	V _(R) -	VII2	8/
suvīryam	V _(R) -	VII2	/8
pāriṣkr̥tāsa		V1	8/
yōṣeva (yōṣā)		I1	8/
aṣṭkṣata	* <i>g'</i> -	I6	/8
sómāsa	V _(R) -	VII2	8/
sutáḥ	V _(R) -	VII2	/8
kārmabhiḥ	-#	X11	//8
góbhiḥ	- <i>s</i>	X14	8/
kṣīpaḥ	PE * <i>k'</i> ^(u) -	I6	/8
vṛṣāyate		I1	/8
dhṛṣṇús	- <i>n</i>	I1	8/
dhṛṣṇús	- <i>c</i>	X9	/8
kavír	-Y	X1	8/
siṣāsátū		I1	8/
vājeṣv		I1	8/
bháreṣu		I1	8/
jigyúṣām		I1	/8
sadhástheṣu		I1	8/
sámvr̥ktadhṛṣṇum	- <i>n</i>	I1	8/
rurukṣāṇim	* <i>g</i> -	I6	/8
avyathír	- <i>bb</i>	X11	/8

sádhāraṇaṃ	V _(R) -	VII2	8//
vír	-bb	XI1	/8
abhiṣṭikṛd		V1	8/
vícaraṇiḥ		I4	/8
vícaraṇiḥ	-#	XI1	//8
vṛṣṭím	-t	II	8/
ayakṣmā	PE Yaghn. - xš; *k'	I6	8/
bṛhatír	-V	X1	/8
íṣaḥ		II	/8
yajñéṣu		II	8/
vṛṣṭím	-t	II	/8
rákṣāṃsy	OAv. rašab-	I6	8/
śúṣmāsa		II	8/
síndhor	V _(R) -	VII2	8//
síndhor	-V	X1	8/
ūrmér	-V	X1	/8
tisró		III1	8/
éṣi		II	/8
sānavi	V _(R) -	VII2	/8
ádribhiḥ	-#	XI1	//8
góbhir	-V	X1	8/
aktúbhiḥ	-#	XI1	//8
ádribhiḥ	-s	XI4	/8
pīyúṣam		II	/8
sunótā	V _(R) -	VII2	8//a
mádhor	-Y	X1	8/
soma	V _(R) -	VII2	8/
vīṣan		II	8/
árṣa		I4	8/
vicakṣaṇa	*k' _	I6	/8
sanádrayir	-bb	XI1	//8
arṣa		I4	8/
pratnébhir	-V	X1	/8
ádhvabhir	-V	X1	//8
carúr	-N	X1	8/
vadháir	-Y	X1	8/
śúṣmam		II	8/
eṣām		II	/8
ūtíbiḥ	-s	XI4	//8
maṃhayádrayih	-#	XI1	//8
śúṣmāso		II	8-/
asthū	-r	X2	//8-
rákṣo	OAv. rašab-	I6	8/
parispṛdhaḥ		V2	/8
nijaghñír	-V	X1	/8
stávā	V _(R) -	VII2	8//a
ábibhyuṣā		II	/8
nādhīṣe (ādhīṣe)		II	/8
dūdhyā		X4	/8
nadīṣu		II	/8
īṣim		II	/8
ivopadīḡ (upadīḡ)	*k' _	XI2	//8
saptá	V _(R) -	VII2	8//a
tiṣṭhati	-tb	II	/8
sómo	V _(R) -	VII2	8//a
arṣasi		I4	8/
indrayúḥ	-#	XI1	//8

puṣṭám-puṣṭám	-t	I1	8/
puṣṭám-puṣṭám	-t	I1	8/
srava	pári	V2	/8
barhīṣi		I1	8/
sadaḥ	V _(R) -	VII2	/8
makṣútamebhir	*k' _	I6	8/
makṣútamebhir	-V	X1	/8
áhabhiḥ	-#	XI1	//8
sóma	V _(R) -	VII2	8/
āśúḥ	-p	XI3	8/
arṣati		I4	/8
rákṣāṃsi	OAv. rašab-	I6	8/
devayúḥ	-#	XI1	//8
árṣati		I4	/8
yósaṇo		I1	/8
kanyānūṣata (anūṣata)		I1	/8
soma	V _(R) -	VII2	8/
vīṣnave	-n	I1	/8
svādúr	V _(R) -	VII2	8//
svādúr	-V	X1	8/
srava	pári	V2	/8
vṛṣṭáyah	-t	I1	/8
cákṣāṇo	*k' _	I6	8/
arṣati		I4	/8
háris	-t	XI2	8/
āyúbhir	-V	X1	//8
ṣīdati	V _(R) -(vāṃs u)	VII1	/8
usrā		III1	8/
dhvasráyoḥ	-p	XI3	8/
puruṣántyor		I1	/8
puruṣántyor	-V	X1	//8
yáyos	-t	XI2	8/
pávasvaúṣadhībhyaḥ (óṣadhībhyaḥ)		I1	/8
dhiṣāṇābhyaḥ		I1	/8
duritā	-V	X1	/8
kavíḥ	-s	XI4	8/
barhīṣi		I1	/8
vícaraṇim		I4	/8
saháśracakṣasam	*k' _	I6	/8
saháśracakṣasam	*k' _	I6	/8
saháśrabharṇasam	V _(R) -	VII2	8/
apāviṣuḥ		I1	/8
apāviṣuḥ	-#	XI1	//8
asiṣyadat		I1	/8
vícaraṇe		I4	/8
srava	pári	V2	/8
mádeṣv		I1	/8
navatír	-N	X1	/8
sahasrīñír	-V	X1	/8
íṣaḥ		I1	/8
tébhír	-N	X1	8/
mṛlaya		I2	/8
íṣam		I1	/8
kṣípo	PE *k ^(u) _	I6	/8
síndhumātaram	V _(R) -	VII2	8/

ādityēbhir	_V	X1	/8
raśmībhiḥ	_#	X11	//8
pūṣṇé	_n	II	8/
cātur	_N	X1	8/
śād	V _(R) -(<i>divi</i>)	VIII	8/
mānuṣānām		II	/8
sīśāsanto		II	8/
srava	<i>pāri</i>	V2	/8
śú	V _(R) -(<i>úpo, úpa u</i>)	VIII	8/
góbhir	<i>_bb</i>	XII	8/
pāriṣkṛtam		V1	/8
ayāsiṣuḥ		II	/8
ayāsiṣuḥ	_#	X11	//8
saṃśísvarīr	_V	X1	/8
hṛdamśāniḥ	_#	X11	//8
árṣā		I4	8/
dhukśāsva	*g ^b _	I6	8/
pipyúṣīm		II	/8
íṣam		II	/8
iyótir	_Y	X1	8/
aduchunáh		X9a	/8
arṣati		I4	/8
dákṣo	PE Av. -xš	I6	8/
iyótir	_Y	X1	8/
devāvīr	_V	X1	8/
jāghnir	_Y	X1	8/
sásnir	_Y	X1	8/
goṣá		VII	8/
aruśó		II	/8
sūpasthābhir	_N	X1	8/
dhenúbhiḥ	_#	X11	//8
mahīr	_V	X1	/8
mīdhvaḥ		I2	/8
vratéṣu		II	/8
niṣkṛtām		X7	/8
vīṣā		II	/8
dvīṣo		II	/8
sakhyé	V _(R) –	VII2	8/
sāsayāma	V _(R) –	VII2	8//a
sánti	V _(R) –	VII2	8/
rākṣā	*k _–	I6	8/
saúbhagā	V _(R) –	VII2	/8
duritā	_V	X1	/8
sugá	V _(R) –	VII2	8//
arṣanti		I4	8/
suṣtutīm	V _(R) –	VII2	/8
suṣtutīm		VII	/8
īlām		IIc	8/
aṃśúr	_N	X1	/8
dákṣo	PE Av. -xš	I6	8/
giriṣṭhāḥ		VII	/8
nībhiḥ	_s	XI4	/8
páyobhiḥ	_#	X11	//8
tābhiḥ	_p	XI3	8/
arṣéndrāya (arṣa)		I4	8/
vāneṣv		II	/8
srava	<i>pāri</i>	V2	/8

svádiṣṭho	<i>_tb</i>	I1	8/
vīcarṣanīr		I4	/8
vīcarṣanīr	<i>_b</i>	XII	/8
eśá		II	8/
vīṣā		II	8/
vīṣavrataḥ		II	/8
dāsúṣe		II	/8
puruṣpṛḥam		VI2	/8
eśá		II	8/
ṣicyate	<i>pāri</i>	V1	/8
āyúbhiḥ	_#	X11	//8
kavīkratuḥ	_#	X11	//8
sahásrotiḥ	_ś	XI4	8/
kavīḥ	_#	X11	//8
índur	_V	X1	8/
vīr	_Y	X1	8/
nībhiḥ	_s	XI4	//8
camúṣu		II	8/
tripṛṣṭhéh	<i>_tb</i>	II	8/
īṣīnām		II	8/
dhītúbhiḥ	_#	X11	//8
árṣann		I4	8/
gósu		II	/8
tiṣṭhati	<i>_tb</i>	II	/8
sómā	V _(R) –	VII2	8/
aṣṛksata	*g'–	I6	/8
arṣasi		I4	/8
sanádvājah	V _(R) –	VII2	8//a
srava	<i>pāri</i>	V2	/8
gómatīr	_V	X1	/8
īṣo		II	/8
arṣa		I4	8/
pariṣṭúbhah		V1	/8
citrābhir	_V	X1	/8
ūtúbhiḥ	_#	X11	//8
soma	V _(R) –	VII2	8/
arṣanti		I4	8/
sín dhavaḥ	V _(R) –	VII2	/8
vīṣṭáyo	_t	II	/8
dákṣāya	PE Av. -xš	I6	8/
kavīḥ	_s	XI4	//8
suvīryam	V _(R) –	VII2	/8
íṣam		II	8/
camúṣv		II	8/
ṣīdasi	<i>nī</i>	V1	/8
vīṣnave	_n	II	/8
sómah	V _(R) –	VII2	8//
svám	V _(R) –	VII2	8/
arṣanti		I4	8/
mānuṣīr		II	/8
mānuṣīr	_V	X1	/8
antárikṣeṇa	PE *k ^u –	I6	8/
índur	_V	X1	8/
sutām	V _(R) –	VII2	/8
vāreṣu		II	/8
siñcata	V _(R) –	VII2	/8
duṣṭáram		X6	/8
dūnāśo		X4	8/

vanuṣyatā		I1	/8
ārṣa		I4	8/
'dribhiḥ	–p	XI3	8/
sutāḥ	V _(R) –	VII2	/8
sómāso	V _(R) –	VII2	8//
arṣa		I4	8/
nadíṣu		I1	/8
vāreṣu		I1	/8
siñcata	V _(R) –	VII2	/8
dhībhīr	–Y	X1	8/
vīṣā		I1	8/
arṣati		I4	/8
vīṣaṇam		I1	8/
dhībhīr	–V	X1	/8
devāyusaḡ (āyusaḡ)		VII1	/8
devāyusaḡ (āyusaḡ)	*k ^u –	XI2	//8
arṣkṣata	*g'–	I6	/8
dvīṣaḥ		I1	/8
antárikṣād	PE *k ^u –	I6	8/
arṣkṣata	*g'–	I6	/8
śānavi	V _(R) –	VII2	/8
rākṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
sukrato	V _(R) –	VII2	/8
rakṣāso	OAv. <i>raṣab-</i>	I6	/8
ārṣa		I4	8/
śúṣmam		I1	8/
vīṣā		I1	8/
vīṣā		I1	8/
vīṣavrataḥ		I1	/8
vīṣā		I1	8/
dadhiṣe		I1	/8
vīṣṇas	–n	I1	8/
vīṣṇyam	–n	I1	8/
vīṣā		I1	8/
vīṣā		I1	/8
vīṣan		I1	8/
vīṣéd (vīṣā)		I1	/8
vīṣā		I1	/8
arṣkṣata	*g'–	I6	8/
rtāyúbhir	–N	X1	//8
gābhastyoḥ	–#	XI1	//8
dāsúṣe		I1	/8
sómā	V _(R) –	VII2	8//
ántárikṣyā (antárikṣyā)	PE *k ^u –	I6	/8
sārgā	V _(R) –	VII2	8/
arṣkṣata	*g'–	I6	/8
arṣasi		I4	/8
samudráḥ	V _(R) –	VII2	8//a
iṣyasi		I1	/8
índuḥ	–p	XI3	8/
paviṣta	–f	I1	8/
sr̥jád	V _(R) –	VII2	8//a
rathír	–V	X1	/8
ūrmír	–Y	X1	8/
devāvīḥ	–p	XI3	8/
arṣa		I4	8/
iṣé		I1	8/

manīṣibhiḥ		I1	/8
manīṣibhiḥ	–#	XI1	//8
sr̥jāná	V _(R) –	VII2	8/
niṣkṛtām		X7	/8
vājibhir	–Y	X1	/8
arṣkṣata	*g'–	I6	/8
asmayúr	–Y	X1	//8
váhnir	–V	X1	/8
íkvabhiḥ	–#	XI1	//8
āśúr	–V	X1	8/
anūṣata		I1	/8
–iyakṣanti	*k'–	I6	8/
skṛṇvanti	<i>pári</i>	V1	8/
iṣyasi		I1	/8
sahásrabharṇasam	V _(R) –	VII2	8/
sahásrabharṇasam	V _(R) –	VII2	8/
eṣām		I1	/8
pariṣtóbhantya		V1	8/
het̥ibhir	–Y	X1	/8
vanúṣo		I1	/8
soma	C _(R) –	VII2	8/
saṃjagmāno	V _(R) –	VII2	8//
kavīḥ	–#	XI1	//8
súram	V _(R) –	VII2	8/
úsrayaḥ		III1	/8
susṭutim̄		VII1	/8
vṛṣtīm̄	–t	I1	8/
iṣé		I1	8/
vīṣā		I1	8/
ṣv	V _(R) –(<i>ibó,</i> <i>ibá u</i>)	VIII1	8/
adbhīḥ	–p	XI3	8/
pariṣicyāse		V1	/8
gābhastyoḥ	–#	XI1	//8
aśnuse		I1	/8
sahásracakṣase	V _(R) –	VII2	8/
sahásracakṣase	*k'–	I6	/8
ádribhiḥ	–#	XI1	//8
jigyúṣaḥ		I1	/8
vīṣā		I1	8/
onyòḥ	–p	XI3	//8
vājaṣu		I1	/8
háriḥ	–p	XI3	8/
vājaṣu		I1	/8
iṣam		I1	/8
anūṣata		I1	/8
dhārābhir	–V	X1	/8
ádribhiḥ	–#	XI1	//8
medhābhir	–V	X1	/8
antárikṣeṇa	PE *k ^u –	I6	8/
póṣam̄		I1	8/
suṣvāṇó		I1	8/
árṣā		I4	8/
arṣati		I4	8/
vīṣnave	–n	I1	/8
iṣam̄		I1	8/
sómāsaḥ	V _(R) –	VII2	8/
sunviré	V _(R) –	VII2	/8
ār̥jīkēṣu		I1	/8

jāneṣu		I1	/8
vṛṣṭīm	_ <i>t</i>	I1	8/
hārir	_ <i>g</i>	XI1	//8
gōr	_ <i>v</i>	X1	/8
sutēṣv		I1	/8
sá	V _(R) -	VII2	8//a
dákṣam	PE Av. - <i>xš</i>	I6	8/
puruspṛham		VI2	/8
manīṣīṇam		I1	/8
puruspṛham		VI2	/8
tanūṣv		I1	/8
puruspṛham		VI2	/8
viśvacarṣaṇe		I4	/8
īdyah		I2	/8
soma	V _(R) -	VII2	8/
tasthātuḥ	_ <i>#</i>	XI1	//8
ṛtúbhiḥ	_ <i>k</i>	XI3	/8
īṣo		I1	/8
pṛṣṭhé	_ <i>tb</i>	I1	8/
dhāmabhiḥ	_ <i>#</i>	XI1	//8
saptá	V _(R) -	VII2	8/
praśīṣam		I1	8/
sisrate		III1	/8
dhībhīr	_ <i>v</i>	X1	/8
hinvatīḥ	_ <i>s</i>	XI4	8/
ṣváṇi	V _(R) - (<i>ādhi</i>)	VIII1	/8
aṣṭṣata	* <i>g'</i> _	I6	/8
aṣṣanti		I4	8/
sīndhavaḥ	V _(R) -	VII2	/8
góbhir	_ <i>Y</i>	X1	8/
vāsayīṣyāse		I1	/8
sakhyé	V _(R) -	VII2	8/
īyakṣantas	* <i>k'</i> _	I6	8/
sakhitvám	V _(R) -	VII2	8/
gáviṣṭaye	_ <i>t</i>	I1	/8
soma	V _(R) -	VII2	8/
nṛcákṣase	* <i>k'</i> _	I6	/8
soma	V _(R) -	VII2	/8
jyēṣṭha	_ <i>tb</i>	I1	/8
ójiṣṭhaḥ	_ <i>tb</i>	I1	/8
éṣas (īṣas)		I1	/8
sakhyāya	V _(R) -	VII2	/8
āyūṃṣi		I1a	/8
īṣam		I1	/8
duchúnām		X9a	/8
agnír	_ <i>v</i>	X1	8/
īṣiḥ		I1	8/
īṣiḥ	_ <i>p</i>	XI3	8/
póṣam		I1	/8
sṛidho	V _(R) -	VII2	/8
arṣati		I4	8/
suṣtutīm	V _(R) -	VII2	/8
suṣtutīm		VII1	/8
āyúbhiḥ	_ <i>p</i>	XI3	//8
índur	_ <i>v</i>	X1	8/
vicakṣaṇāḥ	* <i>k'</i> _	I6	/8
jyótir	_ <i>v</i>	X1	/8
kṛṣṇá	_ <i>n</i>	I1	8/
háreś	_ <i>c</i>	X9	8/

aṣṭṣata	* <i>g'</i> _	I6	/8
ajirásociṣaḥ		I1	/8
śubhrébhiḥ	_ <i>s</i>	XI4	8/
raśmībhīr	_ <i>Y</i>	X1	8/
suvíryam	V _(R) -	VII2	/8
índur	_ <i>v</i>	X1	/8
índur	_ <i>v</i>	X1	/8
eśá		I1	8/
kṛīḷaty		I2	8/
ádribhiḥ	_ <i>#</i>	XI1	//8
mṛḷa		I2	/8
dhārayúr	_ <i>N</i>	X1	//8
ójiṣṭho	_ <i>tb</i>	I1	8/
maṃhayádrayih	_ <i>#</i>	XI1	//8
sūrír	_ <i>v</i>	X1	/8
suṣvāṇó		I1	8/
ádribhir	_ <i>v</i>	X1	//8
arṣa		I4	8/
śúṣmam		I1	8/
índur	_ <i>b</i>	XI1	8/
arṣati		I4	/8
hārir	_ <i>Y</i>	X1	8/
arṣasi		I4	/8
saúbhagā	V _(R) -	VII2	/8
yāmebhīr	_ <i>v</i>	X1	/8
índur	_ <i>v</i>	X1	8/
āyúḥ	_ <i>p</i>	XI3	8/
sūram	V _(R) -	VII2	8/
úsrayaḥ		III1	/8
pūṣá		I1	8/
bhakṣat	* <i>g</i> _	I6	8/
bhakṣat	* <i>g</i> _	I6	8/
sutó	V _(R) -	VII2	/8
bhakṣat	* <i>g</i> _	I6	8/
jantúḥ	_ <i>k</i>	XI3	8/
devéṣu		I1	8/
kaláṣeṣu		I1	/8
sutáḥ	V _(R) -	VII2	/8
arṣati		I4	/8
sutáso	V _(R) -	VII2	8/
aṣṭṣata	* <i>g'</i> _	I6	/8
abhīṣṭutah		V1	/8
suvíryam	V _(R) -	VII2	/8
eśá		I1	8/
abhīṣṭutah		V1	/8
rakṣohá	OAv. <i>ra.šab-</i>	I6	8/
vīcarṣaṇih		I4	/8
vīcarṣaṇih	_ <i>#</i>	XI1	//8
arciṣy		I1	/8
brahmasavaīḥ	_ <i>p</i>	XI3	8/
tribhiṣ	_ <i>tv</i>	X6	8/
vārsiṣṭhaiḥ		I4	8/
vārsiṣṭhaiḥ	_ <i>tb</i>	I1	8/
vārsiṣṭhaiḥ	_ <i>s</i>	XI4	8/
dhāmabhiḥ	_ <i>#</i>	XI1	//8
dákṣaiḥ	PE Av. <i>xš</i>	I6	8/
dákṣaiḥ	_ <i>p</i>	XI3	8/
vīśvebhīr	_ <i>v</i>	X1	/8

aṃśúbhiḥ	_#	X11	//8
havíḥ	_#	X11	//8
paraśúr	_N	X1	/11-
pāvamanír	_V	X1	/8
īśibhiḥ		11	8/
īśibhiḥ	_s	X14	8/
svaditám	V _(R) -	VII2	8//a
pāvamanír	_Y	X1	8/
īśibhiḥ		11	8/
īśibhiḥ	_s	X14	8/
sárasvatī	V _(R) -	VII2	8/
kṣírám	PE IIr. *k_	I6	8/
sarpír	_N	X1	8/
'śiśyadanta		11	12/
barhiśádo		X9	12/
údhabhiḥ	_p	XI3	//12
parisrútam		V2	12/
usríyā		III1	
nirṇíjaṃ	_N	X1	/12
háriḥ	_#	X11	//12
aṃśúr	_Y	X1	12/
nṛbhiḥ	_s	X14	//12
jámibhir	_N	X1	1 ^{ea}
rákṣate	*k_	I6	/12
dákṣeṇa	PE Av. -xš	I6	12/
kavír	_V	X1	//12
jajñatur	_g	XI1	//12
vividur	_N	X1	/12
maníśiṇaḥ		11	/12
nadíśv		11	/12
yóśanaḥ		11	/12
īśibhir		11	12/
īśibhir	_N	X1	1 ^{ea}
matíbhir	_db	XI1	;
dhítibhir	_b	XI1	/12
vārebhir	_V	X1	1 ^a
deváhütibhir	_N	X1	//12
nṛbhir	_Y	X1	12/
darśi		I4	/12
sátāye	V _(R) -	VII2	/12
suśamsádam		V1	/12
maníśā		11	12/
ānūśata		11	/12
rayiśāḷ		V1	/12
rayiśāḷ	*g' ^b _	XI6	/12
kaláśeṣu		11	/12
sīdati	V _(R) -	VII2	/12
adbhír	_g	X11	12/
góbhir	_N	X1	1 ^{ea}
ádribhiḥ	_s	X14	/12
índur	_Y	X1	1 ^a
pariśicyámāno		V1	/11
adveśé		11	11/
suvíram	V _(R) -	VII2	/11
íṣur		11	12/
íṣur	_N	X1	12/
matír	_Y	X1	//12
mātúr	_V	X1	1 ^a
vratéśv		11	12/

sóma	V _(R) -	VII2	/12
iśyate		11	/12
matíḥ	_p	XI3	1 ^{ea}
sicyáte	V _(R) -	VII2	/12
saṃtaníḥ	_p	XI3	;
arṣati		I4	/12
vadhüyúḥ	_p	XI3	1 ^a
napítír	_V	X1	1 ^a
á diter	_V	X1	/12
hárir	_V	X1	12/
mahiśó		11	/12
ukśá	*k_	I6	12/
devír	_V	X1	1 ^a
niṣkṛtám		X7	/12
sómo	V _(R) -	VII2	/12
hárir	_V	X1	//12
nirṇijánāḥ	_N	X1	
pṛṣṭhám	_tb	11	12/
nirṇíje	_N	X1	/12
camvòr	_N	X1	/12
sárgāsa	V _(R) -	VII2	
síndhor	_V	X1	12/
vṛṣacyutā		11	12/
cátuśpade		X7	/12
tiṣṭhantu	_tb	11	
krṣṭáyāḥ	_t	11	/12
soma	V _(R) -	VII2	12/
sómāḥ	V _(R) -	VII2	11/
yayuh	_s	XI4	;
vṛṣím	_t	11	/11
sumṛṭikó		12	11/
devaír	_d	X11	11/
trír	_V	X1	12-/
saptá	V _(R) -	VII2	12-/
satyám	V _(R) -	VII2	12//
nirṇíje	_N	X1	/12
ṛtáir	_V	X1	/12
bhíkṣamāṇo	*g_	I6	12/
téjīśṭhā	_tb	11	12/
vidúḥ	_#	X11	//12
janúṣī		11	/12
yébhir	_N	X1	12/
daśábhiḥ	_s	XI4	/12
sukármabhiḥ	_p	XI3	//12
mātíṣu		11	/12
sácā	V _(R) -	VII2	/12
nṛcákṣā	*k'_	I6	12/
harṣate		I4	/12
vṛṣā		11	12/
súśmeṇa		11	12/
durmatír	_N	X1	/12
durmatír	_V	X1	//12
usríyo		III1	/12
sukrátuh	_#	X11	//12
vṛṣabhás		11	
taviśyáyā		11	/12
vicakṣāṇāḥ	*k'_	I6	/12
śīdati	ní	V1	/12
tvág	PE	X12	1 ^{ea}

nirṇíg	_N	X1	/12
nirṇíg	*g ^u _	X12	/12
śúcīḥ	_p	XI3	12/
hārir	_N	X1	ᵐᵃ
ādhāviṣṭa	_t	II	/12
jūṣṭo	_t	II	12/
sukārmabhiḥ	V _(R) -	VII2	/12
sukārmabhiḥ	_#	X11	//12
vṛṣā_		II	/12
somadhānam	V _(R) -	VII2	ᵐᵃ
duritāti (duritā)	_V	X1	l
sāptir	_V	X1	ᵐᵃ
arṣa_		I4	/11
parṣi		I4	/11
dākṣiṇā	*k'_	I6	12/
śuṣmy		II	/12
rakṣāsaḥ	OAv. <i>raṣab-</i>	I6	l
jāgrviḥ	_#	X11	//12
hārir	_V	X1	12/
camvòr	_b	XII	;
nirṇije	_N	X1	/12
kṛṣṭihēva (kṛṣṭihā)	_t	II	12/
śūṣā		II	l
pitúr	_V	X1	;
niskṛtām		X7	/12
nirṇijaṃ	_N	X1	/12
ādrībhiḥ	_s	XI4	12/
gābhastyor	_Y	X1	//12
vṛṣāyāte		II	12/
sā	V _(R) -	VII2	12//a
sādhatē	V _(R) -	VII2	/12
sakṣānim	*k ^u _	I6	/12
vārimabhiḥ	_#	X11	//12
bhurijor	_V	X1	/12
aheṣata		II	/12
āditer	_V	X1	/12
gór	_V	X1	/12
éṣati		II	/12
barhīṣi		II	/12
aruṣó		II	/12
kavír	_Y	X1	//12
vṛṣā		II	12/
tripṛṣṭhó	_tb	II	12/
anaviṣṭa	_t	II	/12
sahāsrāṇītir	V _(R) -	VII2	12-//a
sahāsrāṇītir	_Y	X1	ᵐᵃ
yātiḥ	_p	XI3	/12-
parāyātī	_r	X2	//12-
pūrvīr	_V	X1	ᵐᵃ
uśāso		II	l
tveṣāṃ		II	12/
sridhāḥ	V _(R) -	VII2	/12
svadhāyā	V _(R) -	VII2	ᵐᵃ
suṣṭutī		VII	12/
sāṃ	V _(R) -	VII2	/12
ukṣéva (ukṣā)	*k'_	I6	11/
tvīṣīr		II	11/
tvīṣīr	_V	X1	ᵐᵃ

caḥṣata	*k'_	I6	/11
aruṣó		II	/12
sāṃ	V _(R) -	VII2	12//
dhenúbhiḥ	_k	XI3	ᵐᵃ
sómo	V _(R) -	VII2	/12
puruṣtutásya		VII	12/
manīṣiṇa		II	/12
āduhúḥ	_#	X11	//12
súgabastayo	V _(R) -	VII2	ᵐᵃ
sānīlābhir		II	12/
sānīlābhir	_d	XII	ᵐᵃ
daśābhiḥ	_k	XI3	;
sūryasya	V _(R) -	VII2	12//
duhitús	_t	XI2	/12
jóṣam		II	12/
vinamgṛsāḥ		IIb	/12
dvayībhiḥ	_s	XI4	ᵐᵃ
svāṣṭbhiḥ	_kṣ	X8	;
jāmībhiḥ	_#	X11	//12
ādrīṣuto		VII	l
barhīṣi		II	/12
pātīr	_g	XII	12/
īndur	_V	X1	/12
mānuṣo		II	l
śúcīr	_db	XII	12/
sóma	V _(R) -	VII2	/12
nuṣvadhām		VI4	12/
sóma	V _(R) -	VII2	/12
ajāir	_V	X1	;
matīr	_Y	X1	//12
vér	_N	X1	12/
druṣác		VII	12/
camvòr	_V	X1	;
dhāriḥ (hāriḥ)	_#	X11	//12
stanāyantam	V _(R) -	VII2	ᵐᵃ
manīṣiṇaḥ		II	/12
saṃyāta	V _(R) -	VII2	/12
sīndhuṣv	V _(R) -	VII2	ᵐᵃ
sīndhuṣv		II	l
ukṣitāḥ	*g_	I6	/12
vṛṣabhó		II	l
vibhūvasuḥ	_s	XI4	//12
śīkṣann	*k'_	I6	12/
nír	_bb	XII	12/
bhāg	*g_	X12	ᵐᵃ
bṛhatī	_r	X2	;
revātīr	_V	X1	/12
íṣó		II	/12
stotrāsya	V _(R) -	VII2	12/
satyāsya	V _(R) -	VII2	12//
samyāncō	C _(R) -	VII2	12/
mahiṣā		II	/12
aheṣata		II	/12
sīndhor	_V	X1	12/
mādhōr	_db	XII	12/
dhārābhir	_j	XII	ᵐᵃ
pitaīsām (eṣām)		II	12/
rakṣati	*k'_	I6	/12
chekur	_db	XII	ᵐᵃ

dharūṇeṣv		II	/12
sám	V _(R) -	VII2	/12
miṣanti		II	/12
sétavaḥ	V _(R) -	VII2	/12
pitúr	-N	X1	12/
mātúr	-V	X1	l ^{ea}
samásvarann	V _(R) -	VII2	/12
índradviṣtām	-t	II	12/
samásvaraṅ	V _(R) -	VII2	/12
ápānakṣáso (anakṣáso)	PE *k ^u -	I6	12/
duṣkṛtaḥ		X7	/12
manīṣiṇaḥ		II	/12
eṣām		II	12/
iṣiráso		II	l
ṅcákṣasaḥ	*k ^u -	I6	/12
sukrátus	-t	XI2	//12
ṣá	V _(R) -(trí)	VII1	12/
ávájūṣtān (ájūṣtān)	-t	II	12/
tántur	-Y	X1	l ^a
samínakṣanta	*k ^u -	I6	/12
áprabhuḥ	-#	X11	//12
śísur	-N	X1	12/
svàr	V _(R) -	VII2	12//
āruṣāḥ		II	/12
sīṣāsati		II	/12
sumatí	V _(R) -	VII2	e ^a l
aṃśúḥ	-p	XI3	l ^a
yakṣad	*g ^u -	I6	/12
iṣaḥ		II	/12
kavíḥ	-#	X11	//12
gávyyūtir	-V	X1	l ^a
áditer	-V	X1	/12
vṛṣtér	-t	II	12/
vṛṣtér	-V	X1	l ^a
usríyo		III1	/12
vṛṣā-		II	/12
itáūtir	-V	X1	/12
nábhir	-V	X1	l ^a
samīcīnāḥ	V _(R) -	VII2	12//a
aṃśúḥ	-s	XI4	l ^a
mánuṣe		II	l
áditer	-V	X1	/12
santu	V _(R) -	VII2	12/
prajāvatiḥ	-#	X11	//12
havír	-bb	XI1	12/
sīṣāsati		II	/12
sómo	V _(R) -	VII2	12//
mīdhvāḥ		I2	12/
sacate	V _(R) -	VII2	e ^a l
sém (sá)	V _(R) -	VII2	/12
darṣad		I4	/12
góbhir	-V	X1	/11
kārsmann		I4	11/
kakṣívate	PE *k ^u -	I6	11/
adbhíḥ	-s	XI4	12/
sá	V _(R) -	VII2	12//a
kavíbhir	-N	X1	/12
yéṣu		II	/12

vīṣvaṅcam		II	12/
vicakṣaṅāḥ	*k ^u -	I6	/12
pátir	-db	XI1	l ^{ea}
pitrór	-V	X1	/12
ṅḥbhir	-Y	X1	12/
anūṣata-		II	/12
tripṛṣṭhá	-tb	II	12/
uṣáso		II	l
ádrībhiḥ	-s	XI4	12/
matíbhīś	-c	X9	/12
śúciḥ	-#	X11	//12
mádhor	-db	XI1	12/
soma	V _(R) -	VII2	12/
ṅḥbhiḥ	-p	XI3	12/
tébhīr	-V	X1	12/
dákṣo	PE Av. -xš	I6	12/
ṅḥbhiḥ	-#	X11	//12
háriḥ	-s	XI4	12/
sátvabhir	-Y	X1	//12
nadīṣv		II	/12
gābhastyoḥ	-s	XI4	//12
sīṣāsan	R _(R) -	VII2	12/
sīṣāsan		II	12/
gāvīṣṭiṣu	-t	II	/12
gāvīṣṭiṣu		II	/12
śúṣmam		II	12/
apasyúbhir	-V	X1	//12
índur	-b	XI1	12/
manīṣibhiḥ		II	/12
manīṣibhiḥ	-#	X11	//12
taviṣyámāṇo		II	12/
jaṭháreṣv		II	/12
svardīṣa	V _(R) -	VII2	/12
ṛṣiśál		II	l
ṛṣiśál		VII	/12
ṛṣiśál	*g ^u -	XI6	/12
vṛṣeva (vṛṣā)		II	12/
arṣasy		I4	/12
vṛṣabhāḥ		II	l
jéṣāma		II	12/
eśá		II	12/
vápuṣo		II	/12
vápuṣtaraḥ	-t	II	/12
arṣanti		I4	12/
iṣitás		II	l
ṛṣānor	-V	X1	12/
ástur	-N	X1	l ^a
bibhyúṣā		II	/12
īkṣeṇyáso	*k ^u -	I6	12/
jujuśúr		II	/12
jujuśúr	-b	XI1	/12
havír-haviḥ	-b	XI1	/12
havír-haviḥ	-#	X11	//12
vanuṣyatá		II	/12
índuḥ	-s	XI4	12/
puruṣtutáḥ		VII	/12
árṣati		I4	/12
cákrrir	-d	XI1	12/

hurúg	PE	X12	/12
vṛjāneṣu		II	/12
vṛṣayúḥ		II	
vṛṣayúḥ	_k	XI3	/12
asiṣyadad		II	/12
iyaksati	*k'_	I6	/12
ávīr	_V	X1	;
niṣkṛtām		X7	/12
ṣicyase	pāri	V1	/12
nṛbhir	_N	X1	//12
nṛcákṣā	*k'_	I6	12/
ūrmīḥ	_k	XI3	l ^a
kavír	_V	X1	;
pūrvír	_b	XI1	12/
srutáyaḥ	V _(R) -	VII2	l ^a
sahásram	V _(R) -	VII2	12//
camūśádaḥ		VII	/12
manīṣīṇam		II	/12
sómam	V _(R) -	VII2	/12
sakṣāṇim	*k''	I6	/12
sumnám	V _(R) -	VII2	12/
sahasrajít	V _(R) -	VII2	/12
svádiṣṭham	_tb	II	12/
soma	V _(R) -	VII2	12/
asmayúḥ	_s	XI4	//12
arṣasi		I4	/12
bṛháddiveṣu		II	/12
iṣó		II	/12-
sániṣanta		II	/12
yébhir	_V	X1	l ^a
arír	_b	XI1	/12
śá	V _(R) -(bī)	VIII1	/12
śáḥ	V _(R) -(bī)	VIII1	/12
tīṣṇā	_ṇ	II	12/
sóma	V _(R) -	VII2	12//
durādhyāḥ	_V	X1	/12
ruruhuḥ	_s	XI4	;
kṣípaḥ	PE *k ^(u) _	I6	/12
gór	_V	X1	/12
hástair	_d	XI1	l ^a
duduhur	_N	X1	/12
manīṣīṇaḥ		II	/12
subhvām	V _(R) -	VII2	l ^a
tāriṣa		II	/12
āvís	_t	XI2	12/
śúṣmo		II	12/
nṛcákṣasa	*k'_	I6	/12
samudráso	V _(R) -	VII2	12//
vivyacuḥ	_#	XI1	//12
ánūṣata_		II	/12
áyuḥ	_p	XI3	l ^a
vīṣā		II	/12
kukṣā	PE *k'_	I6	12/
sumaṅgálah	V _(R) -	VII2	/12
krīlan		I2	12/
hárir	_V	X1	l ^a
vīṣā		II	/12
kṣípaḥ	PE *k ^(u) _	I6	/12

nṛbhiḥ	_s	XI4	12/
grāvabhiḥ	_s	XI4	/12
ádrībhir	_d	XI1	//12
vṛṣabhām		II	
kṣípaḥ	PE *k ^(u) _	I6	/12
síndhor	_V	X1	12/
ivormīḥ (ūrmīḥ)	_p	XI3	l ^a
arṣasi		I4	/12
udámandiṣuḥ		II	/12
udámandiṣuḥ	_s	XI4	//12
sómaḥ	V _(R) -	VII2	12/
ásiṣyadad		II	/12
raghúvartanir	_Y	X1	/12
vīṣā		II	/12
śíksā	*k'_	I6	12/
sú	V _(R) -	VII2	/12
pūśā		II	12/
sajóśasaḥ		II	/12
bṛḥaspatír	_N	X1	l ^a
vāyúr	_V	X1	/12
áditir	_Y	X1	/11
ántárikṣam	PE *k ^(u) _	I6	/11
juṣanta		II	/11
sómo	V _(R) -	VII2	12/
aruśó		II	/12
vīṣā		II	/12
kavír	_Y	X1	12/
eṣi		II	/12
arṣasi		I4	/12
duritá	_V	X1	
mṛlaya		I2	/12
nirṇījam	_N	X1	/12
mahiśásya		II	/12
girīṣu		II	/12
svásāra	V _(R) -	VII2	12//a
grāvabhir	_N	X1	l ^a
vānīṣu		II	12/
soma	V _(R) -	VII2	/12
prabhúr	_g	XI1	12/
eṣi		II	/12
átaptatanūr	_N	X1	l ^a
tápoṣ	_p	X7	12/
prṣṭhám	_tb	II	12/
tīṣṭhanti	_tb	II	
uśasaḥ		II	
pīśnir	_V	X1	/12
ukṣā	*k'_	I6	12/
vājayúḥ	_#	XI1	//12
nṛcákṣasaḥ	*k'_	I6	12/
dadhuḥ	_#	XI1	//12
rakṣati	*k'_	I6	/12
nidhápātiḥ	_#	XI1	//12
bhakṣám	*g_	I6	/12
havír	_b	XI1	12/
haviṣmo		II	12/
sádma	V _(R) -	VII2	/12
sahásrabhrṣṭir	_t	II	12/
sahásrabhrṣṭir	_j	XI1	l ^a

