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HARVARD ORIENTAL SERIES

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BY

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Volume Twenty

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART I: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

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PRINTED F
UNIVERSITY PRESS, OXFORD, ENGLAND
BY FREDERICK HALL
PRINTER TO THE UNIVERSITY

First edition, 1916, One Thousand Copies

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E. g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e. g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ praḥ āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi sam navante: 10.71.3^d, tām sapta rebhā abhi sam navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh.** American Journal of Philology.
Arnold, VM. E. Vernon Arnold, Vedic Metre.
Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.
Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
Concordance. M. Bloomfield, A Vedic Concordance.
Grassmann. Hermann Grassmann, Rig-Veda übersetzt.
GSAI. Giornale della Società Asiatica Italiana.
Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.
IF. Indogermanische Forschungen.
Ind. Stud. Albrecht Weber's Indische Studien.
JA. Journal Asiatique.
JAOS. Journal of the American Oriental Society.
KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.
Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.
Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.
Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.
Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
SBE. Sacred Books of the East.
Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.
WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Katyāyana's Sarvānukramanī, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanative and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (maṇḍalas) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e. g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsayāma pṛtanyataḥ 8.40.7
indratvotāḥ sāsayāma pṛtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi 1.102.8
anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyāḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra ṇo and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Valakhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāskala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.4.2.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varcasā 1.23.23^d
 sañ māgne varcasā sṛja 1.23.24^a
 ṛṇor akṣaṃ na cakryoḥ 1.30.14^d
 ṛṇor akṣaṃ na çacibhiḥ 1.30.15^d
 tvam na indra rāyā pariṇasā 1.129.9^a
 tvam na indra rāyā tarūṣasā 1.129.10^a
 tasminn ā tasthur bhuvanāni viçvā 1.164.13^b
 tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

- tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^c
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ vicakra camasaṁ caturdhā 4.35.2^d
 vy akṛṇota camasaṁ caturdhā 4.35.3^a
 rayiṁ divo duhitaro vibhātīḥ 4.51.10^a
 tad vo divo duhitaro vibhātīḥ 4.51.11^a
 yad īm somāsaḥ susuṭā amandan 5.30.10^d
 yad īm somā babhrudhūtā amandan 5.30.11^a
 sā vy uchaḥ sahiyasi 5.79.2^c
 yo vy āuchaḥ sahiyasi 5.79.3^c
 dhībhir vipraḥ pramatim ichamānāḥ 7.93.3^b
 girbhir vipraḥ pramatim ichamānāḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyam madyam madam 9.6.2^a
 abhi tyam pūrvyam madam 9.6.3^a
 yat te pavitram arciṣi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvam vipro abhavo ṅgirastamaḥ 9.107.6^c
 tvam kavir abhavo devavitamaḥ 9.107.7^c
 tebhiḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem enaṁ pra hinūtāt piṭṛbhyaḥ 10.16.1^d
 athem enaṁ pari dattāt piṭṛbhyaḥ 10.16.2^b
 yas te drapsa skandati yas te aṅguḥ 10.17.12^a
 yas te drapsa skanno yas te aṅguḥ 10.17.13^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyaavāham 10.52.3^d
 māṁ devā dadhire havyaavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ purāndhyā 10.65.13^d
 viçve devāḥ saha dhībhiḥ purāndhyā 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dīheḥ dyumatīm vācam āsan 10.98.3^a
 utāpṛṇan marḍitāraṁ na vindate 10.117.1^d
 uto cit sa marḍitāraṁ na vindate 10.117.2^d
 apaçyaṁ tvā manasā cekitānam 10.183.1^a
 apaçyaṁ tvā manasā dīdhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agniḥ idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhus te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 tena cākṛpra ṛṣayo manuṣyāḥ 10.130.5^d
 cākṛpre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., ¹et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payānsi 10.108.1^d
 tathā rasāyā ataraḥ payānsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kam svid garbham prathamam dadhra āpaḥ 10.82.5^c
 tam id garbham prathamam dadhra āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kiṁ te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jāgāra tam ṛcaḥ kāmayinge yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
agnir jāgāra tam ṛcaḥ kāmayinge agnir jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}
amīvā yas te garbhaṁ durṇāmā yonim āçaye 10.162.1^{cd}
yas te garbham amīvā durṇāmā yonim āçaye 10.162.2^{ab}
hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāṁ napātam avase savitāram upa stuhī 1.22.6^{ab}
ā bharaṭam çikṣaṭam vajrabāhū asmān indrāgni avataṁ çacibhiḥ 1.109.7^{ab}
puraṁdarā çikṣaṭam vajrahastāsmān indrāgni avataṁ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.8^{ab}
gantā no yajñam yajñiyāḥ suçāmi çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhir açvyāiḥ sahasrāir upa gachatam 8.73.14^{ab}
mā no gavyebhir açvyāiḥ sahasrebhir ati khyatam 8.73.15^{ab}
eṣa divam vi dhāvati tiro rajānsi dhārayā 9.3.7^{ab}
eṣa divam vy āsarat tiro rajānsy asṛtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab} ; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhitā* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadrā cāktir yajamānāya sunvate 1.83.3
 vjīved aha yajamānāya sunvate 1.92.3
 rjūyate yajamānāya sunvate 10.100.3
 suprāvye yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression *yajamānāya sunvate* is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of *yajamānāya sunvate* (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih cūkreṇa cociṣā 8.56 (Vāl. 8).5
 agnih cūkreṇa cociṣā 1.45.4
 agne cūkreṇa cociṣā 1.12.12; 8.44.14; 10.21.8
 agnis tigmena cociṣā 6.16.28
 agne tigmena cociṣā 10.87.23
 vṛṣā cūkreṇa cociṣā 10.187.3.

Add to the above the Uṣas *pāda*:

uṣaḥ cūkreṇa cociṣā 1.48.14; 4.52.7;

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vadhā dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vadhā dāsasya dambhaya]
[10.22.8°, vadhā dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitativeness, not accident. But it does not amount to repetition. The same kind of imitativeness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *daṣuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4
 tena viṣvasya bhuvanasya rājā 5.85.3
 somo viṣvasya bhuvanasya rājā 9.97.56
 asya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1, 9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvāṇsa indavaḥ*; or, *sakhyā cīvāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣrutā havam*; *ṣṛṇudhī havam*; *ṣrudhī havam*; *ṣṛṇutaṁ havam*; *ṣrutaṁ havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārayā*; *gor adhi tvaci*; *madhumaṅ rtava*; *pavamāna urmiṇa*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, yad dha pauram avitha, in 8.3.12^a, explains the similar cadence, yad dha codam avitha, in 2.13.9^b, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: asurasya mayayā 5.63.3,7; 10.177.1 (AV. 6.72.1); rathyeva cakrā 2.39.3; 10.10.7,8; 89.2; 117.5; maghavāno vayam ca 1.73.8; 136.7; 143.13; 7.87.5;¹ pāpayāmuyā 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); çavasota rāyā 6.15.10; 18.7; namasā rātahavyā 6.11.4; 69.6; vapuṣyo vibhāvā 4.1.8,12; 5.1.9; prathamajā ṛtāvā 6.73.1; 10.168.3; duritāni viçvā 5.77.3; 10.165.3; rodasi viçvaçambhuvā 1.160.4; 6.70.6; dyāvaprthivi bhūretasā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jenyo vṛṣā 1.140.2; 2.18.2; mahimānam ojasā 5.81.3; 10.113.2; vahnir āsā 1.76.4; 6.11.2; tamaso nir amoci 5.1.2; 10.107.1; uṣasām aroci (açoci) 7.8.1; 10.2; rajaso vidharmaṇi 6.71.1; 9.86.30; dayate vāryāni 5.49.3; 9.90.2; uṣaḥ vi rājati 5.81.2; 9.71.7; 75.3; mahaḥ sāubhagasya 3.16.1; 4.55.8; madhunaḥ somyasya 4.35.4; 44.4; 6.20.3; vāṇir anīṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣām apaç ca 2.20.7; 6.22.8; jaritāram yaviṣṭha 1.189.4; 5.3.11; 10.80.7; para enāvareṇa 1.164.17,18,43; marçayati dvayena 1.147.4,5; 5.3.7; manave bādhitāya 6.49.13; 7.9.1.1; vājino rāsabhasya 1.34.9; 3.53.5; rāya ā bhara 1.81.7; 9.61.26; dyumnā ā bhara 6.46.7; 8.19.15; prāvītā bhava 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the sama pāda, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 pādas, do not repeat in precisely the same form a single pāda. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. maghavadbhyaç ca mahyam ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāḷ. 1 seems to me distinctly inferior to Vāḷ. 2; see under 8.49 (Vāḷ. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur ná prathinā çavah, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Çakra hymns; çakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvi ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prolog*, p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; ÇB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in *uṣṇīh* metre. Each of the two hymns has six stanzas aggregating 18 *pādas*; each *pāda* in one hymn is a mere variation of the corresponding *pāda* in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the *Vāḷakhilya* pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as *Vāḷakhilya*. In the view of the *Brahmaṇa* both the words *khila* and *khilya* have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two *pragātha* strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the *Priyamedhas* address the *Aṣvins* in lines that differ but little from one another. In the first pair they offer hot milk (*gharma*), in the second *soma*. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two *tr̥cas* are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the *Rig-Veda* occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, *abhi gāvo anuṣata = abhi brahm̃r̥ anuṣata*. Similarly 9.29.1 opens with the words *pr̥asya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā asya . . . akṣaran*. Again, 4.39.1 begins:

*ācuṃ dadhikr̥m̃ tam u nu ṣṭāvāma
divas pr̥thivyā uta car̥kirāma,
uchant̃r̥ mām uṣasaḥ sūdayantu.*

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

*dadhikr̥v̥na id u nu car̥kirāma
viṣvā in mām uṣasaḥ sūdayantu.*

In my *Prolegomena* to the *Atharva-Veda* I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain *Atharvan* hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the *Çaunaka* school of that *Veda*.²

Consecutive imitative stanzas.—The *Vāḷakhilya* mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, *Proleg.* p. 217.

² See, *The Atharva-Veda*, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant :

8.40.10 : taṁ çīçitā suvṛktibhis tveṣaṁ satvānam ṛgmīyam,
uto nu cid ya ojasā çuṣṇasyāṇḍāni bhedati
jeṣat svarvatīr apo nabhantām anyake same.

8.40.11 : taṁ çīçitā svadhvaram satyaṁ satvānam ṛtviyam,
uto nu cid ya ohata āṇḍā çuṣṇasya bhedaty
ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an Indrāgni hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist ajāiḥ in 11, as compared with the milder modal jeṣat in 10.² Similarly 2.12.14 and 15 are little more than rhetorical ūhas of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation : 1.8.8-10 ; 15.7-9 ; 21.1-4 ; 25.7-9 ; 189.1-4 ; 2.18.4-7 ; 4.2.6-9 ; 32.19-21 ; 7.63.1-4 ; 8.3.11, 12 ; 35.4-6 ; 96.13-15 ; 19-21 ; 9.4.1-3 ; 49.1-4 ; 10.17.11-13 ; 18.11, 12 ; 19.1-3 ; 94.1-4 ; 107.8-11 ; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of Vālakhilya variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g. :

1.24.1 : kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pitaraṁ ca dṛçeyāṁ mātaraṁ ca.

10.64.1 : kathā devānāṁ katamasya yāmani sumantu nāma çṛṇvatāṁ manāmahe,
ko mṛlāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair :

1.114.9 : upa te stomān paçupā ivākaraṁ rāsvā pitar marutāṁ sumnam asme,
bhadrā hi te sumatir mṛlāyattamāthā vayam ava ite vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divaḥ,
rātri stomāṁ na jigyuṣe.

¹ Cf. Grassmann, i. 457 ; Hillebrandt, Ved. Myth. iii. 64, 300, note 3 ; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS. xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort:

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by *Çyāvāvya* Atreya, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas*: *rebhatas*; *brahmāni*: *ksatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pītanā* in 36.1; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prolog.* p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipadā*-stanza; cf. Bergaigne, *JA.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the *Açvins*, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of *Vasiṣṭhid* poets (see under 7.35.15), are both addressed to the *Viçve Devāḥ* (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; *dyāvapr̥thivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *trīṣṭubhs* at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prolog.* pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *apri*-hymns,

¹ According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 the first at the *Marutvatīyaçāstra*; the second

at the *Niṣkevalya*.

² Cf. Oldenberg, *Prolog.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *apram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, *Prol.* pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *apram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *apri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the *ṛtuprāiṣas* of the *ṛta*-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are 1.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*praḍa-gastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, *JA.* xiii (1888), 123 ff.; Hillebrandt, *Ved. Myth.* i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍaça*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; *Ved. Myth.* i. 260 ff.; iii. 147 ff.; Oldenberg, *Religion des Veda*, p. 455, note; *Prol.* p. 193; Caland-Henry, *Agniṣṭoma*, pp. 224 ff.; Olden-

berg, *RV. Noten*, p. 1.

² Cf. also the *ṛtuprāiṣa* AV. 20.20; and the *khilas, adhyāya* 7, in Scheftelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. puroḷā agne pacatas in 3.28.2; puroḷācaṁ pacatyam in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).¹ The āpri-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kakṣīvat Dairghatama. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghoṣā Kakṣīvatī); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Ṛbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem ratna (ratnadheya, vājaratna, ratnadhā, ratnaṁ dhā). Again, 4.33 and 4.36 are connected by the pādas 4.33.8^a, ratham ye cakruḥ svṛtam nareṣṭhām, and 4.36.2^a, ratham ye cakruḥ svṛtam sucetasāḥ; or, 4.33 and 4.35 are connected by the pādas 4.33.3^a, punar ye cakruḥ pitarā yuvānā, and 4.35.5^a, ṣacyākarta pitarā yuvānā; or, 4.35 and 4.36 are connected by the pādas, 4.35.2^d, ekaṁ vicakra camasaṁ caturdhā, and 4.36.4^a, ekaṁ vi

¹ See especially iii. 394, and i, Index, p. 540^a, under maṇḍala; iii, Index, p. 456^b, under Ritual.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called *sajaniya* hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, *tvām yajñeṣv ṛtviḥam agne hotāram ḍate*). The *pāda* 3.10.2^c, *gopā ṛtasya dīdhi sve dame* is reproduced in 1.1.8^b, *gopām ṛtasya dīdivim*; 3.10.4^b, *agnir devebhir ā gamat* is practically identical with 1.1.5^c, *devo devebhir ā gamat*; 3.10.4^a, *sa ketur adhvāraṇām* is not very far in sense from 1.1.8^a, *rājantam adhvāraṇām*; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and *pādas* in the Rīg-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭilyaçastra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name;² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prolog.* p. 315; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read *dhruvaṛkṣam* for *dhruvadṛkṣam* (MSS. also *dhruva iḥṣam*), that is *dhruva + ṛkṣam* (*dvandva*) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīcīṣṭas* of the Atharva-Veda, i, p. 315. The many Bṛhats and Laghus testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Böhtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnomic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rajatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii, 224 ff.; Ludwig, *Der Rig-Veda*, iii, 180; Hillebrandt, *Ved. Myth.* i, 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvat*, as well as less important or dubious names: *jamadagnivat*, *vyācṣvat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kanva and the numerous Kanvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *ṛcīśama*, 'he for whom the *sāman* is made upon the *ṛk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

family books, below, Part 3, chapter 5.

² See the more concrete results of the comparison of the eighth book with the other

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the *ūhas* or *vikāras* of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7 ; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the *ūha* nature of *suṣumnam* in reference to Rudra's character (Rudra is *m̐dhvas* and *çiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an *ūha* of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7 ; 12.1 ; 15.9 ; 24.10 ; 124.3 ; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7 ; 2.13.19 ; 5.87.5 ; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya p̐tāye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam : Laghucāṇakyaṃ, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, *sa devān eha vakṣati*, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^o, *priyastotro vanaspatiḥ* : 9.12.7^a, *nityastotro vanaspatiḥ*.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)
pāvakaḥ naḥ sarasvatī vājebhir vājinīvati,
yajñān vaṣṭu dhiyāvāsuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājinīvati,
dhinām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (☞). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somaḥ piba ṛtunā tvā viçantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Aṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] ☞ 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (☞), and with 'cf.' (compare) before the citation. Thus,

☞ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c–8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

1.1.2^c (Madhuchandas Vaiçvāmītra ; to Agni)
agnīḥ pūrvebhir ḥṣibhir īdyo nūtanāir utá,
sá devān éhá vakṣati.

4.8.2^c (Vāmadeva Gāutama ; to Agni)
sá hí védā vásudhitim mahān aródhanam divāḥ,
sá devān éhá vakṣati.

The metrical sequence of *vásudhitim* (never *vásu*^o) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 16c) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vaiçvāmītra ; to Agni)
ágne yám yajñám adhvarān viçvátah paribhūr ási,
sá id devéṣu gachati.

1.97.6^b (Kutsa Āngirasa ; to Agni or Agni Çuci)
tvám hí viçvatomukha viçvátah paribhūr ási,
[ápa nah çoçcad aghám.] ☞ refrain, 1.97.1^a, 1^c-8^c

Variations upon *paribhū*-phrases at 2.2.5 (with *adhvaram*) and at 5.13.6 (with *devān*).

[1.1.5^c, devó devébhīr á gamat : 3.10.4^b, agnīr devébhīr á gamat.]

Hymn 3.10 is ascribed to Viçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vaiçvāmītra ; to Agni)
rájantam adhvarāṇām [gopám ṛtásya dídivim,] ☞ cf. 3.10.2^c
vārdhamānam své dáme.

1.27.1^c (Çunaḥṣepa Ājigarti, called Devarāta ; to Agni)
áçvam ná tvā vāravantaḥ vandādhyā agnīm námobhiḥ,
samrájantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)

māhikerava utāye priyāmedhā ahuṣata,]

☞ 1.45.4^b

rājantam adhvarāṇām agnīm çukrēṇa çocisā.

8.8.18^c (Sadhvaṅsa Kāṇva; to Aḡvins)

ū vām viçvābhīr utībhīh,] priyāmedhā ahuṣata,] ☞ a: 7.24.4^a; b: 1.45.4^b

rājantāv adhvarāṇām aḡvinā yāmahatīṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātīr hy adhvarāṇām aḡne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aḡvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyaṇa: samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtāṣya didīhi (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-infection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^d, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

mitrām huve pūtādakṣam vāruṇam ca riçādāsam,

dhīyam ghr̥tācīm sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa)

[☞ 7.63.5^c

prāti vām sūra údite sukṭāir,] mitrām huve vāruṇam pūtādakṣam,

yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann acitā jigatnū.

5.64.1^a (Arcanānas Atreya; to Mitra and Varuṇa)

vāruṇam vo riçādāsam ṛcā mitrām havāmahe,

pāri vrajēva bāhvōr jaganvānsā svarṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B 11.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtāsprçā,

krātum bṛhāntam aḡathe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)

yuvām vāstrāni pivasā vasāthe yuvōr āchidrā mātavo ha sargāh,

āvātīratam ānṛtāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāu (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used ἀπὸ κοινῆς so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of *vásudhīti* marks *yemāte* of 4.48.3 as a metrical *vox media* : see under 3.31.17. That the text does not read *mitrāvaruṇā ṛtāvṛdhāv* (Lanman, *Noun-Inflection*, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. *Noten*, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmītra ; to Indra)

indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmītra ; to Indra)

ūpa brāhmāṇi harivo háribhyām sómasya yāhi pítāye sutásya,
indra tvā yajñāḥ kṣāmamāṇam anaḍ ḷdāçvāñ asy adhvarásya prakatāḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three *indrā yāhi* invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmītra ; to Viçve Devāḥ)

ómāsaç carṣanīdhrto viçve devāsa á gata,
dāçvāñso dāçuṣaḥ sutām.

2.41.13^a (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^a (R̥jīçvan Bharadvāja ; to Viçve Devāḥ)

viçve devāsaḥ á gata ḷçṛṇutá ma imām hávam,]
ḷédām barhīr ní ṣidata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, *Noten*, p. 3, takes *ómāsa*s as *á ūmāsa*s, with BR.

1.3.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)

pāvaká naḥ sárasvatī vājebhir vājīnīvatī,
yajñām vaṣṭu dhiyávasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)

prā ño devī sárasvatī vājebhir vājīnīvatī
dhnām avitry ávatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vaiçvāmītra ; to Indra)

surūpakṛtnūm ūtāye sudúghām iva godúhe,
juhūmási dyávi-dyavi.

8.52(Vāl.4).4^o (Āyu Kāṇva ; to Indra)

yásya tvām indra stómeṣu cakáno vāje vājīñ chatakrato,
tām tvā vayām sudúghām iva godúho juhūmási çravasyávaḥ.

The word *godúh* occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as *nomen actionis* is supported by the obviously intentional correspondence between *ūtāye* and *godúhe* in the proportion *surūpakṛtnūm* : *sudúghām* = *ūtāye* : *godúhe*. Commonplace as the stanza is, it may yet have served as a suggestion to the versifier of 8.52, considering the admittedly late character of the Vāikhilya. As to 8.52.4^d, see under 6.45.10.

8.32.13^{ab+c} (Medhatithi Kāṇva ; to Indra)
yó rāyō 'vánir mahān supārāḥ sunvatāḥ sākḥā,
tām índram abhí gāyata.

1.5.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
yāya samsthé ná vṛṇvāte hāri samātsu çātravaḥ,
tāsmā índraya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra ; to Indra)
ā tv éta ni śīdaténdram abhí prá gāyata,
sākhāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
pāntam ā vo āndhasa índram abhí prá gāyata,
viçvāsūham çatākratum mánhiṣṭham carṣaṇínām.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
purūtāman purūṇām içānam vāryāṇām,
índram sóme sácā suté.

6.45.29^a (Çamyu Barhaspatya ; to Indra)
purūtāman purūṇām stotīṇām vívāci,
vājebhir vājayatām.

1.24.3^b (Çunaḥçepa Ājigarti, called Devarāta ; to Savitar)
abhí tvā deva savitar içānam vāryāṇām,
sādāvan bhāgām Imahe.

8.71.13^b (Sudṛti Āṅgīrasa, or Purumīḍha Āṅgīrasa ; to Agni)
agnír iṣām sakhyé dadātu na içe yó vāryāṇām,
agním toké tánaye çaçvad Imahe vásuṁ sántam tantupām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa ; to Waters)
içānā vāryāṇām kṣāyantīç carṣaṇínām,
apó yācāmi bheṣajām.

8.45.29^c (Triçoka Kāṇva ; to Indra)
ṛbhukṣāṇām ná vārtava ukthēsu tugryāvḍdham,
índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtāman purūṇām gives occasion : *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann) ; *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29^{ab} thus : ' *der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger* ' ; but the parallel at 1.5.2 makes against taking purūṇām out of its own páda ; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In *içe yó vāryāṇām* we have again a case of ' phrase-inflection ' , the nominative to *içānam vāryāṇām*.

1.5.4^c : 1.4.10^c, tāsmā índraya gāyata : 8.32.13^c, tām índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra; to Indra)
 sutapāvne sutā imé çucayo yanti vitāye,
 sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa; to Indra)
 pātnīvantāḥ sutā imā uçānto yanti vitāye,
 apām jāgmīr nicumpuṇāḥ.

1.137.2^b (Paruccheḥpa Dāivodāsi; to Mitra and Varuṇa)
 imā á yātam índavaḥ sómāso dādhyāçiraḥ sutāso dādhyāçiraḥ,

utā vām uśāso budhī ḷsākām sūryasya raçmībhiḥ, ☞ 1.47.7^d

sutó mitrāya varuṇāya pītāye ḷcārur ṛtāya pītāye. ☞ 1.137.2^g

5.51.7^b (Svastyātreyā Atreya; to Viçve Devāḥ)
 ḷsutā índrāya vāyāve, sómāso dādhyāçiraḥ, ☞ 5.51.7^a

nimnām ná yanti síndhavo 'bhī práyaḥ.

7.32.4^b (Vasiṣṭha; to Indra)

imā índrāya sunvire sómāso dādhyāçiraḥ,
 tān á mādāya vajrahasta pītāye háribhyaṁ yāhy óka á.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 ḷeté pūtā vipaçcitāḥ, sómāso dādhyāçiraḥ, ☞ 9.22.3^a

vipá vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kāçyapa; to Soma Pavamāna)

sutā índrāya vajriṇe sómāso dādhyāçiraḥ,

pavitram áty akṣaran.

9.101.12^b (Manu Sāmvarāṇa; to Soma Pavamāna)

ḷeté pūtā vipaçcitāḥ, sómāso dādhyāçiraḥ, ☞ 9.22.3^a

sūryāso ná darçatāso jigatnāvo dhruvā ghrté.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra; to Indra)
 tvām stómā avivṛdhan tvām ukthá çatakrato,
 tvām vardhantu no gíraḥ.

8.44.19^c (Virūpa Āṅgīrasa; to Agni)

ḷtvām agne mañṣīṇas, tvām hinvanti cittibhiḥ, ☞ 3.10.1^a

tvām vardhantu no gíraḥ.

To begin successive pádas, or even stanzas (5.8.1-7; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable: see Oldenberg, *Noten*, 427a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, íçāno yavayā vadhām : 10.152.5^d, váriyo yavayā vadhām]

[1.6.9^b, divó vā rocanád ádhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, diváç cid rocanád ádhi]

1.7.3^b (Madhuchandas Vaiçvāmītra ; to Indra)
 indro dirghāya cākṣasa ā sūryam rohayaḍ divī,
 ví góbhir ādrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
 amāsu pakvām āiraya ā sūryam rohayo divī,
 gharmām ná sūman tapatā suvrktibhir juṣtam girvanase bṛhāt.
 9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
 sómo mīdhvān pavate gātuvittama īṣir vipro vicakṣanāḥ,
 tvām kavīr abhavo devavitama ā sūryam rohayo divī.
 10.156.4^c (Ketu Agneya ; to Agni)
 āgne nākṣatram ajāram ā sūryam rohayo divī,
 dádhaj jyótir jānebhyah.

1.7.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 indra vájeṣu no 'va sahásrapradhaneṣu ca,
 ugrá ugrābhir útíbhīḥ.

1.129.5^c (Parucchepa Dāivodāsi ; to Indra)
 nī śú namátimatīm káyasya cit téjīṣṭhābhir arāṇibhir nótíbhīr,
 ugrābhir ugrotíbhīḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 vṛṣā yūthéva vánsagaḥ kṛṣṭīr iyarty ójasa,
 ícāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rahugana ; to Indra)
 yá éka íd vidáyate [vāsu mártāya dāçúṣe,]
 ícāno āpratiṣkuta indro aṅgá.

1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgá, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiçvāmītra ; to Indra)
 yá ékaç carṣaṇīnām vásunām irajyāti,
 indrah páñca kṣitínām.

1.176.2^b (Agastya ; to Indra)
 tāsminn ā veçayā giro yá ékaç carṣaṇīnām,
 ānu svadhā yām upyáte yávam ná cārkrṣad vṛṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yá ékaç carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra; to Indra)
 indram vo viçvátas pári hávāmahe jánebhyaḥ,
 asmákam astu kévalaḥ.

1.13.10^c (Medhatīthi Kāṇva; to Tvaṣṭar)
 ihá tvāṣṭāram agriyám viçvārtūpam úpa hvaye,
 asmákam astu kévalaḥ.

The form hávāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āprī-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 vayám çúrebhir ástṛbhīr índra tváyā yujá vayám,
 sāsahyāma pṛtanyatāḥ.

8.40.7^d (Nābhāka Kāṇva; to Indra and Agni)
 yád indrāgní jánā imé vihváyante tánā girá,
 asmákebhīr nṛbhīr vayám sāsahyāma pṛtanyató
 1 vanuyāma vanuṣyató 1 nābhantām anyaké same,

☞ e: 1.132.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Amahītyu Āngīrasa; to Soma Pavamāna)
 1 śya te sakhyé vayám 1 tāvendo dyumná uttamé,
 sāsahyāma pṛtanyatāḥ.

☞ 9.61.29^a

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q. v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4^c in tvayá ha svid yujá vayám, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra; to Indra)
 mahán índraḥ paráç ca nú mahitvám astu vajrīṇe,
 dyáur ná prathiná çávaḥ.

8.56(Vāl.8).1^c (Pṛṣadhra Kāṇva; Dānastuti of Praskaṇva)
 1 pṛatī te dasyave vṛka rādho 1 adarçy áhrayam,
 dyáur ná prathiná çávaḥ.

☞ ab: 8.55.1^c

'Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.' Here the ascription of might or çavas to Indra is an entirely natural sequel to the ascription of greatness. 'Might wide as the heaven' is not much different from the might of Indra which at 8.24.9 is called aparītam (Śāyaṇa: çatrubhir aparīgatam avyāptam). But as a nearly synonymous sequel to rādho áhrayam, 'a gift that brings no shame to the giver' (Śāyaṇa on 5.79.5: alajjāvaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çavas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vālakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8
 yāḥ kuksīḥ somapátamaḥ samudrá iva pinvate,
 urvīr āpo ná kākūdaḥ,—

evā hy āsya sūnīṭā virapṛī gómātī mahī,
pakvā çākhā ná dāçuse.

8.12.5^b (Parvatā Kāṇva ; to Indra)
imām juṣasva girvaṇaḥ samudrā iva pinvate,
īndra viçvābhir ūtibhir vavākṣītha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : ' what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stómāḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetic or not. Pāda c in each stanza of the ṛca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣītha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : īndra viçvābhir ūtibhiḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣītha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómebhir viçvacarṣaṇe : 5.14.6^b, stómebhir viçvacarṣaṇim]

1.9.6^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmān sū tātra codayēndra rāyē rābhasvataḥ,
túvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
çagdhī vājasya subhaga prajāvató 'gne bṛható adhvaré,
sām rāyā bhūyasā sṛja mayobhūnā túvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8 + 4). Sāyaṇa, with cheerful confidence, says evamīvidhena dhane-nāsmān saṁsṛja saṁyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyah . . . yāçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmé dhehi çrávo bṛhád dyumnám sahasrasátamam,
īndra tā rathīnir īṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Açvins, and Uṣas)
jūṣṭo hí dūtó āsi havyvāhanó 'gne rathīr adhvarāṇām,] 1.44.2^b
sajūr açvībhyām uṣāsā súvīryam asmé dhehi çrávo bṛhát.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvān aryó vipaçestó 'ti khyas túyam á gahi,
asmé dhehi çrávo bṛhát.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé pṛthú çrávo bṛhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo máhi çrávah ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vāiçvāmītra; to Indra)

suté-sute nyókase bṛhád bṛhatá éd arīḥ.

indrāya çuṣám arcatai.

10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra; Haristutih)

hárīm hi yónim abhī yé samásvaran hinvánto hári divyám yáthā sádah,

á yám pṛṇánti háribhir ná dhenáva indrāya çuṣám hárivantam arcata.

10.133.1^b (Sudās Paijavana; to Indra)

pró šv ásmāi purorathám indrāya çuṣám arcata,

abhíke cid u lokakṛt samgé samátsu vṛtrahá-

-smákam bodhi coditá

ḥnábhantām anyakéṣām jyáká ádhi dhánvasu.] ~~cf~~ refrain, 10.133.1^f ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vāiçvāmītra; to Indra)

éhi stómāñ abhī svarābhī grṇihy á ruva,

bráhma ca no vaso sácéndra yajñám ca vardhaya.

10.141.6^b (Agni Tāpasa; to Viçve Devāḥ, here Agni)

tvám no agne agnībhir bráhma yajñám ca vardhaya,

tvám no devátātaye rāyó dánāya codaya.

1.10.5^a (Madhuchandas Vāiçvāmītra; to Indra)

ukthám indrāya çáñsyam várdhanañ puruniṣṣidhe,

çakró yáthā sutésu ño rārānat sakhyésu ca.

5.39.5^b (Atri Bhāuma; to Indra)

ásmā ít kávyam váca ukthám indrāya çáñsyam,

tásmā u bráhmavāhase ḡgīro vardhanty átrayo

gīraḥ çumbhanty átrayaḥ.]

~~cf~~ cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vāiçvāmītra; to Indra)

suvivṛtam sunirájam indra tvádātam íd yáçaḥ,

gávām ápa vrajám vṛdhi kṛṇuṣvá rádho adrivaḥ.

3.40.6^c (Viçvāmītra; to Indra)

gīrvaṇaḥ páhi naḥ sutám mádhor dhárābhir ajoya,

indra tvádātam íd yáçaḥ.

8.64.1^b (Pragātha Kāṇva; to Indra)

út tvā mandantu stómāḥ kṛṇuṣvá rádho adrivaḥ,

áva brahmadvišo jahi.

Sāyaṇa and Ludwig and Grassmann join the adjectives of 1.10.7^a with yáçaḥ of b. To do this, Sāyaṇa is obliged to force the meaning of sunirájam to a colourless sukkena niḥçesañ prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render *yāçah* by *Schatz*, which it does not mean. The adjectives fit *gávām vrajám* to a nicety.¹ This observation led *Aufrecht* (in 1888: *Festgruss an Böhtlingk*, p. 2) to treat *pāda b* as a good example of *Quintilian's* *interjectio* or *inclusio*. But, granting this, it would be unpardonable boldness to affirm that the same *pāda* at 3.40.6^c stands in such 'logical sequence' with *a b* as to make it seem an original there. If, at 3.40.6^c, instead of *indra tvádātam id yāçah*, we had *áva brahmadvišo jahi*, or any other one of scores of verses that might be cited, no one that knows his *Rig-Veda* would need to move a muscle.

The inconsistent versions of *indra tvádātam id yāçah* may be noted. *Ludwig*: *Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann*: *ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.*

1.10.8^{b+c} (*Madhuchandas Vaiçvāmītra*; to *Indra*)

nahī tvā ródasi ubhé rghāyámānam invatah,
jé aḥ svārvatīr apāh sám gá asmábhyam dhūnuhī.

1.176.1^c (*Agastya*; to *Indra*)

mátsi no vásyaiṣṭaya ṽndram indo vīṣá viça,
rghāyámāna invasi çatrum ánti ná vindasi.

687 1.176.1^b

8.40.10^e (*Nabhaka Kaṇva*; to *Indra* and *Agni*)

tám çiçitā svṛktībhis tveçám sátvānam rgmīyam,

utó nú cid yá ójasa ṽṣṇasyāṇḍáni bhédati, jéçat svārvatīr apó ṽnbha-
ntām anyaké same. j

refrain, 8.39.1^b ff.

8.40.11^e (*The same*)

tám çiçitā svadhvarám satyám sátvānam ṛtvīyam,

utó nu cid ya ohata ṽṇḍá ṽṣṇasya bhédaty, ájāih svārvatīr apó, &c.

I agree with *Oldenberg*, *RV. Noten*, p. 175, that *Bergaigne's* suggestion of *rghāyámānam* in 1.176.1^c is to be rejected (*Études sur le Lexique*, s. v. *áviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second *pāda* is a parenthetical interpolation, recurring in a *Pavamāna* stanza, 9.2.1 (q. v.). The stanza 1.176.1 is addressed to *Indra* (not *Soma*, as *Oldenberg* thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O *Indra*) so as to wish us good things!—Into *Indra*, O *Indu* (*Soma*), impetuous, enter!—thou (*Indra*), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both *invatah* and *invasi* are transitive; in the latter case *çatrum* belongs to both *invasi* and *vindasi*. Of course, the interpolation of *pāda b* in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the *Válakhilya* versifexes. Cf. *Grassmann*, i. 457; *Hillebrandt*, *Ved. Myth.* iii. 64, 300, note 3; *Geldner*, *Ved. Stud.* iii. 64, and see p. 15.

¹ *Oldenberg*, on the contrary, says (*Noten*, I, p. 13) that 'leicht herauszutreiben' fits *vrajám* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirájam* had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of *sunirájam* to *vrajám* has its analogy with that of *sudúghāh* to *apāh*. *Oldenberg* carries over *imahe* from stanza 6 and makes each *pāda* of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiçvāmītra; to Indra)
vidmā́ hí tvā vṛṣantamaṁ vā́jeṣu havanaçrútam,
vṛṣantamasya hū́maha ū́tīm sahasrasūtamaṁ.

5.35.3^b (Prabhūvasu Āṅgīrasa; to Indra)
ā́ té 'vo váreṇyaṁ vṛṣantamasya hū́mahe,
vṛṣajutir hí jajñī́ṣā ābhū́bhir indra turváṇiḥ.

1.11.1^c (Jetṛ Mād̥huchandasa; to Indra)
indram̄ víçvā avīvr̥dhan samudrávyacasam̄ gīrah,
rathítamaṁ rathínām̄ vājānām̄ sátpatīm̄ pátim̄.

8.45.7^c (Triçoka Kāṇva; to Indra)
yád ā́jīm̄ yáty ā́jīkṛ́d indrah̄ svaçvayúr̄ úpa,
rathítamo rathínām̄.

For samudrávyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathítamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive páda, rathítamo rathínām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetṛ Mād̥huchandasa; to Indra)
sakhýé ta indra vājino má bhema çavasas pate,
tvām̄ abhí prá ñonumo jétāram̄ áparā́jitam̄.

5.25.6^d (Vasuyava Ātreyāḥ; to Agni)
agnír̄ dadā́ti sátpatīm̄ sāsá́ha yó yudhá́ nṛbhīḥ,
agnír̄ átyam̄ raghusyádam̄ jétāram̄ áparā́jitam̄.

It seems almost impossible to escape the conclusion that the páda jétāram̄ áparā́jitam̄ originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, má bhema má çramiṣmográsya sakhýé táva.

1.11.8^{a+b} (Jetṛ Mād̥huchandasa; to Indra)
índram̄ íçānam̄ ójasābhí stómā́ anū́ṣata,
sahasram̄ yásya rātáya utá vā́ sánti bhū́yasr̄h̄.

8.76.1^b (Kurusuti Kāṇva; to Indra)
imām̄ nú máyīnam̄ huva índram̄ íçānam̄ ójasā́,
marútantaṁ ná vr̥ñjā́se.

6.60.7^b (Bharadvāja; to Indra and Agni)
índrā́gni yuvám̄ imè 'bhi stómā́ anū́ṣata,
píbataṁ çambhuvā́ sutám̄.

Cf. abhí stómā́ir anū́ṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV, 2.602^b, namely, abhí stomā́ir anū́ṣata, is superior to RV. is negated by the occurrence of both forms of the páda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra íçāna ójasā́ 8.40.5^c; éka íçāna ójasā́ 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnír̄ íçāna ójasā́ TB. 1.5.5.2^c.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe: 1.36.3^a, prá tvā dūtām vṛṇīmahe: 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.13^b.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṃ viçvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prá tvā dūtām vṛṇīmahe, hótāraṃ viçvāvedasam,
mahás te sató ví caranty arcáyo divi sprçanti bhánavaḥ.

cf. 1.12.1^a

1.44.7^c (Praskāṇva Kāṇva; to Agni)

hótāraṃ viçvāvedasam sám hí tvā víça indháte,
sá á vaha puruhúta prácetasó 'gne deván ihá dravát.

8.19.3^c (Sobhari Kāṇva; to Agni)

yájñīḥam tvā vavṛmahe devám devatrā hótāraṃ ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated páda and the verb indháte which governs hótāraṃ ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

ágne deván ihá vaha jajñānó vṛktábarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá naḥ pávaka drdivó, 'gne deván ihá vaha,
úpa yajñám haviç ca naḥ.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

ágne deván ihá vaha sādáyā yóniṣu triṣú,
pári bhūṣa píba ṛtúnā.

Cf. the similar páda tábhír deván ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tán uçató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhiṣi.

1.74.7^c (Gotama Rāhugaṇa; to Agni)

ná yór upabdir áçvyaḥ çṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 ॥ yájamānāya sunvatá ॥ ágne suvīryam vaha,
 deváir á satsi barhīṣi. ☞ 5.26.5^a

8.44.14^c (Virūpa Āṅgīrasa ; to Agni)
 sá no mitramahas tvám ॥ ágne çukréṇa çocīṣā,
 deváir á satsi barhīṣi. ☞ 1.12.12^a

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhātithi Kāṇva ; to Agni)
 agnínāgnīḥ sām idhyate kavír gr̥hāpatir yūvā,
 havyaṁvād juhvāsyaḥ.

7.15.2^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 ॥ yáḥ pāuca carṣaṇír abhí ॥ niṣasāda dāme-dame,
 kavír gr̥hāpatir yūvā. ☞ 5.86.2^c

8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvám agne br̥hád váyo dād̥hāsi deva dāçūṣe,
 kavír gr̥hāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (gr̥hāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from older times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānam viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm úpa stuhī : 1.136.6^d, índram agnīm, &c.]

[1.12.7^b, satyādharmaṇam adhvare : 5.51.2^b, sátyadharmāno ādhvarām.]

1.12.9^c (Medhātithi Kāṇva ; to Agni)
 yó agnīm devāvṛtaye háviṣmān āvívāsati,
 tásmaī pāvaka mṛṣaya.

8.44.28^c (Virūpa Āṅgīrasa ; to Agni)
 ॥ ayám agne tvé ápi ॥ jaritá bhūtu santya,
 tásmaī pāvaka mṛṣaya. ☞ 2.5.8^c

1.12.10^a (Medhātithi Kāṇva ; to Agni)
 sá naḥ pāvaka dīdivó ॥ 'gne deván ihá vaha,
 úpa yajñám havīç ca naḥ. ☞ 1.12.3^a

3.10.8^a (Viçvāmitra Gāthina ; to Agni)
 sá naḥ pāvaka dīdihī dyumád asmé suvīryam,
 bhāvā stot̥ḥbhyo ántamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumád agne suvīryam.

1.12.10^b : 1.12.3^a ; 1.15.4^a, ágne deván ihá vaha.

1.12.11^{a+c} (Medhātithi Kāṇva ; to Agni)
 sá na stávāna á bhara gāyatrēna návyasā,
 rayīm virávatīm ísam.

8.24.3^a (Viṣvamanas Vāiyaçva ; to Indra)
 sá na stávāna á bhara rayīm citráçravastamam,
 nireké cid yó harivo vásur dadīḥ.

9.40.5^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sá naḥ punāná á bhara rayīm stotrē suvīryam,
 jaritūr vardhayā girāḥ.

9.61.6^{a+b} (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sá naḥ punāná á bhara rayīm virávatīm ísam,
 íçānaḥ soma viçvātaḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēna návyasā is parenthetical. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff.; the same author's *Glossary to the Rig-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1^c: stutá stávāna á bhara, 5.10.7^b; and ágne virávatīm ísam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva ; to Agni)
 ágne çukrēna çocišā viçvābhir deváhūtibhiḥ,
 imám stómaṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa ; to Agni)
 sá no mitramahas tvám ágne çukrēna çocišā,
 1 deváir á satsi barhīsi.]

65 I.12.4^c

10.21.8^a (Vimada Āindra ; to Agni)
 ágne çukrēna çocişorú prathayase brhát,
 abhikrándan vṛşāyase ví vo máde gárbham dadhāsi jamīşu vívākşase.

8.43.16^c (Virūpa Āṅgīrasa ; to Agni)
 ágne bhrátāḥ sáhaskṛta rōhidaçva çucivrata,
 imám stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir deváhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, *SBE.* xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir deváhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agniṁ çukréṇa çociṣā, 1.45.4; agniḥ çukréṇa çociṣā, 8.56 (Vāl. 8).5; āgne tigména çociṣā, 10.87.23; agnis tigména çociṣā, 6.16.28; vṛṣā çukréṇa çociṣā, 10.187.3; úṣaḥ çukréṇa çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis çukráçociḥ and tigmacçociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhātithi Kāṇva; to Tanūnapāt [Āpra])
mádhumantāṁ tanūnapād yajñāṁ devēṣu naḥ kave,
adyā kṛṇuhi vītāye.]

cf. 1.13.2^c

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvantaṁ úpa māsi mádhumantāṁ tanūnapāt,
yajñāṁ víprasya mávataḥ, çaçamānāsya dáçúsaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^c, adyā kṛṇuhi vītāye: 6.53.10^c, nṛvát kṛṇuhi vītāye.]

1.13.3^b, 7^b, asmín yajñā úpa hvaye.

[1.13.4^c, āsi hótā mánurhitaḥ: 1.14.11^a; 6.16.9^a, tvám hótā mánurhitaḥ;
8.34.8^a, á tvā hótā mánurhitaḥ.]

1.13.5^a (Medhātithi Kāṇva; to Barhis [Āpra])
strñtá barhír ānuṣág ghṛtápr̥stham̐ man̐ṣiṇaḥ,
yátrām̐ftasya cákṣanam.

3.41.2^b (Viçvāmitra; to Indra)
sattó hótā na ṛtvíyas tistiré barhír ānuṣák,
áyujran prátár ádrayaḥ.

8.45.1^b (Praskaṇva Kāṇva; to Agni)
á ghā yé agniṁ indhaté strñnti barhír ānuṣák,
yēsām indro yúva sákha.]

cf. refrain, 8.45.1^c—3^c

1.13.6^{a+b} (Medhātithi Kāṇva; to Devír Dvārah [Āpra])
ví çrayantām ṛtāv̐dho dváro devír asaçcátāḥ,
adyā nūnām ca yáṣtave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
ví çrayantām ṛtāv̐dhaḥ prayái devébhyo mahīḥ,
pāvákāsaḥ puruṣp̐fo dváro devír asaçcátāḥ.

As noted under the preceding item, the two āprī-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{ab} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfri) as to preclude final judgement. The word asaçcátāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxxi. 473.

1.13.7^{a+c} (Medhātithi Kāṇva; to Uśāsānaktā [Āpra])
 náktōṣāsā supéçasāsmín yajñá úpa hvaye,
 idám no barhír āsáde.

1.142.7^b (Dirghatamas Āucathya; to the same)
 ā bhādamāne úpake náktōṣāsā supéçasā,
 1yahví ṛtasya matārā sídatām barhír ā sumát.1
 8.65.6^c (Pragātha Kāṇva; to Indra)
 sutāvantas tvā vayám 1práyasvanto havāmahe,1
 idám no barhír āsáde.

1.142.7^{od}

5.20.3^d

10.188.1^c (Çyena Āgneya; to Agni Jātavedas)
 prá nūnám jātavedasam áçvañ hinota vājīnam,
 idám no barhír āsáde.

1.13.8^{bc} (Medhātithi Kāṇva; to Dāivyāu Hotārāu Pracetasū [Āpra])
 tá sujihvá úpa hvaye hótārā dáivya kaví,
 yajñám no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya; to the same)
 mandrájihvá jugurvāñi hótārā dáivya kaví,
 yajñám no yakṣatām imám 1sidhrām adyá divispṛçam.1
 1.188.7^{bc} (Agastya; to the same)
 prathamá hí suvácasā hótārā dáivya kaví,
 yajñám no yakṣatām imám.

1.142.8^d

Cf. the vaguely related páda 2.41.20^c, yajñám devéṣu yachatām, preceded (cf. 1.142.8^d) by sidhrām adyá divispṛçam.

1.13.9 (Medhātithi Kāṇva; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasuçruta Ātreya; to the same)
 ilā sárasvatī mahí tisró devír mayobhúvaḥ,
 barhīḥ sídantv asrídhaḥ.

1.13.10^c: 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva; to Viçve Devāḥ, here Agni)
 áibhir agne dúvo gíro viçvebhiḥ sómapítaye,
 devébhir yaḥi yáksi ca.

8.21.4^d (Sobhari Kāṇva; to Indra)
 vayám hí tvā bāndhumantam abandhávo víprāsa indra yemimá,
 yá te dhāmāni vṛṣabha tébhir ā gahi viçvebhiḥ sómapítaye.

It is tempting to see in á . . . viçvebhiḥ sómapítaye devébhir yaḥi, 1.14.1, the original of the repeated páda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of the repeated páda as secondary. The word cannot but agree with dhāmāni, which is not clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e.g., in the *yajus-formula*, *yat te 'nādhṛetaṁ nāma yaññīyaṁ* (KS. *nāmanādhṛyaṁ*; MS. *dhāmanādhṛyaṁ*) *tena tvādadhe* (see my *Vedic Concordance*); or *puruṣtutasya nāmabhiḥ* in MS. 4.12.3; 184.5. to *puruṣtutasya dhāmabhiḥ*, RV. 3.37.4; see also, *gandharvo dhāma, &c.*, and *gandharvo nāma, &c.*, in the *Concordance*. In 8.21.4, *yā te dhāmāni . . . tébhir ā yahi viçvebhiḥ*, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4^c is hypermetric (see Oldenberg, *Prolog.* p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva ; to Viçve Devāḥ)
indravāyū bhāspātīm mitrāgnīm pūsāṇaṁ bhāgam,
ādityaṁ mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa ; to Viçve Devāḥ)
indravāyū bhāspātīm suhāvehā havāmahe,
yāthā naḥ sārva iḥ jānaḥ sāmgatyāṁ sumānā āsat.
 6.16.24^b (Bharadvāja ; to Agni)
tā rājāna çucivratādityaṁ mārutaṁ gaṇām,
vāso yāksihā rōdasi.

On the frequent omission of the verb (1.14.3) see Pischel, *Ved. Stud.* i. 12; Oldenberg, *RV. Noten*, p. 427^a (*Ergänzung von Weggelassenem*). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that *Viçve Devāḥ* hymn mentions *Bṛhaspati* thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6^c with 6.16.44^c, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5^c (Medhātithi Kāṇva ; to Viçve Devāḥ, here Agni)
īlate tvām avasyāvāḥ kāṇvāso vṛktābarhiṣaḥ,
haviṣmanto aramkṛtaḥ.

8.5.17^b (Brahmātithi Kāṇva ; to Açvins)
janāso vṛktābarhiṣo, haviṣmanto aramkṛtaḥ, 65° 3.59.9^b
yuvām havante açvinā. 65° 1.47.4^d

Inasmuch as the expression *janāso vṛktābarhiṣaḥ*, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise *kāṇvāso vṛktābarhiṣaḥ* marks 1.14.5 as of later origin.

1.14.6^c (Medhātithi Kāṇva ; to Viçve Devāḥ, here Agni)
ghṛtāprsthā manoyūjo yé tvā vāhnayaḥ,
ā devān sōmapitaye.

6.16.44^c (Bharadvāja ; to Agni)
āchā no yāhy ā vahā, bhī prayānsi vitāye, 65° 1.135.4^b
ā devān sōmapitaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For *vāhnayaḥ* see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, *Ved. Stud.* i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 tvām hótā mánurhitó 'gne yajñéṣu sídasi,
 sémám no adhvarám yaja.

6.16.9^a (Bharadvāja ; to Agni)
 tvám hótā mánurhito váhnir ásá viduṣṭarah,
 ágne yáksi divó vícaḥ.

1.26.1^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Agni)
 vásiṣvā hi miyedhya vástrāṇy urjām pate,
 sémám no adhvarám yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pádas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 yukṣvā hy áruṣī ráthe haríto deva rohítaḥ,
 ṭábhír deván ihá vaha.]

cf. 1.12.3^a

5.56.6^a (Çyāvāçva Ātreya ; to Maruts)
 yuñgdhvám hy áruṣī ráthe yuñgdhvám rátheṣu rohítaḥ,
 ṭyuñgdhvám hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.]

cf. 1.134.3^b

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hári are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hári. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhātī ;¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

váyur yuñkte rōhitā váyur aruṇā váyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pádas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra)
 índra sómam píba ṛtúná tvā viçantv índavaḥ,
 matsarāsas tátokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 á tvā viçantv índavaḥ ṭsamudrám iva síndhavaḥ,
 ná tvám indráti ricyate.

cf. 8.6.35^b

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Maruts)
 mārutaḥ pībata ṛtūnā potṛād yajñām puntana,
 yūyām hī ṣṭhā sudānavāḥ.

6.51.15^a (Rjīcvaṇ Bhāradvāja; to Viṣve Devāḥ, here Maruts)
 yūyām hī ṣṭhā sudānava [indrajyeṣṭhā abhīdyavaḥ,] 6.51.15^b
 kārtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvatsa Kāṇva; to Maruts)
 yūyām hī ṣṭhā sudānavo rūdrā ṛbhukṣaṇo dāme,
 utā prācetaso mādē.

8.83.9^a (Kusthin Kāṇva; to Viṣve Devāḥ, here Maruts)
 yūyām hī ṣṭhā sudānava [indrajyeṣṭhā abhīdyavaḥ,] 6.51.15^b
 ādhā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agnistoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavāḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also AV. 11.9.2^d, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī ṣṭhā sudānavāḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Tvaṣṭar)
 abhī yajñām gṛṇthi no gnāvo neṣṭaḥ pība ṛtūnā,
 tvām hī ratnadhā āsi.

7.16.6^b (Vasiṣṭha Māitravaruṇi; to Agni)
 krdhī rātnam yājamānāya sukrato tvām hī ratnadhā āsi,
 ā na ṛtē cīṭhi viṣvam ṛtvijaṃ suçāṅso yāç ca dākṣate.

1.15.4^a: 1.12.3^a, 10^b, āgne devān ihā vaha.

1.15.7^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā draviṇaso grāvahastāso adhvare,
 yajñeṣu devām iḷate.

1.96.8^a (Kutsa Āṅgīrasa; to Agni, or Agni Draviṇodāḥ)
 draviṇodā draviṇasas turāsya draviṇodāḥ sánarasya prá yaṅsat,
 draviṇodā vīrāvatīm iṣam no draviṇodā rāsate dīrghām āyuh.

5.21.3^d (Sasa Atreya ; to Agni)

tvām viçve sajośaso ṽ devāso dutām akrata,]
saparyāntas tvā kave yajñēṣu devām ṽlate.

cf. 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

ṽtvām agne svādhyò,] mártāso devāvītaye,
yajñēṣu devām ṽlate.

cf. 6.16.7^a

The pāda, yajñēṣu devām ṽlate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yaska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : ' als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anfehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : ' Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agniṣṭoma, p. 227 : ' Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva ; to Draviṇodāḥ)

draviṇodāḥ pipīṣati juhōta prá ca tiṣṭhata,
neṣṭrād ṛtúbhir iṣyata.

10.14.14^b (Yama Vāivasvata ; to Yama)

yamāya ghr̥tāvad dhavír juhōta prá ca tiṣṭhata,
sá no devēṣv á yamad ṽ dīrghám áyuh prá jivāse.]

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : ' der besitztum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's ; beileet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva ; to Indra)

índram prátar havāmaha índram prayaty ádhvaré,
índram sómasya pítāye.

8.3.5^b (Medhātithi Kāṇva ; to Indra)

índram íd devátātaya índram prayaty ádhvaré,
índram samiké vaníno havāmaha índram dhánasya sātāye.

3.4.2.4^a (Viçvāmitra ; to Indra)

índram sómasya pítāye stómair ihá havāmahe,
ukthébhiḥ kuvíd ágámat.

8.17.15^d (Irimbiṭhi Kaṇva; to Indra)

p̄dākusaṇur yajatō gavēṣaṇa ékaḥ sánn abhí bhūyasah,
bhúrñim áçvam̄ nayat tujá puró gr̄bhéndraṁ sómasya pītáye.

8.92.5^b (Çrutakakṣa Aṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

ᵀtám v abhí pr̄rcat, ᵀndraṁ sómasya pītáye, cf 8.15.1^a
tád id dhy asya vārdhanam.

8.97.11^b (Rebha Kaçyapa; to Indra)

sám im̄ rebhāso asvarann̄ indraṁ sómasya pītáye,
svárpatim̄ yád im̄ vṛdhé dhṛtvávrato hy ójasa sám̄ ut̄fbhiḥ.

9.12.2^c (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

abhí viprā anūṣata gāvo vatsām̄ ná mātáraḥ,
indraṁ sómasya pītáye.

Cf. agnīm̄ prayatyā dhvare and the like under 5.28.6^b, indraḥ sómasya pītáye under 1.55.2^c; indra sómasya pītáye, 8.65.3^c; and asyá sómasya pītáye under 1.22.1^c.—Hymn 1.16 shares two pádas with 3.42; see next item.

1.16.4^a (Medhātithi Kaṇva; to Indra)

úpa naḥ sutám̄ á gahi háribhir̄ indra keç̄bhiḥ,
suté hí tvā hávamāhe.

3.42.1^a (Viçvāmītra; to Indra)

úpa naḥ sutám̄ á gahi sómam̄ indra gāvāçiram,
háribhyām̄ yás te asmayúḥ.

5.71.3^a (Bahuvṛkta Atreya; to Mitra and Varuṇa)

úpa naḥ sutám̄ á gataṁ ᵀvaruṇa mītra dāçúṣaḥ, cf 5.71.3^b
ᵀasyá sómasya pītáye. cf 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pádas with 3.42; see preced-
ing item.

[1.16.5^a, sémám̄ na stómam̄ á gahi: 8.66.8^c, sémám̄ na stómam̄ jujuṣāṇá á gahi.]

1.16.5^b (Medhātithi Kaṇva; to Indra)

ᵀsémám̄ na stómam̄ á gahy, ᵀúpedám̄ sávanam̄ sutám̄, cf 1.16.5^a
gāuró ná ṛṣitáh̄ piba.

1.21.4^b (Medhātithi Kaṇva; to Indra and Agni)

ugrā sántā havāmāha úpedám̄ sávanam̄ sutám̄,
indrāgní éhá gachatām̄.

6.60.9^b (Bharadvāja; to Indra and Agni)

tābhīr̄ á gachataṁ narópedám̄ sávanam̄ sutám̄,
ᵀindrāgní sómapītáye. cf 6.60.9^c

In 1.21 páda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For
the repeated páda cf. 1.16.8^a.

[1.16.6^a, imé sómāsa índavaḥ: 9.46.3^a, eté sómāsa índavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)

vīçvam ít sāvanaṁ sutām indro mādāya gachati,
vṛtrahā sómapītaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)

kāsya vṛṣā suté sácā niyútvan vṛṣabhó raṇat,
vṛtrahā sómapītaye.

[1.16.9^a, sémám naḥ kāmam á pṛṇa: 8.64.6^c, asmákam kāmam á pṛṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvāruṇayor ahám samrájor áva á vṛṇe,
tá no mṛlāta idṛçe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,
gám áçvam pošayitnv á sá no mṛlātīdṛçe.

6.60.5^c (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha indrágni havāmahe,
tá no mṛlāta idṛçe.

5.86.4^b

Read, perhaps, in 4.57.1^c, pošayitnúā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gám áçvam.

[1.17.2^b, hávam víprasya mávataḥ: 1.142.2^c, yajñám víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)

gántarā hí sthó vase hávam víprasya mávataḥ,
dhartārā carṣaṇínām.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)

á yád yónim hiranyáyaṁ vāruṇa mitra sádathaḥ,
dhartārā carṣaṇínām yantám sumnám riçādasā.

5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmaṇaspati)

yó reván yó amivahá vasuvit puṣṭivārdhanaḥ,
sá naḥ siçaktu yás turáh.

1.91.12^b (Gotama Rāhugaṇa ; to Soma)

gayaspáno amivahá vasuvit puṣṭivārdhanaḥ,
sumitráh soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmaṇaspati)

má naḥ çánso áraruṣo dhūrtiḥ práṇaṁ mártiyasya,
rākṣā no brahmaṇas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
mā kāsya no āraruṣo dhūrṭiḥ prāṇaṁ mārtyasya,
 1_{indrāgni çárma yachatam.}]

1.21.6^c

[1.18.5^b, sóma indraç ca mārtyam : 4.37.6^b, yuyám indraç, &c.]

1.18.6^b (Medhātithi Kāṇva ; to Sadasaspati)
 sādāsas pátim ádbhutaṁ priyám indrasya kām̐yam,
 saním medhám ayāsiṣam.

9.98.6 (Ambarīsa Varsāgira, and Ṛçjivan Bhāradvāja ; to Pavamāna Soma)
 dvīr yám pañca svāyaçasam svāsāro ádrisamhatam,
priyám indrasya kām̐yam prasnāpáyanty ūrminam.

9.100.1^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 abhí navante adrúhaḥ **priyám indrasya kām̐yam,**
 vatsám ná pūrva úyuni jātám rihanti mātārah.

In RV. 1.21.5 Indrāgni are called sādāspāti ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, *tāyā mām adyā medhāyāgne medhāvinam kuru*. Śāyaṇa suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c—9^c, marúdbhir agna ú gahi.

1.19.9^b (Medhātithi Kāṇva ; to Agni and Maruts)
 ye mahó rájaso vidúr viçve devásō adrúhaḥ,
 1_{marúdbhir agna ú gahi.}]

refrain, 1.19.1^c—9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyā vraté sajōsaso viçve devásō adrúhaḥ,
 spārhā bhavanti rántayo juśánta yát.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhātithi Kāṇva ; to Agni and Maruts)
abhí tvā pūrvápītaye sṛjāmi somyám mādhu,
 1_{marúdbhir agna ú gahi.}]

refrain, 1.19.1^c—9^c

8.3.7^a (Medhātithi Kāṇva ; to Indra)
abhí tvā pūrvápītaya indra stómebhir ayávaḥ,
 1_{samcīnāsa ṛbhávaḥ sām asvaran,} rudrā gṛṇanta pūrvyam. 8.3.7^c

1.20.5^a (Medhātithi Kāṇva ; to Ṛbhus)
sám vo mādāso agmaténdreṇa ca marútvatā,
 adityébhiç ca rájabhiḥ.

4.34.2^c (Vamadeva ; to Ṛbhus)

vidānāso jānmano vājaratnā utā ṛtūbhīr ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūramdhiḥ suvirām asmé rayim érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prāçastaya indrāgni tā havāmahe,

somapā sōmapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pñtanāsu dustāra yā vājesu çravāyyā,

ꣳyā pāñca carṣaṇīr abhꣳindrāgni tā havāmahe.

☞ cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ꣳā no gāvyebhīr āçvyāir vasavyāir ūpa gachatam,ꣳ

☞ 6.60.14^{ab}

sākhayāu devāu sakhyāya çambhūvendrāgni tā havāmahe.

4.49.3^c (Vamadeva ; to Indra and Brhaspati)

ā na indrabṛhaspati ꣳgrhām indraç ca gachatam,ꣳ

☞ 1.135.7^c

somapā sōmapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgni havāmahe, under 5.86.4^b, and açvīnā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgni rākṣa ubjatam : 7.104.1^a, indrāsomā tāpatam rākṣa ubjatam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyéna jāgrtam ādhi pracetūne padé,

indrāgni çārma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo ꣳdhurtīḥ prāṇān mārtiyasya,ꣳ

☞ 1.18.3^b

indrāgni çārma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Açvins)

prātaryūjā ví bodhayāçvīnāv éhá gachatām,

asýá sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Açvins)

āçvīnāv éhá gachatām ꣳnāsatyā mā ví venatam,ꣳ

☞ 5.75.7^b

tiráç cid aryayā pári vartīr yātam adābhya ꣳmādhvī māma çrutam hávam,ꣳ

☞ refrain, 5.75.1^{c-9}^e

5.78.1^a (Saptavadhri Ātreya ; to Açvins)

āçvīnāv éhá gachatām ꣳnāsatyā mā ví venatam,ꣳ

☞ 5.75.7^b

ꣳhañsāv iva patatam ā sutān ūpa,ꣳ

☞ refrain, 5.78.1^{c-3}^e

1.23.2^c (Medhātithi Kāṇva ; to Indra and Vāyu)

ḷubhā devā divispṛṣṇeḥḍravāyū havāmahe, ☞ 1.22.2^b
asyā sōmasya pitāye.

4.49.5^a (Vāmadeva ; to Indra and Bṛhaspati) :

indrābṛhaspātī vayām suté gīrbhīr havāmahe,
asyā sōmasya pitāye.

5.71.3^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)

ḷūpa naḥ sutām ā gatāmḥḷvāruṇa mitra dācūśaḥ, ☞ a: 1.16.4^a ; b: 5.71.3^b
asyā sōmasya pitāye.

6.59.10^d (Bharadvāja ; to Indra and Agni)

indrāgni ukthavahasā ḷstōmebhir havanaçrutā, ☞ 6.59.10^b
viçvābhir gīrbhīr ā gatam asyā sōmasya pitāye.

8.76.6^c (Kurusuti Kāṇva ; to Indra)

indram pratnēna mánmanā ḷmarúvantām havāmahe, ☞ 1.23.7^a
asyā sōmasya pitāye.

The pāda, asyā sōmasya pitāye, as refrain in 8.94.10^c–12^c. Cf. mādhvah sōmasya pitāye, 8.85.5^c; and indram sōmasya pitāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23 ; see the next item.

1.22.2^b (Medhātithi Kāṇva ; to Açvins)

yā surāthā rathítamobhā devā divispṛṣṇā,
açvínā tā havāmahe.

1.23.2^a (Medhātithi Kāṇva ; to Indra and Vāyu)

ubhā devā divispṛṣṇendravāyū havāmahe,
ḷasyā sōmasya pitāye, ☞ 1.22.1^c

Note that 1.22 shares another pāda with 1.23 ; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tā havāmahe under 1.21.3^b.

[1.22.3^c, tāya yajñām mimikṣatam : 1.47.4^b, mādhvā yajñām, &c.]

1.22.8^a (Medhātithi Kāṇva ; to Savitar)

sákhāya á ní ṣidata savitá stómyo nú naḥ,
dātā rádhānsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sákhāya á ní ṣidata punānāya prá gāyata,
ççum ná yajñāiḥ pári bhūṣata çriyé.

1.22.18^a (Medhātithi Kāṇva ; to Viṣṇu)

trīpi padā ví cakrame viṣṇur gopá ádābhyah,
áto dhármāni dhāráyan.

8.12.27^b (Parvata Kāṇva : to Indra)
 yadā te viṣṇur ójasā trīṇi padā vicakramé,
 ǎd it te haryatā hári vavakṣatuḥ.]

☞ refrain, 8.12.25^c–27^c

Cf. 8.52 (Vál. 4).3^c, yásmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
 tād víprāso vipanyávo jāgrváṅsah sám indhate,
 viṣṇor yát paramám padám.

3.10.9^{ab} (Viçvāmitra Gāthina ; to Agni)
 tám tvā víprā vipanyávo jāgrváṅsah sám indhate,
 ǎhavyaváham ámartyaṁ sahovfdham.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
 tivráḥ sómāsa á gahy áçirvantaḥ sutá ime,
 váyo tán prásthitan piba.

8.82.2^a (Kusidin Kāṇva ; to Indra)
 tivráḥ sómāsa á gahi sutáso mádayiṣṇávaḥ,
 píba dadhfg yáthociṣé.

1.23.2^a : 1.22.2^b, ubhá devá divispřčā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyá sómasya píťaye.

[1.23.6^c, kárataṁ naḥ surádhasaḥ : 3.53.13^c, kárad ín naḥ surádhasah.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
 marútvantaṁ havāmaha indram á sómapítaye,
 sajúr gaṇéna trmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
 indraṁ pratnéna mánmanā marútvantaṁ havāmahe,
 ǎsyá sómasya píťaye.]

☞ 1.22.1^c

1.23.8 (Medhātithi Kāṇva ; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gṛtsamada ; to Viçve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
 viçve máma çrūtā hávam.

See Bergaigne, ii. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1 ; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva ; to Indra Marutvant)

hatá vṛtrám sudānava indreṇa sáhasā yujá,
 má no duḥçáṅsa içata.

2.23.10^c (Gṛtsamada ; to Bṛhaspati)
 tváyá vayám uttamám dhīmahe váyo bṛhaspate pápriṇa sásnina yujá,
 má no duḥçáṅso abhidipsúr içata prá suçáṅsā matibhis tārīṣimahi.

7.94.7^c (Vasiṣṭha ; to Indra and Agni)

indrāgni ávasá gatam [asmábhyaṁ carṣaṇīśahā,]

☞ 5.35.1^c

má no duḥçáṅsa içata.

10.25.7^d (Vimada Aindra, or others ; to Soma)

[tvám naḥ soma viçvátō,] gopá ádābhyo bhava,

☞ 1.91.8^a

sédha rájann ápa sṛidho ví vo máde má no duḥçáṅsa içatā vivakṣase.

Cf. ráksā mákir no agháçāsa içata, under 6.71.3, and má na (and, va) stená içata mághá-çāsaḥ, under 2.42.3.—The páda 10.25.7^d with its tetrasyllabic refrain (vivakṣase) is certainly secondary ; and abhidipsúḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva ; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sómapítaye,
 ugrá hí pṛçnimātarah.

8.94.3^c (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa ; to Maruta)

[tát sú no viçve aryá á sáda gṛṇanti karávaḥ,]

☞ 6.45.33^{ab}

marútaḥ sómapítaye.

8.94.9^c (The same)

á yé viçvá párthivāni papráthan rocaná divāḥ,

marútaḥ sómapítaye.

[1.23.15^c, góbhīr yávam ná carḥṣat : 1.176.2^d, yávam na cárḥṣad víṣā.]

1.23.20^{abc} (Medhātithi Kāṇva ; to Waters)

apsú me sómo abravīd antár viçvāni bheṣajá,
 agnīm ca viçváçambhuvam ápaç ca viçvábheṣajīḥ.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)

apsú me sómo abravīd antár viçvāni bheṣajá,

agnīm ca viçváçambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six trcas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramaṇi, puraūṣṇih) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)
 āpaḥ pṛṇītā bheṣajām vārūthaṁ tanvè máma,
 jyók ca sūryaṁ dṛṣé.
 10.57.4^c (Bandhu Gopāyana, &c. ; to Viṣve Devāḥ)
 á ta etu mánaḥ pūnaḥ krátve dáksāya jivāse,
 jyók ca sūryaṁ dṛṣé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)
 idám āpaḥ prá vahata yát kíṁ ca duritám máyi,
 yád vāhám abhidudróha yád vā ṣepá utánṛtam.
 ápo adyānv acāriṣaṁ rāsena sám agasmahi,
 páyasvān agna á gahi tám mā sám sṛja várcaśā.

Group 3. Hymns 24-30, ascribed to Çunaḥṣepa Ājigarti

1.24.3^b: 1.5.2^b, íçānaṁ váryaṇām ; 10.9.5^a, íçānā váryaṇām ; 8.71.13^b, íçe yo váryaṇām.

[1.24.8^b, sūryāya pánthām ánvetaṁ u : 7.44.5^b, ṛtāsya pánthām, &c.]

1.24.9^c (Çunaḥṣepa Ājigarti, alias Devarāta ; to Varuṇa)
 ṣatám te rājan bhiṣajāḥ sahasram urvī gabhīrā sumatiṣ te astu,
 bādhasva dūrè nīrṛtiṁ parācāiḥ kṛtám cid énaḥ prá mumugdhy asmát.

6.74.2^c (Bharadvāja ; to Soma and Rudra)
 sómārudrā ví vṛhataṁ víṣuṣim ámivā yá no gáyam āvivéça,
 āré bādhetāṁ nīrṛtiṁ parācāir asmé bhadrá sāuṛavasāni santu.

Cf. bādhetāṁ dūrám nīrṛtiṁ parācāiḥ, AV. 6.97.2^c ; 7.42.1^c ; āré bādhasva nīrṛtiṁ parācāiḥ, MS. 1.3.39^c ; 45.6 ; KS. 4.13^c ; and also, ārac chātrum āpa bādhasva dūrām, RV. 10.42.7^a.

1.24.10^c (Çunaḥçepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)
amī ya fṛṣā nihitasa uccā nāktam dādṛṣre kūha cid dīveyuḥ,
ādabdhāni vāruṇasya vratāni vicākaçac candrāmā nāktam eti.

3.54.18^b (Prajāpati Vaiçvāmītra, or Prajāpatya Vācyā ; to Viçve Devāḥ,
here Adityas)

aryamā ṇo āditir yajñīyāsó 'dabdhāni vāruṇasya vratāni,
yuyóta no anapatyāni gāntoḥ prajāvān nah paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anaecoluthic construction, the repeated pāda is certainly parenthetical and secondary : 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)
védā yó vinām padām antárikṣeṇa pátatām,
véda nāvāḥ samudriyaḥ.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)
āksṇayāvāno vahanty antarikṣeṇa pátataḥ,
dhātāra stuvaté váyaḥ.

10.136.4^a (Vṛṣānaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antárikṣeṇa patati viçvā rūpāvacačkaçat,
mūnir devāsya-devasya sūkṛtyāya sākḥa hitāḥ.

For samudriyaḥ, 1.25.7^c, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○∪.

1.25.10^c (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)
ní ṣasāda dhṛtvávrato vāruṇaḥ pastyāsv á,
sāmrajyāya sukrátuḥ.

8.25.8^b (Viçvamanas Vāiyaçva ; to Mitra and Varuṇa)
ṛtvānā ní ṣedatuḥ sāmrajyāya sukrátū,
dhṛtvávratā kṣatriyā kṣatráṃ açatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the vivid stanza in the form of an unanswered riddle, 8.29.9, sádo dvā cakráte upamá divī samrajā sarpirāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastryā* by 'river'. For the present it would seem to me that *pastryāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*śtaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxvi.

1.25.11^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

áto víçvāny ádbhutā cikitvān abhí paçyati,

ḷkṛtāni yá ca kártvā.]

cf. 1.25.11^c

8.6.29^b (*Vatsa Kaṇva* ; to *Indra*)

átaḥ samudrám udvátaç cikitvān áva paçyati,

yáto vipaná éjati.

For 8.6.29 see Geldner, *Ved. Stud.* iii. 56.

[1.25.11^c, kṛtāni yá ca kártvā : 8.63.6^b, kṛtāni kártvāni ca.]

1.25.15^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

utá yó mānuṣeṣv á yáçaç cakré áśāmy á,

asmākam udāreṣv á.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

iḥá çrutá indro asmé adyá stáve vajry řçisamaḥ,

mitró ná yó jáneṣv á yáçaç cakré áśāmy á.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yáçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūreṣv* : 'Der sich unter den menschen vollkomne herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

tvām víçvasya medhira diváç ca gmáç ca rájasi,

sá yāmani práti çrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*)

çūsmāso yé te adrivo mehána ketasápaḥ,

ubhá devāv abhiṣṭaye diváç ca gmáç ca rájataḥ.

Grassmann, to 5.38.3 (following *Sāyana*) : 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyana*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and *Indra*. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adrivāḥ*) and the lightning. I now consider this no more probable than does Oldenberg, *RV. Noten*, p. 333, who remarks : 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *diváç ca*, &c. Therefore, perhaps better, *Indra* and *Soma* ; cf. 9.95.5, *indraç ca yát kṣáyataḥ sáubhagāya*.

1.26.1^o: 1.14.11^o, sémám no adhvarám yaja.

1.26.4^{b+o} (Çunahçepa Ājigarti, &c. ; to Agni)
 á no barhí riçádaso várūṇo mitró aryamá,
 sídantu mánuṣo yathā.

1.41.1^b (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)
 yám rákṣanti prácetaso várūṇo mitró aryamá,
 nú cit sá dabhyate jánaḥ.

4.55.10^b (Vāmadeva ; to Viçve Devāḥ)

ṽtát sú naḥ savitá bhágoṽ várūṇo mitró aryamá,
 índro no rádhasá gamat.

☞ 4.55.10^a

5.67.3^b (Yajata Atreya ; to Mitra and Varuṇa)

viçve hí viçvávedaso várūṇo mitró aryamá,
 vratá padéva saçcire ṽpánti mártyaṁ riśāḥ.

☞ 1.41.2^b

8.18.3^b (Irimbiṭhi Kaṇva ; to Ādityāḥ)

ṽtát sú naḥ savitá bhágoṽ várūṇo mitró aryamá,
 ṽçárma yachantu saprátho yád ímahe.

☞ 4.55.10^a

☞ 8.18.3^c

8.28.2^a (Manu Vāivasvata ; to Viçve Devāḥ)

várūṇo mitró aryamá smádratisāco agnáyaḥ,
 pátnivanto vásaṭkṛtāḥ.

8.83.2^b (Kusdin Kaṇva ; to Viçve Devāḥ)

té naḥ santu yújaḥ sádā várūṇo mitró aryamá,
 vṛdhāsaç ca prácetasāḥ.

9.64.29^a (Kaçyapa Mārīca ; to Pavamāna Soma)

hinvánō hetṽbhīr yatá á vājam vājy ákrāmít,
 sídanto vanūṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4 : 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE*. xlvii. 13 : 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders páda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanús, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated páda are more or less whitewashed: as regards Ludwig, sídanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanūṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (sc. indrasya) vanve vanūṣo haryatám mádam, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS*. xxix. 290 ff.), one of the two pádas 1.26.4^o and 9.64.29^o is pretty certainly patterned after the other. I incline to think that 1.26.4^o is the model, 9.64.29^o the imitation. Be this as it may, the construction of mánuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11° and TB. 2.7.12.6°, manuṣvād (TB. vanuṣvād) deva dhimahi prācetasam. Here the commentary to TB., vanuṣvat paricaraṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29°. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3°-7°; cf. vāruṇa mitrāryaman, under 5.67.1°; and see p. 11.

1.26.5° (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u ṣū ṛudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u ṣū ṛudhī girāḥ,
yābhīḥ kāṇvasya sūnāvo hāvāntē 'vase tvā.
2.6.1° (Somāhuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādām vaneḥ,
imā u ṣū ṛudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
vīçvebhīr agne agnībhīr imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rāhūgaṇa ; to Soma)
imām yajñām idām vāco ḷjujuṣāṇā upāgahi,] 1.91.10^b
sōma tvām no vṛdhē bhava.
10.150.2^a (Mṛṛīka Vasiṣṭha ; to Agni)
imām yajñām idām vāco ḷjujuṣāṇā upāgahi,] 1.91.10^b
mārtāsas tvā samīdhāna havāmahe mṛṛīkūya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1°, samrājantam adhvarāṇām : 1.1.8^a ; 45.4^c, rājantam, &c. ; 8.8.18^c, rājantāv, &c.

1.28.1^{cd}-4^{cd}, ulūkhalasutānām āvéd v indra jalgulaḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariççandra, or [Adhiṣavaṇa-] carmapraçaṇsā)
ūc chiṣṭām camvōr bhara sōmām pavitra ā sṛja,
nī dhehi gōr ādhi tvaci.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsū duṣṭāraṁ sōmām pavitra ā sṛja,
ḷpunihīndrāya pātave.] 9.16.3^c

9.51.1^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ādhvāryo ādriḥḥiḥ sūtām sōmāṃ pavitra ā srja,
 1punhīndrāya pātave.]

☞ 9.16.3^c

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunaḥṣepa Ajigarti, &c.; to Indra)
 yāc cid hī satya somapā anāçastā iva smāsi,
 ā tū na indra çaṅsaya gōṣv āçveṣu çubhriṣu saḥāsreṣu tuvimagha.

2.41.16^c (Gr̥tsamada; to Sarasvatī)
 āmbitame nādītame dēvitame sārāsvatī,
 apraçastā iva smasī prāçastīm amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :
 1.29.1, anāçastāḥ : ā çaṅsaya =
 2.41.16, apraçastāḥ : prāçastīm kṛdhi.

[1.29.2^a, çiprin vājānām pate: 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunaḥṣepa Ajigarti, &c.; to Indra)
 yōge-yoge tavāstaram vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra)
 yō na idām-idaṃ purā prā vāsya anināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunaḥṣepa Ājigarti, &c.; to Indra)
 ā ghā gamad yādi çrāvāt sahasrīṇibhir ūtībhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Māndhātṛ Yāuvanāçva; to Indra)
 āva yāt tvām çatakṛtāv indra viçvāni dhūnuṣé,
 rayīm nā sunvaté sacā sahasrīṇibhir ūtībhir 1devī jānītry ajījanat
 bhadrā jānītry ajījanat, ☞ refrain, 10.134.1^{ref}-6^{ef}

1.30.9^a (Çunaḥṣepa Ājigarti, &c.; to Indra)
 ānu pratnāsyaūkaso huvé tuvīpratīm nāram,
 yām te pūrvām pitā huvé.

8.69.18^a (Priyamedha Āṅgīrasa; to Indra)
 ānu pratnāsyaūkasaḥ priyāmedhāsa eṣām,
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa āçata.

1.30.10^c (Çunaḥṣepa Ājigarti, &c.; to Indra)
 tām tvā vayām viçvavārā çasmahe puruhūta,
 sākḥe vaso jaritḥbhyāḥ.

3.51.6^d (Viçvāmitra; to Indra)
 tūbhyaṁ brāhmāṇi gīra indra tūbhyaṁ satrá dadhire harivo juśásva,
 bodhy āpir ávaso nūtanasya sákhe vaso jartṭbhyo váyo dhāḥ.
 8.71.9^c (Sudṭi Āṅgīrasa and Purumīḷha Āṅgīrasa; to Agni)
 sá no vásva úpa másy ūrjo napān máhinasya,
 sákhe vaso jaritṭbhyāḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritṭbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
 samānáyojano hí vām rátho dasrāv ámartyaḥ,
 samudré açvinéyate.

5.75.9^d (Avasyu Ātreya; to Açvins)
 ábhūd usá rúçatpaçur ágnir adhāyā ṛtvīyāḥ,
 áyoji vām vṛṣaṇvasú rátho dasrāv ámartyo
 ṽmádhvī máma çrutam hávam.]

☞ refrain, 5.75.1^e-9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
 ny ághnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,
 pári dyām anyád iyate.

5.73.3^b (Pāura Atreya; to Açvins)
 irmānyád vāpuṣe vāpuç cakráṁ ráthasya yemathuḥ,
 páry anyá náhuṣā yugá mahná rájāṁsi dryathāḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^b are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uṣas)
 vayám hí te ámanmahy ántād á parákāt,
 áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)
 áçveva citráruṣī matá gávām ṛtāvāri,
 sákhābhūd açvínor usáḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, *l. c.*, p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *ācve ná* in 1.30.21 imitates *ācveva* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (∪ ∪ ∪ ∪), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥṣepa Ājigarti, &c. ; to Uśas)
tvám tyébhir á gahi vājebhir duhitar divaḥ,
asmé rayīm ní dhāraya.

10.24 1^c (Vimada Āindra, or others ; to Indra)
ḷndra sómam imám piba, mádhumantam camú sutám, ~~cf.~~ 8.17.1^b
asmé rayīm ní dhāraya ví vo máde sahasrīnam purúvaso vívakṣase.

Of the pāda, *çuddhó rayīm ní dhāraya*, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa ; to Agni)
tvám no agne sanāye dhānanām yaçasām kārūm kṛṇuhi stāvanaḥ,
rdhyāma kármāpāsā návena deváir dyāvāpṛthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
indav indrāya brhaté pavasva sumṛṭikó anavadyó riçádah,
bhará candrāni gṛṇaté vásūni deváir dyāvāpṛthivī prāvataṁ naḥ.

10.67.12^d (Ayasya Āṅgīrasa ; to Bṛhaspati)
ḷndro mahná maható arṇavásya, ví murdhānam abhinad arbudásya,
ḷhann áhim áriṇāt saptá síndhūn, deváir dyāvāpṛthivī prāvataṁ naḥ.
~~cf.~~ 10.67.12^a
~~cf.~~ 4.28.1^c

[1.32.1^a, indrasya nú vīryāṇi prá vocam : 2.21.3^d, indrasya vocam prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra)
vṛṣāyāmāṇo 'vṛṇīta sómam trikadrúkeṣv apibat sutásya,
á sáyakam maghāvādatta vājram áhann enam prathamajám áhinām.

2.15.1^c (Gṛtsamada ; to Indra)
prá ghā nv ásyā maható maháni satyá satyásya káranāni vocam,
trikadrúkeṣv apibat sutásyāsyá máde áhim indro jaghāna.

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāḥ : 10.89.14^d, prthivyā apfg amuyā çayante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra sṛké yāt tvā pratyāhan devā ekah,
ājayo gā ājayaḥ çūra sōmam āvāsṛjaḥ sārtave saptā sindhūn.

2.12.12^b (Gṛtsamada ; to Indra)

yāḥ saptāraçmir vṛsabhās tūviṣmān, avāsṛjat sārtave saptā sindhūn,

cf. 2.12.12^a

yō rāuhinām āsphurad vājrabāhur dyām ārōhantaṁ sā janāsa indraḥ.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15^d, arān nā nemih pāri tā babhūva : 1.141.9^d, arān nā nemih paribhūr
ājayathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prā yād divō hariva sthātar ugra : 6.41.3^c, etān piba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilrbīçasya dr̥hā vī çṛṅgīnam abhinac chuṣnam indraḥ,
yāvāt tāro maghavan yāvād oḅo vājreṇa çātrum avadhīḥ pṛtanyūm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvāt tāras tanvō yāvād oḅo yāvan nāraç cākṣasā dīdhyānāḥ,

çūcin̄ sōman̄ çucipā pātam asmē indravāyū sūdataṁ barhīr edām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüchtigkeit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiranyastūpa Āṅgīrasa; to Indra)

āvaḥ kútsam indra yásmiñ cākán právo yúdhyan̄taṁ vṛṣabhám dáçadyum,
çaphácyuto reṇúr nakṣata dyám úc chvāitreyó nr̄ṣáhyaya tasthāu.

1.174.5^a (Agastya; to Indra)

vāha kútsam indra yásmiñ cākán syūmanyú r̄jrá vátasyáçvā,
prá súraç cakráṁ vṛhatāḍ abh̄iḱe, 'bhī sp̄dho yaśiṣad vājrabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja; to Indra)

tvám rátham prá bharo yodhám ṛṣvám ávo yúdhyan̄taṁ vṛṣabhám
dáçadyum,

tvám túgrāṁ vetasāve sácāhan tvám tújīm gr̄ñantam indra tūtoḥ.

See Geldner, *Ved. Stud.* ii. 171; *Rigveda-Kommentar*, p. 7; and cf. under 1.174.5^c.

1.34.10^b (Hiranyastūpa Āṅgīrasa; to Aṣvins)

á nasatyā gúchatam̄ hūyāte havír mádhvāḥ pibataṁ madhupébhīr āsábhiḥ,
yuvór hí púrvaṁ savitōśāso rátham ṛtíya citráṁ ghrtávantam̄ iṣyati.

4.45.3^a (Vāmadeva; to Aṣvins)

mádhvāḥ pibataṁ madhupébhīr āsábhiḥ utá priyám mádhune yuñjá-
thām rátham,

á vartaniṁ mádhunā jinvathas pathó d̄rtim̄ vahethe mádhumantam̄ aṣvinā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda expanded gloatingly into the theme of the four pádas of 4.45.3. For the connexion between Aṣvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, á nasatyā tribhír ekádaçáir ihá: 8.35.3^a, víçvair deváis tribhír, &c.]

1.34.11^{cd} (Hiranyastūpa Āṅgīrasa; to Aṣvins)

á nasatyā tribhír ekádaçáir ihá, devébhīr yātam̄ madhupéyam̄ aṣvinā,

cf. 1.34.11^a

práyus tárīṣṭam̄ ní rápāṁsi m̄r̄kṣataṁ sédhataṁ dvéṣo bhávataṁ sacābhūvā.

1.157.4^{cd} (Dirghatamas Áucathya; to Aṣvins)

á na ūrjam̄ vahataṁ aṣvinā yuvám, mádhumatyā naḥ káçayā mimik-
ṣatam,

cf. 1.92.17^c

práyus tárīṣṭam̄ ní rápāṁsi m̄r̄kṣataṁ sédhataṁ dvéṣo bhávataṁ
sacābhūvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa; to Aṣvins)

á no aṣvinā triv̄ftā ráthenārvāncam̄ rayim̄ vahataṁ suv́iram,
çṛṇvántā vām ávase johav̄imi vṛdhé ca no bhavataṁ v́ajasātāu.

1.112.24^d (Kutsa; to Aṣvins)

ápnasvatim̄ aṣvinā v́acam̄ asmé kṛtám no dasrā vṛṣanā manīṣám,
adyútyé 'vase ní hvaye vām vṛdhé ca no bhavataṁ v́ajasātāu.

The word adyútyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiraṇyāyena savitā rāthēna: 4.44.5^b, hiraṇyāyena suvṛtā rāthēna; 8.5.35^a, hiraṇyāyena rāthēna.]

[1.35.8^c, hiraṇyākṣāḥ savitā devā āgāt: 2.38.4^d, arāmatih savitā, &c.]

[1.35.8^d, dādhad rātnā dāḥṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhē dyāvāpṛthivī antār iyate: 1.160.1^c, sujānmanī dhiṣāne antār iyate.]

See the context of each stanza.

1.35.10^b (Hiraṇyastūpa Aṅgīrasa; to Savitar)

hiraṇyahasto āsuraḥ sunithāḥ sumṛṇikāḥ svāvān yātv arvān,
apasōdhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1^b (Kakṣvat Dairghatama, son of Uçig; to Açvins)

ā vām rātho açvinā çyenāpatvā sumṛṇikāḥ svāvān yātv arvān,
yō mārtyasya mānaso jāviyān trivandhurō vṛṣaṇā vātarañhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛṇikā) is applied to Savitar in 1.35.10, to the Açvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yunijāthām mānaso yō jāviyān trivandhurō vṛṣaṇā yās tricakrāḥ,
yēnopayāthāḥ sukṛto duroṇām tridhātunā patatho vir nā parñāih.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prāti dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rākṣā ca no ādhi ca brūhi deva: 1.114.10^c, mṛṇā ca, &c.]

Group 5. Hymns 36–43, ascribed to Kaṇva Ghāura

[1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.12.1^a, agnīm dūtām vṛṇīmahe; 1.44.3^a, adyā dūtām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hōtāraṁ viçvāvedasam.

[1.36.4^a, devāsas tvā vāruṇo mitrō aryamā: 1.40.5^c, yāsminn indro vāruṇo, &c.; 7.66.12^c, yād ōhate vāruṇo, &c.; 7.82.10^a; 8.3.10^a, asmē indro vāruṇo, &c.; 8.19.16^a, yēna caṣṭe vāruṇo, &c.; 8.26.11^c, saçōsasā vāruṇo, &c.; 10.36.1^b, dyāvākṣāmā vāruṇo, &c.; 10.65.1^a, agnir indro vāruṇo, &c.; 10.65.9^b, indravāyū vāruṇo, &c.; 10.92.6^c, tébhiç caṣṭe vāruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandrō hōtā grhāpatir āgne dūtō viçām asi,
tvē viçva sāmgatāni vratā dhruvā yāni devā ākrṇvata.

1.44.9^b (Praskaṇva Kāṇva; to Agni)
pátir hy adhvārāṇām ágne dūtó viçám ási,
uṣarbúdha á vaha sómapitaye devān adyá svardfçaḥ.

For 1.44.9^a cf. the pādas, rājantam adhvārāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura; to Agni)
tām ghem itthā namasvīna úpa svarājam āsate,
hótrābhīr agnīm mānuṣaḥ sām indhate titirvāṅso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa; to Indra)
tām ghem itthā namasvīna úpa svarājam āsate,
ártham cid asya súdhitam yád étava ávartáyanti dāvāne.

For 1.36.7^c cf. 2.2.8^c; 10.11.5^b, hótrābhīr agne mānuṣaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura; to Agni)
ghnānto vṛtrām ataran ródasi apá urú kṣáyāya cakrire,
bhúvat kāṇve vṛṣā dyumny áhutaḥ krāndad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha; to Mitra and Varuṇa)
yó bráhmaṇe sumatīm ayájāte [vájasya sātáu paramāsya rāyāḥ,]
síksanta manyúṁ maghāvāno aryá urú kṣáyāya cakrire sudhātu.

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura; to Agni)
yám tvā devāso mánave dadhúr ihá yájiṣṭham havyvāhana,
yám kāṇvo médhyaṭithir dhanaspftam yám vṛṣā yám upastutāḥ.

1.44.5^d (Praskaṇva Kāṇva; to Agni)
stavisyāmi tvām ahām viçvasyāmṛta bhojana,
ágne trātāram amftam miyedhya yájiṣṭham havyvāhana.
7.15.6^c (Vasiṣṭha Māitrāvaruṇi; to Agni)
sémām vetu vāṣatkr̥tim agnir̥ juṣata no girāḥ,
yájiṣṭho havyvāhanaḥ.
8.19.21^c (Sobhari Kāṇva; to Agni)
íle girá mánurhitaṁ yám devā dūtám aratīm nyeriré,
yájiṣṭham havyvāhanam.

[1.36.12^d, sá no mṛṣa mahān asi: 4.9.1^a, ágne mṛṣa mahān asi.]

1.36.14^c (Kāṇva Ghāura; to Agni)
úrdhvó naḥ páhy áñhaso ní ketúnā viçvam sām atrīṇam daha,
kṛdhí na úrdhvāñ caráthāya jivāse vidá devēsu no dúvaḥ.

1.172.3^c (Agastya; to Maruts)
tṛṣaskandāsya nú viçāḥ pári vṛñkta sudānavāḥ,
úrdhvān naḥ karta jivāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér ārāvṇaḥ,
pāhī rīṣata utá vā jighānsato bhādbhāno yāvīṣṭha.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ájuṣtāt pāhī dhūrtér áraruṣo aghāyóḥ,
tvá yujá prtanáyūnr abhī śyām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— ∪ ∪) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārāvṇaḥ (catalectic dipody) cleverly takes the place of áraruṣo (∪ ∪ ∪ —). In 8.60.10^a, pāhī viṣvasmād rakṣāso ārāvṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prá vaḥ çárdhāya ghṣvaye tveśádyumnāya çuṣmīṇe,
deváttaṁ bráhma gāyata.

8.32.27^c (Medhātithi Kaṇva ; to Indra)

prá va ugrāya niṣtúré 'śālhāya prasakṣīṇe.
deváttaṁ bráhma gāyata.

We render 1.37.4: 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e. g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive: 'Eurer kúnen schar, von blendender herlichkeit, der kraftvollen, soll ein von den gótttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition: 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den góttren entnommene brahma eurem gewaltigen', &c. Grassmann: 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks: 'Das gottgegebenes brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlám vaḥ çárdho (5^b, kṛlám yác çárdho) márutam.

[1.37.8^c, bhīyá yāmeṣu réjate (sc. prthiví) : 8.20.5^c, bhúmir yāmeṣu réjate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyám cid ghā drghám prthúm mihó nápátam ámrḍhram,
prá cyāvayanti yámabhiḥ.

5.56.4^d (Çyāvāçva Atreya; to Maruts)
 nī yé riṇánty ójaśā vñhā gāvo ná durdhūrah,
 āçmānaṁ cit svaryāṁ párvataṁ girim prá cyāvayanti yámabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápat ep. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āçmānaṁ cit svaryāṁ (also 5.30.8^a), 'the heavenly stone' may be lightning; párvataṁ girim, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for párvataṁ girim cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sic.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marūto mīhām prá vopayanti párvataṁ, yád yāmāṁ yānti yāubhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)
 marūto yád dha vo bálām jānān acucyavītana,
 girīn acucyavītana.

8.7.11^b (Punarvatsa Kāṇva; to Maruts)
 marūto yád dha vo divāḥ sumnāyanto hāvāmahe,
 á tú na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^b is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pádas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^b is not, after all, fortuitous, the former, of course, is the epigonal páda. Note the enclisis of acucyavītana after the relative pronoun yád, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)
 kád dha nūnám kadhapriyaḥ pitá putráṁ ná hástayoḥ,
 dadhidhvé vṛktábarhiṣaḥ.

8.7.31^b (Punarvatsa Kāṇva; to Maruts)
 kád dha nūnám kadhapriyo yád índram ájahātana,
 kó vaḥ sakhitvá ohaṭe.

Recent discussions of kadhapri, and the like, by Fischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Açvins' epithet adhapriyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapriyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapriyo

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated *pada* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhidhvō* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti pārvatān ví vīncanti vānaspatīn,
prā arata maruto durmāda iva dēvāsaḥ sārvaḥ viçā.

5.26.9^c (Vasūyava Atreyāḥ; to Viçve Devāḥ)
édān marūto aḥvina mītrāḥ sidantu vāruṇāḥ,
dēvāsaḥ sārvaḥ viçā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vāpanti marūto mihaṁ prā vepayanti pārvatān,
yād yāmaṁ yānti vāyūbhīḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, ūpo rātheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yād rātheṣu pṛṣatīr
āyugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rātheṣu pṛṣatīr ayugdhvam, prāṣṭīr vahati rōhitaḥ, 6^a cf. 1.39.6^a
ā vo yāmāya pṛthivī cid aḥrod ātibhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yād eṣān pṛṣatī rāthe prāṣṭīr vāhati rōhitaḥ,
yānti ubhrā riṇān apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaçva*. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Brhaddevatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣato çvās tu marutām*. The word *prāṣṭī* (*pra + sti*, like *abhiṣṭī*, *ūpastī*, and *pāriṣṭī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogava*, and *πρόβου*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone váhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pádas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another páda with 8.7; see under 1.39.5.

[1.39.7^b, rúdrā ávo vṛṇīmahe: 1.42.5^b, pūṣann ávo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmaṇaspati)
tvām id dhī sahasas putra mártya upabrūté dhané hité,
suvíryaṁ maruta á sváçyvaṁ dádhita yó va acaké.

6.61.5^b (Bharadvāja; to Sarasvatī)
yás tvā devi sarasvaty upabrūté dhané hité,
indraṁ ná vṛtatúrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmaṇaspati)
yó vāgháte dádati sūnáraṁ vásu sá dhatte ákṣiti çrávaḥ,
tásmāi ilāṁ suvírāṁ á yajāmahe suprá túrtim anehásam.

5.34.7^b (Sainvarana Prajāpatya; to Indra)
sām m̐ papér ajati bhójanam muṣé ví dáçúṣe bhajati sūnáraṁ vásu,
durgé caná dhriyate viçva á purú jáno yó asya táviṣim ácukrudhat.

8.103.5^b (Sobhari Kaṇva; to Agni)
sá dṛdhé cid abhí tṛṇatti v́jam árvatā sá dhatte ákṣiti çrávaḥ,
tvé devatrā sádā purvaso 1 viçvā vāmāni dhimahe. 5.82.6^a

9.66.7^c (Çataṁ Vāikhānasah; to Pavamāna Soma)

prá soma yāhi dhárayā sutá indraya matsarāḥ,
dádhāno ákṣiti çrávaḥ.

3.9.1^d (Viçvāmītra Gāthina; to Agni)

sákhayas tvā vavrmahe 1 devām mártāsa útāye, 1.144.5^b
1 apīm̐ nápatāṁ subhágam̐ sudíditiṁ 1 suprá túrtim anehásam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Páda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet suprá túrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. ágne) hí supratúr ási. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yásminn índro várūṇo mitró aryamá : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmaṇaspati)

úpa ksátrám pñictá hánti rájabhñi bhayé cit suksítim dadhe,
náśya vartá ná tarutá mahādhane nárbhe asti vajriṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

náśya vartá ná tarutá nv ásti ḷmáruto yám ávatha vájasātāu,ḷ

cf. 6.66.8^b

ḷtoké vā gōṣu tánaye yám apśú, śá vrajám dārtā párye ádha dyóḥ.

6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhñi is here kenning for Ádityas. The stanza is addressed to Brahmaṇaspati, who secures ksátrám, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhñi), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmaṇaspati : Indra = Purohita : Rájan (Maghavan). It does not seem possible to determine the chronology of the repeated pádas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^b–7^b, várūṇo mitró aryamá.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yám bahúteva píprati pánti mártyaṁ riśáḥ,
ářiṣṭaḥ sárva edhate.

5.52.4^d (Çyāvāvca Ātreya ; to Maruts)

marútsu vo dadhmahi ḷstómam yajñám ca dhr̥ṣṇuyá,ḷ

5.52.4^b

viçve yé mánuṣá yugá pánti mártyaṁ riśáḥ.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvávedaso ḷvárūṇo mitró aryamá,ḷ

1.26.4^b

vratá padéva saçcire pánti mártyaṁ riśáḥ.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

ḷprá śá ksáyam tirate vi mahír iṣo yó vo várāya dáçati,ḷ

7.59.2^{cd}

ḷprá prajābhñi jāyate dhármaṇas páry, ářiṣṭaḥ sárva edhate.

6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ádityas)

ářiṣṭaḥ śá mártō viçva edhate ḷprá prajābhñi jāyate dhármaṇas pári,ḷ

6.70.3^c

yám ádityāso náyathā sunthibhñi áti viçvāni duritá svastāye.

In 10.63.13^a, ářiṣṭaḥ śá mártō viçva edhate, we have an imperfect páda, because the caesura is after ářiṣṭaḥ, the third syllable, and because the páda is one syllable short. Arnold's suggestion, VM. 321, to change mártō to mártio, does not really cure the line. Moreover ářiṣṭaḥ śá [mártō viç]va edhate is obviously a mechanical extension of ářiṣṭaḥ sárva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{cd}.—For the meaning of sárva and viçva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viçvaṁ tokám utá tmāná : 8.84.3^c, rákṣa tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)
yáthā no mitró váruṇo yáthā rudrác ciketati,
yáthā viçve sajasāsah.

3.4.6^c (Viçvāmītra Gāthina ; Apri, to Uṣāsā-Naktā)
 ū bhāndamāne uṣāsā upāke utá smayete tanvā vírūpe,
yáthā no mitró váruṇo jújoṣad indro marútvān utá vā máhobhih.

From the point of view of metre the repeated páda is better in 3.4.6 than in 1.43.3.
 See Part 2, chapter 2, class B 8.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)
 júṣto hí dūtó asi havya^váhanó 'gne rathír adhvaránám,
 sajúr açvibhyām uṣāsá suvíryam ḷasmé dhehi çrávo bṛhát.] 6^a 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)
 tvám asi praçásyo vidátheṣu sahan^tya,
ágne rathír adhvaránám.

The páda 1.44.2^c is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d : 1.9.8^a ; 8.65.9^c, asmé dhehi çrávo bṛhát.

[1.44.3^a, adyá dūtám vṛṇīmahe : 1.12.1^a, agnīm dūtám vṛṇīmahe ; 1.36.3^a, prá
 tvā dūtám vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yájīṣṭham havya^váhana ; 7.15.6^c, yájīṣṭho havya^váhanah ;
 8.19.21^c, yájīṣṭham havya^váhanam.

1.44.7^a : 1.12.1^b ; 36.3^b, hótāram viçvāvedasam.

1.44.9^b : 1.36.5^b, ágne dūtó viçám asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)
 ní tvā yajñásya sádhanam ágne hótāram ṛtvijam,
 manuśvád deva dhīmahi práçetasam jírám dūtám amartyam.

3.27.2^b (Viçvāmītra ; to Agni)
 íle agnīm vipaçcítam girá yajñásya sádhanam,
 çruṣṭívānam dhítvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)
kāṇva indram yád ákrata stómāir yajñásya sádhanam,
jāmí bruvata áyudham.

8.23.9^b (Viçvamanas Vāiçaṇva ; to Agni)
 ṛtāvānam ṛtāyavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas padé.

Cf. 3.27.8^o, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhana with Agni (cf. also 1.96.3 ; 145.3) ; it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8 ; and, again, under 7.11.1. Cf. Oldenberg, ProI. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva ; to Agni ! In reality Maruts)
 çṛṇvāntu stōmam marūtaḥ sudānavo agnijihvā ṛtāvfdhaḥ,
 pībatu sōmam vāruṇo dhṛtāvrate 'çvibhyām uśāsā sajuh.

7.66.10^b (Vasiṣṭha ; to Ādityah)
 bahāvah sūracakṣaso 'gnijihvā ṛtāvfdhaḥ,
 trīṇi yé yemūr vidāthāni dhṛtibhir viçvāni pāribhūtibhiḥ.
 10.65.7^a (Vasukarṇa Vāsukra ; to Viçve Devah)
 divākṣaso agnijihvā ṛtāvfdhā rtāsya yōnim vimṛçānta āsate.
 dyām skabhitya āpā ā cakrur ojasā yajñām janitvī tanvī nī māmrjuh.
 5.51.8^b (Svastyātreyā Ātreya ; to Viçve Devah)
 sajuh viçvebhīr devēbhīr açvibhyām uśāsā sajuh,
 ū yāhy agne atrivāt suté raṇa. 1 ♪ refrain, 5.51.8^c—10^c

The pāda açvibhyām uśāsā sajuh suits best in 5.51.8, because Agni, the Açvins, and Uśas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods ; it is a good guess that the longer form, divākṣaso agnijihvā ṛtāvfdhaḥ, 10.65.7^a, is a secondary and later expansion of agnijihvā ṛtāvfdhaḥ.

1.45.4^b (Praskaṇva Kāṇva ; to Agni)
 mähikerava utāye priyāmedhā ahūṣata,
 ūrājantam adhvarāṇām 1 agnim çukreṇa çociṣā. 1 ♪ c : 1.1.8^a ; d : cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva ; to Açvins)
 ū vām viçvābhīr utibhiḥ 1 priyāmedhā ahūṣata, ♪ 7.24.4^a
 ūrājantāv adhvarāṇām 1 açvinā yāmahūtiṣu. ♪ 1.1.8^a
 8.87.3^b (Dyumnrīka Vasiṣṭha, or others ; to Açvins)
 ū vām viçvābhīr utibhiḥ 1 priyāmedhā ahūṣata, ♪ 7.24.4^a
 tā vartir yātam ūpa vrktābarhiṣo juṣṭam yajñām diviṣṭiṣu.

For the most recent discussion of the ἄπ. λεγ. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c : 1.1.8^a, rājantam adhvarāṇām ; 8.8.18^b, rājantāv adhvarāṇām ; 1.27.1^o, samrājantam adhvarāṇām.

[1.45.4^d, agnim çukreṇa çociṣā : āgne, &c. ; see under 1.12.12.]

1.45.5^b : 1.26.5^c ; 2.6.1^o, imā u śu çrudhī girah.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hávante vikṣú jantávaḥ,
çociṣkeçaṃ purupriyágne havýáya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
īlāyās tvā padé vayām ḷnábhā prthivýá ádhi,]
jútavedo ní dhimahy ágne havýáya vólhave.

☞ 2.3.7^d

Cf. 5.14.3^c, agním havýáya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram ṛtvijām dadhiré vasuvíttamam,
çrútkarṇaṃ sapráthastamaṃ vípra agne diviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)
ṛtāvānaṃ mahiṣám viçvādarçatam ḷagním sumnáya dadhire puró jánāḥ,]
☞ 3.2.5^a

çrútkarṇaṃ sapráthastamaṃ tvā girá dáivyaṃ mánuṣā yugá.

The composite character of the repeated páda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, ágne mártāya dáçuṣe : 1.84.7^b ; 9.98.4^b, vásu mártāya dáçuṣe : 8.1.22^b,
devó mártāya dáçuṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá sindhumātarā manotārā rayiṇām,
dhiyá devá vasuvidā.

8.8.12^b (Sadhvaṃsa Kāṇva ; to Açvins)
ḷpurumandrā purvāstu] manotārā rayiṇām,
☞ 8.5.4^b
stómaṃ me açvināv imám abhí váhni antuṣātām.

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuháso jurnáyām ádhi viṣṭápi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmātiṭhi Kāṇva ; to Açvins)
kadá vām tāugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣan iṣukṛteva devá násatyā vahatúm súryáyāḥ, vacyānte vām kakuhá apsu játa yugá jurnéva váruṇasya bhúreḥ, 'Lead, O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā pṛchámānāv áyātām tricakreṇa vahatúm súryáyāḥ . . . putráḥ pitárāv avṛṇita pūṣā, 'When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', *mātūr didhiṣṭ* (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render *iṣukṛtā* by 'arrow-maker', in part because VS. 16.46 has *nāma iṣukṛdbhyo dhanuṣkṛdbhyaḥ ca*. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this *ṣatarudriya* formula in TS. 4.5.4.2, *nāmo mṛgayūbhyah ṣvanībhyah ca vo nāmaḥ* (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both *iṣukṛt* and *dhanuṣkṛt* (*dhanvakṛt*); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwinger Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that *jūrnā viṣṭāp*, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain *jūrnā*. The only point in 1.46.3 that is clear is that *yād vām rātho vibhiṣ pātāt* means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den befügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third *pāda* here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of *brahmodya* in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matinām yātām pārāya gāntave,
yujjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd irāthām ṛtayatē yujjāthām aṇvinā rātham,

ṛānti śād bhūtu vām āvaḥ.

☞ refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,
tām aṇvinā pibatām tirōahnyām dhattām rātnāni dāṇuṣe.

☞ refrain, 8.35.22^e—24^e

2.41.4^b (Grtsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇā sutāḥ sōma ṛtāvṛdhā,

māméd ihā ṣrutām hāvam.

For 1.47.1^d cf. *dādhad rātnāni dāṇuṣe* under 4.15.3, and the *pādas*, *dādhad rātnā dāṇuṣe vāryāni*, 1.35.8^d; and, *dādhad rātnā vī dāṇuṣe*, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supēcasā rāthenā yātam aṇvinā,
kāṇvāso vām brāhma kṛṇvanty adhvaré tēsām sú ṇṛṇtam hāvam.

8.8.11^{ab} (Sadhvaṅsa Kāṇva ; to Aṇvins)

ātaḥ sahaśranirṇijā rāthenā yātam aṇvinā,
vatsó vām mádhumad vácó 'çaṅsít kāvyāḥ kavīḥ.

8.8.14^{cd} (Sadhvaṅsa Kāṇva ; to Aṇvins)

ḷyán nāsatyā parāvátí yád vā sthó ádhy āmbare,] ☞ 1.47.7^{ab}
ātaḥ sahaśranirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mádhumattamañ pātám sómam ṛtāvṛdhā,
āthādyā dasrā vāsu bibhratā rāthe dācṇváṅsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)

yābhiḥ kāṇvam abhiṣṭibhiḥ právatam yuvám aṇvinā,
ḷtābhiḥ śv āsmāñ avatam ṇubhas pati,] pātám sómam ṛtāvṛdhā, ☞ cf. 1.47.5^c

3.62.18^c (Viçvāmītra, or Jamadagni ; to Mitra and Varuṇa)

ḷgrṇanā jamādagninā,] yónāv ṛtāsya sdatam, ☞ 3.62.18^a
pātám sómam ṛtāvṛdhā.

7.66.19^c (Vasiṣṭha ; to Mitra and Varuṇa)

ā yātam mitrāvaruṇā juṣāṇāv āhutim narā,
pātám sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)

ḷā nūnām yātam aṇvinācṇvebhiḥ pruṣitāpsubhiḥ,] ☞ a : 8.8.2^a ; b : 8.13.11^b
ḷdāsra hīraṇyavartanī ṇubhas pati,] pātám sómam ṛtāvṛdhā. ☞ 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)

ḷrāthena ṇṛthupājasā,] dācṇváṅsam úpa gachatam, ☞ 4.46.5^a
indravāyū ihā gatam.

1.47.3^c, 6^a. āthādyā (6^a, sudāse) dasrā vāsu bibhratā rāthe.

[1.47.4^b, mádhvā yajñām mimikṣatam : 1.22.3^c, tāyā yajñām, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)

triśadhasthé barhiṣi viçvavedasā ḷmádhvā yajñām mimikṣatam,] ☞ cf. 1.22.3^c
kāṇvāso vām sutásomā abhidyavo yuvám havante aṇvinā.

8.5.17^c (Brahmāthithi Kāṇva ; to Aṇvins)

jānāso vrktābarhiṣo ḷhavīsmanto aranīkṛtaḥ,] ☞ 1.14.5^c
yuvám havante aṇvinā.

Note the repetition, vām—yuvám, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tābhīḥ śv āsmān avataṁ cūbhas patī: 8.59(Vāl. 11).3^c, tābhīr dācāvānsam avataṁ, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sōmam ṛtavṛdhā.

1.47.7^{ab+d} (Praskaṅva Kāṅva: to Aṅvins)

yān nāsatyā parāvātī yād vā sthó ādhi turváce,

áto ráthena suvṛtā na á gataṁ sākám súryasya raçmibhīḥ.

8.8.14^{ab} (Sadhvaṅsa Kāṅva; to Aṅvins)

yān nāsatyā parāvātī yād vā sthó ādhy ámbare,

átaḥ sahasranirñijā ráthená yātam aṅvinā.]

☞ 8.8.11^{ab}

1.137.2^c (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imá á yātam índavaḥ sōmaso dādhyāçirah, sutāso dādhyāçirah,

utá vām usāso budhí sākám súryasya raçmibhīḥ,

sutó mitrīya varuṇāya pitāye cārur ṛtāya pitāye]

☞ 1.137.2^c

5.79.8^c (Satyaçravas Ātreya; to Uṣas)

utá no gómatrī ṛṣa, á vahā duhitar divaḥ,

☞ 5.79.8^a

sākám súryasya raçmibhīḥ çukráḥ çocadbhīr arcibhīḥ sūjāte aṅvasūrte.]

☞ refrain, 5.79.1^{e-10^e}

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārsiṣṭhaksātrā urucākṣasā nārā rājānā dirghaçruttamā,]

☞ 5.65.2^b

tā bahūtā ná dānsānā ratharyataḥ sākám súryasya raçmibhīḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ámbare in 8.8.14. The Pet. Lex. started by giving the word, which is ἀ. λεγ. in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ádhy ámbare by 'oben im Luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváce in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ádhy ámbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ádhi turváce and ádhy ámbare is obliterated.

The Nighaṅtavas have played mischief with ámbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antariksa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turváce, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvātī 'at a distance'. The enticement lies in the frequent contrast between parāvātī and arvāvātī; e.g. 8.97.4, yāc çhakrási parāvātī yād arvāvātī vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both ámbaram (sic) and turváce were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvātī). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṅṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváce is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Brhatsamhitā and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbare. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇriyo vāhantu sávanéd úpa,
iṣam pñicántā sukṛte sudánava á barhíḥ sídataṁ narā.

8.4.14^{cd} (Devātithi Kāṇva; to Indra)

upa bradhnám vāvātā vṛṣanā hári indram apásu vaksataḥ,

arvāñcam tvā sāptayo 'dhvaraṇriyo vāhantu sávanéd úpa.

1.92.3^c (Gotama Rāhugaṇa; to Uṣas)

ārcanti nārīr apáso ná viṣṭibhiḥ samānéna yójanenā parāvataḥ,
iṣam vāhantīḥ sukṛte sudánave viṣvéd áha yájamānya sunvaté.

8.87.2^b (Dyumnika Vasiṣṭha, or others; to Aṇvins)

ḷpibatam gharṁam mádhumantam aṇvin á barhíḥ sídataṁ narā,

☞ 8.87.2^a

ḷtá mandasāná mánuṣo duroṇá á, ní pātam vódasā váyaḥ.

