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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

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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 prajā 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 saṁ navante*: 10.71.3^d, *tām sapta rebhā abhi saṁ 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.

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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 Kātyāyana'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 explanatory 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 :

açatruṛ 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 vedyaḥ 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 no 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. 6.42.1, 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 vareśā 1.23.23^d

sañ māgne vareśā sṛja 1.23.24^a

ṛṇor akṣaṃ na cakryoḥ 1.30.14^d

ṛṇor akṣaṃ na çacibhiḥ 1.30.15^d

tvañ na indra rāyā pariṣasā 1.129.9^a

tvañ na indra rāyā tarūśasā 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. 2.111 illustrates well this latter class of vaguer catenary structure.

Introduction

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viṣvāni kāvyāni vidvān 3.1.17^b
 agnir viṣvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe ṣasyamānā 3.39.1^c
 vi jāgrvir vidathe ṣasyamānā 3.39.2^b
 ekañ vīakra camasañ caturdhā 4.35.2^d
 vy akṛṇota camasañ caturdhā 4.35.3^a
 rayiñ divo duhitaro vibhātīḥ 4.51.10^a
 tad vo divo duhitaro vibhātīḥ 4.51.11^a
 yad iñ somāsaḥ susutā amandan 5.30.10^d
 yad iñ somā babhrudhūtā amandan 5.30.11^a
 sā vy ūchaḥ sahiyasi 5.79.2^a
 yo vy ūchaḥ sahiyasi 5.79.3^c
 dhībhir vipraḥ pramatim icchamānāḥ 7.93.3^b
 gīrbhir vipraḥ pramatim icchamānāḥ 7.93.4^a
 addhā deva mahāñ asi 8.101.11^d
 satrā deva mahāñ asi 8.101.12
 abhi tyam madyaṁ madam 9.6.2^a
 abhi tyam pūryaṁ madam 9.6.3^a
 yat te pavitram arcīṣi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvañ vipro abhavo 'ñgirastamaḥ 9.107.6^c
 tvañ kavir abhavo devavitamaḥ 9.107.7^c
 tebhīḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛṣha rathyeva cakrā 10.10.7^d
 tena vi vṛṣha rathyeva cakrā 10.10.8^d
 athem enaṁ pra hiṇutāt pitṛbhyaḥ 10.16.1^d
 athem enaṁ pari dattāt pitṛbhyaḥ 10.16.2^b
 yas te drapsa skandati yas te aṅṣuḥ 10.17.12^a
 yas te drapsa skanno yas te aṅṣuḥ 10.17.13^a
 viṣved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viṣvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyaavāham 10.52.3^d
 māñ devā dadhire havyaavāham 10.52.4^a
 te agneḥ pari jajūire 10.62.5^d
 ye agneḥ pari jajūire 10.62.6^a
 sarasvatī saha dhībhiḥ purañdhvā 10.65.13^d
 viṣve devāḥ saha dhībhiḥ purañdhvā 10.65.14^a
 dadhāmi te dyumatīñ vācam āsan 10.98.2^d
 asme dhehi dyumatīñ vācam āsan 10.98.3^a
 utāpṛṇan marḍitārañ na vindate 10.117.1^d
 uto cit sa marḍitārañ na vindate 10.117.2^d
 apaṅyañ tvā manasā cekitānam 10.183.1^a
 apaṅyañ tvā manasā dīdhyanam 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 agnir 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 manuṣyūḥ 10.130.5^d
 cākṛpre tena ṛṣayo manuṣyūḥ 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., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1^d
 tathā rasāyā ataram payāṁsi 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^o
 sa no mahyā aditaye punar dāt 1.24.2^o
 kaṁ 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 pitāv indraḥ kim asya sakhye cakāra,
raṇā vā ye niṣadi kiṅ te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pitāv indraḥ 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 jägāra tam reḥ kāmāyante yo jägāra tam u sāmāni yanti,
yo jägāra tam ayañ soma āha tavāham asmi sakhye nyokāḥ.
agnir jägāra tam reḥ kāmāyante agnir jägāra tam u sāmāni yanti,
agnir jägāra tam ayañ 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 pāvamānīr adhyety ṛṣibhiḥ sambhṛtañ rasam 9.67.31^{ab}
pāvamānīr yo adhyety ṛṣibhiḥ sambhṛtañ rasam 9.67.32^{ab}
amivā yas te garbhāt dūrṇāmā yonim āçaye 10.162.1^{cd}
yas te garbham amivā dūrṇāmā yonim āçaye 10.162.2^{ab}
hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāñ napātām avase savitāram upa stuhī 1.22.6^{ab}
ā bhartañ cikṣatañ vajrabāhū asmāñ indrāgni avatañ çacibhiḥ 1.109.7^{ab}
purañdarā cikṣatañ vajrahastāsmāñ indrāgni avatañ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.5^{ab}
gantā no yajñam yajñiyāḥ suçamī çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhīr açvyāñ sahasrāir upa gachatam 8.73.14^{ab}
mā no gavyebhīr açvyāñ sahasrebhīr ati khyatam 8.73.15^{ab}
eṣa divaṅ vi dhāvati tiro rajāñsi dhārayā 9.3.7^{ab}
eṣa divaṅ vy āsarati tiro rajāñsy aspṛtaḥ 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 caktir yajamānāya sunvate 1.83.3
 viśved aha yajamānāya sunvate 1.92.3
 rjūyate yajamānāya sunvate 10.100.3
 supravye 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*,

yajamānāya 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 cakraṇa cociṣā 8.56 (Val. 8).5
 agniṁ cakraṇa cociṣā 1.45.4
 agne cakraṇa cociṣā 1.12.12; 8.44.14; 10.21.8
 agnis tigmena cociṣā 6.16.28
 agne tigmena cociṣā 10.87.23
 vṛṣā cakraṇa cociṣā 10.187.3.

Add to the above the Uṣas *pāda*:

uṣaḥ cakraṇa 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^a, ojo dāsasya dambhaya : 10.22.8^a, vadhā dāsasya dambhaya]
[10.22.8^a, vadhā dāsasya dambhaya : 8.40.6^a, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stūhi 1.12.7
indram agnim upa stūhi 1.13.6.6.

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 diṣaṣ 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 varyā 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, suvānāsa indavaḥ; or, sakhyaḥ viṣvāni; verbs with their settled dependencies, such as forms of the verb ṣru 'hear' governing havam 'call': ṣṛṇavad dhavam; ṣṛtā havam; ṣṛṇudhī havam; ṣṛudhī havam; ṣṛṇutaṁ havam; ṣṛutaṁ 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 dhārava; goradhi tvaci; madhumān ṛtava; pavamana ūrmiṇā, &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 päuram 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 mayāyā 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 vayanā ca 1.73.8; 136.7; 143.13; 7.87.5;¹ pāpayamuyā 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; rodasī viçvaçambhuvā 1.160.4; 6.70.6; dyāvaprthivi bhuriretasā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jeyo 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 vidharmanī 6.71.1; 9.86.30; dayate vāryāni 5.49.3; 9.90.2; uṣaso vi rājati 5.81.2; 9.71.7; 75.3; mahāḥ sāubhagasya 3.16.1; 4.55.8; madhunaḥ somyasya 4.35.4; 44.4; 6.20.3; vānir anuṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣam apaç ca 2.20.7; 6.22.8; jaritārām 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 bādhitaya 6.49.13; 7.91.1; vājino rāsabhasya 1.34.9; 3.53.5; rāyā ā bhara 1.81.7; 9.61.26; dyumnam ā bhara 6.46.7; 8.19.15; prāvitā 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 Pavamana 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 mahyaṇā 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 Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 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 śavaḥ, 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 Ḣakra hymns; Ḣakra 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, *Prolegomena*, p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; QB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in *uṣṇih* 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 *Vālakhilya* pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as *Vālakhilya*. 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 *Açvins* 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 *trāsa* are more particularly similar.

Justaposition 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 anūṣata = abhi brahmīr anūṣata*. Similarly 9.29.1 opens with the words *prāśya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā aśya . . . akṣaran*. Again, 4.39.1 begins:

*āguṃ dadhikrāṃ tam u nu ṣṭāvāma
divas pṛthivyā uta carkirāma,
uchantīr mām uśasaḥ sūdayantu.*

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

*dadhikrāvṇa id u nu carkirāma
viṣvā in mām uśasaḥ 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 *Çāunaka* school of that *Veda*.²

Consecutive imitative stanzas.—The *Vālakhilya* 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, *ProL.* 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 : tañ çigñtā suvṛktibhis tveṣaṃ satvānam ṛgmīyam,
uto nu cid ya ojasā guṣṇasyāpñāni bhedati
jeṣat svarvatīr apo nabhantām anyake same.
- 8.40.11 : tañ çigñtā svadhvaram satyāñ satvānam ṛtvīyam,
uto nu cid ya dhata āñḍā guṣṇasya 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 Indragñi 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 Vāikhilya 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 nīnam katamasyāmṛtānām manāmahe cāru devānām nāma,
ko no mahyā aditaye punar dāt pitarām ca dṛṣṇyāñ mātarām ca.

10.64.1 : kathā devānām katamasya yāmani sumantu nāma çṛṇvatām manāmahe,
ko mṛḷāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair :

1.114.9 : upa te stomāñ paçupāñ ivākarañ rāsvā pitar marutām sunnam asme,
bhadrāñ hi te sumatīr mṛḷayattamāthā vayam ava it te vṛṇīmahe.

10.127.8 : upa te gā ivākarañ vṛṇīṣva duhitar divāḥ,
rātri stomāñ 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 Śyāvāṅva Atreya, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas* : *rebhatas*; *brahmāṇi* : *kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pītānā* 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 *dvipada*-stanza; cf. Bergaigne, *J.A.* 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 Viṣve 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; *dyāvaprthivi* in final stanza). A number of pairs of hymns containing the same number of stanzas in jagati metre conclude with two *triṣṭubhs* 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 *āpri*-hymns,

¹ According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 at the Niṣkevalya.
the first at the Marutvatyaṅgaṣṭra; the second 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 āpri-suktas. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary suktas. Doubtless the nearer an āpri-stanza is to the ordinary style, the later it is. In one āpri-stanza, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the āpri-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 āpri-stanza. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other āpri 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 grāta-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, 11.36, and 11.37 (cf. also 11.5).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: Vayu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (praūga-ṣastra). 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 puroḍaṣa-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; puroḷaçam 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 aprī-hymns are the classical example. The Viṣve Devaḥ 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 (çakḥās) 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 Kakṣivāt Dairghatamasa. 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 Kakṣivāt); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Ṛbhū 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 suvṛtam nareṣṭhām, and 4.36.2^a, ratham ye cakruḥ suvṛtam sucetasah; 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, çacyākarta 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 sajanya 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 ṛtvijam agne hotāram ṛlate). The pāda 3.10.2^c, gopā ṛtasya dṛidhi sve dame is reproduced in 1.1.8^b, gopām ṛtasya dṛdivim; 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 adhvarāṇām is not very far in sense from 1.1.8^a, rājantam adhvarāṇām; 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 Rig-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, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. 1, 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 dhruvarkṣam for dhruvadarkṣam (MSS. also dhruva iṅṣam), that is dhruva + rṅṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Pariçiṣṭas* 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; *Rājatarāṅginī*, 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, *nāvyañ 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: *jama-dagnivat*, *vyāçvat*, or *nabhūkavat*: 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 older 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 Kaṇva and the numerous Kaṇvids 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 *ṛṣama*, '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 Prajapati-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.

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

family books, below, Part 3, chapter 5.

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 *bṛhantam ṛṣvam ajarah yuvānam*. In 6.49.10 Rudra is addressed as *bṛhantam ṛṣvam ajarah suṣumnā*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣumnā* in reference to Rudra's character (Rudra is *mīḍhvas* and *ḡiva*), 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 pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam : Lāghucāṅkyaṃ, 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 Opfer 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. Fischel, *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 SARVĀNUKRAMANĪ 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^c, priyastotro vanaspatih : 9.12.7^a, nityastotro vanaspatih.]

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 Vaiṣvāmītra; to Sarasvatī)
pāvakā naḥ sarasvatī vājebhir vājinīvati,
yajñam vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājinīvati,
dhīnām 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 somaṁ 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^a–8^c, apa naḥ çoçuead agham.

1.45.4^c (Praskaṅva Kāṅva; to Agni)
 mähikerava ütāye | priyāmedhā ahūṣata, | ॐ 1.45.4^b
 rājantam adhvarāṅām agnīm çukrēṇa çociṣā.
 8.8.18^c (Sadhvaṅsa Kāṅva; to Açvins)
 |ñ vām viçvābhir ütībhiḥ | priyāmedhā ahūṣata, | ॐ a: 7.24.4^a; b: 1.45.4^b
 rājantāv adhvarāṅām açvinā yāmahūtiṣu.

Here the original is rājantam adhvarāṅām; it is primarily an Agni-motif, as pātir hy adhvarāṅām āgne at 1.44.9, sā ketūr adhvarāṅām at 3.10.4, and netāram adhvarāṅām at 10.46.4 clearly show. As applied to the Açvins 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 Praskaṅva 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: samrāj-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

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

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)
 mitrām huve pūtādakṣam vāruṇam ca riçāḍasam,
 dhīyam ghṛtācññ sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa) [ॐ 7.63.5^c
 |prāti vām sūra údite suktāir | mitrām huve vāruṇam pūtādakṣam,
 yāyor asuryam āksitam jyēṣṭham viçvasya yāmann acitā jigatnū.
 5.64.1^a (Arcanānas Ātreya; to Mitra and Varuṇa)
 vāruṇam vo riçāḍasam reñ 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 ṛtvāṛdhāv ṛtāsprā,
 krātum bhāntam āçāthe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)
 yuvām vāstrāṇi privasū vasāthe yuvōr āchidrā mātavo ha sargāḥ,
 āvātiratam āṅṛtāni 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 ṛtvāṛdhāv (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 ṛtvāṛdhāv as what may very aptly be termed a 'metrical vox media', or word used ἀπὸ κοινῆ 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 *vāsudhitī* marks *yemāte* of 4.48.3 as a metrical *vox media*: see under 3.31.17. That the text does not read *mītrāvaruṇā p̄tāv̄r̄dhāv* (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 tūtujana ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmītra; to Indra)
ūpa brāhmāṇi harivo hāribhyām sōmasya yāhi pitāye sutāsya,
indra tvā yajñāḥ kṣāmamāṇam ānaḍ ḷdāçvān asy adhvarāsya 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)
ōmasaç carṣaṇīdhrto viçve devāsa ā gata,
dāçvāṅso dāçuṣaḥ sutām.

2.41.13^a (Gṛtsamada; to Viçve Devāḥ) =
6.52.7^a (Rjīçvan Bhāradvāja; to Viçve Devāḥ)
viçve devāsaḥ ā gata ḷçṛputā ma imām hāvam,] cf. 2.41.13^b
ḷédām barhīr nī ṣīdata.] cf. 2.41.13^c

Oldenberg, *Noten*, p. 3, takes *ōmasas* as *ā ūmasas*, with BR.

1.3.10^b (Madhuchandas Vaiçvāmītra; to Sarasvatī)
pāvakā naḥ sārāsvatī vājebhir vājīnīvatī,
yajñām vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja; to Sarasvatī)
prā ṇo devī sārāsvatī vājebhir vājīnīvatī
dhīnām avitry āvatu.

One is obviously patterned after the other: but which?

1.4.1^b (Madhuchandas Vaiçvāmītra; to Indra)
surūpakṛtṇm ūtāye sudūghām iva godūhe,
juhūmāsi dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāpva; to Indra)
yāsya tvām indra stōmeṣu cākāno vāje vājīn chatakrato,
tām tvā vayām sudūghām iva godūho juhūmāsi çravasyāvaḥ.

The word *godūh* occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 *Sāyana* 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 *godūhe* in the proportion *surūpakṛtṇm*: *sudūghām* = *ūtāye*: *godūhe*. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the *Vākhilya*. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmītra ; to Indra)
 āthā te āntamānām vidyāma sumatinām,
 mā no āti khya ā gahi.

10.89.17^b (Reṇu Vaiçvāmītra ; to Indra)
 evā te vayām indra bhūñjatinām vidyāma sumatinām nāvānām,
 1vidyāma vāstor āvasā grñānto 1viçvāmītra utā ta indra nūnām.]
 ६३ c: 1.177.5°; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5° or 10.160.5°) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4°c, yās te sākhibhya ā vāram : 9.45.2°, devān sākhibhya ā vāram]

1.4.6°c (Madhuchandas Vaiçvāmītra ; to Indra)
 utā naḥ subhāgān arir vocēyur dasma kṛṣṭāyaḥ,
 syāméd indrasya çármaṇi.

8.47.5°c (Trita Aptya ; to Ādityas)
 pári ño vṛṇajann aghā durgāni rathyò yathā,
 syāméd indrasya çármaṇy ādityānām utāvasy
 1anehāso va utāyaḥ suutāyo va utāyaḥ.] ६३ refrain, 8.47.1^{ef}-18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5°, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6°, by an author who was not staggered by its partial impertinence.

1.4.8°c (Madhuchandas Vaiçvāmītra ; to Indra)
 asyā pṛtvā çatakrato ghanó vṛtrāñām abhavaḥ,
 právo vājeṣu vājinam.

1.176.5^d (Agastya ; to Indra)
 ūvo yāsya dvibārhaso 'rkēṣu sānuṣág ásat,
 ājāv indrasyendo právo vājeṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 yò rāyò 'vánir mahán supārāḥ sunvatāḥ sākḥā,
 tasmā indrāya gāyata.

8.32.13^{ab+c} (Medhātithi Kāṇva; to Indra)
yó rāyō 'vānir mahān supārāḥ sunvatāḥ sākḥā,
tām indram abhī gāyata.

1.5.4^c (Madhuchandas Vaiçvāmītra; to Indra)
yāsa samsthē nā vṛṇvāte hārī samātsu çātravaḥ,
tāsmā indrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra; to Indra)
ā tv ētā nī śīdatēndram abhī prā gāyata,
sākḥāya stōmavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
pāntam ā vo āndhasa indram abhī prā gāyata,
viçvasāham çatākratuṁ mānhiṣṭham çarṣaṇīnām.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra; to Indra)
purūtāmaṁ purūṇām içānaṁ vāryāṇām,
indram sōme sácā suté.

6.45.29^a (Çaṁyu Bārhaspatya; to Indra)
purūtāmaṁ purūṇām stotīṇām vīvāci,
vājebhir vājayatām.

1.24.3^b (Çunaḥçepa Ājigarti, called Devarāta; to Savitar)
abhī tvā deva savitar içānaṁ vāryāṇām,
sādāvan bhāgām imahe.

8.71.13^b (Suditi Āṅgīrasa, or Purumīḍha Āṅgīrasa; to Agni)
agnīr iṣām sakhyē dadātu na içe yó vāryāṇām,
agnīm toké tānaye çāçvad imahe vāsūm sāntām tanūpām.

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

8.45.29^c (Triçoka Kāṇva; to Indra)
ṛbhukṣāṇām nā vārtava ukthēṣu tugryāvīdham,
indram sōme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtāmaṁ 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). Fischel, 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 pāda; 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 içānaṁ vāryāṇām.*

1.5.4^c : 1.4.10^c, tāsmā indrāya gāyata : 8.32.13^c, tām indram abhī gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 sutapāvne sutá imé úcayo yanti vitáye,
 sómāso dádhyāçiraḥ.

8.93.2^b (Sukakṣa Āṅgīrasa ; to Indra)
 pátnivantaḥ sutá imá uçanto yanti vitáye,
 apám jāgmīr nicumpunāḥ.

1.137.2^b (Paruccheḥpa Dāivodāsi ; to Mitra and Varuṇa)
 imá ā yātam indavaḥ sómāso dádhyāçiraḥ sutáso dádhyāçiraḥ,
 utá vām uśāso budhī ḥsākām sūryasya raçmībhiḥ,] ॐ 1.47.7^d
 sutó mitráya váruṇāya pítāye ḥcūrur rítāya pítāye.] ॐ 1.137.2^e

5.51.7^b (Svastyātreyā Atreya ; to Viçve Devāḥ)
 ḥsutá indráya vāyāve,] sómāso dádhyāçiraḥ, ॐ 5.51.7^a
 ninnám ná yanti síndhavo 'bhī práyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)
 imá indráya sunvire sómāso dádhyāçiraḥ,
 tān ā mādāya vajrahasta pítāye háribhyaṁ yahy óka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 ḥeté pūtá vipaççitāḥ,] sómāso dádhyāçiraḥ, ॐ 9.22.3^a
 vipá vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sutá indráya vajriṇe sómāso dádhyāçiraḥ,
 pavítram áty akṣaran.

9.101.12^b (Manu Sāmvarāṇa ; to Soma Pavamāna)
 ḥeté pūtá vipaççitāḥ,] sómāso dádhyāçiraḥ, ॐ 9.22.3^a
 sūryāso ná darçatāso jigatnávo 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)
 tvám stómā avīṇḍhan tvám ukthá çatakrate,
 tvám vardhantu no girāḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
 ḥtvám agne manīṣṇas, tvám hinvanti cīttibhiḥ, ॐ 3.10.1^a
 tvám vardhantu no girāḥ.

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 tvám of 8.44.19^b censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

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

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

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

8.89.7^b (Nṛmedha Aṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
 āmāsu pakvām āiraya ā sūryam rohayaḍ divī,
 gharmām ná sūman tapatā suvrktibhir júṣtam girvaṇase bṛhāt.
 9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
 sómo mīdhvān pavate gatuvittama ṣṣir vípro vicakṣaṇāḥ,
 tvām kavīr abhavo devavītama ā sūryam rohayaḍ divī.
 10.156.4^c (Ketu Agneya ; to Agni)
 āgne náksatram ajāram ā sūryam rohayaḍ divī,
 dádhaj jyótir jānebhyāḥ.

1.7.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 indra vājeṣu no 'va sahasrapradhaneṣu ca,
 ugrā ugrābhir útībhiḥ.

1.129.5^c (Parucchepa Dāivodāsi ; to Indra)
 ní ṣū namātinatīm kāyasya cit téjīṣṭhābhir arāṇibhir nótibhir,
 ugrābhir ugrotībhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 vṛṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ójasa,
 ícāno ápratiṣkutaḥ.

1.84.7^c (Gotama Rāhūgaṇa ; to Indra)
 yā éka íd vidáyate [vasu mártaya dáçūṣe,
 ícāno ápratiṣkuta 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)
 yā ékaç carṣaṇīnām vásūnām irajyāti,
 indraḥ páñca kṣitnām.

1.176.2^b (Agastya ; to Indra)
 tásminn ā veçayā gīro yā ékaç carṣaṇīnām,
 ānu svadhā yām upyáte yávanā 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 yā ékaç carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra; to Indra)
 indrañ vo viçvātas pāri hāvāmahe jānebhyah,
 asmākam astu kēvalah.

1.13.10^c (Medhātīthi Kāṇva; to Tvaṣṭar)
 ihā tvāṣṭāram agriyāñ viçvārūpam ūpa hvaye,
 asmākam astu kēvalah.

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

1.8.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 vayāñ çūrebhir āstrbhir indra tvāyā yujā vayām,
 sāsahyāma pṛtanyatāh.

8.40.7^d (Nābhaka Kāṇva; to Indra and Agni)
 yād indrāgnī jānā imé vihāvāyante tānā girā,
 asmākebhir nfbhir vayāñ sāsahyāma pṛtanyatō
 1 vanuyāma vanuṣyatō 1 nābhantām anyaké same 1

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

9.61.29^c (Amahīyū Āṅgīrasa; to Soma Pavamāna)
 1 śasya te sakhyé vayāñ 1 tāvendo dyumnā uttamé,
 sāsahyāma pṛtanyatāh. ⚡ 9.61.29^b

Prefixion of the four syllables indratvotāh expands 1.8.4^c to a full jagatī at 1.132.1^b, q. v. Under 2.8.6 it appears that -yāma pṛtanyatāh is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11^c; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra; to Indra)
 mahāñ indrah parāç ca nū mahitvām astu vajriṇe,
 dyāur nā prathinā çāvaḥ.

8.56 (Val.8).1^c (Pṛṣadhra Kāṇva; Dānastuti of Praskaṇva)
 1 pṛāti te dasyave vṛka rādho 1 adarçy āhrayam,
 dyāur nā prathinā çāvaḥ. ⚡ 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 çāvas 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 aparitam (Sāyaṇa: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, 'a gift that brings no shame to the giver' (Sāyaṇa on 5.79.5: alajjāvaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çāvas 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
 yāh kuṣṭhī somapātamaḥ samudrā iva pīnvate,
 urvīr ūpo nā kākūdah,—

evā hy āsya sūnftā virapōḡ gōmatī mahī,
pakvā çākḥā nā dāçuḥe.

8.12.5^b (Parvata Kāṇva ; to Indra)
imāḥ juḥasva girvaṇaḥ samudrā iva pinvate,
[indra viçvābhir ūtibhir vavākṣitha.]

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 stōmah (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 tṛca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha 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 : indra viçvābhir ūtibhīḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.8^b, stōmebhir viçvacarṣane : 5.14.6^b, stōmebhir viçvacarṣanīm]

1.9.6^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmān sū tātra codayendra rāyē rābhasvataḥ,
tūvidyumna yaçasvataḥ.

3.16.6^d (Utklā Kātya ; to Agni)
çagdḥī vājasya subhaga prajāvatō 'gne brhatō adhvaré,
sām rāyā bhūyasā sija mayobhūnā tūvidyumna yaçasvatā.

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). Sāyana, with cheerful confidence, says evaivīdhena dhane-nāsmān saḥsṛja saḥyojaya. 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, yaçasvataḥ. The sequence rāyāḥ . . . yaçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmé dḥehi çrávo brhád dyumnām sahasrasātamam,
indra tā rathīnr īṣaḥ.

1.44.2^d (Praskāṇva Kāṇva ; to Agni, Açvins, and Uṣas)
juṣto hí dūtó āsi havyaavāhanó ['gne rathīr adhvarāṇām,]
sajūr açvibhyām uṣāsā suvīryam asmé dḥehi çrávo brhát.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvāḥ aryó vipaçcītó 'ti khyas tūyam ā gahi,
asmé dḥehi çrávo brhát.

1.44.2^b

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

1.9.10^c (Madhuchandas Vaiçvāmītra; to Indra)

suté-sute nyōkase bhād bhātā éd arīh.

īndrāya çūṣām arcati.

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

hāriṁ hī yōnim abhī yé samāsvaran hinvánto hāri divyām yāthā sādah,
ā yām pṛpānti hāribhir ná dhenáva indrāya çūṣām hārivantam arcata.

10.133.1^b (Sudās Pāijavana; to Indra)

pró sv āsmāi purorathām indrāya çūṣām arcata,

abhīke cid u lokakṛt saṁgō samātsu vṛtrah-

-smākam bodhi coditā

ḥnābhantām anyakēṣāṁ jyākā ādhi dhānvasu.] ॐ refrain, 10.133.1^{ff} 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 Vaiçvāmītra; to Indra)

ēhi stōmāṁ abhī svarabhī gṛṇihy ā ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

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

tvām no agne agnībhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra; to Indra)

ukthām indrāya çāṁsyaṁ vārdhanāṁ puruniṣṣīdhe,

çakró yāthā sutēṣu ṇo rārānat sakhyēṣu ca.

5.39.5^b (Atri Bhāuma; to Indra)

āsmā it kāvyaṁ vāca ukthām indrāya çāṁsyaṁ,

tāsmā u brāhmavahase giro vardhanty ātrayo

gīrah çumbhanty ātrayaḥ.]

ॐ cf. 5.22.4^{de}

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

suvivṛtaṁ sunirājam indra tvādātā id yāçah,

gāvām āpa vrajāṁ vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6^c (Viçvāmītra; to Indra)

girvaṇaḥ pāhī naḥ sutām mādhor dhārābhir ajoye,

indra tvādātā id yāçah.

8.64.1^b (Pragātha Kāṇva; to Indra)

ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adrivaḥ,

āva brahmadviṣo jahi.

Sāyaṇa and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçah of b. To do this, Sāyaṇa is obliged to force the meaning of sunirājam to a colourless sukheṇa niḥçeṣāṁ pṛpṛtuṁ çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render *yāçāḥ* by *Schatz*, which it does not mean. The adjectives fit *gāvāḥ vrajām* 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 tvādātām id yāçāḥ*, we had *śva brahmadvīgo jāhi*, 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 tvādātām id yāçāḥ* 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 ṛghāyāmāṇam invataḥ,
jé aḥ svārvatīr apāḥ sām gá asmābhyam dhūnuhi.

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

mātsi no vāsyaīṣṭaya ṽndram indo vīśū viçā,
ṛghāyāmāṇa invasi çatrum ānti ná vindasi.

३२ 1.176.1^b

8.40.10^c (*Nabhaka Kāṇva*; to *Indra* and *Agni*)

tām çigītā suvṛktībhis tveśām sātvanam ṛgmīyam,

utó nú cid yá ójasā çuṣṇasyañḍāni bhédati jéṣat svārvatīr apó ṽnabha-
ntām anyaké same. j

refrain, 8.39.1^b ff.

8.40.11^c (The same)

tām çigītā svadhvarām satyām sātvanam ṛtvīyam,

utó nu cid ya ohata ṽñḍā çuṣṇasya bhédaty ájāih svārvatīr apó, &c.

I agree with *Oldenberg*, *RV. Noten*, p. 175, that *Bergaigne's* suggestion of *ṛghāyāmāṇam* in 1.176.1^c is to be rejected (*Études sur le Lexique*, s. v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second *pāda* is a parenthetic 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 *invataḥ* 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 *Valakhilya 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 *vrajām* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirājam* 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 *sunirājam* to *vrajām* has its analogy with that of *suddghāḥ* to *apāḥ*. *Oldenberg* carries over *Imahe* from stanza 6 and makes each *pāda* of 7 a sentence by itself.

1.10.10^c (Mādhuchandas Vāiçvāmītra ; to Indra)
vidmā hí tvā vīçantamañ vājeçu havanaçrūtam,
vīçantamasya hūmaha ūtīm sahasrasātātam.

5.35.3^b (Prabhūvasu Āṅgīrasa ; to Indra)
ā té 'vo vāreṇyañ vīçantamasya hūmahe,
vīçajutir hí jajñīṣā abhūbhīr indra turvāñih.

1.11.1^c (Jeṭṛ Mādhuchandasa ; to Indra)
indram vīçvā svīvr̥dhan samudrāvyaçasañ gīraḥ,
rathītamañ rathīnām vījanām sātpatīm pātīm.

8.45.7^o (Triçoka Kāṇva ; to Indra)
yād ājīm yāty ājikfd indraḥ svaçvayūr ūpa,
rathītamo rathīnām.

For samudrāvyaçasañ cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7^o 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 pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jeṭṛ Mādhuchandasa ; to Indra)
sakhye ta indra vājino mā bhema çavasas pate,
tvām abhī prā ṇonumo jētāram āparājitam.

5.25.6^d (Vasūyava Ātreyaḥ ; to Agni)
agnīr dadāti sātpatīm sūsāha yó yudhā nfbhīh,
agnīr ātyaṇ raghuṣyādañ jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam 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}, mā bhema mā çramīçmograsya sakhye tāva.

1.11.8^{a+b} (Jeṭṛ Mādhuchandasa ; to Indra)
īndram içānam ojasābhī stómā anūçata,
sahasrañ yāsya rātāya utā vā sānti bhūyasiḥ.

8.76.1^b (Kurusuti Kāṇva ; to Indra)
imām nú māyinañ huva īndram içānam ojasā,
marūtantañ ná vīñijāse.

6.60.7^b (Bharadvāja ; to Indra and Agni)
īndrāgni yuvām imē 'bhī stómā anūçata,
pībatañ çambhuvā sutām.

Cf. abhī stómair anūçata, 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, abhī stomair anūçata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, īndra içāna ojasā 8.40.5^o; éka içāna ojasā 8.6.41^b; also 1.175.4^b; 8.32.14^o; and, agnīr içāna ojasā TB. 1.5.5.2^o.

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

[1.12.1^a, agnīm dūtām vṛṇīmahe : 1.36.3^a, prā 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, hótāraṁ viṣvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura ; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
mahás te sató ví caranty arcáyo divi spr̥ṇanti bhānávaḥ.

cf. 1.12.1^a

1.44.7^c (Praskaṇva Kāṇva ; to Agni)

hótāraṁ viṣvāvedasam sám hí tvā víca indháte,
sá á vaha puruhúta prácetasó 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva ; to Agni)

yajñīṣṭhaṁ tvā vavṛmahe devāṁ devatrí hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāram ('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 devān ihá vaha jajñānó vṛktābarhise,
ási hótā na ídyah.

1.12.10^b (Medhātithi Kāṇva ; to Agni)

sá nah pávaka didivó, 'gne devān ihá vaha,
úpa yajñām havíca naḥ.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva ; to Agni)

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

Cf. the similar pāda tábhír devān ihá vaha, 1.14.12^c.

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

tān ucató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhísi.

1.74.7^c (Gotama Rāhugaṇa ; to Agni)

ná yór upabdír áçvyah çṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

- 5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 ॥yajamānāya sunvatā॥ āgne suvīryam vaha,
 devāir ā satsi barhiṣi. ६२ 5.26.5^a
- 8.44.14^c (Virūpa Aṅgīrasa ; to Agni)
 sā no mitramahas tvām ॥agne çukreṇa çocṣā,॥
 devāir ā satsi barhiṣi. ६२ 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)
 agnīnāgnīḥ sām idhyate kavīr gṛhāpatir yūvā,
 havyaṅd juhvāsyaḥ.

- 7.15.2^c (Vasiṣṭha Maitravaruṇi ; to Agni)
 ॥yāḥ pāñca carṣaṇīr abhi॥ niṣasāda dāme-dame,
 kavīr gṛhāpatir yūvā. ६२ 5.86.2^c
- 8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvām agne bhīd vāyo dādāsi deva dāçuse,
 kavīr gṛhāpatir 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' (gṛhāpati) 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, yūvānaḥ vipātīn kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyadharmāṇam adhvare: 5.51.2^b, satyadharmāṇo adhvaram.]

1.12.9^c (Medhātithi Kāṇva ; to Agni)
 yō agnīm devāvītaye haviṣmān āvivāsati,
 tāsmai pāvaka mṛjaya.

- 8.44.28^c (Virūpa Aṅgīrasa ; to Agni)
 ॥ayām agne tvē āpi॥ jaritā bhūtu santya,
 tāsmai pāvaka mṛjaya. ६२ 2.5.8^c

1.12.10^a (Medhātithi Kāṇva ; to Agni)
 sā naḥ pāvaka dīdivō ॥gne devān ihā vaha,॥
 ūpa yajñān haviḥ ca naḥ. ६२ 1.12.3^a

- 3.10.8^a (Viçvāmītra Gāthina ; to Agni)
 sā naḥ pāvaka dīdīhi dyumād asmé suvīryam,
 bhāvā stotṛbhyo āntamaḥ svastāye.

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

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

1.12.11^{a+c} (Medhātithi Kāṇva; to Agni)
 sá na stávāna á bhara gayatrēna návyasā,
 rayīm vīrāvātīm iṣam.

8.24.3^a (Viṣvamanas Vāiṣya; to Indra)
 sá na stávāna á bhara rayīm citrācraṣvastamam,
 nīrēké cid yó hariṇo vāsuraḍāh.

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

9.61.6^{a+b} (Amahiyu Āngirasa; to Soma Pavamāna)
 sá naḥ punāná á bhara rayīm vīrāvātīm iṣam,
 ícānaḥ soma viṣvātaḥ.

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 gayatrēna návyasā is parenthetic. 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 nīrēké 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.—Of the pādas, tán naḥ punāná á bhara, 9.19.1^c; stutá stávāna á bhara, 5.10.7^b; and ágne vīrāvātīm iṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva; to Agni)
 ágne çukrēna çociṣā viçvābhīr devāhūtibhiḥ,
 imām stómaḥ juṣasva naḥ.

8.44.14^b (Virūpa Āngirasa; to Agni)
 sá no mitramāhas tvām ágne çukrēna çociṣā,
 |devāir á satsi barhīsi. |

☞ I.12.4^c

10.21.8^a (Vimada Āindra; to Agni)
 ágne çukrēna çociṣorú prathayase brhāt,
 abhikrándan vṛṣāyase ví vo máde gárbhaḥ dadhāsi jámiṣu vívākṣase.

8.43.16^c (Virūpa Āngirasa; to Agni)
 ágne bhrātāḥ sáhaskṛta rōhidaçva çúciṣvata,
 imām stómaḥ 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 viçvābhīr devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anaeclothie 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 viçvābhīr devāhūtibhiḥ, 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, agniḥ çukréṇa çociṣā, 1.45.4; agniḥ çukréṇa çociṣā, 8.56(Vāl. 8).5; ágne tigména çociṣā, 10.87.23; agniḥ tigména çociṣā, 6.16.28; vīṣā çukréṇa çociṣā, 10.187.3; úṣaḥ çukréṇa çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhi çukráçociḥ and tigmáçociḥ.—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])
mādhumantaṁ tanūnapād yajñāṁ devēṣu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^c

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvantaṁ úpa māsi mādhumantaṁ tanūnapāt,
yajñāṁ viprasya mávataḥ, çaçamānásyā daçúṣaḥ.]

cf. 1.17.2^b

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

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

1.13.3^b, 7^b, asmín yajñá úpa hvaye.

[1.13.4^c, ási hotā mánurhitaḥ: 1.14.11^a; 6.16.9^a, tvāṁ hotā mánurhitaḥ;
8.34.8^a, á tvā hotā mánurhitaḥ.]

1.13.5^a (Medhātithi Kāṇva; to Barhis [Āpra])
str̥ṇitá barhír ānuṣág ghṛtāpr̥ṣṭhaṁ man̥ṣiṇaḥ,
yátrām̥ṭasya cákṣanaṁ.

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

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

refrain, 8.45.1^c—3^c

1.13.6^{a+b} (Medhātithi Kāṇva; to Devir Dvārah [Āpra])
vī çrayantām ṛtāv̥dho dvāro devír asaçcátāḥ,
adyā nūnám ca yáṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī çrayantām ṛtāv̥dhaḥ prayái devēbhyo mahīḥ,
pāvákāsaḥ puruṣp̥ho dvāro devír asaçcátāḥ.

As noted under the preceding item, the two aprī-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^b seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfr̥t) as to preclude final judgement. The word asaçcátāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{ac} (Medhātithi Kāṇva ; to Uśāsānaktā [Āpra])
 náktōśāsā supéçasāsmín yajñā ūpa hvaye,
 idám no barhír āsāde.

1.142.7^b (Dirghatamas Āucathya ; to the same)
 ā bhādamāne ūpake náktōśāsā supéçasā,
 ,yahví ṛtāsya mātārā sīdatām barhír ā sumāt.]
 8.65.6^c (Pragātha Kāṇva ; to Indra)
 sutāvantas tvā vayām ,práyavanto havāmahe,]
 idám no barhír āsāde.
 10.188.1^c (Çyena Āgneya ; to Agni Jātavedas)
 prá nūnám jātāvedasam ūçvañ hinota vajīnam,
 idám no barhír āsāde.

☞ 1.142.7^{cd}

☞ 5.20.3^d

1.13.8^{bc} (Medhātithi Kāṇva ; to Daīvyāu Hotārāu Pracetasāu [Āpra])
 tā sujīhvā ūpa hvaye hótārā dáivya kaví,
 yajñám no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya ; to the same)
 mandrájihvā jugurvānī hótārā dáivya kaví,
 yajñám no yakṣatām imám ,sidhrām adyā divispṛçam.]
 1.188.7^{bc} (Agastya ; to the same)
 prathamā hí suvācasā hótārā dáivya kaví,
 yajñám no yakṣatām imám.

☞ 1.142.8^d

Of. the vaguely related pāda 2.41.20^c, yajñám devēṣu yachatām, preceded (cf. 1.142.8^d) by sidhrām adyā divispṛçam.

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

5.5.8 (Vasuçruta Ātreya ; to the same)
 iḷā sárasvatī mahī tisró devír mayobhúvaḥ,
 barhíḥ sīdantv asrídhaḥ.

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

1.14.1^b (Medhātithi Kāṇva ; to Viçve Devaḥ, here Agni)
 āibhir agne dúvo giro víçvebhiḥ sómapítaye,
 devébhir yāhi yáksi ca.

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

It is tempting to see in ā . . . víçvebhiḥ sómapítaye devébhir yāhi, 1.14.1, the original of the repeated pāda; in 8.21.4 on the other hand víçvebhiḥ seems to mark the use of the repeated pāda 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 'nādhṛṣṭān nāma yajūiyān (KS. nāmānādhṛṣṭyān; MS. dhāmānādhṛṣṭyān) 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 . . . tēbhīr ā yahi viṣvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4^c is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
 indravāyū bhāspātīn mitrāgnīm pūṣānam bhāgam,
 ādityān mārutaṁ gaṇām.

10.14.1.4^a (Agni Tāpasa; to Viṣve Devāḥ)
 indravāyū bhāspātīn suhāvehā havāmahe,
 yāthā nah sārva īj jānaḥ sāṁgatyaṁ sumānā āsat.
 6.16.24^b (Bharadvāja; to Agni)
 tā rājāna ṣūcivratādityān mārutaṁ gaṇām,
 vāso yākṣīhā ródasi.

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 10.14.1.4 is secondary, especially as that Viṣve 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 Viṣve Devāḥ, here Agni)
 īlate tvām avasyāvaḥ kāṇvāso vṛktābarhiṣaḥ,
 havīṣmanto aramkṛtaḥ.

8.5.17^b (Brahmātithi Kāṇva; to Aṣvins)
 jjanāso vṛktābarhiṣo, havīṣmanto aramkṛtaḥ, ॐ 3.59.9^b
 jjuvām havante aṣvinā. ॐ 1.47.4^d

Inasmuch as the expression jjanāso 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 Viṣve Devāḥ, here Agni)
 ghṛtāpṛṣṭhā manoyūjo yé tvā vāhanti vāhnayaḥ,
 ā devān sōmapītaye.

6.16.44^c (Bharadvāja; to Agni)
 āchā no yāhy ā vahā bhī prāyānsi vitāye, ॐ 1.135.4^b
 ā devān sōmapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mare) 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 Devaḥ, here Agni)
tvām hótā mánurhitó 'gne yajñéṣu sídasi,
sémám no adhvarám yaja.

6.16.9^a (Bharadvāja ; to Agni)
tvām hótā mánurhito váhnir asá viduṣṭarah,
ágne yákṣi divó viṇaḥ.
1.26.1^c (Çunaḥṣepa Ājigarti, alias Devarāta ; to Agni)
vásisvā hi miyedhya vástrāny ūrjam 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 Devaḥ, here Agni)
yukṣvā hy áruṣi ráthe harito deva rohitaḥ,
ṭábhír deván ihá vaha.]

cf. 1.12.3^a

5.56.6^a (Çyāvāḡva Ātreya ; to Maruts)
yuṅgdhvám hy áruṣi ráthe yuṅgdhvám rátheṣu rohitaḥ,
ṭyuṅgdhvám hári ajirá dhurí vólhave váhiṣṭhá dhurí vólhave.]

I.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 brhātī ;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 váhiṣṭhá 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)
indra sómam píba ṛtúnā tvā viṇantv índavaḥ,
matsarásas tátokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
á tvā viṇantv índavaḥ ṭsamudráṃ iva síndhavaḥ,] 8.6.35^b
ná tvám indrāti ricyate.

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 (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)
 mārutaḥ p̄bata ṛtūnā potrād yajñām puntana,
 yūyām hī ṣṭhā sudānavaḥ.

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

8.7.12^a (Punarvatsa Kāṇva; to Maruts)
 yūyām hī ṣṭhā sudānava rūdrā p̄bhukṣaṇo dāme,
 utā prācetaso māde.

8.83.9^a (Kusidīn Kāṇva; to Viṣve Devāḥ, here Maruts)
 yūyām hī ṣṭhā sudānava [indrajyeṣṭhā abhidyavaḥ,] 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'Agniṣṭoma*, 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 sudānavaḥ, 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 sudānavaḥ 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 (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvaṣṭar)
 abhī yajñām gṛñhi no gnāvo neṣṭaḥ p̄iba ṛtūnā,
 tvām hī ratnadhā āsi.

7.16.6^b (Vasiṣṭha Maitravaruṇi; to Agni)
 kṛdhī rātnam yājamānāya sukrato tvām hī ratnadhā āsi,
 ā na ṛte ciṣiḥi viṣvam ṛtvijaṃ suṣāṅso yāc ca dākṣate.

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

1.15.7^{a+c} (Medhatithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā draviṇaso grāvahastāso adhvare,
 yajñēṣu devām ilate.

1.96.8^a (Kutsa Āṅgīrasa; to Agni, or Agni Draviṇodāḥ)
 draviṇodā draviṇasas turāsya draviṇodāḥ sānarasya prā yaṅsat,
 draviṇodā virāvratm iṣam no draviṇodā rāsate dirghām āyuh.

5.21.3^d (Sasa Ātreya; to Agni)

tvām viṣve sajośaso ḷ devāso dutām akrata,₁
saparyāntas tvā kave yajñēṣu devām ḷate.

☞ 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

ḷ tvām agne svādhyo₁ mātāso devāvitaye,
yajñēṣu devām ḷate.

☞ cf. 6.16.7^a

The pāda, yajñēṣu devām ḷate, 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 draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58; cf. Oldenberg, RV. Noten, p. 14. Sāyana 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 anfehlen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates: 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Cal'nd and Henry, L'Agnisūfoma, 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 pipṣati juhōta prā ca tiṣṭhata,
neṣṭrād ṛtūbhir iṣyata.

10.14.14^b (Yama Vāivasvata; to Yama)

yamāya ghr̥tāvad dhavir juhōta prā ca tiṣṭhata,
sā no devēṣv ā yamad ḷ dīrghām āyuh prā jīvāse.₁

☞ 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; beeilet 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)

indram prātār havāmaha indram prayaty ādhvaré,
indram sómasya pītāye.

8.3.5^b (Medhyātithi Kāṇva; to Indra)

indram id devātātaya indram prayaty ādhvaré,
indram samiké vaníno havāmaha indram dhánasya sātāye.

3.42.4^a (Viṣvāmitra; to Indra)

indram sómasya pītāye stómāir ihā havāmahe,
ukthébbhiḥ kuvíd agāmat.

8.17.15^d (Irimbiṭhi Kāṇva ; to Indra)

pṛḍākusanur yajató gavéṣaṇa ékaḥ sánn abhi bhūyasah,
bhūrnim ácvam̐ nayat tujá puró gr̥bhéndraṁ sómasya pítáye.

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

ḷtám v abhi prárcat, éndraṁ sómasya pítáye,
tád id dhy ásyā vārdhanam.

☞ 8.15.1^a

8.97.11^b (Rebha Kācyapa ; to Indra)

sám m̐ rebháso asvarann índraṁ sómasya pítáye,
svárpatim̐ yád m̐ vṛdhé dhṛtvávrato hy ójasā sám ūtibhīḥ.

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

abhi víprā anūṣata gávo vatsám ná mātārah,
índraṁ sómasya pítáye.

Cf. agnīm prayaty ádhvare and the like under 5.28.6^b, índrah sómasya pítáye under 1.55.2^c; índra sómasya pítáye, 8.65.3^c; and asyá sómasya pítáye under 1.22.1^c.—Hymn 1.16 shares two pádas with 3.42; see next item.

1.16.4^a (Medhatithi Kāṇva ; to Indra)

úpa nah̐ sutám á gahi háribhir̐ indra keḷibhīḥ,
suté hí tvā hávāmāhe.

3.42.1^a (Viṣvāmitra ; to Indra)

úpa nah̐ sutám á gahi sómam̐ indra gāvāçiram,
harībhyām̐ yás te asmayúḥ.

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

úpa nah̐ sutám á gataṁ ḷváruṇa mítra dāçúṣah̐,
ḷasyá sómasya pítáye.

☞ 5.71.3^b

☞ 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, sémám̐ na stómam̐ á gahi : 8.66.8^c, sémám̐ na stómam̐ jujuṣaṇá á gahi.]

1.16.5^b (Medhatithi Kāṇva ; to Indra)

ḷsémám̐ na stómam̐ á gahy, úpedám̐ sávanam̐ sutám,
gāuró ná ṛṣitáh̐ piba.

☞ cf. 1.16.5^a

1.21.4^b (Medhatithi Kāṇva ; to Indra and Agni)

ugrá sántā havāmāha úpedám̐ sávanam̐ sutám,
índrāgní éhá gachatām̐.

6.60.9^b (Bharadvāja ; to Indra and Agni)

tābhīr̐ á gachataṁ narópedám̐ sávanam̐ sutám,
ḷíndrāgní sómapítáye.

☞ 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 it sávanam sutám indro mādāya gachati,
 vṛtrahá sómapiṭaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)
 kāsya vīçā suté sácā niyútvan vṛsabho raṇat,
 vṛtrahá sómapiṭaye.

[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 samrājor áva á vṛṇe,
 tá no mṛlāta idṛçe.

4.57.1^d (Vamadeva ; to Kṣetrapati)
 kṣétrasya pátinā vayám hiténeva jayāmasi,
 gám áçvam pošayitnv á sá no mṛlātidṛçe.

6.60.5^c (Bharadvāja ; to Indra and Agni)
 ugrá vighanínā mṛdha ḷindrāgní havāmahe,
 tá no mṛlāta idṛçe.

cf. 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)
 gántāra hi sthó vase ḷhávam víprasya mávataḥ,
 dhartāra carṣaṇínám.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)
 ḷá yád yónim hiraṇyāyam, vāruṇa mitra sádathah,
 dhartāra carṣaṇínám yantám sumnám riçadasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)
 yó reván yó amivahá vasuvít puṣṭivārdhanaḥ,
 sá naḥ siçaktu yás turáh.

1.91.12^b (Gotama Rāhugaṇa ; to Soma)
 gayaspáno amivahá vasuvít puṣṭivārdhanaḥ,
 sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)
 má naḥ çáño áraruṣo dhūrtiḥ práṇaṇ mārtyasya,
 rákṣā no brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
 mā káśya no áraruṣo dhūrtīḥ práṇaṅ mártyaśya,
 1.Indrāgni čárma yachatam.]

☞ 1.21.6^c

[1.18.5^b, sóma indraç ca mártyam : 4.37.6^b, yüyám indraç, &c.]

1.18.6^b (Medhātithi Kāṇva ; to Sadasaspati)
 sádasas pátim ádbhutaṁ priyám indrasya kámyam,
 sanīm medhām ayāsiṣam.

9.98.6 (Ambarīsa Vārsāgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)
 dvīr yām páñca svāyaçasaṁ svāsāro ádrisaṁhatam,
 priyám indrasya kámyaṁ prasnāpāyanty ūrmiṇam.
 9.100.1^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 abhī navante adrúhaḥ priyám indrasya kámyam,
 vatsām ná pūrva áyuni jātām rihanti mātāraḥ.

In RV. 1.21.5 Indrāgni are called sádasapāti ; 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, táyā mām adyá medháyāgne medhāvināṁ kuru. Sāyana suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pádas, 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 á gahi.

1.19.3^b (Medhātithi Kāṇva ; to Agni and Maruts)
 yé mahó rájaso vidúr viçve devāso adrúhaḥ,
 1.marúdbhir agna á gahi.]

☞ refrain, 1.19.1^c-9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyá vraté sajóṣaso viçve devāso adrúhaḥ,
 spārhá bhavanti rántayo juṣanta yát.

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

1.19.9^a (Medhātithi Kāṇva ; to Agni and Maruts)
 abhī tvā pūrvápītaye s̥jāmi somyám mádhu,
 1.marúdbhir agna á gahi.]

☞ refrain, 1.19.1^c-9^c

8.3.7^a (Medhātithi Kāṇva ; to Indra)
 abhī tvā pūrvápītaya indra stómebhīr ayávaḥ,
 1.samfēnāsa r̥bhávaḥ sám asvaran, rudrā gr̥ṇanta pūrvyam. ☞ 8.3.7^c

1.20.5^a (Medhātithi Kāṇva ; to R̥bhus)
 sām vo mádāso agmaténdreṇa ca marútvatā,
 ádityébhiç ca rájabhiḥ.

4.34.2^c (Vāmadeva; to Ṛbhus)

vidānāso jānmano vājaratnā utā ṛtūbhīr ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūraṁdhiḥ suvīrām 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 indrāgnī tā havāmahe,

somapā somapītaye.

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

yā pītanāsu duṣṭāra yā vājeṣu çravāyyā,

ḷyā pāñca çarṣaṇīr abhḷindrāgnī tā havāmahe.

☞ cf. 7.15.2^a

6.60.14^d (Bharadvāja; to Indra and Agni)

ḷā no gāvyebhīr āçvyāir vasavyāir ūpa gachatam,ḷ

☞ 6.60.14^{ab}

sākhāyāu devāu sakhyāya çambhūvendrāgnī tā havāmahe.

4.49.3^c (Vāmadeva; to Indra and Bṛhaspati)

ū na indrābṛhaspati ḷgṛhām indraç ca gachatam,ḷ

☞ 1.135.7^c

somapā somapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī 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, indrāgnī rākṣa ubjatam: 7.104.1^a, indrāsomā tāpatam rākṣa ubjatam.]

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

tēna satyēna jāgṛtam ādhi pracetūne padé,

indrāgnī çārma yachatam.

7.94.8^c (Vasiṣṭha; to Indra and Agni)

mā kāsya no ararūṣo ḷdhurīḷh prāṇaṁ mārtiyasya,ḷ

☞ 1.18.3^b

indrāgnī çārma yachatam.

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

prātaryūjā vī bodhayāçvīnāv éhá gachatām,

asyā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya; to Açvins)

āçvīnāv éhá gachataṁ ḷnāsatyā mā vī venatam,ḷ

☞ 5.75.7^b

tīrāç cid aryayā pāri vartīr yātam adābhyā ḷmādhvī māma çrutam hāvam,ḷ

☞ refrain, 5.75.1^{c-9^c}

5.78.1^a (Saptavadhri Ātreya; to Açvins)

āçvīnāv éhá gachataṁ ḷnāsatyā mā vī venatam,ḷ

☞ 5.75.7^b

ḷhaṁsāv iva patatam ā sutām ūpa,ḷ

☞ refrain, 5.78.1^{c-3^c}

1.23.2^c (Medhātithi Kāṇva ; to Indra and Vāyu)
 1ubhā devā divispṛ̥ṣe, 1ndravāyū havāmahe, § 1.22.2^b
 asyā sōmasya pītāye.

4.49.5^a (Vāmadeva ; to Indra and Bṛhaspati) ;
 indrābṛhaspāti vayām sutē gīrbhīr havāmahe,
 asyā sōmasya pītāye.

5.71.3^a (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)
 1ūpa naḥ sutām ā gataim, 1vāruṇa mitra dācūśah, § a: 1.16.4^a ; b: 5.71.3^b
 asyā sōmasya pītāye.

6.59.10^d (Bharadvāja ; to Indra and Agni)
 indrāgni ukthavāhasā, 1stōmebhir havanaçrutā, § 6.59.10^b
 viçvābhir gīrbhīr ā gatam asyā sōmasya pītāye.

8.76.6^c (Kurusuti Kāṇva ; to Indra)
 indram pratnēna mānmanā, 1marūtvantām havāmahe, § 1.23.7^a
 asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mādhvah sōmasya pītāye, 8.85.5^c; and indram sōmasya pītāye 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 rathītamobhā devā divispṛ̥ṣā,
 açvīnā tā havāmahe.

1.23.2^a (Medhātithi Kāṇva ; to Indra and Vāyu)
 ubhā devā divispṛ̥ṣendravāyū havāmahe,
 1asyā sōmasya pītāye, § 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, tāyā yajñām mimikṣatam : 1.47.4^b, mādhvā yajñām, &c.],

1.22.8^a (Medhātithi Kāṇva ; to Savitar)
 sākḥāya ā nī ṣidata savitū stōmyo nū naḥ,
 dātā rūdhānsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)
 sākḥāya ā nī ṣidata punānāya prā gayata,
 çivunā nā yajñāih pari bhūṣata çriyé.

1.22.18^a (Medhātithi Kāṇva ; to Viṣṇu)
 trīṇi padā ví cakrame viṣṇur gopā ādābhyah,
 āto dhārmāṇi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
yadā te viṣṇur ojasā trīṇi padā vicakramé,
[ād it te haryatā hāri vavakṣatuḥ.]

☞ refrain, 8.12.25^c—27^c

Cf. 8.52 (Vāl. 4).3^c, yāsmāi viṣṇus trīṇi padā vi cakramé.

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

3.10.9^{ab} (Viṣvāmitra Gathina ; to Agni)
tām tvā viprā vipanyávo jāgrváṅsah sám indhate,
[havyaváham ámartyaṁ sahovídhām.]

☞ 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 (Medhatithi Kāṇva ; to Vāyu)
tivrāḥ sómāsa á gahy aḥirvantaḥ sutá ime,
váyo tán prásthitaṁ piba.

8.82.2^a (Kusidin Kāṇva ; to Indra)
tivrāḥ sómāsa á gahi sutáso mádayiṣṇávaḥ,
pibā dadhíḡ yáthociṣé.

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

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 pítāye.

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

1.23.7^a (Medhatithi Kāṇva ; to Indra Marutvant)
marútvantaṁ havāmaha índram á sómapitāye,
sajúr ganéna tr̥mpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
índraṁ pratnéna mánmanā marútvantaṁ havāmahe,
[asyá sómasya pítāye.]

☞ 1.22.1^c

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

2.41.15 (Gr̥tsamada; to Viçve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
 viçve máma gr̥tā 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 gūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva; to Indra Marutvant)

hatā vṛtrān̄ sudānava indreṇa sāhasā yujā,
 má no duḥçānsa içata.

2.23.10^c (Gr̥tsamada; to Bṛhaspati)
 tvāyā vayām uttamān̄ dhīmahe váyo bṛhaspate pápriṇā sásnina yujā,
 má no duḥçānsō abhidipsúr içata prá suçānsā matibhis tariṣimahi.

7.94.7^c (Vasiṣṭha; to Indra and Agni)
 indrāgni ávasū gatam ḷasmábhyam̄ carṣaṇisaha,] 5.35.1^c
 má no duḥçānsa içata.

10.25.7^d (Vimada Āindra, or others; to Soma)
 ḷtvān̄ nah̄ soma viçvāto,] gopá ádābhyo bhava,] 1.91.8^a
 sédha rájann̄ ápa sridho ví vo máde má no duḥçānsa içatā vivakṣase.

Cf. rákṣā mákir̄ no aghūçānsa içata, under 6.71.3, and má na (and, va) stená içata mágha-
 çānsaḥ, under 2.42.3.—The páda 10.25.7^d with its tetrasyllabic refrain (vivakṣase) is certainly
 secondary; and abhidipsūḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva; to Viçve Devāḥ)

viçvān̄ devān̄ havāmahe marútaḥ sómapitaye,
 ugrá hí pṛçnimātarah̄.

8.94.3^c (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa; to Maruts)
 ḷtāt sú no viçve aryá ū sādā gṙṇanti kārāvah,] 6.45.33^{ab}
 marútaḥ sómapitaye.

8.94.9^c (The same)
 ū yé viçvā pūrthivāni paprāthan̄ rocaná diváh,
 marútaḥ sómapitaye.

[1.23.15^c, góbhīr̄ yāvān̄ ná carkṛṣat: 1.176.2^d, yāvān̄ na carkṛṣad̄ víṣā.]

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

apsú me sómo abravid̄ antár viçvāni bheṣajá,
 agnīm̄ ca viçvāçambhuvam̄ ápaç ca viçvābheṣajih̄.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)
 apsú me sómo abravid̄ antár viçvāni bheṣajá,
 agnīm̄ ca viçvāçambhuvam̄.

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 treat, 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 (Anukramāṇī, puraśūṅhi) 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^o (The same) =

10.9.7^c (The same)

āpaḥ pṛṇitā bheṣajām vārūtham tanvè máma,
jyók ca sūryam dṛṣé.

10.57.4^o (Bandhu Gopāyana, &c.; to Viṣve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dáksāya jivāse,
jyók ca sūryam 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)

idam āpaḥ prá vahata yát kiṁ ca duritām máyi,
yád vāhám abhidudrōha yád vā çepá utāṅtam.
āpo adyānv acāriṣam rāsena sám agasmahi,
pāyasvān agna ā gahi tām mā sám srja várcaśā.

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

1.24.3^b: 1.5.2^b, içānam váryāṇam; 10.9.5^a, içānā váryāṇam; 8.71.13^b, içe yo váryāṇam.

[1.24.8^b, sūryāya pānthām ānvetaṁ u: 7.44.5^b, ṛtāya pānthām, &c.]

1.24.9^c (Çunaḥçepa Ājigarti, alias Devarāta; to Varuṇa)

çatām te rājan bhiśajah sahāsrām urvī gabhīrā sumatiḥ ṭe astu,
bādhasva dūrè nīrṛtīm parācāiḥ kṛtām cid énaḥ prá mumugdhy asmāt.

6.74.2^o (Bharadvāja; to Soma and Rudra)

sómārudrā vi vṛhataṁ viṣucēm āmivā yā no gāyam āviveça,
āre bādhetām nīrṛtīm parācāir asmé bhadrā sauçravasāni santu.

Cf. bādhetām dūrām nīrṛtīm parācāiḥ, AV. 6.97.2; 7.42.1^o; āre bādhasva nīrṛtīm parācāiḥ, MS. 1.3.39^o; 45.6; KS. 4.13^o; and also, ārac chātṛum āpa bādhasva dūrām, RV. 10.42.7^a.

1.24.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)

amī yā ṛkṣā nīhitāsa uccā nāktam dādṛṣre kūha cid diveyuḥ,
ādabdhāni vāruṇasya vratāni vicākaçac candramā nāktam eti.

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

aryamā ṇo āditir yajñīyasó 'dabdhāni vāruṇasya vratāni,
yuyōta no anapatyāni gāntoḥ prajāvān naḥ 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 anacoluthic 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 (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

védā yó vīnām padām antāriksṣeṇa pátatām,
véda nāvāḥ samudriyāḥ.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)
ākṣnayāvāno vahanty antāriksṣeṇa pátataḥ,
dhātāra stuvaté váyah.

10.136.4^a (Vṛṣānaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antāriksṣeṇa patati viçvā rūpāvacaçatā,
mūnir devāsya-devasya sūukṛtyāya sākḥā hitāḥ.

For samudriyāḥ, 1.25.7^a, 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 (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

nī ṣasāda dhṛtvāvrato vāruṇaḥ pastyāsv ā,
sāmrajyāya sukrātūḥ.

8.25.8^b (Viçvamanas Vāiyāçva ; to Mitra and Varuṇa)
ṛtvāvanā nī ṣedatūḥ sāmrajyāya sukrātū,
dhṛtvāvatā kṣatriyā kṣatṛām āçatūḥ.

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, sūdo dvā ekrāte upamā divī samrājā sarpīrasutī, 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. Mahādhara 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 *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (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 (*ātaḥ*), *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 abhi paçyati,

ḷkṛtāni yā ca kártvā.

cf. 1.25.11^c

8.6.29^b (*Vatsa Kāpva*; to *Indra*)

átaḥ samudrām udvátaç cikitvān áva paçyati,

yáto vipāná éjati.

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

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

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

utá yó mánuseṣv á yáçaç cakré ásāmy á,

asmākam udáreṣv á.

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

ihá çrutá índro asmé adyá stáve vajry feiçamah,

mitró ná yó jáneṣv á yáçaç cakré ásāmy á.

The banality of 1.25.15 leads *Grassmann* to misrender the stanza: 'Und der den Menschen Herrlichkeit verleihet, 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 *udáreṣv* to *dúryeṣv*: 'Der sich unter den menschen vollkomme 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 gmac ca rājasi,

sá yāmani práti çrudhi.

5.38.3^d (*Atri Bhāuma*; to *Indra*)

çúsmāso yé te adrivo mehánā ketasāpāḥ,

ubhá devāv abhiṣṭaye diváç ca gmac ca rājataḥ.

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 *çúsmāso* cannot, of course, mean heroes. *Ludwig*, 539, also refers the dual to *çúsmāso* and *Indra*. In *ZDMG*. xlviii. 571, I took *çúsmāso* 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, *índraç ca yát kṣáyataḥ sáubhagāya*.

1.26.1^c: 1.14.11^c, sémám no adhvaram̐ yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti, &c. ; to Agni)
 ā no barhī riçádaso vāruṇo mitró aryamā,
 sīdantu mānuṣo yathā.

1.41.1^b (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)
 yām rākṣanti prācetaso vāruṇo mitró aryamā,
 nū cit sá dabhyate jānaḥ.

4.55.10^b (Vamadeva ; to Viçve Devāḥ)
 ॥ tāt sú naḥ savitá bhāgo ॥ vāruṇo mitró aryamā, ॥ 4.55.10^a
 índro no rádhasā gamat.

5.67.3^b (Yajata Atreya ; to Mitra and Varuṇa)
 viçve hí viçvávedaso vāruṇo mitró aryamā,
 vratá padéva saçcire ॥ pānti mártyaḥ riṣāḥ. ॥ 5.67.3^b

8.18.3^b (Irimbiṭhi Kāṇva ; to Ādityāḥ)
 ॥ tāt sú naḥ savitá bhāgo ॥ vāruṇo mitró aryamā, ॥ 8.18.3^a
 ॥ çarma yachantu saprátho yád ímahe. ॥ 8.18.3^c

8.28.2^a (Manu Vāivasvata ; to Viçve Devāḥ)
 vāruṇo mitró aryamā smádrātiṣāco agnāyah,
 pátnivanto vāsaṭkṛtāḥ.

8.83.2^b (Kusidin Kāṇva ; to Viçve Devāḥ)
 té naḥ santu yújaḥ sádā vāruṇo mitró aryamā,
 vṛdhāsaç ca prācetasah.

9.64.29^a (Kaçyapa Mārta ; to Pavamāna Soma)
 hinvánó hetfbhir yatá ā vājam vājy ākramit,
 sīdanto vanúšo 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. xlv. 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 kraftross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanús, 'die beim soma sitzen wie Kampfberete'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanúšo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfberete' is open to similar criticism. I believe that vanúšo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, *prī te* (sc. *Indrasya*) *vanve vanúšo haryatām mādām*, 'I desire the golden drink of thee who (also) desire it.'

Considering, now, the facile interchange between m and v (cf. *JAOS.* xxix. 290 ff.), one of the two pādas 1.26.4^a and 9.64.29^a is pretty certainly patterned after the other. I incline to think that 1.26.4^a is the model, 9.64.29^a the imitation. Be this as it may, the construction of mānuṣo 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^c and TB. 2.7.12.6^c, manuṣvād (TB. vanuṣvād) deva dhimahi prīcetasam. Here the commentary to TB., vanuṣvat paricaranavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29^c.—The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{b-7}; cf. vāruṇa mitrāryaman, under 5.67.1^c; and see p. 11.

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

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

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

1.91.10^a (Gotama Rahūgaṇa ; to Soma)
imām yajñām idām vāco jujuṣāṇā upāgahi,] 1.91.10^b
sōma tvām no vrdhē bhava.
10.150.2^a (Mr̥ṣika Vasiṣṭha ; to Agni)
imām yajñām idām vāco jujuṣāṇā upāgahi,] 1.91.10^b
mārtāsas tvā samīdhāna havāmahe mr̥ṣikāya havāmahe.

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

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

1.28.1^{cd-4}^{cd}, ulūkhalasutānam āvéd v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariçandra, or [Adhiṣavāṇa-] carmapraçaṁsā)
ūc chiṣṭām camvōr bhara sōmaṁ pavitra ā srja,
nī dhehi gōr ādhi tvacī.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apśū duṣṭāraṁ sōmaṁ pavitra ā srja,
punīndrāya pātave.] 9.16.3^c

9.51.1^b (Ucathya Aṅgīrasa; to Soma Pavamāna)
 ādhvāryo ādriḥiḥ sutaīm sōmaīm pavitra ā sṛja,
 punhīndrāya pātave.]

ॐ 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 çaḥsaya gōṣv āçveṣu çubhrīṣu saḥāsreṣu tuvīmagha.

2.41.16^c (Gṛtsamada; to Sarasvatī)
 āmbitame nāditame 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 çaḥsaya =
 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-idaīm purā prā vāsya ānināya tām u va tuṣe,
 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 Ajigarti, &c.; to Indra)
 ā ghā gamad yādi çrāvāt sahasrīṇībhīr ūtibhīḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanāçva; to Indra)
 āva yāt tvām çatakṛtatav indra viçvāni dhātunūṣe,
 rayīm nā sunvatē saccā sahasrīṇībhīr ūtibhīr [devī jānītry ajījanad
 bhadrā jānītry ajījanat.]

ॐ refrain, 10.134.1^{ef}-6^{ef}

1.30.9^a (Çunaḥṣepa Ajigarti, &c.; to Indra)
 ānu pratnāsyaūkasō huvē tuvīpratīm nāram,
 yām te pūrvām pitā huvē.

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

1.30.10^c (Çunaḥṣepa Ajigarti, &c.; to Indra)
 tām tvā vayām viçvavārā çāmahe puruhūta,
 sākḥe vaso jaritībhyaḥ.

3.51.6^d (Viçvāmitra; to Indra)

túbhyañ bráhmāñi gira indra túbhyañ satrá dadhire harivo juṣásya,
bodhy āpír ávaso nūtanasya sákhe vaso jartíḥbhyo váyo dhāḥ.

8.71.9^c (Sudṭi Āngirasa and Purumīḥa Āngirasa; to Agni)

sá no vásva úpa másy ūrjo napān máhinasya,
sákhe vaso jaritíḥbhyāḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritíḥbhyo 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 uṣá rúçatpaçur ágnír adhāy yrtvíyaḥ,
áyoji vām vṣaṇvasū rátho dasrāv ámartyo

ḷmádhvi máma çrutam hávam.]

☞ refrain, 5.75.1^a-9^a

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
ny āghnyásya mūrdháni cakráñ ráthasya yemathuḥ,
pári dyám anyád iyate.

5.73.3^b (Pāura Ātreya; to Açvins)

irmányád vápuṣe vápuç cakráñ ráthasya yemathuḥ,
páry anyá náhuṣa yugá mahná rájáñsi diyathāḥ.

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^c 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 parākát,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)

áçveva citráruṣi mātá gávām řtávarī,
sákhbhūd açvinor uṣāḥ.

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 pádas 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, áçve ná in 1.30.21 imitates áçveva 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 (Çunaḥpepa Ājigarti, &c.; to Uṣas)
tvám tyébhir ā gahi vājebhir duhitar divaḥ,
asmé rayiṁ ní dhāraya.

10.24.1^c (Vimada Āindra, or others; to Indra)
ḷndra sómam imám piba, mádhumantaṁ camú sutám, cf. 8.17.1^b
asmé rayiṁ ní dhāraya ví vo máde sahasrīṇaṁ purūvaso vívakṣase.

Cf. the páda, guddhó rayiṁ 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 Hiraṇyastūpa Āṅgīrasa

1.31.8^d (Hiraṇyastūpa Āṅgīrasa; to Agni)
tvám no agne sanāye dhānānām yaçasaṁ kārūṁ kṛṇuhi stāvānaḥ,
ṛdhyīma kármāpāsā návena devāir dyāvāpṛthivī prāvataṁ naḥ.

9.69.10^d (Hiraṇyastūpa Āṅgīrasa; to Pavamāna Soma)
īndav īndrāya bṛhaté pavasva sumṛṇīkó anavadyó riçádāḥ,
bhārā candrūṇi grṇaté vāsūni devāir dyāvāpṛthivī prāvataṁ naḥ.

10.67.12^d (Ayāsyā Āṅgīrasa; to Bṛhaspati)
ḷndro mahná maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,
cf. 10.67.12^a
āhann āhim āriṇat saptá síndhūn, devāir dyāvāpṛthivī prāvataṁ naḥ.
cf. 4.28.1^c

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

1.32.3^b (Hiraṇyastūpa Āṅgīrasa; to Indra)
vṛṣāyāmāṇo vṛṇīta sómam trikadrūkeṣv apibat sutāsya,
ā sūyakaṁ maghāvādatta vājram āhann enaṁ prathamajām āhīnām.

2.15.1^c (Gṛtsamada; to Indra)
prá ghā nv āsya maható mahāni satyá satyāsya káranāni vocam,
trikadrūkeṣv apibat sutāsyaśyá máde āhim īndro jaghāna.

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

[1.32.5^d, āhiḥ çayata upapf̄k p̄rthiviyāḥ : 10.89.14^d, p̄rthiviyā āp̄f̄g amuyā çāyante.]

1.32.12^d (Hiranyastūpa Aṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra s̄rké yāt tvā pratyāhan devā ékaḥ,
ājayo gā ājayaḥ çūra sómam āvās̄rjāḥ sártave saptá síndhūn.

2.12.12^b (Gṛtsamada ; to Indra)

ḷyāḥ saptáraçmir v̄r̄sabhās tūvišmān, avās̄rjat sártave saptá síndhūn,

cf. 2.12.12^a

yó rāuhinām āsp̄hurad vājrabāhur dyām ārōhantañ sá janāsa índraḥ.

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 ná nemīḥ pári tū babbhūva : 1.141.9^d, arān ná nemīḥ paribbhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prá yād divó hariva sthātar ugra : 6.41.3^c, etām piba hariva, &c.]

1.33.12^c (Hiranyastūpa Aṅgīrasa ; to Indra)

ny āvidhyad ilībīçasya d̄r̄hā vi çr̄ngīnam abhinac chūšnam índraḥ,
yāvāt táro maghavan yāvād ójo vājreṇa çātrum avadhīḥ p̄rtanyūm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvāt táras tanvó yāvād ójo yāvan náraç cāk̄sasā dīdhyanāḥ,

çūcim̄ sómam̄ çūcipā pātam̄ asmé índravāyū sādātāñ barhīr̄ édām.

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 kṛtsam indra yāsmiñ cākān prāvo yūdhyaṅtaṁ vṛṣabhāṁ dāçadyum,
çaphācyuto reṇūr nakṣata dyām ūc chvāitreyó nṛṣāhyaya tasthāu.

1.174.5^a (Agastya ; to Indra)

vāha kṛtsam indra yāsmiñ cākān syūmanyū ṛjṛā vātasyāçvā,
prā sūraç cakrām vṛhatād abhīke, 'bhi spṛdho yāsiṣad vājrabāhu.

cf. 1.174.5^c

6.26.4^b (Bharadvāja ; to Indra)

tvām rātham prā bharo yodhām ṛṣvām āvo yūdhyaṅtaṁ vṛṣabhāṁ
dāçadyum,

tvām tūgram vetasāve sácāhan tvām tūjim gṛṇāntam 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 Açvins)

ā nāsatyā gāçhataṁ hūyāte havir mādḥvaḥ pibataṁ madhupébhir āsābhiḥ,
yuvór hí pūrvaṁ savitōśāso rātham ṛtāya citrām gḥṛtāvantaṁ iṣyati.

4.45.3^a (Vāmadeva ; to Açvins)

mādḥvaḥ pibataṁ madhupébhir āsābhir utā priyām mādhone yuñjā-
thām rātham,

ā vartanīm mādhunā jinvathas pathó dṛtīm vahethe mādhumantaṁ açvinā.

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
Açvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, ā nāsatyā tribhír ekādaçáir ihá : 8.35.3^a, viçvāir deváis tribhír, &c.]

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

ā nāsatyā tribhír ekādaçáir ihá, devébhir yātaṁ madhupéyam açvinā,

cf. 1.34.11ⁿ

prāyus tárīṣtaṁ ní rāpāñsi mṛkṣataṁ sédhataṁ dvéšo bhāvataṁ sacābhuvā.

1.157.4^{cd} (Dirghatamas Āucathya ; to Açvins)

ā na ūrjam vahataṁ açvinā yuvām, mādhumatyā naḥ kāçayā mimik-
ṣataṁ,

cf. 1.92.17^c

prāyus tárīṣtaṁ ní rāpāñsi mṛkṣataṁ sédhataṁ dvéšo bhāvataṁ
sacābhuvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa ; to Açvins)

ā no açvinā trivṛtā rāthenārvāñcam rayīm vahataṁ suvīram,
çṛṇvāntā vām āvase johavīmi vṛdhé ca no bhavataṁ vājasātāu.

1.112.24^d (Kutsa ; to Açvins)

āpnasvatm açvinā vūcam asmé kṛtām no dasrā vṛṣaṇā mañṣīm,
adyūtyé 'vase ní hvaye vām vṛdhé ca no bhavataṁ vājasātāu.

The word adyūtyā 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 dācūṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhē dyāvāpṛthivī antār iyate: 1.160.1^c, sujānmanī dhiṣāṇe antār iyate.]
See the context of each stanza.

1.35.10^b (Hiraṇyastūpa Āṅgīrasa; to Savitar)

hiraṇyahasto āsuraḥ sunthāḥ sumṛṅikāḥ svāvāḥ yātv arvāṇ,
apasēdhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1^b (Kakṣivāt Dairghatamasa, son of Uçig; to Aṅvins)

ā vām rātho aṅvinā çyenāpatvā sumṛṅikāḥ svāvāḥ yātv arvāṇ,

yó mārtyasya mánaso jāvīyān trivandhuró vṛṣaṇā vātarānhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛṅikā) is applied to Savitar in 1.35.10, to the Aṅvins' 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 yuñjāthām mánaso yó jāvīyān trivandhuró vṛṣaṇā yās tricakrāḥ,
yēnopayāthāḥ sukṛto duroṣām tridhātunā patatho vir ná paṇṇāḥ.

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 doṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

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

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

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

Cf. 8.102.18^b.

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

[1.36.4^a, devāsas tvā vāruṇo mitró aryamā: 1.40.5^c, yāsminn indro vāruṇo, &c.; 7.66.12^c, yād óhate vāruṇo, &c.; 7.82.10^a; 83.10^a, asmé indro vāruṇo, &c.; 8.19.16^a, yéna caṣṭe vāruṇo, &c.; 8.26.11^c, sajóṣasā vāruṇo, &c.; 10.36.1^b, dyāvākṣāmā vāruṇo, &c.; 10.65.1^a, agnir indro vāruṇo, &c.; 10.65.9^b, indravāyú vāruṇo, &c.; 10.92.6^c, tébhiç caṣṭe vāruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā grhāpatir āgne dūtó viçām asi,

tvé viçvā sámgatāni vratā dhruvā yāni devā akṛṇvata.

1.44.9^b (Praskaṇva Kāṇva; to Agni)
 pátir hy adhvaráñām ágne dūtó víçám ási,
 uṣarúbudha á vaha sómapitaye deván adyá svardfçaḥ.

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

1.36.7^{ab} (Kāṇva Ghāura; to Agni)
 tām ghem itthá namasvína úpa svarájam āsate,
 hótrābhír agnínám mánuṣaḥ sám indhate titirvāṅso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa; to Indra)
 tām ghem itthá namasvína úpa svarájam āsate,
 árthañ cid asya súdhitam yád étava ávartáyanti dāvāne.

For 1.36.7^a cf. 2.2.8^c; 10.11.5^b, hótrābhír agne mánuṣaḥ svadhvarāḥ.

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

7.60.11^d (Vasiṣṭha; to Mitra and Varuṇa)
 yó bráhmaṇe sumatím āyájate [vájasya sātáu paramásya rāyāḥ,
 síkṣanta manyúñ maghāvāno aryá urú kṣáyāya cakrire sudhātu.
 4.12.3^b

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura; to Agni)
 yám tvā deváso mánave dadhúr ihá yájiṣṭham havyavāhana,
 yám kāṇvo médhyaítithir dhanaspítam yám víṣā yám upastutáh.

1.44.5^d (Praskaṇva Kāṇva; to Agni)
 stavisyámi tvám ahám víçvasyāmṛta bhojana,
 ágne trátāram amítam miyedhya yájiṣṭham havyavāhana.

7.15.6^c (Vasiṣṭha Māitravaruṇi; to Agni)
 sémám vetu vāsaṭkṛtim agnír juṣata no girāḥ,
 yájiṣṭho havyavāhanaḥ.

8.19.21^c (Sobhari Kāṇva; to Agni)
 íle girí mánurhitañ yám devá dūtám aratím nyeriré,
 yájiṣṭham havyavāhanam.

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

1.36.14^c (Kāṇva Ghāura; to Agni)
 úrdhvó naḥ páhy áñhaso ní ketúnā víçvañ sám atrípañ daha,
 kṛdhí na úrdhvāñ caráthāya jívāse vidá devéṣu no dúvaḥ.

1.172.3^c (Agastya; to Maruts)
 tṛṇaskandásya nú víçāḥ pári vṛñkta sudānavāḥ,
 úrdhvāñ naḥ karta jívāse.

1.36.15^{ab} (Kaṇva Ghāura; to Agni)
 pāhī no agne rakṣásasaḥ pāhī dhūrtér árávṇaḥ,
 pāhī rīśata utá vā jīghānsato bhādhbhāno yáviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Māitrāvaruṇi; to Agni)
 pāhī no agne rakṣásoco ájuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ,
 tvá yujá prtanāyúnr 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 árávṇaḥ (catalectic dipody) cleverly takes the place of áraruṣo (— — —). In 8.60.10^a, pāhī viśvasmād rakṣásoco árávṇaḥ, 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 ghṣṣvaye tveśadyumnāya çuṣmīṇe,
 deváttaṁ bráhma gāyata.

8.32.27^c (Medhatithi Kaṇva; to Indra)
 prá va ugrāya niṣṭuré 'ṣālhāya 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 künen sehar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern 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 göttern entnommene brahma eurem gewaltigen', &c. Grassmann: 'Auf eurem starken . . . singt das gottverliehene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks: 'Das gottgegebene 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, kriṣám vaḥ çárdho (5^b, kriṣám yáe çárdho) mārutam.

[1.37.8^c, bhīyá yámeṣu réjate (sc. pṛthiví) : 8.20.5^c, bhúmir yámeṣu réjate.]

1.37.11^c (Kaṇva Ghāura; to Maruts)
 tyám cid ghā dirghám pṛthúm mihó nápatam ámr̥dhram,
 prá cyāvayanti yámabhiḥ.

5.56.4^d (Çyāvāṣva Ātreya; to Maruts)
 ní yé riṇánty ójaśa vṛthā gávo ná durdhúraḥ,
 áçmānaṁ cit svaryāṁ párvataṁ girīṁ 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 nápát cp. 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: áçmānaṁ cit svaryāṁ (also 5.30.8^c), 'the heavenly stone' may be lightning; párvataṁ girīṁ, '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 girīṁ cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' 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 marúto mihāṁ prá vepayanti párvatān, yád yāmaṁ yānti vāyābhiḥ.

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)
 marúto yád dha vo bálaṁ jánān acucyavítana,
 girīṁ acucyavítana.

8.7.11^a (Punarvatsa Kāṇva; to Maruts)
 marúto yád dha vo divāḥ sunnāyānto hávāmaḥ,
 á tú na úpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a 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^a is not, after all, fortuitous, the former, of course, is the epigonal páda. Note the enclisis of acucyavítana 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^a (Punarvatsa Kāṇva; to Maruts)
 kád dha nūnám kadhapriyo yád indram ájahātana,
 kó vaḥ sakhitvá oḥate.

Recent discussions of kadhapri, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Aṅvins' 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 kadhapriye

(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, dadhidhvā 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 viñcanti vānaspātīn,
pró arata maruto durmādā iva dēvāsaḥ sārvaṃ yā viçā.

5.26.9^c (Vasūyava Atreyāḥ; to Viçve Devāḥ)
édām marúto aṇvīnā mitráḥ sídantu vārunaḥ,
dēvāsaḥ sārvaṃ yā viçā.

8.7.4^b (Punarvatsa Kāṇva; to Maruts)
vāpanti marúto mīhañ prā vepayanti pārvatān,
yád yāmañ yānti vāyúbhiḥ.

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

[1.39.6^a, úpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yád rátheṣu pṛṣatīr ayugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

úpo rátheṣu pṛṣatīr ayugdhvañ, práṣṭīr vahati róhitaḥ, cf. 1.39.6^a
á vo yāmāya pṛthiví cid aṇrod ábībhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kāṇva; to Maruts)
yád eṣāñ pṛṣatī ráthe práṣṭīr váhati róhitaḥ,
yānti ubhrá riṇāñn 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 pṛṣadaḡva. See Bergaigne, ii. 378, and, very explicitly, Nāighañṭuka 1.15; Bhṛhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, pṛṣatyo 'ḡvās tu marutām. The word práṣṭī (pra+sti, like abhiṣṭī, úpastī, and páriṣṭī) means literally 'being in front', 'leading horse'. It is the analogue of purogavā, and πρῶστος, '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 vahati 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 pādas, 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 pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā āvo vṛṇīmahe: 1.42.5^b, pūṣann āvo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmaṇaspati)
tvām id dhī sahasas putra mārya upabrūtē dhané hité,
suvīryaṃ maruta ā svācvyāṃ dādhta yó va acaké.

6.61.5^b (Bharadvāja; to Sarasvatī)
yās tvā devi sarasvaty upabrūtē dhané hité,
indraṃ ná vṛtrātūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmaṇaspati)
yó vāghāte dādāti sūnāraṃ vásu sá dhatte áksiti ṛvāḥ,
tāsmāi ilāṃ suvīraṃ ā yajāmahe supratūrtim anehāsam.

5.34.7^b (Samvarana Prajāpatya; to Indra)
sám nā paṇér ajati bhōjanaṃ muṣé ví dācūṣe bhajati sūnāraṃ vásu,
durgó canā dhriyate víva ā purú jāno yó asya táviṣim ácukrudhat.
8.103.5^b (Sobhari Kaṇva; to Agni)
sá dṛḍhé cid abhī trṇatti vājam ārvata sá dhatte áksiti ṛvāḥ,
tvé devatrā sādā purúvaso 1 vícivā vāmāni dhīmahe. 5.82.6^a
9.66.7^c (Çatañ Vāikhānasāḥ; to Pavamāna Soma)
prá soma yāhi dhūrayā sutá indraya matsarāḥ,
dādāhāno áksiti ṛvāḥ.
3.9.1^d (Viçvāmītra Gāthina; to Agni)
sākhayas tvā vavṛmahe 1 devāni mártasa ūtāye, 1.144.5^b
1 apāni nāpātaṃ subhāgaṃ sudītiṃ 1 supratūrtim anehāsam. 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.' Pāda 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 supratūrti 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. āgne) hī supratūr āsi. 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 indro váruṇo mitró aryamá : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmaṇaspati)

úpa kṣatrám pñcítá hánti rájabhir bhayé cit suksítim dadhe,
náśya vartá ná tarutá mahāadhané nárbhe asti vajríṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

náśya vartá ná tarutá nv àsti 1máruto yám ávatha vájasātau, 1

cf. 6.66.8^b

1toké vā goṣu tánaye yám apsu 1 sá vrajáñ dārtá párye ádha dyóḥ.

cf. 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 rájabhiḥ is here kenning for Ádityas. The stanza is addressed to Brahmaṇaspati, who secures kṣatrám, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vájra, 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, váruṇo mitró aryamá.

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

yám bāhúteva píprati pánti mártyañ riṣáh,
ářiṣṭaḥ sárva edhate.

5.52.4^d (Çyāvāḡva Átreya ; to Maruts)

marútsu vo dadhmáhi 1stóman yajñám ca dhṛṣṇuyá, 1

cf. 5.52.4^b

viçve yé mánuṣā yugá pánti mártyañ riṣáh.

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

viçve hí viçvavedaso 1 váruṇo mitró aryamá, 1

cf. 1.26.4^b

vratá padéva saçcire pánti mártyañ riṣáh.

8.27.16^d (Manu Váivasvata ; to Viçve Devāḥ)

1prá sá kṣáyam tirate ví mahír iṣo yó vo várāya dáçati, 1

cf. 7.59.2^{cd}

1prá prajábhír jáyate dhármanas páry, 1 ářiṣṭaḥ sárva edhate. cf. 6.70.3^c

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

ářiṣṭaḥ sá mártu viçva edhate 1prá prajábhír jáyate dhármanas pári, 1

cf. 6.70.3^c

yám ádityaso náyathā sunthibhir áti viçvāni duritá svastāye.

In 10.63.13^a, ářiṣṭaḥ sá mártu 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 mártu to mártio, does not really cure the line. Moreover ářiṣṭaḥ sá [mártu 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 Zubaty, IF. xxv. 202.

[1.41.6^b, viçvāñ tokám utá tmānā : 8.84.3^c, rákṣā tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)
yáthā no mitró váruṇo yáthā rudráç cīketati,
yáthā víçve sajóśasaḥ.

3.4.6^c (Viçvāmītra Gāthina ; Aprī, to Uṣāsā-Naktā)
ñ bhāndamāne uṣāsā úpāke utá smayete tanvā vírúpe,
yáthā no mitró váruṇo jújóśad indro marútvāñ utá vā máhobhiḥ.

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)
júṣṭo hí dūtó ási havyaváhanó 'gne rathír adhvaráñām,
sajúr açvibhyām uṣāsā suvírīyam asmé dhehi çrávo brhát.] 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)
tvám asi praçásyo vidátheṣu sahanīya,
ágne rathír adhvaráñām.

The páda 1.44.2^a 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 brhát.

[1.44.3^a, adyá dūtám vṛñīmahe : 1.12.1^a, agnín dūtám vṛñīmahe ; 1.36.3^a, prá tvā dūtám vṛñīmahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yájiṣṭham havyavāhana ; 7.15.6^c, yájiṣṭho havyavāhanaḥ ;
8.19.21^c, yájiṣṭham havyavāhanam.

1.44.7^a : 1.12.1^b ; 36.3^b, hótārañ viçvávedasam.

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

1.44.11^a (Praskaṇva Kāṇva ; to Agni)
ní tvā yajñásya sādhanam ágne hótāram ṛtvījam,
manuṣvād deva dhīmahi práçetasāñ jīrañ dūtám ámartyam.

3.27.2^b (Viçvāmītra ; to Agni)
ñe agnín vīpaçéitām girá yajñásya sādhanam,
çruṣṭívānañ dhítāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)
kāṇva indrañ yád ákrata stómāir yajñásya sādhanam,
jāmi bruvata áyudham.

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

Cf. 3.27.8^c, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanah 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, Prol. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva; to Agni! In reality Maruts)
 ṛṇvāntu stōmam marutaḥ sudānavo agnijihvā ṛtāvṛdhaḥ,
 pībatu sōmam vāruṇo dhṛtāvratō 'ṛvibhyām uśāsā sajūḥ.