vīcarṣaṇīr		I4	/12
vīcarṣaṇīr	_V	X1	//12
sómaḥ	V _(R) -	VII2	12/
arṣati		I4	/12
abhīṣṭaya		V1	/12
īnduḥ	_s	XI4	12/
siṣakty		II	12/
uśāsaṃ		II	
góbhiḥ	_s	XI4	l ^{ea}
óśadhīṣv		II	/12
óśadhīṣv		II	/12
iśáyann		II	
úpāvasuḥ	_#	XI1	//12
eśá		II	12/
sahasrajīd	V _(R) -	VII2	/12
iṣírám		II	
uṣarbúddham		II	/12
īnduḥ	_s	XI4	12/
vāyúbhir	_V	X1	//12
kaláśeṣu		II	/12
sīdati	V _(R) -	VII2	/12
matībhiḥ	_s	XI4	/12
kavīḥ	_k	XI3	l ^{ea}
súṣutaḥ		VII	
srava_	<i>pári</i>	V2	/12
rákṣasā	OAv. <i>raśab-</i>	I6	/12
dákṣo	PE Av. <i>-xš</i>	I6	12/
śátrūm̐r	_V	X3	l ^{ea}
dhāsír	_V	X1	/12
svaranti	<i>abbí</i>	V1z	12/
maniṣīṇo		II	/12
niṃsate		IIa	/12
īndrāyénduḥ (īnduḥ)	_p	XI3	l ^{ea}
ārṣā		I4	/12
soma	V _(R) -	VII2	/12
mīdhvaḥ		I2	/12
góbhir	_V	X1	/12
arṣasi		I4	/12
sānasír	_V	X1	//12
sám	V _(R) -	VII2	/12
svādúḥ	_p	XI3	12/
svādúr	V _(R) -	VII2	12//
svādúr	_V	X1	12/
svādúr	V _(R) -	VII2	12//a
svādúr	_N	X1	12/
kṣípaḥ	PE <i>*k^(u)_</i>	I6	/12
ārṣanti		I4	/12
suṣtutím	V _(R) -	VII2	/12
suṣtutím		VII	/12
ārṣā		I4	/12
mákir	_N	X1	12/
pāriṣūtīr		V1	/12
pāriṣūtīr	_V	X1	/12
vṛṣabhó		II	
vīcakṣaṇó	*k ['] _	I6	/12
kavīḥ	_#	XI1	//12
pīyúṣaṃ		II	12/
nṛcákṣasaḥ	*k ['] _	I6	/12

ukṣāṇaṃ	*k ['] _	I6	
giriṣṭhām		VII	/12
sīndhor	_V	X1	12/
suparṇám	V _(R) -	VII2	11/
pūrvīḥ	_#	XI1	//11
sthām	V _(R) -	VII2	/11
praticákṣaṇo	*k ['] _	I6	/11
bhānūḥ	_ś	XI4	11/
śocīśā		II	/11
śúcīḥ	_#	XI1	//11+
arṣanti		I4	12/
īṣṛkṣata	*g ['] _	I6	12/
dhenúr	_N	X1	12/
arṣa		I4	/12
vīṣā		II	12/
sāno	V _(R) -	VII2	/12
sómaḥ	V _(R) -	VII2	12//
āśvinīḥ	_p	XI3	l ^a
īṣaya		II	12/
sthāvīrīr	_V	X1	/12
aṣṛkṣata	*g ['] _	I6	/12
ṛṣīśāna		II	
ṛṣīśāna		II	/12
viśvacakṣa	*k ['] _	I6	/12
prabhós	_t	XI2	12/
satāḥ	V _(R) -	VII2	12/
vyānaśīḥ	_p	XI3	l ^{ea}
soma	V _(R) -	VII2	/12
dhārmabhiḥ	_p	XI3	//12
pátīr	_Y	X1	12/
hāriḥ	_s	XI4	//12
kaláśeṣu		II	/12
sīdati	V _(R) -	VII2	/12
ketúḥ	_p	XI3	l ^a
svadhvarāḥ	V _(R) -	VII2	/12
niṣkṛtám		X7	/12
arṣati		I4	/12
vīṣā		II	12/
sīndhuṣu	V _(R) -	VII2	/12
sīndhuṣu		II	/12
stanáyann	V _(R) -	VII2	l ^b
dyaús	_c	X9	12/
dhārmabhiḥ	_#	XI1	//12
kaláśeṣu		II	/12
sīdati	V _(R) -	VII2	/12
īyótīr	_Y	X1	12/
vībhūvasuḥ	_#	XI1	//12
svadhāyor	_V	X1	/12
ārṣati		I4	/12
pátīr	_d	XI1	12/
vīcakṣaṇāḥ	*k ['] _	I6	/12
hāriḥ	_N	X1	12/
sādaneṣu		II	/12
sīdati	V _(R) -	VII2	/12
vībhiḥ	_s	XI4	;
sīndhubhir	_Y	X1	/12
vīṣā		II	/12
sīndhūnām	V _(R) -	VII2	12/
arṣaty		I4	/12

góṣu		I1	/12
soṭṭbhiḥ	_ <i>p</i> _	XI3	;
vṛṣā		II	/12
saśāra	V _(R) -	VII2	12/
śúcīr	_ <i>db</i> _	XI1	12/
sóma	V _(R) -	VII2	/12
divispṛśam		VI2	/12
antarikṣaprā	PE * <i>k</i> ^u _	I6	12/
bhúvaneṣv		II	/12
sám	<i>abbī</i>	V1y	
saṃyátaḥ	V _(R) -	VII2	/12
índur	_ <i>v</i> _	X1	
niṣkṛtám		X7	/12
sákhyur	_ <i>N</i> _	X1	12/
saṃgíram	V _(R) -	VII2	/12
yuvatíbhiḥ	_ <i>s</i> _	XI4	/12
arṣati		I4	/12
sómaḥ	V _(R) -	VII2	12//
saṃvásanēṣv		II	/12
akramuḥ	_ <i>#</i> _	XI1	//12
manīṣā		II	12/
ānūṣata		II	/12
aśíśrayuḥ	_ <i>#</i> _	XI1	//12
pipyúṣim		II	/12
īṣam		II	/12
trír	_ <i>v</i> _	X1	
áśācuṣī		II	/12
vṛṣā		II	12/
vicakṣanāḥ	* <i>k</i> '_	I6	/12
pratariṭóśāso (uśāsaḥ)		II	/12
manīṣibhiḥ		II	/12
manīṣibhiḥ	_ <i>#</i> _	XI1	//12
manīṣibhiḥ	_ <i>p</i> _	XI3	^{ca}
kavír	_ <i>N</i> _	X1	//12
nṛbhir	_ <i>Y</i> _	X1	12/
vāyóḥ	_ <i>s</i> _	XI4	^{la}
uśāso		II	
trīḥ	_ <i>s</i> _	XI4	12/
divyéṣu		II	/12
srjāná	V _(R) -	VII2	12//
nṛbhir	_ <i>Y</i> _	X1	12/
ádrībhiḥ	_ <i>s</i> _	XI4	12/
jaṭhāreṣv		II	/12
nṛcákṣā	* <i>k</i> '_	I6	12/
vicakṣāṇa	* <i>k</i> '_	I6	/12
vṛṇor	_ <i>v</i> _	X1	/12
vīsvābhir	_ <i>N</i> _	X1	^{la}
matībhiḥ	_ <i>p</i> _	XI3	/12
pāriṣkṛtam		V1	/12
saptá	V _(R) -	VII2	/12
mahiṣā		II	/12
aheṣata		II	/12
índuḥ	_ <i>p</i> _	XI3	12/
nirṇījam	_ <i>N</i> _	X1	
kavír	_ <i>v</i> _	X1	//12
krīlan		I2	12/
arṣati		I4	/12
kṣīpo	PE * <i>k</i> ' ^u _	I6	12/

góbhir	_ <i>v</i> _	X1	/12
prsthé	_ <i>tb</i> _	II	12/
jabhrīṣe		II	/12
iyótiṃṣi		IIa	12/
vṛṣā		II	12/
vāneṣv		II	12/
dhāriḥ (háriḥ)	_ <i>#</i> _	XI1	//12
anūṣata		II	/12
raśmībhiḥ	_ <i>p</i> _	XI3	/12
praśīṣo		II	/12
nāvīyasiḥ	_ <i>p</i> _	XI3	//12
pátir	_ <i>j</i> _	XI1	12/
niṣkṛtám		X7	/12
pátir	_ <i>d</i> _	XI1	/12
pathībhiḥ	_ <i>k</i> _	XI3	/12
ṣicyate	<i>pāri</i>	V1	/12
háriḥ	_ <i>#</i> _	XI1	//12
úpāvasuḥ	_ <i>#</i> _	XI1	//12
sūro	V _(R) -	VII2	12//
nṛbhir	_ <i>v</i> _	X1	;
ádrībhiḥ	_ <i>s</i> _	XI4	/12
īṣam		II	12/
ārṣasi		I4	/12
kaláṣeṣu		II	/12
sīdasi	V _(R) -	VII2	/12
viṣṭambhá		V1	12/
vicakṣanāḥ	* <i>k</i> '_	I6	/12
nṛcákṣasaṃ	* <i>k</i> '_	I6	/12
soma	V _(R) -	VII2	^{ca}
tiṣṭhantu	_ <i>tb</i> _	II	
kṛṣṭáyah	_ <i>t</i> _	II	/12
nṛcákṣā	* <i>k</i> '_	I6	12/
soma	V _(R) -	VII2	/12
vṛṣabha		II	
sá	V _(R) -	VII2	12//a
bhúvaneṣu		II	/12
bhúvaneṣv		II	/12
soma	V _(R) -	VII2	/12
ūrmír	_ <i>Y</i> _	X1	^{la}
atiṣṭhipad	_ <i>tb</i> _	II	/12
mahiṣó		II	/12
sahásrabhṛṣṭir	_ <i>t</i> _	II	12/
sahásrabhṛṣṭir	_ <i>j</i> _	XI1	^{la}
prajāvatír	_ <i>Y</i> _	X1	//12
vīsvāyur	_ <i>Y</i> _	X1	12/
hárir	_ <i>b</i> _	XI1	;
dyúbhiḥ	_ <i>#</i> _	XI1	//12
sám	V _(R) -	VII2	/12-
síndhor	V _(R) -	VII2	12//a
síndhor	_ <i>v</i> _	X1	12/
uksāṇam	* <i>k</i> _	I6	/12
arṣati		I4	/12
áhir	_ <i>N</i> _	X1	12/
sarpati	<i>āti</i>	V2	/12
krīlann		I2	12/
vṛṣā		II	/12
háriḥ	_ <i>#</i> _	XI1	//12
taviṣyate		II	/12
bhúvaneṣv		II	/12

hārir	<i>_gb</i>	XI1	12/
ghṛtāsnuḥ	<i>_s</i>	XI4	l ^a
jyotīrathaḥ	<i>_r</i>	X2	12/
skambhō	V _(R) -	VII2	12/
tridhātur	<i>_bb</i>	XI1	l ^{ea}
arṣati		I4	/12
nirṇījam	<i>_N</i>	X1	l
yayūḥ	<i>_#</i>	X11	//12
meṣyāḥ		II	/12
gōbhir	<i>_V</i>	X1	12/
camvòḥ	<i>_s</i>	XI4	/12
kalāśeṣu		II	/12
sīdasi	V _(R) -	VII2	/12
rakṣāsa	OAv. <i>raṣab-</i>	I6	l
suvīrāḥ	V _(R) -	VII2	/12-
śīda	<i>nī</i>	V1	/11
nībhīḥ	<i>_p</i>	XI3	11/
arṣa		I4	/11
barhī	<i>_r</i>	X2	l ^{ea}
raśanābhir	<i>_N</i>	X1	/11
īndur	<i>_V</i>	X1	//11
rākṣamāṇaḥ	<i>*k_</i>	I6	/11
sudākṣo	PE Av. <i>xš</i>	I6	/11
viṣṭambhō		V1	11/
īṣir		II	11/
īṣir	<i>_Y</i>	X1	11/
ībhūr	<i>_db</i>	XI1	11/
eṣā		II	11/
vīṣā		II	11/
vīṣne	<i>_n</i>	II	11/
sahasrasāḥ	R _(R) -	VII2	11//a
barhīr	<i>_V</i>	X1	l
sómā	V _(R) -	VII2	11/
pavítrebhiḥ	<i>_p</i>	XI3	l ^{ea}
śmā	V _(R) -(<i>bī</i>)	VIII1	11/
arṣa		I4	/11
eṣā		II	11/
sómaḥ	V _(R) -	VII2	l
sárgo	V _(R) -	VII2	11//
mahiṣo		II	/11
eṣā		II	11/
ādreh	<i>_k</i>	XI3	//11
satír	<i>_V</i>	X1	l ^{ea}
abhraíḥ	<i>_s</i>	XI4	//11
pūrvīr	<i>_V</i>	X1	11/
īṣo		II	11/
bṛhatír	<i>_j</i>	XI1	;
śíkṣā	<i>*k_</i>	I6	11/
upaṣṭút		IX1	/11
caḥṣé		II	l
vavīṣā		II	/11
bhuriṣāḥ		VII	/11
bhuriṣāḥ	<i>*g^b_</i>	XI6	/11
sātāye	V _(R) -	VII2	l ^a
nahuṣyāṇi		II	/11
svārsātā		VI5	11/
vāyúr	<i>_N</i>	X1	11/
iṣṭáyāmā	<i>_t</i>	II	/11

śámbhaviṣṭhaḥ	<i>_tb</i>	II	/11
pūṣéva (pūṣā)		II	11/
soma	V _(R) -	VII2	/11
cákrir	<i>_b</i>	XI1	//11
soma	V _(R) -	VII2	/11
soma	V _(R) -	VII2	/11
dāsyoh	<i>_#</i>	X11	//11
agnír	<i>_N</i>	X1	11/
nadīṣu		II	/11
upabdír	<i>_V</i>	X1	//11
sómaḥ	V _(R) -	VII2	11/
sómā	V _(R) -	VII2	11/
abhṛávarṣāḥ		I4	/11
nícīḥ	<i>_s</i>	XI4	//11
śuṣmī		II	11/
vít	<i>*k'_</i>	XI6	//11
makṣú	<i>*k'_</i>	I6	11/
sumatír	V _(R) -	VII2	l ^a
sumatír	<i>_bb</i>	XI1	/11
pṛtanāṣāṇ	<i>*g^b_</i>	XI6	/11
śúcīṣ	<i>_tv</i>	X6	11/
dakṣāyyo	PE Av. <i>xš</i>	I6	11/
soma	V _(R) -	VII2	/11
syá	V _(R) - <i>pró,</i> <i>prā u</i>	VII2	11/
vāhniḥ	<i>_p</i>	XI3	l ^a
pathyābhir	<i>_V</i>	X1	/11
vṛṣṭīḥ	<i>_t</i>	II	11/
vṛṣṭīḥ	<i>_p</i>	XI3	l ^a
sahásradhāro	R _(R) -	VII2	11//a
mātúr	<i>_V</i>	X1	11/
avasiṣṭa	<i>_t</i>	II	/11
rājiṣṭhām	<i>_tb</i>	II	/11
pitúr	<i>_j</i>	XI1	/11
aruṣām		II	11/
cákṣasā	<i>*k'_</i>	I6	11/
uksā	<i>*k'_</i>	I6	/11
mádhupṛṣṭham	<i>_tb</i>	II	11/
īṣvám		II	/11
sánābhayo	V _(R) -	VII2	11//
samāné	V _(R) -	VII2	11//
nīṣattāḥ		V1	/11
arṣanti		I4	11/
ṣanti	<i>pāri</i>	V1	/11
pūrvīḥ	<i>_#</i>	X11	//11
viṣṭambhō		V1	11/
aṃśúḥ	<i>_p</i>	XI3	l ^{ea}
ródasyo	<i>_r</i>	X2	//11
saniṣyānn		II	l
hástayor	<i>_V</i>	X1	;
tripṛṣṭhām	<i>_tb</i>	II	11/
vīṣaṇam		II	l
āṅgūṣāṇām		II	11/
vāñīḥ	<i>_#</i>	X11	//11
kṣiprádhanvā	PE <i>*k^(u)_</i>	I6	l
urúgavyūtir	<i>_V</i>	X1	l ^a
síṣāsann		II	11/
uṣāsaḥ		II	l

soma	V _(R) -	VII2	11/
vīṣṇum	- <i>n</i>	II	/11
duritā	- <i>V</i>	X1	
sūktāya	V _(R) -	VII2	11/
svastībhiḥ	- <i>s</i>	XI4	/11
manīṣī		II	/11
sāno	V _(R) -	VII2	/11
kavyaír	- <i>V</i>	X1	//11
suvāno	V _(R) -	VII2	11/
nahusyèbhir		II	
nahusyèbhir	- <i>V</i>	X1	/11
induḥ	- <i>#</i>	X11	//11
nṛbhir	- <i>V</i>	X1	ᶫ ^{ea}
mártyebhir	- <i>N</i>	X1	//11
'vibhir	- <i>g</i>	XI1	;
góbhir	- <i>V</i>	X1	/11
adbhīḥ	- <i>#</i>	X11	//11
vīṣā		II	11/
vīṣṇe	- <i>n</i>	II	11/
aṃśúr	- <i>V</i>	X1	/11
góḥ	- <i>#</i>	X11	//11
pathībhir	- <i>Y</i>	X1	/11
adhvasmábhiḥ	- <i>s</i>	XI4	ᶫ ^{ea}
rakṣāsaḥ	OAv. <i>raṣab-</i>	I6	
vṛścópáristāt (upáristāt)	- <i>t</i>	II	11/
eṣām		II	/11
duḥśáhāso		XI4	11/
duḥśáhāso		VII1	11/
vanúṣā		II	/11
iyótiṃṣi		IIa	/11
soma	V _(R) -	VII2	/11
suvāno	V _(R) -	VII2	11/
hárir	- <i>V</i>	X1	
aṃśúḥ	- <i>p</i>	XI3	/11
sanáye	V _(R) -	VII2	ᶫ ^q
ajuṣata		II	
práyobhiḥ	- <i>#</i>	X11	//11
nṛcákṣā	* <i>k'</i> -	I6	11/
kavír	- <i>V</i>	X1	;
sídan	V _(R) -	VII2	11//a
camúṣu-		II	/11
īṣayaḥ		II	
vīśveṣu		II	11/
kāvyeṣu		II	/11
soma	V _(R) -	VII2	11/
svadhábhir	- <i>V</i>	X1	ᶫ ^a
sāno	V _(R) -	VII2	/11
yahvíḥ	- <i>#</i>	X11	//11
satyám	V _(R) -	VII2	11/
iyótir	- <i>Y</i>	X1	11/
sádmeva	V _(R) -	VII2	11/
sámitir	- <i>V</i>	X1	/11
mahiśó		II	/11
vāneṣu		II	/11
sākamúkṣo	* <i>g</i> -	I6	11/
dhánutrīḥ	- <i>#</i>	X11	//11
hárīḥ	- <i>p</i>	XI3	11/
nanakṣe	* <i>k'</i> -	I6	11/

māṭṭbhir	- <i>N</i>	X1	ᶫ ^{ea}
śísur	- <i>Y</i>	X1	;
vīṣā		II	11/
adbhīḥ	- <i>#</i>	X11	//11
yóṣām		II	11/
niṣkṛtām		X7	/11
usriyābhiḥ		III1	/11
usriyābhiḥ	- <i>#</i>	X11	//11
índur	- <i>db</i>	X11	11/
dhárābhiḥ	- <i>s</i>	XI4	ᶫ ^a
sumedhāḥ	V _(R) -	VII2	/11
camúṣv		II	/11
vásubhir	- <i>N</i>	X1	/11
niktaīḥ	- <i>#</i>	X11	//11
devébhiḥ	- <i>p</i>	XI3	ᶫ ^a
púramdhir	- <i>V</i>	X1	//11
vanditúr	- <i>V</i>	X1	ᶫ ^{ea}
áyuḥ	- <i>p</i>	XI3	//11
makṣú	* <i>k'</i> -	I6	11/
dhiyávasur	- <i>j</i>	X11	/11
ṛtāyántir	- <i>V</i>	X1	ᶫ ^{ea}
kavīḥ	- <i>k</i>	XI3	ᶫ ^a
devéṣu		II	11/
bhūṣan		II	/11
dákṣāya	PE Av. <i>-xš-</i>	I6	11/
purubhūṣu		II	/11
nír	- <i>V</i>	X1	/11
satyā	V _(R) -	VII2	11/
īṣam		II	11/
āṛṣāśvam (āṛṣa)		I4	/11
iyótiḥ	- <i>k</i>	XI3	ᶫ ^{ea}
suśáhā	V _(R) -	VII2	ᶫ ^q
suśáhā		VII1	
soma	V _(R) -	VII2	/11
hárir	- <i>V</i>	X1	
nṛbhir	- <i>Y</i>	X1	11/
nirṇījam	- <i>N</i>	X1	/11
matír	- <i>j</i>	X11	ᶫ ^{ea}
svadhábhiḥ	- <i>#</i>	X11	//11
hárīḥ	- <i>s</i>	XI4	11/
āvis	- <i>k</i>	X7	11/
barhīṣi		II	/11
manīṣā		II	11/
sómam	V _(R) -	VII2	/11
namasyántir	- <i>V</i>	X1	ᶫ ^{ea}
sám	V _(R) -	VII2	/11
uśatír	- <i>V</i>	X1	/11
mahiśám		II	/11
ukṣānam	* <i>k</i> -	I6	
giriṣṭhām		VII1	/11
īṣyan		II	11/
hótuḥ	- <i>p</i>	XI3	//11
ṣyā	<i>vī</i>	V1	
manīṣám		II	/11
senānīḥ	- <i>s</i>	XI4	ᶫ ^{ea}
hárṣate		I4	
aśvahayaír	- <i>V</i>	X1	ᶫ ^{ea}
námobhiḥ	- <i>#</i>	X11	//11
tiṣṭhati	- <i>tb</i>	II	11/

soma	V _(R) -	VII2	11/
varṣāyan		I4	
urór	_V	X1	11/
sarvātātaye	V _(R) -	VII2	^{ea}
sákhāyas	V _(R) -	VII2	/11
janitāgnér (agnér)	_j	XI1	^{ea}
viṣṇoḥ	_n	II	/11
viṣṇoḥ	_#	XI1	//11
padaviḥ	_k	XI3	/11
ṣīr		II	11/
ṣīr	_Y	X1	11/
mahiśó		II	/11
svádhítir	_Y	X1	/11
síndhur	_g	XI1	//11
manīśāḥ		II	/11
tiṣṭhati	_tb	II	11/
vṛṣabhó		II	
góṣu		II	/11
arṣa		I4	/11
manīṣy		II	/11
āṃśór	_V	X1	11/
iṣanyán		II	/11
índur	_Y	X1	//11
sáptiḥ	_s	XI4	^{la}
cakrúḥ	_p	XI3	^{la}
paridhīṃr	_V	X3	/11
vīrébhir	_V	X1	11/
ásvair	_N	X1	^{la}
dhaviṣmān (haviṣmān)		II	/11
sāṃ	V _(R) -	VII2	11/
tiṣṭha	_tb	II	11/
sāno	V _(R) -	VII2	/11
sīda	V _(R) -	VII2	/11
vṛṣṭím	_t	II	11/
vājayúr	_d	XI1	;
sāṃ	V _(R) -	VII2	11//a
síndhubhiḥ	_k	XI3	^{ea}
usríyābhiḥ		III1	11/
usríyābhiḥ	_p	XI3	^{la}
áyuḥ	_#	XI1	//11
eśá		II	11/
matíbhīḥ	_p	XI3	/11
árātīḥ	_#	XI1	//11
áditer	_V	X1	/11
iṣírám		II	/11
gātúḥ	_s	XI4	^{la}
soṭṭbhiḥ	_p	XI3	;
ārṣa		I4	11/
sáptir	_V	X1	
kavír	_g	XI1	11/
gīrbhīḥ	_k	XI3	^{ea}
kavīḥ	_s	XI4	/11
ṣīmanā		II	11/
ṣīkṣṭ		II	
svarṣāḥ		VI5	/11
padaviḥ	_k	XI3	/11
mahiśāḥ		II	/11
sīśāsan		II	/11

ṣṭúp	V _(R) -(<i>rājati</i>)	VIII1	/11
camūśác		VII1	11/
govindúr	_d	XI1	11/
mahiśó		II	/11
vṛṣeva		II	11/
ārṣan		I4	/11
camvòr	_V	X1	;
máhobhiḥ	_k	XI3	//11
arṣa		I4	/11
krīlañ		I2	11/
camvòr	_V	X1	11/
bṛhatír	_V	X1	/11
góbhiḥ	_k	XI3	^{ea}
sákhyur	V _(R) -	VII2	
sákhyur	_N	X1	/11
eṣi		II	11/
índuḥ	_#	XI1	//11
váneṣu		II	11/
kaláseṣu		II	/11
sáttā	V _(R) -	VII2	/11
yóseva (yóśā)		II	11/
sudúghāḥ	V _(R) -	VII2	^{la}
hárir	_V	X1	11/
preṣā		II	11/
devébhiḥ	_s	XI4	^{la}
apṛkta	*k_t	I7	/11
kavír	_N	X1	^{ea}
camvòḥ	_p	XI3	;
vicakṣaṇó	*k'_	I6	11/
jágrvir	_d	XI1	;
sāno	V _(R) -	VII2	/11
svara	<i>abbí</i>	VI2	11/
svastíbhīḥ	_s	XI4	/11
svādúḥ	_p	XI3	11/
devayúr	_N	X1	/11
índur	_d	XI1	11/
ṛṣbhi	_st	XI0	11/
saúbhagāya	V _(R) -	VII2	/11
hárir	_V	X1	
arṣā		I4	/11
devaír	_Y	X1	11/
sarátham	V _(R) -	VII2	^{ea}
svastíbhīḥ	_s	XI4	/11
súcibandhuḥ	_p	XI3	/11
vṛṣagaṇā		II	
ayāsuh	_#	XI1	//11
āṅgūsyām		II	11/
durmārṣam	_N	X1	11/
durmārṣam		I4	11/
krīlantam		I2	11/
hárir	_d	XI1	^{ea}
índur	_Y	X1	11/
sómaḥ	V _(R) -	VII2	11/
rákṣo	OAv. <i>raśab-</i>	I6	11/
árātír	_Y	X1	//11
índur	_V	X1	11/
juṣāṇó		II	/11
índur	_db	XI1	11/

kṣípo	PE *k ^(u) _	I6	11/
vṛṣā		II	11/
vagnúr	_V	X1	
arṣati		I4	
eṣi		II	11/
eṣi		II	/11
pariṣicyámānaḥ		V1	/11
vadhasnañḥ	_#	X11	//11
gavyúr	_N	X1	11/
arṣa		I4	11/
soma	V _(R) -	VII2	/11
juṣṭvī	_t	II	11/
supáthā	V _(R) -	VII2	^{la}
viṣvag		II	11/
duritáni	_V	X1	
ṣṇúnā	V _(R) -(<i>ādbi</i>)	VIII1	11/
vṛṣṭim	_t	II	11/
arṣa		I4	11/
īlāvatiṃ		IIc	11/
bāndhūñr	_V	X3	11/
ṣya	<i>vī</i>	V1	11/
hārir	_V	X1	;
jūṣṭo	_t	II	11/
ṣṇúnā	V _(R) -(<i>pāri</i>)	VIII1	11/
sahásradhāraḥ	V _(R) -	VII2	11//a
surabhír	_V	X1	/11
srava	<i>pāri</i>	V2	11/
nṛṣāhye		VII1	/11
sómā	V _(R) -	VII2	/11
srava	<i>pāri</i>	V2	11/
camúṣu		II	/11
sómo	V _(R) -	VII2	11//a
tákṣad	PE *k' _	I6	11/
vāg	k ^u _	X12	//11
iyéṣṭhasya	_tb	II	11/
kṣór	_V	X1	/11
jūṣṭam	_t	II	11/
sumedhāḥ	V _(R) -	VII2	/11
raśmibhir	_d	XI1	^{lea}
daśābhir	_bb	XI1	;
pavitrebhiḥ	_p	XI3	^{lea}
nṛcákṣā	*k' _	I6	/11
induḥ	_#	X11	//11
sātīm	V _(R) -	VII2	/11
vāyór	_V	X1	^{la}
arṣa		I4	/11
bṛhatír	_V	X1	/11
íṣo		II	/11
pariṣicyámānāḥ		V1	/11
sómāḥ	V _(R) -	VII2	/11
soma	V _(R) -	VII2	11/
ṣmāsi	V _(R) -(<i>dbí,</i> <i>bí</i>)	VIII1	^{ea}
suṣṭhāné	V _(R) -	VII2	11/
suṣṭhāné		VII1	11/
vṛṣābhir		II	
vṛṣābhir	_Y	X1	/11
arvácínaiḥ	_p	XI3	^{lea}

pathíbhir	_Y	X1	;
rājīsthā	_tb	II	/11
sanítṛaṃ	V _(R) -	VII2	11/
pitúr	_N	X1	11/
krátubhir	_Y	X1	;
mádhumatír	_V	X1	/11
atyéṣy		II	/11
arkañḥ	_#	X11	//11
matíbhiḥ	_k	XI3	/11
cakṣi	*k' _	I6	/11
cakṣi		I8	/11
soma	V _(R) -	VII2	/11
sūryasyópa (sūryasya)	V _(R) -	VII2	^{ea}
tisró		III1	11/
vāhnir	_V	X1	//11
manīśám		II	/11
matíbhiḥ	_p	XI3	;
triṣṭúbhaḥ		VII1	
pariṣicyámāna		V1	/11
īgḡvir	_Y	X1	^{ea}
camúṣu		II	/11
śápanti	V _(R) -	VII2	11//a
śá	V _(R) -(<i>vī</i>)	VIII1	/11
sá	V _(R) -	VII2	11//
mīdhváḥ		I2	11/
iyótiṣāvít (iyótiṣā)		II	/11
uṣṇán	_n	II	/11
vṛṣā		II	11/
sāno	V _(R) -	VII2	/11
suvāná	V _(R) -	VII2	/11
índuḥ	_#	X11	//11
mahiśás		II	/11
iyótir	_V	X1	/11
índuḥ	_#	X11	//11
iṣṭáye	_t	II	
ījūḥ	_p	XI3	11/
síndhur	_N	X1	11/
índur	_g	XI1	11/
góbhir	_V	X1	^{la}
adbhīḥ	_#	X11	//11
eśá		II	11/
camúṣu		II	11/
svārcakṣā	*k' _	I6	11/
satyásuṣmaḥ		II	/11
eśá		II	11/
duhitúr	_d	XI1	/11
sámanesu	V _(R) -	VII2	^{la}
sámanesu		II	/11
srava	<i>pāri</i>	V2	11/
camvòḥ	_p	XI3	;
svādiṣṭho	V _(R) -	VII2	11/
svādiṣṭho	_tb	II	11/
ārṣā		I4	/11
rathesṭhām		VII1	/11
vṛṣāṇaṃ		II	
arṣa_		I4	/11
dhenūḥ	_s	XI4	^{ea}
arṣa		I4	11/

ārṣeyām		I4	11/
sárasī	V _(R) –	VII2	1 ^{la}
ṣaṣṭīm	*k' t	I7	11/
vṛkṣām	PE *k' –	I6	11/
vṛṣanāma		II	l
śūṣé		II	/11
eṣy		II	/11
eṣá		II	11/
manīśī		II	/11
sómo	V _(R) –	VII2	11//
vidátheṣv		II	/11
índur	–Y	X1	//11
mahiṣá		II	/11
daśábhiḥ	–kṣ	X8	/11
kṣípābhiḥ	PE *k' ^(u) –	I6	/11
kṣípābhiḥ	–s	XI4	//11
áditih	–s	XI4	11/
síndhuḥ	–p	XI3	1 ^{la}
dyaúḥ	–#	X11	//11
arṣa		I4	8/
puruspṛham		VI2	/8
sahásrabharṇasaṃ	V _(R) –	VII2	8/
ṣyá	V _(R) –(pári)	VIII1	8/
índur	–V	X1	8/
dhárābhir	–V	X1	/8
ṣyá	V _(R) –(pári)	VIII1	8/
índur	–V	X1	8/
gavyayúḥ	–#	X11	//8
dāśúse		II	/8
sahasrīṇaṃ	V _(R) –	VII2	8/
puruspṛhaḥ		VI2	/8
nédīṣṭhatamā	–tb	II	8/
iṣáḥ		II	/8
dvír	–Y	X1	8/
ádrisaṃhatam		VII1	/8
daḥṣasádhanam	PE Av. xš	I6	/8
sūrīṣu		II	8/
svár	V _(R) –	VII2	8/
yajñéṣu		II	/8
índur	–j	X11	8/
janiṣṭa	–t	II	8/
giriṣṭhā		VII1	8/
tuviṣváṇi		VII1	/8
ṣicyase	pári	V1	/8
dākṣiṇāvate	*k' –	I6	/8
vyūṣṭiṣu	–t	II	/8
vyūṣṭiṣu		II	/8
sómāḥ	V _(R) –	VII2	8//
dhṛṣṇáve	–n	II	/8
dhánus	–t	XI2	8/
paúmṣyaṃ		IIa	/8
nirñijam	–N	X1	/12
kṣapá	*k' ^(u) –	I6	8/
párisṣṭo		V1	/8
ásábhīr	–d	XI1	/8
dadhúḥ	–p	XI3	//8
ánūṣata		II	/8
bíbhṛatīḥ	–#	X11	//8

uksámānam	PE *g –	I6	8/
manīṣiṇaḥ		II	/8
camúṣu		II	/8
sīdati	V _(R) –	VII2	/8
pátir	–Y	X1	8/
sukármabhir	V _(R) –	VII2	/8
sukármabhir	–d	XI1	//8
saṃdadír	V _(R) –	VII2	/8
saṃdadír	–N	X1	//8
mahír	–V	X1	8/
nṛbhir	–Y	X1	8/
camúṣv		II	8/
ṣīdasi	nī	V1	/8
puṣyasi		II	/8
dāśúṣo		II	/8
vṛṣṭīm	–t	II	8/
tanyatúḥ	–#	X11	//8
puṣyasi		II	/8
jigyúṣo		II	/8
ānasīḥ	–#	X11	//8
dākṣāya	PE Av. –xš	I6	8/
sutó	V _(R) –	VII2	/8
vīṣṇave	–n	II	/8
citrébhir	–Y	X1	8/
raśmībhiḥ	–#	X11	//8
dāśúṣo		II	/8
jabhrīṣe		II	/8
śnathīṣṭana	–t	II	/8
sutáḥ	V _(R) –	VII2	/8
índur	–V	X1	8/
duróṣam	–V	X1	8/
duróṣam		II	8/
ádrībhiḥ	–#	X11	//8
índur	–V	X1	8/
pátir	–N	X1	8/
samudró	V _(R) –	VII2	8//
pátī	–r	X2	8/
pūṣá		II	8/
rayír	–bb	XI1	/8
arṣati		I4	/8
pátir	–Y	X1	8/
anūṣata		II	/8
ghṛṣvayah		II	/8
ójiṣṭhas	–tb	II	8/
carṣañír		I4	/8
carṣañír	–V	X1	/8
suṣvāñáso		II	8/
ádrībhiś	–c	X9	//8
gór	–V	X1	/8
iṣam		II	8/
jámír	–V	X1	8/
oṇyòḥ	–#	X11	//8
yóṣanām		II	/8
daḥṣasádhanano	PE Av. xš	I6	/8
háriḥ	–p	XI3	8/
vārebhiḥ	–p	XI3	/8
sómo	V _(R) –	VII2	8//
vṛṣá		II	/8

hārir	_V	X1	//8
niṣkṛtām		X7	/8
śísūṛ	_N	X1	8/
pāṣyōṛ	PE	I4a	/8
pāṣyōṛ	_V	X1	//8
ābhakta	*g_t	I7	8/
dhāmabhir	_V	X1	//8
pr̥sthēsv	_tb	II	8/
pr̥sthēsv		II	8/
sukrātuḥ	V _(R) _	VII2	4
sukrātuḥ	_#	XII	//4
sajōṣaso	V _(R) _	VII2	/8
sajōṣaso		II	/8
juṣānta		II	4
mām̐hiṣṭham	_tb	II	8/
purusp̐ṭham		VI2	4
ānuṣāg		V1	/8
ānuṣāg	*k' _	X12	//8
śukrēbhir	_V	X1	/8
akṣābhir	PE *k'' _	I6	/8
akṣābhir	_V	X1	//8
ṛṇōṛ	_V	X1	8/
sómāya	V _(R) _	VII2	8//
matībhir	_j	XII	/12
jūjoṣate		II	/12
gōbhir	_V	X1	8/
arṣati		I4	/8
sadhāsthā	V _(R) _(trī)	VII1	12/
hāriḥ	_#	XII	//12
arṣati		I4	/8
vāṇīṛ	_V	X1	l ^{ca}
īṣīṇām		II	l
nūṣata		II	/12
camvōṛ	_Y	X1	/12
dhāriḥ (hāriḥ)	_#	XII	//12
daívīṛ	_V	X1	/8
svadhā	V _(R) _	VII2	/8
sarátham	V _(R) _	VII2	/8
vāghādbhir	_V	X1	/12
sáptir	_N	X1	8/
vājayúr	_d	XII	//8
vyānaśīḥ	_p	XI3	l ^{ca}
śīdata	nī	V1	/8
yajñāiḥ	_p	XI3	l ^{la}
bhūṣata		II	/12
mātībhiḥ	_s	XI4	//8
lakṣasādhanam	PE Av. xś	I6	/8
vāṇīṛ	_V	X1	/8
anūṣata		II	/8
gōbhiṣ	_t	X6	12/
sákheva	V _(R) _	VII2	12//a
raḥṣasam	OAv. raṣab-	I6	8/
yajñāiḥ	_s	XI4	l ^{la}
gūrtībhiḥ	_#	XII	//12
mātībhir	_V	X1	//8
īndur	_b	XII	8/
devāvīṛ	_N	X1	12/
matībhiḥ	_p	XI3	/12

pāriṣkṛtaḥ		V1	/12
dākṣāya	PE Av. -xś	I6	8/
sudakṣa	PE Av. -xś	I6	/8
gōṣu		II	/12
vīṣanam		II	8/
śruṣṭī	_t	II	8/
sānasīṛ	_V	X1	//8
sutāḥ	V _(R) _	VII2	/8
mādesv		II	/8
vīṣanam		II	/8
jāgrvir	_V	X1	//8
srava	pāri	V2	/8
śūṣmam		II	8/
vīṣanam		II	/8
vicakṣaṇāḥ	*k' _	I6	/12
pathībhiḥ	_k	XI3	/12
dhārābhir	_V	X1	/8
vāvīdhuḥ	_#	XII	//8
papuḥ	_#	XII	//12
vīṣṭidyāvo	_t	II	12/
dhībhīṛ	_b	XII	8/
kriṣṭantam		I2	8/
tripṣṭhām	_tb	II	12/
mīlḥé		I2	8/
sáptir	V _(R) _	VII2	8/
sáptir	_N	X1	8/
vājayúḥ	_#	XII	//8
asiṣyadat		II	/12
hāriḥ	_V	X1	//8
abhyárṣan		I4	12/
devayúr	_N	X1	//8
mādhor	_db	XII	8/
asṣkṣata	*g' _	I6	/8
eṣi		II	/12
ṣiṅcatā	V _(R) _(pāritó , pāri itāḥ)	VIII !!!	8/
havīḥ	_#	XII	//8
suṣāva		II	8/
ādriḥbhiḥ	_#	XII	//8
vībhiḥ	_p	XI3	/12
srava	pāri	V2	/12
gōbhir	_V	X1	/8
suvānás	V _(R) _	VII2	12/
cákṣase	*k' _	I6	l
krátur	_V	X1	8/
īndur	_Y	X1	8/
vicakṣaṇāḥ	*k' _	I6	/8
arṣasi		I4	/8
ārṣati		I4	/12
nībhir	_db	XII	8/
vicakṣaṇāḥ	*k' _	I6	/8
jāgrvir	_V	X1	//8
mimikṣa	*g'' _	I6	/8
mīdḥvān		I2	12/
īṣir		II	8/
īṣir	_Y	X1	8/
vicakṣaṇāḥ	*k' _	I6	/8
kavīṛ	_V	X1	l ^{ca}