☞ 8.87.2^c

8.87.4^b (The same)

ḷpibatam sómam mádhumantam aṇvin á barhíḥ sídataṁ sumát,

☞ 8.87.2^a

tá vāvṛdhánā úpa suṣṭutim divó gantam gauráv ivéṛinam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraṇri* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hári* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayaḥ*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *úha* (*arvāñcam tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuḥ* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, *á barhíḥ sídataṁ narā* (or, *sumát*) cf. 1.142.7^a, *sídataṁ barhír á sumát*.

1.47.9^{a+b} (Praskaṇva Kāṇva; to Aṇvins)

téna nāsatyá gataṁ ráthena súryatvacā,

yéna ṇvavad úhāthur daṇṇṣe vásu ḷmādhvaḥ sómasya pítāye.ḷ

☞ refrain, 8.85.1^{c-9c}

8.22.5^d (Sobhari Kāṇva; to Aṇvins)

ḷrátho yó vām trivandhuró hiraṇyābhīṇur aṇvinā,ḷ

☞ 8.5.22^{ab}

pári dyāvāpṛthiví bhūsatí ṇrutás téna nāsatyá gataṁ.

8.8.2^b (Sadhvaṇsa Kāṇva; to Aṇvins)

á nūnam yātam aṇvinā ráthena súryatvacā,

bhūji hiraṇyapeṇasā kávi gāmbhīracetasā.

1.47.9^d: 8.85.1^{c-9c}, *mādhvaḥ sómasya pítāye*.

1.48.1^b (Praskaṇva Kāṇva; to Uṣas)

sahá vāména na uṣo vy úchā duhitar divaḥ,

sahá dyumnéna brhatá vibhāvāri ráyā devi dásvati.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)

sā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy áuchah sāhriyasi ṽsatyaçravasi vāyyé, ṽsujāte áçvasunrte.

☞ d : refrain, 5.79.1^{d-3}^d ; e : refrain, 5.79.1^{e-10}^e

5.79.9^a (The same)

vy ūchā duhitar divo má cirám tanuthā ápah,

nét tvā stenám yáthā ripúm tápāti súro arcisā ṽsujāte áçvasunrte.

☞ refrain, 5.79.1^{e-10}^e

Cf. 5.79.2^b, vy áucho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

áçvāvatir gómātir viçvasuvīdo bhūri cyavanta vāstave,

ūd iraya prāti mā sunftā uṣaç cōda rádho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvati)

ubhé yát te mahinā çubhre ándhasi adhikṣiyānti pūrāvaḥ,

sā no bodhy avitri marútsakhā cōda rádho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīdo does not occur in the language. The word is probably a haploglyphic contraction for viçva-va(su)-vīdo ; cf. vasutvanám in the related stanza 7.81.6, or such an expression as utóso vāsva içise, in 4.52.3. Similar haploglyphy in the Pāli compounds a-ppatisavāsa, 'anarchy', for a-ppatisa(va)-vāsa, Uḷka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pársi rádho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jágaj jyótiṣ kṛṇoti sūnāri,

ápa dvēṣo maghóni duhitā divá uṣā uchad ápa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

ṽprāty u adarçy áyaty, ūchānti duhitā divāḥ,

☞ cf. 7.81.1^a

ápo máhi vyayati cākṣase támo jyótiṣ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrāvaḥ sūribhyo amftām vasutvanám vājān asmábhyam gómataḥ,

codayitri maghónaḥ sunftāvaty uṣā uchad ápa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsyā rūçanto arcāyāḥ prāti bhadrá ádrkṣata,

sā no rayīm viçvāvarām supéçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrá ádrkṣata gāvām sárgā ná raçmāyāḥ,

óṣā aprā urú jrāyāḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva : to Uṣas)

yé cid dhī tvām ṣṣayah pūrva útáye juhūrē 'vase mahi,
sá na stómāñ abhi gr̥ñhi rādhasōṣah çukrēṇa çociṣā.

8.8.6^{ab} (Sadhvaṅsa Kāṇva ; to Açvins)

yác cid dhī vām purá ṣṣayo juhūrē 'vase narā,
á yātam açviná gatam, á upemám suṣtutím máma.]

c : refrain, 8.35.22^c–24^c; d : 8.5.30^c

4.52.7^c (Vamadeva ; to Uṣas)

á dyám tanosi raçmibhir ántáriksam urú priyám,
úṣah çukrēṇa çociṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pádas similar to úṣah çukrēṇa çociṣā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

úṣo yád adyá bhānūná ví dvárāv ṛṇávo diváh,
prá ño yachatād avṛkám pṛthú chardih prá devi gómatr íṣah.

8.9.1^c (Çacakarna Kāṇva ; to Açvins)

á nūnam açvinā yuvám vatsāsya gantam ávase,
prásmāi yachatam avṛkám pṛthú chardih yuyutám yá áratayah.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 : Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, ProL. 262.—Unmetrical chardih is, I take it, a later blend-word of chadis and çarma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the páda 8.27.4^d, yántā no 'vrkám chardih.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

úṣo bhadrébhīr á gahi divác cid rocanád ádhi,
váhantv arunápsava úpa tvá somíno gr̥hám.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)

ágne çárdhantam á gaṇám piṣtám rukmébhīr añjibhih,
viço adyá marútam áva hvaye divác cid rocanád ádhi.

8.8.7^a (Sadhvaṅsa Kāṇva ; to Açvins)

divác cid rocanád ádhy á no gantám svarvida,
dhībhīr vatsapracetasā stómébhīr havanaçrutā.]

6.59.10^b

Cf. also the páda, divó vā rocanád ádhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchánti hí raçmibhir viçvam ábhāsi rocanám,
tám tvám usar vasúyávo girbhīh káṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Surya)

taráñir viçvadarçato jyotiskfd asi sūrya,
viçvam á bhāsi rocanám.

3.44.4^b (Viçvāmītra ; to Indra)

jajñānó hārito vṛṣā viçvam ā bhāti rocanām,

hāryaçovo hāritam dhatta áyudham á vájram bahvōr hārim.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, viçvam á bhāsi rocanām : 1.49.4^b, viçvam abhāsi rocanām ; 3.44.4^b,
viçvam á bhāti rocanām.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvám gotrám āṅgīrobhyo 'vṛṇor ápotátraye çatādureṣu gātuvit,

sasēna cid vimadáyāvaho vásv ájāv ádrim vāvasānāsya nartāyan.

9.86.23^d (Pṛçṇayaḥ, alias Ajā Ṛṣigaṇaḥ ; to Pavamāna Soma)

ádrimbhīḥ sutáḥ pavase pavitra án indav indrasya juṭhāreṣv áviçān,

tvám nṛcákṣā abhavo vicakṣaṇa sóma gotrám āṅgīrobhyo 'vṛṇor ápa.

Cf. 1.132.4^b, yád āṅgīrobhý 'vṛṇor ápa vrajām, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, árandhayo 'tithigvāya çāmbaram : 1.130.7^d, atithigvāya çāmbaram.]

[1.51.8^c, çákī bhava yájamānasya coditá : 10.49.1^c, ahám bhuvanā yájamānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)

ádada árbhām mahatē vacasyāve kakṣivate vṛçayām indra sunvatē,

mēnābhavo vṛṣaṇaçvāsya sukraṭo viçvét tá te sāvaneṣu pravácýā.

8.100.6^a (Nema Bhārgava ; to Indra)

viçvét tá te sāvaneṣu pravácýā yá cakārtha maghavann indra sunvatē,

pārāvataṁ yát purusaṁbhṛtām vásv apāvṛṇoḥ çarabhāya ṛṣibandhave.

10.39.4^d (Ghoṣā Kākṣivati ; to Açvins)

yuvām cyāvanām sanāyam yāthā rátham pūnar yūvanām caráthāya

takṣathuḥ,

nīṣ ṭaugryām thathur adbhýas pári viçvét tá vām sāvaneṣu pravácýā.

Cf. 4.22.5^b, viçveṣv it sāvaneṣu pravácýā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragācha.

[1.52.1^d, éndram vavṛtyām ávase suvṛktībhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, indro yád vṛtrám ávadhīn nadivṛtam : 8.12.26^{ab}, yadá vṛtrám nadivṛtam çávasā vajrinn ávadhīḥ.]

1.52.5^a, 14^c, abhí (14^c, nóta) svávr̥ṣṭīm̄ máde asya yúdhyataḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

árcann átra marútaḥ sásminn̄ ajáú viçve deváso amadann̄ ánu tvā,
vr̥trása yád bhr̥ṣṭimātā vadhéna ni tvám indra práty anám jaghántha.

1.103.7^d (Kutsa ; to Indra)

tád indra préva vryam̄ cakārtha yát sasántam̄ vājrenābodhayó 'him,
ánu tvā pátnr̄ hr̥ṣítām̄ váyaç ca viçve deváso amadann̄ ánu tvā.

Cf. the similar páda 7.18.12^d, tvāyánto yó ámadann̄ ánu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yá udçIndra devágopāḥ sákhāyas te çivátamā ásāma,
tvám̄ stoṣāma tváyā suvirā drághīya áyuh̄ pratarám̄ dádhānāḥ.

10.115.8^{cd} (Upastuta Vār̥ṣṭihavya ; to Agni)

úrjo napāt sahasāvann̄ íti tvopastutásya vandate vřśā vāk,
tvám̄ stoṣāma tváyā suvirā drághīya áyuh̄ pratarám̄ dádhānāḥ.

[1.54.3^b, svákṣatraḥ yásya dhṛṣató dhṛṣán̄ mánah̄ : 5.35.4^c, svákṣatraḥ te dhṛṣán̄ mánah̄.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvám̄ divó bṛhatáḥ sánu kopayó 'va tmánā dhṛṣatá çámbaram̄ bhinat,
yán̄ máyino vrandíno mandínā dhṛṣac̄ chítām̄ gábhastim̄ açánim̄ prtanyási.

7.18.20^d (Vasiṣṭha Māitrāvaruṇi ; to Indra)

ná ta indra sumatáyo ná ráyah̄ samcákṣe púrvā usáso ná nūtnāḥ,
devákam̄ cin̄ manyamánám̄ jaghántháva tmánā bṛhatáḥ çámbaram̄ bhet.

Ludwig, 453, renders 1.54.4^{ab}: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen'; 7.18.20^{cd}, at 1005: 'Manyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām̄ anyaké same, 'may the others, confound them (anyaké), our rivals, burst!' We may note that tmánā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatáḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Çambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmánā, but in 1.57.4^b he has: 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sá çévr̥dham̄ ádhi dhā dyumnám̄ asmé máhi kṣatraḥ janāṣū̄ indra távyam,
rákṣā ca no maghónah̄ pāhí sūrín̄ ráyé ca nah̄ svapatyá íṣé dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viçve Devāḥ, here Indra)

ádha tvám̄ indra viddhȳ asmán̄ mahó ráyé n̄rpate vājrabāhuḥ,
rákṣā ca no maghónah̄ pāhí sūrín̄ anehásas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyaḥ samudriyaḥ práti ḡrbhṇāti viçrīta várīmabhiḥ,
indraḥ sómasya pitáye vṛṣáyate sanát sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanir mītrásya papratha indraḥ sómasya pitáye,
práci vácīva sunvaté mīmīta it.

Cf. indraḥ sómasya pitáye, under 1.16.3 ; and indra sómasya pitáye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tám ḡrtáyo nemannīṣaḥ pártṇasaḥ sámudraḥ ná saṁcáraṇe saniṣyávaḥ,
pátiṁ dáksasya vidáthasya nū sáho giriṁ ná vená ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nū rodasi áhinaḥ budhnyēna stuvítá devī ápyebhir iṣṭáih,
samudráṁ ná saṁcáraṇe saniṣyávo ḡharmásvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pádas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubhs) betrays the páda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4^b, indraḥ siṣakty usásam ná súryaḥ : 9.84.2^d, induh siṣakty usásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yát tíro dharúṇam ácyutaṁ rájó 'tiṣṭhipo divá útasu barháṇā,
svármīḥe yán máda indra hársyáhan vṛtrám nír apám áubjo arṇavám.

1.85.9^d (Gotama Rāhūgaṇa ; to Maruts, but here Indra)

tváṣṭā yád vājram súkṛtaṁ hiranyáyam sahasrabhrṣṭīm svápā ávartayat,
dhattá indro náry apānsi kártavé 'han vṛtrám nír apám áubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s. v. nárya, very properly corrects náry apānsi to náryápānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58–64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svám ádma yuvámāno ajáras triṣv áviṣyān atasēsu tiṣṭhati,
átyo ná pṛṣṭhám pṛuṣításya rocate divó ná sánu stanáyann acikradat.

9.86.9^a (Akrṣṭāḥ, alias Māsā Rṣigaṇāḥ ; to Pavamāna Soma)

dívó ná sánu stanáyann acikradad dyáuç ca yásya pṛthiví ca dhármabhiḥ,
indrasya sakhyám pavate vivévidat sómaḥ punánáh kaláçesu sídati.

Even so simple-looking a páda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlvii. 45, to 1.58.2^a, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^c see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātajūto atasēsu tiṣṭhate vṛthā juhūbhīḥ sṛṇyā tuviṣvāṇiḥ,
tṛṣṇū yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcādūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāc carīṣṇv arcir vāpuṣām id ékam.
yād āpravītā dādhate ha gārbhaṁ sadyāc cij jāto bhavasīd u dūtāḥ.

The unusual accent of the vocative rūcādūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótāraṁ sapṭā juhvó yājīṣṭhaṁ yām vāgháto vṛṇáte adhvaréṣu,
agnīm viçeṣām aratīm vāstunām saparyāmi práyasā yāmi rátnam.

10.30.4^b (Kavaṣa Ailuṣa; to Apaḥ, or Aponaptar)

yó anidhmó dídayad apsv antár yām viprāsa ílate adhvaréṣu,

āpām napān mádhumatr apó dá yábhir indro vāvrdhé vṛyāya.

3.54.3^d (Prajāpati Vāiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)

yuvór ṛtām rodasi satyām astu mahé śū ṇaḥ suvitāya prá bhūtam,

idām divé námo agne pṛthivyāi saparyāmi práyasā yāmi rátnam.

On the synonymy of roots *id* and *vṛ* (*id* = *iṣ-d*, from root *iṣ* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve, p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, áchidrā sūno sahaso no adyā: 4.2.2^a. ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātár makṣúḥ dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

á sūrye ná raçmāyo dhruvāso vāiçvānaré dadhire 'gnā vāstuni,

yā párvateṣv óṣadhiṣv apṣú yā mānuṣeṣv ási tāsya rájā.

1.91.4^b (Gotama Rāhgaṇa; to Soma)

yā te dhāmāni diví yā pṛthivyām yā párvateṣv óṣadhiṣv apṣú,

tébhīr no viçvāṇiḥ sumāná áheḷan [rájan soma práti havýá grbhāya.]

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiçvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgni divi śthó yāt prthivyām yāt párvateṣv ósadhīṣv apsu; iii. 22.2, ágne yāt te divi váreṣu prthivyām yād ósadhīṣv apsv á yajatra; 10.51.3, áichāma tvā bahudhā jātavedaḥ praviṣtam agne apsv ósadhīṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ párvateṣv váneṣv ósadhīṣv paçúṣv apsv antāḥ.'

[1.59.5^c, rájá kṛṣṭínām asi mánuṣṭínām : 3.34.2^c, indra kṣitínām asi, &c.]

1.59.5^d (Nodhas Gāutama ; to Vaiçvānara)

divāç cit te bṛható jātavedo váiçvānara prá ririce mahitvām,

rájá kṛṣṭínām asi mánuṣṭínām, yudhá devébhyo várivaç cakārtha. ~~cf.~~ 1.59.5^c

7.98.3^d (Vasiṣṭha ; to Indra)

jājñānāḥ sómanś sáhase papātha prá te mātú mahimānam uvāca,

éndra paprāthorv antárikṣam yudhá devébhyo várivaç cakārtha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhéndro mahná várivaç cakāra devébhyaḥ sátpatiç çarṣaniprah̄. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama ; to Agni)

uçik pávakó vásur mánuṣeṣu várenyo hotādhāyi vikṣu,

dámūnā grhápātir dáma ān agnir bhuvad rayipāti rayinām.

1.72.1^c (Parāçara Çaktya ; to Agni)

mí kávyā vedhásaḥ çaçvatas kar [hāste dādhāno nāryā purūñi,] ~~cf.~~ 7.45.1^c

agnir bhuvad rayipāti rayinām satrá cakranó amṭāni viçva.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Añgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythology. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlvii. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

á devó yātu savitá surātno 'ntaríkṣaprá váhamāno áçvāñ,

hāste dādhāno nāryā purūñi niveçāyañ ca prasuvāñ ca bhāma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitá bhuvad rayipāti rayinām.

[1.61.5^a, asmá íd u sáptim iva çravasyá : 9.96.16^c, abhi vūjam sáptim iva çravasyá.]

1.62.2^c (Nodhas Gāutama; to Indra)

prá vo mahé máhi námo bharadhvam āngūsyām čavasānāya sáma,
yéná naḥ pūrve pitáraḥ padajñá árcanto āngiraso gá ávindaṇ.

9.97.39^c (Parāčara Čaktya; to Pavamāna Soma)

sá vardhitá várdhanaḥ pūyámānaḥ sómo mḍhvān abhí no jyótišāvít,
yéná naḥ pūrve pitáraḥ padajñáḥ svarvído abhí gá ádrim uṣṇán.

SV. 2.709 has iṣṇán for uṣṇán of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Bonfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇán; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, *RV. Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇán, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyótišá uṣ is natural at any time, and does not really bear upon the expression abhí gá ádrim (m)uṣṇán. I still think that we must read muṣṇán, and that the change from ádrim muṣṇán to ádrim uṣṇán was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇán and muṣṇán followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇán (above) is really due to interchange between iṣṇán and muṣṇán, and not between iṣṇán and uṣṇán. In other words RV. 9.97.39 seems still to have read muṣṇán at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

indrasyāngirasām ceṣṭáu vidát sarámā tánayāya dhāsím,
bḥhaspátir bhinád ádrim vidád gáḥ sām usriyābhir vávačanta nárah.

10.68.11^d (Ayāsyā Āngirasa; to Bṛhaspati)

abhí čyāvám ná kṛčanebhir áčvam náksatrebhiḥ pitáro dyám apiñčan,
rātryām támo ádadhur jyótiṣ áhan bḥhaspátir bhinád ádrim vidád gáḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āngirasa, Saramā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated páda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth páda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The páda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanád evá táva rāyo gábhastau ná kṣíyante nópa dasyanti dasma,
dyumán asi krátumān indra dhírah čikṣá čacīvas táva naḥ čacībhiḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āngirasa; to Indra)

mú na indra piyatnáve má čárdhate párá dah,
čikṣá čacīvaḥ čacībhiḥ.

On the face of it the metre is in favour of the priority of the long páda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvám ha tyád indra saptá yúdhyan pūro vajrin purukūtsāya dardah,
barhīr ná yát sudāse vṛthā vārg añhó rājan vāriṅvaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vāsva indrah satyāḥ samrād dhántā vṛtrám vāriṅvaḥ pūrāve kaḥ,
pūruṣtuta krátvā nah çagdhī rāyó bhakṣītyá té 'vaso dáivyasya.]

cf. 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132 ; Benfey, Orient und Occident, i. 590 ; Muir, OST. i. 330 ; Oldenberg, ZDMG. xlii. 219 ; Geldner, Ved. Stud. i. 153 ; Hillebrandt, Ved. Myth. i. 112 ; Foy, KZ. xxxiv. 242 ; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire çubhé : 5.54.11^b, vākṣassu rukmā maruto
rāthe çubhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam : 9.72.6^a, añçūm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣum pāvakām vaninām vicarṣaṇim rudrāsya sūnūm havāsā gr̥ṇimasi,
rajastūram tavasām mārutaṁ gaṇām r̥jīṣiṇām vṛṣaṇām saçcata çriyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhāntām mārutaṁ bhrájadṛṣṭim rudrāsya sūnūm havāsā
vivāse,

divāḥ çárdhāya çucayo maṇiṣá girāyo nápa ugrá asprdhran.

Cf. Max Müller, ZDMG. xxxii. 372 ; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tastháu va utí maruto yám ávata : 1.166.8^b, pūrbhí rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prá nú sá mártah çávasā jánān áti [tastháu va utí maruto yám ávata,]

cf. 1.64.13^b

árvadbhir vājam bharate dhánā n̄bhīr ap̄çhyam krátum á kṣeti pūṣyati.

2.26.3^b (Gr̥tsamada ; to Brahmanaspati)

sá ij jánena sá viçá sá jánmanā sá putráir vājam bharate dhánā n̄bhīḥ,
devánām yāḥ pitāram avivāsati çradhdhāmanā havīṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Çairīsi ; to Indra)

sá in nú rayāḥ subhṛtasya çákanan madām yó asya ránhyan cīketati,
tvāvṛdhomaghavan dāçvādhvaro makṣú sá vājam bharate dhánā n̄bhīḥ.

Group 9. Hymns 65-73, ascribed to Parāçara Çaktya**1.66.9, 10^d** (Parāçara Çaktya ; to Agni)

tām vaç carāthā vayām vasatyāstām nā gāvo nākṣanta iddhām,
sindhur nā kṣōdah prā nīcir ānon nāvanta gāvah svār dṛçike.

1.69.9, 10^d (The same)

uṣó ná jaró vibhúvosrah sámjñātarnpaç cketad asmāi,
tmānā váhanto dúro vy řņvan nāvanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65-70 in *dvipadā virāj* metre are not repeated in the other *Samhitās*; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlvii; RV. Noten, p. 67.

[1.68.9, 10^a, pitúr ná putráḥ krátum juṣanta : 9.97.30^c, pitúr ná putráḥ krátubhir
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etá vratá minanti : 10.10.5^c, nákir asya prā minanti vratāni.]

1.69.9, 10^d : see 1.66.9, 10^d.**1.70.5, 6^a** (Parāçara Çaktya ; to Agni)

sá hi kṣapāvān agnī rayiṇām dūçad yó asmā áram suktāih,
etá cikitvo bhūmā ní pāhi devānām jānma mártāṇç ca vidvān.

7.10.5^c (Vasiṣṭha Māitrāvaruṇi ; to Agni)

mandrām hótāram uçijo yáviṣṭham agnīm viça řlate adhvarēsu,
sá hi kṣapāvān ábhavad rayiṇām átandro dutó yajāthāya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (*dvipadā virāj*) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated *pāda* is in unquestionable surroundings: 'The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.'—The differing accents of *kṣapāvān* are according to the text.

1.71.4^a (Parāçara Çaktya ; to Agni)

māthid yád im vibhrto mātariçvā grhē-grhe çyetó jényo bhūt,
ād im rájñe ná sáhiyase sácá sann á dutyām bhfgavaṇo vivaya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

māthid yád im viṣṭó mātariçvā hótāram viçvāpsum viçvādevyam,
ní yām dadhúr manuṣyāsu vikṣú svār nā citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated *pādas* vary: *vibhrto* in 1.71.4; *viṣṭó* in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, *viṣito*; Ludwig, vi. 92, *viṣpito*, or *viṣṭo*, and, finally, *viṣṭhito*); see Oldenberg, SBE. xlvii. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çāktya ; to Agni)

māno ná yó 'dhvanaḥ sadyá éty ékaḥ satrá súro vásva içe,
rājānā mitrávaruṇā supāṇī goṣu priyām amṛtaṁ rákṣamaṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
here Savitar)

trir á divāḥ savitá soṣaviti rājānā mitrávaruṇā supāṇī,
ápaç cid asya ródasi cid urvī rátnaṁ bhikṣanta savitúḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlvi. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit : 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çāktya ; to Agni)

má no agne sakhyá pítryāṇi prá marṣiṣṭhā abhí vidúṣ kavīḥ sán,
nábhho ná rūpām jarimá mināti purá tāsya abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Maitrāvaruṇi ; to Indra)

rājaeva hí jānibhiḥ kṣéṣy evāva dyúbhir abhí vidúṣ kavīḥ san,
piçá giro maghavan góbhira áçvāis tvayatāḥ çīçhi rāyē asmán.

Ludwig, 266, to 1.71.10, translates the words abhí vidúṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábhho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlvi. 75.

1.72.1^b (Parāçara Çāktya ; to Agni)

ní kávyā vedhásah çáçvatas kar háste dádhāno náryā purúṇi,
agnír bhuvad rayipáti rayiṇám, satrá cakrāṇó amṛtāni içvā. I.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)

á devó yātu savitá surátno 'ntariksaprá váhamāno áçvāih,
háste dádhāno náryā purúṇi nivçeçāyaṇi ca prasuvāṇi ca bhúma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhāno náryā purúṇi, 3.34.5^b, and of. 8.96.21^c; TB. 2. 5. 8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvad rayipāti rayīnām.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarádas tvám íc chúcim ghrténa çúcayaḥ saparyán,
námāni cid dadhire yajñiyāny āsūdayanta tanvāḥ sujātāḥ.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya nāmasā vyántaḥ çrāvasyávaḥ çrāva āpann āmrktam,
námāni cid dadhire yajñiyāni bhadrāyām te ranayanta sāmḍrṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tashivānsam : 2.35.14^a, asmīn padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

samjānānā ūpa sīdann abhijñū pātnivanto namasyām namasyan.

ririkvānsas tanvāḥ kṛṇvata svāḥ sakhā sakhayur nimīṣi rāksamāṇāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām ín náro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yát tyāgam ubháyaso āgman nāras tokāsyā tānayasya sātāu.]

4.24.3^d

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlvi. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svá very frequently stands in apposition with tanú, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, *MS.* 4.8.7; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73): 'hinebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated páda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother páda is the impeccable 4.24.3^b; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

á yé víçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,

mahná mahādbhīḥ pṛthivī ví tasthe mātá putráir āditir dhāyase vēḥ.

3.31.9^b (Kuçika Āisrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānasā sedur arkāñiḥ kṛṇvānāso amṛtatvāya gātum,
 idām cin nū sādānañ bhūry eṣāñ yēna māśāñ āśiśāsann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xvi. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devō nā yāḥ savitā satyāmanmā krátvā nipāti vṛjanāni viçvā,
 purupraçastō amātir nā satyā ātmēva çevo didhiṣūyō bhūt.

9.97.4^{8d} (Kutsa Āngirasa; to Pavamāna Soma)

nū nas tvām rathirō deva soma pari srava camvōḥ pūyāmānaḥ,
 apśū svādiṣṭho mādhumāñ ṛtīvā devō nā yāḥ savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xvi. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtīvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāḥ, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya; to Agni)

devō nā yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,
 puraḥsādaḥ çarmāsado nā virā anavadyū pātijuṣṭeva nāri.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,
 puraḥsādaḥ çarmāsado nā virā mahād devānām asuratvām ekam.]

☞ refrain, 3.55.1^d—2^d

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyē mār̥tān sūśūdo agne té syāma mághevāno vayām ca,
chāyēva viçvām bhūvanam sisakṣy āpaprivān rōdasī antāriksam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)
nr̥cākṣā eśā divó mādhyā āsta āpaprivān rōdasī antāriksam,
sā viçvācīr abhī caṣṭe ghrtācīr antarā pūrvam āparam ca ketúm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mághevāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭānī santu mánase hrdé ca,
çakéma rāyāḥ sudhūro yāman té 'dhi çrávo devābhaktaim dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)
etā te agna ucāthānī vedhó 'vocāma kavāye tá juṣasva,
ꣳ uc chocasva kṛṇuhī vāsyaso noꣳ mahó rāyāḥ puruvāra prā yandhi.
cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prā cakṣaya kṛṇuhī vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó rāṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)
tām u tvā pāthyó vṛṣā sám idhe dasyuhántamam,
dhanamjayām rāṇe-raṇe.

1.74.7^c: 1.12.4^b, yád agne yāsi dūtyam.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmir jānānam āgne mitró asi priyāḥ,
sākhā sākhibhya īḍyaḥ.

9.66.1^c (Çatañ Vāikhānasāḥ ; to Pavamana Soma)
pāvasva viçvacarṣaṇe ꣳ bhī viçvāni kāvyaꣳ,
sākhā sākhibhya īḍyaḥ. cf. 9.23.1^c

1.76.4^c (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvē nī ca satsihā devāih,

vēsi hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vēsi hotrām utā potrām jānānām mandhātāsi draviṇodū ṛtāvā,

svāhā vayām kṛṇāvāmā havīṅsi ḥ devō devān yajatv agnir ārhan.]

☞ 2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xli. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival vēsi in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa ; to Agni)

kathā dācemāgnāye kūsmāi devājuṣṭocyate bhāmīne gīh,

yō mārtyeṣv amṛta ṛtāvā hōtā yājiṣṭha it kṛṇōti devān.

4.2.1^u (Vāmadeva Gāutama ; to Agni)

yō mārtyeṣv amṛta ṛtāvā devō devēsv aratīr nidhāyi,

hōtā yājiṣṭho mahnā śucādhyāi havyāir agnir mānuṣa irayādhyāi.

[1.77.4^d, vājaprasūtā iṣāyanta mánma : 7.87.3^d, prācetaso yā iṣāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa ; to Agni)

abhī tvā gótamā girā jātavedo vīcarṣaṇe,

ḥ dyumnāir abhī prā ṇonumaḥ.]

☞ refrain, 1.78.1^{c-5^c}

4.32.9^a (Vāmadeva ; to Indra)

abhī tvā gótamā girānūṣata prā dāvāne.

indra vājāya ghīṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvīraṁ rayīm ā bhara jātavedo vīcarṣaṇe,

ḥ jahī rākṣāṅsi sukrato.]

☞ 6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

brāhma prajāvad ā bhara jātavedo vīcarṣaṇe,

āgne yād didāyad divī.

8.43.2^b (Virūpa Āngirasa ; to Agni)

āsmāi te pratihāryate jātavedo vīcarṣaṇe,

āgne jānāmi suṣṭutīm.

We may render 1.78.1 : 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xli. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^{c-5^c}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^c-5^c, dyumnáir abhi prá ñonumah.

1.79.3^c (Gotama Rāhugaṇa ; to Agni)

yád im ṛtāsya páyasā piyano nāyann ṛtāsya pathibhi rájīṣṭhāih,
aryamá mitró váruṇaḥ párijmā tvácām pñicanty úparasya yónāu.

8.27.17^c (Manu Vāivasvata ; to Viçve Devāḥ)

ṛte sá vindate yudháḥ sugébbhir yāty ádhvanaḥ,

aryamá mitró váruṇaḥ sárātayo yám tráyante sajósasaḥ.

10.9.3.4^b (Tānva Pārtha ; to Viçve Devāḥ)

ṭé ghā rájāno amṛtasya mandrá, aryamá mitró váruṇaḥ párijmā,

cf. 1.122.11^b

kād rudró nṛnām stutó marútaḥ puṣāno bhágaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlvi. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhugaṇa ; to Agni)

ágne vājasya gómata ícānaḥ sahaso yaho,
asmé dhehi jatavedo máhi çrávaḥ.

7.15.11^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sá no rádhānsi á bharóçānaḥ sahaso yaho,

bhágaç ca dátu váryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dhehi çrávo brhát, under 1.9.8.

1.79.5^b (Gotama Rāhugaṇa ; to Agni)

sá idhāno vásuṣ kavír agnír ilényo girá,
revád asmábhyaṁ purvanika didihi.

10.118.3^b (Urukṣaya Āmahiyava ; to Agni Rakṣohan)

sá áhuto ví rocate 'gnír ilényo girá,

sruçá prátikam ajyate.

1.79.8^b (Gotama Rāhugaṇa ; to Agni)

á no agne rayím bhara satrásāham váreṇyam,
viçvasu pṛtsú duṣṭáram.

3.34.8^a (Viçvamitra ; to Indra)

satrásāham váreṇyaṁ sahodám sasavánsam svár apác ca devíḥ,

ṭsasúna yáḥ pṛthivím dyám utémám, indraṁ madanty ánu dhíranāsah.

cf. 3.32.8^c

Oldenberg, SBE. xlvi. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, pṛtanāsāham rayim . . á bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyaṁ soma duṣṭāram, yó dūñāḥo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa; to Agni)

ā no agne sucetūna rayīm viçvāyupoṣasam,
mārdkām dhehi jivāse.

6.59.9^d (Bharadvāja; to Indra and Agni)
indrāgni yuvór āpi vāsu divyāni pārthivā,
ā na ihā prá yachataṁ rayīm viçvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa; to Agni)

sahasrākṣó vicarṣaṇir agni rákṣāṁsi sedhati,
hótā gr̥ṇta ukthyāh.

7.15.10^a (Vasiṣṭha Maitravaruṇi; to Agni)
agní rákṣāṁsi sedhati çukráçocir ámartyaḥ,
[çúciḥ pāvaká ídyaḥ.]

☞ 2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1e-16e, árcann ánu svarājyam.

1.80.6^b (Gotama Rāhugaṇa; to Indra)

ádhi sánāu ní jighnate vājreṇa çatáparvanā,
mandaná indro ándhasaḥ sákhibhyo gātum ichaty [árcann ánu svarājyam.]

☞ refrain, 1.80.1e-16e

8.6.6^b (Vatsa Kāṇva; to Indra)

ví cid vṛtrāsya dódhato vājreṇa çatáparvanā,
çiro bibheda vṛṣṇinā.

8.76.2^c (Kurusuti Kāṇva; to Indra)

ayám indro marútsakhā ví vṛtrásyābhinac chíraḥ,
vājreṇa çatáparvanā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa; to Indra)

prá va indráya bṛhaté marúto bráhmārcata,
vṛtrám hanati vṛtrahá çatákratur vājreṇa çatáparvanā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8c, mahát ta indra vīryam: 8.55(Val. 7).1c, bhṛ́íd indrasya vīryam.]

1.80.9^d (Gotama Rāhugaṇa; to Indra)

sahāsrām sākām arcata pári śṭobhata viñçatīh,
çatāīnam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e-16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pári sanīṣvaṇat,
piṅgā pári canīçkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahāt tād asya pāuṅsyam: 8.63.3^c, stuṣé tād, &c.]

1.80.10^d (Gotama Rāhugaṇa; to Indra)

indro vrtrāsyā táviṣṭīm nir ahan sāsasā sáhah,
[mahāt tād asya pāuṅsyam] vrtrām jaghanvāñ asrjad [ārcann ānu svarājyam.]

☞ c: cf. 1.80.10^c; e: refrain, 1.80.1^e-16^e

4.18.7^d (Sainvāda Indrādītivāmadevānām)

kim u syid asmāi nivīdo bhanantēdrasyāvadyām didhiçanta āpaḥ,
māmāitān putrō mahatā vadhēna vrtrām jaghanvāñ asrjad ví sindhūn.

4.19.8^b (Vāmadeva; to Indra)

purvīr usāsah çarādaç ca gurtā vrtrām jaghanvāñ asrjad ví sindhūn,
pāriṣṭhitā atrjad badbadhanāñ sirā indrah srāvitave pṛthivyā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vrtra getötet liess er fließen'; Grassmann, more freely, 'schlug Vrtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā paprāu pāṛthivām rājah: 6.61.11^{ab}, āpaprūṣi pāṛthivāny urū rājo antāriksam.]

1.81.5^{cd} (Gotama Rāhugaṇa; to Indra)

[ā paprāu pāṛthivām rājo] badbadhé rocanā divi, ☞ cf. 1.81.5^a
ná tvāvāñ indra káč canā ná jātó ná janiṣyaté [ti viçvam vavakṣitha.]

☞ cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

ná tvāvāñ anyó divyó ná pāṛthivo ná jātó na janiṣyate,
açvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^{cd} is closely parallel also to 1.102.8^{od}, átīdām viçvam bhūvanam vavakṣithāçatrūr indra jānusā sanād asi, which again makes atī viçvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti viçvaṃ vavakṣitha: 1.102.8^c, ātīdām viçvaṃ bhūvanam vavakṣitha.]

[1.81.8^e, ātha no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhūgaṇa; to Indra)

eté ta indra jantāvo viçvaṃ puṣyanti vāryam,

antār hi khyó jānānam aryó védo ádācuṣām téṣām no véda á bhara.

5.6.6^b (Vasuçruta Ātreya; to Agni)

pró tyé agnáyo 'gnīṣu viçvaṃ puṣyanti vāryam,

té hinvire tá invire tá iṣanyanty anuṣág [iṣam stotf̄bhya á bhara.]

¶ 9.20.4^c; also refrain, 5.6.1^e-10^e

10.133.2^d (Sudās Paijavana; to Indra)

tvām síndhūn avāsṛjo 'dharīco áhann áhim,

açatrúr indra jajñīṣe viçvaṃ puṣyasi vāryam [tām tvā pári ṣvajāmahe

nābhantām anyakéṣām jyáká ádhi dhānvasu.]

¶ efg: refrain in 10.133.1 ff.

8.45.15^c (Triçoka Kāṇva; to Indra)

yás te reván ádāçuriḥ pramamāṣa magháttaie,

tásya na véda á bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nären dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that *eté ta indra jantāvaḥ* refers to worshippers or adherents of Indra. Therefore *viçvaṃ puṣyanti vāryam* can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. *póṣyā vāryāni*, 1.113.15; *póṣyaṃ rayim*, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of *puṣyanti*, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nären in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of *puṣyanti* (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here *puṣyanti* = *poṣyanti*. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pfleget du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causet to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated *pāda* is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in *puṣyanti* which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the *pāda* originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated *pāda* to a different, though not unrelated idea.—For 10.133.2^c see under 8.21.13^b.

1.82.1^a-5^e, yója nṛ indra te hárt.

1.82.2^d (Gotama Rāhugaṇa ; to Indra)

ākṣann āmīmadanta hy āva priyā adhūṣata,

āstoṣata svābhānavo viprā nāvīṣṭhayā matī ॥yōjā nv indra te hāri. ॥

☞ refrain, 1.82.1^e-5^e

8.25.24^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa, here Dānastuti)

smādabhiçu kāçāvanta viprā nāvīṣṭhayā matī,

mahó vājīnāv ārvanta sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantaḥ trptāç çāsan svaklyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaraṁ svāyatadriptayo viprā medhāvinas naviṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa ; to Indra)

susaṁdīçam tvā vayām māghavan vandiṣīmāhi,

prā nūnām pūrṇāvandhura stutó yāhi vāçān ānu ॥yōjā nv indra te hāri. ॥

☞ refrain, 1.82.1^e-5^e

10.158.5^a (Cakṣus Sāurya ; to Sūrya)

susaṁdīçam tvā vayām ॥prāti paçyema sūrya, ॥

☞ cf. 10.37.7^d

vī paçyema nṛcākṣasaḥ.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyóg jivāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamó goṣu gachati: 2.25.4^b, sá sátvabhiḥ prathamó, &c.]

[1.84.2^c, řṣīṇām ca stutír úpa: 8.17.4^b, asmákam suṣtutír úpa.]

SV. 2.380 reads řṣīṇām suṣtutír úpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa ; to Indra)

ā tiṣṭha vṛtrahan rátham yukṭá te brāhmaṇā hāri,

arvācīnam sū te máno grāvā kṛṇotu vagnúna.

3.37.2^a (Viçvāmitra ; to Indra)

arvācīnam sū te mána utá cākṣuḥ çatakrato,

indra kṛṇvāntu vāghátaḥ.

1.84.4^a (Gotama Rāhugaṇa ; to Indra)

imám indra sutám piba jyēṣṭham āmartyām mádam,

çukrásya tvābhy ākṣaran dhārá řtāsya sādane.

8.6.36^c (Vatsa Kaṇva; to Indra)

ā no yāhi parāvāto hāribhyaṃ haryatābhyāṃ,
imāṃ indra sutām pibā.

Note the pādas, 8.17.1^b, indra sōmaṃ pibā imāṃ; 8.32.19^c, indra pibā sutānām; and, 10.24.1^a, indra sōmam imāṃ pibā.

1.84.7^b (Gotama Rāhūgaṇa; to Indra)

yā ēka id vidāyate vāsu mār̥tāya dācūṣe,
īcāno āpratiṣkuta indro aṅgā.

☞ 1.7.8^c

9.9.8.4^b (Ambariṣa Varṣāgira, and R̥jiçvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva çāçvate vāsu mār̥tāya dācūṣe,
indo sahasrīṇaṃ rayīm çatātmanāṃ vivāsasi.

See under 1.7.8^c.—Cf. āgne mār̥tāya dācūṣe, 1.45.8; and, dev̥o mār̥tāya dācūṣe, 8.1.22.

1.84.7^c, īcāno āpratiṣkuta indro aṅgā: 1.7.8^c, īcāno āpratiṣkutaḥ.

1.84.8^b (Gotama Rāhūgaṇa; to Indra)

yāç cid dhī tvā bahūbhya ā sutāvāṃ āvivāsati,
ugrām tāt patyate çāva indro aṅgā.

8.9.7.4^d (Rebha Kāçyapa; to Indra)

īyāç çhakrāsī parāvātī yād arvāvātī vṛtrahan,
ātas tvā girbhīr dyugād indra keçībhīḥ sutāvāṃ ā vivāsati.

☞ 8.13.15^{ab}

See under 1.7.8^c.

1.84.10^e–12^e, vāsvis̥ ānu svarājyam.

1.84.11^b (Gotama Rāhūgaṇa; to Indra)

tā asya p̥çānāyūvaḥ sōmaṃ çṛiṇanti p̥çānayaḥ,
priyā indrasya dhenāvo vājraṃ hinvanti sāyakaṃ vāsvis̥ ānu svarājyam.

☞ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Aṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmaṃ çṛiṇanti p̥çānayaḥ,
jānman devānāṃ viças trīṣv ā rocané divāḥ.

☞ 1.105.5^b

Sāyaṇa, at 8.69.3, following Nighāntavaḥ 3.23, renders sūdadohasaḥ by what amounts to k̥pasadr̥çadohanāḥ, i. e. 'flowing like a well'. In the light of the açvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyaḥ svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders p̥çānāyūvaḥ by sparçanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under p̥çānā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἄρ. λεγ. p̥çānāyūvaḥ (Padap. p̥çānā-yūvaḥ). Note the pun: p̥çānāyūvaḥ:

přṇayah. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣṭv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbhīḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānāḥ viṣas (thus! not viṣās) also remains unintelligible to me, even after the translations of Śāyana; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghána navatír náva: 9.61.1^c, aváhan navatír náva.]

1.84.14^b (Gotama Rāhugaṇa; to Indra)
ichánn āçvasya yāc chirāḥ párvateṣv āpaçritam,
tād vidac charyañvati.

5.61.19^c (Çyāvaçva Ātreya; to Rathavṛti Darbhya)
eṣā kṣeti ráthavṛtir maghává gómātir ánu,
párvateṣv āpaçritāḥ.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañc). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvád anyó maghavann asti mardítá: 8.66.13^{c1}, nahí tvád anyāḥ
puruhūta káç caná mághavann āsti mardítá.]

One páda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tá ukṣításo mahimānam āçata: 8.59(Vāl. 11).2^b, índrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prá yád rátheṣu přṣatir áyugdhvam: 1.39.6^a, úpo rátheṣu přṣatir
áyugdhvam.]

1.85.8^c (Gotama Rāhugaṇa; to Maruts)
çūrā ivéd yúyudhayo ná jágmayāḥ çravasyávo ná pñtanāsu yetire,
bháyante viçvā bhúvanā marúdbhvo rájana iva tveśāsamdr̥ço nárah.

1.166.4^c (Agastya Māitrāvaruṇi; to Maruts)
á yé rájañsi táviṣibhir ávyata prá va évasāḥ sváyātāso adhrajan,
bháyante viçvā bhúvanāni harmyá citró vo yāmah prayātāsv rṣṭiṣu.

1.85.9^d, áhan vṛtrám nír apám āubjad arṇavám: 1.56.5^d, áhan vṛtrám nír apám
āubjo arṇavám.

[1.86.3^c, sá gántā gómāti vrajé: 7.32.10^d, gámat sá gómāti vrajé; 8.46.9^d;
51(Vāl. 3).5^d, gaméma gómāti vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa; to Maruts)
asyá vīrāsya barhīsi sutāḥ sómo díviṣṭiṣu,
ukthám mádaç ca çasyate.

8.76.9^b (Kurusuti Kāṇva ; to Indra)
 píbéd indra marútsakhā sutám sómañ diviṣṭiṣu,
 1 vájrañ çīçāna ójasā.

8.76.9^c

4.49.1^c (Pratiprabha Átreya ; to Viçve Devāḥ)
 idám vām asyè havīḥ priyám indrabhraspatí,
 ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhugaṇa ; to Maruts)
 asyá çrosantv á bhúvo viçvā yáç carṣaṇír abhí,
 sūrañ cit sasrúṣṭr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)
 açúm dutám vivásvato viçvā yáç carṣaṇír abhí,
 á jabhruḥ ketúm ayávo bhgavānañ viçé-viçe.
 5.23.1^c (Dyumna Viçvacarṣaṇi Átreya ; to Agni)
 ágne sáhantam á bhara dyumnásya prásáha rayím,
 viçvā yáç carṣaṇír abhy áśá vājeṣu sāsáhat.

St. 1.86.5 is turgid and difficult, the repeated páda loose, the third páda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated páda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhugaṇa ; to Maruts)
 sá hí svasṛt pṛsadaçvo yivā gaṇò 'yá içánás távisṛbhír ávrtāḥ,
 ási satyá ṛṇayávénedyo 'syá dhiyáḥ pravítáthā vṛṣá gaṇāḥ.

2.23.11^c (Grtsamada ; to Brahmanaspati)
 anánudó vṛṣabhó jágmir áhavám níṣṭaptá çátruñ pṛtanāsu sāsahīḥ,
 ási satyá ṛṇayá brahmanas pata ugrásya cid damitá viluharsīṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, viçve no devá ávasá gamann ihá : 10.35.13^c, viçve no devá ávasá gamantu.]

Cf. 1.107.2^a, úpa no devá ávasá gamantu.

1.91.3 (Gotama Rāhugaṇa ; to Soma) =
 9.88.8 (Uçanas Kāvya ; to Pavamāna Soma)
 rájño nú te váruṇasya vratáni bṛhád gabhírám táva soma dhāma,
 çúçis ṭvám asi priyó ná mitró dakṣáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b : 1.59.3^c, yá párvateṣv ósadhiṣv apsu.

[1.91.4^d, rájan soma práti havýá grbhāya : 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vánaspátih : 9.12.7^a, nítyastotro vánaspátih.]

1.91.8^a (Gotama Rāhugaṇa; to Soma)

tvám naḥ soma viçvátō rákṣā rājann aghayatāḥ,
ná riṣyet tvāvataḥ sákha.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvám naḥ soma viçvátō gopá ádabhyo bhava,

sédha rājann ápa sridho ví vo máde ṽmá no duḥçánsa içatā vívakṣase.]

1.23.9^c

A slightly secondary touch in gopá, 10.25.7, as compared with rákṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain páda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.9^c, tábhir no 'vitá bhava: 7.96.5^c, tébhir no 'vitá bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imám yajñám idám váco jujuṣāná upágaḥi; 1.26.10^b, imám yajñám idám vácaḥ.

[1.91.11^c, sumṛṅkō na á viça: 1.139.6^c, sumṛṅkō na á gahi.]

1.91.12^b: 1.18.2^b, vasuvít puṣṭivárdhanaḥ.

1.91.13^b (Gotama Rāhugaṇa; to Soma)

sóma rārandhi no hṛdí gávo ná yāvaseṣv á,
márya iva svá okyè.

8.92.12^b (Çrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)

vayám u tvā çatakrate gávo ná yāvaseṣv á, ukthéṣu raṇayāmasi.

Cf. the páda, rájan gávo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated páda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gávo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhugaṇa; to Soma) =

9.31.4 (Gotama Rāhugaṇa; to Soma Pavamāna)

á pyāyasva sám etu te viçvátāḥ soma vṛṣṇyam,

bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa; to Soma)

á pyāyasva madintama sóma viçvebhir aṅçubhiḥ,

bhāvā naḥ suçrāvastamaḥ sákha vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),

prá pyāyasva prá syandasva sóma viçvebhir aṅçubhiḥ,

devébhya uttamám havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāvīṣṭau : 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣam vāhantīḥ sukṛte sudānave : 1.47.8^c, iṣam pṛicāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhugaṇa ; to Uṣas)

ādhi peṇānsi vapate nṛtūr ivāporṇte vākṣa usréva bārjaham,
jyótir viṇvasmāi bhūvanāya kṛṇvatī gāvo na vrajām vy usā āvar tāmaḥ.

4.14.2^b (Vamadeva Gāutama ; to Liṅgoktadevatāḥ, here Savitar)

┌urdhvām ketūm savitā devō aṇrej┐ jyótir viṇvasmāi bhūvanāya kṛṇvān,

4.6.2^c

┌āpra dyāvapṛthivī antārikṣām┐, vī sūryo raṇm̐bhiḥ cēkitānaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38 ; Pischel, Ved. Stud. ii. 120 ; Geldner, *ibid.*, p. 286 ; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhugaṇa ; to Uṣas)

ātāriṣma tāmasas pārām asyōśā uchānti vayūnā kṛṇoti,
ṇriyé chāndo nā smayate vibhātī supṛatīkā sāumanasāyājgah.

1.183.6^a (Agastya ; to Aṇvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā ┌prāti vām stōmo aṇvināv adhāyi,┐

1.183.6^b

┌éhā yātam pathībhir devayānāir vidyāmeṣām vṛjānam jirādānum.┐

1.183.6^d

7.73.1^a (Vasiṣṭha ; to Aṇvins)

ātāriṣma tāmasas pārām asyā prāti stōmam devayānto dādhanāḥ,
purudānsā purutāmā purājūmartyā havate aṇvinā gīḥ.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66 ; Pischel, Ved. Stud. i. 299 ; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhugaṇa ; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duhitā gótamebhīḥ,
prajāvato nṛvāto aṇvabudhyān uṣo góagrāḥ úpa māsi vājān.

1.113.4^a (Kutsa ; to Uṣas)

bhāsvatī netrī sūnftānām āceti citṛā vī dúro na āvah,
pṛāpyā jāgad vy ū no rāyo akhyad usā ajigar bhūvanāni viṇvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard aṇvabudhyān as metrical or phonetic equivalent of aṇvabudhnyān ; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annāḥ me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhugaṇa ; to Uṣas)

vyūrṇvatī divō antān abodhy āpa svāsāram sanutār yuyoti,
pṛaminatī manuṣyā yugāni yōśā jārasya cākṣasā vī bhāti.
paṇūn nā citṛā subhāgā prathānā sīndhur nā kṣoḍa urviyā vy aṇvait,
āminatī dāivyāni vratāni sūryasya ceti raṇm̐bhir dṛṇānā.

1.124.2^{ab} (Kakṣivāt Dairghatamasa; to Uṣas)

áminatī dáivyaṇi vratāni praminatī manuṣyā yugāni,

īyūṣiṇām upamā čačvatīnām āyatīnām prathamóśā vy ādyāut.]

1.113.5^{od}

There can be no question that 1.124.2 is the source of the repeated pádas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and īyūṣiṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām; and praminatī and īyūṣiṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11: 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugá 'age', i. e. 'period of time', see Bál Gangādhār Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and ačvāit for ādyāut (cf. ačvāit in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between īyūṣiṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose:

āvāhantī pōṣyā vāryāni citráṃ ketúm kṛṇute cókītanā,
īyūṣiṇām upamā čačvatīnām vibhātīnām prathamóśā vy ačvāit.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and īyūṣiṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion: áminatī : āyatīnām = praminatī : īyūṣiṇām. That is to say: The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (īyūṣiṇām). Or by the diagram:

áminatī	praminatī
	
	
	
	
	
īyūṣiṇām	āyatīnām

1.92.18^{b+c} (Gotama Rāhugaṇa; to Uṣas)

uṣas tāt citráṃ ā bharāsmābhyāṃ vājinivati,

yéna tokām ca tánayaṃ ca dhāmahe.

4.55.9^c (Vāmadeva; to Viçve Devāḥ, here Uṣas)

uṣo maghony ā vaha súnṛte vāryā purū,

asmābhyāṃ vājinivati.

9.74.5^d (Kakṣivāt Dairghatamasa; to Pavamāna Soma)

ārāvīd ančūḥ sácamaṇa ūrmīṇā devāvyāṃ mānuṣe pinvati tvācam,

dādhātī gārbham āditer upāstha ū yéna tokām ca tánayaṃ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossreiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity? The word citrá is a kind of a kenning in the Rig-Veda; a glance at Grassmann's article (citrá 4) shows that some such word as rayī, rādhas, drāviṇam, or the like, must be understood with it. Similarly grūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of á bhara. This parallel shows the extraneous character of the appendage, 1.92.13^c. The páda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yéna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodháh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4 : 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhūgaṇa ; to Aṣvins)

áçvinā vartír asmád á gómad dasrā hiraṇyavat,
arvág ráthaṁ sámanasā ní yachatam.

7.74.2^c (Vasiṣṭha ; to Aṣvins)

yuvám citráṁ dadathur bhójanam narā códetham sunftāvate,
arvág ráthaṁ sámanasā ní yachataṁ ꣳpibatam somyám mádhu.]

6.60.15^d

8.35.22^a (Çyāvāçva Ātreya ; to Aṣvins)

arvág ráthaṁ ní yachataṁ ꣳpibatam somyám mádhu,] 6.60.15^d
á yātam açvinā gatam avasyúr vām ahám huve dhattám rátnāni dáçuše.

The rigmarole of 8.35.22, repeating, as it does, two pádas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhūgaṇa ; to Aṣvins)

yāv itthá çlókam á divó jyótiṛ jánāya cakráthuh,
á na úrjam vahatam açvinā yuvám.

1.157.4^a (Dirghatamas Āucathya ; to Aṣvins)

á na úrjam vahatam açvinā yuvám mádhumatya nah káçayā mimik-
ṣatam,
ꣳpráyus tárīṣtam ní rápañsi mrkṣataṁ sédhataṁ dvéṣo bhávataṁ sacā-
bhúvā.] 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa ; to Aṣvins)

éhá devá mayobhúvā dasrā hiraṇyavartanī,
ꣳuṣarbúdhō vahantu sómapítaye.]

cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya ; to Aṣvins)

atyáyātam açvinā tiró víçvā ahám sánā,
dásrā hiraṇyavartanī súṣumnā síndhuvāhasā ꣳmádhvi máma çrutam
hávam.] 5.75.1^{a-9^e}

8.5.11^b (Brahmātithi Kāṇva ; to Aṣvins)

vāvṛdhánā ꣳubhas patí, dásrā hiraṇyavartanī,
ꣳpibatam somyám mádhu.] 6.60.15^d

6.60.15^d

8.8.1^c (Sadhvaṅsa Kaṇva ; to Aṇvins)

ꣳ no viṇvābhīr ūtibhīr ꣳ aṇvina gāchataṁ yuvām,ꣳ

66 a : 7.24.4^a ; b : 5.75.3^b

dāsārā hiraṇyavartanī ꣳpibataṁ somyāṁ mādhu,ꣳ

66 6.60.15^d

8.87.5^e (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ꣳ nūnāṁ yātam aṇvinaṇvibhīḥ prūṣitāpsubhīḥ,ꣳ

66 a : 8.8.2^a ; b : 8.13.11^b

dāsārā hiraṇyavartanī ꣳubhas patī ꣳpatāṁ sōmam ṛtāvṛdhā,ꣳ

66 1.47.3^b

Cf. rūdrā hiraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^e marks the stanza as late. Note the enclisis of ꣳubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbūdho vahantu sōmapitaye : 8.1.24^d, vāhantu sōmapitaye.]

1.93.2^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yó adyā vām idāṁ vācaḥ saparyāti,

tāsmāi dhattanī suvīryāṁ gāvāṁ pōṣāṁ svāṇvyaṁ.

9.65.17^b (Bhrgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)

ꣳ na indo ṣatagvīnaṁ gāvāṁ pōṣāṁ svāṇvyaṁ,

vāhā bhāgattim utāye.

1.93.3^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā ūhutīm yó vām dāṇḍ dhaviṣṭrīm,

sā prajāyā suvīryāṁ viṇvāṁ āyur vy āṇavat.

8.31.8^b (Manu Vāivasvata ; Dampatyor aṇvīṣaḥ)

putrīṇā tā kumārīṇā viṇvāṁ āyur vy āṇutah,

ubhā hiraṇyapeṇasā.

10.85.42^b (Sūrya Sāvitrī ; to Sūrya)

ihūvīṣtaṁ mū ví yāuṣṭāṁ viṇvāṁ āyur vy āṇutam,

krīṇtāu putrīr nāpṛbhir mōdamānau své grhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvāṁ āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryāṁ vām : 3.12.9^c, tād vām cēti prá vīryāṁ.]

1.93.6^d (Gotama Rāhugaṇa ; to Agni and Soma)

ānyāṁ divó mātariṇvā jabharāmathnād anyāṁ pári ṣyenó ādreh,

āgniṣomā brāhmaṇā vāvṛdhanórūṁ yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūṁ yajñāya cakrathur u lokām janayānta sūryam uśāsam agnīm.

dāsasya cid vṛṣaṇīprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhugaṇa ; to Agni and Soma)

yó agníṣómā haviṣā saparyád devadrícā mánasā yó gṛh̥tēna,

tásya vratām rakṣatām pátām áhhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇa yuvám adhvarāya no viçé jánāya máhi çárma yachatam,

dirgháprayajyum áti yó vanuṣyáti vayám jayema pṛtanāsu dūḍhyāḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Āngirasa

1.94.1^d–14^d, ágne sakhyé má riṣāmā vayám táva.

1.94.3^b (Kutsa Āngirasa ; to Agni)

çakéma tvā samídham sādhyā dhiyas tvé devā havir adanty áhutam,

tvám adityān ū vaha tán hy uçmāsy ágne sakhyé má riṣāmā vayám táva.]

↳ refrain, 1.94.1^d–14^d

2.1.13^d (Gr̥tsamada Bhārgava Çaunaka, formerly Āngirasa Çaunahotra ; to Agni)

tvám agna adityāsa āsyām tvám jihvám çucayas cakrire kave,

tvám rātiṣāco adhvarēsu saçcire tvé devā havir adanty áhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve am̐tāso adrūha āsā) devā havir adanty áhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çarman syāma táva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ; 106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ; 113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró varuṇo māmahantām áditih̥ sindhuḥ pṛthiví utá dyāuḥ.

[1.95.5^b, jihmánām urdhvāḥ svāyaça upásthe : 2.35.9^b, jihmánām urdhvó vidyútām vásānaḥ.]

1.95.8^a (Kutsa Āṅgīrasa; to Agni)

tveṣāṁ rūpām kṛṇta úttaram yát sampr̥cānaḥ sádane góbhīr adbhiḥ,
kavīr budhnām pári marmr̥jyate dhīḥ sá devátātā sámītir babhūva.

9.71.8 (Ṛṣabha Vaiçvāmītra; to Pavamāna Soma)

tveṣāṁ rūpām kṛṇte vár̥ṇo asya sá yátr̥āçayat sám̥rtā sédhati sridhāḥ,
apsá yāti svadhāyā dáivyam jānam sám̥ suṣṭutí násate sám̥ gógrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67; Oldenberg, SBE. xlvī. 115, 118; RV. Noten, 95; for 9.71.8, Bergaigne, i. 162, 176, 189; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pádas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (páda a), so that it becomes the meeting-place among the gods (devátātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (páda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . gógrayā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa; to Agni)

evá no agne samídhā vṛdhāno revát pávaka çrāvase vi bhāhi,
tán no mitró vár̥ṇo māmahantām áditiḥ síndhuḥ pṛthiví utá dyáuh.

The second hemistich is refrain in i. 94.16^{cd} ff.

1.96.1^d–7^d, devá agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa; to Agni)

rāyó budhnāḥ saṁgámano vásūnām yajñásya ketúr manmasádhano véḥ,
amṛtatvām rúksamāṇāsa enaím̥ devá agnīm̥ dhārayan draviṇodām.]

☞ refrain, 1.96.1^d–7^d

10.139.3^a (Viçvāvasu Devagandharva; to Sūrya)

rāyó budhnāḥ saṁgámano vásūnām viçvā rūpābhī çaste çácibhiḥ,
devá iva savitá satyádharmaḥ, ndro ná tasthāu samaré dhánānām.

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodá dráviṇasas turásya: 1.15.7^a, draviṇodá dráviṇasaḥ.

1.96.9 = 1.95.11.

1.97.1^a, 1^c–8^c, ápa naḥ çóçcad aghám.

[1.97.3^b, pr̥smákāsaç ca sūrāyaḥ: 5.10.6^c, asmákāsaç ca sūrāyaḥ.]

1.97.6^b: 1.1.4^b, viçvátāḥ paribhúr̥ asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa ; to Agni, or Agni Vaiçvānara)

prṣṭó divi prṣṭó agniḥ pṛthivyām prṣṭó víçvā ósadhīr á viveça,
vaiçvānarāḥ sáhasā prṣṭó agniḥ sá no divá sá riṣāḥ pátu náktam.

7.5.2^a (Vasiṣṭha ; to Vaiçvānara)

prṣṭó divi dháyy agniḥ pṛthivyām [néta sindhunām vṛṣabhá stīyānām,_J

6.44.2^b

sá mánuṣṭr abhí víço ví bhāti vaiçvānaró vāvrdhanó váreṇa.

10.87.1^d (Payu Bhāradvāja ; to Agni Raksohan)

raksohánaṃ vājīnam á jigharmi mitráṃ práthiṣṭham úpa yāmi çárma,
çīçāno agniḥ krátubhiḥ sámiddhaḥ sá no divá sá riṣāḥ pátu náktam.

Note that a variant of 7.5.2^b, vṛṣā sindhunām vṛṣabhá stīyānām, is addressed in 6.44.2^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95 ; and note AV. 2.2.2^a, divi sprṣṭó yajatāḥ sūryatvak.

[1.99.1^c, sá nah parṣad áti durgāṇi víçvā : 1.89.2^b ; 10.56.7^d, svastībhir áti, &c.]

1.100.1^d–15^d, marútvan no bhavatv indra úti.

1.100.11^c (Rjṛāçva, or others ; to Indra)

sá jāmbhīr yát samájati mīlho jāmbhīr va puruhūtá évāih,

apām tokásya tánayasya jeṣé [marútvan no bhavatv indra úti,_J

refrain, 1.100.1^d–15^d

6.44.18^c (Çañyu Bārhaspatya ; to Indra)

asú śmā no maghavann indra pṛtsv [asmábhyaṃ máhi várivaḥ sugám
 kaḥ,_J

1.102.4^o

apām tokásya tánayasya jeṣá indra sūrín kṛṇuhi smá no ardhám.

For the meaning of the repeated páda see Bergaigne, ii. 177, note, 185, note ; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjṛāçva Varsāgira, and others ; to Indra)

sá vajrabhíd dasyuhú bhīmá ugráḥ sahásracetāḥ çatánitha fbhvā,

camrīso ná çavasā páñcajanya [marútvan no bhavatv indra úti,_J

refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Bādhyāçva ; to Agni)

dirghátantur brhádüksāyám agniḥ sahásrastariḥ çatánitha fbhvā,
dyumán dyumátsu nfbhir mfjyamānaḥ sumitrēsu didayo devayátsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánithaḥ in 1.100.12 is superior and prior to the insipid sequencé sahásrastariḥ çatánithaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brhádüksā in páda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç caná çvaso ántam apūḥ : 1.167.9^b, aráttac eic çhavasó, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhëndro adhivaktâ no astv âparihvṛtâḥ sanuyâma vâjam,
 tân no mitrô vâruṇo māmahantâm âditiḥ sîndhur pṛthivî utâ dyâuḥ.]

☞ refrain, 1.94.16^{cd} ff.

For pâda b cf. 1.101.11^b, vayam indreṇa sanuyâma vâjam.

1.101.14^d-7^d, marûtvantaṁ sakhyûya havâmahe.

1.101.8^d, 9^b, tvayâ havîç cakṛmâ satyarâdhaḥ (9^b, brahmavâhaḥ).

1.102.4^c (Kutsa ; to Indra)

vayâṁ jayema tvâyâ yujâ vṛtam asmâkam ânçam úd avâ bhâre-bhare,
 asmâbhyam indra vârivaḥ sugâṁ kṛdhi prâ çâtrûṇâṁ maghavan vṛṣṇya ruja.

6.44.18^b (Çamyu Bārhaspatya ; to Indra)

asû smâ ño maghavann indra pṛtsv âsmâbhyam mâhi vârivaḥ sugâṁ
 kaḥ,

apûṁ tokâsya tånayasya jeṣâ, indra surîn kṛṇuhî smâ no ardhâm.

☞ 1.100.11^c

[1.102.8^c. âtidâm viçvaṁ bhûvanaṁ vavakṣitha : 1.81.5^e, âti viçvaṁ vavakṣitha.]

1.102.8^d (Kutsa ; to Indra)

triviṣṭidhâtû pratimânam ojasas tistrô bhûmîr nrpate trîṇi rocanâ,
 âtidâm viçvaṁ bhûvanaṁ vavakṣith, âçatrûr indra janûṣâ sanâd asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva ; to Indra)

abhṛtṛvyô anâ tvâm ânâpir indra janûṣâ sanâd asi,
 yudhéd âpitvâm ichase.

RV.10.133.2^c (Sudâs Pâjavana ; to Indra)

tvâm sîndhûnr âvasṛjo 'dharâco âhann âhim,

âçatrûr indra jajñiṣe viçvaṁ puṣyasi vûryam, tâm tvâ pâri ṣvajâmahe
 nâbhantâm anyakêṣâṁ jyâkû âdhi dhânvasu.]

☞ d : 1.89.9^b ; fg : refrain, 10.133.1^{fg}

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra. und Verwandtschaft auch ; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nâmlich, ohne genossen, Indra, bist du von jeher ; im kampf suchst du den gefâhrten' ; cf. his commentary, vol. v, p. 147. The paradox in the repeated pâdas is only apparent : ânâpiḥ, as well as âçatrûḥ, expresses Indra's solitary greatness as a warrior god from his birth on ; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary ; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{cd} see under 1.81.5^{cd} ; for the repeated pâda cf. also 8.15.10^b, mânhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm paprāthac ca vājreṇa hatvā nīr apāḥ sasarja,
 āhann āhim ābhīnad rūhiṇām vy āhan vyānsam maghāvā çācibhiḥ.

2.15.2^o (Gṛtsamada ; to Indra)

avaṅcé dyām astabhāyad brhāntam á ródasi aprṇad antárikṣam,
 sá dhārayat pṛthivīm paprāthac ca sómasya tá máda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhiṇa ; Maghavan slew Vyānsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2: 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pṛthivīm intentional and original.

1.103.7^d : 1.52.15^b, víçve deváso amadann ánu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niçáde akāri tám á ní śīda svānó nárivā,
 vimúcyā váyo 'vasūyāçvān doṣū vástor váhityasaḥ prapitvó.

7.24.1^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)

yóniṣ ṭa indra sádane akāri tám á nṛbhiḥ puruhuta prá yāhi,
 áso yāthā no 'vitā vṛdhé ca dádo vāsūni mamāduç ca sómāih.

On sundry aspects of 1.104.1 (especially the word prapitvó) see Geldner, Ved. Stud. ii. 177 ; Bloomfield, JAOS. xvi. 31 ; Bartholomae, Bezz. Beitr. xv. 206 ; Oldenberg, RV. Noten, p. 98.

1.104.8^a (Kutsa ; to Indra)

má no vadhir indra má párá dā má naḥ priyá bhójanāni prá moṣiḥ,
 aṇḍá má no maghavañ çakra nīr bhen má naḥ pātrā bhet sahájanuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

má no vadhi rudra má párá dā má te bhūma prásitva hīḷitāsyā,
 á no bhaja barhiṣi jīvaçañsé yūyām pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra má no ririṣo má párá dāḥ.

[1.104.9^c, uruvyāçā jaṭhāra á vṛsasva ; 10.96.13^d, satrá vṛsañ jaṭhāra, &c.]1.105.1^e-18^e, vittām me asyá rodasi.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amí yé devā sthāna triṣṭv ā rocané divāḥ,

kād va ṛtām kād ānṛtaḥ kvā pratnā va áhutir ṽ vittām me asyā rodasi.ṽ

☞ refrain, 1.105.1^e—18^e

8.69.3^d (Priyamedha Āngirasa; to Indra)

tā asya súdadohasaḥ ṽ sóman ṛṇanti pṛṇayah.ṽ

☞ 1.84.11^b

jānman devānam viṣas triṣṭv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhitaḥ sapátnir iva párcavaḥ,

mūṣo ná ṇinā vy ádanti mādhyā stotāraḥ te ṇatakrato ṽ vittām me asyā rodasi.ṽ

☞ refrain, 1.105.1^e—18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhitaḥ sapátnir iva párcavaḥ,

ní bād hate ámatir nagnatā jāsur vér ná veviyate matṛḥ.

10.33.3^{ab} (The same)

mūṣo ná ṇinā vy ádanti mādhyā stotāraḥ te ṇatakrato,

sakṛt sú no maghavann indra mṛṇayād hā pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruṇavaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaṇavaṇa, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruṇavaṇa is dead; he is 'out of a job', and therefore appeals to Upamaṇavaṇa, the son and successor of Kuruṇavaṇa, to remember that he was his father's devoted priest (stanzas 7-9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Brhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17-19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, *Nachrichton des Rig- und Atharvaveda*, p. 16, 'wie die mäuse çignāfrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, *Bezz. Beitr.* xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçam eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

agne tāva tyād ukthyāṁ devéṣv asty āpyam,

sā naḥ sattó manuṣvād á devān yakṣi viduṣtaro ṽvittāṁ me asya rodasī.]

65^b refrain, 1.105.1^e-18^e

8.10.3^d (Pragātha Kāṇva; to Açvins)

tyā nv açvinā huve sudānsasā grbhé kṛtā,

yāyor āsti prá naḥ sakhyāṁ devéṣv ádhy āpyam.

Cf. the pāda 8.27.10^b, devāso āsty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā viduṣtaraḥ,

agnīr havyā suṣūdati devó devéṣu médhīro ṽvittāṁ me asyá rodasī.]

65^c refrain, 1.105.1^e-18^e

1.142.11^{cd} (Dirghatamas Āucathya; to Agni)

avasrjāṁ úpa tmānā devān yakṣi vanaspate,

agnīr havyā suṣūdati devó devéṣu médhīraḥ.

1.188.10^c (Agastya; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyaḥ sṛja,
 agnir havyāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu médhirah.

1.105.16^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

asāu yāḥ pānthā ādityó divi pravācyam̐ kṛtāḥ,
 nā sá devā atikráme tám martāso ná paçyatha ḷvittām me asyá rodasi,

☞ refrain, 1.105.1^e–18^e

2.22.4^c (Gṛtsamada; to Indra)

táva tyán náryam̐ nṛtó 'pa indra prathamām̐ pūrvyām̐ divi pravācyam̐
 kṛtām̐,

yád devásya çavasā prāriṇā ásum̐ riṇān̐ apāḥ,

bhūvad̐ viçvam̐ abhy ádevam̐ ojasā vidád̐ ūrjam̐ çatākṛatur̐ vidád̐ iṣam̐.

For the metre of 2.22.4 see Oldenberg, Prol. 115; RV. Noten, p. 206; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam̐ kṛtām̐ as a separate pāda; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam̐ kṛtām̐ is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam̐ seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias: 'jener pfad des Āditya am himmel ist zu etwas berümdem gemacht; ihr götter, ihr überschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam̐ means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāñca ukṣāno . . . devatrā nū pravācyam̐ in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rátham̐ ná durgád̐ vasavaḥ sudānavo viçvasmān no áñhaso niṣ
 pipartana.

1.106.2^a (Kutsa; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye bhūtā devā vrtrátúryeṣu çambhūvaḥ,
 ḷrátham̐ ná durgád̐ vasavaḥ sudānavo viçvasmān no áñhaso niṣ pipartana.

☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye vṛdhé no yajñām̐ avatā sajoṣasaḥ,
 bḥaspātiṃ pūṣānam̐ açvínā bhāgam̐ svasty agnīm̐ samidhānām̐ ímahe.

1.106.7^{ab} (Kutsa; to Viṣve Devāḥ)

deváir no devy áditir̐ ní pátu devás trātá trāyatām̐ áprayuchan,
 ḷtán no mitró váruṇo māmahanatām̐ áditih̐ síndhuḥ pṛthiví utá dyāuḥ.

☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
 1 nahī mitrāsya vāruṇasya dhāsmī, ārḥāmasi pramiyaṁ sāv agnēḥ.

☞ cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

1 ūpa no devā āvasā gamanty, āṅgīrasāṁ sāmabhi stūyāmanāḥ, ☞ cf. 1.107.2^a
 indra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yē te trīr āhan savitāḥ savāso divé-dive sāubhagam āsuvānti,
 indro dyāvaprthivī sindhur adbhīr ādityāir no āditiḥ çarma yaṁsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsuhīḥ pāri pātu no gāyam ādityāir no āditiḥ çarma yachatu,
 rudrō rudrēbhir devō mṛṣayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti : 'die trunkopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ çarma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tān na indras tād vāruṇas tād agnis tād aryamā tat savitā cāno dhāt,

1 tān no mitrō vāruṇo māmahantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ.

☞ refrain, 1.94.16^{od} ff.

6.49.14^b (Rjīçvan Bhāradvāja ; to Viṣve Devāḥ)

tān nō 'hir budhnyō adbhīr arkāis tāt pārvatas tāt savitā cāno dhāt,

tād oṣadhīrbhir abhī rātiṣāco bhāgaḥ pūramdhīr jinvatu prā rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragṇi citrātamo rātho vām abhī viçvāni bhūvanāni çāṣṭe,

tēnā yātām sarāthām tasthivāns, ūthā sōmasya pibatām sutāsya.

☞ refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa suprātīkam devāyor eti sūryas tatanvān,

abhī yō viçvā bhūvanāni çāṣṭe sá manyūm māryeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18°, vīḡvāny anyō bhūvanābhiḡṣṭe.

1.108.1^d, 6^d–12^d, āthā sōmasya pibatām sutāsya; 1.108.5^d, tēbhīḡ sōmasya, &c.

1.108.9^d (Kutsa; to Indra and Agni)

cakrāthe hī sadhryāñ náma bhadrām sadhrīcīnā vṛtrahaṇā utā sthaḡ,
tāv indrāgni sadhryāñcā niśādyā vṛṣṇaḡ sōmasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḡ sōmasya vṛṣṇā vṛṣethām,
idām vām āndhaḡ páriṣiktam asmé ṡāsādyāsmín barhīsi mādayethām.]

6.65.2.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sámiddheṣv agniṣv ānajanā yatásrucā barhír u tistirāñ,
tivrāñ sómāñ páriṣiktebhír arvāḡ éndrāgni sāumanasāya yātām.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u ṣi sōmasutim úpa na éndrāgni sāumanasāya yātām,
nū cid dhī parimamnāthe asmán ā vām ṡācvadbhír vavṛṡiya vājāñ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, ātaḡ pári vṛṣṇāv ā hī yātām.

1.108.12^b (Kutsa; to Indra and Agni)

yād indrāgni údita sūryasya mādhye divāḡ svadhāyā mādáyethe,
ṡātaḡ pári vṛṣṇāv ā hī yātām āthā sōmasya pibatām sutāsya.]

6. c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (ṡaṅkha Yamāyana: to the Fathers)

yé agnidagdhá yé ānagnidagdhá mādhye divāḡ svadhāyā mādáyante,
tēbhīḡ svarīḡ ṡsunṡtim etām yathāvāṡam tanvām kalpayasva.

Possibly, though by no means certainly, the repeated páda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitrāḡ, rather than devāḡ, who are later on restricted to svāḡ. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to R̥bhus)

r̥bhúr na indraḡ ṡavasā návīyāñ r̥bhúr vāḡebhír vāsuhír vāsúr dadñ,
yuṡmākañ devā ṡvasāhani priyē 'bhī tiṡṡhema prṡsutír ṡsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṡmākañ devā ṡvasāhani priyā ṡjanás taratī dvīṡaḡ,
ṡprā sá kṡyām tirate ví mahír ṡṡo yó vo vārāya dáṡati.]

6. 7.59.2^d

[1.110.9^a, vājebhir no vājasatāv aviddhi : 6.44.9^d, dhānasya satāv asmān aviddhi.]
Cf. 2.30.8.

1.112.1^d–23^d, tābhir u śu ūtibhir aṣvinā gatam.

1.112.5^b (Kutsa ; to Aṣvins)

yābhi rebhām nīvṛtam sitām adbhyā ūd vāndanam āirayataṁ svār dṛṣṭe,
yābhiḥ kāṇvaṁ prā sīśasantam āvataṁ 1 tābhir u śu ūtibhir aṣvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣivat Dairghatamasa ; to Aṣvins)

ūd vāndanam āirataṁ daṁśanābhir ūd rebhām dasrā vṛṣaṇā ṣācībhiḥ,
niṣ ṭaugryām pārayataḥ samudrāt pūnaṣ cyāvanam cakrathur yuvanam.

[1.112.8^c, yābhir vārtikām grasitām āmuñcatam : 10.39.13^d, yuvām ṣācībhir
grasitām amuñcatam.]

1.112.20^b (Kutsa ; to Aṣvins)

yābhiḥ ṣāmtati bhāvatho dadāṣe bhujuīm yābhir āvatho yābhir ādhrigum,
omyāvatiṁ subhāram ṛstatūbham 1 tābhir u śu ūtibhir aṣvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāṇva ; to Aṣvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūm vījoṣasam,
tābhir no makṣū tūyam aṣvinā gatam bhiṣajyātām yād āturam.

1.112.24^d : 1.34.12^d, vṛdhē ca no bhavataṁ vājasatau.

1.113.4^a : 1.92.7ⁿ, bhāsvati netrī sūñtānām.

1.113.4^d–6^d, uṣā ajīgar bhūvanāni viṣvā.

1.113.7^{a+d} (Kutsa ; to Uṣas)

eṣā divo duhitā prāty adarṣi vyuchānti yuvatīḥ ṣukrāvāsāḥ,
viṣvasyēṣānā pārthivasya vāsva uṣo adyēhā subhage vy ūcha.

1.124.3^a (Kakṣivat Dairghatamasa ; to Uṣas)

eṣā divo duhitā prāty adarṣi jyōtir vāsānā samanā purastāt,
1 ṛtāsyā pānthām ānv eti sādhu prajānatīva nā diṣo mināti.] ☞ 1.124.3^{od}

1.123.13^c (Kakṣivat Dairghatamasa ; to Uṣas)

ṛtāsyā raṣmīm anuyāchamānā bhadrām-bhadraṁ krātum asmāsu dhehi,
ūṣo no adyā suhāvā vy ūchāsmāsu rāyo maghavātsu ca syuḥ.

For 1.113.7^a cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,
and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uṣas)

vy āñjibhir divā ātāv adyāud āpa kṛṣṇām nirṇijam devy āvah,
prabodhayānty aruṇēbhir aṣvair oṣā yāti suyūjā rāthena.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)
 avāhanty aruṇīr jyōtiṣāgān mahī citrā raçmibhiç cékitanā,
 prabodhāyanty suvitāya devy ūṣā iyate suyújā ráthena.

1.113.15^{cd} (Kutsa; to Uṣas)
 avāhanti pōṣyā váryāni citráñ ketuṃ krñte cékitanā,
 iyúṣiṇām upamá çáçvatīnām vibhātinām prathamōṣā vy açvāit.

1.124.2^{cd} (Kakṣivāt Dairghatama; to Uṣas)

ḷāminati dáivyaṇi vratāni praminatī manuṣyā yugāni,

☞ a : 1.92.12^c; b : 1.92.11^c

iyúṣiṇām upamá çáçvatīnām āyatīnām prathamōṣā vy ādyāt.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)
 úd Irdhvāñ jīvó ásur na āgād āpa prāgāt táma ā jyōtir eti,
 āráik pānthāñ yātave súryāyāganma yātra pratirānta áyuh.

8.48.11^d (Pragātha Kāṇva; to Soma)

āpa tyā asthur ānirā āmivā nír atrasan támīṣetr ābhāisuḥ,

ā somo asmāñ aruhad vihāyā āganma yātra pratirānta áyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)
 idāñ pitró marútāñ ucyate vácaḥ svādóḥ svādītyo rudráya vārdhanam,
 ḷrāsvā ca no amṛta martabhójanāñ ḷtmāne tokāya tánayāya mṛḷa.

☞ cf. 7.45.3^d

2.33.14^d (Gṛtsamada; to Rudra)

ḷpāri ño hetī rudrásya vṛjyāḥ ḷpāri tveṣāsya durmatīr mahī gāt,

☞ 2.33.14^d

áva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tánayāya mṛḷa.

Cf. 7.45.3^d martabhójanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, úpa te stómāñ paçupá ivākaram: 10.127.8^a, úpa te gá ivākaram
 (. . . stómam).]

[1.114.10^c, mṛḷā ca no ādhi ca brūhi deva: 1.35.11^d, rákṣā ca, &c.]

1.115.1^{c+d} (Kutsa; to Sūrya)
 citráñ devānām úd agād ānikāñ cákṣur mitrásya váruṇasyāgnéḥ,
 āprā dyāvāpṛthiví antárikṣāñ sūrya ātmā jágatas tasthūsaç ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)

irdhvāñ ketuṃ savitā devó açrej ḷjyōtir viçvasmāi bhūvanāya krñvāñ,

☞ 1.92.4^c

āprā dyāvāpṛthiví antárikṣāñ ví sūryo raçmibhiç cékitanāḥ.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ṣā retodhā vṛṣabhāḥ ṣāṣvatnām, tāsminn ātmā jāgatas tasthūṣaḥ ca,
 tán ma ṛtām pātu ṣatāṣarādāya yuyām pāta svastibhiḥ sādā naḥ.]
 3.56.3^d
 ☞ refrain, 7.1.20^d ff.

1.115.9^d (Kutsa; to Uṣas)

bhadrá ácvā haritaḥ sūryasya citrá étagvā anumādyasaḥ,
 namasyānto divā á pṛṣṭhām asthuh pári dyāvāpṛthivī yanti sadyāḥ.

3.58.8^d (Viṣvāmitra; to Aṣvins)

ácvinā pári vām iṣaḥ purcír iyúr gṛbhír yátamānā ámr̥dhrāḥ,
 rátho ha vām ṛtajá ádrijuṭaḥ pári dyāvāpṛthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, *Ved. Stud.* iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritaḥ sadhásthāt : 7.60.3^a, áyukta saptá haritaḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kakṣivat Dāirghatamasa

1.116.7^{a+d} (Kakṣivat Dāirghatamasa; to Aṣvins)

yuvām narā stuvaté pajriyāya kakṣivate aradatan pūram̥dhim,
 kārotarīc chaphād ácvasya vṛṣṇaḥ ṣatām kumbhān asiñcataḥ sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvaḥ dadathur viçvakāya,
 ghōṣāyāi cit pitṛśāde duroné pātīm júryantya aṣvināv adattam.

1.117.6^d (The same)

tād vām narā cānsyaḥ pajriyēna kakṣivatā nāsatyā párijman,
 çaphād ácvasya vājino jānāya ṣatām kumbhān asiñcataḥ mádhunām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, *Rigveda Kommentar*, p. 18.

1.116.16^a (Kakṣivat Dāirghatamasa; to Aṣvins)

ṣatām meṣān vṛkyé cakṣadānām ṛjṛāçvaḥ tám pitāndhām cakāra,
 tasmā akṣi nāsatyā vicākṣa ádhattam dasrā bhiṣajāv anarvān.

1.117.17^a (The same)

ṣatām meṣān vṛkyé māmahanām támah prāñitam aṣvina pitrá,
 ákṣi ṛjṛāçve aṣvināv adhattam jyótir andhāya cakrathur vicākṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivāt Dairghatamasa ; to Aṣvins)
 yó vām aṣvinā mánaso jávīyān ráthaḥ sváçvo víça ajígāti,
 yéna gáçathahaḥ sukṛto duroṇám téna narā vartír asmábhyaṁ yātam.

1.183.1^c (Agastya ; to Aṣvins)
 tám yuñjathāṁ mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
 yénopayátháḥ sukṛto duroṇám tridhātunā patatho vír ṇá parṇáñiḥ.

Cf. yātām aṣvinā sukṛto duroṇám, 4.113.1^c.—For the expression mánaso jávīyān see under 1.118.1^d.

1.117.6^d, çatām kumbhāñ asiñcataṁ mádhūnām : 1.116.7^d, çatām kumbhāñ
 asiñcataṁ sūrāyāḥ.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya : 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivāt Dairghatamasa ; to Aṣvins)
 purú várpaṅsy aṣvinā dádhanā ní pedáva ūhathur āçúm áçvam,
 sahasrasām vājīnam ápratitam ahihānaṁ çravasyāṁ tárutram.

7.71.5^b (Vasiṣṭha ; to Aṣvins)
 yuvām cyāvānam jarāso 'mumuktaṁ ní pedáva ūhathur āçúm áçvam,
 nír áñhasas tāmasa spartam átriṁ ní jáluṣām çithiré dhātam antāḥ.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viel Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣāñ vṛkyè māmahanām : 1.116.16^a, çatām meṣāñ vṛkyè
 caḥṣadānām.

1.117.20^d (Kakṣivāt Dairghatamasa ; to Aṣvins)
 ádhenum dasrā staryām víçaktām ápinvatām çayáve aṣvinā gām,
 yuvām çácibhir vimadāya jáyām ny ūhathuḥ purumitrásya yóçām.

10.39.7^b (Ghoṣā Kakṣivati ; to Aṣvins)
 yuvām ráthena vimadāya çundhyúvam ny ūhathuḥ purumitrásya
 yóçañām,
 yuvām hávam vadhrimatyá agachataṁ yuvām sūṣutim cakrathuḥ
 púramdhaye.

For sūṣutim in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jáyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (*Kakṣīvat Dāirghatamasa*; to *Açvins*)

yávam vīkeṇāçvīnā vāpantēṣaṃ duhāntā mānuṣāya dasrā,
abhī dāsyuṃ bākureṇā dhāmantorū jyótiç cakrathur áryāya.

7.5.6^d (*Vasiṣṭha Maitravaruṇi*; to *Vaiçvanara*)

tvé asuryāṃ vāsavo ny ṛṇvan krātuṃ hī te mitramaho juṣānta,
tvām dāsyūṅr ókaso agna āja urū jyótiṛ janáyann áryāya.

For 1.117.21 see Muir, *OST.* i. 171, note, 174; Oldenberg, *RV. Noten*, p. 113, where other references. For páda 1.117.21^a cf. 8.22.6^b, yávam vīkeṇa karṣathah; for the repeated páda, 6.3.1^b.

1.117.23^d (*Kakṣīvat Dāirghatamasa*; to *Açvins*)

sādā kavī sumatim á cake vām viçvā dhiyo açvīnā právatāṃ me,
asmé rayīm nāsatyā bṛhāntam apatyasācāṃ çrútyāṃ rarāthām.

6.72.5^b (*Bharadvāja*; to *Indra and Soma*)

indrāsomā yuvām aṅgā tārutram apatyasācāṃ çrútyāṃ rarāthe,
yuvām çuṣmanā nāryāṃ carṣaṇibhyaḥ saṃ vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliedet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in páda b agree with çuṣman in páda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayim with these adjectives: 'Indra und Soma, ihr türwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his *Lexicon*, s. v. çrútya, Grassmann also correctly supplies rayim in 6.72.5. The word çrútya, something like German 'protzig', is a kind of kenning of rayi (cf. also 2.30.11), so that I do not feel at all sure that the repeated páda in 6.72.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayim in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (*Kakṣīvat Dāirghatamasa*; to *Açvins*)

etāni vām açvīnā vīryāṇi prá pūrvyāṇy āyāvo 'vocaṇ,
brāhma kṛṇvānto vīṣaṇā yuvābhyāṃ suvīrāso vidātham á vadema.

2.39.8^a (*Gṛtsamada*; to *Açvins*)

etāni vām açvīnā vārdhanāni brāhma stómanā gṛtsamadāso akran,
tāni narā jujusaṇópa yātām ṽ bṛhád vadema vidāthe suvīrāḥ

☞ refrain, 2.1.16^d ff.

2.12.15^d (*Gṛtsamada*; to *Indra*)

yāḥ sunvaté pácate dudhrá á cid vājam dārdarṣi sá kilāsi satyāḥ,
ṽ vayām ta indra viçvāha priyāsah ṽ suvīrāso vidātham á vadema.

☞ 2.12.15^c

8.48.14^d (*Pragātha Kāṇva*; to *Soma*)

tṛtāro devā ádhi vocatā no má no nidrá çata móta jalpiḥ,
ṽ vayām sómasya viçvāha priyāsah ṽ suvīrāso vidātham á vadema.

☞ 2.12.15^o

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth páda in most of these stanzas is in reality a refrain, not very different from the more technical refrain páda, 2.1.16^d ff., bṛhád vadema vidāthe suvīrāḥ.

1.118.1^b: 1.35.10^b, *sumṛīkākāḥ svāvān yātv arvān.*

1.118.1^d (Kakṣivāt Dairghatamasa ; to Aṣvins)

ā vām rātho aṣvinā cyeṇāpatva _lsumṛīkākāḥ svāvān yātv arvān,_l 1.35.10^b
yó mártasya mánaso jávīyān trivandhuró vṛṣaṇā vátarañhāḥ.

1.183.1^b (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
_lyéṇopayāthāḥ sukṛto duronām,_l tridhātunā patatho vír ná parñāñh.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jávīyān see under 1.117.2^c.

1.118.3^{abcd} (Kakṣivāt Dairghatamasa ; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám çṛṇutam ḡlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr viprāso aṣvinā purājāḥ.

3.58.3^{abcd} (Viçvāmitra ; to Aṣvins)

suyúgbhir áçvāñh suvṛtā ráthena dásrāv imám çṛṇutam ḡlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr viprāso aṣvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4^d (Kakṣivāt Dairghatamasa ; to Aṣvins)

ā vām cyeṇāso aṣvinā vahantu ráthe yuktāsa áçavaḥ patamḡñh,
yé aptúro divyāso ná ḡdhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja ; to Aṣvins)

ā vām váyo 'çvāso váhiṣṭhā abhí práyo nāsatyā vahantu,

_lprā vām rātho mánojavā asarjñsāḥ prkṣá iṣidho ánu purvñh._l 6.63.7^c

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for prkṣá Fischel, Ved. Stud. i. 96.

1.118.6^a, úd vándanam āiratañ dānsāñbhñh : 1.112.5^b, úd vándanam āirayatañ
svār drçé.

1.118.9^a (Kakṣivāt Dairghatamasa ; to Aṣvins)

yuvám çvetám pedáva índrajūtam ahihānam aṣvinādhattam áçvam,
johútram aryó abhñbhñtim ugrám sahasrasūm vṛṣaṇam vídvāṅgam.

10.39.10^a (Ghoṣā Kākṣivati ; to Aṣvins)

yuvám çvetám pedáve 'çvináçvam navābhñr vājair navatí ca vājīnam,
oarkṛtyam dadhathur drāvayātsakham bhāgam ná nñbhño hávyam
mayobhñvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehern'. Säyana had previously indicated the same translation, and accounted for it by atīçayena sañ-grāmeçv ahvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pátra 'instrument of drinking'; johútra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carkṣtyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johútram aryāh is paralleled even more closely by carkṣtyam aryāh in 4.38.2; cf. also hávyo aryāh in 1.116.6. I cannot agree with Geldner, Ved. Stud. iii. 77, that carkṣtyam aryāh means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hávyo aryāh means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG*. liv. 178, are right in translating johútram aryāh, and carkṣtyam aryāh by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carkṣtyam aryāh 'fit to be praised by the rich (sacrificer)'; johútram aryāh 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāh)
tūbhyām páyo yāt pitārāv ánītām rādhaḥ surétaḥ turāṇe bhuranyú,
çúci yāt te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

10.61.11^{cd} (Nābhanediṣṭha Mānava; to Viṣve Devāh)
makṣú kanāyāḥ sakhyaṁ nāvīyo rādho ná réta ṛtām ít turaṇyan,
çúci yāt te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣú kanāyāḥ sakhyaṁ nāvāgyāḥ.

1.121.13^b (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāh)
tvām sūro harito rāmāyo nṛṇ bhārac cakrām étaço náyām indra,
prāśya pāram navatīm nāvyanām āpi kartām avartayó 'yajyun.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraç cid rátham páritakmyāyām pūrvam karad úparam jūjuvānsam,
bhārac cakrām étaçaḥ sám rināti puró dādhat saniṣyati krátum naḥ.]

6^a 4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hárayo vṛṣaṇaḥ, 6.44.19, 10.112.2, are to be trusted?); with náyām in 1.121.13^b; and, above all, with the difficult legend of Étaça and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tán no viṣve varivasyantu devāḥ.

1.122.6^a (Kakṣivāt Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
çrutām me mitrāvaruṇā hávemótá çrutām sādane viçvātaḥ sīm,
çrótu naḥ çróturātiḥ suçrótuḥ suksétrā síndhur adbhīḥ.

7.62.5^d (Vasiṣṭha; to Mitra and Varuṇa)

prā bhāvā sirsṭam jivāse na 1.122.6^d no gavyūtim ukṣataṁ ghr̥tēna,
 cf. 3.62.16^{ab}
 ā no jāne çravayataṁ yuvānā çrutām me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenerche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Äpas'. The entire stanza with its hysterical repetition of root çru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically sukṣétrā naḥ çravat sindhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply çrōtu naḥ before sukṣétrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, çrōtā rājāno amṛtasya mandrāḥ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣivat Dairghatamasa; to Uṣas)

bhāgasya svāsā varuṇasya jāmir uṣaḥ sūnrte prathamā jarasva,
 paçcā sā daghyā yó aghāsya dhātā jāyema tām dākṣinayā rāthena.

7.76.6^d (Vasiṣṭha; to Uṣas)

prāti tvā stómair ilate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,
 gāvāṁ netrī vājapatni na uchōṣaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣinayā to dākṣināyā(h), notwithstanding the expression rātho dākṣināyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣināyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa; to Uṣas)

āçvāvātir gomatir viçvāvārā yātamānā raçmībhiḥ sūryasya,
 pārā ca yānti pūnar ā ca yānti bhadrā nāma vāhamānā uṣāṣaḥ.

5.4.4^b (Vasuçruta Ātreya; to Agni)

juṣāsvāgna ilayā sajoṣā yātamāno raçmībhiḥ sūryasya,
 juṣāsya naḥ samidham jātaveda 1.123.12^b ca devān havirādyāya vaksī.
 cf. 5.1.11^d

1.123.13^c, uṣo no adyā suhāvā vy ūcha: 1.113.7^d, uṣo adyehā subhage vy ūcha.

1.124.2^a: 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b: 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{od}: 1.113.15^{od}, iyuṣiṇām upamā çāvratīnām āyatīnām (1.113.15^c, vibhātī nām) prathamōṣī vy adyāt (1.113.15^d, āçvāt).

1.124.3^a: 1.113.7^a, eṣā divo duhitā prāty adarḥi.

1.124.3^{cd} (Kaksīvat Dairghatamasa ; to Uṣas)

ḥeṣā divo duhitā prāty adarḥi, jyōtir vāsānā samanā purāstāt, 65 1.113.7^a
ṛtāsya pānthām ānv eti sādhu prajānatīva nā diḥo mināti.

5.80.4^{cd} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyēnī bhavati dvibārhā aviṣkṛṇvānā tanvaṁ purāstāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva nā diḥo mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

ḍāivya hōtārā prathamā purōhita, ṛtāsya pānthām ānv emi sādhuḥyā,

66 2.3.7^a

kṣétrasya pātim prātiveçam Imāhe viçvān devān amftān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain : the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law) ; as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuḥyā, neat jagati variant for the tristubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction : 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241 : 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3 ; 5.80.4 ; secondly, because ānv + i does not govern two accusatives ; cf. in addition 3.12.7 (where there are two verbs, ūpa prā yanti, and ānu yanti) ; 7.44.5 ; and 8.12.3. The facts are these : in 10.66.13 ṛtāsya pānthām ānv emi sādhuḥyā is a parenthesis suggested by the ritualistic dāivya hōtārā prathamā purōhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns : see 2.3.7 ; 3.4.7 = 3.7.8 ; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, Recherches sur l'Histoire de la Liturgie védique, Journal Asiatique, 1889, pp. 13 ff. ; Oldenberg, SBE. xlvī, p. 9. The stanza 10.66.13, therefore, is to be rendered : 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivya hōtārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kaksīvat Dairghatamasa ; to Uṣas)

pūrve ārdhe rājaso aptyāsya gāvān jānītry akṛta prā ketūm,
vy ù prathate vitarām vāriya obhā pṛṇānti pitrōr upāsthā.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpriyaḥ, here Barhis)

praçinām barhiḥ pradīçā pṛthivyā vāstor asyā vṛjyate āgre āhnām,
vy ù prathate vitarām vāriyo devēbhyo āditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (✓varj, 'work', cf. I.E. ȳerǵ = Avestan varəz, Gr. *ἔργον*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives vāstor asyāḥ as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāḥ (sc. uṣāsaḥ), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, Ved. Stud. i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpī hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, vāstor asyā vṛjyate āgre āhnām, which introduces Uṣas in person. See vāstor uṣāsaḥ, or uṣāsām 1.79.6; 7.10.2; and āgre āhnām in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (Kakṣīvat Dāirghatamasa; to Uṣas)

abhrātēva puṅsā eti pratīcī gartārūg iva sanāye dhānānam,
jāyēva patyā uṇatī suvāsā uṣā hasrēva nī riṇite āpsaḥ.]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gāutama; to Agni)

ayām yōniḥ cakṛmā yām vayām te jāyēva patyā uṇatī suvāsāḥ,
arvācināḥ pārvīto nī śīdemā u te svapāka pratīcīḥ.

10.71.4^d (Bṛhaspati Āngirasa; to Jñāna)

utā tvaḥ pācṣyan nā dadarṣa vācam utā tvaḥ ṛṇvān nā ṛṇoty enām,
utō tvasmāi tanvām vi sasre jāyēva patyā uṇatī suvāsāḥ.

10.91.13^d (Aruṇa Vāitahavya; to Agni)

imām pratnāya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ṛṇōtu naḥ,
bhūyā āntarā ḥṛdy āsya nispīce jāyēva patyā uṇatī suvāsāḥ.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, Bezz. Beitr. xv. 2; Pischel, Ved. Stud. i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme vāc, 'the holy word', precursor of brāhma: 'There are some who are able to see, yet do not see Vāc; yea there are some who are able to hear Vāc, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, SBE. xvi. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, yōni) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda : 1.124.7 ; 10.71.4 ; 10.91.13 ; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators ; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣā hasréva ní riṇṭe āpsaḥ : 5.80.6^b, yóṣeva bhadrā ní riṇṭe āpsaḥ.]

1.124.10^b (Kakṣivāt Dāirghatamasa ; to Uṣas)

prá bodhayosaḥ pṛṇató maghony ábudhyamānāḥ paṇāyaḥ sasantu,
revád ucha maghāvadbhyo maghoni revát stotré sūrte jārāyanti.

4.51.3^c (Vāmadeva ; to Uṣas)

uchāntīr adyā citayanta bhōjān rādhodéyāyosaḥ maghōnīḥ,
acitré antāḥ paṇāyaḥ sasantv ábudhyamānās tāmāso vímadhye.

The obscure word jārāyanti (Sāyana, sarvaprāṇīnāḥ kṣapayanti!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti viprāso matibhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revát stotré jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5 ; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jārāya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣivāt Dāirghatamasa ; to Uṣas) =

6.64.6 (Bharadvāja ; to Uṣas)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣṭāu,
amā saté vahasi bhūri vāmām uṣo devi dāçuṣe mártvāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11-13 as appendix ; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ní sunvaté vahati bhūri vāmām.

Group 13. Hymns 127-139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vāsūm sūnūm sāhaso jātāvedasam : 8.71.11^a, agnīm sūnūm, &c.]

1.127.2^{e+e} (Parucchepa Dāivodāsi ; to Agni)

yājīṣṭham tvā yajamānā huvema jyēṣṭham āngirasām vipra mánmabhir vipre-
bhiḥ çukra mánmabhiḥ,

pārijmānam iva dyūm hótāram carṣaṇīnām,
çociṣkeçam vṛṣaṇam yām imā viçāḥ právantu jūtāye viçāḥ.

8.60.3^d (Bharga Pragātha; to Agni)

āgne kavīr vedhā asi hótā pāvaka yāksyaḥ,

mandrō yājiṣṭho adhvarēsv īdyo, viprebhiḥ ṣakra mānmabhiḥ. 8.4.7.1^b

8.23.7^b (Viçvamanas Vaiyaçva; to Agni)

agnīm vaḥ pūrvyām huve hótāraṁ carṣaṇīnām,

tām ayā vācā gr̥ṇe tām u va stuṣe.

8.60.17^d (Bharga Pragātha; to Agni)

agnīm-agnīm vo ādhrigum huvēma vṛktābarhiṣaḥ,

agnīm hitāprayasaḥ çaçvatīsv ā hótāraṁ carṣaṇīnām.

Oldenberg, SBE. xlvī. 129, translates the first trich of 1.127.2: 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sāngern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ ṣakra mānmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi; to Agni)

viçvāsām tvā viçām pātīm havāmahe sārvasām samānām dāmpatiṁ bhujé satyā-
gīrvāhasām bhujé,

ātithīm mānuṣāṇām pitūr na yāsyāsayā,

amī ca viçve amītāsa ā vāyo havyā devēsv ā vāyaḥ.

8.23.25^a (Viçvamanas Vaiyaçva; to Agni)

ātithīm mānuṣāṇām sūnūm vānaspātīnām,

viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçveṣām ātithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi; to Agni)

tvām agne sāhasā sāhantamaḥ çuṣmīntamo jayase devātātaye rayīr nā devātātaye,
çuṣmīntamo hī te mado dyumnīntama utā krātuḥ,

ādha smā te pāri caranty ajara çruṣṭīvāno nājara.

1.175.5^{ab} (Agastya; to Indra)

çuṣmīntamo hī te mado dyumnīntama utā krātuḥ,

vṛtraghnā varivovidā maṁsiṣṭhā aṣvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of māda and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^e (Parucchepa Dāivodāsi ; to Agni)

prá vo mahé sáhasā sáhasvata uṣarbúdhe paçuṣé nágnáye stómo babhútv agnáye,
práti yád tm haviṣman víçvāsu kṣásu jóguve,
ágre rebhó ná jarata ṛṣṇám júrñir hóta ṛṣṇám.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tá bahávā sucetúnā prá yantam asmā árcate,
çévañ hí jaryám vām víçvāsu kṣásu jóguve.

The repeated páda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^{cd}, 'for your praiseworthy kindness has been praised in all places'. The word sucétunā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{eb} cf. Pischel, Ved. Stud. i. 91 ; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tám yajñasádham ápi vātayāmasy ṛtásya pathá námasā haviṣmatā devátātā
haviṣmatā,
sá na ūrjám upábhṛty ayá kṛpá ná júryati,
yám mātariçvā mánave parávato devám bhāñ parávatañ.

10.70.2^c (Sumitra Bādhyāçva ; Āpra, here to Narāçansa)

á devánām agrayávehá yātu náraçānsō viçvārūpebhír áçvāññ,
ṛtásya pathá námasā miyédho devébhyo devátamañ suṣúdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāñ)

pári cin mártō draviṇām mamanyád ṛtásya pathá námasā vivāset,
utá svēna krátunā sám vadeta çréyāñsam dáksam mánasā jagṛbhyañ.

For 1.128.2 see Oldenberg, SBE. xlvi. 137 ; RV. Noten, p. 132 ; Max Müller, SBE. xxxii. 202, 437 ; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104 ; ii. 448.—The cadence námasā vivāset also in 6.16.46^d.

1.128.6^{es} (Parucchepa Dāivodāsi ; to Agni)

viçvo vihāyá aratír vásur dadhe háste dáksñe tarāñir ná çirathac chravasyáyā
ná çirathat,
viçvasmā íd iṣudhyatē devatrā havyám óhiṣe,
viçvasmā ít sukṛte vāram ṛvaty agnír dvārā vy ṛvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tám gúrdhayá svārṇaram devāso devám aratím dadhanvire,
devatrā havyám óhire.

8.39.6^d (Nābhāka Kāṇva ; to Agni)

agnír jātá devánām agnir veda mártānām apçyam,

agníñ sá draviṇodá agnir dvārā vy ūrñute svāhuto náviyasā nábhantām
anyaké same.] ☞ refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + úhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + úhiṣe to wit : 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + úhire) does not go to support that view ; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlv. 140, proposes the radical change to viṣvā vihāyā aratir vāsū dadhe, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives viṣvo vihāyā aratir vāsūr should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative vāsūr). So Sāyaṇa; differently Mādhava to TB. 2.5.4.4. For iṣudhyatē see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel aratir and aratim.—For the interchange between ṛṇvati and ṛṇute cf. in my Vedic Concordance: tveṣas te dhūma ṛṇvati (ṛṇotu).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)

agnīm hótāram ṭlate vāsudhitim priyām cētiṣṭham aratim ny ḗrire havya-
vāhaṃ ny ḗrire,

viṣvāyūm viṣvāvedasāṃ hótāraṃ yajatām kavim,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvāḥ.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ṭlate nāmobhiḥ,
ā yās tatāna rōdasi ṛtēna nityam mṛjanti vājinaṃ gṛtēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

agnir id dhī prācētā agnir vedhāstama ṣṣih,
agnīm hótāram ṭlate yajñēsu mānuṣo viṣāḥ.

7.16.1^c (Vasiṣṭha Maitravaruṇi; to Agni)

enā vo agnīm nāmas, orjō nāpātām ā huve,
priyām cētiṣṭham aratim svadhvarām viṣvasya dūtām amṛtam. 7.16.1^b

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, āgne hótāram ṭlate. It does not seem necessary with Arnold, VM., p. 124, to read vāsūdhitim; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^g, pṛkṣām ātyam nā vājinaṃ: 1.135.5^c, āçum ātyam, &c.]

1.129.3^h (Parucchepa Dāivodāsi; to Indra)

dasmō hī ṣmā vṣṣaṇaṃ pinvasi tvācam kām cid yāvīr arārūṃ çūra mārtyam
parivṛṇāksi mārtyam,

indrotā tūbhyam tād divē tād rudrāya svāyaçase,
mitrāya vocam vāruṇāya saprāthaḥ sumṛṅkīyā saprāthaḥ.

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)

nāmo divē brhatē rōdasibhyam mitrāya vocam vāruṇāya miḥuṣe
sumṛṅkīyā miḥuṣe,

īndram agnīm ūpa stuhī, dyukṣām aryamānaṃ bhāgam, cf. 1.12.7^a
jyōg jīvantāḥ prajāyā sacemahi sōmasyotī sacemahi.

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotibhīḥ: 1.7.4^c, ugrā ugrābhīr utībhīḥ.

1.129.9^{a+s} (Paruccheṣa Dāivodāsi; to Indra)

tvām na indra rāyā pārīṇasā yahi pathān anehāsā purō yahi arakṣāsā,
sācasva naḥ parākā ā sācasvastamkā ā,
pāhī no durād arād abhiṣtibhīḥ sādā pāhy abhiṣtibhīḥ.

4.31.12^b (Vāmadeva; to Indra)

asmān aviddhi viṣvāhendra rāyā pārīṇasā,
asmān viṣvābhīr utībhīḥ.

8.97.6^d (Rebha Kācyapa; to Indra)

sā naḥ sōmeṣu somapāḥ sūtēsu ṣavasas pate,
mādāyasva rādhasā sūntāvātendra rāyā pārīṇasā.

10.93.11^c (Tānva Pārtha; to Viṣve Devāḥ, here Indra)

etām ṣānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣtibhīḥ sādā pāhy abhiṣtibhīḥ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^c, prā no rāyā pārīṇasā.

1.130.1^s (Paruccheṣa Dāivodāsi; to Indra)

endra yāhy ūpa naḥ parāvāto nāyām āchā vidāthānīva sātpatir āstām rājeva
sātpatih,

hāvāmahe tvā vayām prāyasvantaḥ sūtē sādā,
putrāso nā pitāraṁ vājasātaye māñhiṣṭhaṁ vājasātaye.

8.4.18^d (Devātithi Kāṇva; to Indra or Puṣan)

parā gāvo yavasam kāc cid āghṛṇe nītyam rékṇo amartya,
asmākam puṣann avitā ṣivō bhava māñhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama; to Indra)

nākih pārīṣṭir maghavan maghāsyā te yād dāṣṭe daṣasyāsi,
asmākam bodhy ucāthasya coditā māñhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37; Über Methode, p. 23.

1.130.6^b (Paruccheṣa Dāivodāsi; to Indra)

imām te vācam vasūyānta āyāvo rātham ná dhīraḥ svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,

ṣumbhānto jēnyam yathā vājeṣu vipra vājinam,
ātyam iva ṣāvase sātāye dhānā viṣvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna; to Agni)

etām te stōmam tuvijāta vipro rātham ná dhīraḥ svápā atakṣam,
yādīd agne prāti tvām deva hāryāḥ svārvatir apā enā jayema.

5.29.15^d (Gaurivṛti Cakṭya; to Indra)

indra bráhma kriyámāṇā juṣasva yá te çaviṣṭha návyā ákarma,
vástreva bhadrá súkṛtā vasūyú rátham ná dhíraḥ svápā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çámbaram: 1.56.6^b, árandhaya 'tithigvāya çámbaram;
cf. 9.61.2^b.]

1.130.8^e (Parucchepa Dāivodāsi; to Indra)

indrah samātsu yájamānam úryam právad viçveṣu çatāmūtir ājīṣu svārnīlḥṣev
ājīṣu,

mānave çāsad avratān tvācam kṛṣṇām arandhayat,
dākṣan ná viçvam tatṛṣṇānam oṣati ny ārçasānam oṣati.

8.12.9^b (Parvata Kāṇva; to Indra)

indrah sūryasya raçmibhir ny ārçasānam oṣati,
agnir váneva sāsahīḥ prá vāvṛdhe.

Cf. Muir, OST. i. 174; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Dāivodāsi; to Indra)

sūraç cakrām prá vṛhaj jātā ojasā prapitvé vācam aruṇó muṣāyatçāná ā muṣāyati,
uçāná yāt parāvátó 'jagann útāye kave,
sumnāni viçvā mánuseva turváṇir áhā viçveva turváṇiḥ.

8.7.26^a (Punarvatsa Kāṇva; to Maruts)

uçāná yāt parāváta ukṣṇó rándhram áyātana,
dyāur ná cakradad bhiiyá.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough: 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçāná as instrumental. Uçanā (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9: 'When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken; see Bloomfield, JAOS. xvi. 34 ff.; Hillebrandt, Ved. Myth. iii. 290, note 2; Geldner, Ved. Stud. ii. 175; Ludwig, Die neuesten Arbeiten, p. 174; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus: Spiegel, ibid. 285) is doubted, perhaps over-optimistically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1^f; 8.12.22^b, devásó dadhire puráh: 5.16.1^d, mártāso dadhiré puráh:
8.12.25^b, devás tvā dadhiré puráh.]

[1.131.4^b, pūro yād indra çāradir avātiraḥ : 1.174.2^b ; 6.20.10^c, saptā yāt pūrah çārma çāradir dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nēdhiṣṭhe asmīnn āhany ādhi vocā nū sunvatē,

asmīn yajñē vī cayemā bhāre kṛtām vājyānto bhāre kṛtām.

8.40.7^{de} (Nabhāka Kāṇva ; to Indra and Agni)

yād indrāgnī jānā imé vihvāyante tānā girā,

asmākebbhir nṛbbhir vayām sāsahyāma pṛtanyatō vanuyāma vanuṣyatō

ṅnābhantām anyakō same.]

☞ refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4^e (q.v.); 9.61.29^e; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a; 26.1^a.

[1.132.4^b, yād āngirobhyo 'vṛṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krātubhiḥ çūra iḥṣāyad dhāne hitē taruṣanta çravasyāvaḥ prā
yākṣanta çravasyāvaḥ,

tāsmā āyuh prajūvad id bādhe arcanty ójasā,

indra okyām didhiṣanta dhītāyo devān āchā nā dhītāyaḥ.

1.139.1^e (Parucchepa Dāivodāsi ; to Viçve Devāḥ)

āstu çrāuṣaṭ purō agnīm dhiyā dadha ā nū tāt çārdho divyām vṛṇmahe

indravāyū vṛṇmahe,

yād dha kraṇā vivāsvati nābhā samdāyi nāvyaṣi,

ādha prā sū na ūpa yantu dhītāyo devān āchā nā dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. i. 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi ; to Indra)

vanōtī hī sunvān kṣāyam pārīṣaḥ sunvānō hī śmā yājaty āva dvīṣo devānām
āva dvīṣaḥ,

sunvānā it siṣāsati saḥsārā vājy āvṛtaḥ,

sunvanāyēndro dadāty abhūvam rayīm dadāty abhūvam.

8.32.18^b (Medhātithi Kāṇva ; to Indra)

pānya ā dardirac chatū saḥsārā vājy āvṛtaḥ,

īndro yō yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^ae (Paruccheḥpa Dāivodāsi; to Vāyu)māndantu tvā mandīno vāyav indavo 'smāt krāṇāsaḥ sūkrta abhidyavo góbhīh
krāṇā abhidyavaḥ,yád dha krāṇā irádhyaí dákṣam śácanta útáyaḥ,
sadhricinā niyúto dāvāne dhīya úpa bruvata Im dhīyaḥ.2.11.11^b (Gr̥tsamada; to Indra)

p̥sibā-pibéd indra çūra sóman, māndantu tvā mandīnaḥ sutásah,

ॐ 2.11.11^a

p̥rñantas te kuksí vardhayantv itthá sutáḥ pāurá indram āva.

3.13.2^b (R̥ṣabha Vaiçvāmītra; to Agni)r̥tāvā yāsya ródasi dákṣam śácanta útáyaḥ,
haviṣmantas tām ṅlate tām saniṣyántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράω*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hülfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dákṣam with ródasi. Oldenberg, SBE. xlvi. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasi and útáyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dákṣam śácanta útáyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Paruccheḥpa Dāivodāsi; to Vāyu)vāyúr yuñkte róhitā vāyúr aruṇā vāyú ráthe ajirá dhurí vólhave váhiṣṭhā
dhurí vólhave,

prá bodhaya púramdhiṁ jarā á sasatīm iva,

prá cakṣaya ródasi vāsayośasaḥ çrāvase vāsayośasaḥ.