7.66.10^b (Vasiṣṭha; to Ādityah)
 bahāvah sūracakṣaso 'gnijihvā ṛtāvṛdhaḥ,
 trīṇi yé yemūr vidāthani dhṛtibhir viçvāni pāribhṛtibhiḥ.
 10.65.7^a (Vasukarṇa Vasukra; to Viçve Devāḥ)
 divākṣaso agnijihvā ṛtāvṛdhā ṛtāsya yōnim vimṛeṇta āsate,
 dyām skabhīvy āpā ā cakrur ojasā yajñām janitvī tanvī nī māmrjuḥ.
 5.51.8^b (Svastyātreya Ātreya; to Viçve Devāḥ)
 sajūr viçvebhir devēbhir aṇvibhyām uśāsā sajūḥ,
 ū yāhy agne atrivāt suté raṇa. ☞ refrain, 5.51.8^c—10^c

The pāda aṇvibhyām uśāsā sajūḥ suits best in 5.51.8, because Agni, the Aṇvins, 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 ṛtāvṛdhaḥ, 10.65.7^a, is a secondary and later expansion of agnijihvā ṛtāvṛdhaḥ.

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

8.8.18^b (Sadhvaṇsa Kāṇva; to Aṇvins)
 ū vām viçvābhir ūtibhiḥ, priyāmedhā ahūṣata, ☞ 7.24.4^a
 ṛājantāv adhvarāṇām, aṇvinā yāmahutiṣu. ☞ 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others; to Aṇvins)
 ū vām viçvābhir ūtibhiḥ, priyāmedhā ahūṣata, ☞ 7.24.4^a
 tā vartir yātam ūpa vṛktābarhiṣo jūṣtam yajñām diviṣiṣu.

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, ṛājantam adhvarāṇām; 8.8.18^b, ṛājantāv adhvarāṇām; 1.27.1^c, 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^c, imā u śū çrudhi girāḥ.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hāvante vikṣú jantávaḥ,
çocfiṣkeçaṁ purupriyágne havyáya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
īlāyās tvā padé vayám ḷnábhā pṛthivyá ádhi,
jātavedo ní dhimāhy ágne havyáya vólhave. ☞ 2.3.7^d

Cf. 5.14.3^e, agním havyáya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram pṛtviḷam dadhiré vasuvittamam,
çrútkarṇaṁ sapráthastamaṁ víprā agne díviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)
ṛtvānaṁ mahiṣaṁ viçvadarçatam ḷagním sumnáya dadhire puró jánāḥ,
çrútkarṇaṁ sapráthastamaṁ tvā girá dáivyam mánuṣā yugá. ☞ 3.2.5^a

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

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

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá síndhumātara manotárā rayīṇām,
dhiyá devá vasuvídā.

8.8.12^b (Sadhvaṅsa Kāṇva ; to Açvins)
ḷpurumandrú puruvásuḷ manotárā rayīṇām,
stómaṁ me açvīnāv imām abhí váhni anuṣātām. ☞ 8.5.4^b

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

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

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṭeva devá násatyā vahatúm súryáyāḥ, vacyānte vām kakuhá apsu jātá 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 Súryā.' 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 Súryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Súryā his mother : yád açvīnā pṛchámānāv áyātām tricakreṇa vahatúm súryáyāḥ . . . putráḥ pitárāv avṛṇīta pūṣā, 'When,

O Aṅvins, 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', mātir didhīṣū (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṭā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṭābhyo dhanuṣkṭābhyā 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 mṛgayūbhyāḥ gvanībhyā ca vo nāmāḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṭā and dhanuṣkṭā (dhanvakṭā); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṅvins, 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 beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yād vām rātho vibhīṣ 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 beflügelten 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, reverse 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. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṅvins)

ā no nāvā matnām yātām pārūya gāntave,
yuñjāthām aṅvinā rātham.

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

ūd nāthām ṛtāyatē yuñjāthām aṅvinā rātham,

ṛānti śād bhūtu vām āvaḥ.]

☞ refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṅvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,
tām aṅvinā pibataṁ tirōahnyam | dhattām rātnāni dāṅṣe.]

☞ refrain, 8.35.22^e—24^e

2.41.4^b (Gṛtsamada; to Mitra and Varuṇa)

ayām vām mitrāvaruṇā sutāḥ sōma ṛtāvṛdhā,

māméd ihā ṣrutām hāvam.

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

1.47.2^b (Praskaṇva Kāṇva; to Aṇvins)
trivandhurēna trivṛtā supēçasā rāthenā yātam aṇvinā,
kāṇvāso vām brāhma kṛṇvanti adhvare tēṣām sū ṇṇutam hāvam.

8.8.11^{ab} (Sadhvaṅsa Kāṇva; to Aṇvins)
ātaḥ sahāsranirṇijā rāthenā yātam aṇvinā,
vatsó vām mádhumad vácó 'çañst kavyāḥ kavīḥ.

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

ḷyān nāsatyā parāvāti yád vā sthó ádhy ámbare,₁

☞ 1.47.7^{ab}

ātaḥ sahāsranirṇijā 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 mádhumattamaṁ pātām sómam ṛtāvṛdhā,
áthādyá dasrā vāsu bíbhratā rátthe dáçvāṅsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva; to Aṇvins)

yābhīḥ kāṇvam abhīṣṭibhīḥ právatam yuvām aṇvinā,

ḷtābhīḥ ṣv āsmān avatam çubhas pati₁ pātām sómam ṛtāvṛdhā,

☞ cf. 1.47.5^c

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

ḷgṛṇānā jamádagninā₁ yónāv ṛtāsyā sdatam,

☞ 3.62.18^a

pātām sómam ṛtāvṛdhā.

7.66.19^c (Vasiṣṭha; to Mitra and Varuṇa)

á yātam mitrāvaruṇa juṣāṇāv áhutim narā,

pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha; to Aṇvins)

ḷá nūnām yātam aṇvināçvebhīḥ pruṣitāpsubhīḥ,₁

☞ a: 8.8.2^a; b: 8.13.11^b

ḷdāsra hiraṇyavartani çubhas pati₁ pātām sómam ṛtāvṛdhā. ☞ 1.92.18^b

4.46.5^b (Vāmadeva; to Indra and Vāyu)

ḷrāthena pṛthupájasa₁ dáçvāṅsam úpa gachatam,

☞ 4.46.5^a

indravāyū ihā gatam.

1.47.3^c, 6^a, áthādyá (6^a, sudāse) dasrā vāsu bíbhratā rátthe.

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

1.47.4^d (Praskaṇva Kāṇva; to Aṇvins)

triṣadhasṭhé barhīṣi viçvavedasā ḷmádhvā yajñām mimikṣatam,₁

☞ cf. 1.22.3^c

kāṇvāso vām sūtāsomā abhīdyavo yuvām havante aṇvinā.

8.5.17^c (Brahmatīthi Kāṇva; to Aṇvins)

jānāso vṛktābarhiṣo ḷhaviṣmanto arañkṛtaḥ,₁

☞ 1.14.5^c

yuvām havante aṇvinā.

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

[1.47.5^c, tābhīḥ śv asmān avataṁ ṣubhas patiḥ : 8.59 (Val. 1.11).3^c, tābhīr dāḥvānsam avataṁ, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^e; 7.66.19^e; 8.87.5^d, pātān sómam ṛtāvṛdhā.

1.47.7^{ab+d} (Praskaṇva Kāṇva : to Aḥvins)

yān nāsatyā parāvátī yád vā sthó ádhi turváḥe,

áto ráthena suvṛtā na á gataṁ sākám sūryasya raçmibhiḥ.

8.8.14^{ab} (Sadhvaṁsa Kāṇva ; to Aḥvins)

yān nāsatyā parāvátī yád vā sthó ádhy ámbare,

átaḥ sahásraniṛijā ráthená yātam aḥvinā.]

8.8.14^{ab}

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

imá á yātam índavaḥ sómāso dádhyaçirah, sutāso dádhyaçirah, 1.5.5^c

utá vām uśāso budhí sākám sūryasya raçmibhiḥ,

sutó mitráya varuṇāya pítāye cācúr ṛtāya pítāye,

1.137.2^e

5.79.8^c (Satyaçravas Átreya ; to Uśas)

utá no gómatr ísa, á vahá duhitar divaḥ,

5.79.8^a

sākám sūryasya raçmibhiḥ çukráñh çócadbhir arcibhiḥ, sújāte aḥvasinṛte,]

refrain, 5.79.1^e-10^e

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

vārsiṣṭhaksatrá urucākṣasā nārā rájānā dīrghaçrúttamā,]

5.65.2^b

tá bāhūtā ná dānsānā ratharyataḥ sākám sūryasya raçmibhiḥ.

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 ἀμ.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 turváḥe 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 turváḥe and ádhy ámbare is obliterated.

The Nighaṇṭavas have played mischief with ámbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antarikṣa). 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 turváḥe, 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 parāvátī 'at a distance'. The enticement lies in the frequent contrast between parāvátī and arvávátī; e.g. 8.97.4, yāc çhakrási parāvátī yád arvávátī vṛbrahan. 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 turváḥe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvátī). 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 Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváḥe 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 Bṛhatsamhitā 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 p̄ñcántā suk̄ṛte sudánava á barhīḥ sīdataṁ narā.

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

úpa bradhnám vāvátā vīṣaṇā hárī indram apásu vak̄sataḥ,
arvāñcaṁ tvā sāptayo 'dhvaraṇriyo vāhantu sávanéd úpa.

1.92.3^c (Gotama Rahūgaṇa ; to Uṣas)

árcanti nátr̄ apáso ná viṣṭibhīḥ samānéna yójanená parāvataḥ,
iṣam vāhantīḥ suk̄ṛte sudánave víḡvéd áha yájanānāya sunvaté.

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

ḷpibataṁ gharṁám mádhumantam aṇvin_á barhīḥ sīdataṁ narā,

☞ 8.87.2^a

ḷtá mandasānā mánuṣo duroṇá á_ ní pātaṁ védasā váyah.

☞ 8.87.2^c

8.87.4^b (The same)

ḷpibataṁ sómaṁ mádhumantam aṇvin_á barhīḥ sīdataṁ sumát,

☞ 8.87.2^a

tá vāvṛdhaná úpa suṣṭutīm divó gantám gauráiv ivéripam.

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 *sāptayah*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *úha* (*arvāñcaṁ tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvátā* to *vāvátuḥ* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, *á barhīḥ sīdataṁ narā* (or, *sumát*) cf. 1.142.7^d, *sīdataṁ barhīr á sumát*.

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

téna nāsatyá gataṁ ráthena sūryatvacā,

yéna ṇcāvad uháthur dāḡuṣe vásu ḷmádhvaḥ sómasya pitáye.]

☞ refrain, 8.85.1^{c-9^c}

8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ḷrátho yó vām trivandhuró híraṇyābhīḡur aṇvinā,]

☞ 8.5.22^{ab}

pári dyāvapṛthiví bhūṣati ḡrutás téna nāsatyá gatam.

8.8.2^b (Sadhvaṁsa Kāṇva ; to Aṇvins)

á nūnám yātam aṇvinā ráthena sūryatvacā,

bhūji híraṇyapeṇasā kávi gámbhīracetasā.

1.47.9^d : 8.85.1^{c-9^c}, *mádhvaḥ sómasya pitáye*.

1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahá vāména na uṣo vy úchā dūhitar divaḥ,

sahá dyumnéna br̄hatá vibhāvāri rāyá devi dūsvatī.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)

sā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy ūchah sāhiyasi |satyaçravasi vāyyé| |sūjāte āçvasūrte,|

☞ 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 mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripúm tāpāti sūro arcīṣā |sūjāte āçvasūrte,|

☞ refrain, 5.79.1^{e-10^e}

Cf. 5.79.2^b, vy ācho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Usas)

āçvāvātīr gómatīr viçvasuvīdo bhūri cyavanta vāstave,

úd iraya práti mā sūnīṭā uṣaç cōda rádho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvati)

ubhé yát te mahinā çubhre ándhasi adhikṣiyánti pūrāvaḥ,

sā no bodhy avitrī 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 haplogical contraction for viçva-va(su)-vīdo ; cf. vasutvanám in the related stanza 7.81.6, or such an expression as utóṣo vāsva içīse, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatisa(va)-vāsa, Ulūka-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,

āpa dvéṣo maghóni duhitā divá uṣā uchad āpa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

|práty u adarçy āyaty| ūchánti duhitā divāḥ,

☞ cf. 7.81.1^a

āpo máhi vyayati cākṣase támo jyótiṣ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrāvaḥ sūribhyo amītaṁ vasutvanám vājān asmábhyam gómataḥ,

codayitrī maghónaḥ sūnīṭāvaty uṣā uchad āpa 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)

yāsya rūçanto arcāyā práti bhadrā ádrkṣata,

sā no rayīm viçvāvāram supéçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

práti bhadrā ádrkṣata gāvām sárgā ná raçmāyaḥ,

oṣā aprā urú jrāyaḥ.

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 ṣṣayaḥ púrva ūtāye juhūró 'vase mahi,
 sá na stómān abhī gr̥hihi rádhasóṣaḥ çukrēṇa çociśā.

8.8.6^{ab} (Sadhvaṅsa Kāṇva ; to Aṇvins)
 yác cid dhī vām purá ṣṣayo juhūró 'vase narā,
 í á yātam aṇviná gatam, í ūpēmām suṣṭútīm máma.]

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

4.52.7^c (Vāmadeva ; to Uṣas)
 á dyām tanoṣi raçmibhir ūntárikṣam urú priyám,
 úṣaḥ çukrēṇa çociśā.

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 pādas similar to úṣaḥ çukrēṇa çociśā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)
 úṣo yád adyá bhānúnā ví dvārāv ṛṇávo diváh,
 prá ṇo yachatād avṛkám pr̥thú chardīḥ prá devi gómātir iṣaḥ.

8.9.1^c (Çaçakarṇa Kāṇva ; to Aṇvins)
 á nūnám aṇvinā yuvām vatsásya gantam ávase,
 prásmāi yachatam avṛkám pr̥thú chardír yuyutám yá áratayaḥ.

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 chardīḥ for earlier chardīḥ is, I take it, a later blend-word of chadīs 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 pāda 8.27.4^d, yāntā no 'vṛkám chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)
 úṣo bhadrébhir ū gahi divác cid rocanád ádhi,
 vāhantv aruṇápsava úpa tvā somíno gr̥hām.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)
 ágne çárdhantam á gaṇám piṣṭám rukmébhir añjibhiḥ,
 viço adyá marútam áva hvaye divác cid rocanád ádhi.

8.8.7^a (Sadhvaṅsa Kāṇva ; to Aṇvins)
 divác cid rocanád ádhy á no gantaṁ svarvidā,
 dhībhir vatsapracetasā ístómebhir havanaçrutā.]

6.59.10^b

Cf. also the pāda, 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 ábhási rocanám,
 tám tvām úṣar vasūyávo gīrbhīḥ káṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)
 tarāṇir viçvadarçato jyotiṣkíd asi sūrya,
 viçvam á bhási rocanám.

3.44.4^b (Viṣvāmitra ; to Indra)

jajñāno hárīto vīṣā viṣvam á bhāti rocanám,

háryaṣvo háritam dhatta áyudham á vájram bāhvōr hárīm.

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

1.50.4^c, viṣvam á bhāsi rocanám : 1.49.4^b, viṣvam ábhāsi rocanám ; 3.44.4^b,
viṣvam á bhāti rocanám.

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

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvám gotrám āṅgīrobhyo 'vṛṇor ápotátraye çatáduṛeṣu gátuvít,
saséna cid vimadáyāvaho vāsv ájāv ádrim vāvasānāsya nartāyan.

9.86.23^d (Pṛṇayaḥ, alias Aja Ṛṣiganāḥ ; to Pavamāna Soma)

ádrimbhīḥ sutāḥ pavase pavitra ān indav indrasya jaṭhāreṣv áviṣān,

tvám nṛcákṣā abhavo vicakṣaṇa sóma gotrám āṅgīrobhyo 'vṛṇor ápa.

Cf. 1.132.4^b, yád āṅgīrobhyo 'vṛṇor ápa vrajám, 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 śámbaram : 1.130.7^d, atithigvāya śámbaram.]

[1.51.8^c, śákī bhava yájamānasya coditá : 10.49.1^c, ahám bhuvan yája-
mānasya, &c.]

1.51.18^d (Savya Āṅgīrasa ; to Indra)

ádada árbhām mahaté vacasyáve kakṣívate vṛcayám indra sunvaté,
ménābhavo vṛṣaṇaṣvāsya sukrato viṣvét tá te sávaneṣu pravácya.

8.100.6^a (Nema Bhārgava ; to Indra)

viṣvét tá te sávaneṣu pravácya yá cakārtha maghavann indra sunvaté,
pārāvataṁ yát purusaṁbhṛtām vāsv apāvṛṇoḥ śarabhāya ṛṣibandhave.

10.39.4^d (Ghoṣā Kākṣivati ; to Aṅvins)

yuvám cyāvānam sanāyam yāthā rátham púnar yúvānam carāthaya
takṣathuḥ,

nīṣ ṭaugryám ūhathur adbhyaś pári viṣvét tá vām sávaneṣu pravácya.

Cf. 4.22.5^b, viṣveṣv ít sávaneṣu pravácya.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragaha.

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

[1.52.2^c, índro yád vṛtrám ávadhīm nadivṛtam : 8.12.26^a^b, yadā vṛtrám nadivṛtam
cāvasā vajrīm ávadhīḥ.]

1.52.5^a, 14^c, abhi (14^c, nótā) svāvṛṣṭim māde asya yūdhyataḥ.

1.52.15^b (Savya Āṅgiraśa ; to Indra)

ārcann ātra marutāḥ sāsminn ājāu viṣve devāso amadann ānu tvā,
vṛtrāsya yād bhṛṣṭimātā vadhéna ní tvām indra práty anám jaghántha.

1.103.7^d (Kutsa ; to Indra)

tād indra préva vṛyān cakārtha yāt sasántān vājrenābodhayo 'him,
ānu tvā pátnr hr̥ṣítām váyaç ca viṣve devāso amadann ānu tvā.

Cf. the similar páda 7.18.12^d, tvāyānto yé āmadann ānu tvā.

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

yā udfeindra devāgopāḥ sákhāyas te çivátamā āsāma,
tvām stoṣāma tváyā suvirā drághīya áyuḥ pratarām dádhānāḥ.

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

úrjo napāt sahasāvann iti tvopastutāsya vandate vṛṣā vāk,
tvām stoṣāma tváyā suvirā drághīya áyuḥ pratarām dádhānāḥ.

[1.54.3^b, svákṣatraṁ yásya dhr̥ṣatō dhr̥ṣān mánāḥ : 5.35.4^c, svákṣatraṁ te dhr̥ṣān mánāḥ.]

1.54.4^b (Savya Āṅgiraśa ; to Indra)

tvām divō bṛhatāḥ sānu kopayō 'va tmánā dhr̥ṣatā çámbaraṁ bhinat,
yān māyīno vrandīno mandīnā dhr̥ṣác chitām gábhastim açāniṁ pṛtanyāsi.

7.18.20^d (Vasiṣṭha Maitrāvaruṇi ; to Indra)

nā ta indra sumatāyo ná rāyaḥ samcákṣe pūrvā uśāso ná nūtnāḥ,
devākān cin mānyamānān jaghánthāva tmánā bṛhatāḥ çámbaraṁ 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 : 'Mānyamāna'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, nābhantām anyakō same, 'may the others, confound them (anyakē), 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 bṛhatāḥ 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 Āṅgiraśa ; to Indra)

sá çévr̥dham ādhi dhā dyumnām asmé máhi kṣatraṁ janāṣāl indra távyam,
rákṣā ca no maghónāḥ pāhi sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahō rāyē nr̥pate vājrabāhuḥ,
rákṣā ca no maghónāḥ pāhi sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudrīyaḥ práti gr̥bhṇāti vīçitā vármabhiḥ,
indraḥ sómasya pītāye vṛṣāyate sanāt sá yudhmá ójasā panasyate.

3.12.12^b (Parvata Kāṇva ; to Indra)

sanir mitrásya papratha indraḥ sómasya pītāye,
prāci vāçiva sunvaté mīmīta it.

Cf. indraḥ sómasya pītāye, under 1.16.3 ; and indra sómasya pītāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīṣaḥ páriṇasaḥ sámudraṁ ná saṁcáraṇe saniṣyávaḥ,
pátiṁ dáksasya vidáthasya nū sáho girim ná vená ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nū rodasi áhinā budhnyēna stuvitá devī ápyebhir iṣṭáih,
samudraṁ ná saṁcáraṇe saniṣyávo gharmásvaraso 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, indraṁ siṣakty usásam ná sūryaḥ : 9.84.2^d, induh siṣakty usásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yát tiró dharúnam ácyutaṁ rájó 'tiṣṭhipo divá átasu barhána,
svārmilhe yán máda indra hársyáhan vṛtrám nir apám āubjo arṇavám.

1.85.9^d (Gotama Rāhugaṇa ; to Maruts, but here Indra)

tvásṭa yád vájraṁ súkṛtaṁ hiranyáyaṁ sahasrabhrṣṭim svápá ávartayat,
dhattá indro náry apānsi kártavé 'han vṛtrám nir apám āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s. v. nárya, very properly corrects náry apānsi to náryāpānsi, '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)

ā svám ádma yuvámāno ajáras trisv áviṣyān atasēsu tiṣṭhati,
átyo ná prṣṭhāṁ pruṣitásya rocate divó ná sānu stanáyann acikradat.

9.86.9^a (Akṛṣṭāḥ, alias Māṣā Rṣigaṇāḥ ; to Pavamāna Soma)

divó ná sānu stanáyann acikradad dyáuç ca yásya pṛthiví ca dhārmabhiḥ,
indrasya sakhyám pavate vivévidat sómaḥ punanāḥ 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, 'aufschrie 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. xlv. 45, to 1.58.2^d, '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^e see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātājīto atasēsu tiṣṭhate vīthā juhūbhīḥ sñyā tuviṣvāñih,
tṛṣṭi yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcādūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāç carīṣṇv arcīr vāpuṣām id ékam,
yād āpravitā dādhatē ha gārbhañ sadyāç cij jāto bhavasīd u dutāḥ.

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)

hótārañ saptā juhvò yājiṣṭhañ yām vāghátō vṛṇáte adhvarēsu,
agnīñ viçveṣāñ aratīñ vāsūnāñ saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Āiluṣa; to Apah, or Aponaptar)

yó anidhmó dīdayad apsv antār yām viprāsa īlate adhvarēsu,
āpāñ napāñ mádhumatīr apó dā yābhīr índro vāvṛdhé vṛyāya.

3.54.3^d (Prajāpati Vāiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

yuvór r̥tām rodasi satyām astu mahé ṣu ṇaḥ suvitāya prā bhūtam,
idāñ divé nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

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, ihá tvām sūno, &c.; 6.50.9^a, utá 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, prātār makṣú
dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

á sūrye ná raçmāyo dhruvāso vāiçvānaré dadhire 'gnā vāsūni,
yá párvateṣv oṣadhiṣv apsu yá mānuṣeṣv ási tāsya rája.

1.91.4^b (Gotama Rāhugaṇa; to Soma)

yá te dhāmāni divi yá pṛthivyāñ yá párvateṣv oṣadhiṣv apsu,
tēbhīr no viçvāñ sumānā áhejan r̥rājan soma prāti havyā gṛbhāya.

§ 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 prthivyān yāt párvateṣv ṣadhīṣv apśú; iii. 22.2, ágne yāt te divi váreṣu prthivyān yād ṣadhīṣv apśv ā yajatra; 10.51.3, āichāma tvā bahudhā jātavedaḥ práviṣtam ágne apśv ṣadhīṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity of 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 ṣadhīṣv paḡṣv apśv āntāh.'

[1.59.5^c, rājā kṛṣṭnām asi mānuṣṭām : 3.34.2^c, indra kṣitnām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiṣvānara)

divāç cit te bṛható jātavedo vaiṣvānara prá ririce mahitvām,

rājā kṛṣṭnām asi mānuṣṭām, yudhā devēbhyo várivaç cakartha. Cf. 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jājūnāḥ sóman śáhase papātha prá te mātā mahimānam uvāca,

endra paprāthorv āntāriksām yudhā devēbhyo várivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhēndro mahná várivaç cakāra devēbhyāḥ sáptatiç çarṣanīprāh. 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 mānuṣeṣu váreṇyo hótādhāyi vikṣú,

dāmūnā grhāpatir dáma ān agnir bhuvad rayipátī rayiṇām.

1.72.1^c (Parāçara Çaktya; to Agni)

ní kāvya vedhāṣa çāçvatas kar háste dādāhāno nāryā purūṇi, Cf. 7.45.1^c

agnir bhuvad rayipátī rayiṇām satrá cakrāṇó amṛtāni víçvā.

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. xlv. 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:

ā devó yātu savitā surātno 'ntāriksaprā váhamāno áçvāih,

háste dādāhāno nāryā purūṇi niveçāyāi ca prasuvān ca bhūma.

'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, dvitā bhuvad rayipátī rayiṇām.

[1.61.5^a, asmā id u sáptim iva çravasyā: 9.96.16^c, abhí vūjam sáptir iva çravasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prā vo mahé mahī námo bharadhvam āngūṣyaṁ çavasānāya sáma,
yēnā naḥ pūrve pitáraḥ padajñā árcanto āngiraso gā ávindaṇa.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sá vardhitá várdhanaḥ pnyāmānaḥ sómo mṛdhvān abhí no jyótiṣavít,
yēnā naḥ pūrve pitáraḥ padajñāḥ svarvídō abhí gā ádrim uṣṇān.

SV. 2.709 has iṣṇān for uṣṇān of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, Kleine Schriften, i. 319 ff.; Ludwig, 887; Bloomfield, Concordance, have suggested muṣṇān; 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 uṣṇān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyótiṣā uṣ is natural at any time, and does not really bear upon the expression abhí gā ádrim (m)uṣṇān. I still think that we must read muṣṇān, and that the change from ádrim muṣṇān to ádrim uṣṇān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇān and muṣṇān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇān (above) is really due to interchange between iṣṇān and muṣṇān, and not between iṣṇān and uṣṇān. In other words RV. 9.97.39 seems still to have read muṣṇān at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

indrasyāngirasāṁ ceṣṭāu vidát sarāmā tánayāya dhāsim,
bṛhaspátir bhinád ádrim vidád gāḥ sám usryābhir váçanta nárah.

10.68.11^d (Ayāsa Āngirasa; to Bṛhaspati)

abhí çyāvān ná kṛçanebhír ŷçvam náksatrebhiḥ pitáro dyām apiñçan,
rātryām támō ádadhur jyótiṣ áhan bṛhaspátir bhinád ádrim vidád gāḥ.

Cf. for these stanzas Hillebrandt, Ved. Myth. i. 397, 413; Pischel, Ved. Stud. ii. 238. The presence together of Indra, the Āngiras, 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 pāda 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 pāda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The pāda 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 Panis. 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 ráyo gábhastāu ná kṣīyante nōpa dasyanti dasma,
dyumān asi krátumān indra dhírah çíkṣā çacīvas táva naḥ çacībhiḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āngirasa; to Indra)

má na indra pryatnáve má çárdhate párá dāḥ,
çíkṣā çacīvaḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; 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 píro vajrin purukútsāya dardaḥ,
barhír ná yát sudāse vṛthā várg añhó rájan váriṅvaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva; to Indra)

evá vásva indraḥ satyāḥ samrād̄ dhántā vṛtrám váriṅvaḥ pūrāve kaḥ,
puruṣtuta krátva naḥ çagdhī rayó bhakṣīyá té 'vaso dáivyaṣya.]

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 Pāru.' 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 rukmān̄ ādhi yetire çubhé: 5.54.11^b, vākṣassu rukmā maruto
ráthe çubhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam: 9.72.6^a, añçim̄ duhanti, &c.]

1.64.12^b (Nodhas Gāutama; to Maruts)

ghṛṣum̄ pāvakām̄ vanīnam̄ vicarṣanīm̄ rudrásya sūnūm̄ havasā gr̄ñimasi,
rajastūram̄ tavāsam̄ mārutaṁ gaṇām̄ r̄jṣīnam̄ vṛṣanam̄ saçcata çriyē.

6.66.11^b (Bharadvāja; to Maruts)

tām̄ vṛdhāntām̄ mārutaṁ bhrájadṛṣṭīm̄ rudrásya sūnūm̄ havasā
vivāse,

divāḥ çardhāya çucayo manīṣā giráyo nápa ugrá asprdhran.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tashāu va utī maruto yām̄ āvata: 1.166.8^b, pūrbhī rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama; to Maruts)

prá nū sá mártah̄ çavasā jánān̄ áti tashāu va utī maruto yām̄ āvata,]

cf. 1.64.13^b

áravadbhir̄ vájam̄ bharate dhánā n̄bhīr̄ ap̄çhyam̄ krátum̄ á çketi puṣyati.

2.26.3^b (Gr̄tsamada; to Brahmanaspati)

sá ij̄ jánena sá viçá sá jánmanā sá putráir̄ vájam̄ bharate dhánā n̄bhīh̄,
devānām̄ yāḥ pitāram̄ āvivāsati çradhdhāmanā havīṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Çairīṣi; to Indra)

sá in̄ nū ráyah̄ subhrtāsya çakanan̄ mádam̄ yó asya ránhyam̄ ciketati,
tváivrdho maghavan̄ dāçvadhvaro makṣú sá vájam̄ bharate dhánā n̄bhīh̄.

Group 9. Hymns 65-73, ascribed to Parāçara Çāktya

1.66.9, 10^d (Parāçara Çāktya ; to Agni)

tām vaç carāthā vayām vasatyāstañ ná gāvo nākṣanta iddhām,
sindhur ná kṣódaḥ prá nēir ānon návanta gāvah svār dṛçike.

1.69.9, 10^d (The same)

uṣó ná jaró vibhūvosrah sámjñātarupaç ciketad asmāi,
tmāna váhanto dūro vy ñvan návanta víçve 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 *Saṁhitās*; 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. xli; RV. Noten, p. 67.

[1.68.9, 10^a, pitúr ná putráḥ krátuñ juṣanta : 9.97.30^c, pitúr ná putráḥ krátubhir
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etā vratā minanti : 10.10.5^c, nákir asya prá minanti vratāni.]

1.69.9, 10^d: see 1.66.9, 10^d.1.70.5, 6^a (Parāçara Çāktya ; to Agni)

sá hí kṣapāvāñ agni rayiñām dāçad yó asmā árañ suktāih,
etā cikitvo bhūmā ní páhi devāñām jānma mártāñ ca vidvāñ.

7.10.5^c (Vasiṣṭha Māitrāvaruñi ; to Agni)

mandrāñ hótarañ uçjo yáviṣṭham agniñ víça ñlate adhvarēsu,
sá hí kṣapāvāñ ábhavad rayiñām átrandro dñtó yajāthāya devāñ.

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 páda is in unquestionable surroundings: 'The Uçjīs (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 *kṣapāvāñ* are according to the text.

1.71.4^a (Parāçara Çāktya ; to Agni)

máthid yád im víbhrto mātariçvā gñh-gñhe çyetó jényo bhūt,
ád im rájñe ná sáhyase sácā sann á dñtyāñ bhñgavaño vivāya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

máthid yád im viṣṭó mātariçvā hótarañ viçvāpsuñ viçvādevyañ,
ní yāñ dadhúr manuṣyāsu vikṣú svār ná citrāñ vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary: *víbhrto* 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, *viṣto*; Ludwig, vi. 92, *viṣpito*, or *viṣṭo*, and, finally, *viṣṭhito*); see Oldenberg, SBE. xli. 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, viṣṭo 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 Çaktya; to Agni)

māno nā yó 'dhvanah sadyá éty ékah satrá súro vásva ÷e,
rājānā mitrávárūṇā supāṇí goṣu priyám amṛtam rákṣamaṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ,
here Savitar)

trír ā divāḥ savitā soṣavīti rājānā mitrávárūṇā supāṇí,
āpaç cid asya ródasi cid urví rátnam bhikṣanta savitūḥ 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. xlv. 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 Çaktya; to Agni)

mā no agne sakhyaṁ pītryāṇi prá marṣiṣṭhā abhí viduṣ kavīḥ sán,
nábho ná rūpām jarimā mināti purá tásyā abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

rājaeva hí janibhiḥ kṣéṣy evāva dyúbhir abhí viduṣ kavīḥ san,
piçā giro maghavan góbhīr áçvāis tvāyatāḥ çigṛhi rayé asmán.

Ludwig, 266, to 1.71.10, translates the words abhí viduṣ 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 nábho 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. xlv. 75.

1.72.1^b (Parāçara Çaktya; to Agni)

ní kavyā vedhāsaḥ çaçvatas kar háste dádhāno náryā purúṇi,
agnir bhuvad rayipáti rayimám, satrá cakrāno amṛtāni viçvā.

¶ 1.60.4^d

7.45.1^c (Vasiṣṭha; to Savitar)

ā devó yātu savitā surátno 'ntariksaprā váhamāno áçvāḥ,
háste dádhāno náryā purúṇi niveçāyaṇ ca prasuvāḥ ca bhūma.

See under 1.60.4^d.—See also the pāda, nrvád dádhāno náryā purúṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2. 5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvad rayipāti rayīmām.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisrō yād agne çarādas tvām ic chūcim ghrtēna çūcayah saparyām,
nāmāni cid dadhire yajñiyāny āsūdayanta tanvāḥ sūjātāḥ.

6.1.4^e (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çrāva āpann āmr̥ktam,
nāmāni cid dadhire yajñiyāni bhadrāyām te raṇayanta saṁdr̥ṣṭāu.

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)

saṁjanānā ūpa sīdann abhijñū pātnivanto namasyām namasyan,
ririkvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīṣi rāksamāṇāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām in nāro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yāt tyagām ubhāyāso āgman ḥnāras tokāsya 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. xlv. 84, notes the parallel and remarks pertinently : 'Should svāḥ have supplanted another word, for instance trām ? As the pronoun svā very frequently stands in apposition with tanū, 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 tmāne 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) : 'hingebend 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 pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda 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)

ī yé viçvā svapatyāni tashuh̄ kṛṇvānāso amṛtatvāya gātum,
mahná mahādbhiḥ pṛthivī ví tasthe mātā putrāir āditir dhāyase vēḥ.

3.31.9^b (Kuçika Āiçrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānasā sedur arkāiḥ kṛṇvānāso amṛtatvāya gātūm,
 idām cin nū śādanam bhūry eṣām yēna māśān āsiśāsann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xlvī. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çäktya; to Agni)

devó ná yāḥ savitā satyāmanmā krátvā nipāti vjānāni viçvā,
 purupraçastó amātir ná satyā ātmēva çévo didhiṣṭāyo bhūt.

9.97.48^d (Kutsa Aṅgīrasa; to Pavamāna Soma)

nū nas tvām rathiró deva soma pári srava camvoh pūyāmānaḥ,
 apsu svādiṣṭho mádhumān ṛtāvā devó ná 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 unflinching brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlvī. 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 ṛtāvā (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 Çäktya; to Agni)

devó ná yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro ná rájā,
 puraḥśadaḥ çarmāsado ná virā anavadyā pātijuṣṭeva nūri.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro ná rájā,
 puraḥśadaḥ çarmāsado ná virā mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-22^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 gütter 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 Çäktya 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 mārtaṅ sūṣūdo agne té syāma mághavāno vayāṁ ca,
chāyēva viçvaṁ bhūvanāṁ sisakṣy āpaprivān ródasī antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nṛcákṣā eṣā divó mádhya āsta āpaprivān ródasī antárikṣam,
sá viçvācīr abhī caṣṭe ghṛtācīr antarī 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 mághavāno vayāṁ ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭāni santu mánase hṛdē ca,
çakéma rāyāḥ sudhūro yāmaṁ té 'dhi çrávo devābhaktaṁ dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāye tā juṣasva,
ūc chocasva kṛṇuhí vāsyaso no, mahó rāyāḥ puruvāra prá 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, prá cakṣya kṛṇuhí vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgana

1.74.3^c (Gotama Rāhūgana ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó ráne-rāne.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó víṣā sám idhe dasyuhántamam,
dhanamjayāṁ ráne-rāne.

1.74.7^c: 1.12.4^b, yād agne yāsi dūtyam.

1.75.4^c (Gotama Rāhūgana ; to Agni)

tvām jāmr jánānam āgne mitró asi priyāḥ,
sákhā sákhībhya íḍyaḥ.

9.66.1^c (Çatām Vāikhānasāḥ ; to Pavamāna Soma)

pāvāsva viçvacarṣaṇe 'bhí viçvāni kāvya,
sákhā sákhībhya íḍyaḥ.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhūgaṇa ; to Agni)

prajāvatā vācasā vāhnir āsī ca huvé nī ca satsihā devāñh,
véši hotrām utā potráñ yajatra bodhī prayantar janitar vásūnām.

10.2.2^a (Trita Āptya ; to Agni)

vési hotrām utā potráñ jánānām mandhātāsi draviṇodā ṛtāvā,
svāhā vayām kṛṇāvāmā havīñsi ḥ devō devāñ yajatv agnir árhan.]

☞ 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. xlv. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival véši in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative āsī. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhūgaṇa ; to Agni)

kathā dāçemāgnāye kāmāi devājuṣṭocyate bhāmīne gñh,
yó mártyeṣv amṛta ṛtāvā hótā yájiṣṭha ít kṛṇóti devāñ.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yó mártyeṣv amṛta ṛtāvā devō devéṣv aratir nidhāyi,
hótā yájiṣṭho mahnā çucādhyāi havýñir agnir mānuṣa Irayādhyai.

[1.77.4^d, vūjaprasūta iṣáyanta mánma : 7.87.3^d, práçetaso yá iṣáyanta mánma.]

1.78.1^{a+b} (Gotama Rāhūgaṇa ; to Agni)

abhí tvā gótamā girá jātavedo víçarṣaṇe,
ḥ dyumnāir abhí prá ṇonumaḥ.]

☞ refrain, 1.78.1^{c-5^c}

4.32.9^a (Vāmadeva ; to Indra)

abhí tvā gótamā giránūṣata prá dāvāne,
indra vūjāya ghñṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvírañ rayīm á bhara jātavedo víçarṣaṇe,
ḥ jahí rákṣāñsi sukrato.]

☞ 6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

bráhma prajāvad á bhara jātavedo víçarṣaṇe,
agne yád dīdáyad diví.

8.43.2^b (Virūpa Añgīrasa ; to Agni)

āsmāi te pratiháryate jātavedo víçarṣaṇe,
agne jánāmi 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. xlv. 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, dyumnāir abhī prá ṇonumah.

1.79.3^c (Gotama Rāhūgaṇa ; to Agni)

yád im ṛtásya páyasā piyāno náyanṇ ṛtásya pathibhī rájiṣṭhāih,
aryamā mitró váruṇaḥ párijmā tvācaṁ pñicanty úparasya yónāu.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāḥ)
ṛté sá vindate yudhāḥ sugébhīr yāty ádhvanaḥ,
aryamā mitró váruṇaḥ sárātayo yām tráyante sajóśasaḥ.

10.93.4^b (Tāva Pārtha ; to Viṣve Devāḥ)
tē ghā rájāno amñtasya mandrá, aryamā mitró váruṇaḥ párijmā,

cf. 1.122.11^b

kád rudró nṛṇām stutó marútaḥ pūśāno 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. xlv. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhūgaṇa ; to Agni)

ágne vājasya gómata iṣānaḥ sahaso yaho,
asmé dhehi jātavedo máhi ṛvávaḥ.

7.15.11^b (Vasiṣṭha Maitravaruṇi ; to Agni)
sá no rádhānsī ā bharecānaḥ sahaso yaho,
bhágaḥ ca dátu váryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dhehi ṛvávo bṛhát, under 1.9.8.

1.79.5^b (Gotama Rāhūgaṇa ; to Agni)

sá idhāno vásuṣ kavír agnír iḷényo girá,
revád asmábhyaṁ purvanika dīdihī.

10.118.3^b (Urukṣaya Āmahiyava ; to Agni Rakṣohan)
sá áhuto ví rocate 'gnír iḷényo girá,
srucí prátkam ajyate.

1.79.8^b (Gotama Rāhūgaṇa ; to Agni)

á no agne rayīm bhara satrásāhaṁ váreṇyam,
viṣvasu pṛtsú duṣṭāram.

3.34.8^a (Viṣvāmitra ; to Indra)
satrásāhaṁ váreṇyam sahodám sasavānsam svār apāç ca devīḥ,
sasúna yáḥ pṛthivīm dyám utémám, indram madanty ánu dhíranāsaḥ.

cf. 3.32.8^c

Oldenberg, SBE. xlv. 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, pṛtanāśāham rayīm . . . ā bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nerous 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 asmābhyam soma duṣṭāram, yó dūṇāḥo 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 sucetūnā rayīm viṣvāyupoṣasam,
mārḍikām dhehi jivāse.

6.59.9^d (Bharadvāja; to Indra and Agni)
indrāgni yuvór āpi vāsu divyāni pāthivā,
ā na ihā prá yachataṁ rayīm viṣvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa; to Agni)

sahasrākṣó vícarṣaṇir agní rákṣāṁsi sedhati,
hótā gṛṇīta ukthyāḥ.

7.15.10^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
agní rákṣāṁsi sedhati ḥukráḥocir āmartyāḥ,
[cūciḥ pāvakā fīḍyāḥ.]

☞ 2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^e-16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa; to Indra)

ādhi sūnāu ní jighnate vājreṇa ḥatāparvanā,
mandāná indro āndhasaḥ sākhibhyo gātúm ichaty [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e-16^e

8.6.6^b (Vatsa Kāṇva; to Indra)

ví cid vṛtrāsya dódhato vājreṇa ḥatāparvanā,
gíro bibheda viṣṇínā.

8.76.2^c (Kurusuti Kāṇva; to Indra)

ayám indro marútsakhā ví vṛtrāsyaḥbhinac chiraḥ,
vājreṇa ḥatāparvanā.

8.89.3^d (Nṛmedha Āngirasa and Purumedha Āngirasa; to Indra)

prá va indrāya bṛhaté marúto brāhmārcata,
vṛtrám hanati vṛtrahá ḥatākratur vājreṇa ḥatāparvanā.

Note the correspondence of 8.6.3^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.

[1.80.8^c, mahát ta indra víryam: 8.55(Vāl. 7).1^c, bhūríd indrasya víryam.]

1.80.9^d (Gotama Rāhugaṇa ; to Indra)

sahāsrām sākām arcata pāri śṭobhata viṅcatih,

ṇatāīnam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e-16^e8.69.9^d (Priyamedha Āṅgīrasa ; to Indra)

āva svarāti gārgaro godhā pāri sanisvanat,

piṅgā pāri caniṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67 ; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^e, mahāt tād asya pāuṅsyam : 8.63.3^e, stuṣé tād, &c.]1.80.10^d (Gotama Rāhugaṇa ; to Indra)

indro vṛtrāsya tāviṣīm nīr ahan sāhasā sāhaḥ,

[mahāt tād asya pāuṅsyam] vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]

☞ c : cf. 1.80.10^e ; e : refrain, 1.80.1^e-16^e4.18.7^d (Sainvāda Indrādītivāmadevānām)

kim u ṣvid asmāi nivīdo bhanantēndrasyāvadyām didhiṣanta āpaḥ,

māmāitān putrō mahatā vadhēna vṛtrām jaghanvān asṛjad vī sindhūn.

4.19.8^b (Vāmadeva ; to Indra)

pūrvīr usāsah ṇarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad vī sindhūn,

pāriṣṭhita atṛpad badbadhānāḥ sīrū indrah srāvitave pṛthivya.

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 Vṛtragetötet liess er fließen'; Grassmann, more freely, 'schlug Vṛtra 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 rājāḥ : 6.61.11^{ab}, āpaprūṣi pāṛthivāny urū rājō antāriḥṣam.]

1.81.5^{cd} (Gotama Rāhugaṇa ; to Indra)

[ā paprāu pāṛthivām rājō] badbadhé rocanā divī,

☞ cf. 1.81.5^a

nā tvāvān indra kāc canā nā jātō nā janīṣyate [ti viḥvām vavakṣitha.]

☞ cf. 1.81.5^e7.32.23^{ab} (Vasiṣṭha ; to Indra)

nā tvāvān anyō divyō nā pāṛthivo nā jātō na janīṣyate,

aḡvāyānto maghavann indra vājino 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^{cd}, ātīdām viḥvām bhūvanām vavakṣithācātrūr indra jānuṣā sanād asi, which again makes atī viḥvām 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 bhūvanaṃ vavakṣitha.]

[1.81.8^e, āthā no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhūgaṇa ; to Indra)

etē ta indra jantāvo viçvaṃ puṣyanti vāryam,

antār hī khyō jānānam aryō vēdo ādācuṣām tēṣām no vēda ā bhara.

5.6.6^b (Vasuçruta Ātreya ; to Agni)

prō tyē agnāyo 'gnīṣu viçvaṃ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanty anuṣāg iṣām stoḍbhya ā bhara.]

³³ 9.20.4^c; also refrain, 5.6.1^e-10^e

10.133.2^d (Sudās Pāijavana ; to Indra)

tvām sindhātūr āvāsṛjo 'dharāco āhann āhim,

açatrūr indra jajñīṣe viçvaṃ puṣyasi vāryam [tām tvā pari ṣvajāmahe
nābhantām anyakēṣām jyakā ādhi dhānvasu.]

³³ efg: refrain in 10.133.1 ff.

8.45.15^e (Triçoka Kāṇva ; to Indra)

yās te revāṃ ādāçuriḥ pramamārṣa maghātṭaye,

tāsya na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfal'ten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē 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. pōṣyā vāryūni, 1.113.15; pōṣyaṃ rayīm, 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] nāren 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 = pōṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pfegest 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^e-5^e, yōjā nv indra te hāri.

1.82.2^d (Gotama Rāhugaṇa ; to Indra)

ākṣaṇaṃ āmīmadanta hy āva priyā adhūṣata,
āstoṣata svābhānavo viprā nāvīṣṭhayā matī ulyōjā nv indra te hāri.]

ॐ refrain, 1.82.1^e-5^e

8.25.24^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa, here Dānastuti)
smādabhiṣṭi kāçavantā viprā nāvīṣṭhayā matī,
mahō vājīnāv ārvantā 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 bhuktavantāḥ tṛptāç cāsan svaktiyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyattadīptayo viprā medhāvīnaḥ nāvīṣṭhayā stutyā astavan. But in 7.66.8 the words matī 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)

susaṃdīçam tvā vayāṃ māghavan vandiṣimāhi,
prā nūnāṃ pūrṇāvandhura stutō yāhi vāçāṃ ānu ulyōjā nv indra te hāri.]

ॐ refrain, 1.82.1^e-5^e

10.158.5^a (Cakṣus Sāurya ; to Sūrya)

susaṃdīçam tvā vayāṃ ulyōjā nāvīṣṭhayā matī,
vī paçyema nṛcākṣasaḥ.

ॐ cf. 10.37.7^d

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyōç jīvāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamō goṣu gachati: 2.25.4^b, sá sātvaḥhiḥ prathamō, &c.]

[1.84.2^e, iṣṭīnāṃ ca stutīr ūpa: 8.17.4^b, asmākaṃ suṣṭutīr ūpa.]

SV. 2.380 reads iṣṭīnāṃ suṣṭutīr ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa ; to Indra)

ā tiṣṭha vṛtrahan rāthan yuktā te brāhmaṇā hāri,
arvācīnaṃ sū te māno grāvā kṛṇotu vagnūnā.

3.37.2^a (Viçvāmītra ; to Indra)

arvācīnaṃ sū te māna utā cākṣuḥ çatakrato,
indra kṛṇvāntu vāghātaḥ.

1.84.4^a (Gotama Rāhugaṇa ; to Indra)

imāṃ indra sutāṃ piba jyēṣṭham āmartyaṃ mādam,
çukrāsyā tvābhy ākṣaran dhārā ṛtāsyā sūdane.

8.6.36^c (Vatsa Kāṇva; to Indra)
 ā no yāhi parāvāto hāribhyāṃ haryatābhyāṃ,
 imām indra sutām piba.

Note the pādas, 8.17.1^b, indra sōmaṃ pibā imām; 8.32.19^c, indra piba sutānām; and, 10.24.1^a, indra sōmaṃ imām piba.

1.84.7^b (Gotama Rāhūgana; to Indra)
 yā ēka id vidāyate vāsu mār̥tāya dācūṣe,
 ṛ̥cāno āpratiṣkuta indro aṅgā.]

ॐ 1.7.8^c

9.98.4^b (Ambarīṣa Vārsāgira, and Ṛjīṣvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva cācivate vāsu mār̥tāya dācūṣe,
 indo sahasrīṇaṃ rayīm cātātmanāṃ vivāsasi.

See under 1.7.8^c.—Cf. āgne mār̥tāya dācūṣe, 1.45.8; and, devō mār̥tāya dācūṣe, 8.1.22.

1.84.7^c, ṛ̥cāno āpratiṣkuta indro aṅgā: 1.7.8^c, ṛ̥cāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhūgana; to Indra)
 yāc cid dhī tvā bahūbhya ā sutāvāṃ āvivāsati,
 ugrām tāt patyate cāva indro aṅgā.

8.97.4^d (Rebha Kācypa; to Indra)

ṛ̥cāc chakrāsi parāvāti yād arvāvāti vṛtrahan,]

ॐ 8.13.15^{ab}

ātas tvā gr̥bhīr dyugād indra keṣṭbhīḥ sutāvāṃ ā vivāsati.

See under 1.7.8^c.

1.84.10^e–12^e, vāsuir ānu svarājyam.

1.84.11^b (Gotama Rāhūgana; to Indra)
 tā asya pṛṇāyúvāḥ sōmaṃ cṛīnanti pṛṇayāḥ,
 priyā indrasya dhenāvo vājraṃ hinvanti sūyakaṃ ṛ̥cānu svarājyam.]

ॐ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmaṃ cṛīnanti pṛṇayāḥ,

jānman devānāṃ vīcāc ṛ̥trīṣv ā rocané divāḥ.]

ॐ 1.105.5^b

Sāyaṇa, at 8.69.3, following Nighaṇṭavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadpādohanāḥ, i. e. 'flowing like a well'. In the light of the aṣvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyāḥ 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 pṛṇāyúvāḥ by sparṇanakāmāḥ, 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 pṛṇā. 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 ṛ̥. λεγ. pṛṇāyúvāḥ (Padap. pṛṇā-yúvāḥ). Note the pun: pṛṇāyúvāḥ:

pṛṇayaḥ. 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 triṣṭ á 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 viśas) also remains unintelligible to me, even after the translations of Sāyaṇa; 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, jaghāna navatīr náva : 9.61.1^c, avāhan navatīr náva.]

1.84.14^b (Gotama Rāhugaṇa ; to Indra)
ichānā ācvasya yāc chirāḥ párvateṣv ápaçritam,
tād vidac charyañāvati.

5.61.19^c (Çyāvāçva Ātreya ; to Rathavīti Darbhya)
eṣā kṣeti rāthavītīr maghāvā gómātīr ānu,
párvateṣv ápaçritaḥ.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). 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 marḍitā : 8.66.13^{cd}, nahī tvád anyāḥ
puruhūta káç canā maghavann āsti marḍitā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā ukṣītāso mahimānam āçata : 8.59 (Val. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prá yād rátheṣu pṛṣatīr āyugdhvam : 1.39.6^a, úpo rátheṣu pṛṣatīr
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa ; to Maruts)
çūrā ivéd yúyudhayo ná jāgmayaḥ çravyāvo ná pītanāsu yetire,
bhāyante viçvā bhūvanā marúdbhyo rájana iva tveśasāmrḍço nárah.

1.166.4^c (Agastya Māitrāvaruṇi ; to Maruts)
ā yé rájānsi tāviṣibhir ávyata prá va évasaḥ sváyatāso adhrajan,
bhāyante viçvā bhūvanāni harmyā citró vo yūmaḥ práyatāsv rṣīṣu.

1.85.9^d, áhan vṛtrān nīr apām āubjad arṇavám : 1.56.5^d, áhan vṛtrān nīr apām
āubjo arṇavám.

[1.86.3^c, sá gāntā gómātī vrajé : 7.32.10^d, gāmat sá gómātī vrajé ; 8.46.9^d ;
51 (Val. 3).5^d, gaméma gómātī vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa ; to Maruts)
asyā vīrāsya barhīsi sutāḥ sómo diviṣṭīṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusūti Kāvya; to Indra)
 pibéd indra marútsakhā sutám sóman̄ diviṣṭiṣu,
 [vájraṁ ḡḡāna ójasā.]
 4.49.1^c (Pratiprabha Ātreya; to Viṣve Devāḥ)
 idám vām āsyè havīḥ priyám indrabṛhaspati,
 ukthám mádaç ca çasyate.

8.76.9^c

For diviṣṭi see Oldenberg, SBE. xlvi. 44; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa; to Maruts)
 asyá çroṣantv á bhūvo viçvā yáç çarṣaṇír abhí,
 sūraṁ cit sasrúṣir iṣaḥ.

4.7.4^b (Vāmadeva Gautama; to Agni)
 ācūm dūtám vivāsvato viçvā yáç çarṣaṇír abhí,
 á jabhruḥ ketúm āyávo bhḡgavānaṁ viçé-viçé.
 5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
 āgne sáhantam á bhara dyumnásya prāsáha rayim,
 viçvā yáç çarṣaṇír abhy āsá víḡṣu sāsáhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda 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 pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa; to Maruts)
 sá hí svasṭi pṛṣadaçvo yúvā gaṇò 'yá iḡnás táviṣibhir āvṛtaḥ,
 ási satyá ṛṇayá'vānedyo 'syá dhiyáḥ prāvitáthā víṣa gaṇáḥ.

2.23.11^c (Gṛtsamada; to Brahmanaspati)
 anānudò vṛṣabhò jágmir āhavám niṣṭaptā çátruṁ pṛtanāsu sāsahíḥ,
 ási satyá ṛṇayá brahmanas pata ugrásya cid damitá víḡuharṣiṇaḥ.

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 Rāhūgaṇa; to Soma) =.

9.88.8 (Uçanas Kāvya; to Pavamāna Soma)
 rájño nú te várūnasya vratāni bṛhád gabhírám táva soma dhāma,
 çúciç ṭvám asi priyó ná mitró dakṣáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b: 1.59.3^c, yá párvateṣv óṣadhīṣv apsu.

[1.91.4^d, rájan soma práti havýá gṛbhāya: 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vānaspátih: 9.12.7^a, nityástotro vānaspátih.]

1.91.8^a (Gotama Rāhūgaṇa ; to Soma)

tvām naḥ soma viçvāto rākṣā rājann aghāyatāḥ,
nā riṣyet tvāvataḥ sākḥā.

10.25.7^a (Vimada Āindra, or others ; to Soma)

tvām naḥ soma viçvāto gopā ādabhyo bhava,
sédha rājann āpa sridho ví vo máde [má no duhçānsa içatā vívakṣase.]

1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary : see under 1.23.9^c.

[1.91.9^c, tábhir no 'vitā bhava: 7.96.5^c, tébhir no 'vitā bhava.] Cf. 1.81.8^e,
áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñám idám váco jujuṣāná upāgahi ; 1.26.10^b, imām
yajñám idám vácaḥ.

[1.91.11^c, sumṛīkó na á viça : 1.139.6^c, sumṛīkó na á gahi.]

1.91.12^b : 1.18.2^b, vasuvit puṣṭivárdhanaḥ.

1.91.13^b (Gotama Rāhūgaṇa ; to Soma)

sóma rārandhi no hrdí gāvo ná yāvaseṣv á,
mārya iva svá okyè.

8.92.12^b (Çrutakakṣa Āṅgīrasa ; or Sukakṣa Āṅgīrasa ; to Indra)
vayám u tvā çatakrato gāvo ná yāvaseṣv á, ukthéṣu ranayāmasi.

Cf. the pāda, rāpan gāvo 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 pāda 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 gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhūgaṇa ; to Soma) =

9.31.4 (Gotama Rāhūgaṇa ; to Soma Pavamāna)

á pyāyasva sám etu te viçvātaḥ soma vṛṣṇyam,
bhāvā vājasya saṅgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhūgaṇa Gotama) ; cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303 ; ii. 225, 227.

1.91.17 (Gotama Rāhūgaṇa ; to Soma)

á pyāyasva madintama sóma viçvebhir añçúbhiḥ,
bhāvā naḥ suçrāvastamaḥ sākḥā vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasīṣṭha ; to Pavamāna Soma),

prā pyāyasva prā syandasva sóma viçvebhir añçúbhiḥ,
devébhya uttamām havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303 ; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāviṣṭāu : 6.47.20^c, bḥaspatē prā, &c.]

1.92.3^c, iṣaṁ vāhanthī sukṛte sudānave : 1.47.8^c, iṣaṁ pṛicāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhūgaṇa ; to Uṣas)

ādhi pēcāṁsi vapate nṛtūr ivāporṇute vākṣa usrēva bārjaham,
jyōtir viçvasmāi bhūvanāya kṛṇvatī gāvo na vrajān vy uṣā āvar tāmah.

4.14.2^b (Vāmadeva Gāutama ; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyōtir viçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āprā dyāvāpṛthivī antāriksām, vi sūryo raçmibhiç cēkitanāḥ.

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 Rāhūgaṇa ; to Uṣas)

ātāriṣma tāmasas pārām asyōṣā uchāntī vayūnā kṛṇoti,
çriyē chāndo nā smayate vibhātī supṛatikā saumanasāyājgaḥ.

1.183.6^a (Agastya ; to Açvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā pṛatī vām stōmo açvināv adhayi,

1.183.6^b

lēhā yātaṁ pathibhir devayānair vidyāmeṣām vṛjānaṁ jṛādānum.

1.183.6^{cd}

7.73.1^a (Vasiṣṭha ; to Açvins)

ātāriṣma tāmasas pārām asyā pṛatī stōmaṁ devayānto dādhanāḥ,
purudānsā purutāmā purājāmartya havate açvinā gāḥ.

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 Rāhūgaṇa ; to Uṣas)

bhāsvatī netrī sūnṛtānām divā stave duhitā gōtamebhiḥ,
prajāvato nrvāto açvabudhyān uṣo gōagrān ūpa māsi vājān.

1.113.4^a (Kutsa ; to Uṣas)

bhāsvatī netrī sūnṛtānām āceti citrā vī dūro na āvaḥ,

pṛāpṛyā jāgād vy ū no rāyō akhyad uṣā ajgar bhūvanāni viçvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhnyān; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annath me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhūgaṇa ; to Uṣas)

vyūrṇvatī divō āntān abodhy āpa svāsāraṁ sanutār yuyoti,
praminatī manuṣyā yugāni yōṣā jarāsyā cākṣasā vī bhātī.
paçtūn nā citrā subhāgā prathānā sindhur nā kṣōda urviyā vy açvāit,
āminatī dāivyāni vratāni sūryasya ceti raçmibhir dṛçānā.

14 [n.o.s. 20]

1.124.2^{ab} (Kakṣivāt Dairghatamasa; to Uṣas)
 āminatī dāivyāni vratāni praminatī manuṣyā yugāni,
 1.1yūṣṇām upamā cāḡvatīnām āyatīnām prathamōṣā vy ādyāt.]

1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between āminatī and praminatī, and 1yūṣṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between āminatī and āyatīnām; and praminatī and 1yūṣṇām. 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 yugā 'age', i. e. 'period of time', see Bāl 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 aḡvāt for ādyāt (cf. aḡvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between 1yūṣṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose:

āvāhantī pōṣyā vāryāni citrām ketūm kṛṇute cēkitānā,
 1yūṣṇām upamā cāḡvatīnām vibhātīnām prathamōṣā vy āḡvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses āminatī . . . praminatī and 1yūṣṇām . . . 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: āminatī : āyatīnām = praminatī : 1yūṣṇām. That is to say: The dawns preserve the laws of the gods (āminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (1yūṣṇām). Or by the diagram:



1.92.13^{b+c} (Gotama Rāhugaṇa; to Uṣas)
 uṣas tāc citrām ā bharāsmābhyaṁ vājīnīvatī,
 yēna tokāṁ ca tānayaṁ ca dhāmahe.

4.55.9^c (Vāmadeva; to Viḡve Devāḥ, here Uṣas)
 uṣo maghony ā vaha sūnṛte vāryā purū,
 asmābhyaṁ vājīnīvatī.

9.74.5^d (Kakṣivāt Dairghatamasa; to Payamāna Soma)
 ārvīd aṅḡhū śācamāna ūrmīnā devāvyām mānuṣe pinvatī tvācam,
 dādhati gārbham āditer upāstha ā yēna tokāṁ ca tānayaṁ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche 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 citrā is a kind of a kenning in the Rig-Veda; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhas, drāviṇam, or the like, must be understood with it. Similarly crūtya 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 ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13^c. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, 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 sōmo retodhāh, 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 Aṇvins)
 aṇvinā vartir asmād ā gōmad dasrā hiraṇyavat,
 arvāg rātham sāmānasā nī yachatam.

7.74.2^c (Vasiṣṭha; to Aṇvins)
 yuvām citrām dadathur bhōjanam narā cōdethām sūnftāvate,
 arvāg rātham sāmānasā nī yachataṁ pibatam somyām mādhu.]

☞ 6.60.15^d

8.35.22^a (Ḷyāvāṇva Ātreya; to Aṇvins)
 arvāg rātham nī yachataṁ pibatam somyām mādhu,] ☞ 6.60.15^d
 ā yātam aṇvinā gatam avasyūr vām ahām huve dhattām rātnāni dāḡuṣe.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhūgaṇa; to Aṇvins)
 yāv itthā plōkam ā divō jyōtir jānāya cakrāthuh,
 ā na ūrjam vahatam aṇvinā yuvām.

1.157.4^a (Dirghatamas Āucathya; to Aṇvins)
 ā na ūrjam vahatam aṇvinā yuvām mādhumatyā nah kāḡayā mimik-
 satam,
 pṛāyus tāriṣṭam nī rāpānsi mṛkṣatam sēdhatam dvēṣo bhāvatanī sacā-
 bhūvā.]

☞ 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa; to Aṇvins)
 ehā devā mayobhūvā dasrā hiraṇyavartanī,
 uṣarbūdho vahantu sōmapitaye.]

☞ cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṇvins)
 atyāyātam aṇvinā tirō viḡvā ahām sānā,
 dasrā hiraṇyavartanī sūṣumnā sindhuvāhasā [mādhuvi māma ḡrutam
 hāvam.] ☞ refrain, 5.75.1^{a-9}^e

8.5.11^b (Brahmatithi Kāṇva; to Aṇvins)
 vāvṛdhānā [ḡubhas patī] dasrā hiraṇyavartanī,
 pibatam somyām mādhu.] ☞ 6.60.15^d

8.8.1^c (Sadhvaṅsa Kāṇva ; to Aṅvins)

ॐ no viṅvābhīr ūtibhīr ॐ aṅvinā gāchataṁ yuvāṁ ॥

ॐ a : 7.24.4^a ; b : 5.75.3^b

dāsṛā hiraṇyavartanī ॥ pībataṁ somyāṁ mādhu. ॥

ॐ 6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others ; to Aṅvins)

ॐ nūnāṁ yātam aṅvināṅvebhīḥ prūṣitāpsubhīḥ ॥

ॐ a : 8.8.2^a ; b : 8.13.11^b

dāsṛā hiraṇyavartanī ॐ bhas patī ॐ pātāṁ sōmam ṛtāvṛdhā. ॥

ॐ 1.47.3^b

Cf. rūdrā hiraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of ॐ bhas 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 sōmapītaye : 8.1.24^d, vāhantu sōmapītaye.]

1.93.2^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yō adyā vāṁ idāṁ vācaḥ saparyāti,

tāsmāi dhataṁ suvīryāṁ gāvāṁ pōṣaṁ svāṅvyam.

9.65.17^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ॐ na indo ṣatagvināṁ gāvāṁ pōṣaṁ svāṅvyam,

vāhā bhāgattim ūtāye.

1.93.3^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā ūhutiṁ yō vāṁ dāṅdā dhaviṣkr̥tim,

sā prajāyā suvīryāṁ viṅvāṁ āyur vy āṅnavat.

8.31.8^b (Manu Vāivasvata ; Daṁpatyor aṅṣaḥ)

putrīṇā tā kumārīṇā viṅvāṁ āyur vy āṅnutaḥ,

ubhā hiraṇyapeṣasā.

10.85.42^b (Sūryā Savitṛi ; to Sūryā)

ihāivā staṁ mā vī yāuṣtaṁ viṅvāṁ āyur vy āṅnutam,

kṛīṅtāu putrāir nāpṛbhīr mōdamānau svē grhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṅvāṁ āyur, &c.

[1.93.4^a, āgniṣomā ceti tād vīryāṁ vāṁ : 3.12.9^c, tād vāṁ ceti prā vīryāṁ.]

1.93.6^d (Gotama Rāhugaṇa ; to Agni and Soma)

ānyāṁ divō mātarīṅvā jabhārāmāthnād anyāṁ pāri cyeṇō ādreh,

āgniṣomā brāhmaṇā vāvṛdhānōrūṁ yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūṁ yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid vṛṣaṅciprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhugaṇa ; to Agni and Soma)

yó agnīśómā havīṣā saparyād devadrīcā mánasā yó ghr̥tēna,
tāsyā vratām rakṣatām pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇā yuvām adhvarāya no viçé jánāya máhi çárma yachatam,
dirghāprayajyum áti yó vanusyāti vayām jayema p̥tanāsu dūḍhyāh.

Group 11. Hymns 94–115, ascribed to Kutsa Aṅgīrasa

1.94.1^d–14^d, āgne sakhyé má riṣāmā vayām táva.

1.94.3^b (Kutsa Aṅgīrasa ; to Agni)

çakēma tvā samīdhan̄ sādhyā dhīyas tvé devā havir̄ adanty āhutam,
tvām adityān̄ ū vaha tán hy ūçmāsy ūgne sakhyé má riṣāmā vayām táva.]

65^r refrain, 1.94.1^d–14^d

2.1.13^d (Gr̥tsamada Bhārgava Çāunaka, formerly Aṅgīrasa Çāunahotra ; to Agni)

tvām agna adityāsa asyām tvām jihvām çūcayas cakrire kave,
tvām rātiṣāco adhvarēsu saçcire tvé devā havir̄ adanty āhutam.

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 havir̄ adanty āhutam. 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, çárman 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 áditiḥ sindhuḥ p̥thivī utá dyāuḥ.

[1.95.5^b, jihmánām ūrdhvāḥ svāyaçā upásthē : 2.35.9^b, jihmánām ūrdhvó vidyūtām vásānaḥ.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveṣāṁ rūpāṁ kṛṇṭa uttaraṁ yāt saṁpr̥cānāḥ śādane gōbhīr adbhīḥ,
kavīr budhnāṁ pāri marmṛjyate dhīḥ sá devātātā sāmītir babhāva.

9.71.8 (Ṛṣabha Vaiçvāmītra ; to Pavamāna Soma)

tveṣāṁ rūpāṁ kṛṇṭe vārṇo asya sá yātr̥cāyat sāmṛtā sēdhati sridhāḥ,
apsā yāti svadhāyā dāivyaṁ jānaṁ sām̐ suṣṭutī nāsate sām̐ góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 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 pādas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendiadyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . góagrayā, 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)

evā no agne samīdhā vṛdhānó revát pāvaka ṛāvase ví bhāhi,
tān no mitró vārṇo māmahantām ādītiḥ sīndhuḥ pṛthivī utá dyāuḥ.

The second hemistich is refrain in i. 94.16^a ff.

1.96.1^d-7^d, devā agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgāmano vāsūnām̐ yajñāsya ketúr̐ manmasādhanó vēḥ,
amṛtatvām̐ rākṣamaṇāsa enaṁ̐ devā agnīm̐ dhārayan draviṇodām̐.]

☞ refrain, 1.96.1^d-7^d

10.139.3^a (Viçvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgāmano vāsūnām̐ viçvā rūpābhi caṣṭe caçṭerbhīḥ,
devā iva savitā satyādharmaṁ̐ ndro ná tasthāu smaré dhānānām̐.

☞ 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, draviṇodā draviṇasas turāsya : 1.15.7^a, draviṇodā draviṇasaḥ.

1.96.9 = 1.95.11.

1.97.1^a, 10-8^c, āpa naḥ çóçucad aghām̐.

[1.97.3^b, prāsmākāsaç ca sūrāyah : 5.10.6^c, asmākāsaç ca sūrāyah.]

1.97.6^b : 1.1.4^b, viçvātāḥ paribhūr̐ asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa; to Agni, or Agni Vaiçvānara)
 pṛṣṭó divi pṛṣṭó agnīḥ pṛthivyām pṛṣṭó viçvā ósadhir á viveça,
 vaiçvānarāḥ sāhasa pṛṣṭó agnīḥ sá no divá sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha; to Vaiçvānara)

pṛṣṭó divi dhāyay agnīḥ pṛthivyām ḥnétā síndhūnām vṛṣabhá stīyānām,
 6.44.21^b

sá mānuṣīr abhi víço ví bhāti vaiçvānaró vāvṛdhāno váreṇa.

10.87.1^d (Pāyū Bhāradvāja; to Agni Rakṣoḥan)

rakṣohānaṁ vājinam á jigharmi mitráṁ práthiṣṭham úpa yāmi çárma,
 çīçāno agnīḥ krátubhiḥ sámiddhaḥ sá no divá sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, vṛṣā síndhūnām vṛṣabhá stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, *EV. Noten*, p. 95; and note AV. 2.2.2^a, divi pṛṣṭó yajatāḥ sūryatvak.

[1.99.1c, sá naḥ paṛṣad áti durgāṇi viçvā : 1.89.2^b; 10.56.7^d, svastībhir áti, &c.]

1.100.1^d–15^d, marútvān no bhavaty indra úti.

1.100.11^c (Ṛjṛāçva, or others; to Indra)

sá jāmbhīr yát samājati mīḥé 'jāmbhīr va puruhūtá évāiḥ,
 apām tokāsya tánayasya jeṣé ḥmarútvān no bhavaty indra úti.

6.44.18^c (Çamyu Bārhaspatya; to Indra)

ásu śmā no maghavann indra pṛtsv ḥśmábhyam máhi várivaḥ sugāṁ
 kaḥ,
 1.102.4^c

apām tokāsya tánayasya jeṣá indra sūrīn kṛṇuhi śmā no ardhám.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, Neisser, *Bezz. Beitr.* vii. 233.

1.100.12^b (Ṛjṛāçva Vārsāgīra, and others; to Indra)

sá vajrabhīd dasyuhá bhimá ugrāḥ sahásracetāḥ çatánītha fḥbhvā,
 camriṣó ná çávasa páñcajanya ḥmarútvān no bhavaty indra úti.

6.44.18^d refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Bādhyāçva; to Agni)

dirghátantur brhádúkṣayám agnīḥ sahásrastarīḥ çatánītha fḥbhvā,
 dyumān dyumátsu nfbhir mḥjyamānaḥ sumitrēṣu 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 çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastarīḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brhádúkṣa in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç caná çávaso ántam apūḥ : 1.167.9^b, aráttāc cie çávaso, &c.]

1.100.19 (Rjācva; to Indra) =

1.102.11 (Kutsa; to Indra)

viçvāhéndro adhivaktā no astv āparihvrtāḥ sanuyāma vājā,
tān no mitró váruṇo māmahantām áditih sīndhur pṛthiví utá dyāuḥ.]

☞ refrain, 1.94.16^{ed} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyāma vājā.

1.101.1^{d-7^d}, marútvantaṁ sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā havīç cakrmā satyarādhāḥ (9^b, brahmavāhāḥ).

1.102.4^c (Kutsa; to Indra)

vayām jayema tvāya yujá vītam asmākam āñcam úd avā bhāre-bhare,
asmábhyam indra várivaḥ sugám kṛdhi prá çátrūṇām maghavan viçnyā ruja.

6.4.4.18^b (Çamyu Bārhaspatya; to Indra)

āsú śmā no maghavann indra pṛtsv āsmábhyaṁ máhi várivaḥ sugám
kaḥ,

apām tokásya tánayasya jeṣá, indra sūrín kṛnuhi smā no ardhām.

☞ 1.100.11^c

[1.102.8^c. átrdām viçvaṁ bhūvanaṁ vavakṣitha: 1.81.5^e, áti viçvaṁ vavakṣitha.]

1.102.8^d (Kutsa; to Indra)

triviṣṭidhātū pratimānam ójasas tisró bhūmīr nrpate trīni rocanā,
átrdām viçvaṁ bhūvanaṁ vavakṣith āçatrúr indra janúṣā sanád asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva; to Indra)

abhrātṛvyó aná tvām ánāpir indra janúṣā sanád asi,
yudhdé apitvām ichase.

RV.10.133.2^c (Sudās Pāijavana; to Indra)

tvām sīndhūr āvāsṛjo 'dharāco áhann áhim,

açatrúr indra jajñiṣe viçvaṁ puṣyasi váryaṁ, tám tvā pári śvajāmahe
nābhantām anyakéṣāṁ jyākú ádhi dhánvasu.]

☞ 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 nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den geführten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent: ánāpiḥ, as well as açatrúḥ, 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^{ed} see under 1.81.5^{ed}; for the repeated pāda cf. also 8.15.10^b, máhhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm papráthac ca vājreṇa hatvá nír apáh sasarja,
 áhann áhim ábhīnad rauhiṇām vy áhan vyāṅsam maghávā cācibhiḥ.

2.15.2^c (Gṛtsamada ; to Indra)

avañcé dyām astabhāyad bṛhāntam ā ródasi aprnad antárikṣam,
 sá dhārayat pṛthivīm papráthac 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 Rāuhīṇa ; Maghavan slew Vyāṅsa 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 fallings 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, viçve devāso amadann ānu tvā.1.104.1^a (Kutsa ; to Indra)

yōṅiṣ ṭa indra niśāde akāri tám ā ní śīda svānó nārvā,
 vimúcya váyo 'vasāyāçvān doṣā vāstor vāhīyasah prapitvé.

7.24.1^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

yōṅiṣ ṭa indra sādane akāri tám ā nṛbhiḥ puruhūta prá yāhi,
 āso yāthā no 'vitā vṛdhé ca dádo vāsūni mamádaç ca sómāih.

On sundry aspects of 1.104.1 (especially the word prapitvé) 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)

mā no vadhīr indra mā párá dā má nah priyá bhōjanāni prá moṣih,
 āṇḍā má no maghavañ chakra nír bhen má nah pátrā bhet sahājanuṣāṇi.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā párá dā má te bhūma prásitāu hṛlītasya,
 ā no bhaja barhīṣi jivaçañsé jṛyām páta svastibhiḥ sādā nah.]

☞ 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 mā no rīriṣo má párá dah.

[1.104.9^c, uruvyācā jaṭhāra ā vṛṣasva ; 10.96.13^d, satrā vṛṣāñ jaṭhāra, &c.]1.105.1^e-18^e, vittām me asyā rodasi.

15 [H.O.S. 20]

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amí yé devā sthána triṣṭv á rocané diváh,

kád va řtám kád ántam kvá pratná va áhutir ½vittám me asyá rodasi.]

☞ refrain, 1.105.1^e-18^e

8.69.3^d (Priyamedha Āngirasa; to Indra)

tá asya súdadohasah ½somañ çriṃanti pñayah.]

☞ 1.84.11^b

jánman devánám viças triṣṭv á rocané diváh.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané diváh is frequent cadence, 8.10.1; 8.2.4; 97.5; 9.86.27.

1.105.8^{ab+ed} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sám mā tapanty abhitaḥ sapátnir iva párcavaḥ,

mūṣo ná çigná vy ádanti mádhya stotáram te çatakrate ½vittám me asyá rodasi.]

☞ refrain, 1.105.1^e-18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sám mā tapanty abhitaḥ sapátnir iva párcavaḥ,

ni bád hate ámatir nagnatá jásur vér ná veviyate matḥ.

10.33.3^{ab} (The same)

mūṣo ná çigná vy ádanti mádhya stotáram te çatakrate,

sakṭ sú no maghavann indra mṛṣayádha pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravaṣa, 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 Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravaṣa, the son and successor of Kuruçravaṇa, 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 Brahmans 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, *Guṇādhya et la Bṛhatkathā*, 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, Nachrichten 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 chepañ 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 ukthyāñ devéṣv asty āpyam,

sá naḥ sattó manuṣvād á devāñ yakṣi vidúṣtaro [vittāñ me asya rodasI.]

☞ refrain, 1.105.1^e-18^e

8.10.3^d (Pragātha Kāṇva ; to Açvins)

tyā nv açvinā huve sudānsasā gṛbhé kṛtā,

yāyor ásti prá naḥ sakhyāñ devéṣv ádhy āpyam.

Cf. the páda 8.27.10^b, devāso ásty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devāñ áchā vidúṣtaraḥ,

agnír havýá suṣūdati devó devéṣu médhiro [vittāñ me asyá rodasI.]

☞ refrain, 1.105.1^e-18^e

1.142.11^{cd} (Dirghatamas Āucathya ; to Agni)

avastjāñ upa tmānā devāñ yakṣi vanaspate,

agnír havýá suṣūdati devó devéṣu médhirah.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmányā vanaspate pātho devébhyaḥ sṛja,
 agnīr havayāni siṣṣadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēsu médhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)

asīu yāḥ pānthā ādityó divi pravácyam kṛtāḥ,

ná sá devā atikráme tám martāso ná paçyatha 1vittám me asyá rodasi,

☞ refrain, 1.105.1^e-18^c

2.22.4^c (Gṛtsamada ; to Indra)

táva tyán náryam nṛtó 'pa indra prathamám pūrvyám divi pravácyam
 kṛtám,

yád devasya çavasā prāriṇā ásum riṇān apāḥ,

bhúvad viçvam abhy ádevam ójasā vidád ūrjam çatákratur vidád ísam.

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 pravácyam kṛtám 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 pravácyam kṛtám 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 pravácyam 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 berühmendem gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravácyam 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 pañca ukṣāno . . . devatrā nú pravácyam 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}, rátham ná durgád vasavaḥ sudānavo viçvasmān no áhhaso niṣ
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye bhūtá devā vṛtratúrīyeṣu çambhúvaḥ,

1v rátham ná durgád vasavaḥ sudānavo viçvasmān no áhhaso 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 yajñám avatā sajoṣasaḥ,

bḥhaspátim pūṣānam açvinā bhágam svasty ágnim samidhānam ímahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)

deváir no devy áditir ní pātu devás trātá trāyatām áprayuchan,

1v tán no mitró váruṇo māmahantām áditih síndhuḥ pṛthiví utá dyáuh,

☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir ni pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya vāruṇasya dhāsm, ārhāmasi pramīyam 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)

ūpa no devā āvasā gamantv, āṅgīrasām sūmabhi stūyāmanāḥ, cf. 1.107.2^a
indra indriyāir marūto marūdbhir ādityāir no āditiḥ ṣarma yaṅsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trīr āhan savitaḥ savāso divē-dive sūubhagam āsuvānti,
īndro dyāvaprthivī sindhur adbhīr ādityāir no āditiḥ ṣarma yaṅsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

īndro vāsuhbhī pari pātu no gāyam ādityāir no āditiḥ ṣarma yachatu,
rudrō rudrēbhī devō mṛayāti nas tvāṣṭā no gnābhī suvitāya jinvalu.

The two distichs of 4.54.6 are anacluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti : 'die trankopfer 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. yaṅsat 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 ṣarma yaṅsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na índras tát vāruṇas tát agnis tát aryamā tat savitā cāno dhāt,

tán no mitrō vāruṇo māmahantām āditiḥ sindhuḥ prthivī utā dyāuḥ.]

cf. refrain, 1.94.16^{cd} ff.

6.49.14^b (Rjijvan Bhāradvāja ; to Viṣve Devāḥ)

tán nō 'hir budhnyō adbhīr arkāis tát párvatās tát savitā cāno dhāt,

tát śadhfbhir abhī rāṣīśāco bhāgaḥ pūraindhīr jinvalu prá rayé.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indrāgni citrātamo rátho vām abhī viṣvāni bhūvanāni cāṣṭe,

tēnā yātām sarātham tashivāns, āthā sōmasya pibatām sutāsya.]

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa suprátikam devāyor eti sūryas tatanvān,

abhī yō viṣvā bhūvanāni cāṣṭe sá manyūm mārtyeṣv 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^c, vṛgvāny anyó bhūvanābhiḥaṣṭe.

1.108.1^d, 6^d–12^d, áthā sómasya pibataṁ sutásya; 1.108.5^d, tébhiḥ sómasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakrūthe hí sadhryāñ náma bhadrām sadhricnā vṛtrahaṇā utá sthaḥ,
tāv indrāgni sadhryāñcā niśadyā vṛṣṇaḥ sómasya vṛṣaṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mádhumattamasya vṛṣṇaḥ sómasya vṛṣaṇā vṛṣethām,
idám vām ándhaḥ páriṣiktam asmé ṽasádyāsmin barhīsi mádayethām.]

§ 6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sámiddheṣv agniṣv ānajanā yatásrucā barhír u tistirāñá,
tivrūiḥ sómāiḥ páriṣiktebhir arváḡ éndrāgni sāumanasáya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śu sómasutim úpa na éndrāgni sāumanasáya yātam,
nú cid dhī parimamnāthe asmán á vām ḡavadvbhír vavṛṭṭya vājaiḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, átaḥ pári vṛṣaṇāv ú hí yātám.

1.108.12^b (Kutsa; to Indra and Agni)

yád indrāgni údita súryasya mádhye diváḥ svadháyā mádayethe,
ṽataḥ pári vṛṣaṇāv á hí yātám áthā sómasya pibataṁ sutásya.]

§ c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (Ḥaṅkha Yāmāyana: to the Fathers)

yé agnidagdhá yé ānagnidagdhá mádhye diváḥ svadháyā mádayante,
tebhiḥ svarūḷ ásunṭim etám yathavácaṁ tanvam kalpayasva.

Possibly, though by no means certainly, the repeated páda is secondary in 1.108.12, because, as a rule, svadhā is leitmotif of pitáraḥ, rather than deváḥ, who are later on restricted to svāhā. 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 indraḥ ḡavasā návṛyāñ r̥bhúr vājebhir vásubhir vásur dadíḥ,
yuṣmákam devā ávasāhani priyē 'bhí tiṣṭhema pṛtsutír ásunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmákam devā ávasāhani priyá tjanás tarati dvīṣaḥ,
ṽprá śá kśayam tirate ví mahír iṣo yó vo várāya dūḡati.]

§ 7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv avidḍhi: 6.44.9^d, dhānasya sātāv asmān avidḍhi.]
Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śū ūtibhir aṅvinā gatam.

1.112.5^b (Kutsa ; to Aṅvins)

yābhi rebhām nivṛtaṁ sitām adbhya ūd vāndanam āirayataṁ svār dṛṣṭe,
yābhiḥ kāpvaṁ prā sīśāsantam āvataṁ [tābhir ū śū ūtibhir aṅvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣivat Dairghatamasa ; to Aṅvins)

ūd vāndanam āirataṁ daṁśānābhir ūd rebhām dasrā vṛṣaṇā ṣācṛbhiḥ,
niṣ ṭaugryām pārayathaḥ samudrāt pūnaṣ cyāvanam cakrathur yuvānam.

[1.112.8^c, yābhir vārtikāṁ grasitām āmuñcatam: 10.39.13^d, yuvām ṣācṛbhir
grasitām amuñcatam.]

1.112.20^b (Kutsa ; to Aṅvins)

yābhiḥ ṣāntāti bhāvatho dadāṅṣe bhujyūm yābhir āvatho yābhir ādhrigum,
omyāvataṁ subhāram ṛstātubham [tābhir ū śū ūtibhir aṅvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāpva ; to Aṅvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūm vijoṣasam,
tābhir no makṣū tūyam aṅvinā gataṁ bhiṣajyātaṁ yād āturam.

1.112.24^d: 1.34.12^d, vṛdhē ca no bhavataṁ vājasātau.

1.113.4^a: 1.92.7^a, bhāsvati netrī sunṭānam.

1.113.4^d–6^d, uṣū ajīgar bhūvanāni viṣvā.

1.113.7^{a+d} (Kutsa ; to Uṣas)

eṣā divo duhitā prāty adarṇi vyuchānti yuvatīḥ ṣukrāvāsāḥ,
viṣvasyēṣānā pārthivasya vāsva uṣo adyēhā subhage vy ūcha.

1.124.3^a (Kakṣivat Dairghatamasa ; to Uṣas)

eṣā divo duhitā prāty adarṇi jyōtir vāsānā samanā purāstāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva nā diṣo mināti.] ☞ 1.124.3^{od}

1.123.13^c (Kakṣivat Dairghatamasa ; to Uṣas)

ṛtāsya raṇmim anuyāchamānā bhadrām-bhadram krātum asmāsu dhehi,
uṣo 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 nirṇjam devy āvaḥ,
prabodhayānty aruṇebhir aṅvair oṣā yāti suyūjā rāthēna.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)
 āvāhanty aruṅīr jyōtiṣāgān mahī citrā raçmibhiç cékitanā,
 prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthena.

1.113.15^{cd} (Kutsa; to Uṣas)

āvāhanti pōṣyā vāryāṇi citrām ketūm kṛṇute cékitanā,
 iyūṣiṇām upamā çāçvatīnām vibhātīnām prathamōṣā vy açvāit.

1.124.2^{cd} (Kaksivāt Dairghatama; to Uṣas)

āminati dāivyāni vratāni praminatī manuṣyā yugāni,

cf. a : 1.92.12^c; b : 1.92.11^c

iyūṣiṇām upamā çāçvatīnām āyatīnām prathamōṣā vy ādyāt.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)

ūd irdhvam jīvo āsur na āgād āpa prāgāt tāma ā jyōtir eti,
 āraik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāva; to Soma)

āpa tyā asthur ānirā āmivā nir atrasan tāmiṣter ābhāisuḥ,
 ā somo asmān aruhad vīhāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)

idām pitrē marūtām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,
 rāsivā ca no amṛta martabhōjanam, tmāne tokāya tānayāya mṛṣa.

cf. 7.45.3^d

2.33.14^d (Gṛtsamada; to Rudra)

pāri ṇo hetī rudrāsya vṛjyāḥ, pāri tveṣāsya durmatir mahī gāt,

cf. 2.33.14^d

āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛṣa.

Cf. 7.45.3^d martabhōjanam ādha rāsate nah, 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, ūpa te stōmān paçupā ivākaram: 10.127.8^a, ūpa te gā ivākaram
 (. . . stōmam).]

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

1.115.1^{cd} (Kutsa; to Sūrya)

citrām devānām ūd agād ānikam cākṣur mitrāsya vāruṇasyāgnēḥ,
 āprā dyāvāpṛthivī antāriksam sūrya ātmā jāgatas tasthūsaç ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)

ūrdhvam ketūm savitā devó açrej jyōtir viçvasmāi bhūvanāya kṛvān,

cf. 1.92.4^c

āprā dyāvāpṛthivī antāriksam vi sūryo raçmibhiç cékitanah.

7.101.6^b (Kumāra Āgneya, or Vasīṣṭha; to Parjanya)

ṡā retodhā vṛṣabhāḥ ḥaḥvatīnām, tāsminn ātmā jāgatas tasthūṣaḥ ca,
 3.56.3^d
 tān ma ṛtām pātu ḥatācāradāya yuyām pāta svastibhiḥ sādā nah.ṡ

refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrá āḥvā haritaḥ sūryasya citrā étagvā anumādyasāḥ,
 namasyānto divā ū pṛsthām asthūḥ pári dyāvāpṛthivī yanti sadyāḥ.

3.58.8^d (Viṣvāmītra; to Aḥvins)

āḥvinā pári vām īṣaḥ purūcīr iyūr gṛbhīr yátamanā ámr̥dhrāḥ,
 rátho ha vām ṛtajā ádriyūtaḥ pári dyāvāpṛthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamanā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritaḥ sadhásthat: 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 Aḥvins)

yuvām narā stuvaté pajriyāya kakṣivate aradatām púram̥dhim,
 kārotarāc chaphād āḥvasya viṣṇaḥ ḥatām kumbhān asiḥcātām sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāvām dadathur viḥvakāya,
 ghōṣāyāi cit pitṛṣāde duroné pátim jūryantya āḥvināv adattam.

1.117.6^d (The same)

tād vām narā ḥānsyam pajriyēṇa kakṣivatā nāsatyā párijman,
 ḥaphād āḥvasya vājino jānāya ḥatām kumbhān asiḥcātām mádhūnām.

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 Aḥvins)

ḥatām meṣān vṛkyé cakṣadānām ṛjráḥvām tām pitāndhām cakāra,
 tasmā akṣi nāsatyā vicákṣa ádhattām dasrā bhīṣajāv anarván.

1.117.17^a (The same)

ḥatām meṣān vṛkyé māmahānām támaḥ práñitam āḥvina pitrá,
 ákṣi ṛjráḥve āḥvināv adhattām jyótir andhāya cakrathur vicákṣe.

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 gáçhathaḥ sukṛto duroṇám téna narā vartír asmábhyañ yātam.

1.183.1^c (Agastya; to Aṣvins)

tām yuñjathām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakrah,
yénoḥpayāthāḥ sukṛto duroṇám tridhātunā patatho vír ṇā parṇāih.

Cf. yātām aṣvinā sukṛto duroṇám, 4.13.1^c.—For the expression mánaso jávīyān see under 1.118.1^d.

1.117.6^d, çatām kumbhāñ asiñcatañ mádhunām: 1.116.7^d, çatām kumbhāñ
asiñcatañ 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 várpañsy aṣvinā dádhanā ní pedáva ūhathur āçúm āçvam,
sahasrasām vājīnam ápratitam ahihānañ çavasyāñ tārutram.

7.71.5^b (Vasiṣṭha; to Aṣvins)

yuvām cyāvānam jarāso 'mumuktañ ní pedáva ūhathur āçúm āçvam,
nir āhhasas tāmasa spartam átriñ ní jāhuṣāñ 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 viele 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 vṛkyé māmahānām: 1.116.16^a, çatām meṣāñ vṛkyé
caḥṣadānām.

1.117.20^d (Kakṣivāt Dairghatamasa; to Aṣvins)

ādhenum dasrā staryāñ víçaktām ápinvatañ çayáve aṣvinā gām,
yuvām çácibhir vimadāya jáyām ny ūhathuḥ purumitrāsya yóṣām.

10.39.7^b (Ghoṣā Kakṣivati; to Aṣvins)

yuvām ráthena vimadāya çundhyúvañ ny ūhathuḥ purumitrāsya
yóṣaṇām,

yuvām hávañ vadhrimatyaḥ agachatañ 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 Aṅvins)

yāvaṁ vṛkeṇāḡvīnā vāpantēsaṁ duhāntā mānuṣāya dasrā,
abhi dāsyuṁ bākureṇā dhāmantorū jyōtiḡ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Māitravaruṇi; to Vaiḡvanāra)

tvē asuryāṁ vāsavo ny ṛṇvan krātum hi te mītramaho juṣānta,
tvāṁ dāsyūṁr ōkaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yāvaṁ vṛkeṇa karṣathah; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣīvat Dāirghatamasa; to Aṅvins)

sādā kavī sumatīm ā cake vām viḡvā dhīyo aḡvīnā prīvatāṁ me,
asmē rayīm nāsatyā bhāntam apatyasācaṁ ṛṭyāṁ rarāthām.