ṣuvāṇāḥ	V _(R) -(u)	VIII	8/
soṭṭbhir	_V	X1	//8
ṣṇúbhir	V _(R) -(ādbi)	VIII	8/
ṣṇúbhir	_V	X1	/8
góbhir	_V	X1	/8+
sómo	R _(R) -	VII2	8//
dugdhábhīr	_V	X1	/8-
samudrāṃ	R _(R) -	VII2	12-//
ádribhis	_t	XI2	//8
camvòr	_Y	X1	/12
dháriḥ (háriḥ)	_s	XI4	//12
vāneṣu		II	/8
dadhiṣe		II	/8
mesyò		II	/12
mīlhé		I2	8/
sáptir	V _(R) -	VII2	8/
sáptir	_N	X1	8/
vājayúḥ	_#	XI1	//8
manīṣibhiḥ		II	/12
manīṣibhiḥ	_s	XI4	//12
víprebhir	_V	X1	/8
ḥkvabhiḥ	_#	XI1	//8
síndhur	V _(R) -	VII2	8//
síndhur	_N	X1	8/
aṃśóḥ	_p	XI3	12/
jāgrvir	_V	X1	//12
sūnúr	_N	X1	8/
nadīṣv		II	8/
gābhastyoḥ	_#	XI1	//8
sómāsa	V _(R) -	VII2	8/
viṣṭāpi		V1	
manīṣiṇo		II	/12
ārṣan		I4	12/
ṇṭbhir	_Y	X1	12/
vicakṣaṇó	*k'_	I6	/12
sutāḥ	V _(R) -	VII2	/8
arṣati		I4	/12
kavīḥ	_s	XI4	//12
devéṣu		II	/8
góbhir	_V	X1	/12
vāneṣv		II	/8
paridhīṃr	_V	X3	8/
sūryam	V _(R) -	VII2	/12
puruspṭham		VI2	/12
ārṣasi		I4	/8
vīṣāva (vīṣā)		II	8/
niṣkṛtāṃ		X7	/12
góbhir	_V	X1	8/
arṣasi		I4	/8
dhārmabhiḥ	_#	XI1	//8
matībhir	_Y	X1	/12
vicakṣaṇa	*k'_	I6	/12
dhītībhiḥ	_#	XI1	//8
asṛkṣata	*g'_	I6	/8
arṣati_		I4	/12
_īndur	_b	XI1	8/
soṭṭbhiḥ	_#	XI1	//8
iyótir	_N	X1	l ^a
nirṇājam	_N	X1	/8

vṛṣabhó		II	
vṛṣāyáte		II	/12
īśó		II	/12
ghoṣāyaḥ		II	/8
ānaśúḥ	_#	XI1	//8
eśá		II	8/
vārebhiḥ	_p	XI3	l ^a
krīlann		I2	8/
ūrmír	_V	X1	/8
usriyā		III1	12/
nír	_g	XI1	8/
tatniṣe		II	
dhṛṣṇav	_n	II	8/
ṣiñcata_	pári	V1	/8
vanakrakṣám	Onomat.	I6	8/
vṛṣabhám		II	
īśas		II	12/
devayúḥ	_#	XI1	//12
sudakṣa	PE Av. -xš	I6	
camvòḥ	_s	XI4	/12
vāhnir	_N	X1	8/
viṣpātīḥ	_#	XI1	//8
vṛṣṭīm	_t	II	12/
gāviṣṭaye	_t	II	8/
vṛṣabhām		II	
duhuḥ	_#	XI1	//12
vīṣā		II	12/
iyótisā		II	/8
sūṣṭutaḥ		VII	12/
kavībhir	_N	X1	;
nirṇājam	_N	X1	/12
īlānām		IIc	/12
ṇṭbhir	_Y	X1	12/
somadhānam	V _(R) -	VII2	l ^a
jūṣṭo	_t	II	12/
viṣṭambhá		V1	8/
svādúr	_N	X1	10/
pūṣṇé	_n	II	/10
soma	V _(R) -	VII2	10/
dākṣāya	PE Av. -xš	I6	10/
arṣa		I4	10/
piyúṣaḥ		II	/10
piyúṣaḥ		II	/10
sudhāro	V _(R) -	VII2	/10
ṇṭbhir	_Y	X1	10/
īnduḥ	_p	XI3	10/
dākṣāya_	PE Av. -xš	I6	/10
sotāro	V _(R) -	VII2	10/
sómam	V _(R) -	VII2	10/
sómaṃ	V _(R) -	VII2	10/
īnduḥ	_p	XI3	10/
paviṣṭa	_t	II	10/
cārur	_N	X1	/10
kavír	_bb	XI1	/10
góbhiḥ	_ś	XI4	10/
ṇṭbhiḥ	_s	XI4	/10
sahásradhāras	R _(R) -	VII2	/10
sahásraretā	R _(R) -	VII2	/10

adbhír	_N	X1	10/
góbhiḥ	_ś	XI4	/10
kukṣā	PE *k'_	I6	/10
nṛbhir	_Y	X1	10/
ádribhiḥ	_s	XI4	/10
vṛṣṇa	_ṇ	II	10/
índur	_V	X1	8/
ṣú	V _(R) -(ū)	VII1	12/
sakṣāṇiḥ	V _(R) -	VII2	/8
sakṣāṇiḥ	*g ^b -	I6	/8
sakṣāṇiḥ	_#	XI1	//8
dviṣás		II	12/
samaryarājye	V _(R) -	VII2	8/
mártyeṣv		II	/12
sániṣyadat		II	/12
śáryābhir	_N	X1	12/
gābhastyoḥ	_#	XI1	//12
ānūṣata		II	/12
soma	V _(R) -	VII2	12/
vṛktābarhiṣo		II	/12
dadhuḥ	_#	XI1	//12
pīyūṣam		II	12/
nír	_V	X1	/12
adhukṣata	*g ^b -	I6	/12
niṣṭhā		XI0	12/
niṣṭhā	<i>nis</i>	V1	12/
vṛṣabhó		II	
tiṣṭhase	_tḥ	II	/12
śísur	_N	X1	11/
krīlan		I2	11/
índuḥ	_#	XI1	//11
eśá		II	11/
_índrāyénduḥ (índuḥ)	_p	XI3	1 ^{ca}
svādúr	V _(R) -	VII2	/11
svādúr	_V	X1	/11
ūrmīḥ	_#	XI1	//11
vājasánir	_Y	X1	1 ^{ca}
rākṣāmsy	OAv. <i>raṣab-</i>	I6	11/
durgāhāṇi	_g	XI1	/11
svāyudhāḥ	V _(R) -	VII2	11//a
dvēṣāṃsi		II	11/
svayúgvabhiḥ	V _(R) -	VII2	/11
svayúgvabhiḥ	_s	XI4	//11
svayúgvabhiḥ	_#	XI1	//8
aruṣó		II	/8
hāriḥ	_#	XI1	//8
ḷkvabhiḥ	_s	XI4	//12
saptāsyebhir	_V	X1	/8
ḷkvabhiḥ	_#	XI1	//8
sám	V _(R) -	VII2	12//
mātṛbhir	_N	X1	1 ^{ca}
svá	V _(R) -	VII2	/12
dhītībhir	_d	XI1	/8
tridhātubhir	_V	X1	1 ^{ca}
áruṣībhir		II	
áruṣībhir	_Y	X1	/12
raśmībhir	_Y	X1	1 ^{ca}
paúṃsyā_		IIa	/8

harṣayan		I4	/8
tákṣā	PE *k'_	I6	8/
riṣṭám	_t	IIr	8/
bhiṣág		II	/8
bhiṣág	PE <i>j</i>	XI2	//8
srava	<i>pári</i>	V2	/8
jāratībhir	_V	X1	/8
ōṣadhībhiḥ		II	/8
ōṣadhībhiḥ	_p	XI3	//8
parṇébhiḥ	_ś	XI4	8/
ásmabhir	_d	XI1	/8
dyúbhir	_b	XI1	//8
srava	<i>pári</i>	V2	/8
kārúr	_V	X1	8/
bhiṣág		II	/8
bhiṣág	PE <i>j</i>	XI2	//8
upalaprakṣiṇī	*k'_	I6	/8
srava	<i>pári</i>	V2	/8
srava	<i>pári</i>	V2	/8
sómam	V _(R) -	VII2	/8-
karīṣyán		II	8/
srava	<i>pári</i>	V2	/8
mīḍhvah		I2	/8
srava	<i>pári</i>	V2	/8
mahiṣám		II	/8
ādadhur (adadhur)	_V	X1	//8
srava	<i>pári</i>	V2	/8
pāriṣkṛta		V1	/8
srava	<i>pári</i>	V2	/8
saṃsraaváh	V _(R) -	VII2	/8-
srava	<i>pári</i>	V2	/8
sómenānandám (sómēna)	V _(R) -	VII2	8//
srava	<i>pári</i>	V2	/8
iyótir	_V	X1	/8-
srava	<i>pári</i>	V2	/8
yātrāmúr (amúr)	_Y	X1	8/
yahvátir	_V	X1	/8
srava	<i>pári</i>	V2	/8
iyótiśmantas		II	/8
srava	<i>pári</i>	V2	/8
viṣṭápam		V1	/8
tṛptiś	_c	X9	/8
srava	<i>pári</i>	V2	/8
srava	<i>pári</i>	V2	/8
índoḥ	_p	XI3	8/
āhuḥ	_s	XI4	8/
somávidhan (soma)	V _(R) -	VII2	/8
srava	<i>pári</i>	V2	/8
ṣe		II	8/
stómaiḥ	_k	XI3	//8
pátir	_V	X1	//8
srava	<i>pári</i>	V2	/8
saptá	V _(R) -	VII2	/8
tébhiḥ	_s	XI4	8/
rakṣa	*k'_	I6	/8
srava	<i>pári</i>	V2	/8
havis	_t	XI2	//8
rakṣa	*k'_	I6	/8

srava	<i>pāri</i>	V2	/8
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uśāsām		I1	
nirjaganvān	<i>_j</i>	XI1	11/
jyótiśágāt (jyótiśā)		I1	/11
agnír	<i>_bb</i>	XI1	11/
ródasyor	<i>_V</i>	X1	//11
cātur	<i>_Y</i>	X1	1 ^{ea}
ośadhīṣu		I1	/11
ośadhīṣu		I1	/11
śísuḥ	<i>_p</i>	XI3	1 ^{ea}
vīṣṇur	<i>_n</i>	I1	11/
vīṣṇur	<i>_V</i>	X1	11/
jānitrīr	<i>_V</i>	X1	//11
ānnaiḥ	<i>_#</i>	XI1	//11
eṣi		I1	11/
vikṣú	<i>*k'_</i>	I6	11/
mānuṣīṣu		I1	/11
mānuṣīṣu		I1	/11
agnír	<i>_N</i>	X1	1 ^{la}
aruśó		I1	11-/
flāyāḥ		I1c	/11-
yakṣihá (yakṣi)	<i>*g'_</i>	I6	/11
sádā	<i>V_(R)-</i>	VII2	11//
yaviṣṭha_	<i>_tb</i>	I1	/11
yaviṣṭha	<i>_tb</i>	I1	/11
ṛtúmr	<i>_V</i>	X3	1 ^{ea}
tébhīr	<i>_V</i>	X1	/11
āyajiṣṭhaḥ	<i>_tb</i>	I1	/11
vēṣi		I1	11/
havírṁṣi		I1a	/11
agnír	<i>_V</i>	X1	/11
agnír	<i>_Y</i>	X1	11/
vidúśām		I1	11/
áviduṣṭarāsaḥ	<i>_t</i>	I1	/11
agnīṣ	<i>_t</i>	X6	11/
yébhir	<i>_d</i>	XI1	11/
ṛtúbhiḥ	<i>_k</i>	XI3	;
dīnádakṣā	PE Av. <i>xš</i>	I6	/11
agnīṣ	<i>_t</i>	X6	11/
yájiṣṭho	<i>_tb</i>	I1	11/
vísveśām		I1	11/
ṛgvátīr	<i>_V</i>	X1	/11
īṣaḥ		I1	11/
kṣumátīr	<i>_Y</i>	X1	;
samidhānó	<i>V_(R)-</i>	VII2	1 ^{ea}
aratīḥ	<i>_s</i>	XI4	/11-
dákṣāya	PE Av. <i>-xš</i>	I6	11/
suṣumāḥ		I1	
kṛṣṇām	<i>_n</i>	I1	11/
yóśām		I1	11/
pitúr	<i>_j</i>	XI1	/11
vásubhir	<i>_V</i>	X1	1 ^{la}
aratír	<i>_Y</i>	X1	/11
supraketaír	<i>_d</i>	XI1	1 ^{ea}
dyúbhir	<i>_V</i>	X1	
agnír	<i>_Y</i>	X1	/11
vitīṣṭhan	<i>_tb</i>	I1	/11

rúsadbhir	<i>_Y</i>	X1	11/
várṇair	<i>_V</i>	X1	1 ^{la}
agnéḥ	<i>_s</i>	XI4	1 ^{la}
sákhyuḥ	<i>_ś</i>	XI4	/11
īdyasya		I2	11/
vīṣṇo	<i>_n</i>	I1	11/
jyēṣṭhebhīr	<i>_tb</i>	I1	11/
jyēṣṭhebhīr	<i>_Y</i>	X1	11/
téjiṣṭhaiḥ	<i>_tb</i>	I1	
téjiṣṭhaiḥ	<i>_k</i>	XI3	;
kṛīlumádbhīr		I2	/11
kṛīlumádbhīr	<i>_Y</i>	X1	//11
vársiṣṭhebhīr		I4	11/
vársiṣṭhebhīr	<i>_tb</i>	I1	11/
vársiṣṭhebhīr	<i>_bb</i>	XI1	1 ^{ea}
bhānúbhir	<i>_N</i>	X1	;
nákṣati	<i>*k'_</i>	I6	/11
śúśmāso		I1	11/
dadṛśānápaver	<i>_j</i>	XI1	//11
niyúbhiḥ	<i>_#</i>	XI1	//11
pratnébhīr	<i>_Y</i>	X1	11/
rúsadbhir	<i>_d</i>	XI1	;
rébhadbhīr	<i>_V</i>	X1	1 ^{ea}
aratír	<i>_bb</i>	XI1	;
vakṣi	<i>*g'^b_</i>	I6	11/
divásṛthivyór	<i>_V</i>	X1	1 ^{la}
aratír	<i>_Y</i>	X1	/11
yuvatyoḥ	<i>_#</i>	XI1	//11
agnīḥ	<i>_s</i>	XI4	11/
sutúkebhīr	<i>_V</i>	X1	/11
rābhasvadbhī	<i>_r</i>	X2	1 ^{ea}
yakṣi	<i>*g'_</i>	I6	11/
háveṣu		I1	/11
iyakṣáve	<i>*k'_</i>	I6	11/
saṃcáranti	<i>abbīl</i>	V1y	/11
uṣṇám	<i>_n</i>	I1	11/
yaviṣṭha	<i>_tb</i>	I1	/11
sacanasayámānā	<i>V_(R)-</i>	VII2	1 ^{la}
dhánor	<i>_V</i>	X1	11/
jīgīśase		I1	11/
paśúr	<i>_V</i>	X1	
vavriś	<i>_c</i>	X9	1 ^{ea}
viśpátīḥ	<i>_s</i>	XI4	/11
sánayāsu	<i>V_(R)-</i>	VII2	1 ^{la}
dhūmáketuḥ	<i>_#</i>	XI1	//11
vṛṣabhó		I1	
sácataso	<i>V_(R)-</i>	VII2	11//
raśanābhīr	<i>_d</i>	XI1	1 ^{ea}
daśábhīr	<i>_V</i>	X1	;
manīśā		I1	/11
yukṣvā	<i>*g'_</i>	I6	11/
śúcáyadbhir	<i>_V</i>	X1	/11
āṅgaiḥ	<i>_#</i>	XI1	//11
gīḥ	<i>_s</i>	XI4	1 ^{ea}
rákṣā	<i>*k'_</i>	I6	11/
rákṣotá (rákṣa)	<i>*k'_</i>	I6	11/
caṣṭe	<i>*k'__t</i>	I7	/11
sīśakty	<i>V_(R)-</i>	VII2	11//a
sīśakty		I1	11/

ninyór	_V	X1	/11
véh	_#	X11	//11
nīlām		I2	11/
vīṣaṇo		II	/11
mahiṣā		II	
árvatībhiḥ	_#	X11	//11
sām	V _(R) -	VII2	/11
jajñatur	_Y	X1	;
kavés	_c	X9	11/
īṣo		II	11/
ghṛtaír	_V	X1	11/
ánnair	_Y	X1	ᵃ
svásṛ	_V	X1	ᵃ
áruṣír		II	
áruṣír	_Y	X1	;
antárikṣe	PE *k' _	I6	/11
pūṣaṇásya		II	/11
tataḥsus	PE *k' _	I6	/11
tataḥsus	_t	XI2	//11
áyór	_b	XI1	11/
nīlé		II	/11
visargé		V2	11/
dharúṇeṣu		II	/11
dákṣasya	PE Av. -xǵ	I6	11/
áditer	_V	X1	/11
agnír	_b	XI1	11/
vṛṣabhás		II	
dhenúḥ	_#	X11	//11
ávobhir	_V	X1	/11-
agnér	_V	X1	11/
jaritábhīṣṭau (abhīṣṭau)		V1	/11
jyēṣṭhebhír	_tb	II	11/
jyēṣṭhebhír	_Y	X1	ᵃ
bhānúbhir	_V	X1	/11
ṛṣūṇám		II	/11
bhānúbhir	_Y	X1	ᵃ
agnír	_d	XI1	11/
devébhír	_V	X1	ᵃ
sáptiḥ	_#	X11	//11
devāvīter	_V	X1	//11-
viśváyur	_V	X1	ᵃ
uśáso		II	
vyūṣṭau	_t	II	/11
havīmśy		IIa	/11-
áriṣṭaratha		IIr	11-/
śūṣaíḥ		II	/11-
śūṣaíḥ	_#	X11	//11-
śūṣébhír	_Y	X1	11-/
juṣāṇó		II	/11-
arkaír	_d	XI1	//11-
yájiṣṭhaḥ	_tb	II	/11
agnír	_V	X1	ᵃ
usrám		III1	11-/
gīrbhír	_N	X1	ᵃ
námobhir	_V	X1	;
matíbhir	_g	XI1	/11
jagmúr	_Y	X1	//11-

évaiḥ	_#	X11	//11
ūtír	_V	X1	ᵃ
kṛṇuṣva		II	/11-
niśádya		V1	/11-
viśváyur	_db	XI1	11/
praketaír	_V	X1	//11
uruṣyá		II	11/
urúbhir	_d	XI1	;
śáṃsaiḥ	_#	X11	//11
góbhir	_V	X1	11/
ásvair	_V	X1	ᵃ
matíbhiḥ	_s	XI4	/11
agnér	_V	X1	11/
sánutrír	V _(R) -	VII2	/11
sánutrír	_Y	X1	//11
purukṣúr	_d	XI1	//11
dyúbhir	_V	X1	11/
áhabhir	_Y	X1	;
dyúbhir	_b	XI1	11/
vikṣú	*k' _	I6	11/
ṛtúbhir	_d	XI1	;
agnír	_V	X1	//11
vṛṣabhó		II	
mahiśó		II	/11
vṛṣabháḥ		II	
svéṣu		II	11/
kṣáyeṣu		II	11/
pitrór	_V	X1	/11
sūro	V _(R) -	VII2	/11
áruṣír	_V	X1	;
juṣanta		II	/11
uśá-uṣo		I8	11/
uśá-uṣo		I8	11/
éṣi		II	/11
yamáyor	_V	X1	ᵃ
dadhīṣe		II	/11
sváyai	V _(R) -	VII2	/11
cákṣur	*k' _	I6	11/
cákṣur	_N	X1	ᵃ
véṣi		II	/11
jújoṣaḥ		II	/11
niyúbhiḥ	_s	XI4	ᵃ
śívábhiḥ	_#	X11	//11
dadhīṣe		II	/11
svarṣám	V _(R) -	VII2	/11
svarṣám		VI5	/11
cakṛṣe		II	
pitúr	_V	X1	
évaiḥ	_p	XI3	/11
pitrór	_V	X1	/11
índreṣita		II	11/
triśírṣāṇam		I4	11/
nīḥ	_s	XI4	ᵃ
saṣṭje	nīḥ	V1z	ᵃ
udínakṣantam	*k' _	I6	/11
sátpatir	_N	X1	;
śírṣá		I4	/11
ṣṭhá	V _(R) -(bī)	VIII1	8/
cákṣase	*k' _	I6	/8

uśatīr	_V	X1	8/
devīr	_V	X1	/8
abhīṣṭaya		V1	/8
yōr	_V	X1	8/
sravantu	<i>abbī</i>	V2	8/
kṣāyantiś	_c	X9	8/
carṣaṇīnām		I4	/8
bheṣajām		II	/8
sómo	V _(R) –	VII2	8/
bheṣajā		II	/8
bheṣajām		II	/8
duritām	_V	X1	/8
acāriṣam		II	/8
pitūr	_N	X1	11/
sākhā	V _(R) –	VII2	11/
sālakṣmā	PE *k'_	I6	11/
viśurūpā		II	
jānyuḥ	_p	XI3	11/
pātis	_t	XI2	l ^{ea}
yōṣā		II	/11
nābhiḥ	_p	XI3	l ^{ea}
nākir	_V	X1	11/
dyaúḥ	_#	X11	//11
sahaśéyyāya	V _(R) –	VII2	l ^a
tiṣṭhanti	_tb	II	11/
miśanty		II	/11
rātrībhir	_V	X1	11/
āhabhir	_d	XI1	/11
cākṣur	*k'_	I6	11/
cākṣur	_N	X1	l ^a
múhur	_V	X1	;
yamír	_Y	X1	11/
vṛṣabhāya		II	
svāsā	V _(R) –	VII2	11/
nīrtir	_V	X1	
nīrtir	_N	X1	/11
āhur	_Y	X1	l ^{ea0}
kakṣyēva (kakṣyā)	*k'_	I6	
ṣvajāte	<i>pāri</i>	V1	11/
vṛkṣām	PE *k'_	I6	/11
śú	V _(R) –(ū)	VII1	11/
ṣvajāte	<i>pāri</i>	V1	11/
vṛkṣām	PE *k'_	I6	/11
kṛṇuṣva		II	11/
vṛṣā		II	12/
vṛṣṇe	_n	II	12/
āditer	_V	X1	/12
gandharvīr	_V	X1	l ^a
yōṣaṇā		II	/12
iṣṭāsya	_t	II	12/
ādītir	_N	X1	/12
jyeṣṭhāḥ	_tb	II	12/
uṣā		II	12/
svārvatī	V _(R) –	VII2	/12
vicakṣaṇām	*k'_	I6	/12
vīr	_V	X1	12/
iṣitāḥ		II	
dhīr	_V	X1	/12
pūṣyate		II	/12

hōtrābhir	_V	X1	12/
mānuṣaḥ		II	/12
bhūribhiḥ	_#	X11	//12
īyaksati	*k'_	I6	12/
iṣyati		II	/12
vāhniḥ	_s	XI4	l ^a
taviṣyāte		II	12/
sumatīm	V _(R) –	VII2	l ^{ea}
ākṣat	*k'_	I6	/11
sā	V _(R) –	VII2	/11
iṣam		II	11/
āsvair	_V	X1	//11
bhūṣati		II	/11
eṣā		II	11/
sāmitir	_bb	XI1	/11
devéṣu		II	11/
svadhāvo	V _(R) –	VII2	/11
sādane	V _(R) –	VII2	l ^a
sadhāsthe	V _(R) –	VII2	/11
yukṣvā	*g'_	I6	11/
mākir	_d	XI1	11/
bhūr	_V	X1	/11
paribhūr	_V	X1	/11-
dhūmāketuḥ	_s	XI4	l ^{ea}
gōr	_V	X1	//11
yājur	_g	XI1	/11
gur	_d	XI1	//11
ṣmā	V _(R) –(<i>dbī</i> , <i>bī</i>)	VII1	11/
durmantv	_N	X1	11/
sālakṣmā	PE *k'_	I6	11/
viśurūpā		II	
sumāntv	V _(R) –	VII2	/11
ṛṣva		II	11/
sūrye	V _(R) –	VII2	11//a
iyótir	_V	X1	l ^{ea}
ādadhur	_N	X1	;
saṃcāranty	V _(R) –	VII2	/11
ātrādītir	_V	X1	/11
sādane	V _(R) –	VII2	l ^a
sadhāsthe	V _(R) –	VII2	/11
yukṣvā	*g'_	I6	11/
mākir	_d	XI1	11/
bhūr	_V	X1	/11
nāmobhir	_Y	X1	//11
sūrēḥ	_#	X11	//11
tasthūḥ	_#	X11	//11
mānuṣā		II	
svāsasthé	V _(R) –	VII2	11//
cātuspadīm		X7	11/
sām	V _(R) –	VII2	/11
iṣim		II	/11
puṣyataḥ		II	/12
mahīr	_V	X1	/11+
haviṣā		II	/11
naīṣā (eṣā)		II	11/
gāvyyūtir	_V	X1	l ^a
paryūr	_V	X1	//11
svāḥ	V _(R) –	VII2	/11

kavyaír	_Y	X1	l ^a
áñgirobhir	_b	XI1	//11
bḥhaspátir	_V	X1	l ^{ea}
ḥkvabhir	_Y	X1	;
vāvḥdhúr	_Y	X1	;
svadháýányé	V _(R) -	VII2	^{ea} l
sída_	V _(R) -	VII2	/11
_áñgirobhiḥ	_p	XI3	l ^{ea}
pitḥbhiḥ	_s	XI4	;
haviṣā		II	l
áñgirobhir	_V	X1	11/
yajñíyebhir	_Y	X1	//11
vairūpaír	_V	X1	l ^a
barhiṣy		II	l
niṣádyā		V1	/11
téṣām		II	11/
saumanasé	V _(R) -	VII2	^{ea} l
syāma	V _(R) -	VII2	/11
pathíbhīḥ	_p	XI3	;
pūrvyébhir	_Y	X1	//11
pareyúḥ	_#	X11	//11
pitḥbhiḥ	_s	XI4	;
_iṣṭāpūrténa	_t	II	11/
sām	V _(R) -	VII2	11-//
áhobhir	_V	X1	11/
adbhír	_V	X1	l ^a
aktúbhir	_Y	X1	/11
caturakṣaú	_V	X1	11+/
caturakṣaú	PE *k ^u _	I6	11+/
sadhamádam	V _(R) -	VII2	^{ea} l
raḥṣitárau	*k_	I6	/11
caturakṣaú	_V	X1	11+/
caturakṣaú	PE *k ^u _	I6	11+/
pathiráḥṣi	*k_	I6	/11+
ṇṇákṣasau	*k'_	I6	/11+
sūryāya	V _(R) -	VII2	/11
haviḥ	_#	X11	//8
dhavír (havír)	_j	X11	//8
tiṣṭhata	_tb	II	/8
devéṣv		II	/8
áyuḥ	_p	XI3	8/
ḥṣibhyaḥ		II	l
trikadrūkebhiḥ	_p	XI3	/8
ṣāl	*k'_	XI6	8/
urvír	_V	X1	8/
triṣṭúb		VII1	8/
sárvā	V _(R) -	VII2	8//
īyúr	_V	X1	l ^a
háveṣu		II	/11
īyúḥ	_#	X11	//11
niṣattā		V1	/11
vikṣú	*k'_	I6	/11
viṣṇoḥ	_ṇ	II	/11
viṣṇoḥ	_#	X11	//11
barhiṣádo		X9	11/
svadháýā	V _(R) -	VII2	l ^a
ihágamīṣṭhāḥ (ágamīṣṭhāḥ)	_tb	II	/11

bārhiṣadaḥ		X9	11/
juṣádhvam		II	/11
yór	_V	X1	l ^a
barhiṣyēṣu		II	11/
barhiṣyēṣu		II	11/
nidhíṣu		II	/11
priyēṣu		II	/11
clakṣiṇató	*k'_	I6	l
niṣádyā_		V1	/11
hīmsiṣṭa		IIa	11/
hīmsiṣṭa	_t	II	11/
puruṣātā		II	l
dāśúṣe		II	l
somapīthām	V _(R) -	VII2	^{ea} l
vásiṣṭhāḥ	_tb	II	/11
tébhīr	_Y	X1	11/
havíṃṣy		IIa	/11
uśádbhiḥ	_p	XI3	l ^a
tātṣúr		II	11/
tātṣúr	_d	XI1	11/
stómataṣṭāso	PE *k'_t	I7	/11
arkaíḥ	_#	X11	//11
suvidátrebhir	V _(R) -	VII2	^{ea} l
suvidátrebhir	_V	X1	/11
satyaíḥ	_k	XI3	11/
kavyaíḥ	_p	XI3	l ^{ea}
pitḥbhir	_gb	XI1	;
gharmasádbhiḥ	_#	X11	//11
satyáso	V _(R) -	VII2	11/
havirádo	_V	X1	l
haviṣpā		X7	/11
devaíḥ	_s	XI4	l ^a
sahásraṃ	V _(R) -	VII2	^{ea} l
devavandaíḥ	_p	XI3	//11
páraíḥ	_p	XI3	11/
pūrvaiḥ	_p	XI3	l ^{ea}
pitḥbhir	_gb	XI1	;
gharmasádbhiḥ	_#	X11	//11
ágniṣvāttāḥ		VII1	12/
havíṃṣi		IIa	12/
barhiṣy		II	/12
īlító		II2	l
ṽvāḍ	*g' ^b _	XI6	11/
surabhíṇi	V _(R) -	VII2	l ^a
akṣann	PE *g' ^{(u)b} _	I6	/11
havíṃṣi		IIa	/11
svadhābhīr	_Y	X1	11/
juṣasva		II	/11
tébhīḥ	_s	XI4	11-//
svarāḷ	*g'_	XI6	l ^{ea}
vaśanír	_bb	XI1	/11
cákṣur	*k'_	I6	11/
cákṣur	_g	XI1	l ^{ea}
óśadhīṣu		II	11/
óśadhīṣu		II	11/
tiṣṭhā	_tb	II	l
śáriraiḥ	_#	X11	//11
śócis	_t	XI2	l ^{ea}
arciḥ	_#	X11	//11

tábhír	_Y	X1	11/
svadhábhíh	V _(R) _	VII2	/11
svadhábhíh	_#	X11	//11
ájur	_Y	X1	11/
śéṣaḥ		I1	/11
kṛṣṇāḥ	_n	I1	11/
agníḥ	_t	X6	11/
sómaś	V _(R) _	VII2	11//
agnér	_Y	X1	11/
góbhir	_Y	X1	/11
prórṇuṣva (ūrṇuṣva)		I1	11/
dhṛṣṇúr	_n	I1	11/
dhṛṣṇúr	_b	XI1	l ^{ea}
jārhṣāṇo		I1	/11
vidhaksyán	*g ^{ub} _	I6	11/
eśá		I1	11-/
agníḥ	_k	XI3	11+/
sadhásthe	V _(R) _	VII2	/11
agníḥ	_k	XI3	8/
yákṣad	*g'_	I6	8/
havíṣe		I1	/8
samádahas	V _(R) _	VII2	/8
nír	_Y	X1	8/
sám	V _(R) _	VII2	/8
harṣaya		I4	/8
sávarṇám	V _(R) _	VII2	11+/
saraṇyúḥ	_#	X11	//11
pūṣá		I1	11/
ánaṣṭapaśur	_bb	XI1	l ^{la}
'gnír	_d	XI1	11/
ájur	_Y	X1	11/
viśváyuḥ	_p	XI3	l ^{la}
pūṣá		I1	11/
sukṛto	V _(R) _	VII2	e ^{al}
yayús	_t	XI2	/11+
pūṣémá (pūṣá)		I1	11/
neṣat		I1	/11
ághṛñih	_s	XI4	;
ajaniṣṭa	_t	I1	/11
pūṣá		I1	/11
sadhásthe	V _(R) _	VII2	/11
sárasvatim	V _(R) _	VII2	11//
sárasvatim	V _(R) _	VII2	11//a
dásúṣe		I1	l
svadhábhír	_d	XI1	11/
pitṛbhír	_N	X1	/11
barhíṣi		I1	l
īṣa		I1	l
dakṣiṇá	*k'_	I6	11/
abhinákṣamāṇāḥ	*k'_	I6	/11
iḷó		I1c	l
pósam		I1	11/
yájamāneṣu		I1	/11
devír	_V	X1	//11
śúcir	_V	X1	l
saṃcárantaṃ	ánu	V1y	/11
saptá	V _(R) _	VII2	/11
aṃśúr	_b	XI1	//11
dhiṣāṇāyā		I1	l

adhvaryór	_Y	X1	11/
aṃśúr	_V	X1	//10
bḥhaspátih	_s	XI4	//8
páyasvatír	_V	X1	/8
óśadhayaḥ		I1	/8
svá	V _(R) _	VII2	11/
cákṣuṣmate	*k'_	I6	11/
cákṣuṣmate		I1	11/
rírīṣo		I1	l
mṛtyóḥ	_p	XI3	11/
áyuḥ	_p	XI3	l ^{la}
mṛtaír	_V	X1	;
deváhütir	_N	X1	/11
áyuḥ	_p	XI3	l ^{la}
maíśām (eśām)		I1	11/
purúcír	_V	X1	//11
ṛtúbhir	_Y	X1	;
sádhú	V _(R) _	VII2	/11
áyūṃṣi		I1a	l
kalpayaiśām (eśām)		I1	/11
rohatájur	_j	XI1	l ^{la}
ṣṭhá	V _(R) -(yáti)	VII1	/11
sajóṣá		I1	/11
áyuḥ	_k	XI3	l ^{ea}
nárir	_V	X1	l ^{ea}
supátnír	_V	X1	//11
sarpíṣá		I1	l
írṣva		I4	11/
śéṣa		I1	/11
didhiṣós		I1	/11
didhiṣós	_t	XI2	/11
pátyur	_j	XI1	11/
sám	abbí	V1y	/11
dhánur	_b	XI1	11/
abhímātír	_j	XI1	/11
yuvatír	_d	XI1	;
dákṣiṇāvata	*k'_	I6	/11
eśá		I1	11/
nírṛter	_V	X1	l
nírṛter	_V	X1	/11
sú	V _(R) _	VII2	/11+
tiṣṭhatu	_tb	I1	/11+
sahásram	V _(R) _	VII2	11//
stabhnāmi	V _(R) _	VII2	12/
riṣam		I1	/12
_iśvāḥ		I1	8/
dadhuḥ	_#	X11	//8
siṣakta		I1	8/
revatih	_#	X11	//8
ágniśomā		V11	8/
agnír	_V	X1	8/
puṣyantu		I1	8/
tiṣṭhatu	_tb	I1	8/
rayih	_#	X11	//8
jívābhír	_bb	XI1	8/
īḷe		I2	8+/
yáviṣṭhaṃ	_tb	I1	/8+
durdhárítum	_db	XI1	/8
éniḥ	_s	XI4	//8-

mātúr	_V	X1	/8
kṛpāñīlam		I2	/8-
gātúr	_V	X1	/8
kavír	_V	X1	8/
juṣád		I1	8/
mānuṣasya_		I1	/8
havír	_Y	X1	/8
śruṣṭíd (śruṣṭí)	_t	I1	8/
gātúr	_V	X1	/8
iṣe		I1	/8
ádreh	_s	XI4	8/
āhuḥ	_#	XI1	//8
syuḥ	_#	XI1	//8
havíṣā		I1	/8
kṛṣṇāḥ	_n	I1	11/
'ruśó		I1	
manīṣām		I1	/11
amṛtebhiḥ	_s	XI4	/11
sajóṣāḥ		I1	/11
vakṣat	*g ^b _	I6	11/
sumatír	_V	X1	/11
iṣam		I1	11/
svāvṛktibhir	_b	XI1	//8
stīrṇābarhiṣe		I1	/8
pāvakaśociṣam		I1	/8
vívakṣase	PE *k ^u _	I6	4
svābhúvaḥ	V _(R) -	VII2	/8
íjītir	_V	X1	8/
āhutir	_Y	X1	//8
vívakṣase	PE *k ^u _	I6	4
juhúbhiḥ	_s	XI4	8/
siñcatír	_V	X1	/8
kṛṣṇā	_n	I1	8/
dhiṣe		I1	/8
vívakṣase	PE *k ^u _	I6	4
yajñeṣu		I1	8/
vívakṣase	PE *k ^u _	I6	4
agnír	_j	XI1	8/
vívakṣase	PE *k ^u _	I6	4
yajñeṣv		I1	/8
īlaté		I2	/8
dāśúṣe		I1	/8
vívakṣase	PE *k ^u _	I6	4
yajñeṣv		I1	/8
ṣedire	ní	V1	/8
mānuṣo		I1	/8
cétiṣṭham	_tb	I1	8/
akṣábhīr	PE *k ^u _	I6	/8
akṣábhīr	_Y	X1	//8
vívakṣase	PE *k ^u _	I6	4
śociṣā_		I1	/8
vṛṣāyase		I1	/8
jāmíṣu		I1	/8
vívakṣase	PE *k ^u _	I6	4
íṣīñam		I1	8/
cárkṛṣe		I1	/8