5.56.6^{cd} (Çyāvāçva Atreya; to Maruts)

ḷyūṅgdhvām hy aruṣi ráthe, yūṅgdhvām rátheṣu rohitaḥ, 4. 1.14.12^a
yūṅgdhvām hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

For the relation of the repeated pádas see under 1.14.12^a.

1.134.6^{c+g} (Parucchepa Dāivodāsi; to Vāyu)

tvám no vāyav eṣām āpūrvyaḥ sómānām prathamāḥ pītim arhasi sutānām
pītim arhasi,

utó vihútmatinām viçám vavarjūṣiṇām,

viçvā it te dhenávo duhra āçiram gḥṛtām duhrata āçiram.

4.47.2^b (Vāmadeva; to Indra and Vayu)

ḷindraç ca vāyav eṣām, sómānām pītim arhathaḥ, 4. 4.47.2^a

yuvám hí yántindavo ḷnimmám āpo ná sadhryāk., 4. 4.47.2^d

5.51.6^b (Svastātreyā Atreya; to Viçve Devāḥ)

ḷindraç ca vāyav eṣām, sutānām pītim arhathaḥ, 4. 4.47.2^a

tāñ juṣethām arepāsāv abhí práyaḥ.

8.6.19^b (Vatsa Kāṇva; to Indra)

imás ta indra pṛçnayo gḥṛtām duhata āçiram,

enām ṛtāsyā pipyūṣiḥ.

The difficult word vavarjūṣiṇām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis; viçám vavarjūṣiṇām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣiṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣiṇām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the páda, gḥṛtām duhata āçiram, is apparently a modernized and metrically less fit version of gḥṛtām duhrata āçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{a+fi} (Parucchepa Dāivodāsi; to Vāyu)

túbhyāyám sómaḥ páripūto ádribriḥi spārhá vāsanaḥ pári kóçam arṣati çukrá
vāsāno arṣati,

tāvāyám bhāgá āyūṣu sómo devēṣu hūyate,

vāha vāyo niyúto yāhy asmayúr juṣāṇó yāhy asmayūḥ.

8.82.5^a (Kusídin Kāṇva; to Indra)

túbhyāyám ádribriḥiḥ sūtó góbhiḥ çṛtó mádāya kām,

prá sóma indra hūyate.

7.90.1^c (Vasiṣṭha; to Vāyu)

prá vīrayá çúcayo dadrire vām adhvaryúbhir mádhumantaḥ sutásāḥ,

vāha vāyo niyúto yāhy áçhā ḷpībā sutāsyāndhaso mádāya., 5. 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitnes of the combination páripūto ádribriḥiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^a and 7.90.1^o suggests the praūgaçstra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ çatinībhir adhvarām sahasrīñibhir úpa yāhi vitāye vāyo
havyāni vitāye,

tāvayām bhāgā rtviyah saraçmiḥ sūrye sácā,

adhvaryúbhir bhāramānā ayañsata, vāyo çukrá ayañsata.

cf. 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhir çatinībhir adhvarām sahasrīñibhir úpa yāhi yajñám,

vāyo asmīn sāvane mādayasva, yūyām pāta svastībhiḥ sādā nah.

cf. c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagati line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmiñ chūra sāvane mādayasva, 7.23.5^d; asmiñ ū sū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagati to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaçstra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vitāye.

1.135.3^f, 8^b, adhvaryúbhir bhāramānā ayañsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

ā vām rátho niyútvan vakṣad ávase 'bhí práyāñsi súdhitāni vitāye vāyo
havyāni vitāye,

pibatam mádhvo ándhasaḥ pūrvapéyam hí vām hitám,

vāyav ā candréna rádhasá gatam, indraç ca rádhasá gatam.

cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

áchā no yāhy ā vahābhí práyāñsi vitāye,

ū devān sómapitaye.

cf. 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlvi. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candréna rádhasá gatam: 4.48.1^o-4^o, vāyav ā candréna ráthena.]

[1.135.5^c, açúm átyam ná vājīnam : 1.129.2^g, pṛkṣám átyam, &c.]

1.135.6^c (Paruccheпа Dāivodāsi ; to Vāyu)

imé vām sómā apsr á sutá ih₁ádhvaryúbhir bháramāṇā ayaṅsata, váyo cukrá
ayaṅsata, ☞ 1.135.3^b

eté vām abhy asṛkṣata tiráḥ pavítram āçávaḥ,
yuvāyávo 'ti rómāny avyáya sómāso áty avyáya.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asṛgram índavas tiráḥ pavítram āçávaḥ,
víçvany abhí sáubhaga.

9.67.7^b (Gotama ; to Soma Pavamāna)

ḷpávamānāsa índavas, tiráḥ pavítram āçávaḥ,
índraṁ yámebhir āçata. ☞ 9.24.1^b

It seems to me that the repetition of Indra's name in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheпа Dāivodāsi ; to Vāyu and Indra)

áti váyo sasató yāhi çáçvato yátra grāvā vádati tátra gachatam gr̥hám índraç ca
gachatam,

ví sūnftá dādṛçe ríyate ghṛtám á pūrṇayā niyútā yátho adhvarám índraç ca yátho
adhvarám.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

á na indrábṛhaspati gr̥hám índraç ca gachatam,
ḷsomapá sómapítaye. ☞ 1.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsyā viṣṭāpam gr̥hám índraç ca gánvahi,
mádhvaḥ pítvā sacevahi triḥ sapṭá sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^b shows that páda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheпа Dāivodāsi ; to Mitra and Varuṇa)

prá sú jyēṣṭham nicirábhyām br̥hán námo havyaṁ matim̐ bharaṭá mṛḷayádbhyām
svádiṣṭham mṛḷayádbhyām,

tá samrājā ghṛtāsuti yajñe-yajña upastutá,

áthāinoḥ kṣatráṁ ná kútaç canádhṛṣe devatvám nú cid ádhṛṣe.

2.41.6^a (Gr̥tsamada ; to Mitra and Varuṇa)

tá samrājā ghṛtāsuti ḷadityá dánunas patí, ḷ
sácete ánavahvaram. ☞ 1.136.3^f

Cf. 8.29.9^b, samrājā sarpírāsuti ; and 8.8.16^d, vasūyád dánunas patí. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheпа Dāivodāsi ; to Mitra and Varuṇa)

ádarçi gātūr uráve váríyasi pánthā ṛtāsyā sám ayaṅsta raçmíbhīç cákṣur bhágasya
raçmíbhīḥ,

dyuksám mitrásyā sádanam aryamṇó várūṇasya ca,

áthā dadhāte br̥hád ukthyaṁ váya upastútyam̐ br̥hád váyah.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv ṛāditih çarma yachatu,]

☞ 6.75.12^d

mātā mitrāsya revāto aryamṇó vāruṇasya cā, nehāso va utāyah suutāyo
va utāyah.] ☞ refrain, 8.47.1^{ef}–18^{ef}

1.136.3^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

ḡyótismatm āditim dhārayātkṣitim svārvatim ā sacete divé-dive ḡagrṽānsā divé-
dive,

ḡyótismat kṣatrām āçate ādityā dānunas pātī,
mitrás tāyor vāruṇo yātayājḡano 'ryamā yātayājḡanaḡ.

2.41.6^b (Grtsamada; to Mitra and Varuṇa)

ṽtā samrājā ḡhṛtāsuti, ādityā dānunas pātī,
sācete ānavahvaram.

☞ 1.136.1^d

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya vāruṇāya çāmtamaḡ : 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocām vāruṇāya mīlhūse sumṛīkāya mīlhūse : 1.129.3^{fg},
mitrāya vocām vāruṇāya saprāthaḡ sumṛīkāya saprāthaḡ.

1.137.1^e, 3^d, asmatrā gantam ūpa naḡ.

1.137.1^s (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādribhir ḡçṛtā matsarā imé sómāso matsarā imé,

ā rājanā diviṣṛṇ, āsmatrā gantam ūpa naḡ,]

☞ 1.137.1^e

imé vām mitrāvaruṇā ḡvāçiraḡ sómāḡ çukrá ḡvāçiraḡ.

9.64.28^c (Kaçyapa Mārta: to Soma Pavamāna)

dāvidyutatyā ruçā pariṣṭóbhantyaḡ kṛpā,

sómāḡ çukrá ḡvāçiraḡ.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehen mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhy-
çiraḡ.

1.137.2^e: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmibhiḡ.

1.137.2^s (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā ā yātam índavaḡ ṽsómāso dādhyāçiraḡ, sutāso dādhyāçiraḡ,

☞ 1.5.5^e

utā vām uśāso budhi ṽsākām sūryasya raçmibhiḡ,]

☞ 1.47.7^d

sutó mitrāya vāruṇāya pītāye çārur ṽtāya pītāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhor dhārām ānu kṣara tivrāḥ sadhāsthām āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, aṅçum duhanty ādribhiḥ sōmam duhanty ādribhiḥ : 9.65.15^b, tivrām
duhānty ādribhiḥ.]

1.139.1^s : 1.132.5^s, devān āchā nā dhītāyaḥ.

[1.139.3^d, yuvor vīçvā ādhi çriyaḥ : 8.92.20^a, yāsmiṇ vīçvā, &c.]

[1.139.6^s, sumṛṭikó na ā gahi : 1.91.11^c, sumṛṭikó na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)

asmākam agne maghāvatsu didihy ādha çvāstvān vṛṣabhó dāmūnāḥ,
avāsyā ççumattṛ adīder vārmeva yutsú pari jārbhurāṇaḥ.

6.8.6^a (Bharadvāja Barhaspatya ; to Vāiçvanara)

asmākam agne maghāvatsu dhārāyānāmi kṣatram ajaram suvīryam,
vayām jayema çatīnām sahasrīnām vāiçvanara vājam agne tāvotibhiḥ.

[1.141.9^d, arān nā nemīḥ paribhūr ājāyathāḥ : 1.32.15^d, arān nā nemīḥ pari tā
babhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)

sāmidho agna ā vaha devān adyā yatāsrūce,
tāntum tanuṣva pūrvyām sutāsomāya dāçuṣe.

8.13.14^c (Goçuktin Kāṇvayana, and Açvasuktin Kāṇvayana ; to Indra)

ā tú gahi prá tú drava ṽmātsvā sutāsyā gómataḥ,] ↔ 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetrasyllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b : 1.13.2^a, mádhumantām tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ : 1.17.2^b, hávam viprasya. &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Nārāçansa)

gūciḥ pāvako ādbhuto mádhvā yajñām mimikṣati,
nārāçansaḥ trīr ā divo devó devēṣu yajñīyaḥ.

8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuhā dadhē,
 çūciḥ pāvakā ucyate só ādbhutaḥ.
 9.24.6^c (Viçvamanas Vaiyaçva ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthēbhīr anumādyah,
 çūciḥ pāvako ādbhutaḥ.
 9.24.7^a (The same)
 çūciḥ pāvakā ucyate sōmah sutāsya mādhvah,
 1devāvīr aghaçānsahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, çūciḥ pāvakā ucyate só ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, çūci, pāvakā, ādbhuta ; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in só ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c: 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna ā vahēndraṁ citrām ihā priyām,
 iyām hī tvā matir māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna ā vahēndraṁ citrām ihā priyām,
 sukhāi rāthebhīr utāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

1.142.6^{a+d}: 1.13.6^{a+b}, vī çrayantām ṛtāvīdhaḥ, dvāro devīr asaççataḥ.

1.142.7^b: 1.13.7^a, nāktoṣāsā supēçasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)
 ā bhādamāne upāke 1nāktoṣāsā supēçasā,]
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7^a

5.5.6^b (Vasuçruta Ātreya ; Āpra)
 supratīke vayovīdhā yahvī ṛtāsya mātārā,
 doṣām uṣāsam Imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anuṣata yahvīr ṛtāsya mātārāḥ,
 marmṛjyānte divāḥ çicūm.

9.102.7^b (Trita Āptya; to Soma Pavamāna)

samīcīnē abhī tmānā yāhvī ṛtāsya mātārā,

tanvānā yajñām ānuṣāg yād añjate.

10.59.8^b (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)

ṣām ródasi subāndhave yāhvī ṛtāsya mātārā,

bhāratām āpa yād rápo dyāuh pṛthivi kṣamā rápo ḷmó śú te kíñ canā-
mamat. ☞ refrain, 10.59.8^c ff.

8.87.4^b (Dyumnika Vasiṣṭha, or others; to Aṣvins)

pībatam sómam mádhmantam aṣvinā barhiḥ sídatam sumát,

tā vāvṛdhānā ūpa suṣṭutīm divó gantām gaurāv ivéṛṇam.

The dual form, yāhvī ṛtāsya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33-5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sídatam narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hótārā dáivya kaví, yajñām no yakṣatām imám.

1.142.8^d (Dirghatamas Āucathya; Āpra, here Divine Hotars)

mandrājīhvā jugurvāñi ḷhótārā dáivya kaví, ☞ 1.13.8^b

ḷyajñām no yakṣatām imám, ☞ 1.13.8^c
sidhrām adyá divispṛṣam.

2.41.20^b (Grtsamada; to Dyāvapṛthivyāu, or Havirdhāne)

dyāva nah pṛthiví imám sidhrām adyá divispṛṣam,

yajñām devéṣu yachatām.

5.13.2^b (Sutañbhara Ātreya; to Agni)

agné stóman manāmahe sidhrām adyá divispṛṣam,

devāsya dravīṇasyávaḥ.

The question of interpretation involved is this: Is divispṛṣam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛṣam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stóma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stóma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; 9.10.17. We may accept this conclusion notwithstanding that divispṛṣam is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnir havayú suṣūdati devó devéṣu médhiraḥ; 1.188.10^c,
agnir havayáni siṣvadat.

1.143.2^a (Dirghatamas Āucathya; to Agni)

sá jāyamānaḥ paramé vyòmany avír agnir abhavan mātariçvane,
asyá krátvā samidhānasya majmāna prá dyāvā çoçih prthiví arocayat.

6.8.2^a (Bharadvāja Barhaspatya; to Vaiçvānara)

sá jāyamānaḥ paramé vyòmani vratāny agnir vratapá araksata,
vy antárikṣam amimita sukrátur vaiçvānaró mahinā nákam asprçat.

7.5.7^a (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)

sá jāyamānaḥ paramé vyòman vāyúr ná páthah pári pási sadyah,
tvám bhúvanaḥ janáyann abhí krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádadhbhebhír ádrpítebhír iṣṭé 'nimişadbhíh pári páhi no jáh: 6.8.7^{ab},
ádadhbhebhís táva gopábhír iṣṭé 'smákam páhi triṣadhastha surín.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yonā mithunā sámokasā: 1.159.4^b, jámí sáyoni mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya; to Agni)

tám im hinvanti dhítāyo dáça vriçó devám mártāsa útāye havāmahe,
dhānor ádhi pravāta á sá řṇvaty abhivrájadbhír vayúnā návādhita.

3.9.1^b (Viçvāmitra Gāthina; to Agni)

sákhāyas tvā vavřmahe devám mártāsa útāye,

ḷapám nápatām subhágam sudítim, ḷsupráturtim anehásam.]

ḷc: 3.9.1^c; d: 1.40.4^d

5.22.3^b (Viçvasāman Ātreya; to Agni)

cikitvinmanasām tvā devám mártāsa útāye,

vāreṇyasya té 'vasa iyānāso amanmahi.

8.11.6^b (Vatsa Kāṇva; to Agni)

vīpraṁ vīprāsó 'vase devám mártāsa útāye,

ḷagním ģirbhír havāmahe.]

ḷ 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300; ii. 69; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya; to Agni)

ágne juśasva práti harya tát váco mándra svádhāva řtajāta súkrato,
yó viçvātaḥ pratyāññ ási darçató raṇvāḥ sámđrřṣāu pitumāñ iva kṣāyaḥ.

8.74.7^c (Gopavana Ātreya; to Agni)

iyám te návyasi matir ágne ádhāy asmád á,

mándra sújāta súkrató 'mura dásmatithe.

10.64.11^a (Gaya Plāta; to Viçve Devāḥ, here Maruts)

raṇvāḥ sámđrřṣāu pitumāñ iva kṣāyo bhadrá rudrāñām marútām
úpastutiḥ,

ģóbhíh řyāma yaçāso jáneřv á sādā devāso řlaya sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darṣatō and sāndrṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī saṁcāranti: 3.33.3^d; 10.17.11^c, samānām yōnīm ānu saṁcāranti (10.17.11^c, saṁcārantaṁ).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne ṣucāyanta āyōr dadāṣūr vājebhir aṣuṣānāḥ,
ubhé yāt toké tanye dādhānā ṛtāsya sāmān raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasāsya yād vīyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,
mahān agnir nāmasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xlvī. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyavaḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1^a to āyavaḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmāteyām te agne pāṣyanto andhām durityā āraḥṣan,
rarākṣa tām sukṛto viṣvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^o (té pāyavaḥ . . . yé pāyavaḥ). Cf. Oldenberg, SBE. xlvī. 171, 334; RV. Noten, p. 147.

1.148.1^a, máthīd yād im viṣṭō mātarīṣvā: 1.71.4^a, máthīd yād im vibhṛto mātarīṣvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūṇi dasmō nī riṇāti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti ṣocīr āstur ná ṣāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Māitravaruṇi; to Agni)

próthad āṣvo ná yāvase 'viṣyān yadā mahāḥ samvāraṇād vy ásthāt,
ād asya vāto ānu vāti ṣocīr ādha sma te vrājanām kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti ṣocīḥ, and 10.142.4^c, yadā te vāto anuvāti ṣocīḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyá éṣate pátir dán̄ iná inásya vásunaḥ padá á,
úpa dhṛántam ádrayo vidhán̄n̄ it̄.

10.93.6^c (Tāva Pārtha ; to Viṣve Devāḥ)

utá no devāv̄ aṣvínā ṣubhás páti dhámabhir mitrávaruṇā uruṣyatām,
mahāḥ sá rāyá éṣatē 'ti dhánveva duriṭá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄ from 1.149.1^a, and placing it with pāda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, *SBE.* xlvī. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄ (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya ; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá ṛtāvānāv̄ ṛtám á ghoṣatho bṛhát,
yuvám̄ divó bṛható dáksam̄ ābhúvam̄ gám̄ ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viṣvamanas Vāiyaṣva ; to Mitra and Varuṇa)

mahántā mitrávaruṇā samrāja devāv̄ ásurā,
ṛtāvānāv̄ ṛtám á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlvī. 224; *RV.* Noten, p. 149.

1.152.1^d, ṛténa mitrávaruṇā sacethe: 1.2.8^a, ṛténa mitrávaruṇāu.

[1.152.4^d, priyám̄ mitrásya varuṇasya dháma; 7.61.4^a, ṣánsā mitrásya, &c.; 10.10.6^c, bṛhán̄ mitrásya, &c.; 10.89.8^c, prá yé mitrásya, &c. Cf. also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaṣvó jātó anabhiṣúr̄ árvā kánikradat patayad ūrdhvāsānuḥ,
acittam̄ bráhma jujusur̄ yúvanah̄ prá mitré dháma varuṇe grñántah̄.

4.36.1^a (Vāmadeva ; to Ṛbhus)

anaṣvó jātó anabhiṣúr̄ ukthyò ráthas tricakráḥ pári vartate rájah̄,
mahát tád vo devyāsya pravácanaḥ dyám̄ ṛbhavaḥ pṛthivím̄ yác ca
púsyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṣvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtetem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyaḥjuṣṭim: 7.65.4^a, ā no mitra^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājāmahe vām mahāḥ sajoṣā havyeḅhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo ná dhitibhir bhāranti.

4.42.9^b (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

purukūtsāni hī vām ādācaḍ dhavyeḅhir indrāvaruṇā nāmobhiḥ,
āthā rājanam trasādasyum asyā vṛtrahāṇam dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvare vavṛtyām havyeḅhir indrāvaruṇā nāmobhiḥ,
prā vām ghṛtāci bāhvōr dādhānā pari tmānā viṣurupā jigāti.] 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mrgó ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūṣu triṣū vikramaṇeṣv adhikṣiyānti bhūvanāni vícva.

10.180.2^a (Jaya Āindri; to Indra)

mrgó na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā párasyaḥ,
srkām samcāya pavim indra tigamām ví cātrūn tāḥi ví mfdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mrgó na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt párasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pátho aṣyām náro yātra devayāvo mádanti,
urukramāsyā sá hī bāndhur itthā viṣṇoḥ padé paramé mádhva útsaḥ.

7.97.1^b (Vasiṣṭha; to Indra)
 yajñē divó nṛṣádane pṛthivyá náro yátra devayávo mádanti,
 indráya yátra sávanāni sunvé gáman mádāya prathamān váyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra)
 tā im vardhanti máhy asya páuṅsyam ní mātārā nayati rétase bhujé,
 dádhāti putrō 'varam páram pitúr náma tṛtīyam ádhi rocané diváh.

9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma)
 ṛtāsyā jihvá pavate mádhu priyām vaktá pátir dhiyó asyá ádabhyah,
 dádhāti putráh pitrór apīcyām náma tṛtīyam ádhi rocané diváh.

Cf. Muir, Original Sanskrit Texts, iv. 75; Bergaigne, i. 238; ii. 108, 124, 125 note, 476, 418; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāh) is difficult: Sāyana, 'oblations of soma'. If we only knew who is the son (putrō) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktá pátir dhiyáh and dhīh herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya; to Viṣṇu)
 tát-tad id asya páuṅsyam gr̥ṇmasInásya trātúr avṛkásya ml̥húṣah,
 yáh pāṛthivāni tribhír id vígāmabhir urú krámīṣtorugāyāya jivāse.

8.63.9^b (Pragātha Kāṇva; to Indra)
 asyá vṛṣṇo vyódana urú kramīṣṭa jivāse,
 yavām ná paçvā á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich vieh'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pāda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramīṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya; to Açvins)
 ábodhy agnír jmá úd eti sūryo vy uśáç candrá mahy ávo arcīṣā,
 áyukṣātām açvínā yátave rátham prásāvíd deváh savitá jágat pṛthak.

10.35.6^c (Luça Dhānāka; to Viçve Devāh)
 anamivá uśása á carantu na úd agnáyo jihatām jyótiṣā bṛhat,
 áyukṣātām açvínā tútujíṃ rátham svasty agnīm samidhānám imahe.

1.157.4^a: 1.92.17^c, á na ūrjam vahatam açvina yuvám.

1.157.4^{cd}: 1.34.11^{cd}, práyus tárīṣṭam ní rapānsi mr̥kṣataṁ sēdhatam dvēṣo bhāvataṁ sacabhūva.

1.159.1^a (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)
prá dyāvā yajñāih pṛthivī ṛtāvṛdhā mahī stuṣe vidātheṣu prācetasā,
devēbhir yé deváputre sudānsasetthā dhiyā váryāni prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvapṛthivyāu)
prá dyāvā yajñāih pṛthivī námobhiḥ sabādha īle bṛhatī yājatre,
té cid dhī pūrve kavāyo gṛñantaḥ puró mahī dadhiré deváputre.

[1.159.4^b, jāmi sāyonī mithunā sámokasā: 1.144.4^b, samāné yonā mithunā sámokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo ví cakṣate.]

1.159.5^d (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)
tād rādho adyā savitūr váreṇyāṁ vayām devāsya prasavé manāmahe,
asmābhyāṁ dyāvapṛthivi sucetūnā rayīm dhattaṁ vāsumantaṁ çatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)
yé gómantaṁ vājavantaṁ suvīraṁ rayīm dhattā vāsumantaṁ puru-
kṣum,

té agrepā ṛbhavo mandasānā asmé dhatta yé ca rātīm gṛñānti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspati)
asmé indrābṛhaspati rayīm dhattaṁ çatagvīnam,
āçvāvantaṁ sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yām yuvām dāçvadhvarāya devā rayīm dhathó vāsumantaṁ purukṣum,
asmé sá indrāvaruṇāv āpi ṣyāt prá yó bhanākti vanuṣām āçasthī.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmé indrāvaruṇā viçvāvaram rayīm dhattaṁ vāsumantaṁ purukṣum,
prá yá ādityó ānṛtā mināty āmitā çūro dayate vāsuni.

See for these parallel pādas, with reference to purukṣum, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmanī dhīṣṇe antār iyate: 1.35.9^b, ubhé dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dīrghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)
ayām devānām apāsām apástamo yó jajāna ródasi viçvāçambhuvā,
ví yó mamé rájasī sukratūyāyājārebhi skāmbhanebhiḥ sám anroce.

6.7.7^a (Bharadvāja Barhaspatya; to Vaiṣvānara)

vī yó rájáñsy ámimīta sukrátur ॥ váiṣvānaró vī divó rocaná kavī, ॥

cf. 6.6.7^b

pári yó viṣvā bhūvanāni paprathé 'dabdhó gopá amṭasya rakṣitá.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu; and 6.8.2^c, vy ántárikṣam amimīta sukrátur, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám āñṣe in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvānsa (13^a, suṣupvānsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhus)

niç cārmaṇo gām arinīta dhītibhir yá járantā yuvaçá tákrṇotana,
sāudhanvanā áçvād áçvam atakṣata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vāmadeva; to Ṛbhus)

úekam ví cakra camasám caturvayam ॥ niç cārmaṇo gām arinīta dhīti-
bhiḥ, ॥

cf. 4.35.2^d

áthā devésv amṛtatvám ānaça çruṣṭí vājā ṛbhavas tát va ukthyam.

1.162.1^{ab} (Dirghatamas Āucathya; Açvastutiḥ)

má no mitró váruṇo aryamáyúr indra ṛbhukṣá marútaḥ pári khyan,
yád vājino devájatasya sápteh pravakṣyámo vidáthe vtryāni.

5.41.2^{ab} (Atri Bhāuma; to Viṣve Devāḥ)

té no mitró váruṇo aryamáyúr indra ṛbhukṣá marúto juṣanta,
námobhir vā yé dádhate suvṛktīm stóman rudráya miḥhuse sajósāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígúrtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devésv asti.

[1.162.22^c, anāgastvám no áditiḥ kṛnotu: 4.39.3^c, ānāgasam tám áditiḥ kṛnotu.]

1.163.7^c (Dirghatamas Āucathya; Açvastutiḥ)

átra te rūpám uttamám apaçyam jigṭsamāṇam isá á padé góḥ,
yadá te márho ánu bhógam ánaḥ ád id grásiṣṭha ósadhīr ajigāḥ.

10.7.2^c (Trita Āptya; to Agni)

imá agne matáyas túbhyaní jatá góbhir áçvair abhí grṇanti rádhaḥ,
yadá te márho ánu bhógam ánaḥ váso dádhāno matibhiḥ sujāta.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Açvastutiḥ)

irmántasaḥ sṛlikamadhyamāsaḥ sám çúraṇāso divyáso átyāḥ,
hañsá iva çreṇiçó yatante yád ákṣiṣur divyám ájmam áçvāḥ.

3.8.9^a (Viçvāmītra Gāthina; to the Yūpa)

hañsá iva çreñiçó yátānāḥ çukrá vāsānāḥ sváravo na águḥ,
unniyāmānāḥ kavibhiḥ purástād [devá devānām āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, çúranāso, in 1.163.10, may perhaps harbour a compound çúra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: Irmántasah, 'broad-haunched'; silikamadhyamāsah, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptá svásāro abhi sám navante: 10.71.3^d, tām saptá rebhá abhi sám navante.]

[1.164.21^c, inó viçvasya bhūvanasya gopáh: 2.27.4^b, devá viçvasya, &c.]

1.164.30^d, 38^b, ámartyo mártiyenā sáyoniḥ.

1.164.31 (Dirghatamas Āucathya; to Viçve Devāḥ) =

10.177.3 (Patañga Prājāpatya; Mayābhedah)

ápaçyañ gopám ánipadyamānam á ca pará ca pathíbhic cārantam,
sá sadhríciḥ sá víçúçir vāsāna á varivarti bhūvaneṣv antáh.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Véda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, átho vayám bhágavantaḥ syāma: 7.41.5^b, téna vayám, &c.]

1.164.43^d, 50^b, táni dhármaṇi prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sadhyaḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñéna yajñám ayajanta devá táni dhármaṇi prathamāny āsan,
té ha nákañ mahimānaḥ sacanta yátra púrve sādhyáh sánti deváh.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Sūrya)

divyám suparnám vāyasám brhántam apám gárbhañ darçatám oṣadhinām,
abhípató vṛṣṭibhis tarpáyantañ sárasvantam ávase jōhavimí.

3.1.13^a (Viçvāmītra Gāthina; to Agni)

apám gárbhañ darçatám oṣadhinām vānā jajāna subhágā vírūpam,
devásāç cin manasā sám hí jagmúḥ pániṣṭham jātām tavásam duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of páda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha ṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām ṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbham darṣatām ṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devó bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

eṣā va stómo maruta iyām gīr māndāryāsya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvé vayām vidyāmeṣām vṛjānam jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānam
jirādānum.

1.166.4^a, bhāyante vīcṣvā bhūvanāni harmyā: 1.85.8^c, bhāyante vīcṣvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va tūti maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasriṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasriṇa ūpa no māhi vājān.]

[1.167.9^b, arāttāc cic chāvaso ántam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām ávase suvṛktībhiḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

ásuta pṛçñir mahaté rāṇaya tveṣām ayāsām marūtām ánikam,
té sapsarāso janayantābhvam ád it svadhām iṣirām páry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana; to Viṣve Devaḥ)
 pratyāficam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té šu no marúto mṛṣayantu: 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya; to Indra)

tvám içiṣe vasupate vásūnām tvám mitráṇām mitrapate dhésthāḥ,
 indra tvám marúdbbhiḥ sám vadasvādha práçana řtuthá havīñsi.

8.71.8^c (Sudṭti Āṅgiraśa, and Purumīḥa Āṅgiraśa; to Agni)
 āgne mákiṣ te devásya rátim ádevo yuyota,
 tvám içiṣe vásūnām.

[1.171.3^a, stutáso no marúto mṛṣayantu: 1.169.5^c, té šu no marúto, &c.]

1.174.2^b (Agastya; to Indra)

dáno viça indra mṛdhrāvācaḥ saptá yát púraḥ çarma çáradir dárt,
 řṇór apó anavadyárnā yúne vṛtrám purukútsāya randhriḥ.

6.20.10^c (Bharadvāja; to Indra)

sanéma té 'vasā návya indra prá pūrāva stavanta enā yajñāih,
 saptá yát púraḥ çarma çáradir dárd dhán dásiḥ purukútsāya çikṣad.

The expression hán dásiḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçaḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dánó in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, *RV. Noten*, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, páro yád indra çáradir avátiraḥ. The word dánó has suggested both to native commentators and to Westerners the root *dam* 'tame'. Perhaps it is a more or less nonce formation blended together out of *dam* and *han*; cf. *adamāyo dāsýūn* in 6.18.3. The connexion of dánó with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán: 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya; to Indra)

ṽváha kútsam indra yásmiñ cākán, syumanyú řjrá vátasyáçva, 1.33.14^a
 prá súraç cakráñ vṛhatád abhíke 'bhí spēdho yásiṣad vájrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama; to Indra)

kútsāya çuṣṇam açuṣaṁ ní barhiḥ prapitvé áhnaḥ kúyavañ sahasrā,
 sadyó dāsýūn prá mṛṇa kutsyéna prá súraç cakráñ vṛhatád abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, *RV. Noten*, p. 278.

1.174.8^d (Agastya ; to Indra)

sánā tā ta indra návyā águḥ sáho nábhó 'viraṇāya pūrvīh,
bhinat pūro ná bhido ádevīr nanámo vádhar ádevasya piyóh.

2.19.7^d (Gṛtsamada ; to Indra)

evá ta indrocátham ahema çravasyá ná tmánā vājýantah,
acyámā tát sáptam açuṣāṇá nanámo vádhar ádevasya piyóh.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhido to anabhido, which aims to make away with the at least clumsy expression ná bhido, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvám dhúnir indra dhúminatīr ṛṇór apāh sīrá ná srávantīh,
prá yát samudrám áti çūra pársi pāráyá turváçam yádum svastī.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mádo váreṇyaḥ : 8.46.8^a, yás te mádo váreṇyaḥ.]

[1.175.3^c, sahávān dásyūm avratám : 9.41.2^c, sahávāso dásyūm, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvēbhyo jaritṣbhyā indra máya ivápo ná tṣyate babbhútha,
tám ánu tvā nivídam johavīmi | vidyámeṣám vṛjānám jírādānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mátsi no vásyaiṣṭaya índram indo vṛṣá viça,
| ṛghāyámāna invasi | çátram ánti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

| pávasva devavīr áti | pavítram soma ráhhyā,
índram indo vṛṣá viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier flies ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second páda, and therefore supplies the imperative 'say', construing the second páda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first páda, and coordinates the two pádas by making mátsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the páda índram indo vṛṣá viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches—O bull Indu (Soma), enter Indra!—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second páda of 1.176.1 also is repeated in 1.10.8^b (q. v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jāgrviḥ pávasva devavír áti, abhi kópaṁ madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefass.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír áti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, r̥ghāyāmāna invasi: 1.10.8^b, r̥ghāyāmānam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaç carsaṇInám.

[1.176.2^d, yávam ná carkṛṣad vṛṣā: 1.23.15^c, góbhir yávam ná carkṛṣat.]

1.176.3^a (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca ksitínám vásu,
spāçāyasva yó asamdhṛug divyévāçānir jahi.

6.45.8^a (Çamyu Bārhaspatya; to Indra)

yásya víçvāni hástayor ucúr vásūni ní dvitá,
virásya pṛtanāśáhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vājínam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carsaniprá vṛṣabhó jánānām rájá kṛṣṭInám puruhútá indrah,
stutáḥ çravasyánn ávasópa madrig yuktvá hári vṛṣaná yāhy arvān.] ~~cf.~~ cf. 1.177.1^d

4.17.5^b (Vamadeva Gāutama; to Indra)

yá éka íc cyāvāyati prá bhúmā rájá kṛṣṭInám puruhútá indrah,
satyám enam ánu víçve madanti rátrím devásya gṛnató maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vṛṣan and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣaná yāhy arvān: 5.40.4^c, yuktvá háribhyām úpa yasad arvān.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vṛṣanam vṛṣā te sutáḥ sómah páriṣiktá mádhūni,
yuktvá vṛṣabhyām vṛṣabha ksitínám háribhyām yāhi pravatópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

gr̥bhítām te mána indra dvibárhāḥ sutáḥ sómah páriṣiktá mádhūni,
vīṣṭadhená bharate suvṛktír iyám indram jóhuvati manīṣá.

See the preceding item. For vīṣṭadhená see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó súṣṭuta indra yahy arvāñ úpa bráhmaṇi mānyásya karóh,
vidyáma vástor ávasā gr̥ṇánto [vidyámesām vr̥jánāñ jírādānum.]
☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā na sp̥dhaḥ sám aḥ samátstv indra rārandhī mithatír ádevih,
vidyáma vástor ávasā gr̥ṇánto [bharádvāja utá ta indra nūnám.]
☞ 6.25.9^d

10.89.17^c (Reṇu Vaiçvāmitra ; to Indra)

evā te vayám indra bhujjātnām [vidyáma sumatnām návānām.]
☞ 1.4.3^b
vidyáma vástor ávasā gr̥ṇánto [viçvāmitrā utá ta indra nūnám.]
☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of ávasā gr̥ṇánto see Oldenberg, RV. Noten, p. 176; for vástor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sākām devébhír ávadann ṛtāni,
té cid ávasur nahy ántam apūḥ sám ū nū pátnir vṛsabhír jagamyuh.

10.154.4^a (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvīdhaḥ,
pit̥ñ tāpasvato yama táñc cid evāpi gachatāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imám nú sómam ántito hr̥sú pitám úpa bruve,
yát sīm ágaç cakṛmá tát sú mṛṣatu pulukámo hí máryaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā [sákhayām vā sādām id bhrátaram vā.]
☞ 1.185.5^b

veçám vā nityām varuṇāraṇām vā yát sīm ágaç cakṛmá çicrāthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā námasā samiddhó 'chā mitrám varuṇam indrañ vocheḥ,
yát sīm ágaç cakṛmá tát sú mṛṣa tát aryamāditiḥ çicrathantu.

It would seem a good guess that páda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Açvins)

tām vām rátham vayám adyá huvema stómair açvinā suvitáya návyam,
áristānemim pári dyām iyanám [vidyámesām vr̥jánāñ jírādānum.]
☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra ; to Aṇvins)
 tām vām rátham vayám adyá huvema pṛthujráyam aṇvinā sāmgatim
 góh,
 yáḥ sūryám váhati vandhuráyúr gírvāhasam purutámaṁ vastuyim.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's *Lex.*, s. v. náva.

1.182.6^b (Agastya ; to Aṇvins)
 ávavidham tægryám apsv antár anārambhané támasi práviddham,
 cátasro návo játhalasya júṣṭā úd aṇvibhyám iṣitáḥ párayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)
 indrásomā duṣkṛto vavre antár anārambhané támasi prá vidhyatam,
 yáthā nátaḥ púnar ékaḥ canódáyat tát vām astu sáhase manyumác chávah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhalasya in 1.182.6^c see Oldenberg, *RV. Noten*, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā váta-
 ranhāḥ.

1.183.3^{cd} (Agastya ; to Aṇvins)
 á tiṣṭhatam suvṛtam yó rátho vām ánu vratīni vartate havīṣmān,
 yéna narā nāsatyēṣayádhyāi vartir yáthás tánayāya tmáne ca.

1.184.5^c (The same)
 eṣá vām stómo aṇvināv akāri mánebhír maghavānā suvṛkti,
 yátam vartís tánayāya tmáne oḡástye nāsatyā mádantā.
 6.49.5^{cd} (Rjiṣvan Bhāradvāja ; to Viṣve Devāḥ)
 sá me vápuḥ chádayad aṇvīnor yó rátho virīkman mánasā yujānāḥ,
 yéna narā nāsatyēṣayádhyāi vartir yáthás tánayāya tmáne ca.

Note the curious awkward separation by páda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya ; to Aṇvins)
 má vām vṛko má vṛkír á dadharshīn má pári varktam utá máti dhaktam,
 ayám vām bhāgó níhita iyám gír dásrāv imé vām nidhāyo mádhūnām.

8.57 (Val. 9).4^a (Medhya Kāṇva ; to Aṇvins)
 ayám vām bhāgó níhito yajatremá gíro nāsatyópa yātam,
 píbatam sómam mádhumantam asmé prá dáṇvāusam avatam čacrbih.

3.58.5^d (Viçvāmitra; to Açvins)

tiráḥ purū cid açvinā rájáñsy āṅgūṣó vām maghavānā jáneṣu,

éhá yātaṁ pathibhir devayānāir, dásrāv imé vām nidháyo mádhūnām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Açvins)

yuvām gótamaḥ purumīḥó átrir dásrā hávaté 'vase havisṁān,

dīçam na diçtām rjuyéva yántá me hávaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Açvins)

á me hávaṁ nāsatyáçvinā gáčataṁ yuvám,]

☞ 5.75.3^b

ḷmádhvaḥ sómasya pítáye.]

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyá sómasya pítáye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pārám asyá.

1.183.6^c = 1.184.6^c (Agastya; to Açvins)

ḷátāriṣma támasas pārám asyá,] práti vām stómo açvināv adhāyi, ☞ 1.93.6^a
éhá yātaṁ pathibhir devayānāir ḷvidyāmeṣám vṛjánaṁ jīrádānum.]

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Açvins)

tiráḥ purū cid açvinā rájáñsy āṅgūṣó vām maghavānā jáneṣu,

éhá yātaṁ pathibhir devayānāir ḷdásrāv imé vām nidháyo mádhūnām.]

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence pathibhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ũ ṣu vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartis tánayāya tmáne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nāsa-
tyeṣayádhyai vartir yāthás tánayāya tmáne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^{d-8^d}, dyāvā rákṣataṁ pṛthivi no ábhvāt.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)

deván vā yác cakṛmá kác cid ágaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,

iyám dhír bhuyā avayānam eṣām ḷdyāvā rákṣataṁ pṛthivi no ábhvāt.]

☞ refrain, 1.185.2^{d-8^d}

5.85.7^b (Atri Bhāuma ; to Varuṇa)
 aryamyāṃ varuṇa mitryāṃ vā sákhāyaṃ vā sádama id bhrátaraṃ vā,
 veçāṃ vā nityaṃ varuṇāraṇaṃ vā yát sma ágaç cakṛmá çicṛáthas tát.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated páda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

á no viçva áskrā gamantu devā mitró aryamā vāruṇaḥ sajoṣāḥ,
 bhúvan yáthā no viçve vṛdhāsaḥ káran suśáha vithurāṃ ná çávaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ú d vāṃ pṛkṣāso mádhumanto asthur, á súryo aruhac chukráṃ árṇaḥ,
 a : 4.45.2^a ; b : 5.45.10^a
 yásmā adityā ádhvano rádanti mitró aryamā vāruṇaḥ sajoṣāḥ.

The list of the gods in the repeated páda fits primarily the designation *adityāḥ* in 7.60.4 ; secondarily the designation *viçve devāḥ* in 1.86.2.—For *áskra* in 1.186.2 see KZ. xxv. 71 ; for *pṛkṣá* in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

préṣṭham vo átithiṃ gr̥ñiṣe 'gníṃ çastíbhír turvániḥ sajoṣāḥ,
 ásad yáthā no vāruṇaḥ sukrítír iṣaç ca pārsad arigúrtáḥ súrfiḥ.

8.84.1^a (Uçanas Kāvya ; to Agni)

préṣṭham vo átithiṃ stuṣé mitráṃ iva priyám,
 agníṃ rátham ná védyam.

8.19.8^b

Páda 8.84.1^a, *préṣṭham vo átithiṃ*, followed by *stuṣé*, as a sort of metrical *vox media* between the two pádas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, *ProL*, pp. 38, note 5, 69, note 3, 187, note 5 ; *RV. Noten*, p. 182. For stanza 8.84.1 Oldenberg, *ProL* 288 ; *SBE*. xlii. 195 ; Pischel, *Ved. Stud.* i. 93, 105 ; for 1.186.3, Geldner, *Ved. Stud.* iii. 79.—A similar sequence of words in 8.103.10, *préṣṭham u priyāṇāṃ stuyi . . . agníṃ . . .*

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsánaktā)

úpa va eṣe námasā jigīṣoṣāsánáktā sudúgheva dhenúḥ,
 samāné áhan vimímāno arkám viṣurṭpe páyasi sásminn údhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsánaktā)

utá yósaṇe divyé mahí na uṣāsánáktā sudúgheva dhenúḥ,
 barhiśádā puruhúte maghóni á yajñiye suvitāya çrayetam.

The repeated páda here involves a certain case of relative dates. Páda 7.2.6^b contains the subject of the sentence, *Morn and Night*, compared to a cow that yields abundant milk : 'And the two great divine maidens, *Morn and Night*, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated páda is in the accusative : 'With reverence do I implore for you . . . *Morn and Night*, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : *úpa va eṣe vāndyebhiḥ çuśáḥ . . . arkáḥ, uṣāsánáktā.*

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uśāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der Ṛṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānāktā hier akkusative sind?'

1.188.4^a (Agastya ; Āpra, to Barhis)
prācīnam barhīr ōjasā sahasravītram astr̥ṇan,
yātrādītyā virājatha.

9.5.4 (Asita Kaçyapa, or Devala Kaçyapa ; Āpra, to Barhis)
barhīḥ prācīnam ōjasā pāvamāna str̥ṇān hāriḥ,
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc} : 1.13.8^{bc} ; 1.142.8^{bc}, hōtarā dāivyā kavī, yajñām no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat : 1.105.14^c ; 142.11^c, agnīr havyā suṣudati.

1.189.1^b (Agastya ; to Agni)
āgne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,
yuyodhy asmāj juhuraṇām ēno bhūyīṣṭham te nāmauktīm vidhema.

3.5.6^b (Viçvāmītra Gāthina ; to Agni)
ṛbhūç cakra īdyam cāru nāma viçvāni devō vayūnāni vidvān,
sasāsya cārma ghṛtāvāt padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya ; to Agni)
āgne tvām pārayā nāvyo asmān svastībhir āti durgāni viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tānayāya çām yōḥ.

10.56.7^b (Bṛhaduktha Vāmadevya ; to Viçve Devah)
nāvā nā kṣodāḥ pradīçaḥ pṛthivyāḥ svastībhir āti durgāni viçvā,
svām prajām bṛhaduktho mahitvāvareshv adadhād ā parēṣu.

Cf. 1.99.1^c, sá nah̄ parṣad āti durgāni viçvā.

[1.190.2^b, sárgo ná yó devayatām ásarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)
evā mahás tuvijátás tūviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó virávad dhātu gómad 1 vidyāmeṣām vṛjānam jirādānum.]

7.23.6^c (Vasiṣṭha Maitravaruni ; to Indra) ☞ refrain, 1.165.15^d ff.

1 evéd indram vṛṣaṇam vājrabāhum, vasiṣṭhāso abhy arcanty arkāih, ☞ cf. 7.23.6^a

sá na stutó virávad dhātu gómad 1 yuyám pāta svastībhiḥ sádā nah̄.] ☞ refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abbīndram vṛṣaṇam vājrabāhum.

1.191.1^d, 4^d, ny ādṛṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
ni gāvo goṣṭhē asadan ní mrgāso avikṣata,
ní ketávo jánānām ḥ ny ādṛṣṭā alipsata.]

☞ 1.191.1^d

5.66.4^c (Rātahavya Ātreya ; to Mitra and Varuṇa)
ādhā hí kāvya yuvām dáksasya purbhir adbhuta,
ní ketúnā jánānām cikéthe pūதாக্সাসা.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
etá u tyé práty adṛṣṭān pradósām táskará iva,
[ādṛṣṭā vícvadṛṣṭāḥ] prátibuddhā abhutana.

☞ 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Usas)

etá u tyāḥ práty adṛṣṭān purástāj jyótiṛ yāchantir usáso vibhātíḥ,
[ājījanan sūryam yajñam agnim] apācinam támo agād ájuṣtam. ☞ 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted!' Cf. Ludwig, 921; Grassmann, ii. 462; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of páda a, would read prāti dṛṣṭān, but the páda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated páda is also good.

1.195.5^c, 6^c, ādṛṣṭā vícvadṛṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayám marāmāre asya yójanam hariṣṭhā
mādhū tvā madhulā cakāra ; 1.191.12^{c-f}, táç cin nú ná maranti nó
vayám, &c. ; 1.191.13^{de}, āre asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions); Bloomfield, Concordance; Oldenberg, RV. Noten, p. 187. For páda f see Concordance under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gṛtsamada Bhārgava Āunaka, formerly Āunahotra ; to Agni) =

10.91.10 (Aruṇa Vāitahavya ; to Agni)
tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣṭrām tvām agnid
ṛtāyatāh,
tāva praçāstrām tvām adhvariyaṣi brahmā cāsi gṛhpatiç ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, 606.

2.1.13^d : 1.94.3^b, tvé devá havir adanty áhutam.

2.1.16 (Gṛtsamada, &c., as above ; to Agni) =

2.2.13 (The same)
yé stotṛbhyo góagrām áçvapeçasam ágne rātīm upasṛjánti sūrāyaḥ,
asmāñ ca tāñç ca prá hi néṣi vāya á bṛhád vadema vidáthe suvirāh.

The fourth pāda is refrain : see the next item.—Cf. Oldenberg, Prol. p. 431 ; RV. Noten, p. 189 ; Pischel, Ved. Stud. ii. 114.

2.1.16^d ; 2.13^d ; 11.21^d ; 13.13^d ; 14.12^d ; 15.10^d ; 16.9^d ; 17.9^d ; 18.9^d ; 20.9^d ;
23.19^d ; 24.16^d ; 27.17^d ; 28.11^d ; 29.7^d ; 33.15^d ; 35.15^d ; 39.8^d ;
40.6^d ; 42.3^d ; 9.86.48^d, bṛhád vadema vidáthe suvirāh.

2.2.2^b (Gṛtsamada, &c., as above ; to Agni)

abhí tvā náktir usáso vavāçiré 'gne vatsám na svásareṣu dhenávaḥ,
divá ivéd aratír mánuṣā yugá kṣápo bhāsi puruvāra samyátāh.

8.88.1^c (Nodhas Gāutama ; to Indra)
tām vo dasmám ṛtṣāham vāsor mandānám ándhasaḥ,
abhí vatsám ná svásareṣu dhenáva ḷindram gṛbhír navāmahe.]

8.76.5^c

Cf. Geldner, Ved. Stud. iii. 114, who renders erroneously náktir usáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçiré ; cf. 9.94.2.

[**2.2.4^d**, pāthó ná pāyūm jānaṣi ubhé ánu : 9.70.3^b, ádābhyāso janūṣi ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)

sá idháná usáso rámyā ánu svār ná dīded aruṣéna bhānūná,

hótrābhir agnir mānuṣaḥ svadhvaró rájá viçám átithiç cāruy áyave.

10.11.5^b (Havirdhāna Āngi; to Agni)

sádāsi raṇvó yáveveva púsyate hótrābhir agne mānuṣaḥ svadhvarāḥ,

vīprasya vā yác chaçamāná ukthyām vājam sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7^c, hótrābhir agnīm mānuṣaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)

sámiddho agnir níhitaḥ pṛthivyām pratyān viçvāni bhūvanāny asthāt,

hótā pāvakaḥ pradīvaḥ sumedhā devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya; to Agni)

1 vési hotrām utá potrām jānanām mandhātāsi draviṇodá ṛtvā,

svāhā vayām kṛṇāvāmā havīṣi devó devān yajatv agnir árhan. 1.76.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)

dāivyaḥ hótārā prathamā vidúṣṭara ṛjū yakṣataḥ sám roá vapuṣṭarā,

devān yājantāv ṛtuthá sám añjato nābhā pṛthivyá ádhi sānuṣu triṣū.

3.4.7^a (Viçvāmitra Gāthina; Āpra, to Dāivya Hotārā) =

3.7.8^a (Viçvāmitra Gāthina; to Agni)

dāivyaḥ hótārā prathamā ny ṛñje saptā pṛkṣāsaḥ svadhāyā madanti,

ṛtām çānsanta ṛtām it tá āhur ánu vratām vratapá dídhyanāḥ.

10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)

dāivyaḥ hótārā prathamā puróhita ṛtāsyā pānthām ánv emi sādhyá,

1.124.3^c

ksétrasya pátim prátiveçam Imahe viçvān devān amṛtān āprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpra, to Dāivya

Hotārā)

dāivyaḥ hótārā prathamā suvácā mīmānā yajñām mānuṣo yájadhyāi,

pracodáyanta vídātheṣu karū pracīnam jyótiḥ pradīça díçāntā.

3.29.4^b (Viçvāmitra; to Agni)

īlayas tvā padé vayām nābhā pṛthivyá ádhi,

játavedo ní dhImahy ṛagne havýāya vólhave.

1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened páda 3.29.4^b cf. 3.8.3^b, vārsman pṛthivyá ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devánām ápy etu páthah: 3.8.9^d; 7.47.3^b, devá (7.47.3^b, devír) devánām ápi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté čritó ghṛtām v asya dhāma,
anuṣvadhām á vaha mādāyasva sváhākṛtām vṛṣabha vakṣi havayām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

áibhir agne sarátham yāhy arvān nānarathām vā vibhāvo hy áçvaḥ,
pātrivatas triṅçatām triṅç ca devān anuṣvadhām á vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that á vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyóh,
eṣā viçvāny abhy astu bhūmā devánām agnir aratir jirāçvaḥ.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçum ná naṣtām padāir ānu gman,
gūhā cātantam uçijo námobhir ichānto dhīrā bhṛgavo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^c; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sākām hí çucínā çucih praçastā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāṇva; to Indra)

stotā yāt te vicarṣanir atipraçardhāyad girah.
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayās is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvāntam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣanir in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtānām vicarṣanih by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛṣṭi and carṣanir shows that the vicarṣanir means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava; to Agni)

yāthā vidvān āraṁ kárad víçvebhyo yajatébhyaḥ,
ayám agne tvé ápi yám yajñān cakrmá vayám.

8.44.28^a (Virūpa Āngirasa; to Agni)

ayám agne tvé ápi jaritá bhutu santya,
[tásmāi pāvaka mṛlaya.]

☞ 1.10.9^c

The repeated páda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated páda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated páda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kárah for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imá u śú çrudhi girah.

2.6.5^a (Somāhuti Bhārgava; to Agni)

sá no vṛṣṭím divás pári sá no vājam anarvāṇam,
sá nah sahasriṇir iṣah.

9.65.24^a (Bhrgu Vāruṇi, &c.; to Pavamāna Soma)
té no vṛṣṭím divás pári pávantām á suvīryam,
suvāná devāsa índavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.3^c: áti gāhemahi dviṣah: 3.27.3^c, áti dvēṣānsi tarema.]

2.7.4^a (Somāhuti Bhārgava; to Agni)

çúciḥ pāvaka vándyó 'gne bhád ví rocasa,
tvān ghrtébhīr áhutaḥ.

7.15.10^c (Vasiṣṭha Māitravaruṇi; to Agni)
[agní rákṣānsi sedhati] çukráçocir ámartyaḥ,
çúciḥ pāvaká ídyaḥ.

☞ 1.79.12^b

Cf. agniḥ pāvaká ídyaḥ, 3.27.4^b.

[2.8.5^b, agnīm uktháni vāvrdhuḥ: 8.6.35^a; 9.5.6^b, índram uktháni, &c.]

2.8.5^c (Gr̥tsamada; to Agni)

átrim ánu svarájyam [agnīm uktháni vāvrdhuḥ,]
víçvā ádhi çriyo dadhe.

☞ cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others; to Agni)
 tvé dharmāna āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāny ārjuna vī vo māde viçvā ādhi çriyo dhiṣe vivakṣase.
 10.127.1^c (Kuçika Saubhara, or Rātri Bhāradvāji; Rātristavaḥ)
 rātri vy ākhyad ayatī purutrū devy akṣābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5*, saptó ādhi çriyo dhire.

2.8.6^{cd} (Gṛtsamada; to Agni)
 agnér indrasya sómasya devānām ūtibhir vayām,
 āriṣyantāḥ sacemahy abhī ṣyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vaiyaçva; to Viçve Devāḥ)
 té no nāvām uruṣyata dívā náktam sudānavāḥ,
 āriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 tvāyā virēṇa viravo 'bhī ṣyāma pṛtanyatāḥ,
 kṣārā ṇo abhī vāryam.

Cf. sāśahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Gṛtsamada; to Indra)
 sṛjó mahīr indra yā āpinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 ámartyam cid dāsām mānyamānam āvābhīnad ukthāir vāvṛdhānāḥ.

7.21.3^b (Vasiṣṭha Māitravaruṇi; to Indra)
 tvām indra srāvítavá apás kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 tvád vāvakre rathyò na dhénā réjante viçvā kṛtrīmāni bhīṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gṛtsamada; to Indra)
 çubhrām nú te çuṣmām vardhāyantāḥ çubhrām vājram bāhvór dādhanāḥ,
 çubhrás tvām indra vāvṛdhānó asmé dāsīr viçāḥ sūryeṇa sahyāḥ.
 gūhā hitám gūhyam gūḷhám apsv āpivṛtam māyīnam kṣiyāntam,
 utó apó dyām tastabhvānsam áhann áhim çūra vṛyeṇa.

3.39.6^c (Viçvāmitra; to Indra)
 indro mādhu sámabhṛtam usriyāyām padvād viveda çaphāvan náme goḥ,
 gūhā hitám gūhyam gūḷhám apsú háste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Prthu Vāinya; to Indra)
 ṛṣvās tvām indra çūra jató dāsīr viçāḥ sūryeṇa sahyāḥ,
 gūhā hitám gūhyam gūḷhám apsú bibhṛmāsi prasrávāṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyaṇa. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den inageheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée)'. Śāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitāṃ, &c., to a demon with a measure of plausibility; 10.148.2^d would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasarāvāna (pitcher?)'. In 3.39.6 Śāyana still clings to a demon (Asura) as the subject of gūhā hitāṃ, &c. But haste dadhe is not at all favourable to such a construction. haste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under haste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Śāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pibéd indra çūra sōmaṃ ḷmāndantu tvā mandīnaḥ sutāśaḥ, ḷ 1.134.2^a
pṛṇāntas te kuksī vardhayantv itthā sutāḥ paurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sōmaṃ mā riṣaṇyo vasavāna vāsuh sán,
ḷutā trāyasva gṛṇatō maghōno, mahāç ca rāyō revātas kṛdhī naḥ.

ḷ 10.22.15^c

2.11.11^b, māndantu tvā mandīnaḥ sutāśaḥ: 1.134.2^a, māndantu tvā mandino
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti váraṃ jaritré duhiyád indra dākṣiṇā maghōnī,
çíkṣā stotḥbhyo māti dhag bhāgo no ḷbṛhád vadema vidáthe suvīraḥ, ḷ
ḷ refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, ProL
p. 316, note.]

[2.12.3^a, yó hatváhim áriṇat saptá sindhūn: 4.28.1^c; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yáḥ saptáraçmir vṛṣabhás tūviṣman: 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avásrjat sártave saptá sindhūn: 1.32.12^d, avásrjah sártave saptá sindhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yáḥ sunvántam ávati yáḥ pácantaṃ yáḥ çánsantaṃ yáḥ çaçamānám ūtí,
yasya bráhma várdhanam yasya sómo yásyedám rádhah sá janāsa indrah.

2.20.3^c (The same)

sá no yúvëndro johútraḥ sákhā çivó narám astu patá,
yáḥ çánsantaṃ yáḥ çaçamānám ūtí pácantaṃ ca stuvántam ca pranéṣat.

2.12.15^c (Gṛtsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájaṃ dārdarsi sá kílaṣi satyāḥ,
vayám ta indra viçváha priyáśaḥ ḷsuvírāso vidátham á vadema.] 1.117.25^d

8.48.14^c (Pragátha Kāṇva; to Soma)

trátāro devā ádhi vocatā no má no nidrá íçata motá jalpiḥ,
vayám sómasya viçváha priyáśaḥ ḷsuvírāso vidátham á vadema.]

1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvírāso vidátham á vadema.

2.13.2^l–4^d, yás tákrṇoḥ prathamám sáśy ukthyāḥ.

2.13.9^b (Gṛtsamada; to Indra)

çatám vā yāśya dáça sākūm ádya ékasya çruṣṭāu yád dha codám ávitha,
arajjúu dáśyūn sám unab dabhítaye suprávyò abhavaḥ sáśy ukthyāḥ.

8.3.12^a (Medhyátithi Kāṇva; to Indra)

çagdhí no asyá yád dha páurám ávitha dhiya indra sisāsataḥ,
çagdhí yáthā rúcamaṃ çyávakam kīpam indra právaḥ svarṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and páurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, stotīṇām prerakam yajamānam¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gṛtsamada; to Indra)

asmábhyam tát vaso dānāya rádhaḥ sám arthasvasva bahú te vasavyām,
indra yac citráṃ çravyasá ánu dyūn ḷbṛhád vadema vidáthe suvírāḥ.]

1.116^d ff.

2.14.1^a (Gṛtsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ,
kamí hí vtrāḥ sadam asya pitīm juhóta vīṣṇe tát id eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptr)

ágmān āpa uçatír barhír édám ny ádhvaré asadan devayántiḥ,
ádhvaryavaḥ sunuténdrāya sómam ábhdh u vaḥ suçákā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, Sitzungsberichte der Berliner Akademie der Wissenschaften, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as yajamānasya codāu in 2.30.6, or yajamānasya coditá in 1.51.8. The word páura similarly plays upon the idea 'liberal', purukft, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gṛtsamada ; to Indra)

ádhvaryavo yó apó vavriánśam vṛtrám jaghánaçányeva vṛkśám,
tásmā etám bharata tadvaçáyañ eśá indro arhati pítim asya.

2.37.1^c (Gṛtsamada ; to R̥tus)

mándasva hotṛád ánu jóṣam ándhasó ḷ'dhvaryavaḥ sá purnám vaṣṭy
ásicam,₁ cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotṛád sóman draviṇodaḥ píba
ṛtúbhiḥ.

2.14.10^b (Gṛtsamada ; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir im̐ pṛṇatā bhojám índram,
védāhám asya nibhṛtam ma etád ditsantañ bhūyo yajatāç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vaḥ sakhāyaḥ sám yáthā sutéṣu sómebhir im̐ pṛṇatā bhojám índram,
kuvít tásmā ásati no bhārāya ná súṣvim indró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrakeṣv apibat sutásya.

2.15.2^c : 1.103.2^a, sá dhārayat pṛthivím paprāthac ca.

2.15.2^d-9^d, sómasya tá máda indraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gṛtsamada ; to Indra)

ádhā yó viçvā bhúvanābhí majmáneçanakṛt právayā abhy ávardhata,
úd ródasī jyotiṣā váhnir átanoṭ sívyan támāñsi dúdhitā sám avyayat.

9.110.9^b (Tryarūṇa and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imá ca viçvā bhúvanābhí majmánā,
yúthé ná niṣṭhā vṛṣabhó vi tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an grösze (du bist)'. The omission of the verb in 9.110.9^{ab} possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Gr̥tsamada; to Indra)

hári nū kam rátha indrasya vojám áyái súktena vácasā návena,
mó šu tvám átra bahávo hí víprā ní rīraman yájamānāso anyé.

3.35.5^b (Viçvāmitra; to Indra)

mā te harí vīṣaṇā vitáprsthā ní rīraman yájamānāso anyé,
atyáyahi çáçvato vayám té `ram sutébbhiḥ kṛṇavāma sómāih.

Cf. 10.160.1^{cd}, indra má tvā yájamānāso anyé ní rīraman túbhyam imé sutásah. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die hockerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayántah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, *Preface* to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Gr̥tsamada; to Indra)

māma bráhmendra yāhy áchā viçvā hárí dhurí dhiṣvā ráthasya,
purutrā hí vihávyo babhúthāsmiñ chūra sāvane mādayasva.

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

tó tvā mādā indra mādayantú çuṣmīṇāñ tuviráhasam jaritré,
óko devatrā dayase hí mártān asmiñ chūra sāvane mādayasva.

7.29.2^c (The same)

bráhman víra bráhmakṛtiñ juṣaṇo `rvácino háribhir yāhi túyam,]

asmínn ū šu sāvane mādayasvo₁pa bráhmāñi çṛṇava imá nah.]

cf. 3.43.3^b

6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmiñ sāvane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya pīyoh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāh çānsantāñ yāh çaçamānám ūtí.

2.20.5^d (Gr̥tsamada; to Indra)

só āngirasām ucáthā jujuṣvāñ bráhmā tūto indro gātum išnāñ,
muṣṇāñ usásah sūryeṇa stavūñ áçnasya cic chiçnathat pūrvyāñi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyávo ná yásya panáyanty ábhvam bhāsāñsi vaste sūryo ná çukráh,
ví yá inóty ajārah pávakó `çnasya cic chiçnathat pūrvyāñi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words išnāñ muṣṇāñ see under 1.62.2^a.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Ḡṛtsamada ; to Indra)

abhībhuve 'bhībhaṅgāya vanvaté 'ṣāḷhāya sāhamānāya vedhāse,
tuvigrāye vāhnaye duṣṭārtave satrasāhe nāma indrāya vocata.

7.46.1^c (Vasiṣṭha ; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣiprēṣave devāya svadhāvne,
āṣāḷhāya sāhamānāya vedhāse tigmāyudhāya bharaṭā ṛṇōtu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra : there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocamī prā kṛtāni vīryā : 1.32.1^a, indrasya nū vīryāni prā
vocaṃ.]

2.22.1^d–3^d, sāinaṃ saṣṭad devō devāṃ satyāṃ indraṃ satyā induḥ.

2.22.4^e, divī pravācyāṃ kṛtām : 1.105.16^b, divī pravācyāṃ kṛtāḥ.

2.23.5^a (Ḡṛtsamada ; to Brahmanaspati)

nā tām āṅho nā duritām kūtaḥ canā nārātayas titirur nā dvayāvīnaḥ,
viṣvā id asmād dhvarāso vī bādhasse yām sugopā rākṣasi brahmanas pate.

8.19.6^c (Sobhari Kaṇva ; to Agni)

tāsyéd ārvanto rahhayanta āçāvas tāsya dyumnitamāṃ yāçāḥ,
nā tām āṅho devākṛtam kūtaḥ canā na mārtyakṛtām naçat.

10.126.1^a (Kulmalabarhiṣa Çāilūṣi, or Añhomuc Vāmadevya ; to Viṣve
Devāḥ)

nā tām āṅho nā duritām devāso aṣṭa mārtyam,

sajōṣaso yām aryamā mitrō nāyanti vāruṇo āti dviṣāḥ.

Cf. 7.82.7, nā tām āṅho nā duritāni mārtyam.—The pādas lend themselves to the following facile chronological arrangement : surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āṅhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes devākṛtam for nā duritām.

2.23.8^c (Ḡṛtsamada ; to Bṛhaspati)

trātāraṃ tvā tanūnāṃ havāmahé 'vaspartar adhvaktāraṃ asmayūm,
bṛhaspate devanido nī barhaya mā durévā uttaraṃ sumnām ūn naçan.

6.61.3^a (Bharadvāja ; to Sarasvatī)

sārasvati devanido nī barhaya prajāṃ viçvasya bṛṣayasya māyīnaḥ,
utā kṣitibhyo 'vānir avindo viṣām ebhyo asravo vājinvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8 : the alliteration bṛhaspate . . . nī bar-

haya marks that composition as primary; cf. 2.23.13, bhāspātir vi vavarhā. In 6.61 Sarasvatī is assimilated to Brhaspati in an especial degree: in st. 3, as dhīnām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Brhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, mā no duhṣāṅso abhidipsūr Iṣata: 1.23.9^c; 7.94.7^c, mā no duhṣāṅsa Iṣata; 10.25.7^d, mā no duhṣāṅsa Iṣatā vīvakṣase.

2.23.11^c, āsi satyā ṛṇayā brahmaṇas pate: 1.87.4^c, āsi satyā ṛṇayāvānedyah.

[2.23.15^d, tād asmāsu drāviṇām dhehi citrām: 10.37.10^d, tāt sūrya drāviṇām, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gr̥tsamada; to Brahmaṇaspati)

brāhmaṇas pate tvām asyā yantā sūktāsya bodhi tānayaṁ ca jinva,
viṣvaṁ tād bhadrām yād āvanti devā ṽbrhād vadema vidāthe suvīrāḥ.]
☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gr̥tsamada; to Aponaptar)

āyānsam agne suksitīm jānāyāyānsam u maghāvadbhyaḥ suvrktim,
viṣvaṁ tād bhadrām yād āvanti devā ṽbrhād vadema vidāthe su-
vīrāḥ.]
☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^{d-5^d}, yām-yaṁ yūjam kṛṇutō brāhmaṇas pātīḥ.

[2.25.4^b, sá sátvabhīḥ prathamó gōṣu gachati: 1.83.1^a, āçvāvati prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gr̥tsamada; to Brahmaṇaspati)

tāsmā id viṣve dhunayanta sindhavó 'chidrā çarma dadhire purūṇi,
devūnām sumnē subhāgaḥ sá edhate yām-yaṁ yūjam kṛṇutō brāhmaṇas pātīḥ.]
☞ refrain, 2.25.1^{d-5^d}

3.15.5^a (Utkīla Kātya; to Agni)

āchidrā çarma jaritaḥ purūṇi devān āchā dīdyānaḥ sumedhāḥ,
rātho ná sāsniṛ abhī vakṣi vūjam āgne tvām ródasi naḥ suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlvi. 223.

2.26.2^b (Gr̥tsamada; to Brahmaṇaspati)

yájasva vīra prá vihi manāyatō bhadrām mánah kṛṇuṣva vṛtratúrye,
haviṣ kṛṇuṣva subhāgo yáthāsasi ṽbrāhmaṇas páter áva ũ vṛṇīmahe.]
☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadrām mánah kṛṇuṣva vṛtratúrye yēnā samātsu sāsāhaḥ,
áva sthirá tanuhi bhūri çardhatām vānema te abhīṣtibhiḥ.

An interesting study in translations of repeated pādas:—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
 { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
 { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
 { Ludwig, 401, ad 8.19.20^a: 'betätigte beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthiraśī mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas páter áva ū vṛṇīmahe: 10.35.2^a, diváspr̥thivyór áva, &c.]

2.26.3^b, sá putráir vājam̐ bhārate dhānā n̄bhīḥ: 1.64.13^c, árvadbhir vājam̐, &c.;
10.147.4^d, makṣú sá vājam̐, &c.

2.27.2^b, mitró aryamá vāruṇo juṣanta: 7.64.1^d, rájā suksātró vāruṇo juṣanta.]

[2.27.4^b, devā víçvasya bhūvanasya gopāḥ: 1.164.21^c, inó víçvasya, &c.]

2.27.7^c (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

pīpartu no áditi rájaputrāti dvēṣāṅsy aryamá sugóbhīḥ,

bṛhān mitrásyā vāruṇasya çārmópa syāma puruvīrā áriṣṭāḥ.

10.10.6^c (Yami Vāivasvati; Saṁvāda)

kó asyá veda prathamásyāhnaḥ ká Im̐ dadarça ká ihá prá vocat,

bṛhān mitrásyā vāruṇasya dhāma kád u brava āhano víçyā n̄n̄.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, *Gr̥topūjākāumudī*, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

trī rocanā divyā dhārayanta hiraṇyāyāḥ çūçayo dhārapūtāḥ,

āsvapnajo animiṣū ādabdhā uruçāṅsā rjāve mārtyāya.

5.29.1^b (Gauriviti Çaktya; to Indra)

try aryamá mānuṣo devātātā trī rocanā divyā dhārayanta,

ārcanti tvā marūtāḥ pūtādakṣās tvām eṣām řsir indrāsi dhīrah̄.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamá in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, *KS.* 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (řsir dhīrah̄), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamá calls up the particular expression trī rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamá grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. arir = aryó, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamá), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kurma Gārtasamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyāsya bhūridāvna á vidaṁ ḡnam āpéh,
mā rāyo rájan suyámād áva sthām ḡbṛhád vadema vidáthe suvirāḡ.]

☞ d: refrain, 2.1.16^d ff.

2.28.1^b (Kurma Gārtasamada, or Gṛtsamada; to Varuṇa)

idám kavér ādityāsya svarájo viḡvāni sánty abhy āstu mahná,
āti yo mandró yajáthāya devāḥ sukīrtīni bhikṣe varuṇasya bhūreh.

8.100.4^b (Indra; to Indra)

ayām asmi jaritah páçya mehá viḡvā jātāny abhy āsmi mahná,
rṡāsya mā pradīço vardhayanty ādardiró bhūvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated páda cf. also 6.25.5^d; 8.88.4^b.

[**2.28.3^c**, yuyám nah putrá aditer adabdhāḡ: 7.60.5^d, çagmāsah putrá áditer
ádabdhāḡ.]

2.28.11: see 2.27.17.

[**2.29.2^b**, yuyám dvēsānsi sanutār yuyota: 10.100.9^b, viḡvā dvēsānsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gṛtsamada; to Viṣve Devāḥ)

asmákam mitrávaruṇavataṁ rátham ādityái rudráir vásubhiḡ sacābhúvā,
prá yád váyo ná páptan vásmanas pári çravasyávo hṡṡivanto vanarsádah.

8.35.1^b (Çyāvāçva Ātreya; to Açvins)

agnínéndreṇa váruṇena viṡnunādityái rudráir vásubhiḡ sacābhúvā,
ḡsajósaḡ usásā sūryeṇa ca ḡsómam píbatam açvinā.]

☞ c: refrain, 8.35.1^c–2^c; d: refrain, 8.35.1^d–3^d

2.33.2^c (Gṛtsamada; to Rudra)

tvádattebhī rudra çánitamebhiḡ çatām himā açṡya bhesajébhīḡ,
vy āsmád dvéço vitarám vy áñho vy ámivāç cātayasvā viṡuçīḡ.

6.44.16^d (Çamyu Bārhaspatya; to Indra)

idám tyát pátram indrapánam indrasya priyám amṡtam apāyi,
mātsad yáthā sāumanasíya devāni vy āsmád dvéço yuyávad vy áñhah.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gṛtsamada; to Rudra)

pári ño hetí rudrásya vṡjyāḡ pári tveçāsya durmatir mahí gāt,
áva sthirá maghāvadbhyas tanuṡva ḡmíḡhvas tokáya tánayāya mṡla.] ☞ I.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ suyāvasam riçāntīḥ çuddhā apāḥ suprapāṇé pībantīḥ,
[mā va stenā içata mūghāçānsaḥ] pári vo hetī rudrásya vṛjyāḥ.

68 2.4.2.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvó raṣṭrān bṛhád invati dyáur yáu setḥbhīr arajjubhīḥ sintháḥ,
pári no hélo váruṇasya vṛjyā urúm na índraḥ kṛṇavad u lokám.

The repeated páda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari ṇo rudrasya hetir vṛṇaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélah. Yet I believe that pári hetīḥ preceded pári hélah ; cf. the opening paragraphs of Part 2, chapter 4.—The expression iva sthīrá maghāvadbhyas tanuṣva means ‘loosen the strung bows that are directed against our patrons’ (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīḍhvas tokāya tánayāya mṛṇa : 1.114.6^d, tmāne tokāya tánayāya mṛṇa.

2.34.4^c (Gṛtsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavakṣire mitrīya vā sādām ā jtrādānavah,
pṛṣadaçvāso anavabhrārādhasa ṛjipyāso ná vayūneṣu dhūrśadaḥ.

3.26.6^c (Viçvāmītra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastībhīr agnér bhāmanī marūtām ója
Imahe,

pṛṣadaçvāso anavabhrārādhaso gántāro yajñām vidātheṣu dhīrah.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, *ibid.* 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gṛtsamada ; to Maruts)

tán vo mahó marúta evayāvno viṣṇor eśásya prabhṛthé havāmahe,
hīraṇyavarṇān kakuhūn yatásruco brahmaṇyāntaḥ çānsyam rādha imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mīlhuṣo vayá viṣṇor eśásya prabhṛthé havírbbhīḥ,
vidé hí rudró rudriyam mahitvām yāsiṣṭām vartír açvināv íravat.

The meaning of the repeated páda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by ‘hervorbringung’ ; the same author, 224, to 7.40.5, by ‘darbringung’. Very different effects. Grassmann also renders the pádas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

[2.35.9^b, jihmánām ūrdhvó vidyútām vásānaḥ : 1.95.5^b, jihmánām ūrdhvāḥ
svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada; to Aponapṭr)

asmāi bahunām avamāya sākhye yajñāir vidhema námasā havirbhiḥ,
sām sānu mārjmi didhiṣāmi bilmāir dādhamy ānnaiḥ pari vanda ṛgbhiḥ.

4.50.6^b (Vamadeva; to Brhaspati)

evā pitrē viçvādevāya vṣṣe yajñāir vidhema námasā havirbhiḥ,
bḥhaspate suprajā vīrāvanto vayām syāma pātayo rayiṇām. 4.50.6^d

[**2.35.14^a**, asmīn padé paramé tasthivānsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{ed}: 2.23.19^{ed} = 2.24.16^{ed}, viçvam tād bhadrām yād āvanti devā bṛhād
vadema vidāthe suvīrah.

[**2.36.4^a**, ā vakṣi devān ihā vipra yāksi ca : 5.26.1^c; 6.16.2^c; 8.102.16^c, ā devān
vakṣi yāksi ca.]

2.36.5^c (Gr̥tsamada; to R̥tus)

eṣā syā te tanvō nr̥ṇavārdhanaḥ sāha ójah pradivi bāhvōr hitāḥ,
túbhyam sutó maghavan túbhyam ābhṛtas tvām asya brāhmanād ā tṛpāt piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idām havir maghavan túbhyam rātām prāti samraḥ āhr̥ṇāno ṛbhāya,
túbhyam sutó maghavan túbhyam pakvō 'ddhīndra piba ca prāsthitasya.

2.36.6^a (Gr̥tsamada; to R̥tus)

juṣéthām yajñām bódhataṁ hávasya me sattó hōtā nivīdah pūrvyā ānu,
āchā r̥jānā nāma ety āvftam praçāstrād ā pibataṁ somyām mádhu.

8.35.4^a (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viçvehā devāu sávanāva
gachatam.

ṣajōsasā usāsā sūryeṇa çesaṁ no voḥham açvinā.]

☞ c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff.; Geldner, *Ved. Stud.* ii. 145, note.

[**2.37.1^b**, ādhvaryavaḥ sá pūrṇām vaṣṭy āsicam : 7.16.11^b, pūrṇām vivaṣṭy āsicam.]

Both pādas apply technically to Agni Draviṇodas.

2.37.1^c, tasmā etām bharata tadvaçó dadīḥ : 2.14.2^c, tasmā etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada; to Savitar)

úd u syā devāḥ savitā savāya çaçvattamām tādapā váhnir asthāt,
nūnām devēbhyo ví hí dhāti rātnam āthābhajad vitihotraṁ svastāu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u ťyá deváh savitá hiraṇyáyā bāhú ayaṅsta sávanāya sukrátuḥ,
ghrténa pāṇí abhí pruşṇute makhó yuvā sudákṣo rájaso vídharmani.

6.71.4^a (Bharadvāja ; to Savitar)

úd u ťyá deváh savitá dāmūnā hiraṇyapāṇiḥ pratidoṣam asthāt,
áyohanur yajató mandrájihva á dāçuse suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u ťyá deváh savitá yayāma ḥ hiraṇyáyīm amátim yám áçiçret,ḥ
nūnám bhágo hávyo mánusebhir ví yó rátnā purtvásur dádhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiraṇyákṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tát divó adbhyáh pṛthivyás tvāya dattám kámyam rádha á gāt,
çám yát stotṛbhya āpāye bhāvāty uruçaṅsaya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitravaruṇi ; to Agni)

idám vácaḥ çatasáḥ sámśahasram úd agnáye janisṭṣṭa dvibárhāḥ,
çám yát stotṛbhya āpāye bhāvāti dyumád amivacátanam rakṣohā.

2.39.8^a, etáni vām açvinā vārdhanāni : 1.117.25^a, etáni vām açvinā vtryāṇi.

[2.40.1^b, jánanā divó jánanā pṛthivyāḥ : 8.36.4^a, janitá divó janitá pṛthivyāḥ.]

2.40.1^d (Gr̥tsamada ; to Soma and Puṣan)

sómāpuṣaṇā jánanā rayṇám ḥ jánanā divó jánanā pṛthivyāḥ,ḥ [cf. 2.40.1^b
játáu viçvasya bhūvanasya gopáu devá akṛṇvann amṭsasya nábhim.

3.17.4^d (Kata Vaiçvāmitra ; to Agni)

agnim súdṭṭim súdṭṭam gr̥ṇānto namasyāmas tvédyam jātavedāḥ,
tvám dutám arátim havyaavāham devá akṛṇvann amṭsasya nábhim.

Possibly the expression amṭsasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, ābhým índrah pakvám amásv antáh : 6.72.4^a, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, viçvāny anyó bhūvanā jajāna : 2.35.2^d, viçvāny aryó bhūvanā jajāna :
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Puṣan)

ḥ viçvāny anyó bhūvanā jajāna,ḥ viçvam anyó abhicákṣaṇa eti, [cf. 2.35.2^d
sómāpuṣaṇāv ávataṁ dhīyam me yuvābhyaṁ viçvāḥ pṛtanā jayema.

6.52.16^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
ágniparjanyaṽ ávataṁ dhīyaṁ me 'smín háve suháva suṣṭutím naḥ,
īlam anyó janāyad gārbham anyāḥ prajāvatīr iṣa á dhattam asmé.

[2.40.6^c, ávatu devy áditir anarvá : 7.40.4^c, suháva devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada ; to Vāyu)
niyútvaṅ vāyav á gahy ayám çukró ayāmi te,
gántāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)
vāyo çukró ayāmi te mádhvo ágram diviṣṭiṣu,
á yāhi sómapítaye spārhó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
á no yajñám diviṣp̥çam vāyo yāhi sumánmabhiḥ,
antāḥ pavitra upāri çriṇānò 'yám çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtavṛdhā.

2.41.6^a : 1.136.1^d, tá samrājā ghṛtāsuti.

2.41.6^b : 1.136.3^e, adityá dánunas pati.

2.41.8^{a+c} (Gr̥tsamada ; to Açvins)
ná yát páro nántara adadhārsad vṛṣaṅvasu,
duḥçāṅso mártyo ripúḥ.

6.63.2^d (Bharadvāja ; to Açvins)
áram me gantaṁ hávanāyāsmāi gr̥ṇānū yāthā píḥātho ándhaḥ,
pāri ha tyád vartīr yātho riṣó ná yát páro nántaras tuturyāt.
 8.18.14^b (Irimbithi Kāṇva ; to Indra)
sám it tám aghám açnavad duḥçāṅsam mártyaṁ ripúm,
yó asmatrá durhāpāvāṅ úpa dvayúḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa á gata.

2.41.13^b (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
ṽ viçve devāsa á gata, çṛṇutá ma imám hávam, ☞ 1.3.7^b
édám barhír ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)
ihú gataṁ vṛṣaṅvasu çṛṇutam ma imám hávam,
ṽ ánti ṣád bhūtu vām ávaḥ.] ☞ refrain, 8.73.1^c–18^c

Cf. imám me çṛṇutam hávam, 8.85.2^b, and imám naḥ çṛṇavad dhavam, under 8.43.22^e.

2.41.15 = 1.23.8.

2.41.16^c, apračastá iva smasi: 1.29.1^b, anáčastá iva smási.

2.41.20^b: 1.142.8^d, sidhrám adyá divispfçam; 5.13.2^b, sidhrám adyá divispfčaḥ.

2.42.3^c (Gṛtsamada; Adhvani vācyamānasya čakuntasya stutiḥ)
 áva kranda dakṣiṇató gṛhāṇām sumāṅgálo bhadravádí čakunte,
 má na stená ičata mágháčaṅso ṽbrhád vadema vidátthe suvírāḥ.]

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajāvatīḥ suyávasam ričántīḥ čuddhá apāḥ suprapāṇé píbantīḥ,
 má va stená ičata mágháčaṅsaḥ ṽpári vo hetí rudrásya vṛjyāḥ.]

☞ 2.33.14^a

Cf. má no duḥčaṅsa ičata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punanāḥ kavībhīḥ pavitrāiḥ : 3.31.16^c, mādhyāḥ punanāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darçatām ośadhīnam.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īle ca tvā yājamāno havīrbhir īle sakhitvām sumatīm nikāmah,
devāir āvo mimīhi sām jaritré ráksā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devah,
here Agni)

imām mahé vidathyāya çṣām çāçvat kṛtvā īdyaya prá jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasrah.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch hausliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzen' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlvi. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébbhiḥ çivébbhir mahān mahībbhir ūtibhiḥ saraṇyān,
asmé rayīm bahulām sāntarutram suvācam bhāgām yaçāsam kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āiçirathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūnṛtānām girām viçvāyur vṛsabhó vayodhāḥ,
ā no gahi sakhyébbhiḥ çivébbhir mahān mahībbhir ūtibhiḥ saraṇyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tú na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībbhir ūtibhiḥ.

3.1.20^{c+d} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sānāni prá pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sāvānā kṛtémā jānmañ-janman nihito jātavedāḥ.

3.30.2^c (Viçvāmītra ; to Indra)

ná te duré paramá cid rájañsy á tu prá yahi harivo háribhyām,
sthiráya vṛṣṇe sávanā kṛtémá yuktá grávanāḥ samidhané agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a : 3.1.20^d, jánmañ-janman nihito jātavedāḥ.

3.1.21^{cd} (Viçvāmītra Gāthina ; to Agni)

┌jánmañ-janman nihito jātavedā, viçvāmītrebhir idhyate ájasaḥ, ☞ 3.1.20^d
tásya vayám sumatáu yajñīyasyápi bhadré sāumanasé syāma.

3.59.4^{cd} (Viçvāmītra ; to Mitra)

ayám mitró namasyāḥ suçévo rája suksatró ajaniṣṭa vedháh,
tásya vayám sumatáu yajñīyasyápi bhadré sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kāksivata ; to Indra)

tásya vayám sumatáu yajñīyasyápi bhadré sāumanasé syāma,
┌sá sutráma svávān indro asmé ārūc cid dvéṣaḥ sanutár yuyotu.┘

☞ 6.47.13^{cd}

10.14.6^{cd} (Yama Vaivasvata ; Liṅgoktadevatāḥ)

āṅgīraso naḥ pitáro návagvā átharvāṇo bhṅgavaḥ somyásaḥ,
téṣāṃ vayám sumatáu yajñīyānām ápi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmītra Gāthina ; to Agni)

imám yajñám sahasāvan tvám no devatrú dhehi sukrato ráraṇaḥ,
prá yañsi hotar bṛhatīr iṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Säucika, or Agni Vaiçvānara ; to Agni)

agnáye bráhma ṛbhávas tatakṣur agním mahúm avocāmā suvṛktim,
ágne práva jaritāraṃ yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina ; to Agni) = 3.15.7 (Utkīra
Kātya ; to Agni) = 3.22.5 (Gāthin Kāucika ; to Agni) = 3.23.5
(Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

iḷám agne purudánsaṃ saním góḥ çaçvattamám hávamānāya sādha,
syán naḥ súnús tánayo vijávāgne sá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmītra Gāthina ; to Agni)

sá rocayaj janusā ródasi ubhé sá mátrór abhavat putrá ídyaḥ,
havyavál agnir ajáraç cānohito duḷábho viçám átithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavál agnir ajáraḥ pitá no vibhūr vibhāvā sudḥḥko asmé,
sugārhapatyáḥ sám iṣo didihy ┌asmadyak sám mimihī çrávañsi.┘

☞ 3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viçvāmītra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vājaçravasam ihá vṛktābarhiṣaḥ,
yatásrucaḥ surucaṁ viçvádevyaṁ rudrāṁ yajñānām sādhadīṣṭim apāsām.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtvānaṁ mahiṣām viçvadarçatam agnīm sumnāya dadhire puró jánāḥ,
ṛkrūtkaṁ saprāthastamaṁ tvā girá, dáivyaṁ mānuṣā yugā. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girá limps along late in the stanza; moreover tvā girá is almost certainly an appendage to the third páda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viçvāmītra Gāthina; to Vaiçvānara)

namasyāta havyadātīm svadhvarām duvasyāta dámyaṁ jātávedasam,
raṭhír ṛtasya bháto vicarṣaṇir agnir devānām abhavat puróhitah.

10.110.11^b (Jamadagni Bhārgava, or Rama Jāmadagnya; Āpriyaḥ)
sadyó jātó vy amimīta yajñām agnir devānām abhavat purogāḥ,
asyá hótuh pradiçy ṛtasya vāci sváhakṛtaṁ havir adantu devāḥ.

10.150.4^a (Mṛṣika Vāsistha; to Agni)

agnir devó devānam abhavat puróhito 'gnīm manuṣyaḥ ṛsayah sám idhire,
agnīm mahó dhānasātav ahām huve mṛṣikām dhānasātaye.

The páda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viçvāmītra Gāthina; to Vaiçvānara)

viçám kavīm viçpátim mānuṣir iṣaḥ sám sīm akṛṇvan svádhitim ná téjase
sá udvátó nivátó yāti véviṣat sá gárbham eṣú bhūvanesu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçám kavīm viçpátim mānuṣiṇām çucim pávakām ghṛtápṛṣṭham agnīm
ni hótāraṁ viçvavidāṁ dadhidhve sá devéṣu vanate váryāni.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçám kavīm viçpátim çáçvatīnām nitóçanaṁ vṛṣabhām carṣaṇīnām,
prétiṣaṇim isáyantaṁ pávakām rújantaṁ agnīm yajatām rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣir iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the páda 3.2.2^a = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jaṭháreṣu prajajñiván vṛṣá citréṣu nānadan ná siṅháh,
vaiçvānaráh pṛthupájá ámartyo vásu rátná dáyamāno ví daçúṣe.

3.2.7^a (Viçvāmītra ; to Agni)

pṛthupájá ámartyo gṛtānirñik svāhutaḥ,
agnír yajñásya havyaváṭ.

3.4.6^c, yáthā no mitró váruṇo júṣat : 1.43.3^a, yáthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Dāivyā Hotārā)

ḍāivyā hótārā prathamá ny řñje, saptá pṛkṣásasḥ svadháyā madanti,
ṛtám çānsanta ṛtám ít tá áhur ánu vratám vratapá dídhyanāḥ. 2.3.7^a

3.4.7^a = 3.7.8^a, dáivyā hótārā prathamá ny řñje : 2.3.7^a, dáivyā hótārā prathamá
vidústarā ; 10.66.13^a, dáivyā hótārā prathamá puróhitā ; 10.110.7^a,
dáivyā hótārā prathamá suváca.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitravaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajóṣā ilā deváir manuṣyēbhir agniḥ,
sārasvatī sārasvatēbhir arvák tisró devír barhír écām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitravaruṇi ; Āpra, here Tvaṣṭar)

tán nas turipam ádha poṣayitnú déva tvaṣṭar ví rāraṇáh syasva,
yáto viráh karmanýaḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitravaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va sṛjopa devān agnír haviḥ çamitā súdayāti,
séd u hótá satyátaro yajāti yáthā devánām jánimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitravaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ índreṇa deváih sarátham turébbhiḥ,
barhír na ástām áditih suputrā sváhā devá amftā mádayantām.

5.11.2^o (Sutāmbhara Átreya ; to Agni)

yajñásya ketúm prathamám puróhitam, agním náras triṣadhasṭhé sám
idhire, 5.11.2^a

índreṇa deváih sarátham sá barhiṣi sídan ní hótá yajáthaya sukrátuḥ.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyáso havirádo haviṣpá índreṇa deváih sarátham dádhānāḥ,

ágne yāhi sahásraṁ devavandāih páraih púrvāih pitṛbhir għarmasádbbhiḥ.

10.70.11^d (Sumitra Badhryaṣva; Āpra, here Agni)

āgne vaha vāruṇam iṣṭāye na indram divo marūto antāriksāt,
sīdantu barhīr viṣva ā yājatraḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādah, havispāh, gharṁāsadaḥ, also perhaps pārāh and pūrvāh, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, *Ved. Myth.* iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnīr bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]

Cf. 3.18.5^b.

3.5.4^b (Viṣvāmītra Gāthina; to Agni)

mitrō agnīr bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, ~~cf.~~ cf. 3.5.4^a
mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sindhunām utā pārvatanām.

10.83.2^b (Manyu Tāpasa; to Manyu)

manyūr indro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,
manyūm viṣa ṛtate mānuṣr yāḥ pāhī no manyo tāpasā sajoṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmītra Gāthina; to Agni)

pāti priyām ripō āgram padām vēḥ pāti yahvāc cāraṇam sūryasya,
pāti nābhā saptācīrṣṇam agnīḥ pāti devānām upamādām ṛṣvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vaiṣvānara)

pravācyam vācasah kiṁ me asyā guhā hitām ūpa niṣṇ vadanti,
yād usriyānam āpa vār iva vrān pāti priyām rupō āgram padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāñca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, *RV. Noten*, pp. 227, 271. Cf. also Roth, *Nirukta*, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmītra Gāthina; to Agni)

ā rōdasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
divāc cid agne mahinā pṛthivyā vacyāntām te vāhnyayā saptājihvāḥ.

4.18.5^d (Sāmīveda Indrāditi vāmadevanām)

avadyām iva mānyamānā guhākar indram mātā vtryeṇā nyṛṣtam,
āthōd asthāt svayām ātkam vāsāna ā rōdasī aprṇāj jāyamānāḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvám agne çociṣā çocucāna á ródasī aprṇā jāyamānaḥ,
 tvám devān abhiçaster amuñco vaiçvānara jātavedo mahitvá.
 10.45.6^b (Vatsapri Bhalandana; to Agni)
 viçvasya ketúr bhúvanasya gárbha á ródasī aprṇāj jāyamānaḥ,
 vliuṃ cid ádrim abhinat parayāñ jānā yád agnim áyajanta páñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmītra Gāthina; to Agni)
 ṛtásya vā keçinā yogyābhīr ghṛtasnūvā róhita dhurí dhiṣva,
 áthā vaha devān deva viçvān svadhvará kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Barhaspatya; to Agni) [dhvam,
 puró vo mandráñ divyāñ suvrktīm prayatí yajñé agnim adhvare dadhi-
 purá ukthébhīḥ sá hí no vibháva svadhvará karati jātavedaḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 ágne vihí haviṣā yáksi devān svadhvará kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvará karati jātavedā yáksad devān amṛtān pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agnim is apparently the secondary element in the hypermetric line; mandráñ in páda a without agnim in páda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhám á vaha mādāyasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina; to Yūpa)
 úc chrayasva vanaspate vārṣman pṛthivyá ádhi,
 súmiti mīyamāno vārco dhā yajñāvāhase.

3.24.1^d (Viçvāmītra; to Agni)
 ágne sáhasva pṛtanā abhímātīr ápāsya,
 duṣṭaras tārann árātīr vārco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyá ádhi, under 2.3.7^d.

[3.8.8^a, adityá rudrá vásavaḥ sunṛtháḥ; 7.35.14^a, adityá rudrá vásavo juṣanta
 (idám bráhma); 10.66.12^c, ádityā rudrá vásavaḥ súdānavaḥ (imá
 bráhma).]

3.8.9^a, hañsá iva çreñiçó yátānaḥ: 1.163.10^c, hañsá iva çreñiçó yatante.

3.8.9^d (Viçvāmītra Gāthina; to Yūpāḥ)
 [hañsá iva çreñiçó yátānaḥ] çukrá vásānaḥ sváravo na águḥ, 1.163.10^c
 unnyámānaḥ kavibhiḥ purástad devá devānām ápi yanti páthaḥ.

7.47.3^b (Vasiṣṭha ; to Āpaḥ)

çatāpavitraḥ svadhāyā mādantī devī devānām āpi yanti pāthah,

ṽtā indrasya nā minanti vratāni, ṽsindhubhyo havyaṁ gṛhāvaj juhota,

☞ c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devāṁ mārṭasa utāye; 1.144.5^b, devāṁ mārṭasa utāye havāmahe.

3.9.1^c (Viçvāmītra Gāthina ; to Agni)

sākhāyas tvā vaṛmahe, devāṁ mārṭasa utāye,

☞ 1.144.5^b

apām nāpātaṁ subhāgaṁ sudīditiṁ, supratūrtim anehāsam,

☞ 1.40.4^d

8.19.4^a (Sobhari Kāṇva ; to Agni)

ūrjō nāpātaṁ subhāgaṁ sudīditiṁ agniṁ çrēṣṭhaçocīsam,

sā no mitrāsya vāruṇasya sō apām ā sumnām yakṣate divī.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātaṁ, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, supratūrtim anehāsam.

3.9.6^b (Viçvāmītra Gāthina ; to Agni)

tām tvā mārṭā agrbhṇata devébhyo havyaavāhana,

vīçvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

jāramāṇaḥ sām idhyase devébhyo havyaavāhana,

tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutiḥ)

grhō yāmy āramkrto devébhyo havyaavāhanaḥ,

ṽkuvit sōmasyāpām iti,

☞ refrain, 10.119.1^c–1^c

10.150.1^b (Mṛṛika Vasiṣṭha ; to Agni)

sāmīdhaç cit sām idhyase devébhyo havyaavāhana,

adityāi rudrāir vāsuhir na ā gahi mṛṛikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kāgi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhō = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for grhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmītra Gāthina ; to Agni)

á juhota svadhvarám çirám pávakáçocişam,

açim dutám ajirám pratnám ídyañ çruṣṭi devám saparyata.

8.43.31^b (Virūpa Āngirasa ; to Agni)

agnim mandrám purupriyám çirám pávakáçocişam,

hrdbhir mandrébhir imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

çirám pávakáçocişam jyēṣṭho yó dámeṣv á,

dídāya dirghaçrúttamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

ágnim ná svāvṛktibhir ḥótāram tvā vṛñīmahe,]

☞ 5.20.3^a

yajñāya stīrñābarhiṣe ví vo máde çirám pávakáçocişam vívakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnim pávakáçocişam, 8.44.13^b.

3.9.9 (Viçvāmītra Gāthina ; to Agni) =

10.52.6 (Agni Säuctka ; to Devāḥ)

trīni çatā trī sahásrāṇy agnim trinçác ca devá náva cāsaparyan,

áukṣan ghṛtāir ástṛṇan barhír asmā ád id dhótāram ny áśādayanta.

Cf. 10.7.5^d, vikṣu hótāram ny áśādayanta.

3.10.1^{a+b} (Viçvāmītra Gāthina ; to Agni)

tvám agne manīṣiṇaḥ samrájañ carṣaṇinám,

devám mártāsa indhate sám adhvare.

8.44.19^a (Virūpa Āngirasa ; to Agni)

tvám agne manīṣiṇas tvám hinvanti cittibhiḥ,

[tvám vardhantu no gírah]

☞ 1.5.8^c

10.134.1^d (Māndhātara Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprāthoṣú iva,

mahántam tvā mahinám samrájañ carṣaṇinám [deví jānītry ajtjanad

bhadrá jānītry ajtjanat.]

☞ refrain, 10.134.1^{ef-6ef}

See under 1.5.8^c for the character of 8.44.19. For the páda samrájañ carṣaṇinám cf. 8.16.1^a, prá samrájañ carṣaṇinám, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmītra Gāthina ; to Agni)

tvám yajñéṣv ṛtvijam [agne hótāram ḷate,]

☞ cf. 1.128.8^a

gopá ṛtāsya didihi své dáme.

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvám yajñéṣv ṛtvijam cārum agne ní ṣedire,

ghṛtāpratkañ mánuṣo ví vo máde çukráñ cētīṣṭham aksábhīr vívakṣase.

10.118.7^c (Uruksaya Āmahyava ; to Agni Rakṣohan)

ádabhyena çociśagne rákṣas tvám daha,

gopá ṛtāsya didihi.

Note that 3.10.2^c and 10.21.7^{ad} are both metrically composite.—Cf. gopám ṛtāsya dídivim, 1.1.8^b, and see p. 19.

[3.10.2^b, ágne hótāram ṛlate: 6.14.2^c, agnīm hótāram ṛlate. See also under 1.128.8^a.]

3.10.3^b (Viçvāmītra Gāthina; to Agni)
sá ghā yás te dādāçati samīdhā jātāvedase,
só agne dhatte suvīryam sá puçyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samīdhā jātāvedase devāya devāhūtibhiḥ,
havīrbhiḥ çukrāçoçise namasvīno vayām dāçemāgnāye.

[3.10.4^b, agnir devēbhīr ā gamat: 1.1.5^c, devō devēbhīr ā gamat.]
Cf. in the Introduction, p. 19.

3.10.8^a, sá naḥ pāvaka dīdīhi: 1.12.10^a, sá naḥ pāvaka dīdivaḥ.

[3.10.8^b, dyumād asme suvīryam: 3.13.7^c, dyumād agne suvīryam.]

3.10.9^{ab}, tām tvā viprā vipanyāvo jāgrvānsaḥ sām indhate: 1.22.21^{ab}, tād
viprāso vipanyāvāḥ jāgrvānsaḥ sām indhate.

3.10.9^c (Viçvāmītra Gāthina; to Agni)
tām tvā viprā vipanyāvo jāgrvānsaḥ sām indhate, 1.22.21^{ab}
havyavāham āmartyam sahovādam.

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvāvedasaḥ havyavāham āmartyam,
yājīṣṭham ṛñjase girā.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tām tvājananta mātāraḥ kavīm devāso āngiraḥ,
havyavāham āmartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, ketūr yajñāsya pūrvyāḥ: 9.2.10^c, ātmā yajñāsya pūrvyāḥ.]

3.11.4^c (Viçvāmītra Gāthina; to Agni)
agnīm sūnūm sānaçrutam sāhaso jātāvedasam,
vāhniḥ devā akrīvata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tām hótāram adhvāryāya prāçetasam vāhniḥ devā akrīvata,
dādhatī rātnam vidhatē suvīryam, agnir jānāyā dāçuse. 4.12.3^c

3.11.6^c (Viçvāmītra Gāthina; to Agni)
sāhvān viçvā abhiyūjah krātūr devānām āmrktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasuyava Ātreyaḥ ; to Agni)
agnis tuviçravastamaḥ tuvíbrahmāṇam uttamám,
atúrtaḥ çravayátpatiḥ putráḥ dadāti dáçūse.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)
pári viçváni súdhitāgnér açyāma mánmabhiḥ,
víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
mártā ámarthyasya te bhúri náma manāmahe,
víprāso jātávedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)
toçá vṛtrahāṇā huve sajítvanáparājítā,
indrāgní vājasútama.

8.38.2^b (Çyāvaçva Ātreya ; to Indra and Agni)
toçāsā rathayāvānā vṛtrahāṇáparājítā,
indrāgní tāsya bodhatam.

One is obviously patterned after the other. But which ?

[3.12.9^c, tād vām ceti prá viryam : 1.93.4^a, ágniçomā ceti tād viryam vām.]

3.13.2^b : 1.134.2^a, dáksaḥ sácanta utāyaḥ.

[3.13.7^c, dyumád agne suviryam : 3.10.8^b, dyumád asmé suviryam.]

3.14.5^b (Rṣabha Vaiçvāmitra ; to Agni)
vayám te adyá rarimá hí kāmam uttánáhastā námasopasádya,
yájiçthena mánasā yakçi deván á sredhatā mánmanā vipro agne.

6.16.46^d (Bharadvāja ; to Agni)
vítí yó devám máрто duvasyéd agním iḷitádhvaré haviṣmān,
ḥótāraḥ satyayájam ródasyor, uttánáhasto námasá vivāset. 4.3.1^b
10.79.2^d (Agni Saucika, or others ; to Agni)
gūhā çiro nihitam řdhag akší ásinvann atti jihváyā vānāni,
átraṇy asmaí paḍbhíḥ sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidrá çárma jaritaḥ purúṇi : 2.25.5^b, áchidrá çárma dadhire purúṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkla Kātya ; to Agni)
imám naro marutaḥ saçcatá vřdham yásmín ráyaḥ çevřdhasaḥ,
abhí yé sánti pñtanāsu dūḍhyò viçváhá çátrum adabhū.

7.18.25^a (Vasiṣṭha Maitravaruṇi ; Sudāsaḥ Pāijavanasya dānastutiḥ)
imāṃ naro marutaḥ saçcatānu divodāsaṃ nā pitāraṃ sudāsaḥ,
aviṣṭānā pāijavanāsyā kētaṃ duṇāçaṃ ksatrāṃ ajāraṃ duvoyū.

For 7.18.25^{od} cf. 6.46.10. For vjdhm in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Apparently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda ; cf. under 1.8.5^c.

3.16.6^d, tūvidyumna yāçasvatā : 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yātha divo jātavedaḥ cikitvān : 4.3.8^d, sādha divo, &c.]

3.17.4^d : 2.40.1^d, devā akr̥ṇvann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmitra ; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikitvō 'thā no dhā adhvarāṃ devāvītāu.

5.3.5ⁿ (Vasuçruta Ātreya ; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kavyāiḥ parō asti svadhāvāḥ,
viçaç ca yasyā ātithir bhāvāsi sā yajūcna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hōtā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices ; therefore he receives the epithet svadhārman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d) ; 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthin Kāuçika ; to Agni)

agnim hōtāraṃ prā vr̥ṇe miyōdhe gṛtsam kavim viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājāya vanate maghāni.

10.53.1^c (Agni Sāuçika ; to Agni)

yām āchāma mānasā sō 'yām āgād yajñāsya vidvān pāruṣaç cikitvān,
sā no yakṣad devātātā yājīyān nī hī śātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1 ; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthin Kāuçika ; to Agni)

prā te agne havīsmatim iyarmy āchā sudyumnām rātīnīm ghṛtācīm,
pradakṣiṇīd devātātīm urāṇāḥ sam rātibhir vāsubhir yajñam açret.

4.6.3^b (Vāmadeva Gāutama ; to Agni)

īyatā sujūrṇī rātīnī ghṛtāçī, pradakṣiṇīd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
ūd u svāruṇ navaajā nākrah paçvō anakti sūdhitaḥ sumekāḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318 ; Grassmann, i. 70 ; Oldenberg, SBE. xlvi. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ‘(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akṛá; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akṛá by ‘horse’, as suggests Geldner, Ved. Stud. i. 168, with Oldenberg’s approval, SBE. xlvi. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, indhāno akṛó vidátheṣv dídyac chukrávarṇām úd u no yaṁsate dhiyam, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akṛá seems to mean ‘beacon’. Cf. Ludwīg, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second páda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuçika; to Viçve Devāḥ)

**dadhikrām agním uṣásam ca devīm bḥaspátīm savitāram ca devām,
açvīnā mitrávaruṇā bhágam ca vāsūn rudrān adityān ihá huve.**

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Ṛtvikstutih)

úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agním indhvaṁ bahávaḥ
sánílāḥ,

dadhikrām agním uṣásam ca devīm indrávató ‘vase ní hvaye vaḥ.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. 1.13.7-12, and see Bloomfield, The Atharva-Veda, p. 46.

3.21.1^c, 4^b, stokánām (4^b, stokáso) agne médaso gḥṛtásya.

3.21.2^d (Gāthin Kāuçika; to Agni)

gḥṛtávantaḥ pávaka te stoká çtotanti médasah,
svádharman devávitaye çréṣṭham no dhehi váryam.

10.24.2^d (Vimada Āindra, or others; to Indra)

tvám yajñébhīr uktháir ūpa havyébhīr imahe,

çáçpate çacīnām ví vo máde çréṣṭham no dhehi váryam vívakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, várco dhā yajñávāhase.

3.24.3^{b+c} (Viçvāmītra; to Agni)

**ágne dyumnéna jagṛve sáhasaḥ sūnav āhuta,
édám barhīḥ sado máma.**

8.19.25^c (Sobhari Kaṇva; to Agni)

yád agne mártyas tvám syám ahám mitramaho ámartyaḥ
sáhasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āngirasa; to Agni)

tvám ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
ṛtávā yajñīyo bhúvaḥ.

8.17.1^c (Irimbīhi Kāṇva; to Indra)

á yāhi suṣumá hí ta ṽ́ndra sómaṁ píḁā imám,]
óḁám barhīḁ sado máma.

cf. 8.17.1^b

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sá no agníḁ suvīryaṁ sváçvyam : 8.12.33^a, suvīryaṁ sváçvyam.]

3.26.6^c: 2.34.4^c, pṛṣadaçvāso anavabhráradhasaḁ.

3.27.2^b, girá yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam ; 8.6.3^b,
stómair yajñásya sádhanam ; 8.23.9^b, yajñásya sádhanam girá.

[3.27.3^c, áti dvéṣānsi tarema : 2.7.3^c, áti gahemahi dvīṣaḁ.]

[3.27.4^b, agníḁ pávaká íḁyaḁ : 7.15.10^c, çúciḁ pávaká íḁyaḁ.]

3.27.5^a, pṛthupájá ámartyaḁ : 3.2.11^c, váiçvanaráḁ pṛthupájá ámartyaḁ.

3.27.7^a (Viçvámitra ; to Agni)

hótā devó ámartyaḁ purástād eti máyáyā,
vidáthāni pracodáyān.

8.19.24^d (Sobhari Kāṇva; to Agni)

yó havýāny úrayatā mánurhito devá ásá sugandhínā,
vívāsate váryāni svadhvaró hótā devó ámartyaḁ.

3.27.13^b (Viçvámitra ; to Agni)

īlényo namasyās tirás támānsi darçatáḁ,
sám agnir idhyate vfṣā.

8.74.5^b (Gopavana Ātreya; to Agni)

ṽ́amṫani jātavedasaṁ, tirás támānsi darçatám,
ghṛtāhavanam íḁyam.

cf. 6.4.8.1^c

The expressions tirás támānsi darçatáḁ, and ghṛtāhavana íḁyaḁ are 'leitmotifs' of Agni; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroṽ́çaṁ jātavedaḁ.

3.28.4^b, nábhā pṛthivyá údhi : 2.3.7^d, nábhā pṛthivyá údhi sánuṣu triṣú.

3.28.4^d: 1.45.6^d, ágne havýāya vólhave ; cf. agním havýāya, &c., 5.14.3^c.

3.28.16^d (Viçvámitra ; to Agni)

yád adyá tvā prayatí yajñé asmín hótāç cikitvó 'vrñmahitáḁ,
dhruvám aya dhruvám utáçamiṣṫhāḁ prajānán vidván úpa yāhi sómam.

3.35.4^d (Viçvāmitra ; to Indra)

bráhmaṇā te brahmayújā yunajmi hárti sákhyaḥ sadhamáda āçú,
sthirám ráthaṁ sukhám indrádhitisthan prajānán vidváñ úpa yāhi
sómam.

3.30.2^c, sthiráya vṛṣṇe sávanā kṛtémá : 3.1.20^c, mahánti vṛṣṇe sávanā kṛtémá.

3.30.13^d (Viçvāmitra ; to Indra)

didṛksanta usáso yámann aktór vivásvatyā máhi citráṁ ánikam,
viçve jānanti mahinā yád āgād indrasya kárma súkṛtā purúṇi.

3.32.8^a (Viçvāmitra ; to Indra)

indrasya kárma súkṛtā purúṇi vratáni devá ná minanti viçve,
[dādhára yāḥ pṛthivím dyám utémám] jajána súryam usásam sudánsāḥ.
cf. 3.32.8^c

3.34.6^b (Viçvāmitra ; to Indra)

mahó maháni panayanty asyéndrasya kárma súkṛtā purúṇi,
vrjānena vrjinán sám pipeṣa mayābhir dásyuñr abhíbhutyojāḥ.

For vrjānena vrjinán in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasána yāḥ pṛthivím dyám utémám.

3.30.17^d (Viçvāmitra ; to Indra)

úd vṛha ráksaḥ sahámulam indra vṛçcā mádhyañ práty ágram çṛñthi,
á kvataḥ salalúkañ cakartha brahmadviṣe tápusim hetim asya.

6.52.3^d (Rjiviçvan Bhāradvāja ; to Viçve Devāḥ)

kím aṅgá tvā bráhmaṇaḥ soma gopám kím aṅgá tvāhur abhiçastipám naḥ,
kím aṅgá naḥ paçyasi nidyámanān brahmadviṣe tápusim hetim asya.

For salalúka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra ; to Indra)

imám kámañ mandayā góbbhir áçvāiç candrávatā rádhasā papráthaç ca,
svaryávo matibhis túbhyam viprā indráya váhaḥ kuçikáso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra ; to Indra)

á no gotrá dardṛhi gopate gūḥ sám asmábhyam sanáyo yantu vájāḥ,
diváksā asi vṛṣabha satyáçusmo 'smábhyam sú maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣrathi, or Viçvāmitra ; to Indra)

máhy á te sakhyám vaçmi çaktír á vṛtraghné niyúto yanti pūrvíḥ,
máhi stotrám áva āganma sūrér asmákañ sú maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva ; to Indra)

asmákam ít sú çṛñhi tvám indrásmábhyam citrán úpa máhi vájān,
asmábhyam viçvá iṣaṇaḥ púramdhír asmákam sú maghavan bodhi
godāḥ.

Cf. godá id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra, or his descendants; to Indra)

çunām huvema maghāvānam indram asmīn bhāre n̄ftamañ vājasātāu,
çṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi samjītam dhānānām.

The appearance of this Viçvāmitra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

sataḥ-sataḥ pratimānañ purobhūr viçvā veda jānimā hānti çuṣṇam,
prā ño divāḥ padavīr gavyūr ārcan sākhā sākhīn̄r amuñcan nīr avadyāt.

10.111.5^b (Aṣṭrādāṣṭra Vāirūpa; to Indra)

indro divāḥ pratimānañ pṛthivīyā viçvā veda sāvanā hānti çuṣṇam,
mahīm̄ cid dyām̄ ātanot sūryeṇa cākāmbha cit kāmbhanena skābhyan.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth Çuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth Çuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti çuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākām̄ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākām̄
(3.30.21^d, asmābhyam̄) sū maghavan bodhi godāḥ.

[**3.31.16^c**, mādhvah̄ punanāḥ kavibhiḥ pavitrāiḥ: 3.1.5^b, krātum punanāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

ānu kṛṣṇé vāsudhitī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānañ vṛjādhyāi sākhāya indra kām̄yā ṛjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhitī yemāte viçvāpeçasā,

ṽvāyav ā candreṇa rāthena yāhi sutāsya pitāye. ॐ refrain, 4.48.10^d-4^{ed}

The words kṛṣṇé and vāsudhitī are both dvandva okaçeṣa: 'black (Night) and (Uṣas)' is a way of saying naktosāsā; conversely 'treasure-giving (Morn) and black (Night)' is uśāsānaktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhitī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ
sarayān; 4.32.1^c, mahān mahībhir utībhiḥ.

3.31.21^d (Kuçika Āisrathi, or Viçvāmitra; to Indra)
 ádediṣṭa vṛtrahá gópatir gá antáh kṛṣṇán aruṣáir dhámabhir gāt,
 prá sunftā diçámāna ṛténa dúraç ca viçvá avṛṇod ápa sváh.

10.120.8^d (Bṛhaddiva Ātharvaṇa; to Indra)
 imá bráhma bṛháddivo vivaktíndrāya çuśám agriyáh svarśáh,
 mahó gotrásya kṣayati svarájó dúraç ca viçvá avṛṇod ápa sváh.

The repeated páda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous: 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498: 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better; in it ca connects properly its two pádas, and dúrah, which lacks definition in 3.31.21, is defined by gotrásya: 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the páda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213; iii. 211, note, 248; Ludwig, Kritik, p. 29; Geldner, Ved. Stud. ii. 276.

3.31.22: see under 3.30.22.

[**3.32.4^d**, amarmāṇo mányamānasya mārma: 5.32.5^b, amarmāṇo vidád íd asya mārma.]

3.32.7^b (Viçvāmitra; to Indra)
 yájāma ín námasā vṛddhám índram bṛhántam ṛṣvám ajáram yúvānam,
 yásya priyé mamátur yajñīyasya ná ródasi mahimānam mamáte.

6.19.2^b (Bharadvāja; to Indra)
 índram evá dhiṣāṇā sātāye dhād bṛhántam ṛṣvám ajáram yúvānam,
 áṣṣl̥hena çávasā çuçuván̄sam sadyác cid yó vāvṛdhé ásāmi.
 6.49.10^c (Rj̄içvan Bhāradvāja; to Viçve Devāh, here Rudra)
 bhúvanasya pitáram gr̄bhír ábhí rudrám dívā vardháya rudrám aktáu,
 bṛhántam ṛṣvám ajáram suṣumnám řdhag ghuvema kavineṣitāsah.