6.72.5^b (Bharadvāja; to Indra and Soma)

īndrāsomā yuvām aṅgā tārutram apatyasācaṁ ṛṭyāṁ rarāthe,
yuvām ḡṣmaṁ nāryāṁ carṣaṇibhyaḡ sām vivyathuḡ pṛtanāsāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with ḡṣmaṁ in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr fürwar 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. ṛṭya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṛṭya, something like German 'protzig', is a kind of kenning of rayī (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayī, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayīm in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣīvat Dāirghatamasa; to Aṅvins)

etāni vām aḡvīnā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṁ,
brāhma kṛṇvānto vṛṣaṇā yuvābhyaṁ suvīrāso vidātham ā vadema.

2.39.8^a (Ḡṛtsamada; to Aṅvins)

etāni vām aḡvīnā vārdhanāni brāhma stōmaṁ ḡṛtsamadāso akran,
tāni narā jujusaṇōpa yataṁ ṽbrhād vadema vidāthe suvīrāḡ,

☞ refrain, 2.1.16^d ff.

2.12.15^d (Ḡṛtsamada; to Indra)

yāḡ sunvatē pācate dudhrā ā cid vājam dārdarṣi sā kilāsi satyāḡ,
ṽvayām ta indra viḡvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

8.48.14^d (Pragātha Kāṇva; to Soma)

trātāro devā ādhi vocatā no mā no nidrā ṛcata mōtā jālpīḡ,
ṽvayām sōmasya viḡvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

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 pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., brhād vadema vidāthe suvīrāḡ.

1.118.1^b: 1.35.10^b, *sumṛīkākāḥ svāvaṅ yātva arvaṅ.*

1.118.1^d (Kakṣivāt Dairghatamasa; to Aṣvins)

á vām rátho aṣvinaḥ ḡyenápatvā ₁sumṛīkākāḥ svāvaṅ yātva arvaṅ, ₂ 1.35.10^b
yó mátyasya mánaṣo jávīyān trivandhuró vṛṣaṇā vátaraṅhāḥ.

1.183.1^b (Agastya; to Aṣvins)

tām yuñjathām mánaṣo yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
₁ḡyenopayáthāḥ sukṛto duronām, ₂tridhátunā patatho vír ná parṅhāḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaṣo jávīyān see under 1.117.2^c.

1.118.3^{abcd} (Kakṣivāt Dairghatamasa; to Aṣvins)

pravádyāmanā suvṛtā ráthena dáśrāv imám ḡṛṇutaṁ ḡlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinaḥ purājāḥ.

3.58.3^{abcd} (Viṣvāmitra; to Aṣvins)

suyúgbhir ácvāiḥ suvṛtā ráthena dáśrāv imám ḡṛṇutaṁ ḡlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinaḥ purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3; 5.31.1.

1.118.4^d (Kakṣivāt Dairghatamasa; to Aṣvins)

á vām ḡyenáso aṣvinaḥ vahantu ráthe yuktása aṣvaḥ patamḡgāḥ,
yé aptúro divyáso ná gṛdhrā abhí práyo násatyā váhanti.

6.63.7^b (Bharadvāja; to Aṣvins)

á vām váyo ḡvāso váhiṣṭhā abhí práyo násatyā vahantu,

₁prá vām rátho mánojavā asarjī śāḥ prkṣá iṣidho ánu pūrvīḥ. 6.63.7^c

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408; for prkṣá Pischel, Ved. Stud. i. 96.

1.118.8^a, úd vāndanam áirataṁ dánsānbhiḥ: 1.112.5^b, úd vāndanam áirayataṁ
svār dṛṣé.

1.118.9^a (Kakṣivāt Dairghatamasa; to Aṣvins)

yuvám ḡvetám pedáve indrajútam ahihánam aṣvinaḥdhattam ácvam,
johútram aryó abhíbhútim ugrám sahasrasūm vṛṣaṇam vídvāṅgam.

10.39.10^a (Ghoṣā Kakṣivati; to Aṣvins)

yuvám ḡvetám pedáve ḡvinaḥcvam navábhír vājair navatí ca vājinam,
carkṛtyam dadhathur drāvayátsakham bhágaṁ ná nṛbhyo hávyam
mayobhúvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Śāyana had previously indicated the same translation, and accounted for it by atīṣyena saṁgrāmeṣv áhvātāram, '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. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probably grammatically and intrinsically; it is made certain by the closely parallel carṣṭyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carṣṭyam aryāḥ in 4.38.2; cf. also hávyo aryāḥ in 1.116.6. I cannot agree with Geldner, Ved. Stud. iii. 77, that carṣṭyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hávyo aryāḥ 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 johūtram aryāḥ, and carṣṭyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carṣṭyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^a = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣivat Dairghatamasa; to Indra, or Viṣve Devāḥ)
tūbhyān páyo yát pitárān ānitām rádhāḥ surétas turāṇe bhuraṇyí,
çúci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

10.61.11^{cd} (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)
makṣú kanāyāḥ sakhyān návyo rádhō ná réta řtām it turāṇyan,
çúci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

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 sakhyān návgvāḥ.

1.121.13^b (Kakṣivat Dairghatamasa; to Indra, or Viṣve Devāḥ)
tvām sūro harito rāmāyo nṛṇ bhārac cakrām étaço náyām indra,
prāśya pārām navatīm nāvyanām āpi kartām avartayó 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraç cid rátham páritakmyāyām pūrvaṁ karad úparam jūjuvānsam,
bhārac cakrām étaçaḥ sám řiṇāti puró dádhāt sanīṣyati krátum ṇaḥ.]

6- 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 vṣaṇaḥ, 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.

1.122.8^d, 14^b, tán no viṣve varivasyantu devāḥ.

1.122.6^a (Kakṣivat Dairghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
çrutām me mitrávaruṇā hávemótá çrutām sādane viçvátāḥ sim,
çrótu ṇaḥ çróturātīḥ suçrótuḥ suksétra sindhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bhāvā sīṣṭam jivāse na ॥ no gāvṅtīm ukṣataṁ ghr̥tēna,]
cf. 3.62.16^{ab}

॥ no jāne ṇavayataṁ yuvānā ṇrutāṁ me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche 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 Āpas'. The entire stanza with its hysterical repetition of root ṇru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically sukṣétrā naḥ ṇṇavataṁ sindhur adbhiḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply ṇrōtu 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, ṇrōta rājāno amṣṭasya mandrāḥ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣivat Dairghatamasa ; to Uṣas)

bhāgasya svāsā vāruṇasya jāmir uṣaḥ sūnṛte prathamā jarasva,
 paṇcā sā daghyā yó aghāsya dhātā jāyema tān dākṣiṇyā rāthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prāti tvā stōmair ॥ate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,
 gāvān netrī vājapatnī 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 dākṣiṇyā to dākṣiṇyā(h), notwithstanding the expression rātho dākṣiṇyā(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 paṇcā (or paṇcād) dagh is the equivalent of English slang 'get left'; apaṇcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; Apṇ. 7.28.2. In st. 1.123.1 dākṣiṇyāḥ 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)

āṇvavātir gōmatir viṇvāvārā yātāmānā raṇmībhiḥ sūryasya,
 pārā ca yānti pūnar ā ca yānti bhadrā nāma vāhamānā uṣāsah.

5.4.4^b (Vasuṇṛta Ātreya ; to Agni)

juśāsāvāgna ॥ayā sajōṣā yātāmāno raṇmībhiḥ sūryasya,
 juśāsva naḥ samidham jātaveda ॥ ca devān havirādyāya vakṣi.]

cf. 5.1.11^d

1.123.13^c, uṣo no adyā suhāvā vy ūcha : 1.113.7^d, uṣo adyēhā 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^{cd}: 1.113.15^{cd}, 1yūṣiṇām upamā ṇāvatinām āyatnām (1.113.15^c, vibhatī nām) prathamōṣā vy ādyāt (1.113.15^d, āṇvāt).

1.124.3^a: I.113.7^a, eṣā divó duhitā prāty adarçi.

1.124.3^{cd} (Kakṣvat Dāirghatamasa ; to Uṣas)

ḷeṣā divó duhitā prāty adarçi, jyótir vásānā samanā purástāt,
ṛtāsya pánthām ánv eti sādhu prajānatīva ná diço mināti.

☞ I.113.7^a

5.80.4^{cd} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyent bhavati dvibārha aviṣkr̥vānā tanyam purástāt,
ṛtāsya pánthām ánv eti sādhu prajānatīva ná diço mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

ḷdāivyā hótārā prathamā puróhita, ṛtāsya pánthām ánv emi sādhuayā,

☞ 2.3.7^a

ksétrasya pátim prátiveçam mahe viçvān devān amftān āprayuchatah.

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 pádas 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 sādhuayā, neat jagatī variant for the triṣṭubh 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 ánv emi in 10.66.13 from that of ánv eti in 1.124.3 ; 5.80.4 ; secondly, because ánv + i does not govern two accusatives ; cf. in addition 3.12.7 (where there are two verbs, ūpa prá yanti, and ánu yanti) ; 7.44.5 ; and 8.12.3. The facts are these : in 10.66.13 ṛtāsya pánthām ánv emi sādhuayā is a parenthesis suggested by the ritualistic dāivyā hótārā prathamā puróhita, who are stock figures in the seventh or eighth stanzas of the aprī-hymns : see 2.3.7 ; 3.4.7 = 3.7.8 ; 10.110.7, and cf. of the more recent literature on the aprī-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 unfailing.' There can be no doubt that the repeated páda 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 dāivyā hótārā, otherwise aprī-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣvat Dāirghatamasa ; to Uṣas)

púrve árdhe rájaso aptyāsya gávām jānītry akṛta prá ketúm,
vy ù prathate vitarām váriya óbhā pñānti pitrór upástāh.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jamadagnya ; Āpriyaḥ, here Barhis)

prācīnām barhiṣh pradīçā pṛthivyā vāstor asyā vṛjyate ágre áhnām,
vy ù prathate vitarām váriyo devébhyo áditaye 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 páda 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. uerǵ = Avestan varaz, 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 asyāh as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāh (sc. uśāsah), 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 Āpri 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 uśāsah, or uśāsām 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^b cf. 1.92.1^b.

1.124.7^c (Kakṣivāt Dāirghatamasa; to Uṣas)

abhrātēva puṁsā eti prātīḥ gartārtiḥ iva sanāye dhānānam,
jāyēva patyā uḥatī suvāsā ṛṣāḥ hasrēva nī riṇṭe āpsah.]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gautama; to Agni)

ayām yōniḥ cakrām yām vayām te jāyēva patyā uḥatī suvāsāh,
arvācināh pārvito nī śidemā u te svapāka prātīcēh.

10.71.4^d (Bṛhaspati Āṅgīrasa; to Jñāna)

utā tvaḥ pācyan nā dadarṣa vācam utā tvaḥ ṛṇvān nā ṛṇoty enām,
utō tvasmāi tanvām vī sasre jāyēva patyā uḥatī suvāsāh.

10.91.13^d (Aruṇa Vāitahavya; to Agni)

imām prātāya suṣṭutīm nāvīyasīm vocēyam asmā uḥatē ṛṇoty nah,
bhuyā antarā hr̥dy āsya nispīḥe jāyēva patyā uḥatī suvāsāh.

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 br̥h̥ma: '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.* xlii. 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 āpsah: 5.80.6^b, yōśeva bhadrā ní riṇṭe āpsah.]

1.124.10^b (*Kakṣivāt Dāirghatamasa*; to *Uṣas*)
 prá bodhayaṣaḥ pṛṇató maghony ábudhyamānāḥ paṇáyaḥ sasantu,
 revád ucha maghávadbhyo maghoni revát stotré sūṇṭe jāráyanti.

4.51.3^c (*Vāmadeva*; to *Uṣas*)
 uchāntīr adyá citayanta bhojān rādhodéyayośaso maghónīḥ,
 acitré antāḥ paṇáyaḥ sasantv ábudhyamānās tāmaso vímadhye.

The obscure word jāráyanti (*Sāyana*, *sarvaprāṇināḥ kṣapayanti*!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti vípṛāso 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 jāráyanti. 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 jāráya 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*)
 út te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣtāu,
 amá saté vahasi bhūri vāmám uṣo devi dāçuṣe mártya.ya.

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 vāmám.

Group 13. Hymns 127–139, ascribed to *Parucchepa Dāivodāsi*

[1.127.1^b, vāsuṁ sūnūṁ sáhaso jātávedasam: 8.71.11^a, agnīm sūnūṁ, &c.]

1.127.2^{c+e} (*Parucchepa Dāivodāsi*; to *Agni*)
 yájīṣṭham tvā yájanāna huvema jyēṣṭham āngirasām vipra mánmabhir vipre-
 bhiḥ çukra mánmabhiḥ,
 párijmānam iva dyām hótāram carṣaṇīnām,
 çoçīṣkeṇām vṣaṇam yám imá viçāḥ právantu jútāye viçāḥ.

17 [M.O.S. 20]

8.60.3^d (Bharga Pragātha ; to Agni)
 āgne kavir vedhā asi hótā pāvaka yāksyaḥ,
 1 mandrō yājiṣṭho adharésv īdyo, viprebhiḥ ḥakra mánmabhiḥ. ॐ 4.7.1^b
 8.23.7^b (Viçvamanas Vāiyaçva ; to Agni)
 agnīm vaḥ pūrvām huve hótāraṃ carṣaṇinām,
 tám ayā vacā gr̥ṇe tám u va stuṣe.
 8.60.17^d (Bharga Pragātha ; to Agni)
 agnim-agnim vo āhriguṃ huvēma vṛktābarhiṣaḥ,
 agnīm hitāprayasaḥ ṣaṣvatīṣv ā hótāraṃ carṣaṇinām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Āngiras, 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 sängern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen Liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ ḥakra mánmabhiḥ, 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 agnim . . . ṣate. 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 hótāraṃ carṣaṇinām, 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 sárvasām samānām dāmpatiṃ bhujé satyā-
 gírvāhasām bhujé,

ātithīm mānuṣānām pitúr na yasyāsayā,
 amí ca viçve amṛtāsa ā váyo havayā devésv ā váyaḥ.

8.23.25^a (Viçvamanas Vāiyaçva ; to Agni)
 átithīm mānuṣānām sunūm vānaspātīnām,
 viprā agnim āvase pratnām ṣate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçvāsām átithir mānuṣānām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)

tvām agne sáhasā sāhantamaḥ ṣuṣmīntamo jāyase devátātaye rayir ná devátātaye,
 ṣuṣmīntamo hí te mádo dyumnīntama utá krátuḥ,
 ádha smā te pári caranty ajara ṣruṣṭívāno nájara.

1.175.5^{ab} (Agastya ; to Indra)
 ṣuṣmīntamo hí te mádo dyumnīntama utá krátuḥ,
 vṛtraghnā varivovidā mahsīṣṭhā açvasátamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krátu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Proel., p. 69.

1.127.10^e (Paruccheṣa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbhūdhe paṣuṣé nágnāye stómo babbhūtv agnāye,
prāti yād mī havīṣmān viḡvāsu kṣāsu jóguve,
ágre rebhó ná jarata ṛṣūṇām jūrñir hóta ṛṣūṇām.

5.64.2^d (Arcananas Ātreya ; to Mitra and Varuṇa)

tā bhāvā sucetūnā prā yantam asmā árcate,
cévañ hī jaryāñ vām viḡvāsu kṣāsu jóguve.

The repeated páda is used in slightly different constructions. The passage 1.127.10^d is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^d, 'for your praiseworthy kindness has been praised in all places'. The word sucetūnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Paruccheṣa Dāivodāsi ; to Agni)

tām yajñasādham ápi vātayamasy ṛtāsya pathá námasā havīṣmatā devátātā
havīṣmatā,

sá na ūrjām upábhṛty ayá kṛpá ná jūryati,
yām mātariḡvā mánave parāvátó devām bhāñ parāvátāñ.

10.70.2^c (Sumitra Bādhryaṣva ; Āpra, here to Narācañsa)
á devāñam agrayávehá yātu náraçañso viḡvárūpebhír ácvāññ,
ṛtāsya pathá námasā miyédho devébhyo devátamañ suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viḡve Devāñ)
pári cin mártó dráviṇam mamanyād ṛtāsya pathá námasā vivāset,
utá svéna krátunā sám vadeta ḡreyāñsam dáksam mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, SBE. xlv. 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^{e+s} (Paruccheṣa Dāivodāsi ; to Agni)

viḡvo viháya aratír vásur dadhe háste dáksñe taráñir ná ḡṛathac chravasyáyā
ná ḡṛathat,

viḡvasmā íd ṣudhyaté devatrā havýam óhise,
viḡvasmā ít sukṛte vāram ṛvaty agnír dvārā vy ṛvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svārparam devāso devām aratím dadhanvire,
devatrā havýam óhire.

8.39.6^d (Nābhaka Kāṇva ; to Agni)

agnír jatá devāñam agnír veda mártāñam apicyam,
agníñ sá draviṇodá agnír dvārā vy ūrñte svāhuto náviyasā nábhantām
anyaké same.} ḡ refrains, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhise (Padapāṭha, á + úhise) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive á + úhise to wit: 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, á + 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. xlvii. 140, proposes the radical change to *viçvā vihāyā aratīr 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 *viçvo vihāyā aratīr 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 Sāyana; differently Mādhava to TB. 2.5.4.4. For *içudhyaté* 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 *aratīr* and *aratīm*.—For the interchange between *ṛvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas* to *dhūma ṛvati* (*ūrṇotu*).

1.128.8^{a+b} (Parucehepa Dāivodāsi; to Agni)

agnīm hótāram ṽlate vāsudhitīm priyām cētiṣṭham aratīm ny ḁreire havya-
vāhaṁ ny ḁreire,

viçvāyūṁ viçvāvedasaṁ hótāraṁ yajatām kavīm,
devāso raṇvām āvase vasūyāvo girbhī raṇvām vasūyāvāḥ.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ṽlate nāmobhiḥ,
ā yās tatāna rōdasi ṛtēna nityam mṛjanti vājīnam ghṛtēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

agnīr id dhī prācetā agnīr vedhāstama ṛṣiḥ,
agnīm hótāram ṽlate yajñēsu mānuṣo viçāḥ.

7.16.1^c (Vasiṣṭha Māitravaruṇi; to Agni)

enā vo agnīm nāmas orjō nāpātam ā huve,
priyām cētiṣṭham aratīm svadhvarām viçvasya dūtām amṛtam. cf. 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 ṽlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitīm*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^a, *prkṣām ātyam nā vājīnam*: 1.135.5^c, *āçum ātyam*, &c.]

1.129.3^{fr} (Parucehepa Dāivodāsi; to Indra)

dasmō hī ṣmā viṣapaṁ pinvasi tvācam kāṁ cid yāvīr arāruṁ çūra mārtyam
parivṛṇākṣi mārtyam,

īndrotā tūbhyaṁ tād divē tād rudrāya svāyaçase,
mitrāya vocam vāruṇāya saprāthaḥ sumṛṭikāya saprāthaḥ.

1.136.6^{bc} (Parucehepa Dāivodāsi; Liṅgoktadevatāḥ)

nāmo divē bṛhatē rōdasībhyām mitrāya vocam vāruṇāya miḥhūse
sumṛṭikāya miḥhūse,

[īndram agnīm ūpa stuhi] dyukṣām aryamānaṁ bhāgam, cf. 1.12.7^a
jyōg jīvantaḥ 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, ugra ugrābhīr ūtibhīḥ.

1.129.9^{a+g} (Parucchepa Dāivodāsi ; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathān anehāsā purō yāhi arakṣāsā,
śācasva naḥ parākā ū śācasvāstamīkā ū,
pāhi no durād arād abhiṣṭibhīḥ sādā pāhy abhiṣṭibhīḥ.

4.31.12^b (Vāmadeva ; to Indra)

asmān aviddhi viṣvāhendra rāyā pārīṇasā,
asmān viṣvābhīr ūtibhīḥ.

8.97.6^d (Rebha Kācyapa ; to Indra)

sā naḥ sómeṣu somapāḥ sutēṣu ṣavasas pate,
mādāyasva rūdhasā sūnītavatendra rāyā pārīṇasā.

10.93.11^c (Tāva Partha ; to Viṣve Devāḥ, here Indra)

etām ṇānsam indrasmayiṣ tvām kūcit śāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedāta vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāṅktī) approaching the aṣṭī 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 . . . abhiṣṭibhīḥ sādā pāhy abhiṣṭibhīḥ ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^c, prā no rāyā pārīṇasā.

1.130.1^s (Parucchepa Dāivodāsi ; to Indra)

endra yāhy ūpa naḥ parāvāto nāyām āchā vidāthāniva sātpatir āstām rūjeva
sātpatīḥ,

hāvāmahe tvā vayām prāyasvantaḥ sutē śacā,

putrāso nā pitāraṁ vājasātaye māñhiṣṭhām vājasātaye.

8.4.18^d (Devātithi Kāṇva ; to Indra or Pūṣan)

pārā gāvo yāvasaṁ kāc cid aghrṇe nītyam rékno amartya,
asmākam pūṣan avitā ṣivo bhava māñhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gautama ; to Indra)

nākih pārīṣṭir maghavan maghāsya te yād daṇṭṣe daṇṭṣyāsi,
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 (Parucchepa Dāivodāsi ; to Indra)

imām te vācam vasūyānta āyāvo rātham nā dhīraḥ svāpā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,

ṣumbhānto jēnyam yathā vājeṣu vipra vājīnam,

ātyam iva ṣavase sātāye dhānā viṣvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna ; to Agni)

etām te stōmam tuvijāta vipro rātham nā dhīraḥ svāpā atakṣam,
yādīd agne prāti tvām deva hāryāḥ svārvatir apā enā jayema.

5.29.15^d (Gauriviti Çaktya ; to Indra)
 indra bráhma kriyámānā juṣasva yá te çaviṣṭha návyā ákarma,
 vástreva bhadrá súkrtā vasnyú ráthanā ná dhīraḥ svápā atakṣam.

The repetition of the word atakṣiṣṭh in 1.130.6^a, 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, árandhayo 'tithigvāya çámbaram ;
 cf. 9.61.2^b.]

1.130.8^e (Parucchepa Dāivodāsi ; to Indra)
 indrāḥ samātsu yájamānam áryam právad víçveṣu çatāmūtir ājīṣu svārimīḥṣev
 ājīṣu,

mánave çásad avratān tvācam kṛṣṇām arandhayat,
 dáksan ná víçvanā tatṛṣṇānām oṣati ny ārcasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)
 indraḥ sūryasya raçmībhir ny ārcasānam 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 cakrān prá vṛhaj játā ojasā prapitvé vūcam aruṇo muṣāyatīçānā ā muṣāyati,
 uçānā yát parāvátó 'jagann ūtāye kave,
 sunnāni víçvā mánuṣeva turvāṇir āhā víçveva turvāṇiḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)
 uçānā yát parāvāta ukṣṇo rándhram áyātana,
 dyáur ná cakradad bhīyá.

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 Uçānā 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). 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-septically, by Bartholomae, *Altiranisches Wörterbuch*, s. v. 2. usant.

[1.131.1^f ; 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mártāso dadhiré purāḥ :
 8.12.25^b, devās tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra çāradīr avātiraḥ: 1.174.2^b; 6.20.10^c, saptā yāt pūraḥ çarma çāradīr dārt.]

1.132.1^{bc} (Parucehepa Dāivodāsi; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīn āhany ādhi vocā nú sunvaté,

asmīn yajñé ví cayemā bhāre kṛtām vājyānto bhāre kṛtām.

8.40.7^{de} (Nābhāka Kāṇva; to Indra and Agni)

yād indrāgnī jānā imé vihváyante tánā girā,

asmākebhīr nṛbhīr vayām sāsahyāma pṛtanyatō vanuṣyāma vanuṣyatō

ṅābhantām anyaké 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^o (q.v.); 9.61.29^o; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vṛṇor āpa vrajām: 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^e (Parucehepa Dāivodāsi; to Indra)

sām yāj jānān krātubhīḥ çūra ikṣāyad dhāne hité taruṣanta çravasyāvaḥ prá
yaksanta çravasyāvaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,

indra okyām didhiṣanta dhītāyo devān āchá ná dhītāyaḥ.

1.139.1^e (Parucehepa Dāivodāsi; to Viçve Devāḥ)

āstu çrāuṣaṭ puró agnīm dhiyā dadha ā nú tās çárdho divyām vṛṇimaha

indravāyū vṛṇimaha,

yād dha krāṇā vivāsvati nābhā samdāyī návyasi,

ādha prá sú na úpa yantu dhītāyo devān āchá ná 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 (Parucehepa Dāivodāsi; to Indra)

vanóti hí sunván kṣāyam pármasaḥ sunvāno hí śmā yājaty āva dviṣo devānām
āva dviṣaḥ,

sunvāno it sisāsati sahasrā vājy ávṛtaḥ,

sunvanāyéndro dadāty abhúvan rayīm dadāty abhúvam.

8.32.18^b (Medhātithi Kāṇva; to Indra)

pānya ā dardirac chatā sahasrā vājy ávṛtaḥ,

indro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^{a+e} (Parucehepa Dāivodāsi; to Vāyu)
 māndantu tvā mandīno vāyav indavo 'smāt krāṇāsaḥ sūkṛta abhidyavo góbhīh
 krāṇā abhidyavaḥ,
 yād dha krāṇā irādhyāi dākṣaṁ sácanta útāyaḥ,
 sadhr̥cñā niyūto dāvāne dhīya úpa bruvata m̄ dhīyaḥ.

2.11.11^b (Gṛtsamada; to Indra)

ḷpibā-pibéd indra çura sómaḥ, māndantu tvā mandīnaḥ sutāsaḥ,

2.11.11^b

pr̥nāntas te kuksī vardhayantv itthā sutāḥ paurā indram āva.

3.13.2^b (Ṛṣabha Vāiçvāmītra; to Agni)

ṛtāvā yāsyā ródasī dākṣaṁ sácanta útāyaḥ,
 havīmantas tām ṛlate tām sanīṣyántó '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, Kritik, 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 *κεφάλω*, 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 dākṣam with ródasī. Oldenberg, SBE. xlvī. 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 ródasī and útāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣaṁ sácanta útāyaḥ, 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} (Parucehepa Dāivodāsi; to Vāyu)

vāyur yuñkte rōhitā vāyūr aruṇā vāyú rāthe ajirá dhurí vólhave váhiṣṭhā
 dhurí vólhave,

prā bodhayā pūram̄dhim̄ jārā á satat̄m̄ iva,

prā cakṣaya ródasī vāsayośasaḥ çrāvase vāsayośasaḥ.

5.56.6^{cd} (Ḷyāvāçva Atreya; to Maruts)

ḷyūṅgdhvām hy āruṣṭ rāthe, yuṅgdhvām rātheṣu rohitaḥ, ॐ 1.14.12^a
yuṅgdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pádas see under 1.14.12^a.

1.134.6^{e+s} (Parucchepa Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvaḥ sómānām prathamāḥ pītim arhasi sutānām
pītim arhasi,

utó vihútmatinām viçám vavarjūṣṇām,

viçvā it te dhenávo duhra açíram ghrtām duhrata açíram.

4.47.2^b (Vāmadeva; to Indra and Vāyu)

ḷindraç ca vāyav eṣām, sómānām pītim arhathaḥ, ॐ 4.47.2^a

yuvām hí yántindavo ḷinnám āpo ná sadhryak. ॐ 4.47.2^d

5.51.6^b (Svastyātreya Atreya; to Viçve Devāḥ)

ḷindraç ca vāyav eṣām, sutānām pītim arhathaḥ, ॐ 4.47.2^a

tām juṣethām arepāsāv abhi práyaḥ.

8.6.19^b (Vatsa Kāṇva; to Indra)

imās ta indra pçṇayo ghrtām duhata açíram,

enām ṛtāsyā pipyúṣṭh.

The difficult word vavarjūṣṇām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis; viçám vavarjūṣṇām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣṇām, 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, ghrtām duhata açíram, is apparently a modernized and metrically less fit version of ghrtām duhrata açíram 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^{bc}: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvaḥ 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+f} (Parucchepa Dāivodāsi; to Vāyu)

túbhyāyám sómaḥ páripūto ádrībhi spārhā vāsānaḥ pári kóçam arṣati çukrá
vāsāno arṣati,

tāvāyám bhāgā ayúsu sómo devéṣu hūyate,

vāha vāyo niyúto yāhy asmayūr juṣāṇó yāhy asmayūḥ.

8.82.5^a (Kusidin Kāṇva; to Indra)

túbhyāyám ádrībhiḥ sutó góbbhiḥ çrító mādāya kām,

prá sóma indra hūyate.

7.90.1^o (Vasiṣṭha; to Vāyu)

prá vīrayá çúçayo dadrire vām adhvaryúbhir mādhumantaḥ sutāsaḥ,

vāha vāyo niyúto yāhy áchā ḷpibā sutāsyāndhaso mādāya. ॐ 5.51.5^o

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádrībhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

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The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Paruechepa, 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^f and 7.90.1^c suggests the *prauṅga*stra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Paruechepa Daivodāsi; to Vāyu)

ā no niyúdbhiḥ ṣatínibhir adhvarám sahasrīñibhir úpa yāhi vitāye váyo
havyāni vitāye,

tāvayám bhāgā r̥tvīyaḥ sáraçmiḥ sūrye sácā,

adhvaryúbhir bhāramānā ayañsata, váyo çukrá ayañsata.

☞ 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhir ṣatínibhir adhvarám sahasrīñibhir úpa yāhi yajñám,
váyo asmín sāvane mādayasva, yuyám pāta svastibhiḥ sádā naḥ.

☞ 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. maṅḍala 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 jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṅḍala, e.g. asmín chūra sāvane mādayasva, 7.23.5^d; asmín ū šu 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 jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the *prauṅga*stra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, váyo havyāni vitāye.

1.135.3^f, 6^b, adhvaryúbhir bhāramānā ayañsata.

1.135.4^{b+c} (Paruechepa Daivodāsi; to Vāyu)

ā vām rátho niyútvan vakṣad ávase 'bhí prayāñsi súdhitāni vitāye váyo
havyāni vitāye,

p̄bataṁ mádhvo ándhasaḥ p̄rvapéyaṁ hí vām hitám,

váyav ā candréna rādhasá gatam, índraç ca rādhasá gatam.

☞ cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

áchā no yāhy ā vahābhi prayāñsi vitāye,

devān sómāpitaye.

☞ 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlvii. 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, váyav ā candréna rādhasá gatam: 4.48.1^c–4^c, váyav ā candréna ráthena.]

[1.135.5^c, açum átyaṁ ná vājnam: 1.129.2^e, p̄r̄kṣám átyaṁ, &c.]

1.135.6^c (Paruccheпа Dāivodāsi ; to Vāyu)

imé vām sómā apsv ā sutā ih₁ādhvaryūbhīr bhāramānā ayaṅsata, vāyo cukrá
ayaṅsata, ॐ 1.135.3^b

eté vām abhy asṛkṣata tirāḥ pavītram āçávaḥ,
yuvāyāvó 'ti rómāny avyāyā sómāso áty avyāyā.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asṛgram índavas tirāḥ pavītram āçávaḥ,
viçvāny abhī sūubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

ḥpavamānāsa índavas, tirāḥ pavītram āçávaḥ, ॐ 9.24.1^b
índram yāmebhīr āçata.

It seems natural to suppose that the repeated páda, tirāḥ pavītram āçávaḥ, 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)

āti vāyo sasató yāhi çāçvato yātra grāvā vādati tātra gachatam grhām índraç ca
gachatam,

vi sūñtā dādṛçe rīyate ghṛtām ā pūrṇāyā niyūtā yātho adhvarām índraç ca yātho
adhvarām.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

ā na índrabṛhaspati grhām índraç ca gachatam,

ḥsompā sōmapitaye.

ॐ 1.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsya viṣṭāpaṁ grhām índraç ca gánvahi,
mādhvaḥ pitvā sacevahi triḥ saptá sākhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} 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 nicirābhyām brhán námo havyaṁ matim bharaṭā mṛḥayādbhyām
svādiṣṭham mṛḥayādbhyām,

tā samrājā ghṛtāsuti yajñe-yajña upastutā,

āthāinoḥ kṣatram ná kutaç canādhṛçe devatvām nú cid ādhṛçe.

2.41.6^a (Grtsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsuti ḥādityā dānunas patī,

ॐ 1.136.3^f

sāçete ānavahvaram.

Cf. 8.29.9^d, samrājā sarpīrāsuti ; and 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheпа Dāivodāsi ; to Mitra and Varuṇa)

ādarçi gātūr urāve vāriyasi pānthā rṭāsya sám ayaṅsta raçmibhiç çaksur bhāgasya
raçmibhīḥ,

dyukṣām mitrāsya sādānam aryamṇó varuṇasya ca,

āthā dadhāte brhād ukthyām váya upastūtyām brhād váyah.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditiḥ cārma yachatu,]

☞ 6.75.12^d

mātā mitrāsya revāto aryamṇo vāruṇasya cā, nehāso va utāyaḥ sutāyo
va utāyaḥ.] ☞ refrain, 8.47.1^{ef}-18^{ef}

1.136.3^e (Paruccheпа Daivodāsi; to Mitra and Varuṇa)

ḡyōtismatim āditim dharayātksitim svārvatim ā sacete divē-dive ḡagrānsā divē-
dive,

ḡyōtiṣmat kṣatrām aḡāte ādityā dānunas pāti,
mitrās tāyor vāruṇo yātayājḡano 'ryamā yātayājḡanaḥ.

2.41.6^b (Ḡṛtsamada; to Mitra and Varuṇa)

[tā samrājā ḡṛtāsuti,] ādityā dānunas pāti,

☞ 1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas pāti. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayān mitrāya vāruṇāya cāntamaḥ : 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam vāruṇāya mīḡhūse sumṡṡṡkāya mīḡhūse : 1.129.3^{fg},
mitrāya vocam vāruṇāya saprāthaḥ sumṡṡṡkāya saprāthaḥ.

1.137.1^e, 3^d, asmatrā gantam ūpa naḥ.

1.137.1^g (Paruccheпа Daivodāsi; to Mitra and Varuṇa)

susumā yātam ādribhir gōḡṡṡṡ matsarā imē sōmāso matsarā imē,

ā rājānā diviṣṡṡṡ [asmatrā gantam ūpa naḥ,]

☞ 1.137.1^e

imē vām mitravaruṇā gāvāciraḥ sōmāḥ cūkrā gāvāciraḥ.

9.64.28^c (Kaḡyapa Mārīca : to Soma Pavamāna)

dāvidyutatyā ruḡā pariṣṡṡbhantyaḥ kṡpā,

sōmāḥ cūkrā gāvāciraḥ.

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 lichteḡ 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, sōmāso dādhy-
āciraḥ.

1.137.2^e: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raḡmībhīḡ.

1.137.2^g (Paruccheпа Daivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḡ [sōmāso dādhyāciraḥ,] sutāso dādhyāciraḥ,

☞ 1.5.5^c

utā vām usāso budhī [sākām sūryasya raḡmībhīḡ,]

☞ 1.47.7^d

sutō mitrāya vāruṇāya pitāye cārur ṡtāya pitāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhor dhārām ānu kṣara tivráḥ sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, añçúm duhanty ádribhiḥ sómañ duhanty ádribhiḥ : 9.65.15^b, tivráñ
duhánty ádribhiḥ.]

1.139.1^s : 1.132.5^s, devāñ áchā ná dhítayaḥ.

[1.139.3^d, yuvór viçvā ádhi çriyaḥ : 8.92.20^a, yásmin viçvā, &c.]

[1.139.6^s, sumṛṭikó na á gahi : 1.91.11^c, sumṛṭikó na á viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)
asmākam agne maghāvatsu dīdihy ádha çvāstvān vṛsabhó dāmūnāḥ,
avāsyā ççumatiṛ adīder vārmeva yutsú pariárabhurāṇaḥ.

6.8.6^a (Bharadvāja Bārhaspatya ; to Vaiçvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatráñ ajārañ suvṛiyam,
vayāñ jayema çatīnañ sahasrīnañ vaiçvānara vājam agne távotibhiḥ.

[1.141.9^d, arāñ ná nemīḥ paribhūr ájāyathāḥ : 1.32.15^d, arāñ ná nemīḥ pári tá
babhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)
sámiddho agna á vaha devāñ adyá yatásruce,
tántum tanuṣva pūrvyāñ sutásomāya dāçuṣe.

8.13.14^c (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
á tú gahi prá tú drava ṛmātsvā sutásya gómataḥ,] 8.13.14^b
tántum tanuṣva pūrvyāñ yáthā 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 yáthā vidé (tetra-syllabic 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, mádhumantañ tanūnapāt.

[1.142.2^c, yajñāñ viprasya mávataḥ : 1.17.2^b, hávañ viprasya, &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Narāçansa)
çúciḥ pávako ádbhuto mádhvā yajñāñ mimikṣati,
nárāçansaḥ trīr á divó devó devēṣu yajñīyaḥ.

- 8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuhā dadhē,
 gūciḥ pāvakā ucyate sō ádbhutaḥ.
 9.24.6^c (Viçvamanas Vaiyaçva ; to Pavamāna Soma)
 pávasva vṛtrahantamokthébhīr anumādyah,
 gūciḥ pāvako ádbhutaḥ.
 9.24.7^a (The same)
 gūciḥ pāvakā ucyate sōmah sutāsya mádhvah,
 ॥devāvīr aghaçaṅsahā.॥

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, gūciḥ pāvakā ucyate sō ádbhutaḥ, 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, gūci, pāvakā, ádbhuta ; 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 sō ádbhutaḥ 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 Stotṛ 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 Ācathya ; Āpriyaḥ)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 iyām hí tvā matīr māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna ā vahéndraṁ 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}, ví çrayantām ṛtāvīdhaḥ, dvāro devīr asaççatāḥ.

1.142.7^b : 1.13.7^a, náktosāsā supēçasā.

1.142.7^{c+d} (Dirghatamas Ācathya ; Āpriyaḥ)

ā bhāndamāne ūpāke ॥náktosāsā supēçasā.॥
 yahví ṛtāsya mātārā sídatām barhīr ā sumāt.

1.13.7^a

5.5.6^b (Vasuçruta Ātreya ; Āpra)
 suprátīke vayovīdhā yahví ṛtāsya mātārā,
 doṣām uṣāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anuṣata yahvīr ṛtāsya mātāraḥ,
 marmṛjyānte divāḥ çīçum.

9.102.7^b (Trita Āptya; to Soma Pavamāna)

samīcñé abhī tmānā yahví ṛtāsya mātārā,

tanvānā yajñām anuṣāg yād añjaté.

10.59.8^b (Bandhu Gopayana, or others; to Dyāvapṛthivyāu)

çām ródasi subāndhave yahví ṛtāsya mātārā,

bhāratām āpa yād rápo dyāuḥ pṛthivi kṣamā rápo ḥmó sú te kíñ caná-

mamat.]

☞ refrain, 10.59.8^c ff.

8.87.4^b (Dyumnika Vasiṣṭha, or others; to Aḥvins)

pibatām sómañ mádhumantam aḥvinā barhiḥ sídatañ sumát,

tá vāvṛdhānā ūpa suṣtutīm divó gantām gaurāv ivéṛiṇam.

The dual form, yahví 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. á barhiḥ sídatañ 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 imām.

1.142.8^d (Dirghatamas Āucathya; Āpra, here Divine Hotars)

mandrājihvā jugurvāñi ḥótārā dáivya kaví,]

☞ 1.13.8^b

ḥyajñām no yakṣatām imām,] sidhrām adyá divispṛçam.

☞ 1.13.8^c

2.41.20^b (Gṛtsamada; to Dyāvapṛthivyāu, or Havirdhāne)

dyāvā naḥ pṛthiví imām sidhrām adyá divispṛçam,

yajñām devéṣu yachatām.

5.13.2^b (Sutāmbhara Ātreya; to Agni)

agné stómañ manāmahe sidhrām adyá divispṛçam,

devásya dravinasyāvah.

The question of interpretation involved is this: Is divispṛçam, 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: 'divispṛçam, 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 (yajñá). For examples of the frequent juxtaposition of stóma and yajñá see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; 99. 10.9.17. We may accept this conclusion notwithstanding that divispṛç 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 havyaḥ suṣūdati devó devéṣu médhiraḥ; 1.188.10^c, agnir havyaḥni siṣvadat.

1.143.2^a (Dirghatamas Āucathya; to Agni)

sá jáyamānaḥ paramé vyòmany avír agnír abhavan mātariçvane,
asyá krátvā samidhānāsya majmānā prá dyāvā çocih prthiví arocayat.

6.8.2^a (Bharadvāja Bārhaspatya; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratīny agnír vratapí arakṣata,
vy antárikṣam amimīta sukrátur vaiçvānaró mahinā nákam asprçat.

7.5.7^a (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

sá jáyamaṇaḥ paramé vyòman vāvúr ná pūthaḥ pári pási sadyáḥ,
tvám bhūvanā janáyann abhí krann ápatyāya jātavedo daçasyán.

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádabdhebhír ádrpítebhír iṣṭé 'nimišadbhíḥ pári páhi no jáḥ: 6.8.7^{ab},
ádabdhebhís táva gopábhír iṣṭé 'smákam páhi triṣadhastha sūrín.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yonā mithuná sámokasā: 1.159.4^b, jamí sáyoni mithuná
sámokasā.]

1.144.5^b (Dirghatamas Āucathya; to Agni)

tám m̄n̄ hinvantí dhítáyo dáça vriçó devám mártāsa útāye havāmahe,
dhānor ádhi pravāta á sá ṛṇvaty abhivrájadbhír vayūnā návadhita.

3.9.1^b (Viçvāmitra Gāthina; to Agni)

sákhāyas tvā vavṛmahe devám mártāsa útāye,

ḥapām nāpātam subhāgam̄ sudítim̄, ḥsupráturtim̄ anehāsam̄.]

᳚ c: 3.9.1^c; d: 1.40.4^d

5.22.3^b (Viçvasāman Ātreya; to Agni)

cikítvinmanasam̄ tvā devám mártāsa útāye,

vāreṇyasya té 'vasa iyānāso amanmahi.

8.11.6^b (Vatsa Kāṇva; to Agni)

vīpraṁ vīprāsó 'vase devám mártāsa útāye,

ḥagnim̄ ḥṛbhír havāmahe.]

᳚ 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 juṣásva práti harya tād vāco mándra svádḥāva řtajāta súkrato,
yó viçvātaḥ pratyāññ ási darçató raṇvāḥ sám̄drṣṭāu pitumāñ̄ iva kṣāyaḥ.

8.74.7^c (Gopavana Ātreya; to Agni)

iyām te návyasi matír ágne ádhāy asmád̄ á,

mándra sújāta súkrató 'mūra dāsmātithe.

10.64.11^a (Gaya Plāta; to Viçve Devāḥ, here Maruts)

raṇvāḥ sám̄drṣṭāu pitumāñ̄ iva kṣāyo bhadrā rudrāñ̄am̄ marútām
úpastutih,

góbhíḥ ṣyāma yaçāso jāneṣv̄ á sādā devāso řlayā 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 sūhṛṣṭiḥ; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī saṁcārantī: 3.33.3^d; 10.17.11^c, samānām yōnim ānu saṁcārantī (10.17.11^c, saṁcārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne ṣucāyanta āyōr dadācūr vājebhir aṣuṣāṇāḥ,
ubhé yāt toké tānaye 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 adhvārāya sādām id ṛtvā.

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 āyāvāḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yē pāyāvo māmāteyām te agne pācyanto andhām durityād āraḁksan,
rarāḁsa tām sukṛto viḁvāvedā 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^c (té pāyāvāḥ . . . yē pāyāvāḥ). Cf. Oldenberg, SBE. xlvī. 171, 334; RV. Noten, p. 147.

1.148.1^a, mātḥid yād im viṣṭō mātarīḁvā: 1.71.4^a, mātḥid yād im vibḥrto mātarīḁvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūni dasmō nī riṇāti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti ḁocir āstur nā ḁāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

prōthad ācyo nā yāvase 'viṣyān yadā mahāḥ samvāranād vy āsthāt,
ād asya vāto ānu vāti ḁocir ādha sma te vrājanam ḁṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti ḁocih, and 10.142.4^c, yadā te vāto anuvāti ḁocih, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya; to Agni)

mahāḥ sá rāyá éšate pátir dán̄n iná inásya vásunaḥ padá á,
úpa dhrájantam ádrayo vidhān̄n ít.

10.93.6^c (Tāva Partha; to Viṣve Devāḥ)

utá no devāv aṣvínā pátir dān̄m pátir dhāmabhír mitrávaruṇā uruṣyatām,
mahāḥ sá rāyá éšatē 'ti dhānveva duritā.

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 dán̄n from 1.149.1^a, and placing it with páda b; and, even more temerarily, treating sá . . . éšate 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 éšate 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.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the páda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

prá sá ksítir asura yá máhi priyá řtāvānāv řtām á ghoṣatho bṛhát,
yuvām divó bṛható dáksam ābhúvam gám ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viṣvamanas Vaiyaṣva; to Mitra and Varuṇa)

mahāntā mitrávaruṇā samrūjā devāv ásurā,
řtāvānāv řtām á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlv. 224; *RV.* Noten, p. 149.

1.152.1^d, řtēna mitrávaruṇā sacethe: 1.2.8^a, řtēna mitrávaruṇāu.

[1.152.4^d, priyām mitrásya varuṇasya dhāma; 7.61.4^a, řānsā mitrásya, &c.;
10.10.6^c, bṛhán 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 anabhiṣúr árvā kánikradat patayad ūrdhvāsānuḥ,
acítam bráhma jujusur yuvānaḥ prá mitré dhāma varuṇe grñāntaḥ.

4.36.1^a (Vāmadeva; to Ṛbhus)

anaṣvó jātó anabhiṣúr ukthyó ráthas tricakráḥ pári vartate rájah,
mahát tād vo devyásya pravácanaḥ dyám řbhavaḥ řṭhivīm 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 Aṅvins; 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, wiehern fliegt er mit aufgerichtem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehern 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^b 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 havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājamahe vām mahāh sajōṣā havyēbhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo nā dhṛtibhir bhāranti.

4.42.9^b (Trasadasyu Paurukutsya; to Indra and Varuṇa)

purukūtsāni hī vām ādaçad dhavyēbhir indrāvaruṇā nāmobhiḥ,
āthā rājanānā trasādasyum asyā vṛtrahānānā dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām hávyebhir indrāvaruṇā nāmobhiḥ,
prā vām ghṛtāci bāhvōr dādhanā pāri tmānā viṣurūpā jigāti.] 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mṛgō ná bhīmāh kucarō giriṣṭhāh,
yāsyorūsu trīṣū vikrāmaṇeṣv adhikṣiyānti bhūvanāni viçvā.

10.180.2^a (Jaya Āindri; to Indra)

mṛgō na bhīmāh kucarō giriṣṭhāh parāvāta ā jagantha pārsyāh,
srkān sainçāya pavim indra tigmān vi çātrun tālhi vi mçdho 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 mṛgō na bhīmāh kucarō giriṣṭhāh, parāvāta ā jagamyāt pārsyāh. 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 pātho aṅyām nāro yātra devayāvo mādanti,
urukramāsyā sā hī bāndhur itthā viṣṇoḥ padé paramé mādhma utsah.

7.97.1^b (Vasiṣṭha; to Indra)

yajñé divó nr̥śádane pṛthivyá náro yátra devayávo mádanti,
indráya yátra sávanāni sunvé gáman mádāya prathamám 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 m̄ vardhanti máhy asya p̄uṅsyaṃ ní mātárā nayati rétase bhujé,
dádhāti putró 'varaṃ páraṃ pitúr náma tṛtīyam ádhi rocané diváh.

9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma)

ṛtásya jihvá pavate mádhu priyám vaktá pátir dhiyó asyá ádābhyaḥ,
dádhāti putráḥ pitrór apīcyaṃ náma tṛtīyam ádhi rocané diváh.

Cf. Muir, Original Sanskrit Texts, iv. 75; Bergaigne, i. 238; ii. 108, 124, 125 note, 416, 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 (tāḥ) is difficult: Sāyaṇa, 'oblations of soma'. If we only knew who is the son (putró) 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 Sāyaṇa, 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 dhiyáḥ and dhīḥ 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 íd asya p̄uṅsyaṃ gṛṇīmasnásya trātúr avṛkásya mīḥhūṣaḥ,
yáh p̄rthivāni tribhír íd vígāmabhir urú kramiṣṭorugāyáya jívāse.

8.63.9^b (Pragātha Kāṇva; to Indra)

asyá vṛṣṇo vyódana urú kramiṣṭa jívāse,
yávaṃ ná paçvá 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 páda, 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 kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya; to Açvins)

ábodhy agnir jmá úd eti sūryo vy uṣáç candrá mahy ávo arcisā,
áyukṣātām açvinā yátave rátham̄ prásavíd deváh savitá jagat pṛthak.

10.35.6^c (Luça Dhānāka; to Viçve Devāḥ)

anamivá uṣása á carantu na úd agnāyo jihatām̄ jyótiṣā brhát,
áyukṣātām açvinā tútujiṃ rátham̄ svasty agnīm̄ samidhānām̄ imahe.

1.157.4^a: 1.92.17^c, ā na ūrjān vahatam aṣvīnā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭam nī rāpānsi mṛkṣataṁ sēdhataṁ dvēṣo bhāvataṁ sacābhūvā.

1.159.1^a (Dīrghatamas Āucathya ; to Dyāvapṛthivyāu)
prā dyāvā yajñāñḥ pṛthivī ṛtāvīdhā mahī stuṣe vidātheṣu prācetasā,
devēbhīr yē devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha ; to Dyāvapṛthivyāu)
prā dyāvā yajñāñḥ pṛthivī nāmobhīḥ sabādha iḥe bṛhatī yājatre,
tē cid dhī pūrve kavāyo gṛnāntaḥ purō mahī dadhirē devāputre.

[1.159.4^b, jāmi sāyonī mithunā sāmokasā: 1.144.4^b, samānē yōnā mithunā sāmokasā.]

[1.159.4^d, samudrē antāḥ kavāyaḥ suditāyaḥ : 10.177.1^c, samudrē antāḥ kavāyo vī cakṣate.]

1.159.5^d (Dīrghatamas Āucathya ; to Dyāvapṛthivyāu)
tād rūdho adyā savitūr vāreṇyāṁ vayāṁ devāsya prasavē manāmahe,
asmābhyāṁ dyāvapṛthivi sucetūnā rayīṁ dhattaṁ vāsūmantaṁ ṣaṭagvīnam.

4.34.10^b (Vāmadeva ; to Ṛbhus)
yē gōmantaṁ vājavantaṁ suvīraṁ rayīṁ dhattā vāsūmantaṁ puru-
kṣūm,

tē agrepā ṛbhavo mandasānī asmé dhatta yē ca rūtīṁ gṛnānti.

4.49.4^b (Vāmadeva ; to Indra and Bṛhaspati)
asmé indrābṛhaspati rayīṁ dhattaṁ ṣaṭagvīnam,
āṣvāvantaṁ sahasrīnam.

6.68.6^b (Bharadvāja ; to Indra and Varuṇa)
yāṁ yuvām dāpāvādhvarāya devā rayīṁ dhattō vāsūmantaṁ purukṣūm,
asmé sā indrāvaruṇāv āpi ṣyāt prā yō bhanākti vanūṣām āṣatīḥ.

7.84.4^b (Vasiṣṭha ; to Indra and Varuṇa)
asmé indrāvaruṇā viṣvāvāraṁ rayīṁ dhattaṁ vāsūmantaṁ purukṣūm,
prā yā ādityō ānṛtā mināty āmitā ṣūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmanī dhiṣāṇe antār iyate : 1.35.9^b, ubhē dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dīrghatamas Āucathya ; to Dyāvapṛthivyāu, here Sūrya)
ayāṁ devānām apāsām apāstamo yō jajāna rōdasi viṣvācāmbhuvā,
vī yō mamé rājasī sukratūyāyājārebhi skāmbhanebhiḥ sām ānṛce.

6.7.7^a (Bharadvāja Bārhaspatya; to Vaiçvanara)

vī yó rájáñsy ámimīta sukrátur ₁vaiçvanaró ví divó rocaná kavīh,₁
cf. 6.6.7^b

pári yó víçvā bhúvanāni paprathé 'dabdho gopá amftasya rakṣitá.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu; and 6.8.2^a, vy ántárikṣam amimīta sukrátuḥ, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám añpre in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvāñsa (13^a, suṣupvāñsa) ṛbhavas tát aprçhata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhus)

niç cármaṇo gám ariñita dhítibhir yá jarantá yuvaçá tákrñotana,
 sáudhanvaná áçvād áçvam atakṣata yuktvá rátham úpa devāñ ayatana.

4.36.4^b (Vāmadeva; to Ṛbhus)

lékañ ví cakra camasāñ cáturvayañ, niç cármaṇo gám ariñita dhítí-
 bhīh,
cf. 4.35.2^d

áthā devéṣv amṛtatvám ānaça çruṣṭí vājā ṛbhavas tát va ukthyām.

1.162.1^{ab} (Dirghatamas Āucathya; Açvastutiḥ)

mā no mitró váruṇo aryamáyúr indra ṛbhukṣá marútaḥ pári khyan,
 yád vājino devájatasya sápteḥ pravakṣyámo vidáthe víryāni.

5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ)

té no mitró váruṇo aryamáyúr indra ṛbhukṣá marúto juṣanta,
 námobhir vá yé dádhate suvrktñ stóman rudráya miñhuse sajóṣāḥ.

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^a, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣāñ abhígúrtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devéṣv asti.

[1.162.22^c, anāgastváñ no áditīḥ kṛñotu: 4.39.3^c, anāgasāñ tám áditīḥ kṛñotu.]

1.163.7^c (Dirghatamas Āucathya; Açvastutiḥ)

átra te rūpām uttamām apaçyañ jígṣamāñam iṣá ú padé góḥ,
 yadá te máрто ánu bhógam ānaç ád id grásiṣṭha óṣadhīr ajgah.

10.7.2^c (Trita Āptya; to Agni)

imá agne matáyas túbhyañ jatá góbhīr áçvāir abhí grñanti rádhāḥ,
 yadá te máрто ánu bhógam ānaç váso dádhāno matibhīḥ sujata.

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 silikamadhyañsāḥ sám çúrañso divyáso átyāḥ,
 hañsá iva çreñiçó yatante yád ákṣiṣur divyám ájnam áçvāḥ.

3.8.9^a (Viṣvāmitra Gāthina; to the Yūpa)

hañsā iva creniṣó yātānāḥ ṣukrā vāsānāḥ svāravo na āguḥ,
unniyāmānāḥ kavibhiḥ purastād [devā devānām āpi yanti pāthāḥ.]

3.8.9^d

In the light of anta and madhyama, ṣūraṇāso, in 1.163.10, may perhaps harbour a compound ṣūra-ṇās, '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: irmāntāsaḥ, 'broad-haunched'; silikamadhyaṁsāḥ, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhī sām navante: 10.71.3^d, tāni saptā rebhā abhī sām navante.]

[1.164.21^c, inó viṣvasya bhūvanasya gopāḥ: 2.27.4^b, devā viṣvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyenā sāyonih.

1.164.31 (Dīrghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Patañga Prājāpatya; Māyābhedaḥ)

āpaṇyaṁ gopāṁ ānipadyamānam ā ca pārā ca pathibhiḥ cārantam,
sā sadhrīciḥ sā viṣūcir vāsāna ā varivarti bhūvaneṣv antāḥ.

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-Vēda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayāṁ bhāgavantaḥ syāma: 7.41.5^b, tēna vayāṁ, &c.]

1.164.43^d, 50^b, tāni dhārmaṇi prathamāny āsan.

1.164.50 (Dīrghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñēna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,
tē ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

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 (Dīrghatamas Āucathya; to Sarasvat, or Sūrya)

divyāṁ suparṇāṁ vāyasāṁ bṛhāntam apāṁ gārbhaṁ darṣatām oṣadhīnām,
abhīpató vṛṣṭibhis tarpāyantaṁ sārāsvantaṁ āvase jōhavimī.

3.1.13^a (Viṣvāmitra Gāthina; to Agni)

apāṁ gārbhaṁ darṣatām oṣadhīnām vānā jajāna subhāgā virūpam,
devāsaḥ cin mānasā sām hī jagmūḥ pāniṣṭhaṁ jātāṁ tavāsaṁ duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda 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 Apāñ Napat, Agni Somagopā, or Soma. Ludwig, Kritik, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha ośadhīnām (als mond, divyaḥ suparṇaḥ) bezeichnet werden.' The words vṛṣabhām ośadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apāñ gārbhañ darçatām ośadhīnām 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 suparṇām 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 Māitravaruṇi

[1.165.13^d eṣāñ bhūta nāvedā ma ṛtānām; 4.23.4^c, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitravaruṇi; to Maruts)

eṣā va stōmō maruta iyām gir māndāryāsya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvé vayām vidyāmeṣām vṛjānañ 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 vṛjānañ
jirādānum.

1.166.4^a, bhāyante viçvā bhūvanāni harmyā: 1.85.8^c, bhāyante viçvā bhūvanā
marūdibhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va ūtī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīna ūpa no yantu vājāḥ: 7.26.5^c, sahasrīna ūpa no māhi vājān.]

[1.167.9^b, arāttac cic chāvaso āntam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahē vavṛtyām āvase suvṛktibhīḥ: 1.52.1^d, éndrañ vavṛtyām, &c.]

1.168.9^d (Agastya Māitravaruṇi; to Maruts)

āsūta pṛçñir mahatē rāṇaya tveṣam ayāsām marūtām ānikam,
té sapsarāso jjanayantābhvam ād it svadhām iṣirām páry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāvuna; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācībhīr
 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 śú 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 dhéṣṭhaḥ,
 indra tvám marúdbhīḥ sám vadasvādha práçāna ṛtuthá havīṣi.

8.71.8^c (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)
 ágne mákiṣ ṭe devásya rātim ádevo yuyota,
 tvám içiṣe vásūnām.

[1.171.3^a, stutáso no marúto mṛṣayantu: 1.169.5^c, té śú no marúto, &c.]

1.174.2^b (Agastya; to Indra)

dāno víçā indra mṛdhrávacaḥ saptá yát púraḥ çarma çāradīr dārt,
 ṛṇór apó anavadyārṇā yūne vṛtrām purukutsāya randhīḥ.

6.20.10^c (Bharadvāja; to Indra)

sanéma té 'vasā návyā indra prá pūrāva stavanta enā jajñāñiḥ,
 saptá yát púraḥ çarma çāradīr dārd dhán dāsīḥ purukutsāya çkṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by víçāḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dāno 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, pūro yād indra çāradīr avātīraḥ. The word dāno 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 dāsyañ* in 6.18.3. The connexion of dāno 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)

1 váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyāçvā, 1.33.14^a
 prá sūraç cakráñ vṛhatād abhīke 'bhī spṛdho yāsīsad vājrabāhuh.

4.16.12^d (Vāmadeva Gāutama; to Indra)

kútsāya çuṣṇam açuṣam ní barhīḥ prapitvé áhnaḥ kúyavam sahásrā,
 sadyó dāsyañ prá mṛṇa kutsyēna prá sūraç cakráñ vṛhatād abhīke.

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.

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 oṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbhaṁ darçatām oṣadhīnām 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 divyān 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.

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1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

eṣā va stōmo maruta iyām gir māndāryāsya mānyāsya kārōḥ,
eṣā yāsīṣṭa tanvé vayām vidyāmeṣām vṛjanām jīrādānum.

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 vṛjanām
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1.166.4^a, bhāyante viçvā bhūvanāni harmyā: 1.85.8^c, bhāyante viçvā bhūvanā
marūdbhyah.

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[1.168.1^d, mahé vavṛtyām āvase suvṛktibhiḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsūta pṛṇir mahatē rāṇaya tveṣām ayāsām marūtām ānikam,
tē sapsarāso 'janayantābhvam ād it svadhām iṣirām páry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāvana; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chāerbhir
 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 śú no marúto mṛḷayantu: 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya; to Indra)
 tvám içise vasupate vásūnām tvám mitráñām mitrapate dhēsthah,
 indra tvám marúdbhiḥ sám vadasvādha práçana ṛtuthá havñsi.

8.71.8^c (Sudṛti Āṅgīrasa, and Purumīḥha Āṅgīrasa; to Agni)
 ágne mákiṣ te devásya rātīm ádevo yuyota,
 tvám içise vásūnām.

[1.171.3^a, stutáso no marúto mṛḷayantu: 1.169.5^c, té śú no marúto, &c.]

1.174.2^b (Agastya; to Indra)
 dáno viçā indra mṛdhrāvācaḥ saptá yát púraḥ çárma çáradīr dārt,
 ṛṇór apó anavadyārnā yūne vṛtrām purukútsāya randhīh.

6.20.10^c (Bharadvāja; to Indra)
 sanéma té 'vasā návya indra prá pūrava stavanta ená yajñāih,
 saptá yát púraḥ çárma çáradīr dārd dhán dāsīh purukútsāya çkṣan.

The expression hán dāsīh, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçā in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dáno 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, pūro yád indra çáradīr avātīrah. The word dáno 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 dāsytin in 6.18.3. The connexion of dáno 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)
 váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyáçvā, 1.33.14^a
 prá súraç cakráñ vṛhatād abhīke 'bhī spṛdho yásiṣad vájrabāhuḥ.

4.16.12^d (Vāmadeva Gautama; to Indra)
 kútsāya çúṣṇam açúsañ ní barhīh prapitvé áhnaḥ kúyavañ sahasrá,
 sadyó dásytin prá mṛṇa kutsyéna prá súraç cakráñ vṛhatād abhīke.

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)

sānā tā ta indra nāvya āguḥ sāho nābhó 'viraṇāya pūrvīh,
bhīnāt pūro nā bhīdo ādevīr nanāmo vādhar ādevasya pīyóh.

2.19.7^d (Gr̥tsamada ; to Indra)

evā ta indrocātham ahema ṛavasyā nā tmānā vājāyantaḥ,
aḡyāma tát śāptam ācuṣāṇā nanāmo vādhar ādevasya pīyóh.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhido, which aims to make away with the at least clumsy expression ná bhīdo, 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)

tvām dhūnir indra dhūnimatīr ṛṣór apāh sīrá ná srāvantiḥ,
prá yāt samudrām āti ḡura pársi pārayā turvācaṁ yāduṁ 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, vīśā mádo vāreṇyaḥ : 8.46.8^a, yās te mádo vāreṇyaḥ.]

[1.175.3^c, sahāvān dásyum avratām : 9.41.2^c, sahāvāno dásyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, ḡṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvabhyo jaritībhya indra máya ivāpo ná tīṣyate babhūtha,
tām ānu tvā nivīdam johavīmī vīdyāmeśām vṛjānaḥ jīrādānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mātsi no vāsyaiṣṭaya índram indo vīśā viḡa,
rghāyāmāna invasi, ḡatrum ānti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

pāvasva devavīr āti, pavītram soma ránhyā,
índram indo vīśā viḡa.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fliess ein, tobend stürzest du, findest in der Nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda índram indo vīśā viḡa 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 pāda 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 :

sā vāhniḥ soma jāgrviḥ pāvāsya devavīr āti, abhi kōcam madhuçōtam.

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 geniessest], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavīr āti to devavīr 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, rghāyāmāṇa invasi: 1.10.8^b, rghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yā ékaç carṣaṇīnām.

[1.176.2^d, yavam ná carkṛṣad vīṣā: 1.23.15^c, góbhir yavam ná carkṛṣat.]

1.176.3^a (Agastya; to Indra)

yāsya vīçvāni hástayoḥ páñca kṣitīnām vásu,

spāçayasva yó asmadrúg divyévāçānir jahī.

6.45.8^a (Çamyu Bārhaspatya; to Indra)

yāsya vīçvāni hástayor ucūr vásūni ní dvitá,

vīrāsya pītanāśāhaḥ.

For 6.45.8 see Oldenberg, *RV. Noten*, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vājeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaṇiprá vīṣabhó jánānām rájá kṛṣṭīnām puruhútá indrah,

stutáh çravasyānn ávasopa madríg, yuktvá hári vīṣanā yāhy arvāñ. cf. 1.177.1^d

4.17.5^b (Vāmadevata Gāutama; to Indra)

yā éka ic cyāvadati prá bhūmā rájá kṛṣṭīnām puruhútá indrah,

satyám enam ánu vīçve madanti rátīm devāsya gr̥ṇató maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vīṣan and vīṣabhā furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vīṣanā yāhy arvāñ: 5.40.4^c, yuktvá háribhyām úpa yasad arvāñ.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vīṣanam vīṣā te sutáh sómah páriṣiktá mádhūni,

yuktvá vīṣabhyām vīṣabha kṣitīnām háribhyām yāhi pravátópa madrík.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

gr̥bhítām te mána indra dvibárhah sutáh sómah páriṣiktá mádhūni,

vīṣṭadhenā bharate suvr̥ktir iyám indram jōhuvati manīṣā.

See the preceding item. For vīṣṭadhenā see Geldner, *Veđ. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó súṣṭuta indra yāhy arvāñ úpa bráhmāṇi mānyāsya kārōḥ,
vidyāma vāstor ávasā grṇānto ḷvidyāmeśāṃ vṛjānaṃ jīrādānum.]
☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā ta spṛdhaḥ sām ajā samātsv indra rārandhī mithatír ádeviḥ,
vidyāma vāstor ávasā grṇānto ḷbharadvāja utá ta indra nunām.]
☞ 6.25.9^d

10.89.17^c (Renu Vaiṣvāmītra ; to Indra)

evā te vayāṃ indra bhūñjatinām ḷvidyāma sumatnām návānām.]
☞ 1.4.3^b
vidyāma vāstor ávasā grṇānto ḷviṣvāmītra utá ta indra nunām.]
☞ 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 grṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa ásan sākām devébhir ávadann ṛtāni,
té cid ávasur nahy ántam āpūḥ sām ū nú pātnir vṣabhir jagamyuh.

10.154.4^a (Yami ; Bhāvaṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvīdhaḥ,
pitṛñ tāpasvato yama tāñç cid evāpi gachatat.

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)

imām nú sómam ántito hṛtsū pitām úpa bruve,
yát sīm āgaç cakṛmā tát sú mṛīatu pulukāmo hí máryaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyaṃ varuṇa mitryaṃ vā ḷsákhāyaṃ vā sādām íd bhrátaraṃ vā.]
☞ 1.185.5^b

veçām vā nityaṃ varuṇāraṇaṃ vā yát sīm āgaç cakṛmā çicṛáthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā námasā samiddhó 'chā mitrāṃ varuṇam índraṃ voceḥ,
yát sīm āgaç cakṛmā tát sú mṛīa tát aryamāditiḥ çicṛathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Açvins)

tām vām rátharñ vayāṃ adyá huvema stómair açvinā suvitāya návyam,
ářiṣṭanemiṃ pári dyām iyanām ḷvidyāmeśāṃ vṛjānaṃ jīrādānum.]
☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumiḷha Sāuhotra and Ajamiḷha Sāuhotra; to Aṇvins)
tām vām rátham vayám adyá huvema pṛthujráyam aṇvíná sámgatim
góh,

yáḥ sturyám váhati vandhuráyúr gírváhasam purutáman vasúyúm.

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)

ávvaiddham táugryám apsv antár anārambhaṇé támasi práviddham,
cátasro návo játhasaya júṣṭá úd aṇvibhyám iṣitáḥ párayanti.

7.104.3^b (Vasiṣṭha; to Indra and Soma)

indrāsomā duṣkṛto vavré antár anārambhaṇé támasi prá vidhyatam,
yáthā nátaḥ púnar ékaç canódáyat tát vām astu sáhase manyumáç chávah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhasaya in 1.182.6^c see Oldenberg, *RV. Noten*, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣṇā váta-
rañhāḥ.

1.183.3^{cd} (Agastya; to Aṇvins)

á tiṣṭhataim suvṛtam yó rátho vām ánu vratáni vartate havīṣmān,
yéna narā nāsatyeyaádyāi vartír yáthás tánayāya tmáne ca.

1.184.5^c (The same)

eṣá vām stómo aṇvínāv akāri mánebhír maghavānā suvṛkti,
yáthám vartís tánayāya tmáne cāgástye nāsatyā mādantā.

6.49.5^{cd} (Rjicvan Bhāradvāja; to Viṣve Devāḥ)

sá me vápuç chádayad aṇvínor yó rátho virúkmān mánasā yujānáḥ,
yéna narā nāsatyeyaádyāi vartír 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^{c+d} (Agastya; to Aṇvins)

má vām vṛko má vṛkír á dadharshin má pári varktam utá máti dhaktam,
ayám vām bhāgó nihita iyám gír dásrāv imé vām nidháyo mádhūnām.

8.57(Val. 9).4^a (Medhya Kāva; to Aṇvins)

ayám vām bhāgó nihito yajatremá giro nāsatyópa yātam,
píbatam sómam mádhūmantam asmé prá daçvānsam avatam çactibhiḥ.

3.58.5^d (Viçvāmitra; to Açvins)
tirāḥ purū cid açvinā rājānsy āngūśo vām maghavānā jāneṣu,
ēhā yātaṁ pathībhir devayānāir, dāsraḥ imé vām nidhāyo mādhunām.
☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^c 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 purumīlho átrir dāsra hávaté 'vase havīṣmān,
díçam na diṣṭām rjuyéva yántā me hávaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Açvins)
ā me hávaṁ nāsatyāçvinā gáčataṁ yuvám, ☞ 5.75.3^b
mādhaḥ sómasya pitāye. ☞ 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 pitāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átariṣma tāmāsaṣ pāram asyá.

1.183.6^c = 1.184.6^c (Agastya; to Açvins)
átariṣma tāmāsaṣ pāram asyá, práti vām stómo açvināv adhāyi, ☞ 1.93.6^a
ēhā yātaṁ pathībhir devayānāir, vidyāmeṣām vṛjānaṁ jīrādānum. ☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Açvins)
tirāḥ purū cid açvinā rājānsy āngūśo vām maghavānā jāneṣu,
ēhā yātaṁ pathībhir devayānāir, dāsraḥ imé vām nidhāyo mādhunām. ☞ 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 pathībhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ū śu vṛṣaṇā mādayeṭham: 4.14.4^d, asmīn yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartīṣ tānayāya tmāne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nāsa-
tyeṣayādhyāi vartīṣ yāthās tānayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rākṣataṁ pṛthivi no ábhvāt.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)
devān vā yác cakṛmā kác cid āgaḥ sákhāyaṁ vā sádam ij jāspatiṁ vā,
iyām dhīr bhuyā avayānam eṣām, dyāvā rākṣataṁ pṛthivi no ábhvāt. ☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sākḥāyam vā sādām id bhṛātaram vā,
veḡām vā nityam varuṇāraṇam vā yāt sm āgaç cakṛmā çirāthas tát.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskṛā gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,
bhūvan yāthā no viçve vṛdhāsaḥ kāran suṣāhā vithurām nā çāvah.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ūḍ vām pṛkṣāso mādhumanto asthur, ūḍ sūryo aruhac çukṛām āraṇaḥ,

ç a : 4.45.2^a ; b : 5.45.10^a

yāsmā adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation adityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskṛa in 1.186.2 see KZ. xxv. 71 ; for pṛkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

pṛṣṭham vo ātithim gṛṇiṣe gñim çastibhir turvāniḥ sajōṣāḥ,
āsad yāthā no vāruṇaḥ sukṛtīr iṣaç ca pārad arigūrtāḥ sūriḥ.

8.84.1^a (Uçanas Kāvya ; to Agni)

pṛṣṭham vo ātithim stuṣe mitrām iva priyam,

agnim rātham nā vēdyam.

ç 8.19.8^b

Pāda 8.84.1^a, pṛṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, 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. xlvi. 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, pṛṣṭham u priyāṇām stuyḥ . . . agnim . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va eṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,
samāné āhan vimfāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānāktā sudūgheva dhenūḥ,
barhisādā puruhūtē maghōnt ā yajñiye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 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 pāda 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 : ūpa va eṣe vāndyebhiḥ çūṣāḥ . . . arkāḥ, uṣāsānāktā.

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 uśāsānaktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der R̥ṣi nicht im Wortlaut jener Stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānaktā hier akkusative sind?'

1.188.4^a (Agastya; Āpra, to Barhis)
prācīnaṁ barhīr ōjasā sahasravīram astr̥ṇan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Barhis)
barhīḥ prācīnam ōjasā pāvamaṇa 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}, hōtārā dāivya kavī, yajñāṁ no yakṣatām imām.

1.188.10^c, agnīr havyaṇi siṣvadat: 1.105.14^c; 142.11^c, agnīr havyaṇi suṣudati.

1.189.1^b (Agastya; to Agni)
āgne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,
yuyodhy āsmāj juhuraṇām eno bhūyīṣṭham te nāmauktīm vidhema.

3.5.6^b (Viçvāmītra Gāthina; to Agni)
r̥bhūç cakra īdyam cāru nāma viçvāni devō vayūnāni vidvān,
sasāsyā cārma ghṛtāvāt padām vēs 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 svastībhīr āti durgāni viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tānayāya çām yōḥ.

10.56.7^b (Bṛhaduktha Vamadevya; to Viçve Devaḥ)
nāvā nā kṣōdah pradīçah pṛthivyāḥ svastībhīr āti durgāni viçvā,
svām prajām bṛhāduktho mahitvāvareshv adadhād ā parēṣu.

Cf. 1.99.1^c, sā naḥ parṣad āti durgāni viçvā.

[1.190.2^b, sārgo nā yō devayatām āsarji: 9.97.46^d, kāmo nā, &c.]

1.190.8^c (Agastya; to Bṛhaspati)
evā mahās tuvijātās tūviṣmān bṛhaspātīr vṛṣabhō dhāyi devaḥ,
sā na stutō virāvad dhātu gōmad [vidyāmesām vṛjānaṁ jirādānum.]

7.23.6^c (Vasiṣṭha Maitravaruṇi; to Indra) cf. refrain, 1.165.15^d ff.

[evéd indram vṛṣaṇam vājrabāhum] vasiṣṭhāso abhy ārcanty arkāih,
cf. 7.23.6^a

sā na stutō virāvad dhātu gōmad [yūyam pāta svastībhīh sādā naḥ.] cf. refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhīndram vṛṣaṇam vājrabāhum.

1.191.1^d, 4^d, ny ādr̥ṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
ni gāvo goṣṭhē asadan ni mṛgāso aviksata,
ni ketāvo jānānām ny ādr̥ṣṭā alipsata.]

ॐ 1.191.1^d

5.66.4^c (Rātaḥavya Ātreya ; to Mitra and Varuṇa)
ādḥā hi kāvyā yuvām dāksasya pūrbhīr abdhutā,
ni ketūnā jānānām cikēthe putadakṣasā.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
etā u tyé prāty adṛṣṭān pradoṣām tāskarā iva,
[ādr̥ṣṭā viṇvadṛṣṭāḥ] prātibuddhā abhūtana.

ॐ 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṣṭān purāstāj jyōtir yāchantīr uṣāso vibhātīḥ,
[ājjanan sūryam yajñam agnim] apācinam tāmo agād ājuṣṭam.

ॐ 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 pāda a, would read prāti dṛṣṭān, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādr̥ṣṭā viṇvadṛṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāre asya yōjanam hariṣṭhā
mādhu tvā madhulā cakāra ; 1.191.12^{c-f}, tāḥ cin nú ná maranti nó
vayām, &c. ; 1.191.13^{de}, āre asya yōjanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions); Bloomfield, Concordance; Oldenberg, RV. Noten, p. 187. For pāda 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 Vaitahavya; to Agni)
tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣtrām tvām agnīd
ṛtāyatāḥ,
tāva praçāstrām tvām adhvarīyasi brahmā çāsi gṛhāpatiç 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 devā havir adanty āhutam.

2.1.16 (Gṛtsamada, &c., as above; to Agni) =

2.2.13 (The same)
yé stotṛbhyo góagrām āçvapeçasam āgne rātim upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prá hí neši vāsya á bṛhád vadema vidáthe suvīrāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, Prol. p. 431; RV. Noten, p. 189; Fischel, 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 suvīrāḥ.

2.2.2^b (Gṛtsamada, &c., as above; to Agni)

abhí tvā náktīr uṣāso vavāçire 'gne vatsām na svásareṣu dhenávaḥ,
divá ivéd aratīr mānuṣā yugá kṣāpo bhāsi puruvāra saṁyátāḥ.

8.88.10 (Nodhas Gāutama; to Indra)

tām vo dasmám ṛtiçāham vāsor mandānām āndhasaḥ,
abhí vatsām ná svásareṣu dhenáva | indrañ girbhir navāmahe. |

§ 8.76.5^c

Cf. Geldner, Ved. Stud. iii. 114, who renders erroneously náktīr uṣāso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhi vavāçire; cf. 9.94.2.

[**2.2.4^d**, pāthó ná pāyūñ jānast ubhé ánu: 9.70.3^b, ádābhyāso januṣi ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)

sá idhāná usáso rámyā ánu svār ṇá dīdéd aruṣeṇa bhānūná,
hótrābhir agnir mánusaḥ svadhvaró rájá viçám átithiç cāru ayáve.

10.11.5^b (Havirdhāna Āngi; to Agni)

súdāsi raṇvó yāvaseva pūsyata hótrābhir agne mánusaḥ svadhvarāḥ,
vīprasya vā yāc chaçamāná ukthyañ vājāñ sasavāñ upayāsi bhūribhiḥ.

Cf. 1.36.7^c, hótrābhir agniñ mánusaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)

sámiddho agnir níhitaḥ pṛthivyāñ pratyāñ viçvāñi bhūvanāny asthāt,
hótā pavakāḥ pradīvaḥ sumedhā devó devāñ yajatv agnir árhan.

10.2.2^d (Trita Āptya; to Agni)

1 vési hotrām utá potrām jānanām, mandhatāsi draviṇodá ṛtvā,
svāhā vayāñ kṛṇāvāmā havīñsi devó devāñ yajatv agnir árhan. I.76.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)

dāivya hótārā prathamā vidūṣṭara rjū yakṣataḥ sám roá vapuṣṭarā,
devāñ yajantāv ṛtuthā sám añjato nábhā pṛthivyā ádhi sānuṣu triṣū.

3.4.7^a (Viçvāmitra Gāthina; Āpra, to Dāivya Hotārā) =

3.7.8^a (Viçvāmitra Gāthina; to Agni)

dāivya hótārā prathamā ny ṛñje saptá pṛkṣāsah svadhāyā madanti,
ṛtām çānsanta ṛtām it tá ahur ánu vratām vratapá dīdhyanāḥ.

10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)

dāivya hótārā prathamā puróhita ṛtāsya pánthām anv emi sādhyā,
kṣétrasya pátiñ prátiveçam imahe viçvāñ devāñ amñtāñ áprayuchataḥ. I.124.3^c

10.110.7^a (Jamadagni Bhārgava, or Rama Jamadagnya; Āpra, to Dāivya

Hotārā)

dāivya hótārā prathamā suvácā mīmānā yajñām mánuso yájadhyāi,
pracodáyantā vidátheṣu kārū pracīnam jyótiḥ pradīçā diçántā.

3.29.4^b (Viçvāmitra; to Agni)

īlayas tvā padé vayāñ nábhā pṛthivyā ádhi,
jātavedo ní dhimāhy ágne havýāya vólhave. I.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 vidūṣṭarā, 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 pṛthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devānām ápy etu páthah: 3.8.9^d; 7.47.3^b, devá (7.47.3^b, devír) devānām ápi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Çaunaka, formerly Çaunahotra; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté çritó ghṛtām v asya dhāma,
anuṣvadhām á vaha mādáyasva svāhākṛtām vṛṣabha vakṣi havayām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

āibhir agne sarāthām yāhy arvān nānārathām vā vibhāvo hy áçvāh,
pātnivatas trīncātam trīñç ca devān anuṣvadhām á vaha mādáyasva.

The very harmless appearing páda 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 páda 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 víçvāny abhy ástu bhūmā devānām agnir aratir jirāçvah.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçum ná naṣtām padāir ānu gman,
gūhā cātantaṃ uçtjo námobhir ichānto dhīrā bhṛgavo vīndan.

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)

sukām hí çucinā çucih praçastā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāva; to Indra)

stotā yāt te vicarṣṇir atipraçardhāyad girāh,
vayā ivānu rohate juṣānta yāt.

The repeated páda 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. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, svīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣṇi in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; and Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtīnām vicarṣṇih by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣṇi shows that the vicarṣṇi 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 viṣvebhyā yajatébhyaḥ,
ayám agne tvé ápi yám yajñám cakrmá vayám.

8.44.28^a (Virūpa Āngirasa ; to Agni)
ayám agne tvé ápi jaritá bhūtu santya,
[tásmāi pávaka mṛṣaya.]

ॐ I.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 veran-staltet 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 káraḥ 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 ṣudhī gírah.

2.6.5^a (Somāhuti Bhārgava ; to Agni)
sá no vṛṣṭím divás pári sá no vājam anarvānam,
sá naḥ sahasrīṅīr iṣaḥ.

9.65.24^a (Bhṛgu Vārūṇi, &c. ; to Pavamāna Soma)
té no vṛṣṭím divás pári pávantām á suvīryam,
suvaná devāsa índavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.3^c : áti gāhemahi dvīṣaḥ : 3.27.3^c, áti dvēsānsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)
ṣuciḥ pávaka vándyo 'gne bhád ví rocasa,
tvám ghrtébhīr áhutaḥ.

7.15.10^c (Vasiṣṭha Maitravarūṇi ; to Agni)
[agní ráksānsi sedhati, ṣukrácooir ámartyaḥ,
ṣuciḥ pávaka íḍyaḥ.

ॐ I.79.12^b

Cf. agniḥ pávaka íḍyaḥ, 3.27.4^b.

[2.8.5^b, agním uktháni vāvṛdhuḥ : 8.6.35^a ; 95.6^b, índram uktháni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)
átrim ánu svarájyam [agním uktháni vāvṛdhuḥ,]
víṣvā ádhi gr̥iyo dadhe.

ॐ cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāṇy ārjunā vi vo māde viçvā ādhi çriyo dhiṣe vívakṣase.
 10.127.1^c (Kuçika Säubhara, or Ratri Bhāradvāj; Rātristavaḥ)
 rātri vy ākhyad āyatī purutrā devy ākṣābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^o, saptó ādhi çriyo dhire.

2.8.6^{o+d} (Gṛtsamada; to Agni)
 agnér indrasya sómasya devānām ūtibhir vayām,
 āriṣyantaḥ sacemahy abhī ṣyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vāiyaçva; to Viçve Devāḥ)
 té no nāvām uruṣyata dívā náktam sudānavāḥ,
 āriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āngirasa; to Soma Pavamāna)
 tvāyā virēṇa viravo 'bhī ṣyāma pṛtanyatāḥ,
 kṣārā ṇo abhī vāryam.

Cf. sāsahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Gṛtsamada; to Indra)
 sṛjó mahīr indra yā āpinvaḥ páriṣṭhitā āhinā çūra pūrvīḥ,
 āmartyam cid dāsām mányamānam āvābhinaḍ ukthāir vāvṛdhānāḥ.

7.21.3^b (Vasiṣṭha Māitrāvaruṇi; to Indra)
 tvām indra srāvitavā apas kaḥ páriṣṭhitā āhinā çūra pūrvīḥ,
 tvád vāvakre rathyo na dhēnā réjante viçva kṛtrimaṇi 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 çuṣman vardhāyantaḥ çubhrām vājraṁ bahvór dādhanāḥ,
 çubhrās tvām indra vāvṛdhānó asmé dāsīr viçañ sūryeṇa sahyāḥ.
 gūhā hitām gūhyaṁ gūḷhām apsv āpivṛtam mayinaṁ kṣiyāntam,
 utó apó dyām tastabhvānsam āhann āhim çūra vryeṇa.

3.39.6^c (Viçvāmitra; to Indra)
 indro mādhu sāmabhṛtam usriyāyām padvād viveda çaphāvan nāme góḥ,
 gūhā hitām gūhyaṁ gūḷhām apsu háste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Pṛthu Vāinya; to Indra)
 ṛṣvās tvām indra çūra jātó dāsīr viçañ sūryeṇa sahyāḥ,
 gūhā hitām gūhyaṁ gūḷhām apsu bibhṛmāsi prasrávaṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyana. 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 insgeheim niedergelegten,

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),' Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.148.2^{cd} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasarāvaṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; 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 (Sāyana 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 sómañ māndantu tvā mandinañ sutásah, ॐ 1.134.2^a
pṛnāntas te kukṣī vardhayantv itthā sutāñ pāurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sómañ mā riṣaṇyo vasavāna vāsuh sán,
utā trāyasva gṛṇatō maghōno, mahāç ca rāyo revátas kṛdhi nah.

ॐ 10.22.15^c

2.11.11^b, māndantu tvā mandinañ sutásah: 1.134.2^a, māndantu tvā mandino
vāyav indavañ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnám sá te práti várañ jaritré duhīyád indra dākṣiṇā maghōnī,
çikṣā stotṛbhyo mātī dhag bhāgo no bṛhád vadema vidáthe svírāñ.

ॐ 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 hatvāhim áriṇat saptá síndhūn: 4.28.1^c; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yāñ saptáraçmir vṛṣabhás túviṣmān: 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avásṛjat sártave saptá síndhūn: 1.32.12^d, avásṛjah sártave saptá síndhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāñ sunvántam ávati yāñ pácantam yāñ çānsantam yāñ çaçamānám ūtí,
yasya bráhma vārdhanam yasya sómo yásyedam rádhah sá janāsa indrah.

2.20.3^c (The same)

sá no yúvendro johútrah sákhā çivó narám astu pátí,

yāñ çānsantam yāñ çaçamānám ūtí pácantam ca stuvántam ca prapésat.

2.12.15^c (Gr̥tsamada; to Indra)

yáḥ sunvaté pácate dudhrá á cid vājam dárdaṣi sá kíḷasi satyáḥ,
vayám ta indra viçváha priyásaḥ ḷsuvírāso vidátham á vadema.ḥ ॐ I.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trítāro devā ádhi vocatā no má no nidrá ṛçata motá jalpiḥ,
vayám sómasya viçváha priyásaḥ ḷsuvírāso vidátham á vadema.ḥ

ॐ I.117.25^d

2.12.15^d: I.117.25^d; 8.48.14^d, suvírāso vidátham á vadema.

2.13.2^d-4^d, yás tákṛṇoḥ prathamám sāsya ukthyāḥ.

2.13.9^b (Gr̥tsamada; to Indra)

çatám vā yásya dáça sákám ádya ékasya çruṣṭāu yád dha codám ávitha,
arajjāu dásyūn sám unab dabhítaye suprávyō abhavaḥ sāsya ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhīya indra sīsāsataḥ,
çagdhí yáthā rúçamañ çyāvakañ kípam indra právaḥ svārṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, stoṭṛṇām prerakañ 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 Dabhīti 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 (Gr̥tsamada; to Indra)

asmábhyañ tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yác citráñ çvasasyá ánu dyūñ ḷbṛhád vadema vidáthe suvírāḥ.ḥ

ॐ refrain, 2.1.16^d ff.

2.14.1^a (Gr̥tsamada; to Indra)

ádhvaryavo bhárátendrāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ,
kamí hí virāḥ sadám asya pitiñ juhóta vīṣṇe tád id eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiḷuṣa; to Āpaḥ or Aponaptr)

ágmann āpa uçatír barhír édám ny ádhvaré asadan devayántiḥ,

ádhvaryavaḥ sunuténdrāya sómam ábhūd 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 coditā in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', purukṣt, 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 vavrivánsam vṛtrám jaghánaçányeva vṛksám,
tásmā etám bharata tadvaçáyañ ešá índro arhati pítim asya.

2.37.1^c (Gṛtsamada; to R̥tus)

mándasva hotṛád ánu jósam ándhasó 𑀧dhvaryaṅṅ sá pur̥nám vaṣṭy
ásicam,₁ cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotṛád sóman dravinodah píba
rtúbhiḥ.

2.14.10^b (Gṛtsamada; to Indra)

ádhvaryaṅṅ páyasódhar yáthā góḥ sómebhir im̐ pṛnatā bhojám índram,
védāhám asya nibhṛtam ma etád dītsantám bhūyo yajatāç ciketa.

6.23.9^b (Bharadvāja; to Indra)

tám vaḥ sakhāyaḥ sám yáthā sutéṣu sómebhir im̐ pṛnatā bhojám índram,
kuvít tásmā ásatí no bhárāya ná súšvim índró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c: 1.32.3^b, trikadrukeṣv apibat sutásya.

2.15.2^c: 1.103.2^a, sá dhārayat pṛthivím papráthac ca.

2.15.2^d-9^d, sómasya tá máda índraç 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)

ádha yó viçvā bhúvanābhí majmánéçanakṛt právayā abhy ávardhata,
ád ródasi jyotiṣā váhnir átanot sívyan támañsi dúdhitā sám avyayat.

9.110.9^b (Tryaruna and Trasadasyu; to Pavamāna Soma)

ádha yád imé pavamāna ródasi imā ca viçvā bhúvanābhí majmánā,
yúthé ná niṣṭhā vṛṣabhó ví 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 grözse (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 (Gṛtsamada; to Indra)

hāri nū kañ rātha indrasya yojām āyāi sūktena vācasā nāvana,
mó śu tvām ātra bahāvo hí víprā ní rīraman yājamānāso anyé.

3.35.5^b (Viçvāmitra; to Indra)

mā te harī vīṣṇā vitāpṛṣṭhā ní rīraman yājamānāso anyé,
atyāyāhi çāçvato vayām té 'rañ sutébbih kṛṇāvāma sómāih.

Cf. 10.160.1^{ed}, indra mā tvā yājamānāso anyé ni rīraman túbhyam imé sutāsah. 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 Sānger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayāntah, 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 (Gṛtsamada; to Indra)

māma brāhmendra yāhy āchā viçvā hārī dhurī dhiṣvā rāthasya,
purutrā hí vihāvyo babhūthāsmiñ chūra sāvane mādayasva.

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

té tvā mādā indra mādayantu çuṣmīṇaṁ tuvirādhasaṁ jaritré,
éko devatrā dāyase hí mártān asmiñ chūra sāvane mādayasva.

7.29.2^c (The same)

brāhman víra brāhmakṛtiṁ juṣāṇò 'rvācinó hāribhir yāhi túyam,

asmínn ū śú sāvane mādayasvó₁pa brāhmāṇi çṛṇava imā nah.₁

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, nanāmo vādhar ádevasya piyōh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāh çānsantañ yāh çaçamānām ūtí.