íciṣamah		I1	/8
jāneṣv		I1	/8
pātiḥ	_ś	XI4	l ^a
tūtujīḥ	_#	XI1	//8
dhṛṣṇóḥ	_n	I1	/8-
dhṛṣṇóḥ	_p	XI3	//8-
stosy		I1	/8
yāyor	_d	XI1	8/
nákīr	_Y	X1	8/
jagmathuḥ	_p	XI3	8/
prkṣase	*k' _	I6	/8
śúṣṇam	_n	I1	8/
ámānuṣam		I1	/8
dāsyur	_V	X1	l ^a
amantúr	_V	X1	//11
ámānuṣaḥ		I1	/8
śúṣṭair	_V	X1	//11-
nákṣatraśavasām	PE *k' _	I6	8/
makṣú	*k' _	I6	11/
ākṣāné	PE *k' _	I6	8/
śúṣṇasya	_n	I1	8/
sayávbhiḥ	_#	XI1	//8
vāsvír	_V	X1	//11
abhíṣṭayaḥ		V1	/8
syāma	V _(R) -	VII2	8/
satyā_	V _(R) -	VII2	/11
_āhimsantír		I1a	8/
_āhimsantír	_V	X1	/8
śácībhir	_Y	X1	8/
śúṣṇam	_n	I1	8/
pradakṣiñíd	*k' _	I6	/8
riṣaṇyo		I1	11/
vāsuḥ	_s	XI4	//11
vājradakṣiṇam	*k' _	I6	/12
sénābhīr	V _(R) -	VII2	12/
sénābhīr	_d	XI1	l ^a
maghaír	_N	X1	l ^a
ṛbhúr	_Y	X1	12/
kṣṇaumi	*k _	I6	12-/
sūribhiḥ	V _(R) -	VII2	/12
sūribhiḥ	_#	XI1	//12
tiṣṭhati	_tb	I1	12-/
pātiḥ	_#	XI1	//12
vṛṣṭír	_t	I1	12/
vṛṣṭír	_Y	X1	l ^a
pruṣṇute	_n	I1	/12
sukṣāyam	V _(R) -	VII2	l ^a
sahásrāśivā (sahásrā)	V _(R) -	VII2	10/
paúṃsyam		I1a	
táviṣim		I1	
mákīr	_N	X1	11/
yauṣus		I1	/11
yauṣus	_t	XI2	//11
íṣeḥ		I1	/11
íṣeḥ	_#	XI1	//11
santu	V _(R) -	VII2	11/
sakhyā	V _(R) -	VII2	l ^a
sutám	V _(R) -	VII2	/8
vívakṣase	PE *k ^u _	I6	4

yajñebhir	_V	X1	/8-
ukthair	_V	X1	//8-
havyebhir	_V	X1	/8
śreṣṭham	_tb	I1	8/
vivakṣase	PE *kʰ_	I6	4
pātir	_Y	X1	8/
dviṣó		I1	8/
vivakṣase	PE *kʰ_	I6	4
nír	_V	X1	/8
īlitá		I2	/8
nirāmanthatam	_V	X1	/8
samīcyór	_N	X1	8/
niṣpātantyoh		X7	8/
niṣpātantyoh	_#	X11	//8
dákṣam	PE Av. -xš	I6	8/
sakhyé	V _(R) -	VII2	8/
vivakṣase	PE *kʰ_	I6	4
hr̥disp̥śas		VI2	8/
vísveṣu		I1	8/
soma	V _(R) -	VII2	8/
tiṣṭhante	_tb	I1	8/
vivakṣase	PE *kʰ_	I6	4
soma	V _(R) -	VII2	/8
mṛlā		I2	8/
vivakṣase	PE *kʰ_	I6	4
vivakṣase	PE *kʰ_	I6	4
soma	V _(R) -	VII2	8/
śaktibhir	_N	X1	//8
vivakṣase	PE *kʰ_	I6	4
rakṣasi	*k_	I6	/8
viṣṭhitam		V1	8/
samákṛṇoṣi		I1	/8
vivakṣase	PE *kʰ_	I6	4
duḥśámsa	_ś	X14	8/
vivakṣase	PE *kʰ_	I6	4
sukrátur	_Y	X1	//8
mánuṣo		I1	/8
vivakṣase	PE *kʰ_	I6	4
samithé	V _(R) -	VII2	/8
vivakṣase	PE *kʰ_	I6	4
kakṣívato	PE *kʰ_	I6	8/
vivakṣase	PE *kʰ_	I6	4
dásúṣe		I1	/8
tāriṣad		I1	/8
vivakṣase	PE *kʰ_	I6	4
manīṣá		I1	/8-
pūṣá		I1	8/
aviṣtu	_t	I1	8/
dhītibhiś	_c	X9	//8
suṣṭutinám		VII1	8/
índur	_N	X1	8-/
pūṣá		I1	/8-
vīṣá		I1	/8-
pruṣáyati		I1	/8

pruṣáyati		I1	/8
pūṣan		I1	/8-
prátyardhir	_Y	X1	8/
īṣih		I1	8/
īṣih	_s	X14	8/
mánurhito	_b	X11	/8
ādhiśamāṇayāh		I1	8/
pātiḥ	_ś	X14	//8
pātir	_V	X1	//8
puṣṭinám	_t	I1	8/
pūṣann		I1	/8-
vavṛtyuḥ	_#	X11	//8-
pūṣá		I1	8/
aviṣtu	_t	I1	8/
śábhivegós (sá)	R _(R) -	VII2	/11
śíkṣam	*k_	I6	/11
ánáśirdám	_d	X11	11/
saṃnáyāny	V _(R) -	VII2	/11
vṛṣabhám		I1	
ṣiñcam	ní	V1	/11
vṛṣabhá		I1	
ájñāteṣu		I1	11/
vṛjāneṣv		I1	/11
sató	V _(R) -	VII2	11/
bāhukṣádaḥ	PE *kʰ_	I6	11/
ghṛjṣum		I1	11-/
ninidúḥ	_s	X14	/11-
ēṣu		I1	11/
vavṛtyuḥ	_#	X11	//11
ābhūr	_Y	X1	11/
aúḁṣír	*g_	I6	11/
aúḁṣír	_Y	X1	11a
áyur	_V	X1	/11
dárṣan		I4	11/
darṣat		I4	/11
vivéṣa		I1	/11
akṣan	PE *gʷb_	I6	/11
cárantīḥ	_#	X11	//11
svápatís	V _(R) -	VII2	ca
svápatís	_cb	X9	;
satyám	V _(R) -	VII2	/11
cátuṣpāt		X7	
strībhír	V _(R) -	VII2	11//a
strībhír	_Y	X1	11/
vīṣanam		I1	
yáśyānakṣá	PE *kʰ_	I6	11/
yóṣā		I1	11/
vadhūyóḥ	_p	X13	//11
vadhūr	_bb	X11	11a
śírṣṇá	_n	I4	11/
vīṣito		V1	
dhenúr	_V	X1	/11
sánu	C _(R) -	VII2	11/
vakṣáṇāsv	PE	I6	/11
tuṣáyantī		I1	
meṣám		I1	11/
akṣá	PE	I6	11/
vīṣvañca		I1	

pákṣad	*k ^u _	I6	/11
síṣakty		II	11/
ṣú	V _(R) -(mō, mā ^z u)	VIII1	11/
sedhīr	_N	X1	1 ^a
múhur	_V	X1	;
púriṣāt		II	/11
vṛkṣé-vṛkṣe	PE *k'_	I6	11/
vṛkṣé-vṛkṣe	PE *k'_	I6	11/
gaús	_t	XI2	//11
pūruṣādah		II	/11
ṣṣaye		II	
śíkṣat	*k_	I6	/11
atiṣṭhan	_tb	II	/11
eṣām		II	11/
púriṣam		II	/11
jīvātūr	_V	X1	1 ^a
smaitādṛg (etādṛk)	*k'_	XI2	1 ^{ea}
āvīḥ	_s	XI4	11/
busām		IIb	/11+
pādūr	_V	X1	11+/
nirṇījo	_N	X1	
arír	_V	X1	;
jakṣīyād	PE *g ^{(u)b} _	I6	11+/
vṛṣabhás		II	
vārṣman		I4	11/
vísveṣv		II	11/
vṛjāneṣu		II	/11
kukṣī	PE *k'_	I6	11/
sutásomah	V _(R) -	VII2	1 ^{ea}
sómān	V _(R) -	VII2	11/
eṣām		II	/11
vṛṣabhāḥ		II	
tēṣām		II	/11
prkṣeṇa	*k_	I6	11/
nír	_V	X1	
kákṣāt	PE *k'_	I6	/11
maniṣām		II	/11
dhūḥ	_#	X11	//11
dhūḥ	_#	X11	//11
sahásrā	V _(R) -	VII2	11/
sākám	V _(R) -	VII2	/11
jajñúr	_V	X1	/11
vṛṣaṇam		II	
dāśúṣe		II	/11
paraśúṁr	_V	X3	/11
viḍbhír	_V	X1	/11
sudrvam	V _(R) -	VII2	11/
vakṣāṇāsu	PE	I6	/11
kṣurám	*k_	I6	11/
vṛṣabhám		II	
siṣāya_		II	/11
mahiṣás		II	
tarsyāvān		I4	/11
karṣad		I4	/11
karṣad		I4	/11
ānnaiḥ	_#	X11	//11
ukṣṇō	*k_	I6	11/

śámībhiḥ	_s	XI4	1 ^a
ukthaiḥ	_#	X11	//11
dadhiṣe		II	
chúcír	_Y	X1	11/
purudīneṣu		II	/11
uṣāsaḥ		II	
syāma	V _(R) -	VII2	11/
maniṣā		II	/11
ānnaiḥ	_#	X11	//11
samasya	V _(R) -	VII2	11/
maniṣāḥ		II	/11
pūrvīr	_N	X1	//11
pratiśíkṣanty	*k_	I6	/11
ānnaiḥ	_#	X11	//11
súmīte	V _(R) -	VII2	1 ^{ea}
dyaúr	_N	X1	11/
satyārādhāḥ	V _(R) -	VII2	/11
paṁṣyais		IIa	/11
paṁṣyais	_c	X9	/11
sakhyāya	V _(R) -	VII2	1 ^{ea}
pūrvīḥ	_#	X11	//11
tiṣṭha	_tb	II	/11
gātūr	_V	X1	/11
haviṣmanto		II	
itoṣatīr (uṣatīr)	_V	X1	/11
caṣṭe	*k'_t	I7	11/
haviṣā		II	/11
sómam	V _(R) -	VII2	11/
īlate		I2	
adhvaréṣu		II	/11
mādhumatīr	_V	X1	/11
yābhir	_V	X1	11/
yābhiḥ	_s	XI4	11/
hārṣate		I4	/11
kalyāṇībhir	_Y	X1	1 ^{ea}
yuvatībhir	_N	X1	/11
óṣadhībhiḥ		II	
óṣadhībhiḥ	_p	XI3	/11
uṣatīr	_V	X1	;
dhiṣāṇāpás		II	
devīḥ	_#	X11	//11
abhiṣaster	_V	X1	/11
ghṛtápṛṣṭham	_tb	II	11/
īḍyam		I2	
adhvaréṣv		II	/11
revatīḥ	_ś	XI4	1 ^a
āvārvṛtatīr	_V	X1	1 ^a
goṣuyúdhō		II	11/
cārantīḥ	_#	X11	//11
īṣe		II	11/
jānitīr	_bb	X11	1 ^a
pātnīr	_V	X1	//11
sāyonīḥ	_#	X11	//11
ṣyadhvam	vī	V1	
śruṣṭivārīr	_t	II	11/
śruṣṭivārīr	_bb	X11	1 ^{ea}
revatīḥ	_kś	X8	1 ^a
pātnīḥ	_s	XI4	//11
āyatīr	_gb	X11	//11

bíhratír	_N	X1	/11
adhvaryúbhir	_N	X1	l ^{ea}
súšutam		VII	l
bhárantíḥ	_#	X11	//11
revátír	_j	X11	;
barhíṣi		II	11/
uśatír	_b	X11	;
barhír	_V	X1	/11
devayántíḥ	_#	X11	//11
vísvebhis	_t	X12	11/
turaír	_V	X1	l ^a
tébhir	_Y	X1	11/
suśakháyo		VII	l
duritá	_V	X1	l
cláksam	PE Av. -xš	I6	11/
dhítír	_V	X1	l ^a
śúśám		II	/11
svápatír	_d	X11	/11
góbhir	_V	X1	l ^a
cáruś	_cb	X9	l ^a
uśásám		II	l
jaritúr	_bb	X11	;
bhíkṣamāṇā	*g_	I6	/11
eśá		II	11/
sumatíḥ	_p	X13	;
gaúḥ	_#	X11	//10
sániḷā		I2	11/
samānā	V _(R) _	VII2	11//
sá	V _(R) _	VII2	l
vṛkṣá	PE *k'_	I6	/11
niṣṭatakṣúḥ		X6	/11
niṣṭatakṣúḥ	PE *k'_	I6	/11
niṣṭatakṣúḥ	_#	X11	//11
pūrvír	_V	X1	l ^a
uśáso		II	l
ukṣá	*k_	I6	11/
'gnír	_Y	X1	11/
ásṣṭa	*g'_t	I7	/11
starír	_Y	X1	11/
vyáthir	_V	X1	11/
avyathíḥ	_k	X13	l ^a
pitrór	_j	X11	/11
jániṣṭa	_t	II	/11
gaúr	_j	X11	l ^{ea}
ṛṣádaḥ		VII	l
āhur	_V	X1	//11
kṣṣṇáya	_n	II	11/
nákir	_V	X1	l
sakṣáni	*k''_	I6	/12
varébhir	_Y	X1	12/
śú	V _(R) _(abbī)	VIII1	/12
jujoṣati		II	/12
puruṣṭuta		VII	/12
múhur	_V	X1	;
sú	V _(R) _	VII2	12/
vápuṣo		II	/12
vápuṣṭaram	_t	II	/12
pitrór	_V	X1	/12

pumsá		I1a	12/
vahatúḥ	_p	X13	/12
páriṣkṛtaḥ		V1	/12
mántur	_Y	X1	l ^a
saptádhatur	_V	X1	/12
devayúṣ	_p	X7	/12
rudrébhir	_Y	X1	l ^a
turvániḥ	_#	X11	//12--
yéṣv		II	12/
amṛteṣu		II	/12
cacákṣa	*k'_	I6	/11
ánuśiṣṭa	_t	II	/11
kṣetravidánuśiṣṭaḥ (ánuśiṣṭaḥ)	_t	II	/11
mātúr	_V	X1	/11
áheḷan		I2	11/
vásuḥ	_s	X14	l ^a
sma	V _(R) _	VII2	11/
pūṣānam		II	l
arakṣan	*k_	I6	/11
duḥśásur		X14	11/
duḥśásur	_V	X1	11/
ghóṣa		II	/11
śapátnír	_V	X1	8/
ámatír	_N	X1	;
jasur	_Y	X1	//12
vér	_N	X1	8/
matíḥ	_#	X11	//8
múṣo		II	12/
sakṛt	V _(R) _	VII2	12//a
mṛḷaya_		I2	/12
mámhiṣṭham	_tb	II	8/
ṣiḥ		II	/8
ṣiḥ	_#	X11	//8
tisró		III1	8/
sādhuyá	V _(R) _	VII2	/8
sahásradakṣiṇe	V _(R) _	VII2	8/
sahásradakṣiṇe	*k'_	I6	/8
pitúḥ	_#	X11	//8
ūcúṣe		II	/8
mitrātithir	_V	X1	/8
pitúṣ	_t	X6	8/
bhakṣó	*g_	I6	/11
jágrvir	_N	X1	;
jihīla		I2	/11
eśá		II	/11
akṣásyahám (akṣásya)	PE	I6	11/
hetór	_V	X1	//11
dvéṣṭi	_t	II	11/
śvaśrúr	_V	X1	l ^{ea}
marḍitāram		I2	/11
ākṣáḥ	PE	I6	/11
āhur	_N	X1	//11
daviṣāny		II	/11
ebhiḥ	_p	X13	//11
sákhibhyaḥ	V _(R) _	VII2	/11
eśám		II	11/
niṣkṛtám		X7	l
jeṣyámīti (jeṣyámi)		II	11/

akṣāso	PE	I6	11/
akṣāsa	PE	I6	12/
tāpaviṣṇāvah	<i>_n</i>	II	/12
kumārādeṣṇā	<i>_n</i>	II	12/
krīlati		I2	
eṣām		II	/11
sphuranty	V _(R) -	VII2	/11
nīr	<i>_d</i>	XI1	/11
'nyeṣām		II	11/
<i>_anyeṣām</i>		II	11/
agnér	<i>_V</i>	X1	11/
vṛṣalāḥ		II	
senānīr	<i>_N</i>	X1	^{la}
prācīs	<i>_t</i>	XI2	^{la}
akṣāir	PE	I6	11/
akṣāir	<i>_N</i>	X1	11/
kṛṣīm		II	
kṛṣasva		II	/11
caṣṭe	<i>*k'_t</i>	I7	11/
savitāyām (savitā)	V _(R) -	VII2	^{la}
mṛlātā		I2	/11
dhṛṣṇú	<i>_n</i>	II	/11
manyúr	<i>_Y</i>	X1	^{la}
árātir	<i>_V</i>	X1	//11
iyótir	<i>_bb</i>	XI1	12/
uṣāso		II	
vyūṣṭiṣu	<i>_t</i>	II	/12
vyūṣṭiṣu		II	/12
diváspṛthivyór	<i>_V</i>	X1	^{la}
uṣāsam		II	/12
uṣā		II	12/
usrā		III1	12/
durvidátrasya	<i>_Y</i>	X1	
svasty	V _(R) -	VII2	12//
sísrate		III1	12/
súryasya	V _(R) -	VII2	^{la}
raśmibhir	<i>_V</i>	X1	//12
iyótir	<i>_bb</i>	XI1	12/
bhárantír	<i>_V</i>	X1	^{la}
uṣāso		II	
vyūṣṭiṣu	<i>_t</i>	II	/12
vyūṣṭiṣu		II	/12
uṣāsa		II	
iyótiṣā		II	/12
áyukṣātām	<i>*g_</i>	I6	12/
śréṣṭham	<i>_tb</i>	II	12/
dhiṣṇām		II	
svasty	V _(R) -	VII2	12//
manuṣyā		II	
usrā		III1	12/
spāl	<i>*k'_</i>	XI6	
súryaḥ	V _(R) -	VII2	/12
adveṣó		II	12/
barhīṣa		II	/12
sthā	V _(R) -	VII2	/12
svasty	V _(R) -	VII2	12//
barhīḥ	<i>_s</i>	XI4	^{la}
īḷe		I2	12-/
sādáyā	V _(R) -	VII2	^{ca}

sajoṣasaḥ		II	/12
pūṣāṇam		II	
chardír	<i>_V</i>	X1	12/
svasty	V _(R) -	VII2	12//
syāma	V _(R) -	VII2	11/
uṣāsánáktā		II	12/
supéśasā	V _(R) -	VII2	/12
dyaúś	<i>_c</i>	X9	12/
rakṣatām	<i>*k'_</i>	I6	
riṣāḥ		II	/12
durvidátrā	<i>_Y</i>	X1	12/
nírṭtir	<i>_V</i>	X1	
nírṭtir	<i>_N</i>	X1	/12
áditiḥ	<i>_p</i>	XI3	;
iyótir	<i>_V</i>	X1	^{la}
rākṣāṃsi	OAv. <i>raṣāb-</i>	I6	/12
sedhatu	V _(R) -	VII2	/12
duṣvápnyam		X10	12/
nírṭtiḥ	<i>_V</i>	X1	
barhīḥ	<i>_s</i>	XI4	^{ca}
īḷā		IIc	/12
bṛḥaspatīḥ	<i>_s</i>	XI4	^{ca}
sāmabhir	<i>_V</i>	X1	;
supraketām	V _(R) -	VII2	12//a
diviṣpāṣam		VI2	12/
iṣṭāye	<i>_t</i>	II	/12
suhávam	V _(R) -	VII2	^{ca}
iṣvām		II	12/
póṣam		II	12/
susanítā		VI1	
sanítvabhir	<i>_Y</i>	X1	//12
brahmadvíṣo		II	12/
vīṣvag		II	
sthā	V _(R) -	VII2	12/
mānor	<i>_Y</i>	X1	^{ca}
agnéḥ	<i>_s</i>	XI4	^{ca}
svastāye	V _(R) -	VII2	/12
śréṣṭhe	<i>_tb</i>	II	12/
syāma	V _(R) -	VII2	12/
savitúḥ	<i>_s</i>	XI4	/12
savitúḥ	V _(R) -	VII2	11/
savitúḥ	<i>_s</i>	XI4	^{ca}
saúbhagam	V _(R) -	VII2	11/
sarvátātiḥ	V _(R) -	VII2	/11
āyuh	<i>_#</i>	X11	//11
cákṣase	<i>*k'_</i>	I6	/12
satyóktiḥ	<i>_p</i>	XI3	^{la}
súryaḥ	V _(R) -	VII2	/12
etaśébhiḥ	<i>_p</i>	XI3	^{la}
iyótiṣā		II	
sūrya	V _(R) -	VII2	/12
iyótiṣā		II	
udiyārṣi		I4	/12
ánirām		IIc	/12
duṣvápnyam		X10	
préṣito		II	
rākṣasi	<i>*k'_</i>	I6	/12
āhelayann		I2	12/
svadhā	V _(R) -	VII2	/12

sucákṣasaḥ	*k' _	I6	/12
iyótir	_b	XI1	l ^{ca}
vicakṣaṇa	*k' _	I6	/12
cákṣuṣe-cakṣuṣe	*k' _	I6	l
cákṣuṣe-cakṣuṣe		II	l
cákṣuṣe-cakṣuṣe	*k' _	I6	/12
cákṣuṣe-cakṣuṣe		II	/12
aktúbhiḥ	_#	XI1	//12
cákṣasā	*k' _	I6	l
cātuṣpade		X7	/12
yór	_V	X1	l
devahélanam		I2	/12
duchunāyāte		X9a	/12
gōṣātā		VII	12/
dhṛṣitēṣu		II	l
dhṛṣitēṣu		II	/12
khādīṣu		II	/12
viṣvak		II	12/
nṛṣāhye		VII	/12
puruṣtuta_		VII	/12
asmābhiṣ	_t	X6	12/
suśāhāḥ	V _(R) _	VII2	ca
suśāhāḥ		VII	l
dabhrébhīr	_b	XI1	l ^{ca}
bhūribhīr	_Y	X1	//12
nṛṣāhye		VII	/12
sásnim	V _(R) _	VII2	ca
vṛṣabha		II	l
muṣkáyor		II	l
muṣkáyor	_b	XI1	;
doṣām		II	12/
uṣāso		II	12/
haviṣmatā		II	/12
pitúr	_N	X1	12/
púramdhīr	_V	X1	l ^{ca}
'nāsós	_c	X9	12/
āhur	_bb	XI1	l ^{ca}
bhiṣājā		II	l
taḥṣathuḥ	PE *k' _	I6	/12
taḥṣathuḥ	_#	XI1	//12
nīṣ	_t	X6	12/
ūhathur	_V	X1	;
sāvaneṣu		II	/12
hāsathur	_bb	XI1	l ^{ca}
bhiṣājā		II	l
arír	_Y	X1	/12
śikṣatam	*k' _	I6	/12
ánāpir	_V	X1	12/
asajātyāmatih	_p	XI3	//12
(āmatih)			
abhīśaster	_V	X1	/12
ūhathuḥ	_p	XI3	l ^{ca}
yōṣaṇām		II	/12
sūṣutim		VII	12/
cakrathuḥ	_p	XI3	/12
upeyúṣaḥ		II	/12
kalér	_V	X1	l ^{ca}
ūpathur	_Y	X1	//12
vṛṣaṇā		II	l

ṛbīsam		IIb	12/
cakrathuḥ	_s	XI4	;
navābhīr	_Y	X1	12/
vājair	_N	X1	l ^{ca}
dadathur	_d	XI1	;
duritām	_V	X1	l
nākīr	_bb	XI1	/12
cakrúr	_V	X1	/12
sudīne	V _(R) _	VII2	l ^{ca}
vartír	_Y	X1	12/
jayúṣā		II	/12
śácībhir	_g	XI1	l ^{ca}
ātakṣāma	PE *k' _	I6	11-/
amṛkṣāma	*g' _	I6	11/
yōṣaṇām		II	l
bhūṣati		II	/12
vāstor-vastor	_Y	X1	12/
vāstor-vastor	_Y	X1	l ^{ca}
doṣā		II	12/
vāstor	_V	X1	/12
kúhoṣatuḥ (ūṣatuḥ)		II	/12
kúhoṣatuḥ (ūṣatuḥ)	_#	XI1	//12
yōṣā		II	12/
sadhāstha	V _(R) _	VII2	/12
vāstor-vastor	_Y	X1	12/
vāstor-vastor	_Y	X1	l ^{ca}
doṣā		II	12/
vāstor	_b	XI1	l ^{ca}
haviṣā		II	l
_iṣam		II	12/
ghōṣā		II	12/
ṣṭhaḥ	V _(R) -(kavi)	VIII	12/
jaritúr	_N	X1	/12
yuvór	_b	XI1	12/
máksā	IIr. *-kṣ	I6	12/
niṣkṛtām		X7	l
yōṣaṇā		II	/12
úpārathuḥ	_#	XI1	//12
yuvó	_r	X2	12/
sakhyām	V _(R) _	VII2	/12
yuvór	_V	X1	12/
uruṣyathaḥ		II	/12
jāniṣṭa	_t	II	12/
yōṣā		II	12/
dīdhiyur	_N	X1	/12
pariṣvāje		V1	/12
ṣú	V _(R) -(u)	VIII	/12
yōniṣu		II	/12
priyósriyasya		III1	12/
vṛṣabhāsya		II	l
sumatír	_Y	X1	;
mānuṣo		II	/12
sthānūm	V _(R) _	VII2	12//
pathēṣṭhām		VII	12/
durmatīm	_N	X1	12/
vikṣú	*k' _	I6	12/
jagmatur	_Y	X1	//12
suvṛktibhir	_Y	X1	//12
vyūṣṭā	_t	II	12/

uśáso		I1	/12
tiṣṭhathaḥ	<i>_tb</i>	I1	/12
yájvarīr	<i>_N</i>	X1	/12
kīrēs	<i>_c</i>	X9	12/
dhṛtádakṣaṃ	PE Av. <i>xš</i>	I6	/12
bhūṣann		I1	12/
sóma	<i>R_(R)-</i>	VII2	/11
śikṣā	<i>*k'_</i>	I6	/12
nyīṣtam	<i>_t</i>	I1	/11
āhuḥ	<i>_ś</i>	XI4	//11
dhīr	<i>_V</i>	X1	;
mamasatyéśv		I1	/11
samīké	<i>V_(R)-</i>	VII2	/11
haviśmān		I1	/11
svāṣṭrān	<i>V_(R)-</i>	VII2	11/
śátrur	<i>_N</i>	X1	//11
vṛṣasavāso		I1	
sunvaté	<i>V_(R)-</i>	VII2	11/
sám	<i>V_(R)-</i>	VII2	11//
svadhāvān	<i>V_(R)-</i>	VII2	/11
góbhiṣ	<i>_t</i>	X6	11/
durévāṃ	<i>_V</i>	X1	/11
kṣúdhama	PE YAv. <i>śu-</i>	I6	11/
rājabhiḥ	<i>_p</i>	XI3	^a
bṛhaspátir	<i>_N</i>	X1	11/
aghāyóḥ	<i>_#</i>	X11	//11
sadhrīcīr	<i>_Y</i>	X1	12/
uśatīr	<i>_V</i>	X1	/12
anūṣata		I1	/12
ṣvajante	<i>pári</i>	V1	12/
ṣadó	<i>nī</i>	V1	
barhīṣy		I1	/12
sóme	<i>V_(R)-</i>	VII2	12/
viṣūvīd		I1	12/
ámater	<i>_V</i>	X1	/12
kṣudhāḥ	PE YAv. <i>śu-</i>	I6	/12
saptá	<i>V_(R)-</i>	VII2	/12
vṛṣabhásya		I1	
śuśmīnaḥ		I1	/12
vṛkṣám	PE <i>*k'_</i>	I6	12/
camūśadaḥ		VII1	/12
praiśām (eṣām)		I1	12/
iyótir	<i>_V</i>	X1	/12
samvārgaṃ	<i>V_(R)-</i>	VII2	12//
vṛṣā		I1	/12
sávaneṣu		I1	/12
sá	<i>V_(R)-</i>	VII2	12//
tīvraiḥ	<i>_s</i>	XI4	12/
sómāiḥ	<i>_s</i>	XI4	^a
vṛṣtīr	<i>_t</i>	I1	12/
vṛṣtīr	<i>_d</i>	XI1	^a
vṛṣā		I1	12/
aryápatnīr	<i>_V</i>	X1	^a
iyótir	<i>_N</i>	X1	^a
haviśmate		I1	/12
paraśúr	<i>_j</i>	XI1	;
iyótiṣā		I1	/12
aruśó		I1	

śúciḥ	<i>_s</i>	XI4	//12
sátpatih	<i>_#</i>	X11	//12
góbhiṣ	<i>_t</i>	X6	11/
durévāṃ	<i>_V</i>	X1	/11
kṣúdhama	PE YAv. <i>śu-</i>	I6	11/
rājabhiḥ	<i>_p</i>	XI3	^a
bṛhaspátir	<i>_N</i>	X1	11/
aghāyóḥ	<i>_#</i>	X11	//11
svápatir	<i>_N</i>	X1	/11
túviśmān		I1	/11
pratvaksāṇó	PE Av. <i>-xš</i>	I6	11/
vīṣnyena	<i>_n</i>	I1	/11
suṣṭhāmā		VII1	11/
mimyákṣa	PE <i>*k'_</i>	I6	11/
papūšo		I1	
vīṣnyāni	<i>_n</i>	I1	/11
taviśása		I1	/11
prátvaksasaṃ	PE Av. <i>-xš</i>	I6	11/
vṛṣabhám		I1	
satyásuśmam		I1	/11
vṛṣāyase		I1	/12
kṛṣva		I1	12/
śámsiṣaṃ		I1	/12
svāśiṣam		I1	12/
somínaḥ	<i>V_(R)-</i>	VII2	/12
iśiṣe		I1	12/
sásmínn (sá)	<i>V_(R)-</i>	VII2	^{ea}
barhīṣy		I1	/12
anādhṛṣyá		I1	12/
duṣṭárā		X6	/12
śékúr	<i>_Y</i>	X1	^{ea}
santu	<i>V_(R)-</i>	VII2	/12
dūḍhyó		X4	/12
yéśam		I1	12-/
duryúja	<i>_Y</i>	X1	
sánti	<i>V_(R)-</i>	VII2	/12
giriśmīr	<i>_V</i>	X3	12/
dyaúḥ	<i>_k</i>	XI3	12/
antárikṣāṇi	PE <i>*k''</i>	I6	/12
dhiśāne		I1	
ṣkabhāyati	<i>vī</i>	V1	/12
vīṣnaḥ	<i>_n</i>	I1	12/
súkṛtaṃ	<i>V_(R)-</i>	VII2	^{la}
sávane	<i>V_(R)-</i>	VII2	^{ea}
iṣtaú	<i>_t</i>	I1	12/
góbhiṣ	<i>_t</i>	X6	11/
durévāṃ	<i>_V</i>	X1	/11
kṣúdhama	PE YAv. <i>śu-</i>	I6	11/
rājabhiḥ	<i>_p</i>	XI3	^a
bṛhaspátir	<i>_N</i>	X1	11/
aghāyóḥ	<i>_#</i>	X11	//11
agnīr	<i>_V</i>	X1	//11
svādhīḥ	<i>V_(R)-</i>	VII2	/11
svādhīḥ	<i>_#</i>	X11	//11
nṛcákṣā	<i>*k'_</i>	I6	11/
mahiśá		I1	/11
agnī	<i>_st</i>	X10	^a

dyaúh	_kš	X8	//11
maníṣānām		I1	11/
vásuḥ	_s	XI4	11/
sūnúḥ	_s	XI4	^{lea}
uśásām		I1	
ketúr	_bb	XI1	^{la}
vīlúm		I2	11/
uśík	PE	XI2	11/
aratíḥ	_s	XI4	/11
márteṣv		I1	11/
agnír	_V	X1	^{la}
aruśám		I1	/11
śociśā		I1	
ínakṣan	*k'_	I6	/11
durmárṣam	_N	X1	11-/
durmárṣam		I4	11-/
áyuḥ	_ś	XI4	^{la}
agnír	_V	X1	11/
váyobhir	_Y	X1	//11
dyaúr	_j	XI1	^{la}
sumnáṃ	V _(R) -	VII2	11/
yaviṣṭha	_tb	I1	/11
sauśravaséṣv		I1	/11
jánitvaiḥ	_#	XI1	//11
vavruḥ	_#	XI1	//11
agnír	_N	X1	^{la}
īṣibhiḥ		I1	
īṣibhiḥ	_s	XI4	;
adveśé		I1	11/
suvíram	V _(R) -	VII2	/11
nṛṣádva		VII1	11-/
dádhir	_Y	X1	11-/
sá	V _(R) -	VII2	^{la}
padaír	_V	X1	/11-
námobhir	_V	X1	//11
harmyéṣu		I1	/11
nábhir	_Y	X1	11/
námobhiḥ	_p	XI3	//11
mánuṣeṣu		I1	/11
mánuṣeṣu		I1	/11
bhūr	_j	XI1	11-/
dhur	_b	XI1	//11-
sīdad	V _(R) -	VII2	
vīdharmanāyantraír (ayantraír)	_V	X1	;
vanarśádo		VI5	11-/
agníḥ	_p	XI3	//11
yájiṣṭham	_tb	I1	/11
jániṣṭām	_t	I1	/11
sáhobhiḥ	_#	XI1	//11
īlényam		I2	11/
tataḥṣur	PE *k'_	I6	11/
tataḥṣur	_N	X1	^{la}
puruṣpího		VI2	11/
mánuṣáso		I1	/11
stuvaté	V _(R) -	VII2	^{la}
pūrvīḥ	_#	XI1	//11
dákṣiṇam	*k'_	I6	
vīṣaṇam		I1	

cātuḥsamudraṃ		XI4	11/
vīṣaṇam		I1	
śrutárṣim		I1	11/
abhimātiśāham		VII1	/11
vīṣaṇam		I1	
sudákṣam	PE Av. xš	I6	/11
vīṣaṇam		I1	
svarśám		VI5	/11
vīṣaṇam		I1	
matír	_V	X1	
vīṣaṇam		I1	
sumatír	V _(R) -	VII2	^{la}
sumatír	_V	X1	/11
hṛdispíšo		VI2	11/
vīṣaṇam		I1	
vīṣaṇam		I1	
pátir	_V	X1	//12
sám	V _(R) -	VII2	^{la}
dāśúṣe		I1	12/
vákṣo	PE	I6	/12
áher	_V	X1	/12
śíkṣan	*k'_	I6	12/
ataḥṣad	PE *k'_	I6	/12
duṣṭáram		X6	/12
puríṣiṇam		I1	12/
sahásrā	V _(R) -	VII2	12/
dāśúṣe		I1	/12
ámandiṣuḥ		I1	/12
ámandiṣuḥ	_#	XI1	//12
riṣāthana		I1	/12
ánamasyur	_N	X1	/12
niṣṣáḷ		X9	/11
niṣṣáḷ		V1	/11
niṣṣáḷ	*g' ^b _	XI6	//11
parśán		I4	11/
īṣkaram		X7	/12
īṣam		I1	12/
vikśú	*k'_	I6	/12
sápyá	V _(R) -	VII2	^{ca}
iśé		I1	/12
éṣe		I1	12/
sakhyá	V _(R) -	VII2	^{ca}
samithéṣu		I1	/12
sómo	V _(R) -	VII2	/11
ávír	_V	X1	
sá	V _(R) -	VII2	11//a
vīṣabhám		I1	
tataḥṣur	PE *k'_	I6	/11
tataḥṣur	_V	X1	//11
sákṣi	*g' ^b _	I6	
dhur	_V	X1	^{lea}
vīṣaṇā		I1	
dhṛṣṇv	_n	I1	/11+
háthair	_V	X1	//12
ābhír	_V	X1	/12-
ūtíbhīḥ	_#	XI1	//12-
śúṣṇasya	_n	I1	12/
vetasúmr	_V	X3	/12
abhiṣṭaye		V1	/12

priyādhīṣe (ādhīṣe)		II	/12
canānuśāk (ānuśāk)		V1	/12
canānuśāk (ānuśāk)	*k' _	X12	//12
ānuśāg		V1	/12
ānuśāg	*k' _	X12	//12
āsūbhīḥ	_p	XI3	//12
praitasēbhir (etasēbhir)	_Y	X1	l ^a
mānuṣa		II	l
nirṇīja	_N	X1	/12
kṛṣe		II	12-/
hāthaiḥ	_#	X11	//12-
nāhuṣo		II	/12
nāhuṣtarah	_t	II	/12
vakṣayam	*g _	I6	/12
vīṣā		II	/12
sukrātur	V _(R) -	VII2	/12
sukrātur	_Y	X1	//12
iṣṭāye	_t	II	/12
vakṣānāsv	PE	I6	/12
mādhor	_N	X1	12/
saparyātaḥ	V _(R) -	VII2	/12
sākhya	V _(R) -	VII2	12/
dhūrśū		I4	12+/
vājakṛtyeṣu		II	/12+
satpate	V _(R) -	VII2	/12+
iṣé		II	/11
sumnām	V _(R) -	VII2	11/
īyakṣān	*k' _	I6	/11
svāsūrvarāsu (svāsu)	V _(R) -	VII2	12/
paūṣye		IIa	/12
vīśveṣu		II	12/
sāvaneṣu	V _(R) -	VII2	l ^a
sāvaneṣu		II	/12
ñīms	_c	X9	l ^{ea}
jyēṣṭhās	_tb	II	12/
viśvacarṣaṇe		I4	/12
kṛṣṭāyo	_t	II	l
viduḥ	_#	X11	//11
kṛṣe		II	/11+
kṛṣe		II	/12
svayām	V _(R) -	VII2	12//
sahasō	V _(R) -	VII2	l ^{ea}
dadhiṣé		II	/12
sācā	V _(R) -	VII2	/12
sumnāsya	V _(R) -	VII2	12/
sutāsya	V _(R) -	VII2	12/
yēnāviṣṭitaḥ (āviṣṭitaḥ)	_t	II	11/
agnér	_Y	X1	11/
devayāniḥ	_#	X11	//11
ōśadhīṣu		II	/11
ōśadhīṣu		II	/11
daśāntarusyād		II	11/
agnīḥ	_#	X11	//11
mānur	_d	X11	l ^{ea}
devayūr	_Y	X1	;
kṣeṣy		II	/11
sugān	V _(R) -	VII2	11//a

sumanasyāmānaḥ	V _(R) -	VII2	l ^a
agnéḥ	_p	XI3	11/
āvarīvuḥ (avarīvuḥ)	_#	X11	//11
kṣepn/tór ?	PE *k' ^u _	I6	11/
kṣepn/tór ?	_V	X1	l ^a
āyur	_V	X1	l ^a
rīṣyāḥ		II	/11
sumanasyāmāno	V _(R) -	VII2	l ^a
havīṣaḥ		II	/11
havīṣo		II	l
pūruṣam		II	l
caūśadhīnām (ōśadhīnām)		II	/11
agnés	_c	X9	11/
āyur	_V	X1	;
havīṣaḥ		II	l
sārvas	V _(R) -	VII2	/11
niśādyā		V1	/11
sāhutir (sā)	V _(R) -	VII2	/11
sāhutir (āhutir)	_Y	X1	/11
kīr	_V	X1	l
sā	V _(R) - u l	VII2	/11
agnír	_Y	X1	11/
yakṣy	*g' _	I6	11/
bāhvór	_Y	X1	l ^{ea}
sahāsrāṇy	V _(R) -	VII2	l
aūkṣan	PE *g _	I6	11/
ghṛtaír	_V	X1	l ^{ea}
barhír	_V	X1	/11
pāruṣās		II	/11
yakṣad	*g' _	I6	11/
śātsad	V _(R) - (bī)	VIII1	11/
niśādā		V1	l
sūdhītāni	V _(R) -	VII2	l ^a
īlāmāhā		I2	11/
īdyāḥ		I2	l
āyur	_V	X1	11/
surabhír	_Y	X1	/11
juśadhvam		II	/11
juśantām		II	/11
'ntārikṣam	PE *k' ^u _	I6	11/
jyōtiṣmataḥ		II	12/
rakṣa	*k _	I6	/12
mānur	_bb	X11	12/
akṣānāho	*k' _	I6	12/
īṣkṛṇudhvam		X7	12/
sām	V _(R) -	VII2	/11
tiṣṭhata	_tb	II	11/
pātiḥ	_#	X11	//12
vāśībhir	_Y	X1	12/
yābhir	_V	X1	l ^a
tākṣatha	PE *k' _	I6	/12
ānāsūḥ	_#	X11	//12
yōśam		II	12/
ādadhur	_Y	X1	;
siśāsānir	V _(R) -	VII2	12//
siśāsānir		II	12/
siśāsānir	_Y	X1	l ^{ea}