In the two Indra stanzas the repeated páda, as said of Indra, is peculiarly fit. Moreover, ajáram yuvānam, 'youth that does not age', is a better sequence of words than ajáram suṣumnám, 'ageless and kind'. In adapting the páda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change; cf. his epithets mīdhvas and çivá; his hásto mṛjāyákūh in 2.33.7, and more directly such a passage as 2.33.1^a, á te pitar marutām sumnám etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{ed} see Oldenberg, RV. Noten, p. 244; for dhiṣāṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a: 3.30.13^d; 3.34.6^b, índrasya kárma súkṛtā purúñi.

[**3.32.8^c**, dādhāra yáh pṛthivím dyám utémám: 3.34.8^c, sasāna yáh, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmitra; to Indra)
 áhann áhim pariçáyānam árṇa ojayāmānam tuvijāta távyān,
 ná te mahitvám ánu bhūd ádha dyáur yád anyáyā sphigyā kṣám ávasthah.

4.19.2^c (Vamadeva; to Indra)

ávāsṛjanta jivrayo ná devá bhūvaḥ samráḥ indra satyáyonih,
áhan̄n áhiñ pariśáyānam árṇaḥ prá vartanír arado viçvádhenāḥ.

6.30.4^c (Bharadvāja; to Indra)

satyám it tán ná tvávān anyó astíndra devó ná mártyo jyáyān,
áhan̄n áhiñ pariśáyānam árṇó 'vāsṛjo apó áchā samudrám.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānām yonim ánu sañcáranti (10.17.11^c, sañcárantam);
1.146.3^a, samānām vatsám abhi sañcáranti.]

3.33.5^c (Viçvāmitra; to the Rivers)

rámadhvañ me vácasa somyáya ftāvarir úpa muhúrtám évāih,
prá sindhum áchā bṛhatí manīṣávasyúr ahve kuçikásya sūnuḥ.

6.49.4^a (Ṛjicvan Bharadvāja; to Viçve Devaḥ; here Vāyu)

prá vāyúm áchā bṛhatí manīṣá bṛhādrayim viçvávāram rathāprám,
dyutádyamā niyútaḥ pátyamānaḥ kavīḥ kavim iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí manīṣá as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, indra kṣitínám asi mánuṣṭhām: 1.59.5^c, rájā kṣitínám, &c.]

[3.34.5^b, nṛvād dádhāno náryā purúṇi: 1.72.1^b; 7.45.1^c, háste dádhāno, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kárma súkṛtā purúṇi.

[3.34.7^a, yudhéndro mahná várivaç cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
yudhá devébhyo várivaç cakartha.]

3.34.8^a, satrásúham vāreṇyam sahodám: 1.79.8^b, satrásúham vāreṇyam.

[3.34.8^c, sasána yāḥ pṛthivīm dyám utémām; 3.32.8^c, dádhāra yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viçvāmitra; to Indra)

tiṣṭhā hári rátha á juyámānā yāhi vāyúr ná niyúto no áchā,
piḥasy ándho abhīrṣṭo asmó indra sváhā rarimá te mádaya.

7.23.4^c (Vasiṣṭha Maitravaruṇi; to Indra)

úpaç cit pipyu staryò ná gúvo náksann ṛtām jaritáras ta indra,
yāhi vāyúr ná niyúto no áchā tvām hí dhbhír dáyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhiḥ, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānán vidvān úpa yāhi sómam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmītra ; to Indra)

tāvāyām sómas tvám éhy arvāñ chaçvattamām sumānā asyā pāhi,
asmin yajñé barhiṣy ā niṣādya dadhiṣvémām jaṭhāra indum indra.

10.14.5^d (Yama Vaivasvata ; Liṅgoktadevatāḥ)

āngirobhir ā gahi yajñiyebhir yāma vāirūpāir ihā mādayasva,
vīvasvantañ huve yāḥ pitā te 'smīn yajñé barhiṣy ā niṣādya.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmītra ; to Indra)

indrāya sómāḥ pradivo vidānā r̥bhūr yēbhir vṣaparvā vihāyāḥ,
prayamyāmānān prāti sū gr̥bhāyēndra pība vṣadhūtasya vṣṣṇaḥ.

3.43.7^a (The same)

indra pība vṣadhūtasya vṣṣṇa ā yām te çyenā uçaté jabhāra,
yāsya māde cyāvāyasi prā kṣṣṭīr yāsya māde āpa gotrā vavartha.

3.36.7^{a+b} (Viçvāmītra ; to Indra)

samudrēṇa sīndhavo yādāmānā indrāya sómāñ sūṣutañ bhārantāḥ,
añçum duhanti hastino bharitrāir mādhvāḥ punanti dhārayā pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtvāvrato dhanadāḥ sōmavṛddhāḥ sū hī vāmāsya vāsunaḥ purukṣūḥ,
sūm jagmire pathyā rāyo asmin samudré nā sīndhavo yādāmānāḥ.

10.30.13^d (Kavaṣa Āilūṣa ; to Āpaḥ or Aponaptar)

prāti yād āpo ādṛçram āyatīr ghr̥tām pāyāñsi bibhratr mādhnī,
adhvaryūbhir mánasā samvidānā indrāya sómāñ sūṣutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukṣūḥ in 6.19.5^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnañ sū te mánāḥ.

3.37.5^a (Viçvāmītra ; to Indra)

indram vṛtrāya hāntave puruhūtām ūpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

indram vṛtrāya hāntave devāso dadhire purāḥ,

indram vāṇīr anuṣatā sām ōjase.

9.61.22^b (Āmaḥīyū Āṅgīrasa ; to Soma Pavamāna)
 sā pavaśva yā āvīthēndraṁ vṛtrāya hāntave,
 vavrivānsaṁ mahīr apāh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^c, indra vṛtrāya hāntave, and 8.93.7^b, mahé vṛtrāya hāntave.

[3.37.8^c, indra sōmaṁ çatakṛato (sc. pāhi) : 8.76.7^b, pībā sōmaṁ çatakṛato.]

3.37.11^{a+d} (Viçvāmītra ; to Indra)
 arvāvāto na ā gahi ātho çakra parāvātah,
 u lokó yās te adriya indrehá tāta ā gahi.

3.40.8^a (The same)
 arvāvāto na ā gahi parāvātāç ca vṛtrahan,
 imá juśasva no gīraḥ.
 3.40.9^c (The same)
 yād antará parāvātam arvāvātāṁ ca hūyāse,
 indrehá tāta ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvātāç ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyáym amātīm yām āçīçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5ⁿ ; 10.148.2^c, gūhā hitām gūhyaṁ gūhām apśu.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmītra ; to Indra)
 indra sōmāḥ sutá imé táva prá yanti satpate,
 kṣāyaṁ candrūsa indavaḥ.

3.42.5^a (The same)
 indra sōmāḥ sutá imé tán dadhiṣva çatakṛato,
 jaṭhāre vājīnivaso.

Note the slight difference in the repeated pāda : sutāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, tūbhyaṁ sōmāḥ sutá imé.

3.40.6^c : 1.10.7^b indra tvádātam íd yāçah.

3.40.8^a : 3.37.11^a, arvāvāto na ā gahi.

3.40.9^c : 3.37.11^d, indrehá tāta ā gahi.

3.41.2^b, tistiré barhīr ānuśák : 1.13.5^a, strīṇtá barhīr ānuśák ; 8.45.1^b, strīṇānti barhīr ānuśák.

3.41.6 (Viçvāmītra ; to Indra) =

6.45.27 (Çaṁyu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmītra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,
utá tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
viddhí tv ásyá no vaso.

10.133.6^a (Sudās Pāijavana ; to Indra)

vayám indra tvāyávaḥ sakhitvám á rabhāmahe, 9.61.4^c
ṛtásya naḥ pathá náyáti viçvāni duritá nábhantām anyakéṣāṁ jyáká
ádhi dhánvasu. 6. refrain, 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmītra ; to Indra)

arváñcam tvā sukhé ráthe váhatām indra keçinā,
ghṛtásnu barhír áśáde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
á tvā brahmayújá hári váhatām indra keçinā,
úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 9.2.5^b ; 97.11^b ; 9.12.2^c, indram sómasya pṛtáye.

3.42.5^a: 3.40.4^a, indra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmītra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhrṣám kave,
ádhá te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
vidmá hí tvā dhanamjayám indra dṛḥhá cid arujám,
ádarīṇam yáthā gáyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)
vidmá hí te purá vayám ágne pitúr yáthávasaḥ,
ádhá te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)
tvám hí naḥ pitá vaso tvám mātá çatakṛato babhúvitha,
ádhá te sumnám imahe.

3.42.8^b (Viçvāmitra; to Indra)

túbhyéd indra svá okyè sómañ codāmi pītāye,
eṣā rārantu te hrđi.

8.68.7^b (Priyamedha Āṅgīrasa; to Indra)
tām-tam id rādhasa mahā indrañ codāmi pītāye,
yāḥ pūrvyām ānuṣṭutim içe kṛṣṭinām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iç with the accusative see Grassmann's Lexicon, s. v. 8.

[**3.43.3^b**, indra deva hāribhir yāhi tūyam: 7.29.2^b, arvācno hāribhir, &c.]

3.43.6^a (Viçvāmitra; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā ye dvitā divā ṛjānty ātāḥ sūsanmṛṣṭāso vṛṣabhāsya mūrāḥ.

6.44.19^a (Çaṁyu Bārhaspatya; to Indra)
ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraçmayó 'tyāḥ,
asmatrāñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective: in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28; Oldenberg, RV. Noten, p. 250.

3.43.7^a: 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8: see under 3.30.2.2.

3.44.1^c (Viçvāmitra; to Indra)

ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,
juṣānā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kāṇva; to Indra)
hāve tvā sūra údite hāve madhyāmdīne divāḥ,
juṣānā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item: 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām: 1.49.4^b, viçvam ābhāsi rocanām; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmitra; to Indra)

mahāñ asi mahiṣa vṛṣṇyebhir dhanaspđ ugra sāmāno anyāñ,
éko viçvasya bhūvanasya rájā sá yodhāyā ca kṣayāyā ca jánāñ.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyās khám úpa srjá grṇanáh puruṣcandrāsya tvám indra vásvaḥ,
pátir babbhūtásamo jánānām éko viçvasya bhúvanasya rájá.

For the repeated pāda cf. 5.85.3^e, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmītra ; to Indra)

sajóšā indra ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván,
jahí çátrūnr ápa mṛdho nudasvátábhayaṁ kṛṇuhi viçvato naḥ.

3.52.7^{cd} (The same)

pūṣanváte te cakṛmā karambhám hárivate háryaçvāya dhānáh,
apūpám addhi ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpám addhi, a Pūsan motif, are introduced, because Indra appears here in the company of Pūsan (pūṣanváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, Recherches sur l'Histoire de la Liturgie, p. 18 ; Hillebrandt, Ved. Myth. i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmītra ; to Indra)

utá ṛtúbhir ṛtupaḥ páhi sómam indra devébbhiḥ sákhibhiḥ sutám naḥ,
yán ábhajo marúto yé tvánv áhan vṛtrám ádadhus túbhyam ójaḥ.

3.51.8^b (The same)

sá vāvaçaná ihá páhi sómam marúdbhir indra sákhibhiḥ sutám naḥ,
játám yát tva pári devá ábhūsan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútantaṁ vṛṣabhám vāvṛdhánám ákavāriṁ divyám çāsám
indram,
viçvāsáham ávase nūtanāyográm sahodám ihá tám huvema.

3.48.4^b (Viçvāmītra ; to Indra)

ugrás turāṣāḥ abhibhūtyojá yathāvaçám tanvám cakra eṣáh,
tvástāram indro janúṣábhībhibhúyamúṣyá sómam apibac camúṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starír u tvad bhávati sūta u tvad yathāvaçám tanvám cakra eṣáh,
pitúḥ páyah práti gr̥bhñati mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, Quarante Hymnes, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his *māyās*) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.48.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viçvāmītra; to Indra)

á te saparyú javāse yunajmi yāyor ānu pradīvaḥ ṣṣuṣṭīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pībā tv āsyā sūṣutasya cārōḥ.

7.29.1^c (Vasiṣṭha Māitravaruṇi; to Indra)

[~~cf~~ 7.29.1^a

ayām sōma indra tūbhyām sunva, á tū prá yāhi harivas tādokāḥ,
pībā tv āsyā sūṣutasya cārōr dādo maghāni maghavann īyanāḥ.

Note in 3.50.2 the change from the dual *saparyú* to the plural *hārayaḥ* as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmītra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purú vāsūni pṛthivī bibharti,
indrāya dyāva ōṣadhīr utāpo rayim rakṣanti jirāyo vānani.

6.44.11^c (Çamyu Bārhaspatya; to Indra)

mū jāsvane vṛṣabha no rarthā mū te revātaḥ sakhyē riśāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsusvīm prá vṛḥpṛṇnataḥ.

A close parallel of 3.51.5^a is 3.55.22^{ab}, niṣṣīdhvaris ta ōṣadhīr utāpo rayim ta indra pṛthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sākhe vaso jaritṛbhyo váyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṛbhyaḥ.

3.51.8^b, marúdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devébhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viçvāmītra; to Indra)

idām hy ānv ójasa sutām rādhānām pate,
pībā tv āsyā girvaṇaḥ.

8.1.26^a (Pragātha Kāṇva; to Indra)

pībā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,
pārikr̥tasya rasīna iyām āsutīc cāru mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieees (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmītra; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnaṁ,
indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya; to Indra)

asāu yā eṣi virakó ḡḥām-ḡḥām vicākaçat,
imāṁ jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
ukthīnaṁ.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmītra; to Indra) =

4.32.16^c (Vāmadeva; to Indra)
puroḷāçaṁ ca no ḡhāso joṣāyāse gīraç ca naḥ,
vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmītra; to Pūṣan)
tām juṣasva gīraṁ māma vājayāntīm avā dhiyam,
vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāçaṁ pacatyām juṣāsvendrā gurasva ca, tūbhyāṁ havayāni sisrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ḡhāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāg ā vartaya hāri. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ḡhāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhiyam.

3.52.7^{cd}, apūpām addhī sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çura vidvān:
3.47.2^{ab}, sajoṣā indra sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çura
vidvān.

3.53.3^c (Viçvāmītra; to Indra)

çānsāvadhvaryo prāti me ḡṛṇhīndrāya vāhaḥ kṛṇavāva juṣtam,
édām barhīr yājamanasya sidāthā ca bhud ukthām indrāya çastām

6.23.7^c (Bharadvāja; to Indra)

sá no bodhi puróḷāṣaṃ rárāṇaḥ píḇā tú sómaṃ górkīkam indra,
 éḍám barhīr yájamānasya sídorūm krdhi tvāyatá u lokám.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza práti gr̥ṇīhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar; cf. Hillebrandt, *Rituallitteratur*, p. 101.

3.53.5^c, 6^c, yátrā ráthasya br̥ható nidhānam.3.53.7^{b+d} (Viṣvámitra; to Indra)

imé bhojá āṅgīraso vírūpā divás putráso ásurasya vírāḥ,
 viṣvámītrāya dádato maghāni sahasrasāvé prá tiranta áyuh.

10.67.2^b (Ayāsa Āṅgīrasa; to Brhaspati)

ṛtām chánsata rjū dídhyanā divás putráso ásurasya vírāḥ,
 vípraṃ padám āṅgīraso dádhānā yajñāsyā dhāma prathamām mananta.
 7.103.10^d (Vasiṣṭha; to the Frogs [Parjanya-stuti])
 gómāyur adād ajāmāyur adāt p̥ṣṇīr adād dhárito no vástūni,
 gāvām maṇḍūkā dádataḥ ṣatāni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7: 'These liberal Āṅgīras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvámitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Āṅgīras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvámitra and perform a great soma-sacrifice. The fourth páda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasamkhyāka ośadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth páda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the páda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^a, mahás putráso ásurasya vírāḥ.

3.53.12^a (Viṣvámitra; to Indra)

yá imé ródasi ubhé ahám índram átusṭavam,
 viṣvámītrasya rakṣati bráhmedám bháratām jānam.

8.6.17^a (Vatsa Kāṇva; to Indra)

yá imé ródasi mahí samīcí samájagrabhrt,
 támobhir indra tám guhaḥ.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

yá imé ródasi mahí sám mātāreva dóhate,

└mādeṣu sarvadhá asi.┘

☞ refrain, 9.18.1^c-7^c

The connexion of the distich in 3.53.12 is loose, the relation of pádas a and b asyndetic.— In 9.18.5 I suspect we must read saúmātārā instead of sám mātārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmitra; to Indra)

viçvāmitrā arāsata bráhméndrāya vajriṇe,

└kárād in naḥ surádhasaḥ.┘

☞ cf. 1.23.6^c

8.24.1^b (Viçvamanas Vaiyaçva; to Indra)

sákhaya á çīsamahi bráhméndrāya vajriṇe,

stuṣá ū sú no nftamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, *ibid.* xxvii. 271.

[3.53.13^c, kárād in naḥ surádhasaḥ: 1.23.6^c, kárātām naḥ surádhasaḥ.]

3.53.16^c (Viçvāmitra; to Vac Sasarpati)

sasarpatiṛ abharat túyam ebhyó 'dhi çrávaḥ páñcajanyaṣu kṛṣṭīṣu,

pakṣyā návyam áyur dádhānā yāmi me pulastijamadagnāyo daduḥ.

7.80.2^a (Vasiṣṭha; to Uṣas)

eṣá syá návyam áyur dádhānā gūdhvī támo jyótiṣoṣá abodhi,

ágra eti yuvatir áhrayanā └prúcikitat súryam yajñám agním.┘ ☞ 7.78.3^c

[3.53.18^c, bálām tókāya tánayāya jivāse: 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dámyebhir ántkaiḥ: 3.1.15^d, rákṣā ca no dámyebhir ántkaiḥ.

3.54.3^d: 1.58.7^d, saparyāmi práyasā yāmi rátnam.

3.54.5^{a+d} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhá veda ká ihá prá vocat deván áchā pathyā ká sám eti,

dádrçra eṣām avamā sádānsi páreṣu yá gūhyeṣu vratēṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)

kó addhá veda ká ihá prá vocat kúta ájata kúta iyám visṛṣṭiḥ,

arvág devá asyá visárjanenáthā kó veda yáta ábabhūva.

10.114.2^d (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisró deṣṭrāya nīrṣṭir úpāsate dirghaçrúto ví hí janánti váhnayaḥ,

tásām ní cikyuḥ kavāyo nidānam páreṣu yá gūhyeṣu vratēṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká im dádarça ká ihá prá vocat; and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ)
 hiraṇyapaṇiḥ savitā sujihvās trīr ā divó vidátthe pátyamānaḥ,
 devēṣu ca savitaḥ ślókaṃ āçrer ād asmábhyam ā suva sarvátātim.

3.56.5^d (The same)

tri śadhásthā sindhavas triḥ kavīnām utá trimatá vidáttheṣu samrāt,
 rítāvair yósaṇās tisró ápyās trīr ā divó vidátthe pátyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231 ; ii. 54 ; iii. 243 ; Oldenberg, SBE. xlvi. 302 ; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ, here Indra)

indro víçvair vīryāiḥ pátyamāna ubhé ā paprāu ródasī mahitvá,
 purandaró vrtrahá dhṛṣṇúṣeṇaḥ saṃgṛbhyā na ā bharaḥ bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gāutama ; to Indra)

vavakṣú indro ámitam ṛjīṣy ubhé ā paprāu ródasī mahitvá,
 átaç cid asya mahimá ví recy abhí yó viçvá bhuvaná babhúva.

8.25.18^c (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa, here Sūrya)
 pári yó raçmínā divó 'ntān mamé pṛthivyāḥ,
 ubhé ā paprāu ródasī mahitvá.

3.54.18^b : 1.24.10^c, ádabdhāni váruṇasya vratāni.

[**3.54.20^b**, dhruvákṣemāsa ślayā mādantaḥ : 3.59.3^a, anamivāsa ślayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ, here Agni)
 svádasva havyá sám iṣo didiḥy asmadyāk sám mimīhi çrávāṃsi,
 víçvāḥ agne pṛsú tūñ jeṣi çátrun āhā viçvá sumāná didiḥi naḥ.

5.4.2^d (Vasuçruta Ātreya ; to Agni)

ḥavyaváḥ agnir ájaraḥ pitá no, vibhúr vibháva sudçīko asmé, 3.2.2^c
 sugārhapatyāḥ sám iṣo didiḥy asmadyāk sám mimīhi çrávāṃsi.

6.19.3^b (Bharadvāja ; to Indra)

pṛthú karásnā bahulá gābhastī asmadyāk sám mimīhi çrávāṃsi,
 yúthéva paçvāḥ paçupá dámnā asmāñ indrábhy ā vavṛtsvajāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256 ; for 5.4.2, ibid. 315 ; for 6.19.3, Oldenberg, SBE. xlvi. 123, 323.

3.55.1^d-22^d, mahád devānām asuratvām ékam : 10.55.4^d, mahán mahatyá asuratvām ékam.

3.55.9^b (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ, here Agni)
 ní veveti palitó dutá asv antár mahāñç carati rocanéna,
 vāpūñsi bíbhrad abhí no ví caṣṭe ḥmahád devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-22^d

10.4.2^d (Trita Āptya ; to Agni)

yām tvā jānāso abhī saṁcāranti gāva usṇām iva vrajām yaviṣṭha,
dātó devānām asi mārtyānām antār mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, ProL. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.18^{ab} (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
anyāsya vatsām rihatī mimāya kāyā bhuvā ní dadhe dhenúr údhaḥ,
ṛtasya sá páyasāpinvatēlā mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^{2d}

10.27.14^{od} (Vasukra Āindra ; to Indra)

bhānñ achāyō apalāçō árvā tasthāu mātá viṣito atti gārbhaḥ,
anyāsya vatsām rihatī mimāya kāyā bhuvā ní dadhe dhenúr údhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
devás tvāṣṭā savitā viçvárūpaḥ pupōṣa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^{2d}

10.10.5^b (Yami Vāivasvati ; Saṁvāda)

gārbhe nú nau janitā dāmpati kar devás tvāṣṭā savitā viçvárūpaḥ,
nākīr asya prā minanti vratāni véda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^c cf. 1.69.7^a ; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhāyā úpa kṣeti hitāmitro ná rája,
puraḥsádaḥ çarmasádo ná vírāḥ : 1.73.3^{abc}, devó ná yāḥ pṛthivīm
. . . upakṣéti, &c.

3.56.3^d (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
tripājasyō vṛṣabhó viçvárūpa utā tryudhā purudhā prajāvan,
tryanikāḥ patyate máhināvan sá retodhá vṛṣabhāḥ çāçvatinām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

sá retodhá vṛṣabhāḥ çāçvatinām tásminn atmā jāgatas tasthūça ca,
☞ 1.115.1^c

tán ma ṛtām pātu çatāçarādāya yuyám pāta svastibhiḥ sáda naḥ.]

☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvastar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. ásurah pitā = dyāuṣ pitā in 5.83.6).

3.56.5^d, trīr ā divó vidáthe pátyamānāḥ : 3.54.11^b, trīr ā divó vidáthe pátyamānāḥ.

3.56.7^b : 1.71.9^c, rájānā mitrávaruṇā supāñí.

3.58.3—] *Part 1 : Repeated Passages belonging to Book III* [208

3.58.3 = 1.118.3, except that 1.118.3 begins with pravádyamana, whereas 3.58.3 has in its place, suyúgbhir áçvāiḥ.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhá yataṁ pathfbhir devayānāiḥ.

3.58.5^d: 1.183.4^d, dásrāv imé vām nidháyo mádhunām.

3.58.8^d, pári dyāvapṛthiví yāti sadyāḥ : 1.115.3^d, pári dyāvapṛthiví yanti sadyāḥ.

[**3.59.1^a**, mitró jánān yātayati bruvāṇāḥ : 7.36.2^d, jánān ca mitró yatati bruvāṇāḥ.]

[**3.59.1^b**, mitró dadhāra pṛthivím utá dyám : 6.51.8^b, námo dadhāra, &c.]

Cf. under 3.32.8^c.

[**3.59.1^d**, mitráya havayám ghṛtāvaj juhota : 7.47.3^d, síndhubhyo havayám, &c.]

[**3.59.3^a**, anamivása ilayā mādantaḥ : 3.54.20^b, dhruvákṣemāsa ilayā mādantaḥ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tásyā vayám sumatáu jajñiyasyāpi bhadré sāumanasé syāma ; 10.14.6^{cd}, téṣān vayám sumatáu jajñiyanām āpi, &c.

3.59.9^b (Viçvāmitra ; to Mitra)

mitró devéṣv ayūṣu jánāya vṛktábarhiṣe,

iṣa iṣṭávrata akah.

5.23.3^b (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

ṽviçve hí tvá sajóṣaso, jánāso vṛktábarhiṣaḥ,

☞ 5.21.3^a

hótāraṁ sádmasu priyám vyānti váryā puri.

5.35.6^b (Prabhuvāsu Āngirasa ; to Indra)

ṽtvám íd vṛtrahantama, jánāso vṛktábarhiṣaḥ,

☞ 5.35.6^a

ugráṁ pūrvīṣu pūrvyám ṽhāvante vūjasātaye.]

☞ 5.35.6^d

8.5.17^a (Brahmatithi Kāṇva ; to Açvins)

jánāso vṛktábarhiṣo ṽhaviṣmanto aramkṛtaḥ,

☞ 1.14.5^c

ṽyuvám havante açvinā.]

☞ 1.47.4^d

8.6.37^b (Vatsa Kāṇva ; to Indra)

ṽtvám íd vṛtrahantama, jánāso vṛktábarhiṣaḥ,

☞ 5.35.6^a

ṽhāvante vūjasātaye.]

☞ 5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. káṇvāso vṛktábarhiṣaḥ, 1.14.5^c, q.v.

3.60.3^d (Viçvāmitra ; to R̥bhus)

índrasya sakhyám r̥bhávaḥ sám anaçur mánor nápata apáso dadhanvire,

sāudhanvanāso amṛtatvám érire viṣṭvī çámibhiḥ sukṛtaḥ sukṛtyáyā.

10.94.2^c (Arbuda Kādraveya Sarpa ; to the Press-Stones)

eté vadanti çatávaḥ sahásvavad abhi krandanti háritebhír asábhiḥ,

viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyáyā hótuç cit pūrve havirádyam açata.

We render 3.60.3, 'The R̥bhus have obtained the friendship of Indra ; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Ṛbhuh im Ṛgveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Ṛbhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣṭvī çāmibhiḥ* in 3.60.3, and *viṣṭvī grāvāṇaḥ* in 10.94.2, the former is the mother; cf. *vivēsa . . . çāmibhiḥ* in 5.77.4, and the interesting epithets of the Ṛbhuh in their nivid, ÇÇ.8.20, *viṣṭvī svapasah*, and *çamyā çamiṣṭhāh*. The expression *sukṛṭaḥ sukṛtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *ṛbhavaḥ sukṛṭaḥ suhastāh*, 7.35.12. The passage 3.54.12, where the Ṛbhuh are said to have fashioned the sacrifice *ūrdhva-grāvāṇaḥ*, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhuh to Grāvāṇaḥ.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtāsya budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrásya váruṇasya māyā candréva bhānūrñ ví dadhe purutrā.

10.80.2^b (Agni Sāucika, or Agni Vaiçvānara; to Agni)
agnēr āpnasaḥ samid astu bhadrāgnir mahī ródasī á viveça,
agnir ékañ codayat samātsv agnir vṛtrāñi dayate purūñi.

The *vṛṣā* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.) See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣāsām* in 3.61.7^a see last Oldenberg. RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, *vadhūyur iva yōṣaṇām*.

3.62.9^{ab} (Viçvāmītra; to Pūṣan)

yó viçvābhī vipáçyati bhūvanā sám ca páçyati,
sā naḥ puṣāvítá bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)
yó viçvābhī vipáçyati bhūvanā sám ca páçyati,
ṽsā naḥ paṛṣad áti dvīṣaḥ. ¶ refrain, 10.187.1^c-5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4; 5; 6.58.2.

3.62.13^c (Viçvāmītra; to Soma)

sómo jigāti gātuvid devānām eti niṣkṛtām,
ṛtāsya yónim āsādām.

5.21.4^d (Sasa Ātreya; to Agni)
devām vo devayajyāyāgnīm iṣta mártyaḥ,
sámiddhaḥ çakra didihy ṛtāsya yónim āsadaḥ sasāsya yónim úsadaḥ.
9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
ṽndrasya soma rādhase, punanó hárdi codaya, ¶ 9.8.3^a
ṛtāsya yónim āsādām.

9.64.22° (Kaṣyapa Mārica; to Soma Pavamāna)
indrāyendo marūtvate pávasva mádhumattamah,
ṛtásya yónim āsádam.

Cf. arkásya yónim āsádam, under 9.25.6; yónāv ṛtásya sídatam, 3.62.18^b; sídann ṛtásya yónim ā, 6.16.35^c; and yónim ṛtásya sídata, under 9.13.9°.—For 5.21.4 see Oldenberg, SBE. xlvii. 243; 345.

3.62.16^{ab} (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
á no mitrávaruṇā ghṛtáir gávyūtim ukṣatam,
mádhvā rájānsi sukratu.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)

á no mitrávaruṇā havýájuṣṭim ghṛtáir gávyūtim ukṣatam ilābhiḥ,

práti vām átra váram á jánāya, prñtám udnó divyásya cároh. ~~cf.~~ 7.65.4^c

8.5.6^c (Brahmātithi Kāṇva; to Açvins)

tá sudeváya dáçuṣe sumedhám ávitāriṇim,

ghṛtáir gávyūtim ukṣatam.

Cf. á no gávyūtim ukṣatam ghṛténa, 7.62.5^b. There can be little doubt that the páda, ghṛtáir gávyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghṛtáir gávyūtim ukṣatam ilābhiḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the páda á no mitrávaruṇā as a true páda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhi no mitra varuṇa for 3.62.16^a, without having in mind á no mitrávaruṇā havýájuṣṭim in 7.65.4^a. The theoretic extension of defective dimeter pádas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pádas; see especially 1.80.10, and in general Part 2. chapter 2, class B 9.—For gávyūti, cf. Geldner, Ved. Stud. ii. 291.—Páda 7.65.4^c has a partial parallel in 7.70.5^c, práti prá yātām váram á jánāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, á vām mitrávaruṇā havýájuṣṭim.

3.62.18^a (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)

grṇáná jamádagninā yónāv ṛtásya sídatam,

~~cf.~~ 9.13.9^c

pátám sómam ṛtavṛdhā,

~~cf.~~ 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)

bhadráṁ íd bhadrá kṛṇavat sárasvaty ákavāri cetati vājínivati,

grṇáná jamádagnivát stuváná ca vasiṣṭhavát.

8.101.8^d (Jamadagni Bhārgava; to Açvins)

rátim yád vām arakṣásam hávāmahe yuvábhyaṁ vājínivasū,

práçim hótrām pratirántāv itam nára grṇáná jamádagninā.

9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómatir iṣo viçvā arṣa pariṣṭúbhah,

grṇánó jamádagninā.

9.65.25^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

pávate haryató hárir grṇánó jamádagninā,

hinvánó góṛ ádhi tvací.

The páda-type grṇáná jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pátám sómam ṛtavṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)

sákhe sákhāyam abhy á vavr̥tsvāçūm ná cakrám ráthyeva ráhnyāsmábhyaṃ
dasma ráhnyā,

ágne mṛlīkām váruṇe sácā vido marútsu viçvábhānuṣu,

tokáya tujé çuçuçāna çám kṛdhy asmábhyaṃ dasma çám kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sú na etv adhvarò 'gná devēṣu pūrvyāḥ,

ādityēṣu prá váruṇe dhṛtāvrate marútsu viçvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, *Prolegomena*, pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated páda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, práçodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama ; to Agni)

té gavyatá manasā dṛdhrám ubdhám gá yemānám pári śántam ádrim,

dṛlḥám náro vácasā dáivyena vrajám gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama ; to Indra)

viçvāni çakró nāryāṇi vidvān, apó rireca sákhībhir nikāmāih,

cf. 4.16.6^a

áçmānam cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvám agne yajamānā ánu dyūn viçvā vásu dadhire vāryāni,

tváyā sahá dráviṇam ichámānā vrajám gómantam uçijo ví vavruḥ.

The repeated páda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated páda whose subject is uçijaḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pádas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated páda cf. also 7.90.4^c, gavyāṃ cid úrvám uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama ; to Agni)

néçat támo dúdhitam róçata dyāur úd devyá uśáso bhānúr arta,

á súryo brhatás tiṣṭhad ájrañ rjú márteṣu vṛjiná ca páçyan.

6.51.2^c (R̥jic̥van Bhāradvāja; to Viçve Devāḥ)

vēda yās tr̥ṇi vidāthāny eṣām devānām jānma sanutār ā ca viprah,
r̥jū mārteṣu vr̥jinā ca pācyann abhī caṣṭe sūro aryā évān.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)

eṣā syā mitrāvaruṇā nrcākṣā ubhé úd eti sūryo abhī jman,
ṽviçvasya sthātūr jāgataç ca gopā r̥jū mārteṣu vr̥jinā ca pācyann.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlvi. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viçvesām āditir yajñīyānām viçvesām ātithir mānuṣāṇām,
agnir devānām āva avr̥ṇnāḥ sumr̥ṇikō bhavatu jātvédāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukṛti Kākṣivata; to Indra)

indrah sutrāmā svāvāḥ āvobhiḥ sumr̥ṇikō bhavatu viçvāvedāḥ,
bādhatām dvēṣo ābhayaḥ kṛṇotu ṽsuvīryasya pātayaḥ syāma.]

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viçvāvedāḥ for jātvédāḥ, and thinks that this is due to assimilation to viçvesām āditir . . . viçvesām ātithir in the same stanza. The present item, however, shows that the parallel pāda with viçvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^a; 8.23.25^a, ātithim mānuṣāṇām.

4.2.1^a: 1.77.1^c, yō mārtyeṣv amfta r̥tvā.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvō akhyad devānām yāj jānimānty ugra:
7.60.3^d, sām yō yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā bṛhatō divō bhī yūthēva pācyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhaḥ.

[4.2.20^c, uc chocasva kṛṇuhi vāsyaso naḥ: 8.48.6^b, prā cakṣaya kṛṇuhi, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo r̥ñjanam adhvarāsyā rudrām hótāram satyayājām ródasyoḥ,
agnim purā tanayitnōr acittād dhiranyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)

vītī yō devām mārto duvasyéd agnīm ṽttādhvarē havīsmān,
hótāram satyayājām ródasyor ṽttānāhasto nāmasā vivāset.]

3.14.5^b

4.3.2^b: 1.124.7^d; 10.71.4^d; 91.13^d, jāyēva pátya uçatí suváśah.

[4.3.8^d, sádha divó jatavedaç cikitván: 3.17.2^b, yátha divó, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛténa hí smā vṛśabhāç cid aktáh pumán agniḥ páyasā pṛṣṭhyēna,
āspandamāno acarad vayodhā vṛṣā çukráṁ duduhe pṛçñir údhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpur nú táç cikitūse cid astu samānām náma dhenú pátyamānam,
márteṣv anyád dohāse pipáya sakṛç çukráṁ duduhe pṛçñir údhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛçni-cow, has milked his bright udder.' The paradox in páda d between vṛśā, 'bull', and pṛçni, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛçñir to pṛçner, 'es melkte der stier der Pṛçni helles euter'; in his commentary he retains pṛçñir but takes vṛśā with the preceding páda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛçni fließen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel páda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛçñir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛçni, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛçni ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛçnyā dugdhāṁ sakṛt páyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenú, a cloud, yields rain but once, or that Pṛçni gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated páda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛçni who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛçni. We may finally remark that in the secondary form of the páda 4.3.10^d, çukráṁ may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛçni cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛténādrim vy āsan bhidántaḥ sám āṅgirasō navanta gobhiḥ,
çunām nárah pári śadann uśásam āviḥ svār abhavaj jāté agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Sūrya and Vaiçvānara)
gṛṇām bhūvanām támasāpagulham āviḥ svār abhavaj jāté agnāu,
tāsyā devāḥ pṛthivī dyāur utápó ranayann ośadhīḥ sakhé asya.

The relation of pádas a and b in 10.88.2 is anacoluthic, curable by substituting akṛnot for abhavat in páda b; see 7.76.1^d, āvir akar bhūvanam viçvam uśāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

urdhvo bhava prāti vidhyādhy asmād avīṣ kṛṇuṣva dāivyāny agne,
áva sthirá tanuhi yātujúnām jānim ājānim prá mṛñhi çátrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
ní tigmāni bhraçāyan bhraçāny áva sthirá tanuhi yātujúnām,
ugráya te sāho bālam dadāmi pratītya çátrūn vigadēsu vṛça.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yás tvā nityena havīṣā yá uktháih: 6.5.5^a, yás te yajñena samidhā yá uktháih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayá te agna samidhā vidhema prāti stōmani çasyāmānani grbhāya,
dihāçaso rakṣāsaḥ pāhy āsmūn druho nidó mahāmaḥo avadyāt.

7.14.2^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
vayām te agne samidhā vidhema vayanī dāçema suṣṭutī yajatra,
vayām ghṛtēnādhvarasya hotar vayām deva havīṣā bhadrāçoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, saḥsraṛetā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ saptaraçmīr vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prā tñ agnir babhasat tigmājambhas tāpiṣṭhena çociṣā yāḥ surādihā,
prā yé minānti vāruṇasya dhāma priyā mitrāsya cétato dhruvāṇi.

10.89.8^c (Reṇu Vaiçvāmītra; to Indra)
tvām ha tyād ṛṇayá indra dhīro 'sir ná pūrva vṛjiná çṛṇāsi,
prā yé mitrāsya vāruṇasya dhāma yujam ná jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvi-pādā virāḥ) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prá in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prá minānti in pāda d, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padám véh: 3.5.5^a, pāti priyām ripó ágram padám véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámuro hótā ny āsādi vikṣv āgnir mandró vidātheṣu prácetāh,
úrdhvám bhānūm savitévāçren méteva dhumám stabháyađ úpa dyām.

4.13.2^a (Vāmadeva Gāutama; to Agni, or Līngoktadevatāh)

úrdhvám bhānūm savitā devó açred drapsám dávidhvad gaviṣó ná sātva,

ānu vratām váruṇo yanti mitró yát súryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Līngoktadevatāh)

úrdhvám ketūm savitā devó açrej |jyótir víçvasmāi bhūvanāya kṛṇvān, |

cf. 1.92.4^c

|āprā dyāvāpṛthiví antárikṣám, | ví súryo raçmibhiç cékitānaḥ.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Açvins)

vi céđ uchānty açvinā uśāsah |prā vām brāhmāni kārāvo bharante, |

cf. 6.67.10^a

úrdhvám bhānūm savitā devó açred bṛhád agnáyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a : 14.2^a ; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of *iva* ; consequently the word *devó* is thrown out. The result is a frankly poor pāda : it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, úrdhvám bhānūm savitā *iva* açret ; cf. Oldenberg, RV. Noten, p. 272. AV. 18 3.29 has another pāda in which Savitar's action is worked into a comparison, úrdhvám bhānūm savitā dyām ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout ; see p. 13.—For *drapsā* in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujūrṇí rātini gṛtāci : 6.63.4^b, prá rātir eti jūrṇini gṛtāci.]

Cf. under 3.19.2.

4.6.3^b : 3.19.2^c, pradakṣiṇid devātātim urāṇaḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhīṣi samidhāné agnā úrdhvó adhvaryúr jujuṣāṇó asthāt,
pāry agniḥ paçupá ná hótā triviṣṭy eti pradīva urāṇaḥ.

6.52.17^a (Rjīçvan Bhāradvāja; to Viçve Devāh)

stīrṇé barhīṣi samidhāné agnāu sūktēna mahā nāmasā vivāse,
asmín no adyā vidāthe yajatrā viçve devā havīṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótāgnír mandró mádhvacā rtvā,
drāvanty asya vājino ná çokā bhāyante viçvā bhūvana yád ābhraṭ.

7.7.4^d (Vasiṣṭha Māitrāvaruṇi; to Agni)

sadyó adhvaré rathirám jananta mánuṣāso vícetaso yá eṣám,
viṣám adhāyi viçpátir duroṇé 'gnír mandró mádhvacā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gāutama; to Agni)

ākāri bráhma samidhāna túbhyaṁ çánsaty ukthám yájate vy ù dhāḥ,
hótāram agnīm mánuṣo ní ṣedur namasyánta uçijaḥ çánsam āyóḥ.

5.3.4^{cd} (Vasuçruta Ātreya; to Agni)

táva çriyá sudṛço deva deváh purú dádhanā amṛtaṁ sapanta,
hótāram agnīm mánuṣo ní ṣedur daçasyánta uçijaḥ çánsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyá- and daçasyá-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama; to Agni)

ayám ihá prathamó dhāyi dhātṛbhír hótá yájiṣṭho adhvaréṣv íḍyaḥ,
yám ápnāvāno bhṛgavo virurucúr vāneṣu citráṁ vibhvaṁ viçé-viçé.

8.60.3^c (Bharga Prāgātha; to Agni)

agne kavir vedhá asi hótā pāvaka yáçyaḥ,
mandró yájiṣṭho adhvaréṣv íḍyo ṽviprebhīḥ çukra mánmabhīḥ.]

66° 1.127.2^c

Cf. 5.22.1^{cd}, yó adhvaréṣv íḍyo hótā mandritamo viçi, containing an almost perfect blend of the wordings of the repeated pádas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yáç çarṣañir abhi.

[4.7.8^d, viduṣṭaro diva āródhanāni; 4.8.4^c, vidvān āródhanāṁ divāḥ.]

4.7.9^a, kṛṣṇāṁ ta éma ruçataḥ puró bhāḥ: 1.58.4^d, kṛṣṇāṁ ta éma ruçadúrme ajara.

[4.7.10^b, yád asya váto anuváti çociḥ: 1.148.4^c; 7.3.2^c, úd asya váto ánu vāti çociḥ; 10.142.4^c, yadú te váto anuváti çociḥ.]

4.8.1^b: 8.102.17^c, havyaváham ámartyam; 3.10.9^c, havyaváham ámartyaṁ sahovídham.

4.8.2^c: 1.1.2^c, sá devān éhú vaksati.

[4.8.4^c, vidvān āródhanāṁ divāḥ: 4.7.8^d, viduṣṭaro diva āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama; to Agni)

té rāyá té suviryāiḥ sasavāṅso ví çṛṇvire,
yé agná dadhire dúvaḥ.

8.54 (Val. 6).6^d (Mātariçvan Kāṇva ; to Indra)

ājipate nṛpate tvām id dhī no vāja ā vaksi sukrato,

vīti hōtrābhīr utā devāvītibhīḥ sasavānsō vī çṛṇvire.

In 8.54 (Val. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavānsāḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vālakhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛṣā mahān asi: 1.36.12^d, sá no mṛṣa mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)

vēsi hy ādhvariya^{tām} upavaktā jānānām,

havyā ca mānuṣānām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)

vēsi hy ādhvariya^{tām} āgne hōtā dāme viçām,

samf̄dho viçpate kṛṇu juṣāsva havyām āngiraḥ.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlvii. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genieusst von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^c is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyē rukmō ná rocata upākē: 7.3.6^b, vi yād rukmō ná rōcasa upākē.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)

tvām agne prathamām devayānto devām mātā amṛta mandrājihvam,

dveṣoyūtam ā vivāsanti dhībhīr dāmūnasām gr̄hāpatim āmūram.

5.8.1^d (Iṣa Ātreya ; to Agni)

tvām agna r̄ṣāvāḥ sām Idhire pratnām pratnāsa ūtaye sahaskrta,

puruçcandrām yajatām viçvādhāyasaṁ dāmūnasām gr̄hāpatīm vā-
renyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya
rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)

agnir içe br̄hatāḥ kṣatriyasya agnir vājasya paramāsya rāyāḥ, cf. 4.12.3^b
dād̄hāti rātnaṁ vidhaté yāviṣṭho vy ānuṣān mātṛyāya svadhāvan.

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāśya prācetasam, váhniṁ devá akṛṇvata, 3.11.4^c
dádhāti rátnaṁ vidhaté suvīryam agnir jánāya dáçūse.

The preposition ví which limps, with sharp tmesis, behind its verb dádhati in 4.12.3^c, impresses me as secondary.—Cf. the parallel pádas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve Devāh, here Agni)

yáthā ha tyád vasavo gāuryāṁ cit padí ſitám ámuñcatā yajatrāh,
evó şv ásmán muñcatā vy áñhaḥ prá tāry agne pratarám na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to páda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109; particularly 10.59.1^a, prá tāry áyuh pratarám návīyah.

[4.13.1^c, yātám açvinā sukṛto duroṇám: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, úrdhvám bhānūṁ savitá devo açret; 4.6.2^c, úrdhvám bhānūṁ savitévāçret; 4.14.2^b, úrdhvám ketūṁ savitá devo açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ kathāyám nyāññ uttāno 'va padyate ná,
káyā yāti svadhāyā kó dadarça divá skambhāḥ sámṛtaḥ páti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, úrdhvám ketūṁ savitá devo açret: 4.6.2^c: úrdhvám bhānūṁ savitévāçret;
4.13.2^b; 7.72.4^c, úrdhvám bhānūṁ savitá devo açret.

4.14.2^b, jyótir viçvasmāi bhūvanāya kṛṇvān: 1.92.4^c, jyótir viçvasmāi bhūvanāya kṛṇvatí.

4.14.2^c: 1.115.1^c, úprā dyāvāpṛthiví antárikṣam.

4.14.3^d, uśá Iyate suyújā ráthena: 1.113.14^d, ośá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Açvins)

ú vām váhiṣṭhā ihá té vahantu ráthā açvāsa uśāso vyuṣṭāu,
imé hí vām madhupéyāya sómā asmín yajñé vṛṣaṇā mādayethām.]

cf. 1.184.2^a

4.45.2^b (Vāmadeva; to Açvins)

ú vām pṛkṣāso mádhumanta Irate, ráthā açvāsa uśāso vyuṣṭiṣu,

cf. 4.45.2^a

aporaṇvántas táma ú pártvṛtam svār ná çukráṁ tanvánta á rájaḥ.

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pṛkṣā note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, *asmín yajñē vṛṣaṇā mādayethām* : 1.184.2^a, *asmē ũ śū vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)
pāri vājapatiḥ kavir agnir havyaṅy akramīt,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunaḥṣepa Ājigarti ; to Soma Pavamāna)
eśā viprāir abhiṣṭuto 'pó devó ví gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda cf. dhattām rātnāni dācūṣe, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)
tām ārvantaṁ ná sānasim aruṣām ná divāḥ ṣiçum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasim gr̥ṇīhi vipra çuṣmiṇam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence *ārvantam . . . marmrjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjana* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārūt sāhadevyūt*.

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé á paprāu ródasi mahitvā*.

[4.16.6^a, *viçvāni çakró nāryāṇi vidvān* : 7.21.4^b, *āpāṁsi viçvā nāryāṇi vidvān*.]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantam uçijo ví vavruḥ*.

4.16.12^d : 1.174.5^c, *prá sūraç cakrām vṛhatād abhīke*.

[4.16.20^b, *brāhmākarma bhṛgavo ná rátham* : 10.39.14^b, *átaksama bhṛgavo*, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
 4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)
 nū ṣṭutá indra nū gr̥ṇáná iṣam jaritré nadyó ná pípeḥ,
 ákārī te harivo bráhma návyam̐ dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvāpṛthivyāu)
 nū rodasi brhād̐bhīr no várūthāih̐ pāt̐nivad̐bhīr iṣyanti sajoṣā ḥ,
 urūci víḥve yajaté ní pāt̐m̐ dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)
 tvām mahān̐ indra tūbhyam̐ ha kṣá ánu kṣatrām̐ manhānā manyata dyāuh̐.
 tvām vṛtrām̐ čavasā jaghanvān̐ sr̥jāḥ sīndhūn̐ áhinā jagrasānān̐.

10.111.9^a (Astrādaṅṣṭra Vāirūpa; to Indra)
 sr̥jāḥ sīndhūn̐ áhinā jagrasānān̐ ád id etāḥ prā vivijre javéna.
 múmukṣamāṇā utá yá múmucré 'dhéd etá ná ramante nítikṭāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth páda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, múmukṣamāṇā utá yá múmucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung vorlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)
 bhinád girim̐ čavasā vājram̐ iṣṇān̐ āviṣkṛṇvānāḥ sahasāná ojaḥ,
 vād̐hīd̐ vṛtrām̐ vājreṇa mandasānāḥ sárann̐ āpo jávasā hatāvṛṣṇīth̐.

10.28.7^c (Vasukrapat̐ni; to Indra)
 evá hí mām̐ tavāsāṁ jajñūr̐ ugrām̐ kárman-karman̐ vṛṣaṇam̐ indra devāḥ,
 vād̐hīm̐ vṛtrām̐ vājreṇa mandasānó 'pa vrajām̐ mahinā dāçuse vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vād̐hīm̐ (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naïvely explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vād̐hīm̐ and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hāntā vṛtrām vājreṇa mandasānah; and also under 8.59 (Val. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{od}, tvām prāti pravāta āçáyānam áhiṃ vājreṇa maghavan ví vṛçcaḥ : 4.19.3^{od}, saptā prāti pravāta āçáyānam áhiṃ vājreṇa ví riṇā aparvān.]

[4.17.14^d, tvaco budhné rájaso asyá yónāu : 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyānta indraṃ sakhyāya viprā açvāyānto vṛṣṇaṃ vājāyantaḥ,
janīyānto janidām ākṣitotim ā cyāvayāmo 'vaté ná kōçam.

10.131.3^{od} (Sukṛti Kakṣivata; to Indra)

nahí sthūry ṛtuthā yātām ásti notá çrávo vivide saṅgamēṣu,

gavyānta indraṃ sakhyāya vipra açvāyānto vṛṣṇaṃ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{od}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie ausgeht, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sānger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d; 4.56.4^d, dhīyú syāma rathyāḥ sadāsāḥ.

[4.18.4^c, nahí nv āsya pratimānam ásti : 6.18.12^c, nāsya çātrur ná pratimānam ásti.]

4.18.5^d: 10.45.6^b, á ródasi aprṇaj jáyamānah; 3.6.2^a; 7.13.12^b, á ródasi aprṇā jáyamānah.

4.18.7^d: 4.19.8^b, वृत्रां जगहनवान् अस्जद वि सिंधुन; 1.80.10^d, वृत्रां जगहनवान् अस्जद.

4.18.11^d (Samvāda Indrādīvitvāmadevānām)

utā mātū mahiṣām ānv avenad amī tvā jahati putra devāḥ,

āthābravid vṛtrām indro hanīṣyān sākhe viṣṇo vitarām vi kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vi kramasva dyāur dehi lokām vājraya viśkābhe,

hānāva vṛtrām riṇācāva siṅdhun indrasya yantu prasavē viśṛṣṭāh.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid . . . sākhe viṣṇo vitarām vi kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhim pariṣāyanam āraṇah.

[4.19.3^{cd}, sapta prāti pravāta āṣāyanam āhim vājreṇa vi riṇā aparvān: 4.17.7^{cd}, tvām prāti pravāta āṣāyanam āhim vājreṇa maghavan vi vṛcaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhi prā dadrur jānayo nā gārbham rāthā iva prā yayuḥ sākām ādrayah,

ātarpayo viṣṭa ubjā urmīn tvām vṛtān ariṇā indra siṅdhūn.

4.42.7^d (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

viduḥ ṭe viṣvā bhūvanāni tāsyā tū prā bravīsi vāruṇāya vedhaḥ,

tvām vṛtrāni ṣṛṇviṣe jaghanvān tvām vṛtān ariṇā indra siṅdhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, वृत्रां जगहनवान् अस्जद वि सिंधुन; 1.80.10^d, वृत्रां जगहनवान् अस्जद.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imám yajñám tvám asmákam indra puró dádhat saniṣyasi krátuṁ naḥ,
çvaghñíva vajrin sanáye dhánānām tváyā vayám aryá ājīm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

súraç cid rátham páritakmyāyām púrvaṁ karad úparāṁ jūjvānsam,

[bhárac cakráṁ étaçāḥ sám riṇāti] puró dádhat saniṣyati krátuṁ naḥ.

4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçam vásunā nyṣṭam: 10.42.4^c, kóçam ná purnám vásunā nyṣṭam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.21.10^b, hantā vṛtrám várivaḥ púrave kaḥ: 1.63.7^d, aṅhó rājan várivaḥ púrave kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evá vásva indraḥ satyāḥ samrád [qhántā vṛtrám várivaḥ púrave kaḥ.] 4.21.10^d 1.63.7^d
puruṣṭuta krátvā naḥ çagdhi ráyo bhakṣiyá té 'vaso dáivyaasya.

5.57.7^d (Çyāvāçva Ātreya; to Maruts)

gómád áçvāvad ráthavat suviraṁ candrávad rádho maruto dadā naḥ,

prāçastim naḥ kṛnuta rudriyāso bhakṣiyá vó 'vaso dáivyaasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jūyamāno mahó vájebhir mahádbhiç ca çúṣmāih,
dádhdhāno vājraṁ bāhvóro uçántam dyám āmena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nivyābhir jaritāram áçhā mahó vájebhir mahádbhiç ca çúṣmāih,

puruvirābhir vṛṣabha kṣitínám á girvaṇaḥ suvitāya prá yāhi.

For mahó vájebhiḥ see FischeI, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG. Iv. 271.

[4.22.5^b, viçvesv it sávaneṣu pravácyā: 1.51.13^d; 8.100.6^a, viçvét tá te sávaneṣu pravácyā.]

4.22.9^d (Vāmadeva; to Indra)

asmé vársiṣṭhā kṛnuhi jyéṣṭhā nṛmṇāni satrá sahure sáhānsi,

asmábhyaṁ vṛtrá suhánāni randhi jahí vādhar vanúšo mártyaasya.

7.25.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

çatām te çiprīn utāyaḥ sudāse saḥāsrām çānsā utā ratir astu,
jahī vādhar vanuṣo mārtyasyāsmé dyumnām ādhi rātnaṁ ca dhehi.

4.22.10^d : 3.30.21^d, asmākām (3.30.21^d, asmābhyām) sū maghavan bodhi godāḥ :
3.31.14^d, asmākām sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d : 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma ṛtānām : 1.165.13^d, eṣām bhūta nāvedā ma
ṛtānām.]

[4.23.10^c, ṛtāya pṛthvī bahulē gabhirō : 10.178.2^c, ūrvī nā pṛthvī bāhule gabhīre.]

[4.23.11^d : see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvaḥ kṛṇvata trām : 1.72.5^c, ririkvānsas tanvaḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tām īn nāro vi hvayante samikē₁ ririkvānsas tanvaḥ kṛṇvata trām,₁ 1.72.5^c
mithō yāt tyāgam ubhāyāso āgman nāras tokāsya tānayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)

asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasā,

yād vāni hāvanta ubhāye ādha sprdhī nāras tokāsya tānayasya sātīṣu.

Cf. 6.19.7^c, yēna tokāsya tānayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d : 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)

tāsmā agnir bhūrataḥ çarma yaṁsaj jyók paçyāt sūryam uccārantam,

yā indrāya sunāvāméty āha nāre nāryāya nftamāya nṛṇām.

6.52.5^b (Rjīçvan Bhāradvāja ; to Viçve Devāḥ)

viçvadānīm sumānasah syāma paçyema nū sūryam uccārantam,

tāthā karad vāsupatir vāsūnām devān ōhāno vasāgamiṣṭhaḥ.

7.104.24^d (Vasiṣṭha ; to Indra)

indra jahī pūmānsam yātudhānam utā striyam māyāya çāçadānam,

vigrivāso mūradevā ṛdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gāupāyana, and others ; to Nirṛti and Soma)

mō sū nah soma mrtyāve parā dah paçyema nū sūryam uccārantam,

dyūbhir hitō jarimā sū no astu parātaram sū nirṛtir jīhitām.

10.59.6^c (Bandhu Gāupāyana, and others ; to Asunīti)

āsunite pūnar asmāsu cākṣuḥ pūnaḥ prāṇām ihā no dhehi bhōgam,

jyók paçyema sūryam uccārantam ānumate mṛḷāyā nah svastī.

5.37.1^d (Atri Bhāuma ; to Indra)
 sām bhānūnā yatate sūryasyājūhvāno ghr̥tāpr̥sthah svāñcāh,
 tāsmā ām̐dhrā usāso vy ūchān **yā indrāya sunāvāmēty āha.**

Cf. the pāda, jyōk ca sūryam̐ dṛṣṭé, under 1.23.21.—For devān ōhanah in 6.52.5^d see Geldner, Ved. Stud. iii. 62 ; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditih̐ çarma yañsat : 1.107.2^d ; 4.54.6^d, ādityāir no āditih̐, &c.]

[4.26.2^d, māma devāso ānu kētam āyan : 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrā pūram̐dhir ajahād ārāt̐h̐ : 4.27.2^c, Irmā pūram̐dhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff. ; Bloomfield, JAOS. xvi. 19 ; Ludwig, Ueber Methode, p. 65 ff. ; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c : see prec.]

4.28.1^c (Vāmadeva ; to Indra)

tvā yujā tāva tāt soma sakhyā indro apō mánave sasrútas kaḥ,
 āhann āhim āriṇāt saptā sīndhūn āpāvṛṇod āpīhiteva khāni.

10.67.12^c (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

┌indro mahná mahatō arṇavāsya┐ ví mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā sīndhūn ┌devāir dyāvāpṛthivi právatam̐ nah.┐

10.67.12^c

1.31.8^d

Cf. 2.12.3^a, yó hatvāhim̐ āriṇāt saptā sīndhūn.

4.28.2^d (Vāmadeva ; to Indra, or Indra and Soma)

tvā yujā ní khidat sūryasyéndraç cakrām̐ sáhasā sadyā indo,
 ādhi ṣṇūnā bṛhatā vārtamānam̐ mahó druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja ; to Indra)

mahó druho āpa viçvāyu dhāyi vājrasya yāt pātane pádi çuṣṇah,
 urú śa sarātham̐ sārathaye kar indrah̐ kútsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24 ; Geldner, ibid. ii. 172 ; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva ; to Indra)

ā na stutā ūpa vājebhir̐ utí indra yāhi hāribhir̐ mandasānāh,
 tirāç cid aryāh̐ sávanā purūṇy āngṣēbh̐ir̐ gr̥ṇānāh̐ satyārādhaḥ.

8.66.12^c (Kali Prāgātha ; to Indra)

purvīç cid dhí tvé tuvikūrm̐inn̐ açāso hávanta indrotāyāh,
 tirāç cid aryāh̐ sávanā vaso gahi çaviṣṭha çrudhí me hávam.

Elusive aryāh̐ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāh̐ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = *oi πολλοί*; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of *ari*, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between *viçva* and *ari* comes very near, but does not quite hit the point, else he would not have introduced the word 'soḡar', e. g. in 8.1.22, where he renders *viçvágúrto ariṣṭutāḥ* by 'der von allen Gerühmte, (soḡar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, *viçvo h̄y anyó arir̄ ājagāma*, the word *anyó* seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see *ariḥ* (singular, *σχήμα καθ' ἕλον καὶ μέρος*) and *kṛṣṭáyāḥ* in 1.4.6. The *pāda* 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of *tiráç cid aryāḥ* has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

çatām açmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāçuše.

6.16.5^b (Bharadvāja; to Agni)

tvām imá váryā purú dīvodāsāya sunvaté,
bharadvājāya dāçuše.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvām çatāny āva çambarasya pūro jaghanthāpratīni dāsyoh,
āçikṣo yātra çacyā çacivo dīvodāsāya sunvaté sutakre bharadvājaya
gṛṇaté vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahāsrā triṅçatām háthāih̄,
dāsūnām indro māyāya.

7.19.4^d (Vasiṣṭha Māitravaruṇi; to Indra)

tvām n̄bh̄ir n̄maṇo devāvitāu ḷbhūr̄ṇi vr̄trā haryaçva haṅsi,
tvām n̄ dāsyuṁ cūmurim̄ dhūnim̄ cāsvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, *kariṣyā indra pāuṅsyam*: 8.3.20^d; 32.3^c, *kṛṣé tād indra pāuṅsyam*.]

[4.31.4^a, *abhī na á vavr̄tsva*: 10.83.6^c, *mānyo vajrinn abhi mām á vavr̄tsva*.]

4.31.11^b (Vāmadeva; to Indra)

asmán ihá vr̄ṇiṣva sakhyāya svastāye,
mahó rāyé divitmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)

indrā nú pūṣānā vayām sakhyāya svastāye,
ḷhuvēma vūjasātaye. 5.35.6^d

4.31.12^b: 8.97.6^d, *indra rāyā pāṛiṇasā*; 1.129.9^a, *tvām na indra rāyā pāṛiṇasā*.

4.32.1^c, mahān mahābhīr utībhīḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyēbhīḥ
cīvēbhīr mahān mahābhīr utībhīḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyātha yād dītsasi stutó maghám,
stotf̄bhya indra girvaṇaḥ.

8.14.4^c (Goṣṅktin Kaṇvāyana and Aṇvasuktin Kaṇvāyana; to Indra)
ná te vartásti rádhasa indra devó ná mártyaḥ,
yád dītsasi stutó maghám.

8.32.7^b (Medhātithi Kaṇva; to Indra)
vayám ghā te ápi śmasi stotára indra girvaṇaḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhí tvā gótamā girá.

4.32.11^c (Vāmadeva; to Indra)

tá te ṛṇanti vedhásó yāni cakártha pāuṅsyā,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)
mátsvā suçīpra harivas tād imahe tvé ā bhūṣanti vedhásāḥ,
táva ṛvāṅsy upamāny ukthiyā sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutása indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīvr̄dhanta gótamā indra tvé stómavāhasaḥ,
āiṣu dhā vīrávad yáçaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
āiṣu dhā vīrávad yáça uṣo maghoni sūrīṣu,
ye no rádhan̄sy áhrayā maghāvāno árasata [sújate áṇvasun̄rte.]

☞ refrain, 5.79.1^e–1^c

The cadence, vīrávad yáçaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kaṇva; to Indra)
yác cid dhí çáçvatām ásindra sádhāraṇas tvám,
tām tvā vayám havāmahe.

8.43.23^a (Virūpa Āṅgīrasa; to Indra)
tām tvā vayám havāmahe ṛṇvāntam̄ jatāvedasam,
agne ghnāntam̄ āpa divīsaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhuyūr iva yōṣaṇām.

[**4.33.2^c**, úd id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakruḥ pitārā yūvānā sánā yūpeva jaraṇā čáyānā,
te vūjo vibhvān ṛbhūr indravanto mádhupsaraso no 'vantu yajñām.

4.35.5^a (The same)

čácyākarta pitārā yūvānā čácyākarta camasām devapūnam,
čácyā hári dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāh.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rātham yé cakruḥ suvṛtam nareṣṭhām yé dhenūm vičvajūvam vičvárūpām,
tā ū taksantv ṛbhāvo rayīm naḥ svāvasaḥ svāpasāḥ suhastāḥ.

4.36.2^a (The same)

rātham yé cakruḥ suvṛtam sucetasó 'vihvarantam mánasas pari dhyáyā,
tām ū nv āsyā sāvanasya pitāya ū vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sām vo mādā ūgmata sām pūramdhīḥ: 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajōṣā indra varuṇena sōmam sajōṣāḥ pāhi girvaṇo marúdbhīḥ,
agrepābhīr ṛtupābhīḥ sajōṣā gnāspātrībhī ratnadhābhīḥ sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yād indra divi pārye yād fđhag yād vā své sādane yātra vāsi,
āto no yajñām āvase niyūtvan sajōṣāḥ pāhi girvaṇo marúdbhīḥ.

[**4.34.9^d**, vibhvo nāraḥ svapatyāni cakruḥ: 7.91.3^d, vičvén nāraḥ svapatyāni cakruḥ.]

4.34.10^b, rayīm dhatthā vāsuntam purukṣum: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattam, &c.; 1.159.5^d, rayīm dhattam vāsuntam
čatagvinam; 4.49.4^b, rayīm dhattam čatagvinam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āgann ṛbhūnām ilā ratnadhéyam ābhūt sōmasya sūṣutasya pithī,
sukṛtyāyā yāt svapasyāyā cañ ékaṁ vicakrá camasām caturdhā.

4.36.4^a (The same)

ékaṁ vi cakra camasām caturvayam₁ niç cārmaṇo gām ariṇṭa dhṛtibhiḥ,
 ॐ 1.161.7^a
 āthā devēṣv amṛtatvām anaça çruṣṭī vajā ṛbhavas tād va ukthyām.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.36.5^a, çacyākarta pitārā yūvānā : 4.33.3^a, pūnar yé cakruḥ pitārā yūvānā.

4.36.1^a, anaçvō jātō anabhiçūr ukthyāḥ : 1.152.5^a, anaçvō jātō anabhiçūr ārvā.

4.36.2^a, rātham yé cakruḥ suvṛtam sucétasaḥ : 4.33.8^a, rātham yé cakruḥ
 suvṛtam nareṣṭhām.

4.36.4^a, ékaṁ vi cakra camasām caturvayam : 4.35.2^d, ékaṁ vicakrá camasām
 caturdhā.

4.36.4^b : 1.161.7^a, niç cārmaṇo gām ariṇṭa dhṛtibhiḥ.

[4.36.8^c, dyumāntam vājām vṛsaçuṣmam uttamām : 9.63.29^d ; 67.3^c, dyumāntam
 çuṣmam uttamām.]

4.36.9^a (Vāmadeva ; to Ṛbhus)

ihā prajām ihā rayīm rārāṇā ihā çrāvo vīrāvāt takṣatā naḥ,
 yēna vayām citayómāty anyān tām vājām citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prājāpatya ; to a Yajamāna)

āpaçyam tvā mánasa cékītanam tāpaso jātām tāpaso vibhūtam.

ihā prajām ihā rayīm rārāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9 : 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann : 'Agni verheisst dem Gattenpaar Kinder'). Ludwig translates : 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet ; nachwuchs und reichthum drum hieher schenkt' ich : pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékītanam, so that the result would be : 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda : 'drum hieher schenkend.' Grassmann : 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyaṇa, he putrakāma . . . sa tvam ihāsmin loke prajām . . . rārāṇo ramayan rayīm dhanam ihāsmin loke ramayan prajāyā prajānena prá jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaçyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic ; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BṛhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in ráraṇaḥ is due to the secondary use of a previously existing páda. For ráraṇaḥ we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, Ved. Stud. i. 169, bottom.

[4.37.1^b, dévā yāta pathibhir devayānāih: 7.38.8^d, trptā yāta, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Ṛbhus)

ṛbhúm ṛbhukṣaṇo rayim vāje vājintamañ yujam,
indrasvantañ havāmahe sadāsātamañ aṇvinam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)
indra iṣe dadātu na ṛbhukṣāṇam ṛbhúm rayim,
vājí dadātu vājinam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, Ved. Myth. iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhúm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayim yujam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣan ("slays the strong"), stout (ṛbhú); may he (Indra) that hath substance (vājí) give us substantial (vājinam) wealth.' The Pet. Lex. and Grassmann, s. v. ṛbhukṣān, would emend ṛbhukṣānam in 8.93.34 to ṛbhukṣāno, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhúm as adjective with rayim, by adding ṛbhukṣānam to ṛbhúm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, yuyám indraç ca mártiyam: 1.18.5^b, sóma indraç ca mártiyam.]

4.37.6^c (Vāmadeva; to Ṛbhus)

séd ṛbhavo yám ávatha yuyám indraç ca mártiyam,
sá dhībhir astu sánitā medhāsātā só árvata.

cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)
só addhá daçvādhvaró 'gne mártāḥ subhaga sá praçānsyah,
sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva; to Ṛbhus)

ví no vājā ṛbhukṣaṇaḥ pathác citana yaštave,
asmábhyam sūraya stutá viçvā áçās tariṣāni.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna utāye sabādhasaḥ ca rātāye,

asmākāsaḥ ca sūrāyo, viḥvā āḥās tariṣāṇi.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, Altindische Syntax, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For sūrāyaḥ as epithet of the Ṛbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, RV. Noten, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ ḥavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ ḥatasā vājy ārvā pṛṇaktu mādhvā sām imā vācāsi.

10.178.3^{abc} (Ariṣṭanemi Tārksya; to Tārksya)

sadyāc cid yāḥ ḥavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ ḥatasā asya rāñhir nā smā varante yuvatīm nā ḥāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, Ved. Myth. iii. 401 ff.; Macdonell, Vedic Mythology, p. 149, and the literature there cited. See, in addition, Henry, Album Kern, p. 5 ff.; Oldenberg, RV. Noten, p. 298 ff.—Cf. also Geldner, Ved. Stud. ii. 265; Rigveda Komm., p. 76.—Ludwig, Der Rig-Veda, vi. 97, suggests juvatīm for yuvatīm in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of juvatīm, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1c, uchāntīr mām usāsaḥ sūdayantu: 4.40.1^b, viḥvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3c, ānāgasam tām āditīḥ kṛnotu: 1.162.22c, anāgastvām no āditīḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

īndram ivéd ubhāye ví hvayanta udīrāṇā yajñām upaprayāntaḥ,

dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āḥvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,

ilām devīm barhiṣi sādāyanto ḥvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viḥvā in mām usāsaḥ sūdayantu: 4.39.1c, uchāntīr mām, &c.]

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa)

indrā yuvām varuṇā bhūtām asyá dhiyáḥ pretára vṛṣabhéva dhenóḥ,
sá no duhiyad yávaseva gatví sahásradhārā páyasā mahí gáuḥ.

10.101.9^{cd} (Budha Sāumya; to Viṣve Devāḥ, or Rtvikstutih)

á vo dhiyaṁ yajñīyaṁ varta utáye déva devīm yajatām yajñīyaṁ ihá,
sá no duhiyad yávaseva gatví sahásradhārā páyasā mahí gáuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva; to Indra and Varuṇa)

toké hité tánaya urvárāsu sūro dṛṣṭike vṛṣaṇaḥ ca páuṁsye,
indrā no átra varuṇā syātām ávobhir dasmá páritakmyāyam.

10.92.7^b (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjaṁ ṣaḥamānása ácata sūro dṛṣṭike vṛṣaṇaḥ ca páuṁsye,
prá yé nv ásyārhanā tatakṣiré yūjaṁ vājraṁ nṛṣádaneṣu kāravaḥ.

4.41.7^c (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy ávase purvyāya pári prábhūti gaviṣaḥ svāpi,
vṛṇimáhe sakhyāya priyāya çúra mánhishthā pitāreva çambhú.

9.66.18^c (Çataṁ Vāikhānasāḥ; to Pavamāna Soma)

tvām soma sūra éṣas tokásya sātá tanúnām,
vṛṇimáhe sakhyāya vṛṇimáhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokásya sātá tanúnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition á in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good triṣṭubh pāda vṛṇimáhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimáhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva; to Indra and Varuṇa)

áčvyasya tmáná ráthyasya puṣtér nityasya ráyāḥ pátayaḥ syāma,
tá cakraná utibhir návyasibhir asmatrá ráyo niyútaḥ sacantām.

7.4.7^b (Vasiṣṭha Māitravaruṇi; to Agni)

pariśádyam hy áraṇasya rékṇo nityasya ráyāḥ pátayaḥ syāma,
ná çéšo agne anyájatam asty ácetānasya má pathó ví duksaḥ.

For 4.41.10^{cb} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, *krátuṃ sacante várūṇasya devá rájāmi kṛṣṭér upamáśya vavróh.*

4.42.3^b (Trasadasyu Paurukutsya; to Trasadasyu)

ahám indro várūṇas té mahitvórvī gabhiré rájasi suméke,

tváṣṭeva víçva bhūvanāni vidván sám āirayan ródasi dhārāyan ca.

4.56.3^c (Vāmadeva; to Dyāvapṛthivyāu)

sá ít svápā bhūvaneṣv āsa yá imé dyāvapṛthiví jajāna,

urví gabhiré rájasi suméke avançe dhírah çāçya sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrāvaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, páda b, *yán mā sómāso māmādan yád ukthá*, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit *ahám* to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to *ahám indra várūṇas*, or, in the reverse direction, *ahám indro varuṇa*. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (*ahám apó apinvam ukṣámāñāḥ*); but Varuṇa, the son of Aditi, is in charge of the *ṛtá*. The chiasmus is, that Indra in páda b holds the heavens in the seat of *ṛtá*, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words *ahám indro várūṇas* in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated páda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the páda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya ; to Trasadasyu)
ahám tá viçvá cakaram nákir má dáivyañ sáho varate ápratitam,
yán má sómāso mamádan yád ukthóbhé bhayete rájasí aparé.

10.48.4^d (Indra Vāikuṅṭha ; to Indra Vāikuṅṭha)

ahám etañ gavyáyaṃ áçvyāñ paçum puriṣinañ sáyakenā hiranyáyaṃ,
ḷpurú sahásrā ni çīçāmi dáçūṣe, yán má sómāsa ukthino ámandiṣuḥ.

☞ 10.28.6^c

See under preceding item.

4.42.7^d : 4.19.5^d, tvám vṛtāñ ariṇā indra síndhūn.

4.42.9^b : 7.84.1^b, havyóbhīr indrávaruṇā námobhīḥ ; 1.153.1^b, havyóbhīr mitrá-
varuṇā námobhīḥ.

4.43.7 = 4.44.7 (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra ; to Açvins)
ihéha yád vām samanā papṛkṣé séyám asmé sumatīr vājaratná,
uruṣyátañ jaritārañ yuvám ha çritāḥ kámo násatyā yuvadrik.

Cf. Oldenberg, *ProL.* 205, and our p. 16.

4.44.1ⁿ : 1.180.10ⁿ, táni vām ráthāñ vayám adyá huvema.

4.44.4^d (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra ; to Açvins)
hiranyáyena purubhū ráthenemám yajñám násatyópa yātam.
piḃátha in mádhunaḥ somyásya dádhatho rátnañ vidhaté jánāya.

7.75.6^d (Vasiṣṭha ; to Uṣas)

práti dyutānám aruṣáso áçvāç citrú adṛçrann uṣasam vāhantaḥ,
yáti çubhrá viçvapiçā ráthena dádhāti rátnañ vidhaté jánāya.

Cf. dádhāti rátnañ vidhaté yaviṣṭhaḥ, 4.1.3^c (q. v.); and dádhāti rátnañ vidhaté suvir-
yam, 7.16.12^c.

[**4.44.5^b**, hiranyáyena suvítá ráthena : 1.35.2^c, hiranyáyena savitá ráthena ; 8.5.35ⁿ,
hiranyáyena ráthena.]

4.44.5^c (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra ; to Açvins)

á no yātam divó ácha prthivyá ḷhiranyáyena suvítá ráthena, ☞ cf. 1.35.2^c
má vām anyé ní yaman devayántaḥ sám yád dadé nábhīḥ purvyá vām.

7.69.6^d (Vasiṣṭha ; to Açvins)

nārā gāuréva vidyútāñ trṣṇāñsmákam adyá sávanópa yātam,
purutrú hí vām matibhīr hávante má vām anyé ní yaman devayántaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, *Ved. Stud.* i. 69 ; Oldenberg, *RV.*
Noten. p. 304 ; for 7.69.6, Brunnhofer, *Bezz. Beitr.* xxvi. 88 ; Pischel, *Ved. Stud.* ii. 224.—
Cf. p. 23.

[**4.44.6^a**, nú no rayīñ puruvírañ brhántam : 6.6.7^c, candráñ rayīñ, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva ; to Açvins)

úd vām pṛkṣáso mádhumanta írate ḷráthā áçvāsa uṣáso vyūṣṭiṣu, ☞ 4.14.4^b
apornuvántas táma á pártivṛtañ ḷsvār ná çukráñ tanvánta á rájah. ☞ 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

úd vām prkṣāso mádhumanto asthur ḥ sūryo aruhac chukráṃ árṇaḥ,]
 yásmā ádityá ádhvano rádanti ḥ mitró aryamá varuṇaḥ sajóśāḥ.] 5.45.10^a
 1.186.2^b

Pischel, Ved. Stud. ii, 96, is probably right in rendering prkṣá by 'swift'; in support see 4.14.4^b, á vām váhiṣṭhā ihā te vahantu ráthā áçvāsa usāso vyuṣṭāu, where váhiṣṭhāḥ looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by ráthā áçvāsaḥ. The sequence of ideas in 7.60.4^b is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ádityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rádanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, ráthā áçvāsa usāso vyuṣṭiṣu: 4.14.4^b, ráthā áçvāsa usāso vyuṣṭāu.

4.45.2^d, 8^b, svār ná çukráṃ tanvānta á rájaḥ.

4.45.3^a: 1.34.10^b, mádhvaḥ pibatāṃ madhupébhīr āsábhiḥ.

[4.45.5^d, sómaṃ suśáva mádhumantam ádribhiḥ: 9.107.1^b, suśáva sómam ádribhiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

çatēnā no abhiṣṭibhir niyútvaṅ indrasārathiḥ,
 váyo sutásya tṛmpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāṇo áçatīr niyútvaṅ indrasārathiḥ,

ḥ váyav á candreṇa ráthena yāhi sutásya pítāye.] 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

á vām saháśraṃ háraya indravāyū abhi práyah,
 váhantu sómapítāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

á tvā saháśraṃ á çatāṃ yuktá ráthe hiranyāye,

brahmayūjo háraya indra keçino váhantu sómapítāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: á tvā saháśraṃ [á çatāṃ yuktá ráthe hiranyāye brahmayūjo] háraya indra [keçino], váhantu sómapítāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement á tvā saháśraṃ á çatāṃ háraya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, á tva brahmayūjā hāri vahatām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayūj, and hiranyāya (locative, hiranyāye).—Cf. the pāda, uṣarbūdho vahantu sómapítāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,
ā hi sthātho divispf̄cam.

8.5.28^{a+c} (Brahmātithi Kāṇva; to Aṇvins)

rātham hiraṇyavandhuram [hiraṇyābhīcūm aṇvinā,] 8.5.28^b
ā hi sthātho divispf̄cam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van + dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.3V.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has isādavyam; at 1.139.4 yugabandhanādihārah kāṣṭhaviṇeṣah; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraçabdoneṣādavyasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva; to Indra and Vāyu)

rāthena prthupājasā [dāçvānsam ūpa gachatam,]
indravāyū ihā gatam.

8.5.2^b

8.5.2^b (Brahmātithi Kāṇva; to Aṇvins)

nr̥vād dasrā manoyūjā rāthena prthupājasā,
sācethe aṇvinoṣāsam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāçvānsam ūpa gachatam.

4.46.6^c (Vāmadeva; to Indra and Vāyu)

indravāyū ayām sutās tām devēbhiḥ saçōsā,
pibatām dāçūṣo ḡr̥hé.

4.49.6^b (Vāmadeva; to Indra and Bṛhaspati)

sōmam indrabṛhaspati pibatām dāçūṣo ḡr̥hé, mādāyethām tādokasā.

8.22.8^d (Sobhari Kāṇva; to Aṇvins)

ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasu,
[ā yātām sōmapitaye,] pibatām dāçūṣo ḡr̥hé.

8.47.3^d

4.47.1^a, vāyo çukrō ayāmi te: 2.41.2^b; 8.101.9^d, ayām çukrō ayāmi te.

4.47.2^{a+b+d} (Vāmadeva; to Indra and Vāyu)

indraç ca vāyav eṣām sōmānām pītīm arhathaḥ,
yuvām hi yāntīndavo nimmām āpo nā sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viçve Devāḥ, here Indra and Vāyu)
indraç ca vāyav eṣām sutānām pītim arhathaḥ,
tāñ juṣeṭhām arepāsāv abhi prāyaḥ.
 8.32.23^c (Medhatithi Kāṇva; to Indra)
sūryo raçmiñ yāthā sṛjā tvā yachantu me girāḥ,
nimnām āpo ná sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, *nimnām āpo ná sadhryāk*, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, *sutā indrāya vāyāve sómāsaḥ . . . nimnām ná yanti sindhavaḥ*; or 8.92.22, *ā tvā viçantv indavaḥ samudrām iva sindhavaḥ*; or 9.108.16, *indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ*; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, *La Syntaxe des Comparaisons*, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
vāyav indraç ca çuṣmiṇā sarātham çavasas pati,
niyūtvantā na utāya ā yātam sómāpitaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)
ayām vām ādribhiḥ sutāḥ sómo narā vṛṣaṇvasu,
ā yātam sómāpitaye pībatam dāçuṣo grhē.]

607 4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
yā vām sānti puruspṛho niyūto dāçuṣe narā,
asmé tā yajñavāhasendravāyu ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
yā vām sānti puruspṛho niyūto dāçuṣe narā,
indrāgni tābhiri ā gatam.

4.48.1^{cd}—4^{cd}, **vāyav ā candreṇa rāthena yāhi sutāsyā pītāye:** 1.135.4^f, **vāyav ā candreṇa rāthasā gatam.**

4.48.2^b: 4.46.2^b, **niyūtvan indrasārathiḥ.**

4.48.3^a, **ānu kṛṣṇe vāsudhiti:** 3.31.17^a, **ānu kṛṣṇe vāsudhiti jihate.**

4.49.1^c: 1.86.4^c, ukthám mádaç ca çasyate.

4.49.3^b: 1.135.7^c, gr̥hám indraç ca gachatam; 8.69.7^b, gr̥hám indraç ca gánvahi.

4.49.3^c: 1.23.3^c, somapá sómapítaye.

4.49.4^b, rayím dhattám çatagvínám: 1.159.5^d, rayím dhattám vásumantám çatagvínám; 4.34.10^b, rayím dhatthá vásumantám purukšum; 6.68.6^b, rayím dhatthó, &c.; 7.84.4^b, rayím dhattám, &c.

4.49.5^c: 1.22.1^c; 23.2^c; 5.71.3^c; 6.59.10^c; 8.76.6^c; 94.10^c–12^c, asyá sómasya pítaye.

4.49.6^b: 4.44.6^c; 8.22.8^d, píbatám dāçūšo gr̥hó.

[4.50.2^b, bḥhaspate abhí yé nas tatasré: 10.89.15^a, çatrūyānto abhí, &c.]

4.50.3^d (Vāmadeva; to Br̥haspati)

bḥhaspate yá paramá parāvād áta á ta ṛtaspf̥ço ní seduh,
túbhyañ khátá avatá ádridugdhā mádhva çotanty abhító virapçám.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ḷyásmin viçvāni bhūvanāni tasthus, tistró dyāvas tredhā sasrūr ápañ,

6^c 7.101.4^a

trāyañ kóçasa upasçanāso mádhva çotanty abhító virapçám.

For the repeated páda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñáir vidhema námasā havirbhiḥ.

4.50.6^d (Vāmadeva; to Br̥haspati)

evá pitré viçvādevāya viçve ḷyajñáir vidhema námasā havirbhiḥ,] 6^c 2.35.12^b
bḥhaspate suprajá virāvanto vayám syāma pátaayo rayiñám.

5.55.10^d (Çyāvāçva Ātreya; to Maruts)

yuyám asmán nayata vāsyo áchā nír añhatibhyo maruto gr̥ñānāñ.

juṣādhvāñ no havýādātīñ yajatrā vayám syāma pátaayo rayiñám.

8.40.12^d (Nābhāka Kāṇva; to Indra and Agni)

evéndrāgnibhyañ pitṛvāñ návīyo mandhāṛvād aṅgirasvād avāci,
tridhātunā çarmanā pātām asmán vayám syāma pátaayo rayiñám.

8.48.13^d (Pragātha Kāṇva; to Soma)

tvāñ soma pitṛbhiḥ samvidanó nu dyāvāpṛthiví á tatantha,
tāsmāi ta indo haviṣā vidhema vayám syāma pátaayo rayiñám.

10.121.10^d (Hiranyagarbha Prājāpatya; to Ka)

prājāpate ná tvād etāny anyó viçvā jātāni pari tá babhūva,

yátkamās te juhumāś tán no astu vayám syāma pátaayo rayiñám.

Note that 4.50.6 weaves the formulaic páda d into a longer passage, namely, the entire distich c d, whereas in the remaining cases the páda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayah syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as late (see Oldenberg, *Prolegomena*, 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and *JAOS.* xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^f.

4.50.11^{ed} (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā śá vām sumatir bhntv asmé,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanuṣām árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

esá stómo varuṇa mitra túbhyaṁ sómah çukró ná vāyāve 'yāmi,
aviṣṭám dhiyo jigṛtám púramdhīr ynyāṁ pāta svastibhiḥ sáda naḥ.

refrain, 7.1.20^d ff.

7.97.9^{ed} (Vasiṣṭha; to Indra and Brahmanaspati)

iyāṁ vām brahmanas pate suvrktīr bráhmōndrāya vajriṇe akāri,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanuṣām árātīḥ.

4.51.3^c, acitré antáḥ paṇāyāḥ sasantu : 1.124.10^b, ābudhyamānāḥ paṇāyāḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayiṁ divo duhitaro vibhātīḥ prajāvantāṁ yachtāsmāisu devīḥ,
syoṇád á vaḥ pratibūdhyamānāḥ *suvíryasya pátayah syāma*.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukīrti Kakṣivata; to Indra)

indraḥ sutrāmā svāvāṁ āvobhiḥ sumṛṅkó bhavatu viçvāvedāḥ,
būdhatām dvéšo ābhayaṁ kṛṇotu *suvíryasya pátayah syāma*.

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

vanvān āvāto abhī devāvītim indrāya soma vṛtrahá pavasva,
çagdhi mahāḥ puruçcandrāsya rāyāḥ *suvíryasya pátayah syāma*.

9.95.5^d (Praskaṇva Kāvya; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo ví syā manīṣám,
indraç ca yát kśáyathāḥ sūubhagāya *suvíryasya pátayah syāma*.

Cf. the similar refrain-like pāda, *vayāṁ syāma pátayah rayiṇām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, áçveva citrāruṣi : 1.30.21^c, áçve ná citre aruṣi.

4.52.5^a : 1.48.13^b, práti bhadrá adṛkṣata.

4.52.7^c : 1.48.14^d, uṣaḥ çukrēna çociṣā.

[**4.54.3^a**, ácitti yác cakṛmá dáivye jáne: contained almost word for word in 7.89.5, yát . . . dáivye jáne . . . cārāmasi . . . ácitti.]

4.54.6^d : 1.107.2^d; 10.66.3^b, adityáir no áditīḥ çarma yaṁsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsīthām naḥ,
sāhiyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,
má hēle bhūma váruṇasya vāyór má mitráśya priyátamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prā pastyām áditiṁ sindhum arkúih svastīm iḥe sakhyáya devīm,
ubhé yáthā no áhanī nipáta uśásānaktā karatām ádabdhe.

10.76.1^c (Jaratkarna Āirāvata Sarpa; to the Press-stones)

á va rñjasa ūrjám vyuṣṭiṣv índram marúto ródasi anaktana,
ubhé yáthā no áhanī sacābhuvā sádaḥ-sado varivasýíta udbhída.

For pastyām in 4.55.3^c cf. 8.27.5; for nipátaḥ in 4.55.3^c (subjunctive, as shows varivasýítaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for rñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrān ná sañcáraṇe saniṣyávaḥ.4.55.7^{ab}: 1.106.7^{ab}, deváir no devy áditir ni pátu devás trātá tráyatām apra-yuchan.[4.55.7^c, nahí mitráśya váruṇasya dhāsim: 10.30.1^c, mahīm mitráśya, &c.]4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uśas)

úṣo maghony á vaha súnṛte váryā purú.

asmábhyaṁ vājiniṽati.]

☞ 1.92.13^b5.79.7^b (Satyaçravas Ātreya; to Uśas)

tébhyo dyumnám bṛhád yáça úṣo maghony á vaha,

yé no rádhānsy áçvyá gavyá bhájanta sūrāyah [sújāte áçvasunṛte.]

☞ refrain, 5.79.1^c—10^c

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy áhrayá maghávāno árásata.

4.55.9^c: 1.92.13^b, asmábhyaṁ vājiniṽati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,
indro no rādhasā gamat.

1.26.4^b

8.18.3^a (Irimbiṭhi Kaṇva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,
[cārma yachantu saprātho yād īmahe.

1.26.4^b

8.18.3^c

4.55.10^b: 1.26.4^b; 4.11.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 8.3.2^b; 10.126.3^b-7^b, vāruṇo mitro aryamā.

4.56.2^a (Vāmadeva; to Dyāvapṛthivyāu)

devī devēbhir yajaté yájatrāir āminati tasthatur ukṣāmāne,
rṭāvati adrūhā devāputre yajñāsya netrī ṣucāyadbhir arkāih.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyēbhir mahatī mahādbhir devī devēbhir yajatā yájatrāih,
rujād ṛṣhāni dādad usriyāṇāṃ prāti gāva uṣasāṃ vāvaçanta.

10.11.8^b (Havirdhāna Āṅgi; to Agni)

yād agna eṣā sāmitir bhāvati devī dēveṣu yajatā yajatra,
rātñā ca yād vibhājāsi svadhavo bhāgāṃ no ātra vāsumentāṃ vitāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatō) yájatrāih is parallel to devī devēbhiḥ, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitih is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddesses Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rájast suméke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyāḥ sadāsāh.

4.57.1^d, sá no mṛlātīdḥce: 1.17.1^c; 6.60.5^c, tá no mṛlāta idḥce.

[4.58.3^d, mahó devó mártyañ ū viveça: 8.48.12^b, āmartyo mártyañ āviveça.]

[4.58.10^a, abhy āṣata suṣṭutīm gāvyaṃ ājīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo āgre áhnam hitó hitésv aruṣó váneṣu,

dáme-dame saptá rátnā dádhanō ḷgnír hótā ní ṣasādā yájīyān.] ~~cf.~~ 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārayethām asuryām prá vām iṣṭáyó 'ram aṇuvantu,

dáme-dame saptá rátnā dádhanā ḷcām no bhūtam dvipáde cām cátuṣ-
pade.] ~~cf.~~ 6.74.1^d

[5.1.5^d, 6^a, agnir hótā ní ṣasādā (6^a, ny asīdad) yájīyān : 6.1.2^a, ádha hótā ny
ásīdo yájīyān ; 6.1.6^b, hótā mandró ní ṣasādā yájīyān ; 10.5.2.2^b,
ahám hótā ny asīdam yájīyān.]

5.1.7^b, agním hótāram ḷlate námobhiḥ : 1.128.8^a, agním hótāram ḷlate vásudhi-
tim : 6.14.2^c, agním hótāram ḷlate.

[5.1.8^c, sahasraçṛṅgo vṛṣabhás tádojāḥ : 7.55.7^a, sahasraçṛṅgo vṛṣabhāḥ.]

[5.1.11^d, éhá deván haviradyāya vaksi : 5.4.4^d, ú ca deván, &c.]

5.2.8^{bcd} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hrīṇiyāmāno ápa hí mád áiyeh prá me devánām vratapá uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

10.32.6^{bcd} (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhīyāmānam āpagñḷham apsú prá me devánām vratapá uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunack, KZ. xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhírah svápā atakṣam ; 1.130.6^b, rátham ná dhírah
svápā atakṣiṣuḥ.

[5.3.1^b, tvām mitró bhavasi yát sámiddhāḥ : 3.5.4^a, mitró agnir bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agním mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçiḷah çānsam āyóḥ.

5.3.8^b (Vasuçruta Ātreya ; to Agni)

tvám asyá vyūṣi deva pūrve dūtám kṛṇvānā ayajanta havyāih,
saṁsthé yád agna íyase rayiṇām devó mártāir vásubhir idhyāmānah.

10.122.7^b (Citramahas Vasīṣṭha ; to Agni)

tvám id asyá usāso vyūṣṭiṣu dūtám kṛṇvānā ayajanta mānuṣāh,
tvám devá mahayāyyāya vavṛdhur ájyam agne nimṛjānto adhvaré.

5.4.2^a, havyvāḷ agnir ajārah pitá nah : 3.2.2^c, havyvāḷ agnir ajāraç cánohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadryak sám mimhi çrāvānsi.

5.4.3^a, viçám kavim viçpátim mánuṣiṇām : 3.2.10^a, viçám kavim viçpátim
mánusir iṣah ; 6.1.8^a, viçám kavim viçpátim çaçvatinām.

5.4.4^b, yátamāno raçmibhiḥ sūryasya : 1.123.12^b, yátamānā raçmibhiḥ sūryasya.

[5.4.4^d, á ca devān havirādyāya vakṣi : 5.1.11^d, éhá devān, &c.]

5.4.7^{ab} (Vasuçruta Ātreya ; to Agni)

vayám te agna uktháir vidhema vayám havyāih pávaka bhadrāçoce,
asmé rayim viçvāvāram sám invāsmé viçvāni dráviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Māitravaruṇi ; to Agni)

vayám te agne samidhā vidhema vayám dāçema suṣṭutí yajatra,
vayám ghṛténādhvarasya hotar vayám deva haviṣā bhadrāçoce.

Cf. 4.4.15^a, ayá te agne samidhā vidhema ; and 8.54(Vāl. 6).8^a, vayám ta indra stómebhir vidhema.

5.4.8^a (Vasuçruta Ātreya ; to Agni)

asmákam agne adhvarám juṣasva sáhasah sūno triṣadhastha havyám,
vayám devéṣu sukftah syāma çármaṇā nas trivárūthena páhi.

6.52.12^a (Riçivan Bhāradvāja ; to Viçve Devāh, here Agni)

imám no agne adhvarám hotar vayunaçó yaja,
çikitiván dáivyam jānam.]

6.52.12^c

7.42.5^a (Vasiṣṭha ; to Viçve Devāh, here Agni)

imám no agne adhvarám juṣasva marútsu indre yaçásam kṛdhi nah,
á náktā barhiḥ sadatām usāsoçántā mitrávāruṇā yajehá.

[5.4.9^d, asmákam bodhy avitá tanúnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, ḷitó agna ú vahéndram citrám ihá priyam.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahví ṛtasya mātārā ; 9.33.5^b, yahvīr ṛtasya
mātārah.

5.5.7^c (Vasuçruta Ātreya; Āpra, to Dāivyā Hotārā)

vātasya pātman ṅlītā dāivyā hōtārā mānuṣaḥ,

imām no yajñām ā gamam.

9.5.8^c (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Tisro Devīḥ)

bhārati pāvamānasya sārasvatīlā mahī,

imām no yajñām ā gaman tisrō devīḥ supēçasaḥ.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e–10^e: 9.20.4^c, iṣam stotḥbhya ā bhara. Cf. 8.77.8^a, tēna stotḥbhya ā bhara,
and 8.93.19^c, kāyā stotḥbhya ā bhara.

5.6.5^a (Vasuçruta Ātreya; to Agni)

ā te agna ṛcā havīḥ çukrāsya çociças pate,

sūçandra dāsma viçpate hāvyaṅvāt tūbhyam hūyata ṅiṣam stotḥbhya ā bhara.]

☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

6.16.47ⁿ (Bharadvāja; to Agni)

ā te agna ṛcā havīr hṛdā taṣṭām bharāmasi,

tē te bhavantūksāna ṛṣabhāso vaçū utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā havīḥ are inverted; the expression hṛdā taṣṭām belongs to ṛcā rather than to havīḥ, as shows hṛdā taṣṭām mantrān, 1.67.4; stōmo hṛdā taṣṭāl, 1.171.2; hṛdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hṛdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsmīn . . . ṛṣabhāso ukṣāno vaçū . . . avasṛṣṭāsa āhutāl, . . . hṛdā matiṅ janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlvī. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvam puṣyanti vāryam: 10.133.2^d, viçvam puṣyasi vāryam.

5.6.10^d (Vasuçruta Ātreya; to Agni)

evān agnīm ajuryamur gīrbhīr yajñēbhir ānuṣāk,

dādhad asmē suvīryam utā tyād āçvāçvyam ṅiṣam stotḥbhya ā bhara.]

☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

8.6.24^a (Vatsa Kāçya; to Indra)

utā tyād āçvāçvyam yād indra nāhuṣīsv ā,]

☞ 6.46.7^a

āgre vikṣū pradīdayat.

8.31.18^b (Manu Vāivasvata; Dampatyor açiṣaḥ)

āsad ātra suvīryam utā tyād āçvāçvyam,

ṅdevīnām yā īn māno yājamāna iyaksaty abhīd āyajvano bhuvat.]

☞ refrain, 8.31.15^{ode}–18^{ode}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suvíyam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l. c. And yet this solution is just as monstrous as it appeared to the *Padakāra*, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur(yám) yamur = ajuryamur*. *Agni* is *ajuryá* in 1.14.6.4; 10.88.13; *Agni* is held fast in 2.5.1, *çakēma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplogy in noun composition see *viçvasuvidah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praetertum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat sotré súvíyam*, under 9.20.7.

[5.7.1^d, *urjó náptre sáhasvate* : 8.102.7^c, *úchā náptre sáhasvate*.]

5.8.1^d, *dámūnasam gr̥hāpatim váreṇyam* : 4.11.5^d, *dámūnasam gr̥hāpatim ámūram*.

5.9.3^d (*Gaya Ātreya* ; to *Agni*)

utá sma yám *çiçum̐ yathā* návam̐ *jāniṣṭāraṇi*,
dhartāram̐ *mānuṣṇām̐ viçām̐ agnīm̐ svadhvarám̐*.

6.16.40^c (*Bharadvāja* ; to *Agni*)

á yám̐ háste ná khādinam̐ *çiçum̐ jātām̐ ná bibhrati*,
viçām̐ agnīm̐ svadhvarám̐.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiçum̐ yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya* ; to *Agni*)

utá sma *durgbhīyase putró ná hvāryāṇam̐*,
purú yó dāgdhāsi vānāgne paçúr ná yāvase.

6.2.9^b (*Bharadvāja Bārhaspatya* ; to *Agni*)

tvām̐ tyá cid ācyutāgne paçúr ná yāvase,
dhāmā ha yát te ajara vānā vṛçānti çikvasah.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *agne paçúr ná yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni's dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryá* (with *putrá* or *çiçu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (*Gaya Ātreya* ; to *Agni*)

tām̐ no agne abhí náro rayīm̐ sahasva á bhara,
sá kṣepayat sá poṣayad bhúvad vājasya sātāya [utáidhi pṛtsu no vṛdhé.]

☞ refrain, 5.9.7^c ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyó ádbhuto datá vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhé.—Cf. 6.4.6.3^d, bhávā samátsu
 no vṛdhé.

[5.10.1^c, prá no rāyá páriṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dáksasya mañhánā: 5.18.2^b, svásya dáksasya mañhánā.]

[5.10.6^c, asmákāsaç ca sūrāyaḥ: 1.97.3^b, prásmákāsaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, víçvā áçās tarīṣāni.

[5.10.7^b, stutá stávāna á bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2^a (Sutaṁbhara Ātreya; to Agni)

yajñāsya ketúm prathamám puróhitam agním náras triṣadhasthé sám idhire,
indreṇa deváih sarátham sá barhiṣi, sídan ní hótá yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha; to Agni)

yajñāsya ketúm prathamám puróhitam haviṣmanta ṛlate saptá vājīnam,
çṛṇvántam agním gṛhṭáprṣṭham ukṣānam pṛnántam devám pṛnáté
suvíryam.

[5.11.2^c, indreṇa deváih sarátham sá barhiṣi: 3.4.11^b, indreṇa deváih sarátham
 turébhīḥ; 10.15.10^b, indreṇa deváih sarátham dádhānāḥ.]

[5.11.5^d, á pṛnanti çavasā vardháyanti ca: 10.120.9^d, hinvánti ca çavasā, &c.]

5.12.2^d, 6^b, ṛtām sá pāty (5.12.2^d, sapāmy) arusásya vṛṣṇaḥ.

5.13.2^b, sidhrám adyá divispṛçaḥ: 1.142.8^d; 2.41.20^b, sidhrám adyá divispṛçam.

5.13.5^c (Sutaṁbhara Ātreya; to Agni)

tvām agne vājasátamaṁ víprā vardhanti suṣṭutani,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājáyāntam úpa bruve çatakrate,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutaṁbhara Ātreya; to Agni)

tām adhvaréṣv ṛlate devám mártā ámartyam,
yájiṣṭham mánuṣe jáne.

10.118.9^c (Uruksaya Āmahryava; to Agni Rakṣohan)

tām tvā gṛbhir uruksáyā havývāham sám idhire,
yájiṣṭham mánuṣe jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām̐ hí ṣáḡvanta ḡlate srućá devám̐ ghr̐taćúta,
 ḡagním̐ havýáya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṡha; to Indra and Agni)
 tā hí ṣáḡvanta ḡlata itthá viprása ūtáye,
 ḡsabádho vājasátaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm̐ havýáya vólhave: 1.45.6^d; 3.29.4^d, ágne havýáya, &c.]

[5.14.6^b, stómebhir viḡvacarsaṣim: 1.9.3^b, stómebhir viḡvacarsaṣe.]

5.15.4^d (Dharuṇa Āṅgira; to Agni)

mátéva yád bhārase paprathānó jānam̐-janam̐ dhūyase cáḡsase ca,
 váyo-vayo jarase yád dádhānaḡ pári tmáná viṣurūpo jigāsi.

7.84.1^d (Vasiṣṡha; to Indra and Varuṇa)

á vām̐ rájanāv adhvare vavṡtyām̐ ḡhavyébh̐r indrávaruṇa námobh̐h̐,]

cf. 1.153.1^b

prá vām̐ ghr̐táći bāhvór dádhānā pári tmáná viṣurūpá jigāti.

The imitativeness of the two stanzas is emphasized by the words dádhānaḡ and dádhānā which precede the repeated páda. In 5.15.4^{cd} the repeated páda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlvi. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^{cd}, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghr̐táći is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhú, upabh̐t, dhruvā. See TS. 1.1.11.2: juhú, upabh̐d, dhruvāsi ghr̐táći nám̐nā, and cf. the many passages in my Vedic Concordance, beginning with ghr̐táćy asi. Hence viṣurūpá. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̐táći páda is patterned after the Agni páda.

[5.16.1^d, mártāso dadhiré puráh; 1.131.1^e: 8.12.2^b, devásó dadhire puráh;
 8.12.25^b, devás tvā dadhiré puráh.]

5.17.2^a (Pūru Ātreya; to Agni)

ásya hí sváyaćastara áśá vidharman mányase,
 tám̐ nákaṁ citráćociṣam̐ ḡmandrām̐ paró maṁṡáyā.]

cf. 5.17.2^d

5.82.2^a (Ḡyāvácva Ātreya; to Savitar)

ásya hí sváyaćastaram̐ savitūḡ kác caná priyám,
 ḡná minánti svarájyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlvi. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i. e. song). (Therefore praise thou) the shining firmament (i. e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām paró manīṣáyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manīṣáyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svásya dáksasya mañhánā*: 5.10.2^b, *krátvā dáksasya mañhánā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (Prayasvanta *Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dáksasya sádhanam,
yajñēsu pūrvyām girá práyasvanto havāmahe.

5.26.4^e (*Vasūyava Ātreyaḥ*; to Agni)

agne viçvebhir á gahi 'devébhir havýádātaye,]

5.26.4^b

hótāraṁ tvā vṛṇīmahe.

8.60.1^b (*Bharga Prāgātha*; to Agni)

agna á yāhy agnībhir hótāraṁ tvā vṛṇīmahe,

á tvām anaktu práyatā havīṣmatī yájiṣṭham barhī āsāde.

10.21.1^b (*Vimada Aindra*, or others; to Agni)

ágnīm ná svāvṛktibhir hótāraṁ tvā vṛṇīmahe,

yajñāya stīrñābarhiṣe ví vo máde 'çtrām pávakāçocīsaṁ vivakṣase.]

3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)

tá vām gīrbhir vipanyávaḥ práyasvanto havāmahe,

medhásatā saniṣyávaḥ.

8.65.6^b (*Pragātha Kāṇva*; to Indra)

sutávantas tvā vayám práyasvanto havāmahe,

'idám no barhī āsāde.]

1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *ná* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *ná*. It would seem that some verb of motion is understood with *á* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetical, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*Féργον*); cf. especially *pári varj* = Avestan *pári varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām viçve sajóçaso devāso dūtám akрата,
saparyántas tvā kave 'yajñēsu devám ṽlate.]

1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
viçve hí tvā sajóśaso ṽjánāso vṛktábarhiṣaḥ,]
hótāraṁ sádmasu priyám vyánti váryā purú.

☞ 3.59.9^b

8.23.18^{a+b} (Viçvamanas Vāiyaçva ; to Agni)
viçve hí tvā sajóśaso devāso dūtám akrata,
çruṣṭí deva prathamó yajñíyo bhuvah.

5.21.3^d : 1.15.7^c ; 6.16.7^c, yajñēsu devám ṽlate.

[5.21.4^a, devám vo devayajyáya : 8.71.12^a, agním vo, &c.]

5.21.4^d, ṛtásya yónim āsadaḥ : 3.62.13^c ; 9.8.3^e ; 64.22^c, ṛtásya yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)
prá viçvasāman atrivád ārcā pávakāçocise,
yó adhvarēṣv ṽdyo hótā mandrátamo viçí.

8.71.11^d (Suditi Āngirasa, or Purumiḷha Āngirasa ; to Agni)

ṽagním sūnám sáhaso jātávedasaṁ, dānāya váryāṇāṁ, ☞ cf. 1.127.1^b
dvitá yó bhúd amṛto mártyeṣv á hótā mandrátamo viçí.

The distich 5.22.1^d, as a whole, transfuses the páda 4.7.1^b ; 8.60.3^e, mandró yajīṣṭho adhvarēṣv ṽdyah.

5.22.2^{abcd} (Viçvasāman Ātreya ; to Agni)
ny āgním jātávedasaṁ dádhdhātā devám ṛtvíjam,
prá yajñá etv ānuṣág adyá devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasuyava Ātreyaḥ ; to Agni)

ny āgním jātávedasaṁ hotravāham yáviṣṭhyam,
dádhdhātā devám ṛtvíjam.

prá yajñá etv ānuṣág adyá devávyacastamaḥ,
strṇitá barhír āsáde.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñāsya devám ṛtvíjam.

5.22.3^b : 3.9.1^b ; 8.11.6^b, devám mártāsa útāye ; 1.144.5^b, devám mártāsa útāsa havāmahe.

[5.22.4^{de}, stómair vardhanty átrayo girbhíḥ çumbhanty átrayaḥ : 5.39.5^{de}, giro vardhanty átrayo girah çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girah çumbhanti pūrváthā.

5.23.2^b : 5.9.7^b, rayím sahasva á bhara.

5.23.3^a : 8.23.18^a, viçve hí tvā sajóśasaḥ ; 5.21.3^a, tvám viçve sajóśasaḥ.

5.23.3^b : 5.35.6^c ; 8.5.17^a ; 6.37^b, jánāso vṛktábarhiṣaḥ ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sá hi śmā viçvacarṣaṇir abhimāti sāho dadhé,
 ágna eṣú kṣāyesv á reván naḥ çukra dīdihī dyumát pāvaka dīdihī.

6.48.7^{de} (Çamyu Bārhaspatya; to Agni)

bṛhádḅhir agne arcibhiḥ çukreṇa deva çocīṣā,
 bharádvāje samidhāno yaviṣṭhya reván naḥ çukra dīdihī dyumát pāvaka
 dīdihī.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ; to Agni)

agnír devéṣu rájaty agnír márteṣv aviçān,
 agnír no havyvāvāhano 'gnīm dhībhīḥ saparyata.

8.103.3^d (Sobhari Kaṇva; to Agni)

yásmād réjanta kṛṣṭáyaç carḥkṛtyāni kṛṇvatáh,
 sahasrasām medhásātāv iva tmánāgnīm dhībhīḥ saparyata.

5.25.5^a, agnis tuviçravastamam : 3.11.6^c, agnis tuviçravastamaḥ.

5.25.6^d : 1.11.2^d, jētāram āparājitam.

[**5.25.8^b**, grāveocyate bṛhát : 10.64.15^c ; 100.8^c, grāvā yātra madhuśúd ucyate
 bṛhát.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)

evín agnīm vasūyávaḥ sahasānām vavandima,
 sá no viçvā áti dviṣaḥ pársan nāvéva sukrátuḥ.

6.61.9^a (Bharadvāja; to Sarasvatī)

sá no viçvā áti dviṣaḥ svásīr anyá rṭāvāri,
 átann áheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yásyā anantó áhrutas tvesāç cariṣṇúr arṇaváh, ámaç carāti rórvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile floor moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the rta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, parṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)

ágne pāvaka rocīṣā mandráyā deva jihváyā,
 á deván vakṣi yáḥṣi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sá no mandrábhīr adhvaré jihvābhīr yajā maháh,
 á devān vakṣi yáḁṣi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 ágne ghr̥tásya dhrtibhis ṭepānó deva çocīṣā,
 á devān vakṣi yáḁṣi ca.

8.60.19^b

Cf. 2.36.4^a, á vakṣi devān ihá vipra yáḁṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 tám tvā ghr̥tasnav imāhe citrabhāno swardṛçam,
 devān á vitāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 tám tvā dutām kṛṇmahe yaçástamañ devān á vitāye vaha,
 víçvā sūno sahaso martabhójanā rūsva tād yát tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 ágne víçvebhīr á gahi devébhīr havýádātaye,
 ṭhótārañ tvā vṛṇīmahe.

5.20.3^a

5.51.1^c (Svastyātreya Ātreya ; to Viçve Devāḥ, here Agni)
 ágne sutásya pitāye víçvāir úmebhīr á gahi,
 devébhīr havýádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hótārañ tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yájamānāya sunvaté ágne suvīryaṃ vaha,
 ṭdevāir á satsi barhīṣi.

1.12.4^c

8.14.3^b (Goṣūktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
 dhenús ṭa indra sunṭā yájamānāya sunvaté,
 gām áçvam pipyúṣi duhe.

8.17.10^c (Irimbīṭhi Kāṇva ; to Indra)
 dīrghás te astv añkuçó yénā vásu prayáçasi,
 yájamānāya sunvaté.

10.175.4^c (Ūrdhvagravan Ārbudi ; to the Press-stones)
 grāvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,
 yájamānāya sunvaté.

Cf. yájamānāya sunvatáh under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c ; 8.44.14^c, devāir á satsi barhīṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jātvēdasam, dādhatā devām ṛtvijam, prā yajñā etv aṅusāg adyā devāvyaacastamah.

5.26.9^c: 1.39.5^c, devāsah sārveyā viçā.

[5.27.1^c, traivṛṣṇō agne daçābhīḥ sahāsraīḥ: 8.1.33^b, āsaṅgō agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)

ū juhotaḥ duvasyatāgnīm prayaty ādhvaré,
vṛṇidhvām havyaavāhanam.

8.71.12^b (Suditi Āngirasa, and Purumīḥa Āngirasa; to Agni)

agnīm vo devayajyāyāgnīm prayaty ādhvaré, ~~cf.~~ cf. 5.21.4^a
agnīm dhiṣṭu prathamā agnīm ārvaty agnīm kṣāitrāya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā nah gīro yantu, to wit: '(May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, purāṇdarāḥ papivān indro asya.]

5.29.10^d (Gaurivīti Çaktya; to Indra)

prānyac cakrām avṛhaḥ sūryasya kutsāyanyād vārivo yūtavē 'kaḥ,
anāso dāsyaūr amṛṇo vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācaḥ.

5.32.8^d (Gātu Ātreya; to Indra)

tyām cid arṇam madhupām çāyanam asinvām vavrām māhy ādad ugrāḥ,
apādām atrām mahatī vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāīḥ: see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)

yūjam hī mām ākrthā ād id indra çiro dāsāsya nāmucer mathāyān,
açmānam cit svaryām vārtamānam prā cakriyeva rōdasi marūdbhyah.

6.20.6^b (Bharadvāja; to Indra)

prā çyenō nā madirām aṅçum asmāi çiro dāsāsya nāmucer mathāyān,
prūvan nāmīm sāpyām sasāntam pṛṇāg rāyū sām iṣā sām svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Śāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṃdarāḥ papivān indro asya: 5.29.3^d, āhann āhim papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supēcasam māva srjanty āstaṃ gāvāṃ sahasrāi ruçāmāso agne,
tivrā indram amamanduḥ sutāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na urūnamatrin presō yandhi sutapāvan vājan,
sthā n śū urdhvā nī āriṣanyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntyaṃ rātryām, ÇÇ. 2.6.3; or Sk. prabhātāyām çarvaryām; or Prakrit (Māhār.) pahāyāe rāṇīe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Fischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlvi. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavre antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāni vocam prā nūtanā maghavan yā cakārtha,
çāktivo yād vibhārā rōdasi ubhé jāyann apō mānave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamá kṛtáni prá nūtanā maghávā yá cakára,
yadé ádevir ásaḥiṣṭa mayá áthábhavat kévalah sómo asya.

The order of the words (vocaṃ) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prá ta indra pūrvyāni prá nūnāni virya vocam̐ prathamá kṛtáni, and the páda 5.29.13^b, viryā maghavan yá cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhárac cakráṃ étaçaḥ sám riṇāti : 1.121.13^b, bhárac cakráṃ étaço náyám indra.

5.31.11^d, puró dádhāt sanisṛyati krátum̐ naḥ : 4.20.3^b, puró dádhāt sanisṛyasi krátum̐ naḥ.

[5.32.5^b, amarmāṇo vidád id asya márma : 3.32.4^d, amarmāṇo mányamánasya márma.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád índro mahaté dánaváya vádhar yámiṣṭa sáho áprat̐ttam,
yád Im̐ vájrasya prábhṛtāu dadúbha víçvasya jantór adhamám cakára.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyātum̐ yátudhánéty áha yó vā rakṣáh çúcir asmíty áha,
índras tám̐ hantu mahatá vadhóna víçvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryoṇá ávr̐ṇāñ mṛdhrāvācam : 5.29.10^d, ní duryoṇá ávr̐ṇāñ mṛdhrāvācaḥ.

5.33.5^a (Samivarāṇa Prājāpatya ; to Indra)

vayám té ta indra yé ca nárah çárdho jajñāná yātāç ca ráthāḥ,
ásmāñ jagamyád ahiçusma sátva bhágo ná hávyah prábhṛthēsu cáruḥ.