2.20.5^d (Gṛtsamada; to Indra)

só āngirasām ucātha jujuṣvāñ brāhmā tūtod indro gātūm iṣṇān,
muṣṇāñ uṣāsah sūryeṇa stavāñ áçnasya cic chiçnathat pūrvyāñi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyāvo ná yāsya panáyanty ábhvañ bhásāñsi vaste sūryo ná çukráh,
ví yá inóty ajārah pāvako '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 iṣṇāñ muṣṇāñ see under 1.62.2^c.

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 (Gr̥tsamada ; to Indra)

abhibhúve 'bhibhaṅgāya vanvaté 'ṣālhāya sáhamānāya vedhāse,
tuvigrāye váhnaye duṣṭáritave satrásāhe náma índrāya vocata.

7.46.1^c (Vasiṣṭha ; to Rudra)

imā rudrāya sthirádhanvane girah kṣiprésave devāya svadhāvne,
āṣālhāya sáhamānāya vedhāse tigmāyudhāya bharaṭā ṛṇótu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīhūse 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, índrasya vocam̐ prá kṛtāni vīryā : 1.32.1^a, índrasya nú vīryāni prá
vocam.]

2.22.1^d–3^d, sāinaṁ saçcad dev̐ devāṁ satyāṁ índraṁ satyā induh.

2.22.4^e, divi pravācyam̐ kṛtām : 1.105.16^b, divi pravācyam̐ kṛtāh.

2.23.5^a (Gr̥tsamada ; to Brahmaṇaspati)

ná tám áṅho ná duritām kútaç caná náratayas titirur ná dvayāvinah,
viçvā íd asmād dhvaráso ví bādhase yām sugopā ráksasi brahmaṇas pate.

8.19.6^c (Sobhari Kāva ; to Agni)

tāsyéd árvanto ranhayanta āçavas tāsya dyumnítamam̐ yācah,
ná tám áṅho devákṛtam kútaç caná na mártyakṛtam naçat.

10.126.1^a (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya ; to Viçve
Devāḥ)

ná tám áṅho ná duritām devāso aṣṭa mártyam,
sajōsaso yām aryamā mitró náyanti váruṇo áti dvīṣah.

Cf. 7.82.7, ná tám áṅho ná duritāni mártyam.—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 áṅhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.35.5^a, because it substitutes devákṛtam for ná duritām.

2.23.8^c (Gr̥tsamada ; to Bṛhaspati)

trātāraṁ tvā tanúnam̐ havāmahé 'vaspartar adhivaktāram̐ asmayúm,
bṛhaspate devanído ní barhaya má durévā úttaram̐ sumnám ún naçan.

6.61.3^a (Bharadvāja ; to Sarasvatī)

sārasvati devanído ní barhaya prajām̐ viçvasya bṛsayasya māyīnah,
utá kṣitibhyo 'vānir avindo viṣám ebhyo asravo vājinivatī.

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 . . . ní bar-

haya marks that composition as primary; cf. 2.23.13, bṛhaspātir ví vavarhā. In 6.61 Sarasvatī is assimilated to Bṛhaspati in an especial degree: in st. 3, as dhinām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Bṛhaspati; 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, mǎ no duḥçānsa abhidipsūr Içata: 1.23.9^e; 7.94.7^c, mǎ no duḥçānsa Içata; 10.25.7^d, mǎ no duḥçānsa Içatā vivakṣase.

2.23.11^c, āsi satyā ṛṇayā brahmaṇas pate: 1.87.4^e, āsi satyā ṛṇayāvānedyah.

[2.23.15^d, tād asmāsu drāviṇam̐ dhehi citrām: 10.37.10^d, tāt sūrya drāviṇam̐, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gṛtsamada; to Brahmanaspati)
brāhmaṇas pate tvām asyā yantā sūktāsya bodhi tānayaṁ ca jinva,
viçvam̐ tād bhadrām̐ yād āvanti devā́ ½ bṛhád vadema vidáthe suvirāḥ.½
☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gṛtsamada; to Aponaptar)
āyānsam agne suksītīm̐ jānāyāyānsam u maghāvadbhyaḥ suvr̥ktīm̐,
viçvam̐ tād bhadrām̐ yād āvanti devā́ ½ bṛhád vadema vidáthe su-
virāḥ.½
☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^{d-5^d}, yām-yām̐ yújam̐ kṛṇuté brāhmaṇas pātih̐.

[2.25.4^b, sá sátvabhīḥ prathamó goṣu gachati: 1.83.1^a, āçvāvati prathamó, &c.]
Cf. 9.86.12.

2.25.5^b (Gṛtsamada; to Brahmanaspati)
tasmā́ id viçve dhunayanta sindhavó 'chidrā çárma dadhire purūṇi,
devā́nām̐ sumné subhágah̐ sá edhate ½ yām-yām̐ yújam̐ kṛṇuté brāhmaṇas pātih̐.½
☞ refrain, 2.25.1^{d-5^d}

3.15.5^a (Utkīla Kātya; to Agni)
āchidrā çárma jaritāḥ purūṇi devā́n āchā́ dídyānaḥ sumedhāḥ,
rátho ná sásnir abhí vakṣi vājam̐ ágne tvām̐ ródasi nah̐ suméke.

For 3.15.5 see Geldner, *Ved. Stud.* i. 160; Oldenberg, *SBE.* xlvii. 223.

2.26.2^b (Gṛtsamada; to Brahmanaspati)
yájasva vira prá vihi manāyató bhadrām̐ mánah̐ kṛṇuṣva vṛtratūrye,
haviṣ̐ kṛṇuṣva subhágó yáthāsasi ½ brāhmaṇas pāter āvá ū vṛṇīmahe.½
☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)
bhadrām̐ mánah̐ kṛṇuṣva vṛtratūrye yénā samātsu sāsáhal,
áva sthirá tanuhi bhūri çárdhatām̐ vānema te abhīṣṭibhīḥ.

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: 'betätige beglückenden sinn bei der V̥trabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthīrān mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā v̥ṛiṃmahe: 10.35.2^a, divásp̥rthiv̥yór āva, &c.]

2.26.3^b, sá putráir v̥jāṃ bharate dhānā n̥bhīḥ: 1.64.13^c, árvadbhir v̥jāṃ, &c.;
 10.147.4^d, makṣú sá v̥jāṃ, &c.

2.27.2^b, mitró aryamá várūṇo juṣanta: 7.64.1^d, rája suksatró várūṇo juṣanta.]

[2.27.4^b, devá víçvasya bhūvanasya gopāḥ: 1.164.21^c, inó víçvasya, &c.]

2.27.7^c (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

p̥ipartu no áditi r̥japutrāti dv̥ṣāṅsy aryamá sugébhīḥ,

b̥rhān mitrásyā várūṇasya çármópa syāma puruvirā áriṣṭāḥ.

10.10.6^c (Yami Vāivasvati; Saṃvāda)

kó asyá veda prathamasyáñḥaḥ ká m̥ dadarça ká ihá prā vocat,

b̥rhān mitrásyā várūṇasya dhāma kád u brava āhano víçyā n̥ñ.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjākamuḍī, 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)

tr̥i rocaná divyá dhārayanta hiranyáyāḥ çūçayo dhārapūtāḥ,

ásvapnajo animiṣá ádabdhā uručāṅsā r̥jāve mártvya.

5.29.1^b (Gauriviti Çaktya; to Indra)

try aryamá mánuso devátātā tr̥i rocaná divyá dhārayanta,

árcanti tvā marútāḥ pūtádakṣās tvám eṣām ř̥sir indrāsi dhīrah.

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: 5.29.1 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^b 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 (ř̥sir dhīrah), and by means of the sacrifice of Manu (mánuso devátātā) 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 tr̥i rocaná divyá 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. ar̥ = 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 (Kūrma Gārtasamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyásya bhūridāvna á vidaṁ çūnam āpéh,
má rāyo rájan suyámād áva sthām [brhád vademā vidátthe suvirāḥ.]
☞ d: refrain, 2.1.16^d ff.

2.28.1^b (Kūrma Gārtasamada, or Gṛtsamada; to Varuṇa)

idām kavér adityásya svarájo viçvāni sánty abhy ástu mahná,
áti yo mandró yajáthāya devāḥ sukirtím bhikṣe várūṇasya bhūreḥ.

8.100.4^b (Indra; to Indra)

ayám asmi jaritaḥ páçya mehá víçvā jātāny abhy ásmi mahná,
ṛtásya mā pradiço vardhayanty ādardiró bhūvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d; 8.88.4^b.

[2.28.3^c, yūyām naḥ putrá aditer adabdhāḥ: 7.60.5^d, çagmāsah putrá úditer
ádabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2^b, yūyām dvēṣānsi sanutár yuyota: 10.100.9^b, víçvā dvēṣānsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gṛtsamada; to Viṣve Devāḥ)

asmákam mitrávaruṇávataṁ rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári çravasyávo hṣṣivanto vanarśádaḥ.

8.35.1^b (Çyāvāçva Ātreya; to Açvins)

agninéndreṇa varuṇena viṣṇunādityái rudráir vásubhiḥ sacābhúvā,
[sajōsasā usāsā sūryeṇa ca] [sómam píbatam açvinā.]

☞ c: refrain, 8.35.1^c-21^c; d: refrain, 8.35.1^d-3^d

2.33.2^c (Gṛtsamada; to Rudra)

tvádattebhi rudra çántamebhiḥ çatām himā açya bheçajébhiḥ,
vy ásmád dvēšo vitarām vy áñho vy ámivāç catayasyā viṣūçḥ.

6.44.16^d (Çamyu Bārhaspatya; to Indra)

idām tyát pátram indrapūnam indrasya priyám amítam apāyi,
mátsad yáthā sāumanasāya devām vy ásmád dvēšo yuyávad vy áñhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gṛtsamada; to Rudra)

pári ño hetí rudrásya vṛjyāḥ pári tveṣásya durmatír mahí gāt,
áva sthirá maghāvadbhyas tanuṣva [mídhvas tokáya tánayāya mṛṣa.] ☞ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvah)
 prajāvatīḥ sūyāvasaṁ riçāntīḥ çuddhā apāḥ suprapāṇé píbanīḥ,
 má va stenā içata mághāçansaḥ, pári vo hetí rudrásya vṛjyāḥ.

2.4.2.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)
 yuvó rāṣṭrām bṛhád invati dyāur yāu setḥbhir arajjūbhiḥ sinīthāḥ,
 pári no hélo várūṇasya vṛjyā urūm na indrah kṛṇavad u lokām.

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 áva sthirá 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, mīdhvas tokāya tánayāya mṛṣa : 1.114.6^d, tmáne tokāya tánayāya mṛṣa.

2.34.4^c (Gr̥tsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavakṣire mitráya vā sádām ā jirádanavaḥ,
 pṛṣadaçvāso anavabhṛárādhasa rjipyāso ná vayūṇesu dhūrśadaḥ.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastībhir agnér bhāmaṁ marútām ója
 imahe,

pṛṣadaçvāso anavabhṛárādhaso gántāro yajñām vidátheṣu 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 (Gr̥tsamada ; to Maruts)

tán vo mahó marúta evayāvno viṣṇor eśásya prabhṛthé havāmahe,
 híraṇyavarṇān kakuhān yatásruco brahmanṛyántaḥ çánsyaṁ rādha imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mīlhuṣo vayú viṣṇor eśásya prabhṛthé havīrbhiḥ,
 vidé hí rudró rudríyaṁ mahitvām yasiṣṭām vartír açvīnāv irāvat.

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 bhūvanābhicāste.]

[2.35.9^b, jīhmānām ūrdhvó vidyútām vásānaḥ : 1.95.5^b, jīhmānām ūrdhvāḥ
 svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada ; to Aponapṭṛ)

asmāi bahūnām avamāya sākhye yajñāir vidhema nāmasā havirbhiḥ,
sām sānu māṛjmi didhiṣāmi bilmair dādhamy ānnāih pári vanda ṛgbhiḥ.

4.50.6^b (Vāmadeva ; to Bṛhaspati)

evā pitrē viçvādevāya viṣṇe yajñāir vidhema nāmasā havirbhiḥ,
bṛhaspate suprajñá vīrāvanto [vayám syāma pátayo rayñám.] 4.50.6^d

[2.35.14^a, asmín padé paramé tasthivānsam : 1.72.4^d, agním padé, &c.]

2.35.15^{cd}: 2.23.19^{cd} = 2.24.16^{cd}, viçvam tād bhadrām yád ávanti devá bṛhád
vadema vidátthe suvírāḥ.

[2.36.4^a, á vaksi devān ihá vipra yáksi ca : 5.26.1^c ; 6.16.2^c ; 8.102.16^c, á devān
vaksi yáksi ca.]

2.36.5^c (Gr̥tsamada ; to R̥tus)

eśá syá te tanvò nṛmnavárdhanaḥ sāha ójah pradīvi bāhvór hitāḥ,
túbhyam sutó maghavan túbhyam ábhṛtas tvám asya bráhmaṇád á tṛpát piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura ; to Indra)

idām havir maghavan túbhyam rātām práti samraḥ áhṛṇāno ṛbhāya,
túbhyam sutó maghavan túbhyam pakvò 'ddhīndra piba ca prásthitya.

2.36.6^a (Gr̥tsamada ; to R̥tus)

juṣéthām yajñām bódhataṁ hávasya me sattó hótā nividaḥ pūrvyá ánu,
áchā rájānā nāma ety ávftam praçāstrād á pibataṁ somyám mádhu.

8.35.4^a (Çyāvāçva Ātreya ; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viçvehá devāu sávanāva
gachatam,

[sajóṣasā usásā súryeṇa céṣam no volham açvinā.]

4.50.6^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, ádhvaryavaḥ sá pūrñám vaṣṭy ásicam : 7.16.11^b, pūrñám vivvaṣṭy ásicam.]

Both pádas apply technically to Agni Draviṇodas.

2.37.1^c, tásma etām bharata tadvaçó dadíḥ : 2.14.2^c, tásma etām bharata tadvaçáya.

2.38.1^a (Gr̥tsamada ; to Savitar)

úd u ṣyá devāḥ savitá savāya çavattamám tādapā váhnir asthāt,
nūnām devébhyo ví hí dhāti rātnam áthábhajad vitihotraṁ svastáu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u śyá deváh savitá hiranyáyā bāhú ayaṅsta sávanāya sukrátuḥ,
ghṛténa pānī abhi prusṇute makhó yúvā sudákṣo rájaso vídharmaṇi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u śyá deváh savitá dāmūnā hiranyapāṇiḥ pratidośám asthāt,
áyohanur yajató mandrájihva á dāçuse suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u śyá deváh savitá yayāma hiranyáyim amátim yám áçigret,
nūnám bhágo hávyo mánuṣebhir ví yó rátnā purúvāsus dádhāti.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiranyakṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyam tád divó adbhýāḥ pṛthivyás tváyā dattám kámyam rádha á gāt,
çám yát stotṛbhya āpáye bhávāty uruçáṅsūya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

idám vácaḥ çatasáh sámśahasram úd agnáye janiṣṭṣta dvibárhāḥ,
çám yát stotṛbhya āpáye bhávāti dyumád amivacātanaṁ rakṣohā.

2.39.8^a, etáni vām açvinā vārdhanāni : 1.117.25^a, etáni vām açvinā vryāṇi.

[2.40.1^b, jánanaḥ divó jánanaḥ pṛthivyāḥ : 8.36.4^a, janitá divó janitá pṛthivyāḥ.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣaṇā jánanaḥ rayīnām jánanaḥ divó jánanaḥ pṛthivyāḥ, [cf. 2.40.1^b
játáu víçvasya bhúvanasya gopáu devá akṛṇvann amṛtasya nábhim.

3.17.4^d (Kata Vaiçvāmitra ; to Agni)

agním sudṛtīm sudṛçam gr̥ṇānto namasyámas tvédyam jatavedaḥ,
tvám dutám aratīm havyvāham devá akṛṇvann amṛtasya nábhim.

Possibly the expression amṛtasya 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, ābhyām índrah pakvám āmāsv antáh : 6.72.4^a, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víçvāny anyó bhúvanā jajāna : 2.35.2^d, víçvāny anyó bhúvanā jajāna :
10.85.18^c, víçvāny anyó bhúvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

[víçvāny anyó bhúvanā jajāna, víçvam anyó abhicāksana eti, [cf. 2.35.2^d
sómāpūṣaṇāv ávatām dhīyam me yuvābhyām víçvāḥ pṛtanaḥ jayema.

6.52.16^a (R̥j̥içvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaṽ avataṁ dhīyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,
 iḥam anyo janāyad garbham anyāḥ prajāvatir iṣa ā dhattam asmē.

[2.40.6^c, avatu devy āditir anarvā : 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gṛtsamada ; to Vāyu)
 niyútṽn vāyav ā gahy ayāṁ çukró ayāmi te,
 gāntāsi sunvató gṛhām.

4.47.1^a (Vāmadeva ; to Vāyu)
 vāyo çukró ayāmi te mādho āgram dīviṣṭiṣu,
 ā yāhi sōmapitaye spārhó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
 ā no yajñām divisp̥çam vāyo yāhi sumānabhiḥ,
 antāḥ pavitra upāri çriṇāno 'yāṁ çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sōma ṛtavṛdhā.

2.41.6^a : 1.136.1^d, tū samrājā gṛh̥tāsuti.

2.41.6^b : 1.136.3^e, adityā dānunas pati.

2.41.8^{a+c} (Gṛtsamada ; to Açvins)
 ná yát páro nāntara adadhārsad vṛṣaṇvasū,
 duḥçāṅso mārtyo ripūḥ.

6.63.2^d (Bharadvāja ; to Açvins)
 āraṁ me gantaṁ hāvanāyasmāi gṛṇānā yāthā pibātho āndhaḥ,
 pāri ha tyād vartir yātho riṣo ná yát páro nāntaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)
 sām it tām aghām açnavad duḥçāṅsam mārtyaṁ ripūm,
 yó asmatrá durhāṇvāṁ ūpa dvayūḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gṛtsamada ; to Viçve Devāḥ) =

6.52.7^b (R̥j̥içvan Bhāradvāja ; to Viçve Devāḥ)
 [viçve devāsa ā gata] çṛṇutā ma imāṁ hāvam, ☞ 1.3.7^b
 édām barhīr ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)
 iḥā gataṁ vṛṣaṇvasū çṛṇutām ma imāṁ hāvam,
 [ānti ṣād bhutu vām āvaḥ.] ☞ refrain, 8.73.1^c–18^c

Cf. imāṁ me çṛṇutaṁ hāvam, 8.85.2^b, and imāṁ naḥ çṛṇavad dhāvam, under 8.43.22^e.

2.41.15 = 1.23.8.

2.41.16^c, apraçastá iva smasi: 1.29.1^b, anāçastá iva smási.

2.41.20^b: 1.142.8^d, sidhrám adyá divisp̥çam; 5.13.2^b, sidhrám adyá divisp̥çah.

2.42.3^c (Gr̥tsamada; Adhvani vāçyamānasya çakuntasya stutih)

áva kranda dakṣiṇató gr̥hāṇāṃ sumāṅgálo bhadravādī çakunte,
má na stená içata mághaçansa [br̥hád vadema vidáthe suvīrah.]

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvah)

prajāvatih sūyávasaṃ riçántih çuddhá apáh suprapāné píbanth,
má va stená içata mághaçansaḥ [pári vo hetí rudrásya vr̥jyah.]

☞ 2.33.14^a

Cf. má no duhçānsa içata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punanāḥ kavibhiḥ pavitrāiḥ : 3.3.1.16^c, mādhvah punanāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darçatām ośadhīm.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īḷe ca tvā yājamāno havīrbhir īḷe sakhitvām sumatīm nikāmāḥ,
devāir āvo mimihī sām jaritrē rākṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
here Agni)

imām mahē vidathyāya çuśām çāçvat kṛtvā īdyāya prā jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch häusliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausfreundlichen [vilen] antlitzern' ; 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.* xlvii. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyēbhiḥ çivēbhir mahān mahībhir ūtibhiḥ saranyān,
asmē rayiṇi bahulām sāntarutraṁ suvācam bhāgām yaçāsam kṛdhi naḥ.

3.3.1.18^{cd} (Kuçika Āiçrathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūntānām girām viçvāyur vṛṣabhó vayodhāḥ,
ā no gahi sakhyēbhiḥ çivēbhir mahān mahībhir ūtibhiḥ saranyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{cd} (Viçvāmitra Gāthina ; to Agni)

eṭā ta agne jānimā sánani prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sāvānā kṛtémā jānmañ-janman nihito jātāvedāḥ.

3.30.2^c (Viçvāmitra ; to Indra)

ná te dūrē paramá cid rájañsy á tú prá yāhi harivo háribhyām,
sthirāya vṛṣṇe sávanā kṛtémá yuktá grāvāṇaḥ samidhānē 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, jānmañ-janman nihito jātavedāḥ.

3.1.21^{cd} (Viçvāmitra Gāthina ; to Agni)

ḷjānmañ-janman nihito jātavedāḥ, viçvāmitrebhir idhyate ájasraḥ, ☞ 3.1.20^d
tásya vayám sumatāu yajñíyasyápi bhadré sāumanasé syāma.

3.59.4^{cd} (Viçvāmitra ; to Mitra)

ayám mitró namasyāḥ suçévo rájá sukṣatró ajaníṣṭa vedhāḥ,
tásya vayám sumatāu yajñíyasyápi bhadré sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kāksivata ; to Indra)

tásya vayám sumatāu yajñíyasyápi bhadré sāumanasé syāma,
ḷsá sutrá mā svāvān indro asmé arác cid dvéṣaḥ sanutár yuyotu.ḷ

☞ 6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirasō naḥ pitáro návagvā átharvāṇo bhṅgavaḥ somyásāḥ,
téṣāṃ vayám sumatāu yajñíyānām 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 (Viçvāmitra Gāthina ; to Agni)

imám yajñám sahasāvan tvám no devatrā dhehi suktrato ráraṇaḥ,
prá yañsi hotar bhātír iṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Sāuctka, or Agni Vaiçvānara ; to Agni)

agnāye bráhma ṛbhāvas tatakṣur agním mahám avocāma svṛktīm,
agne práva jaritáram yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina ; to Agni) = 3.15.7 (Utkla
Kātya ; to Agni) = 3.22.5 (Gāthin Kāuçika ; to Agni) = 3.23.5
(Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

ḷlām agne purudāñsam saním gōḥ ṣaṣvattamám hávamānāya sādha,
syán naḥ súnús tánayo vijávāgne sá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmitra Gāthina ; to Agni)

sá rocayaj januṣā ródasī ubhé sá matrōr abhavat putrá ḷdyāḥ,
havyavál agnir ájáraç cánohito dulābho viçám átitir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavál agnir ájáraḥ pitá no vibhūr vibhāvā sudṛçko asmé,
sugarhapatyāḥ sám iṣo didihy ḷasmadyak sám mimihī çrāvāñsi.ḷ

☞ 3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viṣvāmītra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vājaçravasam ihá vṛktābarhiṣaḥ,
yatásrucaḥ surúcam viçvādevyañ rudrám yajñánām sādhadīṣṭim apāsām.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtvānañ mahiṣám viçvādarçatam agnīm sumnāya dadhire puró jánāñ,
ṛcūtkarṇañ saprāthastamañ tvā girā, dāivyañ 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. xlvi. 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 girā limps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda 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 (Viṣvāmītra Gāthina; to Vaiçvānara)

namasyāta havyādātīm svadhvarām duvasyāta dāmyaṃ jātavedasam,
rathīr ṛtasya brhāto vicarṣaṇir agnir devānām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyah)
sadyo jāto vy amimita yajñām agnir devānām abhavat purogāḥ,
asyā hōtuḥ pradīçy ṛtasya vāci svāhākṛtañ havir adantu devāḥ.

10.150.4^a (Mṛṣika Vāsiṣṭha; to Agni)

agnir devó devānām abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sám idhire,
agnīm mahó dhānasātāv ahām huve mṛṣikāñ dhānasātaye.

The pāda 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 (Viṣvāmītra Gāthina; to Vaiçvānara)

viçām kavīm viçpātīm mānuṣīr iṣaḥ sám sm akṛvvan svādhitīm ná tejase
sā udvāto nivāto yāti véviṣat sā gārbham eṣū bhūvaneṣu didharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçām kavīm viçpātīm mānuṣīñām çūcim pāvakām ghṛtāpṛṣṭham agnīm
ni hōtārañ viçvavidāñ dadhidhve sā devēṣu vanate vāryāñi.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçām kavīm viçpātīm çāçvatīnām nitóçanam vṛṣabhām carṣaṇīnām,
prétiṣaṇim iṣāyantañ pāvakām rājantam agnīm yajatañ rayīnām.

To me viçpātīm, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣīr iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^c = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jaṭhāreṣu prajajñivān vṣṣā citreṣu nānadan ná sinhāḥ,
vaiçvānarāḥ pṛthupājā śmartyo vāsu rātnā dāyamāno ví dāçuṣe.

3.27.5^a (Viçvāmītra ; to Agni)

pṛthupājā śmartyo ghṛtānirṇik svāhutaḥ,
agnīr yajñāsya havyavāt.

3.4.6^c, yāthā no mitró váruṇo jújoṣat : 1.43.3^a, yāthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Dāivyā Hotārā)

ḍdāivyā hótārā prathamā ny ṛñje, saptá pṛkṣāsah svadháyā madanti,
ṛtām çānsanta ṛtām it tá āhur ānu vratām vratapá dīdhyanāḥ. 5.2.3.7^a

3.4.7^a = 3.7.8^a, dāivyā hótārā prathamā ny ṛñje : 2.3.7^a, dāivyā hótārā prathamā
vidūstarā ; 10.66.13^a, dāivyā hótārā prathamā puróhitā ; 10.110.7^a,
dāivyā hótārā prathamā suvācā.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajōṣā ilā devāir manuṣyēbhir agnīḥ,
sārasvatī sārasvatēbhir arvāk tisor devīr barhīr édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turīpam ádha poṣayitnū déva tvaṣṭar ví rāraṇāḥ syasva,
yáto virāḥ karmanyaḥ sudákṣo yuktágrāvā jáyate devákāmah.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspatī) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspatī)

vānaspaté 'va sṛjōpa devān agnīr haviḥ çamitā sūdāyātī,
séd u hótā satyátaro yajāti yāthā devānām jānimāni 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 Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ indreṇa devāiḥ sarátham turēbhiḥ,
barhīr na āstām áditīḥ suputrā svāhā devā amṛtā mādayantām.

5.11.2^c (Sutambhara Ātreya ; to Agni)

ḍyajñāsya ketúm prathamām puróhitam, agnīm náras trisadhasthé sám
rdhire, 5.11.2^a

indreṇa devāiḥ sarátham sé barhīsi sídan ní hótā yajāthāya sukrātuḥ.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyāso havirádo haviṣpā indreṇa devāiḥ sarátham dādhanāḥ,
ágne yāhi sahāsrām devavandāiḥ páraih pūrvāih pitṛbhir gharṃasádbbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indram divo marūto antāriṣṭāt,
 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 havirādaḥ, havispāḥ, gharmāsadaḥ, also perhaps pārāḥ and pūrvāḥ, 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 agnir 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 agnir bhavati yāt sāmiddho mitrō hōtā vāruṇo jātāvedāḥ, cf. 3.5.4^a
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sindhūnām utā pārvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)

manyūr indro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,
 manyūm viṣa ṛṣate mānuṣīr yāḥ pāhī no manyo tāpasā sajośāḥ.

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 cāraṇām sūryasya,
 pāti nābhā saptācīrṣānam agniḥ pāti devānām upamādam ṛsvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vaiṣvānara)

pravācyam vācasāḥ kīm me asyā gūhā hitām ūpa niṣig vadanti,
 yād usriyāṇām āpa vūr 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 ūrupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāṇca 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 rōdasi aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
 divāc cid agne mahinā pṛthivyā vacyantām te vāhnyāḥ saptājihvāḥ.

4.18.5^d (Sāmivāda Indrāditivāmadevānām)

avadyām iva mānyamānā gūhakar indram mātā vīryeṇā nyiṣṭam,
 āthōd asthāt svayām ātkam vāsāna ā rōdasi aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvám agne çociṣā çoçucāna ā ródasi aprṇā jāyamānaḥ,
 tvám devān abhīçaster amuñco vaiçvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhālandana; to Agni)
 viçvasya ketur bhūvanasya gārbha ā ródasi aprṇāj jāyamānaḥ,
 viñm cid ādrim abhinat parāyāñ jānā yād agnīm āyajanta pāñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.8^d (Viçvāmītra Gāthina; to Agni)

ṛtāsyā vā keçṇā yogyābhir ghṛtasnūvā rōhitā dhurī dhiṣva,
 āthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya; to Agni) [dhvam,
 purō vo mandrām divyām svrktīm prayatī yajñē agnīm adharē dadhi-
 purā ukthēbhīḥ sá hí no vibhāvā svadhvarā karati jātavedaḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 āgne vihī haviṣā yāksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karati jātavedā yāksad devān amñtan piprāyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^d agnīm is apparently the secondary element in the hypermetric line; mandrām in pāda a without agnīm in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām ā vaha mādayasva.

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)

ūc chrayasva vanaspate vārṣman pṛthivyā ādhi,
 sūmiti miyāmāno vārco dhā yajñāvāhase.

3.24.1^d (Viçvāmītra; to Agni)
 āgne sāhasva pñtanā abhīmātr āpāsya,
 duṣṭaras tāran āratīr vārco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nābhā pṛthivyā ādhi, under 2.3.7^d.

[3.8.8^a, ādityā rudrā vāsavaḥ sunithāḥ; 7.35.14^a, ādityā rudrā vāsavo juṣanta
 (idām brāhma); 10.66.12^c, ādityā rúdrā vāsavaḥ súdānavaḥ (imā
 brāhma).]

3.8.9^a, hañsā iva çreṇiçō yātānāḥ: 1.163.10^c, hañsā iva çreṇiçō yatante.

3.8.9^d (Viçvāmītra Gāthina; to Yūpāḥ)

[hañsā iva çreṇiçō yātānāḥ] çukrá vāsānāḥ svāravo na āguḥ, 67 1.163.10^c
 unriyāmānāḥ kavībhīḥ purāstād devā devānām āpi yanti pāthaḥ.

7.47.3^b (Vasiṣṭha; to Āpaḥ)

ṣatāpavitrah svadhāya mādantīr devīr devānām āpi yanti pāthah,

ṭā indrasya nā minanti vratāni, ṭsindhubyho havyām ghṛtāvaj 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, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina; to Agni)

sākhāyas tvā vavṛmahe ṭdevām mātāsa utāye,

☞ 1.144.5^b

apām nāpātāṃ subhāgaṃ sudīditīm ṭsuprātūrtim anehāsam,

☞ 1.40.4^d

8.19.4^a (Sobhari Kāṇva; to Agni)

ūrjō nāpātāṃ subhāgaṃ sudīditīm agnīm ṣṛṣṭhācociṣam,

sā no mitrāsya vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātāṃ, &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, suprātūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina; to Agni)

tām tvā mātā agrbhṇata devēbhyo havyavāhana,

viṣvān yād yajñāṃ abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruṣaya Āmahīyava; to Agni Rakṣoḥan)

jāramāṇaḥ sām idhyase devēbhyo havyavāhana,

tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra; Labasya [Indrasya] ātmastutiḥ)

grhō yāmy āramkrto devēbhyo havyavāhanaḥ,

ṭkuvit sōmasyāpām iti,

☞ refrain, 10.119.1^c–13^c

10.150.1^b (Mṛṛika Vasiṣṭha; to Agni)

sāmiddhaḥ cit sām idhyase devēbhyo havyavāhana,

ādityāi 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 Kägi, 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,
açúm dutám ajirám pratnám ídyañ çruṣṭí devám saparyata.

8.43.3^{1b} (Virūpa Āngirasa ; to Agni)

agním mandráñ purupriyám çirám pávakáçocişam,
hrdbhír mandrébhír imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

çirám pávakáçocişam jyeṣṭho yó dámeṣv á,
dídāya dirghaçrúttamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

ágním ná svāvṛktibhír ḥótārañ tvā vṛñīmahe,] § 5.20.3^a
yajñāya stīrñabarhiṣe ví vo máde çirám pávakáçocişam vívakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pávakáçocişam, 8.44.13^b.

3.9.9 (Viçvāmītra Gāthina ; to Agni) =

10.52.6 (Agni Säucika ; to Devāḥ)

trīñi çatá trī sahasrāṇy agnīm trinçác ca devá náva cāsaparyan,
áukṣan ghṛtáir ástrñan barhír asmá ád íd dhótārañ ny áśādayanta.

Cf. 10.7.5^d, vikṣú hótārañ ny áśādayanta.

3.10.1^{a+b} (Viçvāmītra Gāthina ; to Agni)

tvám agne manīṣiṇaḥ samrājāñ carṣaṇīnām,
devám mártāsa indhate sám adhvare.

8.44.19^a (Virūpa Āngirasa ; to Agni)

tvám agne manīṣiṇas tvám hinvanti cīttibhiḥ,
ḥtvám vardhantu no girāḥ]

§ 1.5.8^c

10.134.1^d (Mādhātār Yāuvanaçva ; to Indra)

ubhe yád indra ródasi āpapráthoṣú iva,

mahántāñ tvā mahīnām samrājāñ carṣaṇīnām ḥdeví jāñitry ajñjanad
bhadrá jāñitry ajñjanat.] § refrain, 10.134.1^{ef}-6^{ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājāñ carṣaṇīnām cf. 8.16.1^a, prá samrājāñ carṣaṇīnām, 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 ágne hótārañ ḥlate,]
gopá ṛtāsya dīdhi své dáme.

§ cf. 1.128.8^a

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvám yajñéṣv ṛtvijañ cārum agne ní ṣedire,

ghṛtāprátkāñ mánuṣo ví vo máde çukráñ cētīṣṭham akṣábhír vívakṣase.

10.118.7^c (Uruksaya Āmahṛyava ; to Agni Rakṣohan)

ádābhyena çociṣágne rákṣas tvám daha,

gopá ṛtāsya dīdhi.

Note that 3.10.2^c and 10.21.7^{cd} are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.1.8^b, and see p. 19.

[3.10.2^b, ágne hótāram īlate: 6.14.2^c, agnīm hótāram īlate. See also under 1.128.8^a.]

3.10.3^b (Viçvāmītra Gāthina; to Agni)
sá ghā yás te dádāçati samídhā jātávedase,
só agne dhatte suvīryam sá puçyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samídhā jātávedase devāya devāhūtibhiḥ,
havīrbhiḥ çukrāçociṣe namasvino vayām dāçemāgnāye.

[3.10.4^b, agnir devébhir á gamat: 1.1.5^c, devó devébhir á gamat.]

Cf. in the Introduction, p. 19.

3.10.8^a, sá naḥ pāvaka dīdīhi: 1.12.10^a, sá naḥ pāvaka dīdīvaḥ.

[3.10.8^b, dyumád asmé suvīryam: 3.13.7^c, dyumád agne suvīryam.]

3.10.9^{ab}, tám tvā viprā vipanyávo jāgrvānsaḥ sám indhate: 1.22.21^{ab}, tād
viprāso vipanyávaḥ jāgrvānsaḥ sám indhate.

3.10.9^c (Viçvāmītra Gāthina; to Agni)

tám tvā viprā vipanyávo jāgrvānsaḥ sám indhate,
havyavāham ámartyam sahovādam.

☞ 1.22.21^{ab}

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvāvedasaṁ havyavāham ámartyam,
yájiṣṭham ṛñjase girá.
8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tám tvājananta mātāraḥ kavīm devāso āngiraḥ,
havyavāham ámartyam.

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, ketúr yajñāsya pūrvyāḥ: 9.2.10^c, ātmā yajñāsya pūrvyāḥ.]

3.11.4^c (Viçvāmītra Gāthina; to Agni)
agnīm sūnūm sānaçrutam sāhaso jātávedasam,
vāhniṁ devā akr̥vata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tām hótāram adhvarāsya prāçetasam vāhniṁ devā akr̥vata,
dādhati rátnam vidhaté suvīryam, agnir jānāyā dāçuṣe.

☞ 4.12.3^c

3.11.6^c (Viçvāmītra Gāthina; to Agni)
sāhvān viçvā abhiyūjaḥ krátur devānām āmṛktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)
agnis tuviçravastamañ tuvībrahmāṇam uttamām,
atúrtañ çravayátpatiñ putráñ dadāti dáçuse.

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 (Viçvāmītra Gāthina ; to Agni)
pāri viçvāni sūdhitāgnér açyāma mánmabhīh,
vīprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
mártā ámartyasya te bhūri náma manāmahe,
vīprāso jātávedasaḥ.

3.12.4^b (Viçvāmītra Gāthina ; to Indra and Agni)
toçá vṛtrahánā huve sajítvanáparājítā,
indrāgnī vājasátamā.

8.38.2^b (Çyavāçva Ātreya ; to Indra and Agni)
toçāsā rathayáivānā vṛtrahánáparājítā,
indrāgnī tāsya bodhatam.

One is obviously patterned after the other. But which ?

[3.12.9^c, tát vām ceti prá vīryam : 1.93.4^a, ágniṣomā ceti tát vīryam vām.]

3.13.2^b : 1.134.2^e, dáksam sácanta útāyah.

[3.13.7^c, dyumád agne suvīryam : 3.10.8^b, dyumád asmé suvīryam.]

3.14.5^b (Rṣabha Vaiçvāmītra ; to Agni)
vayám te adyá rarimá hí kāmam uttánáhastā námasopasádyā,
yájiṣṭhena mánasā yakṣi deván ásrredhatā mánmanā vīpro agne.

6.16.4^d (Bharadvāja ; to Agni)
vítí yó devám mártó duvasyéd agním ítādharé havīṣmān,
hótaram satyayájāñ ródasyor, uttánáhasto námasá vivāset. 4.3.1^b
10.79.2^d (Agni Säucika, or others ; to Agni)
gūhá çiro nihitam fçhag akṣí ásinvann atti jūhváyā vānāni,
átrāny asmāi padbhīh sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidrá çarma jaritah purūñi : 2.25.5^b, áchidrá çarma dadhire purūñi.

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 (Utkīla Kātya ; to Agni)
imám naro marutah saçcatā vfdham yásmín ráyah çévdhasah,
abhí yé sánti pftanasu dñdhyò viçvāhá çátrum adabhūh.

7.18.25^a (Vasiṣṭha Maitravaruṇi ; Sudāsaḥ Pajjavanasya dānastutih)
imān naro marutaḥ saççatānu divodāsaṃ nā pitāraṃ sudāsaḥ,
aviṣṭānā pajjavanāsya kētaṃ dūṇācaṃ kṣatṛaṃ ajāraṃ duvōyū.

For 7.18.25^a cf. 6.46.10. For vfdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Ante-
cedently 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 yāçasvataḥ.

[3.17.2^b, yāthā divō jātavedaḥ cikitvān : 4.3.8^d, sādā divō, &c.]

3.17.4^d : 2.40.1^d, devā akṛṇvann amṭsasya nābhim.

3.17.5^a (Kata Vaiçvāmitra ; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyaṇu dhārma prā yajā cikitvō 'thā no dhā adhvarān devāvītān.

5.3.5^a (Vasuçruta Ātreya ; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kāvyāih parō asti svadhāvaḥ,
viçāç ca yāsya ātithir bhāvāsi sā yajñēna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is
the pūrvo dhótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices ; there-
fore he receives the epithet svadharman 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)

agnīn hótāraṃ prā vṛṇe miyédhe gñtsaṃ kavīm 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 páruçaç cikitvān,
sā no yakṣad devātātā yājīyān ní hí çātsad āntaraḥ pūrvo asmāt.

Of. Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devātātā
yajīyān occurs also at 4.6.1 ; of the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthin Kāuçika ; to Agni)

prā te agne havīṣmatim iyarmy āchā sudyumnām rātīnīm gñtācīm,
pradakṣiṇīd devātātīm urāṇāḥ sām rātībhīr vāsubhīr yajñām açret.

4.6.3^b (Vāmadeva Gāutamā ; to Agni)

ṽyatā sujūrñī rātīni gñtācī, pradakṣiṇīd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
úd u svārur navajā nākrāḥ paçvō anakti súdhitāḥ 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. xlv. 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 akra; well-placed, well-established, it anoints the (victim) cattle.' I have refrained from translating akra by 'horse', as suggests Geldner, Ved. Stud. i. 168, with Oldenberg's approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, indhāno akro vidātheṣv dīdyac chukrāvāraṃ úd u no yaṃsate dhiyam, 'the kindled horse shining at the sacrifice shall now lift up our luminous prayer'. akra seems to mean 'beacon'. Cf. Ludwig, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetical position of the second pāda 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 Devaḥ)

dadhikrām agnīm uśasaṃ ca devīm bhāspātīm savitāraṃ ca devām,
açvīnā mitrāvāruṇā bhāgaṃ ca vāsūn rudrān adityān ihā huve.

10.101.1^c (Budha Sāumya; to Viçve Devaḥ, or Rtvikstutih)

úd budhyadhvaṃ sāmānasaḥ sakhāyaḥ sám agnīm indhvaṃ bahāvaḥ
sānīlāḥ,

dadhikrām agnīm uśasaṃ ca devīm indrāvato 'vase nī 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, stokānām (4^b, stokāso) agne mēdaso ghr̥tāsya.

3.21.2^d (Gāthin Kāuçika; to Agni)

ghr̥tāvantaḥ pāvaka te stokā çotanti mēdasah,
svādharman devāvitaye çreṣṭhaṃ no dhehi vāryam.

10.24.2^d (Vimada Āindra, or others; to Indra)

tvām yājñebhir ukthāir ūpa havyébhīr imahe,

çacipate çacinām ví vo máde çreṣṭhaṃ no dhehi vāryam 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, vāro dhā yajñāvāhase.

3.24.3^{b+c} (Viçvāmītra; to Agni)

agne dyumnēna jāgrve sāsasaḥ sūnav āhuta,
édām barhīḥ sado máma.

8.19.25^c (Sobhari Kāva; to Agni)

yád agne mártyas tvām syūm ahám mitramaho amartyaḥ
sāsasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āngirasa; to Agni)

tvām ha yád yaviṣṭhya sāsasaḥ sūnav āhuta,
rtāva yajñīyo bhūvaḥ.

8.17.1^c (Trimbiṣṭhi Kāṇva ; to Indra)

á yāhi suṣumá hí ta ḥindra sóman pibā imám,

cf. 8.17.1^b

édám barhiḥ sado máma.

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 agníḥ suvíryaṁ svácvyam : 8.12.33^a, suvíryaṁ svácvyam.]

3.26.6^c : 2.34.4^c, pṛṣadaçvāso anavabhrārāḍhasaḥ.

3.27.2^b, girá yajñásya sādhanam : 1.44.11^a, ní tvā yajñásya sādhanam ; 8.6.3^b,
stómāir yajñásya sādhanam ; 8.23.9^b, yajñásya sādhanam girā.

[3.27.3^c, áti dvéṣāṁsi tarema : 2.7.3^c, áti gahemahi dvīṣaḥ.]

[3.27.4^b, agníḥ pāvaká íḍyaḥ : 7.15.10^c, çúciḥ pāvaká íḍyaḥ.]

3.27.5^a, pṛthupájā ámartyaḥ : 3.2.11^c, váiçvānarāḥ pṛthupájā ámartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti māyáya,
vidáthāni pracodáyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yó havýāny árayatā mánurhito devá āsá sugandhinā,
vívāsate váryāṇi svadhvaró hótā devó ámartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

ílényo namasyās tirás támāṁsi darçatāḥ,
sám agnir idhyate vīṣā.

8.74.5^b (Gopavana Ātreya ; to Agni)

amṛtam jātāvedasaṁ, tirás támāṁsi darçatām,
ghṛtāhavanam íḍyam.

cf. 6.48.1^c

The expressions tirás támāṁsi darçatāḥ, and ghṛtāhavana íḍyaḥ are 'leitmotifs' of Agni; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, purojāçam jātavedaḥ.

3.29.4^b, nábhā pṛthivyá ádhi : 2.3.7^d, nábhā pṛthivyá ádhi sánuṣu triṣū.

3.29.4^d : 1.45.6^d, ágne havýāya vólhave ; cf. agním havýāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyá tvā prayatí yajñe asmín hótāç cikítvó 'vrñmahihā,
dhruvám ayā dhruvám utāçamiṣṭhāḥ prajānán vidvān úpa yāhi sómam.

3.35.4^d (Viçvāmitra; to Indra)

brāhmaṇā te brahmayūjā yunajmi hāri sākhayā sadhamāda āçū,
sthirām rātham sukhām indradhitiṣṭhan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya vīṣṇe sāvānā kṛtémā : 3.1.20^c, mahānti vīṣṇe sāvānā kṛtémā.

3.30.13^d (Viçvāmitra; to Indra)

didrksanta uśaso yūmann aktōr vivāsvatyā māhi citrām ānrkam,
viçve jānanti mahinā yād āgād indrasya kārma sūkrṭā purūṇi.

3.32.8^a (Viçvāmitra; to Indra)

indrasya kārma sūkrṭā purūṇi vratāni devā nā minanti viçve,
dādāhā yāḥ pṛthivīm dyām utémām, jajāna sūryam uśasam sudānsāḥ.

cf. 3.32.8^c

3.34.6^b (Viçvāmitra; to Indra)

mahō mahāni panayanty asyēndrasya kārma sūkrṭā purūṇi,
vṛjānena vṛjinān sām pipeṣa māyābhir dasyūnr abhībhūtyojāḥ.

For vṛjānena vṛjinān 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, sasāna yāḥ pṛthivīm dyām utémām.

3.30.17^d (Viçvāmitra; to Indra)

ūd vṛha rākṣaḥ sahāmūlam indra vṛçcū mādhyam prāty āgram çṛṇhi,
ā kīvataḥ salalūkam cakartha brahmadviṣe tāpusim hetim asya.

6.52.3^d (Rjīçvan Bhāradvāja; to Viçve Devāḥ)

kīm aṅgā tvā brāhmaṇaḥ soma gopām kīm aṅgā tvāhur abhiçastipām naḥ,
kīm aṅgā naḥ paçyasi nidyamānān brahmadviṣe tāpusim hetim asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra; to Indra)

imām kāmam mandayā gōbhir āçvāiç candrāvatā rādhasā paprāthaç ca,
svaryāvo matibhis tūbhyam viprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra; to Indra)

ā no gotrā dardṛhi gopate gāḥ sām asmābhyam sanāyo yantu vājāḥ,
divākṣā asi vṛṣabha satyāçuṣmo 'smābhyam sū maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghné niyūto yanti pūrviḥ,
māhi stotrām āva āganma sūrér asmākam sū maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva; to Indra)

asmākam it sū çṛṇhi tvām indrāsmābhyam citrān ūpa māhi vājān,
asmābhyam viçvā iṣaṇaḥ pūramdhīr asmākam sū maghavan bodhi
godāḥ.

Cf. godā 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 (Viçvāmītra,
or his descendants; to Indra)

çunām huvema maghāvānam indram asmīn bhāre nṛtamañ vājasātāu,
çṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi samjītam dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

satāḥ-sataḥ pratimānañ purobhūr viçvā veda jānimā hānti çuṣṇam,
prā ño divāḥ padavīr gavyūr ārcan sākhā sākhīn amuñcan nīr avadyāt.

10.111.5^b (Aṣṭradanṣṭra Vāirūpa; to Indra)

indro divāḥ pratimānañ pṛthivīyā viçvā veda sāvanā hānti çuṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kāmbhanena skābhryān.

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 gātūm.

3.31.14^d, asmākañ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākañ
(3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ.

[3.31.16^c, mādhvah punanāḥ kavībhiḥ pavitraiḥ: 3.1.5^b, krāturm punanāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

ānu kṛṣṇé vāsudhiti jihāte ubhé sūryasya manhānā yājatre,
pāri yāt te mahimānañ vṛjādhyai sākhaya indra kāmāyā ṛjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhiti yemāte viçvāpeçasā,

ṽāvay ā candreṇa rāthena yāhi sutāsya pītāye.] ॐ refrain, 4.48.10^d-4^{cd}

The words kṛṣṇé and vāsudhiti are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying naktōṣāsā; conversely 'treasure-giving (Mora) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhiti in 4.48.3 is not to be changed to vāsūdhi, 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 ño gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ
sarayān; 4.32.1^c, mahān mahībhir utībhiḥ.

3.31.21^d (Kuçika Āiṣṛathi, or Viçvāmītra; to Indra)
 ádeḍiṣṭa vṛtrahá gópatir gá antáḥ kṛṣṇán aruṣáir dhámabhir gāt,
 prá sūnṛtā diçamāna ṛtēna dūraç ca viçvā avṛṇod ápa sváh.

10.120.8^d (Bṛhaddiva Ātharvaṇa; to Indra)

imá bráhma bṛháddivo vivaktīndrāya çuṣám agriyáh svarṣáh,
 mahó gotrásya kṣayati svarájo dūraç ca viçvā avṛṇod ápa sváh.

The repeated pāda 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 pādas, and dūraḥ, 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 pāda 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 id asya mārma.]

3.32.7^b (Viçvāmītra; to Indra)
 yájāma in námasā vṛddhám indram bṛhántam ṛṣvám ajáram yúvānam,
 yásya priyé mamátur yajñiyasya ná ródasi mahimānam mamáte.

6.19.2^b (Bharadvāja; to Indra)

indram evá dhiṣāṇā sātāye dhād bṛhántam ṛṣvám ajáram yúvānam,
 aṣāḷhena çavasā çuçuvānsam sadyaç cid yó vāvṛdhé ásāmi.

6.49.10^c (Rjçvan Bharadvāja; to Viçve Devāḥ, here Rudra)

bhúvanasya pitáram girbhír abhí rudrám dívā vardhāyā rudrám aktáu,
 bṛhántam ṛṣvám ajáram suṣumnám řdhag ghuvema kavíneṣitásah.

In the two Indra stanzas the repeated pāda, 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 pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change; cf. his epithets mīdhvās and çivá; his hásto mṛjāyākūḥ 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^{cd} 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, indrasya kárma súkṛtā purúṇi.

[3.32.8^c, dādhára yáh pṛthivím dyám utémám: 3.34.8^c, sasána yáh, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra; to Indra)
 áhann áhim pariçáyānam árṇa ojayāmanam tuvijata távyān,
 ná te mahitvám ánu bhud ádha dyáur yád anyáyā sphigiyā kṣám ávasthāḥ.

4.19.2^c (Vāmadeva; to Indra)

ávr̥s̥janta jivrayo ná devá bhúvaḥ samráḥ indra satyáyonih,
áhann áhiḥ pariśáyānam árṇaḥ prá vartanír arado viṣvádhenāḥ.

6.30.4^c (Bharadvāja; to Indra)

satyám it tán ná tvávān anyo astíndra devó ná mártyo jyáyan,
áhann áhiḥ pariśáyānam árṇó 'vās̥rjo apó áchā samudráṃ.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānám yónim ánu sañcáranti (10.17.11^c, sañcárantam);
1.146.3^a, samānám vatsám abhi sañcáranti.]

3.33.5^c (Viṣvāmitra; to the Rivers)

rámadhvan me vácasa somyáya ítavarir̥ úpa muhúrtám évāih,
prá síndhum áchā bṛhatí mañśávasyúr ahve kuçikásya súnúḥ.

6.49.4^a (Ṛjiiçvan Bhāradvāja; to Viçve Devaḥ; here Vāyu)

prá vāyúm áchā bṛhatí mañśá bṛhādrayim̥ viçvāvaram̥ rathaprám,
dyutádyamā niyútaḥ pátyamānaḥ kavih̥ kavim̥ iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí mañśá 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 mánuṣṣmām: 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 cacartha.]

3.34.8^a, satrásáhaṃ váreṇyam̥ sahodám: 1.79.8^b, satrásáhaṃ váreṇyam.

[3.34.8^c, sasána yāḥ pṛthivim̥ dyám utémám; 3.32.8^c, dádhāra yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viṣvāmitra; to Indra)

tiṣṭhā hárt rátha á yujyámānā yāhi vāyúr ná niyúto no áchā,
pibāsy ándho abhírṣṭo asmé indra svāhā rarimā te mādāya.

7.23.4^c (Vasiṣṭha Maitrāvaruṇi; to Indra)

ápaç cit̥ pipyu staryò ná gāvo náksann̥ ṛtām̥ jaritáras ta indra,
yāhi vāyúr ná niyúto no áchā tvám̥ hí dhībhir̥ dáyase vi vūjan.

Of 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 vidvān̥ úpa yāhi sómam.

3.35.5^b: 2.18.3^d, nī rīraman yājamānāso anyé.

3.35.6^c (Viçvāmītra ; to Indra)

tāvayām sómas tvám éhy arvāñ chaçvattamām sumānā asyā pāhi,
asmín yajñé barhişy ā nişādyā dadhişvémām jañhāra índum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevatāh)

āñgirobhir ā gahi yajñīyebhir yāma vāirūpār ihā mādayasva,
vīvasvantañ huve yāñ pitā te 'smín yajñé barhişy ā nişādyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmītra ; to Indra)

indrāya sómāñ pradīvo vídanā řbhūr yébhīr vřsaparvā vīhāyāñ,
prayamyāmānāñ práti řū gřbhāyéndra píba vřşadhūtasya vřşñāñ.

3.43.7^a (The same)

indra píba vřşadhūtasya vřşña ā yām te çyenā uçaté jabhāra,
yāsya máde cyāvāyasi prá křřtīr yāsya máde āpa gotrá vavartha.

3.36.7^{a+b} (Viçvāmītra ; to Indra)

samudrēña síndhavo yádamānā indrāya sómañ sūşutam bhárantāñ,
añçūñ duhanti hastīno bharitrāir mádhvañ punanti dhārayā pavitrāiñ.

6.19.5^d (Bharadvāja ; to Indra)

dhrtāvratō dhanadāñ sómavřddhañ sá hí vāmāsya vāsunañ purukşūñ,
sām jagmire pathyā ráyo asmin samudré ná síndhavo yádamānāñ.

10.30.13^d (Kavaşa Āiluşa ; to Āpañ or Aponaptar)

práti yád āpo ádçram āyatīr ghrtām páyāñsi bíbhratīr mádhūñ,
adhvaryúbhir mánasā sañvidāñá indrāya sómañ sūşutam bhárantīñ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēña in 3.36.7 is to be changed to samudré ná, as has 6.19.5. Both pádas 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 purukşūñ in 6.19.15^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 mánāñ.

3.37.5^a (Viçvāmītra ; to Indra)

indram vřtrāya hántave puruhūtām ūpa bruve,
bhāreşu vājasātaye.

8.12.22^a (Paryata Kāñva ; to Indra)

indram vřtrāya hántave devāso dadhire purāñ,
indram vāñr anūşatā sām ójase.

9.61.22^b (Āmahīyu Āṅgīrasa ; to Soma Pavamāna)
sá pavasva yá ávithéndraṁ vṛtrāya hántave,
vavriváṁsaṁ mahír apáh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^c, indra vṛtrāya hántave, and 8.93.7^b, mahé vṛtrāya hántave.

[3.37.8^c, indra sómaṁ çatakrato (sc. páhi) : 8.76.7^b, pibā sómaṁ çatakrato.]

3.37.11^{a+d} (Viçvāmitra ; to Indra)
arvāvátō na á gahy átho çakra parāvátah,
u lokó yás te adriva indrehá táta á gahi.

3.40.8^a (The same)
arvāvátō na á gahi parāvátāç ca vṛtrahan,
imá juçasva no girah.

3.40.9^c (The same)
yád antará parāvátam arvávátam ca hūyāse,
indrehá táta á gahi.

Cf. 8.82.1, especially its second páda, arvāvátāç ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyáyīṁ amātīṁ yām áçīçret. 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 : 2.11.5^a ; 10.148.2^c, gúhā hitám guhyam gūhám apsu.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmitra ; to Indra)
indra sómāḥ sutá imé táva prá yanti satpate,
kṣāyam candrása indavaḥ.

3.42.5^a (The same)
indra sómāḥ sutá imé tán dadhiṣva çatakrato,
jaṭhāre vājīnivaso.

Note the slight difference in the repeated páda : sutáḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, túbhyam sómāḥ sutá imé.

3.40.6^c : 1.10.7^b, indra tvádātam id yáçah.

3.40.8^b : 3.37.11^a, arvāvátō na á gahi.

3.40.9^c : 3.37.11^d, indrehá táta á gahi.

3.41.2^b, tistiré barhír anuṣák : 1.13.5^a, strīntá barhír anuṣák ; 8.45.1^b, strīnānti barhír anuṣák.

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 havīṣmanto jarāmahe,
utá tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
viddhí tv āsyá no vaso.

10.133.6^a (Sudās Paijavana ; to Indra)

vayám indra tvāyávaḥ ḷsakhitvám á rabhāmahe, 9.61.4^c
ṛtásya naḥ pathá náyāti viçvāni duriṭá ḷnábhantām anyakéṣāṁ jyaká
ádhi dhānvasu. 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmītra ; to Indra)

arvāñcaṁ tvā sukhé ráthe váhatām indra keçínā,
ghṛtásnū barhír āsáde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
á tvā brahmayújā hárí váhatām indra keçínā,
úpa bráhmaṇi 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, indraṁ sómasya pitāye.

3.42.5^a : 3.40.4^a, indra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmītra ; to Indra)

vidmá hí tvā dhanamjayám víjeṣu dadhrśám kave,
ádhā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
vidmá hí tvā dhanamjayám indra dṛḷhá cid ārujám,
ādāriṇaṁ yáthā gáyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)
vidmá hí te purá vayám ágne pitúr yáthávasaḥ,
ádhā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)
tvám hí naḥ pitá vaso tvám matá çatakrate babhúvitha,
ádhā te sumnám imahe.

3.42.8^b (Viçvāmītra ; to Indra)
tūbhyéd indra svá okyē sómañ codāmi pītāye,
eṣā rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)
tām-tam id rādhasē mahā indrañ codāmi pītāye,
yāḥ pūrvyām ānuṣṭutim iḥe kṛṣṭīnām 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 iḥ with the accusative see Grassmann's Lexicon, s. v. 8.

[3.43.3^b, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācīnó hāribhir, &c.]

3.43.6^a (Viçvāmītra ; to Indra)
á tvā bhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā yé divitā divā ṛñjānty ātaḥ śūsañmrṣṭāso vṛṣabhāsyā mūrāḥ.

6.44.19^a (Çanyu Bārhaspatya ; to Indra)
á tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraçmayo 'tyāḥ,
asmatrāñico 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 á tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bhānto 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 Viçvāmītra, 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 3.30.22.

3.44.1^c (Viçvāmītra ; to Indra)
ayām te astu haryatāḥ sóma á hāribhiḥ sutāḥ,
juṣānā indra hāribhir na á gahy á tiṣṭha hāritañ rátham.

8.13.13^c (Nārada Kāṇva ; to Indra)
hāve tvā sūra údite hāve madhyāndīne divāḥ,
juṣānā indra saptibhir na á 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 saptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

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

3.46.2^c (Viçvāmītra ; to Indra)
mahāñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sāhamāno anyāñ,
éko viçvasya bhūvanasya rájā sá yodhāyā ca kṣayāyā ca jánāñ.

6.36.4^d (Nara Bhāradvāja ; to Indra)

sá rāyás khām úpa srjá gr̥ṇānāḥ puruṣcandrāsya tvám indra vásvaḥ,
pátir bahūtásamo jánānām éko viçvasya bhúvanasya rájā.

For the repeated pāda cf. 5.85.3^a, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmitra ; to Indra)

sajósā indra ságaṇo marúdbhiḥ sómañ piba vṛtrahá çūra vidván,
jahí çátrūñr ápa m̐dho nudasvāthábhayañ kṛṇuhi viçvátō naḥ.

3.52.7^{cd} (The same)

pūṣaṇváte te cakṛmā karambhām hárivate háryaçvāya dhanāḥ,
apūpām addhi ságaṇo marúdbhiḥ sómañ piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣaṇváte). 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 (Viçvāmitra ; to Indra)

utá r̥túbhir r̥tupāḥ pāhi sómañ indra devébhiḥ sákhibhiḥ sutám naḥ,
yán ábhajo marúto yé tvánv áhan vṛtrám ádadhus túbhyam ójaḥ.

3.51.8^b (The same)

sá vávaçaná ihá pāhi sómañ marúdbhir indra sákhibhiḥ sutám naḥ,
jātám yát tvá pári devá ábhūṣan mahé bhārāya puruhúta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútvantañ vṛṣabhām vāvṛdhānām ákavāriñ divyám çāsám
índram,
viçvasāham évase nūtanāyogrām sahodām ihá tám huvema.

3.48.4^b (Viçvāmitra ; to Indra)

ugrás turasāḥ abhíbhūtojá yathāvaçám tanvañ cakra eṣāḥ,
tvāṣṭāram índro janúsābhíbhūyamūṣyā sómañ apibac camūṣu.

7.101.3^b (Kumāra Āgneya, or Vasíṣṭha ; to Parjanya)

starīñ u tvad bhāvati sūta u tvad yathāvaçám tanvañ cakra eṣāḥ,
pitūḥ páyaḥ 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 (Viṣvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṣruṣṭim āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pibā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra) [§ 7.29.1^a
layām sóma indra tūbhyam sunva, ā tú prá yāhi harivas tādokaḥ,
pibā tv āsyā sūṣutasya cāror dádo maghāni maghavann iyānāḥ.

Note in 3.50.2 the change from the dual saparyū 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 (Viṣvāmitra; to Indra)

pūrvīr asya niṣṣidho mártyeṣu purú vásūni pṛthivī bibharti,
indrāya dyāva ośadhīr utāpo rayīm rakṣanti jīráyo vānāni.

6.44.11^c (Çaṁyu Bārhaspatya; to Indra)
mā jāsvane vṛṣabha no raritā mā te revātaḥ sakhyé risāma,
pūrvīṣ ṭa indra niṣṣidho jāneṣu jahy āsusvīn prá vṛhāpṛnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣidhvaris ta ośadhīr utāpo rayīm ta indra pṛthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sákhe vaso jaritṭbhyo váyo dhāḥ: 1.30.10^c; 8.71.9^c, sákhe vaso jari-
ṭṭbhyāḥ.

3.51.8^b, marúdbhīr indra sákhibhiḥ sutām naḥ: 3.47.3^b, indra devébhiḥ sákhi-
bhiḥ sutām naḥ.

3.51.10^c (Viṣvāmitra; to Indra)

idām hy ānv ójasā sutām rādhānām pate,
pibā tv āsyā girvaṇaḥ.

8.1.26^a (Pragātha Kāva; to Indra)
 pībā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,
 pariṣkṛtasya rasīna iyām āsutīḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (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 Ātreyi; to Indra)
 asūu yā eṣi virakó gṛhām-gṛhām 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 ghāso joṣāyāse gīraç ca naḥ,
 vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmītra; to Pūṣan)
 tāṁ juṣasva gīraṁ māma vājayāntīm avā dhīyam,
 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 pacatyāṁ juṣāvendraḥ gurasya ca, tūbhyāṁ havyāni sistrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāḡ ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes future value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pada in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çūra vidvān:
 3.47.2^{ab}, sajōṣā indra sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çūra
 vidvān.

3.53.3^c (Viçvāmītra; to Indra)
 çānsāvadhvaryo prāti me gṛṇhīndrāya vāhaḥ kṛvāvā juṣtam,
 édām barhīr yājamānasya sidāthā ca bhūd ukthām indraya çastām

6.23.7^c (Bharadvāja ; to Indra)

sá no bodhi puroḷācaim rárāṇaḥ pibā tú sómaṁ górkam indra,
édám barhír yájamānasya sīdorúm kṛdhi tvāyatá u lokám.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza práti gr̥h̥i doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar; cf. Hillebrandt, Ritualitteratur, p. 101.

3.53.5^c, 6^c, yátrā ráthasya bṛható nidhānam.3.53.7^{b+d} (Viṣvāmitra ; to Indra)

imé bhojá āṅgirasó virūpā divás putráso ásurasya virāḥ,
viṣvāmitrayā dádato magháni sahasrasāvé prá tiranta áyuḥ.

10.67.2^b (Ayāsyā Āṅgirasa ; to Bṛhaspati)

ṛtám gánsanta r̥jú dídhyanā divás putráso ásurasya virāḥ,
vīpam padám āṅgirasó dádhānā yajñāsya dhāma prathamám mananta.
7.103.10^d (Vasiṣṭha ; to the Frogs [Parjanya-stutiḥ])
gómāyur adād ajāmāyur adāt p̥r̥ñir adād dhárito no vásūni,
gávāni maṇḍúkā dádataḥ gātāni sahasrasāvé prá tiranta áyuḥ.

We may render 3.53.7: 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra 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.' Śāyana takes sahasrasāvā in the sense of 'generation of thousand plants' (sahasrasaṅkhyāká oṣadhayaḥ 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 sahasrasāvā 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^c, mahás putráso-ásurasya virāḥ.

3.53.12^a (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahám indram átuṣṭavam,
viṣvāmitrasya rakṣati bráhmedám bhárataṁ jánam.

8.6.17^a (Vatsa Kāṇva ; to Indra)

yá imé ródasī mahí samīś samájagrabhít,
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 pādas a and b asyndetic.—
 In 9.18.5 I suspect we must read saṁmātārā 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 (Viçvāmītra; to Indra)
 viçvāmītrā arāsata bráhméndrāya vajriṇe,
 [kárād ín naḥ surádhasaḥ.]

☞ cf. 1.23.6^c

8.24.1^b (Viçvamanas Vāiçaçva; to Indra)
 sákhaya á çīṣamahi bráhméndrāya vajriṇe,
 stuṣá ū śú vo nftamāya dhrṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kárād ín naḥ surádhasaḥ : 1.23.6^c, káratām naḥ surádhasaḥ.]

3.53.16^c (Viçvāmītra; to Vāc Sasarpārī)
 sasarpārī abharat tūyam ebhyó 'dhi çrávaḥ pāñcajanyaṣu kṛṣṭiṣu,
 pakṣyā návyam áyur dádhānā yām me pulastijamadagnāyo dadúh.

7.80.2^a (Vasiṣṭha; to Uṣas)
 eṣá syá návyam áyur dádhānā gūdhvī támo jyótiṣoṣá abodhi,
 ágra eti yuvatír áhrayānā [práçikītat súryam yajñām agním.] ☞ 7.78.3^c

[3.53.18^c, bálam tókāya tánayāya jīvāse : 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dámyebhir ántkāih : 3.1.15^d, rákṣa ca no dámyebhir ántkāih.

3.54.3^d : 1.58.7^d, saparyāmi práyasā yāmi rátnam.

3.54.5^{a+d} (Prajāpati Vāiçvāmītra, or Prajāpati Vāçya; to Viçve Devāḥ)
 kó addhá veda ká ihá prá vocat devān áchā pathyā ká sám eti,
 dádr̥çra eṣām avamá sádānsi páreṣu yá gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)
 kó addhá veda ká ihá prá vocat kúta ájata kúta iyām visṛṣṭih,
 arvūg devā asyá visárjanenáthā kó veda yáta ábabhūva.

10.114.2^d (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)
 tisró deṣtrāya nirṛtir úpāsate dirghaçrúto ví hí janánti váhnayah,
 tāsām ní cikyuḥ kavāyo nidānam páreṣu yá gūhyeṣu vratéṣu.

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 Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)
hīraṇyapaṇīḥ savitā sujihvās trīr ā divó vidátthe pátýamānaḥ,
devéṣu ca savitāḥ ślókam āgrer ād asmábhyam ā suva sarvátātīm.

3.56.5^d (The same)

trī śadhásthā sindhavas trīḥ kavínām utá trimátá vidáttheṣu samrāṭ,
pítāvartī yóṣaṇās tisró ápyās trīr ā divó vidátthe pátýamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

indro víḡvāir vīryāiḥ pátýamāna ubhé ā paprāu ródasī mahitvá,
purañdaró vṛtrahá dhr̥ṣṇúṣeṇaḥ saṅg̃gbhya ná ā bhara bhūri paḡvāḥ.

4.16.5^b (Vāmadeva Gāutama; to Indra)

vavakṣá indro ámitam ṛjīṣy ubhé ā paprāu ródasī mahitvá,
átaḡ eid asya mahimá ví recy abhí yó víḡvā bhúvana babhúva.

3.25.18^c (Viṣvamanas Vaiyaḡva; to Mitra and Varuṇa, here Sūrya)

pári yó raḡmínā 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 īlayā mādantaḥ: 3.59.3^a, anamivāsa īlayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
svádasva havyá sám iṣo didīhy asmadyák sám mimīhi ḡrāvāñsi,
viḡvāñ agne pṛtsú tñ̄ jēṣi ḡátrūn áhā viḡvā sumāná dṛdīhi naḥ.

5.4.2^d (Vasuḡruta Ātreya; to Agni)

ḡhavyaváḡ agnir̄ ajāraḥ pitá no ḡ vibhūr vibháva sudḡḡiko asmé, 3.2.2^c
sugārhapatyāḥ sám iṣo didīhy asmadyák sám mimīhi ḡrāvāñsi.

6.19.3^b (Bharadvāja; to Indra)

pṛthū karásna bahulá gábhastī asmadyák sám mimīhi ḡrāvāñsi,
yūthéva paḡvāḥ paḡupá dāmūná asmāñ indrābhy ā vavṛtsvájāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d-22^d, mahád devānām asuratvám ékam: 10.55.4^d, mahán mahatyā
asuratvám ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
ní veveti palitó dūtá aśv antár mahāñḡ carati rocanéna,
vápūñsi bíbhrad abhí no ví caṣṡe ḡmahád devānām asuratvám ékam.]

3.55.1^d-22^d

10.4.2^d (Trita Āptya; to Agni)

yām tvā jānāso abhī saṁcāranti gāva usṇām iva vrajām yaviṣṭha,
dūtō devānām asi mārtyānām antār mahānḥ 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.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
anyāsya vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,
ṛtāsyā sā pāyasāpinvatēlā mahād devānām asuratvām ekam.]

☞ refrain, 3.55.1^d-2^d

10.27.14^{cd} (Vasukra Āindra; to Indra)

bṛhān achayō apalāçō ārvā tasthāu matā viṣito atti gārbhaḥ,
anyāsya vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325; ii. 11, 72, 73, 73 note, 86 note, 106; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupoṣa prajāḥ purudhā jājana,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ekam.]

☞ refrain, 3.55.1^d-2^d

10.10.5^b (Yami Vāivasvati; Saṁvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir 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 viçvādhāya ūpa kṣeti hitāmitro nā rāja,
puraḥsādaḥ çarmasādo nā vrāḥ: 1.73.3^{abc}, devō nā yāḥ pṛthivīm
. . . upakṣeti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
tripājasyō vṛṣabhō viçvārūpa utā tryudhā purudhā prajāvān,
tryanikāḥ patyate māhināvān sā retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

sā retodhā vṛṣabhāḥ çāçvatīnām tāsminn atmā jāgatas tasthūsaç ca,]

☞ I. 115.1^c

tān ma ṛtām pātu çatāçarādāya ūyūyām pāta svastībhiḥ sādā 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 Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsurāḥ pitā = dyāuṣ pitā in 5.83.6).

3.56.5^d, trīr ā divō vidāthe pātyamānaḥ: 3.54.11^b, trīr ā divō vidāthe pātyamānaḥ.

3.56.7^b: 1.71.9^c, rājānā mitrāvārūṇā supānī.

3.58.3 = 1.118.3, except that 1.118.3 begins with pravádyāmanā, whereas 3.58.3 has in its place, suyúgbhir áçvāñh.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhá yātañ pathibhir devayāñāñh.

3.58.5^d: 1.183.4^d, dásrāv imé vāñ nidháyo mádhunām.

3.58.8^d, pári dyāvāpṛthiví yāti sadyāñ: 1.115.3^d, pári dyāvāpṛthiví yanti sadyāñ.

[3.59.1^a, mitró jánāñ yātayati bruvāñāñ: 7.36.2^d, jánāñ ca mitró yatati bruvāñāñ.]

[3.59.1^b, mitró dádhāra pṛthivím utá dyām: 6.51.8^b, námo dádhāra, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havayāñ ghṛtāvāj juhota: 7.47.3^d, síndhubhyo havayāñ, &c.]

[3.59.3^a, anamivāsa ñlayā mádantañ: 3.54.20^b, dhruvákṣemāsa ñlayā mádantañ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayāñ sumatāu yajñiyasyápi bhadré sāumanasé syāma; 10.14.6^{cd}, téṣāñ vayāñ sumatāu yajñi-
yāñām ápi, &c.

3.59.9^b (Viçvāmitra; to Mitra)

mitró devéṣv áyúṣu jánāya vṛktábarhiṣe,
iṣa iṣtāvratā akāñh.

5.23.3^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

ṽviçve hí tvā sajàśaso, jánāso vṛktábarhiṣāñ, 5.21.3^a
hótārañ sádmasu priyāñ vyānti váryā purú.

5.35.6^b (Prabhūvasu Āñgīrasa; to Indra)

ṽtvām íd vṛtrahantama, jánāso vṛktábarhiṣāñ, 5.35.6^a
ugráñ pūrvíṣu pūrvyāñ ṽhāvante vājasātaye. 5.35.6^d

8.5.17^a (Brahmātithi Kāñva; to Açvins)

jánāso vṛktábarhiṣo ṽhaviṣmanto arañkṛtañ, 1.14.5^c
ṽyuvāñ havante açvinā. 1.47.4^d

8.6.37^b (Vatsa Kāñva; to Indra)

ṽtvām íd vṛtrahantama, jánāso vṛktábarhiṣāñ, 5.35.6^a
ṽhāvante vājasātaye. 5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. káñvāso vṛktábarhiṣāñ, 1.14.5^c, q.v.

3.60.3^d (Viçvāmitra; to Ṛbhush)

índrasya sakhyāñ ṛbhávañ sám āñaçur māñor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvāñ éñire viṣṭvī çāmibhiñ sukṛtañ sukṛtyāyā.

10.94.2^c (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti çatāvāt sahásvavad abhi krandanti háritebhīr asábhiñ,
viṣṭvī grāvāñāñ sukṛtañ sukṛtyāyā hótuç cit pūrve havirádyam açata.

We render 3.60.3, 'The Ṛbhush 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 Ṛbhus 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. *viveṣa . . . çāmibhiḥ* in 5.77.4, and the interesting epithets of the Ṛbhus in their *invid*, ÇÇ.8.20, *viṣṭvī svapasah*, and *çamyā çamiṣṭhāḥ*. The expression *sukṭaḥ sukṛtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *ṛbhavaḥ sukṭaḥ suhāstāḥ*, 7.35.12. The passage 3.54.12, where the Ṛbhus are said to have fashioned the sacrifice *ūrdhvāgrāvāṇaḥ*, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtāya budhnā uṣāsām iṣanyān vṛṣā mahī ródasi á viveça,
mahī mitrāsya vāruṇasya mayā candréva bhānuḥ ví dadhe purutrā.

10.80.2^b (Agni Säucika, or Agni Vāiçvānara; to Agni)

agnér āpnaṣaḥ samíd astu bhadrāgnír mahī ródasi á viveça,
agnír ékanī codayat samātsv agnir vṛtrāṇi dayate purúṇi.

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, vadhūyūr iva yōṣaṇām.

3.62.9^{ab} (Viçvāmītra; to Pūṣan)

yó viçvābhī vipáçyati bhūvanā sám ca páçyati,
sá naḥ pūṣāvītā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)

yó viçvābhī vipáçyati bhūvanā sám ca páçyati,

ḥsá naḥ paṛṣad āti dviṣaḥ.]

☞ 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,
ṛtāya yónim āśadam.

5.21.4^d (Sasa Ātreya; to Agni)

devānām vo devayajyāyāgnīm iṛta mārtyaḥ,

sámiddhaḥ çakra dīdihy ṛtāya yónim āśadaḥ sasāsya yónim āśadaḥ.

9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ḥndrasya soma rádhase, punāno hárdi codaya,

☞ 9.8.3^a

ṛtāya yónim āśadam.

9.64.22^c (Kaçyapa Mārīca; to Soma Pavamāna)
 indrāyendo marūtivate pávasva mádhumattamaḥ,
 ṛtásya yónim ásádam.

Cf. arkásya yónim ásádam, under 9.25.6; yónāv ṛtásya sídatam, 3.62.18^b; sídann ṛtásya yónim á, 6.16.35^c; and yónim ṛtásya sídata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE, xlv. 243, 345.

3.62.18^{ab} (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
 á no mitrávaruṇā ghṛtáir gávyūtim ukṣatam,
 mádhvā rájánsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
 á no mitrávaruṇā havyájusṭim ghṛtáir gávyūtim ukṣatam ilābhiḥ,
 práti vām átra váram á jánāya, pṛitām udnó divyásya cároh. ^{cf.} 7.65.4^c
 8.5.6^c (Brahmātīthi Kāṇva; to Açvins)
 tá sudevāya daçuṣe sumedhām ávitāriṇim,
 ghṛtáir gávyūtim ukṣatam.

Cf. á no gávyūtim ukṣatam ghṛtēna, 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 havyájusṭim 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^a has a partial parallel in 1.70.5^c; práti prá yātam váram á jánāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, á vām mitrávaruṇā havyájusṭim.

3.62.18^a (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
 grṇāná jamádagninā yónāv ṛtásya sídatam,
 patām sómam ṛtāvṛdhā.

^{cf.} 9.13.9^c
^{cf.} 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
 bhadram id bhadrá kṛṇavat sárasvaty ákavāri cetati vājīnivatī,
 grṇāná jamádagnivat stuvāná ca vasiṣṭhavát.
 8.101.8^d (Jamadagni Bhārgava; to Açvins)
 rátim yád vām arakṣasam hávāmahe yuvábhyaṁ vājīnīvasū,
 prícim hótrām pratirántāv itam narā grṇāná jamádagninā.
 9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
 utá no gómatr iso viçvā arṣa pariṣṭúbhaḥ,
 grṇánó jamádagninā.
 9.65.25^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 pávate haryató hárir grṇánó jamádagninā,
 hinvánó góṛ ádhi tvaci.

The páda-type grṇāná jamádagnivat (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, patām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^c (Vāmadeva Gāutama; to Agni, or Agni and Varuṇa)
sákhe sákhyam abhy á vavṛtsvāçim ná cakráñ ráthyeva ráñhyasmábhyañ
dasma ráñhyā,

ágne mṛṣíkám váruṇe sácā vido marútsu viçvábhānuṣu,
tokáya tuje çuçuçāna çám kṛdhy asmábhyañ dasma çám kṛdhi.

8.27.3^d (Manu Vāivasvata; to Viçve Devāḥ)
prá sú na etv adhvarò 'gná devésu pūrvyāḥ,
ādityésu prá váruṇe dhṛtvárate 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 pāda 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, tvacoó 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 gavyatā mánasā dṛdhṛám ubdhám gā yemānām pári śántam ádrim,
dṛḥhám náro vácasā dāivyena vrajám gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama; to Indra)
viçvāni çakró náryāni vidvāñ, apó rireca sákhibhir níkamāñḥ,

cf. 4.16.6^a

áçmānām cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.
10.45.11^d (Vatsapri Bhālandana; to Agni)
tvám agne yájamānā ánu dyún viçvā yásu dadhire váryāni,
tváyā sahā dráviṇam ichámānā vrajám gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11; note the absence of an equivalent for either the word vácasā or vácobhir of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijāḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^c, gavyāñ cid ūrvām uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama; to Agni)
néçat támo dúdhitām rócata dyáur úd devyá usáso bhānúr arta,
á súryo bṛhatás tiçṭhad ájrañ rjú mártéṣu vṛjiné ca páçyan.

6.51.2^c (R̥j̥iḡvan Bhāradvāja; to Viḡve Devāh)
 vēda yās tr̥iṇi vidāthāny eṣām devānām jānma sanutār ā ca viprah,
 r̥j̥u mārteṣu vr̥jinā ca pācyann abhi caṣṭe sūro aryā ēvān.
 7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)
 eṣā syā mitrāvaruṇā nṛcaḡṣā ubhé úd eti sūryo abhi jmān,
 ṽviḡvasya sthātūr jāgataḡ ca gopā, r̥j̥u mārteṣu vr̥jinā ca pācyān.

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)
 viḡveṣām āditir yajñīyānām viḡveṣām ātithir mānuṣāṇām,
 agnir devānām āva vr̥ṇānāḡ sumṛṡikō bhavatu jātāvedāḡ.

6.47.12^b (Garga Bhāradvāja; to Indra)=
 10.131.6^b (Sukirti Kāḡṣvata; to Indra)
 indrah sutrāmā svāvān āvobhiḡ sumṛṡikō bhavatu viḡvāvedāḡ,
 bādhatām dvēṣo ābhayaṁ kṛnotu ṽsvūryasya pātayaḡ syāma.

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viḡvāvedāḡ for jātāvedāḡ, and thinks that this is due to assimilation to viḡveṣām āditir . . . viḡveṣām ātithir in the same stanza. The present item, however, shows that the parallel pāda with viḡvāvedāḡ 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^d; 8.23.25^a, ātithir mānuṣāṇām.

4.2.1^a: 1.77.1^c, yō mārtyeṣv amṡta ṛtāvā.

[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 paḡvō akhyad devānām yāj jānimānty ugra:
 7.60.3^d, sām yō yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā br̥hatō
 divō bhī yūthēva pācyataḡ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhaḡ.

[4.2.20^c, ūc chocasva kṛnuhī vāsyaso nah: 8.48.6^b, prā caḡṣaya kṛnuhī, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)
 ā vo rājānam adhvāryasya rudrām hōtāram satyayājām rōdasyoḡ,
 agnīm purā tanayitnōr acittād dhiraṇyartūpam āvase kṛnudhvam.

6.16.46^c (Bharadvāja; to Agni)
 vitī yō devām mārto duvasyéd agnīm ṽttādhvare haviṣmān,
 hōtāram satyayājām rōdasyor ṽttānāhasto nāmasā vivāset.]

Cf. Bergaigne, iii, 36; v. Bradke, Dyāus Asura, p. 54.

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyeva pātya uṣāṭī suvāsāḥ.

[4.3.8^d, sādḥā divo jātavedaḥ cikitvān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī śmā vṛṣabhāc cid aktāḥ pumān agniḥ pāyasā pṛṣṭhyēna,
śspanamāno acarad vayodhā vṛṣā cūkrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpur nū tāt cikitūse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pipāya sakṛc cūkrām duduhe pṛṇir ūdhaḥ.

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 Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliesen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlvī. 326, does not quite do justice to pṛṇir 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 pṛṇi, 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 Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi 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 pāda 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 Pṛṇi 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 Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, cūkrām 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 Pṛṇi 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)

ṛtēnādrim vy āsan bhidāntaḥ sām āṅgirasā navanta gōbhiḥ,
cūnām nāraḥ pāri śadann uśāsam āviḥ svār abhavaj jātē agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasā, or Vāmadevya; to Surya and Vaiṣvānara)
gīṛnām bhūvanam tāmasāpaguḥham āviḥ svār abhavaj jātē agnāu,
tāsya devāḥ pṛthivī dyāur utāpō 'raṇayann ośadhīḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anaclouthic, curable by substituting akṛṇot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam vīḡvam 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)

urdhvó bhava práti vidhyády asmád aviṣ kṛṇuṣva dáivyany agne,
áva sthirá tanuhi yātujūnām jānim ájānim prá mṛṇhi cātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
ni tigmani bhraçāyan bhraçāny áva sthirá tanuhi yātujūnām,
ugrāya te sāho bālam dadāmi pratītya cātrūn 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 haviṣā yá ukthāih: 6.5.5^a, yás te yajñēna samídhā yá ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayá te agna samídhā vidhema práti stóman çasyámānam gr̥bhāya,
dāhāçaso rakṣāsah páhy asmán druhó nidó mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruṇi; to Agni)

vayám te agne samídhā vidhema vayám dāçema suṣṭutí yajatra,
vayám ghṛtēnādhrvasya hotar vayám deva haviṣā bhadrāçoce.

Cf. 5.4.7^a, vayám te agna ukthāir vidhema.

[4.5.3^b, sahásraretā vṛṣabhás túviṣmān: 2.12.12^a, yáh saptáraçmir vṛṣabhás, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prá tán agnir babhasat tigmájambhas tápiṣṭhena çocisā yáh surádhaḥ,
prá yé minánti váruṇasya dhāma priyá mitrásya cétato dhruváni.

10.89.8^c (Reṇu Vaiçvāmītra; to Indra)

tvám ha tvád ṛṇayá indra dhíro 'sír ná párva vṛjiná ṛṇasi,
prá yé mitrásya váruṇasya dhāma yújan ná jánā minánti mitráam.

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 (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies á before minánti, but the verb has the preposition prá in the third pāda, and prá + á + mi does not exist. Oldenberg, Prol. p. 74, reads prá minánti 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 anaecoluthic; 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 vidátheṣu pracetāh,
úrdhvām bhānūm savitévāçren méteva dhumān stabhāyad ūpa dyām.

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)
úrdhvām bhānūm savitā devó açred drapsām dávidhvaḍ gaviṣó ná
sátvā,

ānu vratām váruṇo yanti mitró yāt sūryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)
úrdhvām ketūm savitā devó açrej ḷjyótir víçvasmāi bhūvanāya kṛṇvān,ḷ

ḷāprā dyāvāpṛthiví antárikṣam,ḷ ví sūryo raçmibhiç cékitānah. § I.9.2.4^c

7.7.2.4^c (Vasiṣṭha; to Açvins)

ví céd uchānty açvinā uśāsaḥ ḷprā vām brāhmāni kāravo bharante,ḷ § cf. 1.115.1^c

úrdhvām bhānūm savitā devó açred brhád agnāyaḥ samidhā jarante. § cf. 6.67.10^a

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; 7.7.2.4^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, úrdhvām bhānūm savitā iva açred; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, úrdhvām 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 sujūrñi rātini ghṛtāci: 6.63.4^b, prā rātir eti jūrñini ghṛtāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇíd devátatim urāṇāḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrné barhīṣi samidhāné agnā úrdhvó adhvaryúr jujusaṇó asthāt,
pāry agniḥ paçupā ná hótā triviṣṭy eti pradiva urāṇāḥ.

6.52.17^a (Rjijvān Bhāradvāja; to Viçve Devāḥ)
stīrné barhīṣi samidhāné agnāu sukténa mahá nāmasú vivāse,
asmín no adyá vidáthe yajatrā viçve devá haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitádrur eti hótāgnir mandró mádhuvacā ṛtāvā,
drāvanty asya vājino ná çókā bhāyante viçvā bhūvanā yád ábhṛāt.

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlvi. 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)

ūrdhvo bhava prāti vidhyādhy asmād aviṣ kṛṇuṣva dāivyāny agne,
āva sthirā tanuhi yātujūnām jāmiṁ ajāmiṁ prā mṛṇihi cātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
nī tigmāni bhrāçāyan bhrāçāny āva sthirā tanuhi yātujūnām,
ugrāya te sāho balaṁ dadāmi pratītya cātrūn vigadēsu vṛçca.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nityena haviṣū yā ukthāih: 6.5.5^a, yās te yajñēna samidhā yā ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayā te agna samidhā vidhema prāti stōmanḥ çasyāmanān grbhāya,
dāhāçaso rakṣasaḥ pāhy āsmān druho nidō mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruṇi; to Agni)
vayām te agne samidhā vidhema vayām dāçema suṣtutī yajatra,
vayām ghṛtēnādharasya hotar vayām deva haviṣū bhadrāçoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahasraretā vṛçabhās tūviṣmān: 2.12.12^a, yāḥ saptāraçmīr vṛçabhās, &c.]

4.5.4^a (Vāmadeva Gāutama; to Vaiçvānara)

prā tūn agnir babhasat tigmājambhas tāpiṣṭhena çociṣā yāḥ surādhaḥ,
prā yé minānti varuṇasya dhāma priyā mitrāsya cētato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmītra; to Indra)
tvām ha tyād ṛṇayā indra dhīro 'sīr nā pārva vṛjinā çṛṇāsi,
prā yé mitrāsya varuṇasya dhāma yūjanā nā 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 extactor 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 (dvipadā virāḥ) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prā minānti in pāda 4, having, apparently, overlooked prā 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)

ámūro hótā ny asādi vikṣv agnir mandró vidáthesu prácetāh,
úrdhvám bhānūm savitá devó aḡred drapsám dávidhvaḡ gaviṣó ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)
úrdhvám bhānūm savitá devó aḡred drapsám dávidhvaḡ gaviṣó ná
sátvā,

ánu vratám varuṇo yanti mitró yát súryam divy árohayánti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)
úrdhvám ketūm savitá devó aḡrej ṽjyótir víḡvasmāi bhūvanāya kṛṇvān,ṽ
ṽprā dyāvāpṛthiví antárikṣam,ṽ ví súryo raḡmibhiḡ cékitanaḡ.
§ 1.92.4^c

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Aḡvins)

ví céd uchánty aḡvinā usásah ṽprā vām bráhmāni karávo bharante,ṽ
§ 6.67.10^a

úrdhvám bhānūm savitá devó aḡred brhád agnāyaḡ 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 savitá *iva* aḡret; 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 savitá dyām ivopári, 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 *drapsá* in 4.13.2 see Geldner, Ved. Stud. iii, 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatá sujṛṇí rātini ḡhṛtāci: 6.63.4^b, prá rātir eti jṛṇini ḡhṛtāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇid devátātim urāṇāh.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrné barhīsi samidhāné agná úrdhvó adhvaryúr jujuṣāṇó asthāt,
pāry agniḡ paḡupá ná hótā triviṣṭy éti pradíva urāṇāh.

6.52.17^a (R̥jīḡvan Bhāradvāja; to Viḡve Devāh)
stīrné barhīsi samidhāné agnāu sukténa mahā námasā vivāse,
asmin no adyá vidáthe yajatrā víḡve devá haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitádrur eti hótāgnir mandró mádhvacaḡ r̥tvāva,
drávanty asya vājino ná cókā bhāyante víḡvā bhūvanā yád ábhrāt.

7.7.4^d (Vasiṣṭha Maitravaruṇi; to Agni)
sadyó adhvaré rathirám jananta mánuṣāso vicetaso yá eṣám,
viçám adhāyi viçpátir duroṇe 'gnír mandró mádhuvacā ṛtāvā.

4.6.11^{ed} (Vāmadeva Gāutama; to Agni)
ákāri bráhma samidhāna túbhyañ çáñsāty uktháñ yájate vy ù dhaḥ,
hótāram agníñ mánuṣo ní ṣedur namasyánta uçijah çáñsam āyóḥ.

5.3.4^{ed} (Vasuçruta Ātreya; to Agni)
táva çriyá sudṛço devāḥ purú dádhanā amítam sapanta,
hótāram agníñ mánuṣo ní ṣedur daçasyánta uçijah çáñsam 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 ihā prathamó dhāyi dhātṛbhir hótā yájiṣṭho adhvaréṣv íḍyaḥ,
yám āpnāvāno bhṛgavo virurucúr váneṣu citráñ vibhvāñ viçé-viçe.