ásíkṣa	*k_	I6	/11
jāneṣu		II	/11
āhúr	_N	X1	//11
īṣayó		II	
āpuḥ	_#	X11	//11
mahiṣāsyā		II	/11
yēbhiḥ	_k	XI3	11/
dadhiṣe		II	
āvír	_Y	X1	11/
tārīs	_tv	XI2	//11
iyótiṣi		II	
iyótir	_V	X1	/11
śūṣām		II	
parācair	_Y	X1	//11
bhrātuḥ	_p	XI3	11/
titviṣāṇāḥ		II	/11
puruspīg		VI2	/11
iyótir	_Y	X1	/11--
cātustriṃsatā		XI2	11/
caṣṭe	*k'_t	I7	/11
sārūpeṇa	V _(R) -	VII2	11//
iyótiṣā		II	
uṣa		II	11/
puṣṭāsyā	_t	II	
puṣṭām	_t	II	/11
ānīlaḥ		I2	/11
spārhām	V _(R) -	VII2	11/
aībhīr (ebhīr)	_d	XI1	11/
vīṣṇyā	_n	II	
paūṃsyāni		IIa	/11
yēbhīr	_V	X1	11/
aūkṣad	*g_	I6	11/
turāṣāt	*g' ^h _	XI6	//11
sómasyā	V _(R) -	VII2	11/
nír	_Y	X1	11-/
iyótiṣā		II	/11
cāruḥ	_V	X1	/11
tanūṣ	_t	X6	11/
iyótiḥ	_s	XI4	1 ^{la}
suveniḥ	_s	XI4	//11
satyā	V _(R) -	VII2	/11
eṣām		II	12/
devēṣv		II	12/
adadhur	_V	X1	/12
avivyacur	_V	X1	1 ^{la}
átviṣur		II	/12
átviṣur	_V	X1	//12
aīṣām (eṣām)		II	12/
tanūṣu		II	
viviṣuḥ	_p	XI3	/12
sāhobhīr	_Y	X1	12/
cakramū	_r	X2	/12
tanūṣu		II	12/
āvareṣv (āvareṣu)		II	12/
adadhus	_t	XI2	;
kṣódaḥ	PE *k' ^(u) _	I6	11/
svastībhīr	_V	X1	1 ^{ca}
durgāṇi	_g	XI1	
_āvareṣv (āvareṣv)		II	11/

pāreṣu		II	/11
sthur	R _(R) -	VII2	8/
sthur	_N	X1	8/
tāntur	_d	XI1	8/
devēṣv		II	/8
mānmabhiḥ	_#	X11	//8
dākṣāyā	PE Av. -xš	I6	8/
tanūṣu		II	/8
cāturbhṛṣṭim	_bb	XI1	/8
cāturbhṛṣṭim	_t	II	/8
samudrām	V _(R) -	VII2	8/
māricīḥ	_p	XI3	/8
ōṣadhīr		II	/8
ōṣadhīr	_N	X1	//8
sūryam	V _(R) -	VII2	8/
uṣāsam		II	/8
āyuh	_p	XI3	1 ^a
nīrṭtir	_V	X1	
nīrṭtir	_j	XI1	/11
śú	V _(R) -	VII2	8 ^{ap}
nīrṭtir	_V	X1	
nīrṭtir	_j	XI1	/11
ṣv	V _(R) - (abhī)	VII1	11/
paūṃsyair		IIa	
paūṃsyair	_bb	XI1	/11
dyaúr	_N	X1	11/
nīrṭtir	_V	X1	
nīrṭtir	_j	XI1	/11
śú	V _(R) - (mó, má u)	VII1	11/
sūryam	V _(R) -	VII2	8 ^{aj}
dyúbhīr	_b	XI1	11/
nīrṭtir	_V	X1	
nīrṭtir	_j	XI1	/11
śú	V _(R) -	VII2	8 ^{ap}
āyuh	_#	X11	//11
cákṣuḥ	*k'_	I6	/11
cákṣuḥ	_p	XI3	//11
mṛlāyā		I2	
dyaúr	_d	XI1	11/
antárikṣam	PE *k' ^u _	I6	/11
pūṣā		II	11/
svastīḥ	_#	X11	//11
subāndhave	V _(R) -	VII2	/8
dyaúḥ	_p	XI3	8/
śú	V _(R) - (mó, má u)	VII1	8/
bheṣajā		II	/8
cariṣṇv	_n	II	8/
dyaúḥ	_p	XI3	8/
śú	V _(R) - (mó, má u)	VII1	8/
dyaúḥ	_p	XI3	8/
śú	V _(R) - (mó, má u)	VII1	8/
tveṣāsamdṛṣam		II	/8
tveṣām		II	8/
mahiṣāḥ		II	/8

yáseyekšvákúr (ikšvákúr)	PE	I6	8/
yáseyekšvákúr (ikšvákúr)	_V	X1	/8
kṛṣṭáyah	_t	II	/8
kṣatrásamātiṣu (ásamātiṣu)		II	/8
ráthaprosṭheṣu	_tb	II	8/
ráthaprosṭheṣu		II	/8
yunaḱṣi	*g_	I6	/8
àkramír	_V	X1	/8
ḡvátur	_V	X1	/8
nír	_V	X1	/8
ariṣṭátátaye		IIr	8/
ariṣṭátátaye		IIr	8/
subándhor	_N	X1	8/
ariṣṭátátaye		IIr	8/
súryah	V _(R) _	VII2	/8
viśvábheṣajo		II	/8
maṃhanesṭhāḥ		VII	/11+
pārṣat		I4	11/
súdair	_V	X1	l ^a
kṣódo	PE *k ^(u) _	I6	11/
siñcat	V _(R) _	VII2	/11
yéṣu		II	11/
hávanéṣu		II	/11
śáryābhis	_t	XI2	l ^a
kṛṣṇā	_n	II	11/
góṣv		II	11/
aruñiṣu		II	/11
sídad	V _(R) _	VII2	/11
néṣam (iṣam)		II	l
práthiṣṭa	_t	II	11/
iṣṇád	_n	II	/11
ánuṣṭhitam		V1	11/
duhitúr	_V	X1	11/
jahatur	_Y	X1	/11
níṣiktam		V1	11/
adhiṣkán		V1	/11
ṣiñcat	ní	V1	/11
vāstoṣ	_p	X7	11/
nír	_V	X1	/11
atakṣan	PE *k'_	I6	/11
vṛṣā		II	11/
smád	V _(R) _	VII2	11//
dákṣiṇā	*k'_	I6	l
makṣú	*k'_	I6	11/
vāhniḥ	_p	XI3	l ^a
upabdir	_V	X1	//11
sánitedhmám (sánitā)	R _(R) _	VII2	11//a
sáhasā	V _(R) _	VII2	l ^a
makṣú	*k'_	I6	11/
águr	_V	X1	//11
adakṣiṇāso	*k'_	I6	11/
dudukṣan	*g ^b _	I6	/11
makṣú	*k'_	I6	11/
usríyāvāḥ		III1	/11
vásor	_Y	X1	11/
viveṣṭi	_t	II	11/

pariśádvāno		V1	l
sádanto	V _(R) _	VII2	11/
nārṣadám		I4	l
śúṣṇasya	_n	II	11/
triṣadhasthé		VII	l
niṣedúḥ		V1	/11
niṣedúḥ	_#	XI1	//11
agnír	_b	XI1	11/
hótādhruk (adhrúk)	*g ^b _	XI2	//11
manuṣvād		II	11/
vṛktábarhiṣe		II	/11
vikṣú	*k'_	I6	/11
svásetuḥ	V _(R) _	VII2	/11
svásetuḥ	_#	XI1	//11
kakṣívantam	PE *k'_	I6	11/
dvibándhur	_Y	X1	l ^a
sám	V _(R) _	VII2	11//a
uktháir	_j	XI1	//11
iyéṣṭhebhír	_tb	II	11/
iyéṣṭhebhír	_V	X1	l ^a
várūthaiḥ	_#	XI1	//11
tádbandhuḥ	_s	XI4	11/
súrír	_d	XI1	l ^a
nābhānédiṣṭho	_tb	II	11/
nābhiḥ	_p	XI3	l ^a
nābhír	_V	X1	l ^a
sadhāstham	V _(R) _	VII2	/11
sárvaḥ	V _(R) _	VII2	/11
dhenúr	_V	X1	l ^a
aratír	_Y	X1	/11
divartanír	_Y	X1	/11
vaneṣāt		VII	/11
vaneṣāt	*g ^b _	XI6	//11
chrénír (sréniḥ)	_N	X1	;
śísur	_d	XI1	/11
makṣú	*k'_	I6	11/
sthírām	V _(R) _	VII2	11/
páreyuḥ (iyuḥ)	_#	XI1	//11
yāl	*g'_	XI6	//11
sūnítābhiḥ	V _(R) _	VII2	/11
sūnítābhiḥ	_#	XI1	//11
vājrabāhuḥ	_#	XI1	//11
rākṣā	*k'_	I6	11/
sūrn	V _(R) _	VII2	/11
abhiṣṭau		V1	/11
gáviṣṭau	_t	II	/11--
sárat	V _(R) _	VII2	11//
saranyúḥ	_k	XI3	l ^a
jaranyúḥ	_#	XI1	//11
préṣṭhaḥ	_tb	II	11/
éṣām		II	/11
vākṣad	*g ^b _	I6	11/
parṣad		I4	/11
puṣṭáu	_t	II	/11
saranyúr	V _(R) _	VII2	11--//a
saranyúr	_V	X1	l ^a
sūnúr	_V	X1	/11--
yuvór	_Y	X1	11-/
sakhyāyāsmé	V _(R) _	VII2	l ^a

(sakhya)			
juṣé		I1	/11
samīch	<i>-p</i>	XI3	//11
gātúr	<i>-d</i>	XI1	^{la}
adbhír	<i>-d</i>	XI1	/11--
subāndhur	<i>V_(R)-</i>	VII2	11/
subāndhur	<i>-N</i>	X1	^{la}
sūktaīḥ	<i>-#</i>	X11	//11
uktháir	<i>-Y</i>	X1	^{ea}
vácobhir	<i>-V</i>	X1	;
usríyāyāḥ		III1	/11
śú	<i>V_(R)-(ū)</i>	VII1	11--/
sajōśāḥ	<i>V_(R)-</i>	VII2	/11
sajōśāḥ		I1	/11
sthā	<i>V_(R)-</i>	VII2	11--/
dākṣiṇayā	<i>*k' _</i>	I6	
suprajāstváṁ	<i>V_(R)-</i>	VII2	11--/a
ṣayas		I1	
ṣayas		I1	/8
agnéḥ	<i>-p</i>	XI3	8/
agnéḥ	<i>-p</i>	XI3	8/
devéṣu		I1	/8
nīḥ	<i>-s</i>	XI4	
ṣṛjanta	<i>nīḥ</i>	V2	
aṣṭakarnyāḥ	<i>PE *k' _t</i>	I7	/12
devéṣv		I1	/8
mānuḥ	<i>-t</i>	XI2	8/
dākṣiṇā	<i>*k' _</i>	I6	/8
sīndhur	<i>V_(R)-</i>	VII2	8/
sīndhur	<i>-V</i>	X1	8/
parivīṣe		I1	/8
smāddiṣṭī	<i>V_(R)-</i>	VII2	8//
yādus	<i>-t</i>	XI2	8/
grāmaṇír	<i>-N</i>	X1	;
riṣan		I1	/11+
mānuḥ	<i>-s</i>	XI4	//11+
dākṣiṇā	<i>*k' _</i>	I6	/11+
sāvārṇer	<i>-d</i>	XI1	11+/
áyur	<i>-Y</i>	X1	//11
dīdhiṣanta		I1	/12
yayāter	<i>-Y</i>	X1	12/
nahuṣyāsyā		I1	
barhīṣi		I1	/12
sthā	<i>V_(R)-</i>	VII2	12/
áditer	<i>-V</i>	X1	;
pīyūṣam		I1	12-/
dyaúr	<i>-V</i>	X1	^{ea}
áditir	<i>-V</i>	X1	;
ukthāśuṣmān		I1	12/
vṛṣabharān		I1	
ṇṛcākṣaso	<i>*k' _</i>	I6	12/
ánimiṣanto		I1	/12
ānaśuḥ	<i>-#</i>	X11	//12
jyotírathā	<i>-r</i>	X2	12/
varṣmāṇam		I4	12/
svastāye	<i>V_(R)-</i>	VII2	/12
suvjḍho	<i>V_(R)-</i>	VII2	^{ea}
āyayúr	<i>-V</i>	X1	//12
suvṛktibhir	<i>-N</i>	X1	//12

jūṣoṣatha		I1	/12
manuṣo		I1	/12
ṣṭhāna	<i>V_(R)-(yāti)</i>	VIII1	/12
pārṣad		I4	12/
mānuḥ	<i>-s</i>	XI4	//12
sámiddhāgnir	<i>-N</i>	X1	^{ea}
hótṛbhiḥ	<i>-#</i>	X11	//12
sthātúr	<i>-j</i>	X11	^{la}
bhāreṣv		I1	12/
durévāyā	<i>-V</i>	X1	
svastāye	<i>V_(R)-</i>	VII2	/12
durvidātrām	<i>-Y</i>	X1	
dvéṣo		I1	
áriṣṭaḥ		IIr	12/
prajābhír	<i>-Y</i>	X1	^{ea}
sunītibhir	<i>-V</i>	X1	//12
duritā	<i>-V</i>	X1	
áriṣyantam		I1	12/
svasty	<i>V_(R)-</i>	VII2	12//
svārvati	<i>V_(R)-</i>	VII2	/12
svastí	<i>V_(R)-</i>	VII2	12//a
putrakṛthéṣu		I1	/12
yóniṣu		I1	/12
svastí	<i>V_(R)-</i>	VII2	12//
svastír	<i>-V</i>	X1	12/
śréṣṭhā	<i>-tb</i>	I1	/11
sā	<i>V_(R)-</i>	VII2	11//a
svāveśā	<i>V_(R)-</i>	VII2	11//
platéḥ	<i>-s</i>	XI4	^{ea}
sūnúr	<i>-V</i>	X1	
maniṣi		I1	/11
sumāntu	<i>V_(R)-</i>	VII2	12//
mṛlāti		I2	12/
marḍitā		I2	12/
devéṣu		I1	12/
pūṣāṇam		I1	
uṣásam		I1	
kavís	<i>-t</i>	XI2	^{ea}
bṛhaspátir	<i>-Y</i>	X1	^{ea}
suvṛktibhiḥ	<i>V_(R)-</i>	VII2	/12
suvṛktibhiḥ	<i>-#</i>	X11	//12
suhávebhir	<i>-V</i>	X1	/12
ṛkvabhir	<i>-V</i>	X1	//12
áhiḥ	<i>-s</i>	XI4	12/
dākṣasya	<i>PE Av. xš</i>	I6	12/
vīṣurūpeṣu		I1	
vīṣurūpeṣu		I1	/12
samithéṣu		I1	/12
stómaiḥ	<i>-k</i>	XI3	12/
pūṣāṇam		I1	/12
savitúḥ	<i>-s</i>	XI4	/12
sacítāḥ	<i>V_(R)-</i>	VII2	^{ea}
trīḥ	<i>-s</i>	XI4	12/
mahír	<i>-V</i>	X1	/12
tiṣyām		I1	
rudréṣu		I1	12/
saráyuḥ	<i>V_(R)-</i>	VII2	^{ea}
saráyuḥ	<i>-s</i>	XI4	;
sīndhur	<i>-V</i>	X1	/12

ūrmībhir	_N	X1	//12
mahīr	_V	X1	l ^{ea}
vākṣaṇīḥ	*g_	I6	/12
vākṣaṇīḥ	_#	X11	//12
devīr	_V	X1	12/
devébhīr	_j	X11	l ^{la}
jānībhiḥ	_p	X13	/12
rāthaspātir	_bb	X11	/12-
ūpastutiḥ	_#	X11	//12
gōbhiḥ	_s	X14	12/
syāma	V _(R) -(gōbbi b)	VII1	12/
jāneṣv		II	/12
īlayā		IIc	l
āditir	_d	X11	/12
bhārīmabhiḥ	_p	X13	//12
pitṛbhiś	_c	X9	/12
śā	V _(R) -(vī)	VII1	12/
bṛhaspātir	_V	X1	l ^{ea}
arāmatiḥ	_p	X13	/12
madhuśūd		VII	l
matībhir	_N	X1	/12
manīṣīṇaḥ		II	/12
kavīs	_t	X12	l ^{ea}
draviṇasyūr	_d	X11	l ^{ea}
ukthébhīr	_V	X1	11/
matībhiś	_c	X9	/11
platēḥ	_s	X14	l ^{ea}
sūnūr	_V	X1	l
manīṣī		II	/11
agnīr	_V	X1	12/
vāyúḥ	_p	X13	12/
pūṣā		II	12/
sajōsasaḥ	V _(R) _	VII2	/12
sajōsasaḥ		II	/12
viṣṇur	_n	II	12/
viṣṇur	_N	X1	l ^{la}
āditir	_b	X11	;
pātiḥ	_#	X11	//12
vṛtrahātyeṣu		II	/12
sātpatī	V _(R) _	VII2	/12
antārikṣam	PE *k ^u _	I6	12/
papurur	_V	X1	/12
ghṛtaśrīr	_N	X1	l ^{la}
tēṣām		II	12/
sumitryāḥ	V _(R) _	VII2	/12
antārikṣāṇi	PE *k ^u _	I6	/12
skambhur	_V	X1	/12
pṛkṣā	*k_	I6	12/
mānuṣāya		II	/12
śikṣa	*k_	I6	12/
dāsūṣe		II	/12
yāyor	_d	X11	12/
yāyor	_V	X1	12/
gaúr	_Y	X1	12/
niṣkṛtām		X7	/12
vratānīr	_V	X1	/12
dāsūṣe		II	/12

dhaviṣā (haviṣā)		II	/12
cakrur	_V	X1	/12
māmṛjuḥ	_#	X11	//12
mahiṣāya		II	/12
vṛṣabhā		II	l
purīśīnā		II	/12
uśasaḥ		II	l
ōṣadhīr		II	/12
ōṣadhīr	_Y	X1	//12
viṣṛjānto		V2	l
nīr	_V	X1	/12
vimadāyohathur (ūhathur)	_Y	X1	/12
viṣṇāpvām		V1/II	12/
tanyatūr	_V	X1	;
sīndhur	_V	X1	l
sārasvatī	V _(R) _	VII2	12//
sahā	V _(R) _	VII2	ca
dhībhīḥ	_p	X13	/12
dhībhīḥ	_p	X13	/12
mānor	_Y	X1	12/
rātiśāco		VII	12/
abhiṣācaḥ		V1	l
juṣerata		II	/12
vāsiṣtho	_tb	II	11/
pratasthūḥ	_#	X11	//11
svastībhiḥ	_s	X14	/11
iyotiṣkīto		X7	12/
vāvṛdhūḥ	_p	X13	l ^{ea}
īndrajyeṣṭhāso	_tb	II	12/
vāruṇapraśiṣṭā	_t	II	/12-
sūryasya	V _(R) _	VII2	12/
iyōtiso		II	l
ānaśūḥ	_#	X11	//12
vāsubhiḥ	_p	X13	l ^{la}
ādityair	_N	X1	12/
āditih	_s	X14	;
rudrēbhīr	_d	X11	l ^{la}
mṛḥlayāti		II	/12
gnābhīḥ	_s	X14	l ^{la}
āditir	_d	X11	12/
īndrāvīṣṇū	_n	II	12-/
dhībhīr	_Y	X1	l ^{la}
pūṣā		II	12/
viṣṇur	_n	II	12/
viṣṇur	_N	X1	l ^{ea}
vāyūr	_V	X1	/12
vīṣā		II	12/
vīṣanaḥ		II	l
vīṣaṇo		II	12/
vīṣaṇo		II	l
haviṣkītaḥ		X7	/12
vīṣanā		II	12/
vīṣā		II	12/
vīṣaṇo		II	l
vṛṣastūbhāḥ		II	/12
agnīśōmā		VII	12/
vīṣanā		II	l
vīṣanā		II	l

vīṣṇo		I1	
yajñaniskṛto		X7	/12
ōṣadhīr		I1	12/
ōṣadhīr	_Y	X1	^{la}
antārikṣam	PE *k ^u _	I6	12/
papur	_V	X1	/12
māmṛjuḥ	_#	X11	//12
mahiśāśya		I1	/12
tanyatōḥ	_#	X11	//12
ōṣadhīḥ		I1	12/
ōṣadhīḥ	_p	XI3	^{la}
rātīr	_Y	X1	^{ea}
sīndhū	_r	X2	^{la}
antārikṣam	PE *k ^u _	I6	/12-
tanayitnūr	_V	X1	/12
āhir	_b	X11	12/
sādhuyā	V _(R) -	VII2	/12
vāsiṣṭhāsaḥ	_tb	I1	12/
īlānā		I2	12/
ṛṣivāt		I1	
vāsiṣṭho	_tb	I1	11/
pratasthūḥ	_#	X11	//11
svastībhiḥ	_s	XI4	/11
saptāśīrṣṇim	_n	I4	/11
hamsair	_V	X1	11/
sākhibhir	_Y	X1	;
vāvadadbhir	_V	X1	//11
bḥhaspātīr	_V	X1	^{ea}
tīṣṭhantīr	_tb	I1	11/
tīṣṭhantīr	_V	X1	^{la}
bḥhaspātīs	_t	XI2	^{ea}
iyōtīr	_V	X1	/11
usrā		III1	11/
tisrā		III1	/11
nīs	_t	XI2	11/
sākām	V _(R) -	VII2	11/
udadhēr	_V	X1	/11
bḥhaspātīr	_V	X1	^{ea}
uśāsam		I1	
dyaūḥ	_#	X11	//11
rakṣitāram	*k_	I6	
svédānjibhir	_V	X1	^{ea}
amuṣṇāt	_n	I1	/11
satyēbhiḥ	_s	XI4	^{la}
sākhibhiḥ	_ś	XI4	/11
śucādbhir	_g	XI1	//11
dhanasair	_V	X1	/11
pātīr	_Y	X1	^{la}
vīṣṇabhir		I1	
vīṣṇabhir	_Y	X1	/11
varāhair	_gb	XI1	//11
gharmāsvedebhir	_d	XI1	^{la}
satyēna	V _(R) -	VII2	11/
iṣaṇayanta		I1	
dhībhīḥ	_#	X11	//11
bḥhaspātīr	_N	X1	^{ea}
mithōavadyapebhir	_V	X1	//11
usrīyā		III1	11/

svayūgbhiḥ	_#	X11	//11
matībhiḥ	_ś	XI4	/11
śivābhiḥ	_s	XI4	//11
vīṣṇanam		I1	
iṣṇūm	_n	I1	/11
ārukṣad	*d ^b _	I6	11/
sādma	V _(R) -	VII2	/11
vīṣṇanam		I1	
iyōtīr	_V	X1	/11
āśīsam		I1	11/
svēbhir	_V	X1	/11
évaiḥ	_#	X11	//11
devair	_d	XI1	11/
rākṣamāṇā	*k_	I6	/11
ghōśāḥ		I1	/11
gōbhīr	_V	X1	^{ea}
nākṣamāṇo	*k'_	I6	/11
vājyāśūmṛ (āśūmṛ)	_V	X3	/11
atithīnīr	_V	X1	/11
iṣirā		I1	/11
bḥhaspātīḥ	_p	XI3	^{ea}
nīr	_g	XI1	11/
āpruṣāyān		I1	11/
avakṣipānn	PE *k ^(u) _	I6	11/
dyōḥ	_#	X11	//11
bḥhaspātīr	_V	X1	^{ea}
iyōtisā		I1	11/
antārikṣād	PE *k ^u _	I6	/11
bḥhaspātīr	_V	X1	^{ea}
bḥhaspātīr	_V	X1	^{ea}
agnitāpobhir	_V	X1	/11
arkaīḥ	_#	X11	//11
dadbhīr	_N	X1	11/
pāriviṣṭam	_t	I1	/11
āvīr	_N	X1	11/
nidhīnīr	_V	X3	^{ea}
usrīyāṇām		III1	/11
bḥhaspātīr	_V	X1	^{ea}
usrīyāḥ		III1	11/
nīṣ	_t	X6	11/
vṛkṣād	PE *k'_	I6	/11
bḥhaspātīr	_Y	X1	^{ea}
sōśām (uśām)		I1	11/
sō	R _(R) -	VII2	/11
bḥhaspātīr	_g	XI1	^{ea}
gōvapūṣo		I1	/11
nīr	_N	X1	11/
muṣitā		I1	
kṛśanebhir	_V	X1	/11
nākṣatrebhiḥ	PE *k'_	I6	11/
nākṣatrebhiḥ	_p	XI3	^{ea}
ādadhur	_j	XI1	;
iyōtīr	_V	X1	/11
bḥhaspātīr	_bb	XI1	^{ea}
pūrvīr	_V	X1	^{ea}
bḥhaspātīḥ	_s	XI4	^{ea}
gōbhīḥ	_s	XI4	/11
āśvaiḥ	_s	XI4	//11

vīrēbhiḥ	_s	XI4	ᵀᵉᵃ
nṛ̥bhīr	_N	X1	;
agnér	_Y	X1	ᵀᵉᵃ
prāṇītiḥ	_s	XI4	ᵀᵉᵃ
agnér	_Y	X1	ᵀᵉᵃ
sūrya	V _(R) -	VII2	12//
sarpīrāsutiḥ	V _(R) -	VII2	/12
sarpīrāsutiḥ	_#	X11	//12
mānūr	_Y	X1	ᵀᵉᵃ
juṣasva		I1	/11
darsī		I4	11/
sá	V _(R) -	VII2	ᵀᵉᵃ
īlītó		I2	
sá	V _(R) -	VII2	ᵀᵉᵃ
juṣasva		I1	/11
rakṣasva	*k_	I6	11/
abhímātīr	_j	XI1	/11
dhṛ̥ṣṇús	_ṇ	I1	11/
dhṛ̥ṣṇús	_c	X9	ᵀᵉᵃ
dhṛ̥ṣṇús	_ṇ	I1	11/
dhṛ̥ṣṇús	_c	X9	ᵀᵉᵃ
prtanāyūṁr	_V	X3	/11
syāḥ	abbī	V1	/11
dīrghātantur	_b	XI1	ᵀᵉᵃ
bṛ̥hádúkṣāyám (bṛ̥hádúkṣā)	*k_	I6	/11
agnīḥ	_s	XI4	//11
sahásrastarīḥ	_ś	XI4	ᵀᵉᵃ
nṛ̥bhīr	_N	X1	;
sumitréṣu		I1	11/
dhenúḥ	_s	XI4	ᵀᵉᵃ
sabardhúk	*g ^b _	X12	//11
nṛ̥bhīr	_d	XI1	ᵀᵉᵃ
dákṣiṇāvadbhir	*k'_	I6	
dákṣiṇāvadbhir	_V	X1	/11
sumitrébhīr	V _(R) -	VII2	11//
sumitrébhīr	_V	X1	ᵀᵉᵃ
devayádbhiḥ	_#	X11	//11
mānuṣīr		I1	
mānuṣīr	_Y	X1	;
nṛ̥bhīr	_V	X1	ᵀᵉᵃ
tvávr̥dhebhīḥ	_#	X11	//11
juṣāṇó		I1	11/
yaviṣṭha_	_tb	I1	/11
avanor	_Y	X1	;
agnír	_Y	X1	ᵀᵉᵃ
nṛ̥bhīr	_j	XI1	11/
sutásomavadbhiḥ	_#	X11	//11
agnír	_Y	X1	ᵀᵉᵃ
ájāmīṁr	_V	X3	ᵀᵉᵃ
tiṣṭha	_tb	I1	11/
samídham	V _(R) -	VII2	ᵀᵉᵃ
juṣasva_		I1	/11
_ilás		I1c	11/
várṣman		I4	11/
vīsvárūpebhīr	_V	X1	/11
ásvaiḥ	_#	X11	//11
suṣūdat		I1	/11
īlate		I2	

havīṣmanto		I1	11/
manuṣyāso		I1	
vāhiṣṭhair	_tb	I1	11/
vāhiṣṭhair	_V	X1	11/
ásvaiḥ	_s	XI4	ᵀᵉᵃ
vakṣi	*g ^b _	I6	11/
ṣadehá (ṣada)	nī	V1	
devájusṭam	_t	I1	
áheḷatā		I2	11/
barhīr	_V	X1	//11
índrajyeṣṭhāḥ	_tb	I1	11/
yakṣi	*g'_	I6	/11
spṛśatā	V _(R) -	VII2	ᵀᵉᵃ
uśatír	_d	XI1	11/
mahádbhir	_d	XI1	//11
rathayúr	_db	XI1	;
uśásānāktā		I1	11/
sīdantu	V _(R) -	VII2	11/
subhage	V _(R) -	VII2	ᵀᵉᵃ
agnīḥ	_s	XI4	/11
áditer	_V	X1	/11
vidúṣṭarā	_t	I1	11/
tísro		III1	11/
devīr	_b	XI1	ᵀᵉᵃ
barhír	_V	X1	
manuṣvād		I1	11/
havīṁṣi_		I1a	/11
_ilā		I1c	11/
juṣanta		I1	/11
ánaḍ	*k'_	XI6	//11
sacābhūḥ	_#	X11	//11
yakṣi	*g'_	I6	11/
vakṣi	*g ^b _	I6	/11
dhavīṁṣy (havīṁṣy)		I1a	/11
iṣṭāye	_t	I1	/11
antárikṣāt	PE *k''_	I6	/11
barhír	_Y	X1	ᵀᵉᵃ
eṣām		I1	11/
śrēṣṭham	_tb	I1	11/
eṣām		I1	11/
gúhāvīḥ (āvīḥ)	_#	X11	//11
bhadraíṣām (eṣām)		I1	11/
lakṣmír	PE *k'_	I6	11/
lakṣmír	_N	X1	ᵀᵉᵃ
īṣiṣu		I1	
īṣiṣu		I1	/11
ādadhuh	_p	XI3	/11
sām	abbī	V1y	/11
sasre	vī	V1z	/11
suvásāḥ	V _(R) -	VII2	/11
sthirápītam	V _(R) -	VII2	ᵀᵉᵃ
āhur	_N	X1	//11
vājīneṣu		I1	/11
māyāyaiśá (eṣá)		I1	/11
apuṣpām		I1	/11
akṣaṇvántaḥ	PE *k''_	I6	11/
manojavéṣv		I1	11/
babhūvuh	_#	X11	//11

upakakṣāsa	*k' _	I6	/11
taṣṭeṣu	PE *k' _t	I7	11/
taṣṭeṣu		II	11/
javēṣu		II	/11
sākhāyaḥ	V _(R) -	VII2	/11
jahur	_Y	X1	;
vedyābhir	_V	X1	//11
sirīs	_t	XI2	12/
kilbiṣasṭ		II	11/
pituṣānir		VII	
pituṣānir	_b	XII	/11
ēṣām		II	/11
pōṣam		II	
pupuṣvān		II	/11
śākvāriṣu		II	/11
ukthēṣu		II	8/
śasyāmāneṣu		II	/8
pātir	_V	X1	/8-
bhūr	_j	XII	8/
āditer	_d	XII	8/
dākṣo	PE Av. -xš	I6	/8
dākṣād	PE Av. -xš	I6	8/
āditiḥ	_p	XI3	/8
āditiḥ	_b	XII	8/
ājaniṣṭa	_t	II	/8
dākṣa	PE Av. -xš	I6	8/
sūsamrabdḥā	V _(R) -	VII2	8//
sūsamrabdḥā		VII	8/
ātiṣṭhata	_tb	II	/8
reṇūr	_V	X1	/8
āditer	_Y	X1	//8
saptābhiḥ	_p	XI3	//8
saptābhiḥ	_p	XI3	8/
putraír	_V	X1	/8
āditiḥ	_V	X1	//8
jāniṣṭhā	_tb	II	11/
ójiṣṭho	_tb	II	11/
dhāniṣṭhā	_tb	II	/11
nīṣattā		V1	11/
évaiḥ	_p	XI3	//11
vāvrdhuṣ	_t	X6	/11
ṛṣvā		II	11-/
dadhiṣe		II	11/
tūrṇir	_V	X1	^a
vakṣi	*g ^b _	I6	/11
dadatur	_N	X1	/11
sākhibhir	_V	X1	11/
iṣirébhir		II	
iṣirébhir	_V	X1	/11
ābhir (ābhir)	_b	XII	11/
uśāso		II	
ṛṣvaír		II	11/
ṛṣvaír	_V	X1	11/
sākhibhir	_N	X1	/11
nīkāmāiḥ	_s	XI4	//11
pratiṣṭhā	_tb	II	11/
ṛṣaye		II	
syonān	V _(R) -	VII2	/11

papriṣe		II	/11
dadhiṣe		II	/11
nīṣattam		V1	/11
ātiṣitam		V1	
gōṣv		II	11/
ōṣadhīṣu		II	/11
ōṣadhīṣu		II	/11
manyōr	_V	X1	11/
harmyēṣu		II	/11
sedur	_V	X1	/11
ṛṣayo		II	
cākṣur	*k' _	I6	/11
cākṣur	_N	X1	//11
carkṛṣa		II	/11
íyakṣan	*k' _	I6	/11
yajñair	_Y	X1	
rōdasyoḥ	_#	XII	//11-
suśrūṇam	V _(R) -	VII2	^{ca}
dhūḥ	_#	XII	//11
eṣām		II	11/
nakṣata	*k' _	I6	/11
nīṣata		IIa	/11
cākṣānā	*k' _	I6	11/
dyaúr	_N	X1	11/
vārebhiḥ	_k	XI3	^a
svaiḥ	_#	XII	//11
eṣām		II	11-/
gīḥ	_s	XI4	//11-
dūdukṣan	*g ^b _	I6	/11
purukṣūḥ	_#	XII	//11
purāśāl	*g ^b _	XI6	//11
pātis	_t	XI2	/11
túviṣmān		II	/11
kārúr	_Y	X1	12/
sādane	V _(R) -	VII2	^a
cakramūḥ	_p	XI3	//12
sīndhur	V _(R) -	VII2	/12
sīndhur	_V	X1	/12
sānunā	V _(R) -	VII2	/12
eṣām		II	12/
svanó	V _(R) -	VII2	12/
śuṣmam		II	12/
vṛṣṭāyāḥ	_t	II	/12
sīndhur	_Y	X1	12/
vṛṣabhó		II	
arṣanti		I4	12/
ínakṣasi	*k' _	I6	/12
sarasvati	V _(R) -	VII2	/12
stómaḥ	V _(R) -	VII2	12/
pāruṣṇy	_n	II	/12
suśómayā		VII	/12
trṣṭāmāyā	_t	II	12/
sajūḥ	V _(R) -	VII2	/12
sajūḥ	_s	XI4	//12
susārtvā		VI2	12/
yābhir	_V	X1	/12
sīndhur	_V	X1	^a
vāpuṣiva (vāpuṣi)		II	/12
sīndhuḥ	_s	XI4	^a

súkr̥tā	V _(R) -	VII2	^{ea}
yuvatīḥ	-s	XI4	;
subhāgā	V _(R) -	VII2	^{la}
síndhur	V _(R) -	VII2	/12
síndhur	-V	X1	/12
saniśad		II	
vyūṣṭiṣv	-t	II	/12
vyūṣṭiṣv		II	/12
sacābhūvā	V _(R) -	VII2	/12
śrēṣṭhaṃ	-tb	II	12/
ádriḥ	-s	XI4	/12
paúṃsyam		IIa	/12
vivér	-V	X1	/12
ásvanirñji	-N	X1	/12
adhvarésv		II	12/
asísrayuḥ	-#	X11	//12
raḁśāso	OAv. <i>raśab-</i>	I6	
nír̥tiṃ	-V	X1	
vāyós	-c	X9	12/
'gnés	-c	X9	12/
āghośayanto		II	12/
sómaṃ	V _(R) -	VII2	12/
nír	-V	X1	12/
gaviśo		II	/12
ásābhiḥ	-#	X11	//12
abhraprūśo		II	11/
pruśā		II	/11
havīśmanto		II	11/
vijānūśaḥ		II	/11
astoṣy		II	11/
eśāṃ		II	
añjīmr̥	-V	X3	;
pūrvír	-V	X1	;
kśāpaḥ	*k'̥-	I6	/11
vāvṛdhuḥ	-#	X11	//11
yusmākam		II	11/
viśvāpsur	-Y	X1	11/
dhūrśú		I4	12-/
raśmībhir	-j	X11	//12-
iyótiśmanto		II	12-/
vyūṣṭiṣu	-t	II	/12-
vyūṣṭiṣu		II	/12-
pariprūśaḥ		II	/12
dvéśaḥ		II	/11
adhvareṣṭhā		VII	/11-
mānuśo		II	/11
suvír̥am	V _(R) -	VII2	/11
yajñéśu		II	11/
śāmbhaviṣṭhāḥ	-tb	II	/11
rathatūr	-N	X1	/11
manīśām		II	/11
mānmabhiḥ	-s	XI4	;
yajñāiḥ	-s	XI4	;
susam̥dīśaḥ		VII	/10-
agnír	-N	X1	12/
ruk̥māvakśaso	PE	I6	/12
iyéṣṭhāḥ	-tb	II	
ghṛ̥taprūśo		II	/11