7.30.4^a (Vasiṣṭha Māitravaruṇi ; to Indra)

vayám té ta indra yé ca deva stāvanta çūra dádato maghāni,
yāchá sūribhya upamám várūtham̐ svābhūvo jaraṇām̐ açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated páda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, ví dáçuṣe bhajati sūnárām̐ vásu : 1.40.4^a, yó vāgháte dádāti sūnárām̐ vásu.

5.35.1^{a+c} (Prabhūvasu Āngirasa ; to Indra)

yás te sádhiṣṭhó 'vasa indra krátuḥ tám̐ á bhara,
asmábhyam̐ carṣānisáham̐ sásniñ vājeṣu duṣṭáram.

8.53(Vál. 5).7^a (Medhya Kāṇva ; to Indra)

yás te sádhiṣṭhó 'vase té syāma bhāreṣu te,
vayám̐ hótṛābhīr utá deváhūtībhiḥ sasavāñso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasá gatam asmábhyañ carṣaṇīśahā,
 ॥ má no duḥçānsa ṛçata. ॥

☞ 1.23.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53(Vál. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrá's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind. &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee!' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)
 yád indra te cátasro yác çhūra sánti tistrāḥ,
 yád vā páñca kṣitínám ávas tát sú na á bhara.

6.46.7^c (Çamyu Bārhaspatya ; to Indra)
 ॥ yád indra náhuṣṭṣv áñ ॥ ójo nṛmṇám ca kṛṣṭiṣu,
 yád vā páñca kṣitínám dyumnám á bhara satrá viçvāni páñsyā.

☞ 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnám á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā páñca kṣitínám by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. $\cup - \cup \cup$, or $\cup - \cup$; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínám as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vīśantamaśya hūmahe.

[5.35.4^c, sváksatram te dhṛṣán mánaḥ : 1.54.3^b, sváksatram yasya dhṛṣató dhṛṣán mánaḥ.]

[5.35.5^a, tvám tám indra mártiyam : 10.171.3^a, tvám tyám indra mártiyam.]

Cf. 1.131.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 ugrám pūrvīṣu pūrvyám hávante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)
 tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 hávante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva ; to Indra)
 á tvā káñvā ihāvase hávante vājasātaye,
 ॥ divó amūṣya çásato divám yayá divāvaso. ॥

☞ refrain, 8.34.1^{cd}-15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
 indrā nū pūṣāṇā vayāṁ śakhyāya svastāye,
 huvēma vājasātaye. 4.31.11^b

8.9.13^b (Çaçakarna Kāṇva ; to Açvins)
 yād adyāçvināv ahām huvēya vājasātaye,
 yāt pṛtsū turvāṇe sāhas tāt chreṣṭham açvinor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich starken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpften]', following Sāyaṇa, bahviṣu prajāsu. Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājiṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājiṣu,
 sayūvānaṁ dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uçanas Kāvya ; to Agni)
 tām marjayanta sukrātuṁ puroyāvānam ājiṣu,
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājayanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujyūṁ vājeṣu pūrvyam, 8.22.2; 46.20

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyāt kṣēme abhī yōge bhavāty ubhé vṛtāu samyati sām jayāti,
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sutāsomo dādāçat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 ā tām bhaja sāuçravasēṣv agna ukthā-uktha ā bhaja çasyāmāne,
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhinādāt ūj jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāç ca gmāç ca rājathāḥ: 1.25.20^b, divāç ca gmāç ca rājasi.

[5.39.3^d, ā vājam darsi sātāye: 9.68.7^d, nṛbhīr yatō vājam ā darsi sātāye.]

[5.39.4^a, mānhiṣṭham vo maghōnām: 8.1.30^b, mānhiṣṭhāso maghōnām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^{de}, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ: 5.22.4^{de}, stómāir vardhanty ātrayo gṛbhīḥ çumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutām sómaṁ somapate piba,

ṽṽṣann indra ṽṽṣabhir ṽṽtrahantama.]

☞ refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhīmā indavo 'ṅvapate gópata ūrvarāpate.
sómaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

ṽṽṣā grāvā ṽṽṣā mádo ṽṽṣā sómo ayám sutáh,

ṽṽṣann indra ṽṽṣabhir ṽṽtrahantama.]

☞ refrain, 5.40.1^c—3^c

ṽṽṣā tvā ṽṽṣaṇaṁ huve vājriṁ citrábhir ūtibhiḥ,

ṽṽṣann indra ṽṽṣabhir ṽṽtrahantama.]

☞ refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva; to Indra)

ṽṽṣā grāvā ṽṽṣā mádo ṽṽṣā sómo ayám sutáh,

ṽṽṣā yajñó yám ūvasi ṽṽṣā hávaḥ.

ṽṽṣā tvā ṽṽṣaṇaṁ huve vājriṁ citrábhir ūtibhiḥ,

vāvántha hí prátiṣṭutim ṽṽṣā hávaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31–33 the words ṽṽṣā hávaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, *Prolegomena*, p. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, *asti sómo ayám sutáh*, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktvá háribhyām ūpa yāsad arvān: 1.177.1^d, yuktvá hári ṽṽṣaṇā yāhy arvān.]

5.40.5^b, 9^b, támasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró váruṇo aryamáyūr indra ṛbhukṣá marúto juṣanta: 1.162.1^{ab},
má no mitró váruṇo aryamáyūr indra ṛbhukṣá marúto pári khyan.

5.41.6^a (Atri Bhāuma; to Viṅve Devāḥ, here Vāyu)

prá vo vāyúm rathayújam kṛṇudhvaṁ prá devám vípraṁ panitāram arkáih,
iṣudhyáva ṛtasápaḥ púramdhir vásvīr no átra pátnīr ā dhiyé dhuḥ.

10.64.7^a (Gaya Plāta; to Viṅve Devāḥ, here Vāyu and Pūṣan)

prá vo vāyúm rathayújam púramdhiṁ stómāih kṛṇudhvaṁ sakhyáya
pūṣaṇam,

té hí devāsya savitūḥ sávmani krátum sácante sacítaḥ sácetasāḥ.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, *Ved. Stud.* 1. 195, 199; Ludwig, *Ueber Methode*, p. 64. The translation is certain, except as to the word *iṣudhyávaḥ* for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, *RV. Noten*, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhī vo arce poṣyāvato n̄n vāstoṣ pātiṁ tvāṣṭāraṁ rāraṇaḥ,
dhānyā sajšōṣā dhiṣāṇā nāmobhir vānaspātiṁr oṣadhī rāyā eṣe.

5.42.16^b (The same)

prīṣā stōmaḥ pṛthivīm antāriksam̄ vānaspātiṁr oṣadhī rāyē aṣyāḥ,
devō-devaḥ suhāvo bhūtu māhyaṁ mā no mātā pṛthivī durmatāu dhāt.

5.42.16^{c1}

For 5.41.8 cf. Geldner. *Ved. Stud.* i. 170; Hillebrandt. *Ved. Myth.* i. 180, 517; Oldenberg. *RV. Noten*, p. 336.

[5.41.10^c, gr̄ṇitē agnir etāri nā ḥṣāḥ: 6.12.4^a, sūsmākebhīr etāri nā ḥṣāḥ
(agni ṣṭave).]

Cf. the note under 6.12.4

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dāḥema nāmasā sudānūn evayū marūto āchoktāu prācravaso marūto
āchoktāu,

mā no 'hir budhnyō riṣē dhād asmākam̄ bhūd upamātivāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā no 'hir budhnyō riṣē dhān mā yajñō asya sridhad ṛṭayōḥ.

For 5.41.16 cf. Bergaigne. *J.A.* xiii (1888). 139.

[5.42.3^d, candrāṇi devāḥ savitā suvāti: 7.40.1^c, yād adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātiṁr oṣadhī rāyē aṣyāḥ: 5.41.8^d, vānaspātiṁr oṣadhī rāyā eṣe.

5.42.16^{c1} (Atri Bhāuma ; to Viṣve Devāḥ)

prīṣā stōmaḥ pṛthivīm antāriksam̄ vānaspātiṁr oṣadhī rāyē aṣyāḥ. ~~6.12.4~~ 5.41.8^d
devō-devaḥ suhāvo bhūtu māhyaṁ mā no mātā pṛthivī durmatāu dhāt.

5.43.15^{c1} (The same)

br̄hād vāyo br̄hatē tūbhyam̄ agne dhiyājūro mithunāsaḥ sacanta,

devō-devaḥ suhāvo bhūtu māhyaṁ mā no mātā pṛthivī durmatāu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhe syāma.

Only one pāda; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya; to Aṣvins)
 sām aṣvīnor āvasā nūtanena mayobhūvā suprānīti gamema,
 ā no rayīm vahatam otā virān ā viṣvāny amṛtā sśubhagāni.

Note that 5.43.11^a = 5.76.4^c.

5.43.10^d (Atri Bhāuma; to Viṣve Devāḥ)
 ā nāmabhir marūto vakṣi viṣvān ā rūpēbhir jātavedo huvānāḥ.
 yajñām giro jaritūḥ suṣṭutīm ca viṣve ganta maruto viṣva ūtī.

10.35.13^a (Luça Dhanāka; to Viṣve Devāḥ)
 viṣve adyā marūto viṣva ūtī viṣve bhavantu agnāyaḥ sāmiddhāḥ,
 viṣve no devā āvasā gamantu, viṣvam astu drāvīnaṁ vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṣva ūtī in 5.43.10^d is to be changed to viṣvā ūtī, 'with every help' (unusual instrumental, and hiatus), is to be negated, because of the same reading in the parallel which he has not noted; cf. also 7.57.7^a, ā stutāso maruto viṣva ūtī. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its pāda c (with one of four viṣva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma; to Viṣve Devāḥ)
 ā no divo bṛhatāḥ pārvatād ā sārāsvatī yajatā gantu yajñam.
 havām devī jujuṣāṇā ghṛtāci ṣagmām no vācam uṣatī ṣṛṇotu.

5.76.4^c (Atri Bhāuma; to Aṣvins)
 idām hī vām pradīvi sthānam ōka ime grhā aṣvinedāni duroṇāni,
 ā no divo bṛhatāḥ pārvatād ādbhyo yātam iṣam ūrjani vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd}: 5.42.16^{cd}, devó-devaḥ suhávo bhūtu máhyaṁ má no mātā pṛthivī durmatāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d. 15^d, távāhām asmi sakhyé nyòkāḥ.

5.45.4^b (Sadāpṛṇa Ātreya: to Viṣve Devāḥ)
 suktēbhir vo vācobhir devājuṣṭāir indrā nv āgnī āvase huvādhyai,
 ukthēbhir hī smā kavāyaḥ suyajñā avivāsanto marūto yājanti.

6.59.3^c (Bharadvāja; to Indra and Agni)
 okivānsā suté sácān āṣvā sāpti ivādane,
 indrā nv āgnī āvasehá vajrīṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehá = āvasa ihā, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ś sūryo aruhac chukrām ārnō 'yukta yād dharito vītāpṛsthāḥ,
udnā nā návama anayanta dhīrā açṛṇvatīr āpo arvāg atīṣṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[cor 4.45.2^a

ūd vañ prkśāso mādhumanto asthur, ś sūryo aruhac chukrām ārnāḥ,
yāsma adityā ādhvano rādanti, mitrō aryamā varuṇaḥ sajośāḥ.] cor 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratikṣatra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrāvaruṇādītim svāḥ pṛthivīm dyām maruṭaḥ pārvatāñ apāḥ,
huvē viṣṇuṃ pūśānaṃ brāhmaṇas pātīm bhāgaṃ nū çānsaṃ savitāram ūtāye.

7.44.1^c (Vasiṣṭha; to Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamām açvīnośāsam agnīm sāmiddham bhāgaṃ
ūtāye huve,

indraṃ viṣṇuṃ pūśānaṃ brāhmaṇas pātīm, adityāñ dyāvāpṛthivī
apāḥ svāḥ.] cor 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūśānaṃ brāhmaṇas pātīm in 5.46.3^c, also at 7.41.1^c; the cadence, maruṭaḥ pārvatāñ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratikṣatra Ātreya; Devapatnīstavaḥ)

utā gnā vyantu devāpatnīr indraṇy āgnāy açvīni rāt,
ś ródasi varuṇāñi çṛnotu vyantu devīr yā ṛtūr jānīnām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tā no rāsan rātīśāco vāsūny ā ródasi varuṇāñi çṛnotu,
vāṛūtribhiḥ suçaraṇō no astu tvāṣṭā sudātro ví dadhātu rāyah.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devāpatnī stanza, 5.46.8. Note, however, that Tvāṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasi see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havydātaye.

[5.51.2^b, sátyadharmāṇo adhvarām: 1.12.7^b, sátyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhir vipra santya prātaryāvabhīr ś gahi,
devébhiḥ sómapītaye.

8.38.7^a (Manu Vaivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhīr ś gataṃ devébhir jenyāvasu,
indrāgni sómapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sómapītaye, seems stretched secondarily into two: devébhir [jenyāvasu, indrāgni] sómapītaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viçve Devāḥ, here Vāyu)
vāyav ā yāhi vītāye juṣāṇó havyádātaye,
pībā sutāsýāndhaso abhí práyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
áḡna ā yāhi vītāye gṛṇānó havyádātaye,
ní hótā satsi barhīṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
prá vīrayá çúçayo dadrire vām adhvaryúbhir mádhumantaḥ sutásah,
vāha vāyo niyúto yāhy áchā pībā sutāsýāndhaso mádāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhí práyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣām sómānām (5.51.6^b, sutānām) pītīm
 arhathaḥ ; 1.134.6^c, sutānām pītīm arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viçve Devāḥ)
sutā indrāya vāyāve sómāso dādhyaçiraḥ,
ninnām ná yanti síndhavo 'bhí práyaḥ.

☞ 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sómā arṣanti viṣṇave.

9.34.2^{abc} (The same)
sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sómo arṣati viṣṇave.

9.65.20^{abc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
apsá indrāya vāyāve vāruṇāya marúdbhyaḥ,
sómo arṣati viṣṇave.

The pāda, vāruṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^c cf. 9.84.1^b, apsá indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dādhyaçiraḥ.

5.51.8^b : 1.44.14^d, açvibhyām usāsā sajúḥ.

5.51.8^c–10^c, ā yāhy agne atrivát suté raṇa.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
marútsu vo dadhimahi stómanā yajñám ca dhṛṣṇuyá,
viçve yé mánuṣā yugá pānti mártyaṁ riśáḥ.]

☞ 1.42.2^b

6.16.22^b (Bharadvāja; to Agni)

prá vaḥ sakhāyo agnāye stōmañ yajñām ca dhṛṣṇuyā,
ārca gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya: für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d. pānti mārtyaṇi riṣāḥ.

[5.53.10^b. tveṣām gaṇāṇi mārutāṇi nāvyaśnām: 5.58.1^b, stuṣé gaṇām, &c.]

5.53.16^b (Çyāvāçva Ātreya; to Maruts)

stuhī bhojñ stuvatō asya yāmani rāṇan gāvo nā yāvase,
yatāḥ pūrvān iva sākhtīr ānu hvaya girā gṛñhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others; to Soma)

ḷbhadrāṇi no āpi vātaya māno dākṣam utā krātum,

cf. 10.20.1

ādā te sakhyé āndhaso ví vo mādē rāṇan gāvo nā yāvase vívakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo nā yāvaseṣv ā, under 1.91.13^b.

5.54.11^d (Çyāvāçva Ātreya; to Maruts)

āṇṣeṣu va rṣṭāyaḥ patsū khādāyo ḷvākṣassu rukmā maruto rāthe çubhaḥ,

cf. 1.64.4^b

agnibhrājaso vidyūto gābhastyoḥ çiprāḥ çirśāsu vitatā hiraṇyāyīḥ.

8.7.25^b (Punarvatsa Kāṇva; to Maruts)

vidyūddhastā abhīdyavaḥ çiprāḥ çirśān hiraṇyāyīḥ,
çubhrā vy āñjata çriyé.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase çiprāḥ çirśāsu in 5.54.11 is replaced by çiprāḥ çirśān in 8.7.25. Since the Maruts, collectively, have many heads, the word çirśāsu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d-9^d. çubhām yātām ānu rāthā avṛtsata.

[5.55.3^c. virokīṇaḥ sūryasyeva raçmāyaḥ: 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvāvya Ātreya; to Maruts)

mṛlāta no maruto mā vadhiṣṭānāsmābhyaṁ çárma bahulām vi yantana,
ádhi stotrásya sakhyásya gātana ᵊ çubhaṁ yātām ánu ráthā avṛtsata. ᵊ

☞ refrain, 5.55.1^{d-9^d}

6.51.5^d (Rjivevan Bhāradvāja; to Viçve Devāḥ)

dyauṣ pítah pṛthivi mātār ádhrug ágne bhrātār vasavo mṛlāta nah,
viçva adityā adite sajōṣā asmābhyaṁ çárma bahulām vi yanta.

10.78.8^c (Syūmaraçmi Bhārgava; to Maruts)

subhāgān no devāḥ kṛṇutā surātnān asmān stotṛn maruto vāvṛdhānāḥ,
ádhi stotrásya sakhyásya gāta sanād dhī vo ratnadhēyāni sánti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ádhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭāna in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d: 4.50.6^d; 8.40.12^d; 48.13^d; 10.121.10^d, vayām syāma pátayo rayīnām.

5.56.1^d: 1.49.1^b; 8.8.7^a, divāç cid rocanād ádhi.

5.56.4^d: 1.37.11^c, prá cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy áruṣi ráthe: 1.14.12^a, yuksvā hy áruṣi ráthe.

5.56.8^{cd}, yuṅgdhvām hárti ajirá dhuri vólhave váhiṣṭhā dhuri vólhave: 1.134.3^{bc},
váyú ráthe ajirá dhuri vólhave váhiṣṭhā dhuri vólhave.

5.57.7^d, bhakṣiyā vó 'vaso dáivyasya: 4.21.10^d, bhakṣiyā té 'vaso dáivyasya.

5.57.8 = 5.58.8 (Çyāvāvya Ātreya; to Maruts)

hayé náro marúto mṛlātā nas tūvimaghāso ámṛtā ṛtajñāḥ,
sátyaçrutah kāvayo yūvāno bṛhadgirayo bṛhád ukṣāmānāḥ.

[5.58.1^b, stuṣé gaṇām mārutān nāvyaśnām: 5.53.10^b: tveṣām gaṇām, &c.]

5.61.19^c, párvateṣv ápaçritah: 1.84.14^b, párvateṣv ápaçritam.

5.64.1^a, várūṇān vo riçádāsam: 1.2.7^b, várūṇān ca riçádāsam.

5.64.2^d: 1.127.10^e, viçvasu kṣāsu jóguve.

5.65.2^{b+d} (Rātahavya Ātreya; to Mitra and Varuṇa)

tā hí çreṣṭhavarcaṣā rájānā dīrghaçrúttamā,
tā sátpati ṛtāvṛdha ṛtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucákṣasā nára rájānā dīrghaçrúttamā,

tā bhūtā na daṁsānā ratharyataḥ ᵊ sākām sūryasya raçmībhiḥ. ᵊ ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hí satyá ṛtasṛp̄ṣa ṛtāvāno jáne-jāne,
 sunithásah sudánavo ṽ'nhóc cid urucákrayah.]

☞ 5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, çárman syāma táva saprāthastame.]

[5.65.5^c, anehásas tvotáyah: 8.47.1^e-18^e, aneháso va útáyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tá vām éše ráthānām urvīm gavyūtīm ešām,
 rātahavyasya suštutīm dadhfk stómāir manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)
 tá vām éše ráthānām ṽ'ndrāgní havāmahe,]
 ṽ'pāti turásya ráchaso, vidvánsā gírvaṇastamā.

☞ 5.86.4^b☞ 5.86.4^c

There is no difficulty in 5.86.4, whether we render éše by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvām éše 10.48.9, or rāyá éše, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineinlet auf die weite Flur und zu des Opfrer's Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvato ráthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketúnā jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)

bāṽ itthá deva niskṛtām úditya yajatām brhát,
 várūṇa mītráryaman vársiṣṭham kṣatrām açathe.

8.67.4^b (Matsya Sāmhada, or others; to Ādityas)
 ṽ'māhi vo mahatām ávo, várūṇa mītráryaman,
 ṽ'ávānsy á vṛṇīmahe.]

☞ 8.47.1^a☞ 8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ)

tád dhí vayám vṛṇīmáhe várūṇa mītráryaman,
 yénā nir áhhaso yūyám pāthá nethá ca mártiyam áti dvīṣah.]

Cf. várūṇo mītró aryamā, under 1.26.4^b; and the two pádas 7.59.1^c, tásmā agne várūṇa mītráryaman (note enclitic agne), and 8.19.35^c, vayám té vo várūṇa mītráryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)

á yád yónim hiraṇyáyam várūṇa mītra sédathah,
 ṽ'dhartará carṣaṇínám, yantām sumnám riçādasā.

☞ 1.17.2^c

9.64.20^a (Kaçyapa Mārta; to Soma Pavamāna)
 ā yád yónim hiranyāyam açür řtāsya sídati,
 jáhāty āpracetasah.

5.67.2^c: 1.17.2^c, dhartārā carṣaṇInām.

5.67.3^b: 1.26.4^b; 4.1.1^b; 4.5.5.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b–7^b, várūno
 mitró aryamá.

5.67.3^d: 1.41.2^b; 5.52.4^d, pánti mártyaṁ riṣah.

5.67.4^b, řtāvāno jáne-jane: 5.65.2^d, řtāvānā jáne-jane.

5.67.4^d (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyá řtaspfça řtāvāno jáne-jane.
 sunithásah sudánavo 'ñhóç cid urucákrayah.

☛ 5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva; to Ādityas)
 té hí putráso áditer vidür dvéṣānsi yótave,
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite: anehásah is cadence in 8.45.11^c; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya; to Mitra and Varuṇa with Aditi)
 prátár devím áditim johavimi madhyámdina úditā súryasya,
 ráyé mitrávaruṇā sarvátátēle tokāya tánayāya çám yóh.

5.76.3^b (Atri Bhāuma; to Açvins)
 utá yātaṁ saṅgavé prátár áhno madhyámdina úditā súryasya,
 divā náktam ávasā çántamena nédānīm pitir açviná tatāna.

For sarvátātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bāhuvrka Ātreya; to Mitra and Varuṇa)

á no gantaṁ riçādasā várūna mitra barhānā,
 úpemám cūrum adhvarám.

8.8.17^a (Sadhvaṅsa Kāṇva; to Açvins)
 á no gantaṁ riçādasemám stómaṁ purubhuja,
 krtám nah suçríyo narema dátam abhiṣtaye.

5.71.2^c (Bāhuvrka Ātreya; to Mitra and Varuṇa)

viçvasya hí pracetasā várūna mitra rájathah,
 içánā pipyataṁ dhíyah.

7.94.2^c (Vasiṣṭha; to Indra and Agni)
 çṛṇutám jaritür hávam, indrāgnI vánataṁ girah,
 içánā pipyataṁ dhíyah.

☛ 7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)

yuvām hí sthāḥ svārpati indraç ca soma gópati,
içāná pipyataṁ dhīyaḥ.

5.71.3^a, úpa naḥ sutám á gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutám á gahi.

5.71.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám á gatam, váruṇa mitra dāçúṣaḥ,
[asyá sómasya pítāye.]

☞ 1.16.4^a

☞ 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

[máhi vo mahatám ávo] váruṇa mitra dāçúṣe,
yám adityā abhí druho ráksathā nēm aghām naçad [aneháso va útāyaḥ
suutāyo va útāyaḥ.]

☞ 8.47.1^a

☞ refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c-12^c, asyá sómasya
pítāye.

5.72.1^c-3^c, ní barhīsi sadatām (3^c, sadatām) sómapitāye.

5.72.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

mitrāç ca no váruṇaç ca juçétām yajñám iṣtāye,
[ní barhīsi sadatām sómapitāye.]

☞ refrain, 5.72.1^c-3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājinivasu juçéthām yajñám iṣtāye,
[hānsāv iva patatam á sutām úpa.]

☞ refrain, 5.78.1^c-3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juçéthām yajñám iṣtāye sutám sómani sadhastuti.
indrāgni á gatām narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yád adyá sthāḥ parāvāti yád arvāváty açvinā,
yád vā purú purubhuja yád antárikṣa á gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yád vási rocané diváh [samudrásyádhi viṣtāpi,]
yát pārhive sádane vṛtrahantama yád antárikṣa á gahi.

☞ 8.34.13^b

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çakrási parāvāti yád
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Pāura Ātreya; to Açvins)

ihá tyá purubhútamā purú dānsānsi bíbhratā,
varasyá yāmy ádhriḡu huvé tuvīṣtamā bhujé.

8.22.3^a (Sobhari Kāṇva; to Açvins)

ihá tyá purubhútamā devá námobhir açvinā,
[arvacínā sv ávase karāmahe] [gántarā dāçúso ḡhām.]

☞ c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakrām rāthasya yemathuḥ.

5.73.5^a (Paura Ātreya ; to Aṣvins)

á yád vām sūryá rātham tiṣṭhad raghuṣyádam sáda,
pári vām aruṣá váyo ghr̥ṇá varanta átapaḥ.

8.8.10^a (Sadhvaṅsa Kāṇva ; to Aṣvins)

á yád vām yóṣaṇá rātham átiṣṭhad vājinivasu,
viṣvāny aṣvinā yuvám prá dhítāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imá brāhmaṇi vārdhanā : 8.62.4^b, indra brāhmaṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya ; to Aṣvins)

áṣvinā yád dha kárhi cic chuṣrūyátām imám hávam,
vásvir u sú vām bhújaḥ p̥r̥cānti sú vām p̥caḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya ; to Aṣvins)

yád adyá kárhi kárhi cic chuṣrūyátām imám hávam,

ḷánti śád bhutu vām ávaḥ.]

☞ refrain, 8.73.1^c–18^c

5.75.1^e–9^e, mádhvi máma ṣrutam hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī ; 8.87.5^e, dásrā hiraṇyavartanī ṣubhas patī.

5.75.3^b (Avasyu Ātreya ; to Aṣvins)

á no rátnāni bíbhratāv áṣvinā gáchataṁ yuvám,

rúdrā hiraṇyavartanī juṣaṇá vājinivasu ḷmádhvi máma ṣrutam hávam.]

☞ refrain, 5.75.1^a–9^c

8.8.1^b (Sadhvaṅsa Kāṇva ; to Aṣvins)

ḷá no viṣvābhir utibhir] áṣvinā gáchataṁ yuvám,

☞ 7.24.4^a

ḷdásrā hiraṇyavartanī] ḷpibatam somyám mádhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa ; to Aṣvins)

ḷá me hávam násaty áṣvinā gáchataṁ yuvám,

☞ 1.183.5^d

mádhvaḥ sómasya pítāye.

Note that 5.75.2^c = 8.8.1^c.—The páda, rúdrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī ; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṣvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya ; to Aṣvins)

ḷáṣvināv éhá gachatam] násatyā má ví venatam,

☞ 1.22.1^b

tírāc cid aryayá pári vartír yatam adabhyā ḷmádhvi máma ṣrutam hávam.]

☞ refrain, 5.75.1^e–9^e

5.78.1^b (Saptavadhri Ātreya; to Aṅvins)

ṛācvināv śhā gachataṁ, nāsatyā mā vi venatam,

☞ 1.22.1^b

ḥānsāv iva patatam ā sutān upa.]

☞ refrain, 5.78.1^c–3^c

For tirāḡ cid aryayā pāri see Oldenberg, *ProL*. p. 458, note; *RV. Noten*, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation arya ā. Cf. my remarks under 4.29.1^o.

5.75.9^d: 1.30.18^b, rātho dasrāv āmartyah.

5.76.3^b: 5.69.3^b, madhyāṁdina ūditā sūryasya.

5.76.4^c: 5.43.11^a, ā no divo bṛhatāḥ pārvatād ā.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7ⁿ, ācvināv śhā gachatam.

5.78.1^b: 5.75.7^b, nāsatyā mā vi venatam.

5.78.1^c–3^c, hānsāv iva patatam ā sutān upa.

5.78.3^b: 8.38.4^a, juṣēthām yajñām iṣṭāye; 5.7.2.3^b, juṣētām yajñām iṣṭāye.

[5.78.8^a, yāthā vāto yāthā vānam: 10.23.4^d, ud id dhnoti vāto yāthā vānam.]

5.79.1^{de}–3^{de}, satyaçravasi vāyye sūjate ācvasunrte: 5.79.1^e–10^e, sūjate ācvasunrte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divah; 5.79.2^b, vy āucho duhitar divah.

5.79.6^a: 4.32.12^c, āiṣu dhā vīrāvād yāçah.

5.79.6^c, 7^c, ye no rādhaṁsy āhrayā (7^c, ācvyā).

5.79.7^b: 4.55.9^a, ūṣo maghony ā vaha.

5.79.8^a (Satyaçravas Ātreya; to Uṣas)

utā no gōmatīr iṣa ā vahā duhitar divah,

ṣākām sūryasya raçmībhiḥ, çukrūiḥ çocadhbhir arcībhiḥ, sūjate ācvasunrte.]

c: 1.47.7^d; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmātithi Kāva; to Aṅvins)

utā no gōmatīr iṣa utā sātīr aharvida.

vi pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utā no gōmatīr iṣo viçvā arṣa pariṣṭūbhah,

ḡṛṇāno jamādagninā.]

☞ 3.62.18^a

Cf. the pāda, tvām no gōmatīr iṣah, 8.23.29^b.

5.79.8^c: 1.47.7^d; 1.37.2^e; 8.101.2^d, sākām sūryasya raçmībhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy ūcho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtāsya pānthām ānv eti sādhu: 10.66.13^b, ṛtāsya pānthām ānv emi sādhuṃ.

5.80.4^d: 1.124.3^d, prajānatīva nā diço mināti.

[5.80.6^b, yōçeva bhadrá ní riñte āpsaḥ: 1.124.7^d, uṣá hasréva ní riñte āpsaḥ.]

5.80.6^c (Satyaçravasa Ātreya; to Uṣasa)

eṣá prattiçí duhitá divó nṛñ yōçeva bhadrá ní riñte āpsaḥ, cf. 1.124.7^d
vyūrṇvatí dāçuṣe vāryāñi púnar jyótir yuvatíḥ pūrvāthakaḥ.

6.50.8^d (Rjicvan Bhāradvāja; to Viçve Devaḥ; here Savitar)

ṛá no devaḥ savitá tráyamaño, hiraṇyapāñir yajató jagamyāt, cf. 6.50.8^a
yó dátavāñ uṣáso ná prátikam vyūrṇuté dāçuṣe vāryāñi.

It would seem natural that the Uṣasa-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçuṣe vāryāñi also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, āsya hí svāyaçastaram: 5.17.2^a, āsya hí svāyaçastaraḥ.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

ṛāsya hí svāyaçastaram, savitúḥ kác caná priyám, cf. 5.17.2^a
ná minanti svarájyam.

8.93.11^b (Sukakṣa Āngirasa; to Indra)

yāsya te nú cid ādiçam ná minānti svarájyam,
ná devó nádhrigur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçuṣe suvatí savitá bhāgaḥ,
tām bhāgām citráma imahe.

7.66.4^c (Vasiṣṭha; to Ādityasa)

ṛyád adyá sūra ūdité, nāgā mitró aryamá, cf. 7.66.4^a
suvatí savitá bhāgaḥ.

The stanza 7.66.4 is less well knit than 5.82.3, suvatí having no object, but the construction continues tolerably in the next stanza, supravir astu sá kṣāyah. Yet I have little doubt that suvatí savitá bhāgaḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitá bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ánagaso áditaye devásya savitúḥ savé,
viçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Açvins)

suprāvargām suvīryam susthū vāryam ānādhṛṣṭam rakṣasvinā,
asmīnñ ā vām āyāne vājīnivasu viçvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sá dṛlḥé cid abhī tṛṇatti vājān arvatā sá dhatte āksīti çrāvāḥ,] 1.40.4^b
tvé devatrā sādā purūvaso viçvā vāmāni dhīmahi.

The word arvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsam gīrbhīr ābhī stuhī parjanyaṁ nāmasā vivāsa,
kānikradad vṛṣabhó jīradānu réto dadhāty oṣadhīṣu gārbham.

8.96.12^b (Tiraçet Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād vividḍhi yāt ta īndro juṣoṣat stuhī suṣṭutiṁ nāmasā vivāsa,
upa bhūṣa jaritar mā ruvanyāḥ çrāvāyā vīcam kuvīd āṅgā védat.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsya vraté pṛthivī nānnamīti yāsya vrāte çaphāvaj jārbhurīti,
yāsya vratā oṣadhīr viçvārūpāḥ sá naḥ parjanya māhi çārma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yāḥ sārūpā virūpā ékarūpā yūsām agnir īṣṭyā nāmāni véda,
yā āṅgīrasas tāpasehá cakrus tābhyaḥ parjanya māhi çārma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kīm ca pṛthivyām ādhi : 8.49.7^b ; 50(Val.2).7^b, yād vā pṛthivyām ādhi (8.50.7^b, divi).]

[5.85.3^c, téna viçvasya bhūvanasya rūjā : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 9.97.5^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[5.85.6^b, mahīm devāsya nākīr ā dadharṣa ; 6.7.5^b, mahāny agne nākīr, &c.]

5.85.7^b, sākḥāyam vā sādām id bhrātaram vā : 1.185.8^b, sākḥāyam vā sādām ij jāspatiṁ vā.

[5.85.7^d, yāt sim āgaç cakṛmā çīçrāthas tát : 1.179.5^c ; 7.93.7^c, yāt sim āgaç cakṛmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná dṛvi yād vā ghā satyām utā yān ná vidmā,
sārvā tā vi sya çithiréva devādhā te syāma varuṇa priyāsah.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
viçvāvasur abhi tán no gr̥ṇātu divyó gándharvo rájaso vimánah,
yád vā ghā satyám utá yán ná vidmá dhíyo hinvánó dhíya in no avyāḥ.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá pñtanāsu duštārā yá vājeṣu çraváyyā,

yá páñca carṣaṇír abhi, ndrāgní tá havāmahe.]

☞ 1.21.3^b

7.15.2^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yáḥ páñca carṣaṇír abhi niṣasáda dáme-dame,

ḷkavír gr̥hápātir yúvā.]

☞ 1.12.6^b

9.101.9^c (Nahuṣa Mānava ; to Pavamāna Soma)

yá ójṣṭhas tám á bhara pávamāna çraváyyam,

yáḥ páñca carṣaṇír abhi rayim yéna vánāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d: 1.21.3^b; 6.60.14^d, indrāgní tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām eṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

ḷtá vām eṣe ráthānām, indrāgní havāmahe,

pátí turásya ráchhaso vidvānsá girvaṇastamā.

☞ 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighaníná mṛdhá indrāgní havāmahe,

ḷtá no mṛḷāta rd̥ḷe.]

☞ 1.17.1^c

6.44.5^b (Çam̐yu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátim turásya ráchhasaḥ,

tám in nv ásyā ródasi, ḷdeví çuṣmañ saparyataḥ.]

☞ 6.44.5^l

Cf. indrāgní tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evéndrāgnibhyām áhavi havyam̐ çuṣyam̐ ghṛtam̐ ná pútám ádr̥ibhiḥ,

tá sūriṣu çrávo bṛhád rayim̐ gr̥ṇātsu didhṛtam̐ iṣam̐ gr̥ṇātsu didhṛtam̐.

8.12.4^b (Parvata Kāṇva ; to Indra)

imám stómam abhiṣṭaye ghṛtam̐ ná pútám adr̥ivaḥ,

yéna nú sadyá ójasā vaváksitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

ḷindra çaviṣṭha satpate, rayim̐ gr̥ṇātsu dhārāya,

ḷçrávaḥ sūribhyo amṛtam̐ vasutvanám.]

☞ 8.13.12^a

☞ 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräftiger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes *áhavi* in the sense of *ásavi*; in this way he is able to make *ádrībhiḥ* depend upon *áhavi*. But I do not believe that *áhavi ádrībhiḥ* go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in *ná*, and separates the expression *ghṛtám ná pútám ádrībhiḥ* which on its face would seem to mean 'like ghee purified by the *ádrī*'. But what part the *ádrī* may have played in purifying ghee escapes my knowledge. *Soma* is *páripūto ádrībhiḥ* in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, *ghṛtám ná cūci matáyaḥ pavante* 'like pure ghee the prayers flow purified'. The expression *ghṛtám ná pútám (súpútam)*, in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^b: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two *pádas* without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of *ádrībhiḥ* in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression *ghṛtám ná pútám ádrivaḥ*.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prá yó jātá mahiná yé ca nū svayám prá vidmāná bruvāta evayāmarut,
krátvá tát vo maruto nádhṛṣe cāvo dāná mahná tát eṣām ádhṛṣāso nádrayaḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tán vandasva marútas tán úpa stuhi tesām hí dhūnīnām.
aráñām ná caramás tát eṣām dāná mahná tát eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding *dāná* as instrumental (probably of *dāmán*). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts; denn sie sind laut rauschend Rades Speichen gleich, von denen keine je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering *ná* in *aráñām ná caramás* does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength), *sáhas*, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached *páda*, is added secondarily, the author being reminded of it by the ending *tát eṣām* in the penultimate *páda*.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vṛṣā tveśó yayis taviṣā evayāmarut,
yená sáhanta rñjāta svárociṣa sthúraçmāno hiranyáyāḥ sváyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

sváyudhāsa iṣmīṇaḥ suniṣká utá svayám tanvāḥ cūmbhamānāḥ.

The hieratic word *iṣmīn* occurs, as far as I know, only four times, all in the Rig-Veda. *Yaska* deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pitāram iṣmīṇaḥ rudrāṃ vocanta cikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the *Yajur-Vedas* we have *namas tigmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ çaravāyāitān amitrān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāṣya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāṣya hetih pāri vo vṛnaktu*, TS. 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the *Veda*, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn* = *iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāçimanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāçimanta ṛṣṭimānto . . . sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīn* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāçisu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkūḥ* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last. Oldenberg, RV. *Noten*, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplogy from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 37.

¹ Cf. in the *Çatarudriya*, *nama iṣumadbhyo dhanvāyibhyaç* (or, *dhanvāyibhyaç*) *ca*; see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājīṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny asīdo yājñyān : 5.1.5^d, 6^a ; 6.1.6^b ; 10.5.2.2^b, all closely similar pādas ; see under 5.1.5^d.]

6.1.4^c : 1.72.3^c, nūmāni cid dadhire yājñīyāni.

[6.1.6^b : see under 6.1.2^a.]

6.1.8^a, viçám kavīm viçpátīm çāçvatīnām : 3.2.10^a, viçám kavīm viçpátīm mánustrīṣaḥ ; 5.4.3^b, viçám kavīm viçpátīm mánuṣṣṇām.

6.1.9^b (Bharadvāja Bārhaspatya ; to Agni)

só agna tje çaçamé ca márto yás ta ánaṭ samídhā havýádātīm,
yá áhutīm pári védā námobhir viçvét sá vāmá dadhate tvótāḥ.

10.122.3^d (Citramahas Vasiṣṭha ; to Agni)

saptá dhāmāni pariyaññ amartyo dáçad dáçuṣe sukṛte māmahasva,
suvrēṇa rayiñagne svābhūvā yás ta ánaṭ samídhā tám juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá áhutīm pári védā viçatkr̥tīm.

[6.1.10^b, námobhir agne samídhotá havýáñh : 7.63.5^d, námobhir mitrávaruṇotá havýáñh.]

6.1.10^c (Bharadvāja Bārhaspatya ; to Agni)

asmá u te máhi mahé vidhema námobhir agne samídhotá havýáñh, ~~cf.~~ cf. 6.1.10^b
védí sūno sahaso gīrbhír uktháir á te bhadrīyāñ sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yājñáir márto níçitīm vedýánaṭ,
viçvañ sá deva práti víram agne dhatté dhānyam pátyate vasavyáñh.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedýánaṭ (Pādap. vedýá ánaṭ) to vedýánaṭ = vedýá ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit liedern und ukthas, mit offer am altare deine scharfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védí in 6.1.10 and emended vedýá in 6.13.4 are instrumentals, 'by means of the védí (altar)'. The words are coordinate with all the instrumentals (samídhā, &c. ; gīrbhīḥ, &c.) in the two stanzas. Translate 6.1.10^c, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedýánaṭ, but without regard to the parallel, Roth, ZDMG. xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

á yás tatántha ródasi ví bhāsá çrávobhiç ca çravasyàs tárutraḥ,
br̥hādbhir vājai sthāvirebhir asmé revādbhir agne vitarām ví bhāhi.

6.4.6^b (The same)

á súryo ná bhānumādbhir arkāir āgne tatántha ródasi ví bhāsá,
citró nayat pári tāmānsy aktāḥ çociṣā pátmann āuçijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvád vaso sádám íd dhehy asmé bhūri tokūya tánayāya paçvāḥ,
pūrvír iṣo br̥hatír ārēaghā asmé bhadrá sāuçravasāni santu.

9.87.9^c (Uçanas Kāvya ; to Pavamāna Soma)

utá sma rāçim pári yāsi gónām índreṇa soma sarátham punānāḥ,
pūrvír iṣo br̥hatír jiradāno çikṣā çacivas táva tú upaṣṭút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataḥ víṣucim āmivā yá no gáyam āviveça,
[áré bādhethām nirītim parácāir] asmé bhadrá sāuçravasāni santu.

6.1.24.9^c

For 9.87.9^d cf. the pádas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b : 5.9.4^d, āgne paçúr ná yāvase.

6.2.10^a : 4.9.5^a, véši hy ādhvartiyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva deván āgne vocaḥ sumatím ródasyoḥ,
vihí svastím sukṣhitím divó nṛṇ dviṣo ánhānsi duritá tarema tá tarema
távāvasā tarema.

6.15.15^e (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)

[abhí prayānsi súdhitāni hí khyó] ní tvā dadhita ródasi yājadhyaí,

6.15.15^a

ávā no maghavan vājasātāv āgne viçvāni duritá tarema tá tarema távā-
vasā tarema.

6.4.8^d : 2.20.5^d, ācnasya cic çiçnathat pūrvyāni.

6.4.6^b : āgne tatántha ródasi ví bhāsá : 6.1.11^a, á yás tatántha ródasi ví bhāsá.

6.4.8^d ; 10.7^b ; 12.6^d ; 13.6^d ; 17.15^d ; 24.10^d, mādema çatāhimāḥ suvírāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnám sáhaso yúvanam ádroghavācam matibhir yáviṣṭham,
yá ínvati dráviṇāni prácetā viçvāvarāni puruvúro adhrúk.

6.22.2^d (Bharadvāja; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ saptā viprāso abhi vājāyantaḥ,
nakṣaddābhām tāturim parvateṣṭhām ādroghavācam matibhiḥ čavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting: yāvīṣṭham for Agni (see Macdonell, *Vedic Mythology*, p. 91); čaviṣṭham for Indra. Čavasī is Indra's mother; see the author in ZDMG. xlviii. 548, and cf. čaviṣṭha in Grassmann's *Lexicon*. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ čaviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāvīṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samidhā ya ukthāih: 4.4.7^b, yās tvā nityena haviṣā yā ukthāih.]

[6.6.7^c, candrām rayim puruvīram bhāntam: 4.44.6^a, nū no rayim, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa: 5.85.6^b, mahīm devāsya nākir, &c.]

6.7.7^a, vi yō rājānsy ānimīta sukrātuḥ: 1.160.4^c, vi yō mamé rājasi sukratūyāyā.
Cf. 6.8.2^c.

[6.7.7^b, vaičvānarō vi divō rocanā kavīḥ: 9.85.9^b, āruṇecad vi divō, &c.]

6.8.2^a: 1.143.2^a, sū jāyamānaḥ paramé vyōmani; 7.5.7^a, . . . vyōman.

[6.8.2^c: vy āntāriḥṣam amimīta sukrātuḥ: 6.7.7^a, vi yō rājānsi ānimīta sukrātuḥ.]

6.8.6^a, asmākam agne maghāvatsu dhārāya: 1.140.10^a, asmākam agne maghāvatsu dīdhi.

[6.8.7^{a,b}, ādabdhebhīḥ tāva gopābhir iṣṭe smākam pāhi trīṣadhasṭha sūrīn:
1.143.8^{c,d}, ādabdhebhīr ādripitebhīr iṣṭe nimīṣadbhiḥ pāri pāhi no jāh.]

6.10.1^d: 7.17.4^a, svadhvarā karati jātavedāḥ; 3.6.6^d; 7.17.3^b, svadhvarā kṛṇuhi jātavedāḥ.

[6.10.6^d, āvir vājasya gādhyasya sātāu: 6.26.2^b, mahō vājasya, &c.]

[6.11.5^a, vṛñjé ha yān nāmasā barhīr agnāu: 7.2.4^b, prā vṛñjate nāmasā, &c.]

[6.11.6^b, devēbhir agne agnibhir idhānaḥ: 6.12.6^b, vičvebhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)

sāsmākebhīr etāri nā cūśāir agnī ṣṭave dāma á jātāvedāḥ,
drvāno vanvān krātvā nārvośrāḥ pitēva jārayāyī yajñāih.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)

sā mahná viçvā duritāni sāhvān agnī ṣṭave dāma á jātāvedāḥ,
sā no rakṣiṣad duritād avadyād asmān grṇatā utā no maghōnāḥ.

For 6.12.4^{ab} cf. 5.41.10^c. grṇté agnir etāri nā cūśāih; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prolog. 464; RV. Noten, I. 374.

[6.12.6^b, viçvebhīr agne agnībhīr idhānāḥ: 6.11.6^b, devēbhīr agne. &c.]

6.13.4^a. yās te sūno sahaso grīrbhir ukthāih: 6.1.10^c, védī sūno, &c.

6.14.2^c. agnīm hótāram ḷate: 1.128.8^a, agnīm hótāram ḷate vāsudhitim; 5.1.7^b,
agnīm hótāram ḷate nāmobhiḥ.

Cf. 3.20.2^b, āgne hótāram ḷate; 8.43.20^c, vāhniḥ hótāram ḷate.

6.14.6 = 6.2.11.

6.14.6^c = 6.2.11^e; 6.15.15^e, tā tarema tāvāvasā tarema.

6.15.3^{b+e} (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)

sā tvām dākṣasyāvṛkō vrdhō bhūr aryāḥ párasyaántarasya tārūṣaḥ,
rāyāḥ sūno sahaso mártyeṣv á chardīr yacha vitahavyāya saprātho bharád-
vājāya saprāthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)

sā id agniḥ kāṇvatamaḥ kāṇvasakhāryāḥ párasyaántarasya tārūṣaḥ,
agniḥ pātu grṇatō agniḥ sūrīn agnir dadātu tēṣām āvo naḥ.

6.16.33^a (Bharadvāja; to Agni)

bharád-vājāya saprāthaḥ çarma yacha saḥantya,
āgne vāreṇyaḥ vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniß hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritsāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhāraṣṭrī Prakṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between Rig-Veda composition and Rig-Veda redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the diaskeuasts had to substitute it for the poets' *chadis*, metre *contradicente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, RV. 7.52.2^b, *çarma tokāya tānayāya gopāh*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çarma varma chardir asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e. g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each :

{ *çarma no yaṁsan trivārūtham*, 10.66.5
 { *savitā çarma yachatv asmé trivārūtham*, 4.53.6
 { *sā nah çarma trivārūtham vi yaṁsat*, 8.42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
 { *trivārūtham maruto yanta naç chardih*, 8.18.21

Cf. also MS. 2.8.7^d : 111.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyam tād asmāsu vi yantana*, 8.47.10
 { *bfhaspātih çarma . . . no yamad varūthyam*, 5.46.5
 { *chardir yād vām varūthyam*, 6.67.2

{ *bhāvā vārūtham . . . maghāvadbhyaḥ çarma*, 1.58.9
 { *çarma no yantam āmavad vārūtham*, 4.55.4
 { *āchidram çarma yachata . . . vārūtham*, 8.27.9
 { *yād vaḥ . . . vārūtham āsti yāc chardih*, 8.67.6

Or again, adjectives for 'broad' go with both nouns : *urū*, *prthū*, and especially *saprāthaḥ* :

{ *yāchā nah çarma saprāthaḥ*, 1.22.15
 { *saprāthaḥ çarma yacha suhantya*, 6.16.33
 { *chardir yacha vitāhavyāya saprāthaḥ*, 6.15.3
 { *saprāthaḥ chardir yantam ādābhyam*, 8.5.12

{ *urv asmā āditih çarma yaṁsat*, 4.25.5
 { *prā no yachatād avṛkām prthū chardih*, 1.48.15
 { *prāsmāi yachatam avṛkām prthū chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves :

{ *durādharṣam grṇatē çarma yaṁsat*, 6.49.7
 { *ādhrṣtam chardir yād vām*, 6.67.2

{ *bhāvā . . . maghavan maghāvadbhyaḥ çarma*, 1.58.9
 { *chardir yacha maghāvadbhyaç ca māhyam ca*, 6.46.9 (of. 7.74.5; 8.5.12)

{ *çarma tokāya tānayāya gopāh*, 7.52.2
 { *ādḥā smā yacha tanvè tāne ca chardih*, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devō devēṣu vānate hī vāryam* (6^e, no *dūvaḥ*).

6.15.7^c (*Vitahavya Āngirasa*, or *Bharadvāja*; to *Agni*)
sāmiddham agnīm samīdhā girā grṇe çucīm pavakām purō adhvarē dhruvām,
vīpraīm hōtāraīm puruvāraīm adrūhaīm kavīīm sumnāir īmahe jātāvedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)

vīpraṁ hótāraṁ adrúhaṁ dhūmaketuṁ vibhāvasuṁ,
yajñānaṁ ketuṁ imahe.

6.15.12 (Vītahavya Āṅgīrasa. or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Māitrāvaruṇi ; to Agni)

tvám agne vanuṣyató ni páhi tvám u naḥ sahasāvann avadyát,
sám tvā dhvasmanvād abhy ètu páthaḥ sám rayi sprhayáyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhí práyāṁsi súdhitāni hi khyó ni tvā dadhita ródasi yájadhyai,

ávā no maghavan vājasātāv agne víçvāni duritá tarema ṭtá tarema távāvasā
tarema.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

árādhi hótā niśáda yájñyān abhí práyāṁsi súdhitāni hí khyát,
yájamahāi yajñīyān hanta devān ílamahā ídyān ájyena.

See under 1.135.4 for two very similar pādas

6.15.15^e: 6.2.11^e = 6.14.6^e, ṭtá tarema távāvasā tarema.

6.16.2^c: 5.26.1^c ; 8.102.16^c, á devān vakṣi yākṣi ca.

6.16.5^b, dívodāsāya sunvaté : 4.30.20^c, dívodāsāya dáçuse ; 6.31.4^d, dívodāsāya
sunvaté sutakre.

[6.16.7^a, tvám agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c: 1.15.7^c ; 5.21.3^d, yajñésu devám ílate.

6.16.9^a: 1.14.11^a, tvám hótā mánurhitaḥ.

6.16.9^b (Bharadvāja ; to Agni)

ṭtvám hótā mánurhitoḥ váhnir āsá viduṣṭaraḥ,
agne yākṣi divó víçāḥ. 6.1.14.11^a

7.16.9^b (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sá mandráya ca jihvāyā váhnir āsá viduṣṭaraḥ,
agne rayīm maghāvadbhyo na á vaha havýádātini ca súdaya.

6.16.10^a, ágna á yāhi vitāye : 5.51.5^a, vāyav á yāhi vitāye.

6.16.15^c, dhanamjayaṁ raṇe-raṇe : 1.74.3^c, dhanamjayó raṇe-raṇe.

[6.16.20^a, sá hí víçvāti párthivā : 6.45.20^c, sá hí víçvāni párthivā.]

6.16.22^b: 5.52.4^b, stómaṁ yajñāṁ ca dhṛṣṇuyá.

6.16.24^b: 1.14.3^c, ādityān mārutaṁ gaṇām.

[6.16.28^a, agnis tigména çocīśā : āgne tigména, &c. ; see under 1.12.12.]

6.16.29^b: 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvíram rayim á bhara jātavedo vícarṣaṇe,
jahí rákṣāṁsi sukrato.

1.78.1^b

9.63.28^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)

punānāḥ soma dhārayé_{ndo} víçvā ápa sridhah,
jahí rákṣāṁsi sukrato.

9.63.28^a

6.16.30^{ab} (Bharadvāja ; to Agni)

tvám naḥ páhy áñhaso jātavedo aghāyatáh,
rákṣā ño brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Māitrāvaruṇi ; to Agni)

tvám naḥ páhy áñhaso dóṣāvastar aghāyatáh,
divā náktam adābhya.

6.16.33^a: 6.15.3^c, bharádvājāya sapráthah.

6.16.35^c (Bharadvāja ; to Agni)

gārbhe mātūḥ pitūḥ pitá vididyutāno akṣāre,
sídann ṛtāsya yónim á.

9.32.4^c (Çyāvāçva Ātreya ; to Soma Pavamāna)

ubhé somāvacúkaçan mrgó na taktó arhasi,
sídann ṛtāsya yónim á.

9.64.11^c (Kāçyapa Mārīca ; to Soma Pavamāna)

urmír yas te pavitra ú devāvīḥ paryákṣarat,
sídann ṛtāsya yónim á.

Cf. ṛtāsya yónim āsādam, under 3.62.13^c.

6.16.36^b: 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.40^c: 5.9.3^d, víçām agnīm svadhvarám.

6.16.44^b, abhí prāyāṁsi vitāye : 1.135.4^b, abhí prāyāṁsi súdhitāni vitāye.

6.16.44^c: 1.14.6^c, á devān sómapptaye.

6.16.46^c: 4.3.1^b, hótaram satyayájam ródasyoh.

6.16.46^d, uttānāhasto nāmasí vivāset : 3.14.5^b, uttānāhastā nāmasopasādya ;
10.79.2^d, uttānāhastā nāmasādhi vikṣú.

[6.16.47: 10.91.14. The stanzas are closely related: see note to 5.6.5.]

6.16.47^a: 5.6.5^a, ū te agna ṛcā haviḥ.

6.18.2^a (Bharadvāja; to Indra)

sá yudhmáh sátvā khajakft samádvā tuvimraksó nadanumán ṛjśí,
brhādrenuḥ ḥyāvano mānuṣñām ékaḥ kṛṣṭinām abhavat saháva.

7.20.3^a (Vasiṣṭha; to Indra)

yudhmó anarvā khajakft samádvā ḥuraḥ satraśád januṣem áṣālhah,
[vy ása indrah pñtanāḥ svója] ádha viḥvam çatruyántam jaghána.

☞ 7.20.3^c

Cf. 8.1.7^c: all old formulas describing Indra's fighting qualities; they offer no basis for chronological discrimination.

[6.18.12^c, násyā çátrur ná pratimánam asti: 4.18.4^c, nahí nv ásyā pratimánam ásti.]

6.19.1^d (Bharadvāja; to Indra)

mahán indro nrvád ū carṣaniprú utá dvibárhā amináh sáhobhiḥ,
asmadryāḥ vāvdeh viṛyāyoruh pñthúḥ súkṛtaḥ kartḥbhir bhūt.

7.62.1^d (Vasiṣṭha; to Sūrya)

ut sūryo brhād arcínsy aḥret purú viḥvā janima mānuṣñām,
samó divá dadṛce rócamañāḥ krátvā kṛtāḥ súkṛtaḥ kartḥbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b: 3.32.7^b, brhántam ṛṣvám ajáram yúvānam; 6.49.10^c . . . ajáram suṣum-nām.

6.19.3^b: 3.54.22^b; 5.4.2^d, asmadryāḥ sám mimihī ḥrāvāñsi.

6.19.5^d, samudré ná síndhavo yádamāñāḥ: 3.36.7^a, samudreṇa síndhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātáu: 4.24.3^d; 7.82.9^d, náras tokásya tánayasya sātáu (7.82.9^d, satīṣu).]

6.19.8^{b+c} (Bharadvāja; to Indra)

ū no bhara vñṣañām ḥṣmam indra dhanaspñtam ḥḥuvāñsam sudákṣam,
yéna váñsāma pñtanāsu çátrūn távotibhir utá jámínr ajámIn.

10.47.4^b (Saptagu Āngirasa; to Indra Vaikuñṭha)

sanádvājam vípravraim tarutram dhanaspñtam ḥḥuvāñsam sudákṣam,
dasyuhānam purbhīdam indra satyam [asmábhyam citram vñṣañām
rayim dāḥ.]

☞ refrain, 10.47.1^{d-8^d}

8.60.12^a (Bharga Prāgātha; to Agni)

yéna váh̄sāma p̄tanāsu çārdhataḥ tāranto aryā ādīçāḥ,
sá tvām̄ no vardha prāyasā çactvaso jinvā dhyo vasuvidāḥ.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam̄ citrām̄ v̄ṣaṇam̄ rayim̄ dāḥ* (10.47.1^d-8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, *dhanasp̄tam̄ çūçuvāṅsam̄ sudākṣam̄*, was composed to qualify *çūṣmam̄* in 6.19.8, and not *rayim̄* in the refrain at 10.47.4: *rayim̄ dhanasp̄tam̄* is rank tautology. The epithets *dasyuhānam̄ pūrbhīdam̄* are also epithets which really fit something else than *rayim̄* (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, *āsāḥḥ sāhvān̄ p̄tanāsu çātrūn̄*; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam̄ citram̄*.

6.19.9^d (Bharadvāja; to Indra)

ā te çūsmo v̄ṣabhā etu paçcād̄ óttarād̄ adharād̄ ā purāstāt.

ā viçvāto abhī sām̄ etv arvān̄ indra dyumnām̄ svārvad̄ dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād̄ indra yān̄ n̄bhīr̄ n̄m̄ virāir̄ virān̄ niḷāyāse jāyājīn̄.

tridhātu gā ādhi jāyasī goṣv̄ indra dyumnām̄ svārvad̄ dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.

6.20.6^b: 5.30.8^b, çiro dāsāsya námucer mathāyān̄.

6.20.10^c: 1.174.2^b, saptā yāt pūrah̄ çarma çāradr̄ dārt.

6.20.12 = 1.174.9.

[6.21.10^b, *jaritāro abhy arcanty arkāih̄*: see under 6.50.15.]

6.22.2^d, *ādrogavācam̄ matībhiḥ çaviṣṭham̄*: 6.5.1^b, *ādrogavācam̄ matībhir̄ yāviṣṭham̄*.

6.23.3^a (Bharadvāja; to Indra)

pātā sutām̄ indro astu sōmam̄ pranenīr̄ ugró jaritāram̄ utī,

kārtā virīya sūṣvaya u lokām̄ çātā vāsu stuvaté kirāye cit.] cf. 6.23.3^d

6.44.15^a (Çaṁyu Bārhaspatya; to Indra)

pātā sutām̄ indro astu sōmam̄ çhantā v̄ṣtrām̄ vājreṇa mandasānāḥ,]

gāntā yajñām̄ parāvataç cid āchā vāsur̄ dhīmām̄ avitā kārūdhāyāḥ. cf. 4.17.3^c

In marking the two words *kirāye*, in 6.23.3, and *kārūdhāyāḥ* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīri* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīri* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyaḥ* 'he who gives the offering', and *kirēç cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāno nādhmānasya kirēç*, means, '(Indra) who promotes the needy Brahman poet'. The word *kiri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7. 103: 'What gentleman (*ksatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give *baksheesh*? Who shall gain long life with the gods?'¹ Cf. the *karavo alpasvāh*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kiri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kiri* and *kāru* and *kistā*, all from the set-root *kari* 'praise' (cf. *kirti* 'act of praising', IE. type *kṛti*-), need not to be separated etymologically, and, *yās tvā hrđā kirinā mānyamāno . . . jōhaviṃ* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kiri*, remarks that *Sāyaṇa* takes *kiri* in the sense of 'poet'. Geldner believes in *Sāyaṇa* more than I do; it would have been well to have listened to him here, not because *Sāyaṇa* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhid* (*vādhim*) *vrtrān vājreṇa mandasanāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayim stuvaté kirāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kirāye cit*: 7.97.10^c, *dhattām rayim stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhir yājamānasya sīda*.

6.23.9^b: 2.14.10^b, *sómebhir im prṇatā bhōjām indram*.

6.24.9^d, *aktór vyūštāu páritakmyāyām*: 5.30.13^d, *aktór vyūštāu páritakmyāyāh*.

6.25.4^c (Bharadvāja; to Indra)

çūro vā çūram vanate çártrās tanūrúçā taruṣi yát kṛvāite,

toké vā gōṣu tánāye yád apsú ví krāndaṣi urvárāsu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

īnāsya vartā ná tarutā nv āsti, *māruto yām āvatha vūjasātāu*, 1.40.8^c

toké vā gōṣu tánāye yām apsú sá vrajām dārtā pūrye ādha dyōḥ.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor āvasā grṇāntaḥ*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spṛdhaḥ sám aja samātsv indra rārandhī mithatīr ādevih,

vidyāma vāstor āvasā grṇānto bharadvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmans see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{cd} (Renu Vaiçvāmītra ; to Indra)

evā te vayām indra bhujñatnām ᵛidyāma sumatnām nāvānām, ᵛ
vidyāma vāstor āvasā grñānto viçvāmītrā utā ta indra nūnām. 9.1.4.3^c

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, ávīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo rkāsātāu tvām kūsāya çuṣṇām dāçuse vark,
tvām çiro amarmāṇaḥ párahann atithigvāya çāṅsyaṁ kariṣyān.

7.19.8^d (Vasiṣṭha Māitravaruṇi ; to Indra)

priyāsa it te maghavann abhiṣṭāu náro madema çaraṇé sákhāyaḥ,
ní turváçaṁ ní yádvaṁ çitthy atithigvāya çāṅsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, ávo yúdhyaṁ vṛṣabhām dāçadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahí nú te mahimānaḥ samasya ná maghavan maghavattvāsya vidmā,
ná rádhaso-rádhaso nūtanasyōndra nákir dadṛça indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

ká u nú te mahimānaḥ samasyāsmát pūrva ṛṣayo 'ntam āpuḥ,
yān mātaram ca pitāram ca sākām ājanayathās tanvaḥ svāyāḥ.

6.28.7^c, má va stenā Içata mághaçansaḥ : 2.42.3^c, má na stenā Içata mághaçansaḥ.

6.28.7^d, pári vo hetí rudrásya vṛjyāḥ : 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ ;
7.84.2^c, pári ṇo hélo vāruṇasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja ; to Indra)

çriyé te pādā duva ā mimikṣur dhṛṣṇúr vajrí çavasā dáksīṇāvān,
vāsāno átkam surabhīm dṛçé kām svār ṇa nṛtav iṣiró babhūtha.

10.123.7^{cd} (Vena Bhārgava ; to Vena)

ᵛurdhvó gandharvó ádhi náke asthāt, pratyān citrá bíbhrad asyáyudhāni,
vāsāno átkam surabhīm dṛçé kām svār ṇa náma janata priyāni. 9.85.12^a

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, áhann áhiṁ pariçāyānam árṇaḥ.

[6.30.5^d, sākām sūryam janāyan dyām uśāsam : 1.32.4^c, ūt sūryam, &c.]

6.31.4^d, divodāsāya sunvaté sutakre : 4.30.20^c, divodāsāya dāçūse ; 6.16.5^b, divodāsāya sunvaté.

[6.32.1^b, mahé vīrīya tavāse turīya : 6.49.12^a, prá vīrīya prá tavāse turīya.]

6.32.4^b : 4.22.3^b, mahó vājebhir mahádbhiç ca çuṣmāih.

6.33.2^d (Çunahotra Bhāradvāja ; to Indra)

tvām hīndrāvase vivāco hávante carṣanāyah çúrasātāu.

tvām víprebhir ví paññir açāyas tvóta it sánitā vājam árvā.

7.56.23^d (Vasiṣṭha ; to Maruts)

bhūri cakra marutaḥ pítryāny ukthāni yá vaḥ çasyānte purí cit,

marúdbhir ugrāḥ pñtanāsu śālhā marúdbhir it sánitā vājam árvā.

6.33.5^c (Çunahotra Bhāradvāja ; to Indra)

nūnām na indrāparīya ca syā bhāvā mṛṅikā utā no abhiṣṭāu,

itthā gṛṇānto mahínasya çárman divi syāma párye goṣátamāh.

6.68.8^c (Bharadvāja ; to Indra and Varuṇa)

nú na indrāvaruṇā gṛṇānā pṛñktām rayim sāuçravasīya devā,

itthā gṛṇānto mahínasya çárdho ı'pó ná nāvú duritā tarema.ı

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated páda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichtums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'igen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pádas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, gṛṇatām āpiḥ, 6.45.17. Now the singular mahínasya in a dvidevatya-hymn makes it probable that 6.33.5 is the mother páda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṅiké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, índra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko víçvasya bhúvanasya rájá.

6.40.4^c (Bharadvāja ; to Indra)

ú yāhi çaçvad uçatú yayathéndra mahá mánasā somapéyam,
upa bráhmāni çṛṇava imá nó 'thā te yajñās tanvè váyo dhat.

7.29.2^d (Vasiṣṭha Māitravaruṇi ; to Indra)

bráhman vira bráhmakṛtiṁ juṣāṇo 'rvācīno hāribhir yāhi túyam,
asmīn ū śú sāvane mādayasv ūpa bráhmāni çṛṇava imá naḥ.

2.18.7^d

Cf. several items beginning with upa brahmāni in my Vedic Concordance —For mánasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajóṣāḥ pāhi girvaṇo marúdbhīḥ.

[**6.41.3^c**, etaṁ piba hariva sthatar ugra: 1.33.5^c, prá yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
ámatrebhir ṛjīṣiṇam indraṁ sutébhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhir yajñávāhasaṁ sómebhiḥ somapátamam,
hótrābhir indraṁ vāvrdhur vy ānaçuḥ.

6.43.1^c–4^c, ayám sá sóma indra te sutāḥ piba.

6.44.1^c–3^c, sómaḥ sutāḥ sá indra té 'sti svadhāpate madaḥ.

6.44.5^b, pátim turásya rúdhasaḥ: 5.86.4^b, pāti turásya rúdhasaḥ.

6.44.5^d (Çaṁyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátim turásya rúdhasaḥ,
tām in nv ásyā ródasī deví çúṣmaṁ saparyataḥ.

5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

adhā te ápratiskutaṁ deví çúṣmaṁ saparyataḥ,
ubhé suçipra ródasī.

[**6.44.9^d**, dhánasya sātáv asmán aviddhi: 1.110.9^a, vājebhir no vájasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çaṁyu Bārhaspatya ; to Indra)

indra túbhyam in maghavann abhúma vayám dātre harivo má vi venāḥ,
nákir apir dadṛçe martyatrā́ kím aṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyu Naudhasa ; to Indra)

kím aṅgá radhracódanaḥ suvānásyāvitéd asi,
kuvít sv indra naḥ çákāḥ.

Fischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vāsvi dākṣiṇā maghōni*; cf. 1.123.1, 5. In 7.74.4 the words *codāya rādho grṇatē maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turāsya rādhasaḥ* in 6.44.5; *Indrāgni*, *pāti turāsya rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *codāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāsya stho yājamānasya codāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i. e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Ēo ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

ahām bhuvanā yājamānasya coditā
āyajvanāḥ sāksi viṣvasmin bhāre.

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇi*, *açradhā*, *āpṇat*, *āyajñā*, *āyajju*, *āditsant*, *ārāvan*, *krçā*, *ādāçuri*, *āyajvan*, *āsunvant*, *kavāri*, *ādāçvas*, *āsuṣvi*, &c., not to speak of *ādevayu*, *ādevayant*, *aminrā*, &c. Note particularly the revāñ *ādāçuriḥ* who neglects to be liberal (*pramamaṛṣa maghātāye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāsya stho yājamānasya codāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (*id*) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *ksatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yās pātir vāryānām ūsi radhrāsya coditā,
indra stoṭṭṇām avitā dviṣo naḥ pāhy ānhasaḥ.

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penalty!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.

yó radhráśya coditá yaḥ kṛṣáśya yó brahmáno nádhamaśnasya kīrēḥ,
yuktágrāvṇo yó 'vitá suçipráḥ sutásomasya sá janáśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛṣā is the opposite of radhrá, and identical with áditsan pañih, in 6.53.3, revān ádācūriḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: yáyā radhrám párayatháty áño yáyā nidó muñcátha vanditáram, arvāci sá maruto yá va útil, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrá and vanditár the usual pair in behalf of whom the gods exercise their help and care, namely the yájamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative páraya, either with or without the prepositions áti, úd, nis, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: tám áñhasaḥ píparo dáçvāñsam, 'thou didst help the pious man out of straits'; and, 3.20.4, pársad viçvāti duritá grṇántam, 'may he ferry the singer across all trouble'. Cf. also expressions like suçéttasam tiráç cid áñhaḥ supáthā nayanti in 7.60.6. It seems to me that the dáçvān and the grṇān in these two passages are the true parallels respectively of radhrá and vanditár, in 2.34.15, and that radhrá means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrá by 'miserable', we disturb this pervading parallelism in the Veda:

yáyā radhrám párayatháty áño
yáyā nidó muñcátha vanditáram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrá-passage in the Veda which does not gain by this interpretation of the radhrá; but it must be admitted that áradhra does not yield up its secret under our construction of radhrá. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Ṛig-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, pūrvisṭa indra niṣṣidho jāneṣu: 3.51.5^a, pūrvisṭa asya niṣṣidho máryeṣu.

6.44.14^{b+d} (Çamyu Bārhaspatya; to Indra)

asyá máde purú várpuñsi vidvān índro vṛtrāny apratí jaghāna,
tám u prá hoṣi mádhumantam asmāi sómañ viráya çipriṇe píbadhyāi.

7.23.3^d (Vasiṣṭha Māitravaruṇi; to Indra)

yujé rátham gavéśanam háribhyām úpa bráhmāni jujusānam astuh.
vi bádhiṣṭa syá ródasi mahitvéndro vṛtrāny apratí jaghanvān.

8.32.24^b (Medhātithi Kāṇva; to Indra)

adhvaryav á tu hí šiñcá sómañ viráya çipriṇe,
bhāra sutáśya ptáye.

¹ kṛṣā 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pāta sutām indro astu sómam.

[6.44.15^b, hánta vṛtrám vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhr̥d (10.28.7^c, vādhr̥m) vṛtrám, &c.]

6.44.16^d, vy āsmād dvēṣo yuyavad vy āñhaḥ: 2.33.2^c, vy āsmād dvēṣo vitarām vy āñhaḥ.

[6.44.17^a, enū mandāno jahī ṣura ṣātrūn: 10.112.1^c, hārṣasva hāntave ṣura ṣātrūn.]

6.44.18^b: 1.102.4^c, asmábhyaṁ máhi (1.102.4^c, indra) várivaḥ sugám kaḥ (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apūm tokásya tánayasya jeṣé.

6.44.19^a, ú tvā hárayo vṛṣaṇo yujanāḥ: 3.43.6^a, ú tvā br̥hānto hárayo yujanāḥ.

[6.44.20^b, ghṛtapruṣo nórmaýo mādantaḥ: 10.68.1^c, giribhr̥ajo nórmaýo, &c.]

6.44.21^b (Çaṁyu Bārhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ pṛthivyā vṛṣā síndhūnām vṛṣabhā stīyānām,
vṛṣṇe ta indur vṛṣabha pipāya svādú rāso madhupéyo várāya.

7.5.2^b (Vasiṣṭha Māitravaruṇi; to Vaiçvānara)

ṽpṛṣṭo divi dhāyy agnīḥ pṛthivyām, netā síndhūnām vṛṣabhā stīyānām,
☞ 1.98.2^a

sá mánuṣṭr abhí viço ví bhāti vaiçvānaró vāvṛdhāno várēṇa.

It would seem reasonable to suppose that the repeated páda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated páda above.

[6.44.23^b, ayām sūrye adadhāj jyótir antāḥ: 10.54.6^a, yó ádadhāj jyótiṣi jyótir antāḥ.]

6.45.3^{ab} (Çaṁyu Bārhaspatya; to Indra)

mahr̥ asya prānītayaḥ pūrv̥ir utá prāçastayaḥ,
náśya kṣiyanta útayaḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahr̥ asya prānītayaḥ pūrv̥ir utá prāçastayaḥ,
viçvā vásūni dāçūṣe vy ānaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrv̥iṣ ṭa indrópamātayaḥ pūrv̥ir utá prāçastayaḥ sūno hinvásya harivaḥ,
vásvo virásyāpṛco yá nú sādhanā no dhīyo ṽnābhantām anyaké same.]

☞ refrain, 8.39.1^b ff.

Cf. bhadrā utá prāçastayaḥ, 8.19.19^c; and, ásann utá prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yásya viçvāni hástayoḥ.

[6.45.10^b, indra vājānām pate : 1.29.2^c, çiprin vājānām pate.]

6.45.10^c (Çamyu Bārhaspatya ; to Indra)

tām u tvā satya somapā [indra vājānām pate,]

cf. 1.29.2^c

śhūmahī çravasyávaḥ.

8.24.18^b (Viçvamanas Vaiyaçva ; to Indra)

tām vo vājānām pátim śhūmahī çravasyávaḥ,

áprayubhir yajñébhīr vāvḍhényam.

Cf. the páda, juhūmāsi çravasyávaḥ, 8.52 (Vāl. 4).4^d, under 1.4.1.

6.45.17^c (Çamyu Bārhaspatya ; to Indra)

yó grṇatām id úsithāpír utí çiváḥ sákḥā,

sá tvām na indra mṛḷaya.

8.80.2^c (Ekadyu Nāudhasa ; to Indra)

yó naḥ çáčvat purávíthámṛdhro vājasātaye,

sá tvām na indra mṛḷaya.

The repeated páda occurs also in the form tvām (tuām) na indra mṛḷaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sá hí viçvāni párthivā : 6.16.20^a, sá hí viçvāti párthivā.]

[6.45.22^b, puruhūtāya sātване : 8.45.21^b, puruṇṇāya sātване.]

[6.45.25^a, imá u tvā çatakrate : 8.92.12^a, vayám u tvā, &c.]

6.45.25^c (Çamyu Bārhaspatya ; to Indra)

[imá u tvā çatakrate,] bhí prá ṇonuvur girāḥ,

cf. 6.45.25^a

indra vatsám ná mātáraḥ.

8.95.1^d (Tiraçei Āngirasa ; to Indra)

á tvā giro rathír ivástḥuḥ sutésu girvaṇaḥ,

abhí tvā sám anūsaténdra vatsám ná mātáraḥ.

Cf. gávo vatsám ná mātáraḥ, 9.12.2^b; abhí vatsám ná dhenávaḥ, 9.13.7^b, and vatsám gávo ná dhenávaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çamyu Bārhaspatya ; to Indra)

imá u tvā suté-sute náksante girvaṇo girāḥ,

vatsám gávo ná dhenávaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhí viprá anūšata gávo vatsám ná mātáraḥ,

[indraṁ sómasya pítāye.]

I.16.3^c

Cf. 9.100.7^c, vatsám jātām ná dhenávaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūšata (namely, girāḥ). Clearly the páda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtamañ purūñām.

6.45.30^b (Çamyu Bārhaspatya; to Indra)
asmākam indra bhūtu te stómo vāhiṣṭho ántamaḥ,
asmán rāyé mahé hinu.

8.5.18^b (Brahmātithi Kāva; to Aṣvins)
asmākam adyā vām ayám stómo vāhiṣṭho ántamaḥ,
|yuvábhyañ bhūtv aṣvina. |

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṣvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klägliche schluss, yuvábhyañ bhūtv aṣvina.' He does not notice that this pāda also is repeated in 8.26.16: vāhiṣṭho vām hāvānām stómo dūtó huvan narā, yuvábhyañ bhūtv aṣvina: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṣvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3^c, asmākam brāhmedām bhūtu te.

6.45.32^c (Çamyu Bārhaspatya; to Bṛbu Takṣan)
yāsya vāyóṛ iva dravád bhadrā rātiḥ sahasrīñi,
sadyó dānāya mánhate.

10.62.8^d (Nabhānediṣṭha Mānava; Sāvārner dānastutiḥ)
prā nūnám jāyatām ayám mānus tókmeva rohatu,
yāḥ sahasrañ çatāṣvañ sadyó dānāya mánhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çamyu Bārhaspatya; to Bṛbu Takṣan)
tát sú no viṣve aryá á sádā gṛñanti kārāvāḥ,
bṛbūñ sahasradātamañ sūrīm sahasrasūtamam.

8.94.3^{ab} (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa; to Maruts)
tát sú no viṣve aryá á sádā gṛñanti kārāvāḥ,
|marútaḥ sómapitaye. |

8.94.3.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sānger den Bṛbu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *toto caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sānger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sānger über diese [tat] des frommen, Bṛbu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessānger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy arī:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥ṇanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl.6).1^b (see under 8.46.3).

6.46.3^b (Çamyu Bārhaspatya; to Indra)

yāḥ satrahū vicarṣanir indram tām hūmahe vayām,

sāhasramuṣka tūvinṛmṇa sāt pate ḷbhāvā samātsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl.3).5^b (Çruṣṭigu Kāṇva; to Indra)

yō no datā vāsūnām indram tām hūmahe vayām,

vidmā hy āsya sumatīm nāvīyasīm ḷgāmema gōmati vrajé.]

cf. 8.46.9^d

For 8.51(Vāl.3).5^c cf. under 1.4.3^b.—For *vicarṣani* see my remark under 2.5.4.

[6.46.3^d, *bhāvā samātsu no vṛdhé*: 5.9.7^e; 10.7^e; 16.5^e; 17.5^e, *utāidhi pṛtsū no vṛdhé*.]

6.46.4^c (Çamyu Bārhaspatya; to Indra)

bādhase jānān vṛṣabhéva manyūnā ghr̥ṣāu ml̥hā r̥cīsama,

asmākām bodhy avitā mahādhané tanūṣv apsū sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā nudasva maghavann amitrān ḷsuvédā no vāsū kṛdhi,]

cf. 6.48.15^e

asmākām bodhy avitā mahādhané bhāvā vṛdhāḥ sākhnām.

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhā* iva.—The phrase, *asmākām bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çamyu Bārhaspatya; to Indra)

yād indra nāhuṣiṣv ān ōjo nṛmṇām ca kṛṣṭiṣu,

ḷyād vā pāñca ksītīnām dyumnām ū bhara,] satrā viçvāni pāuṣyā.

cf. 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

ḷutā tyād āçvāvyaṃ,] yād indra nāhuṣiṣv ā,

cf. 5.6.10^d

āgre vikṣū pradīdayat.

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yād vā pāñca ksītīnām dyumnām ū bhara*: 5.35.2^c, *yād vā pāñca ksītīnām*.

[6.46.9^c, *chardīr yacha maghāvadbhyaç ca māhyaṃ ca*: 9.32.6^b, *maghāvadbhyaç ca māhyaṃ ca*.]

Cf. the cadence *maghāvāno vayām ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prá ṇaḥ puraetéva paçya prá no naya pratarám vásyo ácha,
bháva supāro atiparayo no bháva sūntir utá vāmanītiḥ.

10.45.9^c (Vatsapri Bhalandana ; to Agni)

yás te adyá kṛṇávad bhadraçoce 'pūpām deva gṛtāvantam agne,
prá tám naya pratarám vásyo áchābhī sumnám devābhaktām yaviṣṭha.

8.71.6^c (Sudṭi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

tvám rayīm puruvīram āgne dāçuše mártāya,
prá ṇo naya vásyo ácha.

The that pāda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kākṣivata ; to Indra)

indrah sutrāmā svāvān āvobhiḥ _{sumṛṅṅikó bhavatu viçvāvedāḥ,}

bādhatām dvēṣo ábhayaṁ kṛṇotu _{suvíryasya pátayah syāma,}

4.1.20^d

4.51.10^d

For the character of this and the next stanza see Arnold, VM., p. 44; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sāutrāmaṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṅṅikó bhavatu viçvāvedāḥ : 4.1.20^d, sumṛṅṅikó bhavatu jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 9.5.5^d, suvíryasya pátayah syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, táśya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma ; 10.14.6^{cd}, téṣām vayám sumatáu yajñīyānām āpi bhadré sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kākṣivata ; to Indra)

táśya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma,

sá sutrāmā svāvān indro asmé ārác cid dvēṣaḥ sanutár yuyotu.

7.58.6^c (Vasiṣṭha ; to Maruts)

prá sá vāci suṣṭutir maghónām idám sūktām marúto juṣanta,

ārác cid dvēṣo vṛṣaṇo yuyota _{yuyám pāta svastībhiḥ sadā ṇaḥ.}

4.1.20^d ff.

10.77.6^d (Syūmaracmi Bhārgava ; to Maruts)

prá yád váhadhve marutaḥ parákád yuyám mahāḥ saṁváraṇasya vásvah,
vidánāso vasavo rādhyasyārác cid dvēṣaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, bhāspate prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyaḥ prá, &c.]

[6.47.28^d, déva ratha práti havýá grbhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1^c, prá-pra vayám amṛtaṁ jātávedasam : 8.74.5^a, amṛtaṁ jātávedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)

vṣā hy agne ajāro mahān vibhāsy arcīṣā,

ájasreṇa çocīṣā çóçucac chuce sudrtībhīḥ sū dīdīhi.

7.5.4^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

tāva tridhātu prthivī utā dyāur váiçvānara vratām agne sacanta,
tvām bhāsā ródasi á tatantḥásreṇa çocīṣā çóçucānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)

á yáḥ papráu bhānūnā ródasi ubhé dhūména dhāvate divi,

tírās támo dadṛça úrmyāsv á çyāvāsv aruṣó vṣā çyāvā aruṣó vṣā.

7.9.2^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sū sukrátur yó ví dúraḥ pañínām punāno arkām purubhójasam naḥ,
hótā mandró viçám dāmūnās tírās támo dadṛçe rāmyānām.

In the Nighantu i. 7 úrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^d see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)

viçvasām grhāpatir viçám āsi tvām agne mānuṣṭnam,

çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ sameddhāram çatām himā stotībhyo yé
ca dádati.

7.16.10^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

yé rádhānsi dádaty āçvyā maghá kúmena çrāvaso mahāḥ,
tām ānhasaḥ pipṛhi partībhīḥ tvām çatām pūrbhīr yaviṣṭhya.

For the metre of the repeated pádas see Part 2, chapter 2, class B 8.

6.48.15^c (Çamyu Bārhaspatya ; to Maruts, or Līngoktadevatāḥ)

tvesām çārdho ná mārutaṁ tuviṣvāṇy anarvānam pūṣānam sám yāthā çatā,

sām sahasrā kārīṣac çarṣañībhya ān āvir gulhá vásū karat suvédā no vásū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā ṇudasva maghavann amitrān suvédā no vásū kṛdhi,

asmákam bodhy avitā mahādhané, bhāvā vṛdhāḥ sākhnām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)

á mā pūṣann ūpa drava çānsīsam nú te apikarnā āgrṇe,

aghá aryó árātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó árātayaḥ,
 āpa dvēśānsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó árātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (Ṛjīṣvan Bhāradvāja ; to Viṣve Devāḥ)
 stuśé jānaṁ suvratām nāvyaśbhīr girbhīr mitrūvaruṇā sumnayāntā,
 tā á gamantu tā ihā ṣruvantu sukṣatrāso varuṇo mitró agniḥ.

10.15.5^c (Çaṅkha Yāmayana ; to the Fathers)
 upahūtāḥ pitāraḥ somyāso barhiṣyēṣu nidhīsu priyēsu,
 tā á gamantu tā ihā ṣruvantv ādhi bruvantu tē 'vantv asmān.

6.51.10^c (The same as 6.49.1)

té hí ṛeṣṭhavaracasas tā u nas tiró viṣvāni duriṭā nāyanti,
 sukṣatrāso varuṇo mitró agnīr ṛtādhitayo vakmarājasatyāḥ.

For ṣruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno varuṇo mitró agniḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prá vāyūm áchā bṛhatī manīṣā : 3.33.5^c, prá sindhum áchā bṛhatī manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yéna narā nāsatyēṣayādhyāi vartīr yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartīs tānayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suśumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yuvānam.

[6.49.12^a, prá virāya prá tavāse turāya : 6.32.1^b, mahé virāya tavāse turāya.]

[6.49.13^a, yó rájānsi vimamé pāṛthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitá cáno dhāt : 1.107.3^b, tad aryamā tat savitá, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavó 'dhrṣṭaḥ .

6.50.7^d (Ṛjīṣvan Bhāradvāja ; to Viṣve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣṛ āmṛktaṁ dhāta tokūya tānayāya çām yóḥ,
 yuyām hí ṣṭhā bhisājo mātṛtamā viṣvasya sthātúr jágato jánitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)

eśā syā mitravaruṇā nṛcāksā ubhé úd eti sūryo abhī jmān,
 viṣvasya sthātúr jágataç ca gopā ṛjū mārteṣu vṛjinā ca páçyan.]

6.4.1.17^d

10.63.8^b (Gaya Plāta ; to Viṣve Devāḥ)

yā íçire bhūvanasya pṛacetaso viṣvasya sthātúr jágataç ca mántavaḥ,
 té nah kṛtád ákṛtád énasas páry adyū dvēśaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no deváh savitá tráyamāṇaḥ : 7.35.10^a, çam no deváh, &c.]

6.50.8^d, vyūrṇutē daçūṣe váryāṇi : 5.80.6^c, vyūrṇvatī daçūṣe váryāṇi.

[6.50.9^a, utá tvám suno sahaso no adyá : 1.58.8^a, áchidrā suno, &c. ; 4.2.2^a, ihá tvám suno, &c.]

6.50.13^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

utá syá deváh savitá bhāgo no 'pám nápād avatu dánu pápriḥ,
tvāṣṭā devébhir jánibhiḥ sajóṣā dyáur devébhiḥ pṛthiví samudráiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utá matá bhaddivá çṛnotu nas tvāṣṭā devébhir jánibhiḥ pitá vácaḥ,
rbhukṣá vājo ráthaspátir bhāgo raṇvāḥ çánsaḥ çaçamānsya pátu naḥ.

6.50.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

evá nápato máma tasya dhībhir bharádvājā abhy ārcanty arkáih,
ḷgná hutáso vásavo 'dhrṣṭā viçve stutáso bhūta yajatrāḥ.

☞ 6.50.4^b

7.23.6^b (Vasiṣṭha Māitravaruṇi ; to Indra)

evéd indram vīṣaṇam vájrabāhum vásiṣṭhāso abhy ārcanty arkáih,
ḷsá na stutó virávad dhātu gómad ḷyuyám páta svastibhiḥ sádā naḥ.

☞ c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pádas 5.29.12^b, dáçagváso abhy ārcanty arkáih, and 6.21.10^b, jaritáro abhy ārcanty arkáih. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, ṛjū márteṣu vṛjiná ca páçyan.

6.51.5^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pítah pṛthivi mátar ádhrug ágne bhrātar vasavo mṛlātā naḥ,
viçva ādityā adite sajóṣā ḷasmábhyaṃ çárma bahulám ví yanta.

☞ 5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evá plateḥ sunúr avivṛdhad vo viçva ādityā adite manīṣi,
içánāso náro úmartyenūstāvi jáno divyó gáyena.

6.51.5^d, asmábhyaṃ çárma bahulám ví yanta : 5.55.9^b, asmábhyaṃ çárma bahulám ví yantana.

6.51.7^{ab} (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

má va éno anyákrtaṃ bhujema má tát karma vasavo yác cáyadhve,
viçvasya hí kṣáyatha viçvadevāḥ svayám ripús tanvam rriṣiṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrás tán no váruṇo māmahanta çárma tokáya tánayāya gopáḥ,
má vo bhujemānyájātam éno má tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dādhāra pṛthivīm utā dyām : 3.59.1^b, mitró dādhāra, &c.]

6.51.10^c: 6.49.1^d, suksātrāso vāruṇo mitró agñih.

6.51.15^a: 1.15.2^c; 8.7.12^a; 8.3.9^a, yuyām hí ṣṭhā sudānavāh.

6.51.15^b (R̥jiçvan Bharadvāja ; to Viçve Devāh, here Maruts)
 1 yuyām hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 kārtā no ādhvann ū sugām gopā amā.

6.51.15.2^c

8.83.9^b (Kusidin Kāṇva ; to Viçve Devāh, here Maruts)
 1 yuyām hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 adhā cid va utā bruve.

6.51.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bharadvāja ; to Viçve Devāh)
 āpi pānthām aganmahi svastigām anehāsam,
 yēna viçvāh pāri dviṣo vṛṇākti vindāte vāsu.

8.69.16^e (Priyamedha Aṅgīrasa ; R̥ksāçvamedhayor dānastutih)
 ū tū suçipra daṁpate rātham tiṣṭhā hiranyāyam,
 ādha dyukṣām sacevahi sahāsrāpādam aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tāpuṣim hetim asya.

6.52.5^b: 10.59.4^b, pācyema nū sūryam uccārantam ; 4.25.4^b, jyōk paçyāt sūryam
 uccārantam ; 7.104.24^d, mā te dṛçan sūryam uccārantam ; 10.59.6^c,
 jyōk paçyema sūryam uccārantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, viçve devāsa ū gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imām hāvam : 8.73.10^b, çṛṇutām ma imām hāvam.

6.52.12^a, imām no agne adhvarām : 5.4.8^a, asmākam agne adhvarām juṣasva ;
 7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (R̥jiçvan Bharadvāja ; to Viçve Devāh, here Agni)
 1 imām no agne adhvarām, hōtar vayunaço yaja,
 cikitvān dāivyaṁ jānam.

6.52.12.8^a

8.44.9^c (Virūpa Aṅgīrasa ; to Agni)
 samidhānā u santya çukraçoca ihā vaha,
 cikitvān dāivyaṁ jānam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and eikitvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥jiçvan Bharadvāja; to Viçve Devāh)

viçve devāh çr̥nutemām hāvaṃ me yé antárikṣe yá úpa dyávi ṣṭhā,
yé agnijihvā utá vā yájatrá āsádyāsmin barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mádhumattamasya ṽṛṣṇaḥ sómasya vṛṣaṇá vṛṣethām,
cf. 1.108.3^b

idám vām ándhaḥ páriṣiktam asmé āsádyāsmin barhiṣi mādayethām.

10.17.8^c (Devaçravas Yāmāyana; to Sarasvatī)

sārasvati yá sarátham yayátha svadhābhīr devi pitṛbhīr mādant,
āsádyāsmin barhiṣi mādayasvānamivá iṣa á dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, ágni parjanyaṽ ávataṃ dhīyaṃ me: 2.40.5^c, sómāpūṣaṇāv ávataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhiṣi samidhāne agnāu.

6.53.5^b, 7^b, árayā (7^b, paṇṇám) hṛdayā kave.

6.53.5^c–7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, á rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣáṇim̐ dhīyam açvasám vājasám utá,
ṽnrvát kṛṇuhi vitáye.]

cf. 1.13.2^c

9.2.10^b (Medhātithi Kaṇva; to Soma Pavamāna)

goṣá indo nṛṣá asy açvasá vājasá utá,
ṽtmá yajñásya pūrvyāh.]

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.8^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākam stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)
indrāgni ṛṇutām hāvam yājamānasya sunvatāḥ,
vitām havyāny ā gataim pibatām somyām mādhu.

6.60.15^d

Cf. yājamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṇvāntām pūṣānam vayām iryam ānaṣṭavedasam,
īcānam rāyā imahe.

8.26.22^b (Viṣvamanas Vāiṣyaḥ, or Vyaḥva Āṅgīrasa ; to Vāyu)
tvāṣṭur jāmataram vayām īcānam rāyā imahe,
sutāvanto vāyūm dyumnā jānāsaḥ.

8.46.6^c (Vaça Aḥvya ; to Indra)
tām indram dānam imahe ḥavasānām ābhīrvam,
īcānam rāyā imahe.

8.53 (Val. 5). 1^d (Medhya Kāṇva ; to Indra)
upamām tvā maghōnām jyēṣṭham ca vṛṣabhāṇam,
pūrbhittamam maghavann indra govīdam īcānam rāyā imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sā rathītamaḥ sākhyā sātpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)
tuvigrīvo vapódarah subāhūr āndhaso máde,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvēma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;
8.9.13^b, huvēya vājasātaye.

6.59.3^c, indrā nv agnī āvasehá vajrīnā : 5.45.4^b, indrā nv agnī āvase huvādhyāi.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

indrāgni ā hí tanvaté náro dhānvāni bāhvóh,
mā no asmīn mahādhané párā varktaḥ gāvīṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmīn mahādhané párā varg bhārabhḍ yathā,
samvārgam sám rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyaṇa 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahma-datta (JSAI. vii. 340): nirviṇṇakāmabhogebhyo bhārebhya iva bhārikah.

6.59.8^b: 6.48.16^c, aghā aryó árātayaḥ.

6.59.9^d: 1.79.9^b, rayīm viçváyupośasam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómēbhir havanaçrutā,

viçvābhir gīrbhīr ā gatam [asyá sómasya pītāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṅsa Kāṇva; to Açvins)

ḍivāç cid rocanāç ādhy, ā no gantaṁ svarvidā,

☞ 1.49.1^b

dhībhir vatsapracetasā stómēbhir havanaçrutā.

8.12.23^b (Parvata Kāṇva; to Indra)

mahāntaṁ mahinā vayāṁ stómēbhir havanaçrutām,

arkāir abhī prā ṇonumaḥ sám ójase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c-12^c, asyá sóm-asya pītāye.

6.60.5^b: 5.86.4^b, indrāgnī havāmahe.

6.60.5^c: 1.17.1^c, tā no mṛlāta 1dḥçe; 4.57.1^d, sā no mṛlātīdḥçe.

6.60.7^b: 1.11.8^b, abhī stómā anuṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sānti puruspṛho niyúto dāçuse narā.

6.60.9^b: 1.16.5^b; 21.4^b, úpedām sávanaṁ sutām.

6.60.9^c: 8.38.7^c-9^c, indrāgni sómapītaye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gávyebhir áçvyāir vasavyāir úpa gachatam,

sákhyaū devāu sakhyāya çambhúv, endrāgnī tā havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gávyebhir áçvyāiḥ sahásrāir úpa gachatam,

ḍantī śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c-18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gávyebhir áçvyāiḥ sahásrebhir áti khyatam,
antī śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pádas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībataṁ somyāṁ mādhu; 8.24.13^b, pībāti somyāṁ mādhu.

6.61.3^a: sárasvati devanido ní barhaya; 2.23.8, bhāspate devanido ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājinvati.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hitē.

6.61.7^a (Bharadvāja; to Sarasvatī)

utá syá naḥ sárasvatī ghorá hiraṇyavartaniḥ,
vrtraghnī vasiṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utá syá naḥ sárasvatī juṣāṅopa ṇavat subhāgā yajñē asmin,
mitājñubhir namasyāir iyāná rāyá yujá cid úttarā sākhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no viçvā áti dviṣaḥ: 5.25.9^c, sá no viçvā áti dviṣaḥ.

[6.61.11^{ab}, apaprúṣi párthivāny urú rájo antárikṣam: 1.81.5^a, á papraū párthivāṁ rájah.]

6.63.2^d, ná yát páro nántaras tuturyát: 2.41.8^a, ná yát páro nántaraḥ.

[6.63.4^b, prá rātír eti jūrṇíni ghṛtáci: 4.6.3^a, yatá sujūrṇí rātíni ghṛtáci.]

Cf. under 3.19.2.

6.63.7^b, abhi práyo nāsatyā vahantu: 1.118.4^d, abhi práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Açvins)

á vām váyó 'çvāso váhiṣṭhā [abhi práyo nāsatyā vahantu,]
prá vām rátho mánojavā asarjīśāḥ pṛkṣá iṣidho ánu pūrvīḥ.

cf. 1.118.4^d

7.68.3^a (Vasiṣṭha; to Açvins)

prá vām rátho mánojavā iyarti tiró rájānsy açvinā çatótiḥ,
asmábhyaṁ sūryāvasū iyānaḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛc çukráṁ duduhe pṛçñir údhaḥ: 4.3.10^d, vṛṣā çukráṁ duduhe pṛçñir údhaḥ.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [302

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhané.

[6.66.8^b, māruto yám ávatha vājasātāu : 10.35.14^a; 63.14^a, yám devaso ávatha vājasātāu.]

6.66.8^c, toké vā gōṣu tánaye yám apśú : 6.25.4^c, toké vā gōṣu tánaye yád apśú.

6.66.11^b rudrásya sūnūm havású vivāse : 1.64.12^b . . . havásá gṛṇīmasi.

[6.67.10^a, ví yád vícam kīśtúso bhárante : 7.7.2.4^b, prá vām bráhmāṇi kārāvo bharante.]

[6.68.2^b, ćúrāṇām ćavāṣṭhā tá hí bhūtām : 7.93.2^a, tá śānasí ćavasāná hí bhūtām.]

[6.68.4^d: dyáuṣ ca pṛthivi bhūtām urvī : 10.93.1^a, máhi dyāvāpṛthivi bhūtām urvī.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsūmantām puruṣśum : 4.34.10^b, rayīm dhatthá, &c. ; 7.84.4^b, rayīm dhattām, &c. ; 4.49.4^b, rayīm dhattām ćatagvīnam ; 1.159.5^d, rayīm dhattām vāsūmantām ćatagvīnam.

6.68.8^c, itthá gṛṇānto mahīnasya ćārdhaḥ : 6.33.5^c, itthá gṛṇānto mahīnasya ćārman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gṛṇāná pṛṅktām rayīm sāućavasāyā devā,
[itthá gṛṇānto mahīnasya ćārdho] 'pó ná nāvá duritá tarema. 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūrīpāćāv āntasya sétu duratyétu ripáve mártýāya,
ṛtasya mitrávaruṇā pathá vām apó ná nāvá duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vīṣṇaḥ sómasya vīṣṇá vīṣṭhām.

6.68.11^d, śásdyāsmín barhīśi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi ćṛṇutam gíro (7^d, hávam) me.

6.70.3^c (Bharadvāja ; to Dyāvāpṛthivyāu)

yó vām ṛjāve krāmaṇāya rodasi mārto dadāća dhiṣaṇe sá śadhati,
prá prajābhir jāyate dhármaṇas pári yuvóḥ siktá viśurūpaṇi sāvratā.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prá sá ksáyaṁ tirate ví mahír iṣo yó vo várāya dáçati, 7.59.2^{cd}

prá prajābhir jāyate dhármaṇas páry [áristaḥ sárva edhate.] 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ádityas)

[áristaḥ sá mártō viçva edhate] prá prajābhir jāyate dhármaṇas pári, 1.41.2^c

yām ádityāso náyathā sunitībhir áti viçvāni duriṭā svastāye.

Cf. under 1.41.2.—For dhiṣaṇe in 6.70.3^b see Hillebrandt, *Ved. Myth.* i. 176.

6.71.1^a, úd u syá devāḥ savitá hiranyāyā : 2.38.1^a, úd u syá devāḥ savitá sávāya ;
6.71.4^a, úd u syá devāḥ savitá dāmūnāḥ ; 7.38.1^a, úd u syá devāḥ
savitá yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdhebbhiḥ savitaḥ pāyūbhiḥ tvām çivēbhir adyá pári páhi no gáyam,
hiranyajihvaḥ suvitáya nāvyaṣe rákṣā mákir no agháçaṇsa içata.

6.75.10^d (Pāyu Bhāradvāja; Liṅgoktadevatāḥ)

brāhmaṇasaḥ pitāraḥ sómyasaḥ çivé no dyāvaprthiví anehāsā,
pūsá nah pátu duriṭád ṛtāvrdho rákṣā mákir no agháçaṇsa içata.

For the repeated páda cf. under 1.23.9.

6.71.4^a, úd u syá devāḥ savitá dāmūnāḥ : 2.38.1^a, úd u syá devāḥ savitá sávāya ;
6.71.1^a, úd u syá devāḥ savitá hiranyāyā ; 7.38.1^a, úd u syá devāḥ
savitá yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsāyatha uśasam út sūryaṁ nayatho jyótiṣa sahā,
úpa dyám skambháthu skāmbhanenāprathatam pṛthivím mātāraṁ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Aṅgirasām stutih)
yá ṛtēna sūryam ārohayan divy āprathayan pṛthivím mātāraṁ ví,
suprajāstvám aṅgirasō vo astu práti grbhñita mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uśas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, *Ved. Myth.* ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstvám aṅgirasō vo astu. Even so the repeated páda, āprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, *indrāsomā pakvām āmāsv antāḥ*: 2.40.2^c, *ābhyām indraḥ pakvām āmāsv antāḥ*.]

6.72.5^b, *apatyasācam ṛṭṭyaṁ rarāthe*: 1.117.23^d, *apatyasācam ṛṭṭyaṁ rarāthām*.

6.73.1^d (Bharadvāja; to Brhaspati)

yó adribhít prathamajú rtāvā bṛhaspátir āngirasó havísmān,
dvibárahjamā prāgharmasát pitú na á ródasī vṛṣabhó roravíti.

10.8.1^b (Triçiras Tvāṣṭra; to Agni)

prá ketūnā bṛhatá yāty agnir á ródasī vṛṣabhó roravíti,
divāç cid ántān úpamān ud ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a; 4.58.3^c; 7.101.1^d.

6.74.1^c: 5.1.5^c, *dāme-dame saptā rātnā dādhanā* (5.1.5^c, *dādhanāḥ*).

6.74.1^d (Bharadvāja; to Soma and Rudra)

sómārudrā dhārāyethām asuryāṁ prá vām iṣṭáyó 'ram aṇuvantu,
[dāme-dame saptā rātnā dādhanā] çām no bhūtam dvipāde çām çātuṣpade. 6.74.1.5^c

7.54.1^d (Vasiṣṭha; to Vāstoṣpati)

vāstoṣ pate prāti jānihy asmān svāveçó anāmivó bhavā naḥ,
yāt tvémahe prāti tán no juṣasva çām no bhava dvipāde çām çātuṣpade.

10.85.43^d (Suryā Sāvitrī; to Sūrya)

á naḥ prajām janayatu prajāpatir ājarasāya sām anaktv aryamā.
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām çātuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivá paçúbhyaḥ sumānāḥ suvárcāḥ,
vīrasúr devākāmā syonú çām no bhava dvipāde çām çātuṣpade.

10.165.1^d (Kapota Nāirṛta; Kapotopahatau prāyaçcittam)

dévāḥ kapóta iṣitó yád ichán dūtó nīrṛtyā idám ājagāma,
tāsmā arcāma kṛṇāvāma nīṣkṛtīm çām no astu dvipāde çām çātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam; and cf. *RV.* 1.114.1; 157.3; 5.81.2; 9.69.7; 10.37.11.

6.74.2^c, *ārē bādhetām nīrṛtīm parācāiḥ*: 1.24.9^c, *bādhasva duré nīrṛtīm, &c.*

6.74.2^d: 6.1.12^d, *asmé bhadrá sāuçravasūni santu*.

[6.74.4^c, prá no muñcatañ váruṇasya páçāt : 10.85.24^a, prá tvā muñcāmi váruṇasya páçāt.

6.75.10^d : 6.71.3^d, mákir no agháçansa 1çata.

6.75.12^d (Páyu Bhāradvāja ; to Arrows)

fjrite pári vṛñdhi nó 'çmā bhavatu nas tanúh,
sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Páyu Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāṇáh sampátanti kumārā viçikhá iva,

tátrā no bráhmaṇas pátir áditiḥ çárma yachatu viçvāhā çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mátá mitrásya reváto 1'ryamno váruṇasya cāneháso va útáyah suútáyo va
útáyah.] 6^c d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakśásō ájuṣṭāt pāhī dhurtér áraruṣo aghāyóḥ; 1.36.15^{ab},
pāhī no agne rakśásah pāhī dhurtér árávṇah.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)

nú me bráhmāṇy agna úc chaçádhi tvám deva maghávadbhyaḥ suṣūdaḥ,
rātāu syāmobhāyāsa á te yūyám pāta svastibhiḥ sádā nah.

↻ refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after 7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastibhiḥ
sádā nah.

[7.2.4^b, prá vṛñjate námasā barhīr agnāu: 6,11.5^a, vṛñjé ha yán námasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudúgheva dhenúḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa devāiḥ sarátham turébbhiḥ: 5.11.2^c, indreṇa devāiḥ
sarátham sá barhīṣi; 10.15.10^b, indreṇa devāiḥ sarátham dádhānāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛtā mādayantām.

7.3.2^c: 1.148.4^c, ád asya vāto ánu vāti çociḥ. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná róçasa upaké: 4.10.5^c, çriyé rukmó ná rocata upaké.]

7.3.10^b = 7.4.10^b (Vasīṣṭha Māitrāvaruṇi ; to Agni)

etā no agne sāubhagā didihy āpi krātuṃ sucétasaṃ vatema,
viṣvā stotṛbhyo grṇaté ca santu 1yūyám pāta svastibhiḥ sádā nah.1

☞ refrain, 7.1.20^d ff.

7.60.6^c (Vasīṣṭha ; to Mitra and Varuṇa)

imé mitró varuṇo duḷābhāso 'cetasaṃ cic citayanti dākṣāih,

āpi krātuṃ sucétasaṃ vātantaḥ tirāç cid ānhaḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10 ; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat ; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasīṣṭha Māitrāvaruṇi : to Agni)

sá gftso agnís tárupaç cid astu yáto yáviṣṭho ájaniṣṭa mātūh,
sám yó vāná yuváte çúcidan bhūri cid ānnā sám íd atti sadyāh.

10.115.2^b (Upastuta Varṣṭihavya ; to Agni)

agnír ha náma dhāyi dánna apástamaḥ sám yó vāná yuváte bhásmanā
datá,

abhipramūrā juhvā svadhvará inó ná próthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çúcidan to çúcidantaḥ, to me quite incredible, and not borne out by the parallel datá. The metre of 7.4.2^c is fairly common ; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dánna as 'ruler' seems to me improbable. It looks as if dánna meant 'in the house'.

7.4.4^b (Vasīṣṭha Māitrāvaruṇi ; to Agni)

ayám kavír ákaviṣu práçetā márteṣv agnír amfto ní dhāyi,
sá mā no átra juhuraḥ sahasvaḥ sádā tvé sumánasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)

uçík pávakó aratiḥ sumedhá márteṣv agnír amfto ní dhāyi,

iyarti dhūmám aruṣám bhāribhrad uc çukréna çociṣā dyám inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated páda from 7.4.4. But beyond the fact that 10.45 shares several of its pádas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nítyasya ráyāh pátayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasaṃ vatema : 7.60.6^c . . . vātantaḥ.

7.5.2^a, pṛṣṭó divi dháyy agnih pṛthivyám: 1.98.2^a, pṛṣṭó divi pṛṣṭó agnih pṛthivyám.

7.5.2^b, netá sindhūnām vṛsabhá stīyanām: 6.44.21^b, vṛṣā sindhūnām, &c.

7.5.4^d, ájasreṇa çocisā çóçucānaḥ: 6.48.3^c, ájasreṇa çocisā çóçucac chuce.

7.5.6^d, urú jyótiṛ janáyann áryāya: 1.117.21^d, urú jyótiç cakrathur áryāya.

7.5.7^a, sá jáyamānaḥ paramé vyòman: 1.143.2^a; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

yó apácīne támasi mádantiḥ práçitç cakára nṛtamah çácibhiḥ,
tám içānām vásvo agniḥ gr̥ṇiṣé 'nānataḥ damáyantaḥ pṛtanyún.

10.74.5^b (Gauriviti Çaktya; to Indra)

çácīva indram ávase kṛṇudhvam ánānataḥ damáyantaḥ pṛtanyún,
ṛbhukṣānaḥ maghāvānaḥ suvr̥ktīm, bhártā yó vájraḥ náryaḥ purukṣūh.

☞ cf. 10.74.5^c

The *Pet. Lex.* and Grassmann, *Lexicon*, s.v. çácīvant, also Grassmann in his *Translation*, ii. 360, 915, read çáci va for çácīva in 10.74.5^a. Cf. 10.104.3, dhibhir viçvābhiḥ çácya gr̥ṇānāḥ, and 8.96.13, ávat tám indraḥ çácya. Yet I do not regard the correction as certain, because the instrumental of çáci in the RV. is always çácya, and it would be a curious accident that the solitary form çáci should happen to be followed by vas, so as to produce the confusing effect çácivas. We should expect çácivantam indram for çácīva indram, and possibly that is precisely what çácīva indram stands for, çácīva being a shortened form, to be sure, quite unexpected in the opening of a stanza: cf. çácīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnir mandró mádhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nú tvám agna imāhe vásiṣṭhā içānām sūno sahaso vásūnām,
iṣām stotṛbhyo maghāvadbhya ānaç yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, çām yát stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirás támo dadṛçe rāmyānām: 6.48.6^c, . . . dadṛça úrmyasv á.

7.10.5^a (Vasiṣṭha Maitravaruṇi; to Agni)

mandráḥ hótāram uçijo yáviṣṭham agniḥ viça ḷate adhvaréṣu,

ṣá hí kṣápāvān ābhavad rayiṇám, átandro dutó yajáthāya devān. ☞ 1.70.5^a

10.46.4^a (Vatsapri Bhalandana; to Agni)

mandráḥ hótāram uçijo námobhiḥ práñcaḥ yajñāḥ netāram adh-
varānām,

viçám akr̥ṇvann aratīm pávakām havyvāhaḥ dádhato mánuṣeṣu.

7.10.5^c, sá hí kṣapāvān ābhavad rayiṇām : 1.70.5^a, sá hí kṣapāvān agní rayiṇām.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarásya praketo ná ṛté tvád amṛtā mādayante,
á viçvebhiḥ sarátham yáhi devíir ny agne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vāiçvāmitra ; to Indra)

ṽpa bráhmāni harivo háribhyaṁ, sómasya yáhi pitáye sutásya, 1.3.6^b
indra tvā yajñāḥ kṣámamānam ānaḍ dāçvān asy adhvarásya praketaḥ.

There is no reason to question that the repeated páda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pádas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāṇām.

[7.11.2^{ab}, tvám ṛlate ajirám dutyāya haviṣmantāḥ sádām ín mánuṣasaḥ: 10.70.3^{ab},
çaçvattamám ṛlate dutyāya haviṣmanto manusyāso agním.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnir içe brható adhvarásyāgnír viçvasya haviṣaḥ kṛtásya,
krátum hy ásyā vásavo juṣántáthā devā dadhire havyavāham.

10.52.3^d (Agni Säucika ; to Devāḥ, here Agni)

ayám yó hótā kir u sá yamásya kám ápy ūhe yát samañjánti devāḥ,
áhar-ahar jāyate māsi-māsy áthā devā dadhire havyavāham.

Cf. the catenary páda 10.52.4^a, máṁ devā dadhire havyavāham, and 10.46.10^a, yám tvā devā dadhiré havyavāham.

7.12.2^b: 6.12.4^b, agní ṣṭave dáma á jātāvedāḥ.

7.13.2^b: 3.6.2^a, á ródasi aprñā jāyamānaḥ: 4.18.5^d; 10.45.6^b, á ródasi aprñā
jāyamānaḥ.

7.14.1^a: 3.10.3^b, samídā jātāvedase.

7.14.2^a, vayám te agne samídā vidhema: 4.4.15^a, ayá te agne samídā vidhema;
5.4.7^a, vayám te agna uktháir vidhema.

7.14.2^d, vayám deva haviṣā bhadrāçoce; 5.4.7^b, vayám havyáih pávaka bhadrāçoce.

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

á no devébhír Žpa deváhutim agne yáhi vasaṭkṛtiṁ juṣānāḥ,
túbhyaṁ devāya dāçataḥ syāma ṽyuyám páta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dāçataḥ syāma mahó no rátnā ví dadha iyānāḥ.

7.15.2^a: 9.101.9^c, yāḥ páñca carṣañír abhi; 5.86.2^c, yú páñca carṣañír abhi.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavir grhāpatir yuvā.

7.15.6^c, yājiṣṭho havyvāhanah: 1.36.10^b; 1.44.5^d. yājiṣṭham havyvāhana; 8.19.21^c, yājiṣṭham havyvāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)
kṣāpa usrāc ca didihi svagnāyas tvāyā vayām,
suvīras tvām asmayūh.

8.19.7^c (Sobhari Kāṇva; to Agni)
svagnāyo vo agnībhiḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, *L'Antithèse Védique*, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi sedhati.

7.15.10^c, çūciḥ pāvakā īdyah: 2.7.4^a, çūciḥ pāvako vāndyah.

7.15.11^b: 1.79.4^b, īcānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)
agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro dāha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)
agne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēṣaḥ sahaskrta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängnis, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hütet über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōśāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ pāhy ānhaso jātavēdo aghāyatāḥ.

7.16.1^b (Vasīṣṭha Maitrāvaruṇi; to Agni)

enā vo agnīm námasorjó nápātam á huve,

prīyám cétīṣṭham aratīm svadhvarám, viçvasya dutám amftam. 1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa; to Agni)

ūrjó nápātam á huve 'gnīm pávakāçociṣam,

asmín yajñé svadhvaré.

7.16.1^c, priyám cétīṣṭham aratīm svadhvarám : 1.128.8^b, priyám cétīṣṭham aratīm
ny ðire.

7.16.3^a (Vasīṣṭha Maitrāvaruṇi; to Agni)

úd asya çocir asthād ājuhvanasya mīlhūsaḥ,

úd dhūmāso aruṣāso divispīçah sám agnīm indhate nārah.

8.23.4^a (Viçvamanas Vāiyāçva; to Agni)

úd asya çocir asthād dīdiyūso vy ajāram,

tāpurjambhasya sudyūto ganaçriyah.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hí ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭarah.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivaṣṭy āsicam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vaṣṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhnīm devā akrṇvata.

7.16.12^c, dādhati rātnam vidhaté suvīryam : 4.12.3^c, dādhati rātnam vidhaté
yāviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā krṇuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedāḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, tūbhyam devāya dāçataḥ syāma.

[7.18.12^d, tvāyānto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā brhatāḥ çambaram bhet : 1.54.4^b, āva tmānā dhṛṣatā çam-
baram bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
vfdham.

[7.19.4^b, bhúrṇi vr̥trá haryaçva hañsi : 7.22.2^b, yéna vr̥tráni haryaçva hañsi.]

7.19.4^d, ásvāpayo dabhítaye suhántu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya çáñsyam̐ karişyān.

7.20.3^a, yudhmó anarvá khajak̐t samádvā : 6.18.2^a, sá yudhmāḥ sátvā khajak̐t samádvā.