8.6o.3^c (Bharga Prāgātha; to Agni)
agne kavír vedhá asi hótā pāvaka yáksyaḥ,
mandró yájiṣṭho adhvaréṣv íḍyo [viprebhīḥ çakra mánmabhiḥ.]
65 I. 127.2^c

Cf. 5.22.1^{ed}, yó adhvaréṣv íḍyo hótā mandrátamo viçí, 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 carṣañír abhí.

[4.7.8^d, vidúṣṭaro divá āródhanāni; 4.8.4^c, vidvāñ āródhanāñ divāḥ.]

4.7.9^a, kṛṣṇám ta éma ruçataḥ puró bhāḥ: 1.58.4^d, kṛṣṇám ta éma ruçadúrme ajara.

[4.7.10^b, yád asya vátó anuváti çociḥ: 1.148.4^c; 7.3.2^c, ád asya vátó ánu vāti çociḥ; 10.142.4^c, yadá te vátó anuváti çociḥ.]

4.8.1^b: 8.102.17^c, havyaváham ámartyañ; 3.10.9^c, havyaváham ámartyañ sahovídham.

4.8.2^c: 1.1.2^c, sá devāñ éhá vakṣati.

[4.8.4^c, vidvāñ āródhanāñ divāḥ: 4.7.8^d, vidúṣṭaro divá 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 rāyú té suvryāñ sasavāñso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54 (Vāl. 6).6^d (Mātarīṣvan Kāṇva ; to Indra)
 ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,
 vītī hōtrābhīr utā devāvītibhiḥ sasavāṅso vī ṣṛṇvire.

In 8.54 (Vāl. 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 sasavāṅsaḥ 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 mṛlā mahān asi : 1.36.12^d, sá no mṛlā mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)
 vēṣi hy ādhvarīyatām upavaktā jānānam,
 havya ca mānuṣāṇām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)
 vēṣi hy ādhvarīyatām āgne hōtā dāme viṣām,
 samf̄dho viṣpate kṛṇu juṣāsva havyaṁ āngirah.

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. xlv. 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 begehru, 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, ṣriyé rukmó ná rocata upaké : 7.3.6^b, ví yád rukmó ná rócasa upaké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)
 tvām agne prathamām devayānto devām mártā amṛta mandrājihvam,
 dveṣoyūtam ā vivāsanti dhībhīr dāmūnasam gr̄hapatim ámūram.

5.8.1^d (Iṣa Ātreya ; to Agni)
 tvām agna ṛtāvāḥ sám idhire pratnām pratnása ūtāye sahaskr̄ta,
 puruṣcandrām yajatām viṣvādhāyasam dāmūnasam gr̄hapatim vá-
 reṇyam.

[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 iṣe br̄hatāḥ kṣatrīyasy agnir vājasya paramāsya rāyāḥ, cf. 4.12.3^b
 dādhati rátanam vidhaté yāviṣṭho vy ānuṣān mártāyā svadhāvam.

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvā́sya prá́cetasam ṽáhnīm devá akṛṇvata, ३.११.४^c
dádhati rátnam vidhaté suvīryam agnir jánāya dáçuṣe.

The preposition *vi* 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 Devāḥ, here Agni)

yáthā ha tyád vasavo gāuryām cit padí ṣitām ámuñcatā yajatrāḥ,
evó ṣv ásmán muñcatā vy áhhaḥ prá táry agne pratarām 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 táry áyuh pratarām náviyaḥ.

[4.13.1^c, yátam açvinā sukṛto duroṇám: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, úrdhvām bhānūm savitā devó açret; 4.6.2^c, úrdhvām bhānūm savitévāçret; 4.14.2^a, úrdhvām ketūm savitā devó açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ katháyám nyānīn úttāno 'va padyate ná,
káyā yāti svadháyā kó dadarça divá skambháḥ sámṛtaḥ pāti 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, úrdhvām ketūm savitā devó açret; 4.6.2^c: úrdhvām bhānūm savitévāçret;
4.13.2^a; 7.72.4^c, úrdhvām bhānūm savitā devó açret.

4.14.2^b, jyótir viçvasmāi bhūvanāya kṛṇván: 1.92.4^c, jyótir viçvasmāi bhūvanāya kṛṇvatí.

4.14.2^c: 1.115.1^c, úpra dyāvāpṛthiví antárikṣam.

4.14.3^d, uṣá iyate suyújā ráthena: 1.113.14^d, oṣá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Açvins)

á vām váhiṣṭhā ihá té vahantu ráthā áçvāsa uṣáso vyuṣṭāu,
imé hí vām madhupéyāya sómā ṽasmín yajñé vṛsanā mādayethām.]

4.45.2^b (Vāmadeva; to Açvins)

ṽúd vām pṛkṣáso mádhumanta rāte, ráthā áçvāsa uṣáso vyuṣṭiṣu,

apornuvántas táma á párvitam svár ná çukrán tanvánta á rájaḥ. ४.४५.२^a

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of *pṛkṣá* note this parallel, which seems to support his rendering of the word by 'swift'; cf. *váhiṣṭhā* in 4.14.4^b.

[4.14.4^d, asmín yajñé vṛṣaṇā mādayethām : 1.184.2^a, asmé ū śū vṛṣaṇā, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)
pāri vājapatih kavir agnir havyaṅy akramit,
dādhad rātnāni dāḡuṣe.

9.3.6^c (Cunahcēpa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣṭuto 'pó devó vi gāhate,
dādhad rātnāni dāḡuṣe.

For the repeated pāda cf. dhattām rātnāni dāḡuṣe, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)
tām árvantaṁ ná sānasim aruṣām ná divāh ḡiḡum,
marmṛjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām árvantaṁ ná sānasim grṇihī vipra ḡuṣmīnam,
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 árvantam . . . marmṛjyānte 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, kumārāh sāhadevyāh ; 4.15.8^b, kumārāt sāhadevyāt.

4.16.5^b : 3.54.15^b ; 8.25.18^c, ubhé ā paprāu rōdasī mahitvā.

[4.16.6^a, viḡvāni ḡakró nāryāni vidvān : 7.21.4^b, āpānsi viḡvā nāryāni vidvān.]

4.16.6^d : 4.1.15^d ; 10.45.11^d, vrajām gōmantam uḡjjo vi vavruḡ.

4.16.12^d : 1.174.5^c, prá sūraḡ cakrām vṛhatād abhīke.

[4.16.20^b, brāhmākarma bhḡgavo ná rátham : 10.39.14^b, átaḡsāma bhḡgavo, &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 ṣṭutā indra nū gṛṇānā iṣam jaritré nadyò ná pipeḥ,
ākāri te harivo bráhma návyam dhivyá syāma rathyàḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvapṛthivyāu)
nū rodasi bṛhád bhīr no várúthāih pátnīvadbhīr iṣāyanti sajóṣā ḥ,
urucí víḥve yajaté ní pātam dhivyá syāma rathyàḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvām mahān indra túbhyaṁ ha kṣā ānu kṣatrām mañhānā manyata dyáuḥ,
tvām vṛtrām čavasā jaghanvān sṛjāḥ sindhūir áhinā jagrasānān.

10.111.9^b (Aṣṭradānṣṭra Vāirūpa; to Indra)
sṛjāḥ sindhūir áhinā jagrasānān ād id etāḥ prá vivijre javéna,
múmukṣamāṇā utá yā mumucré 'dhéd etā ná ramante nitiktāḥ.

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 hastening not stand still.' The expression, múmukṣamāṇā utá yā mumucré, 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 verlangenden, 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 girīm čavasā vājram iṣṇān āviṣkṛvānāḥ sahasānā ójaḥ,
vádhiḥ vṛtrām vājreṇa mandasānāḥ sárann āpo javasā hatāvṛṣṇih.

10.28.7^c (Vasukrapatni; to Indra)
evá hí mām tavāsam jajñūr ugrām kárman-karman víṣṇam indra devāḥ,
vádhiṁ vṛtrām vājreṇa mandasānó 'pa vrajām mahinā dācuṣe 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 vádhiṁ (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 naively 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 vádhiṁ 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 vṛtrāñ vājreṇa mandasāñāḥ; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{od}, tvām prāti pravāta āçāyanam āhim vājreṇa maghavan vī vṛçcaḥ :
4.19.3^{od}, saptaḥ prāti pravāta āçāyanam āhim vājreṇa vī riṇā aparvān.]

[4.17.14^d, tvacō budhnē rājaso asyā yōnāu : 4.1.11^b, mahō budhnē, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyānta indrañ sakhyaḥ viprā açvāyānto vīṣaṇaṃ vājāyantaḥ,
janīyānto janidām ākṣitotim ā cyāvayāmo 'vatē nā koçam.

10.131.3^{od} (Sukṛti Kakṣivata; to Indra)

nahī sthūry ṛtuthā yātām āsti notā çrāvo vivide saṅgamēṣu,

gavyānta indrañ sakhyaḥ viprā açvāyānto vīṣaṇaṃ 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 auszugeht, heranelen 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 sakhyaḥ seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyaḥ: '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, anacluthic and without finite verb, is borrowed directly from 4.17.16.—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, dhiyā syāma rathyaḥ sadāsāḥ.

[4.18.4^c, nahī nv āsya pratimānam āsti: 6.18.12^c, nāsya çātrur nā pratimānam
astī.]

4.18.5^d: 10.45.6^b, ā rōdasī aprñaj jāyamānaḥ; 3.6.2^a; 7.13.12^b, ā rōdasī aprñaj
jāyamānaḥ.

4.18.7^d: 4.19.8^b, वृत्रां जगहनवां अरुजद वी सिंधुन; 1.80.10^d, वृत्रां जगहनवां अरुजद.

4.18.11^d (Samvāda Indrāditiivāmadevānām)

utā matā mahiṣām ānv avenad amī tvā jahati putra devāḥ,

āthābravīd vṛtrām indro haniṣyān sākhe viṣṇo vitarām vī kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vī kramasva dyāur dehī lokām vājraya viṣkābhe,
hānāva vṛtrām riṇācāva siṅdhūn indrasya yantu prasavē viśṛtāḥ.

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 āthābravīd . . . sākhe viṣṇo vitarām vī 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^a: 8.100.8^a. For passages that express the partnership of Indra and Viṣṇu see Maedonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhiṃ pariṣāyanam āraṇḥ.

[4.19.3^{od}, saptaḥ prāti pravāta āṣāyanam āhiṃ vājreṇa vī riṇā aparvān: 4.17.7^{od},
tvām prāti pravāta āṣāyanam āhiṃ vājreṇa maghavan vī vṛcṣaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhī prā dadrur jānayo nā gārbhaṃ rāthā iva prā yayuḥ sākām ādrayaḥ,
ātarpayo viṣṭa ubjā ūrmīn tvām vṛtān ariṇā indra siṅdhūn.

4.42.7^d (Trasadasya Pāurukutsya; to Indra and Varuṇa)

viduḥ ṭe viṣvā bhūvanāni tāsya tā prā bravīṣi vāruṇāya vedhaḥ,
tvām vṛtrāṇi ṣṛviṣe 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 (ṣṛviṣe) 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 जगहनवां अरुजद वी सिंधुन; 1.80.10^d, वृत्रां जगहनवां अरुजद.

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 dádhāt sanīṣyasi krátuṁ naḥ,
ṣvaghñíva vajrin sanāye dhānānām tváyā vayám arýá ajīñ jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa ?)

sūraḥ cid rátham páritakmyāyam pūrvaṁ karad úparam jūjuvāṁsam,
bhárac cakráṁ étaḥ sām riñāti, puró dádhāt sanīṣyati krátuṁ naḥ.
4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.12.13^b.

[4.20.6^d, udnéva kócam vāsunā nyṣṭam: 10.42.4^e, kócam ná pūrnam vāsunā 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, hántā vṛtrám várivaḥ pūrāve kaḥ: 1.63.7^d, anho rájan várivaḥ pūrāve kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evá vāsva indraḥ satyāḥ samrād dhántā vṛtrám várivaḥ pūrāve kaḥ, 1.63.7^d
puruṣtuta krátvā naḥ ṣagdhi ráyo bhakṣiyá té 'vaso dáivyasya.

5.57.7^d (Çyāvācva Ātreya; to Maruts)

gómád áçvāvad ráthavat súvīram candrávad rádho maruto dadā naḥ,
práçastiṁ naḥ kṛṇuta rudriyāso bhakṣiyá vó 'vaso dáivyasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jūyamāno mahó vājebhir mahádbhiḥ ca çūsmāih,
dádhanō vājraṁ bāhvōr uçántam dyám ámena rejayat prá bhūma.

6.32.4^b (Suhotra Bharadvāja; to Indra)

sá nvyābhir jaritāram áchā mahó vājebhir mahádbhiḥ ca çūsmāih,
puruvírabhir vṛṣabha kṣitínām ū girvaṇaḥ suvitāya prá yāhi.

For mahó vājebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG. Iv. 271.

[4.22.5^b, víçveṣv ít sávaneṣu pravácya: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácya.]

4.22.9^d (Vāmadeva; to Indra)

asmé vársiṣṭhā kṛṇuhi jyéṣṭhā nṛmñāni satrá sahure sáhānsi,
asmábhyam vṛtrá suhánāni randhi jahí vādhar vanúṣo mártiyasya.

7.25.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)
 çatām te çiprinn utāyaḥ sudāse saḥāsam çānsā utā rātīr astu,
 jahī vādhar vanūgo mārtyasyāsmē dyumnām ādhi rātnām ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
 3.31.14^d, asmākam 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
 rathyāḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma rātnām : 1.165.13^d, eṣām bhūta nāvedā ma
 rātnām.]

[4.23.10^c, rātya prthivī bahulé gabhīrē : 10.178.2^c, ūrvī nā pṭhivī bāhule gābhīre.]

[4.23.11^d : see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvāḥ kṛṇvata trām : 1.72.5^c, ririkvānsas tanvāḥ kṛṇvata
 svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tām in nāro vi hvayante samikē ririkvānsas tanvāḥ kṛṇvata trām, 1.72.5^c
 mithō yāt tyāgām ubhāyāso āgman nāras tokāsya tānayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)

asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojāsā,
 yād vām 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
 rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)

tāsmā agnir bhūrataḥ çarma yaṁsaj jyōk paçyāt sūryam uccārantam,
 ya indrāya sunāvāmēty āha nāre nāryāya nītamāya nṛpām.

6.52.5^b (Rjīçvan Bhāradvāja ; to Viçve Devāḥ)

viçvadānīm sumānasāḥ syāma paçyema nū sūryam uccārantam,
 tāthā karad vāsapatir vāsūnām devān ōhāno vasūgamiṣṭhāḥ.

7.104.24^d (Vasiṣṭha ; to Indra)

indra jahī pūmānsam yātudhānam utā striyam māyāya çāçadānām,
 vīgriṇvāso mūrādevā rdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gāupāyana, and others ; to Nirṛti and Soma)

mō sū naḥ soma mṛtyāve parā dah paçyema nū sūryam uccārantam,
 dyūbhir hitō jarimā sū no astu paratarām sū nirṛtir jīhitām.

10.59.6^c (Bandhu Gāupāyana, and others ; to Asuriti)

āsunte pūnar asmāsu cākṣuḥ pūnaḥ prānam ihā no dhehi bhōgam,
 jyōk paçyema sūryam uccārantam ānumate mṛlāyā naḥ svasti.

5.37.1^d (Atri Bhāuma; to Indra)

sām bhānūnā yatate sūryasyajūhvāno gṛtāpṛṣṭhaḥ svāñcāḥ,
tāsmā āmṛdhṛā uśāso vy ūchān yā indrāya sunāvāmety āha.

Cf. the pāda, jyōk ca sūryam dṛṣṭe, under 1.23.21.—For devāñ ōhānāḥ in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditih çārma yañsat: 1.107.2^d; 4.54.6^d, adityāir no āditih, &c.]

[4.26.2^d, māma devāso ānu kētam āyan: 10.6.7^c, tān te devāso, &c.]

[4.26.7^c, ātrā pūramdhir ajahād āratiḥ: 4.27.2^c, Irmā pūramdhir, &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 mānave sasrūtas kaḥ,
āhann āhim āriṇāt saptā sīndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsyā Āngirasa; to Bṛhaspati)

indro mahnā mahatō arṇavāsya, vī mūrdhānam abhinad arbudāsya,
āhann āhim āriṇāt saptā sīndhūn devāir dyāvapṛthivi pṛavataṁ nah. ^{10.67.12^c}
^{1.31.8^d}

Cf. 2.12.3^a, yō hatvāhim āriṇāt saptā sīndhūn.

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā nī khidat sūryasyendraç cakrām sāhasā sadyā indo,
ādhi ṣṇūnā bṛhatā vārtamānam mahō druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahō druho āpa viçvāyu dhāyi vājrasya yāt pātane pādi çuṣṇaḥ,
urū śā sarātham sārathaye kar indraḥ kūtsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ū na stutā ūpa vājebhir utī indra yāhi hāribhir mandasānāḥ,
tirāç cid aryāḥ sāvanā purūṅy āngūṣebhir gṛṇānāḥ satyārādhaḥ.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīç cid dhī tvē tuvikūrmīn āçāso hāvanta indrotāyaḥ,
tirāç cid aryāḥ sāvanā vaso gahi çaviṣṭha gruhī me hāvam.

Elusive aryāḥ 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 aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçva = of 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 'sogar', e.g. in 8.1.22, where he renders viçvāgūrto ariṣṭutāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo ḥy anyō ariṣ ājagāma, the word anyō seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχήμα καὶ ὄλον καὶ μέρος) and kṛṣṭāyāḥ in 1.4.6. The pāda 4.29.1^o means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of tirāç 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 dāçūṣe.

6.16.5^b (Bharadvāja; to Agni)
 tvām imā vāryā purū dīvodāsāya sunvaté,
 bharadvājāya dāçūṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)
 tvām çatām āva çambarasya pūro jaghantḥapratīni dāsyoh,
 açikṣo yātra çācyā çacīvo dīvodāsāya sunvaté sutakre bharadvājāya
 gṛnaté 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 sahasrā trinçātām háthāih,
 dāsānām indro māyāyā.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)
 tvām nfbhir nṛmaṇo devāvitāu bhūrīṇi vṛtrā haryaçva haṅsi,
 tvām nī dāsyuṁ cūmurim dhūnim cāsṽpayo 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 ā vavṛtsva: 10.83.6^c, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)
 asmān ihā vṛṇīṣva sakhyāya svastāye,
 mahó rāyē divītmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)
 indrā nū pūṣānē vayām sakhyāya svastāye,
 huvēma vājasātāye. ^{cf. 5.35.6^d}

4.31.12^b: 8.97.6^d, indra rāyā pārtiṅasā; 1.129.9^a, tvām na indra rāyā pārtiṅasā.

4.32.1^c, mahān mahībhīr utībhīḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyēbhīḥ
gīvēbhīr mahān mahībhīr utībhīḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)
ná tvā varante anyātha yád dītsasi stutó maghām,
stotībhya indra girvaṇaḥ.

8.14.4^c (Goṣuktin Kāṇvāyana and Aḥvasuktin Kāṇvāyana; to Indra)
ná te vartāsti rūdhasa indra devó ná mártyaḥ,
yád dītsasi stutó maghām.

8.32.7^b (Medhatithi Kāṇva; to Indra)
vayám ghā te ápi śmasi stotāra 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, abhī tvā gótamā girí.

4.32.11^c (Vāmadeva; to Indra)
tā te ḡṇanti vedhāso yāni cakārtha pāuṅsyā,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)
mātsvā suḥpra harivas tād imahe tvé ā bhūṣanti vedhāsaḥ,
tāva ḡrāvāṅsy upamāny ukthya sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)
āvIvṛdhanta gótamā indra tvé stómavāhasaḥ,
āīṣu dhā vīrāvad yācaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
āīṣu dhā vīrāvad yāca uṣo maghoni sūrīṣu,
yé no rūdhaṅsy āhraya maghāvāno ārasata [sūjate aḥvasūrte.]

☞ refrain, 5.79.1^a—10^c

The cadence, vīrāvad yācaḥ, 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 Kāṇva; to Indra)
yác cid dhī ḡḥvatām ásindra sādharmaṇas tvám,
tām tvā vayám havāmahe.

8.43.23^a (Vīrpa Āṅgīrasa; to Indra)
tām tvā vayám havāmahe ḡṇvāntam jātāvedasam,
āgne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sānā yūpeva jaraṇā śāyānā,
te vājo vibhvān ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5^a (The same)

śācyākarta pitārā yūvānā śācyākarta camasām devapūnam,
śācyā hārī 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 cakrūḥ suvṛtam nareṣṭhām yé dhenūrī viçvajūvam viçvārūpām,
tā ā takṣantv ṛbhāvo rayīm naḥ svāvasaḥ svāpasah suhāstāh.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtam sucétasó 'vihvarantam mānasaḥ pāri dhyāyā,
tān ū nv āsyā sāvanasya pitāya ā 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 āgmata sām pūramdhiḥ: 1.20.5^a, sām vo mādāso āgmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajōsā indra vārunena sōmam sajōsāḥ pāhi girvaṇo marūdbhiḥ,
agrepābhir ṛtupābhiḥ sajōsā gnāspātnibhi ratnadhābhiḥ sajōsāḥ.

6.40.5^d (Bharadvāja; to Indra)

yād indra divi pārye yād ṛdhag yād vā své sādane yātra vāsi,
āto no yajñām āvase niyūtvan sajōsāḥ pāhi girvaṇo marūdbhiḥ.

[4.34.9^d, vibhvo nāraḥ svapatyāni cakrūḥ: 7.91.3^d, viçvén nāraḥ svapatyāni cakrūḥ.]

4.34.10^b, rayīm dhatthā vāsūmantam purukṣūm: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattam, &c.; 1.159.5^d, rayīm dhattām vāsūmantam
çatagvinam; 4.49.4^b, rayīm dhattam çatagvinam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āgan ṛbhūṇām ihā ratnadhéyam ābhūt sōmasya sūsutasya pitṛḥ,
sukṛtyāyā yāt svapasyāyā cañ ékam vicakrá camasām caturdhā.

4.36.4^a (The same)

ékaṁ ví cakra camasám caturvayam, niṣ cārmaṇo gām ariṇṭa dhṛtibhiḥ,
 áthā devéṣv amṛtatvám ānaṣa ṣṛṣṭí vājā ṛbhavas tát va ukthyām. I. 161. 7^a

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5^a, śacyākarta pitārā yúvānā : 4.33.3^a, pūnar yé cakrūḥ pitārā yúvānā.

4.36.1^a, anaṣvó jātó anabhīcūr ukthyāḥ : 1.152.5^a, anaṣvó jātó anabhīcūr árvā.

4.36.2^a, rátham yé cakrūḥ suvṛtam sucétasaḥ : 4.33.8^a, rátham yé cakrūḥ
 suvṛtam nareṣṭhām.

4.36.4^a, ékaṁ ví cakra camasám caturvayam : 4.35.2^d, ékaṁ vicakrá camasám
 caturdhá.

4.36.4^b : 1.161.7^a, niṣ cārmaṇo gām ariṇṭa dhṛtibhiḥ.

[4.36.8^c, dyumántam vājám vṛṣaṣmā uttamám : 9.63.29^d ; 67.3^c, dyumántam
 cūsmam uttamám.]

4.36.9^a (Vāmadeva ; to Ṛbhus)

ihá prajám ihá rayim rárāṇā ihá śrávo vírāvat takṣatā naḥ,
 yéna vayám citayémāty anyān tám vājám citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya ; to a Yajamāna)

āpaçyam tvā mánasā cékitānam tápaso jātám tápaso vibhūtam,
 ihá prajám ihá rayim rárāṇaḥ 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 : pflanz dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mān after cékitānam, 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 rárāṇaḥ 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 ihāsmiṁ loke prajām . . . rarāṇo ramayan rayim dhanam ihāsmiṁ loke ramayan prajāyā prajānena prá jāyasva. But the sense of rárāṇaḥ 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 rárāṇaḥ. 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 *rāraṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rāraṇaḥ* 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, *déva yātá pathībhir devayānāih*: 7.38.8^d, *ṭiptá yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Ṛbhus)

ṛbhúm ṛbhukṣaṇo rayim vāje vājintamaṁ yūjam,
indrasvantaṁ havāmahe sadāsātamaṁ aṣvinam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)

indra iṣé dadātu na ṛbhukṣānam ṛbhúm rayim,
vājí dadātu vājīnam.

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 yūjam* 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 ṛbhukṣān ("slays the strong"), stout (ṛbhú); may he (Indra) that hath substance (vājí) give us substantial (vājīnam) 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, *yūyám indraç ca mártiyam*: 1.18.5^b, *sóma indraç ca mártiyam*.]

4.37.6^c (Vāmadeva; to Ṛbhus)

séd ṛbhavo yám ávatha |yūyám indraç ca mártiyam,
sá dhībhir astu sánitā medhásāta só árvatā.

cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)

só adhá dāçvadhvaró 'gne mártah subhaga sá praçánsyah,
sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva; to Ṛbhus)

ví no vājā ṛbhukṣanaḥ pathác citana yaṣṭave,
asmábhyaṁ sūraya stutá viçvá áçās tarīśāni.

5.10.6^d (Gaya Ātreya; to Agni)
 nū no agna ūtāye sabādhasaḥ ca rātāye,
 asmākāsaḥ ca sūrāyo, viḥvā āḥas tarīṣāni.

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 Vajas, 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 stutāh places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For sūrīyaḥ 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 pañca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,
 sahasrasāḥ ḥatasā vājy ārvā pṛṇāktu mādhvā sūm imā vācāni.

10.178.3^{abc} (Ariṣṭanemi Tārksya; to Tārksya)

sadyāḥ cid yāḥ ḥavasā pañca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,
 sahasrasāḥ ḥatasā asya rānhir 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.; Maedonell, 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; Rīgveda Komm., p. 76.—Ludwig, Der Rīg-Veda, vi. 97, suggests yuvatīm for yuvatīm in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of yuvatīm, 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.

[4.39.1^c, uchāntīr mām usāsaḥ sūdayantu: 4.40.1^b, viḥvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditīḥ kṛnotu: 1.162.22^c, anāgastvām no āditīḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivēd ubhāye vi hvayanta udīrāṇā yajñām upaprayāntaḥ,
 dadhikrām u sūdanaṁ mārtyāya dadāthur mitrāvaruṇā no āḥvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,
 ilām devīm barhīsi sādāyanto 'ḥvīnā 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: 4.39.1^c, uchāntīr mām, &c.]

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa)

indrā yuvān varuṇā bhūtām asyā dhīyāḥ pretāra vṛṣabhēva dhenōḥ,
sā no duhīyad yāvaseva gatvī sahāsradhārā pāyasā mahī gauḥ.

10.101.9^{cd} (Budha Sāumya; to Viṣve Devāḥ, or Rtvikstutih)

ā vo dhīyañ yajñīyañ varta utāye devā devīm yajatām yajñīyam ihā,
sā no duhīyad yāvaseva gatvī sahāsradhārā pāyasā mahī gauḥ.

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 vṛṣaṇaç ca pāuṅsyē,
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyam.

10.92.7^b (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjañ çaçamānāsa açata sūro dṛṣṭike vṛṣaṇaç ca pāuṅsyē,
prā yé nv āsyārhāpā tatakṣiré yūjañ vājrañ nṛṣādaneṣu karāvah.

4.41.7^c (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase purvyāya pāri prābhūti gaviṣaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā māñhiṣṭhā pitāreva çambhū.

9.66.18^c (Çatañ Vāikhānasāḥ; to Pavamāna Soma)
tvām soma sūra ēsas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe 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 tokāsyā sātā tanūnām 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 ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good triṣṭubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe 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)

āçvyasya tmānā rāthyasya puṣṭér nītyasya rāyāḥ pātayaḥ syāma,
tā cakraṇā utībhīr nāvyaṣbhīr asmatrā rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Māitravaruṇi; to Agni)

pariśadyaḥ hy ārapasya rékṇo nītyasya rāyāḥ pātayaḥ syāma,
ná çéšo agne anyājātām asty ācetānasya mā pathō ví dukṣah.

For 4.41.10^{acb} see Oldenberg, RV. Noten, p. 301.

4.42.1^{cd}, 2^{cd}, krātum sacante vāruṇasya devā rājāmi kṛṣṭer upamāsya vavrēḥ.

4.42.3^b (Trasadasyu Paurukutsya ; to Trasadasyu)

ahām indro vāruṇas té mahitvórvī gabhīré rájasī suméke,
tvāṣṭeva vīçvā bhūvanāni vidván sám āirayañ ródasi dhārayaṃ ca.

4.56.3^c (Vāmadeva ; to Dyāvapṛthivyaū)

sá it svápā bhūvaneṣv āsa yá imé dyāvapṛthiví jajāna,
urví gabhīré rájasī suméke avañçé dhīraḥ çācyā 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, pāda b, yān mā sōmāso mamādan yād ukthā, 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 ahām 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 ahām indra vāruṇas, or, in the reverse direction, ahām 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 (ahām apō apinvaṃ ukṣāmānāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, 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 ahām indro vāruṇas 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 pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda 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 viçvā cakarañ nákir mā dáivyañ sáho varate apratttam,
yán mā sómāso mamádan yád ukthóbbhé bhayete rájasi aparé.

10.48.4^d (Indra Vaikuṇṭha; to Indra Vaikuṇṭha)

ahám etañ gavyáyam áçvyañ paçim puriṣṇañ sáyakenā hiraṇyáyam,
purū sahásrá ní çīçāmi dáçūse, yán mā 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, havyébhīr indravaruṇā námobhiḥ; 1.153.1^b, havyébhīr mitra-
varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)
ihéha yád vām samanā papṛkṣé sóyám asmé sumatīr vājaratnā,
urugyātañ jaritārañ yuvām ha çritāḥ kámo násatyā yuvadrīk.

Cf. Oldenberg, *Prolog.* 205, and our p. 16.

4.44.1^a: 1.180.10^a, tám vām rátham vayám adyá huvema.

4.44.4^d (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)
hiraṇyáyena purubhū ráthenemám yajñám násatyópa yātam,
pibātha in mádhunaḥ somyásya dádhatho rátnaḥ vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

práti dyutānām aruṣáso áçvāç citrá adçrann usásam váhantaḥ,
yāti çubhrā viçvapiçā ráthena dádhāti rátnaḥ vidhaté jánāya.

Cf. dádhāti rátnaḥ vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.); and dádhāti rátnaḥ vidhaté suvri-
yam, 7.16.12^c.

[4.44.5^b, hiraṇyáyena suvṛtā ráthena: 1.35.2^c, hiraṇyáyena savitā ráthena; 8.5.35^a,
hiraṇyáyena ráthena.]

4.44.5^c (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)
á no yātañ divó áchā pṛthivyā hiraṇyáyena suvṛtā ráthena, § cf. 1.35.2^c
má vām anyé ní yaman devayāntaḥ sám yád dadé nábbhiḥ pūrvyā vām.

7.69.6^d (Vasiṣṭha; to Açvins)

nará gauréva vidyūtañ trṣṇāsmákam adyá sávanópa yātam,
purutrā hi vām matibhīr hávante má vām anyé ní yaman devayāntaḥ.

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 rayīm puruvīrañ bhāntam: 6.6.7^c, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva; to Açvins)

úd vām pṛkṣáso mádhumanta irate ráthā áçvāsa uṣáso vyūṣiṣu, § 4.14.4^b
apornuvāntas táma á párvṛtañ svār ná çukrām tanvānta á rájah, § 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur 1 ā sūryo aruḥac chukrām āraṇaḥ, 1
 yāsmā adityā ādhvano rādanti 1 mitrō aryamā vāruṇaḥ sajoṣāḥ. 1 ^{5.45.10^a} 1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4^{ab}, ā vām vāhiṣṭhā ihā te vahantu rāthā ācvāsa uṣāso vyuṣṭāu, where vāhiṣṭhāḥ 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 rāthā ācvāsaḥ. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural adityāḥ 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 rādanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, rāthā ācvāsa uṣāso vyuṣṭiṣu: 4.14.4^b, rāthā ācvāsa uṣāso vyuṣṭāu.

4.45.2^d, 6^b, svār ṇa cūkrām tanvānta ā rājaḥ.

4.45.3^a: 1.34.10^b, mādhuvaḥ pibataṁ madhupēbhīr āsābhīḥ.

[4.45.5^d, sōmaṁ suṣāva mādhumantam ādribhīḥ: 9.107.1^b, suṣāva sōmam ādribhīḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

ṣatēnā no abhiṣṭibhīr niyūtvaṁ indrasārathiḥ,
 vāyo sutāsya tṛpṭatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāno ācāstr niyūtvaṁ indrasārathiḥ,
 1 vāyav ā candreṇa rāthena yāhi sutāsya pītāye. 1 ^{5.7} refrain, 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

ā vām saḥāsrām hārāya indravāyu abhi prāyaḥ,
 vāhantu sōmapītāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā saḥāsrām ā ṣatām yuktā rāthe hiraṇyāye,
 brahmayūjo hārāya indra keṣiṇo vāhantu sōmapītāye.

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: ā tvā saḥāsrām [ā ṣatām yuktā rāthe hiraṇyāye brahmayūjo] hārāya indra [keṣiṇo], vāhantu sōmapītāye. 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 ā tvā saḥāsrām ā ṣatām hārāya 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, ā tvā brahmayūjā hāri vahatām indra keṣiṇā, and other citations in Grassmann's Lexicon, under keṣiṇ, brahmayūj, and hiraṇyāya (locative, hiraṇyāye).—Cf. the pāda, uṣarbūdo vahantu sōmapītāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva ; to Indra and Vāyu)
 rátham hīraṇyavandhuram indravāyu svadhvarām,
 á hí sthát̥ho divispṛṇam.

8.5.28^{a+c} (Brahmātithi Kāṇva ; to Aṇvins)
 rátham hīraṇyavandhuraṁ [hīraṇyābhīṇam aṇvinā,
 á hí sthát̥ho divispṛṇam. ८२ 8.5.28^b

This is the first of three successive items in which identical pádas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyu 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. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has ṛśadvayam; at 1.139.4 yugabandhanādhārah kāṣṭhaviṇṣaḥ; 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, vandhuraṇabdenēṣādvayasāmbandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva ; to Indra and Vāyu)
 ráthena pṛthupājasā [dāṇvānsam úpa gachatam,
 indravāyu ihá gatam. ८२ 1.47.3^d

8.5.2^b (Brahmātithi Kāṇva ; to Aṇvins)
 nṛvād dasrā manoyúja ráthena pṛthupājasā,
 sácethe aṇvinoṣasam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāṇvānsam úpa gachatam.

4.46.6^c (Vāmadeva ; to Indra and Vāyu)
 indravāyu ayám sutás tām devébhiḥ sajośasā,
 pībataṁ dāṇuṣo gr̥hé.

4.49.6^b (Vāmadeva ; to Indra and Bṛhaspati)
 sómam indrabṛhaspati pībataṁ dāṇuṣo gr̥hé, mādayetham tádokasā.

8.22.8^d (Sobhari Kāṇva ; to Aṇvins)
 ayám vām ádribhiḥ sutáḥ sómo narā vṛṣanvasū,
 á yātaṁ sómapitaye, pībataṁ dāṇuṣo gr̥hé. ८२ 4.47.3^d

4.47.1^a, váyo çukró ayāmi te: 2.41.2^b; 8.101.9^d, ayám çukró ayāmi te.

4.47.2^{ab+cd} (Vāmadeva ; to Indra and Vāyu)
 indraç ca vāyav eṣām sómānām pītim arhathaḥ,
 yuvám hí yántīndavo nīmnám ápo ná sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣāṃ sutānām pītim arhathaḥ,
 tāñ juṣethām arepāsāv abhi prāyaḥ.
 8.32.23^c (Medhātithi Kāṇva; to Indra)
 sūryo raçmīṃ yāthā srjā tvā yachantu me girāḥ,
 ninnám 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, ninnám 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 . . . ninnám 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 çuṣmīṇā sarātham çavasas pati,
 niyútvantā na ūtāya ā yātaṃ sómapītaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)
 ayám vām ádribhīḥ sutāḥ sómo narā vṣaṇvasū,
 ā yātaṃ sómapītaye pībataṃ dāçūso grhē,] € 4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sánti puruspṣho niyúto dāçúṣe narā,
 asmé tá yajñavāhaséndravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sánti puruspṣho niyúto dāçúṣe narā,
 indragñi tábhiri ā gatam.

4.48.1^{cd}-4^{cd}, vāyav ā candréṇa ráthena yāhi sutāsya pītāye: 1.135.4^f, vāyav ā candréṇa rádhasá gatam.

4.48.2^b: 4.46.2^b, niyútvān indrasārathih.

4.48.3^a, ánu kṣṇé vásudhīti: 3.31.17^a, ánu kṣṇé vásudhīti jihāte.

4.49.1^c: 1.86.4^c, ukthām mādaç ca çasyate.

4.49.3^b: 1.135.7^c, gṛhām indraç ca gachatam ; 8.69.7^b, gṛhām indraç ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sōmapitaye.

4.49.4^b, rayīm dhattām çatagvinam : 1.159.5^d, rayīm dhattām vāsūmantām çatagvinam ; 4.34.10^b, rayīm dhathā vāsūmantām puruḥsum ; 6.68.6^b, rayīm dhathó, &c. ; 7.84.4^b, rayīm dhattām, &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, asyā sōmasya pitāye.

4.49.6^b: 4.44.6^c ; 8.22.8^d, pībatañ dāçūṣo gṛhé.

[4.50.2^b, bḥhaspate abhī yé nas tatasré : 10.89.15^a, çatrūyānto abhī, &c.]

4.50.3^d (Vāmadeva ; to Bṛhaspati)

bḥhaspate yā paramā parāvād āta ā ta rtaṣpāço ní seduḥ,
tūbhyāñ khātā avatā ādrīdugdhā mādḥva çotanty abhīto virapçām.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

ḷāsmin viçvāni bhūvanāni tasthūṣ, tīsró dyāvas tredhā sasrūr āpaḥ,

trāyāḥ kōçāsa upasēcanāso mādḥva çotanty abhīto virapçām. 7.101.4^a

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema nāmasā havīrbhīḥ.

4.50.6^d (Vāmadeva ; to Bṛhaspati)

evā pitró viçvādevāya vṛṣṇe ḷyajñāir vidhema nāmasā havīrbhīḥ, 2.35.12^b
bḥhaspate suprajā virāvanto vayām syāma pātayo rayiñām.

5.55.10^d (Çyāvāçva Ātreya ; to Maruts)

yūyām asmāñ nayata vāsyo áchā nīr añhatibhyo maruto gṛñānāñ,
juśadhvañ no havydātīm yajatrā vayām syāma pātayo rayiñām.

8.40.12^d (Nabhāka Kaṇva ; to Indra and Agni)

evéndrāgnibhyāñ pitṛvāñ nāvīyo mandhātṛvād āngirasvād avāci,
trīdhātunā çarmanā pātam asmāñ vayām syāma pātayo rayiñām.

8.48.13^d (Pragātha Kaṇva ; to Soma)

tvām soma pitṛbhīḥ sanīvidanó 'nu dyāvāpṛthivī ā tatantha,
tāsmāi ta indo haviṣā vidhema vayām syāma pātayo rayiñām.

10.121.10^d (Hiraṇyagarbha Prājūpatya ; to Ka)

prājapate ná tvād etāny anyó viçvā jātāni pári tá babhūva,
yātkāmās te juhumāś tān no astu vayām syāma pātayo rayiñām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ 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^d.

4.50.11^{cd} (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataim naḥ sácā sá vām sumatir bhūtv asmé,
aviṣṭám dhiyo jigṛtám púramdhír jajastám aryó vanúṣám árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyañ sómaḥ çukró ná vāyáve 'yāmi,
aviṣṭám dhiyo jigṛtám púramdhír yūyāñ pata svastibhiḥ sádā naḥ.

☞ refrain, 7.1.20^d ff.

7.97.9^{cd} (Vasiṣṭha; to Indra and Brahmaṇaspati)

iyāñ vām brahmaṇas pate suvṛktír bráhméndrāya vajrīṇe akāri,
aviṣṭám dhiyo jigṛtám púramdhír jajastám aryó vanúṣám árātīḥ.

4.51.3^c, *acitré antáḥ paṇáyaḥ sasantu* : 1.124.10^b, *ábudhyamānāḥ paṇáyaḥ sasantu*.

4.51.10^d (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantañ yachatāsmāsu devīḥ,
syoṇád á vah pratibúdhyaṁānāḥ *suvíryasya pátayaḥ syāma*.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukṛti Kākṣivata; to Indra)

indrāḥ sutrīmā svāvāñ ávobhiḥ sumṛṭíkó bhavatu viçvāvedāḥ,
bádhatañ dvéço ábhayañ kṛnotu *suvíryasya pátayaḥ syāma*.

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

vanvāññ ávāto abhi devāvītim indrāya soma vṛtrahá pavasva,
çagdhí mahāḥ puruçcandrāsyā rāyāḥ *suvíryasya pátayaḥ syāma*.

9.95.5^d (Praskaṇva Kāvya; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo ví syā maníṣām,
indraç ca yát kṣáyathaḥ sáubhagaýa *suvíryasya pátayaḥ syāma*.

Cf. the similar refrain-like pāda, *vayām syāma pátayaḥ rayīñām*, under 4.50.6. For 9.95.5^d 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 adrkṣata*.

4.52.7^c : 1.48.14^d, *úṣaḥ çukréṇa çociṣā*.

[4.54.3^a, *ácitti yáe 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 yañsat*.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsīthām naḥ,
sáhiyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñúḥ sujānimāna ṛṣve,
má hēle bhūma varuṇasya vāyór má mitrásyā priyátamasya nṛṇām.

We may note that the repeated páda 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 Varuṇa 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 páda 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)

prá pastyām áditīm síndhum arkáñḥ svastīm iḥe sakhyáya devím,
ubhé yáthā no áhanānī nīpāta uṣásānákta karatām ádabde.

10.76.1^c (Jaratkarna Āiravata Sarpa; to the Press-stones)

á va ṛñjasa ūrjām vyuṣṭiṣv índramā marúto ródasi anaktana,
ubhé yáthā no áhanānī sacābhūvā sādah-sado varivasyāta udbhidā.

For pastyām in 4.55.3^c cf. 8.27.5; for nīpātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for ṛñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrām ná sañcāraṇe sanīṣyávaḥ.

4.55.7^{ab}: 1.106.7^{ab}, deváir no devy áditir ní pātu devás trātá tráyatām apra-
yuchan.

[4.55.7^c, nahí mitrásyā varuṇasya dhāsīm: 10.30.1^c, mahím mitrásyā, &c.]

4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

úṣo maghony á vaha sūnrte váryā purú,

asmábhyañ vajinivati.]

cf. 1.92.13^b

5.79.7^b (Satyaçravas Ātreya; to Uṣas)

tébhyo dyumnám ṛbhád yāca úṣo maghony á vaha,

yé no rádhānsy áçvyā gavyā bhájanta sūrāyah sūjāte áçvasūnrte.]

cf. refrain, 5.79.1^a-10^c

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy áhrayā maghávāno áṛāsata.

4.55.9^c: 1.92.13^b, asmábhyañ vajinivati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo ṽvaruṇo mitro aryamā,
indro no rādhasā gamat.

ॐ 1.26.4^b

8.18.3^a (Irimbiṭhi Kaṇva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo ṽvaruṇo mitro aryamā,
ṽcārma yachantu saprātho yād īmahe.

ॐ 1.26.4^b

ॐ 8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b-7^b, varuṇo mitro aryamā.

4.56.2^a (Vāmadeva; to Dyāvapṛthivyāu)

devī devēbhir yajaté yájatráir áminatī tasthatur ukṣámāne,
rtāvarī adruhā deváputre yajñāsya netrī cucáyadbhir arkāñh.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyēbhir mahatī mahādbhir devī devēbhir yajatā yájatráñh,
rujād dṛṣhāni dádad usriyānām práti gāva usásam vávaçanta.

10.11.8^b (Havirdhāna Āngi; to Agni)

yād agna eṣā sámītir bhāvātī devī déveṣu yajatā yajatra,
rátñā ca yād vibhájasi svadhavo bhāgām no átra vāsumantañ 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 páda 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 páda 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 páda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajaté) yájatráñh is parallel to devī devēbhir, whereas yajatra in 10.11.8 is a mere expletive; devī sámītiḥ is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rájasi 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 sadasāñh.

4.57.1^d, sá no mṛlātdfçe: 1.17.1^c; 6.60.5^c, tā no mṛlāta idfçe.

[4.58.3^d, mahó devó mártyañ á viveça: 8.48.12^b, ámartyo mártyañ áviveça.]

[4.58.10^a, abhy ārsata suṣṭutīm gāvyaṃ ājim: 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 ágre áhnām hitó hitésv aruṣó váneṣu,
dāme-dame saptá rátnā dádhāno ḷgnír hótā ní ṣasādā yájriyān.] cf. 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)
sómārudrā dhārāyethām asuryān̄ prá vām iṣṭáyó 'ram aṇuvantu,
dāme-dame saptá rátnā dádhānā ḷcām̄ no bhutaṁ̄ dvipāde ḷcām̄ cātuṣ-
pade.] cf. 6.74.1^d

[5.1.5^d, 6^a, agnir hótā ní ṣasādā (6^a, ny asīdad) yájriyān : 6.1.2^a, ádhā hótā ny
ásīdo yájriyān ; 6.1.6^b, hótā mandró ní ṣasādā yájriyān ; 10.52.2^b,
ahām̄ hótā ny asīdam̄ yájriyān.]

5.1.7^b, agnīm̄ hótāram̄ ḷlate námobhiḥ : 1.128.8^a, agnīm̄ hótāram̄ ḷlate vásudhi-
tim : 6.14.2^c, agnīm̄ hótāram̄ ḷlate.

[5.1.8^c, saháraçr̄ṅgo vṛṣabhás tádojāḥ : 7.55.7^a, saháraçr̄ṅgo vṛṣabhāḥ.]

[5.1.11^d, éhá devān̄ havirádyāya vaksi : 5.4.4^d, á ca devān̄, &c.]

5.2.8^{bed} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)
hr̄ṇiyāmāno āpa hí mād̄ āiyeḥ prá me devānām̄ vratapā uvāca,
indro vidvān̄ ānu hí tvā cacākṣa ténāhām̄ agne ānuçiṣṭa āgām̄.

10.32.6^{bed} (Kavaṣa Āilūṣa ; to Indra, really Agni)
nidhiyāmānam̄ āpagulham̄ apsú prá me devānām̄ vratapā uvāca,
indro vidvān̄ ānu hí tvā cacākṣa ténāhām̄ agne ānuçiṣṭa āgām̄.

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, rátham̄ ná dhírah̄ svápā atakṣam̄ ; 1.130.6^b, rátham̄ ná dhírah̄
svápā atakṣiṣuh.

[5.3.1^b, tvām̄ mitró bhavasi yát sámiddhāḥ : 3.5.4^a, mitró agnir̄ bhavasi yát, &c.]

5.3.4^{od} : 4.6.11^{od}, hótāram̄ agnīm̄ mánuṣo ní ṣedur̄ daçasyānta (4.6.11^d, namas-
yānta) uçjāḥ ḷcānsam̄ āyoh̄.

5.3.8^b (Vasuçruta Ātreya; to Agni)
tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāih,
samsthē yād agna īyase rayiṇām devó mártair vásubhir idhyāmānah.

10.122.7^b (Citramahas Vasīṣṭha; to Agni)
tvām id asyā usāso vyūṣiṣu dūtām kṛṇvānā ayajanta mānuṣāh,
tvām devā mahayāyaya vāvṛdhur ājyam agne nimrjānto adhvaré.

5.4.2^a, havyvavāḷ agnir ajāraḥ pitā nah : 3.2.2^c, havyvavāḷ agnir ajāraç cānohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadryak sám mimihī çrāvānsi.

5.4.3^a, viçām kavīm viçpátim mānuṣiṇām : 3.2.10^a, viçām kavīm viçpátim
mānuṣir iṣah ; 6.1.8^a, viçām kavīm viçpátim çaçvatnm.

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)
vayām te agna ukthāir vidhema vayām havyāih pāvaka bhadrāçoce,
asme rayim viçvāvāram sám invāsmé viçvāni drāviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Maitravaruni; to Agni)
vayām te agne samidhā vidhema vayām dāçema suṣtutí yajatra,
vayām ghr̥ténādhvarasya hotar vayām deva havīṣā bhadrāçoce.

Cf. 4.4.15^a, ayā te agne samidhā vidhema; and 8.54 (Vāl. 6).8^a, vayām ta indra stómebhir vidhema.

5.4.8^a (Vasuçruta Ātreya; to Agni)
asmākam agne adhvarām juṣasva sáhasah sūno triṣadhastha havyam,
vayām devēsu sukṣṭah syāma çármaṇā nas trivárnthena páhi.

6.52.12^a (R̥jiçvan Bhāradvāja; to Viçve Devāh, here Agni)
imām no agne adhvarām hótar vayunaçó yaja,
(cikivān dáivyam jānam.)

6.52.12^c

7.42.5^a (Vasiṣṭha; to Viçve Devāh, here Agni)
imām no agne adhvarām juṣasva marútsu indre yaçásam kṛdhi nah,
á náktā barhiḥ sadatām usāsoçántā mitrávaruṇā yajehá.

[5.4.9^d, asmākam bodhy avitā tanūnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, iḷitó agna á vahéndram citrām ihá priyam.

5.5.6^b : 1.142.7^c; 9.102.7^b; 10.59.8^b, yahvī ṛtasya mātārā; 9.33.5^b, yahvī ṛtasya
mātārāh.

5.5.7^c (Vasuçruta Ātreya; Āpra, to Daivya Hotārā)
vātasya pātmanñ ṛitā daivya hotārā mānuṣaḥ,
imāñ no yajñām ā gatam.

9.5.8^c (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Tisro Devīḥ)
bhāratī pāvamānasya sāravatiḥ mahī,
imāñ no yajñām ā gaman tisrō devīḥ supēcaṣaḥ.

For the character of hymn 9.5 see Oldenberg, ProL pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1e-10^e: 9.20.4^e, iṣamñ stotḥbhya ā bhara. Cf. 8.77.8^a, tēna stotḥbhya ā bhara,
and 8.93.19^e, kāyā stotḥbhya ā bhara.

5.6.5^a (Vasuçruta Ātreya; to Agni)
ā te agna ṛcā havīḥ çukrāsya çociṣas pate,
sūçandra dāsma viçpate hāvyaṅ vāt tūbhyamñ hūyata [iṣamñ stotḥbhya ā bhara.]
☞ refrain, 5.6.1e-10^e; also 9.20.4^e

6.16.47^a (Bharadvāja; to Agni)
ā te agna ṛcā havīḥ ḥrdā taṣṭāmñ bharāmasi,
tē te bhavantūksāna ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereitetem 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 ḥrdā taṣṭāmñ belongs to ṛcā rather than to havīḥ, as shows ḥrdā taṣṭāmñ mantrām, 1.67.4; stōmo ḥrdā taṣṭāḥ, 1.171.2; ḥrdā matīm, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso ḥrdā 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, yāsmīnñ . . . ṛṣabhāso ukśāno vaçā . . . avasṛṣṭāso āhutāḥ, . . . ḥrdā matīmñ janaye çārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlvi. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.8^b: 1.81.9^b, viçvañ puṣyanti vāryam: 10.133.2^d, viçvañ puṣyasi vāryam.

5.6.10^d (Vasuçruta Ātreya; to Agni)
evāñ agnimñ ajuryamurñ gṛbhīḥ yajñēbhīḥ añuṣāk,
dādhadñ asmeñ suvīryamñ utā tyādñ āçvāçvyamñ [iṣamñ stotḥbhya ā bhara.]
☞ refrain, 5.6.1e-10^e; also 9.20.4^e

8.6.24^a (Vatsa Kānpa; to Indra)
utā tyādñ āçvāçvyamñ yādñ indrañ nāhuṣiṣvñ ā,
āgreñ vikṣñ pradīdayat. ☞ 6.46.7^a

8.31.18^b (Manu Vāivasvata; Daṁpatyor añçiṣaḥ)
āsadñ ātrañ suvīryamñ utā tyādñ āçvāçvyamñ,
devānāmñ yāñ in mānoñ yājamānañ iyakṣatyñ abhīdñ āyajvanoñ bhuvat.]
☞ refrain, 8.31.15^{cd-e}-18^{cd-e}

In 8.6.24 tyādñ in pāda a is correlated properly with yādñ 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 *sviryam* 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(yām) yamur = ajuryamur*. *Agni* is *ajuryá* in 1.146.4; 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 *viçvasuvīdah* 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, *dádhat stotrē sviryam*, under 9.20.7.

[5.7.1^d, *urjó náptre sáhasvate* : 8.102.7^c, *áchā náptre sáhasvate*.]

5.8.1^d, *dámūnasam grhāpatim vāreṇyam* : 4.11.5^d, *dámūnasam grhāpatim ámūram*.

5.9.3^d (*Gaya Ātreya* ; to *Agni*)

utá sma yám çiqum yathā návam jáništārāni,
dhartāram mānuṣṭmān viçām agnīm svadhvarām.

6.16.40^c (*Bharadvāja* ; to *Agni*)

á yám háste ná khādīnam çiqum jātām ná bíbhṛati,
viçām agnīm svadhvarām.

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, *çiqum yathā jániṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya* ; to *Agni*)

utá sma durgrbhryase putró ná hvāryāṇām,
purú yó dāgdhāsi vānāgne paçúr ná yāvase.

6.2.9^b (*Bharadvāja Barhaspatya* ; to *Agni*)

tvám tyá cid ácyutāgne paçúr ná yāvase,
dhāmā ha yát te ajara vānā vṛçánti çikvasaḥ.

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 *çiqum*) 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*)

tām no agne abhí náro rayīm sahasva á bhara,
sá kṣepayat sá poṣayad bhūvad vājasya sātāya utáidhi pṛtsú no vṛdhé.

☞ refrain, 5.9.7^c ff.

5.23.2^b (Dyumna Viṅvacarṣaṇi Ātreya; to Agni)
 tām agne pṛtanāśahaṁ rayiṁ sahasva ā bhara,
 tvām hi satyo ādbhuto datā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utāidhi pṛsú no vṛdhé.—Cf. 6.46.3^d, bháva samātsu
 no vṛdhé.

[5.10.1^c, prá no rāyā pártṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dáksasya mañhānā: 5.18.2^b, svāsya dáksasya mañhānā.]

[5.10.6^c, asmákasaç ca sūrāyaḥ: 1.97.3^b, prásmákasaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, víçvā áçās tariṣāni.

[5.10.7^b, stutā stāvāna ā bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2^a (Sutam̐bhara Ātreya; to Agni)

yajñāsya ketúṁ prathamám puróhitam agniṁ náras triṣadhasthé sám idhire,
 indreṇa devāiḥ saráthaṁ sá barhiṣi, sídan ní hótā yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.12.2^a (Citramahas Vāsiṣṭha; to Agni)

yajñāsya ketúṁ prathamám puróhitam haviṣmanta ilate saptā vājīnam,
 çṛvántam agniṁ ghṛtáprṣṭham ukṣāpaṁ pṛñantaṁ devāṁ pṛnaté
 suvīryam.

[5.11.2^c, indreṇa devāiḥ saráthaṁ sá barhiṣi: 3.4.11^b, indreṇa devāiḥ saráthaṁ
 turébbhiḥ; 10.15.10^b, indreṇa devāiḥ saráthaṁ dádhānāḥ.]

[5.11.5^d, á pṛñanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtám sá pāty (5.12.2^d, sapāmy) aruśásya víṣṇaḥ.

5.13.2^b, sidhrám adyá divispṛçaḥ: 1.142.8^d; 2.41.20^b, sidhrám adyá divispṛçam.

5.13.5^c (Sutam̐bhara Ātreya; to Agni)

tvām agne vājasátamaṁ víprā vardhanti súṣṭutam,
 sá no rāsva suvīryam.

8.98.12^c (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājayántam úpa bruve çatakrato,
 sá no rāsva suvīryam.

Cf. 8.23.12^b, rayiṁ rāsva suvīryam, and 9.43.6^c, sóma rāsva suvīryam.

5.14.2^c (Sutam̐bhara Ātreya; to Agni)

tām adhvaréçv ilate devāṁ mártā ámartyam,
 yájiṣṭhaṁ mánuse jáne.

10.118.9^c (Uruksaya Āmahīyava; to Agni Rakṣohan)

tām tvā gṛbhīr uruksāyā havyavāhaṁ sám idhire,
 yájiṣṭhaṁ mánuse jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām hí ṣáḡvanta ḡlate srucá devám ghṛtaḡcúta,
agním havýāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hí ṣáḡvanta ḡlata itthá vipāsa útāye,
sabádho vājasātāye.]

cf. 7.94.5^c

[5.14.3^c, agním havýāya vólhave: 1.45.6^d; 3.29.4^d, ágne havýāya, &c.]

[5.14.6^b, stómebhir viḡvacarṣaṇim: 1.9.3^b, stómebhir viḡvacarṣaṇe.]

5.15.4^d (Dharuṇa Āṅgīrasa; to Agni)

māteva yád bhārase paprathānó jānaṁ-janaṁ dhāyase cáḡṣase ca,
váyo-vayo jarase yád dádhānaḡ pári tmāná viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ū vām rājānāv adhvaré vavṛtyāṁ ḡhavýébhir indrávaruṇā námobhīḡ,

cf. 1.153.1^b

prá vām ghṛtāci bāhvór dádhānā pári tmāná viṣurūpā jigāti.

The imitiveness of the two stanzas is emphasized by the words dádhānaḡ and dádhānā which precede the repeated páda. In 5.15.4^d 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^d, '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 ghṛtāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhú, upabhṛt, dhruvá. See TS. 1.1.11.2: juhú, upabhṛd, dhruvási ghṛtāci námnā, and cf. the many passages in my Vedic Concordance, beginning with ghṛtācy asi. Hence viṣurūpā. 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 ghṛtāci páda is patterned after the Agni páda.

[5.16.1^d, mártāso dadhiré purāḡ; 1.13.1.1^e: 8.12.2^b, devāso dadhire purāḡ;
8.12.2^b, devās tvā dadhiré purāḡ.]

5.17.2^a (Puru Ātreya; to Agni)

áśya hí svāyaḡastara āśú vidharman mányase,
tām nákaṁ citráḡociṣaṁ ḡmandráṁ paró maṇiṣáyā.]

cf. 5.17.2^d

5.82.2^a (Ḣyāvāḡva Ātreya; to Savitar)

áśya hí svāyaḡastaraṁ savitūḡ kác caná priyám,
ná 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, *rudrāṃ paró manīṣyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrāṃ paró manīṣyā*: 8.72.3^b, *rudrāṃ paró*, &c.]

[5.18.2^b, *svāsya dākṣasya manhānā*: 5.10.2^b, *krátvā dākṣasya manhānā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (Prayasvanta *Ātreyaḥ*; to Agni)
hótāraṃ tvā vṛṇīmahé 'gne dākṣasya sūdhanam,
yajñēsu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (Vasūyava *Ātreyaḥ*; to Agni)
āgne viṣvebhir ā gahi [devébhir havýádātaye,]
hótāraṃ tvā vṛṇīmahe. ॐ 5.26.4^b

8.60.1^b (Bharga Prāgātha; to Agni)
āgna ā yāhy agnibhir hótāraṃ tvā vṛṇīmahe,
ñ tvām anaktu prāyatā havīsmati yājīṣṭhaṃ barhī āsāde.

10.21.1^b (Vimada *Āindra*, or others; to Agni)
āgnīm ná svāvṛktibhir hótāraṃ tvā vṛṇīmahe,
yajñāya stnābarhiṣe ví vo máde [grāṃ pāvākāçociṣāṃ vívākṣase,]
 ॐ 3.9.8^b

7.94.6^b (Vasiṣṭha; to Indra and Agni)
tā vām gr̥bhīr vipanyávaḥ prāyasvanto havāmahe,
medhāsātā sanīṣyávaḥ.

8.65.6^b (Pragātha *Kāṇva*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
idām no barhī āsāde.] ॐ 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 zurüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* 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 *varez*; Indo-European *verǵ* 'work' (*Férvor*); cf. especially *pári varj* = Avestan *pári varez* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (Sasa *Ātreya*; to Agni)
tvām viṣve sajoçaso devāso dūtām akrata,
saparyāntas tvā kave [yajñēsu devām ṛtate.] ॐ 1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
 viçve hí tvā sajośaso jánāso vṛktábarhiṣaḥ,
 hótāraṁ sádmasu priyāṁ vyānti vāryā purú.
 8.23.18^{a+b} (Viçvamanas Vaiyaçva; to Agni)
 viçve hí tvā sajośaso devāso dūtām akrata,
 çruṣṭí deva prathamó yajñíyo bhuvah.

3-59.9^b

5.21.3^d: 1.15.7^c; 6.16.7^c, yajñéṣu devām ilāte.

[5.21.4^a, devām vo devayajyáya: 8.71.12^a, agním vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c; 9.8.3^c; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya; to Agni)
 prá viçvasāman atrivád āreā pāvakaçociṣe,
 yó adhvaréṣv íd̄yo hótā mandrátamó viçí.

8.71.11^d (Suditi Āngirasa, or Purumiḥa Āngirasa; to Agni)
 agním sūnūm sáhaso jātávedasaṁ, dánāya vāryāṇam, 45^r cf. 1.127.1^b
 dvitá yó bhūd am̄to mártyeṣv á hótā mandrátamó viçí.

The distich 5.22.1^{cd}, as a whole, transfuses the pāda 4.7.1^b; 8.6.3^c, mandró yájiṣṭho adhvaréṣv íd̄yah.

5.22.2^{abcd} (Viçvasāman Ātreya; to Agni)
 ny agním jātávedasaṁ dád̄hātā devām ṛtvijam,
 prá yajñá etv ānuṣág adyá devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ; to Agni)
 ny agním jātávedasaṁ hotravāhaṁ yáviṣṭhyam,
 dád̄hātā devām ṛtvijam.
 prá yajñá etv ānuṣág adyá devávyacastamaḥ,
 st̄p̄itá barhír āsāde.

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 pāda cf. 1.1.1^b, yajñāsya devām ṛtvijam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devām mártāsa utāye; 1.144.5^b, devām mártāsa utāye 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 pūrvāthā.

5.23.2^b: 5.9.7^b, rayím sahasva á bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajośasaḥ; 5.21.3^a, tvām viçve sajośasaḥ.

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 hí śmā viçvacarṣaṇir abhímāti sáho dadhé,
ágha eṣú kṣáyēṣv á reván naḥ çukra dīdihī dyumat pávaka dīdihī.

6.48.7^{de} (Çaṁyu Bārhaspatya; to Agni)

brhábhir agne areibhīḥ çukréṇa deva çociṣā,
bharádvāje samidhāno yaviṣṭhya reván naḥ çukra dīdihī dyumat pávaka
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 devēṣu rájaty agnír márteṣv áviçán,
agnír no havyaváhano 'gním dhībhīḥ saparyata.

8.103.3^d (Sobhari Kaṇva; to Agni)

yásmād réjanta kṛṣṭáyaç carukṭyāni kṛṇvatáḥ,
sahasrasáṁ medhásātāv iva tmánāgním dhībhīḥ saparyata.

5.25.5^a, agnís tuvīçravastamam: 3.11.6^c, agnís tuvīçravastamaḥ.

5.25.6^d: 1.11.2^d, jétaram áparājitam.

[5.25.8^b, grávevocyate brhát: 10.64.15^c; 100.8^c, grávā yátra madhuṣúd ucyáte
brhát.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)

eván agnīm vasūyávaḥ sahasánám vavandima,
sá no viçvā áti dvīṣaḥ pársan nāvéva sukrátuḥ.

6.61.9^a (Bharadvāja; to Sarasvatī)

sá no viçvā áti dvīṣaḥ svásr̥r anyá r̥tāvāri,
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 Schaar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first páda of our stanza is to be joined to the preceding stanza (8): yásyā anantó áhrutas tveṣāç carīṣṇúr arṇavāḥ, ámaç cárati róruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the r̥ta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated páda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pársat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)

ágne pávaka rocīṣā mandráyā deva jihváyā,
á deván vakṣi yáçṣi ca.

6.16.2^c (Bharadvāja ; to Agni)

sá no mandrábhīr adhvaré jihvábhir yajā maháh,
á deván vakṣi yáksi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)

ágne ghr̥tásya dh̥rtibhis tēpāno deva goṣṣā,
á deván vakṣi yáksi ca.

६४ 8.60.19^b

Cf. 2.36.4^a, á vakṣi deván ihá vipra yáksi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)

tám tvā ghr̥tāsnav īmahe cītrabhāno swardīḥcam,
deván á vitáye vaha.

7.16.4^b (Vasiṣṭha Maitravarūni ; to Agni)

tám tvā dūtám kṛṇmahe yaçástamān deván á vitáye vaha,
viçvā sūno sahaso martabhójanā rásva tát yát tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)

ágne viçvebhīr á gahi devébhīr havýádātaye,
hótāraṁ tvā vṛṇmahe.

६४ 5.20.3^a

5.51.1^c (Svastyātreya Ātreya ; to Viçve Devāḥ, here Agni)

ágne sutásya pitáye viçvāir ūmebhīr 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, hótāraṁ tvā vṛṇmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)

yájamānāya sunvatá ágne suvíryaṁ vaha,
deváir á satsi barhīsi.

६४ 1.12.4^c

8.14.3^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)

dhenúṣ ṭa indra sūntá yájamānāya sunvaté,
gām açvaṁ pipyúṣi duhe.

8.17.10^c (Irimbīṭhi Kāṇva ; to Indra)

dirghás te astv añikuço yénā vāsu prayáçasi,
yájamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)

grāvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,
yájamānāya sunvaté.

Cf. yájamānāya sunvatáḥ 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, deváir á satsi barhīsi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny āgnīm jātāvedasam, dādhatā devām ṛtvījam, prā yajñā etv ānuśag adyā devāvyaçastamah.

5.26.9^c: 1.39.5^a, devāsah sārvaṃ viçā.

[5.27.1^c, trāivṛṣṇo agne daçābhīh sahasrāih: 8.1.33^b, āsāṅgo agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)
ā juhota duvasyātāgnīm prayaty ādhvaré,
vṛṇādhvām havyaavāhanam.

8.71.12^b (Suditi Āṅgīrasa, and Purumīha Āṅgīrasa; to Agni)
agnīm vo devayajyāyāgnīm prayaty ādhvaré, cf. 5.21.4^a
agnīm dhīśu prathamam agnīm ārvaty agnīm kṣātīrāya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āhā 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 īndrah 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 īndro asya: 5.30.11^c, purāmdarāh papivān īndro asya.]

5.29.10^d (Gauriviti Çaktya; to Indra)
prānyāc cakrām avṛhaḥ sūryasya kūtsāyānyād vārivo yātave 'kaḥ,
anāso dāsūnīr amṛṇo vadhēna nī duryoṇā āvṛṇaḥ mṛdhrāvācaḥ.

5.32.8^d (Gātu Ātreya; to Indra)
tyām cid āṛṇam madhupām çāyanam asinvām vavrām māhy ādad ugrāh,
apādam atrām mahatā vadhēna nī duryoṇā āvṛṇaḥ 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 arkāih: 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 akṛthā ād īd īndra çīro dāsāsya nāmucer mathāyān,
āçmānam eit svaryām vārtamānam prā cakriyeva rōdasī marūdbhayah.

6.20.6^b (Bharadvāja; to Indra)
prā çyenō nā madīrām ançim asmāi çīro dāsāsya nāmucer mathāyān,
prāvan nāmīm sāpyām sasāntam pṛṇāg rāyā 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 Namí Sāpya, 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, puramdarāḥ papivān indro asya: 5.29.3^d, āhann āhiṁ papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supéçasam máva sṛjanty ástam gávām sahasrāi ruçámāso agne,
tivrā indram amamanduḥ sutāso 'któr vyūṣṭāu páritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na urūṇāmatrin préśo yandhi sutapāvan vājan,
sthā ū śú ūrdhvā ntī ariṣaṇyann aktór vyūṣṭāu páritakmyāyām.

The curious parallel of the genitive páritakmyāyāḥ and the locative páritakmyāyām 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 prabhāntīyān rātryām, ÇÇ. 2.6.3; or Sk. prabhātīyām çarvayām; or Prakrit (Māhār.) pahāyāe rāyaṇī; or even simply Skt. prabhāte. See Ludwig, Der Rīg-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. xlv. 27 bottom; RV. Noten, p. 327. The genitive (of time?) in páritakmyāyāḥ arouses my scepticism (cf. Oldenberg, RV. Noten, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel páritakmyāyām. 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 páritakmyā as 'night'; this suits many RV. passages (see Pet. Lex.), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavré antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, ávardhayann āhaye hántavā u: 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāni káranāni vocām prā nūtanā maghavan yā cakārtha,
çaktivo yād vibhārā ródasi ubhé jāyann apó mānave dānuictrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocaṁ prathamā kṛtāni prá nūtanā maghāvā yá cakāra,
yadéd ádevir ásaḥiṣṭa mayá áthabhavat kévalaḥ sómo asya.

The order of the words (vocaṁ) 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 nūtanān vīryā vocaṁ prathamā kṛtāni, and the páda 5.29.13^b, vīryā maghavan yá cakārtha. For 5.31.6^a cf. 2.20.7 ; 4.28.1, &c.

5.81.11^c, bhārac cakráṁ étaçaḥ sám riṇāti : 1.121.13^b, bhārac cakráṁ étaço náyám indra.

5.81.11^d, puró dádhāt saniṣyati krátuṁ nah : 4.20.3^b, puró dádhāt saniṣyasi krátuṁ nah.

[5.32.5^b, amarmāno vidád id asya márma : 3.32.4^d, amarmāno mányamánasya márma.]

5.32.7^d (Gātu Ātreya ; to Indra)

id yád indro mahaté dánavāya vādhar yámiṣṭa sāho ápratitam,
yád mī vājrasya prábhṛtāu dadābha víçvasya jantór adhamám cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyātum yátudhānéty áha yó vā rakṣāḥ çúcir asmíty áha,
indras tán hantu mahatá vadhēna víçvasya jantór adhamás paḍiṣṭa.

5.32.8^d, ní duryoṇā ávriṇāṁ mṛdhṛávācam : 5.29.10^d, ní duryoṇā ávriṇāṁ mṛdhṛá-
vācaḥ.

5.33.5^a (Samvarana Prāpatya ; to Indra)

vayám té ta indra yé ca nárah çárdho jajñaná yātíç ca ráthāḥ,
iṣmāñ jagamyád ahiçuṣma sávā bhāgo ná hávyah prábhṛthēsu çáruḥ.

7.30.4^a (Vasiṣṭha Maitravaruni ; to Indra)

vayám té ta indra yé ca deva stāvanta çūra dádato maghāni,
yāchā sūribhya upamám várūtham svābhūvo jarañám aṇavanta.

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 cadences 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, vi dáçuṣe bhajati sunáram vásu : 1.40.4^a, yó vagháte dádati sunáram vásu.

5.35.1^{a+c} (Prabhūvasu Āngirasa ; to Indra)

yás te sādhiṣṭhó 'vasa indra krátuṣ tām á bhara,
asmábhyam carṣaṇisáham sásniṁ vājeṣu duṣṭaram.

8.53 (Vāl. 5).7^a (Medhya Kaṇva ; to Indra)

yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayám hótrābhir utá deváhūtibhiḥ sasavāṅso manāmahe.

7.94.7^b (Vasiṣṭha; to Indra and Agni)
 indrāgnī ávasāi gatam asmábhyaṃ carṣaṇisahā,
 má no duḥçānsa içata.]

☞ 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 (Vāl. 5).7 are as follows: Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein; durch die hotrā'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 chūra sánti tistráh,
 yád vā páñca kṣitínám ávas tát sú na á bhara.

6.46.7^c (Çamyu Bārhaspatya; to Indra)
 yád indra náhuṣṭy áñ, ójo nṛmṇám ca kṛṣṭisu,
 yád vā páñca kṣitínám dyumnám á bhara satrá víçvāni páñsyā.

☞ 6.46.7ⁿ

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, vīṣantamasya hūmahe.

[5.35.4^a, svāksatram te dhṛṣān mānaḥ: 1.54.3^b, svāksatram yasya dhṛṣatō dhṛṣān mānaḥ.]

[5.35.5^a, tvām tám indra mārtyam: 10.171.3^a, tvām tyām indra mārtyam.]

Cf. 1.131.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa; to Indra)
 tvām id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 ugrám pūrvīṣu pūrvyám hávante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva; to Indra)
 tvām id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 hávante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva; to Indra)
 á tvā káṇvā ihāvase hávante vājasātaye,
 divō amūṣya çāsato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}-15^{cd}

6.57.1^c (Bharadvāja; to Pūṣan and Indra)
 indrā nū pūṣānā vayāñ ṛsakhyāya svastāye, 4.31.11^b
 huvéna vājasātaye.

8.9.13^b (Çaçakarna Karna; to Açvins)
 yád adyáçvīnāv ahám huvéya vājasātaye,
 yát pṛtsú turváṇe sáhas tác chréṣṭham açvínor ávaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrám pūrvīṣu pūrvyam 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 Śāyana, 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 ājīṣu, 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, devāñ-devāñ 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 vṛktābarhiṣe.

5.35.7^b (Prabhūvasu Āngirasa; to Indra)
 asmákam indra duṣtārañ puroyāvānam ājīṣu,
 sayāvānañ dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uçanas Kāvya; to Agni)
 tāñ marjayanta sukrātum puroyāvānam ājīṣu,
 svéṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājayanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujyūñ vājeṣu pūrvyam, 8.22.2; 46.20.

5.37.1^d: 4.25.4^c, yá indrāya sunāvāmety áha.

5.37.5^c (Atri Bhāuma; to Indra)
 pūṣyāt kṣéme abhí yóge bhavāty ubhé vṛtāu samyati sām jayāti,
 priyāḥ sūrye priyó agnā bhavāti yá indrāya sutāsomo dádaçat.

10.45.10^c (Vatsapri Bhālandana; to Agni)
 á tāñ bhaja sāuçravasésv agna ukthá-uktha á bhaja çasyámāne,
 priyāḥ sūrye priyó agnā bhavāty új jaténa bhínádad új jānitvāñh.

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, divaç ca gmáč ca rajathaḥ: 1.25.20^b, divaç ca gmáč ca rájasi.

[5.39.3^d, á vājāñ darṣi sātāye: 9.68.7^d, nṛbhīr yató vājāñ á darṣi sātāye.]

[5.39.4^a, mánhiṣṭhañ vo maghónām: 8.1.30^b, mánhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthám indrāya çānsyam.

[5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ: 5.22.4^{de}, stómāir vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ.]

5.40.1^b (Atri Bhāuma ; to Indra)

á yāhy ádrībhiḥ sutām sómaṁ somapate piba,

vṛṣann indra vṛṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^c-3^c8.21.3^c (Sobhari Kāṇva ; to Indra)á yāhīmá índavo 'ḥvapate gópata úrvarāpate,
sómaṁ somapate piba.5.40.2^{ab}, 3^{ab} (Atri Bhāuma ; to Indra)

vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayám sutáh,

vṛṣann indra vṛṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^c-3^c

vṛṣā tvā vṛṣāṇam huve vājriṁ citrābhir ūtibhiḥ,

vṛṣann indra vṛṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^c-3^c8.13.32^{ab}, 33^{ab} (Nārada Kāṇva ; to Indra)

vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayám sutáh,

vṛṣā yajñō yám invasi vṛṣā hávaḥ.

vṛṣā tvā vṛṣāṇam huve vājriṁ citrābhir ūtibhiḥ,

vāvānta hí prātīstutim vṛṣā 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 *vṛṣā hávaḥ* are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, *Prolegomena*, pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, *ásti sómo ayám sutáh*, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, *yuktvá háribhyām ūpa yasad arvān*: 1.177.1^d, *yuktvá hári vṛṣāṇā yāhy arvān*.]

5.40.5^b, 9^b, *tāmasāvīdhyad 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 Viṣve Devāḥ, here Vāyu)*prá vo vāyūm rathayújam kṛṇudhvaṁ prá devām vípraṁ panitāram arkáih,*
*iṣudhyáva ṛtasápaḥ púramdhír vásvīr no átra pátnīr á dhiyē dhuḥ.*10.64.7^a (Gaya Plāta ; to Viṣve Devāḥ, here Vāyu and Pūṣan)*prá vo vāyūm rathayújam púramdhīm stómāih kṛṇudhvaṁ sakhyāya*
*pūṣānam,**té hí devāsya savitūḥ sāvīmani krátum śacante sacitāḥ śacetasaḥ.*

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.* i. 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 nṛṇ vāstoḥ pātin tvāṣṭāram rārāṇaḥ,
dhānyā sajoṣā dhiṣṇā nāmobhir vānaspātīn ṣadhī rāyā eṣe.

5.42.16^b (The same)

prāiśā stōmaḥ pṛthivīm antāriksam vānaspātīn ṣadhī rāyē aṣyāḥ,
devō-devaḥ suhāvo bhūtu māhyaṁ mā no mātā pṛthivī durmatāu dhāt.]

5.42.16^{cd}

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, grṇtē agnir etārī nā ṣūśāḥ: 6.12.4^a, sūsmākebhīr etārī nā ṣūśāḥ
(agnī ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma; to Viṣve Devāḥ)

kathā dāḥema nāmasā sudānūn evayā marūto āchoktāu pṛagravaso marūto
āchoktāu,

mā no 'hir budhnyō riṣē dhād asmākaṁ 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, vānaspātīn ṣadhī rāyē aṣyāḥ: 5.41.8^d, vānaspātīn ṣadhī rāyā eṣe.

5.42.16^{cd} (Atri Bhāuma; to Viṣve Devāḥ)

prāiśā stōmaḥ pṛthivīm antāriksam vānaspātīn ṣadhī rāyē aṣyāḥ, devō-devaḥ
suhāvo bhūtu māhyaṁ mā no mātā pṛthivī durmatāu dhāt.]

5.43.15^{cd} (The same)

bṛhād vāyo bṛhatē tūbhyam agne dhiyājuro 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 Aṅvins)
 sám aṅvīnor āvasā nūtanena mayobhūvā supráñīti gamema,
 ā no rayīm vahatam ótá vírān ā viṅvāny amṛtā sáubhagāni.

Note that 5.43.11^b = 5.76.4^c.

5.43.10^d (Atri Bhāuma ; to Viṅve Devāḥ)
 ā námabhir marúto vakṣi viṅvan ā rupébhír jātavedo huvānáḥ,
 yajñám gíro jaritūḥ suṣṭutīm ca viṅve ganta maruto viṅva úti.

10.35.13^a (Luṇa Dhānāka ; to Viṅve Devāḥ)
 viṅve adyá marúto viṅva úti viṅve bhavantv agnáyaḥ sámiddhāḥ,
 1 viṅve no devá ávasá gamantu, 1 viṅvam astu dráviṇam vājo asmé.

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṅva úti is to be changed to viṅvā úti, '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 stutáso maruto viṅva úti. The repeated páda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its páda c (with one of four viṅva, substituted for úpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṅve Devāḥ)
 ā no divó bṛhatāḥ párvatād ā sárasvatí yajatá gantu yajñám,
 hávam deví jujuṣāná gṛtāci ṣagmám no vácám uṇatí ṇnotu.

5.76.4^c (Atri Bhāuma ; to Aṅvins)
 idám hí vām pradívi sthānam óka imé gṛhā áṅvinedám duroṇám,
 ā no divó bṛhatāḥ párvatād ādbhyó yātam íṣam úrjam vāhanta.

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 mátá pṛthiví dur-
 matáu dhāt.

5.43.16 = 5.42.17 (only one páda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, távāhám asmi sakhyé nyókāḥ.

5.45.4^b (Sadāpṛṇa Ātreya : to Viṅve Devāḥ)
 suktébhír vo vácobhir devájusṭair índrā nv āgní ávase huvádhyāi,
 ukthébhír hí smā kaváyaḥ suyajñā ávívāsanto marúto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)
 okivānsā suté sácān āṅvā sápti ivádane,
 índrā nv āgní ávasehá vajriṇā vayām devá havāmahe.

Prima facie the dative ávase in 5.45.4 is better than the instrumental ávasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hierher'; 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 ávase or útāye. Possibly, but not certainly, ávasehá = ávasa ihá, with double samdhī, 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 (Sadāpṛṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām ārnó 'yukta yád dharito vitāpṛsthāh,
udná ná návam anayanta dhīrā aṣṇvatīr āpo arvág atīsthan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[45 4.45.2^a

úd vām pṛksāso mádhumanto asthur, ā sūryo aruhac chukrām ārnāh,
yasmā ādityā ádhvano rádanti, mitró aryamá varuṇāḥ sajośāh.] 45 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratikṣatra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrávaruṇādītim svāḥ pṛthivīm dyā́m marútaḥ párvataḥ apā́h,
huvé viṣṇum pū́sāṇāḥ bráhmaṇas pátim bhágaḥ nú cā́nsam savitáram útáye.

7.44.1^c (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamám aṣvinośásam agnīm sámiddham bhágam
útáye huve,

indram viṣṇum pū́sāṇāḥ bráhmaṇas pátim ādityā́n dyāvāpṛthivi
apā́h svāḥ.] 45 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, pū́sāṇāḥ bráhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marútaḥ párvataḥ apā́h 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)

utá gná vyantu devapatnīr indrány āgnáyy aṣvini rāt,
ā ródasī varuṇā́nī cṛṇotu vyantu devír yá r̥túr jā́nīnam.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tá no rāsan rātisāco vāsūny ā ródasī varuṇā́nī cṛṇotu,
várūtrībhīḥ sučaraṇó no astu tvā́stā sudátro ví dadhātu ráyāḥ.

It is tempting to assume that the repeated páda in 7.34.22 is borrowed from the devapatnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāh, occurs in 7.34.22, which goes some distance to account for the presence there of páda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhīr havýádátaye.

[5.51.2^b, sátyadharmāno adhvarám: 1.12.7^b, sátyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhīr vipra santya prātaryāvabhīr ā gahi,
devébhīḥ sómapítaye.

8.38.7^a (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhīr ā gataḥ devébhīr jenyāvasū,
indrāgnī sómapítaye.

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 páda of 5.51.3, devébhīḥ sómapítaye, seems stretched secondarily into two: devébhīr [jenyāvasū, indrāgnī] sómapítaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
vāyav ā yāhi vītāye juṣaṇó havyádātaye,
píbā sutásyāndhaso abhí prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
ághna ā yāhi vītāye gr̥ṇānó havyádātaye,
ní hótā satsi barhiṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
prá vīrayá ŋucayo dadrire vām adhvaryúbhír mādhumantaḥ sutásāḥ,
vāha vāyo niyūto yāhy áchā píbā sutásyāndhaso mādāya.

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 prāyaḥ '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 páda 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 eṣāṁ sómānām (5.51.6^b, sutánām) p̥tīm
arhathaḥ ; 1.134.6^c, sutánām p̥tīm arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
sutá indrāya vāyāve sósāso dādhyāçiraḥ,
nimnām ná yanti síndhavo 'bhí prāyaḥ.

☞ 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
sutá indrāya vāyāve várūṇāya marúdbhyaḥ,
sómā arṣanti viṣṇave.

9.34.2^{abc} (The same)
sutá indrāya vāyāve várūṇāya marúdbhyaḥ,
sómo arṣati viṣṇave.

9.65.20^{abc} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
apsá indrāya vāyāve várūṇāya marúdbhyaḥ,
sómo arṣati viṣṇave.

The páda, várūṇāya 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^a cf. 9.84.1^b, apsá indrāya várūṇāya 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, sósāso dādhyāçiraḥ.

5.51.8^b : 1.44.14^d, açvibhyām uśásā 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,
viṣve yé mánuṣā yugá p̥ánti mártyaṁ riṣáḥ.

☞ 1.42.2^b

6.16.22^b (Bharadvāja ; to Agni)
 prá vaḥ sakhāyo agnāye stōmaṁ yajñāṁ ca dhṛṣṇuyā,
 arca 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 anaclouthon 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 mārtyaṁ riṣāḥ.

[5.53.10^b, tveṣāṁ gaṇāṁ mārutaṁ nāvyaśnām: 5.58.1^b, stuṣé gaṇāṁ, &c.]

5.53.16^b (Ḷyāvāçva Ātreya ; to Maruts)
 stuhi bhōjān stuvatō asya yāmani rāṇan gāvo ná yāvase,
 yatāḥ pūrvān iva sākhiṁr ānu hvaya girā gr̥ṇṇhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others ; to Soma)
 bhadrām no āpi vātaya māno dākṣam utā krātum,
 ādhā te sakhyé āndhaso ví vo mādē rāṇan gāvo ná yavāse vivakṣase. cf. 10.20.1

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo ná yavāseṣv ā, under 1.91.13^b.

5.54.11^d (Ḷyāvāçva Ātreya ; to Maruts)
 ānseṣu va iṣṭāyaḥ patsū khādāyo vāksassu rukmā maruto rāthe çubhaḥ,
 agnibhrājaso vidyūto gābhastyoḥ çiprāḥ çirśāsu vītata hiraṇyāyīḥ. cf. 1.64.4^b

8.7.25^b (Punarvatsa Kāṇva ; to Maruts)
 vidyūddhastā abhīdyavaḥ çiprāḥ çirśān hiraṇyāyīḥ,
 çubhrā vy āñjata çriyē.

5.54.11^{cd} and 8.7.25^b 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, arepasaḥ sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvāçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭānāsmābhyam çarma bahulām ví yantana,
ádhi stotrāsya sakhyāsya gātana 1çubhañ yātām ānu rāthā avṛṣata.]

☞ refrain, 5.55.1^{d-9}^d

6.51.5^d (Rjçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pitaḥ pṛthivi mātār ādhrug āgne bhrātār vasavo mṛlātā nah,
viçva adityā adite saçjōṣā asmābhyam çarma bahulām ví yanta.

10.78.8^c (Syūmarāçmi Bhārgava ; to Maruts)

subhāgāñ no devāḥ kṛṇutā surātñān asmāñ stoṭṛñ maruto vāvṛdhanāḥ,
ádhi stotrāsya sakhyāsya gāta sanād dhi vo ratñadhéyāni sānti.

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 ādhrug 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 pātayo rayñām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād ādhi.

5.56.4^d : 1.37.11^c, prá çyāvayanti yāmabhiḥ.

5.56.6^a, yuñgdhvām hy āruṣi rāthe : 1.14.12^a, yuḥsvā hy āruṣi rāthe.

5.56.6^d, yuñgdhvām hāri ajirā dhuri vólhave váhiṣṭhā dhuri vólhave : 1.134.3^{b,c},
vayū rāthe ajirā dhuri vólhave váhiṣṭhā dhuri vólhave.

5.57.7^d, bhakṣiyā vó 'vaso dáivasya : 4.21.10^d, bhakṣiyā té 'vaso dáivasya.

5.57.8 = 5.58.8 (Çyāvāçva Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas túvimaghāso ámrṭā řtajñāḥ,
sátyaçrutah kāvayo yúvāno bñhadgirayo bñhād ukṣāmāñāḥ.

[5.58.1^b, stuṣé gañāñ mārutañ návyasñām : 5.53.10^b : tvesām gañāñ, &c.]

5.61.19^c, párvateṣv ápaçritah : 1.84.14^b, párvateṣv ápaçritam.

5.64.1^a, várupañ vo riçádasam : 1.2.7^b, várupañ ca riçádasam.

5.64.2^d : 1.127.10^c, viçvasu kṣāsu jóguve.

5.65.2^{b+d} (Ratahavya Ātreya ; to Mitra and Varuṇa)

tā hí çreṣṭhavarcasā rájānā dírghaçrúttamā,
tā sátpatí řtāvřdha řtāvānā jáne-jane.

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

vāriṣṭhaksatrá urucákṣasā nára rájānā dírghaçrúttamā,

tā bāhútā na dáñsānā ratharyataḥ 1sākāñ súryasya raçmibhiḥ.] ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hí satyá ṛtasṛp̄ca ṛtāvāno jáne-jane,
 sunthásah sudánavo ṽnhóç 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^c-18^e, aneháso va utáyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tā vām eše ráthānām urvīm gávyūtim eṣām,
 rātahavyasya suṣṭutīm dadh̄k stómair manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)
 tā vām eše ráthānām ṽindrāgní havāmahe,]
 ṽpāti turásya ráthaso, vidvánsā girvaṇastamā.

5.86.4^b

5.86.4^c

There is no difficulty in 5.86.4, whether we render eše 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 gávām eše 10.48.9, or ráyá eše, 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 Opfrers' Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (*sunvató 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 ketúná jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)
 bál itthá deva niṣkṛtām ádityā yajatám bhṛát,
 várūṇa mitráryaman vársiṣṭham kṣatráṃ açáthe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)
 ṽmáhi vo mahatám ávo, várūṇa mitráryaman,
 ṽváṅsyo á ṽṛṇimāhe,]

8.47.1^a

8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çāilūṣi, or Āñhomuc Vāmadevya; to Viçve Devāh)

tád dhí vayám ṽṛṇimāhe várūṇa mitráryaman,
 yenā nír áñhaso yūyám pāthá nethá ca mártiyam áti dvīṣah.

Cf. várūṇo mitró aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tasmā agne várūṇa mitráryaman (note enclitic agne), and 8.19.35^c, vayám té vo várūṇa mitráryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)
 á yád yónim hiranyáyam várūṇa mitra sádathah,
 ṽdhartārā carsañinām,] yantám sumnám riçādasā.

1.17.2^c

9.64.20^a (Kaṣyapa Mārta; to Soma Pavamāna)
 á yád yónim hiranyáyam açúr řtásya sídati,
 jáhaty ápracetasah.

5.67.2^c: 1.17.2^c; dhartārā carṣaṇinām.

5.67.3^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b–7^b, várupo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d, pánti mártyaṁ riṣāh.

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 satyū řtaspaṣa ṛtāvāno jáne-jane,
 sunithásah sudānavo 'nhóç cid urucákrayah.

68 5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva; to Ādityas)
 té hí putráso áditer vidúr dvéṣānsi yótave,
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite: anehásah is cadence in S.45.11^c; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya; to Mitra and Varuṇa with Aditi)

prātár devim áditiṁ johavimi madhyāndina úditā súryasya,
 rāyé mitrávaruṇā sarvátatēle tokāya tánayāya çām yoh.

5.76.3^b (Atri Bhāuma; to Açvins)
 utá yātaṁ saṁgavé prātár áhno madhyāndina úditā súryasya,
 divā náktam ávasā çāmtamena nédānīm pñir açvinā tatāna.

For sarvátatā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bāhuvr̥kta Ātreya; to Mitra and Varuṇa)

á no gantaṁ riçādāsā várūna mitra barhāpā,
 ūpemām éarum adhvarām.