'bhisvartáro		V1z	11/
susṭúbhaḥ		VII	/11
iyéṣṭhāsa	-tb	II	
didhiśāvo		II	12/
nimnaír	-V	X1	^{la}
udābhir	-j	X11	/12
sāmabhiḥ	-#	X11	//12
kr̥lāyāḥ		I2	
tviśā		II	/12-
uśāsāṃ		II	12/
nāñjībhir (añjībhir)	-Y	X1	/12
bhrājadṛṣṭayaḥ	-t	II	/12
stotrāsya	V _(R) -	VII2	11/
sánti	V _(R) -	VII2	/11
vikśú	*k'̥-	I6	/11
sám	V _(R) -	VII2	/11
akśí	PE *k'̥-	I6	/11
paḁbhiḥ	-s	XI4	;
vikśú	*k'̥-	I6	/11
mātúḥ	-p	XI3	^{ea}
urvīḥ	-#	X11	//11
-agnír	-V	X1	11/
tr̥ṣv		II	
āiyair	-gb	X11	11/
ghṛ̥taír	-j	X11	^{la}
púśyati		II	/11
sahásram	V _(R) -	VII2	11/
akśābhir	*k'̥-	I6	
akśābhir	-Y	X1	/11
cakśé	*k'̥-	I6	/11
cakśé		I8	/11
devéśu		II	11/
ákr̥lān		I2	11/
kr̥lān		I2	11/
hárir	-V	X1	;
ivāsīḥ (asīḥ)	-#	X11	//11
viśūco		II	11/
īñtibhī	-r	X2	^{ea}
raśanābhir	-g	X11	/11
cakśadé	PE *k'̥-	I6	11/
vāsubhiḥ	-s	XI4	/11
pārvabhir	-Y	X1	;
agnīḥ	-s	XI4	11/
agnír	-Y	X1	11/
karmaniṣṭhām		X10	/11
karmaniṣṭhām		V1	/11
agní	-r	X2	11/
agnír	-N	X1	11/
vírākukśim	PE *k'̥-	I6	/11
agnér	-V	X1	11/
-agnír	-N	X1	11/
agnír	-V	X1	11-/
agnír	-Y	X1	11/
agnír	-b	X11	11/
-agnír	-V	X1	11/
nír	-V	X1	
agnír	-V	X1	11/
uruśyad		II	/11

agnír	_N	X1	11/
agnír	_d	XI1	11/
agnír	_V	X1	11/
īṣim		I1	11/
agnír	_d	XI1	11/
_agnér	_d	XI1	11/
uktháir	_V	X1	^{lea}
īṣayo		I1	
antárikṣe	PE *k' _	I6	/11
'gnīḥ	_s	XI4	11/
īlate		I2	
mānuṣír		I1	/11
mānuṣír	_Y	X1	/11
mānuṣo		I1	11/
nāhuṣo		I1	/11
agnír	_g	XI1	11/
_agnér	_g	XI1	11/
gávyūtir	_gb	XI1	^{la}
nīṣattā		V1	/11
tataḥsur	PE *k' _	I6	/11
tataḥsur	_V	X1	//11
yaviṣṭha_	_tb	I1	/11
īṣir		I1	11/
īṣir	_b	XI1	11/
āśīṣā		I1	11/
adhiṣṭhānam		V1	/8
viśvácakṣāḥ	*k' _	I6	/11
viśvátascaḥsur	*k' _	I6	11+/ ^{la}
viśvátascaḥsur	_V	X1	^{la}
viśvátobāhur	_V	X1	^{la}
sám	V _(R) -	VII2	/11
pátatrair	_d	XI1	//11
sá	V _(R) - u	VII2	
vṛkṣā	PE *k' _	I6	/11
niṣṭataḥśúḥ		X6	/11
niṣṭataḥśúḥ	PE *k' _	I6	/11
niṣṭataḥśúḥ	_#	XI1	//11
mānīṣiṇo		I1	11+/ ^{la}
adhyátiṣṭhad	_tb	I1	11+/ ^{la}
śíksā	*k' _	I6	11/
havīṣi		I1	/11
svadhāvaḥ	V _(R) -	VII2	/11
havīṣā		I1	
sūrír	_V	X1	/11
joṣad		I1	/11
viśvāśambhūr	_V	X1	^{lea}
sādhúkarmā	V _(R) -	VII2	/11
cákṣuṣaḥ	*k' _	I6	11/
cákṣuṣaḥ		I1	11/
saṃdīk	*k' _	XI2	//11
téṣām		I1	11/
iṣṭāni	_t	I1	11/
sám	V _(R) -	VII2	^{la}
iṣā		I1	/11
saptaṣṭin		I1	11/
āhúḥ	_#	XI1	//11
īṣayaḥ		I1	11+/ ^{la}
sūrte	V _(R) -	VII2	11/
niṣatté		V1	/11

samákṣvann	V _(R) -	VII2	^{ea}
devébhīr	_V	X1	^{la}
ásurair	_Y	X1	/11
tasthúḥ	_#	XI1	//11
yusmákam		I1	11/
puṣyati		I1	
ānuśák		V1	/12
ānuśák	*k' _	XI2	//12
sāhyāma	C _(R) -	VII2	12//a
manyúr	_V	X1	11/
manyúr	_V	X1	
manyúr	_b	XI1	11/
īlate		I2	
mānuṣír		I1	/11
mānuṣír	_Y	X1	/11
sajóśāḥ		I1	/11
svayambhūr	_bb	XI1	11/
abhimātiśāhāḥ		V1	/11
viśvácaraṣaṇiḥ		I4	11/
viśvácaraṣaṇiḥ	_s	XI4	^{la}
sāhurīḥ	_s	XI4	/11
taviśásya		I1	
akratúr	_j	XI1	;
jihīlāhām (jihīla)		I2	/11
tanūr	_b	XI1	^{ea}
dāsyūṃr	_V	X3	^{la}
āpéh	_#	XI1	//11
dakṣiṇató	*k' _	I6	
sarátham	V _(R) -	VII2	^{ea}
hāraṣamāṇāso		I4	11/
dhṛṣitā		I1	
tigméṣava		I1	11/
agnír	_V	X1	11/
tviṣitāḥ		I1	
senānír	_N	X1	11/
īlitó		I2	/12
sám	V _(R) -	VII2	/12-
ghóṣam		I1	12/
vijeṣakīd		I1	12/
bibharṣy		I4	12/
sahá	V _(R) -	VII2	^{la}
manyúḥ	_#	XI1	//12-
hīdayeṣu		I1	/12
bhūmiḥ	_s	XI4	//8
dyaúḥ	_#	XI1	//8
tiṣṭhanti	_tb	I1	/8
sómo	V _(R) -	VII2	8/
nákṣatrāṇām	PE *k' _	I6	8/
eśām		I1	/8
sóma	V _(R) -	VII2	8/
sampimśanty		I1a	8/
ośadhīm		I1	/8
vidúr	_N	X1	//8
āchādvidhānair	_g	XI1	/8
bārhatāiḥ	_s	XI4	8/
rakṣitāḥ	*k' _	I6	/8
tiṣṭhasi	_tb	I1	/8
vāyúḥ	_s	XI4	8/
rakṣitā	*k' _	I6	/8

ākṛtiḥ	_#	X11	//8
sūryāyā	V _(R) -	VII2	8//a
pāriskṛtam		V1	/8
cīttir	_V	X1	8/
cākṣur	*k'_	I6	8/
cākṣur	_V	X1	8/
dyaúr	_bb	XI1	8/
bhúmiḥ	_k	XI3	8/
_agnír	_V	X1	8/
vadhūyúr	_V	X1	/8
dyaúr	_V	X1	8/
chadiḥ	_#	X11	//8
ṛksāmābhyām		VI6	8/
sāmanāv	V _(R) -	VII2	8/
ákṣa	*k'_	I6	/8
vahatúḥ	_p	XI3	/8
'rjunyoḥ	_p	XI3	8/
pūṣā		I1	/11
tasthathuḥ	_#	X11	//8
sūrye	V _(R) -	VII2	/8
viduḥ	_#	X11	//8
viduḥ	_#	X11	//8
krīlantau		I2	12/
bhúvanābhicāṣṭa (abhicāṣṭa)	*k'_t	I7	/12-
ṛtūm̐r	_V	X3	12/
ketúr	_V	X1	12/
uśásām		I1	
āyuh	_#	X11	//11
kṛṇuṣva		I1	/11
īrṣvātaḥ		I4	11/
èṣā		I1	/11
gīrbhír	_V	X1	/11
īḷe		I2	/11
pitṛṣādam		VII1	
janúṣā		I1	
īrṣvāto		I4	8/
nāmasejā (īlāmahe)		I2	8/
anṛkṣarā	PE	I6	11/
yébhiḥ	_s	XI4	11/
sukṛtāsya	V _(R) -	VII2	12/
'riṣṭām	_t	IIr	11/
mīdhvaḥ		I2	/8
pūṣā		I1	11/
sám	V _(R) -	VII2	/12
kṛtyāsaktír (āsaktír)	_Y	X1	8/
pátir	_bb	XI1	8/
bandhēṣu		I1	/8
kṛtyaiśā (eśā)		I1	8/
tanúr	_bb	XI1	/8
pátir	_Y	X1	8/
yákṣmā	PE Yaghn. - xš; *k'	I6	8/
sugébhír	V _(R) -	VII2	8//a
sugébhír	_d	XI1	8/
durgám	_g	XI1	8/
sumaṅgalír	_V	X1	/8
vadhúr	_V	X1	//8
tṛṣṭám	_t	I1	9/

apāṣṭhāvād	PE *k'_t	I7	12/
viśāvan		I1	
sūryām	V _(R) -	VII2	8//a
saubhagatvāya	V _(R) -	VII2	12/
jarádaṣṭir	_Y	X1	/11
púramdhir	_N	X1	//11
tvādur (adur)	_g	XI1	12/
pūṣān		I1	11/
manuṣyā		I1	
agnír	_V	X1	/8
āyuṣā		I1	8/
dīrghāyur	_V	X1	8/
pátir	_j	XI1	//8
agnīṣ	_t	X6	/8
pátis	_t	XI2	//8
manuṣyajāḥ		I1	/8
agnír	_N	X1	8/
yaustam	_t	I1	/8
āyur	_Y	X1	8/
krīlantau		I2	8/
putraír	_N	X1	/8
náptṛbhír	_N	X1	//8
své	V _(R) -	VII2	/8
prajāpatir	_V	X1	//12
ádurmaṅgalīḥ	_N	X1	12/
ádurmaṅgalīḥ	_p	XI3	12/
cátuṣpade		X7	/12
ághoracakṣur	*k'_	I6	11/
ághoracakṣur	_V	X1	12/
vīrasúr	_d	XI1	12/
cátuṣpade		X7	/11+
mīdhvaḥ		I2	/8
samrájñi	V _(R) -	VII2	8+/
devīṣu		I1	/8
sám	V _(R) -	VII2	8//a
sótor	V _(R) -	VII2	8/
sótor	_V	X1	/8
ásṛkṣata	*g'_	I6	/8
vṛṣákapiṛ		I1	/8
vṛṣákapiṛ	_V	X1	//8
puṣṭēṣu	_t	I1	8/
puṣṭēṣu		I1	/8
vṛṣákaper		I1	8/
vṛṣákaper	_V	X1	/8
vyáthiḥ	_#	X11	//8
vṛṣákapiś		I1	/8
vṛṣákapiś	_c	X9	//8
puṣṭimád	_t	I1	8/
vṛṣákapiṛ		I1	/8
indrābhírākṣasi (abhírākṣasi)	*k'_	I6	/8
jambhiṣad		I1	/8
varāhayúr	_Y	X1	//8
taṣṭāni	PE *k'_t	I7	8/
kapír	_Y	X1	//8
ādūduṣat		I1	/8
rāviṣam		I1	/8
duṣkṛte		X7	8/
subhasáttarā	V _(R) -	VII2	8/

bhaviṣyāti		I1	/8
hṛṣyati		I1	/8
svaṅgure	V _(R) -	VII2	/8
pṛthusto		VII	8/
āmīṣi		I1	8/
vṛṣākapiṃ		I1	/8
śārārur	-V	X1	8/
sāmanam	V _(R) -	VII2	8//
nāriṣu		I1	/8
subhāgām	V _(R) -	VII2	8//
pātir	-Y	X1	//8
sākhyur	-Y	X1	8/
vṛṣākaper		I1	8/
vṛṣākaper	-V	X1	/8
havīḥ	-p	XI3	//8
devēṣu		I1	/8
vṛṣākapāyi		I1	8/
sūputra	V _(R) -	VII2	8//
sūsnuṣe	V _(R) - u	VII2	/8
sūsnuṣe		VII	/8
sūsnuṣe		I1	/8
ukṣāṇaḥ	*k ₋	I6	/8
havír	-Y	X1	//8
ukṣṇó	*k ₋	I6	8/
kukṣī	PE *k ₋	I6	8/
vṛṣabhó		I1	8/
yūthēṣu		I1	/8
sunóti	V _(R) -	VII2	8/
bhāvayúr	-Y	X1	//8
niṣedúṣo		V1	8/
niṣedúṣo		I1	8/
niṣedúṣo		V1	8/
niṣedúṣo		I1	8/
séd (sá)	V _(R) -	VII2	8//a
vṛṣākapiḥ		I1	/8
vṛṣākapiḥ	-p	XI3	//8
svit	V _(R) -	VII2	8/
vṛṣākapé		I1	/8
vṛṣākape		I1	/8
suvitá	V _(R) -	VII2	8//
eśá		I1	8/
éṣi		I1	8/
vṛṣākape		I1	/8
pársur	-b	XI1	8/
sākám	V _(R) -	VII2	8//
rakṣohāṇam	OAv. <i>raṣab-</i>	I6	11/
práthiṣṭham	-tb	I1	11/
agníḥ	-k	XI3	1 ^a
krátubhiḥ	-s	XI4	/11
riṣáḥ		I1	
arciṣā		I1	
himsráḥ		III1n	11/
utántárikṣe (ántárikṣe)	PE *k ₋	I6	11/
jāmbhaiḥ	-s	XI4	11/
yajñáir	-V	X1	11/
íṣūḥ		I1	11/
íṣūḥ	-s	XI4	1 ^a
aśánibhir	-d	XI1	/11

tábhír	-Y	X1	11/
eśām		I1	/11
himsráśánir (himsrá)		III1n	11/
himsráśánir (aśánir)	-b	XI1	1 ^a
kraviṣṇúr	-n	I1	11/
kraviṣṇúr	-Y	X1	1 ^a
tíṣṭhantam	-tb	I1	11/
vántárikṣe (ántárikṣe)	PE *k ₋	I6	11/
pathírbhiḥ	-p	XI3	/11
ṛṣṭíbhír	-t	I1	
ṛṣṭíbhír	-Y	X1	;
kṣvínkās	PE Onomat.	I6	11/
énīḥ	-#	XI1	//11
yaviṣṭha	-tb	I1	/11
ṛcákṣasaś	*k ₋	I6	11/
cákṣuṣe	*k ₋	I6	
cákṣuṣe		I1	
tíkṣṇénāgne (tíkṣṇéna)	*g ₋	I6	11/
cákṣuṣā	*k ₋	I6	
cákṣuṣā		I1	
rakṣa	*k ₋	I6	/11
himsráṃ		III1n	11/
rákṣāṃsy	OAv. <i>raṣab-</i>	I6	11/
ṛcákṣaḥ	*k ₋	I6	/11
ṛcákṣā	*k ₋	I6	11/
rákṣaḥ	OAv. <i>raṣab-</i>	I6	11/
vikṣú	*k ₋	I6	/11
prṣṭír	-b	XI1	1 ^a
trír	-Y	X1	11/
arciṣā		I1	11/
samakṣám	*k ₋	I6	11/
cákṣuḥ	*k ₋	I6	11/
cákṣuḥ	-p	XI3	1 ^a
iyótiṣā		I1	
óṣa		I1	/11
trṣṭám	-t	I1	11/
manyór	-N	X1	11+/-
rákṣo	OAv. <i>raṣab-</i>	I6	11/
pārārciṣā (arciṣā)		I1	11/
trṣṭáh	-t	I1	/11
paúruseyeṇa		I1	11+/-
kraviṣā		I1	/11+
kṣírám	PE Ilr. *k ₋	I6	/11
téṣám		I1	11/
śírśāṇi		I4	11/
usriyāyās		III1	/11
ṛcákṣaḥ	*k ₋	I6	/11
piyúṣam		I1	11/
arciṣā		I1	
viṣám		I1	11/
durévāḥ	-V	X1	/11
óśadhínām		I1	
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	11/
jigyuḥ	-#	XI1	//11
mukṣata	*k ₋	I6	
rakṣā	*k ₋	I6	/11

tápiṣṭhā	<i>_tb</i>	I1	/11
kavíḥ	<i>_k</i>	XI3	11/
sákhāyam	V _(R) -	VII2	11/
dhṛṣádvarṇam		I1	8/
viṣṇa		I1	8/
śma	V _(R) -(<i>prāti</i>)	VII1	8/
rakṣāso	OAv. <i>raṣab-</i>	I6	/8
śociśā		I1	/8
tápuragrābhir	<i>_V</i>	X1	/8
ṛṣṭībhiḥ	<i>_t</i>	I1	/8
ṛṣṭībhiḥ	<i>_#</i>	X11	//8
mánmabhiḥ	<i>_#</i>	X11	//8
rakṣāso	OAv. <i>raṣab-</i>	I6	/8
havíṣ	<i>_p</i>	X7	11+/-
diviṣpṛṣṭy		VI2	11/
jūṣṭam	<i>_t</i>	I1	/11
āvíḥ	<i>_s</i>	XI4	11/
dyaúr	<i>_V</i>	X1	/11
óśadhīḥ		I1	
óśadhīḥ	<i>_s</i>	XI4	;
devébhir	<i>_N</i>	X1	11/
īṣitó		I1	
yajñíyebhir	<i>_V</i>	X1	//11
stoṣāṇy		I1	11/
antárikṣam	PE <i>*k^u_</i>	I6	/11
devájusṭo	<i>_t</i>	I1	/11
agnír	<i>_V</i>	X1	^{ea}
átiṣṭho	<i>_tb</i>	I1	11/
sahá	V _(R) -	VII2	^{la}
matíbhīr	<i>_g</i>	XI1	;
gírbbhír	<i>_V</i>	X1	/11
uktháíḥ	<i>_s</i>	XI4	//11
agnís	<i>_t</i>	XI2	//11
túrṇis	<i>_c</i>	X9	^{la}
divíyonir	<i>_Y</i>	X1	/11
súktavākéna	V _(R) -	VII2	^{ca}
havír	<i>_Y</i>	X1	11/
ájuhavus	<i>_t</i>	XI2	/11
dhavír (havír)	<i>_V</i>	X1	^{ea}
eṣām		I1	11/
dyaúr	<i>_Y</i>	X1	11/
ájuhavur (ájuhavur)	<i>_bb</i>	XI1	^{la}
arciśā		I1	11/
chákṭibhī (śáktibhī)	<i>_r</i>	X2	;
óśadhīḥ		I1	11/
óśadhīḥ	<i>_p</i>	XI3	^{ea}
ádadhur	<i>_Y</i>	X1	;
cariṣṇú	<i>_n</i>	I1	11/
tatánośāso (uśāso)		I1	
vibhātír	<i>_V</i>	X1	//11
arciśā		I1	/11
nákṣatram	PE <i>*k'_</i>	I6	11/
cariṣṇú	<i>_n</i>	I1	/11
yakṣásyádyakṣam (yakṣásya)	PE Yaghn. - <i>x.š; *k'</i>	I6	11/
yakṣásyádyakṣam (ádyakṣam)	PE <i>*k^u_</i>	I6	11/

taviśám		I1	/11
mántrair	<i>_V</i>	X1	11/
srutí	V _(R) -	VII2	11/
samící	V _(R) -	VII2	11/
śírṣató		I4	11/
taráñir	<i>_bb</i>	XI1	;
yajñanyòḥ	<i>_k</i>	XI3	^{ea}
śekur	<i>_V</i>	X1	11/
nákṣanta	<i>*k'_</i>	I6	11/
súryāsaḥ	V _(R) -	VII2	/11
uśāsaḥ		I1	11/
svid	V _(R) - <i>u</i>	VII2	/11
uśāso		I1	
hótur	<i>_V</i>	X1	^{la}
niśídan		V1	/11
carṣañidhīd		I4	
várobbhiḥ	<i>_p</i>	XI3	//11
átiṣṭhantam	<i>_tb</i>	I1	11/
kṛṣṇá	<i>_n</i>	I1	11/
tvíṣyā		I1	
prṣṭháva (prṣṭhá)	<i>_tb</i>	I1	11/
iśé		I1	/11
ákseneva (áksena)	<i>*k'_</i>	I6	11/
śácibhir	<i>_Y</i>	X1	//11
viśvak		I1	11/
ápántamanyus	<i>_t</i>	XI2	^{la}
dhúnih	<i>_ś</i>	XI4	11/
ījīṣi		I1	/11
sómo	V _(R) -	VII2	11//a
debbuḥ	<i>_#</i>	X11	//11
nántárikṣam	PE <i>*k^u_</i>	I6	11/
manyúr	<i>_V</i>	X1	^{la}
vīlú		I2	11/
sthiráñi	V _(R) -	VII2	/11
svádhitr	<i>_Y</i>	X1	/11
svayúgbhiḥ	<i>_#</i>	X11	//11
śír	<i>_N</i>	X1	11/
durévāḥ	<i>_V</i>	X1	/11
ámítreṣu		I1	11/
vīṣan		I1	11/
vīṣānam		I1	11/
aruśám		I1	/11
prántárikṣāt (antárikṣāt)	PE <i>*k^u_</i>	I6	11/
dhásēḥ	<i>_#</i>	X11	//11
uśāso		I1	
ketúr	<i>_V</i>	X1	//11
hetíḥ	<i>_#</i>	X11	//11
tápiṣṭhena	<i>_tb</i>	I1	11/
hēśasā		I1	
óśadhīr		I1	11/
óśadhīr	<i>_V</i>	X1	^{la}
svit	V _(R) -	VII2	11/
rákṣa	OAv. <i>raṣab-</i>	I6	/11
éṣat		I1	/11
āpṛg	PE <i>*k'_</i>	XI2	^{la}
sujyotíṣo		I1	
śyuh	<i>abbī</i>	V1	/11

ṣyuh	_#	X11	//11
ṣīnām		11	/11
āghōṣann		11	11/
vāstor	_V	X1	1 ^{la}
samātsu	V _(R) _	VII2	/11
saṃjītaṃ	V _(R) _	VII2	1 ^{la}
sahasraśīrṣā		I4	/8
pūruṣaḥ		11	/8
sahasrākṣāḥ	PE *k ^u _	I6	8/
atiṣṭhad	_tb	11	8/
pūruṣa		11	8/
pūruṣaḥ		11	/8
pūruṣaḥ		11	/8+
viṣvañ		11	8/
virāl	*g'_	XI6	/8
pūruṣaḥ		11	/8
pūruṣeṇa		11	8/
haviśā		11	/8
grīsmā		11	8/
dhaviḥ (haviḥ)	_#	X11	//8
barhīṣi		11	/8
praúksan (auksan)	PE *g'_	I6	/8
pūruṣaṃ		11	8/
ṣayaś		11	/8
prṣadājayām		11	/8
yājus	_t	XI2	8/
pūruṣaṃ		11	8/
ādadhuh	_k	XI3	//8
cákṣoḥ	*k'_	I6	8/
cákṣoḥ	_s	XI4	8/
cāgnīś (agnīś)	_c	X9	/8
vāyúr	_V	X1	/8
antárikṣaṃ	PE *k ^u _	I6	/8
śīrṣṇó	_n	I4	8/
dyaúḥ	_s	XI4	8/
bhūmir	_d	XI1	8/
trīḥ	_s	XI4	8/
pūruṣam		11	/8
sādhyāḥ	V _(R) _	VII2	^{ea}
jāgrvadbhir	_j	XI1	1 ^{la}
iṣāyann		11	
iḷās		11c	/12
haviṣo		11	/12
vibhúr	_Y	X1	12/
suśákhā		VII1	
darśataśrīr	_V	X1	1 ^{la}
átithir	_g	XI1	/12
takvavír	_V	X1	/12
sudákṣo	PE Av. x š	I6	12/
dákṣaiḥ	PE Av. x š	I6	12/
dákṣaiḥ	_k	XI3	1 ^{la}
sukrátur	V _(R) _	VII2	/12
sukrátur	_V	X1	//12
kavíḥ	_k	XI3	1 ^{ea}
vásur	_Y	X1	12/
púṣyataḥ		11	/12
īlāyās		11c	12/
uśásām		11	

varṣyāsyeva (varṣyāsyā)		I4	
uśásām		11	
ōṣadhīr		11	12/
ōṣadhīr	_V	X1	1 ^{ea}
svayám	V _(R) _	VII2	12/
cinuśé		11	
ōṣadhīr		11	12/
ōṣadhīr	_d	XI1	1 ^{ea}
'ntárvatīś	_c	X9	12/
iṣitó		11	
ṭṣú		11	12/
véviṣad		11	/12
vitīṣṭhase	_tb	11	/12
dhákṣataḥ	*g ^{ub} _	I6	/12
haviṣy		11	
vidáthesu		11	/12
haviśmanto		11	12/
vṛktábarhiṣaḥ		11	/12
neṣṭrám	_t	11	12/
ghápatis	_c	X9	/12
haviśkṛti		X7	/12
brūṣe		11	12/
suṣṭutáyaḥ		VII1	
suṣṭutīm		VII1	
nispīśe		V3	/12
suvásāḥ	V _(R) _	VII2	/12-
ṣabhāsa		11	
ukśāṇo	*k'_	I6	/12
meśá		11	12/
sómapiṣṭhāya	V _(R) _	VII2	^{ea}
sómapiṣṭhāya	_tb	11	
havír	_V	X1	;
srucīva (srucī)	V _(R) _	VII2	11/
suvíram	V _(R) _	VII2	/11
aktór	_V	X1	1 ^{la}
chúṣkāsu (śúṣkāsu)		11	12/
hāriṇīṣu		11	/12
vīśā		11	12/
ketúr	_Y	X1	1 ^{ea}
uśásāḥ		11	
aruśásya		11	/12
niṣsate		11a	/12
pañés	_c	X9	/12
āsur	_V	X1	/12
prásitir	_d	XI1	;
dyaúr	_V	X1	/12
árámatiḥ	_p	XI3	/12
pūtádaḥṣasaḥ	PE Av. -x š	I6	/12
sín dhavas	V _(R) _	VII2	/12
yébhiḥ	_p	XI3	12/
ukśáte	PE *g'_	I6	/12
viśvákrṣṭayo	_t	11	/12
niḷāyaḥ		12	/12
tébhiś	_c	X9	12/
caṣṭe	*k'_t	I7	12/
devébhir	_V	X1	1 ^{la}
arvaśébhir	_V	X1	/12

vṛṣṇas		I1	
paūmsye		I1a	/12
tataksiré	PE *k'_	I6	/12
nṛṣādaneṣu		VII1	
nṛṣādaneṣu		I1	/12
vṛṣṇo	_n	I1	12/
sáhuri	V _(R) -	VII2	^{ca}
stann	V _(R) -	VII2	/12
yébhīḥ	_ś	XI4	12/
evayāvabhir	_d	XI1	//12
sīṣakti		I1	12/
sváyaśā	V _(R) -	VII2	^{ca}
nīkāmabhiḥ	_#	XI1	//12
bṛhaspátir	_Y	X1	^{ca}
vṛṣabháh		I1	
yajñair	_V	X1	12/
dákṣair	PE Av. -xš	I6	12/
dákṣair	_bb	XI1	^{ca}
cáturaṅgo	_V	X1	
'ditiḥ	_#	XI1	//12
vīṣṇur	_n	I1	/12
vīṣṇur	_V	X1	/12
kavír	_V	X1	//12
áhiḥ	_ś	XI4	12/
súryámāsā	V _(R) -	VII2	12//a
śamīnahuṣī		I1	
pūśā		I1	12/
vāyúr	_V	X1	/12
iṣṭāye	_t	I1	/12
gīrbhír	_V	X1	12/
sváyaśasaṃ	V _(R) -	VII2	^{ca}
gnābhir	_Y	X1	12/
viśvābhir	_V	X1	^{ca}
aktór	_Y	X1	12/
janúśā		I1	
caḥṣur	*k'_	I6	/12
caḥṣur	_V	X1	/12
yébhīr	_Y	X1	12/
vicakṣanáh	*k'_	I6	/12
svádhitir	_Y	X1	/12
sádaṃ	V _(R) -	VII2	/12-
tébhīr	_N	X1	8/
ebhír	_N	X1	8/
śūśāṇi		I1	/8
sá	V _(R) -	VII2	/8
sumnaír	_d	XI1	8/
vīśveṣām		I1	8-/
yajñéṣu		I1	/8
pūśāṇo		I1	/8
vṛṣṇavasū		I1	/12
súryámāsā	V _(R) -	VII2	12//
eṣām		I1	/8
áhir	_b	XI1	8/
budhnéṣu		I1	/8
dhāmabhir	_N	X1	12/
urusyatām		I1	/12
éṣatē (iṣate)		I1	/8
duritá	_V	X1	/8
mṛṣatām		I2	/12

rāthaspátir	_bb	XI1	/12-
ṛbhúr	_Y	X1	8/
ṛbhúr	_V	X1	12/
ṛbhúr	_Y	X1	;
duṣṭāraṃ		X6	/8
mānuṣaḥ		I1	/8
sá	V _(R) -	VII2	8//
stuṣe		I1	8/
vāhnibhir	_N	X1	/12
èṣām		I1	/12
carṣanínám		I4	12/
aīṣu (eṣu)		I1	12/
vīréṣu		I1	12/
viśvācarṣaṇi		I4	/12
ṛkṣám	*k'_	I6	8/
ṛkṣám	*k'_	I6	8/
indrāsmayúṣ (asma-yúṣ)	_tv	X6	/12-
abhīṣṭāye		V1	/12
sádā	V _(R) -	VII2	8//a
abhīṣṭāye		V1	/8
stómaṃ	V _(R) -	VII2	12--/
táṣṭevānapacyutam (táṣṭā)	PE *k'_t	I7	8/
yéṣām		I1	/8
yuktaíṣām (eṣām)		I1	8/
paūmsyā		I1a	/8
duḥśīme		XI4	12-/
eṣām		I1	/8
ghóṣam		I1	12/
hárítebhir	_V	X1	/12
āśábhiḥ	_#	XI1	//12
viṣṭvī	_t	I1	12/
hótuś	_c	X9	12/
havirádyam	_V	X1	/12
āmiṣi		I1	/12
vṛkṣásya	PE *k'_	I6	12/
sūbharvā	V _(R) -	VII2	12/
vṛṣabháh		I1	
arāviṣuḥ		I1	/12
arāviṣuḥ	_#	XI1	//12
samrābhyā	V _(R) -	VII2	12//a
svāśbhir	_V	X1	/12
anartīṣur		I1	/12
anartīṣur	_V	X1	//12
āghoṣāyantaḥ		I1	12/
upabdíbhīḥ	_#	XI1	//12
kṛṣṇā	_n	I1	12/
iṣirā		I1	
anartīṣuḥ		I1	/12
anartīṣuḥ	_#	XI1	//12
niṣkṛtām		X7	/12
súryaśvítāḥ	V _(R) -	VII2	^{ca}
samāyamuh	_s	XI4	//12
vṛṣṇo		I1	
arāviṣuḥ		I1	/12
arāviṣuḥ	_ś	XI4	//12
eṣām		I1	12/
dāsakakṣyebhyo	*k'_	I6	/12

téšām		I1	12/
sutásya	V _(R) -	VII2	12/
'mśóḥ	-p	XI3	12/
pīyūšam		I1	12/
somádo	V _(R) -	VII2	12/
niṃsate		I1a	/12
tébhir	-d	XI1	12/
vṣāyáte		I1	/12
vṣā		I1	12/
aṃśúr	-N	X1	l ^a
rišāthana_		I1	/12
_ilāvantaḥ		I1c	12/
ájuśadhvam		I1	/12
sthāmaviṣṇavaḥ (ámaviṣṇavaḥ)	-n	I1	/12
átṣitā		I1	l
átṣṇajah	-n	I1	/12
harišáco		VII1	l
aśuśravuḥ	-#	XI1	//12
upabdíbhīḥ	-#	XI1	//12
sómaṃ	V _(R) -	VII2	12/
krīlāyo		I2	11/
ṣū	V _(R) -(vī)	VIII1	11/
sušuvúšo		I1	l
sušuvúšo		I1	/11
manišám		I1	/11
tíṣṭha	-tb	I1	/11
prākramiṣam (akramiṣam)		I1	11/
uśásām		I1	l
durāpanā	-V	X1	11/
īsur		I1	8/
īsur	-N	X1	8/
īśudhér		I1	/8
īśudhér	-V	X1	//8
gośáh		VII1	11/
rámhiḥ	-#	XI1	//11
úšo		I1	11/
nanakṣe	*k' _	I6	11--/
trīḥ	-s	XI4	11/
āsīḥ	-#	XI1	//11
sujūrñīḥ	-ś	XI4	l ^{ca}
śréñīḥ	-s	XI4	;
sumnáāpir	-b	XI1	//11
hradécakṣur	*k' _	I6	11/
hradécakṣur	-N	X1	11/
caranyúḥ	-#	XI1	//11
sasruḥ	-ś	XI4	//11
jáhatiṣv		I1	/11
ámānuṣīṣu		I1	11/
ámānuṣīṣu		I1	11/
mānušo		I1	/11
nišéve		V1	/11
bhujyús	-t	XI2	//11
nispṛk		V3	/11
nispṛk	*k' _	XI2	//11
sám	C _(R) -	VII2	11--/
kṣoñibhiḥ	-k	XI3	l ^{ca}
krátubhir	-N	X1	/11-

krīlāyo		I2	l
jāniṣṭo (jāniṣṭa)	-t	I1	11/
āyuh	-#	XI1	//11
jajñiśá		I1	11/
vidúṣī		I1	l
sásminn	V _(R) -	VII2	/11
áśṛnoḥ (áśṛnoḥ)	-k	XI3	l ^a
abhúg	*g _	XI2	/11
sūnúḥ	-p	XI3	l ^{ca}
sámanasā	V _(R) -	VII2	l ^{ca}
agnīḥ	-ś	XI4	l ^a
śvásureṣu		I1	/11+
nírṭter	-V	X1	l
nírṭter	-V	X1	/11
adyúḥ	-#	XI1	//11
kṣan	*g ^{(u)b} _	I6	/11
straiñāni	V _(R) -	VII2	11/
sakhyāni	V _(R) -	VII2	l ^a
santi	V _(R) -	VII2	/11
sālāvṛkáñām	V _(R) -	VII2	11//
mártyeṣv		I1	/11
rātrīḥ	-ś	XI4	l ^a
antarikṣaprām	PE *k ^u _	I6	11/
śikṣāmy	*k _	I6	11/
vásiṣṭhaḥ	-tb	I1	/11
rātīḥ	-s	XI4	l ^a
tíṣṭhān	-tb	I1	/11
āhur	-V	X1	/11
aiḷa		I1c	/11
mṛtyúbandhuḥ	-#	XI1	//11
haviśā		I1	/11
svargá	V _(R) -	VII2	11//
śamsiṣam		I1	/12
vanúšo		I1	l
hāribhiś	-c	X9	;
sécata	V _(R) -	VII2	/12
samásvaran	V _(R) -	VII2	/12
hāribhir	-N	X1	/12
śūśam		I1	12/
hārir	-N	X1	12/
hārir	-V	X1	;
gābhastyoḥ	-#	XI1	//12
suśipró	V _(R) -	VII2	12/
hārimanyusāyaka		VII1	/12
mimikṣire	*g ^u _	I6	/12
ketúr	-V	X1	l ^a
pūrvebhir	-V	X1	12/
yājvabhiḥ	-#	XI1	//12
sávanāni	V _(R) -	VII2	l ^a
sthirāya	V _(R) -	VII2	12//
árvadbhir	-Y	X1	12/
hāribhir	-j	XI1	;
jóšam		I1	/12
só	V _(R) -	VII2	12//
hāriśmaśarur	-b	XI1	l ^a
árvadbhir	-Y	X1	12/
hāribhir	-Y	X1	;
vājñivasur	-V	X1	//12

duritá	_V	X1	
pāriṣad		II	/12
vipetátuḥ	_ś	XI4	//12
pastyòr	_V	X1	//12
dhiṣāṇāharyad (dhiṣāṇā)		II	/12
dadhiṣe		II	
gór	_V	X1	//12-
āvīṣ	_k	X7	12-/
sūryāya	V _(R) -	VII2	/12-
pūrveṣām		II	11/
sómam	V _(R) -	VII2	11/
vṛṣaṇ		II	11/
vṛṣasva		II	/11
óṣadhīḥ		II	8/
óṣadhīḥ	_p	XI3	8/
saptá	V _(R) -	VII2	/8
sahásram	V _(R) -	VII2	8//
óṣadhīḥ		II	8/
óṣadhīḥ	_p	XI3	8/
púṣpavatīḥ		II	8/
púṣpavatīḥ	_p	XI3	8/
prasúvarīḥ	_#	XI1	//8
sajítvarīr	_Y	X1	//8
pārayiṣṇvāḥ	_n	II	/8
óṣadhīr		II	8/
óṣadhīr	_V	X1	8/
devīr	_V	X1	/8
sanéyam	V _(R) -	VII2	8//a
pūruṣa		II	/8
niṣādanam		V1	/8
vasatīṣ	_k	X7	/8
pūruṣam		II	/8
yátraúṣadhīḥ (óṣadhīḥ)		II	8/
yátraúṣadhīḥ (óṣadhīḥ)	_s	XI4	8/
bhiṣág		II	/8
bhiṣág	PE <i>j</i>	XI2	//8
rakṣohámivacátanaḥ (rakṣohá)	OAv. <i>raṣab-</i>	I6	8/
sárvā	V _(R) -	VII2	8/
óṣadhīr		II	/8
óṣadhīr	_V	X1	//8
ariṣtátataye		IIr	8/
chúṣmā		II	8/
óṣadhīnām		II	/8
goṣṭhád		VII	8/
saniṣyántīnām		II	8/
pūruṣa		II	/8
īṣkṛtir		X7	8/
īṣkṛtir	_N	X1	8/
nīṣkṛtīḥ		X7	/8
nīṣkṛtīḥ	_#	XI1	//8
patatrīṇī	_stb	XI0	/8
nīṣ	_k	X7	/8
pariṣṭhā		V1	/8
akramuḥ	_#	XI1	//8
óṣadhīḥ		II	8/