7.20.3^c (Vasiṣṭha Māitravaruṇi ; to Indra)

[yudhmó anarvá khajak̐t samádvā, çúraḥ satrāsád janūṣem āśāḥḥ, 6.18.2^a vy āsa indraḥ p̐tanāḥ svójà ádhā víçvaḥ çatruyāntam̐ jaghāna.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indraḥ p̐tanāḥ svójà ūsmāi yatante sakhyāya p̐rvīḥ,
ū smā rátham̐ ná p̐tanāsu tiṣṭha yām bhadrāyā sumatyā codāyāse.

Ludwig, 572, renders 7.20.3^c, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3^c, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that p̐tanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (p̐tanāḥ governed by roots ji and sah: note the common compound p̐tanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svójàḥ is to be taken pregnantly in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyānaçi, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Māitravaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhās tmánā ca yé maghāvāno junánti,
vāsvī śu te jaritré astu çaktír [yūyám pāta svastibhiḥ sádā naḥ.]

67 refrain, 7.1.20^d ff.

7.21.3^b: 2.11.2^b, páriṣṭhitā áhinā çūra p̐rvīḥ.

[7.21.4^b, ápañsi víçvā náryāni vidván : 4.16.6^a, víçvāni çakró náryāni, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vr̥tráni haryaçva hañsi : 7.19.4^b, bhúrṇi vr̥trá harayaçva hañsi.]

7.22.9^c (Vasiṣṭha Māitravaruṇi ; to Indra)

yé ca p̐rva iṣayo yé ca nūtnā indra bráhmāni janáyanta vípraḥ,
asmé te santu sakhyā çiváni [yūyám pāta svastibhiḥ sádā naḥ.]

67 refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others; to Indra)
 mákir na ená sakhyá ví yausus táva cendra vimadáśya ca řseh,
 vidmá hí te prámatim deva jámivád asmé te santu sakhyá čiváni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vřřrání apratí jaghanván : 6.44.14^b . . . jaghána.

7.23.4^c : 3.35.1^b, yahí vāyūr ná niyūto no ácha.

7.23.5^d : 2.18.7^d, asmíñ chūra sāvane mādayasva ; 7.29.2^c, asmíññ ũ śú sāvane mādayasva.

[7.23.6^a, evéd indram vřřānam vājrabāhum : 9.97.4^d, abhíndram, &c.]

7.23.6^b : vāsīřthāso abhy ārcanty arkāih : 6.50.15^b, bharádāvāja abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vřřāvad dhātu gómat.

7.24.1^a, yóniř řa indra sādane akāri : 1.104.1^a, yóniř řa indra niřāde akāri.

7.24.2^b : 1.177.3^b, sutāh sómař páriřiktā mádhūni.

7.24.3^a (Vasishtha Maitrāvaruñi ; to Indra)

á no divá á přřthivýá řjīřinn idám barhīř somapéyaya yahí,
 vāhantu tvā hārayo madryāñcam āngūřám áchā tavasañ mádaya.

8.79.4^b (Křřtnu Bhārgava ; to Soma)
 tvám cittí táva dáksāir divá á přřthivýá řjīřin,
 yāvřřr aghāsya cid dvēřař.

It is easy to see that the trochaic stanza 8.79.4 has truncated the tristubh páda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before řř). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic páda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads přřthivýá in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasishtha Maitrāvaruñi ; to Indra)

á no víčvābhřřr ũtibhiř sajóřā brāhma juřāñō haryačva yahí,
 vāřřvřřřat sthāvirebhřřř sučipřřsmé dádhad vřřānam čūřmam indra.

8.8.1^a (Sadhvañsa Kāņva ; to Ačvins)
 á no víčvābhřřr ũtibhir ũčvínā gáchatam yuvám,] 657 5.75.3^b
 ũdásrā hiranyavartani,] ũpibatam somyám mádhu.]

8.8.18^a (The same)
 á vām víčvābhřřr ũtibhiř ũpřřyāmedhā ahūřata,] 658 1.45.4^b
 ũřāñantāv ādhvarāñam,] áčvínā yāmahūřišu. 659 1.1.8^a

8.87.3^a (Dyumnika Vasiṣṭha, or others; to Aṅvins)

á vām víçvābhír ūtibhiḥ ₁ priyāmedhā ahūṣata, ☞ 1.45.4^b

tá vartir yātam úpa vṛktābarhiṣo jūṣṭam yajñám diviṣṭiṣu.

In 7.24.4^a sajósāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evá na indra váryasya pūrdhi prá te mahím sumatím vevidāma,

iṣám pinva maghāvadbhyaḥ suvíraṁ ₁ yūyám pāta svastíbhīḥ sádā naḥ, ☞ refrain, 7.1.20^d

7.25.3^c: 4.22.9^d, jahí vádhar vanūṣo mártiyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa úpa no máhi vājān : 1.167.1^d, sahasrīṇa úpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocéméd indraṁ maghāvānam enám mahó rāyó rádhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho ₁ yūyám pāta svastíbhīḥ sádā naḥ, ☞ refrain, 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitravaruṇi; to Indra)

ayám sóma indra túbhyaṁ sunva á tú prá yahi harivas tādokāḥ,

₁ píbā tv asyá sūṣutasya cároḥ, dádo maghāni maghavann iyānāḥ. ☞ 3.50.2^d

9.88.1^a (Uçanas Kavya; to Pavamāna Soma)

ayám sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya páhi,

tvám ha yám cakṛsé tvám vavrśá indum mádaya yújyāya sómam.

7.29.1^c: 3.50.2^d, píbā tv asyá sūṣutasya cároḥ.

[7.29.2^b, arvācinó háribhir yahi túyam : 3.43.3^b, indra deva háribhir, &c.]

7.29.2^c, asmínn ū sú sávane mádayasva ; 2.18.7^d ; 7.23.5^d, asmíñ chūr
mādayasva.

7.29.2^d: 6.40.4^c, úpa bráhmāni çṛṇava imá naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayám té ta indra yé ca deva : 5.33.5^a, vayám té ta indra yé ca nárah.

7.30.5 : see preceding item next but one.

7.31.4^a : 3.41.7^a ; 10.133.6^a, vayám indra tvāyāvāḥ.

7.31.12^a (Vasiṣṭha Maitravaruṇi; to Indra)

indraṁ vāpīr ánuttamanyum evá satrá rájānam dadhire sáhadhyāi,

háryaçvāya barhayā sám āpīn.

8.12.22^c (Parvata Kāṇva ; to Indra)

└indram vṛtrāya hāntave┐ devāso dadhire purāḥ,
indram vāñir anūṣatā sām ójase.

☞ 3.37.5^a

[7.32.2^a, imé hi te brahmakṛtaḥ suté sáca: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b: 1.5.5^c; 137.2^b; 5.51.7^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dádhyāçiraḥ.

7.32.6^d (Vasiṣṭha ; to Indra)

sá viró ápratīṣkuta indreṇa çūçuve nṛbhīḥ,
yás te gabhirá sávanāni vṛtrahan sunóty á ca dhávati.

8.31.5^b (Manu Vaivasvata ; to the Dāmpati)

yá dámpati sámanasā sunutá á ca dhávataḥ,
dévāso nityayāçirā.

The repeated páda occurs in a third form, AV. 6.2.1^b, sunótá ca dhávata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ádhāvana at the adāhyagraha in relation to ApÇ. 12.8.2, where occurs the verb á dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapávne sómam índrāya vajriṇe,
pācatā paktír ávase kṛṇudhvam it pṛṇān it pṛṇaté máyaḥ.

9.30.6^b (Bindu Āngirasa ; to Soma Pavamāna)

└sunótā mádhumattamaḥ┐ sómam índrāya vajriṇe,
cáruṁ çárdhāya matsarām.

☞ 9.30.6^a

9.51.2^b (Ucathya Āngirasa ; to Soma Pavamāna)

divāḥ piyúṣam uttamāni sómam índrāya vajriṇe,
└sunótā madhumattamaḥ┐

☞ 9.30.6^a

Note the inversion of the pádas in 9.30.6^{ab} and 9.51.2^b.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Vāl.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vájaḥ vajáyann indra mártyo yásya tvám avitá bhūvaḥ,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Bṛhaspati)

bṛhaspate pári diyā ráthena rakṣohámītrān apabádhamānaḥ,
prabañján sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pádas bodhi seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pádas 5.4.9^d, asmákam bodhy avitá tanūnām; and 6.46.4^c; 7.32.25^c, asmákam bodhy avitá mahāhané.

[7.32.22^a, abhí tvā çūra nonumaḥ: 8.2.15^e, abhí tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyó divyó ná párthivo ná jató ná janisyate: 1.81.5^{cd}, ná tvāvān indra kác caná ná jató ná janisyate.

7.32.25^b, suvédā no vásū kṛdhi; 6.48.15^e, suvédā no vásū karat.

7.32.25^c: 6.46.4^e, asmákam bodhy avitá mahādhané.

[7.33.7^b, tisráh prajā úryā jyótiragrāh: 7.101.1^a, tisro vícah prá vada jyótiragrāh.]

7.33.9^e, 12^e, yaména tatām paridhiṁ váyantah (12^e, vayiṣyán).

7.34.17^a: 5.41.16^d, má nó 'hir budhnyò riṣe dhāt.

7.34.22^b: 5.46.8^e, á ródasi varuṇání çṛṇotu.

7.34.25^b (Vasiṣṭha; to Viçve Devāh)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnír ápa oṣadhír vaníno juṣanta,
çárman syāma marútām upáste ṽyūyám páta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vasukra; to Viçve Devāh)

dyāvāpṛthiví janayann abhí vratápa oṣadhír vanínāni yajñíyā,
antárikṣam svár ú paprur útāye váçam devāsas tanvì ní māmṛjuh.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prolegomena*, pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitá tráyamāṇaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viçve Devāh)

ṽādityá rudrá vásavo juṣante dām bráhma kriyámāṇam návryah, ☞ cf. 3.8.8^a
çṛṇvāntu no divyāḥ párthivāso gójātā utá yé yajñíyāsaḥ.

10.53.5^b (Agni Saucika; to Devāh)

pāñca jánā máma hotráṁ juṣantām gójātā utá yé yajñíyāsaḥ,
pṛthiví naḥ párthivāt pátv áñhaso 'ntárikṣam divyāt pátv asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (diví), eleven upon earth (pṛthivyám), and eleven dwelling in the waters (apsukitah); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ párthivāso gójātā ápyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā ādīter adbhyaś pári yé pṛthivyāḥ. Soe āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ cucisāt has a long list of epithets among which figure in succession abjā gojāḥ. Bergaigne, i. 231, seems to render the expression abjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (antarikṣā, antarikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly abjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers, &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñiyāsaḥ pāñca jānā māma hotrām juṣadhvam. The word yajñiyāsaḥ in both stanzas shows that the pāñca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñiyāsaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pāthivyāsaḥ sonst immer die āpyās, apsukṣitas, adbhyaś pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñiya yajñiyānām mánor yájatrā amftā ṛtajñāḥ,
té no rāsantām urugāyám adyā ॥yuyám pāta svastibhiḥ sādā nah. ॥

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhībhiḥ púramdhyā mánor yájatrā amftā ṛtajñāḥ,
rātiśāco abhiśāca svarividāḥ svār giro bráhma suktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amftān vavande yé viṣvā bhūvanābhi prastathūḥ,

té no rāsantām urugāyám adyā ॥yuyám pāta svastibhiḥ sādā nah. ॥

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puramdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyám pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīḥ, rātiścaḥ, and abhiścaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvānāḥ: 3.59.1^a, mitrō jānaṁ yatayati bruvānāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dācūse cid yābhir viveṣo haryaṇva dhrbhiḥ,
vavanmā nū te yūjyābhir ūtī kadā na indra rāyā ā daṇasyeh.

8.97.15^c (Rebha Kācyapa; to Indra)

tān ma ṛtām indra ṇra citra pāv apó ná vajrin duriṭātī paṛsi bhūri,
kadā na indra rāyā ā daṇasyer viṇvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prolegomena*, 77 ff.; Grassmann, i. 566; Arnold, *VM*, p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u syā devāḥ savitā yayāma: 2.38.1^a, ūd u syā devāḥ savitā sāvāya;
6.71.1^a, ūd u syā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u syā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u syā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṇret, 6.71.1^a
nūnām bhāgo hāvyo mānuṣebhir ví yó rātnā puruvāsūr dādhati.

3.38.8^b (Prajāpatir Vaiṇvāmītra, or others; to Indra [?])

tād in nv āsya savitūr nākīr me hiraṇyāyīm amātiṁ yām āciṇret,
ā suṣṭutī rōdasi viṇvaminvé āpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jūspātir māṁsiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhaviti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvó 'ñgirasako naksanta, rātnām devāsya savitūr iyānāḥ,
pitā ca tān no mahān yājatro viṇve devāḥ sāmānaso juṣanta. 6.71.1^a
cf. 7.42.1^a

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^b, 'die stürmischen Añgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yāta pathībhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñéṣu yajñīyāsa ūmāḥ sadhástham viṣve abhī santi devāḥ,
tān adhvará uçató yakṣy agne çruṣṭí bhāgam násatya púramdhim.

10.77.8^a (Sūmāraçmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñīyāsa ūmā adityéna námna çāmbhaviṣṭhāḥ,
té no 'vantu rathatúr maniṣám mahác ca yámann adhvaré cakānāḥ.

For ūmāḥ see Pischel, *Ved. Stud.* i. 223 ff. In the çrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Väit. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, *Ved. Myth.* iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nú ródasī abhiṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agniḥ,
yāchantu candrá upamám no arkám yūyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

ví naḥ sahásraim çurúdhō radantv ṛtāvāno vāruṇo mitró agniḥ,
yāchantu candrá upamám no arkám á naḥ kámani pūpurantu stāvānāḥ.

For pāda b cf. suksatrāso vāruṇo mitró agniḥ, under 6.40.1, and, tān na indro vāruṇo mitró agniḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyá devāḥ savitú suvāti : 5.42.3^d, candrāṇi devāḥ savitú suvāti.]

[7.40.4^c, suhāvā devy áditir anarvá : 2.40.6^c, ávatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eśāsya prabrṛthé havirbhiḥ : 2.34.11^b, viṣṇor eśāsya prabrṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayám bhāgavantāḥ syāma : 1.164.40^b, átho vayám, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

áçvāvatir gómātir na uṣāso virāvatīḥ sádām uchantu bhadrāḥ,
ghṛtām duhānā viçvātaḥ prāpītā yūyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō nakṣanta ; 7.52.3^a, turāṇyāvó 'ṅgirasō nakṣanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sám u vo yajñám mahayan námobhiḥ prá hótā mandró ririca upáké,
yájasva sú purvanika deván á yajñīyām arāmatim vavrṛtyāḥ.

7.61.6^a (Vasiṣṭha ; to Mitra and Varuṇa)

sám u vām yajñám mahayaṁ námobhir huvé vām mitrávaruṇā sabádhaḥ,
prá vām mánmany ṛcáse návāni kṛtāni bráhma juḡṣann imāni.

For 7.61.6 cf. Pischel, Ved. Stud. i. 43.

7.42.5^a, imám no agne adhvarám juṣasva : 5.4.8^a, asmákam agne adhvarám
juṣasva ; 6.52.12^a, imám no agne adhvarám.

7.44.1^c, indraṁ viṣṇuṁ puṣāṇaṁ bráhmaṇas pátim : 5.46.3^c, huvé viṣṇuṁ, &c.

7.44.1^d (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikrám vaḥ prathamám açvinóṣasam agnīm sámiddham bhágam útāye huve,
[indraṁ viṣṇuṁ puṣāṇaṁ bráhmaṇas pátim] ādityān dyāvāpṛthiví apāḥ
svāḥ. 65 5.46.3^c

10.36.1^d (Luça Dhānāka ; to Viçve Devāḥ)

uśāsānaktā brhatí supéçasā dyāvākṣāmā varuṇo mitró aryamá,
indraṁ huve marutāḥ párvatān apā ādityān dyāvāpṛthiví apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last páda is obviously borrowed from 7.44.1; the cadence, marutāḥ párvatān apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, SBE. xxxii. 250.

7.44.2^b: 4.39.5^b, udíraṇā yajñám upaprayántaḥ.

[7.44.5^b, ṛtasya pánthām ánvetavá u : 1.24.8^b, sūryāya pánthām, &c.]

7.45.1^c: 1.72.1^b, háste dádhāno náryā purúṇi.

[7.45.3^d, martabhójanam údha rāsate naḥ : 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c: 2.21.2^b, áṣālhāya sáhamānāya vedhāse.

7.46.4^a, má no vadhi rudra má párá daḥ : 1.104.8^a, má no vadhiṛ indra má párá
dāḥ.

7.47.3^b, devír devānām api yanti páthaḥ : 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni : 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, sindhubhyo havýám ghṛtāvaj juhota : 3.59.1^d, mitráya havýám, &c.]

7.49.1^d–4^d, tá úpo devír ihá mám avantu.

7.50.1^d–3^d, má mám pádyena rápasā vidat tsáruḥ.

7.52.2^{cd}, má vo bhujemanyájātam éno má tát karma vasavo yác cayadhve :
6.51.7^{ab}, mā va éno anyákṛtaṁ bhujema má tát, &c.

[7.52.3^a, turanyávo 'ngiraso naksanta : 7.42.1^a, prá brahmāno āngiraso naksanta.]

7.52.3^b, rátanam devásya savitúr iyánāḥ : 7.38.6^b, rátanam devásya savitúr iyánāḥ.

7.53.1^a prá dyáva yajñāḥ ṛṥhiví námobhiḥ : 1.159.1^a, prá dyáva yajñāḥ ṛṥhiví ṛtavádhā.

7.54.1^d : 10.85.43^d, 44^d, çám no bhava dvipáde çám cátuspade ; 6.74.1^d, çám no bhútam, &c. ; 10.165.1^d, çám no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vastospati)
amivahá vāstospate víçvā rūpāny āviçān,
sákhā suçéva edhi nah.

8.15.13^b (Goṣūktin Kāṇvāyana ; to Indra, here Soma)

áram kṣáyāya no mahé víçvā rūpāny āviçān,

índram jáitrāya harṣaya çáçpátim.]

8.15.13^c

9.25.4^a (Dṛḥhacyuta Āgastya ; to Soma Pavamāna)

víçvā rūpāny āviçān punāno yāti haryatāḥ,

yátrāmṛtāsa āsate.

Translate 7.55.1, 'O Vastospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The páda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wohnung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçān the participle, as though it were āviçān, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third páda which is inevitable under that construction. But why to Indra ? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víçvā rūpāny āviçān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does índram jáitrāya harṣaya çáçpátim recur in the form, apparently simpler and more primary, índram jáitrāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyaḥ [sc. ṛcaḥ], an Upaniṣad)
yád arjuna sārameya datāḥ piçāṅga yáçhase,
viva bhṛājanta rṣṭāya úpa srákveṣu bāpsato ní ṣu svapa.

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣm̄ stutih)
 ūpa srākveṣu bāpsataḥ kṛvaté dharūṇam̄ divi,
 indre agnā nāmaḥ svāh.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. ii. 55 ff.; Foy, KZ. xxxiv. 257; Oldenberg, ZDMG. lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādṛayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, KZ. xxxiv. 459. The subject of kṛvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyām sām vatsāso nā mātṛbhīḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāsya dhāmataḥ sām asvarann rāsya yonā sām aranta nābhayah. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī ṣū svapa.

[7.55.7^a, sahasraçṛṅgo vṛsabhāḥ : 5.1.8^c, sahasraçṛṅgo vṛsabhās tādojah.]

7.56.11^a, svāyūdhāsa iṣmīṇaḥ suniṣkāḥ : 5.87.5^e, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marūdbhir it sánitā vājam ārvā : 6.33.2^d, tvóta it sánitā vājam ārvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta : 10.66.9^b, āpa oṣadhīr vanīnāni yajñīya.

7.57.4^{b+d} (Vasiṣṭha ; to Maruts)

fdhak sā vo maruto didyud astu yád va ágaḥ puruṣatā kárāma,
 má vas tasyām āpi bhūmā yajatrā asmé vo astu sumatiç cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana; to Pitarah)

ācyā jānu daksīnató niśādyemām yajñām abhi gr̥ṇita viçve,
mā hiṅsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasīṣṭha; to Açvins)

çuçruvāṅsā cid açvinā purūṅy abhi brāhmāṇi cakṣathe f̥s̥ṇām,
pr̥ati prā yātām vāram ā jānāy_āsmé vām astu sumatiç cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlv. 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva utī : 5.43.10^d, viçve ganta maruto viçva utī ;
10.35.13^a, viçve adyā maruto viçva utī.]

7.58.3^d (Vasīṣṭha; to Maruts)

br̥hād vāyo maghāvadbhyo dadhāta jújoṣann in marutaḥ suṣṭutim naḥ,
gató nádhvā ví tirati jantūm prā ṇa spārhābhīr utībhis tīreta.

7.84.3^d (Vasīṣṭha; to Indra and Varuṇa)

kr̥tām no yajñām vidātheṣu cārum kr̥tām brāhmāṇi surīṣu praçastā,
ūpo rayir devājuto na etu prā ṇa spārhābhīr utībhis tīretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, āric cid dvēṣo vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, āric cid dvēṣaḥ
sanutār yuyotu : 10.77.6^d, āric cid dvēṣaḥ sanatār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākam devā āvasāhani priyē.

7.59.2^{cd} (Vasīṣṭha; to Maruts)

yuṣmākam devā āvasāhani priyā, ijanās tarati dvīṣaḥ,
prā sā kṣāyam tirate ví mahír iṣo yó vo vārāya dāçati.

cf. 1.110.7^c

8.27.16^{ab} (Manu Vaivasvata; to Viçve Devāḥ)

prā sā kṣāyam tirate ví mahír iṣo yó vo vārāya dāçati,
prā prajābhīr jāyate dhármaṇas páry_ āriṣṭaḥ sārva edhate.

cf. c : 6.70.3^o; d : 1.41.2^c

7.60.2^c, viçvasya sthātūr jāgataç ca gopāḥ; 6.50.7^d, viçvasya sthātūr jāgato
jānitrīḥ; 10.63.8^d, viçvasya sthātūr jāgataç ca mātavaḥ.

7.60.2^d : 4.1.17^d; 6.51.2^c, r̥jū márteṣu vr̥jinā ca páçyan.

[7.60.3^a, áyukta saptā haritah sadhāsthat : 1.115.4^c, yadéd áyukta haritah, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, úd vām pr̥kṣāso mádhumanta asthuḥ : 4.45.2^a, úd vām pr̥kṣāso mádhuma-
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá váruṇaḥ sajóśaḥ.

[7.60.5^d, çagmásaḥ putrá áditer ádabdhāḥ: 2.28.3^c, yūyám naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátum sucétasaṃ vátantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātáu paramásya rāyāḥ: 4.12.3^b, agnir vājasya paramásya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñéṣu mitrávaruṇāv akāri,
viçvāni durgá pipṭam tīró no ulyūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhí yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhí viçvāni bhūvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya váruṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñám mahayám námobhiḥ: 7.42.3^a, sám u vo yajñám mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kṛtāḥ sukṛtāḥ kartṛbhir bhūt: 6.19.1^d, uruḥ pṛthuh sukṛtāḥ kartṛbhir bhūt.

7.62.3^{be} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno váruṇo mitró agniḥ, yāchantu candrá upamám no arkám.

7.62.4^a: 4.55.1^b, dyāvabhūmī adite trāsṭhām naḥ.

7.62.5^d: 1.122.6^a, çrutám me mitrávaruṇā hávemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró váruṇo aryamá nas tmáne tokáya várivo dadhantu,
sugá no viçvā supáthāni santu ulyūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Surya (5^a), and to Mitra and Varuṇa (5^b))

yátrā cakrúr amṛtā gātúm asmāi çyenó na díyann ánv eti páthaḥ,

práti vām súra údite vidhema ulyūyám mitrávaruṇotá havýāiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktáir [mitráñ huve váruṇaṃ putádakṣam,]
 yāyor asuryāṃ ákṣitaṃ jyéṣṭhaṃ víçvasya yámann acítā jigatnú. ⁶⁸ 1.2.7^a

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitráñ gr̥ṇiṣe váruṇaṃ,
 aryamáṇaṃ riçádasaṃ.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrávaruṇotá havyaíḥ : 6.1.10^b, námobhir agne samídhotá havyaíḥ.]

7.63.6 = 7.62.6

[7.64.1^d, rájá suksátró váruṇo juṣanta : 2.27.2^b, mitró aryamá váruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyaṃ sómaḥ çukró ná vāyáve 'yāmi,
 [aviṣṭám dhiyo jigrtám púramdhīr,] [yūyám pāta svastibhiḥ sádā naḥ.]
⁶⁹ c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭám dhiyo jigrtám púramdhīh.

7.65.1^a, prāti vām sūra údite sūktáih : 7.63.5^c, prāti vām sūra úдите vidhema ;
 7.66.7^a, prāti vām sūra úдите.

7.65.1^b, mitráñ huve váruṇaṃ putádakṣam : 1.2.7^a, mitráñ huve putádakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvá duritá tarema.

7.65.4^{ab}, á no mitrávaruṇá havyajúṣtīm ghrtáir gávyūtim ukṣatam ílābhiḥ :
 3.62.16^{ab}, á no mitrávaruṇá ghrtáir gávyūtim ukṣatam ; 8.5.6^c, ghrtáir
 gávyūtim ukṣatam.

[7.65.4^c, prāti vām átra váram á jánāya : 7.70.5^c, prāti prá yātam váram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yá dhārāyanta deváḥ sudáksā dáksapitarā,
 asuryāya prámahasā.

8.25.3^b (Viçvamanas Vāiṣya; to Mitra and Varuṇa)
 tā matā viçvāvedasāsuryāya prāmahasā,
 mahī jajānādītir ṛtāvart.

7.66.4^a (Vasiṣṭha; to Uṣas)
 yād adyā sūra údite 'nāgā mitró aryamá,
 ṣuvāti savitā bhágaḥ.]

5.82.3^b

8.27.19^a (Manu Vāivasvata; to Viçve Devāḥ)
 yād adyā sūrya udyati priyaksatrā ṛtām dadhā,
 yān nimirūci prabūdhī viçvavedaso yād vā madhyāmdine divāḥ.
 8.27.21^a (The same)
 yād adyā sūra údite yān madhyāmdina ātūci,
 vāmām dhattā mánave viçvavedaso jūhvānāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, prāti vām sūra údite vidhema, and the like.

7.66.4^c: 5.82.3^b, suvāti savitā bhágaḥ.

7.66.6^a (Vasiṣṭha; to Ādityas)
 utā svarājo āditir ādabdhasya vratāsya yé,
 mahó rājāna ṛcate.

8.12.14^a (Parvata Kāṇva; to Indra)
 utā svarāje āditi stómam índrāya jījanat,
 purupraçastām utāye ṛtāsya yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the *σχῆμα καθ' ἑλόν και μέρος*. The word does not contain any plural idea: svarājo āditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛnotu sá (masculine!) mitrēṇa várupenā sajosāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra údite : 7.63.5^c, prāti vām sūra údite vidhema; 7.65.1^a
 prāti vām sūra údite suktāih.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvḍhaḥ; 10.65.7^a, divákṣaso agnijihvá ṛtāvḍhaḥ.

7.66.12^d (Vasiṣṭha; to Adityas)

tád vo adyá manāmahe sūktāih sūra údite,
yád óhate váruṇo mitró aryamá yüyám ṛtásya rathyah.

8.83.3^c (Kustidin Kāṇva; to Viçve Devāh)
āti no viṣpitá purú nāubhír apó ná paṛsatha,
yüyám ṛtásya rathyah.

Cf. the pāda, syáméd ṛtásya rathyah, 8.19.35^d.—For óhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cákṣur deváhitam çukráṃ uccárat,
páçyema çaradaḥ çatám jívema çaradaḥ çatám.

10.85.39^d (Suryā Sāvitrī; to Sāvitrī)
pūnaḥ pátñim agnír adād áyuṣā sahá várcasā,
dirgháyur asyā yáḥ pátir jívāti çaradaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asāu jīva and paçyema çaradaḥ çatam; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātám sómam ṛtāvḍha.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣtām dhīv açvinā na asū prajāvad réto áhrayam no astu,
á vām toké tánaye tútujanāḥ surátnāso devávītiṃ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)
ḷiyám indram váruṇam aṣṭa me gīḥ, právat toké tánaye tútujanā,

surátnāso devávītiṃ gamema ḷyüyám pāta svastibhiḥ sádā nah. 7.84.5ⁿ

refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tútujanāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tútujanā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindechaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṛṇutam yuvānā yāsiṣtām vartír açvināv írāvat,
dhattám rátnāni járataṃ ca sūrín ḷyüyám pāta svastibhiḥ sádā nah. 7.1.20^d ff.

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhī páñca bhūmā trivandhuró mánasá yātu yuktáh,
viço yéna gáchatho devayántiḥ kútrā cid yámam aṇvinā dádhanā.

10.41.2^c (Suhastya Ghāuseya ; to Aṇvins)

prātaryújam násatyádhi tiṣṭhataḥ prātaryávānam madhuváhanam rátham,
viço yéna gáchatho yáíjvārír narā kréç cid yajñám hótṛmantam aṇvinā.

For kīri in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiç cáníṣṭhā : 7.57.4^d, asmé vo astu sumatiç cáníṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyám manisā iyám aṇvinā gir imám suvṛktím vṛṣaṇā juṣethām,
imá bráhmāni yuvayúny agman yūyám páta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñám pathám urāṇá imám suvṛktím vṛṣaṇā juṣethām,
çruṣṭívéva présito vām abodhi práti stómāir járamāno vásiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṇúm aṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imám suvṛktím vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāni kárāvo bharante : 6.67.10^a, ví yád vácam kīstásó
bhárante.]

7.72.4^c : 4.13.2^a, urdhvám bhānūm savitá devó aṇret ; 4.6.2^c, urdhvám bhānūm
savitévāçret ; 4.14.2^a, urdhvám ketúm savitá devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān násatyá purástád aṇvinā yātam adharád údaktāt,
á viçvátah páñcajanyaena rāyá yūyám páta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átāriṣma támasas pāram asyá.

7.78.3^b : 7.70.7^b = 7.71.6^b, imám suvr̥ktīm vṛṣaṇā juṣethām.

7.78.4^d (Vasiṣṭha ; to Açvins)

úpa tyá váhni gamato viçam̐ no raksoháṇā sám̐bhṛta viúpaṇi,
sám ándhānsy agmata matsaráṇi má no mardhiṣtam̐ á gataṁ çivéna.

7.74.3^d (The same)

á yātam úpa bhūṣataṁ mádhvaḥ píbatam̐ açvinā,
dugdham̐ páyo vṛṣaṇā jenyāvasū má no mardhiṣtam̐ á gataṁ.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.78.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvág rátham̐ sámanasā ní yachatam ; 8.35.22^a, arvág rátham̐
ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, píbatam̐ somyám mádhu ; 8.24.13^b,
píbatī somyám mádhu.

7.74.8^d, má no mardhiṣtam̐ á gataṁ : 7.73.4^d, má no mardhiṣtam̐ á gataṁ çivéna.

7.75.6^d, dádhāti rátnam̐ vidhaté jánāya : 4.44.4^d, dádhatho rátnam̐ vidhaté jánāya.

7.75.7^b, deví devébhīr yajatá yájatrāiḥ : 4.56.2^a, deví devébhīr yajaté yájatrāiḥ ;
10.11.8^b, deví devéṣu yajatá yajatra.

[7.76.5^c, té devánām ná minanti vratāni : 7.47.3^c, tá índrasya ná, &c.]

7.76.6^d, úṣaḥ sujāte prathamá jarasva : 1.123.5^b, úṣaḥ sūnṛte prathamá jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivāmā dūrē amíttram uchorvím gávyūtim̐ ábhayam̐ kṛdhi naḥ,
yāvāya dvéṣa á bharā vásūni codāya rádho gr̥ṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayúḥ satyāni kṛvān dráviṇāny arṣasi,
jahí çátrum̐ antiké dūraké ca yá urvím gávyūtim̐ ábhayam̐ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyáḥ práty adṛçran purástāt : 1.191.5^a, etá u tyé práty adṛçran.

7.78.3^c (Vasiṣṭha ; to Uṣas)

[etá u tyáḥ práty adṛçran purástāḥ] jyótir yáchantīr úṣaso vibhátīḥ, 1.191.5^a
ájijanan sūryam̐ yajñám agnīm apácīnam̐ támō agād ájuṣtam̐.

7.80.2^d (The same)

ᵀeṣā syā návyam áyur dádhanā, gᵀᵁhvī támo jyótiṣoṣā abodhi, 3.53.16^c
ágra eti yuvatír áhrayaṇā prácikítat sūryam yajñám agním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarṣy áyatí: 8.101.13^c, citréva práty adarṣy áyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sunári.

7.81.6^a (Vasiṣṭha; to Uṣas)

ḡrávaḥ sūrībhyo amṡtam vasutvanám vājān asmábhyam gómataḥ,
codayitrí maghónaḥ sunṡtavaty ᵀeṣā uchad ápa srídhaḥ. 1.48.8^d

8.13.12^c (Nārada Kaṇva; to Indra)

ᵀíndra ḡaviṣṭha satpate, ᵀrayím ḡṛnātsu dhāraya, 8.13.12^a; b: 5.86.6^e
ḡrávaḥ sūrībhyo amṡtam vasutvanám.

7.81.6^d: 1.48.8^d, uṣā uchad ápa srídhaḥ.

7.82.1^b: 1.93.8^d, viḡe jánāya máhi ḡarma yachatam.

[7.82.7^a, ná tám áṅho ná duritáni mártiyam: 2.23.5^a, ná tám áṅho ná duritám
kútaḡ caná.]

7.82.9^d, náras tokásya tánayasya sātīṣu: 4.24.3^d, náras tokásya tánayasya sātáu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrováruṇo mitróaryamá dyumnám yachantu máhi ḡarma sapráthaḥ,
avadhrám jyótiṣ áditer ṡtāvṡdho devásya ḡlókaḥ savitúr mánāmahe.

For the first páda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébhir mitrá-
varuṇā námobhiḥ.

7.84.1^d, pári tmánā víṣurūpā jigāti: 5.15.4^d, pári tmánā víṣurūpo jigāsi.

7.84.2^c, pári ṇo hélo váruṇasya vṡjyāḥ: 2.33.14^a, pári ṇo hetí rudrásya vṡjyāḥ;
6.28.7^d, pári vo hetí rudrásya vṡjyāḥ.

7.84.3^d, prá ṇa spārhābhir utíbhīṣ tīretam: 7.58.3^d, prá ṇa spārhābhir utíbhīṣ
tīreta.

7.84.4^b, rayím dhattám vāsumentám puruḡṣum: 4.34.10^b, rayím dhatthá, &c.;
6.68.6^b, rayím dhatthó, &c.; 1.159.5^d, rayím dhattám vāsumentám
ḡatagvínam; 4.49.4^b, rayím dhattám ḡatagvínam.

7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)

iyám indram várūṇam aṣṭa me gīḥ právat toké tánaye tūtujānā,

surátnāso devávitīm gamema |yūyám páta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tūtujānā, surátnāso devávitīm gamema :

7.67.6^{cd}, á vām toké tánaye tūtujānāḥ surátnāso devávitīm gamema.

7.86.1^b (Vasiṣṭha; to Varuṇa)

dhíra tv aśya mahiná janūṅṣi ví yás tastámbha ródasī cid urvī,

prá nákam ṛṣvám nunude brhántam dvitá nákṣatraṁ papráthac ca bhúma.

9.101.15^b (Prajapati; to Pavamāna Soma)

sá vīró dakṣasádhanó ví yás tastámbha ródasī,

háriḥ pavitre avyata vedhá ná yónim áśadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, *Quarante Hymnes*, p. 79; Geldner, *Ved. Stud.* iii. 4.

[7.87.3^d, prácetaso yá iśáyanta mánma : 1.77.4^d, vájaprasūtā iśáyanta mánma.]

7.89.1^c–4^c, mṛṣá sukṣatra mṛṣáya.

7.89.5^b (Vasiṣṭha; to Varuṇa)

yát kíṁ cedám varuṇa dáivye jáne 'bhídroháṁ manuṣyāc cārāmasi,

ácitti yát táva dhármá yuyopimá má nas tásmād énao deva rriṣaḥ.

10.164.4^b (Pracetas Āngirasa; Duḥsvapnaghnam)

yád indra brahmaṇas pate 'bhídroháṁ cārāmasi,

prácetā na āngirasó dviṣatām pátv áñhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yac cakṛmá dáivye jáne.

7.90.1^c, váha váyo niyúto yāhy ácha : 1.135.2^f, váha váyo niyúto yāhy asmayūḥ.

7.90.1^d, píḇā sutásyándhaso mádaya : 5.51.5^c, píḇā sutásyándhaso abhí práyāḥ.

[7.90.4^c, gávyaṁ cid urvám uṣṭjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uṣṭjo, &c.]

7.90.6^b (Vasiṣṭha; to Indra and Vāyu)

iṣānāso yé dádhate svár ṇo góbhir ácvebhir vásubhir hiraṇyāiḥ,

indravāyu sūrāyo vícvaṁ áyur árvadbhir vīráiḥ pṛtanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhíḥ sarame ádribudhno góbhir ácvebhir vásubhir nṛṣṭaḥ,

ráksanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, *Bezz. Beitr.* xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

árvanto ná çrāvaso bhíkṣamāṇā indravāyú suṣṭutibhir vásiṣṭhāḥ,
vājayántaḥ sv ávase huvema ṽyūyám pāta svastíbhiḥ sádá naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, víçvén náraḥ svapatyáni cakruḥ : 4.34.9^d, víbhvo náraḥ svapatyáni cakruḥ.]

7.91.4^a, yávat táras tanvó yávad ójah : 1.33.12^c, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínrbhir adhvarám sahasrírbhir úpa yáhi yajñám :
1.135.3^{ab}, á no niyúdbhiḥ çatínrbhir adhvarám sahasrírbhir úpa yáhi
vitáye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmíñ çhúra
sávane, &c. ; 7.29.2^c, asmínn ū śú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhútám : 6.68.2^b, çúrāṇām çaviṣṭhā tá hí bhútám.]

7.93.6^b : 1.108.4^d, éndrāgni sāūmanasáya yātam.

7.93.7^c, yát sim ágaç cakrmá tát sú mṛṣa : 1.179.5^c, yát sim ágaç cakrmá tát sú
mṛṣatu.

[7.93.8^c, méndro no víṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró váruṇo
aryamáyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrāgni vánataṁ girah,
ṽiçáná pipyataṁ dhíyah.]

☞ 5.71.2^c

8.13.7^b (Nārada Kaṇva; to Indra)

pratnaváj janayā girah çṛṇudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,
ṽmádhvaḥ sómasya pítāye.]

☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içáná pipyataṁ dhíyah.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má pápatváya no naréndrāgni mábhīçastaye,
má no riradhataṁ nidé.

8.8.13^d (Sadhvaṅsa Kaṇva; to Açvins)

á no víçvāny açvinā dhattám rádhānsy áhraya,
kṛtám na ṛtvíyāvato má no riradhataṁ nidé.

7.94.5^a, tá hí çáçvanta ílate : 5.14.3^a, tám hí çáçvanta ílate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)

ṭtá hí çáçvanta ílata, itthá vípraśa útaye,
sabádho vájasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)
yám tvā jánāśa ílate sabádho vájasātaye,
sá bodhi vṛtratrūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, práyasvanto havāmahe.

7.94.7^b, asmábhyañ carṣaṇísahā : 5.35.1^c, asmábhyañ carṣaṇísáham.

9.94.7^c : 1.23.9^c, má no duhçáñśa içata ; 2.23.10^c, má no duhçáñśo abhidipsúr
içata ; 10.25.7^d, má no duhçáñśa içalā vívakṣase.

7.94.8^b : 1.18.3^b, dhūrṭiḥ práṇañ mártasya.

7.94.8^c : 1.21.6^c, índrāgni çárma yachatam.

7.95.4^a, utá syá naḥ sárasvatí juṣāṇá : 6.61.7^a, utá syá naḥ sárasvatí.

7.96.2^d : 1.48.2^d, cōda rádho maghónām.

7.96.3^c, grṇāná jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ;
9.62.24^c ; 65.25^b, grṇānó jamádagninā.

[7.96.5^c, tébhīr no 'vitá bhava : 1.91.9^c, tábhīr no 'vitá bhava.]

Cf. 1.81.8^e, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)

pīpiváñśaṁ sárasvata stánañ yó viçvadarçataḥ,
bhakṣímáhi prajám iṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ñçákṣasaṁ tvā vayám índrapítam svarvidam,
bhakṣímáhi prajám iṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhiyo jigṛtám púramdhīḥ.

7.97.9^d : 4.50.11^d, jajastám aryó vanúsām árātīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvám índraç ca vásvo divyásyeçáthe utá párthivasya,

ḍhattám rayím stuvaté kiráye cid, yūyám páta svastībhiḥ sádā naḥ.]

^c c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

- 7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334
 [7.97.10^c, dhattám rayím stuvaté kiráye cit : 6.23.3^d, dātā vásu stuvaté, &c.]
- [7.98.1^b, juhótana vṛṣabháya kṣitnám : 10.187.1^b, vṛṣabháya kṣitnám.]
- 7.98.3^d : 1.59.5^d, yudhá devébhyo várivaç cakártha.
- 7.98.5^{ab}, préndrasya vocám prathamá kṛtáni prá nūtanaḥ maghávā yá cakára :
 5.31.6^{ab}, prá te pūrvāni káranāni vocám prá nūtanaḥ maghavan yá
 cakártha.
- 7.98.10 = 7.97.10.
- 7.99.4^a : 1.93.6^d, urúm yajñáya cakrathur u lokám.
- 7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)
 váṣaṭ te viṣṇav āsá á kṛṇomi tán me juṣasva çipiviṣṭa havyám,
 vārdhantu tvā suṣṭutáyo giro me ulyúyám pāta svastíbhiḥ sádā nah.]
 ☞ refrain, 7.1.20^d ff.
- 7.100.7 = 7.99.7.
- [7.101.1^a, tisoró vácaḥ prá vada jyótiragrāḥ : 7.33.7^b, tisoráḥ prajā áryā jyótiragrāḥ.]
- 7.101.3^b : 3.48.4^b, yathavaçám tanvám cakra eṣāḥ.
- 7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)
 yásmin viçvāni bhúvanāni tasthús tisoró dyávas tredhá sasrúr ápaḥ,
 tráyaḥ kóçasa upasécanāso ulyádhva çcotanty abhito virapçám.] ☞ 4.50.3^d
 10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)
 tám id gārbhaṁ prathamám dadhra úpo yātra devāḥ samāgachanta viçve,
 ajásya nábhāv ádhy ékam ārpitam yásmin viçvāni bhúvanāni tasthúḥ.
- 7.101.4^d : 4.50.3^d, mádhva çcotanty abhito virapçám.
- 7.101.6^a : 3.56.3^d, sá retodhá vṛṣabhāḥ çáçvatnám.
- 7.101.6^b, tásminn átmá jágatas tasthúsaç ca : 1.115.1^c, súrya átmá, &c.
- 7.103.10^d : 3.53.7^d, sahasrasāvé prá tiranta áyuh.
- [7.104.1^a, indrásomā tápataṁ rákṣa ubjátam : 1.21.5^b, indrágni rákṣa ubjatam.]
- 7.104.3^b, anārambhaṇé támasi prá vidhyatam : 1.182.6^b, . . . támasi prá-
 viddham.
- [7.104.7^b, hatám druhó rakṣáso bhaṅgurāvataḥ : 10.76.4^a, ápa hata rakṣáso, &c.]

[7.104.7^c, indrasomā duṣkṛte mā sugām bhūt: 10.86.5^d, nā sugām duṣkṛte bhuvam.]

7.104.16^d, viçvasya jantōr adhamās padīṣṭa: 5.32.7^d, viçvasya jantōr adhamām cakāra.

7.104.19^c (Vasiṣṭha; to Indra)

prā vartaya divō ācmanam indra sómaçitarā maghavan sām çivādhi,
prāktād āpāktād adharād údaktād abhī jahi rakṣāsaḥ pārvatena.

10.87.21^a (Payu Bhāradvāja; to Agni Rakṣohan)

paçcāt purāstād adharād údaktāt kavīḥ kāvyena pāri pāhi rājan,
sākhe sākḥayam ajāro jarimṇé 'gne mārtañ āmartyas tvām naḥ.

Cf. 7.72.5; 10.36.14; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnām sṛjad açañim yātumādbhyaḥ: 7.104.25^d, açañim yātumādbhyaḥ.

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarikṣa)

mā no rākṣo abhī naḍ yātumāvatām āpochatu mithunā yā kimīdinā,
pṛthivī naḥ pāṛthivāt pātv āñhaso 'ntāriksam divyāt pātv asmān.

10.53.5^{cd} (Agni Sāucika; to Devāḥ)

pāñca jānā māma hotṛām juṣantām ḷgójātā utā yé yajñīyāsaḥ, 7.35.14^d
pṛthivī naḥ pāṛthivāt pātv āñhaso 'ntāriksam divyāt pātv asmān.

7.104.24^d, mā té dṛçan sūryam uccārantam: 4.25.5^b, jyók paçyāt sūryam uccārantam; 6.52.5^b; 10.59.4^b, pāçyema nū sūryam uccārantam; 10.59.6^c, jyók paçyema sūryam uccārantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yác cid dhi tvā jānā imé nānā hávanta útáye,
asmákam bráhmedám indra bhutu té 'há viçvā ca vārdhanam.

8.15.12^b (Goṣuktin Kāṇvayana, and Açvasuktin Kāṇvayana ; to Indra)
yád indra manmaçás tvā nānā hávanta útáye,
asmákebhír nfbhír átrā svār jaya.

8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhīṣṭāye sadávrđham svārmīlhesu yám nārah,
nānā hávanta útáye.

For the idea of the repeated páda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
ví tarturante maghavan vipaçeito 'ryó vípo jānānām,
úpa kramasva pururúpam á bhara vājám nédiṣṭham útáye.

8.60.18^{cd} (Bharga Prāgātha ; to Agni)
kótena çárman sacate sušāmāny ágne túbhyam cikitvánā,
iṣānyáyā naḥ pururúpam á bhara vājám nédiṣṭham útáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yá r̥té cid abhiçriṣaḥ purá jatrúbhya átfdah,
sámdhātā sámdhīm maghávā purúvāsúr iṣkartā víhrutaṁ púnaḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
viçvám páçyanto bibhr̥thā tanúsv á ténā no ádhi vocata, 8.20.26^b
kṣamá rápo maruta áturasya na iṣkartā víhrutaṁ púnaḥ.

The repeated páda is not of the same grammatical value in both; iṣkartā in 8.1.12 is nomen agentis governing the accusative; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sotá hí sómam ádrībhiḥ : 9.34.3^b, sunvánti sómam ádrībhiḥ.]

[8.1.22^b, devó mártāya dáçuše : 1.45.8^d, ágne mártāya dáçuše : 1.84.7^b ; 9.98.4^b,
vāsu mártāya dáçuše.]

8.1.24^d: 4.46.3^c, vāhantu sómapiṭaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)

ā tva ráthe hiranyáye hári mayúraçeṇya,
çitipr̥sthá vahatām mádhvo ándhaso vivákṣaṇasya piṭáye.

8.35.23^b (Çyāvaçva Ātreya ; to Açvins)

namováké prásthite adhvaré narā vivákṣaṇasya piṭáye,

ú yātam açvinā gatam ávasyūr vām ahām huve dhattām rátnāni dáçuse.]

☞ refrain, 8.25.22^{cd}e-24^{cd}e

8.1.26^a: 3.51.10^c, píḃā tv ásyá girvaṇaḥ.

[8.1.30^b, mánhishṭhaso maghónām : 5.39.4^a, mánhishṭham vo maghónām.]

[8.1.33^b, āsaṅgó agne daçábhīḥ sahásrāiḥ : 5.27.1^c, tráivṛṣṇó agne, &c.]

8.2.15^c, çikṣā çacivaḥ çácibhiḥ : 1.62.12^d, çikṣā çacivas táva naḥ çácibhiḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasa ; to Indra)

hántā vṛtrām dáksīṇenéndraḥ purú puruhūtāḥ,

mahán mahíbhīḥ çácibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

indro brahméndra f̥ṣir indraḥ purú puruhūtāḥ,

mahán mahíbhīḥ çácibhiḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, 1. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purú with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyaṇa, puruṣu deçeṣu) called by many', or, 'insistently called by many'. For the idea underlying the repeated páda see p. viii, line 6 from bottom.

[8.2.41^b, catváry ayútā dádat: 8.21.18^d, sahásram ayútā dádat.]

8.3.1^c (Medhyatithi Kāṇva ; to Indra)

píḃā sutásya rasíno mátsvā na indra gómataḥ,

āpír no bodhi sadhamádyo vṛdhè 'smán avantu te dhíyah.

8.54(Val. 6).5^c (Mātariçvan Kāṇva ; to Indra)

yád indra rádho ásti te mághonām maghavattama,

téna no bodhi sadhamádyo vṛdhé bhágo dánāya vṛtrahan.

[8.3.4^b, samudrá iva paprathe : 10.62.9^d, ví síndhur iva paprathe.]

8.3.5^b: 1.16.3^b, indram prayaty ádhvaré.

[8.3.6^c, indre ha víçvā bhūvanāni yemire : 8.12.28^c–30^c; ād it te víçvā bhūvanāni yemire ; 9.86.30^d, túbhyemā víçvā bhūvanāni yemire ; 10.56.5^e, tanūsu víçvā bhūvanā ni yemire.]

8.3.7^a : 1.19.9^a, abhī tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

abhī tvā pūrvāpitaya, indra stómebhīr ayávaḥ,

☞ 1.19.1^a

samicínāsa řbhávaḥ sám asvaran rudrá gṛṇanta pūrvyam.

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samicínāso ásvaran,

nābhā yajñāsya dohanā prádhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvrdhe vřṣnyam çávo máde sutásya viřnavi,

adyú tám asya mahimānam ayávó 'nu řtuvanti pūrváthā.

8.15.6^b (Gořúktin Kāṇvāyana, and Açvasúktin Kāṇvāyana ; to Indra)

tád adyú cit ta ukhínó 'nu řtuvanti pūrváthā,

vřřapatnīr apó jayā divé-dive.

8.3.12^a, çagdhī no asyá yád dha paurám ávitha : 2.13.9^b, ékasya çruřtāu yád dha codām ávitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gīra stómāsa irate,

satrājito dhanasá ákřitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé víprasya vedhāso 'gnér ářṭtayajvanah,

gīra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

ářṣgran devávitaye, vājayánto ráthā iva.

☞ 9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukřvā hí vřtrahantama hārī indra parāvátah,

arvācínó maghavan sómapitaya ugrá řřvébhīr á gahi.

8.49 (Val. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yád dha núnám yád vā yajñé yád vā pṛthivyám ádhi,

áto no yajñám açúbhīr mahemata ugrá ugrébhīr á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
yád dha nūnám parāvāti yád vā pṛthivyám diví,
yujāná indra háribhir mahemata ṛṣvā ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vākhilya stanzas ; the parallel between parāvāti and pṛthivyām is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kim ca pṛthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
nir agnáyo rurucur nir u sūryo níḥ sóma indriyó rásah,
nir antárikṣād adhamo mahám áhim kṛṣé tád indra páuṅsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
ny árbudasya viṣṭápaṁ varṣmāṇaṁ brhatás tira,
kṛṣé tád indra páuṅsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṅsyam.

[8.3.23^c, ástaṁ váyo ná túgryam : 8.74.14^d, vákṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
yád indra práḡ ápāḡ údañ nyāḡ vā hūyáse nṛbhiḥ,
símā purú nṛsūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
yád indra práḡ ápāḡ údañ nyāḡ vā hūyáse nṛbhiḥ,
á yāhi túyam açubhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādayase sácā : 8.52(Vāl. 4).1^d, ayáu mādayase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
idám te ánnaṁ yújyam sámukṣitaṁ tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
viçvā dvésāñsi jahí cáva cú kṛdhi viçve sanvantv á vásu,
çīṣṭeṣu cit te madiráso añçávo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
ayám te mánuṣe jáne sómaḥ pūriṣu sūyate,
tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yátrā) thou doest partake of the soma'. In 8.53(Val. 5).4^{cd} the connexion of the two pādas is tolerable if we take tṛmpāsī in subjunctive (future) sense; we should really expect tātṛā sōmasya tṛmpāsī in pāda d, 'with the Čiṭetas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{cd}, arvāñcam tvā sáptayo 'dhvaraçriyo váhantu sávanéd úpa: 1.47.8^{ab},
arvāñcā vām sáptayo 'dhvaraçriyo váhantu sávanéd úpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^ε, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena pṛthupájasa.

8.5.4^b (Brahmātithi Kāṇva; to Açvins)
purupriyá na útaye purumandrā purúvāsū,
stuṣé káṇvāso açvínā.

8.8.12^a (Sadhvaṅsa Kāṇva; to Açvins)
purumandrā purúvāsū [manotārā rayñām,] ☞ 1.46.2^b
stóman̄ me açvínāv imám abhí váhni anuṣātām.

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmātithi Kāṇva; to Açvins)
mánhiṣṭhā vājasátameśayantā çubhás páti,
gántārā dāçúṣo gṛhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hart)
stuhí çrutám vipaççítam̄ hári yásya prasakṣiṇā,
gántārā dāçúṣo gṛhām namasvínah̄.

8.22.3^d (Sobhari Kāṇva; to Açvins)
[ihá tyá purubhútam̄] devá námobhir açvínā, ☞ 5.73.2^a
[arvāñcā sv ávase karāmahe] gántārā dāçúṣo gṛhām. ☞ cf. 8.22.3^c

The extra iambic dipody, namasvínah̄, marks 8.13.10^c as composite and secondary; namasvínah̄ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab}=8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáçhatam̄ dāçúṣo gṛhām.

8.5.6^c, ghṛtáir gávyūtim ukṣatam: 3.62.16^{ab}, á no mitrávaruṇā ghṛtáir gávyūtim
ukṣatam; 7.65.4^{ab}, á no mitrávaruṇā havyájusṭim ghṛtáir gávyūtim
ukṣatam ílābhīh̄.

8.5.7^a (Brahmātithi Kāṇva; to Açvins)
á na stómam úpa dravát túyam̄ çyenébhir açubhih̄,
yátam̄ açvebh̄ir açvínā.

8.49(Vāl. 1).5^a (Praskaṇva Kāṇva; to Indra)

ā na stómam úpa dravád dhīyānó āçvo ná sotr̥bhiḥ,
yām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyah.

8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Açvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (g. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, Ved. Stud. iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gomatīr iṣaḥ.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsra hiraṇyavartani; 8.87.5^a, dāsra hiraṇyavartani çubhas pati.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pibatam sómyam mādhu; 8.24.13^b, pibāti sómyam mādhu.

8.5.12^c (Brahmātithi Kāṇva; to Açvins)

asmābhyam vājintvasu maghāvadbhyaç ca saprāthah,
chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa; to Açvins)

chardīr yantam ādābhyam viprāya stuvatē narā,

mādhvah sómasya pitāye. refrain, 8.85.1^c—9^c; also 1.47.9^d

8.5.15^c (Brahmātithi Kāṇva; to Açvins)

asmé ā vahatam rayim çatāvantaṁ sahasriṇam,
purukṣum viçvādhāyasam.

8.7.13^b (Puruvasa Kāṇva; to Maruts)

ā no rayim madacyutaṁ purukṣum viçvādhāyasam,
iyarta maruto divāh.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jānaso vṛktābarhiṣaḥ; 3.59.9^b, jānaya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, haviṣmanto aramkftah.

8.5.17^c: 1.47.4^d, yuvām havante açvinā.

8.5.18^b: 6.45.30^b, stómo vāhiṣtho āntamah.

8.5.18^c (Brahmātithi Kāṇva; to Açvins)

asmākam adyā vām ayām stómo vāhiṣtho āntamah,
yuvābhyām bhūtv açvinā.

6.45.30^b

8.26.16^c (Viçvamanas Vāiṣyaçva, or Vyacva Āṅgīrasa; to Açvins)
 vāhiṣṭho vām hāvānām stōmo dtó huvan narā,
 yuvābhyam bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasū.

8.5.22^c: 1.46.3^c, yád vām rátho vibhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmātithi Kāṇva; to Açvins)

┌rátham hiraṇyavandhuram┐ hiraṇyābhīçum açvinā,
 á hí sthātho divispřcam.┘

☞ 4.46.4^a

☞ 4.46.4^c

8.22.5^b (Sobhari Kāṇva; to Açvins)

rátho yó vām trivandhuró hiraṇyābhīçur açvinā,
 pári dyāvāpřthivī bhūçati çrutás ┌téna nāsatyá gatam.┘

☞ 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hí sthātho divispřcam.

8.5.30^c (Brahmātithi Kāṇva; to Açvins)

┌téna no vājīnivasū┐ parāvátac cid á gatam,
 úpemām suṣtutím máma.

☞ 8.5.20^a

8.8.6^d (Sadhvaṅsa Kāṇva; to Açvins)

┌yác cid dhī vām purá řçayo juhúré 'vase narā,┘
 á yátam açviná gatam úpemām suṣtutím máma.

☞ 1.48.14^{ab}

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena; 4.44.5^b,
 hiraṇyáyena suvřtá ráthena.]

8.5.37^e (Kaçoç Cāidyasya dānastutih)

tá me açvinā sanInám vidyátam návānām,
 yáthā cic cāidyáh kaçúh çatám uṣṭraṇām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Parçavyasya dānastutih)

trīni çatāny árvatām sahásrā dáça gónām,
 dadúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva; to Indra)

mahán indro yá ójasā parjányo vřṣṭimán iva,
 stómāir vatsasya vāvřdhe.

9.2.9^b (Medhātithi Kāṇva; to Soma Pavamāna)

asmābhyam indav indrayúr mádhvah pavasva dhárayā,
 parjányo vřṣṭimán iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñásya sādhanam : 1.44.11^a, ní tvā yajñásya sādhanam ; 3.27.2^b, girá yajñásya sādhanam ; 8.23.9^b, yajñásya sādhanam girá.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sám asya manyáve víço víçvā namanta krṣṭáyāḥ,
samudráyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)

ágne dhrtávratāya te samudráyeva síndhavaḥ, giro vāçrāsa Irate.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājreṇa çatáparvaṇā.

8.6.6^b (Vatsa Kāṇva ; to Indra)

prá tám indra naçimahi rayím gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛá pavasva sahasrīṇam rayím gómantam açvínam,
puruçcandráṁ puruṣpḥam.

67 9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy arṣa sahasrīṇam rayím gómantam açvínam,
ṛabhí vājam utá çrávaḥ.

68 9.1.4^c

Cf. 10.156.3^b, (rayím) pṛthúm gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvanÍd ví vṛtrám parvaçó ruján,
apáh samudrám úrayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaçó yayur ví párvatāṅ arājínah,
cakrāṅá vṛṣṇi páuṅsyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní çúṣṇa indra dharmasím vājraṁ jaghantha dásyavi,
vṛṣā hy ùgra çṛṇviṣé.

8.6.14—] *Part 1: Repeated Passages belonging to Book VIII* [344

8.33.10^c (Medhyātithi Kāṇva ; to Indra)
 satyám ithhá vṛśéd asi vṛśajntir nó 'vṛtah,
 vṛśā hy ūgra ṛṇviśé parāvāti vṛśo arvāvāti ṛutáh.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśā hy ūgra ṛṇviśé into the insipid distich 8.33.10^d. Cf. 5.73.1 ; 8.13.15 ; 97.4. For 3.33.10^a cf. 9.64.2^c ; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyáva índram ójasā nántárikṣāṇi vajrīṇam,
 ná vivyacanta bhūmayah.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yám viviktó ródasī nántárikṣāṇi vajrīṇam,
 ámād id asya titviśe sám ójasaḥ.

8.6.17^a : 9.18.5^a, yá imé ródasi mahí ; 3.53.12^a, yá imé ródasi ubhé.

8.6.19^b, ghṛtám duhata açíram : 1.134.6^g, ghṛtám duhrata açíram.

8.6.21^b, 43^c, káṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra máhím íśam púram ná darśi gómatim,
 utá prajám suvīryam.

9.65.13^a (Bhrgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahím íśam [pávasva viçvadarçataḥ,] 9.65.13^b
 [asmábhyaṁ soma gātuvít.] 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darśi : pávasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a : 5.6.10^d ; 8.31.18^b, utá tyád açváçvyam.

8.6.24^b : 6.46.7^a, yád indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhí vrajám ná tatniṣe súra upákacakṣasam,
 yád indra mṛṣáyāsi nah.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u táḥ sukṛtáyó 'sann utá práçastayah,
 yád indra mṛṣáyāsi nah.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)

yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,
mahān apārā ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣīyavo yámaṁ çubhrā ácidhvam,
ní párvatā ahāsata.

8.7.2^b

For 8.7.2 cf. 5.55.7, and Geldner, Ved. Stud. iii. 46.

8.6.29^b, cikitvān áva paçyati : 7.25.11^b, cikitvān abhī paçyati.

[8.6.32^a, imām ma indra suṣṭutīm : 8.12.31^a, imām ta indra suṣṭutīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhī káṇvā anuṣatāpo ná pravatā yatīḥ,
indram vānanvatī matīḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)

krīlanty asya sūnftā āpo ná pravatā yatīḥ,
ayá dhiyá yá ucyáte pátir diváh.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhī gávo adhanviṣur āpo ná pravatā yatīḥ,
punaná indram açata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts hassend wo Wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt ; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girah, 'songs', implied in anuṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs ; the suggestion is developed more clearly in the next stanza ; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girah. The plain sense of this lumbering stanza is : The Kāṇvas have sung songs as freely as waters go down a fall ; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit : 'Streams of milk have poured (into soma), as waters down a fall ; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa indava āpo ná pravāt-āsan, punaná indram açata ; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8 ; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591 : 'seine vortrefflichkeiten zeigen sich spielend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper ; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimanā ná yanti síndhavaḥ, 5.51.7^e, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)

indram ukthāni vāvṛdhuḥ samudrām iva síndhavaḥ,
ánuttamanyum ajāram.

8.95.6^b (Tiraçer Āngirasa ; to Indra)

tám u śtavāma yám gīra indram ukthāni vāvṛdhūh,

purūṇy asya pāuṣya śiśāsanto vanāmahe. 8.95.6^d

8.92.22^b (Çrutakakṣa Āngirasa, or Sukakṣa Āngirasa ; to Indra)

ī tvā viçantv indavaḥ samudrām iva sindhavaḥ, 8.115.1^b
ná tvām indrāti ricyate.

9.108.16^b (Çakti Vasiṣṭha ; to Pavamāna Soma)

īndrasya hārdi somadhānam ū viçā samudrām iva sindhavaḥ,

9.70.9^b

juṣṭo mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāh. 9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22; the two pādas seem patchwork; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c; for indram ukthāni vāvṛdhūh cf. agnim ukthāni vāvṛdhūh, 2.8.5^b.

8.6.36^c: 1.84.4^a, imām indra sutām piba.

8.6.37^a: 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b: 5.23.3^b; 35.6^b; 8.5.17^a, jánāso vṛktābarhiṣaḥ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.6.37^c: 5.35.6^d; 8.34.4^b, hāvante vājasātaye; 6.57.1^c, huvéma vājasātaye; 8.9.13^b, huvéya vājasātaye.

8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakráni ná varty étaçam,

ānu suvānása indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krákṣamānam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu . . . akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff.; Johns Hopkins University Circulars, 1906, p. 1058; Geldner, Glossar s. v. kṛp; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu kṛp: 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, māndasvā sú svāṇṇare : 8.65.2^b, mādāyāse svāṇṇare ; 8.103.14^d, mādāyasva svāṇṇare.]

[8.6.41^b, éka íçāna ójasā : 8.40.5^e, indra íçāna ójasā.]

8.6.45^c (Vatsa Kāṇva ; to Indra) =

8.32.30^c (Medhatithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hāri,

somapéyāya vakṣataḥ.

8.14.12^b (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana ; to Indra)
 indram it keçinā hārī somapóyāya vakṣatah,
 úpa yajñám surádhasam.

8.6.47^b : 8.5.37^e, sahasrā dáça gónām.

[8.7.1^a, prá yád vas triṣṭúbham ísam : 8.69.1^a, prá-pra vas, &c.]

8.7.2^a, yád aṅgá taviṣṭyavaḥ : 8.6.26^a, yád aṅgá taviṣṭyāse.

8.7.2^b, 14^b, yáman çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 úd irayanta vāyúbhir vāçrásah pñnimátarah,
 dhukṣánta pipyúṣim ísam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 várdhasvā sú puruṣtuta řṣiṣṭutābhiḥ útibhiḥ,
 dhukṣásva pipyúṣim ísam ávā ca naḥ.

8.54 (Vál. 6). 7^d (Mātariçvan Kāṇva ; to Indra)
 sánti hy áryá açīsa índra áyur jánānām,
 asmán nakṣasva maghavann úpávase dhukṣásva pipyúṣim ísam.

9.61.15^b (Amahiyu Āṅgirasa ; to Soma Pavamāna)
 ársā naḥ soma çám gāve dhukṣásva pipyúṣim ísam,
 várdhā samudrām ukthyam.]

65 9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Vál. 6). 7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣim ísam, 8.72.16^a.

8.7.4^b : 1.39.5^a, prá vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva ; to Maruts)
 trīni sárānsi pñnayo duduhré vajriṇe mádhū,
 útsam kāvandham udrīṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 índrāya gāva açīram duduhré vajriṇe mádhū,
 yát sm upahvaré vidát.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, máruto yád dha vo diváh ; 1.37.12^a, máruto yád dha vo bálam.

8.7.12^a : 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yuyám hí řṭhá sudānavah.

8.7.13^b: 8.5.15^c, purukṣúm viçvādhyasam.

8.7.15^b (Punarvatsa Āngirasa ; to Maruts)
 etāvataç cid eṣām sumnām bhikṣeta mārtyaḥ,
 ādābhyasya mánmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva ; to Adityas)
 idám ha nūnám eṣām sumnām bhikṣeta mārtyaḥ,
 ādityānām āpturvyam sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49(Väl. 1).9, etāvatas ta imaha indra sumnāya gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
 kvā nūnám sudānavo mādathā vṛktabarhiṣaḥ,
 brahmá kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
 kvā syā vṛṣabhó yúvā tuvigrīvo anānataḥ,
 brahmá kás tām saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
 sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,
 sām vájraṁ parvaçó dadhuḥ.

8.52(Väl. 4).10^b (Āyu Kāṇva ; to Indra)
 sām indro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
 sām çukrásah çucayaḥ sām gāvāçiraḥ sómā indram amandiṣuḥ.

For kṣoṇí cf. Geldner, *Bezz. Beitr.* xi. 327; *Ved. Stud.* i. 276 ff.; Max Müller, *SBE.* xxxii. 308 ff.; Ludwig, *Neueste Arbeiten*, p. 30; Charpentier, *Le Monde Oriental*, i. 30 ff. As compared with 8.7.22 the *Válakhilya* stanza is tessellated and secondary.

8.7.23^a, ví vṛtrám parvaçó yayuḥ : 8.6.13^b, ví vṛtrám parvaçó ruján.

8.7.25^b, çiprah çirśán hiraṇyáyih : 5.54.11^d, çiprah çirśásu vítata hiraṇyáyih.

8.7.26^a: 1.130.9^d, uçaná yát parāvataḥ.

8.7.28^b, práṣṭir váhati rōhitaḥ : 1.39.6^b, práṣṭir vahati rōhitaḥ.

8.7.31^a: 1.38.1^a, kád dha nūnám kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antári-
 kṣeṇa patati.

8.8.1^a, á no víçvābhir utībhiḥ : 8.8.18^a; 87.3^a, á vām víçvābhir utībhiḥ ; 7.24.4^a,
á no víçvābhir utībhiḥ sajóśāḥ.]

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gáçataṁ yuvám.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dásrā hiraṇyavartani ; 8.87.5^c, dásrā hiraṇ-
yavartani çubhas pati.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, píbatam somyám mádhu ; 8.24.13^b,
píbati somyám mádhu.

8.8.2^a (Sadhvaṁsa Kāṇva ; to Açvins)

á nūnám yātam açvinā [ráthena sūryatvacā,]

☞ 1.47.9^b

bhují hiraṇyapeçasā kávi gāmbhīracetasā.

8.9.14^a (Çaçakarṇa Kāṇva ; to Açvins)

á nūnám yātam açvinemá havyáni vām hitá,

imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vasiṣṭha, or others ; to Açvins)

á nūnám yātam açvinā [çvebhiḥ pruṣitápsubhiḥ,]

☞ 8.13.11^b

[dásrā hiraṇyavartani çubhas pati,] [pátam sómam ṛtavṛdhā.]

☞ c : 1.92.18^b ; d : 1.47.3^b

8.8.2^b : 1.47.9^b, ráthena sūryatvacā.

8.8.4^c, 8c, putráḥ káṇvasya vām ihá (8^c, řṣiḥ).

8.8.5^a (Sadhvaṁsa Kāṇva ; to Açvins)

á no yātam úpaçruty [áçvinā sómapítaye,]

☞ cf. 8.8.5^b

sváhá stómasya vardhanā prá kavi dhítibhir narā.

8.34.11^a (Nipátithi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthéṣu raṇayā ihá,

[divó amūṣya çásato divám yayá divāvaso.]

☞ refrain, 8.34.10^d-15^{ed}

[8.8.5^b, áçvinā sómapítaye : 8.42.6^c, násatyā sómapítaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhí vām purá řṣayo juhūró 'vase narā : 1.48.14^{ab}, yé cid dhí tvám
řṣayah púrva útaye juhūró 'vase mahi.

8.8.6^c, á yātam açvinā gatam = refrain, 8.35.22^c-24^c.

8.8.6^d : 8.5.30^c, úpemám suṣtutim máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, diváç cid rocanád ádhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutam.

8.8.8^d, 15^b, 19^d, gṛbhír vatsó avIvṛdhat (15^b, 19^d, ávIvṛdhat).

8.8.10^a, á yád vām yóṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ saháranirñija ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purtvásū.

8.8.12^b: 1.46.2^b, manotárā rayñám.

8.8.13^d: 7.94.3^c, má no riradhataṁ nidé.

8.8.14^{ab}, yán násatya parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán násatya parāvátī yád vā sthó ádhi turváçe.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ saháranirñija ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dánunas patī : 1.136.3^e ; 2.41.6^b, ádityá dánunas pátl.]

8.8.17^a: 5.71.1^a, á no gantam riçadasā.

8.8.18^a: 8.87.3^a, á vām víçvābhīr ūtibhiḥ ; 7.24.4^a, á no víçvābhīr ūtibhiḥ sajoṣāḥ ; 8.8.1^a, á no víçvābhīr ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvaráñām : 1.1.8^a ; 45.4^c, rájantam adhvaráñām ; 1.27.1^c, samrájantam adhvaráñām.

8.9.1^c, prásmāi yachatam avṛkám pṛthú chardīḥ : 1.48.15^c, prá ṇo yachatād avṛkám, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dánsānsy açvinā viprásah parimāmṛçūḥ,

evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām násatyoktháir acucyavimáhi,

yád vā vāñbhīr açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñám mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,

bḥspátim víçvān devān ahám huva índrāviṣṇu açvināv açuhésasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ; 6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvinā.

8.9.18^b (Çaçakarṇa Kāṇva; to Aṇvins)
yād uṣo yāsi bhānūnā sām sūryeṇa rocase,
ā hayām aṇvino rātho vartir yāti nrpāyāyam.

9.2.6^c (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)

ḷácikradad vīṣā hárir mahán mitró ná darçatāh,
sām sūryeṇa rocate.

cf. 9.2.6^c

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, *Ved. Myth.* i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evét kāṇvāsya bodhatam.

8.10.3^d, devēṣv ādhy āpyam: 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv ídyah: 10.21.6^a, tvām yajñēṣv ḷate.]

8.11.2^c: 1.44.2^b, āgne rathír adhvarāṇām.

8.11.5^c: 3.11.8^c, víprāso jātávedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mártāsa útāye; 1.144.5^b, devām mártāsa útāye havāmahe.

8.11.6^c (Vatsa Kāṇva; to Agni)

vīpram vīprāsó 'vase ḷdevām mártāsa útāye,]

cf. 1.144.5^b

agním gīrbhír havāmahe.

10.141.3^b (Agni Tāpasa; to Viçve Devāh)

sóman rájanam ávase 'gním gīrbhír havāmahe,

ādityān víṣṇum sūryam brahmāṇam ca bḷhaspátim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bḷhaspati is Brahmán or Purohita.

8.11.8 (Vatsa Kāṇva; to Agni) =

8.43.21 (Virūpa Āṅgirasa; to Agni)

purutrā hí sadḷññ ási víço víçvā ánu prabhūh,

samátsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva; to Agni)

samátsv agním ávase vājayánto havāmahe,

vājeṣu citrarādhassam.

8.53 (Val. 5).2^d (Medhya Kāṇva; to Indra)

yā áyúm kútsam atithigvám árdayo ḷvāvrdhāno divé-dive,]

cf. 8.12.28^b

tām tvā vayām háryaṇvam çatákratum vājayánto havāmahe.

8.12.4^b gṛtām ná pūtām adrivaḥ : 5.86.6^c, gṛtām ná pūtām ádribhiḥ.

8.12.5^b: 1.8.7^b, samudrá iva pivate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imám juṣasva girvaṇaḥ ṽsamudrá iva pivate,]
indra viçvābhir ūtibhir vavākṣitha.

☞ 1.8.7^b

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavañ antarābharāḥ,
índro viçvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhya ū sú çacipata indra viçvābhir ūtibhiḥ,
bhāgañ ná hí tvā yaçāsañ vasuvídam ānu çūra cārāmasi.

10.134.3^d (Māndhātara Yāuvanāçva ; to Indra)

avá tyá bṛhatír iṣo viçvāçcandrā amitrahan,

çácibhiḥ çakra dhūnuhíndra viçvābhir ūtibhir ṽdeví jānitya ajījanad
bhadrá jānitya ajījanat.]

☞ refrain, 10.134.1^{de-6de}

The pāda, indra viçvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b: 1.130.8^c, ny ārcasānám oṣati.

[8.12.10^a, iyám ta ṛtvíyavati (dhíḥ) : 8.80.7^c, iyám dhír ṛtvíyavati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayúḥ krátuñ punīta ānuṣák,
stómāir indrasya vāvṛdhe mimita it.

8.53 (Vāl. 5).6^d (Medhya Kāṇva ; to Indra)

ājíturam sátpatim viçvācarsaṇim kṛdhi prajāsv ābhagam,
pra sū tirā çācibhir yé ta ukthinaḥ krátuñ punatá ānuṣák.

Cf. krátuñ punīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53 (Vāl. 5).2^b.

8.12.12^b, indraḥ sómasya pítāye : 1.55.2^c, indraḥ sómasya pítāye vṛṣāyate.

8.12.14^a, utá svaráje áditih : 7.66.6^a, utá svarájo áditih.

8.12.14^c (Parvata Kāṇva ; to Indra)

ṽutá svaráje áditi, stómam indráya jījanat,
purupraçastám útāya ṛtāsya yát.

☞ 7.66.6^a

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

áchā naḥ çirāçociṣaṁ giro yantu darçatám,

áchā yajñāso námasā purúvasuñ purupraçastám útāye.

The longer pāda is extended by the refrain dipody ṛtāsya yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)

devám-devam̐ vó 'vasa indram-indram̐ gr̥ṣīṣāni,
ādha yajñāya turvāne vy ānaçuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)

devám-devam̐ vó 'vase devám-devam̐ abhiṣṭaye,

ḷdevám-devam̐ huvema vājasātaye, gr̥ṇānto devyā dhiyā. cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómehhiḥ somapátamam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrvír utá práçastayah ; 8.40.9^b,
pūrvír utá práçastayah.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indram̐ vṛtráya hántave.

[8.12.22^b : 1.131.1^e, deváso dadhire puráh ; 5.16.1^d, mártaso dadhiré puráh ;
8.12.25^b, devás tvā dadhiré puráh.]

8.12.22^c, indram̐ vāṅṅr̥ anūsatā sám ōjase : 7.31.12^a, indram̐ vāṅṅr̥ ánuttamanyum evá.

8.12.23^b, stómehhir havanaçrutam : 6.59.10^b ; 8.8.7^d, stómehhir havanaçrutá.

8.12.24^b : 8.6.15^b, nántárikṣāni vajriṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^{c-27c}, ād it te haryatá hári vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrám nadivṛtam̐ çávasā vajrinn̐ ávadhīḥ : 1.52.2^o, indro yád
vṛtrám ávadhīn nadivṛtam̐.]

8.12.27^b : 1.22.18^a, trīṇi padá ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)

yadā te haryatá hári vāvṛdhāte divé-dive,

ḷād it te viçvā bhūvanāni yemire.]

refrain, 8.12.28^{c-30c}

8.53(Val. 5).2^b (Medhya Kāṇva ; to Indra)

yá ayúm̐ kútsam̐ atithigvám̐ árdayo vāvṛdhāno divé-dive,

tám̐ tvā vayám̐ háryaçvam̐ çatákratum̐ ḷvājayānto havāmahe.] 8.11.9^b

8.12.28^{c-30c}, ād it te viçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imám̐ ta indra suṣṭutim̐ : 8.6.32^a, imám̐ ma indra suṣṭutim̐.]

8.12.32^b, samicInáso ásvaran : 8.3.7^c, samicInása ṛbhávaḥ sám asvaran.

[8.12.33^a, *suvíryam sváçvyam*: 3.26.3^c, *sá no agniḥ suvíryam sváçvyam*.]

[8.13.1^b, *krátum punita ukthyam*: 8.12.11^b, *krátum punita anuṣák*; 8.53(Val.5).6^d, *krátum punata anuṣák*.]

8.13.4^c (Nārada Kāṇva; to Indra)
iyám ta indra girvaṇo rātiḥ kṣarati sunvatāḥ,
mandāno asyá barhiṣo ví rājasí.

8.15.5^c (Goṣuktin Kāṇvāyana and Açvasuktin Kāṇvāyana; to Indra)
yéna jyótiṣy ayáve mánave ca vivéditha,
mandāno asyá barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juṣánta yát*: 2.5.4^d, *vayá ivānu rohate.*

8.13.7^b, *çṛṇudhí jaritúr hávam*: 7.94.2^a; 8.85.4^a, *çṛṇutám jaritúr hávam.*

8.13.8^b: 8.6.34^b; 9.24.2^b, *ápo ná pravátā yatíḥ.*

8.13.10^c, *gántārā dāçúṣo gr̥hám namasvínaḥ*: 8.5.5^c; 2.2.3^d, *gántārā dāçúṣo gr̥hám.*

8.13.11^b (Nārada Kāṇva; to Indra)
tutujanó mahematé 'çvebhiḥ pruṣitápsubhiḥ,
á yāhi yajñám açubhiḥ çám id dhi te.

8.87.5^b (Dyumnika Vasiṣṭha; to Açvins)
á nūnám yātam açvin_áçvebhiḥ pruṣitápsubhiḥ, 8.8.2^a
á dāsra hiraṇyavartani çubhas pati_ápatām sómam ṛtāvrdhā_
c: 1.92.18^b; d: 1.47.3^b

The repeated páda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva; to Indra)
indra çaviṣṭha satpate_ rayim gr̥nátso dhāraya_ 5.86.6^e
áçrávaḥ súribhyo amṛtam vasutvanám_ 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa; to Indra)
á tvā rátham yáthotāye sumnáya vartayāmasi,
tuvikurmim ṛtiśāham indra çáviṣṭha sátpate.

8.13.12^b, *rayim gr̥nátso dhāraya*: 5.86.6^e, *rayim gr̥nátso didhṛtam.*

8.13.12^c: 7.81.6^c, *çrávaḥ súribhyo amṛtam vasutvanám.*

8.13.13^c, *juṣāná indra sáptibhir ná á gahi*: 3.44.1^c, *juṣāná indra háribhir ná á gahi.*

8.13.14^b (Nārada Kāṇva ; to Indra)

á tú gahi prá tú drava mátsvā sutásya gómataḥ,
 1 tántum tanuṣva pūrvyām yáthā vidé.]

☞ 1.142.1^c

8.92.30^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 mó śú brahméva tandrayúr bhúvo vājānām pate,
 mátsvā sutásya gómataḥ.

For 8.92.30 cf. Fischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé: 1.142.1^c, tántum tanuṣva
 pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
 yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāçyapa ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
 átas tvā gīrbhír dyugád indra keçibhiḥ 1 sutávān á vivāsati.]

☞ 1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátí yád arvāvátí açvinā, and
 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id viprā avasyávaḥ: 9.17.7^b ; 63.20^b, dhrbhír viprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 trikadrúkeṣu cétanam deváso yajñám atnata,
 tám id vardhantu no girāḥ sadávṛdham.

9.61.14^a (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no giro 1 vatsám sançivvarir iva,]
 yá indrasya hṛdamśāniḥ.

☞ 8.69.11^c

For the repeated páda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
 8.13.14^b with 8.92.30^c.

8.13.19^c, çúciḥ pávaká ucyate só ádbhutaḥ: 1.142.3^a ; 9.24.6^a, çúciḥ pávaká
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

8.13.25^c dhuksásva pipyúšim išam áva ca naḥ : 8.7.3^c, dhuksánta pipyúšim išam ;
 8.54 (Vál. 6).7^d ; 9.61.15^b, dhuksásva pipyúšim išam.

8.13.27^a (Nārada Kāṇva ; to Indra)

iḥá tyá sadhamádya yujánāḥ sómapṭtaye,
 hári indra pratádvāsū abhí svāra.

8.32.29^a (Medhatithi Kāṇva; to Indra) =

8.93.24^a (Sukakṣa Āṅgirasa; to Indra)

ihá tyā sadhamádyā ḥári hiranyakeçyā,]

ḥvolhám abhí práyo hitám.]

☞ 8.32.29^b

☞ 8.32.9^o

8.13.31^{abc} (Nārada Kāṇva; to Indra)

vṛṣāyám indra te rátha utó te vṛṣañā hári,

vṛṣā tvám çatakrato vṛṣā hávaḥ.

8.33.11^{cd} (Medhyatithi Kāṇva; to Indra)

vṛṣaṇas te abhíçavo vṛṣā káçā hiranyáyi,

vṛṣā rátho maghavan vṛṣañā hári vṛṣā tvám çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhíçavaḥ, káçā, ráthah, hári—is not unartistic. Add to this, that vṛṣā hávaḥ in 8.13.31^o is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayám sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣaṇam huve vājriṁ citrábhīr utíbhīḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yájamānāya sunvaté.

8.14.4^c: 4.32.8^b, yád ditsasi stutó maghám.

8.14.6^b (Goṣūktin Kāṇvayana and Açvasūktin Kāṇvayana; to Indra)

vāvṛdhānāsyā te vayám viçvā dhānāni jigyuṣaḥ,

ūtīm indrá vṛṇīmahe.

9.65.9^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayám viçvā dhānāni jigyuṣaḥ,

ḥsakhitvám á vṛṇīmahe.]

☞ 9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that some stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvayana and Açvasūktin Kāṇvayana; to Indra)

vy āntárikṣam atiran máde sómasya rocanā,

indro yád ábhīnad valám.

10.153.3^b (Devajāmayā Indramātarah; to Indra)

tvám indrāsi vṛtrahā vy āntárikṣam atirah,

úd dyám astabhñā ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic rks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b: 8.6.45^c = 8.32.30^c, somapēyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṅvasūktin Kāṇvāyana; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtūtām,
indram gṛbhīs taviṣām ā vivāsata.

8.92.5^a (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
tām v abhī prācaté, ndraṁ sōmasya pītāye,] ☞ 1.16.3^c
tād id dhy āsya vārdhanam.

8.92.2^a (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
puruḥūtām puruṣtūtām gāthānyām sānaçrutam, indra itī bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase: 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c: 8.13.4^c, mandāno asyā barhiṣo ví rājasi.

8.15.6^b: 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b: 8.1.3^b; 68.5^c, nānā hāvanta utāye.

8.15.13^b: 7.55.1^b; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṅvasūktin Kāṇvāyana; to Indra)
āram kśáyāya no mahé [víçvā rūpāny āviçān,] ☞ 7.55.1^b
indram jāitrāya harṣāya çācipátim.

9.111.3^e (Anānata Pārucchepi; to Pavamāna Soma)
pūrvām ānu pradīçāṁ yāti cékitat sām raçmibhir yatate darçató rátho
dāivyo darçató ráthaḥ,
āgmān ukthāni páuṁsyéndraṁ jāitrāya harṣāyan,
vājraç ca yād bhavátho ānapacyutā samātsv ānapacyuta.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310; ii. 236; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājām carṣaṇmām: 3.10.1^b; 10.134.1^d, samrājām carṣaṇmām.]

8.16.7^{bc}: 8.2.32^{bc}, indraḥ purú puruhūtāḥ, mahān mahībhīḥ çācībhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva; to Indra)
sá naḥ pápriḥ párayāti svastī nāvā puruhūtāḥ.
índro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 átīd u çakrá ohata indro víçvā áti dvīṣaḥ,
 bhinát kanína odanáṁ pacyámānaṁ paró girá.

The primary connexion of the repeated páda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, *Bezz. Beitr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* iii. 350 ; Geldner, *Ved. Stud.* iii. 65.

[8.17.1^b, indra sómam píbā imám : 10.24.1^a, indra sómam imám píba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édám barhīḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayám yujá somapám indra somínaḥ,
 sutávanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 1 yásmāi tvám vaso dānáya çíkṣasi sá rāyás póṣam açnute, 8.51(Vāl.3).6^{ab}
 1 tám tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vāl.3).6^c

8.61.14^d (Bharga Pragātha ; to Indra)
 tvám hi rádhaspate rúdhaso maháḥ kṣáyasyási vidhatáḥ,
 1 tám tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvám íd vṛtrahantama sutávanto havāmahe,
 1 yád indra mṛláyasi naḥ. 8.93.28^c-30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujá. The corruption might be due to brahmayújā in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4^b, asmákam suṣṭutír upa : 1.84.2^c, řṣiṇām ca stutír upa.]

SV. 2.380 reads řṣiṇām suṣṭutír upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, indro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānáya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayám ta indra sómo níputo ádhi barhīṣi,
 éhīm asyá drávā píba.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tám adyá rádhase mahé cāruṁ mádāya ghřṣvaye,
 éhīm indra drávā píba.

8.17.15^d: 1.16.3^a; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, *īndraṃ sómasya pítāye*.

8.18.1^b: 8.7.15^b, *sumnám bhikṣeta mártyaḥ*.

8.18.3^{ab}: 4.55.10^{ab}, *tát sú naḥ savitá bhágo váruṇo mitró aryamá*.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7b},
váruṇo mitró aryamá.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

└ *tát sú naḥ savitá bhágo váruṇo mitró aryamá,* ☞ 4.55.10^{ab}
čárma yachantu saprátho yád ímahe.

10.126.7^c (Kulmalabarhiṣa Čailuṣi, or Anhomuc Vāmadevya; to Viçve Devaḥ)

čunám asmábhyam útāye └ *váruṇo mitró aryamá,* ☞ 1.26.4^b
čárma yachantu saprátha ádityáso yád ímahe áti dviṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third páda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form *čárma yachátha saprátha* (MSS. *sapráthāḥ*), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pádas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here *áti dviṣaḥ* is a mechanical refrain cadence of stanzas 1-7, and *ádityáso* summarizes a second time *váruṇo mitró aryamá* of páda b.

8.18.5^c, *anhóç cid urucákrayo 'nehásah*: 5.67.4^d, *anhóç cid urucákrayaḥ*.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápámivām ápa sridham ápa sedhata durmatim,
ádityaso yuyótana no ánhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)
grāvāṇo ápa duchúnām ápa sedhata durmatim,
usráḥ kartana bheṣajám.

Presumably the repeated páda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ čárma yachatádiyā yán múmocati,
énasvantam cid énasah sudānaḥ.

8.67.18^b (Matsya Saṁmāda, or others; to Ādityās)
tát sú no návyam sánýasa ádityā yán múmocati,
bandhád baddham ivádite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in *návyam sánýase* (cf. 3.31.19; 8.27.25). Ludwig in his translations takes *sánýase* in the sense of 'zum gewinne', which does not account for the suspicious parallelism with *návyam*. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyañ kṛṇomi sányase purājám*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājám*) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmái . . . indrāya . . . pratnáya pátye dhiyo marjayanta*; and still more clearly 10.91.13, *imám pratnáya suṣṭutim návyaśim vocéyam asmá ucaté ṛṇótu naḥ*. These passages show *pratnáya* (sc. *deváya*) as the true synonym of *sányase*. The expression *návyañ sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyañ* (sc. *bráhma*) seems a fitter subject of *mumocati* than *ṣárma*; still the point, perhaps, is subjective.

8.18.14^b *duḥṣānsaṃ mártyañ ripúm* : 2.41.8^c, *duḥṣānsō mártyo ripuḥ*.

8.18.16^a (*Irimbiṭhi Kāṇva* ; to *Ādityas*)
 á ṣárma párvatānām ótápām vṛṇímahe,
 dyāvákṣāmāré asmád rāpas kṛtam.

8.31.10^a (*Manu Vāivasvata* ; *Dampatyor aṣiṣaḥ*)
 á ṣárma párvatānām vṛṇímahe nadínām,
 á viṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa ṣánsyam* : 8.83.4^b, *vāmāñ varuṇa ṣánsyam*.]

[8.18.22^c, *prá sú na áyur jiváse tīretana* : 10.59.5^b, *jivátave sú prá tirā na áyuh*.]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^a.

8.19.1^c, *devatrā havýám óhire* : 1.128.6^c, *devatrā havýám óhiṣe*.

8.19.3^c : 1.12.1^c, *asyá yajñásya sukrátum*.

[8.19.4^{ab}, *urjó nápātañ subhágam sudíditiñ agniñ ṛṣṣṭhaṣocīṣam* : 8.44.13^{ab},
urjó nápātam á huve 'gniñ pávakāṣocīṣam.]

8.19.6^c, *ná tám áñho devákṛtañ kútaṣ caná* : 2.23.5^a, *ná tám áñho ná dūritám kútaṣ caná* ; 10.126.1^a, *ná tám áñho ná dūritám*.

8.19.7^c : 7.15.8^c, *suvírās tvám asmayuḥ*.

8.19.8^b (*Sobhari Kāṇva* ; to *Agni*)
 praṣānsamāno átithir ná mitriyo 'gní rátho ná védyah,
 tvé kṣémāso ápi santi sādhávas tvám rája rayiṇám.

8.84.1^c (Uçanas Kāvya; to Agni)
 prēṣṭhaṃ vo ātithiṃ, stuṣē mitrām iva priyām, 1.186.3^a
 agniṃ rāthaṃ nā vēdyam.

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sā dhribhīr astu sānita.

[8.19.16^a, yēna caṣṭe vāruṇo mitrō aryamā: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāvya; to Agni)
 té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasam,
 viprāso deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa; to Agni)
 té ghéd agne svādhyò 'hā víçvā nṛcákṣasaḥ,
 tārantaḥ syāma durgáhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the páda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadram mānaḥ kṛṇuṣva vṛtratūrye.

8.19.21^c, yájiṣṭhaṃ havyaváhanam: 1.36.10^b; 44.5^d, yájiṣṭhaṃ havyaváhana;
 7.15.6^c, yájiṣṭho havyaváhanah.

8.19.24^d: 3.27.7^a, hótā devō ámartyaḥ.

8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasaḥ sūnav áhuta.

[8.19.32^c, samrājāṃ trāsadasyavam: 10.33.4^b, rájānaṃ trāsadasyavam.]

[8.19.35^d, syáméd ṛtāsyā rathyāḥ: 7.66.12^d; 8.83.3^c, yūyām ṛtāsyā, &c.]

[8.20.5^c, bhúmir yámesu rejate; 1.37.8^c, bhíyá yámesu réjate (sc. pṛthiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vāṇó aiyate sóbharīṇāṃ ráthe kóḷe hirāṇyáye,
góbāndhavaḥ sujātása isē bhujé mahānto na spārāse nū.

8.22.9^b (Sobhari Kāṇva ; to Aḥvins)

á hí ruhátam aḥvīnā ráthe kóḷe hirāṇyáye vṛṣaṇvasū,
yuñjāthāṃ pívarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404 I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇá and vāñi are synonyms for vāk, 'speech'); góbāndhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛṣṇi. The chariot is the chariot upon which the Maruts stand; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahná tát eṣāṃ.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viḥvaṃ pácyānto bibhrthā tanúsv á tēnā no ádhi vocata,
kṣamā rápo maruta áturasya na iṣkartā víhrutaṃ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāṃhita, or others ; to Ādityas)
yád vaḥ ḥrāntāya sunvaté várūtham ásti yác chardih,
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā víhrutaṃ pūnaḥ.

8.21.3^c : 5.40.1^b, sómaṃ somapate piba.

8.21.4^d : 1.14.1^b, viḥvebhīḥ sómapítaye.

[**8.21.5^c**, abhí tvám indra nonumaḥ : 7.32.22^a, abhí tvā ḥra nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya indram utāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám práti ḥvāsantam vṛṣabha bruvīmahi,
sāṃsthé jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)
tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,
abhí ṣmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpir indra januṣā sanád asi : 1.102.8^c, aḥatrūr indra januṣā sanád asi ;
10.133.2^c, aḥatrūr indra jajñīše.

[**8.21.18^d**, sahásram ayúta dádat : 8.2.41^b, catvāry ayúta dádat.]

8.22.1^c (Sobhari Kāṇva ; to Aṅvins)

ó tyám ahva á rátham adyá dánsiṣṭham utáye,
yám aṅvinā suhavā rudravartanī á súryáyai tastháthuḥ.

10.39.11^c (Ghoṣā Kāksvatī ; to Aṅvins)

ná tám rājanāv adite kútaç caná nānho aṅnoti duritám nákir bhayám,
yám aṅvinā suhavā rudravartanī purorathám kṛnutháh pátnyā sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṅvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṅvins)

pūrvápūsaṁ suhávaṁ puruspṛham bhujyúm vājeṣu pūrvyam,
sacanāvantaṁ sumatībhiḥ sobhare vídveṣasam anehásam.

8.46.20^d (Vaça Aṅvya ; to Indra)

sánitah sūsanitar úgra citra cétisṭha súnṛta,
prásáhā samrāṭ sáhurim sáhantaṁ bhujyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pádas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtām.

[8.22.3^c arvācinā sv ávase karāmahe : 10.38.4^d, arvāncam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dāçúṣo gṛhám ; 8.13.10^c, gántārā dāçúṣo gṛhám namasvinaḥ.

8.22.5^{ab}, rátho yó vām trivandhuró hiraṇyābhīçur aṅvinā : 8.5.28^{ab}, rátham hiraṇyavandhuraṁ hiraṇyābhīçum aṅvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātaṁ sómapítaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dāçúṣo gṛhé.

8.22.9^b, ráthe kóçe hiraṇyáye vṛṣanvasū : 8.20.8^b, ráthe kóçe hiraṇyáye.

8.22.10^a, yābhiḥ pakthám ávatho yābhir ádhrigum : 1.112.20^b, bhujyúm yābhir ávatho yābhir ádhrigum.

8.22.14^c (Sobhari Kāṇva ; to Aṅvins)

tāv id doṣā tá uṣási çubhás páti tá yáman rudrávartani,
má no mártāya ripáve vājīnivasū paró rudrāv áti khyatam.

8.60.8^a (Bharga Prāgātha ; to Agni)

má no mártāya ripáve rakṣasvine mághāçaṅsāya rīradhaḥ,
ásredhadbhis tarāñibhir yaviṣṭhya çivébhiḥ páhi pāyūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated páda is satisfactory ; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d: 5.82.6^c ; 8.103.5^d, víçvā vāmūni dhīmahi.

8.23.4^a: 7.16.3^a, úd asya çocir asthāt.

8.23.7^b: 1.127.2^e ; 8.60.17^d, hótārañ carṣaṇīmām.

8.23.9^b, yajñāsya sādhanam girá: 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b, girá yajñāsya sādhanam ; 8.6.3^b, stómāir yajñāsya sādhanam.

[**8.23.12^b**, rayīm rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a: 5.23.3^a, viçve hí tvā sajósasaḥ ; 5.21.3^b, tvām viçve sajósasaḥ.

8.23.18^b: 5.21.3^b, devíso dūtām akrata.

8.23.22^b (Viçvamanas Vaiyaçva ; to Agni)

prathamám jātávedasam agnīm yajñēṣu pūrvyám,
práti srúg eti námasā haviṣmati.

8.39.8^c (Nabhāka Kāṇva ; to Agni)

yó agniḥ saptámānuṣaḥ çritó viçveṣu síndhuṣu,

tám áganma tripastyám mandhātūr dasyuhántamam agnīm yajñēṣu
pūrvyám [nábhantām anyaké same.] ~~☞~~ refrain, 8.39.1^f ff.

8.60.2^d (Bharga Prāgātha ; to Agni)

áchā hí tvā sahasaḥ sūno āngiraḥ srúcaç óaranty adhvaré,

trjó nápatām ghṛtákeçam imahe 'gnīm yajñēṣu pūrvyám.

8.102.10^c (Prayoga Bhārgava, or others ; to Agni)

viçveṣām ihá stuhi hótṛñām yaçástamam,

agnīm yajñēṣu pūrvyám.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7^b = 8.60.17^d ; and 8.60.19^b = 8.102.16^b.

[**8.23.23^a**, ábhir vidhemāgnāye : 8.43.11^c, stómāir vidhemāgnāye.]

8.23.25^a: 1.127.8^d, átithim mánuṣāṇām.

8.23.27^a (Viçvamanas Vaiyaçva ; to Agni)
váñsvā no vāryā purú vánsva rāyāḥ puruspḥah,
suvíryasya prajāvato yāçasvataḥ.

8.60.14^d (Bharga Prāgātha ; to Agni)
 nahī te agne vṛṣabha pratidhṛṣe jámbhāso yád vitīṣṭhase,
 sá tvám no hotāḥ sūhutaṁ haviṣ kṛdhi váñsvā no vāryā purú.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
 vāryā purú is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[**8.23.29^b**, tvám no gómātīr īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utá no, &c.]

[**8.23.30^a**, agne tvám yaçá asi : 8.90.5^a, tvám indra yaçá asi.]

8.23.30^c (Viçvamanas Vaiyaçva ; to Agni)

ḷagne tvám yaçá asy, ū mitrávaruṇa vaha,
 ṛtāvānā samrājā pūtádakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
 tá vām viçvasya gopá devá devēṣu yajñīyā,
 ṛtāvānā yajase pūtádakṣasā.

8.24.1^b : 3.53.13^b, bráhméndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ū bhara ; 9.40.5^a ; 61.6^a, sá naḥ punānā á bhara.

8.24.8^b (Viçvamanas Vaiyaçva ; to Indra)

vayám te asyá vṛtrahan vidyāma çūra návyasaḥ,
 vás0 spārhāsya puruhūta rádhasaḥ.

8.50(Vál. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
 etāvatas te vaso vidyāma çūra návyasaḥ,
 ḷyāthā práva étaçam kṛtvye dhāne, yāthā vāçam daçavraje.

cf. 8.49(Vál. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratötter, held, dise deine neueste treffliche, ersente gewärung, vilgerufener'. Similarly Grassmann, both correctly. The Vālakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavradscha'. Now 8.50(Vál. 2).9 is, as usual, a variation of 8.49(Vál. 1).9 :

etāvatas ta imaha indra sumnāsya gómataḥ,
 yāthā právo maghavan médhyātithim yāthā nīpātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nīpātithi in their contest (for cattle).' Therefore 8.50(Vál. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl. 1).9, may bear upon the meaning of a third, 8.50(Väl. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Väl. 2).9. In both places the word is probably vocative. Grassmann, in his Lexicon, s. v. *nāvyaś*, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Väl. 2).9^a, but ignores his own suggestion in his translation. Oldenberg, Prol., p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl. 2).9, and again, on account of its more obvious construction, that 8.49(Väl. 1).9 is the model after which 8.50(Väl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pībāti sōmyaṃ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pībatam sōmyaṃ mādhu.

8.24.18^b: 6.45.10^c, *āhūmahi ṣravasyāvaḥ*.

8.24.19^a (Viṣvamanas Vaiyaçva; to Indra)
ēto nv indraṃ stāvāma sākḥāya stōmyaṃ nāram,
krṣṭīr yō viçvā abhy āsty ēka it.

8.81.4^a (Kusidin Kāva; to Indra)

ēto nv indraṃ stāvāmēçānām vāsavaḥ svarājam,
nā rādhasā mardhiṣan naḥ.

8.95.7^a (Tiraçci Āngirasa; to Indra)

ēto nv indraṃ stāvāma çuddhām çuddhēna sāmna,
çuddhāir ukthāir vavṛdhvānsaṃ çuddhā açīrvan mamattu.

8.25.1^c, *ṛtāvānā yajase putādakṣasā*: 8.23.30^c, *ṛtāvānā samrājā putādakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *brhāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmrajjāya sukrātu*: 1.25.10^c, *sāmrajjaya sukrātuḥ*.

8.25.11^c, *āriṣyanto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyantaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā papraū rōdasi mahitvā*.

8.25.24^b: 1.82.2^d, *viprā nāvīṣṭhayā matī*.

8.26.9^a (Viṣvamanas Vaiyaçva, or Vyaçva Āngirasa; to Açvins)
vayām hī vām hāvāmaha ukṣanyānto vyaçvavāt,
sumatibhir upa viprav ihā gatam.

8.87.6^a (Dyumntka Vasiṣṭha, or others; to Açvins)

vayām hī vām hāvāmaha vipanyāvo viprāso vjāsātaye,
tā valgū dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

For *vyaçvavāt* cf. p. 20, note 3.

[8.26.11^c, sajośasā várūṇo mitró a yamá: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvábhyāṃ bhūtv aṇvina.

8.26.21^c (Viṇvamanas Vāiyaṇva, or Vyaṇva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmātar adbhuta,
āvāṅsy á vṛṇīmahe.

8.67.4^c (Matsya Sāṁmada, or others; to Ādityas)

ḥmāhi vo mahatām ávo, ḥ várūṇa mitráryaman, ḥ a: 8.47.1^a; b: 5.67.1^c
āvāṅsy á vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the rta, Tvaṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām ávo várūṇa mitra dācūṣe,
yām ādityā abhī druhó rákṣathā nēm aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman; (your) helps do we implore.' The tautology of ávas and ávāṅsi, and the ana-coluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda várūṇa mitráryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Vāl.5).1^d, íçānam rāyā Imahe.

8.27.3^d: 4.1.3^c, marūtsu viçvābhānuṣu.

[8.27.4^d, yāntā no 'vrkām chardih: see under 1.48.15^c.]

8.27.10^b, devāso ásty ápyam: 1.105.13^b, devésu ásty ápyam.]

8.27.13^{ab}, devām-devaṁ vó 'vase devām-devam abhīṣṭaye: 8.12.19^{ab}, devām-devaṁ vó 'vasa indram-indraṁ ḡṇīṣāṇi.

[8.27.13^c, devām-devaṁ huvema vājasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prá sá kṣāyaṁ tirate ví mahír iṣo yó vo várāya dāçati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prá prajābhīr jāyate dhármaṇas pári.

8.27.16^d: 1.41.2^c, áriṣṭaḥ sárva edhate; 10.63.13^a, áriṣṭaḥ sá mártō viçva edhate.

8.27.17^c, aryamā mitró várūṇaḥ sárātayaḥ: 1.79.3^c; 10.93.4^b, aryamā mitró várūṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí: 7.66.4^a: 8.27.21^a, yád adyá súra údite.

8.27.21^a: 7.66.4^a, yád adyá súra údite; 8.27.19^a, yád adyá súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 8.3.2^b; 10.126.3^b–7^b,
váruṇo mitró aryamá.

[8.28.5^c, saptó ádhi çrīyo dhire: see under 2.8.5^c.]

[8.29.2^b, antár devéṣu médhiraḥ: 1.105.14^d; 142.11^d, devó devéṣu médhiraḥ.]

[8.29.9^b, samrája sarpírāsuti: 1.136.1^d; 2.41.6^a, tá samrája gḥtásuti.]

[8.30.1^b, (arbhakó) dévāso ná kumarakāḥ: 8.69.15^a, arbhakó ná kumarakāḥ.]

[8.30.3^b, tá u no ádhi vocata: 8.20.26^b; 67.6^a, tēnā no ádhi, &c.]

8.31.5^b, sunutá á ca dhāvataḥ: 7.32.6^d, sunóty á ca dhāvati.

8.31.8^b, víçvam áyur vy açnutāḥ: 1.93.3^c, víçvam áyur vy açnavat; 10.85.42^b,
víçvam áyur vy açnutam.

8.31.10^a: 8.18.16^a, á çarma párvatānām.

8.31.11^a (Manu Vāivasvata; Dāmpatyor açiṣaḥ)
áitu pūṣá rayír bhágaḥ svasti sarvadhátamaḥ,
urúr ádhvā svastáye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣá rayír bhágaḥ sómaḥ punāno arṣati,
pátir víçvasya bhúmano vy ákhyad ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, urúr ádhvā svastáye, and rayír bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣá rayír bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Puschan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt dieser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{ode}–18^{ode}, devānām yá ín máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Dāmpatyor açiṣaḥ)
nákiṣ táṁ kármaṇā naçan ná prá yoṣan ná yoṣati,
devānām yá ín máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

☞ refrain, 8.31.15^{ode}–18^{ode}

8.70.3^a (Puruhanman Āṅgīrasa; to Indra)
nákiṣ táṁ kármaṇā naçad yác cakúra sadāvrdham,
indram ná yajñáir víçvágūrtam fbhvasam ádhṛṣṭam dhṛṣṇvójasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated páda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utá tyád āçvāçvyam.

8.32.2^c (Medhātithi Kāṇva ; to Indra)

yāḥ sfbīdam ānarçānīm pīprum̄ dāsām ahiçúvam,
vādhīd ugró riçān̄n apāḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)
īndur īndrāya toçate ní toçate çriçān̄n ugró riçān̄n apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words īndur īndrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhīd the word çriçān̄n which belongs regularly to the diction of the Pāvamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tād īndra pāuṅsyam.

8.32.7^b, stotāra īndra girvaṇaḥ : 4.32.8^c, stotf̄bhya īndra girvaṇaḥ.

8.32.12^c, īndro viçvābhīr utībhīḥ : 8.12.5^c, īndra viçvābhīr utībhīr vavākṣitha ;
8.61.5^b ; 10.134.3^d, īndra viçvābhīr utībhīḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vānir mahān̄ supārāḥ sunvatāḥ sākḥā.

8.32.13^c, tām īndram abhī gāyata ; 1.4.10^c ; 5.4^c, tasmā īndrāya gāyata.

8.32.18^b : 1.133.7^e, sahasrā vājy āvṛtaḥ.

[8.32.22^c, dhēnā īndrāvācākaçat : 10.43.6^b, jānānām dhēnā avacākaçad vṛṣā.]

8.32.23^c : 4.47.2^d, nīmnam̄ ūpo ná sadhryāk.

8.32.24^b, sōmam̄ vīrāya çipriṇe : 6.44.14^d, sōmam̄ vīrāya çipriṇe pībadhyāi.

8.32.27^c : 1.37.4^c, devātām̄ brāhma gāyata.

8.32.29 (Medhātithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasas ; to Indra)
ihá tyá sadhamādyā hārī hiraṇyakeçyā,
volhām̄ abhī práyo hitām̄.

8.32.29^a = 8.93.24^a : 13.27^a, ihá tyá sadhamādyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapēyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)

kāṇvebhīr dhr̥ṣṇav ā dhr̥ṣád vājān̄ dar̥ṣi sahasrīṇam,
piçāṅgarūpaṁ maghavan vicarsaṇe makṣú gómantam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)

dyukṣám sudānum̄ táviṣīrbhīr āvṛtam̄ girim̄ ná purubhójasam,
kṣumántam̄ vājān̄ çatīnam̄ sahasrīṇam̄ makṣú gómantam̄ imahe.

For kṣumántam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)

satyám itthá v̥ṣéd asi v̥ṣajūtir nó 'vṛtaḥ,

ṽv̥ṣā hy ūgra çṛṇviṣé parāvātī, v̥ṣo arvāvātī çrutāḥ.

8.6.14^c

9.64.2^c (Kaçyapa Mārīca ; to Pavamāna Soma)

v̥ṣṇas te v̥ṣṇyam̄ çavo v̥ṣā vānam̄ v̥ṣā mādāḥ,

satyám v̥ṣṇan̄ v̥ṣéd asi.

Cf. 10.153.2^c, tvám v̥ṣṇan̄ v̥ṣéd asi.

8.33.10^c, v̥ṣā hy ūgra çṛṇviṣé parāvātī : 8.6.14^c, v̥ṣā hy ūgra çṛṇviṣé.

8.33.11^{cd}, v̥ṣā rátho maghavan̄ v̥ṣṇaṇā hári v̥ṣā tvám̄ çatakrato : 8.13.31^{abc},
v̥ṣāyam̄ indra te rátha utó te v̥ṣṇaṇā hári, v̥ṣā tvám̄ çatakrato v̥ṣā
hávaḥ.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)

asmákam̄ adyántamam̄ stóman̄ dhiṣva mahāmaha,

asmákam̄ te sávanā santu çántamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)

sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,

tvám̄ id dhī brahmakṛte kām̄yam̄ vásu dēṣṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* somapressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vāyam̄ tát ta indra sám̄ bharamasi yajñam̄ ukthám̄ turám̄ vácaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).'
The looser dependence of mādāya upon sómeṣu, as compared with asmákam̄ te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amūṣya çūsato divám̄ yayá divāvaso.

8.34.4^b: 5.35.6^d ; 8.6.37^c, hávante vājasātaye ; 6.57.1^c, huvéma vājasātaye ;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpātithi Kāṇva ; to Indra)

á no yāhi mahemate sáhasrote çátāmagha,

└divó amúṣya çásato divám yayá divávaso.┘

☞ refrain, 8.34.1^{cd}–15^{cd}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahásrotiḥ çatāmagho vimāno rájasah kavīḥ.

└īndrāya pavate mádaḥ.┘

☞ 9.6.7^b

[8.34.8^a, á tvā hótā mánurhitaḥ : 1.13.4^c, ási hótā mánurhitaḥ ; 1.14.11^a ; 6.16.9^a, tvám hótā mánurhitaḥ.]

8.34.11^a, á no yāhy úpaçruti : 8.8.5^a, á no yātam úpaçruti.

8.34.13^b (Nīpātithi Kāṇva ; to Indra)

á yāhi párvatebhyah samudrásyádhi viṣṭápaḥ,

└divó amúṣya çásato divám yayá divávaso.┘

☞ refrain, 8.34.1^{cd}–15^{cd}

8.97.5^b (Rebha Kāçyapa ; to Indra)

yád vāsi rocané diváḥ samudrásyádhi viṣṭápi,

yát párthive sádane vṛtrahantama └yád antárikṣa á gahi.┘

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

└prá vácama índur iṣyati┘ samudrásyádhi viṣṭápi,

☞ 9.12.6^a

jīnvan kóçam madhuçútam.

9.107.14^c (Sapta Ṛṣayah ; to Soma Pavamāna)

└abhi sómāsa áyávaḥ pávante mádyam mádam.┘

☞ 9.23.4^{ab}

samudrásyádhi viṣṭápi manīṣiṇo └matsarúsaḥ svarvidaḥ.┘

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, ádityái rudráir vásubhiḥ sacābhuvā.

8.35.1^c–21^c, sajóṣasā uśásā sūryeṇa ca.

8.35.1^d–3^d, sómam píbatam açvinā.

[8.35.3^a, viçvāir deváis tribhír ekadaçáir ihá : 1.34.11^a, á násatyā tribhír, &c.]

8.35.4^b–6^b, viçvehá devāu sávanáva gachatam.

8.35.4^d–6^d, ísam no volham açvinā.

8.35.7^b–9^b, sómam sutám mahiśéváva gachathaḥ.

8.35.7^d–9^d, trír vartír yātam açvinā.

8.35.10^b–12^b, prajám ca dhattám dráviṇam ca dhattam.

8.35.10^d–12^d, úrjam no dhattam açvinā.

8.35.13^b–15^b, marútvantá jaritúr gachatho hávam.

8.35.13^d–15^d, *adityáir yātam açvinā.*

8.35.16^b–18^b, *hatām rákṣānsi sédhatam ámrivāh.*

8.35.16^d–18^d, *sómañ sunvató açvinā.*

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā.*

Cf. *çyāvāçvasya sunvatāh* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *açvinā tiróahnyam.*

8.35.22^a, *arvág rátham ní yachatam* : 1.92.16^c; 7.74.2^c, *arvág rátham sámānasā ní yachatam.*

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *pibatam sómyam mádhu*; 8.24.13^b, *pibāti sómyam mádhu.*

8.35.22^{ode}–24^{ode}, *á yātam açvinā gatam avasyúr vām ahám huve dhattām rátnāni dāçuse.*

The páda, *á yātam açvinā gatam*, also at 8.8.6^c; the páda, *dhattām rátnāni dāçuse*, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, *vivákṣaṇasya pitāye.*

8.36.1^{b-e}–6^{b-e}, *pibā sómañ mādāya kām çatakrato, yām te bhágam ádhārayan viçvāh sehānāh pñtanā urú jrāyaḥ sám apsuñin marútvāñ indra satpate.*

Cf. 8.95.3^a, *pibā sómañ mādāya kām.*

8.36.4^a (*Çyāvāçva Ātreya*; to Indra)

janitā divó janitā pñthivyāh [pibā sómañ mādāya kām çatakrato,]

☞ refrain : see prec. item

[yām te bhágam ádhārayan viçvāh sehānāh pñtanā urú jrāyaḥ sám apsuñin marútvāñ indra satpate.]