8.8.17^a (Sadhvaṁsa Kāṇva; to Açvins)
 á no gantaṁ riçādaseṁām stōmam purubhuja,
 kṛtām naḥ suçriyo nareṁá datam abhiṣṭaye.

5.71.2^c (Bāhuvr̥kta Ātreya; to Mitra and Varuṇa)

viçvasya hí pracetasā várūna mitra rájathah,
 içānā pipyataṁ dhíyah.

7.94.2^c (Vasiṣṭha; to Indra and Agni)
 ṛçñutām jaritúr hávam, indrāgni vānataṁ girāh,
 içānā pipyataṁ dhíyah.

68 7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)
yuvāñ hī sthāñ svārpati indraç ca soma gópati,
iqānā pipyatām dhīyañ.

5.71.3^a, úpa nañ sutām ā gatam: 1.16.4^a; 3.42.1^a, úpa nañ sutām ā gahi.

5.71.3^b (Bāhuvr̥kta Ātreya; to Mitra and Varuṇa)
úpa nañ sutām ā gatam, varuṇa mitra dāçuṣañ, 8.1.16.4^a
úasyā sómasya pitāye. 8.1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)
úmahī vo mahatām ávo, varuṇa mitra dāçuṣe, 8.47.1^a
yām adityā abhi druhó rákṣathā ném aghām naçad úanehāso va útāyañ
sutāyo va útāyañ. 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, asyā sómasya
pitāye.

5.72.1^c–3^c, ni barhiṣi sadatām (3^c, sadatām) somapitāye.

5.72.3^b (Bāhuvr̥kta Ātreya; to Mitra and Varuṇa)
mitrāç ca no varuṇaç ca juṣéthām yajñām iṣṭāye,
ni barhiṣi sadatām somapitāye. 8.5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)
açvinā vājīnivasu juṣéthām yajñām iṣṭāye,
úhañsív iva patatam ā sutām úpa. 8.5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)
juṣéthām yajñām iṣṭāye sutām sómam sadhastuti,
indrāgni ā gatam narā.

5.78.1^d (Paura Ātreya; to Açvins)
yád adyá sthāñ parāvátī yád arvávátī açvinā,
yád vā purú purubhuja yád antárikṣa ā gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)
yád vási rocané divāñ úsamudrásyádhi viṣṭápi, 8.34.13^b
yát párhive súdane vṛtrahantama yád antárikṣa ā gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çakrási parāvátī yád
arvávátī vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Paura Ātreya; to Açvins)
ihá tyá purubhútamā purú dánśānsi bíbhratā,
varasyá yāmy ádhriḡu huvé tuvīṣṭamā bhujé.

8.22.3^a (Sobhari Kaṇva; to Açvins)
ihá tyá purubhútamā devá námobhir açvinā,
úarvacinā sv ávase karamahe, úántārā dāçuṣo ḡhām. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakráñ ráthasya yemathuḥ.

5.73.5^a (Pāura Ātreya ; to Aṣvins)
 á yád vām sūryá rátham̐ tiṣṭhad raghuṣyádam̐ sáda,
 pári vām aruṣá váyo ghr̥ṇá varanta átapaḥ.

8.8.10^a (Sadhvañsa Kāṇva ; to Aṣvins)
 á yád vām yóṣaṇá rátham̐ átīṣṭhad vājīnivasū,
 viḥvāny aṣvinā yuvám prá dhítāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imá bráhmāṇi vārdhanā : 8.62.4^b, índra bráhmāṇi vārdhanā.]

5.74.10^{ab} (Pāura Ātreya ; to Aṣvins)
 áḥvinā yád dha kárhi cic chuḥrūyátām̐ imám̐ hávam,
 vāsvīr ū ṣú vām bhújaḥ p̥rīcānti sū vām p̥caḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya ; to Aṣvins)
 yád adyá kárhi kárhi cic chuḥrūyátām̐ imám̐ hávam,
 ḷánti ṣád bhūtu vām ávaḥ.] ☞ refrain, 8.73.1^c—18^c

5.75.1^e—9^e, mádhvi máma ḥṛtañ hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī ; 8.87.5^c, dásrā hiraṇya-
 vartanī gubhas patī.

5.75.3^b (Avasyu Ātreya ; to Aṣvins)
 á no rátnāni bíbhratāv áḥvinā gáchatam̐ yuvám,
 rúdrā hiraṇyavartanī juṣāṇá vājīnivasū ḷmádhvi máma ḥṛtañ hávam.]

☞ refrain, 5.75.1^e—9^e

8.8.1^b (Sadhvañsa Kāṇva ; to Aṣvins)
 ḷá no viḥvābhīr ūtibhīr ḷáḥvinā gáchatam̐ yuvám, ☞ 7.24.4^a
 ḷdásrā hiraṇyavartanī ḷp̥ibatam̐ somyám̐ mádhv.] ☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa ; to Aṣvins)
 ḷá me hávam̐ nāsatyá ḷáḥvinā gáchatam̐ yuvám, ☞ 1.183.5^d
 mádhvaḥ sómasya p̥tāye.

Note that 5.75.2^c = 8.8.1^c.—The pāda, rúdrā hiraṇyavartanī, 5.75.3^b, 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, áḥvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya ; to Aṣvins)
 ḷáḥvināv éhá gachatam̐ nāsatyá má ví venatam, ☞ 1.22.1^b
 tiráḥ cid aryaṇyá pári varitr yatam̐ adābhya ḷmádhvi máma ḥṛtañ hávam.]
 ☞ refrain, 5.75.1^e—9^e

5.78.1^b (Saptavadhri Ātreya; to Aṅvins)

ḷáçvināv éhá gachatam, násatyā má ví venatam,

¶ 1.22.1^b

ḷhañsāv iva patatam á sutūñ úpa.]

¶ refrain, 5.78.1^c-3^c

For tirāç cid arya^{yá} pári see Oldenberg, *Prolegomena* 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 á. Cf. my remarks under 4.29.1^e.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyah.

5.76.3^b: 5.69.3^b, madhyámdina úditā súryasya.

5.76.4^c: 5.43.11^a, á no divó bhṛhatāḥ párvatād á.

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; 5.75.7^a, áçvināv éhá gachatam.

5.78.1^b: 5.75.7^b, násatyā má ví venatam.

5.78.1^c-3^c, hañsāv iva patatam á sutūñ úpa.

5.78.3^b: 8.38.4^a, juṣéthām yajñám iṣṭáye; 5.72.3^b, juṣétam yajñám iṣṭáye.

[5.78.8^a, yáthā váto yáthā vánam: 10.23.4^d, úd id dhunoti váto yáthā vánam.]

5.79.1^{de}-3^{de}, satyáçravasi váyyé sújāte áçvasūñrte: 5.79.1^e-10^e, sújāte áçvasūñrte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy úchā duhitar divah; 5.79.2^b, vy áucho duhitar divah.

5.79.6^a: 4.32.12^c, áiṣu dhā vírávad yáçah.

5.79.6^c, 7^c, yé no rádhāñsy áhrayā (7^c, áçvyā).

5.79.7^b: 4.55.9^a, úṣo maghony á vaha.

5.79.8^a (Satyaçravas Ātreya; to Uṣas)

utá no gómātīr iṣa á vaha duhitar divah,

ḷsákām súryasya raçmibhiḥ, çukráñḥ çócadbhir arcibhiḥ, sújāte áçvasūñrte.]

c: 1.47.7^d; e: refrain, 5.79.1^e-10^e

8.5.9^a (Brahmātithi Kāṇva; to Aṅvins)

utá no gómātīr iṣa utá satīr aharvidā,

vi patháh sātáye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómātīr iṣo víçvā arṣa pariṣṭúbhah,

ḷgrñāno jamádagninā.]

¶ 3.62.18^a

Cf. the páda, tvāñ no gómātīr iṣah, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^e; 8.101.2^d, sākāni sūryasya raçmibhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ūcā duhitar divaḥ; 5.79.2^b, vy āccho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtāsya pānthām ānv eti sādhu: 10.66.13^b, ṛtāsya pānthām ānv emi sādhuṃyā.

5.80.4^d: 1.124.3^d, prajānatīva ná diço mināti.

[5.80.6^b, yōçeva bhadrā ní riṇṭe āpsaḥ: 1.124.7^d, uṣā hasréva ní riṇṭe āpsaḥ.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

eṣā praticī duhitā divo nṛṇ yōçeva bhadrā ní riṇṭe āpsaḥ, cf. 1.124.7^d
vyūrṇvatī dāçuṣe vāryāṇi pūnar jyōtir yuvatīḥ pūrvāthākaḥ.

6.50.8^d (Ṛjīçvan Bhāradvāja; to Viçve Devaḥ; here Savitar)

ā no devāḥ savitā trāyamāno, hiranyapāṇir yajatō jagamyāt, cf. 6.50.8^a
yō dātravāḥ uṣāso ná prātīkaḥ vyūrṇutē dāçuṣe vāryāṇi.

It would seem natural that the Uṣas-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 vāryāṇi 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 hī svāyaçastaram: 5.17.2^a, āsya hī svāyaçastaraḥ.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

āsya hī svāyaçastaram, savitūḥ kác canā priyām,
ná minantī svarājyam.

cf. 5.17.2^a

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nū cid ādiçam ná mināntī svarājyam,
ná devó nādhrigur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hī rātnāni dāçuṣe suvāti savitā bhāgaḥ,
tām bhāgām citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

yād adyā sūra údité, nāgā mitró aryamā,
suvāti savitā bhāgaḥ.

cf. 7.66.4^a

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, supravīr astu sá kṣāyah. Yet I have little doubt that suvāti savitā bhāgaḥ originated in connexion with rātnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ānāgaso āditaye devāsya savitūḥ savé,
viçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāvya ; to Aṅvins)
suprāvargāṃ suvīryāṃ suṣṭhū vāryam ānādhṛṣṭāṃ rakṣasvinā,
asmīnñ ā vām āyāne vājīnivasū viṅvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāvya ; to Agni)
sā dṛṣṭhē cid abhi tṛṇatti vājam ārvatā, sā dhatte āksiti cṛāvah, 1.40.4^b
tvē devatrā sādā purūvaso viṅvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 375. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsaṃ gṛbhir abhi stuhī parjanyaṃ nāmasā vivāsa,
kānikradad viṣabhō jirādānū réto dadhāty ṣadhiṣu gārbham.

8.96.12^b (Tiraçer Āṅgirasas, or Dyutāna Māruti ; to Indra)
tād viviḍḍhi yāt ta īndro jūṣaṭ stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūṣa jaritar mā ruvanyaḥ cṛāvāyā vācam kuvid 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)

yāsyā vraté pṛthivī nānnamitī yāsyā vraté çaphāvaj jārbhurtti,
yāsyā vratā ṣadahir viṅvārūpāḥ sā naḥ parjanya māhi çārma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)
yāḥ sārūpā virūpā ékarūpā yāsām agnir iṣṭyā nāmāni véda,
yā āṅgirasas 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 kim ca pṛthivyām ādhi : 8.49.7^b ; 50(Vāl.2).7^b, yād vā pṛthivyām
ādhi (8.50.7^b, divi).]

[5.85.3^c, téna viṅvasyā bhūvanasyā rājā : 3.46.2^c ; 6.36.4^d, éko viṅvasyā, &c. ;
9.97.5^b, sómo viṅvasyā, &c. ; 10.168.2^d, asyā viṅvasyā, &c.]

[5.85.6^b, mahīm devāsyā nākir ā dadharṣa ; 6.7.5^b, mahāny agne nākir, &c.]

5.85.7^b, sākḥāyāṃ vā sādām id bhrātaraṃ vā : 1.185.8^b, sākḥāyāṃ vā sādām ij
jāspatīm vā.

[5.85.7^d, yāt sim āgaç cakṛmā çicrāthas tát : 1.179.5^c ; 7.93.7^c, yāt sim āgaç
cakṛmā tát sū mṛṣatu (7.93.7^c, mṛṣa).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divi yād vā ghā satyām utā yān ná vidmā,
sārvā tā vī sya çithiréva devādhā te syāma varuṇa priyāsah.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
viçvāvasur abhi tām no gr̥pātu divyó gándharvo rájaso vimānaḥ,
yád vā ghā satyám utá yán ná vidmá dhiyo hinvánó dhiya 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 p̥tānāsu duštārā yá vájeṣu çravāyyā,
yá páñca carṣaṇír abhī ndrāgní tá havāmahe.]

7.15.2^a (Vasiṣṭha Maitravaruṇi ; to Agni)
yáḥ páñca carṣaṇír abhí niṣasáda dáme-dame,
kavír gr̥hápātir yúva.]

9.101.9^c (Nahūsa Mānava ; to Pavamāna Soma)
yá ójīṣṭhas tám á bhara pávamāna çravāyyam,
yáḥ páñca carṣaṇír abhí rayím yéna vánāmahaí.

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)
tá vām eṣe ráthānām, indrāgní havāmahe,
páti turásya rádhaso vidvánsā girvaṇastamā.

6.60.5^b (Bharadvāja ; to Indra and Agni)
ugrá vighanínā mrdhá indrāgní havāmahe,
tá no m̥lāta Idīçe.]

6.44.5^b (Çaṁyu Barhaspatya ; to Indra)
yám vardháyantíḍ girāḥ pátiṁ turásya rádhasaḥ,
tám in nv aśya ródasi deví çuṣmanḥ saparyataḥ.]

Cf. indrāgní tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)
evēndrāgnibhyam áhavi havayám çuṣyam gh̥tām ná pūtám ádribhiḥ,
tá sūriṣu çrávo b̥rhád rayím gr̥nātsu didh̥tam iṣam gr̥nātsu didh̥tam.

8.12.4^b (Parvata Kāṇva ; to Indra)
imám stómam abhiṣṭaye gh̥tām ná pūtám adrivaḥ,
yéna nú sadyá ójasa vaváksītha.

8.13.12^b (Nārada Kāṇva ; to Indra)
indra çaviṣṭha satpate, rayím gr̥nātsu dhārāya,
grávaḥ sūribhyo am̥tām vasutvanām.]

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes gh̥ta, 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 āhavi in the sense of asāvi; in this way he is able to make ādribhiḥ depend upon āhavi. But I do not believe that āhavi ādribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in nā, and separates the expression gṛtām nā pūtām ādribhiḥ which on its face would seem to mean 'like ghee purified by the ādri'. But what part the ādri may have played in purifying ghee escapes my knowledge. Soma is pāripūto ādribhiḥ 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, gṛtām nā cūei matāyaḥ pavante 'like pure ghee the prayers flow purified'. The expression gṛtām nā pūtām (sūpūtām), 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 pādas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ādribhiḥ 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 gṛtām nā pūtām ādriyaḥ.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prā yé jātā mahinā yé ca nū svayām prā vidmānā bruvāta evayāmarut,
krātvā tād vo maruto nīdhīṣe cāvo dānā mahnā tād eṣām ādhrīṣāso nādrayaḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tām vandasva marūtas tām ūpa stūhi tēṣām hī dhūnmām,
arāṇām nā caramās tād eṣām dānā mahnā tād 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 dānā as instrumental (probably of dāmān). 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 nā in arāṇām nā caramās 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, sāhas, 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; Fischel, 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 pāda, is added secondarily, the author being reminded of it by the ending tād eṣām in the penultimate pāda.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

svanō nā vō 'navān rejayad vīṣā tveṣō yayis taviṣā evayāmarut,
yēnā sāhanta ṛijāta svārociṣa sthāraçmāno hiranyāyaḥ svāyudhāsa iṣmināḥ.

7.56.11^e (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmināḥ suniṣkā utā svayām tanvaḥ cūmbhamānāḥ.

The hieratic word iṣmin occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nīruka 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-mīn* '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 rudrān vacanta 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 sviśūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Ṣatarudriya* sections of the *Yajur-Vedas* we have *namas tiṅmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ ṇaravyāyātīnā amitrān vī vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāsya hetīḥ*) is dreaded in every book of the literature. A typical expression is, *rudrāsya hetīḥ 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 *vācīmanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vācīmanta 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 *vācīṣu*); S.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, *sunīṣkāl* being added from some such connexion as 4.37.4^b.—The word *sthāraṅmāno* 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)āraṅmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raṅmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.*, iii. 32.

¹ Cf. in the *Ṣatarudriya*, *nama iṣumadbhyo dhanvāyibhyaḥ* (or, *dhanvāyibhyaḥ*) *ca*; see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny áśido yájñyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pádas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nāmāni cid dadhire yajñīyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçāñ kavīñ viçpātīñ çaçvatīñām: 3.2.10^a, viçāñ kavīñ viçpātīñ mánuṣīñ ṣaḥ; 5.4.3^a, viçāñ kavīñ viçpātīñ mánuṣīñām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)
sō agna ṛje çaçamē ca mārto yās ta ānaṣ samidhā havydātīm,
yā āhutīm pári védā námobhir viçvēt sá vāmá dadhate tvótāḥ.

10.122.3^d (Citramahas Vāsiṣṭha; to Agni)
saptā dhāmāni pariyaññ amartyo dáçad dáçūṣe sukṛte māmahasva,
suvīreṇa rayīñagne svābhūvā yās ta ānaṣ samidhā táñ juṣasva.

For 6.1.9^c cf. 1.31.5^c, yā āhutīm pári védā vāsaṭkṛtim.

[6.1.10^b, námobhir agne samidhotá havydāñḥ: 7.63.5^d, námobhir mitrāvaruṇotá havydāñḥ.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)
asmá u te máhi mahé vidhema námobhir agne samidhotá havydāñḥ, ~~cf.~~ 6.1.10^b
védī sūno sahaso gīrbhír uktháir ā te bhadrāyāñ sumatáu yatema.

6.13.4^a (The same)
yās te sūno sahaso gīrbhír uktháir yajñáir mārto niçitīm vedyānaṣ,
viçvañ sá deva práti víram agne dhatté dhānyām pátyate vasavyāñḥ.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyānaṣ (Padap. vedyā ānaṣ) to vedyānaṣ = vedyā ānaṣ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit hiedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samidhā, &c.; gīrbhīḥ, &c.) in the two stanzas. Translate 6.1.10^{cd}, '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 vedyānaṣ, 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 ródasī ví bhāsá crávobhiç ca cravasyàs tárutraḥ,
brhádbhir vājai sthávirebhir asmé revádbhir agne vitarám ví bhāhi.

6.4.6^b (The same)

á sūryo ná bhānumádbhir arkáir ágne tatántha ródasī ví bhāsá,
citró nayat pári támānsy aktáh çocisā pátmann āuçijó ná díyan.

6.1.12^{e+d} (Bharadvāja Bārhaspatya ; to Agni)

nṛvād vaso sádám id dhehy asmé bhūri tokáya tánayāya paçvāḥ,
pūrvír iço brhatír 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 iço brhatír jiradāno çikšā çacivas táva tá upaṣṭút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataṁ viṣṭum ámivā yá no gāyam āvivēça,
[áré bādhetām nīrṭim parācáir] asmé bhadrá sāuçravasāni santu.

§ 1.24.9^e

For 9.87.9^d cf. the pādas beginning with çikšā çacivas under 1.62.12.

6.2.9^b : 5.9.4^d, ágne paçúr ná yāvase.

6.2.10^a : 4.9.5^a, véçi hy ádhvartiyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva deván ágne vocaḥ sumatím ródasyoḥ,
vihí svastím suksitím divó nṛñ dviço ánhānsi duritá tarema tá tarema
távāvasā tarema.

6.15.15^e (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

[abhi prāyānsi súdhitāni hí khyó, ní tvā dadhita ródasī yājadhyaí,

§ 6.15.15^a

ávā no maghavan vājasātāv ágne viçvāni duritá tarema tá tarema távā-
vasā tarema.

6.4.3^d : 2.20.5^d, ácnasya cic çiçnathat pūrvyāni.

6.4.6^b : ágne tatántha ródasī ví bhāsá : 6.1.11^a, á yás tatántha ródasī ví bhāsá.

6.4.8^d ; 10.7^b ; 12.6^d ; 13.6^d ; 17.15^d ; 24.10^d, mádema çatāhimāḥ suvīrah.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yūvānam ádroghavācam matíbhir yáviṣṭham,
yá invatí dráviṇāni práçetā viçvāvarāni puruvāro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvaḥ sapta vipraso abhi vājāyantaḥ,
nākṣaddābhām 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 : yāviṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; čaviṣṭham for Indra. Čavasī is Indra's mother ; see the author in ZDMG. xlvi. 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 yāviṣṭham 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 yajñéna samídhā ya uktháih : 4.4.7^b, yās tvā nityena haviṣā yā uktháih.]

[6.6.7^c, candráin rayim puruvíram bhántam : 4.44.6^a, nú no rayim, &c.]

[6.7.5^b, mahāny agne nákir á dadharṣa : 5.85.6^b, mahim devāsya nákir, &c.]

6.7.7^a, ví yó rájānsy amimita sukrátuḥ : 1.160.4^c, ví yó mamé rájasi sukratyāya.
Cf. 6.8.2^c.

[6.7.7^b, vaiçvanaró vi divó rocaná kavih : 9.85.9^b, árurucad ví divó, &c.]

6.8.2^a : 1.143.2^a, sá jāyamānaḥ paramé vyómani ; 7.5.7^a, . . . vyóman.

[6.8.2^c : vy antárikṣam amimita sukrátuḥ : 6.7.7^a, ví yó rájānsi amimita sukrátuḥ.]

6.8.6^a, asmákam agne maghávatsu dhārāya : 1.140.10^a, asmákam agne maghávatsu didihi.

[6.8.7^{a,b}, ádabdhebbhis táva gopábhir iṣṭe 'smákam páhi triṣadhastha sūrín :
1.143.8^c, ádabdhebbhir ádrpitebbhir iṣṭe 'nimīṣadbhiḥ pári páhi no jáh.]

6.10.1^d : 7.17.4^a, svadhvará karati jātavedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvará kṛṇuhi jātavedāḥ.

[6.10.6^d, ávir vājāya gádhyasya sātāu : 6.26.2^b, mahó vājāya, &c.]

[6.11.5^a, vṛñje ha yān námasā barhir agnāu : 7.2.4^b, prá vṛñjate námasā, &c.]

[6.11.6^b, devébbhir agne agnibhir idhānaḥ : 6.12.6^b, víçvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)
sāsmākebhīr etārī nā çūṣāir agnī ṣṭave dāma ā jātāvedāḥ,
drvāno vanvān krātvā nārvośrāḥ pitēva jārayāyi yajñāḥ.

7.12.2^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
sā mahná viçvā duriṭāni sāhvān agnī ṣṭave dāma ā jātāvedāḥ,
sā no rakṣiṣad duriṭād avadyād asmān grṇatā utā no maghōnaḥ.

For 6.12.4^{ab} cf. 5.41.10^c, grṇitē agnīr etārī nā çūṣāḥ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 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 grīrbhīr ukthāḥ: 6.1.10^c, vēdī sūno, &c.

6.14.2^c, agnīm hótāram ḥlate: 1.128.8^a, agnīm hótāram ḥlate vāsudhitim; 5.1.7^b,
agnīm hótāram ḥlate nāmobhiḥ.

Cf. 3.20.2^b, āgne hótāram ḥlate; 8.43.20^c, vāhniṃ hótāram ḥlate.

6.14.6 = 6.2.11.

6.14.6^e = 6.2.11^e; 6.15.15^e, tā tarema tāvāvasā tarema.

6.15.3^{bte} (Vīṭahavya Āṅgīrasa, or Bharadvāja; to Agni)
sā tvām dākṣasyāvṛkō vṛdhō bhūr aryāḥ pārasyañtarasya tāruṣaḥ,
rāyāḥ sūno sahaso māryeṣv ā chardīr yacha vītāhavyāya saprātho bharād-
vājāya saprāthaḥ.

10.115.5^b (Upastuta Vārṣṇihavya; to Agni)
sā id agnīḥ kāṇvatamaḥ kāṇvasakhāryāḥ pārasyañtarasya tāruṣaḥ,
agnīḥ pātu grṇatō agnīḥ sūrīn agnīr dadātu tēsām āvo naḥ.

6.16.33^a (Bharadvāja; to Agni)
bharādvājāya saprāthaḥ çārma yacha sahanṭya,
āgne vāreṇyaṃ vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardīs. In the period of the composition of the hymns the word could only have been chadīs. The metre of the verses points to chadīs, instead of chardīs, 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.: 'chardīs, wofür wahrscheinlich überall chadīs 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 chadīs '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' chadīs 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 Kathāsaritśāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çárma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Páli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prākṛit 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 *chardīs* that the diaskeuasts had to substitute it for the poets' *chadīs*, metre *contradictante*. The old word *chadīs* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çárma* and *chardīs*. Thus the line, *RV. 7.52.2^b*, *çárma tokāya tānayāya gopāh*, is echoed in the formula, *chardīs tokāya tanayāya yacha*, *TB. 1.1.7.1*; *ApÇ. 5.12.1*. In *RV. 1.114.5^d* both words occur together, *çárma vārma chardīr asmābhyam yaṅsat*. Almost every qualifying expression that is used with *çárma* is also used with *chardīs*; e. g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each :

{ *çárma no yaṅsan trivārūtham*, 10.66.5
 { *savitā çárma yachatv asmé trivārūtham*, 4.53.6
 { *sā naḥ çárma trivārūtham vi yaṅsat*, 8.42.2
 { *çármanā nas trivārūthena pāhi*, 5.4.8
 { *trivārūtham maruto yanta naç chardīh*, 8.18.21

Cf. also *MS. 2.8.7^d*: *III.4*; *KS. 17.6*; *TA. 2.5.2*.

{ *çárma . . . varūthyam tād asmāsu vi yantana*, 8.47.10
 { *bḥaspātīh çárma . . . no yamad varūthyam*, 5.46.5
 { *chardīr yād vām varūthyam*, 6.67.2

{ *bhāvā vārūtham . . . maghāvadbhyaç çárma*, 1.58.9
 { *çárma no yantam āmad vārūtham*, 4.55.4
 { *āchidraṁ çárma yachata . . . vārūtham*, 8.27.9
 { *yād vaḥ . . . vārūtham āsti yāc chardīh*, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *saprāthaḥ* :

{ *yāchā naḥ çárma saprāthaḥ*, 1.22.15
 { *saprāthaḥ çárma yacha sahanitya*, 6.16.33
 { *chardīr yacha vitāhavyāya saprāthaḥ*, 6.15.3
 { *saprāthaḥ chardīr yantam ādābhyam*, 8.5.12

{ *urv asmā āditīh çárma yaṅsat*, 4.25.5

{ *prā no yachatād avṛkām prthū chardīh*, 1.48.15
 { *prāsmāi yachatam avṛkām prthū chardīh*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves :

{ *durādharṣaṁ grṇaté çárma yaṅsat*, 6.49.7

{ *ādḥṣṭarāṁ chardīr yād vām*, 6.67.2

{ *bhāvā . . . maghavan maghāvadbhyaç çárma*, 1.58.9

{ *chardīr yacha maghāvadbhyaç ca māhyam ca*, 6.46.9 (cf. 7.74.5; 8.5.12)

{ *çárma tokāya tānayāya gopāh*, 7.52.2

{ *ādḥā smā yacha tanvè tāne ca chardīh*, 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 *dúvaḥ*).

6.15.7^c (*Vitahavya Āngirasa*, or *Bharadvāja*; to *Agni*)
sāmidham agnīm samīdhā girū grṇe çúcim pāvakām puró adhvare dhruvām,
vīpraṁ hótāraṁ puruvāram adrūhaṁ kavīm sunnāir īmahe jatāvedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
vīprañ hótāram adrūhañ dhumāketuñ vibhāvasum,
yajñānām ketuñ imahe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Māitravaruṇi ; to Agni)
tvām agne vanuṣyató ní páhi tvām 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 práyāñsi súdhitāni hi khyó ní tvā dadhīta ródasi yájadhyāi,
ávā no maghavan vājasātāv agne víçvāni duritá tarena [tá tarena távāvasā
tarena.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

ārādhi hótā niśáda yájīyān abhí práyāñsi súdhitāni hí khyát,
yájāmahāi yajñīyān hānta devāñ ílamahā ídyān ájyena.

See under 1.135.4 for two very similar pádas

6.15.15^e: 6.2.11^e = 6.14.6^e, tá tarena távāvasā tarena.

6.16.2^c: 5.26.1^c ; 8.102.16^c, á devāñ vakṣi yáksi ca.

6.16.5^b, divodāsāya sunvaté: 4.30.20^c, divodāsāya dāçūṣe ; 6.31.4^d, divodāsāya
sunvaté sutakre.

[6.16.7^a, tvām 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, yajñēṣu devám ílate.

6.16.9^a: 1.14.11^a, tvām hótā mánurhitāḥ.

6.16.9^b (Bharadvāja ; to Agni)

[tvām hótā mánurhito] váhnir āsá viduṣṭaraḥ, 6.1.14.11^a
agne yáksi divó víçāḥ.

7.16.9^b (Vasiṣṭha Māitravaruṇi ; to Agni)

sá mandráyā ca jihváyā váhnir āsá viduṣṭaraḥ,
agne rayiñ maghāvadbhyo na á vaha havýádātīm ca sūdāya.

6.16.10^a, ágna á yahi vítāye: 5.51.5^a, vūyav á yahi vítāye.

6.16.15^c, dhanamjayañ ráne-rāne: 1.74.3^c, dhanamjayó ráne-rāne.

[6.16.20^a, sá hí víçvāti párthivā: 6.45.20^c, sá hí víçvāni párthivā.]

6.16.22^b: 5.52.4^b, stóman yajñāñ ca dhṛṣṇuyá.

6.16.24^b: 1.14.3^c, ādityān mārutaṃ gaṇām.

[6.16.28^a, agnis tigména çocišā: 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 vicarṣaṇe.

6.16.29^c (Bharadvāja; to Agni)
suvīraṃ rayiṃ ā bhara jātavedo vicarṣaṇe,
jahí rákṣāṃsi sukrato.

ॐ 1.78.1^b

9.63.28^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
punānāḥ soma dhārayéndo viçvā āpa srídhah,
jahí rákṣāṃsi sukrato.

ॐ 9.63.28^a

6.16.30^{ab} (Bharadvāja; to Agni)
tvām naḥ pāhy āñhaso jātavedo aghāyatāḥ,
rákṣā ṇo brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitravaruṇi; to Agni)
tvām naḥ pāhy āñhaso dōṣāvastar aghāyatāḥ,
divā náktam adābhya.

6.16.33^a: 6.15.3^c, bharadvājaya sapráthah.

6.16.35^c (Bharadvāja; to Agni)
gārbhe mātūḥ pitūḥ pitā vididyutāno akṣāre,
sídann ṛtāsya yónim ā.

9.32.4^c (Çyāvāçva Ātreya; to Soma Pavamāna)
ubhé somāvacākaçan mṛgó na taktó arhasi,
sídann ṛtāsya yónim ā.

9.64.11^c (Kaçyapa Mārtica; to Soma Pavamāna)
urmír yās te pavitra ā devāvīḥ paryākṣarat,
sídann ṛtāsya yónim ā.

Cf. ṛtāsya yónim āsídām, under 3.62.13^c.

6.16.36^b: 1.78.1^b; 6.16.29^b; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.40^c: 5.9.3^d, viçám agnīm svadhvarām.

6.16.44^b, abhí prāyāṃsi vitāye: 1.135.4^b, abhí prāyāṃsi súdhitāni vitāye.

6.16.44^c: 1.14.6^c, ā devān sómapṛtaye.

6.16.46^c: 4.3.1^b, hótāraṃ satyayājān ródasyoh.

6.16.46^d, uttānāhasto nāmasā vivāset: 3.14.5^b, uttānāhastā nāmasopasādya;
10.79.2^d, uttānāhastā nāmasādhi vikṣú.

[6.16.47 : 10.9.1.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, ū te agna ṛcā havīḥ.

6.18.2^a (Bharadvāja ; to Indra)

sá yudhmáh sátvā khajakṛt samádvä tuvimrakśó nadanumán ṛjśí,
brhádrenuḥ ḡyāvano mánuṣmām ékaḥ kṛṣṇmām abhavat sahāvá.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvá khajakṛt samádvä ḡúraḥ satrasád janūsem úśāḥaḥ,
ḡyā āsa indraḥ pṛtanāḥ svója, ádhā viḡvam 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, náśya çatruṇ ná pratimánam asti : 4.18.4^c, nahí nv āśya pratimánam ásti.]

6.19.1^d (Bharadvāja ; to Indra)

mahán indro nrvád ā carṣaniprá utá dvibárhá amināḥ sáhobhīḥ,
asmadryāḡ vāvṛdhe víryāyorúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

út sūryo brhád arcínsy aḡret purú víḡvā jānima mánuṣāṇam,
samó divá dadṛḡe rócamanāḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir 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-
nám.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāḡ sám mimihī ḡrávánsi.

6.19.5^d, samudré ná síndhavo yádamānāḥ : 3.36.7^a, samudreṇa síndhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātāu : 4.24.3^d ; 7.82.9^d, náras tokásya tánayasya sātāu (7.82.9^d, sātāu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

ā no bhara vṛṣaṇam ḡuṣmam indra dhanaspṛtam ḡuḡuvānsam sudákṣam,
yéna váśsāma pṛtanāsu çatruṇ távotíbhīr utá jāmfūr ajāmīn.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vaikuṇṭha)

sanádväjam vípravīram tárutraṁ dhanaspṛtam ḡuḡuvānsam sudákṣam,
dasyuhānam pūrbhīdam indra satyām ḡasmābhyam citram vṛṣaṇam
rayīm dāḥ.]

☞ refrain, 10.47.1^d-8^d

8.60.12^a (Bhargha Prägātha; to Agni)

yéna váñsāma pñtanāsu çárdhatas táranto aryā ādiçah,
sá tvām no vardha prāyasā çacivaso jinvā dhīyo vasuvīdah.

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, *asmābhyam citrām vñṣaṇam rayim dāh* (10.47.1^d-8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, *dhanaspñtam çūçuvāñsam sudākṣam*, was composed to qualify çūṣmam in 6.19.8, and not rayim in the refrain at 10.47.4: rayim dhanaspñtam is rank tautology. The epithets *dasyuhānam pūrbhīdam* are also epithets which really fit something else than rayim (cf. Hillebrandt, *Ved. Myth.* iii, 270, note 2).—For 6.19.8^a, &c., cf. 9.90.3^d, *āñāhah sūhvāñ pñtanāsu çātrūn*; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ā te çūsmo vñṣabhā etu paçeād óttarād adharād ā purástāt,
ā viçvāto abhī sám etv arvāñ indra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yān nñbhīr nññ virāir virāñ nñāyāse jāyājñ,
tridhātu gū ādhi jāyāsi goṣv indra dyumnām svārvad 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 dāsāya námucer mathāyān.6.20.10^c: 1.174.2^b, saptā yāt pūrah çarma çāradir dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy arcanty arkāñ: see under 6.50.15.]6.22.2^d, ādroghavāçam matibhīh çāviṣṭham: 6.5.1^b, ādroghavāçam matibhīh yāviṣṭham.6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmam prapenīr ugro jaritāram utī,
kārta virāya sūsvaya u lokām ḷdātā vāsu stuvaté kirāye cit.] cf. 6.23.3^d

6.44.15^a (Çamyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmam ḷhāntā vñtrām vājrena mandasāñāh.] cf. 4.17.3^c

gāntā yajñām paravātaç cid āchā vāsur dhñām avitā kārūdhyāh.

In marking the two words *kirāye*, in 6.23.3, and *kārūdhyāh* 'nourishing poets', in 6.44.15, I have indicated my belief that *kiri* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kiri* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *vīryā sūsvaye* and *stuvaté kīrāye 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 kīrāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rāthavyah* 'he who gives the offering', and *kīrēc cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāṇo nādhmānasya kīrēh*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīri* 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 *kāravo alpasvāh*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kīri* 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 *kīri* and *kārū* and *kistā*, all from the *set*-root *kari* 'praise' (cf. *kīrti* 'act of praising', IE. type *kīrti*), need not to be separated etymologically, and, *yās tvā hṛdā kīrīṇā mānyamāno . . . jōhavīmi* 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 *kīri*, remarks that *Sāyaṇa* takes *kīri* 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* (*vādhīm*) *vṛtrām vājreṇa mandasānāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kīrāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kīrāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yājamānasya sīda*.

6.23.9^b: 2.14.10^b, *sōmebhir im prṇatā bhōjām indram*.

6.24.9^d, *aktōr vyūṣṭāu pāritakmyāyām*: 5.30.13^d, *aktōr vyūṣṭāu pāritakmyāyāh*.

6.25.4^c (Bharadvāja; to Indra)

ṣūro vā ṣūram vanate ṣārīrāis tanūrīcā tāruṣi yāt kṛṇvāite,
toké vā gōṣu tānaye yād apsu vi krādasī urvārasu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

ṇāsya vartā nā tarutā nv āsti, māruto yām āvatha vājasātāu, ṣṣ 1.40.8^c
toké vā gōṣu tānaye yām apsu sá vrajām dārtā pārye ādha dyōh.

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 gṛṇāntāh*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spīdhaḥ sām ajā samātsv indra rārandhī mithatīr ādevīh,
vidyāma vāstor āvasā gṛṇānto bharadvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{ed} (Renu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatinām 1vidyāma sumatinām nāvānām, 1.4.3^o

vidyāma vāstor āvasā gṛṇānto viṣvāmitrā utā ta indra nūnām.

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, mahō vājasya gādhyasya sātāu : 6.10.6^d, āvir vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo rkāsātāu tvām kūtsāya ṣūṣṇam dāṣuṣe vark,
tvām ciro amarmāṇaḥ pārāhann atithigvāya ṣāṅsyaṃ kariṣyān.

7.19.8^d (Vasiṣṭha Maitravaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu nāro madema ṣarane sākhāyah,
nī turvāṇam nī yūdvaṃ ṣiṣṭhy atithigvāya ṣāṅsyaṃ kariṣyān.

For points in 6.26.3 see Pischel, Ved. Stud. i. 141 ; Oldenberg, RV. Noten, p. 384.

6.26.4^b, āvo yūdhyantaṃ vṛṣabhām dāḍadyum : 1.33.14^b, prāvo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahī nū te mahimāṇaḥ samasya nā maghavan maghavattvāsya vidmā,
nā rādhaso-rādhaso nūtanasyendra nākir dadṛḥa indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

kā u nū te mahimāṇaḥ samasyāsmāt pūrva ṣṣayō 'ntam apuḥ,
yān mātaraṃ ca pitāraṃ ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mā va stenā iṣata māghāṇsaḥ : 2.42.3^c, mā na stenā iṣata māghāṇsaḥ.

6.28.7^d, pāri vo hetī rudrāsya vṛjyāḥ : 2.33.14^a, pāri ṇo hetī rudrāsya vṛjyāḥ ;
7.84.2^c, pāri ṇo hēlo vāruṇasya vṛjyāḥ.

6.29.3^{ed} (Bharadvāja ; to Indra)

ṣriyē te pādā dūva ā mimikṣur dhṛṣṇūr vajrī ṣavasā dākṣiṇāvān,
vāsāno ātkam surabhīm dṛṣṣe kām svār ṇā nṛtav iṣirō babhūtha.

10.123.7^{ed} (Vena Bhārgava ; to Vena)

1urdhvō gandharvō ādhi nāke asthāt, pratyān citrā bībhrad asyāyudhāni,
vāsāno ātkam surabhīm dṛṣṣe kām svār ṇa nāma janata priyāni. 9.85.12^a

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, Ved. Myh. i. 432, connect gandharvā-venā with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvā 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, āhann āhiṃ pariçāyānam arṇaḥ.

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

6.31.4^d, dīvodāsaya sunvaté sutakre : 4.30.20^c, dīvodāsaya dāçuṣe ; 6.16.5^b, dīvodāsaya sunvaté.

[6.32.1^b, mahé vīrāya tavāse turāya : 6.49.12^a, prā vīrāya prā tavāse turāya.]

6.32.4^b : 4.22.3^b, mahó vājebhir mahādbhiç ca çuṣmāiḥ.

6.33.2^d (Çunahotra Bhāradvāja ; to Indra)

tvām hīndrāvase vivāco hāvante carṣanāyaḥ çūrasātāu,

tvām viprebhir ví pañūr açayas tvóta it sánitā vājam árvā.

7.56.23^d (Vasiṣṭha ; to Maruts)

bhūri cakra marutaḥ pītryāny ukthāni yā vaḥ çasyānte purā cit,

marúdbhir ugrāḥ pītanāsu ṣālha marúdbhir it sánitā vājam árvā.

6.33.5^c (Çunahotra Bhāradvāja ; to Indra)

nūnām na indrāparāya ca syā bhāvā mṛṭkā utā no abhiṣṭāu,

itthā grṇānto mahīnasya çārman divi syāma pārye goṣātamaḥ.

6.68.8^c (Bharadvāja ; to Indra and Varuṇa)

nū na indravaruṇā grṇānā pṛiktām rayīm sāuçravasāya devā,

itthā grṇānto mahīnasya çārdho ['pó ná nāvā duriṭā tarema.]

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^{c,d}, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt/gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pádas, and the obvious sense, show that çārdhas like çārman 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, grṇatām āpiḥ, 6.45.17. Now the singular mahīnasya in a dīdevatya-hymn makes it probable that 6.33.5 is the mother páda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṭké 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, indra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko viçvasya bhūvanasya rūjā.

6.40.4^c (Bharadvāja ; to Indra)

ī yāhi çaçvad uçatā yayāthēndra mahā mānasā somapēyam,
upa brāhmāṇi çṛṇava imā nō 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Maitravaruṇi ; to Indra)

brāhman vīra brāhmakṛtīm juṣāṇō 'rvacīnō hāribhir yāhi tūyam,
asmīn ū śū sāvane mādayasv ūpa brāhmāṇi çṛṇava imā nah.

ॐ 2.18.7^d

Cf. several items beginning with upa brahmāṇi in my Vedic Concordance.—For mānasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajoṣāḥ pāhi girvaṇo marūdbhiḥ.

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

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyētana sōmebhiḥ somapātātamam,
amatrebhir ṛjīṣṇam indraṁ sutēbhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñēbhir yajñāvāhasaṁ sōmebhiḥ somapātātamam,
hōtrābhir indraṁ vāvrdhur vy ānaçuh.

6.43.1^c—4^c, ayām sá sōma indra te sutāḥ pība.

6.44.1^{cd}—3^{cd}, sōmaḥ sutāḥ sá indra té 'sti svadhāpate mádaḥ.

6.44.5^b, pátim turásya rádhasaḥ: 5.86.4^b, páti turásya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yām vardhāyantīd girāḥ pátim turásya rádhasaḥ,
tām in nv āsya ródasī devī çūṣmaṁ saparyataḥ.

ॐ 5.86.4^b

8.93.12^b (Sukakṣa Āngirasa ; to Indra)

ádhā te āpratīskutaṁ devī çūṣmaṁ saparyataḥ,
ubhé suçipra ródasī.

[6.44.9^d, dhánasya sātāv asmān aviddhi: 1.110.9^a, vūjebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

indra tūbhyam in maghavann abhūma vayām dātré harivo má vi venāḥ,
nākir āpīr dadṛçe martyatrā́ kīm āngá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyū Nāudhasa ; to Indra)

kīm āngá radhracódanaḥ suvānāsyaṁvitéd asi,
kuvit sv indra naḥ çākaḥ.

Pischel'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*, 'Bakshesh', for the same reason, in 6.64.1, *ābhūd u vāsvī dākṣiṇā maghōni*; cf. 1.123.1, 5. In 7.74.4 the words *cōdāya rādho gr̥natē 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 turāśya rādhasaḥ* in 6.44.5; *Indrāgnī*, *pātī turāśya rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhasaḥ*, or *cōdāya rādhasaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāśya 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. *So 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 bhuvan yājamānasya coditā
āyajvanāḥ sūkṣi vīcvasmīn 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*, *agraddhā*, *āpṇat*, *ayañā*, *āyajyu*, *āditsant*, *ārāvan*, *kr̥cā*, *ādāçuri*, *āyajvan*, *āsuvant*, *kavāri*, *ādāçvas*, *āsuçvi*, &c., not to speak of *ādevayū*, *ādevayant*, *anindrā*, &c. Note particularly the *revān* *ādāçuriḥ* who neglects to be liberal (*pranamārṣa maghātaye*), 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 *radhrāśya 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 vāryāṇām āsi radhrāśya coditā,
indra stotīṇām avitā dviṣo naḥ pāhy ānhasaḥ.

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpst, 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 inspirst the liberal giver, helpst 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'.
2.12.6:

yó radhráya coditá yah kṛṣáya yó brahmáño nádhmānasya kīrēh,
yuktágrāvño yó 'vitá suciprah sutásomasya sá janāsa 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 kṛṣá is the opposite of radhrá, and identical with áditsan pañih, in 6.53.3, revāñ ádāgurih 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 áhho yáyā nidó mucátha vanditāram, arváci sá maruto yá va útih, '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 áhhasah píparo dáçvāñsam, 'thou didst help the pious man out of straits'; and, 3.20.4, pársad viçvátí duritá grñāntam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucétasam tiráç cid áhhañ supáthā nayanti in 7.60.6. It seems to me that the dáçvāñ and the grñāñ 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 áhho
yáyā nidó mucátha vanditāram.

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 R̥g-Veda, p. 150; Pischel, l. c.; Ludwig, Über die neuesten Arbeiten, pp. 31, 134.

6.44.11^c, pūrvís ṭa indra niṣṣidho jáneṣu: 3.51.5^a, pūrvír asya niṣṣidho mártyeṣu.

6.44.14^{b+d} (Çamyu Bārhaspatya; to Indra)

asyá máde purí varpāñsi vidván índro vṛtrāny apratí jaghāna,
tám u prá hoṣi mádhumantam asmāi sómañ vírāya çipriṇe píbadhyāi.

7.23.3^d (Vasiṣṭha Maitravaruni; to Indra)

yujé rátham gavéṣanam háribhyām úpa bráhmāni jujuṣānam asthuḥ.
ví bádhiṣṭa syá ródasi mahitvéndro vṛtrāny apratí jaghanván.

8.32.24^b (Medhatithi Kāṇva; to Indra)

ádhvaryav á tú hí šiñcéá sómañ vírāya çipriṇe,
bhārā sutásya píṭāye.

¹ kṛṣá 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pātā sutām indro astu sómam.

[6.44.15^b, hánta vṛtrám vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhd (10.28.7^c, vādhiṃ) vṛtrám, &c.]

6.44.16^d, vy āsmād dvēṣo yuyāvad vy ānhaḥ: 2.33.2^c, vy āsmād dvēṣo vitarām vy ānhaḥ.

[6.44.17^a, enā mandāno jahī ḡura ḡatrūn: 10.112.1^c, hārsasva hāntave ḡura ḡatrūn.]

6.44.18^b: 1.102.4^c, asmābhyaṃ māhi (1.102.4^c, indra) vārivaḥ sugām kaḥ (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokāsyā tānayasya jeṣé.

6.44.19^a, ū tvā hārayo vṛṣaṇo yujanāḥ: 3.43.6^a, ū tvā bhānto hārayo yujanāḥ.

[6.44.20^b, ghṛtapruṣo nōrmāyo mādantaḥ: 10.68.1^c, giribhrājo nōrmāyo, &c.]

6.44.21^b (Ḥaṃyu Bārhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ pṛthivṃ vṛṣā sindhūnām vṛṣabhā stīyānām,
vṛṣṇe ta indur vṛṣabha pīpāya svādū rāso madhupēyo vārāya.

7.5.2^b (Vasiṣṭha Maitravaruṇi; to Vaiḡvānara)

prṣṭo divi dhāy agniḥ pṛthivīm, netā sindhūnām vṛṣabhā stīyānām,
I.98.2^b

sā mānuṣir abhī viḡo vī bhāti vaiḡvānarō vāvṛdhanō vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, Ḣ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiḡvānara, Ḣ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ: 10.54.6^a, yō ādadhāj jyōtiṣi jyōtir antāḥ.]

6.45.3^{ab} (Ḥaṃyu Bārhaspatya; to Indra)

mahīr asya prānītayaḥ pūrvīr utā prācāstayah,
nāsya kṣiyanta utāyah.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahīr asya prānītayaḥ pūrvīr utā prācāstayah,
viḡvā vāsūni dāḡuṣe vy ānaḡuḥ.

8.40.9^b (Nābhaka Kāṇva; to Indra and Agni)

pūrvīṣ ta indropamātayaḥ pūrvīr utā prācāstayah sūno hinvāsya harivaḥ,
vāsvo virāsyāpṛco yā nū sādanta no dhīyo nābhantām anyaké same.]

cf. refrain, 8.39.1^b ff.

Cf. bhadrā utā prācāstayah, 8.19.19^c; and, āsann utā prācāstayah, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsya viḡvāni hāstayoh.

[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 ṽindra vājānām pate,
āhūmahī çravasyāvah.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vāiṣyaçva ; to Indra)
tām vo vājānām pātīm āhūmahī çravasyāvah,
āprāyubhir yajñēbhīr vāvṛdhēnyam.

Cf. the pāda, juhūmāsi çravasyāvah, 8.52(Vāl.4).4^d, under 1.4.1.

6.45.17^c (Çamyu Bārhaspatya ; to Indra)
yō gr̥natām id āsithāpīr utī çivāḥ sākḥā,
sā tvām na indra mṛṣaya.

8.80.2^c (Ekadyū Nāudhasa ; to Indra)
yō naḥ çāçvat purāvīthāmṛdhro vājasātaye,
sā tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sā hī viçvāni pārthivā : 6.16.20^a, sā hī viçvāti pārthivā.]

[6.45.22^b, puruhūtāya sātване : 8.45.21^b, purunṛmṇāya sātване.]

[6.45.25^a, imā u tvā çatakrato : 8.92.12^a, vayām u tvā, &c.]

6.45.25^c (Çamyu Bārhaspatya ; to Indra)
imā u tvā çatakrato, bhī prā ṇonuvur girah,
indra vatsām nā mātārah.

cf. 6.45.25^a

8.95.1^d (Tiraçci Āṅgīrasa ; to Indra)
ā tvā giro rathīr ivāsthuh sutēṣu girvaṇah,
abhī tvā sām anūṣatēndra vatsām nā mātārah.

Cf. gāvo vatsām nā mātārah, 9.12.2^b; abhī vatsām nā dhenāvah, 9.13.7^b, and vatsām gāvo nā dhenāvah, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çamyu Bārhaspatya ; to Indra)
imā u tvā sutē-sute nākṣante girvaṇo girah,
vatsām gāvo nā dhenāvah.

9.12.2^b (Devala Kaçyapa ; to Soma Pavamāna)
abhī viprā anūṣata gāvo vatsām nā mātārah,
ṽindram sōmasya pītāye.]

cf. 1.16.3^c

Cf. 9.100.7^c, vatsām jātām nā dhenāvah, 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 anūṣata (namely, girah). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtāmañ puruṇām.

6.45.30^b (Çam̐yu Bārhaspatya; to Indra)
asmākam indra bhūtu te stōmo vāhiṣṭho ántamaḥ,
asmāñ rāyē mahē hinu.

8.5.18^b (Brahmātithi Kāṇva; to Aḥvins)
asmākam adyā vām ayām stōmo vāhiṣṭho ántamaḥ,
yuvābhyam̐ bhūtv aḥvinā.]

§ 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 Aḥvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18^c: 'dazu der klägliche schluss, yuvābhyam̐ bhūtv aḥvinā.' He does not notice that this pāda also is repeated in 8.26.16: vāhiṣṭho vām hāvānām stōmo dūtō huvan narā, yuvābhyam̐ bhūtv aḥvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aḥvins!' 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 (Çam̐yu Bārhaspatya; to Bṛbu Takṣan)
yāsyā vāyōr iva dravād bhadrā rāthī sahasrīñī,
sadyō dānāya māñhate.

10.62.8^d (Nabhānediṣṭha Mānava; Sāvārner dānastutih)
prā nūnām jāyatām ayām mānus tōkmeva rohatu,
yāḥ sahasrām̐ çatācvañ sadyō dānāya māñhate.

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} (Çam̐yu Bārhaspatya; to Bṛbu Takṣan)
tāt sū no viḥve aryā á sādā gṛñanti kārāvah,
bṛbūñ sahasradātamañ surīñ sahasrasātamañ.

8.94.3^{ab} (Bindu Āngirasa, or Pūtadaḥṣa Āngirasa; to Maruts)
tāt sū no viḥve aryā á sādā gṛñanti kārāvah,
marūtaḥ sōmapitaye.]

§ 8.1.23.10^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 treugesinntesten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger 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 ari :

'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 *aryá ś* 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(Väl. 6).1^b (see under 8.46.3).

6.46.3^b (Çaṁyu Bārhaspatya; to Indra)

yáḥ satráhā vícarṣaṇir indraṁ táṁ hūmahe vayám,
sáhasramuṣka tívṇimṇa sátpate ḷbhávā samátsu no vṛdhé.] ५ cf. 5.9.7

8.51(Väl.3).5^b (Çruṣṭigu Kāṇva; to Indra)
yó no datá vástinām indraṁ táṁ hūmahe vayám,
vidmá hy áśya sumatín návíyasīm ḷgámema gómati vrajé.] ५ 8.46.9^d

For 8.51(Väl. 3).5^c cf. under 1.4.3^b.—For *vícarṣaṇi* see my remark under 2.5.4.

[6.46.3^d, *bhávā samátsu no vṛdhé*: 5.9.7^c; 10.7^e; 16.5^e; 17.5^e, *utáidhi pṛtsú no vṛdhé*.]

6.46.4^c (Çaṁyu Bārhaspatya; to Indra)

bádhasa jánān vṛṣabhéva manyúnā ghṛṣáu mīhá r̥cīṣama,
asmákam bodhy avitá mahādhané tanúṣv apsu sūrye.

7.32.25^c (Vasiṣṭha; to Indra)
pára pudasva maghavann amitrān ḷsuvédā no vásu kṛdhi,] ५ 6.48.15^e
asmákam bodhy avitá mahādhané bhávā vṛdháh sákhnām.

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhá iva*.—The phrase, *asmákam bodhy avitá*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çaṁyu Bārhaspatya; to Indra)

yád indra náhuṣiṣv áñ ojo nṛmṇám ca kṛṣṭiṣu,
ḷyád vā páñca kṣitínām dyumnám á bhara,] satrá víçvāni páuṁsyā. ५ 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)
ḷutá tyád áçvácṛyaṁ,] yád indra náhuṣiṣv á,
ágre vikṣu pradáyat. ५ 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yád vā páñca kṣitínām dyumnám á bhara*: 5.35.2^c, *yád vā páñca kṣitínām*.

[6.46.9^c, *chardír yacha maghávadbhyaç ca máhyaṁ ca*: 9.32.6^b, *maghávadbhyaç ca máhyaṁ ca*.]

Cf. the cadence *maghávāno vayám ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prá naḥ puraetéva paçya prá no naya pratarám vásyo ácha,
bhávā supārō atipārayō no bhávā sūntir utā vāmāntiḥ.

10.45.9^o (Vatsapri Bhālandana ; to Agni)

yás te adyā kṛṇávad bhadrāçoce 'pūpám deva gṛtávantam agne,

prá tám naya pratarám vásyo áchābhi sunnám devābhaktām yaviṣṭha.

8.71.6^o (Suditi Āngirasa, and Purumīḥa Āngirasa ; to Agni)

tvám rayim puruvīram ágne dāçuse mártāya,

prá ño naya vásyo ácha.

That the páda 8.71.6^o 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 (Sukṛti Kakṣivata ; to Indra)

indraḥ sutráṃā svávāñ ávobhiḥ ₁sumṛṅikó bhavatu viçvāvedāḥ, ₂

bādhatām dvéšo ábhayaṃ kṛṇotu ₁suvíryasya pátayaḥ syāma, ₂

₃4.1.20^d

₄4.51.10^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, sumṛṅikó bhavatu viçvāvedāḥ: 4.1.20^d, sumṛṅikó bhavatu jātāvedāḥ.

6.47.12^d = 10.131.6^d; 4.51.10^d; 9.89.7^d; 95.5^d, suvíryasya pátayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab}: 3.1.21^{cd}; 59.4^{cd}, tásya vayám sumatáu yajñíyasyápi bhadré sāumanasé syāma; 10.14.6^{cd}, téçāñ vayám sumatáu yajñíyānām ápi bhadré sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukṛti Kakṣivata ; to Indra)

tásya vayám sumatáu yajñíyasyápi bhadré sāumanasé syāma,

sá sutráṃā svávāñ indro asmé ārác cid dvéçaḥ sanutár yuyotu.

7.58.6^o (Vasiṣṭha ; to Maruts)

prá sá vāci suṣṭutir maghónām idám suktám marúto jusanta,

ārác cid dvéšo vṛṣaño yuyota ₁yūyám pāta svastibhiḥ sáda naḥ, ₂

₃refrain, 7.1.20^d ff.

10.77.6^d (Syūmaraçmi Bhārgava ; to Maruts)

prá yád váhadhve marutaḥ parákád yūyám mahāḥ sañváraṇasya vásvaḥ,

vidánāso vasavo rádhyaçyārác cid dvéçaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaño yuyota is epigonal to . . . sanutár yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, b̥haspate prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebhyaḥ prá, &c.]

[6.47.28^d, déva ratha práti havyā gr̥bhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1^c, prá-pra vayám am̐tam jatávedasam : 8.74.5^a, am̐tam jatávedasam.]

6.48.3^c (Çaṁyu Bārhaspatya ; to Agni)

vīṣā hy agne ajāro mahān víbhāsy arcīṣā,
ájasreṇa çociṣā çoçucac chuce sudt̥tibhiḥ sū dīdīhi.

7.5.4^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tāva tridhātu pr̥thivī utā dyāur váicvānara vratām agne sacanta,
tvām bhāsā ródasi á tatanthájasreṇa çociṣā çoçucānah.

6.48.6^c (Çaṁyu Bārhaspatya ; to Agni)

á yāḥ paprāu bhānūnā ródasi ubhé dhūména dhāvate divī,
tirás támo dadṛça ūrmyāsv á çyāvāsv aruṣó vīṣā çyāvā aruṣó vīṣā.

7.9.2^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sā sukrátur yó ví dūrah papinām punāno arkām purubhójasam nah,
hótā mandró viçám dāmūnās tirás támo dadṛçe rāmyāṅām.

In the Nighaṅṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^c see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çaṁyu Bārhaspatya ; to Agni)

vīçvāsām gr̥hāpatir viçám āsi tvām agne mānuṣṭām,
çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ sameddhāram çatām himā stot̥f̥bhyo yé
ca dádati.

7.16.10^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yé rádhānsi dádaty áçvyā maghā kámena çrávaso maháh,
tām āñhasaḥ pip̥hi part̥f̥bhiḥ tvām çatām pūrbhīr yaviṣṭhya.

For the metre of the repeated pádas see Part 2, chapter 2, class B 8.

6.48.15^c (Çaṁyu Bārhaspatya ; to Maruts, or Liṅgoktadevataḥ)

tveṣām çárdho ná m̐rútam tuviṣvāny anarvānam pūṣanam sám yáthā çatā,
sám sahasrā k̥riṣac carṣaṇibhya ūñ ávir gulhā vásū karat suvédā no vásū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā pudasva maghavann amitrān suvédā no vásū k̥rdhi,
asmákam bodhy avitā mahādhané, bhāvā v̥rdháh sákhinām. ॐ 6.46.4^c

6.48.16^c (Çaṁyu Bārhaspatya ; to Pūṣan)

á mā pūṣann ūpa drava çānsiṣam nú te apikarnā āghr̥ṇe,
āghā aryó árātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó árātayaḥ,
 āpa dvéśānsy á kṛtam yuyutām sūryād ádhi.

In 6.48.16 the repeated páda is very loose, and aghá 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} (R̥j̥iṣvan Bhāradvāja ; to Viṣve Devāḥ)
 stuṣé jānam svratām návyasibhir gīrbhír mitrávaruṇā sumnayántā,
 tá á gamantu tá ihá ṣruvantu sukṣatrāso varuṇo mitró agnīḥ.

10.15.5^c (Ṣaṅkha Yāmāyana ; to the Fathers)
 úpahūtāḥ pitāraḥ somyāso barhiṣyēṣu nidhiṣu priyēṣu,
 tá á gamantu tá ihá ṣruvantu ádhi bruvantu tē 'vantv asmān.

6.51.10^c (The same as 6.49.1)
 té hí ṣrésthavaracasas tá u nas tiró viṣvāni duritá náyantī,
 sukṣatrāso varuṇo mitró agnīr ṛtádhītayo vakmarájasatyāḥ.

For ṣruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno varuṇo mitró agnīḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prá vāyúm áchā bṛhatī manīśú : 3.33.5^c, prá síndhum áchā bṛhatī manīśā.

6.49.5^{cd} : 1.183.3^{cd}, yéna narā nāsatyēṣayádhyāi vartír yāthás tánayāya tmāne
 ca ; 1.184.5^c, yātām vartís tánayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prá virāya prá tavāse turāya : 6.32.1^b, mahé virāya tavāse turāya.]

[6.49.13^a, yó rájānsi vimamé párthivāni : 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, adyú (15^c, gná) hutāso vásavó 'dhr̥ṣṭāḥ ;

6.50.7^d (R̥j̥iṣvan Bhāradvāja ; to Viṣve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣīr āmr̥ktaṁ dhāta tokāya tánayāya ṣām yoh,
 yūyám hí ṣṭhā bhīṣājo māt̥ṣtamā viṣvasya sthātúr jágato jānitrīḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eṣá syá mitrávaruṇā nṛcákṣā ubhé úd eti sūryo abhí jmān,
 viṣvasya sthātúr jágataḥ ca gopá ṛj̥ú mārteṣu vṛjiná ca páḍyan.]

10.63.8^b (Gaya Plāta ; to Viṣve Devāḥ)
 yá íḥire bhúvanasya prácetaso viṣvasya sthātúr jágataḥ ca mántavaḥ,
 té naḥ kṛtád ákṛtád énasas páry adyá devāsaḥ 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, çam̐ no deváh, &c.]

6.50.8^d, vyūrṇuté daçúṣe váryāṇi : 5.80.6^c, vyūrṇvatí daçúṣe váryāṇi.

[6.50.9^a, utá tvām̐ sūno sahaso no adyá : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihá tvām̐ sūno, &c.]

6.50.13^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

utá syá deváh savitá bhágo no 'pám̐ nápad avatu dánu pápriḥ,
tváṣṭā devébhir jánibhiḥ sajóṣā dyiur devébhiḥ pṛthiví samudráiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utá matá bṛhaddivá çṛṇotu nas tváṣṭā devébhir jánibhiḥ pitá vácaḥ,
ṛbhukṣá v́jo ráthaspátir bhágo raṇvāḥ çānsaḥ çaçamānāsya pátu naḥ.

6.50.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

evá nápato máma tásya dhībhīr bharádvājā abhy ārcanty arkáih,
ḷgná hutáso vásavo 'dhr̥ṣṭā, viçve stutáso bhūta yajatraḥ.

¶ 6.50.4^b

7.23.6^b (Vasiṣṭha Māitravaruṇi ; to Indra)

evéd indraṁ víṣṇaṁ v́jrabahuṁ v́siṣṭhāso abhy ārcanty arkáih,
ḷsá na stutó virávad dhātu gómad, ḷyūyám̐ pāta svastibhiḥ sádā naḥ.

¶ c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pádas 5.29.12^b, daçagvāso 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, ṛju mártēṣu vṛjiná ca páçyan.

6.51.5^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

dyauṣ pitāḥ pṛthivi mātár ádhrug̐ ágne bhrátar vasavo mṛlātā naḥ,
viçva ádityā adite sajóṣā ḷasmábhyam̐ çárma bahulám̐ ví yanta.

¶ 5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evá platéḥ sūnúr avivṛdhad vo viçva ádityā adite maníṣí,
içánāso náro ámartyenástāvi jáno divyó gáyena.

6.51.5^d, asmábhyam̐ çárma bahulám̐ ví yanta : 5.55.9^b, asmábhyam̐ çárma bahulám̐ ví yantana.

6.51.7^{ab} (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

má va éno anyákṛtaṁ bhujema má tát karma vasavo yác cáyadhve,
viçvasya hí kṣáyatha viçvadevāḥ svayám̐ ripús tanvám̐ rir̥iṣṭā.

7.52.2^{cd} (Vasiṣṭha ; to Ádityas)

mitrás tán no várūno māmahanta çárma tokáya tánayaya gopáḥ,
má vo bhujemānyájātam̐ 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, sukṣatráso váruṇo mitró agnīḥ.

6.51.15^a: 1.15.2^c; 8.7.12^a; 83.9^a, yūyám hí ṣṭhā sudānavah.

6.51.15^b (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Maruts)
 1yūyám hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 kártā no ádhvann á sugám gopá amā.

३२ 1.15.2^c

8.83.9^b (Kusīdin Kāva; to Viçve Devāḥ, here Maruts)
 1yūyám hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 adhā cid va utā bruve.

३२ 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)
 ápi pánthām aganmahi svastigám anehásam,
 yéna víçvāḥ pári dvīṣo vṛnákti vindáte vásu.

8.69.16^e (Priyamedha Aṅgīrasa; R̥kṣāçvamedhayor dānastutih)
 á tú suçipra dāmpate rátham tiṣṭhā hiraṇyáyam,
 ádha dyukṣám sacevahi sahásrapādam aruṣám svastigám anehásam.

Ludwig, 218, renders anehásam 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, páçyema nú sūryam uccārantam; 4.25.4^b, jyók paçyāt sūryam
 uccārantam; 7.104.24^d, má te dṛçan sūryam uccārantam; 10.59.6^e,
 jyók paçyema sūryam uccārantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, víçve devāsa á gata.

6.52.7^b = 2.41.13^b, çṛṇutá ma imám hávam: 8.73.10^b, çṛṇutám ma imám hávam.

6.52.12^a, imám no agne adhvarám: 5.4.8^a, asmákam agne adhvarám juṣasva;
 7.42.5^a, imám no agne adhvarám juṣasva.

6.52.12^c (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Agni)
 1imám no agne adhvarám, hótar vayunaçó yaja,
 cikitván dáivyaḥ jánam.

३२ 5.4.8^a

8.44.9^c (Virūpa Aṅgīrasa; to Agni)
 samidháná u santya çúkraçoca ihá vaha,
 cikitván dáivyaḥ jánam.

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, aufmerksam 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 (R̥jīçvan B̥haradvāja; to Viçve Devāh)

viçve devāh çr̥nutemām hāvam me yé antárikse yá úpa dyávi śthá,
yé agnijihvá utá vā yájatrá āsádyāsmín barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mádhumatamasya ṽṽṣṇāḥ sómasya vṛṣṇāṃ vṛṣethām,
cf. 1.108.3^b

idám vām ándhaḥ páriṣiktam asmé āsádyāsmín barhiṣi mādayethām.

10.17.8^c (Devaçravas Yāmāyana; to Sarasvatī)

sārasvatī yá sarátham yayátha svadhābhīr devi pit̥bhīr mādanti,
āsádyāsmín barhiṣi mādayasvānamívā iṣa ā 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 facillior 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, ágnīparjanyāv ávataṃ dhīyaṃ me: 2.40.5^c, sómāpūṣaṇāv ávataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhiṣi samidhāné agnāu.

6.53.5^b, 7^b, árayā (7^b, pañmām) h̥dayā kave.

6.53.5^c–7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, ā rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣāñim̐ dhīyaṃ açvasám v̥jasám utá,
ṽṽṛvát kṛṇuhi vitáye.

cf. 1.13.2^c

9.2.10^b (Medhātithi Kāṇva; to Soma Pavamāna)

goṣā indo nṛṣá asy açvasá v̥jasá utá,
ṽṽtmá yajñásya pūrvyāh.

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)
pūṣann ānu prā gā ihi yájamānasya sunvatāḥ,
asmákam stuvatām utá.

6.60.15^b (Bharadvāja ; to Indra and Agni)
indrāgni ṛṇutām hávam yájamānasya sunvatāḥ,
vitām havyāny ā gataim pibatam somyām mádhu.]

6.60.15^d

Cf. yájamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)
ṛṇvántam pūṣānam vayám íryam ānaṣṭavedasam,
íḷānam rāyá imahe.

8.26.22^b (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Vāyu)
tváṣṭur jāmātaram vayám íḷānam rāyá imahe,
sutāvanto vāyūm dyumnā jānasah.

8.46.6^c (Vaça Açvya ; to Indra)
tām indram dánam imahe çvasānām ābhīrvam,
íḷānam rāyá imahe.

8.53 (Vāl. 5). 1^d (Medhya Kāva ; to Indra)
upamām tvā maghónām jyēṣṭham ca vṛṣabhānam,
pūrbhittamam maghavann indra govīdam íḷānam rāyá imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)
utá ghā sá rathítamam sákhyā sátpatir yujá,
índro vṛtrāni jighnate.

8.17.8^c (Irimbiṭhi Kāva ; to Indra)
tuvigrīvo vapódarah subāhūr āndhaso máde,
índro vṛtrāni 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, huvéma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vājasātaye ;
8.9.13^b, huvéya vājasātaye.

6.59.3^c, indrā nv āgní āvasehá vajrīnā : 5.45.4^b, indrā nv āgní āvase huvādhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)
indrāgni ā hi tanvaté náro dhānvāni bāhvoh,
mā no asmín mahādhané párā varktaim gāvīṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmín mahādhané párā varg bhārabhīd yathā,
samvārgam sám rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana '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 áratayah.

6.59.9^d: 1.79.9^b, rayim̐ viçvāvupoṣasam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhīr ā gatam [asyá sómasya pitāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṅsa Kāṇva; to Açvins)

[divaç cid rocanād ádhy] ā no gantaṁ svarvidā,

☞ 1.49.1^b

dhibhīr vatsapracetasā stómebhir havanaçrutā.

8.12.23^b (Parvata Kāṇva; to Indra)

mahāntaṁ mahinā vayāṁ stómebhir havanaçrutām,

arkīir abhī prá 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 pitāye.

6.60.5^b: 5.86.4^b, indrāgni havāmahe.

6.60.5^c: 1.17.1^c, tá no mṛlāta idīçe; 4.57.1^d, sá no mṛlātidīçe.

6.60.7^b: 1.11.8^b, abhī stómā anūṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sánti purusp̐ho niyúto daçúse narā.

6.60.9^b: 1.16.5^b; 2.1.4^b, úpedām sávanam̐ sutām.

6.60.9^c: 8.38.7^c-9^c, indrāgni sómapítaye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gāvyebhir açvyāir vasavyāir úpa gachatam,

sákhayāu devāu sakhyāya çambhúv, indrāgnī tá havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gāvyebhir açvyāiḥ sahásrāir úpa gachatam,

[anti śád bhūtu vām ávah.]

☞ 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 gāvyebhir açvyāiḥ sahásrebhir áti khyatam,

anti śád bhūtu vām ávah.

'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 pādas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indraṅnī tā havamahe.

6.60.15^b: 6.54.6^b, yájamānasya sunvatāh.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībatañ somyám mádhu; 8.24.13^b, pībāti somyám mádhu.

6.61.3^a: sárasvatī devanīdo ní barhaya; 2.23.8, bṛhaspate devanīdo ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājīnīvatī.

6.61.5^b: 1.40.2^b, upabrūté dhāne hité.

6.61.7^a (Bharadvāja; to Sarasvatī)
utá syá naḥ sárasvatī ghorá hīraṇyavartaniḥ,
vṛtraghnī vaṣṭi suṣṭutim.

7.95.4^a (Vasiṣṭha; to Sarasvatī)
utá syá naḥ sárasvatī juṣāṇópa ḥavat subhágū yajñé asmín,
mitájñubhir namasyàir iyāná rāyá yujá cid úttarā sákhībhyah.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no viçvā áti dvīṣah: 5.25.9^c, sá no viçvā áti dvīṣah.

[6.61.11^{ab}, āpaprūṣī pāṛthivāny urú rájo antárikṣam: 1.81.5^a, ā papraū pāṛthivāñ
rájah.]

6.63.2^d, ná yát páro nāntaras tuturyāt: 2.41.8^a, ná yát páro nāntarah.

[6.63.4^b, prá rātīr eti jūrñī ghṛtāci: 4.6.3^a, yatá sujūrñī rātīñi ghṛtāci.]

Cf. under 3.19.2.

6.63.7^b, abhī práyo nāsatyā vahantu: 1.118.4^d, abhī práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aḥvins)

á vām váyo 'çvaso váhiṣṭhā, abhī práyo nāsatyā vahantu,
prá vām rátho mánojavā asarjīṣáh pṛkṣá iṣidho ánu pūrvīh.

cf. 1.118.4^d

7.68.3^a (Vasiṣṭha; to Aḥvins)

prá vām rátho mánojavā iyarti tiró rájānsy aḥvinā çatótīh,
asmábhyam sūryavasū iyānāh.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛe çukráñ duduhe pṛṇnir údhaḥ: 4.3.10^d, vṛṣā çukráñ duduhe
pṛṇnir údhaḥ.

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhane.

[6.66.8^b, māruto yám ávatha vājasātāu : 10.35.14^a ; 63.14^a, yám devāso ávatha vājasātāu.]

6.66.8^c, toké vā góśu tánaye yám apśú : 6.25.4^c, toké vā góśu tánaye yád apśú.

6.66.11^b rudrásya sūnūn havásá vivāse : 1.64.12^b . . . havásá gṛṇīmasi.

[6.67.10^a, ví yád vácam kistáso bhārante : 7.72.4^b, prá vām bráhmāni kárāvo bharante.]

[6.68.2^b, çúrāṇān çáviṣṭhā tá hí bhūtām : 7.93.2^a, tá sánasí çavasānā hí bhūtām.]

[6.68.4^d : dyáuç 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 vāsumentān puruḥśum : 4.34.10^b, rayīm dhatthá, &c. ; 7.84.4^b, rayīm dhattām, &c. ; 4.49.4^b, rayīm dhattām çatagvīnam ; 1.159.5^d, rayīm dhattām vāsumentān çatagvīnam.

6.68.8^c, itthá gṛṇānto mahínasya çárdhaḥ : 6.33.5^c, itthá gṛṇānto mahínasya çárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇa gṛṇāná pṛnktām rayīm sāuçravasáya devā,
[itthá gṛṇānto mahínasya çárdho] 'pó ná nāvá duritá tarema. 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūripaçāv ántasya sétu duratyétu ripáve máryāya,
pṛtasya mitrávaruṇā pathá vām apó ná nāvá duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vīṣṇaḥ sómasya vīṣṇā vīṣethām.

6.68.11^d, ásādyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāni çṛputām giro (7^d, hávam) me.

6.70.3^c (Bharadvāja ; to Dyāvāpṛthivīyau)

yó vām rjāve krāmaṇāya rodasi mártō dadāça dhiṣaṇe sá sādhati,
prá prajābhir jāyate dhármaṇas pári yuvóh siktá vīśurṇāni sāvratā.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír iṣo yó vo várāya dáçati, ८२ 7.59.2^{cd}

prā prajābhīr jāyate dhármanas páry [áristaḥ sárva edhate,] ८२ 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

[áristaḥ sā mártō viçva edhate,] prá prajābhīr jāyate dhármanas pári, ८२ 1.41.2^c

yām ādityaso náyathā sunítibhīr áti viçváni duritá svastāye.

Cf. under 1.41.2.—For dhiṣṇe in 6.70.3^b see Hillebrandt, Ved. Myth. i. 176.

6.71.1^a, úd u syá devāḥ savitá hiranyáya: 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)

ádabdhebhīḥ savitāḥ pāyūbhiṣ tvām çivēbhīr adyá pári páhi no gāyam,
hīranyajihvaḥ suvitāya nāvyaṣe rákṣā mákir no aghāçaṇsa içata.

6.75.10^d (Pāyu Bhāradvāja; Liṅgoktadevatāḥ)

brāhmaṇasaḥ pitāraḥ sómyasaḥ çivé no dyāvapṛthiví anehāsā,

pūṣá nah pátu duritád ṛtāvrdho rákṣā mákir no aghāçaṇsa 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 hiranyáya; 7.38.1^a, úd u syá devāḥ savitá yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uṣásam út sūryaṁ nayatho jyótiṣā sahá,

úpa dyām skambhātu skāmbhanenāprathatam pṛthivīm mātāraṁ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Aṅgirasāṁ stutiḥ)

yá ṛtēna sūryam ārohayan divy áprathayan pṛthivīm mātāraṁ ví,

suprajāstvām aṅgirasō vo astu práti gr̥bhṇta mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas 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 *suprajāstvām aṅgirasō vo astu*. Even so the repeated páda, *áprathayan, &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^e, *ābhīyām indraḥ pakvām āmāsv antāḥ*.]

6.72.5^b, *apatyasācaim ṛṭīyaṁ rarāthe* : 1.117.23^d, *apatyasācaim ṛṭīyaṁ rarātham*.

6.73.1^d (Bharadvāja ; to Bṛhaspati)

yō adribhīṭ prathamajū ṛtāvā bṛhaspātīr āṅgirasō havīṣmān,
dvibārahajmā prāgharmanasāt pitā na ā ródasī vṛṣabhó roravīti.

10.8.1^b (Triṅiras Tvāṣṭra ; to Agni)
prā ketūnā bṛhatā yāty agnīr ā ródasī vṛṣabhó roravīti,
divāç cid āntān ūpamān ūd ānaḥ apām upāsthe mahiṣō 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^e ; 7.101.1^d.

6.74.1^c : 5.1.5^e, *dāme-dame saptā rātnā dādhānā* (5.1.5^e, *dādhānaḥ*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryāṁ prā vām iṣṭáyō 'ram açnuvantu,
ḍāme-dame saptā rātnā dādhānā, çām no bhūtam dvipāde çām cātuṣ-
pade. 37 5.1.5^e

7.54.1^d (Vasiṣṭha ; to Vāstoṣpati)

vāstoṣ pate prāti jānihy asmān svāveçō anāmīvo bhavā naḥ,
yāt tvēmahe prāti tān no juṣasva çām no bhava dvipāde çām cātuṣpade.

10.85.43^d (Sūryā Sāvitrī ; to Sūryā)

ā naḥ prajām janayatu prajāpatir ājarasāya sām anaktv aryamā,
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām cātuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivā paçūbhyah sumānāḥ suváraḥ,
virasūr devākāmā syonā çām no bhava dvipāde çām cātuṣpade.

10.165.1^d (Kapota Nāirṛta ; Kapotopahatau prāyaçcittam)

dévāḥ kapóta iṣitō yād ichān dutō nīrṛtyā idām ājagāma,
tāsmā arcāma kṛṇāvāma nīṣkr̥tīm çām no astu dvipāde çām cātuṣpade.

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, *arē bādhetām nīrṛtīm parāçāiḥ* : 1.24.9^e, *bādhasva dūrē nīrṛtīm*, &c.

6.74.2^d : 6.1.12^d, *asmē bhadrā sāuçravasāni santu*.

[6.74.4^e, prá no muñcatam váruṇasya páçāt: 10.85.24^a, prá tvā muñcāmi váruṇasya páçāt.

6.75.10^d: 6.71.3^d, mákir no agháçansa içata.

6.75.12^d (Páyu Bhāradvāja ; to Arrows)
 f̥j̥rte pári vṛñdhi nó 'çmā bhavatu nas tanúh,
 sómo ádhi bravitu nó 'ditih çárma yachatu.

6.75.17^d (Páyu Bhāradvāja ; Līngoktadevatāh)
 yātra bāñāh sampátanti kumará viçikhá iva,
 tátā no bráhmaṇas pátir áditih çárma yachatu viçvāhā çárma yachatu.

8.47.9^b (Trita Áptya ; to Ádityas)
 áditir na uruṣyatv áditih çárma yachatu,
 mātá mitrásya reváto i'ryamñó váruṇasya cāneháso va útáyah suútáyo va
 útáyah.] 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 rakṣāso ājuṣṭāt pāhī dhūrtér áraruṣo aghāyōḥ; 1.36.15^{ab},
pāhī no agne rakṣāsaḥ pāhī dhūrtér áravpaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Maitrāvaruṇi; to Agni)
nú me bráhmāṇy agna úc chaṣādhi tvám deva maghávadbhyaḥ suṣūdaḥ,
rátāu syāmobhāyāsa ā te yūyám pāta svastibhiḥ sādā naḥ.]
677 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
sādā naḥ.

[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, uśāsānāktā sudúgheva dhenūḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa devāiḥ sarátham turebhiḥ; 5.11.2^c, indreṇa devāiḥ
sarátham sá barhīṣi; 10.15.10^b, indreṇa devāiḥ sarátham dádhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛtā mādayantām.

7.3.2^c: 1.148.4^c, ād asya vāto ānu vāti ṣocīḥ. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná rócase upāké; 4.10.5^c, ṣriyé rukmó ná rocata upāké.]

7.3.10^b = 7.4.10^b (Vasiṣṭha Maitravaruṇi ; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucétasaṃ vatema,
viçvā stotf̄bh̄yo gr̄ṇatē ca santu ŷyūyām pāta svastib̄hiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.60.6^c (Vasiṣṭha ; to Mitra and Varuṇa)

imé mitró varuṇo duḷābhāso 'cetasaṃ cic citayanti dākṣaiḥ,
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 (Vasiṣṭha Maitravaruṇi ; to Agni)

sā ḡtso agnis tārūṇaḥ cid astu yāto yāviṣṭho ājaniṣṭha mātūḥ,
sām yó vānā yuvāte çúcidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya ; to Agni)

agnir ha náma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā
datā,
abhipramurā juhvā svadhvarā inó ná próthamāno yāvase v̄ṣā.

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 datā. The metre of 7.4.2^c is fairly common; see Oldenberg, ProL. p. 10.—For 10.115.2 see Fischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)

ayām kavir ākaviṣu prāceta mārteṣv agnir am̄fto ní dhāyi,
sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhalandana ; to Agni)

uçik pāvāko aratīḥ sumedhā mārteṣv agnir am̄fto ní dhāyi,
iyarti dhūmām aruṣām bhāribhrad uc çukreṇa çociṣā dyām inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas 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, nityasya rāyāḥ pātayaḥ 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 diví dháyy agniḥ pṛthivyám: 1.98.2^a, pṛṣṭó diví pṛṣṭó agniḥ pṛthivyám.

7.5.2^b, netá sindhunām vṛṣabhá stīyānām: 6.44.21^b, vṛṣā sindhunām, &c.

7.5.4^d, ájasreṇa çocaiṣā çoçucānaḥ: 6.48.3^c, ájasreṇa çocaiṣā çoçucac 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 Vaiçvanara)

yó apācīne támasi mādantiḥ pṛcēç cakāra nītamah çácibhiḥ,
tām içānām vásvo agniḥ gr̥ṇiṣé 'nānataim damáyantaim pṛtanyūn.

10.74.5^b (Gauriviti Çaktya; to Indra)

çácīva indram ávase kṛṇudhvam ánānataim damáyantaim pṛtanyūn,
ṛbhukṣānaḥ maghāvānaḥ suvṛktīm, bhártā yó vājraḥ náryam purukṣūḥ.

☞ cf. 10.74.5^c

The *Pet. Lex.* and Grassmann, *Lexicon*, s.v. çácīvant, also Grassmann in his *Translation*, ii. 360, 915, read çácī va for çácīva in 10.74.5^a. Cf. 10.104.3, dhībhīr viçvābhīḥ çácīyā gr̥ṇināḥ, and 8.96.13, ávat tām indraḥ çácīyā. Yet I do not regard the correction as certain, because the instrumental of çácī in the RV. is always çácīyā, and it would be a curious accident that the solitary form çácī should happen to be followed by vas, so as to produce the confusing effect çácīvas. We should expect çácīvantam 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, agniṛ mandró mádhuvacā pṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nū tvám agna imahe vásiṣṭhā içānām sūno sahaso vásūnām,
iṣam stotṛbhyo maghāvadbhya ānaç ṛyūyám pāta svastibhiḥ sádā naḥ.

☞ refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, çám yát stotṛbhya apāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tīrás támo dadṛçe rāmyānām: 6.48.6^c, . . . dadṛça úrmyāsv á.

7.10.5^a (Vasiṣṭha Maitravaruṇi; to Agni)

mandráḥ hótāram uçijo yáviṣṭham agniḥ víça ṛlate adhvaréṣu,
ṣá hi kṣápāvān ábhavad rayinām, ástandro dutó yajáthāya devān. ☞ 1.70.5^a

10.46.4^a (Vatsapri Bhālandana; to Agni)

mandráḥ hótāram uçijo námobhiḥ pṛñçairā yajinām netāram adh-
varānām,

viçám akṛṇvann aratīm pávakām havyvāhām dádhato mánuṣeṣu.

7.10.5^c, sá hí kṣapāvān ābhavad rayīṅām : 1.70.5^a, sá hí kṣapāvān agnī rayīṅām.

7.11.1^a (Vasīṣṭha Māitravaruṇi ; to Agni)

mahān asy adhvarásya praketo ná r̥te tvád am̐tā mādayante,
á viçvabhīḥ saráthaṁ yāhi deváir ny agne hótā prathamāḥ sadehá.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

ṽpa bráhmāni harivo háribhyām, sómasya yāhi pītāye sutásya, 1.3.6^b
indra tvā yajñāḥ kṣamamānam ānaḍ dāçvān asy adhvarásya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāṅām.

[7.11.2^{ab}, tvām ilāte ajirām dūtyāya havīṣmantaḥ sádām in mānuṣasaḥ : 10.70.3^{ab},
çaçvattamām ilāte dūtyāya havīṣmanto manuṣyāso agnīm.]

7.11.4^d (Vasīṣṭha Māitravaruṇi ; to Agni)

agnír içe br̥ható adhvarásyāgnír viçvasya havīṣaḥ kṛtásya,
krátum hy ásyā vásavo juṣāntáthā devá dadhire havyvāham.

10.52.3^d (Agni Sāuceika ; to Devāḥ, here Agni)

ayām yó hótā kír u sá yamásya kām ápy ūhe yāt samañjānti devāḥ,
āhar-āhar jāyate māsi-māsy áthā devá dadhire havyvāham.

Cf. the catenary pāda 10.52.4^a, mām devá dadhire havyvāham, and 10.46.10^a, yām tvā devá dadhiré havyvāham.

7.12.2^b : 6.12.4^b, agnī ṣṭave dáma á jatávedāḥ.

7.13.2^b : 3.6.2^a, á ródasi apr̥ṇā jāyamānaḥ : 4.18.5^d ; 10.45.6^b, á ródasi apr̥ṇā
jāyamānaḥ.

7.14.1^a : 3.10.3^b, samídhā jatávedase.

7.14.2^a, vayām te agne samídhā vidhema : 4.4.15^a, ayá te agne samídhā vidhema ;
5.4.7^a, vayām te agna uktháir vidhema.

7.14.2^d, vayām deva havīṣā bhadrāçoce ; 5.4.7^b, vayām havyáih pāvaka bhadrāçoce.

7.14.3^c (Vasīṣṭha Māitravaruṇi ; to Agni)

á no devébhír ūpa devāh̥tīm agne yāhí váṣatkr̥tīm juṣānaḥ,
túbhyām deváya dāçataḥ syāma ṽyūyām pāta svastibhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te deváya dāçataḥ syāma mahó no rátnā ví dadha iyānaḥ.

7.15.2^a : 9.101.9^c, yāḥ pañca carṣaṅír abhí ; 5.86.2^c, yā pañca carṣaṅír abhí.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavir grhāpatir yūvā.

7.15.6^c, yājiṣṭho havyvāvāhanaḥ: 1.36.10^b; 1.44.5^d, yājiṣṭhaṁ havyvāvāhana;
8.19.2^{1c}, yājiṣṭhaṁ havyvāvāhanam.

7.15.8^c (Vasiṣṭha Māitrāvaruṇi; to Agni)
kṣāpa usrāç ca dīdīhi svagnāyas tvāyā vayām,
suvīras tvām asmayūḥ.

8.19.7^c (Sobhari Kāṇva; to Agni)
svagnāyo vo agnībhīḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūḥ.

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 rākṣānsi selhati.

7.15.10^c, çūciḥ pāvakā īdyah: 2.7.4^a, çūciḥ pāvako vāndyah.

7.15.11^b: 1.79.4^b, īçānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Māitrāvaruṇi; to Agni)
āgne rākṣā ño ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro daha.

8.44.11^b (Virūpa Āngirasa; to Agni)
āgne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēsaḥ 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 bedrängniss, 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 hülter 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 dōṣāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavedo aghayatāḥ.

7.16.1^b (Vasīṣṭha Maitrāvaruṇi; to Agni)
 enā vo agnīm nāmasorjō nāpātam ā huve,
 priyām cētīṣṭham aratīm svadhvarām, viçvasya dūtām amftam. ॐ १.१२८.८^b

8.44.13^a (Virūpa Āṅgīrasa; to Agni)
 ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,
 asmīn yajñē svadhvarē.

7.16.1^c, priyām cētīṣṭham aratīm svadhvarām : १.१२८.८^b, priyām cētīṣṭham aratīm
 ny òire.

7.16.3^a (Vasīṣṭha Maitrāvaruṇi; to Agni)
 úd asya çocīr asthād ājuhvanasya mīlhūsaḥ,
 úd dhūmāso aruṣāso divispīçaḥ sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vaiyaçva; to Agni)
 úd asya çocīr asthād didiyūso vy ājāram,
 tāpurjambhasya sudyūto ganaçriyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : १.१५.३^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā vidūṣṭaraḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivasṭy āsicam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vasṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhniṃ devā akr̥vata.

7.16.12^c, dādhati rātnam vidhatē suvīryam : 4.12.3^c, dādhati rātnam vidhatē
 yāviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kṛṇuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
 jātavedaḥ.

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 bṛhatāḥ çāmbaram bhet : १.५४.४^b, āva tmānā dhṛṣatā çāmbaram
 bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
 vīdham.

[7.19.4^b, bhūrṇi vṛtrá haryaçva hañsi : 7.22.2^b, yéna vṛtráni haryaçva hañsi.]

7.19.4^d, ásvāpayo dabhítaye suhántu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya çáñsyañ karişyān.

7.20.3^a, yudhmó anarvá khajakít samádvā : 6.18.2^a, sá yudhmáh sátvā khajakít samádvā.

7.20.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

ḷyudhmó anarvá khajakít samádvā, çúraḥ satrasád janúsem áśālhaḥ, 6.18.2^a
vy ása indraḥ pṛtanāḥ svójà ádhā víçvam çatruýántaṁ jaghána.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḷ indraḥ pṛtanāḥ svójà ásmāi yatante sakhyāya pūrvíḥ,
á smā ráthaṁ ná pṛtanāsu tiṣṭha yám bhadrāyā sumatyā codáyāse.