óṣadhīḥ	_p	XI3	8/
prácucyavur (acucyavur)	_Y	X1	//8
óṣadhīr		II	8/
óṣadhīr	_b	XI1	8/
yákṣmasya	PE Yaghn. - <i>xṣ; *k'</i>	I6	8/
yáasyauṣadhīḥ (óṣadhīḥ)		II	8/
yáasyauṣadhīḥ (óṣadhīḥ)	_p	XI3	8/
páruṣ-paruḥ		X7	/8
páruṣ-paruḥ	_#	XI1	//8
yákṣmaṃ	PE Yaghn. - <i>xṣ; *k'</i>	I6	8/
madhyamaśír	_Y	X1	/8
yakṣma	PE Yaghn. - <i>xṣ; *k'</i>	I6	/8-
phalínīr	_Y	X1	8/
apuṣpá		II	8/
puṣpínīḥ		II	/8
puṣpínīḥ	_#	XI1	//8
devakilbiṣát		II	/8
avapátantīr	_V	X1	/8
óṣadhayas		II	8/
riṣyāti		II	8/
pūruṣaḥ		II	/8
óṣadhīḥ		II	8/
óṣadhīḥ	_s	XI4	8/
sómarājñīr	_b	XI1	//8
bahvīḥ	_ś	XI4	8/
śatávicakṣaṇāḥ	*k'_	I6	/8
óṣadhīḥ		II	8/
óṣadhīḥ	_s	XI4	8/
sómarājñīr	_Y	X1	//8
viṣṭhitāḥ		V1	8/
sám	V _(R) -	VII2	8/
riṣat		II	/8-
cátuṣpad		X7	8/
sám	V _(R) -	VII2	8/
óṣadhayaḥ		II	8/
sómena	V _(R) -	VII2	8//
oṣadhe		II	/8
vṛkṣá	PE *k'_	I6	8/
úpastir	_V	X1	8/
sò	V _(R) -	VII2	/8
pūṣá		II	/11
āḍityaír	_Y	X1	11/
vásubhir	_N	X1	/11
vṛṣāya		II	/11
iṣírám		II	/11
vṛṣṭīm	_t	II	11/
ṣīda	nī	V1	11/
havīṣā		II	/11
ārṣṭiṣeṇó	_t	I4	11/
ārṣṭiṣeṇó		VII	11/
īṣir		II	/11
īṣir	_N	X1	/11

niśīdan		V1	/11
devāpir	<i>_d</i>	X11	l ^{ea}
varṣyā		I4	/11+
devébhīr	<i>_N</i>	X1	l ^{la}
atiṣṭhan	<i>_tb</i>	11	/11
ārṣṭiṣeṇéna	<i>_t</i>	I4	l
ārṣṭiṣeṇéna		V11	l
préṣitā		11	l
mṛkṣīṇiṣu	PE	I6	/11
mṛkṣīṇiṣu		11	/11
devāpiḥ	<i>_ś</i>	X14	l ^{ea}
vṛṣṭivāṇim	<i>_t</i>	11	l
bṛhaspātir	<i>_Y</i>	X1	l ^{ea}
devāpiḥ	<i>_ś</i>	X14	l ^{la}
ārṣṭiṣeṇó	<i>_t</i>	I4	11/
ārṣṭiṣeṇó		V11	11/
manuṣyāḥ		11	l
vísvebhīr	<i>_d</i>	X11	11/
devair	<i>_V</i>	X1	l ^{la}
vṛṣṭimāntam	<i>_t</i>	11	/11
īṣayo		11	l
gīrbhīr	<i>_V</i>	X1	/11
adhvaréṣu		11	11/
sahāsrāṇy	<i>V_(R)-</i>	V112	11//a
navatīr	<i>_N</i>	X1	/11
tébhīr	<i>_Y</i>	X1	11/
pūrvīr	<i>_d</i>	X11	//11
vṛṣṭim	<i>_t</i>	11	11/
iṣitó		11	l
vīṣṇa	<i>_n</i>	11	l
devéṣu		11	/11
durgāhā_	<i>_g</i>	X11	/11+
rākṣāṃsi	OAv. <i>raśab-</i>	I6	/11
sedha	<i>V_(R)-</i>	V112	/11
iṣanyasi		11	l
vyūṣṭau	<i>_t</i>	11	/11
tákṣad	PE <i>*k'_</i>	I6	11/
sāma	<i>V_(R)-</i>	V112	/11
sānīlebhīḥ		I2	11/
sānīlebhīḥ	<i>_p</i>	X13	l ^{la}
bhrátur	<i>_N</i>	X1	11/
saptāthasya	<i>V_(R)-</i>	V112	l ^{la}
yātāpaduṣpadā (āpaduṣpadā)		X7	/11
svārsātā		V15	11/
ṣadat	<i>pāri</i>	V1	l
saniṣyān		11	/11
'vānīr	<i>_g</i>	X11	;
gōṣv		11	/11
sāsriḥ	<i>V_(R)-</i>	V112	/11
sāsriḥ	<i>_#</i>	X11	//11
rudrébhīr	<i>_V</i>	X1	l ^{ea}
muṣāyān		11	/11
pātīr	<i>_d</i>	X11	/11
ṣalākṣāṃ	<i>*k'_</i>	X16	11-/
ṣalākṣāṃ	PE <i>*k''</i>	I6	11-/
triśīrṣāṇam		I4	l
mānuṣa		11	l

sāviṣad		11	11/
nāhuṣo		11	l
śārīraiḥ	<i>_ś</i>	X14	//11-
'yopāṣṭīr	<i>_b</i>	X11	;
śavasānébhīr	<i>_V</i>	X1	/11
śúṣṇam	<i>_n</i>	11	11/
nāryebhīr	<i>_V</i>	X1	/11
devébhīr	<i>_Y</i>	X1	l ^{la}
cātuspāt		X7	/11
stómebhīr	<i>_V</i>	X1	l ^{la}
vṛṣabhéna		11	l
pīproḥ	<i>_#</i>	X11	//11
gīḥ	<i>_p</i>	X13	//11
vakṣāthāya	<i>*g_</i>	I6	/11
paḍbhīr	<i>_V</i>	X1	l ^{la}
svastīm	<i>V_(R)-</i>	V112	/11
īṣam		11	11/
devébhīr	<i>_N</i>	X1	12/
krandādiṣṭaye	<i>_t</i>	11	/12
sāviṣad		11	/12
pratibhūṣema		11	/12
sumānā	<i>V_(R)-</i>	V112	l ^{ea}
saṃdadhūr	<i>V_(R)-</i>	V112	/12
saṃdadhūr	<i>_V</i>	X1	//12
pārur	<i>_d</i>	X11	/12
āyusaḥ		11	/12
mānuḥ	<i>_p</i>	X13	l ^{ea}
prāmatīr	<i>_N</i>	X1	;
sūkṛtaṃ	<i>V_(R)-</i>	V112	l ^{ea}
'gnīr	<i>_g</i>	X11	12/
kavīḥ	<i>_#</i>	X11	//12
cānur	<i>_V</i>	X1	/12
duṣkṛtāṃ		X7	/12
nāviṣṭyaṃ (āviṣṭyam)	<i>_t</i>	11	12/
devahélanam		I2	/12
mākir	<i>_N</i>	X1	12/
sāviṣan		11	/12
madhuṣúd		V11	l
sotāri	<i>V_(R)-</i>	V112	/12
dvēśāṃsi		11	12-/
sanutār	<i>V_(R)-</i>	V112	l ^{la}
pāyūr	<i>_V</i>	X1	/12
īḍya		I2	/12
tanūr	<i>_V</i>	X1	12/
bheṣajām		11	/12
prāmatīḥ	<i>_s</i>	X14	/12
bhānūḥ	<i>_k</i>	X13	l ^{la}
abhiṣṭīḥ		V1	/11
abhiṣṭīḥ	<i>_s</i>	X14	//11
spīdho	<i>V_(R)-</i>	V112	11/
ādhrṣṭāḥ	<i>_t</i>	11	/11
rājīṣṭhayā	<i>_tb</i>	11	11/
gōs	<i>_t</i>	X12	//11
tūtūrsaty		I4	11/
duvasyūḥ	<i>_#</i>	X11	//11
sānīlāḥ		I2	/11
uṣāsaṃ		11	l
īṣkṛṇudhvam		X7	11/
śruṣṭīḥ	<i>_t</i>	11	11/

śruṣṭīḥ	_s	XI4	l ^a
devēṣu		II	/8
sumnayā	V _(R) -	VII2	/8
nīr	_V	X1	8/
suṣēkam		VII	8/
īṣkṛtāhavam		X7	8/
suṣecanām		VII	/8
āyasīr	_V	X1	/11
ādhrṣṭā	_t	II	/11
susroc		III1	11/
sahāsradhārā	V _(R) -	VII2	12-//
gaūḥ	_#	X11	//12-
śiñca	V _(R) -(tū)	VIII1	11/
drór	_V	X1	/11
vāśībhis	_t	XI2	l ^{ca}
takṣatāśmanmāyībhiḥ (takṣata)	PE *k'_	I6	l
takṣatāśmanmāyībhiḥ (āśmanmāyībhiḥ)	_#	X11	//11
ṣvajadhvaṃ	pāri	V1	11/
kakṣyābhir	*k'_	I6	/11
kakṣyābhir	_V	X1	//11
vāhnir	_V	X1	l
dvijāniḥ	_#	X11	//11
śū	V _(R) -(nī)	VIII1	11/
niṣṭigryāḥ	PE	II/Y	12/
dhṛṣṇuyā	_n	II	/8
dhanabhakṣēṣu	*g'_	I6	8/
dhanabhakṣēṣu		II	/8
rathīr	_V	X1	11/
gāviṣṭau	_t	II	/11
jārhṣāṇaḥ		II	/11
muṣkābhārah		II	11/
sīṣāsan		II	/11
vṛṣabhām		II	l
ājēḥ	_#	X11	//11
vṛṣabhó		II	l
sārathir	_V	X1	;
dūdher	_Y	X1	11+//
ṣmā	V _(R) -(rcbān ti)	VIII1	11/
niṣpādo		X7	l
śīkṣan	*k'_	I6	/11
pādyābhiḥ	_k	XI3	/11
tāviṣīr		II	/11
tāviṣīr	_V	X1	/11
vṛṣabhāsya		II	l
kāṣṭhāyā	PE	I4a	11/
pṛtanājyeṣu		II	/11
eṣaiṣyā		II	11/
eṣaiṣyā		II	11/
sātām	V _(R) -	VII2	/11
cākṣur	*k'_	I6	8/
cākṣur	_V	X1	8/
cākṣuṣaḥ	*k'_	I6	/8
cākṣuṣaḥ		II	/8
vṛṣā		II	12/
vṛṣāṇā		II	l
sīṣāsasi		II	/12

āśūḥ	_ś	XI4	11/
vṛṣabhó		II	l
kṣóbhāṇas	*k'_	I6	l
carṣaṇīnām		I4	/11
'nimiṣā		II	l
saṃkrāndanenānimiṣē ṇa (animiṣēṇa)		II	/11+
jīṣṇūnā	_n	II	/11+
duṣcyavanéna		X9	l
dhṛṣṇūnā	_n	II	/11+
īṣuhastena		II	l
vṛṣṇā	_n	II	/11
īṣuhastaiḥ		II	11+//
īṣuhastaiḥ	_s	XI4	l ^a
niṣāṅgibhir		V1	/11+
niṣāṅgibhir	_Y	X1	/11+
sāṃsraṣṭā	V _(R) -	VII2	11//
prātihitābhir	_V	X1	/11
rakṣohāmītrāḥ (rakṣohā)	OAv. raṣab-	I6	11/
sāhamāna	V _(R) -	VII2	l ^a
abhīsatvā		VII	l
tiṣṭha	_tb	II	/11
sām	ānu l	V1y	/11
sāhasā	V _(R) -	VII2	l ^a
śatāmānyur	_V	X1	/11
duṣcyavanāḥ		X9	11/
pṛtanāśāl	*g' ^b _	XI6	/11
bṛhaspātīr	_d	XI1	//11
dākṣiṇā	*k'_	I6	11/
sómah	V _(R) -	VII2	/11
vṛṣṇo	_n	II	11/
ghóṣo		II	11/
dharṣaya (harṣaya)		I4	11/
ghóṣāḥ		II	/11
sāmṛteṣu		II	/11+
dhvajēṣv		II	/11+
īṣavas		II	l
hāveṣu		II	/11
amīṣām		II	11/
nīr	_d	XI1	l ^a
sókair	_V	X1	//11
'nādhṛṣyā		II	8/
sómah	V _(R) -	VII2	11/
nṛbhiḥ	_s	XI4	11/
mimikṣúr	*g' ^b _	I6	11/
mimikṣúr	_Y	X1	11/
tēbhīr	_Y	X1	11/
vṛṣṇa	_n	II	l
satyām	V _(R) -	VII2	/11
sutāsya	V _(R) -	VII2	11/
dhēnābhir	_V	X1	l ^a
dhībhīr	_Y	X1	11/
vīsvābhiḥ	_ś	XI4	l ^a
mānuṣo		II	/11
tasthūr	_g	XII	11/
prāṇītibhiḥ	_t	X6	11/
suṣṭóḥ		VII	/11
suṣṭóḥ	_s	XI4	//11

suṣumnásya		VII	11/
mámhiṣṭhām	<i>_tb</i>	II	11/
sūñtābhiḥ	<i>_#</i>	XI1	//11
sutásya	<i>V_(R)-</i>	VII2	/11
kṣámamānam	PE	I6/Y	
abhimātiṣāhaṃ		VII	/11
bhūṣanti		II	11/
jaritúḥ	<i>_p</i>	XI3	/11
devīḥ	<i>_s</i>	XI4	^a
yābhiḥ	<i>_s</i>	XI4	11/
srávantīr	<i>_d</i>	XI1	//11
mānuṣe		II	/11
mahīr	<i>_V</i>	X1	^{ca}
abhísaster	<i>_V</i>	X1	/11
tābhir	<i>_Y</i>	X1	11/
viśvāyus	<i>_t</i>	XI2	^a
pupuṣyāḥ		II	/11
krátur	<i>_V</i>	X1	
suśastīr	<i>_V</i>	X1	//11
īṭte		I2	/11
abhiṣṭīḥ		V1	/11
abhiṣṭīḥ	<i>_#</i>	XI1	//11
samātsu	<i>V_(R)-</i>	VII2	/11
saṃjītaṃ	<i>V_(R)-</i>	VII2	^a
stotrāṃ	<i>V_(R)-</i>	VII2	8+/ /11
vér	<i>_V</i>	X1	//12-
pātīr	<i>_d</i>	XI1	/12-
yór	<i>_V</i>	X1	12-/ /10
tāviṣivān		II	/10
sácāyór (ayór)	<i>_V</i>	X1	^{ca}
cárkṣa		II	/12-
nadāyor	<i>_Y</i>	X1	^{ca}
vīratayoh	<i>_ś</i>	XI4	;
puṣtyai	<i>_t</i>	II	/8
ṛṣvaújā		II	8/
ṛṣvébhis		II	/8
ṛṣvébhis	<i>_t</i>	XI2	//8
tatákṣa	PE * <i>k'</i> _	I6	8/
ṛbhúr	<i>_N</i>	X1	10/
krátubhir	<i>_N</i>	X1	/10
suhánāya	<i>V_(R)-</i>	VII2	^a
árutahanur	<i>_V</i>	X1	^a
jóṣati		II	/12-
dhūrṣú		I4	/8-
sádman	<i>V_(R)-</i>	VII2	/8-
sajūr	<i>_N</i>	X1	12-/ //12-
sácāyóḥ (ayóḥ)	<i>_#</i>	XI1	//12-
pīśnir	<i>_V</i>	X1	^a
dárvir	<i>_V</i>	X1	/8-
siñcāsa	<i>V_(R)-</i>	VII2	/11-
durmitrá	<i>_N</i>	X1	8-/ 11//
sudíneva (sudínā)	<i>R_(R)-</i>	VII2	11//
pīkṣa	* <i>k'</i> _	I6	
uṣṭāreva (uṣṭārā)	PE Av. - <i>šr-</i>	II/Y	11/
phárvarēṣu		II	/11
śásur	<i>_V</i>	X1	/11
ṣṭhó	<i>V_(R)-</i> (<i>bī</i>)	VIII1	11/
jāneṣu		II	/11
mahiṣēvāvapānāt		II	

(mahiṣā)			
pakṣá	PE Oss. <i>f</i> axs	I6	/11
yájur	<i>_V</i>	X1	;
gamiṣtam	<i>_t</i>	II	/11
agnír	<i>_V</i>	X1	11/
devayór	<i>_d</i>	XII	;
puṣtyai	<i>_t</i>	II	11/
śruṣṭívāneva (śruṣṭívānā)	<i>_t</i>	II	11/
gamiṣtam	<i>_t</i>	II	/11
pūṣaryā		II	
gharmyeṣṭhá		VII	/11
méseveṣá (mésā)		II	11/
méseveṣá (iṣá)		II	11/
púrīṣā		II	/11
kṣádmevártheṣu (kṣádma)	PE * <i>k'</i> _	I6	11/
kṣádmevártheṣu (ártheṣu)		II	11/
kharájrur	<i>_Y</i>	X1	//11
váyúr	<i>_N</i>	X1	11/
sanérū	<i>V_(R)-</i>	VII2	/11
candránirñiñ	<i>_N</i>	X1	/11
candránirñiñ	* <i>g''</i> _	XI2	//11
gambháreṣu		II	/11
pratiṣṭhām	<i>_tb</i>	II	/11
śásur	<i>_V</i>	X1	^a
smáráthó	<i>V_(R)-</i>	VII2	/11
sāraghēva (sāraghá)	<i>V_(R)-</i>	VII2	11//
āsiṣvidānā		II	/11
góṣv		II	/11
ásvínoḥ	<i>_k</i>	XI3	;
āvír	<i>_V</i>	X1	11/
eṣāṃ		II	/11
nír	<i>_V</i>	X1	/11
iyótiḥ	<i>_p</i>	XI3	^{ca}
pitṛbhir	<i>_d</i>	XI1	;
urúḥ	<i>_p</i>	XI3	11/
dákṣiñāyā	* <i>k'</i> _	I6	
dákṣiñāvanto	* <i>k'</i> _	I6	
asthur	<i>_Y</i>	X1	//11
sūryeṇa	<i>V_(R)-</i>	VII2	/11
áyuh	<i>_#</i>	XI1	//11
pūrtīr	<i>_d</i>	XII	^{ca}
dákṣiñā	* <i>k'</i> _	I6	
práyatadákṣiñāso	* <i>k'</i> _	I6	/11
ñcákṣasas	* <i>k'</i> _	I6	12/
cakṣate	* <i>k'</i> _	I6	/12
havīḥ	<i>_#</i>	XI1	//12
saṃgamé	<i>V_(R)-</i>	VII2	/12
dákṣiñāṃ	* <i>k'</i> _	I6	12/
saptámātaram	<i>V_(R)-</i>	VII2	/12
dákṣiñāvān	* <i>k'</i> _	I6	11/
dákṣiñāvān	* <i>k'</i> _	I6	11/
grāmanír	<i>_V</i>	X1	;
dákṣiñāṃ	* <i>k'</i> _	I6	
ṛṣiṃ		II	11/
āhur	<i>_Y</i>	X1	//11

tisró		III1	/11
dákṣiṇayā	*k' _	I6	
dákṣiṇāśvaṃ (dákṣiṇā)	*k' _	I6	11/
dákṣiṇā	*k' _	I6	
dákṣiṇā	*k' _	I6	11/
dákṣiṇānnaṃ (dákṣiṇā)	*k' _	I6	11/
dákṣiṇāṃ	*k' _	I6	11/
mamrur	_N	X1	l ^{la}
īyur	_N	X1	//11
riṣyanti		II	11/
dákṣiṇaibhyo (dákṣiṇā)	*k' _	I6	
jigyuh	_s	XI4	l ^{ea}
jigyur	_Y	X1	l ^{ea}
jigyur	_V	X1	l ^{ea}
jigyur	_Y	X1	l ^{ea}
puṣkarīṇīva (puṣkarīṇī)		II	
pāriṣkṛtaṃ		V1	11/
suṣṭhuvāho		VII1	
suvīd	V _(R) -	VII2	11//
dákṣiṇāyāḥ	*k' _	I6	/11
bhāreṣu		II	/11
samanikēṣu		II	/11
sarāmā	V _(R) -	VII2	e ^{al}
jāguriḥ	_p	XI3	/11
parācaiḥ	_#	XI1	//11
kāsméhitiḥ (asméhitiḥ)	_k	XI3	11/
dūtīr	_V	X1	l ^{la}
iṣitā		II	
atiṣkādo		V1	11/
dūtīr	_V	X1	l ^{la}
gópatir	_N	X1	;
dūtīr	_V	X1	l ^{la}
sravāto	V _(R) -	VII2	l ^{al}
aniṣavvās		II	11/
pāpīḥ	_#	XI1	//11
ādhr̥ṣṭo	_t	II	11/
bṛhaspátir	_Y	X1	11/
mṛlāt		I2	/11
nīdhīḥ	_s	XI4	l ^{ea}
góbhir	_V	X1	11/
ásvebhir	_Y	X1	l ^{la}
vásubhir	_N	X1	/11
nyīṣṭaḥ	_t	II	/11
rākṣanti	*k' _	I6	11/
sugopā	V _(R) -	VII2	/11
īṣayaḥ		II	
svasṛtvām	V _(R) - u	VII2	/11
vidur	_V	X1	l ^{ea}
minatīr	_V	X1	/11
bṛhaspátir	_Y	X1	11/
īṣayaś		II	
brahmakilbiṣé		II	/11+
vīlūharās		I2	11/
mayobhūr	_V	X1	//11

devīḥ	_p	XI3	l ^{ea}
agnír	_b	XI1	11/
ādhr̥	_V	X1	/11
eṣā		II	/11
saptaṛṣāyas	V _(R) -	VII2	11/
saptaṛṣāyas		II	11/
niṣedúḥ		V1	/11
niṣedúḥ	_#	XI1	//11
durdhām	_db	XI1	11/
véviṣad		II	/11+
vīṣaḥ		II	/11+
bṛhaspátīḥ	_s	XI4	//11+
adaduḥ	_p	XI3	//8
manuṣyā		II	/8
daduḥ	_#	XI1	//8
devaír	_N	X1	8/
nikilbiṣám		II	/8
mānuṣo		II	/11
kavír	_V	X1	
dhībhír	_V	X1	l ^{la}
īdyo		I2	
vásubhiḥ	_s	XI4	/11
sajóṣāḥ		II	/11
yakṣīṣitó (yakṣi)	*g' _	I6	11/
yakṣīṣitó (iṣitó)		II	
barhīḥ	_p	XI3	l ^{la}
vāstor	_V	X1	11/
syonám	V _(R) -	VII2	/11
vyācasvatīr	_V	X1	l ^{ea}
dévīr	_d	XI1	11/
bṛhatīr	_Y	X1	;
suṣvāyantī		II	11/
uṣāsānāktā		II	11/
yóṣaṇe		II	11/
surukmé	V _(R) -	VII2	/11
mānuṣo		II	/11
vidátheṣu		II	/11
jyótiḥ	_p	XI3	l ^{la}
īlā		IIc	11/
manuṣvād		II	11/
tisró		III1	11/
devīr	_b	XI1	l ^{la}
barhír	_V	X1	
svāpasaḥ	V _(R) -	VII2	e ^{al}
rūpaír	_V	X1	11/
iṣitó		II	
yakṣi	*g' _	I6	/11
havīṃṣi		IIa	/11
vānaspátīḥ	_ś	XI4	l ^{ea}
agnīḥ	_s	XI4	//11
agnír	_d	XI1	11/
hótuḥ	_p	XI3	l ^{ea}
svāhākṛtaṃ	V _(R) -	VII2	11//
havír	_V	X1	
māniṣiṇaḥ		II	11/
manīṣám		II	/11
satyair	_V	X1	l ^{ea}
kṛtébhiḥ	_s	XI4	//11
girvaṇasyúr	_Y	X1	/11

sádaso	V _(R) -	VII2	^{ea}
dhítúr	_V	X1	/11
gārṣṭeyó	_t PE	I4	11/
vṛṣabhó		II	
góbhir	_V	X1	/11
atiṣṭhat	_tb	II	11/
taviṣṭhā		II	
jiṣṭúḥ	_n	II	11/
jiṣṭúḥ	_p	XI3	^{ea}
góḥ	_p	XI3	//11
pátir	_d	XI1	11/
ángirobhir	_g	XI1	/11
śúṣṇam	_n	II	/11
dhṛṣṇo	_n	II	11/
dhṛṣatá		II	
uśásah		II	
nákṣatram	PE *k'_	I6	11/
nákir	_N	X1	
jaḡmur	_V	X1	/11
sasrúr	V _(R) -	VII2	/11
sasrúr	_V	X1	/11
sín dhūṃr	_V	X3	^{ea}
múmuksamānā	*k'_	I6	11/
sadhricīḥ	_s	XI4	11/
uśatír	_V	X1	/11
jaḡmuḥ	_s	XI4	^{ea}
pūrvīḥ	_#	XI1	//11
pūrvápīḥ	_#	XI1	//11
hāṛṣasva		I4	11-/
ukthébhīṣ	_t	X6	11/
yébhīr	_Y	X1	11/
vṛṣabhir		II	
vṛṣabhir	_N	X1	;
śréṣṭhai	_tb	II	11/
śréṣṭhai	_r	X2	11/
rūpaís	_t	XI2	^{ea}
asmābhir	_V	X1	11/
sákhībhir	_b	XI1	/11
niśádyā		V1	/11
mádeṣv		II	/11
háribhir	_V	X1	;
yuktáíḥ	_p	XI3	//11
priyébhir	_Y	X1	11/
táviṣim		II	/11
sá	V _(R) -	VII2	11//
vṛṣabha		II	
téṣu		II	/11
satínámānyur	V _(R) -	VII2	11//a
satínámānyur	_V	X1	^{la}
akṛṇor	_b	XI1	;
śú	V _(R) -(ní)	VIII1	11/
sīda	V _(R) -	VII2	11/
gaṇéṣu		II	/11
āhur	_Y	X1	^{ea}
sákhīnām	V _(R) -	VII2	/11
satyaśuṣma		II	/11
sácetasā	V _(R) -	VII2	/12
vísvebhir	_d	XI1	12/
devaír	_V	X1	^{la}

śúṣmam		II	/12
sómasya	V _(R) -	VII2	12/
vīṣṇur	_n	II	12/
vīṣṇur	_N	X1	^{la}
devébhir	_V	X1	12/
sayāvabhir	_Y	X1	//12
paúmsyam		IIa	/12
táviṣír		II	/12
táviṣír	_V	X1	/12
dhṛṣitó		II	
dásúṣe		II	/12
táviṣībhyo		II	
mahitvébhir	_Y	X1	^{ea}
samīyātuḥ	V _(R) -	VII2	/12
samīyātuḥ	_#	XI1	//12
vīṣṇyāni	_n	II	/12
_agnír	_N	X1	12/
jāmbhais	_t	XI2	^{la}
tṛṣv		II	/12
dákṣebhir	PE Av. -x.š	I6	12/
dákṣebhir	_Y	X1	^{la}
vacanébhir	_V	X1	/12
íkvabhiḥ	_s	XI4	//12
sakhyébhiḥ	_s	XI4	^{ea}
yébhir	_N	X1	11/
sugébhir	_Y	X1	11/
duritá	_V	X1	
śú	V _(R) -(vidó, vidá u)	VIII1	11/
āpatus	_t	XI2	//11+
táyor	_j	XI1	11/
júṣṭim	_t	II	11/
dídhiṣāṇā		II	
aveṣan		II	/11
vidúr	_d	XI1	11/
tisró		III1	11+//
nírṭtír	_V	X1	
nírṭtír	_V	X1	/11+
cikyuh	_k	XI3	^{la}
páreṣu		II	11/
gúhyeṣu		II	/11
vratéṣu		II	/11
cátuṣkapardā		X7	11/
yuvatíḥ	_s	XI4	/11
vṛṣaṇā		II	
ṣedatur	ní	V1	/11+
ṣedatur	_Y	X1	//11+
caṣṭe	*k'_t	I7	/12-
sá	V _(R) -	VII2	^{la}
vácobhir	_V	X1	//11
adhvaréṣu		II	/11
ṣaṭṭrimśámś	*k'_	XI6	11/
manīśá		II	/11
íksāmābhyām		VI6	11/
cáturdaśānyé (cáturdaśa)	_d	XI1	11/
saptá	V _(R) -	VII2	/11
sutásya	V _(R) -	VII2	/11
vīṣṭhitam		V1	

vāk	<i>k^u</i> _	X12	//11
dhīṣṇyām	_n	II	11/
āhur	_b	XI1	//11
dhūrṣú		I4	11-/
asthuḥ	_#	XI1	//11-
chīśos (śīśos)	_t	XI2	^{la}
vakṣátho	*g_	I6	/12
vavákṣa	*g_	I6	12/
agnír	_b	XI1	12/
vṛṣā		II	/12
druśádam		VII1	
śocīśā		II	/12
dhákṣor	*g ^{ub} _	I6	12/
dhákṣor	_N	X1	12/
sánty	<i>pāri</i>	V1z	/12
śīśanta		II	/12
iṣṭáye	_t	II	/12
agníḥ	_k	XI3	^{ea}
táruṣaḥ		II	/12
agníḥ	_p	XI3	12-/
agníḥ	_s	XI4	/12-
agnír	_d	XI1	12-/
téśām		II	
supitrya	V _(R) -	VII2	/12
trṣú		II	12/
dhṛṣatá		II	
aviṣyaté		II	/12
evágnír (agnír)	_N	X1	^{ea}
mártaiḥ	_s	XI4	;
sūrībhir	_Y	X1	//12
vásu	_sṭ	X10	12/
ṣṭave	V _(R) -(<i>vásu</i> , <i>vásuḥ</i>)	VIII1	12/
sáhasaḥ	V _(R) -	VII2	^{ea}
nṛbhiḥ	_#	XI1	//12
súdhitā	V _(R) -	VII2	^{la}
dyumnaír	_V	X1	^{la}
sánti	<i>abbí</i>	V1z	/12
mānuṣān		II	/12
vṛṣā		II	/11
vāk	<i>k^u</i> _	X12	//11
stośāma		II	11/
áyuḥ	_p	XI3	^{la}
vṛṣṭihávyasya	_t	II	
ṣṣayo		II	
anakṣan	*k'_	I6	/11
anakṣan	*k'_	I6	/11
śaviṣṭha	_tb	II	/11
vṛṣasva		II	/11
saúbhagāya	V _(R) -	VII2	/11
pārthiveṣu		II	/11
vṛṣā		II	11/
pāriṣiktam		V1	/11
vṛṣasva		II	/11
sáho	V _(R) -	VII2	^{ea}
vigadéṣu		II	/11
'bhímātiḥ	_#	XI1	//11
sáhobhir	_V	X1	//11

havír	_N	X1	^{ea}
samrāl	V _(R) -	VII2	11/
havíṃṣi		IIa	/11
dadhiṣva		II	11/
síndhāv	V _(R) -	VII2	11//
arkaíḥ	_#	X11	//11
kṣúdhām	PE YAv. <i>śu-</i>	I6	
dadur	_V	X1	//12
rayíḥ	_p	XI3	^{ea}
marḍitáram		I2	
raphitáyopajagmúṣe (upajagmúṣe)		II	/12
sthírám	V _(R) -	VII2	12//a
sévate	V _(R) -	VII2	/12
marḍitáram		I2	
utápariṣu (aparíṣu)		II	11/
sákhāyam	V _(R) -	VII2	/11
sákhye	V _(R) -	VII2	/11
sacābhúve	V _(R) -	VII2	11//
sácamānāya	V _(R) -	VII2	^{ea}
tiṣṭhanta	_tb	II	
púsyati		II	
sákhāyam	V _(R) -u	VII2	/11
kṛṣánn		II	11/
carítraiḥ	_#	X11	//11
āpír	_V	X1	^{ea}
ṣyāt	<i>abbí</i>	V1	/11
cátuṣpād		X7	11+/-
abhisvaré		V1z	/11+
sampáśyan	V _(R) -	VII2	11//
pañktír	_V	X1	^{la}
upatíṣṭhamānaḥ	_tb	II	/11
viviṣṭaḥ	_t	II	/11
yamáyoś	_c	X9	11/
mártyeṣv		II	/8
tiṣṭhasi	_tb	II	8/
svāhuto	V _(R) -	VII2	/8
'gnír	_V	X1	8/
ilényo		I2	8/
ghṛténāgníḥ (agníḥ)	_s	XI4	8/
vibhāvasuḥ	_#	X11	//8
śocīśā_		II	/8
rákṣas	OAv. <i>raśab-</i>	I6	8/
oṣa		II	8/
uruḥśáyeṣu		II	/8
gīrbhír	_V	X1	/8
yájiṣṭham	_tb	II	8/
mānuṣe		II	/8
matír	_V	X1	/8
táṣṭeva (táṣṭā)	PE *k'_t	I7	8/
akṣipác	PE *k'_	I6	/8
_āchāntsuḥ	_p	XI3	8/
kṛṣṭáyah	_t	II	/8
pakṣám	PE Oss. <i>faxis</i>	I6	8/
oṣám		II	8/
pakṣò	PE Oss. <i>faxis</i>	I6	/8-

acikṣam		I1	/8
údiṣitaḥ		I1	/8
bhúvaneṣu		I1	/11
jyēṣṭham	<i>_tb</i>	I1	/11
tveṣāṅmnaḥ		I1	/11
śátrur	<i>_d</i>	XI1	11/
sám	<i>V_(R)_</i>	VII2	11/
mádeṣu		I1	/11
dvír	<i>_Y</i>	X1	11/
trír	<i>_bb</i>	XI1	l
svādóḥ	<i>_s</i>	XI4	11/
yodhīḥ	<i>_#</i>	XI1	//11
dhṛṣṇo	<i>_n</i>	I1	11/
sthírám	<i>V_(R)_</i>	VII2	^{1a}
tanuṣva		I1	/11
durévāḥ	<i>_V</i>	X1	/11
rāṇeṣu		I1	/11
vácobhiḥ	<i>_s</i>	XI4	//11
stuṣéyyam		I1	11/
darṣate		I4	11/
sākṣate	<i>*g'_</i>	I6	11/
dadhiṣé		I1	11/
inoṣi		I1	11/
śúṣám		I1	11/
svarsāḥ		VI5	/11
svarájo	<i>V_(R)_</i>	VII2	/11
mātarībharīr	<i>_V</i>	X1	/11
pātír	<i>_V</i>	X1	;
haviṣā		I1	/11
praśiṣam		I1	l
mṛtyúḥ	<i>_k</i>	XI3	//11
haviṣā		I1	/11
nimiṣató		I1	l
cātuṣpadaḥ		X7	/11+
haviṣā		I1	/11
saháhuḥ (āhúḥ)	<i>_#</i>	XI1	//11
haviṣā		I1	/11
dyaúr	<i>_V</i>	X1	11/
stabhitám	<i>R_(R)_</i>	VII2	^{ca}
antárikṣe	PE <i>*k''_</i>	I6	11/
haviṣā		I1	/11
aíkṣetám	<i>*k''_</i>	I6	11/
súra	<i>V_(R)_</i>	VII2	11/
haviṣā		I1	/11
bṛhatír	<i>_Y</i>	X1	;
janáyantír	<i>_V</i>	X1	/11
avartatásur (ásur)	<i>_V</i>	X1	/11++
haviṣā		I1	/11
dákṣam	PE Av. <i>-xš</i>	I6	11/
janáyantír	<i>_Y</i>	X1	/11
devésv		I1	11/
haviṣā		I1	/11
hīmsij		I1a	11/
bṛhatír	<i>_j</i>	XI1	/11
haviṣā		I1	/11
gṛṇiṣe		I1	/11
adviṣeṇyám		I1	/11
'gnír	<i>_b</i>	XI1	11/

ghápatiḥ	<i>_s</i>	XI4	/11
juṣāṇó		I1	12/
sukrato	<i>V_(R)_</i>	VII2	/12
ghṛtanirṇig	<i>_N</i>	X1	12/
dāśúṣe		I1	12/
sukṛte	<i>V_(R)_</i>	VII2	^{1a}
svābhúvā	<i>V_(R)_</i>	VII2	/12
juṣasva		I1	/12-
haviṣmanta		I1	12/
īlate		I2	l
saptá	<i>V_(R)_</i>	VII2	/12
ghṛtáprṣṭham	<i>_tb</i>	I1	/12
ukṣāṇam	<i>*k'_</i>	I6	/12
suvírjam	<i>V_(R)_</i>	VII2	/12
dāśúṣo		I1	/11+
stómebhir	<i>_bb</i>	XI1	^{1a}
rurucuḥ	<i>_#</i>	XI1	//11+
īṣam		I1	12/
ghṛtásnus	<i>_t</i>	XI2	^{1a}
trír	<i>_V</i>	X1	l
vartír	<i>_Y</i>	X1	12/
uṣáso		I1	l
vyūṣṭiṣu	<i>_t</i>	I1	/12
vyūṣṭiṣu		I1	/12
mānuṣāḥ		I1	/12
vāvṛdhur	<i>_V</i>	X1	//12
vásiṣṭhā	<i>_tb</i>	I1	12/
vidátheṣu		I1	/12
póṣam		I1	12/
yájamāneṣu		I1	/12
svastíbhīḥ	<i>_s</i>	XI4	/12-
iyótirjaráyū	<i>_j</i>	XI1	11/
iyótirjaráyū	<i>_r</i>	X2	^{1a}
súryasya	<i>V_(R)_</i>	VII2	/11
matíbhī	<i>_r</i>	X2	/11
prṣṭhám	<i>_tb</i>	I1	11/
viṣṭápi		V1	/11
bhrát	<i>*g'_</i>	XI6	//11
ānūṣata		I1	/11
pūrvír	<i>_V</i>	X1	^{1a}
tíṣṭhan	<i>_tb</i>	I1	11/
sániḷāḥ		I2	/11
vāṇīḥ	<i>_#</i>	XI1	//11
ghóṣam		I1	11/
mahiṣásya		I1	/11
síndhum	<i>V_(R)_</i>	VII2	/11
asthur	<i>_Y</i>	X1	//11
upasiṣmiyāṇā		I1	/11
yóṣā		I1	11/
yóniṣu		I1	/11
pakṣé	PE Oss. <i>f.aks</i>	I6	11/
sá	<i>V_(R)_</i>	VII2	/11
suparṇám	<i>V_(R)_</i>	VII2	11/
ácaḥṣata	<i>*k'_</i>	I6	/11
híraṇyapakṣam	PE Oss. <i>f.aks</i>	I6	11/
cákṣasā	<i>*k'_</i>	I6	l
bhānūḥ	<i>_ś</i>	XI4	11/