☞ refrain : see prec. item

9.96.5^b (*Pratardana Daivodāsi*; to Pavamāna Soma)

sómañ pavate janitā matñnám janitā divó janitā pñthivyāh,

janitāgnér janitā sūryasya janiténdrasya janitóta viññoh.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated páda cf. 2.40.1^b, *jānanā divó jānanā pñthivyāh.*

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya*; to Indra)

çyāvāçvasya sunvatás (8.37.7, *rébhataś*) *táthā çñnu yáthāçñnor átreh kármāni kññvatátāh,*

prá trasádasyum ávitha tvám éka in nṛśáhya indra bráhmāñi (8.37.7, *kṣa-trāñi*) *vardhayán.*

8.38.8^a (Ṣyāvāçva Ātreya ; to Indra and Agni)
 çyāvāçvasya sunvatō 'trīṇām çṛṇutam hāvam,
 indrāgni sōmapitaye.

Cf. the refrain, çyāvāçvasya sunvatō madacyutā, 8.35.19^{b-21^b}.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed-6^{bed}}, indra viçvābhir utībhiḥ, mādhyamīdinasya sāvanasya vṛtrahann anedya pibā sōmasya vajrivaḥ.

For the first of these pādas see also under 8.32.12^o.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, çyāvāçvasya rébhatas (8.36.7^a, sunvatás) tātā çṛṇu : 8.38.8^a, çyāvāçvasya sunvatāḥ.

8.38.1^{c-3^c}, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahánāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Ṣyāvāçva Ātreya ; to Indra and Agni)

idám vām madirám mādhv ádhukṣann ádribhir nárah,
 1 indrāgni tāsya bodhatām. 1

☞ refrain, 8.38.1^{c-3^o}

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)

idám te somyám mādhv ádhukṣann ádribhir nárah,
 juṣāná indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñám iṣṭāye ; 5.72.3^b, juṣétām yajñám iṣṭāye.

8.38.4^{a-6^c}, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sutām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^{a-9^c} : 6.60.9^c, indrāgni sōmapitaye.

8.38.8^a, çyāvāçvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, çyāvāçvasya sunvatás (8.37.7^a, rébhatas) tātā çṛṇu.

8.38.9^{abc} (Ṣyāvāçva Ātreya ; to Indra and Agni)

evá vām ahva útāye yátháhuvanta médhirāḥ,
 1 indrāgni sōmapitaye. 1

☞ refrain, 8.38.7^{c-9^o}

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Açvins)

evá vām ahva útāye yátháhuvanta médhirāḥ,

1 násatyā sōmapitaye 1 nābhantām anyaké same. 1

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^{c-9^c} ; pāda 8.42.6^c in 8.42.4^{c-6^c} (cf. áçvinā sōmapitaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

[8.38.10^b, *indrāgnyór ávo vṛṇe*: 8.94.8^b, *devānām ávo vṛṇe*.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, *nābhantām anyaké same*.

8.39.6^d, *agnír dvārá vy ūṛṇute*: 1.128.6^g, *agnír dvārá vy ṛṇvati*.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, *agním yajñēsu pūrvyām*.

[8.40.5^e, *indra ícāna ójasā*: 1.111.8^a; 8.76.1^b, *indram ícānam ójasā*.]

Cf. also 8.6.41^b, *éka ícāna ójasā*.

[8.40.6^e, *ójo dāsāsya dambhaya*: 10.22.8^d, *vádhār dāsāsya dambhaya*.]

8.40.7^d: 1.8.4^e; 9.61.29^c, *sāsahyāma pṛtanyatāḥ*.

8.40.7^{de}, *sāsahyāma pṛtanyató vanuyāma vanuṣyatāḥ*: 1.132.1^{bc}, *indravotāḥ sāsahyāma pṛtanyató vanuyāma vanuṣyatāḥ*.

8.40.9^b, *pūrvír utá prácastayah*: 6.45.3^{ab}; 8.12.21^{ab}, *mahír asya prānītayah pūrvír utá prácastayah*.

8.40.10^c, 11^c, *utó nú cid yá ójasā* (11^c, *óhate*).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, *cuṣṇasyañḍáni bhédati*: 8.40.11^d, *añḍá cuṣṇasya bhédati*.

8.40.10^e, *jéṣat svārvatír apāḥ*: 8.40.11^e, *ájāih svārvatír apāḥ*; 1.10.8^c, *jéṣaḥ svārvatír apāḥ*.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, *vayām syāma pátayo rayñám*.

8.41.1^b (*Nābhaka Kāṇva*; to *Varuṇa*)

asmá ū sú prábhūtaye váruṇāya marúdbhyó 'reā vidúṣtarebhyah,
yó dhítá mānuṣāṇām paçvó gá iva rákṣati *ḷnābhantām anyaké same.*]

☞ refrain, 8.39.1^f ff.

9.61.12^b (*Amahiyu Āṅgira*; to *Soma Pavamāna*)

sá na indrāya yájyave váruṇāya marúdbhyah,
varivovít pári srava.

This repeated páda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (*Nābhaka Kāṇva*; to *Varuṇa*)

tám ū sú samanú girá pitṛñám ca mánmabhiḥ,

nābhakāsya prácastibhir yáh síndhunām úpodayé saptásvasā sá madhyamó
ḷnābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viṣve Devāḥ)
māno nv ā huvāmahe nārācaṁsēna sōmena,
pitṛṇām ca māmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^c—6^c, nāsatyā sōmapītaye.

Cf. 8.8.5^b, ācvinā sōmapītaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for indragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stōmāsa Irate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgīrasa; to Agni)

ukṣānnāya vaçānnāya sōmaprṛthāya vedhāse,
stōmāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)

yāsminn ācvinā ṛsabhāsa ukṣāno vaçā meṣā avasrṛṣāsa āhutāḥ,
kilālapé sōmaprṛthāya vedhāse ḥṛdā matim janaye cārum agnāye.

8.44.27^c (Virūpa Āṅgīrasa; to Agni)

yajñānām rathye vayām tigmājambhāya vīlāve,
stōmāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhīr vidhemāgnāye.

[**8.43.15^c**, āgne vīrāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayim vīrāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stōmañ juṣasva me: 1.12.12^c, imām stōmañ juṣasva naḥ.

8.43.18^b, 20^b, vīcvaḥ suksitāyaḥ pṛthak.

[**8.43.20^c**, vāhniñ hótāram īlate: 6.14.2^c; agniñ hótāram īlate.]

Cf. 3.10.2^b, āgne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgīrasa; to Agni)

tām īlisva yā āhuto 'gnīr vibhrājate ghṛtāih,
imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)

asmākam urjā rātham puṣā aviṣtu māhinaḥ,
bhūvad vājānām vṛdhā imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutā (and çṛṇutām) ma imām hāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tām tvā vayām havāmahe.

8.43.24^c (Virūpa Āṅgīrasa ; to Agni)

viçám r̥jānam ádbhutam ádhyakṣam dhármanam imám,
agním iḷe sá u çravat.

8.44.6^c (The same)

mandráṃ hótāram ṛtvijam citrábhānuṃ vibhāvasum,
agním iḷe sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a : 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b : 3.9.8^b ; 8.102.11^a, çtrám pávakāçociṣam ; 10.21.1^d, çtrám pávakāçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa ; to Agni)

sá tvám agne vibhāvasuḥ sr̥jān sūryo ná raçmibhiḥ,
çárdhan támāñsi jighnase.

9.100.8^c (Rebhasūni Kāçyapāu ; to Pavamāna Soma)

pávamāna máhi çrávaç, citrébhir yāsi raçmibhiḥ,
çárdhan támāñsi jighnase viçvāni dāçuṣo gr̥hé.

68 9.4.1^b

Cf. 9.66.24^c, kṣṇá támāñsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c : 8.43.24^c, agním iḷe sá u çravat.

8.44.9^c : 6.52.12^c, cikitvám dáivyaṃ jānam.

8.44.10^a, vípraṃ hótāram adrúham : 6.15.7^c, vípraṃ hótāram puruvāram adrúham.

8.44.11^b : 7.15.13^b, prátī śma deva r̥śataḥ.

8.44.13^a : 7.16.1^b, urjó nápatam á huve.

8.44.14^b : 1.12.12^a ; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c : 1.12.4^c ; 5.26.5^c, deváir á satsi barhīsi.

8.44.19^a : 3.10.1^a, tvám agne manīṣiṇaḥ.

8.44.19^c : 1.5.8^c, tvám vardhantu no girāḥ.

8.44.25^b : 8.6.4^c, samudrāyeva síndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye : 8.43.11^c, stómāir vidhemāgnāye.

8.44.28^a : 2.5.8^c, ayám agne tvé ápi.

8.44.28^c: 1.10.9^c, tasmāi pāvaka mṛṣaya.

8.45.1^b, str̥ṇānti barhīr anuṣāk : 1.13.5^a, str̥ṇitā barhīr anuṣāk ; 3.41.2^b, tistirē barhīr anuṣāk.

8.45.1^c—3^c, yēsām indro yūva sākha.

8.45.4^{bc} (Triçoka Kāṇva ; to Indra)
 ā bundarān vṛtrahā dade jātāḥ pṛchad ví mātáram,
 ká ugrāḥ ké ha çṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)
 jajñānó nú çatákratur ví pṛchad iti mātáram,
 ká ugrāḥ ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with pr̥tí tvā çavasí vadad : in 8.77.2^c with ád im çavasy ábravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff. (Cf. also *ibid.* ii. 246.)

8.45.7^c, rathítamo rathínām : 1.11.1^c, rathítamarā rathínām.

8.45.10^b (Triçoka Kāṇva ; to Indra)
 vṛjyāma te pári dvísó 'raṁ te çakra dāváne,
 gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 áram hí śmā sutésu ṇaḥ sómesv indra bhúṣasi,
 áram te çakra dāváne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unserm gekelerten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs ; unlikely, because the pāda áram te çakra dāváne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty : 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical : supply the verb gáchāmaḥ, or the like, and observe 8.92.27^c, áram gamāma te vayám. The elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānāiç cid yánto adrivaḥ : 8.61.4^d, maksú cid, &c.]

8.45.13^a : 3.42.6^a, vidmā hí tvā dhanamjayám.

8.45.15^c, tásya no véda á bhara : 1.81.9^c, téṣām no véda á bhara.

[8.45.21^a, sottrám indrāya gāyata : 8.89.1^a, br̥hád indrāya gāyata.]

[8.45.21^b, purunṛmñāya sátvane : 6.45.22^b, puruhutāya sátvane.]

8.45.29^c: 1.5.2^c, índrañ sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛḷáyāsi nah ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād á bhara.

8.46.3^{b+c} (Vaça Açvya ; to Indra)

á yāsya te mahimānañ çatāmūte çatakrato,
gīrbhír gṛñānti kārāvaḥ.

8.99.8^b (Nṛmedha Āngirasa ; to Indra)

iṣkartāram anīṣkṛtañ sáhaskṛtañ çatāmūtiñ çatákratum,
samānām índram ávase havāmahe vāsavānañ vasújívam.

8.54(Val. 6).1^b (Mātariçvan Kaṇva ; to Indra)

etát ta indra vīryaṃ gīrbhír gṛñānti kārāvaḥ,
té stobhanta úrjam āvan ghṛtaçútāñ pāurāso naksān dhṛtibhiḥ.

The accent of gṛñānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—Further instances of the cadence, gṛñānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Val. 5).1^d, íçānañ rāyá imahe.

8.46.8^{a+b} (Vaça Açvya ; to Indra)

yās te mádo váreṇyo yá indra vṛtrahántamaḥ,
yá adadīḥ svār nṛbhir yáḥ pṛtanāsu duṣṭāraḥ.

9.61.19^a (Amahyu Āngirasa ; to Soma Pavamāna)

yās te mádo váreṇyas tēná pavasvándhasá,

ḷdevāvír aghaçānsahá.]

☞ 9.24.7^c

8.92.17^b (Çrutakakṣa Āngirasa, or Sukakṣa Āngirasa ; to Indra)

yās te citráçravastamo yá indra vṛtrahántamaḥ,

yá ojadátamo mádaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^a, asmákebhír nṛbhir átrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭáro viçvavāra çraváyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vīśā mádo váreṇyaḥ, 1.175.2^b, and (for 8.46.8^d), sá çúro ástā pṛtanāsu duṣṭāraḥ, 4.36.6^b.

8.46.9^d (Vaça Açvya ; to Indra)

yó duṣṭáro viçvavāra çraváyyo vájēsv ásti tarutá,
sá nah çaviṣṭha sávaná vaso gahi gaméma gómati vrajé.

8.51(Val. 3).5^d (Çruṣṭigu Kaṇva ; to Indra)

yó no datá vásunām ḷndrañ tám hūmahe vayám,]

vidmá hy áśya sumatīm návtyasīm gaméma gómati vrajé.

☞ 6.46.3^b

Cf. 1.86.3^e, sá gántā gómati vrajé ; and 7.32.10^d, gámat sá gómati vrajé.

[8.46.13^b, purasthatā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujyūm vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] ☞ 5.71.3^b
 yām āditya abhī druho rāksathā nēm aghām naçad [anehāso va utāyaḥ suūtāyo
 va utāyaḥ.] ☞ refrain, 8.47.1^{ef}-18^{ef}

8.67.4^a (Matsya Sāmmada, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] ☞ 5.67.1^c
 [āvāṅsy ā vṛṇmahe.] ☞ 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.71.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}-18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5^c, anehāsas tvótayaḥ.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmaṇi.

8.47.9^b: 6.75.12^d, 17^d, āditih çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditih çārma yachatu,] ☞ 6.75.12^d
 mātā mitrāsya revāto [ryamṇo vāruṇasya cānehāso va utāyaḥ suūtāyo va
 utāyaḥ.] ☞ d: 1.136.2^e; ef: refrain, 8.47.1^{ef}-18^{ef}

10.36.3^b (Luça Dhanāka; to Viçve Devāh)

viçvasmān no āditih pātvanhāso mātā mitrāsya vāruṇasya revātāḥ,
 svarvaj jyōtir avṛkām naçimahi [tād devānām āvo adyā vṛṇmahe.]

☞ refrain, 10.36.2^d-12^d

8.47.9^d: 1.136.2^e, aryamṇo vāruṇasya ca.

8.47.15^c, 17^c, trité (17^c, evā) duṣvāpnyam sārvaṁ.

8.47.18^{ab} (Trita Aptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgaso vayām,
 uṣo yāsmād duṣvāpnyād ābhāiṣmāpa tād uchavt [anehāso va utāyaḥ suūtāyo va
 utāyaḥ.] ☞ refrain, 8.47.1^{ef}-18^{ef}

10.164.5^{ab} (Pracetā Āṅgirasa; Duḥṣvapnaghnam)

ājāiṣmādyāsanāma cābhūmānāgaso vayām,

jāgratsvapnāḥ saṁkalpāḥ pāpō yām dviṣmās tām sā ṛchatu yō no dvēṣti
 tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāç ca prāgā āditir bhavāsy avayatā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ çrāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārāya mādhvā pṛcānās tiró róma pavate ádridugdhaḥ,
indur indrasya sakhyām juṣāṇó devó devāsya matsaró mādāya.

[8.48.4^d: see under 8.18.22^c.]

[8.48.6^b, prá cakṣaya kṛṇuhí vásyaso naḥ: 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛḷáyā naḥ svastí táva smasi vratyās tásya viddhi,
álarti dáçsa utá manyúr indo má no aryó anukāmám párá dah.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuniti)

ásunte púnar asmásu cákṣuḥ púnah prānám ihá no dhehi bhógam,
jyók paçyema súryam uccārantam, ánumate mṛḷáyā naḥ svastí.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvám hí nas tanvāḥ soma gopá gātre-gātre niṣatthā nṛcákṣāḥ,
yát te vayám pramināma vratāni sá no mṛḷa susakhá deva vásyāḥ.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayám pramināma vratāni vidūṣām devā áviduṣtarāsaḥ,
agnis tād viçvam á pṛṇāti vidván yébhír deván ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11^d: 1.113.16^d, áganma yáttra pratiránta áyuh.

[8.48.12^b, ámartyo mártiyān ávivéça: 4.58.3^d, mahó devó mártiyān á viveça.]

8.48.13^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 10.121.10^d, vayám syāma pátayo rayiṇám.

8.48.14^c, váyam sómasya viçváha priyāsah: 2.12.15^c, vayám ta indra viçváha priyāsah.

8.48.14^d: 1.117.25^d; 2.12.15^d, suvírāso vidátham á vadema.

8.49(Vāl.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhí prá vaḥ surádhasam índram arca yáthā vidé,
yó jaritfbhyo maghávā purúvāsuh sahasreṇeva çikṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gópatim giréndram arca yáthā vide,
sūnám satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485; ii. 435, occasioned by vaḥ in 8.49.1^a: arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a: 8.5.7^a, á na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva : to Indra)

á na stómam úpa dravád₂ dhiyānó áçvo ná sótr̥bhīh,

8.5.7^a

yám te svadhāvan svadāyanti dhenáva indra káṇveṣu rātāyaḥ.

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

á naḥ sóme svadhvará iyānó átyo ná toçate,

yám te svadāvan svádanti gūrtāyaḥ pāurē chandayase hávam.

The repeated páda in the second Vālahilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugrám ná vīrám námasópa sedima víbhūtim áksitāvasum,

udrīva vajrinn avató ná siñcaté kṣárantindra dhītāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prá vīrám ugrám vívicim dhanasp̥tām víbhūtim rádhaso mahāh,

udrīva vajrinn avató vasutvaná sádā pipetha dáçuse.

8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā p̥rthivyám ádhi . . . ugrá

ugrēbhīr á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā

p̥rthivyám divi . . . ṛṣvā ṛṣvēbhīr á gahi ; 8.3.17^d, ugrá ṛṣvēbhīr á gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsyā gómataḥ,

yáthā právo maghavan médhyātithim yáthā nípātithim dháne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyúma çūra návyasaḥ,

8.24.8^b

yáthā práva étaçam k̥ftvye dháne yáthā váçam dáçavraje.

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yáthā káṇve maghavan trasýádasyavi yáthā pakthé dáçavraje,

yáthā góçarye ásanor ṛjicvanáindra gómád dhíranýavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yáthā káṇve maghavan médhe adhvaré dirghánithe dāmūnasi,

yáthā góçarye ásiṣāso adrivo máyi gotrám hariçriyam.

8.50(Vāl.2).5^c, yám te svadāvan svádanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yám te svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6^c, udrīva vajrinn avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā p̥rthivyám divi, . . . ṛṣvā ṛṣvēbhīr á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā p̥rthivyám ádhi . . . úgra ugrēbhīr á gahi ; 8.3.17^d, ugrá ṛṣvēbhīr á gahi.

8.50(Väl.2).9^b: 8.24.8^b, vidyāma çūra návyasaḥ.

8.50(Väl.2).9^c, yáthā práva étaçam̐ kftvye dháne: 8.49(Väl.1).9^c, yáthā právo maghavan médhyátithim.

8.50(Väl.2).10^{ac}, yáthā kánve maghavan médhe adhvaré . . . yáthā góçarye ásiṣāso adrivah: 8.49(Väl.1).10^{ac}, yáthā kánve maghavan trasádasyavi . . . yáthā góçarye asanor rjijçvani.

8.51(Väl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yáthā mánāu sāmvarañāu sómam indrápibaḥ sutám,
nípátithāu maghavan médhyátithāu puṣṭigāu çruṣṭigāu sácā.

8.52(Väl.4).1^{ab} (Āyu Kāṇva; to Indra)
yáthā mánāu vívasvati sómam̐ çakrápibaḥ sutám,
yáthā trté chānda indra jújoṣasy 1āyāu mādayase sácā.] cf. 8.4.2^b

8.51(Väl.3).5^b: 6.46.3^b, indram̐ tám̐ hūmahe vayám.

8.51(Väl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Väl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám̐ vaso dánāya çíkṣasi sá rāyás póṣam̐ açnute,
tám̐ tvā vayám̐ maghavann̐ indra girvanāḥ sutāvanto havāmahe.

8.52(Väl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám̐ vaso dánāya mánhase sá rāyás póṣam̐ invati,
1vasuyávo vásupatiṁ çatakrátum̐ stómāir̐ indram̐ havāmahe.] 8.52(Väl.4).6^{cd}

8.61.14^{cd} (Bharga Prāgātha; o Indra)
tvám̐ hi rádhaspate rádhaso mahāḥ kṣáyasyási vidhatáḥ,
tám̐ tvā vayám̐ maghavann̐ indra girvanāḥ sutāvanto havāmahe.

For further instances of the páda, sutāvanto havāmahe, see next item.—Note that 8.52(Väl.4).6^{cd} = 8.61.10^{cd}.—The cadence dánāya mánhase also in 8.61.8^b.

8.51(Väl.3).6^{cd} = 8.61.14^{cd}, tám̐ tvā vayám̐ maghavann̐ indra girvanāḥ sutāvanto havāmahe; 8.17.3^c; 93.30^b, sutāvanto havāmahe.

8.52(Väl.4).1^{ab}, yáthā mánāu vívasvati sómam̐ çakrápibaḥ sutám: 8.51(Väl.3).1^{ab}, yáthā mánāu sāmvarañāu sómam̐ indrápibaḥ sutám.

[8.52(Väl.4).1^d, āyāu mādasaye sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Väl.4).3^c, yásmāi viṣṇus trīṇi padá vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padá ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tām tvā vayām sudūghām iva godūho juhūmāsi çravasyāvah :
1.4.1^{bc}, sudūghām iva góduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)

yó no datá sá nah pitá mahāñ ugrá içānakft,

áyāmann ugró maghāvā purūvāsúr gór áçvasya prá datu nah.

8.65.5^b (Pragātha Kāṇva ; to Indra)

indra gr̥ṇīṣá u stuṣé mahāñ ugrá içānakft,

éhi nah sutām piba.

For 8.65.5^a cf. 2.20.4^a, tām u stuṣa indram tām gr̥ṇīṣe.

8.52(Vāl.4).6^{ab}, yásmāi tvām vaso dānāya máñhase sá rāyás pošam invati :
8.51(Vāl.3).6^{ab}, yásmāi tvām vaso dānāya çikṣasi sá rāyás pošam
açnute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)

yásmāi tvām vaso dānāya máñhase sá rāyás pošam invati,] 8.51(Vāl.3).6^{ab}
vasūyávo vásupatim çatákratuṁ stómāir indram havāmahe.

8.61.10^{cd} (Bhargha Prāgātha ; to Indra)

ugrābhur mrakṣakftvā purāmdaró yádi me çr̥ṇāvād dhāvam,

vasūyávo vásupatim çatákratuṁ stómāir indram havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣoñí sām u súryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, içānam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhāno divé-dive : 8.12.28^b, vāvṛdháte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvátī sunviré jāneṣv á yé arvavátíndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómasaḥ parāvátī yé arvavátī sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yátrā sómasya tṛmpási.

8.53(Vāl.5).6^d, krātuṁ punatá ānuṣák : 8.12.11^b, krātuṁ punṛta ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sádhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamádyo vṛdhé : 8.3.1^c, apir no bodhi sadha-
ádyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gṛbhír gr̥ṇānti káravaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāñso ví çr̥ṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Väl. 6).7^d: 9.61.15^b, dhukṣāsava pipyūṣim iṣam ; 8.7.3^c, dhukṣānta pipyūṣim iṣam ; 8.13.25^e, dhukṣāsava pipyūṣim iṣam āvā ca naḥ.

[8.54(Väl. 6).8^a, vayām ta indra stōmebhir vidhema : 5.4.7^a, vayām te agna ukthāir vidhema.]

8.55(Väl. 7).1^c (Kṛṣa Kāṇva ; Praskaṇvasya dānastutih)

bhūrīd indrasya viryām vy ākhyam abhy āyati,

rādhas te dasyava vṛka.

8.56(Väl. 8).1^a (Pṛṣadhra Kāṇva ; Praskaṇvasya dānastutih)

prāti te dasyave vṛka rādho adarṣy āhrayam,

dyāur nā prathinā čavaḥ.]

8.56.1.8^c

For the appraisal of 8.56.1 see under 1.8.5^e.—For 8.55.1^a cf. 1.80.8^e, mahāt ta indra viryām.

8.56(Väl. 8).1^c: 1.8.5^e, dyāur nā prathinā čavaḥ.

[8.56(Väl. 8).5^c, agnīḥ čukrēṇa čociṣā : āgne čukrēṇa, &c. ; see under 1.12.12.]

[8.57(Väl. 9).2^a, yuvām devās trāya ekādaçāsaḥ : 9.92.4^b, viçve devās, &c.]

8.57(Väl. 9).4^a, ayām vām bhāgō nihito yajatrā : 1.183.4^c, ayām vām bhāgō nihita iyām gīḥ.

8.59(Väl. 11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)

imāni vām bhāgadhēyaṇi sisrata indrāvaruṇā prā mahē sutēṣu vām,

yajñē-yajñē ha sāvanā bhuranyātho yāt sunvatē yājamānāya čikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)

āsat sū me jaritaḥ sūbhivegō yāt sunvatē yājamānāya čikṣam,

ānaçīrdām ahām asmi prahantā satyadhvītaṃ vṛjināyāntam ābhūm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^e.

[8.59(Väl. 11).2^b, indrāvaruṇā mahimānam āçata : 1.85.2^a, tā ukṣitāso mahimānam āçata.]

[8.59(Väl. 11).3^c, tābhīr daçvānsam avataṃ çubhas pati : 1.47.5^c, tābhīḥ śv āsmān avataṃ, &c.]

8.59(Väl. 11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)

indrāvaruṇā sāumanasām ādrptaṃ rāyās pōṣaṃ yājamāneṣu dhattam,

prajāṃ puṣṭīm bhūtīm asmāsu dhattam dīrghayutvāya prā tiratam na āyuh.

10.17.9^d (Devacravas Yāmāyana ; to Sarasvatī)

sārasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣamāṇāḥ,
sahasrārghām iḷó ātra bhāgām rāyās pōṣam yājamāneṣu dhehi.

10.122.8^c (Citramahas Vāsistha ; to Agni)

nī tvā vāsisthā ahvanta vājinaṁ grṇānto agne vidātheṣu vedhāsah,
rāyās pōṣam yājamāneṣu dhārāya ḷnyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

8.60.1^b: 5.20.3^a; 26.4^c; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d: 8.23.22^b; 39.8^e; 102.10^c, agnīm yajñēṣu pūrvyām.

8.60.3^c, mandrō yajistho adhvarēṣv īḍyah: 4.7.1^b, hótā yajistho adhvarēṣv īḍyah.

8.60.3^d: 1.127.2^c, viprebhiḥ ḥukra mānmabhiḥ.

8.60.4^d (Bharga Prāgātha ; to Agni)

ādrogam ā vahoçatō yavisthya devān ājasra vītāye,
abhi prāyaṁsi sūdhita vaso gahi māndasva dhītībhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)

ūrjo napaj jātavedaḥ suçastībhir māndasva dhītībhir hitāḥ,
tvē īṣaḥ sām dadhur bhūrivarpaṣaḥ citrótayo vāmājatāḥ.

8.60.8^a, mǎ no mǎrtāya ripāve rakṣasvine; 8.22.14^a, mǎ no mǎrtāya ripāve
vājinivasu.

[8.60.10^a, pāhi viçvasmād rakṣāso ārāvṇaḥ: see under 1.36.15.]

8.60.12^a, yēna vānsāma pñtanāsu çārdhataḥ: 6.19.8^c, yēna vānsāma pñtanāsu
çātrūn.

8.60.14^d: 8.23.27^a, vānsvā no vāryā purū.

8.60.17^d: 1.127.2^e; 8.23.7^b, hótāraṁ carṣaṇīnām.

8.60.18^{cd}, iṣanyāyā naḥ pururūpam ā bhara vājāṁ nēdiṣṭham utāye: 8.1.4^d,
ūpa kramasva pururūpam ā bhara vājāṁ nēdiṣṭham utāye.

8.60.19^b (Bharga Prāgātha ; to Agni)

āgne jāritar viçpātis tepānō deva rakṣāsah,

āproṣivān grhāpatir mahān asi divās pāyūr duronayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

āgne ghrtāsya dhītībhis tepānō deva çociṣā,

ā devān vakṣi yāksi ca.]

☞ 5.26.1^a

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣú cid yánto adriṅṅaḥ: 8.45.11^a, çánāiç cid, &c.]

8.61.5^b: 10.134.3^d, índra víçvabhír uttíbhīḥ; 8.12.5^e, índra víçvabhír uttíbhír
vaváksītha; 8.32.12^c, índro víçvabhír uttíbhīḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō áçvasya purukṣṭá gávām asy útso deva hiraṅyáyaḥ,
nákir hí dánaṃ parimárdhiṣat tvé yád-yad yámi tát á bhara.

9.107.4^d (Sapta Rṣayah; to Pavamāna Soma)

punānāḥ soma dhārayāpō vāsāno aṣasi,

á ratnadhá yonim ṛtāsya stāsya útso deva hiraṅyáyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣṭ, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiraṅyáyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this páda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtá, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiraṅyáyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (índra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^e.

8.61.10^{cd}: 8.52 (Val. 4).6^{cd}, vasūyávo vāsupatiṃ çatákratuṃ stómāir índraṃ
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yáta índra bháyāmahe táto no ábhayaṃ kṛdhi,
mághavañ chagdhí táva tán na uttíbhír ví dviṣo ví mṛdho jahi.

10.152.3ⁿ (Çasa Bhāradvāja; to Indra)

ví rákṣo ví mṛdho jahi ví vṛtrāsya hánu ruja,

ví manyúm índra vṛtrahann amitrasyabhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Val. 3).6^{cd}, tám tvā vayám maghavann índra girvaṅṅaḥ sutávanto
havāmahe: 8.17.3^c; 8.93.30^b, sutávanto havāmahe.

8.62.1^{e-6e}, 7^{d-9d}, 10^{e-12e}, bhadrá índrasya rátáyaḥ.

[8.62.4^b, índra bráhmāni vārdhanā: 5.73.10^a, imá bráhmāni vārdhanā.]

[8.63.2^c, ukthá bráhma ca çánsyā: 1.8.10^b, stóma ukthám ca çánsyā.]

[8.63.3^c, stuṣé tát asya páuṅsyam: 1.80.10^c, mahát tát, &c.]

[8.63.6^b, kṛtáni kártváni ca: 1.25.11^c, kṛtáni yá ca kártvá.]

8.63.9^b, urú kramiṣṭa jivāse: 1.155.4^d, urú kramiṣṭorugāyáya jivāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adrivah.

[8.64.4^c, óbhé pṛṇāsi ródasi : 10.140.2^d, pṛṇākṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛṇākṣi rodasi.

[8.64.6^c, asmákam kámam á pṛṇa : 1.16.9^a, sémám naḥ kámam á pṛṇa.]

8.64.7^c, brahmá kás tám saparyati : 8.7.20^c, brahmá kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tásyéhi prá dravā piba.

8.64.12^c, éhīm indra dravā piba : 8.17.11^c, éhīm asyá dravā piba.

8.65.1^{ab}: 8.4.1^{ab}, yád indra práḡ apāg údañ nyāg vā huyāse nṛbhīh.

8.65.2^b (Pragātha Kāṇva ; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṛṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva ; to Agni and Maruta)

ágne yāhi marútsakhā rudrébhīh sómapítaye,

sóbharyā úpa suṣṭutīm mādáyasva svāṛṇare.

Cf. 8.6.39^a, mándasvā sū svāṛṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pítāye : indram sómasya, &c. ; see under 1.16.3.]

8.65.5^b: 8.52(Vāl. 4).5^b, mahán ugrá iṣanakṛt.

8.65.6^b: 5.20.3^d ; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c ; 10.188.1^c, idám no barhir āsáde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c ; 8.43.23^a, tám tvā vayám havāmahe.

8.65.8^{ab}, idám te somyám mádhv ádhukṣann ádribhir nárah : 8.38.3^{ab}, idám vam madirám mádhv ádhukṣann ádribhir nárah.

8.65.9^c: 1.9.8^a ; 44.2^d, asmé dhehi çrávo bhát.

8.65.12^c (Pragātha Kāṇva ; to Indra)

nápāto durgáhasya me sahasreṇa surádhasaḥ,

çrávo devéṣv akrata.

10.62.7^d (Nabhānediṣṭha Mānava ; to Viçve Devāh)

indreṇa yujá niḥ sṛjanta vāgháto vṛajám gómantam aṣvīnam,

10.25.5^d

sahasram me dádato aṣṭakarṇyāḥ çrávo devéṣv akrata.

8.66.6^b : 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómam̐ jujuṣāná á gahi : 1.16.5^a, sémām̐ na stómam̐ á gahi.]

8.66.12^c, tiráč cid aryáḥ sávaná vaso gahi : 4.29.1^c, tiráč cid aryáḥ sávaná purúṇi.

[8.66.13^{od}, nahí tvád anyáḥ puruhnta kác caná mághavann ásti mardítá ; 1.84.19^c, ná tvád anyó maghavann asti mardítá.]

8.67.1^c, 10^c, sumṛṭṭikán̐ (10^c, sumṛṭṭikám) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatám̐ ávo várūṇa mītráryaman : 8.47.1^{ab}, máhi vo mahatám̐ ávo várūṇa mitra dāpūṣe.

8.67.4^b : 5.67.1^c ; 10.126.2^b, várūṇa mītráryaman.

8.67.4^c : 8.26.21^c, ávāṅsy á vṛṇīmahe.

8.67.6^c : 8.20.26^b, ténā no údhi vocata.

8.67.18^b : 8.18.12^b, ádityā yān mūmocati.

8.68.1^d : indra çaviṣṭha sátpate : 8.13.12^a, indra çaviṣṭha satpate.

8.68.5^c : 8.1.3^b ; 15.12^b, nánā hávanta ūtāye.

8.68.7^b, indram̐ codami pítāye : 3.42.8^b, sómam̐ codami pítāye.

8.68.9^c (Priyamedha Āṅgīrasa ; to Indra)
tvótāsas tvá yujápsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
áyāma dhívato dhíyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pra vas triṣṭúbham̐ iṣam̐ : 8.7.1^a, prá yád vas, &c.]

8.69.3^b : 1.84.11^b, sómam̐ çṛṇanti pṛçṇayaḥ.

8.69.3^d : 1.105.5^b, triṣv á rocané diváḥ.

8.69.4^b : 8.49(Vál. 1).1^b, indram̐ arca yáthā vidé.

8.69.6^b : 8.7.10^b, duduhré vajrīṇe mādhu.

8.69.7^b, grḥám̐ indraç ca gánvahi : 1.135.7^c ; 4.49.3^b, grḥám̐ indraç ca gachatam.

8.69.9^d : 1.80.9^d, indráya bráhmódyatam.

8.69.10^d : 9.1.9^c ; 4.4^b, sómam̐ indráya pátave ; 9.24.3^b, sóméndráya pátave.

Added in proof.

8.69.11^{b+e} (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnir víçve devá amatsata,

váruṇa íd ihá kṣayat tám āpo abhy anuṣata vatsám samñçivarir iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

íd asya çuṣmīṇo ráse víçve devá amatsata,

yádi góbbhir vasāyáte.

9.61.14^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tám íd vardhantu no gíro vatsám samñçivarir iva,

yá indrasya hṛdaṁsániḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pádas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro víçvā áti dvíṣaḥ.

[8.69.15^a, arbhakó ná kumarakāḥ : 8.30.1^b, (arbhakó) dévāso ná kumarakāḥ.]

8.69.16^e : 6.51.16^b, svastigám anehásam.

8.69.17^{ab} : 1.36.7^{ab}, tám ghem íthá namasvína úpa svarájam āsate.

8.69.18^a : 1.30.9^a, ánu pratnásyáukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tám kármanā naçat.

8.71.6^c, prá ṇo naya vásyo ácha : 6.47.7^b, prá ṇo naya pratarám vásyo ácha ;
10.45.9, prá tám naya pratarám, &c.

8.71.8^c, tvám içiṣe vásunām : 1.170.5^a, tvám içiṣe vasupate vásunām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritṛbhyah ; 3.51.6^d, sákhe vaso jaritṛbhyo váyo
dhāḥ.

8.71.10^d, purupraçastám utáye : 8.12.14^c, purupraçastám utáya ṛtásya yát.

[8.71.11^a, agním sūnám sáhaso jātávedasam : 1.127.1^b, vásuṁ sūnám, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo viçi.

[8.71.12^a, agním vo devayajyáya : 5.21.4^a, devám vo devayajyáya.]

8.71.12^b : 5.28.6^b, agním prayaty adhvaré ; 10.21.6^b, ágne prayaty adhvaré.

8.71.13^b, íçe yó váryañām : 1.5.2^b ; 24.3^b, íçānaṁ váryañām ; 10.9.5^a, íçānā
váryañām.

[8.72.3^b, rudrám paró manīśáyā : 5.17.2^d, mandráñ paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní ṣu svapa.

[8.72.16^a, ádhuksat pipyúṣim īṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjāthām aṣvinā rátham.

8.73.1^c–18^c, ánti śád bhñtu vām ávaḥ.

8.73.5^{ab}, yád adyá kárhi kárhi cic chuṣṛnyátam imám hávam : 5.74.10^{ab}, áṣvinā yád dha kárhi cic chuṣṛnyátam imám hávam.

8.73.10^b, ṣṛñutám ma imám hávam : 2.41.13^b = 6.52.7^b, ṣṛñutá ma imám hávam ; 8.85.2^b, imám me ṣṛñutam hávam.

8.73.14^{ab}, á no gávyebhir áṣvyāñ sahásrāir úpa gachatam : 6.60.14^{ab}, á no gávyebhir áṣvyāñ vasavyāñir úpa gachatam.

[8.73.18^a, púram ná dhṛṣṇav á ruja : 9.108.6^d, varmíva dhṛṣṇav, &c.]

[8.74.5^a, amṛtam jatávedasam : 6.48.1^c, prá-pra vayám amṛtam jatávedasam.]

8.74.5^b, tirás támāñsi darçatám : 3.27.13^b, tirás támāñsi darçatāḥ.

8.74.7^c, mándra sújata súkrato : 1.144.7^b, mándra svádháva řtajata súkrato.

8.74.12^b : 7.94.5^c, sabádho vájasātaye.

[8.74.14^d, vákṣan váyo ná túgryam : 8.3.23^c, ástam váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sunav áhuta.

8.75.12^{ab}, má no asmín mahāadhané pára varg bhārabhíd yatha : 6.59.7^{cd}, mā no asmín mahāadhané pára varktañ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám Imahe.

8.76.1^b : 1.11.8^a, índram řçanam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 8.9.3^d, vājreṇa çatāparvaṇā.

8.76.5^c (Kurusuti Kāṇva ; to Indra)

marútvantam řjīṣīṇam ójasvantam virapçinam,

índram gīrbhír havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tám vo dasmám řtīśaham vásor mandānām ándhasaḥ,

ḥabhí vatsám ná svásareṣu dhenáva, índram gīrbhír navāmahe. 2.2.2^b

8.76.6^a: 1.23.7^a, marútvantāṃ havāmahe.

8.76.6^c: 1.22.1^o; 2.3.2^c; 4.49.5^c; 5.71.3^o; 6.59.10^d; 8.94.10^c–12^o, asyá sómasya pítáye.

[8.76.7^b, píbā sómaṃ çatakrato: 3.37.8^c, indra sómaṃ, &c.]

8.76.9^b, sutām sómaṃ dívīṣṭīṣu: 1.86.4^b, sutāḥ sómo dívīṣṭīṣu.

8.76.9^c (Kurusuti Kāṇva; to Indra)

píbéd indra marútsakhā [sutām sómaṃ dívīṣṭīṣu,]
vájraṃ çīçāna ójasā.

cf. 1.86.4^b

10.153.4^c (Devajāmaya Indramātarah; to Indra)
tvām indra sajóśasam arkām bibharṣi bāhvoh,
vájraṃ çīçāna ójasā.

8.76.11^a: 8.6.38^a, ānu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛchad iti mātāram, ká ugrāḥ ké ha çṛṇvire: 8.45.4^{bc}, jātāḥ pṛchad
ví mātāram, ká ugrāḥ ké ha çṛṇvire.

[8.77.8^a, téna stotḥbhya ú bhara: see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva; to Indra)

tvé vásūni sámgate víçvā ca soma sáubhagā,
sudátv áparihvṛtā.

9.4.2^b (Hiraṇyastūpa Āṅgirasa; to Soma Pavamāna)
[sánā jyótiḥ sánā svár] víçvā ca soma sáubhagā,
[áthā no vásyajas kṛdhi.]

cf. 9.9.9^o

cf. refrain, 9.4.1^c–10^c

9.55.1^c (Avatsāra Kāçyapa: to Soma Pavamāna)
yávam-yavam no ándhasā puṣtām-puṣtām pári srava,
sóma víçvā ca sáubhagā.

8.80.2^c: 6.45.17^c, sá tvām na indra mṛḷaya; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ: 6.44.10^d, kím aṅgá radhracódanam tvāhuḥ.

[8.80.7^c, iyám dhír ṛtvíyavati: 8.12.10^a, iyám ta ṛtvíyavati (sc. dhíḥ).]

8.81.4^a: 8.24.19^a; 95.7^a, éto nv indram stávāma.

8.82.2^a: 1.23.1^a, tívrāḥ sómasa ú gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé: 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyayám ádribhiḥ sutáḥ: 1.135.2^a, túbhyayám sómaḥ páripúto ádribhiḥ.

8.82.7^c–9^c, píbédaśya tvám iṣiṣe.

8.82.9^b (Kusidin Kaṇva; to Indra)

yám te cyeṇáḥ padábharaṭ tíró rájáṅśy áspṛtaṃ,

1 píbédaśya tvám iṣiṣe.]

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Çunaḥçepa Ājigarti; to Soma Pavamāna)

eśá dívaṃ vy áśaraṭ tíró rájáṅśy áspṛtaḥ,

pávamánaḥ svadhvaráḥ.

8.83.2^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
váruṇo mitró aryamá.

8.83.3^c: 7.66.12^d, yuyám ṛtásya rathyaḥ.

[8.83.4^b, vāmám váruṇa śáṅśyam; 8.18.21^b, nṛvád varuṇa śáṅśyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yuyám hí śṭhá sudānavaḥ.

8.83.9^b: 6.51.15^b, indraḥyeṣṭhá abhidyavaḥ.

8.84.1^a, préṣṭhaṃ vo átithim (stuṣé): 1.186.3^a, préṣṭhaṃ vo átithim gṛṇiṣe.

8.84.1^c, agnīm ráthaṃ ná védyam: 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmánā: 1.41.6^b, viçvaṃ tokám utá tmánā.]

8.84.8^b: 5.35.7^b, puroyávanam ājīṣu.

8.85.1^a, á me hávaṃ náśatyā: 1.183.5^d, á me hávaṃ náśatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáçataṃ yuvám.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pítáye.

[8.85.2^b, imám me çṛṇutaṃ hávam: 8.73.10^b, çṛṇutaṃ ma imám hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutaṃ jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantaṃ ádābhyaṃ.

[8.85.6^a: gáçataṃ dáçúṣo gṛhám: 8.5.5^c; 22.3^d, gántará dáçúṣo gṛhám.]

8.86.1^c–3^c, tá vaṃ viçvako havate tanukṛthé.

8.86.1^d–5^d, má no ví yāṣṭaṃ sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others; to Aṅvins)
 pībataṁ gharmaṁ mādhumantam aṅvinā barhiḥ sīdataṁ narā,
 tā mandasānā mānuṣo duroṇā á ní pātam vedaśa váyah.

8.87.4^{ab} (The same)

pībataṁ sómam mādhumantam aṅvinā barhiḥ sīdataṁ sumát,
 tā vāvṛdhanā úpa suṣṭutim divó gantám gauráv ivéṛiṇam.

10.40.13^a (Ghoṣa Kākṣivati; to Aṅvins)

tā mandasānā mānuṣo duroṇā á dhattám rayim sahávītram vacasyáve,
 kṛtám tīrthám suprapānám çubhas patī sthāṇum pathesṭhām āpa durma-
 tim hatam.

It seems to me that the repeated páda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after á barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, á barhiḥ sīdataṁ narā (8.87.4^b, sumát); 1.142.7^d,
 sīdataṁ barhír á sumát.

8.87.3^a: 8.8.18^a, á vām viçvābhīr utībhīh; 8.8.1^a, á no viçvābhīr utībhīh; 7.24.4^a,
 á no viçvābhīr utībhīh saçjósāh.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, á barhiḥ sīdataṁ sumát: 1.47.8^d; 8.87.2^b, á barhiḥ sīdataṁ narā;
 1.142.7^d, sīdataṁ barhír á sumát.

8.87.5^a: 8.8.2^a; 9.14^a, á nūnām yātam aṅvinā.

8.87.5^b: 8.13.11^b, áçvebhīh prusitāpsubhīh.

8.87.5^c, dāsra hiraṇyavartanī çubhas patī: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
 dāsra hiraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātām sómam ṛtavṛdhā.

8.87.6^a: 8.26.9^a, vayām hí vām hávāmahe.

8.88.1^c, abhī vatsām ná svásareṣu dhenávaḥ: 2.2.2^b, ágne vatsām, &c.

8.88.1^d, indram gṛbhīr navāmahe: 8.76.5^c, indram gṛbhīr havāmahe.

8.88.2^d: 8.33.3^d, makṣú gómantam imahe.

8.88.6^d: 8.4.18^d, mánhisṭho vājasātaye: 1.130.1^e, mánhisṭham vājasātaye.

[8.89.1^a, bṛhád indrāya gāyata: 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)
 āpadhamad abhiçastir açastiháthendro dyumny ábhavat,
 devás ta indra sakhyáya yemire bhhadbhāno mārudgaṇa.

8.89.2—] *Part 1: Repeated Passages belonging to Book VIII [394*

8.98.3^c (Nṛmedha Āṅgīrasa; to Indra)

ṽibhrájan̄ jyótisā svār ágacho rocanām diváh,
devás ta indra sakhyáya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājreṇa çatáparvaṇā.

8.89.7^b: 9.107.7^d; 10.156.4^b, á súryam̄ rohayo diví; 1.7.3^b, á súryam̄ rohayad diví.

[8.90.5^a, tvám indra yaçá asi: 8.23.30^a, ágne tvám yaçá asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantaṁ karambhīṇam̄ aptūpāvantaṁ ukthīnam̄.

8.91.3^d (Apālā Ātreya; to Indra)

á caná tvā cikitsāmó 'dhi caná tvā némasi,
çánāir iva çanakūir ivéndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)
prá dhanvā soma jūgṛvir̄ indrāyendo pári srava,
ḍyumāntam̄ çūṣmam̄ á bharā svarvidam̄.]

8.9.29.6^c

The repeated páda is refrain in 9.112.1^e ff.; cf. also 9.56.4^b, svādūr indo pári srava; 9.62.9^a, tvám indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, indram̄ abhí prá gāyata.

8.92.2^a: 8.15.1^b, puruhūtām̄ puruṣtūtām̄.

8.92.5^a, tám v abhí prárcata: 8.15.1^a, tám v abhí prá gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, indram̄ sómasya pítāye.

8.92.6^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyá pítvá mádānām̄ devó devásyáújasa,
viçvabhí bhūvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
asyá pítvá mádānām̄ indro vṛtrāṇy apratí,
jaghána jaghānac ca nú.

8.92.11^c: 8.68.9^c, jāyema pṛtsú vajrivaḥ.

[8.92.12^a: vāyam u tvā çatakrato: 6.45.25^a, imá u tvā çatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv á.

8.92.14^c, 22^c, ná tvám indráti ricyate.

8.92.17^b: 8.46.8^b, yá indra vṛtrahántamaḥ.

[8.92.20^a, yásmin víçvā ádhi çríyaḥ: 1.139.3^d, yuvór víçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám íd vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, á tvā viçantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudráṃ iva síndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
 áram áçvāya gāyati çrutákakṣo áram gāve,
 áram índrasya dhámne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 indo yád ádribhiḥ sutāḥ pavítram paridhāvasi,
 áram índrasya dhámne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of áram with áçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, áram índrasya dhámne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of áram have, in reality, a different value from the third. The preceding and following stanzas also play upon áram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, áram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mátsvā sutásya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)

sá na índraḥ çivāḥ sákhāçvāvad gómad yávamat,
 urúdhareva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
 á naḥ pavaśva vásumad dhíraṇyavad áçvāvad gómad yávamat suvíryam,
 yūyám hí soma pitáro máma sthána divó mürdhánaḥ prásthita
 vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yád vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.8^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
yé sómāsaḥ parāvátī yé arvāvátī sunviré,
sárvāns tān indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvátī yé arvāvátī sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Val. 5).3^{cd}, yé parāvátī sunviré jāneṣv á yé arvāvátīndavaḥ. See Hillebrandt, *Ved. Myth.* 1.123 ff.

8.93.11^b : 5.82.2^c, ná minánti (5.82.2^c, minanti) svarájyam.

8.93.12^b : 6.44.5^d, deví çuṣman saparyataḥ.

[**8.93.19^c**, káya stotṛbhya á bhara : see under 5.6.1^e.]

8.93.20^c : 1.16.8^c, vṛtrahá sómapiṭaye.

8.93.22^b, uçánto yanti vitáye : 1.5.5^b, çúcayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamádyā.

[**8.93.25^a**, túbhyaṁ sómāḥ sutá imé : 3.40.4^a ; 4.2.5^a, indra sómāḥ sutá imé.]

[**8.93.26^b**, dádhad rátnā ví dāçúṣe : 4.15.3^c ; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛláyāsi naḥ ; see also under 8.6.25^a.

[**8.93.29^a**, sá no viçvāny á bhara : 10.191.1^d, sá no vástūny á bhara.]

8.93.30^b : 8.17.3^c ; 51(Val. 3).6^d ; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no háribhiḥ sutám.

8.93.34^b, ṛbhukṣāṇam ṛbhūm rayim : 4.37.5^a, ṛbhūm ṛbhukṣaṇo rayim.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no viçve aryá á sádā gṛṇanti kāravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapiṭaye.

[**8.94.4^a**, ásti sómo ayám sutáḥ : 5.40.2^b ; 8.13.32^b, vṛṣā sómo ayám sutáḥ.]

[**8.94.8^b**, devánām ávo vṛṇe : 1.38.10^b, indrágnyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, maruṭaḥ sómaptaye.

8.94.10^c—12^c, áśya sómasya pítāye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsám ná mātáraḥ.

[8.95.2^b, sutása indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutéṣv indra girvaṇaḥ.]

8.95.3^c (Tiraçci Āṅgirasa; to Indra)

ṽpíbā sómam mádāya kám, indra çyenábhrtaim sutám, ☞ cf. refrain, 8.36.1^b—6^b
tvám hí çáçvatinām páti rája viçám ási.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvám hí çáçvatinām indra dartá purám ási,
hantá dáśyor mánor vṛdháḥ pátir diváh.

8.95.6^b, indram uktháni vāvṛdhuh: 8.6.35^a, indram uktháni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçci Āṅgirasa; to Indra)

tám u ştavāma yám gira ṽndram uktháni vāvṛdhuh, ☞ 8.6.35^a
purúny asya páuṣya sişāsanto vanāmahe.

9.61.11^c (Amahtyu Āṅgirasa; to Soma Pavamāna)

ṽenā viçvany aryá á, dyumnáni mánuṣaṇam, ☞ cf. 9.61.11^a
sişāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv indram stávāma.

[8.95.8^c, çuddhó rayim ni dhāraya: 1.30.22^c, asmé rayim, &c.]

This and the following two items betray the secondary manufacture of the trica 8.95.7—9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāni jighnase: 8.15.3^b, éko vṛtrāni, &c.]

[8.95.9^d, çuddhó vājani sişāsasi: 9.23.6^c, indo vājani sişāsasi.]

[8.96.5^b, madacyūtam áhaye hantavá u: 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçci Āṅgirasa, or Dyutāna Māruti; to Indra)

vṛtrāsya tvā çvasáthād ísamāṇa viçve devā ajahur yé sákhayaḥ,
marúdbhir indra sakhyám te astv áthemá viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Säucika; to Devāḥ)

á vo yakşv amṛtatvám suvīram yáthā vo devā vārivaḥ kārāni,
á bāhvó vājram indrasya dheyām áthemá viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The átmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhí suṣṭutīm námasā vivāsa; 5.83.1^b; stuhí parjānyam námasā vivāsa.

[8.96.15^c, viṣo ádevir abhy ácarantīḥ: 6.49.15^e, viṣa ádevir abhy aṇvāma. Added in proof.]

8.96.21^b (Tiraçci Aṅgīrasa, or Dyutāna Maruti: to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyó jajñāno hávyo babhūva,
kṛṇvān apāṅsi nāryā purūṇi sōma ná pitó hávyah sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ádhā hy āgne mahnā niśadyā sadyó jajñāno hávyo babhūtha,
[tvām te devāso ānu kētam ayann] ádhāvardhanta prathamāsa ūmah.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *ProL.*, p. 70; Arnold, *VM.*, p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d: 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyādhi viṣṭāpi; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇah: 8.34.13^b, samudrāsyādhi viṣṭāpah.

8.97.5^d, yād antāriṣa ā gahi: 5.73.1^d, yād antāriṣa ā gatam.

8.97.6^d: 4.31.12^b, indra rāyā pāriṇasā; 1.129.1^a, tvām na indra rāyā pāriṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā sutó.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^b; 9.12.2^c, indram sōmasya pītāye.

8.97.15^c: 7.37.5^d, kadā na indra rāyā ā daçasyeh.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhībhūr asi [tvām sūryam arocayah],
viçvākarmā viçvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah; to Indra)

tvām indrābhībhūr asi viçvā jātāny ojasā,
sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayah: 9.63.7^b, yāyā sūryam arocayah.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,
[devās ta indra sakhyāya yemire.]

8.89.2^c

10.170.4^{ab} (Vibhraj Saurya ; to Sūrya)
vibhrājañ jyótiṣā svār ágacho rocanám diváh,
 yenemá viçvā bhuvanāny ábhṛtā viçvákarmaṇā viçvádevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvádevyāvata, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devás ta indra sakhyáya yemire.

8.98.6^a: 8.95.3^c, tvám hí çáçvatīnam.

8.98.11^c: 3.42.6^c ; 8.75.16^c, ádhā te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvṛīyam.

8.99.2^d: 4.32.11^c, sutésv indra girvaṇaḥ.

Cf. 8.95.2^c, sutása indra girvaṇaḥ.

8.99.8^b, çatāmūtiṁ çatákratum : 8.46.3, çatāmūte çátakrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dádhami te mádhuno bhakṣám ágre hitás te bhāgáh sutó astu sómah,
 asaç ca tvám dakṣiṇatáḥ sákha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)
 abhí préhi dakṣiṇató bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
 juhómi te dharuṇam mádhvo ágram ubhá upāñçu prathamá pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, Rig-Veda Kommentar, p. 136.

8.100.4^b, viçvā jatány abhy āsmi mahná : 2.28.1^b, viçvāni sánty abhy āstu mahná.

8.100.12^a: 4.18.11^d, sákhe viṣṇo vitarám vi kramasva.

8.101.2^b: 5.65.2^b, rájana dirghaçruttamā.

8.101.2^d: 1.47.7^d ; 137.2^e ; 5.79.8^c, sakám sūryasya raçmibhiḥ.

8.101.7^d, 10^b, práti havváni vitáye.

8.101.8^d: 3.62.18^a, gr̥ṇāná jamádagninā; 7.96.3^c, gr̥ṇāná jamadagnivát; 9.62.24^c; 65.25^b, gr̥ṇānó jamádagninā.

8.101.9^d: 2.41.2^b, ayám çukró ayāmi te; 4.47.1^a, vāyo çukró ayāmi te.

[8.101.11^c, mahás te sató mahimá panasyate: 10.75.9^c, mahán hy āsya mahimá panasyáte.

[8.101.13^c, citréva práty adarçy āyatí: 7.81.1^a, práty u adarçy āyatí.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír gr̥hápátiṛ yúvā.

8.102.3^a: 8.21.11^a, tváyā ha svid yujá vayám.

8.102.4^c–6^c, agnīm samudrávāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjō náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayám víçvā abhí çriyo 'gnír devéṣu patyate,

ú vājāir ūpa no gamat.

9.45.4^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)

áty ū pavitram akramíd vājī dhúram ná yúmani,

índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi, 95, suggests duram for dhúram in 9.45.4^b; this is neither necessary nor convincing: vājī and dhúram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agnīm yajñéṣu pūrvyám.

8.102.11^a: 3.9.8^b; 8.43.31^b, çtrám pávakáčociṣam; 10.21.1^d, çtrám pávakáčociṣam vívakṣase.

8.102.12^a: 4.15.6^a, tám ūrvantam ná sānasim.

8.102.16^b, tepānó deva çociṣā: 8.60.19^b, tepānó deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, ú deván vakṣi yáksi ca.

8.102.17^c: 4.8.1^b, havyvāhām ámartyam; 3.10.9^c, havyvāhām ámartyam sahovédham.

[8.102.18^b, āgne dutām váreṇyam : cf. under 1.12.1^a.]8.103.3^d : 5.25.4^d, agnīm dhṛbhīḥ saparyata.8.103.5^b : 1.40.4^b, sá dhatte áksiti çrávaḥ ; 9.66.7^c, dádhāno áksiti çrávaḥ.8.103.6^d : 5.82.6^c ; 8.22.18^d, viçvā vāmāni dhmahī.8.103.7^d (Sobhari Kāṇva ; to Agni)

áçvaṁ ná grbhí rathyām sudánavo marmrjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate pársi rádho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmītra ; to Soma Pavamāna)
varivodhātamo bhava mánhiṣṭho vṛtrahántamah,
pársi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihu ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of páda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The páda, pársi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates páda c by 'der Reichen Gabe fördre du', though he has rendered the same páda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rádhas in general see under 6.44.10.

8.103.14^d, mādáyasva svāṛṇare : 8.65.2^b, mādáyāse svāṛṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādīṣṭhaya mādiṣṭhaya pávasva soma dhárayā,
indrāya pátave sutáh.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvá vásūni sanjāyan pávasva soma dhárayā,
inú dvéṣāṅsi sadhryák.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
á naḥ çuṣmanṁ nṛṣáhyam vīravantaṁ puruṣpṛham,
pávasva soma dhárayā.

9.67.13^b (Viçvāmītra ; to the same)
vácó jantūḥ kavínám pávasva soma dhárayā,
devéṣu ratnadhá asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dáksāya naḥ kave pávasva soma dhárayā,
indrāya pátave sutó ṽmitráya váruṇāya ca.ṽ

☞ 9.100.5^d

9.1.3^c: 8.103.7^d. páṛṣi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahánām devánām vitím ándhasā,
abhí vājam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhí tyám pūrvyám mádam ṽsuvānó arṣa pavitra á.ṽ

☞ 9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhárayā sutáh,
abhí vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrínām ṽrayím gómantam açvínam.ṽ

☞ 8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,
çūro maghá ca mañhate.

9.106.3^a (Agni Çakṣuṣa ; to Soma Pavamāna)
asyéd indro mádeṣv á grābhám grbhñta sānasim,
vājraṁ ca vṛṣaṇaṁ bharat sám apsujit.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyana in translating grābhám by 'bow'. But grābhám grbhñta sānasim (cognate accusative) obviously means 'make er einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhám sám grbhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)
pávasva devavír áti pavitraṁ soma rāñhyā,
 1 indram indo vṛṣá viça.]

68 1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)
 sá váhniḥ soma jágrviḥ pávasva devavír áti,
 1 abhi kóçam madhuçútam.]

68 9.23.4^o

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, indram indo vṛṣá viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)
ádhukṣata priyám mádhu dhārā sutásya vedhásah,
apó vasīṣta sukrátuh.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sānu pipyūṣi dhārā sutásya vedhásah,
 vṛthā pavitre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
mahántam tvā mahír ánv ápo arṣanti síndhavaḥ,
yád góbbhir vāsaiṣyáse.

9.66.13^{bc} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 prá ṇa indo mahé rāṇa ápo arṣanti síndhavaḥ,
 yád góbbhir vāsaiṣyáse.

Cf. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a ; 125.5^c.

[**9.2.6^a**, ácikradad vṛṣā háriḥ : 9.101.16^c, kánikradad vṛṣā, &c.]

9.2.6^c, sám súryeṇa rocate : 8.9.18^b, sám súryeṇa rocate.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
gīras ta inda ójasā marmṛjyánte apasyúvaḥ,
yábhir mádāya çumbhase.

9.38.3^{bc} (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyām harito dāça marmṛjyānte apasyūvaḥ.
 yābhir mādāya çumbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöneren dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāça haritaḥ are evidently = dāça kṣipāḥ (kṣipāḥ), vṛiçāḥ, yuvatāyaḥ, svāsāraḥ, jāmayāḥ, yōsaṇaḥ, tritāsa yōsaṇaḥ, &c.; cf. also pañca vrātā apasyūvaḥ in 9.14.2, and naptībhir vivāvataḥ in 9.14.5. The term haritaḥ is dealt with by Bergaigne, i. 201. I would add that haritaḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mrjyamāno daçābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām indum marmṛjanta . . . ātyām nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjanya vṛṣṭimān iva.

9.2.10^b, açvasā vajasā utā: 6.53.10^b, açvasām vajasām utā.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
 eṣā devō āmartyāḥ parnavīr iva dīyati,
 abhī drōṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo āti dhāraya pāvamāno asiṣyadat,
 abhī drōṇāny āsādam.

☞ 9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni dāçūse.

9.3.7^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
 eṣā dīvaṁ vi dhāvati tirō rájañsi dhāraya,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 jūṣṭa indrāya matsaráḥ pāvamāna kánikradat,
 vīçvā āpa dvīṣo jahi.

☞ 9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájánsy áspṛtaḥ ; 8.8.2.9^b, tiró rájánsy áspṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣá prasnéna jánmanā devó devébhyaḥ sutáḥ,
háriḥ pavitre arṣati.

9.4.2.2^{a+b} (Medhyatithi Kaṇva ; to Soma Pavamāna)
eṣá prasnéna mánmanā devó devébhyas pári,
ḷdhárayā pavate sutáḥ.]

☞ 9.3.10^c

9.99.7^b (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
ḷsá mrjyate sukármabhír, devó devébhyaḥ sutáḥ,
vidé yád āsu saṁdadír ḷmahír apó ví gāhate.]

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (Dvita Aptya ; to Soma Pavamāna)
pári sāptir ná vājayúr devó devébhyaḥ sutáḥ,
ḷvyānaçíḥ pávamāno ví dhāvati.]

☞ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, flieszt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fliesst'. Cf. Bergaigne, i. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.4.2.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11 ; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.4.2.2. Cf. 8.6.11, ahám prasnéna mánmanā girāḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.4.2.2, and cf. the pāda, sómo devébhyaḥ sutáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣá u syá puruvrató jajñāno janáyann iṣaḥ,
dhárayā pavate sutáḥ.

9.4.2.2^c (Medhyatithi Kaṇva ; to Soma Pavamāna)
ḷeṣá prasnéna mánmanā devó devébhyas pári,
dhárayā pavate sutáḥ.]

☞ 9.3.9^{a+b}

Cf. under 9.6.7.

9.4.1^b (Hiraṇyastūpa Āngirasa ; to Soma Pavamāna)
sánā ca soma jéṣi ca pávamāna máhi çrávaḥ,
ḷáthā no vásyasas kṛdhi.]

☞ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
pávamāna máhi çrávo gám áçvamā rāsi virávat,
ḷsánā medhám sánā svāḥ.]

☞ cf. 9.4.2^a

9.100.8^a (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
pávamāna máhi çrávaç citrébhir yāsi raçmíbhīḥ,
ḷçárdhan támānsi jighnase ḷviçvāni dāçúso grhé.]

☞ c : 8.43.32^c ; d : 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory ; moreover make us richer !' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvám agne vibhāvasuḥ ṛjān sūryo ná raçmībhiḥ, çārdhan támānsi jighnase*; cf. also 9.66.24, *pavamāna rtām bhāc chukrām jyōtir ajiñjanat, kṛṣṇā támānsi jāñghanat*. It is therefore unlikely that *māhi çrávaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçuṣo grhé*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vāsūni puçyasi viçvāni dāçuṣo grhé*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c—10^c, *áthā no vāsyasas kṛdhi*.

[9.4.2^a, *sānā jyōtiḥ sánā svāḥ*: 9.9.9^c, *sānā medhām sánā svāḥ*.]

9.4.2^b: 8.78.8^b, *viçvā ca soma súubhagā*: 9.55.1^c, *sōma viçvā ca sūubhagā*.

[9.4.3^a, *sánā dākṣam utā krátum*: 10.25.1^b, *māno dākṣam utā krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *táva krátvā távotíbhīḥ*.

9.4.7^b (Hiraṇyastūpa Āngirasa; to Soma Pavamāna)

abhy arṣa svāyudha sōma dvibārhasaṁ rayim,

└*áthā no vāsyasas kṛdhi*.┘

☞ refrain, 9.4.1^c—10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

└*punānā indav á bhara*,┘ *sōma dvibārhasaṁ rayim*,

vṛṣann indo ná ukthiyam.

☞ 9.40.6^a

9.100.2^b (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

└*punānā indav á bhara*,┘ *sōma dvibārhasaṁ rayim*,

tvām vāsūni puçyasi └*viçvāni dāçuṣo grhé*.┘

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiraṇyastūpa Āngirasa; to Soma Pavamāna)

tvām yajñāir avivṛdhan pavamāna vídharmaṇi,

└*áthā no vāsyasas kṛdhi*.┘

☞ refrain, 9.4.1^c—10^c

9.64.9^b (Kāçyapa Mārta; to Soma Pavamāna)

hinvánó vácama isyasi pavamāna vídharmaṇi,

└*ákrān devó ná sūryah*.┘

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnu Kāçyapa; to Soma Pavamāna)

tvām rihanti mātāro hāriṃ pavitre adrūhaḥ,

ḷvatsām jātām nā dhenāvahḥ] pāvamāna vidharmāni. cf. 6.45.28^o

For the repeated pāda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. I. 347, 462, note. His suggestion that ākrān in 9.64.9^o is from kram 'go' is rendered invalid by SV. 2.310, krāndaṃ devó, &c.; cf. for that pāda, sómo devó ná sūryah, under 9.54.3.

[9.5.3^b, rayir ví rājati dyumán; 9.61.18^b, dákṣo ví rājati, &c.]

9.5.4^a, barhīḥ pračīnam ójasā; 1.188.4^a, pračīnam barhīr ójasā.

9.5.8^c, imām no yajñām á gaman: 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhí tyām mádyaṃ (3^a, pūrvyām) mādām.

9.6.3^a: 9.1.4^c; 51.5^c; 63.12^c, abhí vājam utá çrávah.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ḷabhí tyām pūrvyām mādām] suvānó arṣa pavitra á,

cf. 9.6.2^a

ḷabhí vājam utá çrávah.]

cf. 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa; to Soma Pavamāna)

pāri dyukṣāḥ sanádrayir bhārad vājam no ándhasā,

suvānó arṣa pavitra á.

For the pāda, suvānó arṣa pavitra á, cf. also 9.63.16^b, rāyó arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)

ānu drapsāsa índava āpo ná pravátāsaran,

punānā índram āçata.

9.24.2^{bc} (The same)

abhí gāvo adhanviṣur āpo ná pravátā yatīḥ,

punānā índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

yām átyam iva vājinaṃ mrjānti yóṣaṇo dáça,

vāne kriṣantam átyavim.

9.45.5^b (Ayāsyā Āṅgīrasa; to Soma Pavamāna)

sám I sákhāyo asvaran vāne kriṣantam átyavim,

indum návū antṣata.

9.106.11^b (Agni Cākṣuṣa; to Soma Pavamāna)

dhibhir hinvanti vājinaṃ vāne kriṣantam átyavim,

abhí tripṛṣṭhām matáyaḥ sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayēndrāya pavate sutāḥ,
pāyo yád asya pīpāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
ḷsahásrotiḥ ḷḷatāmagho, vimāno rájasah kavīḥ,
indrāya pavate mádaḥ.

☞ 8.34.7^b

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayám bhārāya sánasir indrāya pavate sutāḥ,
sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Ṛṣayah ; to Soma Pavamāna)
indrāya pavate mádaḥ sómo marútvate sutāḥ,
sahásradhāro áty ávyam arṣati ḷtām I mrjanty ayávaḥ.]

☞ 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārá mádhvo agriyó mahír apó ví gāhate,
havír havīṣṣu vāndyaḥ.

9.99.7^d (Rebhasunu Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukármabhir ḷdevó devóbhyaḥ sutāḥ,]
vidé yád āsu samdadír mahír apó ví gāhate.

☞ 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vácó agriyó vṛṣáva cakradad váne,
sádmābhí satyó adhvarāḥ.

9.107.22^b (Sapta Ṛṣayah ; to Soma Pavamāna)
mrjāno váre pávamāno avyáye vṛṣáva cakrado váne,
devánām soma pavamāna niṣkr̥tām ḷgóbhir añjāno arṣasi.]

☞ 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kávyā kavír nr̥mṇá vásāno árṣati,
svār vājí siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhí gávyāni vitāye nr̥mṇá punāno arṣasi,
sanádvaḥ jah pári srava.

9.74.1^b (Kakṣivat Dāirghatamasa ; to Soma Pavamāna)
çīçur ná jātó 'va cakradad váne svār yád vāḷy áruṣáḥ siṣāsati,
divó rétasaḥ sacate payov̥dhā tám Imahe sumatí çárma sapráthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo váre pári priyó hárir váneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám ṽhāriṁ hinvanti ádribhiḥ,ṽ
 ṽpávamānaṁ madhuçútam.ṽ

cf. 9.26.5^b

cf. 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáḥ,
 sahásradhāro yat tána.

9.107.6^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 punānáḥ soma jágrvir ávyo vāre pári priyáḥ,
 tvám vipro abhavó 'ṅgirastamo mádhvā yajñám mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punánó hárdi codaya,
 ṽrtásya yónim ásadam.ṽ

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çám pavasva vicarṣaṇe,
 prajāvad réta á bhara.

9.8.3^c : 3.62.13^c ; 9.64.22^c, ṽrtásya yónim ásadam ; 5.21.4¹, ṽrtásya yónim ásadaḥ.

9.8.9^c : 7.96.6^c, bhakṣimáhi prajám iṣam.

9.9.9^a : 9.4.1^b ; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhám sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svánāso ráthā ivárvanto ná çravasyávaḥ,
 sómaso ráyē akramuḥ.

9.66.10^c (Çataṁ Vaikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asrḁsata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsaḥ káriṇām iva.

9.13.7^c (The same)
 vāçrá arṣantīndavo ṽbhí vatsám ná dhenávaḥ,ṽ
 dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indráya soma pátave mádaya pári çicyase,
 ṽmanaçcin mánasas pátiḥ.ṽ

cf. 9.11.8^c

9.98.10^a (Ambarīṣa Vārṣāgira and R̥jicvan Bhāradvāja; to Soma Pavamāna)
indrāya soma pātave vṛtragné pári śicyase,
 náre ca dáksīṇāvate devāya sadanasáde.

9.108.15^a (Çakti Vāsiṣṭha; to Soma Pavamāna)

indrāya soma pātave nṛbhir yatáḥ svāyudhó madántamah,
 pāvāsva mádhumattamah.]

9.64.22^b

[9.11.8^c, manaṣcin mánasas pátih : 9.28.1^b, viçvavin mánasas pátih.]

9.12.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sómā asṛgram índavaḥ sutá ṛtāsyā súdane,
indrāya mádhumattamāḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

pári vūje ná vājayúm ávyo vúreṣu siñcata,
indrāya mádhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)

pāvāsva soma mandáyann indrāya mádhumattamah.

9.12.2^b, gávo vatsám ná mātaraḥ : 6.45.28^c, vatsám gávo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 9.2.5^d ; 97.11^b, indram sómasya pítaye.

9.12.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá vācam indur iṣyati samudrasyádhi viṣṭápi,]
 jinvan kóçam madhuçútam.

8.34.13^b

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

prá vājam indur iṣyati siṣāsan vājasá fsiḥ,
 vratá vidaná áyudhá.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common : 9.30.1, 2 ; 62.25 ; 64.9, 25, 26 ; 68.8 ; 107.21 ; it is analogous and in close contact with Soma's thundering voice (krand) ; e.g. 9.30.2 ; 64.9. See Bergaigne, i. 169, 280 ; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3 ; 9.96.5 ; see Bergaigne, i. 185 ; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly : 'Indu sends forth substance, he that desires to obtain, the substance-winning R̥si, finding laws [and] weapons (to enforce them)'. Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so) ; see, e.g., in Concordance : pavitravantah pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrasyádhi viṣṭápi ; 8.34.13^b, samudrasyádhi viṣṭápah ;

9.107.14^c, samudrasyádhi viṣṭápi mansiṇah.

[9.12.7^a, nityastotro vānaspátih ; 1.91.6^c, priyastotro vānaspátih.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
abhī priyā divās padā sómo hinvánó arṣati,
viprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,
viprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómāḥ punānó arṣati sahásradhāro átyaviḥ,
vāyór indrasya niṣkṛtām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā çuṣmy ádābhyah sómāḥ punānó arṣati,
ḷdevāvīr aghaçaṅsahā.ḷ

657 9.24.7^c

9.42.5^c (Medhyātithi Kāṇva : to Soma Pavamāna)
ḷabhi víçvāni vāryā.ḷbhi devān ṛtāvīdhaḥ,
sómāḥ punānó arṣati.

657 9.42.5^a

9.101.7^b (Nauṣa Mānava ; to Soma Pavamāna)
ḷayām puṣā rayir bhāgah.ḷ sómāḥ punānó arṣati,
pātīr víçvasya bhūmano vy ākhyad ródasi ubhé.

657 8.31.11^a

For 9.101.7^d see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[**9.13.2^c**, suṣvānām devāvītaye : 9.65.18^c, suṣvānó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāvante vājasātaye sómāḥ sahásrapājasah,
grṇāná devāvītaye.

9.42.3^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)
vāvṛdhānāya túrvaye pávante vājasātaye,
sómāḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye viprasya grṇató vṛdhé,
ḷsóma rāsva suvīryam.ḷ

657 cf. 5.13.5^c

9.100.6^a (Rebhasatūnū Kāçyapāu ; to Soma Pavamāna)
pávasva vājasātamaḥ pavitre dhārayā sutāḥ,
indrāya soma viṣṇave.ḷdevébhyo mádhumattamaḥ.ḷ

657 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye 'bhí víçvāni kāvya,
tvām samudrām prathamó vi dhārayo devébhyah soma matsarāḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
utá no vājasātaye pávasva bṛhatīr iṣah,
dyumád indo suvīryam.

9.4.2.6^c (Medhyātīthi Kāṣya; to Soma Pavamāna)
gōman naḥ soma virāvad ṛāḥvāvad vājavat sutāḥ,₁
pāvasva bṛhatīr iṣaḥ.

66 9.41.4^c

9.13.5^{bc} (Asita Kāṣya, &c.; to Soma Pavamāna)
té naḥ sahasrīnaṁ rayīm pávantām á suvīryam,
suvāná devāsa índavaḥ.

9.65.24^{bc} (Bṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
ṛté no vr̥ṣṭīm divās pári, pávantām á suvīryam,
suvāná devāsa índavaḥ.

66 2.6.5^a

[9.13.7^b, abhī vatsām ná dhenāvah: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāṣya, &c.; to Soma Pavamāna)
jūṣṭa índrāya matsaráḥ ṛpavamāna kánikradat,₁
viḥvā ápa dvīṣo jahi.

66 9.3.7^c

9.61.28^c (Amahyū Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vṛṣā sutāḥ kr̥dhī no yaçāso jāne,
viḥvā ápa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāṣya, &c.; to Soma Pavamāna)
apaghnānto árāvnaḥ pávamānaḥ svardṛcaḥ,
yónāv ṛtāsya sīdata.

9.63.5^c (Nidhrūvi Kāṣya; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛṇvānto viḥvam úryam,
apaghnānto árāvnaḥ.

9.39.6^c (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
samitcā antṣata ṛhārim hinvanty ádrībhiḥ,₁
yónāv ṛtāsya sīdata.

66 9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somās) that purify yourselves, warding off the stings, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich nidergelassen.' In his note he remarks that sīdata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, hārim hinvanty ádrībhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim ásādam, under 3.62.13^c; yónāv ṛtāsya sīdatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, víçve devá amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptíbhīr yó vivásvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirñijam.

9.86.26^c (Prçṇayah, alias Ajā Rṣigaṇāḥ ; to Soma Pavamāna)
índuḥ punānó áti gāhate mṛdho víçvāni kṛṇvān supāthāni yájyave,
gāḥ kṛṇvānó nirñijam haryatāḥ kavír átyo ná kríḷan pári vīram arṣati.
9.107.26^d (Sapta Rṣayah ; to Soma Pavamāna)
apó vásānah pári kóçam arsat, índur hiyānāḥ sotfbhīḥ,
janáyañ jyótiṛ mandānā avīvaçad gāḥ kṛṇvānó ná nirñijam. 9.30.2^a

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣá dhiyá yāty āṇvyā çúro ráthebhir açúbhīḥ,
gáchann índrasya niṣkṛtám.

9.61.25^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
ḷapaghnán pavate mṛdho, 'pa sómo árāvṇaḥ,
gáchann índrasya niṣkṛtám. 9.61.25^a

The repeated páda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence índrasya niṣkṛtám also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣá hitó ví niyate : 9.27.3^a, eṣá nṛbhīr ví niyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etám mṛjanti márjyam úpa dróṇeṣv āyávaḥ,
pracakrāṇám mahír íṣaḥ.

9.46.6^a (Ayāsya Āṅgīrasa ; to Soma Pavamāna)
etám mṛjanti márjyam pávamānañ dáça kṣīpaḥ,
índrāya matsarāñ mádam.

Cf. 9.63.20^a, kavīm mṛjanti márjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etám u tyám dáça kṣīpo mṛjánti saptá dhítáyāḥ,
svāyudhám madintamam.

9.61.7^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
etám u tyám dáça kṣīpo mṛjánti síndhumātaram,
sám ádityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómañ pavitra á srja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsú duṣtáram ḷsómañ pavitra á srja,
punihíndrāya pátave.

9.1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sutām ṽsōmaṁ pavitra ā sṛja,]
 punihindrāya pātave.

☞ 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāsya cētasa sōmaḥ pavitre arṣati,
 krátvā sadhástham āsadat.

9.17.3^b (The same)
 átyurmir matsaró mádaḥ sōmaḥ pavitre arṣati,
 ṽvighnán rákṣāṁsi devayúh.]

☞ 9.17.3^c

9.37.1^b (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)
 sá sutāḥ pítāye vṛṣā sōmaḥ pavitre arṣati,
 ṽvighnán rákṣāṁsi devayúh.]

☞ 9.17.3^c

Cf. āçúḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punāno rūpe avyāye viçvā ārsann abhi çriyaḥ,
 çūro ná gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 aviçān kalāçam sutó viçvā ārsann abhi çriyaḥ.
 çūro ná gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārá sutásya vedhásah.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvám soma vipaççitām tánā punāná ayūṣu,
 ávyo váraṁ ví dhāvati.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
 tvám soma vipaççitām ṽpunāno vācam iṣyasi,]
 ṽindo sahásrabharnasam.]

☞ 9.30.1^c

☞ 9.64.25^o

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣá vājī hitó nṛbhir ṽviçvavín mánasaḥ pátih,]
 ávyo váraṁ ví dhāvati.

☞ cf. 9.11.8^o

9.106.10^b (Agni Cākṣuṣa ; to Soma Pavamāna)
 sōmaḥ punāná urmināvvyo váraṁ ví dhāvati,
 ṽāgre vācāḥ pávamānaḥ kánikradat.]

☞ cf. 9.3.7^c

9.74.9^b (Kakṣīvat Dāirghatamasa ; to Soma Pavamāna)
 adbhīḥ soma paṛçcānāsya te rásó 'vyo váraṁ ví pavamāna dhāvati,
 sá mrjyámānaḥ kavībhir madintama ṽsvādasvéndrāya pavamāna pítāye.]

☞ 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömst

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devám with vipaṣaitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
prá nimméneva sindhavo ghnánte vṛtráñi bhúrṇayaḥ,
sómā asṛgram āçávaḥ.

9.23.1^a (The same)

sómā asṛgram āçávo mádhor mádasya dháraya,
| abhí víçvāni kāvya. |

649 9.23.1^c

Cf. the pāda, eté asṛgram āçávaḥ, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
átýürmir matsaró mádaḥ sómah pavítre arṣati,
vighnán rákṣāñsi devayúḥ.

9.37.1^{bc} (Rāhugaṇa Āṅgiraśa; to Soma Pavamāna)
sá sutáḥ pítáye víṣā sómah pavítre arṣati,
vighnán rákṣāñsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna)
pári sóma ṛtám bṛhád āçúḥ pavítre arṣati,
vighnán rákṣāñsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa; to Soma Pavamāna)
á kaláçeṣu dhāvati pavítre pári ṣicyate,
uktháir yajñéṣu vardhate.

9.67.14^a (Viçvāmitra; to Soma Pavamāna)
á kaláçeṣu dhāvati çyenó várma ví gāhate,
abhí dróṇā kánikradat.

9.42.4^b (Medhyātithi Kāva; to Soma Pavamāna)
duhánáḥ pratnám it páyaḥ pavítre pári ṣicyate,
krándan deván ajiñjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāçyapa, &c.; to Soma Pavamāna)
tám u tvā vājinaṁ náro dhībhir víprā avasyávaḥ,
mrjānti devátataye.

9.63.20^b (Nidhruvi Kāçyapa; to Soma Pavamāna)

ḷkavim̄ m̄rjant̄ m̄rjyaṁ, dhībhir viprā avasyāvaḥ, 657 cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c: 1.137.2^g, cūrur ṛtāya pitāye.

9.18.1^c–7^c, mādēṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yā imé ródasi mahí: 3.53.12^a, yā imé ródasi ubhē.

[9.19.1^c, tán naḥ punāná ā bhara: sá naḥ, &c.; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, iṣāná pipyatam dhíyaḥ.

9.19.4^a (Asita Kāçyapa, &c.; to Soma Pavamāna)

ávāvaçanta dhítāyo vṛṣabhásyádhi rétasi,
sūnór vatsásya mātārah.

9.66.11^c (Çatam Vaikhānasāḥ; to Soma Pavamāna)

ḷāchá kóçam̄ madhuçcutam, āsrgraṁ vāre avyāye, 657 9.66.11^a
ávāvaçanta dhítāyaḥ.

9.19.6^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

úpa çikṣāpatasthuṣo bhiyāsam ū dhehi çātruṣu,
pāvamāna vidá rayim̄.

9.43.4^a (Medhyātithi Kāṇva; to Soma Pavamāna)

pāvamāna vidá rayim̄ ḷasmábhyaṁ soma suçṛtyam, 657 9.43.4^b

ḷindo sahasravarcasam.] 657 cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāvamāna vidá rayim̄ ḷasmábhyaṁ soma duṣṭāram, 657 9.43.4^b

yó duṇūço vanuṣyatí.

9.20.1^b (Asita Kāçyapa, &c.; to Soma Pavamāna)

prá kavir devávitayé 'vyo vārebhir arṣati,
sāhvān viçvā abhí spḍdhah.

9.38.1^b (Rahugāṇa Āṅgīrasa; to Soma Pavamāna)

eṣá u syá vṛṣā ráthó 'vyo vārebhir arṣati,

ḷgáchan vājāṁ sahasrīṇam.] 657 cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow; in 9.38.1: 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 838). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{bt} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sá váhnir apsú duštáro mrjyámāno gábhastyoḥ,
 sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)
 ḷumbhāmāna ṛtayūbhir, mrjyámāno gábhastyoḥ,
 ḷpávate vāre avyáye.]

☞ 9.36.4^a☞ 9.36.4^c

9.64.5^b (Kaçyapa Mārca ; to Soma Pavamāna)
 ḷçumbhāmānā ṛtayūbhir, mrjyámānā gábhastyoḥ,
 ḷpávante vāre avyáye.]

☞ 9.36.4^a☞ 9.36.4^c

9.65.6^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yád adbhīḥ pariṣicyáse mrjyámāno gábhastyoḥ,
 druṇā sadhástham açuṣe.

9.99.6^b (Rebhasunū Kāçyapāu ; to Soma Pavamāna)
 ḷsá punāno madintamaḥ, sómaç camúṣu sīdati,
 paçāu ná réta adádhat pátir vacasyate dhiyāḥ.

☞ 9.50.5^a

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 krīḷur makhó na mañhayūḥ pavitraṁ soma gachasi,
 dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)
 grāvṇā tunnó abhiṣṭutaḥ pavitraṁ soma gachasi,
 dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 pávamāna ṛtāḥ kavīḥ sómaḥ pavitraṁ úsadat,
 dádhat stotré suvīryam.

9.66.27^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno vy āçnavad raçmibhir vājasátamaḥ,
 dádhat stotré suvīryam.

Cf. 5.6.10^c, dádhad asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté dhāvántīndavaḥ sómā indrāya ghṛṣvayah,
 matsarāsaḥ svarvīdaḥ.

9.107.14^d (Sapta Ṛṣayah ; to Soma Pavamāna)

ḷabhi somāsa āyavaḥ pávante mádyam madam,]

☞ 9.23.4^{ab}

ḷsamudrásyādhi viṣṭāpi mañṣiṇo, matsarāsaḥ svarvīdaḥ.

☞ 8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté pūtá vipaçcītaḥ ḷsómāso dádhyāçiraḥ,]
 vipá vy ānaçuṛ dhiyāḥ.

☞ 1.5.5^c

9.101.12^{ab} (Manu Sāṁvarāṇa; to Soma Pavamāna)

etē pūtā vipaçōitaḥ ḷsómāso dādhyāçiraḥ,
sūryāso nā darçatāso jigatnāvo dhruvā ghrté.

☞ 1.5.5^c

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sómāso dādhyāçiraḥ.

9.23.1^a: 9.17.1^c, sómā asṛgram açávaḥ.

9.23.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

ḷsómā asṛgram açavo, madhor mādasya dhāraya,
abhī viçvāni kāvya.

☞ 9.17.1^c

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)

pāvāsya vāco agriyāḥ sōma citrābhir utībhīḥ,
abhī viçvāni kāvya.

9.63.25^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

ḷpāvamānā asṛksata, sómāḥ çukrāsa índavaḥ,
abhī viçvāni kāvya.

☞ 9.63.25^a

9.66.1^b (Çatañ Vāikhānasāḥ; to Soma Pavamāna)

pāvāsya viçvacarṣaṇe 'bhī viçvāni kāvya,
ḷsākhā sākhībhya īdyaḥ.

☞ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viçvāni kāvya, 2.5.3^c; vādād viçvāni kāvya 10.21.5^b; and yāsmiñ viçvāni kāvya 8.41.6^a.

9.23.4^{ab+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)

abhī sómāsa āyávaḥ pāvante mādyañ mādama,
abhī kōçañ madhuçūtama.

9.107.14^{ab} (Sapta Ṛṣayaḥ; to Soma Pavamāna)

abhī sómāsa āyávaḥ pāvante mādyañ mādama,
ḷsamudrāsyaūdhi viṣṭāpi mañiṣiṇo, ḷmatsarāsaḥ svarvidah.

☞ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āngirasa; to Soma Pavamāna)

sā vāhñiḥ soma jāgrviḥ ḷpāvāsya devavīr āti,
abhī kōçañ madhuçūtama.

☞ 9.2.1^a

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōçañ madhuçūtama, under 9.66.11; pāri kōçañ, &c., 9.103.3^a; also jinvañ kōçañ, &c., 9.12.6^c.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājañ siṣāsasi: 8.95.9^d, çuddhō vājañ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pitvā mādama.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 çriṇāná apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pávamānāsa índavas ṽtirāḥ pavitram açávaḥ,
 indram yāmebhir açata.

☞ 1.135.6^e

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)
 sám u priyá anuṣata gávo mādāya ghṛṣvayah,
 sómāsaḥ kṛṇvate pathāḥ pávamānāsa índavaḥ.

9.65.26^e (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)
 prá çukráso vayojuvo hinvánāso ná sāptayah,
 çriṇāná apsú mṛñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, ápo ná pravātā yatīḥ ; 9.6.4^b, ápo na pravātāsaran.

9.24.2^c: 9.6.4^c, punāná indram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá pavamāna dhanvasi ṽsóméndrāya pátave,
 nṛbhir yató ví nīyase.

☞ 8.69.10^d

9.99.8^b (Rebhasatnū Kāçyapāu ; to Pavamāna Soma)
 sutá indo pavitra á nṛbhir yató ví nīyase,
 ṽindrāya matsarintamaç camúṣv á ní śidasi.

☞ 9.63.2^{bc}

For 9.24.3^b cf. índav indrāya pitāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram indrasya dhámne.

9.24.6^c: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^c, çúciḥ pávaká ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ṽçúciḥ pávaká ucyate, sómaḥ sutásya mádhvah,
 devāvír aghaçānsahá.

☞ 1.142.3^a

9.28.6^c (Priyamedha Āngirasa ; to Soma Pavamāna)
 eṣá çuṣmy ádábhyaḥ ṽsomaḥ punāno arṣati,
 devāvír aghaçānsahá.

☞ 9.13.1^a

9.61.19^c (Amahiyu Āngirasa ; to Soma Pavamāna)
 ṽyás te mádo váreṇyas, ténā pavasvándhasa,
 devāvír aghaçānsahá.

☞ 8.46.8^a

9.25.2^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
pāvamāna dhiyā hitó 'bhí yónim kánikradat,
dhármanā vāyūm á viça.

9.37.2^c (Rāhugaṇa Āngirasa ; to Soma Pavamāna)
sá pavítre vicakṣaṇó ḷhárir arṣati dharnaśh,
abhí yónim kánikradat.

☞ 9.37.2^b

Cf. 9.38.6^b, krándan yónim abhí priyám.

9.25.3^c (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
sám deváih çobhate vṛṣa kavír yónāv ádhi priyáh,
vṛtrahá devavítamaḥ.

9.28.3^c (Priyamedha Āngirasa ; to Soma Pavamāna)
eṣá deváh çubhāyaté 'dhi yónāv ámartyaḥ,
vṛtrahá devavítamaḥ.

9.25.4^a: 7.55.1^b; 8.15.13^b, viçvā rūpāny āviçān.

9.25.4^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
ḷviçvā rūpāny āviçān, punāno yāti haryatáh,
yátrāmftāsa úsate.

☞ 7.55.1^b

9.43.3^a (Medhyātithi Kaṇva ; to Soma Pavamāna)
punāno yāti háryataḥ sómo gṛrbhíḥ páriṣkṛtaḥ,
viprasya médhyātitheḥ.

9.25.6 (Dṛdhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āngirasa ; to Soma Pavamāna)
á pavasva madintama
pavítream dhárayā kave,
arkásya yónim áśadam.

For páda a cf. under 9.50.5^a; for páda b cf. pavítream dhárayā sutáh, 9.51.5^b; for páda c cf. ṛtásya yónim áśadam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
tám sánāv ádhi jámáyo hárim hinvanty ádribriḥ,
haryatám bhúricakṣasam.

9.30.5^b (Bindu Āngirasa ; to Soma Pavamāna)
apsú tvā mádhumatamaḥ hárim hinvanty ádribriḥ,
ḷíndav índrāya pitáye,

☞ 9.30.5^c

9.32.2^b (Çyāvaçva Átreya ; to Soma Pavamāna)
ḷád im tritásya yósaṇo, hárim hinvanty ádribriḥ,
ḷíndum índrāya pitáye.

☞ 9.32.2^a

☞ 9.32.2^c

- 9.38.2^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)
 ॥ etām tritāsya yōṣaṇo ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ ६९ 9.32.2^a
 ६९ 9.32.2^c
- 9.39.6^b (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 samlecnā anuṣata hāriṁ hinvanty ādribhiḥ,
 ॥ yōnāv ṛtāsya sīdata. ॥ ६९ 9.13.9^o
- 9.50.3^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ॥ āvyo vāre pāri priyām ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ pāvamānam madhuçcūtam. ॥ ६९ 9.7.6^a
 ६९ 9.50.3^c
- 9.65.8^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 yāsya vārṇam madhuçcūtam hāriṁ hinvānty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ ६९ 9.32.2

For yōnāv ṛtāsya sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārḍhacyuta; to Soma Pavamāna)
 tām tvā hinvanti vedhāsah pāvamāna girāvfdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 tām hinvanti madacyūtam ॥ hāriṁ nadīṣu vājīnam, ॥ ६९ 9.53.4^b
- 9.63.17^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ॥ tām I mṛjanty āyāvo hāriṁ nadīṣu vājīnam, ॥ ६९ 9.63.17^{ab}
- indum indrāya matsarām.

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir vi nryate: 9.15.3^a, eṣā hito vi nryate.]

9.27.6^c (Nṛmedha Āṅgīrasa; to Soma Pavamāna)
 eṣā çuṣmy aṣiṣyadad antārikṣe vṛṣā hāriḥ,
 punānā indur indram ā.

- 9.66.28^c (Çataṁ Vāikhānasāḥ; to Soma Pavamāna)
 prā suvānā indur akṣāḥ pavītram āty avyāyam,
 punānā indur indram ā.

9.28.1^c: 9.106.10^b, āvyo vāraṁ vī dhāvati; 9.16.8^c, āvyo vāraṁ vī dhāvati;
 9.74.9^b, āvyo vāraṁ vī pavamāna dhāvati.

[9.28.2^b, sōmo devébhyaḥ sutāḥ: 9.3.9^b; 99.7^b, devō devébhyaḥ sutāḥ.]

9.28.3^c: 9.25.3^c, vṛtrahā devavītamah.

9.28.4^c (Priyamedha Āṅgīrasa; to Soma Pavamāna)
 eṣā vṛṣā kánikradad daçābhir jāmbhir yatāḥ,
 abhī drōṇāni dhāvati.

9.37.6^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 śā devāḥ kavineṣitō 'bhī drōṇāni dhāvati,
 indur indrāya mañhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
 eṣā sūryam arocayat pāvamāno vicarṣaṇiḥ,
 viçvā dhāmāni viçvavit.

9.60.1^b (Avatsara Kāçyapa ; to Soma Pavamāna)
 prā gāyatrēṇa gāyata pāvamānaṁ vicarṣaṇim,
 indum saḥsracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmaḥ punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvī aghaçaṁsahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 suśāhā soma tāni te punānāya prabhūvaso,
 vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 viçvo yāsya vraté jāno dādhāra dhārmaṇas pāteḥ,
 punānāsya prabhūvasoḥ.

9.61.15^c (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
 arṣā naḥ soma çāni gāve ḍhuksāsva pipyúṣim iṣam,] ☞ 8.7.3^c
 vārdhā samudrām ukthyām.

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvasva soma dhārayā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 éndo pāṛthivaṁ rayim divyām pavasva dhārayā,
 dyumāntaṁ çuṣmam ā bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
 prā dhanvā soma jūgrivir ḍindrāyendo pāri srava,]

☞ 8.9.1.3^d ; also refrain, 9.112.1^e ff.
 dyumāntaṁ çuṣmam ā bhārā svarvidam.

Cf. dyumāntaṁ çuṣmam uttamam, under 9.63.29^{bc}. The cadence, pavasva dhārayā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prā dhārā asya çuṣmīṇo vīthā pavitre akṣaran,
 punāno vācam iṣyati.

9.64.25^b (Kāçyapa Mārica ; to Soma Pavamāna)
 ḷtvām soma vipaçcītaṁ punāno vācam iṣyasi,
 ḷindo saḥsrahbarṇasam.] ☞ 9.16.8^a
☞ 9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmaḥ pavitre akṣaran.

9.30.2^a (Bindu Āngirasa ; to Soma Pavamāna)
 indur hiyānāḥ sotḥbhir mṛjyāmānaḥ kánikradat,
 iyarti vagnúm indriyam.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kóṣam arṣatīndur hiyānāḥ sotḥbhiḥ,
 janāyañ jyótiṛ mandānā avivaçad ḷgāḥ kṛṇvāno ná nirṇijam. 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhūrāyā.

9.30.4^b (Bindu Āngirasa ; to Soma Pavamāna)
 prá sómo áti dhūrāyā pávamāno asiṣyadat,
 ḷabhí droṇāny āsádam. 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadad rákṣāṅsy apajāñghanat,
 pratnāvád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhí droṇāny āsádam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), háriṁ
 hinvanty ádrībhiḥ.

9.30.5^c (Bindu Āngirasa ; to Soma Pavamāna)
 apsú tvā mádhumatamāṁ ḷháriṁ hinvanty ádrībhiḥ, 9.26.5^b
 indav indrāya pítāye.

9.45.1^c (Ayāsyā Āngirasa ; to Soma Pavamāna)
 sá pavasva mádāya kām nṛcákṣā devávitāye,
 indav indrāya pítāye.

9.50.5^c (Ucathya Āngirasa ; to Soma Pavamāna)
 ḷsá pavasva madintamaḥ ḷgóbhir añjánó aktúbhiḥ, 9.50.5^a
 indav indrāya pítāye.

9.64.12^c (Kaçyapa Mārta ; to Soma Pavamāna)
 ḷsá no arṣa pavitra á mádo yó devavítamaḥ, 9.64.12^a
 indav indrāya pítāye.

Cf. indum indrāya pítāye under 9.32.2^c, and sómendrāya pátave, 9.24.3^d.—For 9.30.5 of. 9.53.4.

9.30.6^{ab} (Bindu Āngirasa ; to Soma Pavamāna)
 sunótā mádhumatamāṁ ḷsómam indrāya vajriṇe, 7.32.8^b
 cārum çárdhāya matsarám.

9.51.2^{bc} (Ucathya Āngirasa ; to Soma Pavamāna)
 divāḥ piyúṣam uttamāṁ ḷsómam indrāya vajriṇe, 7.32.8^b
 sunótā mádhumatamam.

Cf., by way of contrast, 7.102.3^b, juhótā mádhumatamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam indrāya vajrīṇe.

9.31.3^b (Gotama Rāhugaṇa ; to Soma Pavamāna)
túbhyaṃ vūta abhipriyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te máhaḥ.

9.62.27^b (Jamadagni Bhārgava ; to Soma Pavamāna)
túbhyemá bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti síndhavaḥ.

Cf. ápo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhugaṇa ; to Soma Pavamāna)
svāyudhāsya te sató bhūvanasya pate vayám,
índo sakhitvám ṡmasi.

9.66.14^a (Çatañi Vāikhānasāḥ ; to Soma Pavamāna)
śasya te sakhyé vayám, iyakṣantas tvótayaḥ,
índo sakhitvám ṡmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyé vayám tāvendo dyumnā uttamé, sāśahyāma prtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty) háriṃ
hinvānty ádribhiḥ.

9.32.2^c (Çyāvaçva Ātreya ; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āngirasa ; to Soma Pavamāna)
etám (9.32.2 ád im) tritāsya yōṣaṇo [háriṃ hinvānty ádribhiḥ,

9.26.5^b

índum indrāya pītāye.

9.43.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
tām no viçvā avasyúvo girāḥ çumbhanti pūrvāthā,
índum indrāya pītāye.

9.65.8^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yāsya vārṇam madhuçútam [háriṃ hinvānty ádribhiḥ,

9.26.5^b

índum indrāya pītāye.

Cf. índav indrasya pītāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtāsya yónim á.

[9.32.5^a, abhí gávo anuṣata: 9.33.5^a, abhí bráhmīr anuṣata.]

[9.32.6^b, maghávadbhyaç ca máhyañ ca : 6.46.9^c, chardír yacha maghávadbhyaç ca máhyañ ca.]

Cf. the cadence, maghávāno vayāñ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)
abhi drōṇāni babhrávaḥ çukrá ṛtāsya dhārayā,
vājañ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
eté dhāmāny āryā çukrá ṛtāsya dhārayā,
vājañ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājañ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliesen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā viṣṛjānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sōmā ṛtāsya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b: 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.33.5^a, abhi brāhmīr anuṣata ; 9.32.5^a, abhi gávo anuṣata.]

9.33.5^b, yahvīr ṛtāsya mātārah : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yahvī
ṛtāsya mātārā.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)
rāyāḥ samudrāñç catūro 'smābhyañ soma viçvātāḥ,
ā pavasva sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 nū no rayīm mahām indo 'smābhyañ soma viçvātaḥ,
 ā pavasva sahasriṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
 ā pavasva sahasriṇam ṛ rayīm gómantam açvīnam,] ☞ 8.6.9^b
 puruççandrām puruṣpḥam.

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ā pavasva sahasriṇam rayīm soma suvīryam,
 asmé çrāvāñsi dhāraya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 iṣam tokāya no dādhad asmābhyañ soma viçvātaḥ,
 ā pavasva sahasriṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrāñ, asmābhyañ soma viçvātaḥ, and ā pavasva sahasriṇaḥ (sahasriṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasriṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasriṇam rayīm. In 9.65.21 there is a slight difference: sahasriṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasriṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasriṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)
 prā suvāno dhārāyā tánēndur hinvāno arṣati,
 rujád dṛḥhá vy ójasā.

9.67.4^a (Kāçyapa; to Soma Pavamāna)
 indur hinvāno arṣati ṛ tiró vārāny avyáyā,] ☞ 9.67.4^b
 hārīr vājam acikradat.

9.34.2^{abc}, sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave:
 9.33.3^{abc}, sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómā arṣanti
 viṣṇave; 9.65.20^{abc}, apsá indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave; 5.51.7^a, sutá indrāya vāyāve.

9.34.2^b: 8.4.1.1^b; 9.33.3^b; 61.12^b; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ: 8.1.17^a, sotá hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramiñkhaya: 9.52.3^b, indo ná dánam iñkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)
 ṛ indo samudramiñkhaya, pávasva viçvamejaya, ☞ cf. 9.35.2^a
 rāyó dhartá na ójasā.

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
 tvām samudriyā apó 'griyó váca irāyan,
 pávasva viçvamejaya.

9.35.3^b: 2.8.6^d, abhī syāma pṛtanyatāḥ.

9.35.4^a, prā vājam índur isyati: 9.12.6^a, prā vācam índur isyati.

9.35.6^c, punānāsya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhī kóçam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

çumbhāmāna ṛtāyúbhir ṽmrjyámāno gábhastyoḥ,
pávate vāre avyáye.

68 9.20.6^b

9.64.5 (Kaçyapa Mārīca; to Soma Pavamāna)

çumbhāmānā ṛtāyúbhir ṽmrjyámānā gábhastyoḥ,
pávante vāre avyáye.

68 9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4-6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For páda c cf. ásrgraṁ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mrjyámāno gábhastyoḥ; 9.64.5^b, mrjyámānā gábhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sá viçvā dāçūṣe vāsu sómo divyāni pāṛthivā,
pávātām ántárikṣyā.

9.64.6^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)
té viçvā dāçūṣe vāsu sómā divyāni pāṛthivā,
pávātām ántárikṣyā.

For páda b cf. 9.63.30^b, sóma divyāni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómāḥ pavítre arṣati; 9.56.1^b, açuḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnán rákṣānsi devayūḥ.

9.37.2^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharnasiḥ,
ṽabhī yónim kánikradat.

68 9.25.2^b

9.38.6^b (The same)

eṣá syá pītāye sutó hárir arṣati dharnasiḥ,
krándan yónim abhī priyám.

Cf. the páda 9.23.5^a, sómo arṣati dharnasiḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)

sá vājī rocaná diváh pávamāno ví dhāvati,

rakṣohá vāram avyáyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)

pāri sáptir ná vājayūr [devó devébhyaḥ sutāḥ,]

☞ 9.3.9^b

vyānaçīḥ pávamāno ví dhāvati.

9.37.5^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)

sá vṛtrahá vṛṣā sutó varivovíd ádābhyaḥ,

sómo vājam ivāsarat.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)

pāvamānaḥ sutó nṛbhīḥ sómo vājam ivāsarat,

camúṣu çákmanāsādām.

9.37.6^b: 9.28.4^c, abhí droṇāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo várebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīṇam: 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etám tritásya yóṣanaḥ: 9.32.2^a, ád Im tritásya yóṣanaḥ.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), hárim
hinvanty ádribhīḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, índum índrāya pítāye.

9.38.3^{bc} marmrjyānte apasyúvaḥ, yábhīr mādāya çumbhate: 9.2.7^{bc}, marmrjyānte
. . . çumbhase.

9.38.4^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)

eṣá syá mānuṣīṣṭv á çyenó ná vikṣú sīdati,

gáchañ jāró ná yoṣtam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

[sá marmrjánā ayúbhīr,] íbho rájeva suvratāḥ,

☞ 9.57.3^a

çyenó ná vánsu sīdati.

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)

iṣam úrjam pavamānābhy arṣasi çyenó ná vánsu kaláçesu sīdasi,

índrāya mādvá mádyo mádaḥ sutó [divó viṣṭambhá upamó vicakṣanāḥ.]

☞ 9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kaláçesu sīdasi in 9.86.35, as contrasted with vánsu sīdati in 9.57.3 ; cf. 5.72.1^c; 9.7.6^a; 20.6^c; 63.2^c; 68.9^b; 86.9^d; 96.23^d; 99.6^b, 8^d.—For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharmasīḥ.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavítṛa á tvīṣīm dádhana ójasa,
 vicákṣaṇo virocáyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēṣu jágrviḥ sutá eti pavítṛa á,
 sómo yāti vicarṣaṇih.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indreṇotá vāyúnā sutá eti pavítṛa á,
 sám súryasya raçmfbiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here *hinvánty*), *hárim*
hinvanty ádribhiḥ.

9.39.6^c : 9.13.9^c, *yónāv ṛtāsya sídata*.

9.40.3^{bc} : 9.33.6^{bc} ; 65.21^{bc}, *asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam*
 (9.33.6^c, *sahasrīṇah*).

9.40.3^c : 9.62.12^a ; 63.1^a ; 65.21^c, *á pavasva sahasrīṇam* ; 9.33.6^c, *á pavasva*
sahasrīṇah.

[**9.40.4^c**, *vidáh sahasrīṇīr iṣah* : 9.61.3^c, *kṣará sahasrīṇīr iṣah*.]

9.40.5^a : 9.61.6^a, *sá nah punáná á bhara* ; 1.12.11^a ; 8.24.3^a, *sá na stávāna á*
bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayim,]
 vīṣann indo na ukthyam.

☞ 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásutó pṛthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārīca ; to Soma Pavamāna)
 [utó sahárahbarṇasaṁ] vācam soma makhásyuvam,
 punáná indav á bhara.

☞ cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnu Kāçyapau ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayim,]
 tvám vásūni puyasi viçvāni dāçuṣo grhé.

☞ 9.4.7^b

9.40.6^b : 9.4.7^b ; 100.2^b, *soma dvibárhasaṁ rayim*.

[**9.41.2^c**, *sāhvāṅso dāsyum avratám* : 1.175.3^c, *sahāvān dāsyum, &c.*]

9.41.4^{b+c} (Medhyātīthi Kāṇva; to Soma Pavamāna)

ā pavasva mahīm iṣam gómad indo hiraṇyavat,
 ācāvāvad vājavat sutāḥ.

9.61.3^b (Amahīryu Āngirasa; to Soma Pavamāna)

pāri ṇo ācavam aṣvavid gómad indo hiraṇyavat,

ḷkṣārā sahasrīṇīr iṣaḥ.]

☞ cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad ācāvāvad vājavat sutāḥ,

ḷpāvasva bṛhatīr iṣaḥ.]

☞ 9.13.4^b

9.42.2^a, eṣā pratnéna mánmanā : 9.3.9^a, eṣā pratnéna jánmanā.

9.42.2^b (Medhyātīthi Kāṇva; to Soma Pavamāna)

ḷeṣā pratnéna mánmanā] devó devébhyas pári,

☞ 9.3.9^a

ḷdhārayā pavate sutāḥ.]

☞ 9.3.10^c

9.65.2^b (Bhrgu Vārūpi, or Jamadagni Bhārgava; to Soma Pavamāna)

pāvamāna rucā-rucā devó devébhyas pári,

viçvā vásūny ā viça.

9.42.2^c: 9.3.10^c, dhārayā pavate sutāḥ.

9.42.3^b: 9.13.3^a, pávante vājasātaye; 9.43.6^a; 107.23^a, pávasva vājasātaye;
 9.100.6^a, pávasva vājasātamaḥ.

9.42.3^c: 9.13.3^b, sómāḥ sahasrapājasah.

9.42.4^b: 9.17.4^b, pavitre pári siçyate.

9.42.5^a (Medhyātīthi Kāṇva; to Soma Pavamāna)

abhi viçvāni vāryābhi devān ṛtāvīdhah,

ḷsómāḥ punāno arṣati.]

☞ 9.13.1^a

9.66.4^b (Çatañ Vāikhānasah; to Soma Pavamāna)

pāvasva janāyann iṣo 'bhi viçvāni vāryā,

sākhā sākhibhya yātaye.

9.42.5^c: 9.13.1^a; 28.6^b; 101.7^b, sómāḥ punāno arṣati.

9.42.6^b: 9.41.4^c, ācāvāvad vājavat sutāḥ.

9.42.6^c: 9.13.4^b, pávasva bṛhatīr iṣaḥ.

9.43.2^c: 9.32.2^c; 38.2^c; 65.8^c, indum índraya pītāye.

9.43.3^a: 9.25.4^b, punāno yāti haryatāḥ.

9.43.4^a: 9.19.6^c; 63.11^a, pávamāna vidā rayīm.

9.43.4^{ab} (Medhyātithi Kāṇva ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyañ soma suçṛiyam,
 [indo sahāsravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyañ soma duṣṭāram,
 yó dūñāço vanuṣyatā.

[**9.43.4^c**, indo sahāsravarcasam : 9.64.25^c ; 98.1^c, indo sahāsrabharṇasam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
 9.100.6^a, pávasva vājasātamañ.

[**9.43.6^c**, sóma rāsva suvṛiyam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvṛiyam ; 8.23.12^b,
 rayīm rāsva suvṛiyam.]

[**9.44.1^a**, prá ña indo mahé táne : 9.66.13^a, prá ña indo mahé ráne.]

9.44.2^c : 9.12.8^c, víprasya dháraya kavīñ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsya Āngirasa ; to Soma Pavamāna)
sá no bhágāya vāyāve vipravirañ sadāvṛdhah,
 sómo devéṣv á yamat.

9.61.9^a (Amahiyu Āngirasa ; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣné pavasva mádhumañ,
 cārun mitré váruṇe ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, indav indrāya pítāye.

[**9.45.2^c**, devāñ sákhībhya á váram : 1.4.4^c, yás te sákhībhya á váram.]

9.45.3^c (Ayāsya Āngirasa ; to Pavamāna Soma)
utá tvám aruṇāñ vayāñ góbhirañ añjmo mádāya kām,
ví no rāyé dúro vṛdhi.

9.64.3^c (Kāçyapa Mārtica ; to Soma Pavamāna)
áçvo ná cakrado vṛṣṇá sám gá indo sám árvatañ,
ví no rāyé dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, indur devéṣu patyate : 8.102.9^b, agnír devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, váne krīñtantam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 táyā pavaśva dhārayā yáyā pító vicákṣase,
 indo stotrē súvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
 táyā pavaśva dhārayā yáyā gāva ihāgāman,
 jānyāsa úpa no grhām.

The cadence pavaśva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 áśrgrān devāvītayé 'tyāsaḥ kṛtvya iva,
 kṣārantāḥ parvatāvīdhāḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
 áśrgrān devāvītaye vājayānto ráthā iva.]

☞ 8.3.15^d

[**9.46.3^a**, eté sómāsa índavaḥ : 1.16.6^a, imé sómāsa índavaḥ.]

9.46.5^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavaśva dhanām̐jaya prayantā rādhaso mahāḥ,
 asmábhyaṁ soma gātuvít.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 ṹ na indo mahīm̐ isām̐ pávaśva viçvādarçataḥ,]

☞ a : 8.6.33^a ; b : 9.65.13^b

asmábhyaṁ soma gātuvít.

9.46.6^a : 9.15.7^a, etām̐ mṛjanti márjyam.

9.49.2^a : 9.45.6^a, táyā pavaśva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asis̐yadat.

9.50.3^a, ávyo váre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo váre pári priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvánty), háriṁ
 hinvanty ádrībhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ṹ ávyo váre pári priyám ṹ háriṁ hinvanty ádrībhiḥ,] ☞ a : 9.7.6^a ; b : 9.26.5^b
 pávamānam madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

ṹ hinvánti sūram úsrayāḥ pávámanam madhuçútam,

☞ 9.65.1^a

abhí girá sám asvaran.

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa; to Soma Pavamāna)
sá pavasva madintama góbhīr añjanó aktúbhīh,
 1 indav indrāya pitāye.]

☞ 9.30.5^c

9.99.6^a (Rebhasuntū Kaçyapāu; to Soma Pavamāna)
sá punānó madintamaḥ 1sómaç camúsu sídati,]
 paçáu ná réta ádádhat pátir vacasyate dhiyáḥ.

☞ 9.20.6^c

Cf. 9.45.1^c, sá pavasva mādāya kām; and 9.25.6^a = 9.50.4^a, á pavasva madintama.

9.50.5^c: 9.30.5^c; 45.1^c; 64.12^c, indav indrāya pitāye.

9.51.1^b: 1.28.9^b; 9.16.3^b, sómam pavitra á srja.

9.51.1^c: 9.16.3^c, punihindrāya p tave.

9.51.2^b: 7.32.8^b; 9.30.6^b, sómam indrāya vajriṇe.

9.51.2^c: 9.30.6^a, sunótā mádhumattamam.

9.51.3^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
táva tyá indo ándhaso devá mádhor vy áçnate,
pávamānasya marútaḥ.

9.64.24^c (Kaçyapa Mārīca; to Soma Pavamāna)
 rásam te mitró aryamá píbanti várunaḥ kave,
 pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c: 9.1.4^c; 6.3^c; 63.12^c, abhí vājān utá çrávaḥ.

9.52.1^c: 9.6.3^b, suvānó arša pavitra á.

9.52.2^b: 9.7.6^a; 107.6^b, ávyo vāre pári priyáḥ; 9.50.3^a, ávyo vāre pári priyám.

[**9.52.3^b**, indo ná dánam tūkhaya: 9.35.2^a, indo samudramtūkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa; to Soma Pavamāna)
ní çūsmam indav eṣām púruhūta jánānām,
yó asmán ádideçati.

9.64.27^b (Kaçyapa Mārīca; to Soma Pavamāna)
 punāná indav eṣām púruhūta jánānām,
 1 priyáḥ samudráṁ á viça.]