Ludwig, 572, renders 7.20.3^a, '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^a, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ 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 (pṛtanāḥ governed by roots ji and sah; note the common compound pṛtanāśāhi). 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 ása, 'he threw himself through'; vy ānaḷ, 'he pervaded'; cf. the adjective vyānaçí, 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 Maitravaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhās tmánā ca yé maghāvāno junánti,
vásvi şū te jaritré astu çaktír ḷyuyám páta svastibhiḥ sádā naḥ.]

6.1 refrains, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhitā áhina çura pūrvíḥ.

[7.21.4^b, ápañsi víçvā náryāṇi vidván : 4.16.6^a, víçvāni çakró náryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtráni haryaçva hañsi : 7.19.4^b, bhūrṇi vṛtrá haryaçva hañsi.]

7.22.9^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yé ca pūrva řçayo yé ca nūtnā indra bráhmāṇi janáyanta vípraḥ,
asmé te santu sakhyā çivāni ḷyuyám páta svastibhiḥ sádā naḥ.]

6.1 refrains, 7.1.20^d ff.

10.23.7^d (Vimada Āindra, or others; to Indra)

mākīr na enā sakhyā vi yāṅṅus tāva cendra vimadāsyā ca řṣeḥ,

vidmā hī te prāmātiñ deva jānivād asmé te santu sakhyā čivāni.

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 vṛtrāṅy apratī jaghanvān : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhī vāyūr ná niyūto no ácha.

7.23.5^d : 2.18.7^d, asmiñ chūra sāvane mādayasva ; 7.29.2^c, asmiñ ū śū sāvane mādayasva.

[7.23.6^a, evéd indram vřṣaṇam vājrabahum : 9.97.4^d, abhīndram, &c.]

7.23.6^b : vāṣiṣṭhāso abhy ārcanty arkāih : 6.50.15^b, bharādvajā abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīrāvad dhātu gomat.

7.24.1^a, yóniṣ ṭa indra sādane akāri : 1.104.1^a, yóniṣ ṭa indra niṣāde akāri.

7.24.2^b : 1.177.3^b, sutāh sōmah páriṣiktā mádhūni.

7.24.3^a (Vasīṣṭha Māitrāvaruṇi; to Indra)

ā no divā ā pṛthivyā řṣiñ idām barhiḥ somapépaya yāhī,

vāhantu tvā hārayo madryāñcam āngūsam áchā tavāsam mádaya.

8.79.4^b (Kṛtṇu Bhārgava; to Soma)

tvām cittī tāva dáksāir divā ā pṛthivyā řṣiñ,

yāvīr aghāsyā cid dvēṣah.

It is easy to see that the trochaic stanza 8.79.4 has truncated the triṣṭubh páda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ř). 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 pṛthvyā in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasīṣṭha Māitrāvaruṇi; to Indra)

ā no vičvābhir ūtibhiḥ sajóṣā brāhma juṣāṇó haryačva yāhī,

vārtvṛjat sthāvirebhiḥ sučiprāsmé dādhad vřṣaṇam čūsmam indra.

8.8.1^a (Sadhvañsa Kāṇva; to Ačvins)

ā no vičvābhir ūtibhir ṽčvinā gāchatañ yuvām,]

☞ 5.75.3^b

ṽdāsra hīraṅyavartanI,] pībatañ somyām mádhū.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.8.18^a (The same)

ā vām vičvābhir ūtibhiḥ priyāmedhā ahūṣata,]

☞ 1.45.4^b

ṽrājantāv adhvarāñam,] áčvinā yāmahūtiṣu.

☞ 1.1.8^a

8.87.3^a (Dyumnika Vasistha, or others; to Agvins)

á vām víçvābhír ūtibhiḥ ₁priyāmedhā ahūṣata,₁

§ 1.45.4^b

tā vartír yātam úpa vṛktābarhiṣo jūṣṭam yajñām diviṣṭiṣu.

In 7.24.4^a sujōṣāḥ 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 (Vasistha Maitravaruni; to Indra)

evā na indra vāryasya pūrdhi prá te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvirām ₁yūyām pāta svastibhiḥ sādā naḥ.₁

§ refrain, 7.1.20^d

7.25.3^c: 4.22.9^d, jahí vádhar vanūṣo mártasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīna úpa no mahi vājān: 1.167.1^d, sahasrīna úpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasistha Maitravaruni; to Indra)

vocéméd indram maghāvānam enam mahó rāyó rádhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho ₁yūyām pāta svastibhiḥ sādā naḥ.₁

§ refrain, 7.1.20^d ff.

7.29.1^a (Vasistha Maitravaruni; to Indra)

ayām sóma indra túbhyaṁ sunva á tú prá yāhi harivas tádokāḥ,

₁pībā tv ásyá súṣutasya cároḥ₁ dádo maghāni maghavann iyānāḥ.

§ 3.50.2^d

9.88.1^a (Uçanas Kāvya; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya pāhi,

tvām ha yām cakṛsé tvām vavṛṣá indum mādāya yūjyāya sómam.

7.29.1^c: 3.50.2^d, pībā tv ásyá súṣutasya cároḥ.

[7.29.2^b, arvācínó háribhir yāhi tūyam: 3.43.3^b, indra deva háribhir, &c.]

7.29.2^c, asmínn ū sú sāvane mādayasva; 2.18.7^d; 7.23.5^d, asmín chūra sāvane 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, vayām té ta indra yé ca deva: 5.33.5^a, vayām 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, vayām indra tvāyāvāḥ.

7.31.12^a (Vasistha Maitravaruni; to Indra)

indram vānir ánuttamanyum evá satrá rájanam dadhire sáhadhyai,

háryaçvāya barhaya sám āpín.

8.12.22^c (Parvata Kāṇva ; to Indra)

ḷindraṁ vṛtrāya hāntave, devāso dadhire purāḥ,
indraṁ vāñir anūsatā sám ójase.

48 3.37.5^a

[7.32.2^a, imé hí 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 dādhyāçiraḥ.

7.32.6^d (Vasiṣṭha ; to Indra)

sá víró ápratīskuta índreṇa çūçuve nṛbhiḥ,
yás te gabhīrā sávanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata ; to the Dāmpatī)
yá dāmpatī sámanasā sunutá á ca dhāvataḥ,
dévāso nityayāçirā.

The repeated páda occurs in a third form, AV. 6.2.1^b, sunótá ca dhāvata. 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 adhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459 ; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapāvne sómam índrāya vajriṇe,
pácataḥ paktír ávase kṛṇudhvam it pṛṇān it pṛṇaté máyah.

9.30.6^b (Bindu Āṅgīrasa ; to Soma Pavamāna)

ḷsunótā mádhumattamaṁ, sómam índrāya vajriṇe,
cáruṁ çárdhāya matsarám.

48 9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ piyūsam uttamám sómam índrāya vajriṇe,
ḷsunótā mádhumattamam.]

48 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.(Vál.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vájaṁ vājáyann indra mártyo yasya tvám avitá bhúvaḥ,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Bṛhaspati)

bṛhaspate pári diya ráthena rakṣohāmītrān apabādhamānaḥ,
prabhañján sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pádas bodhi seems to match the hieratic style of 7.32.11, whereas edhi rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pádas 5.4.9^a, asmákam bodhy avitá tanúnām ; and 6.46.4^c ; 7.32.25^c, asmákam bodhy avitá mahādhané.

[7.32.22^a, abhī tvā çūra nonumaḥ: 8.2.15^e, abhī tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyo divyó ná pārhivo ná jātó ná janīsyate: 1.81.5^{cd}, ná tvāvān indra káç caná ná jātó ná janīsyate.

7.32.25^b, suvédā no vásū kṛdhi; 6.48.15^e, suvédā no vásū karat.

7.32.25^c: 6.46.4^c, asmākān bodhy avitā mahādhané.

[7.33.7^b, tisráh prajā áryā jyótiragrāh: 7.101.1^a, tisro vácah prá vada jyótiragrāh.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantaḥ (12^c, vayīsyān).

7.34.17^a: 5.41.16^d, má nó 'hir budhnyò risé dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇānī çṛṇotu.

7.34.25^b (Vasiṣṭha; to Viçve Devāh)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na indro váruṇo mitró agnīr ápa óṣadhīr vanīno juṣanta,
çárman syāma marútām upásthe yūyám pāta svastíbhīh sádā naḥ.]

☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vasukra; to Viçve Devāh)

dyāvapṛthivī janayann abhī vratāpa óṣadhīr vanīnāni yajñīyā,
antárikṣān svār á paprur útāye vácaṁ devāsas tanvī 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 agnīh, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāh savitā tráyamānaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viçve Devāh)

ādityā rudrā vásavo juṣante, dām bráhma kriyámānaṁ návīyaḥ, ☞ cf. 3.8.8^a
çṛṇvantu no divyāḥ pārhivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Säucika; to Devāh)

pāñca jánā máma hotrán juṣantaṁ gójātā utá yé yajñīyāsaḥ,
pṛthivī naḥ pārhivāt pātv ánhaso 'ntárikṣān divyāt pātv asmān.

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 (divī), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitāh); 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 pārhivāso 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 āditer adbhyaś pári yé pṛthivyāh. Since 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 āpyāh means tautologically 'born from the waters'. In 4.40.5 the mystic haṁśāḥ çuciśit has a long list of epithets among which figure in succession abjā gojāh. Bergaigne, i. 231, seems to render the expression abjā gojāh 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 āpyāh are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antārikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly abjā gojāh 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 yajñiyāsah pāñca jānā māma hotrān juṣadhvam. The word yajñiyāsah in both stanzas shows that the pāñca jānāh are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñiyāsah 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 pāthivāsas 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 Devāh)

yé devānām yajñiyā yajñiyānām mānor yājatrā amṛtā ṛtajñāh,

té no rāsantām urugāyām adyā yuyām pāta svastibhiḥ sādā nah.]

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vasukra; to Viṣve Devāh)

viṣve devāh sahā dhṛbhiḥ pūramdhya mānor yājatrā amṛtā ṛtajñāh,

rātisāco abhiśācaḥ svarvidah svar giro brāhma suktām juṣerata.

10.65.15^e = 10.66.15^e (The same)

devān vasiṣṭho amṛtān vavande yé viçvā bhūvanābhī pratasthūh,

té no rāsantām urugāyām adyā yuyām 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 (yūyān 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, rātiṣācaḥ, and abhiṣācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānañ ca mitró yatati bruvānāḥ: 3.59.1^a, mitró jānān yāyati bruvānāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dāḥṣe cid yābhīr vīveṣo haryaḥva dhībhīḥ,
vavanmā nū te yūjyābhīr ūtī kadā na indra rāyā ā daḥasyeḥ.

8.97.15^c (Rebha Kāgyapa; to Indra)

tān ma ṛtām indra ḥura citra pātṽ apō nā vajrin duritāti parsi bhūri,
kadā na indra rāyā ā daḥasyer viḥvāpsnyasya sphayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, ProL. 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)

ḥ ūd u syā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciḥret, 6.71.4^a 2.38.1^a
nūnām bhāgo hāvyo mānuṣebhir vi yō rātnā purūvāsūr dādhāti.

3.38.8^b (Prajāpatir Vaiḥvāmītra, or others; to Indra [?])

tād in nṽ āsya savitūr nākīr me hiraṇyāyīm amātiṁ yām āciḥret,
ā suṣṭūtī rōdasī viḥvaminvā āpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jāspātir mānsiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhavīti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

ḥ turanyāvō 'ngiraso nakṣanta, rātnām devāsya savitūr iyānāḥ,

cf. 7.42.1^a

pītā ca tān no mahān yājatro viḥve devāḥ sāmanaso juṣanta.

Ludwig, 128, renders 7.38.6^b, 'das müge für uns der herr der geschlechter gönnen angefehlt, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^b, 'die stürmischen Aṅgiras 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 pathībhīr 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 sadhāsthām viṣve abhī santi devāḥ,
tān adhvarā uṣatō yakṣy agne ṛṣuṣṭī bhāgaṁ nāsatyā pūraṁdhim.

10.77.8^a (Syūmaraçmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñīyāsa ūmā adityēna nāmnā çāmbhaviṣṭhāḥ,
té no 'vantu rathatūr manīṣām mahāç ca yāmān adhvaré cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the ṛāta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vāit. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; IÇ. 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)

nū ródasi abhiṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrá upamām no arkām yūyām pāta svastibhiḥ sādā naḥ.
☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

vī naḥ sahāsrām çurūdho radantv ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrá upamām no arkām ā naḥ kāmāṁ pūpurantu stāvānāḥ.

For pāda b cf. sukṣātrāso vāruṇo mitró agnīḥ, under 6.49.1, and, tān na índro vāruṇo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyā devāḥ savitā suvāti : 5.42.3^d, candrāṇi devāḥ savitā suvāti.]

[7.40.4^c, suhāvā devy āditir anarvá : 2.40.6^c, āvatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eṣāsyā prabhṛthé havīrbhiḥ : 2.34.11^b, viṣṇor eṣāsyā prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantaḥ syāma : 1.164.40^b, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

áčvāvatir gómātir na uṣāso virāvatīḥ sādām uchantu bhadrāḥ,
ghṛtām dúhānā viçvātaḥ prāpītā yūyām pāta svastibhiḥ sādā naḥ.
☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āngiraso nakṣanta ; 7.52.3^a, turāṇyāvó 'ngiraso nakṣanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sām u vo yajñām mahayan nāmobhiḥ prá hótā mandró ririca upaké,
yājasva sú purvanika devān ā yajñīyām arāmatim vavṛtyāḥ.

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)
sám u vān yajñān mahayaṁ námobhir huvé vān mitrāvaruṇā sabādhaḥ,
prá vān mánmāny réase návāni kṛtāni bráhma juṣasann 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 viṣṇum pūṣānam bráhmaṇas pátim : 5.46.3^c, huvé viṣṇum, &c.

7.44.1^d (Vasiṣṭha; Liṅgoktadevatāḥ)
dadhikrám vaḥ prathamám açvinóśasam agnīm sámiddham bhágam útaye huve,
[indraṁ viṣṇum pūṣānam bráhmaṇas pátim] ádityān dyāvāpṛthiví apāḥ
svāḥ. 5.46.3^c

10.36.1^d (Luça Dhānāka; to Viçve Devāḥ)
uśāsānāktā bṛhatí supéçasā dyāvākṣāmā varuṇo mitró aryamā,
indraṁ huve marutaḥ pārvatān apā ádityān dyāvāpṛthiví apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marutaḥ pārvatān 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, udīrāṇā yajñām upaprayāntaḥ.

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

7.45.1^c : 1.72.1^b, háste dádhāno náryā purúṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ : 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c : 2.21.2^b, áṣāḥaya sáhamānāya vedhāse.

7.46.4^a, má no vadhi rudra má pára dāḥ : 1.104.8^a, má no vadhi rudra má pára
dāḥ.

7.47.3^b, devír devānām ápi yanti pāthaḥ : 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, síndhubhyo havyām ghṛtāvaj juhota : 3.59.1^d, mitráya havyām, &c.]

7.49.1^d-4^d, tá ápo devír ihá mām avantu.

7.50.1^d-3^d, má mām pádyena rāpasā vidat tsáruḥ.

7.52.2^{od}, má vo bhujemanyájatam éno má tát karma vasavo yác cayadhve :
6.51.7^{ab}, mā va éno anyákṛtam bhujema má tát, &c.

[7.52.3^a, turanyávo 'ngiraso nakṣanta : 7.42.1^a, prá brahmāṇo āngiraso nakṣanta.]

7.52.3^b, rátnaṁ devásya savitúr iyanāḥ : 7.38.6^b, rátnaṁ devásya savitúr iyanāḥ.

7.53.1^a prá dyáva yajñāḥ pṛthiví námobhiḥ : 1.159.1^a, prá dyáva yajñāḥ pṛthiví
ṛtavídhā.

7.54.1^d : 10.85.43^d, 44^d, çám no bhava dvipáde çám cátuspade ; 6.74.1^d, çám no
bhútaṁ, &c. ; 10.165.1^d, çám no astu, &c.

7.55.1^b (Vasīṣṭha ; to Vāstoṣpati)
amivahú vāstoṣpate víçvā rūpāny āviçān,
sākhā suçéva edhi nah.

8.15.13^b (Goṣuktin Kaṇvāyana ; to Indra, here Soma)

áram kṣáyāya no mahé víçvā rūpāny āviçān,

Indraṁ jáitrāya harṣāya çáçipátim.]

8.15.13^c

9.25.4^a (Dṛḥacyuta Āgastya ; to Soma Pavamāna)

víçvā rūpāny āviçān punāno yāti haryatāḥ,

yátrāmṛtāsa ástate.

Translate 7.55.1, 'O Vāstoṣpati (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 pāda 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 sieg'. 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 pāda 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 Indraṁ jáitrāya harṣāya çáçipátim recur in the form, apparently simpler and more primary, Indraṁ jáitrāya harṣāyan, 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 (Vasīṣṭha ; Prasyāpinyah [sc. ṛcaḥ], an Upaniṣad)
yád arjuna sārāmeya datāḥ piçāṅga yāchase,
vīva bhrājanta ṛṣṭāya úpa srákveṣu bāpsato ní śú svapa.

8.72.15^a (Haryata Prāgātha; to Agni, or Haviṣām stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛvaté dharuṇam divi,
 indre agnā nāmaḥ svāḥ.

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 okṛān sām vatsāso nā matḥbhīl. 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 drapsāya dhāmataḥ sām asvaranṇ rāśya yonā sām aranta nābhayaḥ. 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 śu svapa.

[7.55.7^a, saḥsraçṛṅgo vṛṣabhāḥ: 5.1.8^e, saḥsraçṛṅgo vṛṣabhās tādojah.]

7.56.11^a, svāyudhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5^e, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marūdbhir it sánitā vājam árvā: 6.33.2^d, tvóta it sánitā vājam árvā.

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 sá vo maruto didyúd astu yád va ágaḥ puruṣatā kárāma,
 má vas tásyam āpi bhūma yajatrā asmé vo astu sumatiç cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana; to Pitarah)

ācyā jānu dakṣiṇatō niśādyemām yajñām abhi gṛṇta viçve,
mā hiṁsiṣṭha pitarah kēna cin no yād va āgaḥ puruṣatā kārāma.

7.70.5^d (Vasīṣṭha; to Açvins)

çuçruvāṅsā cid açvinā purūṇy abhi brāhṁāni cakṣathe fṣṁmā,
prāti prā yātān vāram ā jānāy_āsmé vām astu sumatiç cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlvi. 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva ūti: 5.43.10^d, viçve ganta maruto viçva ūti;
10.35.13^a, viçve adyā maruto viçva ūti.]

7.58.3^d (Vasīṣṭha; to Maruts)

bṛhād vāyo maghāvadbhyo dadhāta jújoṣann in marūtaḥ suṣtūtīm naḥ,
gatō nādhvā vi tirāti jantūm prā ṇa spārḥābhīr ūtibhis tīreta.

7.84.3^d (Vasīṣṭha; to Indra and Varuṇa)

kṛtām no yajñām vidāthesu cārum kṛtām brāhṁāni sūriṣu praçastā,
ūpo rayir devājūto na etu prā ṇa spārḥābhīr ūtibhis tīretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārc cid dvēso viṣaṇo yuyota: 6.47.13^d = 10.131.7^d, ārc cid dvēṣaḥ
sanutār yuyotu: 10.77.6^d, ārc cid dvēṣaḥ sanutār yuyota.

7.59.2^a: 1.110.7^c, yuṣmākaṁ devā āvasāhani priyé.

7.59.2^{ed} (Vasīṣṭha; to Maruts)

yuṣmākaṁ devā āvasāhani priyā, ijanās tarati dvīṣaḥ,
prā sā kṣāyaṁ tirate vi mahīr iṣo yó vo vārāya dāçati.

cf. 1.110.7^c

8.27.16^{ab} (Manu Vāivasvata; to Viçve Devah)

prā sā kṣāyaṁ tirate vi mahīr iṣo yó vo vārāya dāçati,
prā prajābhīr jāyate dhārmaṇas páry_ āriṣṭaḥ sārva edhate.

cf. c: 6.70.3^c; d: 1.41.2^c

7.60.2^c, viçvasya sthātūr jāgataç ca gopāḥ; 6.50.7^d, viçvasya sthātūr jāgato
jānitīḥ; 10.63.8^d, viçvasya sthātūr jāgataç ca māntavaḥ.

7.60.2^d: 4.1.17^d; 6.51.2^c, rjū mārteṣu vrjinā ca páçyan.

[7.60.3^a, áyukta saptā haritaḥ sadhāsthāt: 1.115.4^c, yadéd áyukta haritaḥ, &c.]

[7.60.3^d: see under 4.2.18^{ab}.]

7.60.4^a, úd vām prkṣāso mādhumanta asthūḥ: 4.45.2^a, úd vām prkṣāso mādhu-
manta irate.

7.60.4^b: 5.45.10^a, ū sūryo aruhac chukrām árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várurṇaḥ sajóṣāḥ.

[7.60.5^d, ṣagmāsah putrá áditer ádabdḥāḥ: 2.28.3^c, yüyám naḥ putrá aditer adabdḥāḥ.]

7.60.6^e, ápi krátuṁ sucétaṣāṁ vátantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātáu paramásya ráyāḥ: 4.12.3^b, agnir vājasya paramásya ráyāḥ.]

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 puróhitar yuvábhyaṁ yajñéṣu mitrávaruṇāv akāri,
viçvāni durgá pipṛtaṁ tīró no yüyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

7.61.1^c, abhi yó viçvā bhúvanāni caṣṭe: 1.108.1^c, abhi viçvāni bhúvanāni caṣṭe.

[7.61.4^a, çānsā mitrásyā várurṇasya 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 súkṛtaḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno várurṇo mitró agnir, yáchantu candrá upamám no arkám.

7.62.4^a: 4.55.1^b, dyāvabhūmi adite trásthāṁ naḥ.

7.62.5^d: 1.122.6^a, çrutám me mitrávaruṇā hávemá.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)
nú mitró várurṇo aryamá nas tmāne tokáya várivo dadhantu,
sugá no viçvā supáthāni santu yüyám 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))
yātrā cakrur amṫā gātum asmāi çyenó na díyann anv eti páthaḥ,
práti vām súra údite vidhema námobhir mitrávaruṇotá havyāḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve varuṇam pūtādakṣam,]

yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann acitā jigatnū. 1.2.7^a

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitrām gṛiṣe varuṇam,
aryamānaṁ riçādasam.

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 mitrāvaruṇotā havyāñh : 6.1.10^b, námobhir agne samídhotā havyāñh.]

7.63.6 = 7.62.6

[7.64.1^d, rájā suksatró varuṇo juṣanta : 2.27.2^b, mitró aryamá varuṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyāve 'yāmi,

[aviṣṭám dhíyo jigṛtám púramdhír] yūyám pāta svastíbhīḥ sádā naḥ.]

e : 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 dhíyo jigṛtám púramdhīḥ.

7.65.1^a, prāti vām sūra údite sūktāñh : 7.63.5^c, prāti vām sūra údite vidhema ;

7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve varuṇam pūtādakṣam : 1.2.7^a, mitrām huve pūtādakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā duritā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyājuṣtīm ghṛtāir gāvvyūtim ukṣatam ñabhīh :

3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gāvvyūtim ukṣatam ; 8.5.6^c, ghṛtāir gāvvyūtim 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)

yā dhārāyanta devāḥ sudákṣa dákṣapitarā,
asuryāya prámahasā.

8.25.3^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)
 tā matā viçvāvedasāsuryāya prāmahasā,
 mahī jajānādītir ṛtāvārī.

7.66.4^a (Vasiṣṭha ; to Uṣas)

yád adyá súra údité 'nāgā mitró aryamá,
 ,suváti savitá bhāgaḥ.]

5.82.3^b

8.27.19^a (Manu Vaivasvata ; to Viçve Devāḥ)
 yád adyá súrya udyatī priyaksatrá ṛtām dadhá,
 yān nimirīci prabūdhi viçvavedaso yád vā madhyámdine divāḥ.

8.27.21^a (The same)

yád adyá súra údite yān madhyámdina atūci,
 vāmān dhattá mánave viçvavedaso jūhvānāya prācetaṣe.

For this type of repeated páda of the metrically perfect type under 7.63.5^o, práti vām súra údite vidhema, and the like.

7.66.4^c : 5.82.3^b, suváti savitá bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)

utá svarájo áditir ádabdhasya vratásya yé,
 mahó rájana íçate.

8.12.14^a (Parvata Kaṇva ; to Indra)

utá svaráje áditi stómam indráya jrjanat,
 ,purupraçastám útaye ṛtásya yát.]

8.12.14^o

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 áditi shows that we have here the *σχήμα καθ' ἑλόν και μέρος*. The word does not contain any plural idea: svarájo áditir, 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: *ánāgasam tám áditih kṛnotu sá* (masculine!) *mitréna vāruṇenā sajósāḥ*. 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 páda 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, 59c. It is possible, of course, that the repeated pádas 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, práti vām súra údite : 7.63.5^o, práti vām súra údite vidhema ; 7.65.1^a
 práti vām súra údite suktāih.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvḍdhaḥ; 10.65.7^a, diváksaso agnijihvá ṛtāvḍdhaḥ.

7.66.12^d (Vasiṣṭha; to Adityas)

tád vo adyá manāmahe suktáih súra údite,

yád óhate várupo mitró aryamá yūyám ṛtásya rathyaḥ.

8.83.3^c (Kusidin Kāṇva; to Viṣve Devāḥ)

áti no viṣpitá purú nāubhír apó ná paṛsatha,

yūyám ṛtásya rathyaḥ.

Cf. the páda, syáméd ṛtásya rathyaḥ, 8.19.35^d.—For óhate in 7.66.12^c see Th. Baunaek, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cáksur deváhitam çukráṃ uccárat,

paçyema çarádaḥ çatám jívema çarádaḥ çatám.

10.85.39^d (Sūryā Sāvitrī; to Sāvitrī)

púnaḥ pátnim agnír adád úyuṣā sahá várcasā,

dirgháyur asyā yáḥ pátir jívāti çarádaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asū 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, pátām sómam ṛtāvḍdhā.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣtám dhīṣv açvinā na asū prajávad réto áhrayam no astu,

á vām toké tánaye tútujanāḥ surátnāso devávītiḥ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

iyám indram várupam aṣṭa me gíḥ, právat toké tánaye tútujanā,

☞ 7.84.5^{ll}

surátnāso devávītiḥ gamema yūyám pāta svastíbhīḥ sádā naḥ.]

☞ 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 kindschaft 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 gíḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṛṇutam yuvānā yāsiṣtám vartír açvināv írāvat,

dhattám rátnāni járataḥ ca sūrín yūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^e, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhi páñca bhūmā trivandhuró manasá yātu yuktaḥ,
viço yéna gáchatho devayántiḥ kútra cid yāmam aṇvina dádhanā.

10.41.2^c (Suhastya Ghāuseya ; to Aṇvins)

prātaryūjam nāsatyādhi tiṣṭhataḥ prātaryāvāṇam madhuvāhanam rátham,
viço yéna gáchatho yajvārīr narā kīréc cid yajñām hótrmantam aṇvina.

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^e, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^e, práti prá yātam váram á jánāya : 7.65.4^e, práti vām átra váram á jánāya.]

7.70.5^d, asmé vām astu sumatiḥ cániṣṭhā : 7.57.4^d, asmé vo astu sumatiḥ cániṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyám maniṣá iyám aṇvina gir imám suvrktīm vṛṣaṇā juṣethām,
imá bráhmāṇi yuvayūny agman yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathám uraṇá imám suvrktīm vṛṣaṇā juṣethām,
ḥṛṣṭivéva présito vām abodhi práti stómair járamāṇo vasiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṇvum aṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imám suvrktīm vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi karávo bharante : 6.67.10^a, ví yád vácām kīstāso
bhárante.]

7.72.4^c : 4.13.2^a, ūrdhvám bhānūm savitá devó aṇret ; 4.6.2^e, ūrdhvám bhānūm
savitévāṇret ; 4.14.2^a, ūrdhvám ketūm savitá devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paṇcātān nāsatyá purástād aṇvina yātam adharád ūdaktāt,
á viqvátāḥ páñcajanyaena ráyá yūyám pāta svastibhiḥ 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, átariṣma támasas pārám asyá.

7.78.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇā juṣeṭhām.

7.78.4^d (Vasishtha ; to Aṇvins)

úpa tyá váhni gamato vícam̐ no rakṣohāṇā sámbhṛtā vīlūpaṇi,
sám ándhānsy agmata matsarāṇi má no mardhiṣtam̐ á gataṁ çivéna.

7.74.3^d (The same)

á yātam úpa bhṛṣataṁ mádhvaḥ píbatam aṇvinā,
dugdhām páyo vṛṣaṇā jenyāvasu 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, arvūg rátham̐ sámanasā ní yachatam̐ ; 8.35.22^a, arvūg rátham̐
ní yachatam̐.

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.

7.74.3^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 yájatīrīḥ : 4.56.2^a, deví devébhīr yajaté yájatīrīḥ ;
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 (Vasishtha ; to Uṣas)

ántivamā dūré amíttram uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvéṣa á bharaṁ vásūni codāya rádho gṛṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛṇvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ 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 adṛṣran purástāt : 1.191.5^a, etá u tyé práty adṛṣran.

7.78.3^c (Vasishtha ; to Uṣas)

[etá u tyáḥ práty adṛṣran purástāḥ] jyótir yáchantir úṣaso vibhātīḥ, ॐ 1.191.5^a
ájijanan sūryam̐ yajñam̐ agnīm apácinaṁ támo agād ájuṣtam̐.

7.80.2^d (The same)

ᵀeṣá syá návyam áyur dádhānā, gūdhvī támo jyótiṣoṣá abodhi, 3.53.16^o
 ágra eti yuvatír áhrayānā prácikitat súryaṁ yajñám agním.

Cf. Bloomfield, Religion of the Veda, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarçy áyatí: 8.101.13^o, citréva práty adarçy áyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sūnāri.

7.81.6^a (Vasiṣṭha; to Uṣas)

çrávaḥ sūribhyo amṛtaṁ vasutvanám vájān asmábhyaṁ gómataḥ,
 codayitrí maghónaḥ sūnṛtāvaty ᵀuṣá uchaḍ ápa srídhaḥ. 1.48.8^d

8.13.12^o (Nārada Kāṇva; to Indra)

ᵀíndra çaviṣṭha satpate, ᵀrayiṁ grṇátsu dhāraya, 8.13.12^a; b: 5.86.6^e
 çrávaḥ sūribhyo amṛtaṁ vasutvanám.

7.81.6^d: 1.48.8^d, uṣá uchaḍ ápa srídhaḥ.

7.82.1^b: 1.93.8^d, viçé jánāya máhi çárma yachataṁ.

[7.82.7^a, ná tám ánho ná duritāni mártyaṁ: 2.23.5^a, ná tám ánho ná duritāni
 kútaç caná.]

7.82.9^d, náras tokásya tánayasya sátíṣu: 4.24.3^d, náras tokásya tánayasya sátāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé índrováruṇo mitró aryamá dyumnám yachantu máhi çárma sapráthaḥ,
 avadhraṁ jyótiṛ áditer řtāvídho devásya çlókāṁ savitúr mánāmahe.

For the first páda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhír indrávaruṇā námobhiḥ; 1.153.1^b, havyébhír mitrá-
 varuṇā námobhiḥ.

7.84.1^d, pári tmānā viṣurūpā jigāti: 5.15.4^d, pári tmānā viṣurūpo jigāsi.

7.84.2^e, pári ṇo heḷo váruṇasya vṛjyāḥ: 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ;
 6.28.7^d, pári vo hetí rudrásya vṛjyāḥ.

7.84.3^d, prá ṇa spārhábhír utibhis tīretam: 7.58.3^d, prá ṇa spārhábhír utibhis
 tīreta.

7.84.4^b, rayiṁ dhattaṁ vāsūmantāṁ purukṣūm: 4.34.10^b, rayiṁ dhathá, &c.;
 6.68.6^b, rayiṁ dhathó, &c.; 1.159.5^d, rayiṁ dhattaṁ vāsūmantāṁ
 çatagvinam; 4.49.4^b, rayiṁ dhattaṁ çatagvinam.

7.84.5 = 7.85.5 (Vasiṣṭha ; to Indra and Varuṇa)

iyám índraṁ várūṇam aṣṭa me gīḥ právat toké tánaye tútujanā,
surátnāso devávītiṁ gamema 1yūyám pāta svastībhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tútujanā, surátnāso devávītiṁ gamema :
7.67.6^{cd}, á vām toké tánaye tútujanāḥ surátnāso devávītiṁ gamema.

7.86.1^b (Vasiṣṭha ; to Varuṇa)

dhīrā tv āsya mahinā janūṅṣi ví yás tastámbha ródasī cid urvī,
prá nákam ṛṣvám nunude bhántam dvitá náksatraṁ papráthac ca bhūma.

9.101.15^b (Prajāpati ; to Pavamāna Soma)

sá vīró daksasádhano ví yás tastámbha ródasī,
háriḥ pavitre avyata vedhá ná yónim āsídám.

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, prácataso yá iṣáyanta mánma : 1.77.4^d, víjaprasūtā iṣáyanta mánma.]

7.89.1^{c-4c}, mṛlā suksatra mṛlāya.

7.89.5^b (Vasiṣṭha ; to Varuṇa)

yát kíṁ cedám varuṇa dáivye jáne 'bhidroháṁ manuṣyāç cārāmasi,
ácitti yát táva dhármā yuyopimá má nas tásmād énaso deva ririṣaḥ.

10.164.4^b (Pracetā Aṅgīrasa ; Duḥsvapnaghnam)

yád indra brahmaṇas pate 'bhidroháṁ cārāmasi,
pracetā na aṅgīrasó dviṣatām pátv áṅhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yác cakrmá dáivye jáne.

7.90.1^c, váha váyo niyúto yāhy ácha : 1.135.2^f, váha váyo niyúto yāhy asmayūḥ.

7.90.1^d, píba sutásyāndhaso mádaya : 5.51.5^c, píba sutásyāndhaso abhí práyah.

[7.90.4^c, gávyam cid úrvám uçjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uçjo, &c.]

7.90.6^b (Vasiṣṭha ; to Indra and Vayu)

içanáso yé dádhate svār ṇo góbhīr áçvebhīr vásubhīr híraṇyāiḥ,
indravāyū suráyo víçvam áyur árvadbhīr vīráiḥ pṛtanāsu sahyūḥ.

10.108.7^b (Paṇayo Asurāḥ ; to Saramā)

ayám nidhīḥ sarame ádribudhno góbhīr áçvebhīr vásubhīr nyṣṭṣaḥ,
ráksanti tám paṇáyo 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)

árvantō ná grávaso bhíkṣamāṇā indravāyú́ suṣṭutibhir vásiṣṭhāḥ,
vājayāntaḥ sv ávase huvema |yūyám pāta svastibhiḥ 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 ójaḥ: 1.33.12^c, yávat táro maghavan yávad ójaḥ.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínibhir adhvarám sahasrínibhir úpa yāhi yajñām:
1.135.3^{ab}, á no niyúdbhiḥ çatínibhir adhvarám sahasrínibhir úpa yāhi
vitāye.

[7.92.5^c, váyo asmín sávane mādayasva: 2.18.7^d; 7.23.5^d, asmīñ chura sávane, &c.; 7.29.2^c, asmīñ ū śú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hi bhūtām: 6.68.2^b, çúrāṇām çáviṣṭhā tá hi bhūtām.]

7.93.6^b: 1.108.4^d, éndrāgni sāmmanasāya yātam.

7.93.7^c, yát sim ágaç cakrámá tát sú mṛṣa: 1.179.5^c, yát sim ágaç cakrámá tát sú mṛṣatu.

[7.93.8^c, méndro no víṣṇur marútaḥ pári khyan: 1.162.1^{ab}, má no mitró várūṇo aryamāyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrāgni vānataṁ girāḥ,
içāná pipyataṁ dhíyaḥ.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnaváj janayā girāḥ çṛnudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,
|mādhvaḥ sómasya pitāye.]

☞ refrain, 8.85.1^a–9^c; also 1.47.9^d

7.94.2^c: 5.71.2^c, 9.19.2^c, içāná pipyataṁ dhíyaḥ.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má pápatváya no naréndrāgni mábhīçastaye,
má no riradhataṁ nidé.

8.8.13^d (Sadhvaṅsa Kāṇva; to Açvins)

á no víçvāny açvinā dhattám rádhānsy áhrayā,
kṛtām na ṛtvíyāvato má no riradhataṁ nidé.

7.94.5^a, tá hí śáçvanta ílate : 5.14.3^a, tám hí śáçvanta ílate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)

[tá hí śáçvanta ílata,] itthá víprasa utáye,
sabádho vâjasâtaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yám tvā jánāsa ílate sabádho vâjasâtaye,
sá bodhi vṛtratúrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, práyasvanto havāmahe.

7.94.7^b, asmábhyañ carṣaṇīśahā : 5.35.1^c, asmábhyañ carṣaṇīśaham.

9.94.7^c : 1.23.9^c, má no duḥçānsa íçata ; 2.23.10^c, má no duḥçānsa abhidipsúr
íçata ; 10.25.7^d, má no duḥçānsa íçatā vívakṣase.

7.94.8^b : 1.18.3^b, dhūrtīḥ práṇañ mártyaśya.

7.94.8^c : 1.21.6^c, índrāgni çárma yachatam.

7.95.4^a, utá syá naḥ sárasvati juṣāṇá : 6.61.7^a, utá syá naḥ sárasvati.

7.96.2^d : 1.48.2^d, códa 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, grṇāno jamádagninā.

[7.96.5^c, tébhīr no 'vitá bhava : 1.91.9^c, tábhīr no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)

pīpivānsaṁ sárasvata stánañ yó viçvadarçataḥ,
bhakṣímáhi prajám íṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
nrcákṣasañ tvā vayám índrapitāñ svarvidam,
bhakṣímáhi prajám íṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mádanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhīyo jigṛtám púramdhīḥ.

7.97.9^d : 4.50.11^d, jajastám aryó vanúṣam árātīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvám índraç ca vásvo divyásyeçāthe utá párthivasya,

[dhattám rayīm stuvaté kiráye cid,] yūyám páta svastībhiḥ sádā naḥ.,
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, dhattām rayīm stuvaté kirāye cit: 6.23.3^d, dātā vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛsabhāya kṣitnām: 10.187.1^b, vṛsabhāya kṣitnām.]

7.98.3^d: 1.59.5^d, yudhā devébhyo vārivaḥ cakārtha.

7.98.5^{ab}, prēndrasya vocaṁ prathamā kṛtāni prā nūtanā maghāvā yā cakāra:
5.31.6^{ab}, prā te pūrvāṇi kāraṇāni vocaṁ prā nūtanā maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a: 1.93.6^d, urúm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)

vāsaṭ te viṣṇav āsā á kṛṇomi tán me juṣasva ḥipiviṣṭa havyam,
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tisoró vācaḥ prā vada jyótiragrāḥ: 7.33.7^b, tisorāḥ prajā āryā jyótiragrāḥ.]

7.101.3^b: 3.48.4^b, yathavaçām tanvām cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

yāsmiṁ viçvāni bhūvanāni tasthūs tisoró dyāvav tredhā sasrūr āpaḥ,
trāyāḥ kōçāsa upasēcanāso mādhyā çotanty abhito viraçām.] ☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
ajāsya nābhāv ādhy ekam ārpitaṁ yāsmiṁ viçvāni bhūvanāni tasthūḥ.

7.101.4^d: 4.50.3^d, mādhyā çotanty abhito viraçām.

7.101.6^a: 3.56.3^d, sá retodhā vṛsabhāḥ çaçvatnām.

7.101.6^b, tāsminn ātmā jāgatas tasthūsaç ca: 1.115.1^c, sūrya ātmā, &c.

7.103.10^d: 3.53.7^d, sahasrasāvē prā tiranta āyuh.

[7.104.1^a, indrāsomā tāpataṁ rākṣa ubjātam: 1.21.5^b, indrāgni rākṣa ubjātam.]

7.104.3^b, anārambhaṇē tāmasi prā vidhyatam: 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatām druho rākṣāso bhaṅgurāvataḥ: 10.76.4^a, āpa hata rākṣāso, &c.]

[7.104.7^c, indrāsomā duṣkṛte mā sugām bhūt: 10.86.5^d, ná sugām duṣkṛte bhuvam.]

7.104.16^d, viśvasya jantór adhamás padīṣṭa: 5.32.7^d, viśvasya jantór adhamám cakāra.

7.104.19^c (Vasishtha; to Indra)

prá vartaya divó aṣmānam indra sómaçitam maghavan sám çīçādhi,
práktād ápáktād adharád údaktád abhí jahi rakṣásah párvatena.

10.87.21^a (Pāyū Bhāradvāja; to Agni Rakṣohan)

paçcát purástád adharád údaktát kavīh kávyena pári páhi rájan,
sákhe sákḥāyam ajáro jarimné 'gne mártāh amartyas tvām nah.

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 pádas may be found in the AV. versions of the repeated pádas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnám sṛjad aṣānim yātumádbhyaḥ: 7.104.25^d, aṣānim yātumádbhyaḥ.

7.104.23^{cd} (Vasishtha; to Pṛthivi and Antarikṣa)

má no rákṣo abhí naç yātumávatām ápochatu mithuná yá kimídina,
pṛthiví nah párthivāt pátv áñhaso 'ntárikṣam divyát pátv asmán.

10.53.5^{cd} (Agni Saucika; to Devāh)

páñca jánā máma hotráh juṣantām ḷgójāta utá yé yaññiyāsaḥ, 7.35.14^d
pṛthiví nah párthivāt pátv áñhaso 'ntárikṣam divyát pátv asmán.

7.104.24^d, má té dṛçan sūryam uccárantam: 4.25.5^b, jyók paçyát sūryam uccárantam; 6.52.5^b; 10.59.4^b, páçyema nú sūryam uccárantam; 10.59.6^c, jyók paçyema sūryam uccárantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yác cid dhī tvā jānā imé nānā hávanta útáye,
asmákān bráhmedám indra bhutu té 'há viçvā ca várdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
yád indra manmaçás tvā nānā hávanta útáye,
asmákebhīr nībhīr átrā svār jaya.

8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhīṣṭāye sadāvṛdham svārmīḷheṣu yām náraḥ,
nānā hávanta útáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
vī tartūryante maghavan vipaçcito 'ryó vīpo jānānām,
ūpa kramasva pururūpam á bhara vājam nédiṣṭham útáye.

8.60.18^{cd} (Bhargava Prāgātha ; to Agni)
kētena çárman sacate suçāmāny āgne túbhyam cikitvānā,
iṣanyāyā naḥ pururūpam á bhara vājam nédiṣṭham útáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yá ṛté cid abhiçriṣaḥ purā jatrúbhya atfdaḥ,
sāmdhātā sāmđhīm maghāvā purūvāsū īṣkartā víhrutaṁ pūnaḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
viçvaṁ páçyānto bibhṛṭhā tanúṣv á tēnā no ádhi vocata, § 8.20.26^b
kṣamā rápo maruta áturasya na īṣkartā víhrutaṁ pūnaḥ.

The repeated pāda is not of the same grammatical value in both ; īṣkartā 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^b 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 ádribhiḥ : 9.34.3^b, sunvánti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçúṣe : 1.45.8^d, āgne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b,
vāsu mártāya dāçúṣe.]

8.1.24^d : 4.46.3^c, vāhantu sōmapitaye.

8.1.25^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
 á tvā ráthe hiranyáye hári mayúraçepya,
 çitipṛṣṭhái vahatām mádhvo ándhaso vivákṣaṇasya pítaye.

8.35.23^b (Çyāvāçva Ātreya ; to Açvins)

namováké prásthite adhvaré narā vivákṣaṇasya pítaye,

ú yātam açviná gatam ávasyúr vām ahám huve dhattām rátnāni daçuše.

☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a : 3.51.10^c, píba tv ásyá girvaṇaḥ.

[8.1.30^b, máñhiṣṭhāso maghónām : 5.39.4^a, máñhiṣṭhañ vo maghónām.]

[8.1.33^b, asaṅgō agne daçábhīḥ sahásraīḥ : 5.27.1^c, traivṛṣṇó agne, &c.]

8.2.15^c, çikṣā çacivaḥ çácibhīḥ : 1.62.12^d, çikṣā çacivas táva naḥ çácibhīḥ.

8.2.32^{bc} (Medhātithi Kāṇva, and Priyamedha Āṅgirasa ; to Indra)
 hánta vṛtrām dáksīnenéndraḥ purú puruhútáḥ,
 mahán mahíbhiḥ çácibhīḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

índro brahméndra fṣir índraḥ purú puruhútáḥ,

mahán mahíbhiḥ çácibhīḥ.

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, i. 390, 'Indra schlägt, der vielgerufne, 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 puruhútáḥ is the same in both passages: either, 'in many places (Sāyana, puruṣu deçesu) 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, catvāry ayútā dádat : 8.21.18^d, sahásram ayútā dádat.]

8.3.1^c (Medhyātithi Kāṇva ; to Indra)

píba sutásya rasino mátsvā na indra gómataḥ,
 āpir no bodhi sadhamádyo vṛdhè 'smán avantu te dhīyaḥ.

8.54(Vāl. 6).5^c (Mātariçvan Kāṇva ; to Indra)

yád indra rádho ásti te mághonam maghavattama,

téna no bodhi sadhamádyo vṛdhè bhágo danáya vṛtrahan.

[8.3.4^b, samudrá iya paprathe : 10.62.9^d, ví síndhur iya paprathe.]

8.3.5^b : 1.16.3^b, índrañ prayaty ádhvaré.

[8.3.6^c, indre ha viçvā bhūvanāni yemire : 8.12.28^c–30^c, ād it te viçvā bhūvanāni yemire ; 9.86.30^d, tūbhyemā viçvā bhūvanāni yemire ; 10.56.5^e, tanūṣu viçvā bhūvanā nī yemire.]

8.3.7^a : 1.19.9^a, abhī tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

[abhī tvā pūrvāpitaya] indra stōmebhir āyāvah, ॐ 1.19.1^a
samicīnāsa ṛbhāvah sām asvaran rudrā gr̥nanta pūrvyam.

8.12.32^b (Parvata Kāṇva ; to Indra)
yād asya dhāmani priyé samicīnāso āsvaran,
nābhā yajñāsya dohanā prādhvaré.

For 8.3.7 cf. Neisser, *Bezz. Beitr.* xx. 68 ; for 8.12.32 cf. Oldenberg, *SBE.* xlvi. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe viṣṇyam çávo máde sutásya viṣnavi,
adyā tām asya mahimānam āyávó 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Gosūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
tād adyā cit ta ukthínó 'nu ṣṭuvanti pūrváthā,
viṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhī no asyā yād dha paurām āvitha : 2.13.9^b, ékasya çruṣṭāu yād dha
codām āvitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gīra stómāsa irate,
sataṛjīto dhanasā ākṣitotayo vājayānto ráthā iva.

8.43.1^c (Virūpa Āngirasa ; to Agni)
imé víprasya vedhāso 'gnér āstr̥tayajvanah,
gīra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)
[ásrgran devāvitaye] vājayānto ráthā iva.

ॐ 9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vītrahantama hári indra parāvátah,
arvācīno maghavan sómapitaya ugrá ṛṣvébhir á gahi.

8.49 (Val. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)
yād dha nūnām yād vā yajñé yād vā pṛthivyām ádhi,
áto no yajñám açúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvátī yád vā pṛthivyám diví,
 yujáná indra háribhir mahemata ṛṣvā ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and pṛthivyám 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 kiñ ca pṛthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
 nír agnáyo rurucur nír u sūryo niḥ sóma indriyó rásah,
 nír antárikṣād adhamo mahám áhiñ kṛṣé tád indra páuṅsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
 ny árbudasya viṣṭápañ varsmāṇaṃ bṛhatás 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, ástañ váyo ná túgryam: 8.74.14^d, vākṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra práḡ ápāḡ údañ nyàḡ vā hūyáse nṛbhiḥ,
 simā purú nṛṣṭo asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra práḡ ápāḡ údañ nyàḡ vā hūyáse nṛbhiḥ,
 á yahi túyam āçubhiḥ.

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 mādáyase sácā: 8.52(Vāl. 4).1^d, āyáu mādayase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
 víçvā dvéṣāñsi jahí cáva cá kṛdhi víçve sanvantv á vásu,
 çíṣṭeṣu cit te madiráso añçavo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuṣe jáne sómaḥ purúṣu 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 (yātrā) thou doest partake of the soma'. In 8.53(Vāl. 5).4^{cd} the connexion of the two pādas is tolerable if we take ṛmpāsi in subjunctive (future) sense; we should really expect tātrā sómasya ṛmpāsi in pāda d, 'with the Čiṣṭas 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},
arvāñca vām sáptayo 'dhvaraçriyo váhantu sávanéd úpa.

8.4.18^d: 8.88.6^d, máhhiṣṭho v́jasātaye: 1.130.1^g, máhhiṣṭham v́jasātaye.

8.5.2^b: 4.46.5^a, ráthena pṛthupájasā.

8.5.4^b (Brahmātithi Kāṇva; to Açvins)
purupriyá ña útāye purumandrā purúvāsū,
stusé káṇvāso açvínā.

8.8.12^a (Sadhvaṅsa Kāṇva; to Açvins)
purumandrā purúvāsū ḷmanotará rayiñám,
stómanā me açvínāv imám abhí váhni anuṣātām.

cf. 1.46.2^b

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^e with 8.8.6^d.

8.5.5^e (Brahmātithi Kāṇva; to Açvins)
máhhiṣṭhā v́jasátameṣáyantā çubhás páti,
gántārā dāçúṣo gṛhám.

8.13.10^e (Nārada Kāṇva; to Indra, here his Harí)
stuhí çrutám vipaççitam hári yasya prasakṣiñā,
gántārā dāçúṣo gṛhám namasvinaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
ḷihá tyá purubhútamaḷ devá námobhir açvínā,
ḷarvaciná sv ávase karāmaheḷ gántārā dāçúṣo gṛhám.

cf. 5.73.2^a

cf. 8.22.3^c

The extra iambic dipody, namasvinaḥ, marks 8.13.10^e as composite and secondary; namasvinaḥ 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, gáçhatañ dāçúṣo gṛhám.

8.5.8^e, gṛtáir gávyūtim ukṣatam: 3.62.16^{ab}, á no mitrávaruñā gṛtáir gávyūtim
ukṣatam; 7.65.4^{ab}, á no mitrávaruñā havýájuṣṭim gṛtáir gávyūtim
ukṣatam ḷlabhiḥ.

8.5.7^a (Brahmātithi Kāṇva; to Açvins)
á na stómam úpa dravát túyam çyenébhiri açúbhiḥ,
yatám açvebhiri açvínā.

8.49(Vāl. 1).5^a (Praskaṇva Kāṇva ; to Indra)

á na stómam úpa draṇvád dhīyānó áçvo ná sótrbhīh,

ḷyām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu ratāyah.

☞ 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 Aṅvins'. The stanza is faultless; not so its Vālakhilya 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 (q. 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 iṣah.

8.5.11^b : 1.92.18^b ; 5.75.2^c ; 8.8.1^e, dāsra hiraṇyavartanī ; 8.87.5^a, dāsra hiraṇyavartanī çubhas patī.

8.5.11^c : 6.60.15^d ; 7.74.2^d ; 8.8.1^d ; 35.22^b, pībatam sómyam mādhu ; 8.24.13^b, pībati sómyam mādhu.

8.5.12^c (Brahmatīthi Kāṇva ; to Aṅvins)

asmābhyam vājiniṇvasū maghāvadbhyaç ca saprāthah,

chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa ; to Aṅvins)

chardīr yantam ādābhyam viprāya stuvaté narā,

ḷmādhvaḥ sómasya ptāye. ☞ refrain, 8.85.1^c–9^c ; also 1.47.9^d

8.5.15^c (Brahmatīthi Kāṇva ; to Aṅvins)

asmé á vahataṁ rayīm çatāvantaṁ sahasrīṇam,

puruksūm viçvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva ; to Maruts)

á no rayīm madacyūtam puruksūm viçvādhāyasam,

iyartā maruto divāh.

8.5.17^a : 5.23.3^b ; 35.6^b ; 8.6.37^b, jānāso vṛktābarhiṣah ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.5.17^b : 1.14.5^c, hāviṣmanto arankītaḥ.

8.5.17^c : 1.47.4^d, yuvām havante aṅvinā.

8.5.18^b : 6.45.30^b, stómo vāhiṣṭho āntamaḥ.

8.5.18^c (Brahmatīthi Kāṇva ; to Aṅvins)

asmākam adyā vām ayām ḷstómo vāhiṣṭho āntamaḥ,

yuvābhyām bhūtv aṅvinā.

☞ 6.45.30^b

8.26.16^c (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Açvins)
 vāhiṣṭho vām hāvānām stōmo dūtó huvan narā,
 yuvābhyaṁ 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 hīraṇyavandhuram.

8.5.28^b (Brahmātithi Kāṇva ; to Açvins)

└rátham hīraṇyavandhuraṁ, hīraṇyābhīçum açvinā,

§ 4.46.4^a

└á hí sthātho diviṣpçam.]

§ 4.46.4^c

8.22.5^b (Sobhari Kāṇva ; to Açvins)

rátho yó vām trivandhuró hīraṇyābhīçur açvinā,

pāri dyāvāpṛthiví bhūṣati 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 diviṣpçam.

8.5.30^c (Brahmātithi Kāṇva ; to Açvins)

└téna no vājīnivasū, parāvataç cid á gatam,

§ 8.5.20^a

úpemām suṣṭutīm máma.

8.8.6^d (Sadhvaṁsa Kāṇva ; to Açvins)

└yác cid dhí vām purá řṣayo juhūró 'vase narā,]

§ 1.48.14^{ab}

á yātam açvinā gatam úpemām suṣṭutīm máma.

[8.5.35^a, hīraṇyáyena ráthena: 1.35.2^c, hīraṇyáyena savitá ráthena ; 4.44.5^b, hīraṇyáyena suvṛtá ráthena.]

8.5.37^c (Kaçoç Cāidyasya dānastutiḥ)

tá me açvinā saninám vidyútām návānām,

yāthā cie cāidyāḥ kaçūḥ çatām uṣṭrāṇām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Pārçavyasya dānastutiḥ)

trīni çatāny árvatām sahásrā dáça gónām,

dadúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva ; to Indra)

mahán indro yá ójasā parjányo vṛṣṭimán iva,

stómair vatsásya vāvṛdhe.

9.2.9^b (Medhātithi Kāṇva ; to Soma Pavamāna)

asmābhyam indav indrayúr mádhvah pavasva dhārāya,

parjányo vṛṣṭimán 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, stómair yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam ; 3.27.2^b, girá yajñásya sádhanam ; 8.23.9^b, yajñásya sádhanam girá.

8.6.4^c (Vatsa Kāṇva ; to Indra)
sám asya manyáve víço víçvā namanta kṛṣṭáyah,
samudráyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)
ágne dhrtávratāya te samudráyeva síndhavaḥ, gíro vāçrása irate.

For the repeated pāda cf. samudráṁ 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.

8.6.9^b (Vatsa Kāṇva ; to Indra)
prá tám indra naçimahi rayím gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)
[á pavasva sahasrīṇam] rayím gómantam açvínam, ६२ 9.40.3^c
puruçandrám puruspḥam.

9.63.12^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
abhy arṣa sahasrīṇam rayím gómantam açvínam,
[abhí vājāṁ utá çrávaḥ.] ६३ 9.1.4^c

Cf. 10.156.3^b, (rayím) pṛthúṁ gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)
yád asya manyúr ádhvaní ví vṛtrám parvaçó ruján,
apáh samudráṁ úirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)
ví vṛtrám parvaçó yayur ví párvatān arājīnaḥ,
cakrāṇá víṣṇi páuṣyam.

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 çuṣṇa indra dharmasím vājram jaghantha dásyavi,
víṣā hy ūgra çṛviṣé.

8.33.10^c (Medhyatithi Kāṇva ; to Indra)
 satyām itthā vṣéd asi vṣajutir nó 'vṛtaḥ,
 vṣā hy ūgra ṛṇviṣé parāvátī vṣo arvāvátī ṛutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṣā hy ūgra ṛṇviṣé into the insipid distich 8.33.10^{cd}. Cf. 5.73.1 ; 8.13.15 ; 97.4. For 8.33.10^c cf. 9.64.2^c ; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyáva indram ójasā nántárikṣāṇi vajrīṇam,
 ná vivyacanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yām viviktó ródasī nántárikṣāṇi vajrīṇam,
 ámād íd asya titviṣe 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, ghṛtām duhata āçīram : 1.134.6^g, ghṛtām duhrata āçīram.

8.6.21^b, 43^c, káṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra mahīm íṣam púram ná darsi gómatim,
 utá prajám suvīryam.

9.65.13^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahīm íṣam pāvāsva viçvadarçataḥ, 9.65.13^b
 asmábhyaṁ soma gātuvit. 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darši : pāvāsva ; see p. xi, middle (' Indra and Soma ').

8.6.24^a : 5.6.10^d ; 8.31.18^b, utá tyád āçyāçvyam.

8.6.24^b : 6.4.7^a, yád indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhí vrajám ná tatniṣe súra upakácakṣasam,
 yád indra mṛláyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u táḥ sukirtáyó sann utá praçastayaḥ,
 yád indra mṛláyāsi naḥ.

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 apará ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣīyavo ḷyamáṁ ṣubhrā ácidhvam,
ná párvatā ahásata.

☞ 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 suṣṭutim : 8.12.31^a, imām ta indra suṣṭutim.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhī kāṇvā anūsatāpo ná pravatā yatīḥ,
indram vānanvati matīḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)

krīḷanty asya sunīṭā āpo ná pravatā yatīḥ,
ayá dhiyá yá ucyáte pátir diváh.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhī gāvo adhanviṣur āpo ná pravatā yatīḥ,
ḷpunāná indram āçata.

☞ 9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende 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 girāḥ, 'songs', implied in anūṣata, 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 girāḥ. 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, punāná indram āçata; 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 spilend, 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 Hōh, zu ihm, den preiset dies Gebet als Himmelsheerrn'. 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 krīḷanti. 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. nimmāṭā 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,
ánuttamayam ajāram.

8.95.6^b (Tiraçci Āṅgīrasa ; to Indra)

tām u ṣṭavāma yām gira indram ukthāni vāvṛdhuh,

purūṇy asya pāuṅsyā sīśāsanto vanāmahe.]

☞ 8.95.6^d

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

ā tvā viçantv indavaḥ, samudrām iva sīndhavaḥ,

☞ 1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vāsiṣṭha ; to Pavamāna Soma)

īndrasya hārdi somadhānam ā viça, samudrām iva sīndhavaḥ,

☞ 9.70.9^b

jūṣṭo mitrāya vāruṇāya vāyāve īdivo 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 sīndhavaḥ cf. samudrāyeva sīndavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhuh cf. agnīm ukthāni vāvṛdhuh, 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 cakrām ná varty étaçam,

ānu suvanāsa indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krákṣamānam akrpetām,

īndra yād 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, mándasvā sū svāṛṇare : 8.65.2^b, mādáyāse svāṛṇare ; 8.103.14^d, mādáyasva svāṛṇare.]

[8.6.41^b, éka íçana ójasā : 8.40.5^e, indra íçana ójasā.]

8.6.45^c (Vatsa Kāṇva ; to Indra) =

8.32.30^c (Medhātithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hāri,

somapéyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṅvasūktin Kāṇvāyana ; to Indra)
 indram ít kecinā hārī somapēyāya vakṣataḥ,
 ūpa yajñām surādhasam.

8.8.47^b : 8.5.37^a, sahasrā dāca gónām.

[8.7.1^a, prá yád vas triṣṭúbham ísam : 8.69.1^a, prá-pra vas, &c.]

8.7.2^a, yád aṅgá taviṣṭiyavaḥ : 8.6.26^a, yád aṅgá taviṣṭiyāse.

8.7.2^b, 14^b, yāman̄ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 úd irayanta vāyúbhir vāçrāsah pñnimātaraḥ,
 dhukṣánta pipyúṣim ísam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 vārdhasvā sú puruṣṭuta íṣiṣṭutābhiḥ utíbhīḥ,
 dhukṣásva pipyúṣim ísam ává ca naḥ.

8.54 (Vāl. 6), 7^d (Mātariçvan Kāṇva ; to Indra)
 sánti hy áryá açíṣa indra áyur jánānām,
 asmán̄ nakṣasva maghavann̄ upāvase dhukṣásva pipyúṣim ísam.

9.61.15^b (Amahryu Āṅgirasa ; to Soma Pavamāna)
 ársā naḥ soma çām̄ gáve dhukṣásva pipyúṣim ísam,
 vārdhā samudrām ukthyam.]

9.29.3^c

Though the iambic dipody cadence ává ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Vāl. 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)
 tríṇi sárānsi pñnayo duduhré vajriṇe mādhu,
 útsam̄ kāvandham udriṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 indrāya gāva açiraṁ duduhré vajriṇe mādhu,
 yát sim upahvaré vidát.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo diváh ; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a : 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yūyām̄ hí ṣṭhá sudānavah.

8.7.13^b: 8.5.15^c, purukṣūm viçvādhāyasam.

8.7.15^b (Punarvatsa Āṅgīrasa; to Maruts)
 etāvataç cid eṣām sunnām bhikṣeta mārtyaḥ,
 ādābhyasya mānmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva; to Adityas)
 idām ha nūnām eṣām sunnām bhikṣeta mārtyaḥ,
 ādityānām āpūrvyam sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen Liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schaar 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 (Vāl. 1).9, etāvatas ta imaha indra sunnāsya gómataḥ.

8.7.20^c (Punarvatsa Kāṇva; to Maruts)
 kvā nūnām sudanavo mādathā vṛktabarhiṣaḥ,
 brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva; to Indra)
 kvā syā vṛṣabhó yūvā tuvigrīvo ānānataḥ,
 brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva; to Maruts)
 sām u tyé mahatīr apāḥ sām kṣoṇí sām u sūryam,
 sām vājraṁ parvaçó dadhuḥ.

8.52 (Vāl. 4).10^b (Āyu Kāṇva; to Indra)
 sām indro ráyo bṛhatīr adhūnuta sām kṣoṇí sām u sūryam,
 sām çukrásaḥ 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 Vālakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ: 8.6.13^b, ví vṛtrām parvaçó rujān.

8.7.25^b, çiprah çirśān hiranyáyīḥ: 5.54.11^d, çiprah çirśāsu vītata hiranyáyīḥ.

8.7.26^a: 1.130.9^d, uçānā yāt parāvātaḥ.

8.7.28^b, praṣṭīr vāhati rōhitaḥ: 1.39.6^b, praṣṭīr vahati rōhitaḥ.

8.7.31^a: 1.38.1^a, kād dha nūnām 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 víçvabhír utíbhiḥ : 8.8.18^a ; 87.3^a, á vām víçvabhír utíbhiḥ ; 7.24.4^a,
á no víçvabhír utíbhiḥ sajósaḥ.]

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gáçhataṁ yuvám.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dásrā hiraṇyavartanī ; 8.87.5^c, dásrā hiraṇyavartanī çubhas patī.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, píbatāṁ somyám mádhu ; 8.24.13^b, píbatī somyám mádhu.

8.8.2^a (Sadhvaṅsa Kāṇva ; to Açvins)

á nūnám yātam açvinā [ráthena sūryatvacā,
bhujī hiraṇyapeçasā kávi gámbhracetasā.

☞ 1.47.9^b

8.9.14^a (Çaçakarṇa Kāṇva ; to Açvins)

á nūnám yātam açvinemā havyāni vām hitā,
imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vasiṣṭha, or others ; to Açvins)

á nūnám yātam açvinā [çvebhiḥ pruşításubhiḥ,
[dásrā hiraṇyavartanī çubhas patī, [pátám sómam řtāvrdhā.]

☞ 8.13.11^b

☞ 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 (Sadhvaṅsa Kāṇva ; to Açvins)

á no yātam úpaçruty [áçvinā sómapitaye,
sváhā stómasya vardhanā prá kavi dhítibhir narā.

☞ cf. 8.8.5^b

8.34.11^a (Nīpatīthi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthéṣu raṇayā ihá,
[divó amúṣya çásato divám yayá divāvaso.]

☞ refrain, 8.34.11^{cd}—15^{cd}

[8.8.5^b, áçvinā sómapitaye : 8.42.6^c, násatyā sómapitaye (see 8.38.9).]

8.8.6^{ab}, yáç cid dhī vām purá řṣayo juhūrē 'vase narā : 1.48.14^{ab}, yé cid dhī tvám řṣayaḥ púrva útāye juhūrē '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 suṣṭutīm 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 havanaçrutām.

8.8.8^d, 15^b, 19^d, gırbhír vatsó avīvrđhat (15^b, 19^d, avīvrđhat).

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 sahásranirṇija 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 purúvasū.

8.8.12^b: 1.46.2^b, manotárū rayṇám.

8.8.13^d: 7.94.3^c, má no riradhataṁ nidé.

8.8.14^{ab}, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvátī yád vā sthó ádhi turváçe.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahásranirṇija ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasúyád dánunas patī : 1.136.3^e ; 2.41.6^b, ādityá dánunas páti.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām viçvābhīr ūtibhīḥ ; 7.24.4^a, á no viçvābhīr ūtibhīḥ sajoṣāḥ ; 8.8.1^a, á no viçvābhīr ūtibhīḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avṛkām pṛthú chardīḥ : 1.48.15^c, prá no yachatād avṛkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dānsānsy açvinā viprasāḥ parimāmṛṣūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,

yád vā vūpībhīr açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñám mánave sarhmimikṣáthur evét kāṇvāsya bodhatam,

bḥaspátim viçvān deván ahám huva índravīṣṇū açvināv açuhéṣasā.

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 aṇvīnā.

8.9.18^b (Çaçakarṇa Kāṇva ; to Aṇvins)
yād ušo yāsi bhānūnā sām sūryeṇa rocace,
ā hāyām aṇvīno rātho vartīr yāti nṛpāyām.

9.2.6^c (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
[ācīkradad vīṣā hārīr] mahān mitrō nā darçatāh, cf. 9.2.6^c
sām sūryeṇa rocate.

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, devéṣv ādhy āpyam : 1.105.13^b, devéṣv asty āpyam.

[8.11.1^c, tvām yajñéṣv īdyah : 10.21.6^a, tvām yajñéṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jatāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mār̥tāsa utāye ; 1.144.5^b, devām mār̥tāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva ; to Agni)
vipram viprasō 'vase [devām mār̥tāsa utāye,]
agnīm gīrbhīr havāmahe. cf. 1.144.5^b

10.141.3^b (Agni Tāpasa ; to Viçve Devāh)
sōmam rūjanam āvase 'gnīm gīrbhīr havāmahe,
adityān viṣṇuṁ sūryam brahmāṇam ca bḥaspātīm.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virūpa Āṅgirasas ; to Agni)
puruṭrā hī sadḥññ āsi viço viçvā ānu prabhūh,
samātsv 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)
samātsv agnīm āvase vājayānto havāmahe,
vājeṣu citrārāḍhasam.

8.53 (Vāl. 5).2^d (Medhya Kāṇva ; to Indra)
yā ayūm kūtsam atithigvām ārdayo [vāvḍhanó divé-dive,]
tām tvā vayām hāryaṇvāṁ çatākratuṁ vājayānto havāmahe. cf. 8.12.28^b

8.12.4^b ghṛtām ná pūtām adriṅhāḥ : 5.86.6^c, ghṛtām ná pūtām ádriḥhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pivate.

8.12.5^c (Parvata Kāṇva ; to Indra)
imám juṣasva girvaṇaḥ [samudrá iva pivate,]
índra viçvābhir ūtibhir vavākṣitha.

☞ 1.8.7^b

8.32.12^c (Medhātithi Kāṇva ; to Indra)
sá naḥ çakráç cid á çakaḍ dānavāḥ antarābharāḥ,
índro viçvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)
çagdhya ù sū çacīpata índra viçvābhir ūtibhiḥ,
bhāgam ná hí tvā yaçāsam vasuvídam ānu çūra çāramasi.

10.134.3^d (Mādhātara Yāuvanāçva ; to Indra)
avá tyā bṛhatír iṣo viçvāçcandrā amitrahan,
çácībhiḥ çakra dhunuhíndra viçvābhir ūtibhir [deví jānītry aṣṭjanad
bhadrá jānītry aṣṭjanat.] ☞ refrain, 10.134.1^{de-6de}

The pāda, índra viçvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádī pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b : 1.130.8^e, ny arçasānām oṣatī.

[8.12.10^a, iyám ta ṛtvīyāvati (dhīḥ) : 8.80.7^c, iyám dhír ṛtvīyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)
gārbho yajñāsya devayúḥ krátuṁ punīta ānuṣák,
stómāir índrasya vāvṛdhe mīmīta it.

8.53 (Val. 5).6^d (Medhya Kāṇva ; to Indra)
ājíturām sátpatīm viçvāçarṣāṇīm kṛdhí prajásv ábhagam,
prá sū tirā çāerbhir yé ta ukthínah krátuṁ punatá ānuṣák.

Cf. krátuṁ punīta ukthiyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53 (Val. 5).2^b.

8.12.12^b, índraḥ sómasya pitāye : 1.55.2^c, índraḥ sómasya pitāye vṛṣāyate.

8.12.14^a, utá svarāje áditih : 7.66.6^a, utá svarājo áditih.

8.12.14^c (Parvata Kāṇva ; to Indra)
[utá svarāje áditi] stómam índrāya jñanat,
purupraçastām útāya ṛtāsya yát.

☞ 7.66.6^a

8.71.10^d (Sudīti Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
áçhā naḥ çirāçociṣām gíro yantu darçatām,
áçhā yajñāso námasā purúvāsuṁ purupraçastām 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)
 devāṁ-devaṁ vó 'vasa indram-indraṁ gr̥ṇīṣāni,
 ádha yajñāya turváne vy ānaçuh.

8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāh)
 devāṁ-devaṁ vó 'vase devāṁ-devam abhiṣṭaye,
 [devāṁ-devaṁ huvema víjasātaye] gr̥ṇānto devyá dhiyá. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómebhiḥ somapátaman.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrvír utá prāçastayaḥ ; 8.40.9^b,
 pūrvír utá prāçastayaḥ.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indraṁ vṛtráya hantave.

[8.12.22^b : 1.131.1^e, deváso dadhire puráh ; 5.16.1^d, mártāso dadhiré puráh ;
 8.12.25^b, devás tvā dadhiré puráh.]

8.12.22^c, indraṁ vāṇír anūṣatá sám ójase : 7.31.12^a, indraṁ vāṇír ánutta-
 manyum evá.

8.12.23^b, stómebhir havanaçrútam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutá.

8.12.24^b : 8.6.15^b, nántárikṣāni vajrīṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^{c-27^c}, ád ít te haryatá hári vavakṣatuḥ.

[8.12.26^{ab}, yadá vṛtrám nadivṛtam çávasá vajrinn ávadhīḥ : 1.52.2^e, indro yád
 vṛtrám ávadhīm nadivṛtam.]

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)
 yadá te haryatá hári vāvṛdháte divé-dive,
 [ád ít te víçvā bhúvanāni yemire.]

~~cf.~~ refrain, 8.12.28^{c-30^c}

8.53 (Val. 5).2^b (Medhya Kāṇva ; to Indra)
 yá áyúṁ kútsam atithigvám árdayo vāvṛdhānó divé-dive,
 tám tvā vayám háryaçvanm çatákratam [vājayánto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^{c-30^c}, ád ít te víçvā bhúvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imám ta indra suṣṭútīm : 8.6.32^a, imám ma indra suṣṭútīm.]

8.12.32^b, samīcínāso ásvaran : 8.3.7^c, samīcínúsa ṛbhávaḥ sám asvaran.

[8.12.33^a, *suvíryam sváçvyam*: 3.26.3^a, *sá no agniḥ suvíryam sváçvyam*.]

[8.13.1^b, *krátum punita ukthyām*: 8.12.11^b, *krátum punita anuṣák*; 8.53(Val.5).6^d,
krátum punata anuṣák.]

8.13.4^c (Nārada Kāṇva ; to Indra)
iyām ta indra girvaṇo rātiḥ kṣarati sunvatāḥ,
mandāno asyā barhiṣo ví rājasí.

8.15.5^c (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana ; to Indra)
yéna jyótiṣy āyāve mánave ca vivéditha,
mandāno asyā barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juṣānta yāt*: 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, *āpo ná pravātā yatíḥ*.

8.13.10^c, *gántārā dāçúṣo gṛhām namasvínaḥ*: 8.5.5^c; 22.3^d, *gántārā dāçúṣo gṛhām*.

8.13.11^b (Nārada Kāṇva ; to Indra)
tutuḥjanó mahematé 'çvebhiḥ puṣitápsubhiḥ,
ā yahi yajñām açúbhiḥ çām id dhí te.

8.87.5^b (Dyumnika Vāsiṣṭha ; to Açvins)
[*ū nūnām yātam açvin āçvebhiḥ puṣitápsubhiḥ*, 8.8.2^a
[*dāsā hiraṇyavartanī çubhas patí*] [*pātām sómam ṛtāvṛdhā*]
8.9.2.18^b; d: 1.47.3^b

The repeated pāda 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 gṛṇātu dhārāya*], 8.86.6^c
[*çrávaḥ sūribhyo amṛtām vasutvanām*], 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa ; to Indra)
ā tvā rátham yáthotāye sumnáya vartayāmasi,
tuvikūrmim ṛtīṣāham indra çaviṣṭha satpate.

8.13.12^b, *rayim gṛṇātu dhārāya*: 5.86.6^c, *rayim gṛṇātu didhṛtam*.

8.13.12^c: 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanām*.

8.13.13^c, *juṣāná indra sūptibhir na ā gahi*: 3.44.1^c, *juṣāná indra háribhir na ā gahi*.

8.13.14^b (Nārada Kāṇva ; to Indra)

ū tú gahi prá tú drava mátsvā sutásya gómataḥ,
 〔tántuṁ tanuṣva pūrvyāṁ yáthā vidé.〕

ॐ 1.142.1^c

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 mó śú brahméva tandrayúr bhūvo vājānāṁ pate,
 mátsvā sutásya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántuṁ tanuṣva pūrvyāṁ yáthā vidé : 1.142.1^c, tántuṁ tanuṣva
 pūrvyāṁ.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátí yád arvávátí vṛtrahan,
 yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāṅyapa ; to Indra)

yác chakrási parāvátí yád arvávátí vṛtrahan,
 átas tvā gṛbhír dyugád indra keṣibhiḥ 〔sutávāṁ ū vivasati.〕

ॐ 1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátí yád arvávátí aṣvīnā, and 8.12.17. See also under 3.37.11.

[8.13.17^a, tám íd víprā avasyávaḥ : 9.17.7^b ; 63.20^b, dhībhír víprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 trikadrūkeṣu cétanaṁ devāso yajñám atnata,
 tám íd vardhantu no girāḥ sadāvṛdham.

9.61.14^a (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tám íd vardhantu no giro 〔vatsāṁ saṁciṣvarir iva,〕

ॐ 8.69.11^c

yá indrasya hrđamsāniḥ.

For the repeated pāda 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, gúciḥ pāvaká ucyate só ádbhutaḥ : 1.142.3^a ; 9.24.6^a, gúciḥ pāvakó
 ádbhutaḥ ; 9.24.7^a, gúciḥ pāvaká ucyate.

8.13.25^c dhukṣásva pipyúṣm íṣam ávā ca naḥ : 8.7.3^c, dhukṣánta pipyúṣm íṣam ;
 8.54(Vāl. 6).7^d ; 9.61.15^b, dhukṣásva pipyúṣm íṣam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá sadhamádyā yujānāḥ sómapitaye,
 hári indra pratádvāsū abhí svāra.

8.32.29^a (Medhatithi Kāṇva; to Indra) =

8.93.24^b (Sukakṣa Āṅgīrasa; to Indra)

ihā tyā sadhamādya₁ hārī hiranyakeçyā,₁
 1 volhām abhi prāyo hitām.]

8.32.29^b

8.32.9^c

8.13.31^{abc} (Nārada Kāṇva; to Indra)

vṛṣāyām indra te rātha utó te vṛṣanā hārī,

vṛṣā tvām çatakrato vṛṣā hávaḥ.

8.33.11^{cd} (Medhyatithi Kāṇva; to Indra)

vṛṣanas te abhiçavo vṛṣā káça hiranyáyi,

vṛṣā rátho maghavan vṛṣanā hārī vṛṣā tvām 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—abhiçavaḥ, káça, ráthah, hārī—is not unartistic. Add to this, that vṛṣā hávaḥ in 8.13.31^c 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 ayām sutáh.

8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣanam huve vājriñ citrábhir útíbhīḥ.

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 maghām.

8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvrdhānāsya te vayām viçvā dhānāni jigyúṣaḥ,

ūtīm indrá vṛṇīmahe.

9.65.9^b (Bhr̥gu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsya te vājino vayām viçvā dhānāni jigyúṣaḥ,

1 sakhitvām ā 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, dhanah-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntárikṣam atiran máde sómasya rocanā,

indro yád ábhīnad valám.

10.153.3^b (Devajāmaya Indramātarah; to Indra)

tvām indrāsi vṛtrahā vy āntárikṣam atirah,

úd dyām astabhñā ójaṣā.

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 Aṣvasūktin Kāṇvāyana; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtūtām,
īndram gr̥bhīs taviṣām ā vivāsata.

8.92.5^a (Ḷrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
tām v abhī prācatō₁ndram sōmasya pitāye,₁ ६२ 1.16.3^c
tād id dhy āsya vārdhanam.

8.92.2^a (Ḷrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
puruḥūtām puruṣtūtām gāthānyām sānaçrutam, īndra iti 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, ēko vṛtrāṇi jighnase: 8.95.9^c, çuddhō vṛtrāṇi jighnase.]

8.15.5^c: 8.13.4^c, mandānō asyā barhiṣo vī rājasī.

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, viçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṣvasūktin Kāṇvāyana; to Indra)
āram kṣāyāya no mahē₁viçvā rūpāny āviçān,₁ ६२ 7.55.1^b
īndram jāitrāya harṣayā çācipātīm.

9.111.3^c (Anānata Pāruçhepi; to Pavamāna Soma)
pūrvām ānu praçīñam yāti cēkitat sām raçmibhir yatate darçatō rātho
dāivyo darçatō rāthah,
āgmān ukthāni pāuṣyēndram jāitrāya harṣayan,
vāraç ca yād bhavātho ānapacyutā samātsv ānapacyutā.

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 samrājāṃ carṣaṇmām: 3.10.1^b; 10.134.1^d, samrājāṃ carṣaṇmām.]

8.16.7^{bc}: 8.2.32^{bc}, īndrah purū puruhūtāḥ, mahān mahībhīḥ çācīrbhīḥ.

8.16.11^c (Irimbiṭhi Kāṇva; to Indra)
sā naḥ pāpriḥ pārayāti svastī nāvā puruhūtāḥ.
īndro viçvā āti dvīṣaḥ.

8.69.14^b (Priyamedha Āngirasa ; to Indra)
 átíd 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 sómanaṁ píbā imám : 10.24.1^a, indra sómam imám piba.]

Cf. under 1.84.4.

8.17.1^c : 3.24.3^c, édaṁ barhīḥ sado máma.

8.17.2^b : 3.41.9^b, váhatām indra keçinā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāpas tvā vayám yujá somapám indra somínaḥ,
 sutávanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 1yásmāi tvám vaso dánāya çikṣasi sá rāyās póṣam açnute,
 1tām tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vāl.3).6^{ab}

8.61.14^d (Bharga Prāgātha ; to Indra)
 tvám hi rádhaspate rádhaso maháḥ kṣáyasyāsi vidhatáḥ,
 1tām tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āngirasa ; to Indra)
 tvám id vṛtrahantama sutávanto havāmahe,
 1yád indra mṛlāyāsi 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 brahmayúja 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 suṣtútír úpa : 1.84.2^c, řṣṇāṁ ca stutír upa.]

SV. 2.380 reads řṣṇāṁ suṣtútír upa, as its version of 1.84.2.

8.17.8^c : 6.56.2^c, indro vṛtrāni jighnate.

8.17.10^c : 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayám ta indra sómo nípuṭo ádhi barhīsi,
 éhīm asyá drāvā píba.

8.64.12^c (Prāgātha Kāṇva ; to Indra)
 tám adyá rádhase mahé cāruṁ mādāya ghṛṣvaye,
 éhīm indra drāvā píba.

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^e, *īndraṁ sōmasya pītāye*.

8.18.1^b: 8.7.15^b, *sumnāṁ bhikṣeta mārtyaḥ*.

8.18.3^{ab}: 4.55.10^{ab}, *tāt sū naḥ savitā bhāgo vāruṇo mitrō aryamā*.

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-7}^b,
vāruṇo mitrō aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

tāt sū naḥ savitā bhāgo vāruṇo mitrō aryamā, 4.55.10^{ab}
çārma yachantu saprātha yād īmahe.

10.126.7^c (Kulmalabarhiṣa Çāilūṣi, or Añhomue Vāmadevya; to Viçve Devāḥ)

çunām asmābhyam utāye vāruṇo mitrō aryamā, 1.26.4^b
çārma yachantu saprātha ādityāso yād īmahe āti dviṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, *Prol.*, p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form *çārma yachātha saprāthāḥ* (MSS. *saprāthāḥ*), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here *āti dviṣaḥ* is a mechanical refrain cadence of stanzas 1-7, and *ādityāso* summarizes a second time *vāruṇo mitrō aryamā* of pāda b.

8.18.5^e, *añhōç cid urucākrayo 'nehāsaḥ*: 5.67.4^d, *añhōç cid urucākrayaḥ*.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

āpāmivām āpa sridham āpa sedhata durmatim,
ādityāso yuyōtanā no ānhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)
grāvāṇo āpa duchūnām āpa sedhata durmatim,
usrāḥ kartana bheṣajām.

Presumably the repeated pāda 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)

tāt sū naḥ çārma yachatādityā yān mūmocati,
ēnasvantāṁ cid ēnasaḥ sudānavaḥ.

8.67.18^b (Matsya Sāmmada, or others; to Ādityās)
tāt sū no nāvyaṁ sānyasa ādityā yān mūmocati,
bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in *nāvyaṁ sānyase* (cf. 3.31.19; 8.27.25). Ludwig in his translations takes *sānyase* in the sense of 'zum gewinne', which does not account for the suspicious parallelism with *nāvyaṁ*. 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, *návyam 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 ... índrāya ... pratnáya pátye dhíyo marjayanta*; and still more clearly 10.91.13, *imām pratnáya suṣṭutím návyasīm vocéyam asmā ucaté ṛṇótu nah*. These passages show *pratnáya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam 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 *návyam* (sc. *bráhma*) seems a fitter subject of *múmocati* than *čárma*; still the point, perhaps, is subjective.

8.18.14^b *duḥčánsam mártyaṁ ripúm : 2.41.8^c, duḥčánso mártyo ripúh.*

8.18.16^a (Irimbiṭhi *Kāva*; to *Ādityas*)
á čárma párvatānām ótápām vṛṇímahe,
dyāvaksāmāre asmád rápas kṛtam.

8.31.10^a (Manu *Vāivasvata*; *Damptyor ačišah*)
á čárma párvatānām vṛṇímáhe nadínām,
á viṣṇoḥ sacābhúvah.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvád varuṇa čánsyam : 8.83.4^b, vāmām varuṇa čánsyam.*]

[8.18.22^c, *prá sú na áyur jivāse tīretana : 10.59.5^b, jivátave sú prá tirá na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrá havýam óhire : 1.128.6^c, devatrá havýam óhiṣe.*

8.19.3^c : 1.12.1^c, *asý yañnáya sukrátum.*

[8.19.4^{ab}, *urjó nápatam subhágam sudíditim agním čréṣṭhaçociṣam : 8.44.13^{ab}, urjó nápatam á huve 'gním pávakáçociṣam.*]

8.19.6^c, *ná tám áňho devákṛtam kútaç caná : 2.23.5^a, ná tám áňho ná duritám kútaç caná ; 10.126.1^a, ná tám áňho ná duritám.*

8.19.7^c : 7.15.8^c, *suvíras tvám asmayúh.*

8.19.8^b (*Sobhari Kāva*; to *Agni*)
pračánsamāno átithir ná mitríyo 'gní rátho ná védyah,
tvé kśemāso ápi santi sádhavas tvám rájá rayñám.

8.84.1^c (Uçanas Kāvya; to Agni)

ḥprésthāṃ vo átithiṃ, stuṣé mitrām iva priyām,
agnīṃ ráthāṃ ná védyam.

CS 1.186.3^a

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sá dhībhīr astu sánitā.

[8.19.16^a, yéna cáṣṭe váruṇo mitró aryamā : see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva; to Agni)

té ghéd agne svādhyò yé tvā vipra nidadhīrē nṛcákṣasam,
viprāso deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa; to Agni)

té ghéd agne svādhyò 'hā víçvā nṛcákṣasah,
tárantah syāma durgāhā.

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 stets durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasah by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasah 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, bhadrām mánaḥ kṛṇuṣva vṛtraturye.

8.19.21^c, yájiṣṭhāṃ havyvāhanam: 1.36.10^b; 44.5^d, yájiṣṭhāṃ havyvāhana;
7.15.6^c, yájiṣṭho havyvāhanah.

8.19.24^d: 3.27.7^a, hótā devó ámarthyah.

8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasah sūnav āhnta.

[8.19.32^c, samrújāṃ trāsadasyavam: 10.33.4^b, rájānaṃ trāsadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyāḥ: 7.66.12^d; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^c, bhūmīr yámeṣu réjate; 1.37.8^c, bhīyá yámeṣu réjate (sc. pṛthiví).]

8.20.8 (Sobhari Kāvya; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḥe hiraṇyáye,
góbandhavaḥ sujatása iṣe bhujé mahánto na sparase nú.

8.22.9^b (Sobhari Kāvya; to Aṅvins)

á hí ruhátam aṅvinā ráthe kóḥe hiraṇyáye vṛṣaṇvasū,
yuñjáthāṃ 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 páda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇá and vāṇī are synonyms for vāk, 'speech'); góbandhavaḥ 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 páda in its obviously different connexions.

8.20.14^d: 5.87.2^d, dānā mahná tát eṣāṃ.

8.20.26^b (Sobhari Kāvya; to Maruts)

vīḡvaṃ páḡyanto bibhrthā tanúsv á ténā no ádhi vocata,
kṣamā rápo maruta áturasya na iṣkartā víhrutaṃ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Saṃmāda, or others; to Ādityas)
yád vaḥ ḡrāntāya sunvaté várūtham ásti yác chardhī,
ténā 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, vīḡvebhīḥ sómapítaye.

[8.21.5^c, abhí tvám indra nonumaḥ : 7.32.22^a, abhí tvā ḡura nonumaḥ.]

8.21.9^c: 1.30.7^c, sákhāya índram utáye.

8.21.11^a (Sobhari Kāvya; to Indra)

tváyā ha svid yujá vayám práti ḡvāsantam vṛṣabha bruvīmahi,
saṃsthé jánasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others; to Agni)

tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,
abhí ṣmo vújasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpīr indra janúṣā sanád asi : 1.102.8^c, aḡatrūr indra janúṣā sanád asi ;
10.133.2^c, aḡatrūr indra jajñīṣe.

[8.21.18^d, sahásram ayútā dádat : 8.2.41^b, catvāry ayútā dádat.]

8.22.1^c (Sobhari Kāṇva ; to Aṅvins)

ó tyám ahva á rátham adyá dánsiṣṭham útáye,
yám aṅvinā suhavā rudravartanī ū sūryáyai tastháthuh.

10.39.11^c (Ghoṣā Kāksivati ; to Aṅvins)

ná tám rájanāv adite kútaç caná náñho aṅnoti duritám nakir 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 puruspāham bhujyūm vājeṣu pūrvyam,
sacanāvantaṁ sumatibhiḥ sobhare vídveṣasam anehāsam.

8.46.20^d (Vaça Aṅvya ; to Indra)

sánitah sūsanitar úgra citra cetiṣṭha sūṛta,
prāsāhā samrāṭ sáhurim sáhantaṁ bhujyūm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den fegenden 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 bhujyūm, 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 purubhūtama.

[8.22.3^c arvācinā sv ávase karāmahe : 10.38.4^d, arvāncam indram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dāçúṣo grhám ; 8.13.10^c, gántārā dāçúṣo grhám namas-
vínah.

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 nāsatyā gatam.

8.22.8^c : 4.47.3^d, á yātam sómapítaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dāçúṣo grhé.

8.22.9^b, ráthe kóçe hiraṇyáye vṛṣaṇvasū : 8.20.8^b, ráthe kóçe hiraṇyáye.

8.22.10^a, yābhiḥ pakthám ávatho yābhir ádhrigum : 1.112.20^b, bhujyūm yābhir
ávatho yābhir ádhrigum.

8.22.14^c (Sobhari Kāṇva; to Aṅvins)

tāv id doṣā tā uśasi ṣubhās pāti tā yāman rudrāvartani,
mā no mār̥tāya ripāve vājiniṅvasū parō rudrāv āti khyatam.

8.60.8^a (Bharga Prāgātha; to Agni)

mā no mār̥tāya ripāve rakṣasvine māghāṅsāya riradhaḥ,
āsredhadbhis tarānibhir yaviṣṭhya ṣivebhīḥ pāhi payūbhīḥ.

For 8.22.14 cf. Bartholomae, *Bezz. Beitr.* xv. 208; Geldner, *Ved. Stud.* ii. 31.—The metre of neither form of the repeated pāda 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, viṣvā vāmāni dhimahi.

8.23.4^a: 7.16.3^a, úd asya ṣocir asthāt.

8.23.7^b: 1.127.2^e; 8.60.17^d, hótāraṁ carṣaṇmām.

8.23.9^b, yajñāsya sādhanam girā: 1.44.11^a, ni tvā yajñāsya sādhanam; 3.27.2^b, girā yajñāsya sādhanam; 8.6.3^b, stómair yajñāsya sādhanam.

[8.23.12^b, rayiṁ 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, viṣve hí tvā sajośasaḥ; 5.21.3^b, tvām viṣve sajośasaḥ.

8.23.18^b: 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viṣvamanas Vaiyaṣva; to Agni)

prathamām jātāvedasam agniṁ yajñēṣu pūrvyám,
prāti srúg eti námasā haviṣmati.

8.39.8^e (Nabhaka Kāṇva; to Agni)

yó agniḥ saptāmānuṣaḥ ṣritó viṣveṣu sindhuṣu,
tām āganma tripastyaṁ mandhātúr dasyuhántamam agniṁ yajñēṣu
pūrvyám nābhantām anyaké same. ☞ refrain, 8.39.1^f ff.

8.60.2^d (Bharga Prāgātha; to Agni)

āchā hí tvā sahasaḥ sūno aṅgiraḥ srúcaḥ cāranty adhvaré,
urjō nāpātām ghrtākeṣam imāhe 'gniṁ yajñēṣu pūrvyám.