śócīṣā		I1	/11
havyavāl	*g ^h _	XI6	l ^a
āśayiṣṭhāḥ (āśayiṣṭhāḥ)	_tb	I1	/11
svāt	V _(R) -	VII2	11//
bahvīḥ	_s	XI4	11/
agnīḥ	_s	XI4	11/
nīrmāyā	_N	X1	11/
āntārikṣam	PE *k ^u _	I6	/11
nirēhi	_V	X1	/11-
soma	V _(R) -	VII2	/11-
haviṣ	_tv	X6	11/
haviṣā		I1	/11
kavīḥ	_k	XI3	12/
nīr	_V	X1	/12
jyēṣṭham	_tb	I1	11/
svadhāyā	V _(R) -	VII2	l ^a
mādanīḥ	_#	X11	//11
atiṣṭhan	_tb	I1	/11
āhur	_V	X1	//11
anuṣṭūbham		V1	11/
cikyuh	_k	XI3	l ^a
manīṣā		I1	/11
rudrēbhir	_Y	X1	l ^a
vāsubhiś	_c	X9	/11
ādityaīr	_V	X1	l ^a
viśvādevaiḥ	_#	X11	//11
pūṣānam		I1	/12
haviṣmate		I1	/12
suprāvyē	V _(R) -	VII2	12//
saṃgāmanī	V _(R) -	VII2	e ^a
cikitūṣī		I1	11/
ādadhuh	_p	XI3	/11
bhūristhātrām		VII1	11/
jūṣṭam	_t	I1	11/
devēbhir	_V	X1	l ^a
mānuṣebhiḥ		I1	/11
mānuṣebhiḥ	_#	X11	//11
īṣim		I1	l
dhānur	_V	X1	;
brahmadviṣe		I1	11/
yōnir	_V	X1	l ^{ea}
samudrē	R _(R) -	VII2	/11
tiṣṭhe	_tb	I1	11/
varṣmāṇōpa (varṣmāṇā)		I4	l
duritām	_V	X1	/8
sajōsaso		I1	8/
dvīṣaḥ		I1	4
nīr	_V	X1	8/
dvīṣaḥ		I1	4
nāyiṣṭhā	_tb	I1	8/
neṣāṇi		I1	/8
pārṣiṣṭhā		I4	8/
pārṣiṣṭhā	_tb	I1	8/
parṣāṇy		I4	/8
dvīṣaḥ		I1	4
yuṣmākam		I1	8/
syāma	V _(R) -	VII2	8//

dvīṣaḥ		I1	4
srīdho	V _(R) -	VII2	/8
marúdbhī	_r	X2	10/
dvīṣaḥ		I1	4
ṣú	V _(R) -(<i>ū</i>)	VIII1	/8
duritā	_V	X1	/8
carṣaṇinām		I4	/8
dvīṣaḥ		I1	4
saprātha	V _(R) -	VII2	/8
dvīṣaḥ		I1	4
ṣitām	V _(R) -(<i>padī</i>)	VIII1	11/
ṣv	V _(R) -(<i>evó,</i> <i>evā u</i>)	VIII1	11/
āyuh	_#	X11	//11
ākṣābhiḥ	PE *k ^u _	I6	/8
ākṣābhiḥ	_#	X11	//8
jyōtiṣā		I1	8/
nīr	_V	X1	8/
svāsāram	V _(R) - <i>u</i>	VII2	8/
_usāsam		I1	8/
āvīkṣmahi	*k'_	I6	/8
vṛkṣé	PE *k'_	I6	8/
avīkṣata	*k'_	I6	/8
pakṣīṇaḥ	PE Oss. <i>f</i> <i>axs</i>	I6	/8
kṛṣṇām	_n	I1	8/
úṣa		I1	8/
vṛṇīṣvā		I1	8/
stómaṃ	V _(R) -	VII2	8/
jigyúṣe		I1	/8
vihavēṣv		I1	/11
puṣema		I1	/11
tváyādhyakṣeṇa (ādhyakṣeṇa)	PE *k ^u _	I6	11/
santu	V _(R) -	VII2	/11
sārva	V _(R) -	VII2	/11
vīṣṇur	_n	I1	/11
vīṣṇur	_V	X1	/11
agnīḥ	_#	X11	//11
māmāntārikṣam (antārikṣam)	PE *k ^u _	I6	11/
āśīr	_V	X1	11/
devāhūtiḥ	_#	X11	//11
vanuṣanta		I1	/11
'riṣṭāḥ	_t	I1r	11/
_ākūtiḥ	_s	XI4	11/
dévīḥ	_s	XI4	11/
ṣaḥ	*k'_	XI6	11/
urvīr	_V	X1	l ^a
tanūbhir	_N	X1	//11
dvīṣatē		I1	l
soma	V _(R) -	VII2	/11
pāreṣām		I1	/11
'maīṣām (eṣām)		I1	11/
pātīr	_d	X11	//11+
abhimātīṣāhām		VII1	/11
bḥhaspātīr	_d	X11	//11+
mahiṣāḥ		I1	/11+
purukṣūḥ	_#	X11	//11

mṛṭaya_		I2	/11+
rīriṣo		II	
upariṣpīśam		V3	/12++
mṛtyúr	_V	X1	11/
sám	V _(R) -	VII2	la
nír	_V	X1	/11
pratīśyā		II	11/
maniṣā		II	/11
raśmír	_V	X1	/11
eśām		II	/11
svid	V _(R) -	VII2	/11
práyatiḥ	_p	XI3	//11
vīśṣṭiḥ		V2	/11+
vīśṣṭiḥ	_#	X11	//11+
visárjanena_		V2	/11
vīśṣṭir		V2	11/
vīśṣṭir	_Y	X1	la
asyádhyaḥṣaḥ (ádhyaḥṣaḥ)	PE *kʰ_	I6	11/
tántubhis	_t	XI2	/12-
devakarmébhír	_V	X1	/12
āyayúḥ	_p	XI3	//12
sedur	_V	X1	/11+
sádaḥ	V _(R) -ū	VII2	/11+
cakrus	_t	XI2	la
paridhīḥ	_k	XI3	/11
agnér	_g	XI1	11/
_uṣṇihayā	_n	II	11/
anuṣṭúbhā		V1	11/
ukthair	_N	X1	/11
bḥhaspáter	_b	XI1	lea
virāṇ	*g'	XI6	11/
mitráváruṇayor	_V	X1	/11
abhiśrír	_V	X1	//11
triṣṭúb		VII1	11/
īśayo		II	
manuṣyāḥ		II	/11
īśayo		II	
manuṣyā		II	/11
cákṣasā	*k'_	I6	/11
īśayaḥ		II	
pūrveśām		II	11/
ihéhaiśām		II	11/
barhīṣo		II	11/
jaḡmúḥ	_#	X11	//11
sthúry	V _(R) -	VII2	11/
saṃgaméṣu	V _(R) -	VII2	/11
saṃgaméṣu		II	/11
vīśaṇaṃ		II	
sácā	V _(R) -	VII2	/8
_indrāvátuh (ávátuh)	_k	XI3	lea
kāvayair	_d	XI1	;
daṃsánābhiḥ	_#	X11	//11
śácibhiḥ	_s	XI4	//11
abhiṣṇak	_n	II	/11
ávobhiḥ	_s	XI4	//11
sumṛṭikó		I2	11/
dvéṣo		II	11/

suvíryasya	V _(R) -	VII2	11//
saumanasé	V _(R) -	VII2	ea
syāma	V _(R) -	VII2	/11
dvéṣaḥ		II	11/
dyaúr	_g	XI1	;
gūrtávasur	_V	X1	//11-
bhúmir	_V	X1	la
prabhūśāni		II	/11
sumnaír	V _(R) -	VII2	8/
sumnaír	_V	X1	/8
suṣumnéśitatvātā (suṣumnā)	V _(R) -	VII2	12//
suṣumnéśitatvātā (suṣumnā)		VII1	12/
suṣumnéśitatvātā (īśitatvātā)		II	
yuvóḥ	_k	XI3	8/
sakhyaír	_V	X1	//8
śyāma	abbí	V1	8/
rakṣásah	OAv. raśab-	I6	/8
dídhiśāmahe		II	/11
púṣyati		II	8+/
nákir	_V	X1	
dyaús	_t	XI2	//11
vīśveśām		II	11/
naítāvataínasāntakadh rúk (antakadhrúk)	*gʰ_	XI2	//11
avór	_Y	X1	8/
tanúṣv		II	/8
yuvór	_b	XI1	12/
mātáditir (áditir)	_Y	X1	/12
dyaúr	_N	X1	12/
bhúmiḥ	_p	XI3	la
raśmíbhiḥ	_#	X11	//8
tīṣṭhad	_tb	II	12/
dhūrśadaṃ		VI5	
vanarśadam		VI5	/12
kaṇúkaýántir	_N	X1	//8-
ṣv	V _(R) -(pró, prā u)	VII1	8/
śūśám		II	/8
samátsu	V _(R) -	VII2	8/
anyakéśām		II	/8
síndhūmr	_V	X3	/8
ásatrúr	_V	X1	8/
jajñiṣe		II	/8
puṣyasi		II	8/
ṣvajāmahe	pāri	V1	8/
anyakéśām		II	/8
śú	V _(R) -(vī)	VII1	8/
rátir	_d	XI1	8/
dadír	_Y	X1	/8
anyakéśām		II	/8
vṛkáyúr	_V	X1	8/
sāśahír	V _(R) -	VII2	/8
sāśahír	_N	X1	//8
anyakéśām		II	/8
sánābhír	V _(R) -	VII2	8//
sánābhír	_Y	X1	8/

nīṣṭyah	_t	I1	/8
dyaúr	_V	X1	/8
anyakéšām		I1	/8
duritā	_V	X1	/8
anyakéšām		I1	/8
śikṣa	*k_	I6	/11
gaúḥ	_#	X11	//11
āpapráthoṣā (uṣāḥ)		I1	/8
carṣaṇínāṃ		I4	/8
durhaṇāyató	_b	X11	8/
sthírām	V _(R) -	VII2	/8
bṛhatír	_V	X1	/8
īṣo		I1	/8
śácibhiḥ	_ś	XI4	8/
viśvābhir	_V	X1	/8
ūtíbhír	_d	X11	//8
dhūnuṣé		I1	/8
sácā	V _(R) -	VII2	/8
sahasrīṇibhir	_V	X1	/8
ūtíbhír	_d	X11	//8
viṣvak		I1	8/
durmatír	_N	X1	/8
durmatír	_d	X11	//8
bíbharsī		I4	/8
nákir	_d	X11	8/
nákir	_V	X1	8/
pakṣébhír	PE Oss. <i>f a x s</i>	I6	8/
pakṣébhír	_V	X1	8/
apikakṣébhír	*k'_	I6	/8
apikakṣébhír	_V	X1	//8
sām	<i>ātrābbī</i> (<i>abbī</i>)	V1y	8/
vṛkṣé	PE *k'_	I6	8/
supalāsé	V _(R) -	VII2	/8
devaiḥ	_s	XI4	8/
viśpátih	_p	XI3	/8
mánasákṛṇoh (ákṛṇoh)	_#	X11	//8
ékeṣām		I1	8/
tiṣṭhasi	_tb	I1	/8
nír	_V	X1	/8
niráyaṇam	_V	X1	8/
nālír	_V	X1	//8
gírbhíḥ	_p	XI3	8/
párisṅgataḥ		V1	/8
viśám		I1	/8
jyótir	_V	X1	/8
ávikṣata	*k'_	I6	/8
antárikṣeṇa	PE *k''_	I6	8/
múnir	_d	X11	8/
vāyóḥ	_s	XI4	/8
devéṣito		I1	/8
múniḥ	_#	X11	//8
samudrāv	V _(R) -	VII2	8/
svādúr	_N	X1	8/
vāyúr	_V	X1	8/
pináṣṭi		I1a1	8/
smā	V _(R) -	VII2	8/

viśásya		I1	8/
cakrúṣam		I1	/8
síndhor	_V	X1	8/
dákṣam	PE Av. -xš	I6	8/
bheṣajám		I1	/8
viśvābheṣajo		I1	/8
śámtātíbhír	_V	X1	//8
ariṣṭátātíbhíḥ		I1r	8/
ariṣṭátātíbhíḥ	_#	X11	//8
dákṣam	PE Av. -xš	I6	8/
ābhārsam (abhārsam)		I4	/8
yákṣmam	PE Yaghn. - xš; *k'	I6	8/
bheṣajír		I1	/8
bheṣajír	_V	X1	//8
amīvacātāniḥ	_#	X11	//8
bheṣajís		I1	/8
bheṣajís	_t	X12	//8
bheṣajám		I1	/8
sakhyéṣu		I1	/12
ādardirur	_Y	X1	/12
uśáso		I1	
usrá		III1	12/
súryo	V _(R) -	VII2	12/
pípror	_V	X1	1 ^a
ánādhṛṣṭāni	_t	I1	12/
dhṛṣṭó		I1	
nidhím̐r	_V	X3	12/
śátrúṃr	_V	X3	1 ^a
chundhyúr	_V	X1	1 ^a
uśá		I1	/12
ákṛṇor	_V	X1	/12-
súryaraśmir	_b	X11	1 ^{ea}
jyótir	_V	X1	1 ^a
pūśá		I1	11/
ṛcákṣā	*k'_	I6	11/
eśá		I1	11/
antárikṣam	PE *k''_	I6	/11
viśvácír	_V	X1	1 ^{ea}
caṣṭe	*k'_t	I7	/11
ghṛtácír	_V	X1	//11
caṣṭe	*k'_t	I7	/11
śácibhiḥ	_#	X11	//11
samaré	V _(R) -	VII2	1 ^a
dadṛśúṣis		I1	11/
dadṛśúṣis	_t	X12	1 ^{ea}
súryasya	V _(R) -	VII2	11/
paridhím̐r	_V	X3	/11
viśvāvasur	_V	X1	1 ^{ea}
dákṣam	PE Av. -xš	I6	11/
dāśúṣe		I1	/8
iyarṣi		I4	/12
pṛnákṣi	PE *k'_	I6	8/
suśástíbhír	_N	X1	//12
dhítíbhír	_b	X11	/8
īṣah		I1	12/
ḍadhur	_bb	X11	;

jantúbhir	_V	X1	//12
vápuṣo		I1	/12
pr̥ṅakṣi	PE *k_	I6	8/
sānasim̄	V _(R) -	VII2	8/
iṣkartāram		X7	12/
iṣam̄		I1	/12
sānasim̄	V _(R) -	VII2	8/
mahiṣam̄		I1	
mānuṣā		I1	/8
bṛhaspātiḥ	_#	X11	//8
gīrbhir	_b	X11	8/
viṣṇum̄	_n	I1	8/
viṣṇum̄	_n	I1	8/
agnībhir	_b	X11	//8
sāhasaḥ	V _(R) -	VII2	12+//
hīmsānām		I1a	12/
saniṣanta		I1	/12
vṛṅakṣi	*g_	I6	/11
bahór	_V	X1	11/
táviṣim̄		I1	
eṣi		I1	11/
śocír	_Y	X1	//11
anvéṣi		I1	/11
śúsmā		I1	11/
arcír	_V	X1	//11
kṛṅuṣvetáḥ (kṛṅuṣva)		I1	8/
puṣpínih̄		I1	/8
puṣpínih̄	_#	X11	//8
samudrāsya	V _(R) -	VII2	8//
kakṣívantam̄	PE *k'_	I6	8/
ṣyatam	ví	V1	/8
yáviṣṭham	_tb	I1	8/
dāmsiṣṭhāv	_tb	I1	8/
síṣasatam̄		I1	8/
stómo	R _(R) -	VII2	8/
rātíḥ	_s	XI4	8/
sumatír	_V	X1	/8
sámane	V _(R) -	VII2	8//
pārṣatho		I4	/8
patatrībhir	_N	X1	//8
sumnaiḥ	_ś	XI4	8/
mámhiṣṭhā	_tb	I1	8/
bhūṣatam̄		I1	/8
pipyúṣír		I1	/8
pipyúṣír	_V	X1	/8
iṣaḥ		I1	/8
índur	_V	X1	8/
dákṣo	PE Av. -xš	I6	8/
visváyur	_Y	X1	/8
ṛbhúr	_Y	X1	8/
ṛbhúr	_N	X1	8/
ghṛṣuḥ		I1	8/
ghṛṣuḥ	_ś	XI4	8/
svāsu	V _(R) -	VII2	8/
vartaniḥ	_#	X11	//8+
áyur	_j	XI1	/12
devéṣu		I1	12/
áyuh̄	_s	XI4	/12
óṣadhim̄		I1	/8

súbhage	V _(R) -	VII2	/8
sāhasvati	V _(R) -	VII2	/8
sapátnim̄	V _(R) -	VII2	8//a
sāhamānā_	V _(R) -	VII2	/8
sāsahíḥ	V _(R) -	VII2	/8
sāsahíḥ	_#	X11	//8
sāhasvatī	V _(R) -	VII2	8/
sapátnim̄	V _(R) -	VII2	8//
sahāvahai	V _(R) -	VII2	/8
gaúr	_V	X1	8/
bhír	_V	X1	8/
vindatīṣḥ	_#	X11	//8
vṛṣāravāya		I1	8/
āghātībhir	_V	X1	8/
araṇyānír	_N	X1	8/
araṇyāniḥ	_s	XI4	/8
śakaṭír	_V	X1	8/
aṅgaiśá (eṣá)		I1	8/
aṅgaiśó (eṣó)		I1	8/
ákrukṣad	Onomat.?	I6	8/
araṇyānír	_b	X11	/8
svádóḥ	V _(R) -	VII2	8//a
svádóḥ	_pb	XI3	8/
jaḡdhvāya	*g ^(u) b_t	I7	/8
ákṣīvalām		I1	/8
aśamṣiṣam		I1	/8
vivér	_V	X1	/12
śúsmāt		I1	12/
māyābhir	_V	X1	^a
gāviṣṭiṣu	_t	I1	/12
gāviṣṭiṣu		I1	/12
íṣṭiṣu	_t	I1	/12
íṣṭiṣu		I1	/12
aíṣu (eṣu)		I1	12/
sūrīṣu		I1	/12
ānaśúr	_N	X1	/12
pāriṣṭiṣu		V1	/12
pāriṣṭiṣu		I1	/12
makṣú	*k'_	I6	12/
sá	V _(R) -	VII2	12/
nṛbhīḥ	_#	X11	//12
suṣvānāsa		I1	11/
ṛṣvās		I1	11/
dāsír	_Y	X1	11-/
ṛṣínām̄		I1	11/
syāma	V _(R) -	VII2	11/
sómair	_V	X1	//11
bhakṣaíḥ	*g_	I6	/11
bhakṣaíḥ	_#	X11	//11
tébhír	_bb	X11	11/
sákratur	_Y	X1	;
yéṣu		I1	/11
venyásyārkaíḥ (arkaíḥ)	_#	X11	//11
ūrmír	_N	X1	11/
nīmnaír	_d	X11	^a
yantraíḥ	_p	XI3	^a
savitá	V _(R) -	VII2	^{ca}
ivādhukṣad	*g ^b _	I6	11/

(adhukṣad)			
antárikṣam	PE *k ^u _	I6	/11
bhūr	_V	X1	11/
savitúr	_g	XI1	/11
yúyudhir	_V	X1	/11
pátir	_V	X1	11/
rudraír	_Y	X1	1 ^a
vásubhir	_N	X1	/12
mṛṛikáya		I2	8/
juṣāṇá		I1	8/
mṛṛikáya		I2	8/
mṛṛikáya		I2	8/
agnír	_d	XI1	12++/
manuṣyá		I1	12/
ṣṣayaḥ		I1	1
mṛṛikám		I2	8/
agnír	_V	X1	12/
gáviṣṭhíram		VII1	/12
vásiṣṭho	_tb	I1	12/
mṛṛikáya		I2	8/
śraddháyaḡnīḥ (agnīḥ)	_s	XI4	8/
havīḥ	_#	XI1	//8
bhojéṣu		I1	/8
ásureṣu		I1	/8
ugréṣu		I1	/8
bhojéṣu		I1	/8
sákhā	V _(R) _	VII2	/8
pátir	_Y	X1	//8
vīṣéndraḥ (vīṣā)		I1	8/
rákṣo	OAv. <i>raṣab-</i>	I6	8/
dviṣató		I1	/8
manyóḥ	_ś	XI4	8-/
īnkháyantír	_V	X1	/8
sáhaso	V _(R) _	VII2	8//
vṣṣan		I1	8/
vīṣéd (vīṣā)		I1	/8
ántárikṣam	PE *k ^u _	I6	/8
sajóṣasam		I1	/8
bibharṣi		I4	/8
bāhvóḥ	_#	XI1	//8
indrābhibhūr (abhibhūr)	_V	X1	/8
anādhṣyás		I1	/8
svār	V _(R) _	VII2	/8
yayúḥ	_#	XI1	//8
pradhāneṣu		I1	/8
sahásradakṣinās	*k'_	I6	/8
sūryam	V _(R) _	VII2	/8
ṣṣin		I1	8/
sátvabhis	_t	XI2	//8
tébhiṣ	_tv	X6	8/
árúṣi		I1	/8
tíkṣṇáṣṅgodṣṇann (tíkṣṇáṣṅga)	*g_	I6	8/
tíkṣṇáṣṅgodṣṇann (udṣṇán)		I1	/8
síndhoḥ	V _(R) _	VII2	8//

síndhoḥ	_p	XI3	8/
apūruṣám		I1	/8
durhaṇo	_b	XI1	/8
prácír	_V	X1	/8
maṇḍúradhānikīḥ	_#	XI1	//8
aneṣata		I1	/8
ahṣata		I1	/8
devésv		I1	8/
dadharṣati		I4	/8
ivāṣṣu (āṣṣu)		I1	/8
jeṣma		I1	8/
sénayagne (sénayā)	V _(R) _	VII2	8//
sthūrám	V _(R) _	VII2	8/
nákṣatram	PE *k'_	I6	8/
iyótir	_j	XI1	8/
ketúr	_Y	X1	8/
préṣṭhaḥ	_tb	I1	8/
śréṣṭha	_tb	I1	8/
sīṣadhāma_		I1	/11
_ādityaír	_V	X1	11/
ādityaír	_V	X1	11/
marúdbhir	_V	X1	//11
abhirákṣamānāḥ	*k'_	I6	/11
chácíbhír	_V	X1	//11
iṣírám		I1	1
ántárikṣát	PE *k ^u _	I6	/8
agnír	_N	X1	8/
jóṣā		I1	8/
cákṣur	*k'_	I6	8/
cákṣur	_N	X1	8/
cákṣur	*k'_	I6	8/
cákṣur	_N	X1	8/
cákṣur	*k'_	I6	8/
cákṣur	_db	XI1	8/
cákṣur	*k'_	I6	8/
cákṣur	_N	X1	8/
cákṣuṣe	*k'_	I6	/8
cákṣuṣe		I1	/8
cákṣur	*k'_	I6	8/
cákṣur	_Y	X1	8/
susamḍṣam		VII1	8/
nṛcákṣasaḥ	*k'_	I6	/8
sūryo	V _(R) _	VII2	8/
ásākṣi	*g' ^b _	I6	8/
viṣāsahīḥ		V1	/8
viṣāsahīḥ	_#	XI1	//8
ketúr	_V	X1	8/
pátih	_s	XI4	//8
virát	*g'_	XI6	//8
saṃjayá	V _(R) _	VII2	/8
haviṣā		I1	/8
ávṛkṣam (avṛkṣam)	PE	I6	8/
ajaiṣam		I1	8/
sapátnír	_V	X1	8/
sarvarathá	V _(R) _	VII2	11//
sutásah	V _(R) _	VII2	/11
sótvásas	V _(R) _	VII2	/11
juṣāṇó		I1	/11
sómam	V _(R) _	VII2	/11

sarvahrdā	V _(R) -	VII2	11//
ánuspaṣṭo		V5	11/
eṣó		II	/11
sómam	V _(R) -	VII2	/11
nír	-V	X1	11/
brahmadvišo		II	11/
ābhūṣantas		II	11/
sumataú	V _(R) -	VII2	^{la}
haviṣā		II	
ajñātayakṣmád	PE Yaghn. - <i>xš; *k'</i>	I6	11/
rājayakṣmát	PE Yaghn. - <i>xš; *k'</i>	I6	/11
gráhir	-j	XI1	11/
ksitáyur	-Y	X1	^{la}
mṛtyór	-V	X1	^{pa}
nírter	-V	X1	
nírter	-V	X1	/11
áspārṣam		I4	11/
sahasrákṣeṇa	PE *k''-	I6	11/
śatáyusā		II	11/
haviṣāhārṣam (haviṣā)		II	
haviṣāhārṣam (ahārṣam)		I4	/11
duritáśya	-V	X1	
savitā	V _(R) -	VII2	^{la}
bṛhaspátih	-ś	XI4	//11+
śatáyusā		II	11/
haviṣemám (haviṣā)		II	
duḥ	-#	XI1	//11
áhārṣam (ahārṣam)		I4	8/
cákṣuḥ	*k'-	I6	/8
cákṣuḥ	-s	XI4	//8
áyuś	-c	X9	8/
bráhmanāgnih (agnih)	-s	XI4	8/
raḥsohá	OAv. <i>rašab-</i>	I6	8/
durñámā	-N	X1	8/
durñámā	-N	X1	8/
agniš	-t	X6	8/
nīṣ	-k	X7	8/
niṣatsnúṃ		V1	8/
sarīṣpám		III1	/8
pátir	-bb	XI1	/8
akṣībhyām	PE *k''-	I6	8/
yákṣmaṃ	PE Yaghn. - <i>xš; *k'</i>	I6	8/
śírṣaṇyám		I4	8/
mastískāj		II	/8
uṣṇihābhyah	-n	II	/8
yákṣmaṃ	PE Yaghn. - <i>xš; *k'</i>	I6	8/
doṣaṇyám		II	8/
vaniṣthór	-tb	II	8/
vaniṣthór	-b	XI1	8/
yákṣmam	PE Yaghn. -	I6	8/

	<i>xš; *k'</i>		
pārṣnibhyām	-n	I4	8/
yákṣmaṃ	PE Yaghn. - <i>xš; *k'</i>	I6	8/
yákṣmaṃ	PE Yaghn. - <i>xš; *k'</i>	I6	8/
yákṣmaṃ	PE Yaghn. - <i>xš; *k'</i>	I6	8/
nírtyā	-V	X1	8/
cákṣva	*k'-	I6	/8
cákṣva		I8	/8
dákṣiṇam	*k'-	I6	/8
cákṣur	*k'-	I6	/8
cákṣur	-b	XI1	//8
niḥśásābhisāsā (niḥśásā)		XI4	
agnír	-Y	X1	11/
duṣkrátany		X7	/11
ájuṣtāny	-t	II	11/
dviṣatām		II	8/
ájaiśmādyāsanāma (ájaiśma)		II	8/
dviṣmās		II	8/
dvéṣti	-t	II	8/
iṣitó		II	
nírtyā	-V	X1	11/
nīṣkr̥tim		X7	/11+
cátuṣpade		X7	/11+
iṣitó		II	
grhēsu		II	/11
agnír	-b	XI1	11/
juṣatām		II	
havír	-N	X1	/11
hetih	-p	XI3	^{pa}
pakṣiṇī	PE Oss. <i>faxis</i>	I6	
hetih	-p	XI3	11/
pakṣiṇī	PE Oss. <i>faxis</i>	I6	11/
púruṣebhyaś		II	/11
hiṃsíd		IIa	11/
eśá		II	/11
iṣam		II	11/
duritáni	-V	X1	
pátīṣtaḥ	-tb	II	/11
ṣabhám		II	8/
viśāsahím		V1	/8
sapatnahā-	V _(R) -	VII2	/8
iváriṣto (áriṣtaḥ)		IIr	8/
padór	-V	X1	//8
sárve	V _(R) -	VII2	8/
abhiṣthitah		V1	/8
ṣedhemán (sedha)	<i>nī</i>	V1	/8
abhibhúr	-V	X1	8/
ṣicyate	<i>pāri</i>	V1	/12
sp̥dho	V _(R) -	VII2	12//
bṛhaspáter	-V	X1	^{pa}
abhakṣayam	*g-	I6	/12

bhakṣám	*g ₋	I6	12/
stómaṃ	V _{(R)-}	VII2	12/
sūrír	_V	X1	/12
suté	V _{(R)-}	VII2	12//a
sáténa	V _{(R)-}	VII2	12/
stanáyann	V _{(R)-}	VII2	^{ca}
ghóṣaḥ		II	/11
divispṛṅg		VI2	11/
divispṛṅg	*k' ₋	X12	11/
viṣṭhā		V1	/11
sámanam	V _{(R)-}	VII2	^{la}
yóśāḥ		II	/11
tābhiḥ	_s	XI4	11+/
sayúk	*g ₋	X12	^{ca}
sarátham	C _{(R)-}	VII2	^{ca}
antárikṣe	PE *k'' ₋	I6	11/
pathíbhír	_V	X1	;
eśāḥ		II	/11
ghóṣā		II	11/
haviśā		II	/11
mayobhūr	_Y	X1	11/
vātúsrā (usrā)		III1	/11
úrjasvatír	_V	X1	^{ca}
óśadhír		II	
óśadhír	_V	X1	;
pívasvatír	_j	XI1	^{ca}
mṛḷa		I2	/11
agnír	_V	X1	^{ca}
cakrús	_t	XI2	//11
devéśu		II	11/
prajāvatír	_V	X1	^{ca}
goṣṭhé		VII1	
prajāpatír	_N	X1	^{ca}
viśvair	_d	XII	11/
devaiḥ	_p	XI3	^{ca}
pitṛbhiḥ	_s	XI4	;
satír	_V	X1	^{ca}
goṣṭhám		VII1	/11
vibhráḍ	*g' ₋	XI6	12/
somyám	V _{(R)-}	VII2	/12
áyur	_d	XI1	12/
abhirákṣati	*k ₋	I6	/12
pupośa		II	12/
vibhráḍ	*g' ₋	XI6	12/
satyám	V _{(R)-}	VII2	/12
iyótír	_j	XI1	12/
śréṣṭham	_tb	II	12/
iyótiśam		II	
iyótír	_V	X1	/12
viśvabhráḍ	*g' ₋	XI6	12/
súryo	V _{(R)-}	VII2	/12
sáha	V _{(R)-}	VII2	^{la}
iyótiśā		II	/8
ásṛnoḥ	_s	XI4	8/
múhuḥ	_ś	XI4	8/
údhabhiḥ	_#	XI1	//4
mámhiṣṭho	_tb	II	8/
sudánubhiḥ	_#	XI1	//4
uśā		II	8/

svásus	_t	XI2	/8
tvāhāṛsam (ahāṛsam)		I4	8/
tiṣṭhāvicācaliḥ (tiṣṭha)	_tb	II	8/
tiṣṭhāvicācaliḥ (āvicācaliḥ)	_#	XI1	//8
cyoṣṭhāḥ	_tb	II	/8
ivāvicācaliḥ (āvicācaliḥ)	_#	XI1	//8
tiṣṭha ₋	_tb	II	/8
haviśā		II	/8
sómo	V _{(R)-}	VII2	8/
pātiḥ	_#	XI1	//8
dyaúr	_db	XI1	8/
bṛhaspātiḥ	_#	XI1	//8
cāgnís (agnís)	_c	X9	/8
haviśā ₋		II	/8
sómam	V _{(R)-}	VII2	8/
kévalír	_Y	X1	//8
haviśā		II	/8
tiṣṭha ₋	_tb	II	/8
sómo	V _{(R)-}	VII2	8/
haviśā		II	/8
viśāsahíḥ		V1	/8
viśāsahíḥ	_#	XI1	//8
eśām		II	/8
dhūrṣú		I4	8/
duchúnām		X9a	/8
durmatím	_N	X1	/8
usrāḥ		III1	8/
bheṣajám		II	/8
úparesv		II	/8
sajóśasaḥ	V _{(R)-}	VII2	/8
sajóśasaḥ		II	/8
vīśṣṇe	_n	II	8/
vīśṣṇyam	_n	II	/8
vakṣad	*g' ^{nb} ₋	I6	/8
ānuśák		V1	/8
ānuśák	*k' ₋	X12	//8
syá	V _{(R)-} (u)	VIII1	8/
devayúr	_b	XI1	//8
yór	_V	X1	/8
agnír	_V	X1	/8
urusyaty		II	/8
cakṣate	*k' ₋	I6	/12
maníśám		II	/11
pathíbhíś	_c	X9	/11
sadhṛcíḥ	_s	XI4	^{ca}
viśúcír		II	
viśúcír	_Y	X1	/11
bhúvaneṣv		II	/11
śú	V _{(R)-} (u)	VIII1	11/
āriṣṭanemim		IIr	11/
tárkṣyam	PE	I6	
riśāma		II	/11
kṛṣṭíḥ	_t	II	/11
kṛṣṭíḥ	_s	XI4	//11
iyótiśāpás (iyótiśā)		II	
rámhir	_N	X1	//11
tiṣṭhatāva (tiṣṭhata)	_tb	II	8/

havír	_V	X1	l ^{ca}
şv	V _(R) -(ó, á u)	VIII	l ^o
nidhúbhiḥ	_s	XI4	/11
súsrátam	V _(R) -	VII2	11//
juṣānáḥ		II	/11
śasāhiṣe		II	11/
iyéṣṭhas	_tb	II	11/
súṣma		II	11/
rātír	_V	X1	/11
dákṣiṇenā	*k' _	I6	l
pātiḥ	_s	XI4	11/
giriṣṭhāḥ		VII	/11
tālhi	*k' _db	I7!	11/
vṣabha		II	l
carṣaṇínám		I4	/11
akṣṇor	_V	X1	/11
_ānuṣṭubhasya		V1	11/
havíṣo		II	/11
havír	_Y	X1	/11
dhātúr	_d	XII	11/
savitús	_c	X9	/11
víṣṇo	_n	II	/11
víṣṇo	_r	X2	//11
vásiṣṭhāḥ	_tb	II	/11
dhātúr	_d	XII	11/
savitús	_c	X9	/11
víṣṇor	_n	II	/11
víṣṇor	_bb	XII	//11
agnéḥ	_#	XII	//11
yáju	_sk	X10	11/
ṣkannám	V _(R) -(yáju, yájuḥ)	VIII	11/
dhātúr	_d	XII	11/
savitús	_c	X9	/11
víṣṇor	_n	II	/11
víṣṇor	_V	X1	//11
bḥhaspátir	_N	X1	l ^{ca}
durgáhā	_g	XII	/11+
neṣad		II	11/
kṣipád	PE *k ^(u) _	I6	11/
durmatím	_N	X1	/11
yóḥ	_#	XII	//11
háveṣu		II	/11
kṣipád	PE *k ^(u) _	I6	11/
durmatím	_N	X1	/11
yóḥ	_#	XII	//11
tápurmūrdhā	_N	X1	11/
raḥśaso	OAv. raṣab-	I6	/11
brahmadvíṣaḥ		II	11/
kṣipád	PE *k ^(u) _	I6	11/
durmatím	_N	X1	/11
yóḥ	_#	XII	//11
yuvatír	_b	XII	/11
óśadhíṣv		II	/11
óśadhíṣv		II	/11
víśveṣu		II	11/
bhúvaneṣv		II	/11
aparíṣu		II	/11

víṣṇur	_n	II	8/
víṣṇur	_Y	X1	8/
prajāpatir	_db	XII	//8
siniváli	V _(R) -	VII2	/8
sarasvati	V _(R) -	VII2	/8
púṣkarasrajā		II	8/
nirmánthato	_N	X1	8/
sútave	V _(R) -	VII2	/8
durādhárṣaṃ	_V	X1	8/
durādhárṣaṃ		I4	8/
téṣām		II	8/
vāranéṣu		II	/8
ripúr	_V	X1	/8
áditeḥ	_p	XI3	//8
iyótir	_Y	X1	8/
bheṣajám		II	/8
áyūṃṣi		IIa	/8
tāriṣat		II	/8
nidhír	_b	XII	/8
vṣabhāya		II	8/
parṣad		I4	8/
dvíṣaḥ		II	/8
sá	V _(R) -	VII2	8//a
parṣad		I4	8/
dvíṣaḥ		II	/8
rākṣāṃsi	OAv. raṣab-	I6	8/
víṣā		II	8/
śociṣā		II	/8
parṣad		I4	8/
dvíṣaḥ		II	/8
sá	V _(R) -	VII2	8//a
parṣad		I4	8/
dvíṣaḥ		II	/8
agnír	_V	X1	/8
parṣad		I4	8/
dvíṣaḥ		II	/8
barhír	_V	X1	/8
mīlhúṣaḥ		I2	/8
mīlhúṣaḥ		II	/8
suṣtútím	V _(R) -	VII2	/8
suṣtútím		VII	/8
hav yavāhaniḥ	_#	XII	//8
tābhír	_N	X1	8/
gaúḥ	_p	XI3	8/
píṣnir	_V	X1	/8
mahiṣó		II	/8
vák	*k ^(u) _	I6	8/
vástor	_V	X1	/8
dyúbhiḥ	_#	XII	//8
saṃvatsaró	V _(R) -	VII2	8//
miṣató		II	/8
_antárikṣam	PE *k ^(u) _	I6	8/
svāḥ	V _(R) - u	VII2	/8
vṣann		II	/8
ilás		IIc	8/
sám	V _(R) -	VII2	/8
sá	V _(R) -	VII2	8//
saṃjánāná	V _(R) -	VII2	8//

sámitiḥ	_ <i>s</i>	XI4	/11
samānām	V _(R) -	VII2	11//
eṣām		II	/11
haviṣā		II	/11
ākūtiḥ	_ <i>s</i>	XI4	//8-

súśahā́sati (súśaha)		VII	/8
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Izjava o avtorstvu

Izjavljam, da je diplomsko delo v celoti moje avtorsko delo ter da so uporabljeni viri in literatura navedeni v skladu z mednarodnimi standardi in veljavno zakonodajo.

Ljubljana, 22. aprila 2012

Gašper Beguš