☞ 9.63.23^c

10.134.2^d (Mandhātār Yāuvanaçva; to Indra)
 avá sma durhañayató mártasya tanuḥi sthirám,
 1 adhaspadám tám tm krdhi, yó asmán ádideçati, &c.

☞ 10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 çatām na inda ūtibhiḥ sahasrām vā çūcīnām,
 pávasva mañhayádrayih.

9.67.1^c (Bharadvāja ; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ójīṣṭho adhvaré,
 pávasva mañhayádrayih.

9.53.4^{bc}: 9.63.17^{bc}, háriṁ nadīṣu vājīnam, indum indrāya matsarām.
 See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum indrāya matsarām ; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryah.

9.63.13^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutáh,
 dádhānah kalāçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3 ; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462 ; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pádas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated páda cf. 9.64.9^c, ákrān devó ná sūryah.

9.55.1^c, sóma viçvā ca súbhagā : 8.78.8^b ; 9.4.2^b, viçvā ca soma súbhagā.

[9.56.1^b, açūḥ pavitre arṣati : 9.16.4^b ; 17.3^b ; 37.1^b, sómah pavitre arṣati.]

9.56.1^c: 9.17.3^c ; 37.1^c, vighnān ráksānsi devayūḥ.

[9.56.4^b, svādūr indo pári srava : see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa ; to Soma Pavamāna)
 prá te dhārā asaçcátó divó ná yanti vṛṣṭáyah,
 ḷachā vājāṁ sahasrīnam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava ; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátah,
 abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1 ; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhir íbho rájeva suvratáh,
çyenó ná vánsu śidati.]

9.38.4^b

9.66.23^a (Çatām Vāikhānasāḥ ; to Soma Pavamāna)
sá marmṛjāná āyúbhiḥ práyasvān práyase hitáh,
índur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the páda 9.62.13^b, marmṛjámāna āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śidati : 9.38.4^b, çyéno ná vikṣú śidati ; 9.86.35^b, çyenó
ná vánsu kaláçesu śidasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná índav á bhara.

9.58.1^a, 1^c—4^c, tátat sá mandí dhāvati.

9.60.1^b, pávamānam vicarṣaṇim : 9.28.5^b, pávamāno vicarṣaṇih.

[9.60.2^b, átho sahásrabharnasam : 9.64.26^b, utó sahásrabharnasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti várān pávamāno asiṣyadat kaláçāñ abhí dhāvati,
índrasya hárdy āviçán.

9.86.19^d (Sikatáh, alias Nivāvari Ṛṣigaṇáh ; to Soma Pavamāna)
vṛṣa matínám pavate vicakṣaṇáh sómo áhnaḥ prataritósaso diváh,
krāṇá síndhunām kaláçāñ avivaçad índrasya hárdy āviçán manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated páda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, indrasya soma rúdhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo híraṇyavat.

[9.61.3^c, ksārā sahasrīṇīr íṣaḥ : 9.40.4^c, vidáh sahasrīṇīr íṣaḥ.]

9.61.4^c (Amahyu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayám pavítram abhyundatáh,
sakhitvám á vṛṇīmahe.

9.65.9^c (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
tásya te vājino vayám vīçvā dhánāni jigyuṣaḥ,
sakhitvám á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pāijavana ; to Indra)

ṛvayám indra tvāyávaḥ, sakhitvám á rabhāmahe, 3.41.7^a
ṛtāsya naḥ pathá nayáti viçvāni duriatá ṛnábhantám anyakéṣāṃ jyáká ádhi
dhánvasu. refrain : 10.133.1^{fs} ff.

I have the impression that sakhitvám á rabh is popular as compared with sakhitvám á vṛ, which is hieratic ; cf. the semantically close synonymy with á vṛ in ṛle sakhitvám, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvám uçmasi, 9.31.6 ; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a : 9.40.5^a, sá naḥ punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá naḥ stávāna á bhara.

9.61.6^b : 1.12.11^c, rayím virávatim iṣam.

9.61.7^a : 9.15.8^a, etám u tyám dáça kṣipah.

9.61.8^b : 9.39.3^a ; 44.3^b, sutá eti pavitra á.

9.61.9^a : 9.44.5^a, sá no bhágāya vāyāve.

[9.61.11^a, ená viçvāny aryá á : 10.191.1^b, ágne viçvāny aryá á.]

9.61.11^c : 8.95.6^d, siṣāsanto vanāmahe.

9.61.12^b : 8.41.1^b ; 9.33.3^b ; 34.2^b ; 65.20^b, várurāya marúdbhyaḥ.

9.61.14^b : 8.69.11^e, vatsám samñiçvarir iva.

9.61.14^a : 8.13.8^a = 8.92.21^a, tám id vardhantu no girah.

9.61.15^b : 8.54(Val. 6).7^d, dhuksásva pipyúṣim iṣam ; 8.7.3^c, dhuksánta pipyúṣim iṣam ; 8.13.25^c, dhuksásva pipyúṣim iṣam ávā ca naḥ.

9.61.15^c : 9.29.3^c, vārdhā samudrám ukthyām.

[9.61.18^b, dáksḥo ví rājati dyumán : 9.5.3^b, rayír ví rājati, &c.]

9.61.19^a : 8.46.8^a, yás te mádo várenyaḥ.

9.61.19^c : 9.24.7^c ; 28.6^c, devāvír aghaçānsahá.

9.61.21^c (Amahryu Āngirasa ; to Soma Pavamāna)
sāmmiçlo arusó bhava sūpasthābhīr ná dhenúbhiḥ,
sīdañ chyeno ná yónim á.

9.65.19^c (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdañ chyenó ná yónim á.

9.61.22^b: 3.37.5^a ; 8.12.22^a, indrañ vṛtráya hántave.

9.61.25^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 apagnán pavate mṛdhó 'pa sómo áravṇah,
 ḡáchann indrasya niṣkṛtám.]

☞ 9.15.1^c

9.63.24^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apagnán pavase mṛdhaḥ kratuvít soma matsaráh,
 nudásvádevayurñ jánam.

9.61.25^c: 9.15.1^c, ḡáchann indrasya niṣkṛtám.

9.61.28^c: 9.13.8^c, víçvā ápa dvīṣo jahi.

9.61.29^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 ása te sakhyé vayám távendo dyumná uttamé,
 ḡāsahyáma pṛtanyatáh.]

☞ 1.8.4^c

9.66.14^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 ása te sakhyé vayám iyakṣantas tvótayah,
 ḡindo sakhitvám uçmasi.]

☞ 9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c ; 8.40.7^d, sāsahyáma pṛtanyatáh.

9.62.1^b: 1.135.6^e ; 9.67.7^b, tiráh pavítram açavah.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛṇvánto várivo gáve 'bhy āṛṣanti suṣṭutím,
 ḡlām asmábhyam sāmyátam.

9.66.22^b (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno áti sṛidho 'bhy āṛṣati suṣṭutím,
 súro ná viçvadarçatah.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyam mṛjanti kalāçe dáça kṣīpaḥ prá vípṛāṇāñ matáyo váca irate,
 pávamānā abhy āṛṣanti suṣṭutím éndrañ viçanti madirása índavah.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutím gávyam ájim. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti sṛidho 'bhy āṛṣati suṣṭutím, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣṭutím ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvī aṅcūr mādayapsū dākṣo giriṣṭhāh,
çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vṛṣā hárti rájeva dasmó abhi gá acikradat,

punāno vāraih páry ety avyáyam çyenó ná yónim ghrtávantam āsadam.

Cf. Hillebrandt, *Ved. Myth.* 1. 60.

[9.62.8^b, tiró rómāny avyáyā : 9.67.4^b ; 107.10^b, tiró vārāny avyáyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvám indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīnam ; 9.33.6^c, á pavasva sahasrīnaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantam açvīnam.

[9.62.13^b, marmrjyámāna ayúbhiḥ : 9.57.3^a ; 66.23^a, sá marmrjáná ayúbhiḥ.]

9.62.14^a, sahasrotiḥ çátāmagaḥ ; 8.34.7^b, sáhasrote çátāmagaḥ.

9.62.14^c : 9.107.17^a, índrāya pavate mādah ; 9.6.7^b ; 106.2^b, índrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarat.

[9.62.18^c, háriim hinota vājīnam : 10.188.1^b, áçvam hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā arṣann abhi çriyah, çūro ná goṣu tiṣṭhati.

9.62.23^b, nṛmṇá punāno arṣasi ; 9.7.4^b, nṛmṇá vāsāno arṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir iṣah.

9.62.24^c : 9.65.25^b, grṇāno jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ; 7.96.3^c, grṇāná jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhi víçvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vṛṣṭáyo dhārā yanty asaçcátah : 9.57.1^{ab}, prá te dhārā asaçcátó divó ná yanti vṛṣṭáyah.

9.63.80^c: 9.20.7^c; 66.27^c; 67.19^c, *dádhat stotré suvírīyam.*

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, *á pavasva sahasrīṇam*; 9.33.6^c, *á pavasva sahasrīṇaḥ.*

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
īṣam ūrjāṃ ca pinvasa índrāya matsarintamaḥ,
camúṣv á ní ṣīdasi.

9.99.8^{cd} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
sutá indo pavitra á ūnf̄bhīr yató ví nīyase,
índrāya matsarintamaç camúṣv á ní ṣīdasi.

65 9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first páda.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4^a, *eté asr̄gram açávaḥ*; 9.17.1^c; 23.1^a, *sómā asr̄gram, &c.*]

[9.63.4^c, *sómā rtásya dhárāya*; 9.33.2^b; 63.14^b, *çukrá rtásya dhárāya.*]

9.63.5^c: 9.13.9^a, *apaghnānto árāvṇaḥ.*

[9.63.7^b, *yáyā súryam árocayaḥ*: 8.98.2^b, *tvám súryam arocayaḥ.*]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
áyukta súra étaçam pávamāno manáv ádhi,
antárikṣeṇa yátave.

9.65.16^{bc} (Bh̄rgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
rāja medhábhir iyate pávamāno manáv ádhi,
antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking súra as genitive of svar may be seen from 1.50.9, *áyukta saptá çundhyúvaḥ sūro ráthasya naptýaḥ*: 'Súra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben auffhellende hat angespannt Súra, tóchter des wagens.' Cf. also 8.1.11, *yát tudát súra étaçam*, 'when Súra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Súra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'diser könig wird mittelst weisheit angegangen, Pava-māna, um des menschen willen, durch den luftkreiss zu gehn.' Aside from his diverging renderings of the phrase *manáv ádhi*, I do not believe that *medhábhir iyate* can mean 'wird mittelst weisheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhīr by 'with wisdom'. Soma is *īśār viprah kāvyena* in 8.79.1 (cf. 9.78.2), *médhiraḥ* in 9.68.4. His epithet *sukrátu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Maconell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rájā* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Etaṣa* to go through the air', perfect sense, we have in 9.65.16 the tautology, *iyate . . . antárikṣeṇa yátave*. That *páda* 9.63.8^a is the original third of the *gayatri* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^a.

[9.63.10^b, *gíra indrāya matsarām* : 9.26.6^c; 53.4^c; 63.17^c, *indum* (9.26.6^c, *indrav*)
indrāya, &c.]

9.63.11^a: 9.19.6^c; 43.4^a, *pāvamāna vidá rayīm*.

9.63.11^b: 9.43.4^b, *asmábhyaṁ soma suçríyam* (9.63.11^b, *duṣṭāram*).

9.63.12^b: 8.6.9^b; 9.62.12^b, *rayīm gómantam aṣvínam*.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, *abhí vājam utá ṣrávaḥ*.

9.63.13^a: 9.54.3^c, *sómo devó ná sūryaḥ*.

9.63.14^{bc}: 9.3.2.2^{bc}, *ṣukrá ṛtásyā dhārayā, vājam gómantam akṣaran*.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, *sómāso dādhyāciraḥ*.

9.63.16^{bc} (Nidhruvi *Kācyapa*; to Soma *Pavamāna*)
prá soma mádhumattamo rāyé arṣa pavitra á,
mádo yó devavítamaḥ.

9.64.12^{ab} (*Kācyapa Mārta*; to Soma *Pavamāna*)
sá no arṣa pavitra á mádo yó devavítamaḥ,
ḷindav indrāya pitāye.]

☞ 9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, *suvāno arṣa pavitra á*.

9.63.17^a (Nidhruvi *Kācyapa*; to Soma *Pavamāna*)

tám ī mrjanty āyávo ḷhárīm nadíṣu vājínam,]

☞ 9.53.4^b

ḷindum indrāya matsarām.]

☞ 9.53.4^c

9.107.17^d (*Sapta Ṛṣayaḥ*; to Soma *Pavamāna*)

ḷindrāya pavate mádaḥ] sómo marútvate sutáḥ,

☞ 9.6.7^b

śahásradhāro áty ávyam arṣati tám ī mrjanty āyávaḥ.

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, háriṁ nadīṣu vājīnam, indum índrāya matsarām.

9.63.17^c: 9.53.4^c, indum índrāya matsarām; 9.26.6^c, índav índrāya matsarām.

9.63.19^c, índrāya mádhumattamam: 9.12.1^c, índrāya mádhumattamaḥ; 9.67.16^b,
índraya mádhumattamaḥ.

[9.63.20^a, káviṁ mṛjanti márjyam: 9.15.7^a; 46.6^a, etám mṛjanti márjyam.]

9.63.20^b: 9.17.7^b, dhrihír víprā avasyávaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamāna ní toçase rayiṁ soma çravāyyam,
priyáḥ samudrám á viça.

9.64.27^c (Kāçyapa Mārta; to Soma Pavamāna)
punáná índav esaṁ púruhuta jánanam,
priyáḥ samudrám á viça.

☞ 9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayiṁ indra çravāyyam.

9.63.24^a, apagnán pavase mfdhaḥ: 9.61.25^a, apagnán pavate mfdhaḥ.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamānā asṛkṣata sómāḥ çukrása índavaḥ,
abhí viçvāni kávyā.

☞ 9.23.1^c

9.107.25^a (Sapta Ṛṣayah; to Soma Pavamāna)
pávamānā asṛkṣata pavitram áti dhárayā,
marútvantó matsará índriyá háyā medhám abhi prāyānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhi viçvāni kávyā.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
punánáḥ soma dhárayéndo viçvā ápa sridhaḥ,
jahí rákṣānsi sukrato.

☞ 6.16.29^c

9.107.4^a (Sapta Ṛṣayah; to Soma Pavamāna)
punánáḥ soma dhárayāpó vásāno arsasi,
á ratnadhá yónim ṛtāsya sídasy útso deva hiraṇyáyah.

☞ 8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, *Ved. Myth.* 1. 325.

9.63.28^c: 6.16.29^c, jahí rákṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
apagnán soma raksáso 'bhy arṣa kánikradat,
dyumántaṁ çúçmam uttamám.

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇō ádrībhīr abhy āṛṣa kánīkradat,
dyumántaṁ ḡṣṁmam uttamám.

Cf. dyumántaṁ ḡṣṁmam á bhara, under 9.29.6^c, and the curiously extended páda, 4.36.8^e, dyumántaṁ vájaṁ vṛṣaḡṣṁmam uttamám.—Note the correspondence of 9.63.19^e with 9.67.16^d.

[9.63.30^b, sóma divyáni páṛthivā : 9.36.5^b, sómo divyáni, &c. ; 9.64.6^b, sómā divyáni, &c.]

9.64.2^c, satyám vṛṣan vṛṣéd asi : 8.33.10^a, satyám itthá vṛṣéd asi.

9.64.3^c : 9.45.3^c, ví no rāyé dúro vṛdhi.

9.64.5^{abc}, ḡumbhámānā ṛtáyūbhīr mṛjyámānā gábhastyoḥ, pávante vāre avyáye :
9.36.4^{abc}, ḡumbhámānā ṛtáyūbhīr mṛjyámāno gábhastyoḥ, pávate vāre avyáye.

9.64.5^b, mṛjyámānā gábhastyoḥ : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyámāno gábhastyoḥ.

9.64.6^{abc}, té viḡvā dāḡṣe vāsu sómā divyáni páṛthivā, pávantāṁ ántárikṣyā :
9.36.5^{abc}, sá viḡvā dāḡṣe vāsu sómo divyáni páṛthivā, pávatām ántárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmaṇi.

[9.64.9^c, ákrān devō ná súryaḥ : 9.54.3^a ; 63.13^a, sómo devō, &c.]

9.64.11^c : 6.16.35^c ; 9.32.4^c, sídann ṛtāsyā yónim á.

9.64.12^{ab}, sá no arṣa pavitra á mádo yó devavítamaḥ : 9.63.16^{bc}, rāyé arṣa pavitra á, mádo yó devavítamaḥ.

9.64.12^c : 9.30.5^c ; 45.1^c ; 50.5^c, índav índrāya pítāye.

9.64.17^{bc} (Kaḡyapa Mārīca ; to Soma Pavamāna)
marmṛjānāsa áyāvo vṛthā samudrām índavaḥ,
áḡmann ṛtāsyā yónim á.

9.66.12^{ac} (Ḡataṁ Vāikhānasāḥ ; to Soma Pavamāna)
áḡhā samudrām índavo 'staṁ gāvo ná dhenávaḥ,
áḡmann ṛtāsyā yónim á.

The cadence gāvo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, á yád yónim hiranyāyam.

9.64.22^b (Kaçyapa Mārīca ; to Soma Pavamāna)
indrāyendo marúvate pávasva mádhumattamaḥ,
ṛtásya yónim ásadam.]

☞ 5.21.4^d

9.108.1^a (Gaurivṛti Çaktya ; to Soma Pavamāna)
pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,
máhi dyukṣátamo mádaḥ.
9.108.15^c (The same)
indrāya soma pátave nfbhir yatáḥ svāyudhó madíntamaḥ,
pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c ; 9.8.3^c, ṛtásya yónim ásadam ; 5.21.4^d, ṛtásya yónim ásadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaçcítam.

9.64.25^b, punánó vácam išyasi : 9.30.1^c, punánó vácam išyati.

9.64.25^c (Kaçyapa Mārīca ; to Soma Pavamāna)
tvám soma vipaçcítam, punánó vácam išyasi,]
indo sahásrabharṇasam.

☞ a : 9.16.8^a ; b : 9.30.1^c

9.98.1^c (Ambarīsa Varsāgira, and R̥jicvan Bhāradvāja ; to Soma Pavamāna)
abhí no vājasátamañ rayím arṣa purusp̥fham,
indo sahásrabharṇasam̐ tuvidyumnám vibhvásāham.

Cf. 9.43.4^a, indo sahásravarcasam ; 9.60.2^b, átho sahásrabharṇasam ; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam : see prec. item.]

9.64.26^c: 6.40.6^a ; 9.57.4^c ; 100.2^a, punáná indav á bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānām.

9.64.27^c: 9.63.23^c, priyáḥ samudrám á viça.

9.64.28^c: 1.137.1^s, sómāḥ çukrá gávāçiraḥ.

9.64.29^c, sídanto vanúṣo yathā : 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
hinvánti sūram úsrayaḥ svásāro jāmáyas pátim,
mahám indum mahīyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
hinvánti sūram úsrayaḥ pávamānam madhuçútam,]
abhí girá sám asvaran.

☞ 9.50.3^c

9.65.2^b: 9.42.2^b, devó devébhyaṣ pári.

9.65.8^b: 9.20.6^b; 36.4^b, mrjyámāno gábhastyoh; 9.64.5^b, mrjyámāna gábhastyoh.

9.65.7^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaçcíte pávamānāya gāyata mahí ná dhárátí ándho arṣati,
áhir ná jurṇám áti sarpati tvácama átyo ná kríḷann asarad vṛṣá háriḥ.

9.65.8^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b, háriṁ hinvanty
(9.65.8^b, hinvánty) ádribhiḥ.

9.65.8^c: 9.32.2^c; 38.2^c; 43.2^c, índum índrāya pítāye.

9.65.9^b: 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c: 9.61.4^c, sakhitvám á vṛṇīmahe: 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím iṣam: 8.6.23^a, á na indra mahím iṣam.

9.65.13^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á na indo mahím iṣam, pávasva viçvadarçataḥ, 8.6.23^a
asmábhyaṁ soma gātuvít, 9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya vṛṣaṇaṁ mádaṁ pávasva viçvadarçataḥ,
sahástrayāmā pathikṛd vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c: 9.46.5^c, asmábhyaṁ soma gātuvít.

9.65.14^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á kaláçā anuṣaténdo dhárābhir ójasā,
éndrasya pítāye viça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávitaya indo dhárābhir ójasā,
á kaláçaṁ mádhumaṁ soma naḥ sadaḥ.

[9.65.15^b, tvrám duhánty ádribhiḥ: 1.137.3^{bc}, añçúm duhanty ádribhiḥ sómaṁ
duhanty ádribhiḥ.]

9.65.16^{bc}: 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b: 1.93.2^d, gávāṁ pósaṁ sváçvyam.

[9.65.18^c, suṣvāṇō devāvītaye : 9.13.2^c, suṣvāṇām devāvītaye.]

9.65.19^c: 9.61.21^c, sídañ chyenó ná yónim á.

9.65.20^{abc}, apśá indrāya vāyáve váruṇāya marúdbhyaḥ, sómo arṣati viṣṇave ;
9.34.2^{abc}, sutá indrāya vāyáve váruṇāya marúdbhyaḥ, sómo arṣati
viṣṇave ; 9.33.3^{abc}, sutá indrāya vāyáve váruṇāya marúdbhyaḥ,
sómā arṣanti viṣṇave ; 5.51.7^a, sutá indrāya vāyáve.

Cf. also 9.84.1^b.

9.65.20^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, váruṇāya marúdbhyaḥ.

9.65.21^{bc}: 9.33.6^{bc} ; 40.3^{bc}, asmábhyaṁ soma viçvataḥ, á pavasva sahasrīṇam
(9.33.6^c, sahasrīṇaḥ).

9.65.21^c: 9.40.3^c ; 62.12^a ; 63.1^a, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
sahasrīṇaḥ.

9.65.22^{ab}: 8.93.6^{ab}, yé sómāsaḥ parāvátī yé arvāvátī sunviré.

9.65.24^a, té no vṛṣṭīm divás pári : 2.6.5^a, sá no vṛṣṭīm divás pári.

9.65.24^{bc}: 9.13.5^{1c}, pávantāṁ á suvīryam, suvanā devāsa índavaḥ.

9.65.25^a (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
pávate haryatō hárir gr̥ṇānō jamádagninā, 3.62.18^a
hinvánō gór ádhī tvací.

9.106.13^a (Agni Cakṣuṣa ; to Soma Pavamāna)
pávate haryatō hárir áti hvárāṁsi ráñhya,
abhyárṣan stot̥fbhyo virávad yáçaḥ.

The cadence, gór ádhī tvací, in 9.65.25^a occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25^b: 9.62.24^c, gr̥ṇānō jamádagninā ; 3.62.18^a ; 8.101.8^d, gr̥ṇāná jamád-
agninā ; 7.96.3^c, gr̥ṇāná jamádagnivát.

9.65.26^c: 9.24.1^c, çriṇāná apśú mṛñjata.

9.65.28^c–30^c, pántam á purusp̥fham.

9.66.1^b: 9.23.1^c ; 62.25^c ; 63.25^c, abhí viçvāni kāvya.

9.66.1^c: 1.75.4^c, sákhā sákhibhya ídyaḥ.

9.66.4^b: 9.42.5^b, abhí viçvāni vāryā.

9.66.7^c, dádhāno ákṣiti çrávaḥ : 1.40.4^b ; 8.103.5^b, sá dhatte ákṣiti çrávaḥ.

9.66.10^c: 9.10.1^b, árvanto ná çravasyávaḥ.

9.66.11^a (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 áchā kóçam madhuçútam ásrgraṁ vāre avyāye,
 [śvāvaçanta dhítāyaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛṣayaḥ ; to Pavamāna Soma)
 prá soma devāvítaye sindhur ná pípye árṇasā,
 añçóḥ páyasā madiró ná jágrvir áchā kóçam madhuçútam.

Cf. the pádas, abhi kóçam madhuçútam, under 9.23.4, and pári kóçam, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pávante vāre avyāye.

9.66.11^c: 9.19.4^a, śvāvaçanta dhítāyaḥ.

9.66.12^c: 9.68.17^c, ágmann ṛtāsya yónim á.

[9.66.13^a, prá ṇa indo mahé ráṇe: 9.44.1^a, prá ṇa indo mahé táne.]

9.66.13^{bc}: 9.2.4^{bc}, ápo arṣanti sindhavaḥ, yád góbhír vāsaiṣyāse.

9.66.14^a: 9.61.29^a, ása te sakhyé vayám.

9.66.14^c: 9.31.6^c, indo sakhitvám uçmasi.

9.66.18^c, vṛṇimáhe sakhyáya: 4.41.7^d, vṛṇimáhe sakhyáya priyáya.

9.66.22^b, abhy arṣati suṣtútím: 9.62.3^b, abhy arṣanti suṣtútím; 9.85.7^c, páva-
 mānā abhy arṣanti suṣtútím.

9.66.23^a: 9.37.3^a, sá marmṛjānā ayúbhīḥ.

9.66.24^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 pávamāna ṛtām brhác chukráṁ jyótir ajiñanat,
 kṛṣṇā támāñsi jáñghanat.

10.89.2^d (Rebha Vāiçvāmītra ; to Indra)
 sá súryaḥ páry urú várāñsy éndro vavṛtyād ráthyeva cakrá,
 átiṣṭhantam apasyām ná sárgam kṛṣṇā támāñsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhāt stotré suvṛyam.

9.66.28^c: 9.27.6^c, punāná índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayīḥ.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvánó arṣati.

9.67.4^b (Kaçyapa; to Pavamāna Soma)

ṽindur hinvánó arṣatiṽ tiró vārāṇy avyáyā,
hárir vājam acikradat.

☞ 9.34.1^b

9.107.10^b (Sapta Rṣayah; to Pavamāna Soma)

á soma suvánó ádribhis tiró vārāṇy avyáyā,
jáno ná puri camvòr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāny avyáyā; and 9.103.2^a, pári vārāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tiráḥ pavítram açávaḥ.

9.67.9^a: 9.65.1^a, hinvánti súrām úsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānaṁ madhuçútam.

9.67.10^c–12^c, á bhaksat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhárayā.

9.67.14^a: 9.17.14^a, á kaláçeṣu dhāvati.

9.67.16^b, índrāya mádhumattamaḥ: 9.12.1^c, índrāya mádhumattamaḥ; 9.63.19^g,
índrāya mádhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayánto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhāt stotré suvíryam.

9.67.28^b: 1.91.17^b, sóma viçvebhir añçúbhiḥ.

9.67.29^c (Pavitra Āngirasa, or Vasiṣṭha, or both; to Pavamāna Soma)

úpa priyám pánipnataṁ yúvānam áhutrvídhām,
áganma bíbhtrato námaḥ.

10.60.1^c (Baudha, or others; to Asamāti [Indra])

á jánaṁ tveśasāndrīçāṁ máhīnanām úpastutam,
áganma bíbhtrato námaḥ.

9.67.31^{ab}, yáḥ pávamānír adhyéty řibhiḥ sámabhrtāṁ rásam: 9.67.32^{ab}, páva-
mānír yó adhyéty, &c.

[9.68.7^d, nřbhir yató vājam á darři sātāye: 5.39.3^d, á vājam darři sātāye.]

9.68.8^b (Vatsapri Bhālandana; to Pavamāna Soma)

pariprayāntam vawayān susaṁśādam sōmaṁ manīṣā abhy ānūṣata stūbhah,
yó dhārayā mádhumañ turmiṇā divā iyarti vācam rayiṣāḷ āmartyah.

9.86.17^c (Sikatah, alias Nivāvari Ṛṣigaṇah; to Pavamāna Soma)

prā vo dhiyo mandrayūvo vipanyúvaḥ panasyúvaḥ saṁvāsaneṣṣ akramuḥ,
sōmaṁ manīṣā abhy ānūṣata stūbho 'bhī dhenávaḥ páyasem aṇīṇrayuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana; to Pavamāna Soma)

ayām divā iyarti viṇvam á rájah sōmah punānāḥ kalāṇeṣu sīdati,
adbhīr góbhīr mrjyate ádrībhīḥ sutāḥ punānā indur vārivo vidat priyām.

9.86.9^d (Akrṣṭah, alias Māṣa Ṛṣigaṇah; to Pavamāna Soma)

ḍivó na sānu stanáyann acikradad ḍyāuṇ ca yāsyā pṛthivī ca dhārmabhiḥ,
indrasya sakhyām pavate vivévidat sōmah punānāḥ kalāṇeṣu sīdati.

9.96.23^d (Pratardana Daivodāsi; to Pavamāna Soma)

apaghnān eṣi pavamāna çātrūn priyām ná jaró abhigta induh,
sīdan vāneṣu çakunó ná pátvā sōmah punānāḥ kalāṇeṣu sáttā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana; to Pavamāna Soma)

evā naḥ soma pariṣicyámāno váyo dādhaç citrátamañ pavasva,
adveṣe dyāvāpṛthivī huvema dévā dhattá rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya; to Pavamāna Soma)

evā naḥ soma pariṣicyámāna á pavasva pūyāmānaḥ svastī,
indram á viça bṛhatá ráveṇa vardháyā vācam janáyā púramdhim.

10.45.12^{cd} (Vatsapri Bhālandana; to Agni)

ástavy agnir narām suçévo vāiçvānará ṣṣibhiḥ sómagopāḥ,
adveṣe dyāvāpṛthivī huvema dévā dhattá rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *ProL.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiraṇyastūpa Āṅgīrasa; to Pavamāna Soma)

á naḥ pavasva vásumad dhiraṇyavad ḷāçvāvad gómad yávamat suvīryam,
yūyām hí soma pitáro máma sthāna divó murdhānaḥ prásthita vayaskṛtaḥ.

9.86.38^c (Atrayaḥ; to Pavamāna Soma)

tvām nṛcákṣā asi soma viṇvátāḥ pávamāna vṛṣabha tá ví dhāvasi,
sá naḥ pavasva vásumad dhiraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govit pavasva vasuvid dhiraṇyavit.

9.69.8^b, āçvāvad gómad yávamat suvīryam : 8.93.3^b, āçvāvad gómad yávamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvapṛthivī pṛāvataṁ naḥ.

[9.70.3^b, ādabhyāso januṣī ubhé ānu: 2.2.4^d, pāthó ná payúṁ jánasi ubhé ānu.]

[9.70.4^a, sá mrjyámāno daçábhīḥ sukármabhiḥ: 9.99.7^a, sá mrjyate sukármabhiḥ.]

[9.70.5^a, sá marmṛjaná indriyáya dhāyase: 9.86.3^d, sómaḥ punaná indriyáya dhāyase.]

9.70.8^c: 9.108.16^c, júṣṭo mitráya váruṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmītra; to Pavamāna Soma)

pāvasva soma devāvītaye vṛṣéndrasya hārdi somadhānam á viça,
purá no bādhād duritāti pāraya kṣetravid dhi diça áhā vipṛchaté.

9.108.16^a (Çakti Vāsīṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam á viça ḷsamudrām iva síndhavaḥ,ḷ

ḷjúṣṭo mitráya váruṇāya vāyāve,ḷ ḷdivó viṣṭambhá uttamáh.ḷ

8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hārdy āviçān, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéndrasyendo jaṭhāram á pavasva,
nāvā ná síndhum áti paṛṣi vidvāñ çhūro ná yúdhyan āva no nidá spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Māsā Rṣigaṇāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vājam arṣa svarvī kóçam divó ádrimātaram,
ḷvṛṣā pavītre ádhi sáno avyāye,ḷ ḷsómaḥ punaná indriyáya dhāyase.ḷ

c: 9.86.3^c; d: cf. 9.70.5^e

Cf. 9.87.1,6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣám rūpám kṛṇute várṇo asya: 1.95.8^a, tveṣám rūpám kṛṇuta
úttaram yát.

9.72.4^d (Harimanta Āngirasa; to Pavamāna Soma)

nṛdhuto ádrīṣito barhīṣi priyāḥ pátir gávām pradīva índur ṛtvīyāḥ,
púramdhivān mánuṣo yajñasádhanāḥ çúcir dhiyá pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Rṣigaṇāḥ; to Pavamāna Soma)

ayám matávāñ çakunó yáthā hitó 'vye sasāra pávamāna ūrmīṇā,
táva krátvā ródas antará kave çúcir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçum duhanti stanáyantam ákṣitam: 1.64.6^d, utsám duhanti, &c.]

9.72.7^{a+d} (Harimanta Āngirasa; to Pavamāna Soma)

nābhā pṛthivyá dharuṇo mahó divó 'pām ūrmáu síndhuṣ antár ukṣitāḥ,
indrasya vājro vṛṣabhó vibhúvasuḥ sómo hṛdē pavate çāru matsarāḥ.

9.86.8^d (Akrṣṭāḥ, alias Māsā Rṣigaṇāḥ; to Pavamāna Soma)

rāja samudrām nadyó ví gāhate 'pām ūrmīm sacate síndhuṣu çritāḥ,
ády asthāt sānu pávamāno avyāyam nābhā pṛthivyá dharuṇo mahó
divāḥ.

9.86.21^d (The same)

ayám punáná uśaso vi rocyad ayám síndhubhyo abhavad u lokakṛt,
ayám trīḥ saptá duduháná aṣīraṁ sómo hṛdé pavate cāru matsaráḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rája stotré cikṣann adhūvaté ca sukrato,
má no nir bhāg vásunaḥ sādanaspf̄ço rayīm piçāṅgaṁ bahulám vasīmahi.

9.107.24^a (Sapta Ṛṣayaḥ; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rájo divyá ca soma dhārmabhiḥ,
tvám víprašo matíbhir vicakṣaṇa çubhrám hinvanti dhrtibhiḥ.

9.107.21^c (The same)

mṛjyámānaḥ suhastya samudré vácamaṁ invasi,
rayīm piçāṅgaṁ bahulám purusp̄f̄haṁ pavamānābhy aṛṣasi.

For 9.107.21^a cf. 9.85.7^c, 8^a.

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahásradhāre 'va té sám asvaran divó náke mádhujihvá asaçcátāḥ,
ása spaço ná ní miśanti bhūrnayaḥ padé-pade paçīnaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mádhujihvá asaçcátó vená duhanty ukṣāṇam giriṣṭhām,
apsú drapsám vavṛdhanám samudrá á sindhor ūrmá mádhumantaṁ

pavitra á. 9.85.10^d

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated páda, Oldenberg, *ZDMG.* lxii. 473.

9.74.1^b, svār yád vājy aṛuśáḥ siśāsati: 9.7.4^c, svār vājī siśāsati.

9.74.5^d: 1.92.13^c, yéna tokám ca tánayaṁ ca dhāmahe.

9.74.9^b, ávyo vāraṁ ví pavamāna dhāvati: 9.16.8^c, ávyo vāraṁ ví dhāvasi;
9.28.1^c; 106.10^b; ávyo vāraṁ ví dhāvati.

9.74.9^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma paprcānasya te rásó 'vyo vāraṁ ví pavamāna dhāvati,
sa mṛjyámānaḥ kavibhir madintama svádasvéndrāya pavamāna pitáye. 9.16.8^c

9.97.44^c (Parāçara Çaktya; to Pavamāna Soma)

mádhvaḥ súdanā pavasva vásva útsaṁ víraṁ ca na á pavasvā bhágaṁ ca,
svádasvéndrāya pavamāna indo rayīm ca na á pavasvā samudrát.

9.75.2^{cd}, dádhāti putráḥ pitrór apteyāṁ náma ṛṭṭīyam ádhi rocané diváḥ;
1.155.3^{cd}, dádhāti putró 'varam páram pitúr náma ṛṭṭīyam ádhi
rocané diváḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ sutó matibhiç cānohitāḥ prarocāyan ródasī mātārā çúciḥ,
rómāny ávyā samāyā ví dhāvati mádhor dhārá pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

┌urdhvó gandharvó ádhi náke asthād┐ víçvā rūpá praticākṣaṇo asya,

☞ 10.123.7^a

┌bhanūḥ çukreṇa çociṣā vy ádyāut┐ prārūrucad ródasī mātārā çúciḥ.

☞ 10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartá divāḥ pavate kṛtvyo ráso dáksó devānām anumádyo nṛbhiḥ,
háriḥ srjanó átyo ná sátvabhir víthā pájānsi kṛṇute nadīṣv á.

9.77.5^a (The same)

oákrin divāḥ pavate kṛtvyo ráso mahán ádabdho váruṇo hurúg yaté,
ásavi mitró vrjānesv yajñíyo 'tyo ná yúthé vṛṣayūḥ kánikradat.

Cf. 9.84.5^c, dhanamjayāḥ pavate kṛtvyo rásah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yúthá pári kóçam arṣasy apám upáste vṛṣabhāḥ kánikradat,
sá indrāya pavase matsaríntamo yáthā jéṣāma samithé tvótayah.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná çubhrás tanvām mṛjāno 'tyo ná sṛtvā sanāye dhanānām,
vṛṣeva yúthá pári kóçam árṣan kánikradac camvòr á viveça.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ánu pánthām ṛtāsyā çukró ví bhāsy amṛtasyā dhāma,
sá indrāya pavase matsarāvān hinvāno vācam matibhiḥ kavtnām.

In the repeated páda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarínta-
mah is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe
that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2,
chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eśá prá kóçe mádhumān acikradad indrasya vājro vápušo vápuṣtarah,
abhím ṛtāsyā sudúghā ghṛtaççúto vāçrá arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutih)

abhí tvā sindho çíçum in ná mātáro vāçrá arṣanti páyaseva dhenávaḥ,
rájeva yúdhvā nayasi tvám ít síçau yád asam ágram pravátām inakṣasi.

For the repeated páda cf. 1.32.2^c.

[9.78.1^a, prá rája vācam janáyann asiṣyadat : 9.86.33^d; 106.12^c, punāno vācam
janáyann asiṣyadat (9.86.33^d, úpavasuh).]

[9.78.1^d, çuddho devānām úpa yāti niçkṛtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^d, pátir janínām úpa, &c.

9.78.5^d, urvīm gavyūtim ābhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gavyūtim ābhayaṁ kṛdhi naḥ.

[7.79.1^d, aryó naçanta sániçanta no dhíyah: 10.133.3^b, aryó naçanta no dhíyah.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastīno mādhumantam ādribhir duhānty apsu vṛṣabhām dāça kṣīpaḥ,
indrām soma mādāyan dāivyaṁ jānam sīndhor ivormiḥ pāvamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

ā yó gōbhiḥ sṛjyāta oṣadhīṣv ā devānām sumnā iṣāyann ūpavasuh,

ā vidyūta pavate dhārāyā sutā indram sōmo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yōnīm ghṛtvāntam āsādam: 9.62.4^c, çyenó ná yōnīm āsadat.

9.83.5^{cd} (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo māhi sādma dāivyaṁ nābho vāsānaḥ pári yāsy adhvarām,
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrāvo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ūn mādhma ūrmir vanānā atiṣṭhipad apó vāsāno mahiṣó ví gāhate,

rājā pavitraratho vājam āruhat sahāsrabhṛṣṭir jayati çrāvo bṛhāt.

[9.84.1^b, apsā indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh sīṣakty uśasām ná sūryaḥ: 1.56.4^d, indram sīṣakty uśasām, &c.]

9.84.3^d, indram sōmo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cākṛir) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samāyāti yāti.]

9.85.7^c, pāvamānā abhy arṣanti suṣṭutīm: 9.62.3^b, abhy arṣanti suṣṭutīm;
9.66.22^b, abhy arṣati suṣṭutīm.

[9.85.9^b, ārūrucad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvanaró ví divó, &c.]

[9.85.9^c, rājā pavitram āty eti rōruvat: 9.86.7^d, vṛṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujihvā asaçcātaḥ.

[9.85.10^b, venā duhanty ukṣānam giriṣṭhām: 9.95.4^b, añçum duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapativāḥsaṁ giro venānām akrpanta pūrṇīh,
çīçum rihanti matāyaḥ pānipnataṁ hiranyāyaṁ çakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaṁ vṛṣā vāneṣv āva cakradad dhāriḥ,
sām dhītāyo vāvaçānā anuṣata çīçum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, ançum rihanti matāyaḥ pānipnatam.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticākṣaṇo asya,
bhānūḥ çukreṇa çociṣā vy ādyāut prārūrucad ródasi mātārā çūciḥ.] ~~cf.~~ 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāṅ citrā bibhrad asyāyudhāni,
vāsāno ātkam surabhīm dṛçé kām svār ṇā nāma janata priyāṇi.]

~~cf.~~ 6.29.3^{ed}

10.123.8^c (The same)

drapsāḥ samudrām abhi yāj jigāti páçyan gfdhrasya cākṣasā vídharman,
bhānūḥ çukreṇa çociṣā cakānās tṛṭiye cakre rájasi priyāṇi.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253; cf. under 9.68.10.

9.85.12^d, prārūrucad ródasi mātārā çūciḥ : 9.75.4^b, prarocāyan ródasi, &c.

9.86.3^a, átyo ná hiyāno abhi vājam arṣa : 9.70.10^a, hitō ná sāptir abhi vājam arṣa.

9.86.3^c (Akrṣṭāḥ, alias Māṣa Rṣiganāḥ ; to Pavamāna Soma)

átyo ná hiyāno abhi vājam arṣa] svarvít kóçaṁ divō ádrimātaram, ~~cf.~~ 9.70.10^a
vṛṣā pavítre ádhi sāno avyāye [somaḥ punāná indriyāya dhāyase.] ~~cf.~~ 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ákrān samudrāḥ prathamé vídharmañ janāyan prajā bhúvanasya rájá,
vṛṣā pavítre ádhi sāno ávye bṛhāt sómo vāvṛdhe suvánā induh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sómaḥ punāná indriyāya dhāyase : 9.70.5^a, sá marmṛjāná indriyāya dhāyase.]

[9.86.7^b, sómo devānām úpa yāti niṣkṛtām : 9.78.1^d, çuddhō devānām, &c.]

Cf. 9.86.32^d, pátir janānām úpa, &c.

[9.86.7^d, vṛṣā pavitram áty eti róruvat : 9.85.9^c, rájá pavitram, &c.]

9.86.8^d : 9.72.7^d, nābhā pṛthivyā dharūṇo mahō divāḥ.

9.86.9^a : 1.58.2^d, divō ná sānu stanāyann acikradat.

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāceṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāceṣu sātta.

9.86.13^d: 9.72.4^d, çucir dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaṁ maṁśā abhy anūṣata stūbhāḥ.

9.86.19^d, indrasya hārdy āviçān maṁśībhiḥ: 9.60.3^c, indrasya hārdy āviçān.

9.86.21^d: 9.72.7^d, sómo hrdē pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānō nirṇījam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvānō nā nirṇījam.

9.86.29^c (Pṛçṇayaḥ, alias Aja Rṣiganāḥ; to Pavamāna Soma)
tvām samudrō asi viçvavit kave tāvemāḥ pāñca pradīço vidharmani,
tvām dyām ca pṛthivīm cāti jabhriṣe tāva jyōtīsi pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasuntū Kāçyapāu; to Pavamāna Soma)
tvām dyām ca mahivrata pṛthivīm cāti jabhriṣe,
prāti drāpīm amuñcathāḥ pāvamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemā viçvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çīçum rihanti matāyāḥ pānipnatam; 9.86.46^c, ançīm, &c.

9.86.33^d (Atrayaḥ; to Pavamāna Soma)
rājā sindhunām pavate pātir divā ṛtāsya yāti pathībhiḥ kánikradat,
sahāsradhārah pári śicyate hāriḥ punānō vácam janáyann upāvasuḥ.

9.106.12^c (Agni Cakṣuṣa; to Pavamāna Soma)
ásarji kalāçāñ abhī ḷmiḥé sāptir nā vājayūḥ, ḷ ~~9.106.12^b~~
punānō vácam janáyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1^a, prá rājā vácam janáyann asiṣyadat.

9.86.35^b, çyenó nā vánsu kalāceṣu sīdasi: 9.38.4^b, çyenó nā vikṣu sīdati; 9.57.3^c, çyenó nā vánsu sīdati.

9.86.35^d (Atrayaḥ; to Pavamāna Soma)
iṣam ūrjam pavamānābhy arṣasi ḷçyenó nā vánsu kalāceṣu sīdasi, ḷ ~~9.38.4^b~~
indrāya mādva mádyo mādāḥ sūtó divó viṣṭambhá upamó vicakṣanāḥ.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)
ḷindrasya hārdi somadhānam á viça, ḷ samudrām iva sindhavah, ḷ ~~9.38.4^b~~
ḷjūṣto mitráya váruṇāya vāyāve, ḷ divó viṣṭambhá uttamāḥ. ~~9.70.8^c~~

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) nah pavasva vásumad dhiranyavat.

9.86.40^{od}: 9.83.5^{od}, rája pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahasra-
bhr̥ṣṭir jayati (9.83.5, jayasi) çrávo bṛhát.

9.86.44^a, vipaççite pávamānāya gayata: 9.65.7^b, pávamānāya gayata.

[**9.86.46^c**, añçúm rihanti matáyaḥ pánipnatam: 9.85.11^c; 86.31^d, çipçúm
rihanti, &c.]

9.87.9^c, pūrvír iṣo bṛhatír jiradāno: 6.1.12^c, pūrvír iṣo bṛhatír árēaghāḥ.

9.88.1^a: 7.29.1^a, ayám sóma indra túbhyañ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suv́ryasya pátayaḥ syāma.

[**9.90.3^d**, áṣāḥaḥ sāv́hván p̄ftanāsu çátrūn: 6.19.8^c; 8.60.12^a, yéna váñsāma
p̄ftanāsu çátrūn (8.60.12^a, çárdhataḥ).]

9.90.5^c (Vasiṣṭha Maitravāruṇi; to Pavamāna Soma)

mátsi soma váruṇaṃ mátsi mitráṃ mátsíndram indo pavamāna viṣṇum,
mátsi çárdho mārutaṃ mátsi deván mátsi mahám indram indo mádāya.

9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)

mátsi vāyūm iṣṭāye rádhase ca mátsi mitráváruṇā pūyāmānaḥ,
mátsi çárdho mārutaṃ mátsi deván mátsi dyāvāpṛthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, abhi mitráváruṇā pūyāmānaḥ.

[**9.91.1^c**, dáça svásāro ádhi sáno ávye: 9.92.4^c, dáça svadhábhír ádhi sáno ávye.]

[**9.92.4^b**, viçve devás tráya ekādaçāsah: 8.57(Val.9).2^d, yuvám devás, &c.]

[**9.92.4^c**, dáça svadhábhír ádhi sáno ávye: see next prec. item but one.]

[**9.92.6^a**, pári sádmeva paçumánti hótā: 9.97.1^d, mitéva sádma paçumánti hótā.]

9.95.2^b: 2.42.1^b, iyarti vácam aritéva návam. Omitted by mistake under 2.42.1^b.

[**9.95.4^b**, añçúm duhanty ukṣānaṃ giriṣṭhám: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suv́ryasya pátayaḥ syāma.

9.96.3^{ab} (Pratardana Dāivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapánaḥ,
kṛṇvāñ apó varṣāyan dyám utémám urór á no varivasyā punánáḥ.

9.97.27^{ab} (Mṛṛika Vasiṣṭha; to Soma Pavamāna)

evá deva devátāte pavasva mahé soma psárase devapánaḥ,
maháč cid dhí ṣmási hitáḥ samaryé kṛdhí suṣṭhāné ródāsi punánáḥ.

9.96.5^b: 8.36.4^a, janitá divó janitá pṛthivyāh.

9.96.6^d, 17^d, sómah pavitram áty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi; to Pavamāna Soma)

pári priyāh kalāṣe devāvāta indrāya sómo rápyo mādāya,
sahásradhārah çatāvāja indur vājī ná sáptih sāmanā jigāti.

9.110.10^c (Tryarūṇa and Trasadasyu; to Soma Pavamāna)
sómah punānó avyāye vāre ṣiṣur ná krīḷan pávamāno akṣāh,
sahásradhārah çatāvāja induh.

[9.96.16^c, abhi vājam sáptir iva ṣravasyā: 1.61.5^a, asmá id u sáptim iva ṣravasyā.]

9.96.17^a (Pratardana Dāivodāsi; to Pavamāna Soma)

ṣiṣum jājñānām haryatām mrjanti ṣumbhānti vāhnim marúto gāpēna,
kavir girbhīh kāvyaenā kavīh sán [sómah pavitram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiṣvarayaḥ; to Pavamāna Soma)
ṣiṣum jājñānām hárim mrjanti pavitre sóman devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in páda b Soma is assimilated to Agni).

9.96.20^c, vṛṣeva yūthá pári kócam ārsan: 9.76.5^a, vṛṣeva yūthá pári kócam arṣasi.

9.96.23^d, sómah punānāh kalāṣeṣu sáttā: 9.68.9^b; 86.9^d, sómah punānāh kalāṣeṣu sídati.

[9.97.1^d, mitéva sádma paṣumānti hótā: 9.92.6^a, pári sádmeva paṣumānti hótā.]

[9.97.5^a, indur devánām úpa sakhyám āyan: 4.33.2^c, ád id devánām úpa sakhyám āyan.]

[9.97.5^b, sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyám juṣānāh: 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ádhi (19 pári) ṣṇúnā dhanva sáno ávye.

[9.97.24^c, dvitá bhuvad rayipáti rayīnām: 1.60.4^d; 72.1^c, agnír bhuvad, &c.]

9.97.27^{ab}, evá deva devátāte pavasva mahé soma psárase devapánaḥ: 9.96.3^{ab}, sá no deva devátāte pavasva mahé soma psárasa indrapánaḥ.

[9.97.30^c, pitúr ná putráh krátubhir yatānāh: 1.68.9, 10^a pitúr ná putráh krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān: 9.76.5^c, sá indrāya pavase matsarīntamaḥ.

9.97.36^a: 9.68.10^a, evā naḥ soma pariṣicyāmaṇaḥ.

9.97.39^c: 1.62.2^c, yēnā naḥ pūrve pitāraḥ padajñāḥ.

9.97.40^c, vṛṣā pavitre ādhi sūno āvye: 9.86.3^c, vṛṣā pavitre ādhi sūno avyāye.

[9.97.42^b, 49^b, mātsi (9.97.49^b, abhi) mitrāvāruṇā pnyāmaṇaḥ.

9.97.42^c: 9.90.5^c, mātsi çārdho mārutaṁ mātsi devān.

9.97.44^c, svādasvēndrāya pāvamaṇa indo: 9.74.9^d, svādasvēndrāya pavamaṇa pītāye.

[9.97.46^d, kāmno ná yó devayatām úsarji: 1.190.2^b, sárgo ná, &c.]

9.97.48^d: 1.73.2^a, devó ná yāḥ savitā satyāmanmā.

[9.97.49^d, abhīndraṁ vṛṣaṇaṁ vājrabāhum: 7.23.6^a, evéd indraṁ, &c.]

[9.97.56^b, sómo viçvasya bhúvanasya rája: 3.46.2^c; 6.36.4^d, éko viçvasya, &c.; 5.85.3^c, téna viçvasya, &c.; 10.168.2^d, asyá viçvasya, &c.]

[9.97.56^d, ví váram ávyam samáyāti yāti: 9.85.5^b, vy ávyāyam samáyā váram arṣasi.]

9.98.1^c: 9.64.25^c, indo sahásrabharnāsam.

9.98.4^b: 1.84.7^b, vásu mártāya dāçúṣe.

See under 1.45.8^d for other similar pádas.

9.98.6^c: 1.18.6^b; 9.100.1^b, priyám indrasya kámyam.

9.98.10^a: 9.11.8^a; 108.15^a, indrāya sómaṁ pátave.

9.99.6^a, sá punāno madīntamaḥ: 9.50.5^a, sá pavasva madīntama.

9.99.6^b: 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mrjyate sukármabhiḥ; 9.70.4^a, sá mrjyāmāno daçábhīḥ sukármabhiḥ.]

9.99.7^b: 9.3.9^b; 103.6^b, devó devébhyaḥ sutāḥ.

9.99.7^d: 9.7.2^b, mahír apó ví gāhate.

9.99.8^b: 9.24.3^c, nṛbhīr yató ví niyase.

9.99.8^{cd}: 9.63.2^{bc}, indrāya matsarīntamaḥ (or, °maç) camúṣv á ní ṣīdasi.

9.100.1^b: 1.18.6^b; 9.98.6^a, priyám indrasya kámyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punāná indav á bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sóma dvibárhasaṁ rayīm.

9.100.2^d, 8^d, víçvāni daçúso gr̥hé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhárayā.

9.100.5^c: 9.1.1^c, índrāya pátave sutáh.

9.100.5^d (Rebhasunū Kāçyapāu; to Pavamāna Soma)

krátve dáksāya naḥ kave ḷpávasva soma dhárayā,ḷ

9.1.1^b

ḷíndrāya pátave sutó,ḷ mitráya váruṇāya ca.

9.1.1^c

10.85.17^b (Suryā Sāvitrī; to Devāh)

suryāyāi devébhyo mitráya váruṇāya ca,

yé bhūtāsya práçetasa idám tóbhyo 'karaṁ námaḥ.

9.100.6^a, pávasva vājasútamaḥ: 9.43.6^a; 107.23^a, pávasva vājasátaye; 9.13.3^a; 42.3^b, pávante vājasátaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsám jatám ná dhenávaḥ: 6.45.28^c, vatsám gávo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támānsi jighnase.

9.100.9^{ab}, tvám dyám ca mahivrata pṛthivím cáti jabhriṣe: 9.86.29^c, tvám dyám ca pṛthivím cáti jabhriṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayám puṣá rayir bhágaḥ: 8.31.11^a, áitu puṣá rayir bhágaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yáḥ páñca carṣaṇír abhí; 5.86.2^c, yú páñca carṣaṇír abhí.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta índavo 'smábhyaṁ gātuvittamāḥ,

mitráḥ suváná arepásaḥ svādhyāḥ svarvidāḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvittamo ḷdevébhyo mádhumattamaḥ,ḷ

9.100.6^d

sahásraṁ yāhi pathíbbhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté pūtá vipaççitāḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dādhyāçiraḥ.

9.101.15^b, ví yás tastámbha ródasi : 7.86.1^b, ví yás tastámbha ródasi cid urví.

9.101.16^a (Prajāpati ; to Pavamāna Soma)

ávyo vārebhiḥ pavate sómo gávye ádhi tvaci,

ḷkánikradad vṛṣā háriḥ] indrasyaḥbhy eti niṣkṛtām.

☞ cf. 9.2.6^a

9.108.5^b (Ūru Āngirasa ; to Pavamāna Soma)

eṣá syá dhárāyā sutó 'vyo vārebhiḥ pavate madintamaḥ,

krīḷann ūrmir apām iva.

The metre favours 9.108.5^d ; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā háriḥ : 9.2.6^a, ácikradad vṛṣā háriḥ.]

9.102.5^b : 1.19.3^b, víçve deváso adrúhaḥ.

9.102.7^b : 1.14.7^c ; 5.5.6^b ; 10.59.8^b, yahví ṛtásya mātára ; 9.33.5^b, yahvír
ṛtásya mātáraḥ.

[9.103.2^a, pári vārāny avyáya : 9.67.4^b ; 107.10^b, tiró vārāny, &c.]

9.103.2^b (Dvita Āptya ; to Pavamāna Soma)

ḷpári vārāny avyáya, góbhīr añjānó arṣati,

trí ṣadhásthā punanáḥ kṛṇute háriḥ.

☞ cf. 9.103.2^a

9.107.22^d (Sapta Rṣayah ; to Pavamāna Soma)

mṛjānó vāre pávamāno avyáye ḷvṛṣáva cakrado vāne,

devánām soma pavamāna niṣkṛtām góbhīr añjānó arṣasi.

☞ 9.7.3^b

[9.103.3^a, pári kóçam madhuçcūtam : see under 9.2.3.4.]

9.103.6^b : 9.3.9^b ; 97.9^b, devó devóbhyaḥ sutáḥ.

9.103.6^c, vyānaçih pávamāno ví dhāvati : 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a : 1.22.8^a, sákhāya ū ní ṣdata.

9.104.2^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjātā gayasádhanam,

devāvyām mádam abhí dvīçavasam.

9.105.2^a (Parvata and Nārada ; to Pavamāna Soma)

sám vatsá iva mātṛbhiḥ índur hinvāno ajyate,

devāvír mádo matībhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme ; see p. 13. Cf. 8.72.14^b, sám vatsáso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yátha mitráya váruṇāya çámtamaḥ : 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, rakṣásam kám cid atrīnam : 9.105.6^b, ádevam kám, &c.]

See the note under 9.104.2.

9.105.2^a, sám vatsá iva mātṛbhiḥ; 9.104.2^a, sám I vatsám ná mātṛbhiḥ.

9.106.2^b: 9.6.7^b, indrāya pavate sutáh; 9.62.14^c; 107.17^a, indrāya pavate mādah.

9.106.3^a: 9.10.1^a, asyéd indro mádeṣv á.

9.106.4^b: 8.91.3^d, indrāyendo pári srava; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam cúṣmam á bhara svarvidam: 9.29.6^c, dyumántam cúṣmam á bhara.

9.106.5^b: 9.65.13^b, pávasva viçvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ: 9.101.10^b, asmábhyaṁ gātuvittamaḥ.

9.106.6^b: 9.100.6^d, devébhyo mádhumattamaḥ.

9.106.7^b: 9.65.14^b, indo dhárābhir ójasā.

9.106.10^b: 9.28.1^c, ávyo váram ví dhāvati; 9.16.8^c, ávyo váram ví dhāvasi;
9.74.9^b, ávyo váram ví pavamāna dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat: 9.3.7^e, pávamānaḥ kánikradat;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b: 9.6.5^c; 45.5^l, váne krīlantam átyavim.

9.106.12^b (Agni Cākṣuṣa; to Pavamāna Soma)

ásarji kalācāṅ abhi mīlḥé sáptir ná vājayúḥ,

ḷpunānó vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Rṣayah; to the same)

sá māmṛje tīró áṅvāni mesyo mīlḥé sáptir ná vājayúḥ,

anumádyah pávamāno manṣibhiḥ sómo víprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence áṅvāni mesyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punānó vácāṁ janáyann asiṣyadat: 9.86.33^d, punānó vácāṁ janáyann upāvasuḥ.

9.106.13^a: 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suśáva sómam ádribhiḥ: 4.45.5^d, sómam suśáva mádhumantam ádribhiḥ.]

9.107.4^a: 9.63.28^a, punānāḥ soma dhārayā.

9.107.4^d: 8.61.6^b, útso deva hiranyáyah.

9.107.6^b: 9.7.6^a; 52.2^b, ávyo váre pári priyāḥ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d: 8.89.7^b; 10.156.4^b, á súryam rohaya divi; 1.7.3^b, á súryam rohayaḍ divi.

9.107.10^b: 9.67.4^b, tīro vārāṇy avyāyā.

9.107.11^b: 9.106.12^b, mīlhé sāptir ná vājayūh.

9.107.12^d: 9.66.11^a, áchā kócaṁ madhuçéutam.

9.107.14^{ab}: 9.23.4^{ab}, abhī sómāsa ayávaḥ pávante mádyam mádam.

9.107.14^c, samudrásyádhi viṣṭápi manīṣiṇaḥ : 8.97.5^b ; 9.12.6^b, samudrásyádhi viṣṭápi ; 8.34.13^b, samudrásyádhi viṣṭápah.

9.107.14^d: 9.21.1^c, matsarúsaḥ svarvídaḥ.

9.107.15^b (Sapta Ṛṣayaḥ ; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrmiṇā rájā devá ṛtám bṛhát,
ársaṁ mitrásyā vāruṇasya dhármaṇā prá hinvánā ṛtám bṛhát.

9.108.8^d (Ūrdhvasadman Āṅgīrasa ; to the same)

sahásradhāraṁ vṛṣabhám payovfdham priyám devāya jánmane,
ṛténa yá ṛtájato vivāvṛdhó rájā devá ṛtám bṛhát.

9.107.17^a: 9.62.14^c, índrāya pavate mádaḥ ; 9.6.7^b ; 106.2^b, índrāya pavate sutáh.

9.107.17^d: 9.63.17^a, tám i mrjanty ayávaḥ.

9.107.21^c, rayim piçāṅgaṁ bahulám puruspṛham : 9.72.8^d, rayim piçāṅgaṁ bahulám vasmahī.

9.107.22^b, vṛṣáva cakrado váne : 9.7.3^b, vṛṣáva cakradad váne.

9.107.22^d, góbhīr añjánó arṣasi : 9.103.2^b, góbhīr añjánó arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ; 9.100.6^a, pávasva vājasátamaḥ.

9.107.24^a: 9.72.8^a, sá tú pavasva pári párthivam rájah.

9.107.25^a: 9.63.25^a, pávamānā asṛkṣata.

9.107.26^b: 9.30.2^a, índur hiyānāḥ sotfbbhiḥ.

9.107.26^d: 9.14.5^c, gáh kṛṇvāno ná nirñijam ; 9.86.26^c, gáh kṛṇvāno nirñijam haryatáh kavīh.

9.108.1^a: 9.64.22^b ; 108.15^c, pávasva mádhumattamaḥ.

9.108.5^b, ávyo várebhiḥ pavate madintamaḥ : 9.101.16^a, ávyo várebhiḥ pavate.

[9.108.6^d, varmíva dhrṣṇav á ruja : 8.73.18^a, púram na dhrṣṇav, &c.]

9.108.8^d: 9.107.15^b, rāja devā ṛtām bṛhāt.

9.108.15^a: 9.11.8^a; 98.10^a, indrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumattamaḥ.

9.108.16^a: 9.70.9^b, indrasya hárdi somadhánam á viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrám iva síndhavaḥ.

9.108.16^c: 9.70.8^e, júṣṭo mitráya varuṇāya vāyāve.

9.108.16^d, divó viṣṭambhá uttamáh: 9.86.35^d, divó viṣṭambhá upamó vicakṣaṇáh.

9.109.12^a, çiçum jajñánám háriṃ mṛjanti: 9.96.17^a, çiçum jajñánám haryatám mṛjanti.

9.109.22^b, çriṇánn ugró riṇánn apáh: 8.32.2^c, vádhd ugró riṇánn apáh.

9.110.9^b, imá ca víçvā bhúvanābhi majmánā: 2.17.4^a, ádhā yó víçvā bhúvanābhi majmánā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ çatāvāja induḥ.

9.111.3^e, indram jáitrāya harṣayan: 8.15.13^c, indram jáitrāya harṣayā çáçipátim.

9.112.1^e–4^e: 113.1^e–11^e; 114.1^e–4^e, indrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, táttra máṃ amṛtam kṛdhi.

9.114.4^d (Kaçyapa Mārta; to Soma Pavamāna)

yát te rājan çṛtām havis téna somābhi rakṣa naḥ,

arātivā má nas tārṇ mó ca naḥ kiṃ canāmamad [indrāyendo pári srava.]

8.91.3^d

Pāda d is almost identical with the refrain, mó sú te kiṃ canāmamat, 10.59.8^e, 9^f, 10^e.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēsi hotrām utā potrām jānānām : 1.76.4^c, vēsi hotrām utā potrām yajatra.

10.2.2^d : 2.3.1^d, devó devān yajatv agnir ārhan.

10.2.4^a, yád vo vayām pramināma vratāni : 8.48.9^c, yát te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanéna : 3.55.9^b, antār mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jātavedo námaç ceyām ca gīh sādām id vārdhanī bhūt,
rākṣā ño agne tánayāni toká rākṣotá nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhávā no agne 'vitótá gopá bhávā vayaskfd utā no vayodháh,
rāsvā ca nah sumaho havýádātīm trāsivotá nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vṛṣaño vásānāh sám jagmire mahiṣá árvatibhih,
ṛtásya padám kaváyo ní pānti gúhā námāni dadhire párāni.

10.177.2^b (Patañga Prājapatya ; Māyābhedaḥ)

patamgò vácām mánasā bibharti tám gandharvó 'vadad gárbhe antáh,
tám dyótamānām svaryām manisām ṛtásya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñāno hávyo babhútha : 8.96.2^{1b}, sadyó jajñāno hávyo babhúva.

[10.6.7^c, tám te deváso ánu kétam āyan : 4.26.2^d, máma deváso, &c.]

10.7.2^c : 1.163.7^c, yadú te márto ánu bhógam ánat.

[10.7.5^d, vikṣú hótāram ny āsādayanta : 3.9.9^d = 10.52.6^d, ád id dhótāram, &c.]

10.7.7^d, trāsivotá nas tanvò áprayuchan : 10.4.7^d, rākṣotá nas, &c.

10.8.1^b : 6.73.1^d, á ródasi vṛṣabhó roraviti.

10.8.1^d, apám upásthe mahiṣo vavardha: 10.45.3^d, apám upásthe mahiṣá avardhan. Added in proof.

10.9.5^a, íçānā vāryāṇam: 1.5.2^b; 2.4.3^b, íçānañ vāryāṇam; 8.71.13^b, íçe yó vāryāṇam.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyok ca sūryam dṛçé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vāivasvata; to Yami)

ná te sákā sakhyám vaṣṭy etát sálakṣmā yád viṣurūpā bhāvāti,

mahás putráso ásurasya vīrāḥ, divó dhartára urviyá pári khyan. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agni)

durmántv átṛamñtasya náma sálakṣmā yád viṣurūpā bhāvāti,

yamásyā yó manávate sumántv ágne tám ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2^c, mahás putráso ásurasya vīrāḥ: 3.53.7^b; 10.67.2^b, divás putráso ásurasya vīrāḥ.]

10.10.5^b: 3.55.19^a, devás tvāṣṭā savitá viçvārūpah.

[10.10.5^c, nákir asya prá minanti vratáni: 1.69.7^a, nákiḥ ṭa etá vratá minanti.]

[10.10.6^b, ká Im dadarça ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhá veda ká ihá prá vocat.]

10.10.6^c, bṛhán mitrásyā várūṇasya dhāma: 2.27.7^c, bṛhán mitrásyā várūṇasya çárma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pári ṣvajāte libujeva vṛkṣám.

10.11.5^b, hótrābhīr agne mánuṣaḥ svadhvarāḥ: 2.2.8^c, hótrābhīr agnīr mánuṣaḥ svadhvarāḥ.

10.11.8^b, deví devēṣu yajatá yajatra: 4.56.2^a, deví devēbhīr yajaté yajatrāiḥ; 7.75.7^b, deví devēbhīr yajatá yajatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṛudhī no agne sādane sadhāsthe yukṣvā rātham amftasya dravitnūm,
ā no vaha rōdasī devāputre mākīr devānām āpa bhūr ihā syāḥ.

10.12.6^b: 10.10.2^b, sālakṣmā yād viṣurūpā bhāvā ti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmīn yajñe barhīsy ā niśādyā.

10.14.8^{cd}, téṣām vayām sumatāu yajñīyānām āpi bhadré sāumanasé syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, tāsyā vayām sumatāu
yajñīyasyāpi bhadré sāumanasé syāma.

10.14.14^b: 1.15.9^b, juhōta prā ca tiṣṭhata.

[10.14.14^d, dīrghām āyuh prā jīvāse: 10.18.6^d, dīrghām āyuh karati jīvāse vah.]
Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, āthā nah çām yōr arapō dadhāta: 10.37.11^d, tād asmé çām yōr arapō
dadhātana.]

10.15.5^o: 6.49.1^c, tā ā gamantu tā ihā çruvantu.

10.15.6^d: 7.57.4^d, yād va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
sarātham turēbbih; 5.11.2^c, indreṇa devāiḥ sarātham sā barhīsi.

10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādāyethe.

[10.16.8^d, tāsmin devā amftā mādayantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, āsādyāsmīn barhīsi mādayasva: 6.52.13^d, āsādyāsmīn barhīsi mādaya-
dhvam; 6.68.11^d, āsādyāsmīn barhīsi mādayethām.

10.17.9^d, rāyās pōṣam yājamāneṣu dhehi: 8.59 (Val. 11).7^b, rāyās pōṣam yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōṣam yājamāneṣu dhāraya.

[10.17.11^c: 3.33.3^d, samānām yōnim ānu samcārantam (3.33.3^d, samcāranti);
1.146.3^d, samānām vatsām abhī samcāranti.]

[10.18.6^d, dīrghām āyuh karati jīvāse vah: 10.14.14^d, dīrghām āyuh prā jīvāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mānaḥ.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya [māno dākṣam utā krātum,] ~~cf.~~ cf. 9.4.3^a
ādha te sakhyé āndhaso ví vo mādé [rāṇan gūvo ná yāvase vívakṣase.]

~~cf.~~ 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, *Prolegomena*, pp. 161, 231, 237, 511.—For āpi vātaya see Max Müller, *SBE*. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīśām ūrjo napād amftebhiḥ sajośah,
gira ā vaksat sumatīr iyānā īśam ūrjam suksitīm vīçvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vaksāthāya vamrakāḥ paḍbhīr ūpa sarpad indram,
sā iyānāḥ karati svastim asmā īśam ūrjam suksitīm vīçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtāram tvā vṛṇīmahe.

10.21.1^d, çīrām pāvakāçociṣani vīvakṣase: 3.9.8^b; 8.43.31^b; 10.2.11^a, çīrām pāvakāçociṣam.

10.21.3^d, vīçvā ādhi çriyo dhīse vīvakṣase: 2.8.5^c, vīçvā ādhi çriyo dadhe;
10.127.1^c, vīçvā ādhi çriyo dhita.

[10.21.6^a, tvām yajñēṣv ilate: 8.11.1^c, tvām yajñēṣv īdyah.]

[10.21.6^b, āgne prayaty ādhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēṣv ṛtvījam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çociṣā.

10.22.2^d: 1.25.15^b, yāçaç cakrē āsāmy ā.

[10.22.8^d, vādhar dāsāsya dambhaya: 8.40.6^c, ojo dāsāsya dambhaya.]

10.22.15^a: 2.11.11^a, pībā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

ḥpībā-pibéd indra çūra sómam, má riṣaṇyo vasavāna vásuḥ sán, 2.11.11^a
utā trāyasva grṇatō maghōno mahāç ca rāyō revátas kṛdhi naḥ.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra tūbhyām çansi dá nṛbhyo nṛṇām çūra çāvah,
tēbhīr bhava sākṛatur yēṣu cākānn utā trāyasva grṇatā utā stīn.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā maghāvā, &c.]

[10.23.4^d, úd id dhunoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sómam imām pībā: 8.17.1^b, indra sómam pībā imām.]

Cf. under 1.84.4

10.24.1^c, asmé rayīm ní dhārāya ví vo mādē: 1.30.22^c, asmé rayīm ní dhārāya.

10.24.2^d, *ṛeṣṭhañ no dhehi vāryaṃ vívakṣase*: 3.21.2^d, *ṛeṣṭhañ no dhehi vāryam*.

10.25.1^{ab}, *bhadraṃ no āpi vātaya máno dáksam utá krátum*: 10.20.1, *bhadraṃ no āpi vātaya mánaḥ* (quasi pratika).

[10.25.1^b, *máno dáksam utá krátum*: 9.4.3^a, *sánā dáksam*, &c.]

10.25.1^d, *rāṇan gāvo ná yāvase vívakṣase*: 5.53.16^b, *rāṇan gāvo ná yāvase*.

10.25.5^d (Vimada Āindra, or others; to Soma)

táva tyé soma ṣáktibhir níkamāso vy ṛṇvire,

gṛtsasya dhírās távaso vi vo máde vrajám gómantam aṣvínám vívakṣase.

10.62.7^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá niḥ sṛjanta vāgháto vrajám gómantam aṣvínam,

sahásraṃ me dádato aṣṭakarṇyāḥ [ṛávo devéṣv akrata.] 8.65.12^c

10.25.7^a: 1.91.8^a, *tvám naḥ soma viṣvátāḥ*.

10.25.7^d, *má no duḥṣánsa iṣatā vívakṣase*: 1.23.9^c; 7.94.7^c, *má no duḥṣánsa iṣata*; 2.23.10^c, *má no duḥṣánsa abhidipsúr iṣata*.

10.26.9^d: 8.43.22^c, *imám naḥ ṣṛṇavad dhávam*.

10.27.1^b, *yát sunvaté yájamānāya ṣikṣam*: 8.59(Vāl.11).1^d, *yát sunvaté yájamānāya ṣikṣathāḥ*.

10.27.7^d (Vasukra Āindra; to Indra)

ābhūr v áukṣir vy ù áyur ānaḍ dárśan nú púrvo áparo nú darṣat,

dvé paváste pári tám ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yó asyá pāré rájasāḥ ṣukró agnir ájāyata, [sá naḥ parsad áti dvíśāḥ.]

8.65.12^c refrain, 10.187.1^d—5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti ṣṛṣṇá ṣiraḥ práti dadhāu várūtham,

āśna ūrdhvám upási kṣīnāti nyāññ uttānám ánv eti bhúmim.

10.142.5^d (Śarisṛkva; to Agni)

práty asya ṣṛṇayo dadṛṣa ekám niyānam bahávo ráthasāḥ,

bāhú yád agne anumármrjāno nyāññ uttānám anvéṣi bhúmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{cd}: 3.55.13^{ab}, anyásyā vatsám rihatí mimāya káya bhuvá ní dadhe dhenúr údhaḥ.

[10.27.21^c, çráva id ená paró anyád asti : 10.31.8^a, náitávad ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evá hí máṁ tavásam vardháyanti divaç cin me bṛhatá úttará dhúh,
purú sahásrā ní çiqāmi sākám açatrúṁ hí mā jānitá jajāna.

10.48.4^c (Indra Vāikuṅṭha; to Indra Vāikuṅṭha)

aḥám etám gavyāyam áçvyam paçúm puriṣiṇam sáyakenā hiranyāyam,
purú sahásrā ní çiqāmi dāçúṣe [yán mā sómāsa ukthino ámandiṣuḥ.]

4.4.2.6^c

10.28.7^c, vādhiṁ vṛtrám vājreṇa mandasanāḥ : 4.17.3^c, vādhiḍ vṛtrám, &c.

10.29.8^a, vy ānaḥ indraḥ pṛtanāḥ svójàḥ : 7.20.3^c, vy āsa indraḥ, &c.

[10.30.1^c, mahiṁ mitrásya váruṇasya dhāsim : 4.55.7^c, nahí mitrásya, &c.]

10.30.4^b, yám viprasa ílate adhvarēṣu : 1.58.7^b, yám vāgháto vṛṇáte adhvarēṣu.

10.30.13^d, indráya sómam sūṣutam bhārantīḥ : 3.36.7^b, . . . bhārantah.

10.30.15^c, ádhvaryavaḥ sunuténdrāya sómam : 2.14.1^a, ádhvaryavo bhāraténdrāya sómam.

10.31.2^b, ṛtásya pathá námasá vivāset ; 1.128.2^b, ṛtásya pathá námasá haviṣmatá ;
10.70.2^c, ṛtásya pathá námasá miyédhaḥ.

10.31.7^{ab} (Kavaṣa Āiltṣa; to Viçve Devāḥ)

kiṁ svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣúḥ,
santasthāné ajāre itáuti áhāni pūrvír uṣáso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kiṁ svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣúḥ,
manīṣiṇo mánasa pṛchátéd u tād yád adhyátisthad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8^a, náitávad ená paró anyád asti : 10.27.21^c, çráva id ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prá me devánām vratapá uvāca, indro vidvān ānu hí tva cacákṣa ténāhám agne ánuçīṣṭa ágām.

10.33.2^{ab}: 1.105.8^{ab}, sám mā tapanty abhítaḥ sapátnIr iva párcavaḥ.

10.33.8^{ab}: 1.105.8^{cd}, múṣo ná çiqná vy ádanti mádhya stotáram te çatakrato.

[10.33.4^b, rājānam trāsadasayavam : 8.19.32^c, samrājān trāsadasayavam.]

10.34.8^b (Kavaṣa Āilūṣa, or Akṣa Māujavat ; Akṣakṛṣipraçaṣā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛīḷati vrāta eṣān devā iva savitā satyādharma,
ugrāsyā cin manyāve nā namante rājā cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viçvāvasu Devagandharva ; to Sūrya)

ṛāyō budhnāḥ saṁgāmano vāsūnām, viçvā rūpābhī caṣṭe çācībhiḥ,

1.96.6^a

devā iva savitā satyādharmaṁdro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāsprthivyor āva ā vṛṇīmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d-12^d, svasty āgnīm samidhānām imahe.

10.35.6^c, āyukṣātām açvinā tūtujīm rātham : 1.157.1^c, āyukṣātām açvinā yātave rātham.

[10.35.10^c, indram mitrām vāruṇam sātaye bhāgam : 10.63.9^c, agnīm mitrām, &c.]

10.35.11^a : 106.2ⁿ, tā ādityā ā gatā sarvātātaye.

[10.35.12^c, pāçve tokāya tanyāya jivāse : 3.53.18^c, bālam tokāya, &c.]

10.35.13^a, viçve adyā marūto viçva utī : 5.43.10^d, viçve ganta maruto, &c.

[10.35.13^c, viçve no devā āvasā gamantu : 1.107.2ⁿ, ūpa no devā, &c. ; 1.89.7^d, viçve no devā āvasā gamann ihā.]

10.35.14^a (Luça Dhānaka ; to Viçve Devaḥ)

yām devāsō vatha vājasātāu yām trāyadhve yām pipṛthātī ānhah,
yō vo gopithē nā bhayāsya veda tē syāma devāvītaye turāsah.

10.63.14^a (Gaya Plāta ; to Viçve Devaḥ)

yām devāsō vatha vājasātāu yām çūrasatā maruto hitē dhāne,

prātaryāvāṇam rātham indra sāsasīm ariṣyantam ā ruhemā svastāye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣāmā vāruṇo mitrō aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, adityān dyāvāprthivī apāḥ svāḥ.

10.36.2^d-12^d, tād devānām āvo adyā vṛṇīmahe.

[10.37.4^a, yēna sūrya jyōtiṣā bādhase tāmah : 10.127.2^c, jyōtiṣā bādhate tāmah.]

[10.37.7^d, jyóg jiváh práti paçyema sūrya: 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṃ dhehi citráṃ: 2.23.15^d, tād asmāsu dráviṇaṃ, &c.]

[10.37.11^d, tād asmé çám yór arapó dadhātana: 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṃ rayim indra çraváyyam: 9.63.23^c, rayim soma çraváyyam.]

[10.38.4^d, arvāñcam índram ávase karāmahe: 8.22.3^c, arvācIná sv ávase, &c.]

10.39.4^d, víçvét tá vām sávaneṣu pravácya: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácya.

10.39.7^b, ny ṭhathuḥ purumitrásya yóṣaṇam: 1.117.20^d, . . . yóṣam.

10.39.10^a, yuvám çvetám pedáve çvináčvam: 1.118.9^a, yuvám çvetám pedáva indrajūtam.

10.39.11^c: 8.22.1^c, yám açvinā suhavā rudravartani.

[10.39.13^d, yuvám çacibhir grasitám amuñcatam: 1.112.8^c, yábhir vartikām grasitám ámuñcatam.]

[10.39.14^b, átaksāma bhígavo ná rátham: 4.16.20^b, bráhmākarma bhígavo ná rátham.]

10.40.13^a: 8.87.2^c, tá mandasāná mánuṣo duroṇá á.

10.41.2^c, víço yéna gáçatho yájvarir narā: 7.69.2^c, víço yéna gachatho devayántih.

[10.42.2^c, kóçaṃ ná pūrṇám vásunā nyiṣtam: 4.20.6^d, udnéva kóçaṃ vásunā nyiṣtam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám: 1.124.12^c, amá saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiḥ ṣarematim durévām yávena ksúdhām puruhūta víçvām,
vayám rájabhiḥ prathamá dhánāny asmákēna vjānēnā jayema.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bḥaspátir naḥ pári pātu paçcád utóttarasmád ádharád aghāyóḥ,
índrah purástád utá madhyató naḥ sákhā sákhibhyo várivaḥ kṛṇotu.

[10.43.6^b, jánānām dhēnā avacákaçat víṣā: 8.32.22^c, dhēnā indravacákaçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmá te dháma víbhṛta purutrá: 10.80.4^d, agnér dhámáni víbhṛta, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agni)

vidmá te agne tredhá trayāni [vidmá te dháma víbhṛta purutrá,] ~~cf.~~ cf. 10.45.2^b
vidmá te náma paramám gúhā yád vidmá tám útsam yáta ājagántha.

10.84.5^d (Manyu Tāpasa; to Manyu)

vješakīd indra ivānavabravō 'smákam manyo adhipá bhavéhā,
priyám te náma sahure gr̥ṇīmasi vidmá tám útsam yáta ābabhútha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apám upásthe mahiṣá avardhan: 10.8.1^d, apám upásthe mahiṣó vavardha.

10.45.6^b: 4.18.5^d, á ródasi apr̥nāj jáyamānaḥ: 3.6.2^a; 7.13.2^b, á ródasi apr̥nā
jáyamānaḥ.

10.45.7^b: 7.4.4^b, márteṣv agnir amīto ní dhāyi.

10.45.9^c, prá tám naya pratarám vásyo ácha: 6.47.7^b, prá no naya, &c.; 8.71.6^c,
prá tám naya vásyo ácha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyó agná bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajám gómantam uçijo ví vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣe dyāvāpṛthiví huvema dévā dhattá rayim asmé
suvīram.

10.46.2^a: 2.4.2^a, imám vidhānto apám sadhásthe.

10.46.4^a, mandráṁ hótāram uçijo námobhiḥ: 7.10.5^a, mandráṁ hótāram uçijo
yāvīṣṭham.

[10.46.10^a, yám tvā devá dadhiré havývaváham: 7.11.4^d; 10.52.3^d, áthā devá
dadhire, &c.]

10.47.1^d-8^d, asmábhyam citráṁ vīśanam rayim dah.

10.47.4^b: 6.19.8^b, dhanaspṛtam çuçuvánsam sudákṣam.

10.48.4^c, purú sahásrā ní çiçāmi dáçūṣe: 10.28.6^c, purú sahásrā ní çiçāmi sākām.

10.48.4^d, yán mā sómāso ukthíno ámandiṣuḥ: 4.4.2.6^c, yán mā sómāso mamádan
yád ukthá.

[10.49.1^c, ahám bhuvam yájamānasya coditá: 1.58.8^c, çákī bhava yájamā-
nasya, &c.]

[10.50.7^a, yé te vipra brahmakṛtaḥ suté sácā: 7.32.2^a, imé hí te brahmakṛtaḥ, &c.]

[10.50.7^d, máde sutásya somyásyāndhasaḥ: 10.94.8^c, tá ũ sutásya, &c.]

[10.52.2^a, ahám hótā ny asīdam yájīyān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, áthā devá dadhīre havývāvāham ; 10.46.10^a, yām tvā devá dadhīre havývāvāham.

10.52.5^d, áthemá viçvāḥ pītana jayāti : 8.96.7^d, áthemá viçvāḥ pītana jayāsi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sá no yakṣad devátātā yájīyān.

10.53.2^b, abhī práyānsi súdhitāni hí khyát : 6.15.15^a, abhī práyānsi súdhitāni hí khyāḥ.

10.53.5^b : 7.35.14^d, gójātā utá yé yajñīyasah.

10.53.5^{cd} : 7.104.23^{cd}, pṛthiví nah párvhivat pātv ānhaso 'ntārkṣam divyút pātv asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçuḥ : 10.63.4^b, bṛhád devāso amṛtatvām ānaçuḥ.]

10.54.3^a, ká u nú te mahimānaḥ samasya : 6.27.3^a, nahí nú te mahimānaḥ samasya.

[10.54.6^a, yó ádadhāj jyótiṣi jyótir antāḥ : 6.44.23^b, ayám sūrye adadhāj jyótir antāḥ.]

[10.55.4^d, mahán mahatyā asuratvām ékam : 3.55.1^d-23^d, mahád devānām asuratvām ékam.]

[10.56.5^c, tanúṣu viçvā bhúvanā ní yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastíbhīr āti durgāni viçvā.

10.57.3^c : 8.41.2^b, pītṛnām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçé.

10.58.1^{bed}-12^{bed}, máno jagāma dūrakām, tát ta á vartayamassthá kṣáyāya jivāse.

[10.59.1^a, prá tāry áyuh pratarám návīyah : 4.12.6^d = 10.126.8^d, prá tāry agne pratarám na áyuh.]

10.59.1^d-4^d, parātarám sú nírṭtir jihitām.

10.59.4^b : 6.52.5^b, páçyema nú sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, má te dṛçan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivátave sú prá tirā na áyuh : 8.18.22^c, prá sú na áyur jivāse tīretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ánumate mṛlāyā nah svastí : 8.48.8^a, sóma rájan mṛlāyā nah svastí.

10.59.8^b: 1.142.7^o; 5.5.6^b; 9.102.7^b, yahví ṛtāsya mātārā; 9.33.5^b, yahvīr ṛtāsya mātārāḥ.

10.59.8^{cde}, 9^{def}, 10^{ede}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śú te kiṁ canāmamat.

Cf. mó ca naḥ kiṁ canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^e, āganma bibhrato nāmaḥ.

10.60.8^{cde}, 9^{cde}, evā dādāra te máno jīvātave ná mṛtyávē 'tho ariṣṭátataye; 10.60.10^{cd}, the same, minus the first páda.

10.61.10^a, 11^a, makṣú kanáyāḥ sakhyám návagvāḥ (11^a, návryāḥ).

10.61.11^{cd}: 1.121.5^{cd}, çuci yát te rékna áyajanta sabardúghāyāḥ páya usriyāyāḥ.

10.61.22^c: 1.54.11^c, ráksā ca no maghónaḥ páhi surín.

10.62.1^{d-4d}, práti grbhñita mānavám sumedhasaḥ.

10.62.3^b, āprathayan pṛthivím mātārām ví: 6.72.2^d, āprathetām pṛthivím, &c.

10.62.7^b, vrajám gómantam açvínam: 10.25.5^d, vrajám gómantam açvínám vívakṣase.

10.62.7^d: 8.65.12^e, çrávo devēsv akrata.

10.62.8^d: 6.45.32^e, sadyó dānāya mánhate.

[10.62.9^d, ví síndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, brhád devāso amṛtatvám ānaçuḥ: 10.53.10^d, yéna devāso amṛtatvám ānaçúḥ.]

10.63.8^b, viçvasya sthātúr jágataç ca mantavaḥ: 6.50.7^d, viçvasya sthātúr jágato jánitriḥ; 7.60.2^e, viçvasya sthātúr jágataç ca gopāḥ.

[10.63.9^e, agním mitráṁ váruṇám sātāye bhágam: 10.35.10^e, índraṁ mitráṁ, &c.]

10.63.13^a, áriṣṭaḥ sá máрто viçva edhate: 1.41.2^c; 8.27.16^e, áriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^e, prá prajābhir jāyate dhármaṇas pári.

10.63.14^a: 10.35.14^a, yám devāso 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
evā platóḥ sūnúr avīvrhad vo viçva ādityā adite manīṣí,
içñāso náro ámartyenástāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite manīṣí: 6.51.5^e, viçva adityā adite sajóṣāḥ.

10.64.4^d (Gaya Plāta ; to Viçve Devāḥ)

kathá kavís tuvitrāvān kāyā girá bhāspátir vāvrdhate suvrktábhīḥ,
ajā ékapát suhávebhīr fkvabhir áhiḥ çṛṇotu budhnyò hávīmāni.

10.92.12^b (Çāryāta Mānava ; to Viçve Devāḥ)

utá syá na uçjāta urviyá kavír áhiḥ çṛṇotu budhnyò hávīmāni,
súryāmāsā vicāranta diviksítā dhīyá çamīnahusī asyá bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prá vo vāyúm rathayújaṁ púramdhim : 5.41.6^a, prá vo vāyúm rathayújaṁ kṛṇudhvam.

10.64.10^b, tváṣṭā devébhīr jānībhīḥ pitá vácaḥ : 6.50.13^c, tváṣṭā devébhīr jānībhīḥ sajóśāḥ.

10.64.11^a : 1.144.7^b, raṇvāḥ sám̐dṛṣṭāu pitumán̐ iva kṣāyaḥ.

10.64.15^c (Gaya Plāta ; to Viçve Devāḥ)

vī śá hótṛā viçvam açnoti váryam̐ bhāspátir arāmatīḥ pán̐tyasī,
grāvā yátra madhusúđ ucyáte bhṛhád ávivaçanta matībhir manīṣṇāḥ.

10.100.8^c (Duvasyu Vāndana ; to Viçve Devāḥ)

ápāmiṅvāṁ savitú sāviṣan nyāg várya id āpa sedhantv ādrayaḥ,
grāvā yátra madhusúđ ucyáte bhṛhád ā sarvátātim āditīm vṛṇīmahe.

Cf. 5.25.8^b, grāveocyate bhṛhat.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viçva ādityā adite manīṣī : 6.51.5^c, viçva ādityā adite sajóśāḥ.

[10.65.1^a, agnír indro váruṇo mitró aryamā : see under 1.36.4^a.]

[10.65.1^c, ādityá viṣṇur marútaḥ svār bhṛhát : 10.66.4^b, indravīṣṇu marútaḥ, &c.]

10.65.7^a, divákṣaso agnijihvá ṛtāvfdhāḥ : 1.44.14^b ; 7.66.10^b, agnijihvá ṛtāvfdhāḥ.

10.65.9^c (Vasukarna Vasukra ; to Viçve Devāḥ)

parjányāvátā vṛṣabhá purīṣṇ̐ endraváyú váruṇo mitró aryamā, cf. 1.36.4^a
deván̐ ādityán̐ āditīm havāmāhe yé párhivāso divyáso apsu yé.

10.66.4^c (The same)

āditir dyāv̐rthiví ṛtām̐ mahád̐ indravīṣṇu marútaḥ svār bhṛhát, cf. 10.65.1^c
deván̐ ādityán̐ ávase havāmāhe vásūn rudrán̐ savitáram̐ sudánsasam.

10.65.14^b : 7.35.15^b, mánor yájatrā am̐tā ṛtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

devān vāsīṣṭho amftān vavande yé viçvā bhūvanābhi pratasthūḥ,
[té no rāsantām urugāyām adyá,]yūyām pāta svastibhiḥ sādā nah.]

cd : 7.35.15^{cd} ; d : refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^c with 10.66.4^c.

10.65.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyá yūyām pāta svastibhiḥ sādā nah.

10.66.3^b : 1.107.2^d ; 4.54.6^d, ādityūr no āditih çarma yaṁsat (10.66.3^b, yachatu).

[10.66.4^b, indravīṣṇu marútaḥ svar bṛhāt : 10.65.1^c, ādityá viṣṇur marútaḥ, &c.]

10.66.4^c, devān ādityān āvase havāmahe : 10.65.9^c, devān ādityān āditim hāvāmahe.

10.66.9^b, āpa ośadhīr vanināni yajñīyā : 7.34.25^b = 7.56.25^b, āpa ośadhīr vanino juṣanta.

[10.66.12^c, āditya rūdrā vāsavaḥ sūdanavaḥ (imā brāhma) : 3.8.8^a, ādityá rudrá vāsavaḥ sunithāḥ ; 7.35.14^a, ādityá rudrá vāsavo juṣanta (idāni brāhma).]

10.66.13^a, dáivyā hótārā prathamá puróhita : 2.3.7^a, dáivyā hótārā prathamá vidúṣṭarā ; 3.4.7^a = 3.7.8^a, dáivyā hótārā prathamá ny ṛñje ; 10.110.7^a, dáivyā hótārā prathamá suvāca.

10.66.13^b, ṛtāsya pánthām anv emi sādhuḥ : 1.124.3^c ; 5.80.4^c, ṛtāsya pánthām anv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyá yūyām pāta svastibhiḥ sādā nah.

10.67.2^b : 3.53.7^b, divās putráso ásurasya vīráḥ.

10.67.12^a (Ayāsya Āngirasa ; to Bṛhaspati)

indro mahná mahatō arṇavásya ví mūrdhānam abhinad arbudāsya,
[āhann āhim āriṇat saptá síndhūn,]deváir dyāvāpṛthivi právatam nah.]

cd : 4.38.1^c ; d : 1.31.8^d

10.111.4^a (Astrādaṁṣṭra Vāirupa ; to Indra)

indro mahná mahatō arṇavásya vratāminād āngirobhir gṛṇānāḥ,
purūṇi cin ní tatānā rájānsi dādhāra yó dharuṇam satyātata.

10.67.12^c : 4.28.1^c, āhann āhim āriṇat saptá síndhūn.

10.67.12^d : 1.31.8^d ; 9.69.10^d, deváir dyāvāpṛthivi právatam nah.

[10.68.1^c, giribhrájó nór máyo má dantaḥ : 6.44.20^b, ghr̥taprušo nór máyo, &c.]

10.68.11^d: 1.62.3^c, b̥haspátir bhinád ádrim̐ vidád gáḥ.

10.69.7^b, sahásrastarḥ ṣatánitha f̥bhvā : 1.100.12^b, sahásracetāḥ ṣatánitha f̥bhvā.

10.70.2^c, ṛtásya pathá námasā miyédhaḥ : 1.128.2^b, ṛtásya pathá námasā haviṣ-
matā ; 10.31.2^b, ṛtásya pathá námasā vivāset.

[10.70.3^{ab}, ṣaṣvattamám ṛlate dūtyāya haviṣmanto manuṣyāso agnim̐ : 7.11.2^{ab},
tvām ṛlate ajirám̐ dūtyāya haviṣmantaḥ sádám̐ in̐ mánuṣāsaḥ.]

10.70.11^d: 3.4.11^d = 7.2.11^d, svāhā devá amftā mādayantām.

10.71.3^c (Bṛhaspati Āngirasa ; to Jñāna)

yajñéna vácāḥ padavīyam āyan tām̐ anv̐ avindann̐ f̥siṣu prāvīṣtam̐.

tām̐ ābh̥ṣtyā vy̐ ādadhuḥ purutrā́ tām̐ saptá rebhā́ abhí sám̐ navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇi ; Ātmastuti)

ahám̐ rāṣṭri saṅgámani vāsūnān̐ cikitūṣi prathamā́ yajñīyanām̐,

tām̐ mā́ devá vy̐ ādadhuḥ purutrā́ bhūrīsthātrām̐ bhūry̐ aveṣyantim̐.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām̐ saptá rebhā́ abhí sám̐ navante : 1.164.3^c, saptá svāsāro abhí sám̐
navante.]

10.71.4^d: 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyēva pátya ucatí suvāsāḥ.

10.72.2^d, 3^b, ásataḥ sád̐ ajāyata.

10.74.5^b : 7.6.4^d, ānānataim̐ damāyantaim̐ pṛtanyūn̐.

[10.74.5^c, f̥bhukṣāṇām̐ maghāvānām̐ suvr̥ktim̐ : 10.104.7^b, sutéranān̐ maghā-
vānām̐, &c.]

10.75.4^b : 9.77.1^d, vācṛí arṣanti páyaseva dhenāvāḥ.

[10.75.9^c, mahán̐ hy̐ āsya mahimā́ panasyáte : 8.101.11^c, mahás̐ te sató mahimā́
panasyate.]

10.76.1^c, ubhé yáthā no áhani sacābhuvā : 4.55.3^c, ubhé yáthā no áhani nipáta.

[10.76.4^a, ápa hata rakṣáso bhaṅgurúvataḥ : 7.104.7^b, hatám̐ druho rakṣáso, &c.]

10.77.6^d, ārác cid dvéṣaḥ sanutár̐ yuyota : 6.47.13^d = 10.131.7^d, ārác cid dvéṣaḥ
sanutár̐ yuyotu ; 7.58.6^c, ārác cid dvéṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hí yajñéṣu yajñīyāsa úmah̐.

- 10.78.8^c, ádhi stotrásya sakhyásya gāta: 5.55.9^c, ádhi stotrásya sakhyásya gātana.
- 10.79.2^d, uttánáhastā nāmasádhi vikṣú: 3.14.5^b, uttánáhastā nāmasopasádyā; 6.16.46^d, uttánáhasto nāmasá vivāset.
- 10.80.2^b, agnir mahí ródasi á viveça: 3.61.7^b, vṛṣā mahí ródasi á viveça.
- [10.80.4^d, agnér dhāmāni vibhṛtā purutrā: 10.45.2^b, vidmá te dhāma vibhṛtā, &c.]
- 10.80.7^d: 3.1.22^d, ágne máhi dráviṇam á yajasva.
- 10.81.4^{ab}: 10.31.7^{ab}, kíṃ svid vánam ká u sá vṛkṣá asa yáto dyávapṛthiví niṣtataksúh.
- [10.82.1^d, ád id dyávapṛthiví aprathetām: 10.149.2^d, áto dyávapṛthiví, &c.]
- 10.82.5^a (Viçvakarman Bhāuvana; to Viçvakarman)
 paró divá pará ená pṛthivyá paró devébhír ásurair yád ásti,
 kām svid gárbhām prathamám dadhra úpo yátra deváh samápaçyanta viçve.
 10.125.8^c (Vāc Āmbhriṇī; Ātmastuti)
 ahám evá váta iva prá vámy ārabhamāṇā bhūvanāni viçvā,
 paró divá pará ená pṛthivyáitāvati mahiná sám babhūva.
- 10.82.6^d: 7.101.4^a, yásmin viçvāni bhūvanāni tasthúh.
- 10.83.2^b, manyúr hótā varuṇo jātávedāh: 3.5.4^b, mitró hótā, &c.
- [10.83.8^c, mányo vajrinn abhí mām á vavṛtsva: 4.31.4^a, abhí na á vavṛtsva.]
- 10.83.7^b: 8.100.2^d, ádhā vṛtrāṇi jaṅghanāva bhūri.
- 10.84.5^d, vidmá tám útsam yáta ābabhútha: 10.45.2^d, . . . yáta ājagántha.
- 10.85.17^b: 9.100.5^d, mitráya varuṇāya ca.
- [10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe: 1.108.1^b; 7.61.1^c, abhí viçvāni bhūvanāni caṣṭe; also 2.35.2^d; 2.40.5^a, viçvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]
- [10.85.24^a, prá tvā muñcāmi varuṇasya páçāt: 6.74.4^c, prá no muñcatām varuṇasya páçāt.]
- 10.85.39^d, jīvati çarádaḥ çatām: 7.66.16^c, jívema çarádaḥ çatām.
- 10.85.42^b, viçvam áyur vy aṇnutam: 1.93.3^d, viçvam áyur vy aṇnavat; 8.31.8^b, viçvam áyur vy aṇnutāh.
- 10.85.43^d, 44^d: 7.54.1^d, çám no bhava dvipáde çám cátuṣpade: 6.74.1^d, çám no bhutam dvipáde, &c.; 10.165.1^d, çám no astu dvipáde, &c.]
- 10.86.1^c–23^c, viçvasmād indra úttaraḥ.

[10.86.5^d, ná sugám duṣkṛte bhuvam : 7.104.7^c, indrasomā duṣkṛte mǎ sugám bhūt.]

[10.86.15^c, manthás ta indra çám hr̥dé : 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antarǎ sakthyà káprt.

10.86.16^d, 17^b, niṣedūṣo vijfmbhate.

10.87.1^d : 1.98.2^d, sá no divā sá riṣáh pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táya) vidhya h̥daye yatudhánan.

10.87.21^a, paççát purástad adharád údaktāt : 7.104.19^c, práktād ápaktād adharád údaktāt.

[10.87.23^c, ágne tigména çociṣā : agnis tigména, &c. ; see under 1.12.12.]

10.88.2^b : 4.3.11^d, avih̥ svār abhavaj jāté agnǎu.

[10.88.16^d, áprayuchan taráñir bhrájamaṇah̥ : 7.63.4^b, duréarthas taráñir, &c.]

10.89.2^d, kṛṣṇá támāñsi tvīṣyā jaghāna : 9.66.24^c, kṛṣṇá támāñsi jáñghanat.

10.89.8^c, prá yé mitrásyā várūṇasya dhāma : 4.5.4^c, prá yé minánti várūṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, pṛthivyá āpfg amuyá çáyante : 1.32.5^d, áhiḥ çayata upapfk pṛthivyáh̥.]

[10.89.15^a, çatruyánto abhi yé nas tataré : 4.50.2^b, bḥhaspate abhi, &c.]

10.89.15^c (Repu Vaiçvámitra ; to Indra)

çatruyánto abhi yé nas tataré, máhi vr̥ádhanta ogañāsa indra, ~~cf.~~ cf. 10.89.1^a andhénāmítrās támāsā sacantām sujyotiṣo aktávas tán abhi syuh.

10.103.12^d (Apratiratha Āindra ; to Apvā)

amīṣām cittám pratilobháyanti gṛhāñāngāny apve párehi,
abhi préhi nír daha h̥ṛtsú çókair andhénāmítrās támāsā sacantām.

10.89.17^b, vidyāma sumatínám návānām : 1.4.3^b, vidyāma sumatínám.

10.89.17^{cd} : 6.25.9^{cd}, vidyāma vástor ávasā gṛñānto viçvámítrā (6.25.9^d, bharádvājā) utá ta indra nūnām.

Pāda c also in 1.177.5^c, q.v.

10.89.18 : see under 3.30.22.

10.90.8^a, 9^a, tásmād yajñát sarvahútaḥ.

10.90.16 = 1.164.50.

[10.91.4^d, arepásah sūryasyeva raçmāyah : 5.55.3^c, virokīṇah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c ; 4.3.2^o ; 10.71.4^d, jāyéva pátya uçatī suvāsāh.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kīlālapé sómaprṣṭhāya vedhāse : 8.43.11^b, sómaprṣṭhāya vedhāse.

[10.92.6^c, tébhīç caṣṭe vāruṇo mitró aryamá : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dṛçike vṛṣanaç ca páuṅsye.

10.92.12^b : 10.64.4^d, áhiḥ çṛṇotu budhnyò hávīmani.

[10.93.1^a, máhi dyāvaprṥhivi bhutam urvī : 6.68.4^d, dyáuç ca pṥhivi bhutam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rájāno amṫtasya mandráḥ : 1.122.11^b, çrótā rájāno amṫtasya mandráḥ.]

10.93.4^b : 1.79.3^c, aryamá mitró vāruṇah párijmā : 8.27.17^c, aryamá mitró vāruṇah sárātayah.

10.93.6^c, maháh sá ráyá éçate : 1.149.1^a, maháh sá ráyá éçate pátir dán.

10.93.11^c, sádā páhy abhiṣṭaye : 1.129.9^c, sádā páhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvānah sukṫtah sukṫtyāyā : 3.60.3^d, viṣṭvī çámibhiḥ sukṫtah sukṫtyāyā.

[10.94.8^c, tá ū sutásya somyásyándhasah : 10.50.7^d, máde sutásya, &c.]

10.96.2^d, indráya çuṣám hárivantam arcata : 1.9.10^c, indráya çuṣám arcata ; 10.133.1^b, indráya çuṣám arcata.

[10.96.13^d, satrá vṛṣañ jaṥhára á vṛṣasva : 1.104.9^c, uruvyácā jaṥhára, &c.]

10.97.4^d, 8^d, átmánam táva pūruṣa.

10.97.18^a, 19^b, yá oṣadhṫ sómarājñṫ.

10.97.19^d, 21^d, asyái sám datta vṛyam.

10.99.12^d : 10.20.10^d, iṣam ūrjam suksṫtīm viçvam ábhāḥ.

10.100.1^d–11^d, á sarvátatim áditim vṛṇImahe.

10.100.8^c : 10.64.15^c, grāvā yátra madhuśud ucyáte brhát.

10.100.9—] *Part 1: Repeated Passages belonging to Book X* [480

[10.100.9^b, *viçvā dvēṣāṅsi sanutār yuyota : 2.29.2^b, yūyām dvēṣāṅsi, &c.*]

10.101.1^c : 3.20.5^a, *dadhikrām agnīm uṣāsam ca devīm.*

10.101.9^{cd} : 4.41.5^{cd}, *sū no duhīyad yāvaseva gatvī sahasradhārā pāyasā mahī gūh ; 10.133.7^d, sahasradhārā pāyasā mahī gūh.*

10.103.4^d, *asmākam edhy avitā rāthānām : 7.32.11^e, asmākam bodhy avitā rāthānām.*

10.103.12^d : 10.89.15^e *andhēnāmītrās tāmasā sacantām.*

10.104.6^a, *ūpa brāhmāṇi harivo hāribhyām : 1.3.6^b, ūpa brāhmāṇi harivaḥ.*

10.104.6^d, *dāçvān asy adhvarāsya praketaḥ : 7.11.1^a, mahān asy, &c.*

[10.104.7^b, *sutēraṇām maghāvānam suvr̥ktīm : 10.74.5^e, ṛbhukṣāṇām maghāvānam, &c.*]

10.104.11 : see under 3.30.22.

10.108.7^b, *gōbhīr āçvebhīr vāsuhīr nyīṣṭaḥ : 7.90.6^b, gōbhīr āçvebhīr vāsuhīr hiraṇyāih.*

10.110.4^c : 1.124.5^e, *vy ū prathate vitarām vāriyaḥ.*

10.110.7^a, *dāivyā hōtārā prathamā suvācā : 2.3.7^a, dāivyā hōtārā prathamā vidūṣṭārā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā nyīñje ; 10.66.13^a, dāivyā hōtārā prathamā purōhita.*

10.110.11^b, *agnīr devānām abhavat purogūh : 3.2.8^d, agnīr devānām abhavat purōhitaḥ ; 10.150.4^a, agnīr devō devānām abhavat purōhitaḥ.*

10.111.4^a : 10.67.12^a, *indro mahnā mahatō arnavāsya.*

10.111.5^b, *viçvā veda sāvanā hānti çuṣṇam : 3.31.8^b, viçvā veda jānimā hānti çuṣṇam.*

10.111.9^a : 4.17.1^d, *sr̥jāḥ sindhūnr āhinā jagrasānān.*

[10.112.1^c, *hārsasva hāntave çūra çātrūn : 6.44.17^a, enā mandānō jahi çura çātrūn.*]

[10.112.8^{ab}], *prā ta indra pūrvyāṇi prā nūnām vīryā vocam̐ prathamā kṛtāni : see under 5.31.6.*]

10.114.2^d : 3.54.5^d, *pāreṣu yā gūhyeṣu vratēṣu.*

10.115.2^b, *sām yō vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yō vānā yuvāte çūcidan.*

- 10.115.5^b: 6.15.3^b, aryáḥ párasyaántarasya tárusaḥ.
- 10.115.8^{cd}: 1.53.11^{cd}, tvám stoṣāma tváyā suvírā drághriya áyuh pratarám dádhanāḥ.
- 10.116.5^b: 4.4.5^c, áva sthirá tanuhi yátujúnām.
- 10.116.7^c, túbhyaṁ sutó maghavan túbhyaṁ pakvāḥ: 2.36.5^e, túbhyaṁ sutó maghavan túbhyaṁ ábhṛtaḥ.
- 10.118.3^b: 1.79.5^b, agnír ilényo girá.
- 10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyvāhana; 10.119.13^b, devébhyo havyvāhanaḥ.
- 10.118.7^c, gopá ṛtasya dīdhi: 3.10.2^c, gopá ṛtasya dīdhi své dáme.
- 10.118.9^c: 5.14.2^c, yájiṣṭhām mánuse jáne.
- 10.119.1^c–13^c, kuvít sómasyáṇām iti.
- 10.119.2^b, 3^a, ún mā pítá ayaṅsata.
- 10.119.13^b, devébhyo havyvāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyvāhana.
- 10.120.8^d: 3.31.21^d dūraç ca víçvā avṛpod ápa svāḥ.
- [10.120.9^d, hinvánti ca çavasā vardháyanti ca: 5.11.5^d, á pṛṇanti çavasā, &c.]
- [10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]
- 10.121.1^d–9^d, kásmāi deváya havíṣā vidhema.
- 10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayám syāma pátayo rayiṇám.
- 10.122.3^d, yás ta ánaṭ samídhā tám juṣasva: 6.1.9^b, yás ta ánaṭ samídhā havyádatim.
- 10.122.4^a: 5.11.4^a, yajñasya ketúm prathamám puróhitam.
- 10.122.7^b, dutám kṛṇvāná ayajanta mánusaḥ: 5.3.8^b, dutám kṛṇvāná ayajanta havyaíḥ.
- 10.122.8^c, rāyás pósaṁ yájamāneṣu dhāraya: 8.59(Val.11).7^b, rāyás pósaṁ yájamāneṣu dhattam; 10.17.9^d, rāyás pósaṁ yájamāneṣu dhehi.
- 10.123.7^a: 9.85.12^a, urdhvó gandharvó ádhi náke asthāt.
- 10.123.7^{cd}, vásāno átkam surabhím dṛçé kám svar ná náma janata priyāni: 6.29.3^{cd}, vásāno átkam surabhím dṛçé kám svar ná nṛtav iṣiró babhutha.

10.123.8^c, bhānūḥ ṣukrēṇa ṣociṣā cakānāḥ : 9.85.12^c, bhānūḥ ṣukrēṇa ṣociṣā vy adyāt.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā : 10.71.3^c, tām abhṛtya vy ādadhuḥ purutrā.

10.125.6^b (Vāc Āmbhr̥ṇi ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,
ahām jānāya samādān̄ kṛṇomy ahām dyāvapṛthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,

ḷkṣipād āçastim āpa durmatīm hann āthā karad yājamānāya çāni yōh. ¹
~~ḷ~~ refrain, 10.182.1^{cd}-3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, parō divā parā enā pṛthivyā.

10.126.1^a, nā tām ānho nā duritām : 2.23.5^a, nā tām ānho na duritām kūtaç canā ; 8.19.6^c, nā tām ānho devākṛtām kūtaç canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mītrō aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītrō aryamā, ṣārma yachantu saprātha (ādityāso yād īmahe āti dvīṣaḥ) : 8.18.3^{bc}, vāruṇo mītrō aryamā, ṣārma yachantu saprātho yād īmahe.

10.126.8 = 4.12.6.

10.127.1^c, viçvā ādhi ṣriyo 'dhita : 2.8.5^c, viçvā ādhi ṣriyo dadhe ; 10.21.3^d, viçvā ādhi ṣriyo dhīṣe vivakṣase.

[10.127.2^c, jyōtiṣā bād hate tāmaḥ : 10.37.4^a, yēna sūrya jyōtiṣā bād hase tāmaḥ.]

[10.127.8^a, ūpa te gā ivākaram . . . stōmam : 1.114.9^a, ūpa te stōmān paçupā ivākaram.]

[10.128.8^d, indra mā no rīṣo mā parā dāḥ : 1.104.8^a, mā no vadhir indra mā parā dāḥ.]

10.129.6^a : 3.54.5^a, kō addhā veda kā ihā prā vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta indram sakhyāya viprā aṣvāyānto vīṣaṇam vājāyantaḥ.

10.163.5^{cd}, 6^{cd}, yáksmañ sárvasmād átmánas tám idám ví vṛhāmi te.

10.164.4^b, abhidrohám cārāmasi: 7.89.5^b, abhidrohám manuṣyaç cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ájāiṣmādyásanāma cábhūmánāgasō vayám.

10.165.1^d, çám no astu dvipáde çám cátuspade: 6.74.1^d, çám no bhūtam divipáde, &c.; 7.54.1^d; 10.85.43^d, 44^d, çám no bhava dvipáde, &c.

[10.168.2^d, asya víçvasya bhūvanasya rájā: 3.46.2^c; 6.36.4^d, éko víçvasya, &c.; 5.83.3^c, téna víçvasya, &c.; 9.97.56^b, sómo víçvasya, &c.]

10.169.2^d, tábhyah parjanya máhi çárma yacha: 5.83.1^d, sá naḥ parjanya máhi çárma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrájañ jyótiṣā svar ágachō rocanám diváh.

[10.171.3^a, tvám tyám indra mártiyam: 5.35.5^a, tvám tám indra mártiyam.]

Cf. 1.131.4^d.

10.173.3^b, 6^a, dhruvám dhruvéṇa havīṣā.

10.174.4 = 10.159.4 (except asapatnáḥ in 10.174.4 for asapatná in 10.159.4).

10.175.1^b, 4^b, deváh suvatu dhármaṇā.

10.175.2^b: 8.18.10^b, ápa sedhata durmatím.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yájamānya sunvaté.

[10.177.1^c, samudré antáh kaváyo ví cakṣate: 1.159.4^d, samudré antáh kaváyaḥ sudítayaḥ.]

10.177.2^d, ṛtásya padé kaváyo ní pānti: 10.5.2^c, ṛtásya padám kaváyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, úrvī ná pṛthvī báhule gábhīre: 4.23.10^c, ṛtáya pṛthvī bahulé gabhīré.]

10.178.3^{abc}, sadyaç cid yáh çávasā pañca kṛṣṭíḥ sūrya iva jyótiṣapás tatána, sahasrasáḥ çatasú asya ránhīḥ: 4.38.10^{abc}, á dadhikráḥ çávasā pañca kṛṣṭíḥ sūrya iva jyótiṣapás tatána, sahasrasáḥ çatasú vājy árvā.

10.180.2^a: 1.154.2^b, mrgó ná bhīmáh kucaró giriṣṭháh.

10.181.1^{c-3c}, dhātūr dyūtānāt savitūç ca viṣṇoḥ.

10.182.1^{cd-3cd}, kṣipád áçastim ápa durmatím hann áthā karad yájamānya çám yóḥ.

10.182.3^b, brahmadvīṣaḥ ṣārave hāntavā u : 10.125.6^b, brahmadviṣe ṣārave hāntavā u.

10.183.1^c, ihā prajām ihā rayīm rārāṇaḥ : 4.36.9^a, ihā prajām ihā rayīm rārāṇāḥ.

[10.187.1^b, vṛṣabhāya kṣitīnām : 7.98.1^b, juhótana vṛṣabhāya kṣitīnām.]

10.187.1^c–5^c, sá naḥ paṛṣad áti dvīṣaḥ.

[10.187.3^b, vīṣā ṣukréṇa ṣociṣā : agniḥ ṣukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab} : 3.62.9^{ab}, yó viṣvābhí vipáçyati bhúvanā sám ca páçyati.

10.187.5^a, yó asyá páre rájasah : 10.27.7^d, yó asyá páre rájaso vivéṣa.

[10.188.1^b, áṣvam hinota vājīnam : 9.62.18^c, hárīm hinota vājīnam.]

10.188.1^c : 1.13.7^c ; 8.65.6^c, idám no barhír āsāde.

[10.191.1^b, ágne viṣvāny aryá ū : 9.61.11^a, enā viṣvāny aryá ū.]

[10.191.1^d, sá no vásūny á bhara : 8.93.29^a, sá no viṣvāny á bhara.]