8.102.10^c (Prayoga Bhārgava, or others; to Agni)

viṣveṣām ihā stuhi hótīṅām yaṣāstamam,
agniṁ 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, ābhīr vidhemāgnāye: 8.43.11^c, stómair vidhemāgnāye.]

8.23.25^a: 1.127.8^d, átithim mānuṣāṇām.

8.23.27^a (Viçvamanas Vāiçaṣva ; to Agni)
vāṅsvā no vāryā purú vāṅsva rāyāḥ puruspṛhaḥ,
suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bharga Prāgātha ; to Agni)
nahī te agne vṛṣabha pratidhīṣe jāmbhāso yād vitīṣṭhase,
sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi vāṅsvā 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, tvām no gómātr isaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viçvamanas Vāiçaṣva ; to Agni)

āgne tvām yaçā asy, ū mitrāvāruṇa vaha,
ṛtāvānā samrājā pūtādakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
tā vām viçvasya gopā devā devēṣu yajñiṣyā,
ṛtāvānā yajase pūtādakṣasā.

8.24.1^b : 3.53.13^b, brāhmēndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ū bhara ; 9.40.5^a ; 61.6^a, sá naḥ punānā ū bhara.

8.24.8^b (Viçvamanas Vāiçaṣva ; to Indra)

vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,
váso spārhásya puruhūta rādhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
etāvatas te vaso vidyāma çūra návyasaḥ,
yāthā práva étaçam kṛtvye dhāne, yāthā váçam daçavraje.

cf. 8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, dise deine neueste treffliche, ersente gewürung, vilgerufener'. Similarly Grassmann, both correctly. The Vālkhilya 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(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta imaha indra sumnásya gómataḥ,
yāthā právo maghavan médhyaṭithim yāthā nīpāthithim 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 Medhyāṭithi and Nīpāṭithi in their contest (for cattle)'. Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnásya), 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(Val.1).9, may bear upon the meaning of a third, 8.50(Val.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(Val.2).9. In both places the word is probably vocative. Grassmann, in his Lexicon, s. v. *nāvya*s, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Val.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^c, 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(Val.2).9, and again, on account of its more obvious construction, that 8.49(Val.1).9 is the model after which 8.50(Val.2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pībāti sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pībatāṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmahi ṛavasyāvah*.

8.24.19^a (*Viṣvamanas Vaiyaçva*; to Indra)
ēto nṽ indraṁ stāvāma sākḥāya stōmyaṁ nāram,
ḥṣṭīr yō viçvā abhy āsty ēka it.

8.81.4^a (*Kusidin Kāṇva*; to Indra)
ēto nṽ indraṁ stāvāmēçānāṁ vāsvaḥ svarījam,
nā rādhasā mardhiṣan nah.

8.95.7^a (*Tiraçci Āṅgīrasa*; to Indra)
ēto nṽ indraṁ stāvāma çuddhāṁ çuddhēna sūmnā,
çuddhāir ukthāir vāvṛdhvānsaṁ çuddhā āçīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase pūtādakṣasā*: 8.23.30^c, *ṛtāvānā samrāja pūtādakṣasā*.

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, *sāmraḥyāya sukrātu*: 1.25.10^c, *sāmraḥyaya sukrātuḥ*.

8.25.11^c, *āriṣyānto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyāntaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā papraū rōdasī mahitvā*.

8.25.24^b: 1.82.2^d, *vīprā nāvīṣṭhayaḥ matī*.

8.26.9^a (*Viçvamanas Vaiyaçva*, or *Vyaçva Āṅgīrasa*; to *Açvins*)
vayāṁ hī vāṁ hāvāmaha ukṣanyānto vyaçvavāt,
sumatbhir ūpa viprāv ihā gatam.

8.87.6^a (*Dyumnika Vasiṣṭha*, or others; to *Açvins*)
vayāṁ hī vāṁ hāvāmaha vipanyāvo vipraso vājasātaye,
tā valgū dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

For *vyaçvavāt* cf. p. 20, note 3.

[8.26.11^c, sajośasā vāruṇo mitrō a yamā: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvābhyaṁ bhūtv aḡvina.

8.26.21^c (Viḡvamanas Vāiyaḡva, or Vyaḡva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jamātar adbhuta,
āvāṁsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others; to Ādityas)

1 māhi vo mahatām āvo 1 vāruṇa mitrāryaman, 1 a: 8.47.1^a; b: 5.67.1^c
āvāṁsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, 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 āvo vāruṇa mitra dāḡṣe,
yām ādityā abhī druhō rākṣathā nēm aḡhān naḡat, &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 āvas and āvāṁsi, 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 vāruṇa mitrāryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Vā.5).1^d, īḡṇanam rāyā imahe.

8.27.3^d: 4.1.3^e, marūtsu viḡvābhānuṣu.

[8.27.4^d, yāntā no 'vṛkāṁ chardīḡ: see under 1.48.15^c.]

8.27.10^b, devāso āsty āpyam: 1.105.13^b, devēsu āsty āpyam.]

8.27.13^{ab}, devāṁ-devaṁ vō 'vase devāṁ-devam abhīṣṭaye: 8.12.19^{ab}, devāṁ-devaṁ vō 'vasa indram-indraṁ ḡṇīṣāṇi.

[8.27.13^c, devāṁ-devaṁ huvema vājasataye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prā sā kṣāyam tirate vī mahīr īṣo yō vo vārāya dāḡati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prā prajābhīr jāyate dhārmanas pāri.

8.27.16^d: 1.41.2^c, āriṣṭaḡ sārva edhate; 10.63.13^a, āriṣṭaḡ sā māṛto viḡva edhate.

8.27.17^c, aryamā mitrō vāruṇaḡ sārātayaḡ: 1.79.3^c; 10.93.4^b, aryamā mitrō vāruṇaḡ pārijmā.

8.27.19^a, yād adyā sūrya udyati: 7.66.4^a: 8.27.21^a, yād adyā sūra údite.

8.27.21^a: 7.66.4^a, yād adyā sūra údite; 8.27.19^a, yād adya sūrya udyati.

8.28.2^a: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 8.3.2^b; 10.126.3^{b-7}^b,
várūno mitró aryamā.

[8.28.5^c, saptó ádhi çriyo 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, samrājā sarpiṛasuti: 1.136.1^d; 2.41.6^a, tā samrājā ghr̥tāsuti.]

[8.30.1^b, (arbhakó) dévāso ná kumārakāḥ: 8.69.15^a, arbhakó ná kumārakāḥ.]

[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 ā ca dhāvataḥ: 7.32.6^d, sunóty ā ca dhāvati.

8.31.8^b, viçvam áyur vy açnutāḥ: 1.93.3^c, viçvam áyur vy açnavat; 10.85.42^b,
viçvam áyur vy açnutam.

8.31.10^a: 8.18.16^a, ā çárma párvatānām.

8.31.11^a (Manu Väivasvata; Dāmpatyor açiṣaḥ)
áitu pūṣā rayir bhágaḥ svastí sarvadhátamaḥ,
urúr ádhvā svastáye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣā rayir bhágaḥ sómaḥ punāno arṣati,
pátiṛ viçvasya bhūmano vy ákhyad ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūsan is the real subject of the stanza as shows the phrase, urúr ádhvā svastáye, and rayir bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayir bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūsan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Pusehan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūsan, als Rayi [reichtum], als Bhaga kommt diser 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^{cde}-18^{cde}, devánām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

8.31.17^a (Manu Väivasvata; Dāmpatyor açiṣaḥ)
nákiṣ táṃ kármaṇā naçan ná prá yoṣan ná yoṣati,
[devánām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

☞ refrain, 8.31.15^{cde}-18^{cde}

8.70.3^a (Puruhanman Āngirasa; to Indra)
nákiṣ táṃ kármaṇā naçad yáç cakára sadávydham,
indraṃ ná yajñáir viçvágúrtam fbhvasam ádhr̥ṣtaṃ 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 sfbindam ānarçaniṁ pīpruṁ dāsām ahīçvām,
vādhīd ugró riṇánn apāḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)
indur indrāya toçate ní toçate çriṇánn ugró riṇánn apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : 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 çriṇánn 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 indra pāuṣyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^e, stotf̄bhya indra girvaṇaḥ.

8.32.12^c, indro viçvābhīr ūtibhiḥ : 8.12.5^c, indra viçvābhīr ūtibhir vavākṣitha ;
8.61.5^b ; 10.134.3^d, indra viçvābhīr ūtibhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vānir mahān supārāḥ sunvatāḥ sākḥā.

8.32.13^c, tām indram abhī gāyata ; 1.4.10^c ; 5.4^e, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^e, sahāsrā vājy ávṛtaḥ.

[8.32.22^c, dhēnā indravacākaçat : 10.43.6^b, jānānām dhēnā avacākaçad vīṣā.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryāk.

8.32.24^b, sómaṁ vrāya çipriṇe : 6.44.14^d, sómaṁ vrāya çipriṇe pibadhyaī.

8.32.27^c : 1.37.4^c, devāttaṁ brāhma gāyata.

8.32.29 (Medhātithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasas ; to Indra)
ihá tyá sadhamādyā hārī hiraṇyakeçyā,
volhām abhī práyo hitám.

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, somapéyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)
 kāṇvebhīr dhṛṣṇav ā dhṛṣád vājam darṣi sahasrīṇam,
 piçāṅgarūpaṁ maghavan vicarṣaṇe makṣū gōmantam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)
 dyukṣām sudānum tāviṣibhīr āvṛtaṁ giriṁ ná purubhōjasam,
 kṣumāntam vājam çatīnaṁ sahasrīṇam makṣū gōmantam imahe.

For kṣumāntam, 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)
 satyām itthā vṛṣéd asi vṛṣajūtir nó 'vṛtaḥ,
 ṽṛṣā hy ūgra çṛṇviṣé parāvātī, vṛṣo arvāvātī çrutāḥ.

ॐ 8.6.14^c

9.64.2^c (Kaçyapa Marīca ; to Pavamāna Soma)
 vṛṣṇas te vṛṣṇyaṁ çavo vṛṣā vānaṁ vṛṣā mādaḥ,
 satyām vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvām vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣā hy ūgra çṛṇviṣé parāvātī : 8.6.14^c, vṛṣā hy ūgra çṛṇviṣé.

8.33.11^{cd}, vṛṣā rātho maghavan vṛṣaṇā hāri vṛṣā tvām çatakrato : 8.13.31^{abc},
 vṛṣāyām indra te rātha utó te vṛṣaṇā hāri, vṛṣā tvām çatakrato vṛṣā
 hávaḥ.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)
 asmākam adyāntamaṁ stōmaṁ dhiṣva mahāmaha,
 asmākam te sāvānā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)
 sácā sōmeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
 tvām id dhī brahmakṛte kāmyaṁ vāsu dēṣṭhaḥ sunvaté bhūvaḥ.

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), vayām tát ta indra sám bharāmasi yajñam ukthām turām 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 sōmeṣu, as compared with asmākam te sāvānā 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 amṛṣya çāsato divām yayá divāvaso.

8.34.4^b : 5.35.6^d ; 8.6.37^c, hávante vājasātaye ; 6.57.1^c, huvéna vājasātaye ;
 8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva ; to Indra)

ā no yāhi mahemate sāhasrote çatāmagha,

└divó amúṣya çāsato divám yayá divāvaso.┘

☞ refrain, 8.34.1^{cd}-15^{cd}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahásrotiḥ çatāmagho vimāno rájasah kavīḥ,

└indrāya pavate mádaḥ.┘

☞ 9.6.7^b

[8.34.8^a, ā 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, ā no yāhy úpaçruti : 8.8.5^a, ā no yātam úpaçruti.

8.34.13^b (Nīpatithi Kāṇva ; to Indra)

ā yāhi párvatebhyaḥ samudrásyádhi viṣṭápaḥ,

└divó amúṣya çāsato divám yayá divāvaso.┘

☞ 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 ā gahi.┘

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

└prá vācam indur iṣyati,┘ samudrásyádhi viṣṭápi,

☞ 9.12.6^a

jínvan kóçam madhuçútam.

9.107.14^c (Sapta Rṣayah ; to Soma Pavamāna)

└abhí sómāsa áyavaḥ pávante mádyam mádam,┘

☞ 9.23.4^{ab}

samudrásyádhi viṣṭápi maníṣiṇo └matsarásaḥ svarvídaḥ.┘

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, adityái rudráir vásubhiḥ sacābhuvā.

8.35.1^c-21^c, sajoṣasā uśásā sūryeṇa ca.

8.35.1^d-3^d, sómam píbatam açvinā.

[8.35.3^a, viçvair deváis tribhír ekádaçáir ihá : 1.34.11^a, ā násatya tribhír, &c.]

8.35.4^b-6^b, viçvehá devāu sávanāva gachatam.

8.35.4^d-6^d, iṣam no voḥam açvinā.

8.35.7^b-9^b, sómam sutám mahiṣévāva 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, marútvantā jaritúr gachatho hávam.

8.35.13^d-15^d, adityāir yātam aṣvinā.

8.35.16^b-18^b, hatām rākṣāṁsi sédhatam āmivāḥ.

8.35.16^d-18^d, sōmaṁ sunvató aṣvinā.

8.35.19^b-21^b, ḡyāvāḡvasya sunvató madacyutā.

Cf. ḡyāvāḡvasya sunvatāḥ 8.36.7^a; 38.8^a.

8.35.19^d-21^d, aṣvinā tiróahnyam.

8.35.22^a, arvāḡ rátham ní yachatam : 1.92.16^c; 7.74.2^c, arvāḡ rátham sámanasā ní yachatam.

8.35.22^b: 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, píbatam sómyam mádhu; 8.24.13^b, píbatī sómyam mádhu.

8.35.22^{cde}-24^{cde}, ā yātam aṣvinā gatam avasyúr vām ahām huve dhattām rátnāni dáḡṣe.

The páda, ā yātam aṣvinā gatam, also at 8.8.6^e; the páda, dhattām rátnāni dáḡṣe, also at 1.47.1^d.

8.35.23^b: 8.1.25^d, vivākṣaṇasya pitáye.

8.36.1^{b-e}-6^{b-e}, píḡa sōmaṁ mádāya kām ḡatakrato, yām te bhāḡám ádhārayan víḡvāḥ sehānāḥ pítanā urú jrāyaḥ sām apsuḡin marútvān indra satpate.

Cf. 8.95.3^a, píḡa sōmaṁ mádāya kām.

8.36.4^a (ḡyāvāḡva Átreya; to Indra)

janitā divó janitā pṛthivyāḥ | píḡa sōmaṁ mádāya kām ḡatakrato. |

☞ refrain : see prec. item

| yām te bhāḡám ádhārayan víḡvāḥ sehānāḥ pítanā urú jrāyaḥ sām apsuḡin marútvān indra satpate. |

☞ refrain : see prec. item

9.96.5^b (Pratardana Dāivodāsi; to Pavamāna Soma)

sōmaḥ pavate janitā matínām janitā divó janitā pṛthivyāḥ,

janitāḡnér janitā súryasya janiténdrasya janitóta víṣṇoḥ.

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 pṛthivyāḥ.

8.36.7^a = 8.37.7^a (ḡyāvāḡva Átreya; to Indra)

ḡyāvāḡvasya sunvatás (8.37.7, rébhatas) táthā ḡṛṇu yáthāḡḡṇor átreḥ kármāni kṛṇvatāḥ,

prá trasádasyum ávitha tvām éka ín nṛṣáhya indra bráhmāni (8.37.7, kṣa-trāni) vardhayán.

8.38.8^a (Çyāvāçva Ātreya; to Indra and Agni)
 çyāvāçvasya sunvató 'triṇām çṛṇutam hávam,
 indrāgni sómapitaye.

Cf. the refrain, çyāvāçvasya sunvató madacyutā, S.35.19^b-21^b.—On the relation between S.36 and 37 see p. 16.

8.37.1^{ede}, 2^{bed}-6^{bed}, indra viçvābhir ūtibhiḥ, mādhyamīndinasya sávanasya vṛtrahann anedya pibā sómasya vajrivah.

For the first of these pādas see also under 8.32.12^c.

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 tásya bodhatam.

8.38.2^b, vṛtrahánāparājita: 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Çyāvāçva Ātreya; to Indra and Agni)
 idám vām madiráṁ mádhv ádhuksann ádribhir nárah,
 |indrāgni tásya bodhatám. | ☞ refrain, 8.38.1^c-3^c

8.65.8^{ab} (Pragātha Kāṇva; to Indra)
 idám te somyám mádhv ádhuksann ádribhir nárah,
 juṣaná indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a: 5.78.3^b, juṣéthām yajñám iṣṭáye; 5.72.3^b, juṣétām yajñám iṣṭáye.

8.38.4^c-6^c, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sutám.

8.38.7^a, prātaryāvabhir á gatam: 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^c-9^c: 6.60.9^c, indrāgni sómapitaye.

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} (Çyāvāçva Ātreya; to Indra and Agni)
 evá vām ahva ūtáye yátháhuvanta médhirāḥ,
 |indrāgni sómapitaye. | ☞ refrain, 8.38.7^c-9^c

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva; to Açvins)
 evá vām ahva ūtáye yátháhuvanta médhirāḥ,
 |násatyā sómapitaye | |nábhantām anyaké same. |

☞ 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. açvinā sómapitaye, 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, indrāṅnyór ávo vṛṇe: 8.94.8^b, devánām ávo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nábhantām anyaké same.

8.39.6^d, agnír dvára vy ūrṇute: 1.128.6^g, agnír dvára vy ūrṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agnín̄ yajñéṣu pūrvyám.

[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^c, ójo dāsāsya dambhaya: 10.22.8^d, vādhar dāsāsya dambhaya.]

8.40.7^d: 1.8.4^c; 9.61.29^c, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyató vanuyāma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ sāsahyāma pṛtanyató vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvír utá práçastayah: 6.45.3^{ab}; 8.12.21^{ab}, mahír asya práñitayah pūrvír utá práçastayah.

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, çuṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍā çuṣṇasya bhédati.

8.40.10^e, jéṣat svārvatír apāḥ: 8.40.11^e, ájāñ 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, vayāñ syāma pátayo rayñām.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmá ū śu prábhūtaye várūṇāya marúbh̄yó 'reā viduṣtarebh̄yah,
yó dhṛtá mānuṣṇāñ̄ paçvó gū iva rákṣati ḷnābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (Amah̄yū Āṅgīrasa; to Soma Pavamāna)

sá na indráya yájyave várūṇāya marúbh̄yah,
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 (Nābhāka Kāṇva; to Varuṇa)

tám ū śu samaná girá pitṛñām̄ ca mánmabhiḥ,

nābhākāsya práçastibhir yāḥ síndhūnām̄ úpodayé saptásvasā sá madhyamó
ḷnābhantām̄ anyaké same.]

☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viṣve Devāḥ)
 máno nv á huvāmahe nārācaṁsēna sómena,
 pitṛnām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, Ved. Myth. ii. 100.

8.42.4^c—6^c, nāsatyā sómapītaye.

Cf. 8.8.5^b, áçvinā sómapītaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for indrāgni in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stómāsa 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 sómapṛṣṭhāya vedhāse,
 stómāir iṣemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
 yāsminn áçvāsa ṛṣabhūsa ukṣāṇo vaçā meṣū avasṛṣṭāsa ūhutāḥ,
 kilālapé sómapṛṣṭhāya vedhāse ḥrdā matim janaye cūrum agnāye.
 8.44.27^c (Virūpa Āṅgīrasa; to Agni)
 yajñānām rathyē vayām tigmajambhāya viḷāve,
 stómāir 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 virāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayim virāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómam juṣasva me: 1.12.12^c, imām stómam juṣasva naḥ.

8.43.18^b, 29^b, viçvāḥ suksitāyaḥ pṛthak.

[8.43.20^c, vāhniḥ hótāram iḷate: 6.14.2^c; agniḥ hótāram iḷate.]

Cf. 3.10.2^b, āgne hótāram iḷate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgīrasa; to Agni)
 tám iliṣva yá áhuto 'gnīr vibhrājate gṛtāḥ,
 imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūsan)
 asmākam ūrjā rátham pūṣā aviṣtu máhināḥ,
 bhūvad vājānām vṛdhā imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutā (and çṛṇutām) ma imām dhāvam, under 2.41.13.

8.43.23^c: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24^c (Virūpa Āṅgīrasa; to Agni)
viçāñi rájanam ádbhutam ádhyakṣāñi dhármañam imám,
agním iḷe sá u çravat.

8.44.6^c (The same)
mandráñi hótāram ṛtvijam citrábhānuñi 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, çrāñi pávakāçociṣam; 10.21.1^d, çrāñi pávakāçociṣāñi
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa; to Agni)
sá tvām agne vibhāvasuḥ srján sūryo ná raçmībhiḥ,
çárdhan támāñsi jighnase.

9.100.8^c (Rebhasūñi Kāçyapāu; to Pavamāna Soma)
pāvamāna máhi çravaç, citrébhir yañi raçmībhiḥ, 9.4.1^b
çárdhan támāñsi jighnase víçvāñi dāçúṣo gṛhé.

Cf. 9.66.24^c, kṛṣṇá támāñsi jáñghanat, 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, cikitvāñ dāivyañ jánam.

8.44.10^a, víprañi hótāram adrúham: 6.15.7^c, víprañi hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, práti śma deva ríṣataḥ.

8.44.13^a: 7.16.1^b, ūrjó nápatam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukrēna çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, deváir á satsi barhíṣi.

8.44.19^a: 3.10.1^a, tvām agne maníṣiṇaḥ.

8.44.19^c: 1.5.8^c, tvām vardhantu no gíraḥ.

8.44.25^b: 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómāñi iṣemāgnāye: 8.43.11^c, stómāñi 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, strīṇānti barhīr anuṣāk : 1.13.5^a, strīṇitā barhīr anuṣāk ; 3.41.2^b, tistirē barhīr anuṣāk.

8.45.1^c–3^c, yēṣām indro yūvā sākha.

8.45.4^{bc} (Triçoka Kāṇva ; to Indra)

ā bundām vṛtrahā dade jātāḥ pṛchad vī mātāram,
kā ugrāḥ ké ha çṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)

jajñānó nú çatākratur vī pṛchad iti mātāram,
kā ugrāḥ ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with prāti tvā çavasī vadad : in 8.77.2^c with ād Im çavasy ābravid. 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, rathītamo rathīnām : 1.11.1^c, rathītamañ rathīnām.

8.45.10^b (Triçoka Kāṇva ; to Indra)

vṛjyāma te pári dvīśó 'rañ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

ārañ hí śmā sutēsu ṇaḥ sómeṣv indra bhūṣasi,
ārañ te çakra dāvāne.

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 ārañ te çakra dāvāne 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, mühst 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 gáchāmah, or the like, and observe 8.92.27^c, ārañ gamāma te vayām. 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, çānāç cid yānto adriṇaḥ : 8.61.4^d, makṣú cid, &c.]

8.45.13^a : 3.42.6^a, vidmā hí tvā dhanamjyām.

8.45.15^c, tāsya no véda ā bhara : 1.81.9^c, téṣām no véda ā bhara.

[8.45.21^a, stotrām indrāya gāyata : 8.89.1^a, bṛhád indrāya gāyata.]

[8.45.21^b, puruṇmñāya sātvañe : 6.45.22^b, puruhutāya sātvañe.]

8.45.29^c: 1.5.2^c, indraṁ sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛláyāsi naḥ ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārham̐ tād ā bhara.

8.46.3^{b+c} (Vaça Açvya ; to Indra)
 ā yāsyā te mahimānam̐ çátamūte çátakrato,
 gīrbhīr gr̥ṇānti kārāvah̐.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)
 iṣkartāram̐ anīṣkṛtam̐ sáhaskṛtam̐ çátamūtiṁ çátákratum,
 samānam̐ indram̐ ávase havāmahe vāsavānam̐ vasūjūvam̐.
 8.54 (Val. 6).1^b (Mātariçvan Kāṇva ; to Indra)
 etát ta indra vṛyāṁ gīrbhīr gr̥ṇānti kārāvah̐,
 té stobhanta ūrjam̐ ávan ghr̥taçútāṁ pūrāso nakṣan̐ dhṛtibhiḥ̐.

The accent of gr̥ṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
 Further instances of the cadence, gr̥ṇānti kārāvah̐ under 6.45.33.

8.46.6^c: 6.54.8^c; 8.26.22^b; 53 (Val. 5).1^d, íçānam̐ rāyá imahe.

8.46.8^{a+b} (Vaça Açvya ; to Indra)
 yás te mádo váreṇyo yá indra vṛtrahántamaḥ̐,
 yá adadīḥ svār nfbhīr yāḥ pñtanāsu duṣṭārah̐.

9.61.19^a (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
 yás te mádo váreṇyas tēnā pavasvāndhasā,
 1devāvīr aghaçānsahā. 9.24.7^c
 8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 yás te citráçravastamo yá indra vṛtrahántamaḥ̐,
 yá ojedátamo mádaḥ̐.

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 páda see 8.15.12^c, asmákebhīr nfbhīr átṛā 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 çravāyyah̐), addressed to Indra. If, moreover, we find again its first páda, in 9.61.19 ; its second páda 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 pádas, vṛṣā mádo váreṇyah̐, 1.175.2^b, and (for 8.46.8^d), sá çúro ástā pñtanāsu duṣṭārah̐, 4.36.6^b.

8.46.9^d (Vaça Açvya ; to Indra)
 yó duṣṭáro viçvavāra çravāyyo vājeṣv̐ ásti tarutá,
 sá naḥ̐ çaviṣṭha sávanā vaso gahi gaméma gómati vṛajé.

8.51 (Val. 3).5^d (Çruṣṭigu Kāṇva ; to Indra)
 yó no datā vāsunām̐ 1indraṁ tam̐ hūmahe vayām̐, 6.46.3^b
 vidmā hy āsya sumatīm̐ náviyasīm̐ gaméma gómati vṛajé.

Cf. 1.86.3^a, sá gántā gómati vṛajé ; and 7.32.10^a, gámat sá gómati vṛajé.

[8.46.13^b, purasthatā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujyūrñ vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dāçūṣe,] ☞ 5.71.3^b
 yām ādityā abhi druhó rākṣathā nēm aghām naçad [anehāso va utāyah suūtāyo
 va utāyah.] ☞ 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
 [āvānsy ā vṛñmahe.] ☞ 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dāçūṣe: 5.71.3^b, vāruṇa mitra dāçūṣah.

8.47.1^{ef}-18^{ef}, anehāso va utāyah suūtāyo va utāyah.

Cf. 5.65.5^c, anehāsas tvótayah.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmani.

8.47.9^b: 6.75.12^d, 17^d, āditih çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditiṛ na uruṣyatv [āditiḥ çārma yachatu,] ☞ 6.75.12^d
 mātā mitrāsya revāto [ryamñó vāruṇasya cānehāso va utāyah suūtāyo va
 utāyah.] ☞ d: 1.136.2^e; ef: refrain, 8.47.1^{ef}-18^{ef}

10.36.3^b (Luça Dhānaka; to Viçve Devāḥ)

viçvasmān no āditiḥ pātṽ ānhaso mātā mitrāsya vāruṇasya revātaḥ,
 svārvaj jyōtir avṛkām naçimahi [tād devānam āvo adyā vṛñmahe.]

☞ refrain, 10.36.2^d-12^d

8.47.9^d: 1.136.2^e, aryamñó vāruṇasya ca.

8.47.15^c, 17^c, trité (17^c, evā) duṣvāpnym sārvaṁ.

8.47.18^{ab} (Trita Aptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmánāgaso vayām,
 uṣo yāsmād duṣvāpnymād ābhāiṣmāpa tād uchatv [anehāso va utāyah suūtāyo va
 utāyah.] ☞ refrain, 8.47.1^{ef}-18^{ef}

10.164.5^{ab} (Pracetas Āṅgirasas; Duḥsvāpnaghnam)

ājāiṣmādyāsanāma cābhūmánāgaso vayām,
 jāgratsvapnāḥ saṅkalpāḥ pāpó yām dviṣmās tāñ sá çchatu yó no dvēṣti
 tām çchatu.

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)

antāc ca prāgā āditir bhavāsy avayatā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ cṛāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tiró róma pavate ádridugdah,
indur indrasya sakhyām juṣāṇó devó devāsyā 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 rájan mṛláyā naḥ svastí táva smasi vratyās tásyā viddhi,
álati dáksa utá manyúr indo má no aryó anukāmām párá dah.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuntī)

ásunte púnar asmāsu cākṣuḥ púnah prāṇám ihá no dhehi bhógam,
jyók paçyema sūryam uccārantam, ánumate mṛláyā naḥ svastí.

6^c 4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gātre-gātre niṣasáthā nrcákṣāḥ,
yát te vayām pramināma vratāni sá no mṛṣa suṣakhā deva vásyāḥ.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni vidúsām devā áviduṣtarāsāḥ,
agnis tád viçvam á pṛṇāti vídvān yebhir devān ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11^d : 1.113.16^d, áganma yátra pratiránta áyuh.

[8.48.12^b, ámartyo mártyañ áviveça : 4.58.3^d, mahó devó mártyañ á viveça.]

8.48.13^d : 4.50.6^d ; 5.55.10^d ; 8.40.12^d ; 10.121.10^d, vayām syāma pátayo rayiṇām.

8.48.14^c, váyam sómasya viçváha priyāsah : 2.12.15^c, vayām ta indra viçváha priyāsah.

8.48.14^d : 1.117.25^d ; 2.12.15^d, suvīrāso vidátham á vadema.

8.49(Vāl.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhí prá vaḥ surádhasam índram arca yáthā vidé,
yó jaritṛbhyo maghāvā purúvasuḥ sahásreneva çikṣati.

8.69.4^b (Priyamedha Āṅgira ; to Indra)

abhí prá gópatim giréndram arca yáthā vide,
sūnūm satyāsyā 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 dravád, dhīyānó áçvo ná sótrbhīh,

☞ 8.5.7^a

yám te svadhāvan svadáyanti dhenáva indra káṇveṣu rūtáyaḥ.

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva; to Indra)

á naḥ sóme svadhvará iyānó átyo ná toçate,

yám te svadāvan svádanti gūrtáyaḥ pauré chandayase hávam.

The repeated páda in the second Valakhilya 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)

ugráṁ ná vírám námasópa sedīma víbhūtim ákṣitavasum,

udrīva vajrinn avató ná síñcaté kṣárantīndra dhítayaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva; to Indra)

prá vírám ugrám vívicīm dhanaspítam víbhūtim rídhaso maháh,

udrīva vajrinn avató vasutvaná sádā pipetha dáçúṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā pṛthivyám ádhi . . . ugrá

ugrébhīr á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā

pṛthivyám diví . . . ṛṣvá ṛṣvébhīr á gahi ; 8.3.17^d, ugrá ṛṣvébhīr á gahi.

8.49(Vāl.1)9^c (Praskaṇva Kāṇva; to Indra)

etāvatas ta imaha indra sumnásya gómataḥ,

yáthā právo maghavan médhyaṭithīm yáthā nípātithīm dhāne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva; to Indra)

etāvatas te vaso vídyāma çūra návyasaḥ,

☞ 8.24.8^b

yáthā práva étaçam kṛtvye dhāne 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 paktihé dáçavraje,

yáthā góçarye ásanor ṛjicvanīndra gómad dhiraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva; to Indra)

yáthā káṇve maghavan médhe adhvaré drghánthe dāmūnasi,

yáthā góçarye ásiṣāso adrivo máyi gotrám hariçṛyam.

8.50(Vāl.2).5^c, yám te svadāvan svádanti gūrtáyaḥ : 8.49(Vāl.1).5^c, yám te svadhāvan svadáyanti gūrtáyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6^c, udrīva vajrinn avató na síñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā pṛthivyám diví, . . . ṛṣvá ṛṣvébhīr á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā pṛthivyám ádhi . . . úgra ugrébhīr á gahi ; 8.3.17^d, ugrá ṛṣvébhīr á gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çura nāvyaśaḥ.

8.50(Vāl.2).9^c, yāthā prāva étaçaṁ kṛtvye dhāne: 8.49(Vāl.1).9^c, yāthā prāvo maghavan médhyaṭithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye ásiṣāso adrivaḥ: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádasayi . . . yāthā góçarye asanor ṛjçvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yāthā mánāu sámvaraṇāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyaṭithāu puṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yāthā mánāu vívasvati sómaṁ çakrápibaḥ sutám,
yāthā trté chánda indra jújoṣasy [āyā mādayase sácā.] cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indraṁ tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çikṣasi sá rāyás poṣam aṇute,
tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás poṣam invati,
[vasūyávo vásupatiṁ çatakrátum stómair indraṁ havāmahe.] cf. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bharga Prāgātha; o Indra)
tvám hi rādhaspate rúdhaso mahāḥ kṣāyasyāsi vidhatāḥ,
tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mañhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vívasvati sómaṁ çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sámvaraṇāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyā mādasaye sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi víṣṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā vi cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tám tvā vayám sudūghām iva godūho juhūmāsi ṇvavasyāvah :
1.4.1^{bc}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datá sá naḥ pitá mahān ugrá iṇānakṛt,
āyāmann ugró maghāvā purūvāsūr gór āṇvasya prá datu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇīśa u stuṣé mahān ugrá iṇānakṛt,
éhi naḥ sutám piba.

For 8.65.5^a cf. 2.20.4^a, tám u stuṣa indraṁ tám gr̥ṇīṣe.

8.52(Vāl.4).6^{ab}, yásmāi tvám vaso dānāya mánhase sá rāyās pōṣam invati :
8.51(Vāl.3).6^{ab}, yásmāi tvám vaso dānāya cikṣasi sá rāyās pōṣam
aṇute.

8.52(Vāl.4).6^{cd} (Āyu Kāṇva ; to Indra)
'yásmāi tvám vaso dānāya mánhase sá rāyās pōṣam invati,' 8.51(Vāl.3).6^{ab}
vasūyávo vásupatiṁ ṇatákratuṁ stómāir indraṁ havāmahe.

8.61.10^{cd} (Bharga Pragātha ; to Indra)
ugrābhūr mraṇṣakṛtvā purāṁdaró yádi me ṇṇāvad dhāvam,
vasūyávo vásupatiṁ ṇatákratuṁ stómāir indraṁ havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣoṇí sām u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, iṇānam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhāno divé-dive : 8.12.28^b, vāvṛdhāte 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 arvāvátíndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvátī yé arvāvátī sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yátrā sómasya t̥mpási.

8.53(Vāl.5).6^d, krātuṁ punatá ānuṣák : 8.12.11^b, krātuṁ punta ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sádhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamādyo vṛdhé : 8.3.1^c, āpír no bodhi sadha-
ādyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇānti kārāvah.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāṁso ví ṇṇvire.

8.54(Väl.6).7^d: 9.61.15^b, dhukṣásva pipyúṣm iṣam ; 8.7.3^c, dhukṣánta pipyúṣm iṣam ; 8.13.25^e, dhukṣásva pipyúṣm iṣam ávā ca naḥ.

[8.54(Väl.6).8^a, vayám ta indra stómebhir vidhema : 5.4.7^a, vayám te agna uktháir vidhema.]

8.55(Väl.7).1^c (Kṛṣa Kāṇva ; Praskaṇvasya dānastutih)
bhūríd indrasya viryám vy ákhyam abhy áyati,
rádhas te dasyava vṛka.

8.56(Väl.8).1^a (Pṛsadhra Kāṇva ; Praskaṇvasya dānastutih)
práti te dasyave vṛka rádho adarçy áhryam,
dyáur ná prathiná çavaḥ.]

69 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahát ta indra viryám.

8.56(Väl.8).1^c : 1.8.5^c, dyáur ná prathiná çavaḥ.

[8.56(Väl.8).5^c, agniḥ çukreṇa çocíṣā : ágne çukreṇa, &c. ; see under 1.12.12.]

[8.57(Väl.9).2^a, yuvám devás tráya ekādaçásah : 9.9.2.4^b, viçve devás, &c.]

8.57(Väl.9).4^a, ayám vām bhāgó nihito yajatrā : 1.183.4^c, ayám vām bhāgó nihita iyám gíḥ.

8.59(Väl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imáni vām bhāgadhéyāni sisrata indrāvaruṇā prá mahé sutéṣu vām,
yajñé-yajñe ha sávanā bhuranyátho yát sunvaté yájamānāya çikṣathaḥ.

10.27.1^b (Vasukra Áindra ; to Indra)
ásat sú me jaritaḥ sábhivegó yát sunvaté yájamānāya çikṣam,
ánaçrdām ahám asmi prahantá satyadhvítām vṛjināyantam ábhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pádas, 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^c.

[8.59(Väl.11).2^b, indrāvaruṇā mahimānam áçata : 1.85.2^a, tá ukṣitáso mahimānam áçata.]

[8.59(Väl.11).3^c, tábhír daçvānsam avataṁ çubhas pati : 1.47.5^c, tábhíḥ ṣv ásmán avataṁ, &c.]

8.59(Väl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā sāumanasám áçiptām rāyás pōçam yájamāneṣu dhattam,
prajám puṣtím bhutím asmásu dhattām dirghāyutváya prá tirataṁ na áyuh.

10.17.9^d (Devaçravas Yāmāyana ; to Sarasvati)
 sárasvatīm yām pitáro hávante dakṣiṇá yajñám abhinaksámānāḥ,
 sahasrārgḥám iló átra bhāgám ráyás póṣam yájamāneṣu dhehi.
 10.122.8^c (Citramahas Vāsistha ; to Agni)
 ní tvā vāsistha ahvanta vājinaḥ grṇánte agne vidátheṣu vedhásah,
 ráyás póṣam yájamāneṣu dhārāya 1yuyám páta svastibhiḥ sádā naḥ.]
 67 refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hótāraḥ tvā vṛṇāmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñéṣu pūrvyám.

8.60.3^e, mandró yájiṣṭho adhvaréṣv ídyah : 4.7.1^b, hótā yájiṣṭho adhvaréṣv ídyah.

8.60.3^d : 1.127.2^c, víprebhiḥ çukra mánmabhiḥ.

8.60.4^d (Bharga Prāgātha ; to Agni)
 ádrogham á vahoçató yaviṣṭhya deván ajasra vitáye,
 abhi práyāñsi súdhitā vaso gahi mándasva dhítibhir hitáh.

10.140.3^b (Agni Pāvaka ; to Agni)
 úrjo napāj jātavedah suçastibhir mándasva dhítibhir hitáh,
 tvé íṣah sám dadhur bhūrivarpasaç citrótayo vāmājātāḥ.

8.60.8^a, má no mártāya ripáve rakṣasvīne ; 8.22.14^e, má no mártāya ripáve
 vājini vasū.

[8.60.10^a, páhi víçvasmād rakṣásó árvāṇah : see under 1.36.15.]

8.60.12^a, yéna vánsāma pñtanāsu çárdhataḥ : 6.19.8^c, yéna vánsāma pñtanāsu
 çátrūn.

8.60.14^d : 8.23.27^a, vánsvā no vāryā purí.

8.60.17^d : 1.127.2^e ; 8.23.7^b, hótāraḥ carṣanínām.

8.60.18^{cd}, íṣanyáyā naḥ pururúpam á bhara vājani nédiṣṭham útāye : 8.1.4^{cd},
 úpa kramasva pururúpam á bhara vājani nédiṣṭham útāye.

8.60.19^b (Bharga Prāgātha ; to Agni)
 ágne járitar viçpátis tepāno deva rakṣásah,
 áproṣivān grḥápatir mahāñ asi divás pāyúr duronayúḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)
 ágne grḥtāsyā dhítibhis tepāno deva çociṣā,
 á deván vakṣi yáksi ca.]

67 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣū cid yānto adriṅhaḥ: 8.45.11^a, çānaīç cid, &c.]

8.61.5^b: 10.134.3^d, indra viçvābhīr utībhiḥ; 8.12.5^c, indra viçvābhīr utībhir
vavākṣitha; 8.32.12^c, indro viçvābhīr utībhiḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō āçvasya purukṣd gāvām asy útso deva hiraṇyāyaḥ,
nākīr hī dānam parimārdhiṣat tvé yād-yad yāmi tād ā bhara.

9.107.4^d (Sapta Rṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpō vāsāno arṣasi,

ā ratnadhā yōnim ṛtāsya sīdasy útso deva hiraṇyāyaḥ.

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 purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiraṇyāyaḥ 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 pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou fittest. Wealth-giving thou sittest on the seat of ṛtā, 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 hiraṇyāyaḥ 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 (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^c.

8.61.10^{cd}: 8.52 (Vāl. 4).6^{cd}, vasūyāvo vāsupatiṁ çatākṛtaṁ stōmāir indraṁ
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,
maghavaṁ çagdhī tāva tān utībhir ví dvīṣo ví mṛdho jahi.

10.152.3^a (Çāsa Bhāradvāja; to Indra)

vī rākṣo vī mṛdho jahi vī vṛtrāsya hānū ruja,

vī manyūm indra vṛtrahann amītrasyābhīdāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Vāl. 3).6^{cd}, tān tvā vayām maghavann indra girvaṇaḥ sutāvanto
havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^e–6^e, 7^d–9^d, 10^e–12^e, bhadṛā indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^e, ukthā brāhma ca çānsyā: 1.8.10^b, stōma ukthām ca çānsyā.]

[8.63.3^c, stuṣe tād asya pāuṁsyam: 1.80.10^c, mahāt tād, &c.]

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

8.63.9^b, urú kramiṣṭa jivāse: 1.155.4^d, urú kramiṣṭorugāyāya jivāse.

8.64.1^b : 1.10.7^d, kṛṇuṣvā rādho adrivah.

[8.64.4^c, óbhé pṛṇasi 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 kāmam á pṛṇa : 1.16.9^a, sémám naḥ kāmam 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 píba.

8.64.12^c, éhīm indra dravā píba : 8.17.11^c, éhīm asyá dravā píba.

8.65.1^{ab} : 8.4.1^{ab}, yád indra prág ápag údañ nyag vā hūyāse nḥbhiḥ.

8.65.2^b (Pragātha Kāṇva ; to Indra)

yád vā prasrávane divó mādáyāse svārṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva ; to Agni and Maruts)

ágne yāhi marútsakhā rudrébhiḥ sómapítaye,

sóbharyā úpa suṣtutīm mādáyasya svārṇare.

Cf. 8.6.39^a, mándasvā sū svārṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pítāye : índrañ sómasya, &c. ; see under 1.16.3.]

8.65.5^b : 8.52(Vál. 4).5^b, mahāñ ugrá iṇanakṛt.

8.65.6^b : 5.20.3^d ; 7.94.6^b, práyavanto havāmahe.

8.65.6^c : 1.13.7^c ; 10.188.1^c, idám no barhír ásāde.

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 van̄
madiráñ mádhv ádhukṣann ádribhir nárah.

8.65.9^c : 1.9.8^a ; 44.2^d, asmé dhehi ṇrávo brhát.

8.65.12^c (Pragātha Kāṇva ; to Indra)

nápato durgáhasya me sahásreṇa surádhasaḥ,

ṇrávo devéṣv akrata.

10.62.7^d (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto vrajám gómantam açvinam,

357 10.25.5^d

sahásrañ me dádato aṣṭakarṇyaḥ ṇrávo devéṣv akrata.

8.66.6^b : 8.33.15^d, mādāya dyukṣa somapāh.

[8.66.8^c, sémām na stómam̐ jujuṣānā á gahi : 1.16.5^a, sémām̐ na stómam̐ á gahi.]

8.66.12^c, tirāç cid aryāh̐ sávanā vaso gahi : 4.29.1^c, tirāç cid aryāh̐ sávanā purūñi.

[8.66.13^{cd}, nahī tvād̐ anyāh̐ puruhīta kác̐ canā mághevann̐ ásti marđitā ; 1.84.19^c, ná tvād̐ anyó maghavann̐ asti marđitā.]

8.67.1^c, 10^c, sumṣṭikān̐ (10^c, sumṣṭikām̐) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām̐ ávo várūna mītrāryaman : 8.47.1^{ab}, máhi vo mahatām̐ ávo várūna mitra dāçūse.

8.67.4^b : 5.67.1^c ; 10.126.2^b, várūna mītrāryaman.

8.67.4^c : 8.26.21^c, ávánsy á vṛñīmahe.

8.67.6^c : 8.20.26^b, tēnā no ádhi vocata.

8.67.18^b : 8.18.12^b, ádityā yān̐ mūmocati.

8.68.1^d : indra çaviṣṭha sāt pate : 8.13.12^a, indra çaviṣṭha sāt pate.

8.68.5^c : 8.1.3^b ; 15.12^b, nānā hāvanta utāye.

8.68.7^b, indram̐ codāmi pītāye : 3.42.8^b, sómam̐ codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa ; to Indra)
tvótāsas tvā yujāpsú sūrye mahād̐ dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
áyāma dhīvato dhīyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pra vas triṣṭúbham̐ iṣam : 8.7.1^a, prá yád vas, &c.]

8.69.3^b : 1.84.11^b, sómam̐ çṛñanti pṛçṇayaḥ.

8.69.3^d : 1.105.5^b, triṣṭv̐ ú rocané divāh̐.

8.69.4^b : 8.49 (Val. 1).1^b, indram̐ area yáthā vidé.

8.69.6^b : 8.7.10^b, duduhré vajrīne mādhu.

8.69.7^b, grhām̐ indraç ca gánvahi : 1.135.7^c ; 4.49.3^b, grhām̐ indraç ca gachatam.

8.69.9^d : 1.80.9^d, indrāya brāhmōdyatam.

8.69.10^d : 9.1.9^c ; 4.4^b, sómam̐ indrāya pātave ; 9.24.3^b, sóméndrāya pātave.
Added in proof.

8.69.11^{b+} (Priyamedha Āṅgirasa ; to Indra)

ápād indro ápād agnír víçve devá amatsata,

váruṇa íd ihá kṣayat tám úpo abhy anūṣata vatsám saṁçíçvarír iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

úd asya çuṣmīṇo ráse víçve devá amatsata,

yádi góhñir vasāyáte.

9.61.14^b (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no gíro vatsám saṁçíçvarír iva,

yá indrasya hr̥daṁsáníḥ.

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 dvísaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévāso ná kumārakāḥ.]

8.69.16^e: 6.51.16^b, svastigām anehāsam.

8.69.17^{ab}: 1.36.7^{ab}, tám ghem itthá namasvína úpa svarájam úsate.

8.69.18^a: 1.30.9^a, ánu pratnásyáukasaḥ.

8.70.3^a: 8.31.17^a, nákiṣ tám kármaṇā naçat.

8.71.6^c, prá ṇo naya vásyo ácha: 6.47.7^b, prá no naya pratarám vásyo ácha ;
10.45.9, prá tám naya pratarám, &c.

8.71.8^c, tvám içíse vásūnām : 1.170.5^a, tvám içíse vasupate vásūnām.

8.71.9^c: 1.30.10^c, sákhe vaso jaritḥbhyaḥ ; 3.51.6^d, sákhe vaso jaritḥbhyo váyo dhāḥ.

8.71.10^d, purupraçastám útāye : 8.12.14^c, purupraçastám útāya řtāsya yát.

[8.71.11^a, agnín̄m sūnūm sáhaso jatávedasam : 1.127.1^b, vásūm sūnūm, &c.]

8.71.11^d: 5.22.1^d, hótā mandrátamo víçí.

[8.71.12^a, agnín̄m vo devayajyáyā : 5.21.4^a, devám̄ vo devayajyáyā.]

8.71.12^b: 5.28.6^b, agnín̄m prayaty ádhvaré ; 10.21.6^b, ágne prayaty ádhvaré.

8.71.13^b, içe yó váryāṇām : 1.5.2^b ; 24.3^b, içānām váryāṇām ; 10.9.5^a, içānā váryāṇām.

[8.72.3^b, rudrāṁ parō maṁṣāyā : 5.17.2^d, mandrāṁ parō, &c.]

8.72.15^a, ūpa srākveṣu bāpsataḥ : 7.55.2^d, ūpa srākveṣu bāpsato nī śū svapa.

[8.72.16^a, ādhuḥṣat pipyūṣim iṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjāthām aḥvinā rātham.

8.73.1^c–18^c, ānti śād bhūtu vām āvaḥ.

8.73.5^{ab}, yād adyā kārhi kārhi cie chuḥrūyātām imām hāvam : 5.74.10^{ab}, āḥvinā yād dha kārhi cie chuḥrūyātām imām hāvam.

8.73.10^b, ḥṛṇutām ma imām hāvam : 2.41.13^b = 6.52.7^b, ḥṛṇutā ma imām hāvam ; 8.85.2^b, imām me ḥṛṇutam hāvam.

8.73.14^{ab}, ā no gāvyebhīr āḥvyāiḥ sahāsrāir ūpa gachatam : 6.60.14^{ab}, ā no gāvyebhīr āḥvyāir vasavyāir ūpa gachatam.

[8.73.18^a, pūram nā dhṛṣṇav ā ruja : 9.108.6^d, varmīva dhṛṣṇav, &c.]

[8.74.5^a, amītam jātāvedasam : 6.48.1^c, prā-pra vayām amītam jātāvedasam.]

8.74.5^b, tirās tāmaṁsi darṣatām : 3.27.13^b, tirās tāmaṁsi darṣatāḥ.

8.74.7^c, māndra sūjata sūkrato : 1.144.7^b, māndra svādhāva ītajāta sūkrato.

8.74.12^b : 7.94.5^c, sabādho vājasātaye.

[8.74.14^d, vākṣam vāyo nā tūgryam : 8.3.23^c, āstam vāyo nā tūgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sāhasaḥ sūnav āhuta.

8.75.12^{ab}, mā no asmin mahādhané parā varg bhārabhīd yatha : 6.59.7^{cd}, mā no asmin mahādhané parā varktaṁ gāvīṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ādhā te sumnām mahe.

8.76.1^b : 1.11.8^a, indram īḥanam ojasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 89.3^d, vājreṇa ṣatāparvaṇā.

8.76.5^c (Kurusuti Kāṇva ; to Indra)
marūtvantam ṛjīṣīnam ojasvantam virapṇīnam,
indram gīrbhīr havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtīśāham vāsor mandānām āndhasaḥ,

ābhī vatsām nā svāsareṣu dhenāva, indram gīrbhīr navāmahe. 2.2.2^b

8.76.6^a : 1.23.7^a, marútvantaṁ havāmahe.

8.76.6^c : 1.22.1^c ; 23.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^c—12^c, asyá sómasya pitáye.

[8.76.7^b, pibā sómaṁ çatakrato : 3.37.8^c, indra sómaṁ, &c.]

8.76.9^b, sutám sómaṁ diviṣṭiṣu : 1.86.4^b, sutáḥ sómo diviṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

pibéd indra marútsakhā [sutám sómaṁ diviṣṭiṣu,]

cf. 1.86.4^b

vájraṁ çícāna ójasā.

10.153.4^c (Devajāmaya Indramātarah ; to Indra)

tvám indra sajóśasam arkám bibharṣi bāhvóh,

vájraṁ çícāna ójasā.

8.76.11^a : 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛhad iti mātáram, ká ugráh ké ha çṛṇvire : 8.45.4^{bc}, jatáḥ pṛhad ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara : see under 5.6.1^c.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sámgatā víçvā ca soma sáubhagā,

sudátv áparihvṛtā.

9.4.2^b (Hiraṇyastūpa Āṅgirasa ; to Soma Pavamāna)

[sánā jyótiḥ sánā svar,] víçvā ca soma sáubhagā,

cf. 9.9.9^c

[áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1^c—10^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)

yávaṁ-yavaṁ no ándhasā puṣṭám-puṣṭám pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvám na indra mṛḷaya ; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ : 6.44.10^d, kím aṅgá radhracódanaṁ 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 indraṁ stávāma.

8.82.2^a : 1.23.1^a, tvvráh sómasa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé : 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5^a, túbhyāyām ádribhiḥ sutáḥ: 1.135.2^a, túbhyāyām sómaḥ páripūto ádribhiḥ.

8.82.7^c-9^c, pibéd asya tvám iṣe.

8.82.9^b (Kusidin Kāpva; to Indra)

yám te ḡyenáḥ padábharaṭ tīró rájāṅsy áspṛtaṃ,

pibéd asya tvám iṣe.]

☞ refrain, 8.82.7^c-9^c

9.3.8^b (Çunahçepa Ājigarti; to Soma Pavamāna)

eṣá dívaṃ vy ásarata tīró rájāṅsy áspṛtaḥ,

pāvamānaḥ svadhvaráh.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b-7^b,
váruṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyám ṛtásya rathyaḥ.

[8.83.4^b, vāmáṃ váruṇa çáṅsyam; 8.18.21^b, nṛvād varuṇa çáṅsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyám hí ṣṭhá sudānavaḥ.

8.83.9^b: 6.51.15^b, índraḡyeṣṭha abhídyaḡvaḥ.

8.84.1^a, préṣṭham vo átithim (stuṣé): 1.186.3^a, préṣṭham vo átithim ḡṛiṣe.

8.84.1^c, agníṃ rátham 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, puroyāvānam ājīṣu.

8.85.1^a, á me hávam nāsatyā: 1.183.5^d, á me hávam nāsatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchatam yuvam.

8.85.1^c-9^c: 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imám me çṛṇutam hávam: 8.73.10^b, çṛṇutam ma imám hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a: gáchatam daçúṣo ḡṛhám: 8.5.5^c; 22.3^d, gántārā daçúṣo ḡṛhám.]

8.86.1^c-3^c, tá vaṃ viçvako havate tanúkṛthé.

8.86.1^d-5^d, má no ví yāuṣtam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vāsiṣṭha, or others; to Aṅvins)
 pībataṁ gharṁāṁ mādhumantam aṅvinā barhīḥ sīdataṁ narā,
 tā mandasānā mānuṣo duroṇā ā ni pātaṁ védasā váyaḥ.

8.87.4^{ab} (The same)

pībataṁ sómaṁ mādhumantam aṅvinā barhīḥ sīdataṁ sumát,
 tā vāvṛdhāná úpa suṣṭutīm divó gantāṁ gaurāv ivéṛiṇam.

10.40.13^a (Ghoṣā Kākṣivati; to Aṅvins)

tā mandasānā mānuṣo duroṇā ā dhattāṁ rayīm sahāviraṁ vacasyáve,
 kṛtāṁ tīrthāṁ suprapāṇāṁ çubhas patī sthāṇūṁ pathesṭhām āpa durma-
 tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhīḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, ā barhīḥ sīdataṁ narā (8.87.4^b, sumát); 1.142.7^d,
 sīdataṁ barhīḥ ā sumát.

8.87.3^a: 8.8.18^a, ā vām víçvābhīḥ ūtibhīḥ; 8.8.1^a, ā no víçvābhīḥ ūtibhīḥ; 7.24.4^a,
 ā no víçvābhīḥ ūtibhīḥ sajoṣāḥ.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhīḥ sīdataṁ sumát: 1.47.8^d; 8.87.2^b, ā barhīḥ sīdataṁ narā;
 1.142.7^d, sīdataṁ barhīḥ ā sumát.

8.87.5^a: 8.8.2^a; 9.14^a, ā nūnām yātam aṅvinā.

8.87.5^b: 8.13.11^b, áçvebhīḥ pruṣitāpsubhīḥ.

8.87.5^c, dāsra hīraṇyavartanī çubhas patī: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
 dāsra hīraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātāṁ sómam ṛtāvṛdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām ná svásareṣu dhenávaḥ: 2.2.2^b, ágne vatsām, &c.

8.88.1^d, índraṁ gīrbhīḥ navāmahe: 8.76.5^c, índraṁ gīrbhīḥ havāmahe.

8.88.2^d: 8.33.3^d, makṣú gomantam Imahe.

8.88.6^d: 8.4.18^d, máñhiṣṭho vājasātaye: 1.130.1^c, máñhiṣṭham vājasātaye.

[8.89.1^a, brhád índrāya gāyata: 8.45.21^a, stotrām índrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)
 āpādhamad abhīçastīḥ açastihāthéndro dyumny ābhavat,
 devās ta índra sakhyāya yemire bhādhbhāno mārudgaṇa.

8.89.2—] *Part 1: Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nṛmedha Āṅgīrasa; to Indra)

ṽibhrájañ jyótiṣā svār ágacho rocanám diváh,
devás ta indra sakhyáya yemire.

ॐ 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 súryaṁ rohayo divi; 1.7.3^b, á súryaṁ rohayad divi.

[8.90.5^a, tvám indra yaçá asi: 8.23.30^a, ágne tvám yaçá asi.]

8.91.2^{de}: 3.52.1^{ab}, dhanāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreyi; to Indra)

á caná tvā cikitsāmó 'dhi caná tvā nēmasi,
çānāir iva çanakāir ivéndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)

prá dhanvā soma jágṛvir indrāyendo pári srava,
ḍyumāntaṁ çūṣmam á bharaṁ svarvidam.]

ॐ 9.29.6^c

The repeated pāda is refrain in 9.112.1^c 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, indram abhī prá gāyata.

8.92.2^a: 8.15.1^b, puruhūtāṁ puruṣtūtām.

8.92.5^a, tám v abhī prárcata: 8.15.1^a, tám v abhī 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, indraṁ sómasya pítāye.

8.92.6^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyá pítvá mádānām devó devásyáujasā,
viçvabhī bhūvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

asyá pítvá mádānām indro vṛtrāṇy apratí,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jáyema prtsú 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 çrīyaḥ: 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, samudrám iva síndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 áram áçvāya gāyati çrutákakṣo áram gāve,
 áram indrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 indo yád ádribhiḥ sutáḥ pavitraṁ paridhāvasi,
 áram indrasya dhāmne.

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 indrasya dhāmne. 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 Āṅgīrasa; to Indra)
 sá na indraḥ çiváḥ sákhāçvāvad gómád yávamat,
 urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgīrasa; to Pavamāna Soma)
 á naḥ pavasva vásumad dhīraṇyavad áçvāvad gómád yávamat suvíryam,
 yūyám hí soma pitáro máma sthāna divó mūrdhānaḥ prásthītā
 vayaskṛtāḥ.

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.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
yé sómāsaḥ parāvātī yé arvāvātī sunviré,
sárvāns tām indra gachasi.

9.65.22^{ab} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvātī yé arvāvātī sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Vāl. 5).3^{cd}, yé parāvātī sunviré jāneṣv ā yé arvāvātīndavaḥ. See Hillebrandt, *Ved. Myth.* 1.123 ff.

8.93.11^b: 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyām.

8.93.12^b: 6.44.5^d, devī çuṣmanī saparyataḥ.

[8.93.19^c, káyā stotṛbhya ā bhara : see under 5.6.1^e.]

8.93.20^c: 1.16.8^c, vṛtrahā sómapiṭaye.

8.93.22^b, uçánto yanti vitāye: 1.5.5^b, çúcayo yanti vitāye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a: 8.13.27^a, ihā tyā sadhamādya.

[8.93.25^a, túbhyaṁ sómāḥ sutā imé: 3.40.4^a; 42.5^a, indra sómāḥ sutā imé.]

[8.93.26^b, dādhad rátnā ví dāçuṣe: 4.15.3^c; 9.3.6^c, dādhad rátnāni dāçuṣe.]

8.93.28^c–30^c, yád indra mṛṣáyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny ā bhara : 10.191.1^d, sá no vásūny ā bhara.]

8.93.30^b: 8.17.3^c; 51(Vāl.3).6^d; 61.14^d, sutāvanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no háribhiḥ sutām.

8.93.34^b, ṛbhukṣāṇam ṛbhúm rayim: 4.37.5^a, ṛbhúm ṛbhukṣaṇo rayim.

8.94.3^{ab}: 6.45.33^{ab}, tát sú no víçve aryā ā sādā gṛṇanti kāravaḥ.

8.94.8^c: 1.23.10^c; 8.94.9^c, marútaḥ sómapiṭaye.

[8.94.4^a, ásti sómo ayām sutāḥ: 5.40.2^b; 8.13.32^b, víṣā sómo ayām sutāḥ.]

[8.94.8^b, devānām ávo vṛṇe: 1.38.10^b, indrāgnýor ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, maruṭaḥ sōmapitaye.

8.94.10^c–12^c, āsya sōmasya pitāye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsām ná mātārah.

[8.95.2^b, sutāsa indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutēṣv indra girvaṇaḥ.]

8.95.3^c (Tiraçeti Āṅgirasas; to Indra)

ṛpibā sōmanī mādāya kām, indra çyenābhṛtaṁ sutām, cf. refrain, 8.36.1^b–6^b
tvām hī çāçvatīnām pātī rājā viçām āsi.

8.98.6^a (Nṛmedha Āṅgirasas; to Indra)

tvām hī çāçvatīnām indra dartā purām āsi,
hantā dāsyor mānor vṛdhāḥ pātir divāḥ.

8.95.6^b, indram ukthāni vāvṛdhūḥ: 8.6.35^a, indram ukthāni vāvṛdhūḥ (verb without accent).

8.95.6^d (Tiraçeti Āṅgirasas; to Indra)

tām u ṣṭavāma yām gira indram ukthāni vāvṛdhūḥ, cf. 8.6.35^a
purūṇy asya pāuṇsya siṣāsanto vanāmahe.

9.61.11^c (Amahīyu Āṅgirasas; to Soma Pavamāna)

enā viçvāny aryā ā dyumūāni mānuṣāṇām, cf. 9.61.11^a
siṣāsanto 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 stāvāma.

[8.95.8^c, çuddhó rayīm ní dhāraya: 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the tria 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāpi jighnase: 8.15.3^b, éko vṛtrāpi, &c.]

[8.95.9^d, çuddhó vájam siṣāsasi: 9.23.6^c, indo vájam siṣāsasi.]

[8.96.5^b, madacyutam āhaye hāntavā u: 5.31.4^d, āvardhayann āhaye, &c.]

8.96.7^d (Tiraçeti Āṅgirasas, or Dyutana Māruti; to Indra)

vṛtrāsya tvā çvasāthād īsamāṇā viçe devā ajahur yé sākhyāḥ,
marúdbhīr indra sakhyām te astv āthemā viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Saucika; to Devāḥ)

ā vo yakṣy amṛtatvām suvīraṁ yātha vo devā vārivaḥ kārāpi,

ā bāhvōr vājram indrasya dheyam āthemā viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^b with 5.1.5^d, 6^c, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa; 5.83.1^b; stuhī parjānyam nāmasā vivāsa.

[8.96.15^c, viṣo ādevīr abhy ācārantīḥ: 6.49.15^c, viṣa ādevīr abhy ācānāvāma. Added in proof.]

8.96.21^b (Tiraṣṭī Āṅgīrasa, or Dyutāna Māruti: to Indra)
sā vṛtrahēndra r̥bhukṣāḥ sadyō jajñānō hāvyo babhūva,
kṛtvān āpaṅsi nāryā purūṇi sōma nā pitō hāvyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ādhā hy āgne mahnū niṣādyā sadyō jajñānō hāvyo babhūtha,
[tām te devāso ānu kētam āyann] ādhāvārdhanta prathamāsa ūmāḥ.

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, samudrāsyaḍdhi viṣṭāpi; 9.107.14^c, samudrāsyaḍdhi viṣṭāpi
manīṣiṇaḥ: 8.34.13^b, samudrāsyaḍdhi viṣṭāpaḥ.

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 pārīṇasā; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra parā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā suté.

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 pitāye.

8.97.15^c: 7.37.5^d, kadā na indra rāyā ā daṣasyeḥ.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhībḥūr asi [tvām sūryam arocayaḥ,]
viṣvākarmā viṣvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah; to Indra)

tvām indrābhībḥūr asi viṣvā jātāny ojasā,
sā viṣvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibrājañ jyōtiṣā svār āgacho rocanām divāḥ,
[devās ta indra sakhyāya yemire.]

cf. 8.98.2^c

10.170.4^{ab} (Vibhrāj Saurya; to Sūrya)
 vibhrājañ jyōtiṣā svār āgacho rocanām divāh,
 yēnemā viçvā bhūvanāny ābhrtā viçvākarmaṇā viçvādevyāvātā.

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 viçvādevyāvātā, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī çāçvatīnām.

8.98.11^c: 3.42.6^c; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutéçv indra girvaṇah.

Cf. 8.95.2^c, sutāsa indra girvaṇah.

8.99.8^b, çatāmūtīrī çatākratum: 8.46.3, çatāmūte çatākrato.

8.100.2^d (Nema Bhārgava; to Indra)

dādhāmi te mādhuo bhakṣām āgre hitās te bhāgūh sūtō astu sómah,
 āsaç ca tvām dakṣiṇatāh sākā mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa: to Manyu)

abhī préhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
 juhómi te dharūṇam mādhuo āgram ubhá upāñçū prathamā 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 jātāny abhy āsmi mahnā: 2.28.1^b, viçvāni sánty abhy āstu mahnā.

8.100.12^a: 4.18.11^d, sākhe viṣṇo vitarām vi kramasva.

8.101.2^b: 5.65.2^b, rájanā dirghaçrúttamā.

8.101.2^d: 1.47.7^d; 1.37.2^e; 5.79.8^c, sākām sūryasya raçmibhih.

8.101.7^d, 10^b, práti havýáni 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, váyo çukró ayāmi te.

[8.101.11^c, mahás te sató mahimá panasyate: 10.75.9^c, mahán hy ása mahimá panasyáte.

[8.101.13^c, citréva práty adarçy áyatí: 7.81.1^a, práty u adarçy áyatí.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír gr̥hápátir yuvā.

8.102.3^a: 8.21.11^a, tváyā ha svid yujá vayám.

8.102.4^c–6^c, agním samudrávasasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjó náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayám víçvā abhi çriyo 'gnír devéçu patyate,

á vājāir úpa no gamat.

9.45.4^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)

áty ū pavītram akramīd vājī dhūram ná yāmani,

īndur devéçu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhūram in 9.45.4^b; this is neither necessary nor convincing: vājī and dhūram 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, agním yajñéçu pūrvyām.

8.102.11^a: 3.9.8^b; 8.43.31^b, çīrām pávakāçocīsam; 10.21.1^d, çīrām pávakāçocīsam vívakṣase.

8.102.12^a: 4.15.6^a, tám árvantaīm ná sānasīm.

8.102.16^b, tepāno deva çocīṣā: 8.60.19^b, tepāno deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, á devān vakṣi yáḁi ca.

8.102.17^c: 4.8.1^b, havývāvāham ámartyam; 3.10.9^e, havývāvāham ámartyam sahovḁdham.

[8.102.18^b, āgne dūtām vāreṇyam : 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 ákṣiti grāvaḥ ; 9.66.7^c, dádhāno ákṣiti grāvaḥ.8.103.5^d : 5.82.6^c ; 8.22.18^d, viçvā vāmāni dhimahi.8.103.7^d (Sobhari Kāṇva ; to Agni)áçvaṁ ná gṛbhí rathyāṁ sudānavo marmṛjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate pársi rādho maghónām.9.1.3^c (Madhuchandas Vāiçvāmītra ; to Soma Pavamāna)
varivodhātamo bhava mánhiṣṭho vṛtrahāntamaḥ,
pársi rādho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; 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 pāda 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 pāda, pársi rādho maghónām, is explained by cōda rādho 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 pāda c by 'der Reichen Gabe fördere du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördere der reichen Maghavan gewärung'. For rādhas in general see under 6.44.10.

8.103.14^d, mādāyasva svāṇṇare : 8.65.2^b, mādāyase svāṇṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādīṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
indrāya pátave sutāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni sañjāyan pávasva soma dhārayā,
inú dvēṣānsi sadhryāk.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
ā naḥ çuṣman nṛṣāhyaṁ vīrāvantaṁ puruspḥam,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vācō jantúḥ kavīnām pávasva soma dhārayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dáksāya naḥ kave pávasva soma dhārayā,
indrāya pátave sutō [mitrāya várūṇāya ca.]

ॐ 9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahānām devānām vitīm āndhasā,
abhī vājam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhī tyām pūrvyām mádan [suvānō āṛṣa pavitra ā,]
abhī vājam utá çrávaḥ.

ॐ 9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhārayā sutāḥ,
abhī vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasriṇām [rayīm gómantam açvīnam,]
abhī vājam utá çrávaḥ.

ॐ 8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sómēndrāya pátave.

9.1.10^a (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
 asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,
 gūro maghā ca mañhate.

9.106.3^a (Agni Cakṣuṣa ; to Soma Pavamāna)
 asyéd indro mádeṣv á grābhām gr̥bhñīta sānasim,
 vājraṁ ca vṛṣanaṁ bharat sām apsujit.

For 9.106.3 cf. Geldner, Ved. Stud. ii. 263, who follows Sāyana in translating grābhām by 'bow'. But grābhām gr̥bhñīta sānasim (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣamāntaṁ grābhām sām gr̥bhñya '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 ráhñya,
 indram indo vṛṣā viça.]

ॐ १.१७६.१^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)
 sá váhñih soma jágrvih pávasva devavír áti,
 abhí kóçam madhuçútam.]

ॐ १.२३.४^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, indram indo vṛṣā viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)
 ádhukṣata priyám mádhū dhārā sutásya vedhásah,
 apó vasiṣṭa sukrátuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sānu pipyúṣi dhārā sutásya vedhásah,
 víthā pavitre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 mahāntaṁ tvā mahír anv āpo arṣanti sindhavaḥ,
 yád góbhīr vāsaiṣyāse.

9.66.13^{bc} (Çatañ Vaikhānasaḥ ; to Soma Pavamāna)
 prá ña indo mahé rāna āpo arṣanti sindhavaḥ,
 yád góbhīr vāsaiṣyāse.

Cf. túbhyam arṣanti sindhavaḥ, under 9.31.3, and note also 1.105.12^a; 125.5^c.

[9.2.6^a, ácikradad vṛṣā hārīh : 9.101.16^c, kánikradad vṛṣā, &c.]

9.2.6^c, sām sūryeṇa rocate : 8.9.18^b, sām sūryeṇa rocace.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 giras ta inda ójasā marmṛjyānte apasyúvaḥ,
 yábhir mādāya çumbhase.

9.38.3^{bc} (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 eṭāṁ tyāṁ harito dāca marmṛjyānte apasyúvaḥ.
 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 apasyúvaḥ, 'busy' as applied to gīraḥ '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 dāca haritāḥ are evidently = dāca kṣipāḥ (kṣipāḥ), vṛiçāḥ, yuvatīyaḥ, svāsāraḥ, jāmayāḥ, yōṣaṇaḥ, tritāsa yōṣaṇaḥ, &c.; cf. also pañca vrātā apasyúvaḥ in 9.14.2, and napībhir vivāvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hari 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyúvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyamāno daçābhīḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (gīraḥ) 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 induḁ marmṛjanta . . . ātyāṁ ná; 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 apasyúvaḥ as an epithet of gīraḥ; 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, parjānyo vṛṣṭimāṁ iva.

9.2.10^b, açvasā vājasā utā: 6.53.10^b, açvasām vājasām utā.

[9.2.10^c, atmā yajñāsa pūrvyāḥ: 3.11.3^b, ketúr yajñāsa pūrvyāḥ.]

9.3.1^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
 eṣā devō āmartyaḥ parnavír iva dīyati,
 abhí drōṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo āti dhārayā pāvamāno asiṣyadat,
 abhí drōṇāny āsādam.

9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rátnāni dāçūṣe.

9.3.7^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
 eṣā divāṁ ví dhāvati tirō rájāṁsi dhārayā,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)
 júṣṭa índraya matsarāḥ pāvamāna kánikradat,
 víçvā āpa dvīṣo jáhi.]

9.13.8^c

For the repeated páda cf. also 9.106.10^c, ágre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájánsy ásprtaḥ ; 8.82.9^b, tiró rájánsy ásprtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā pratnéna jánmanā devó devébhyaḥ sutáḥ,
háriḥ pavítre arṣati.

9.4.2.2^{a+b} (Medhyātithi Kaṇva ; to Soma Pavamāna)
eṣā pratnéna mánmanā devó devébhyas pári,
ḍdhārayā pavate sutáḥ.]

☞ 9.3.10^c

9.99.7^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
ḍṣá mṛjyate sukármabhir, devó devébhyaḥ sutáḥ,
vidé yád āsu saṁdadír ḍmahír apó ví gāhate.]

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)
pári sāptír ná vājayúr devó devébhyaḥ sutáḥ,
ḍvyānaçīḥ 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, fliezt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fliezt'. Cf. Bergaigne, i. 188, 207, 215. The expression pratnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with pratnéna mánmanā in 9.42.2: '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 9.42.2. Cf. 8.6.11, ahám pratnéna mánmanā graḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^a, and cf. the páda, sómo devébhyaḥ sutáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā u syá puruvrató jajñānó janáyann iṣaḥ,
dhārayā pavate sutáḥ.

9.42.2^c (Medhyātithi Kaṇva ; to Soma Pavamāna)
ḍeṣā pratnéna mánmanā devó devébhyas pári,
dhārayā pavate sutáḥ.]

☞ 9.3.9^{ab}

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āngirasa ; to Soma Pavamāna)
sánā ca soma jési ca pávamāna máhi çrávaḥ,
ḍáthā 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 gām áçvarā rāsi virávat,
ḍsánā medhám sánā svāḥ.]

☞ cf. 9.4.2^a

9.100.8^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pávamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,
ḍçárdhan támānsi jighnase ḍviçvāni dāçuso 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 reasons, 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 sṛjān sūryo ná raçmibhiḥ, çárdhan támāñsi jighnase*; cf. also 9.66.24, *pavamāna ṛtām bhāc chukrām jyōtir aṣṭījanat, kṛṣṇā támāñsi jāñghanat*. It is therefore unlikely that *māhi çrīvāḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçūṣo gṛhé*, 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 dāçūṣo gṛhé*. 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 sáubhagā*: 9.55.1^c, *sóma viçvā ca sáubhagā*.

[9.4.3^a, *sánū dākṣam utá krátum*: 10.25.1^b, *máno dākṣam utá krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 8^a, *táva krátvā tátotibhiḥ*.

9.4.7^b (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

abhy arṣa svāyudha sóma dvibārhasam rayim,

áthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c—10^c

9.40.6^b (Medhyātithi Kaṇva; to Soma Pavamāna)

punāná indav á bhara, *sóma dvibārhasam rayim,*

☞ 9.40.6^a

vṣṣann indo ná ukthyam.

9.100.2^b (Rebhasunū Kaçyapāu; to Soma Pavamāna)

punāná indav á bhara, *sóma dvibārhasam rayim,*

☞ 9.40.6^a

tvām vāsūni puçyasi viçvāni dāçūṣo gṛhé.

☞ 9.100.2^d

9.4.9^b (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avivṛdhan pávamāna vídharmaṇi,

áthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c—10^c

9.64.9^b (Kaçyapa Mārīca; to Soma Pavamāna)

hinvāno vācam iṣyasi pávamāna vídharmaṇi,

ákrān devó ná sūryah.

☞ cf. 9.54.3^c

9.100.7^d (Rebhasunū Kāçyapāu; to Soma Pavamāna)
tvām rihanti mātáro hāriṃ pavitre adrúhaḥ,
[vatsām jatām ná dhenávaḥ] pávamāna vídharmaṇi. cf. 6.45.28^c

For the repeated páda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, krāndaṃ devó, &c.; cf. for that páda, sómo devó ná sūryaḥ, under 9.54.3.

[9.5.3^b, rayir ví rājati dyumān; 9.61.18^b, dáksṃ ví rājati, &c.]

9.5.4^a, barhīḥ prácinam ójasā; 1.188.4^a, prácinam barhír 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, abhi tyām mádyam (3^a, pūrvyām) mádam.

9.6.3^a: 9.1.4^c; 51.5^c; 63.12^c, abhi vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

[abhi tyām pūrvyām mádam] suvánó arṣa pavitra á,
[abhi vājam utá çrávaḥ.]

cf. 9.6.2^a

cf. 9.1.4^c

9.52.1^c (Ucathya Āngirasa; to Soma Pavamāna)
pári dyukṣáḥ sanádrayir bhárad vājam no ándhasā,
suvánó arṣa pavitra á.

For the páda, suvánó arṣa pavitra á, cf. also 9.63.16^b, rāyé arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)

ánu drapsása índava ápo ná pravátásaran,
punáná índram áçata.

9.24.2^{bc} (The same)

abhi gávo adhanviṣur ápo ná pravátā yatīḥ,
punáná índram áçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

yám átyam iva vājinaṃ mṛjánti yóṣaṇo dáça,
váne kṛiñtantam átyavim.

9.45.5^b (Ayāsyā Āngirasa; to Soma Pavamāna)
sám i sákhāyo asvaran váne kṛiñtantam átyavim,
índum nává antusata.

9.106.11^b (Agni Cakṣuṣa; to Soma Pavamāna)
dhribhír hinvanti vājinaṃ váne kṛiñtantam átyavim,
abhi tripṛṣṭhám 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 pipāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahasrotiḥ çatāmago] vimāno rājasah kavīḥ,
īndrāya pavate mādah.

ॐ 8.34.7^b

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayām bhārāya sāsasir īndrāya pavate sutāḥ,
sómo jāitrasya cetati yāthā vidé.

9.107.17^a (Sapta Ṛṣayah ; to Soma Pavamāna)
īndrāya pavate mādah sómo marútvate sutāḥ,
sahásradhāro áty ávyam arṣati [tām ī mṛjanty āyávaḥ.]

ॐ 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārā mádhvo agriyó mahír apó ví gāhate,
havír havīṣṣu vāndyah.

9.99.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
sá mṛjyate sukārmabhir [devó devébhyah sutāḥ,]
vidé yád āsu saṁdadír mahír apó ví gāhate.

ॐ 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vācó agriyó vṛṣāva cakradad vāne,
sádmābhi satyó adhvarāḥ.

9.107.22^b (Sapta Ṛṣayah ; to Soma Pavamāna)
mṛjāno vāre pávamāno avyāye vṛṣāva cakrado vāne,
devānām soma pavamāna niṣkṛtām [góbhir añjāno arṣasi.]

ॐ 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 kāvya kavír nṛmṇā vásāno arṣati,
svār vājī siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhí gāvyaṇi vitāye nṛmṇā punāno arṣasi,
sanādvājah pári srava.

9.74.1^b (Kakṣivat Dairghatamasa ; to Soma Pavamāna)
çīçur ná jātó 'va cakradad vāne svār yád vājy āruṣáh siṣāsati,
divó rétasā sacate payovfdhā tām imahe sumatí çarma sapráthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

- 9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám̐ ḥárim̐ hinvanty ádrībhiḥ,] ॐ 9.26.5^b
 ḥpávamānam̐ madhuçéutam.] ॐ 9.50.3^c
- 9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyám̐,
 sahasradhāro yāt tānā.
- 9.107.6^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 punānám̐ soma jāgrvir ávyo vāre pári priyám̐,
 tvám̐ vípro abhavó 'ngirastamo mádhvā yajñám̐ mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 índrasya soma rádhase punāno hárdi codaya,
 ḥrtāsya yónim̐ āsadam.] ॐ 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 índrasya soma rádhase çám̐ pavasva vicarṣane,
 prajāvad réta ā bhara.

9.8.3^c : 3.62.13^c ; 9.64.22^c, ḥrtāsya yónim̐ āsadam ; 5.21.4^d, ḥrtāsya yónim̐ āsadaḥ.

9.8.9^c : 7.96.6^c, bhakṣmāhi prajām̐ iṣam.

9.9.9^a : 9.4.1^b ; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhám̐ sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svānāso ráthā ivárvanto ná çravasyávaḥ,
 sómāso rāyé akramuḥ.

9.66.10^c (Çatam̐ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asrkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvanāso ráthā iva dadhanviré gábhastyoḥ,
 bhārāsaḥ kārīṇām̐ iva.

9.13.7^c (The same)
 vāçrā arsan̐tīndavo ḥbhi vatsám̐ ná dhenávaḥ,] ॐ cf. 6.45.25^c
 dadhanviré gábhastyoḥ.

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)
 índrāya soma pátave mádāya pári ṣicyase,
 ḥmanaçcīn̐ mánasas pátīḥ.] ॐ cf. 9.11.8^c

9.98.10^a (Ambariṣa Vārṣāgira and R̥jiṣvan Bhāradvāja; to Soma Pavamāna)
indrāya soma pātave vṛtraghné pāri śicyase,
nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15^a (Çakti Vāsistha; to Soma Pavamāna)
indrāya soma pātave n̄bhīr yataḥ svayudhó madāntamaḥ,
pāvasva mādhumattamaḥ.] ९९ 9.64.22^b

[9.11.8^c, manaçein mānasas pātīḥ : 9.28.1^b, viçvavīn mānasas pātīḥ.]

9.12.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómā asṛgram indavaḥ sutá ṛtasya sādane,
indrāya mādhumattamaḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pāri vāje ná vājayúm ávyo vāreṣu siñcata,
indrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
pāvasva soma mandāyann indrāya mādhumattamaḥ.

9.12.2^b, gāvo vatsām ná mātāraḥ : 6.45.28^c, vatsām gāvo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 92.5^d ; 97.11^b, indram sómasya pītāye.

9.12.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá vācam indur iṣyati samudrāsýádhi viṣṭápi,] ९९ 8.34.13^b
jīnvan kóçam madhuçéutam.

9.35.4^a (Prabhūvasu Āngirasa; to Soma Pavamāna)
prá vājam indur iṣyati siṣāsan vājasá ṛṣiḥ,
vratá vidāná áyudhā.

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 Ṛṣi, 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 : pavitravantaḥ 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, samudrāsýádhi viṣṭápi ; 8.34.13^b, samudrāsýádhi viṣṭápaḥ ;
9.107.14^c, samudrāsýádhi viṣṭápi manṣiṇaḥ.

[9.12.7^a, nityastotro vānaspātīḥ ; 1.91.6^c, priyastotro vānaspātīḥ.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
abhi priyā divās padā sómo hinvánō arṣati,
vīprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
matī juṣṭō dhiyā hitāḥ sómo hinve parāvāti,
vīprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómāḥ punānō arṣati sahásradhāro átyaviḥ,
vāyōr indrasya niṣkr̥tām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā çuṣmy ádabhyāḥ sómāḥ punānō arṣati,
| devāvīr aghaçaṅsahā. |

☞ 9.24.7^c

9.42.5^c (Medhyātithi Kāṇva : to Soma Pavamāna)
| abhi viçvāni vāryā bhī devān ṛtāvīdhaḥ,
sómāḥ punānō arṣati.

☞ 9.42.5^a

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)
| ayām pūṣā rayīr bhāgaḥ | sómāḥ punānō arṣati,
pātīr viçvasya bhūmano vy ākhyad ródasi ubhé.

☞ 8.31.11^a

For 9.101.7^a 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, suṣvānō devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāvante vājasātaye sómāḥ sahásrápājasah,
gr̥ṇānā devāvītaye.

9.42.3^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)
vāvrdhānāya túrvaye pāvante vājasātaye,
sómāḥ sahásrápājasah.

9.43.6^a (The same)

pávasva vājasātaye vīprasya gr̥ṇatō vīdhe,
| sóma rāsva suvīryam. |

☞ cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pávasva vājasātamaḥ pavitre dhārayā sutāḥ,
indrāya soma viṣṇave | devébhyo mádhumattamaḥ. |

☞ 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)
pávasva vājasātaye 'bhī viçvāni kāvya,
tvām samudrām prathamō vi dhārayo devébhyāḥ soma matsarāḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
utā no vājasātaye pávasva bṛhatīr iṣah,
dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kāṇva; to Soma Pavamāna)
 góman naḥ soma vīrāvād [áçvavad vājavat sutāh,] ॐ 9.41.4^a
 pávasva brhatír iṣaḥ.

9.13.5^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
 té naḥ sahasriṇam rayim pávantām á suvīryam,
 suvāná devāsa índavaḥ.

9.65.24^{bc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 [té no vṛṣṭim divās pári,] pávantām á suvīryam, ॐ 2.6.5^a
 suvāná devāsa índavaḥ.

[9.13.7^b, abhí vatsām ná dhenávaḥ: 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 Kāçyapa, &c.; to Soma Pavamāna)
 júṣṭa índrāya matsaráḥ [pávamāna kánikradat,] ॐ 9.3.7^c
 víçvā ápa dvīṣo jahi.

9.61.28^c (Amahīyu Āngirasa; to Soma Pavamāna)
 pávasvendo vīṣā sutāḥ krđhí no yaçāso jáne,
 víçvā ápa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)
 apagnānto árāvṇaḥ pávamānaḥ swardḥḥaḥ,
 yónāv ṛtāsyā sídata.

9.63.5^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 índram vārdhanto aptúraḥ kṛṇvānto víçvam úryam,
 apagnānto árāvṇaḥ.

9.39.6^c (Bṛhanmati Āngirasa; to Soma Pavamāna)
 samieṃá anuṣata [hárīm hinvanty ádrībhiḥ,] ॐ 9.26.5^b
 yónāv ṛtāsyā sídata.

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stingy, 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 niedergelassen.' In his note he remarks that sídata 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, hárīm 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. ṛtāsyā yónim ásádam, under 3.62.13^c; yónāv ṛtāsyā sídatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, viçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhir yó vivāvataḥ çubhró ná māmṛjé yúva,
gāḥ kṛṇvānó ná nirñijam.

9.86.26^c (Pṛçṇayah, alias Ajā Ṛṣigaṇāḥ ; to Soma Pavamāna)
induh punanó áti gāhate m̐dho viçváni kṛṇván supáthāni yájjave,
gāḥ kṛṇvānó nirñijam̐ haryatāḥ kavír átyo ná kr̥ṣṇān pári váram arṣati.
9.107.26^d (Sapta Ṛṣayah ; to Soma Pavamāna)
apó vásānaḥ pári kōçam arṣat, indur hiyānáḥ sot̐bhīḥ, ६३२ 9.30.2^a
janāyañ jyótiḥ mandānā avivaçad gāḥ kṛṇvānó ná nirñijam.

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^d cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣá dhiyá yāty áṇvya çúro ráthebhir açúbhīḥ,
gáchann indrasya niṣkṛtám.

9.61.25^c (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
ṽapaghnán pavate m̐dhó, 'pa sómo árāvṇaḥ, ६३२ 9.61.25^a
gáchann indrasya niṣkṛtám.

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 indrasya niṣkṛtám also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣá hitó ví niyate : 9.27.3^a, eṣá n̐bhīr ví niyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etám m̐janti mārjyam úpa dróṇeṣv áyávaḥ,
pracakṛāṇám mahír iṣaḥ.

9.46.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
etám m̐janti mārjyam̐ pávamānaḥ dáça kṣīpaḥ,
indrāya matsarām̐ mádam.

Cf. 9.63.20^a, kavīñ m̐janti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etám u tyám dáça kṣīpo m̐janti saptá dhitāyaḥ,
svāyudhām̐ madintamam.

9.61.7^a (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
etám u tyám dáça kṣīpo m̐janti síndhumātaram,
sám adityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómam pavitra á sṛja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam ap̐sú duṣtāraḥ, [sómam pavitra á sṛja,]
punih̐indrāya pátave.

६३२ 1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ádhvāryo ádriḅhiḥ sutám ḥsómam pavitra á sṛja,]
 punihindrāya pátave. ☞ 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá punānāsya cetasā sómam pavitre arṣati,
 krátvā sadhástham ásadat.

9.17.3^b (The same)
 átyūrmir matsaró mádah sómam pavitre arṣati,
 ḥvighnán rákṣānsi devayūḥ.]
☞ 9.17.3^c

9.37.1^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 sá sutám pítāye víṣā sómam pavitre arṣati,
 ḥvighnán rákṣānsi devayūḥ.]
☞ 9.17.3^c

Cf. āçūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punāno rūpé avyāye víçvā árṣann abhí çriyaḥ,
 çūro ná gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 āviçán kalāçam sutó víçvā árṣann abhí çriyaḥ.
 çūro ná gōṣu tiṣṭhati.

Cf. Hillebrandt, Ved. Myth. i. 210.

9.16.7^b: 9.2.3^b, dhārā sutāsya vedhásam.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvám soma vipaçcitarā tānā punānā ayūṣu,
 ávyo váram ví dhāvasi.

9.64.25^a (Kāçyapa Mārta ; to Soma Pavamāna)
 tvám soma vipaçcitarā ḥpunāno vācam iṣyasi,]
 ḥindo saḥsrahbarṇasam.]
☞ 9.30.1^c
☞ 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣá vājí hitó nḅhir ḥviçvavín mánasaḥ pátih,]
 ávyo váram ví dhāvati. ☞ cf. 9.11.8^c

9.106.10^b (Agni Cākṣuṣa ; to Soma Pavamāna)
 sómam punānā urmināvvyo váram ví dhāvati,
 ḥágre vāçāḥ pávamānaḥ kánikradat.]
☞ cf. 9.3.7^c

9.74.9^b (Kakṣivāt Dairghatama ; to Soma Pavamāna)
 adbhíḥ soma papṛcānāsya te rásó 'vyo váram ví pavamāna dhāvati,
 sá mṛjyāmānaḥ kavibhir madintama ḥsvādasvindrāya 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 devām with vipaçcītam, 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 (uttest) 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)
prā nimnéneva sindhavo ghnānto vṛtrāṇi bhūrnayah,
sómā asrgram āçávalah.

9.23.1^a (The same)

sómā asrgram āçávo mádhor mādasya dhārayā,
| abhí viçvāni kāvya. |

ॐ 9.23.1^c

Cf. the pāda, eté asrgram āçávalah, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavitre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
átyürmir matsaró mádaḥ sómah pavitre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.37.1^{bc} (Rāhūgana Āngirasa ; to Soma Pavamāna)
sá sutāḥ pītāye vīṣā sómah pavitre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa ; to Soma Pavamāna)
pári sóma ṛtām bṛhád āçúḥ pavitre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa ; to Soma Pavamāna)
á kaláçeṣu dhāvati pavitre pári śicyate,
uktháir yajñeṣu vardhate.

9.67.14^a (Viçvāmitra ; to Soma Pavamāna)
á kaláçeṣu dhāvati çyenó várma ví gāhate,
abhí dróṇā kánikradat.

9.42.4^b (Medhyātithi Kāṇva ; to Soma Pavamāna)
duhánāḥ pratnám it páyah pavitre pári śicyate,
krándan devān ajtjanat.

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)
tām u tvā vajīnam náro dhībhir víprā avasyávaḥ,
mrjānti devātātaye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ॥ kavīm mṛjantī mārjyaṃ ॥ dhībhīr viprā avasyāvah, ॥ cf. 9.15.7^a
 vīṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyāvah.—For kánikrad in 9.63.20^c, the author, Am. Journ. of Philol. xvii. 417 (haplogy).

9.17.8^c : 1.137.2^g, cārur ṛtāya pitāye.

9.18.1^c–7^c, mádeṣu sarvadhā asi.

9.18.5^a : 8.6.17^a, yá imé ródasi mahí : 3.53.12^a, yá imé ródasi ubhé.

[9.19.1^c, tán nah punaná ā bhara : sá nah, &c. ; see under 1.12.11.]

9.19.2^c : 5.71.2^c ; 7.94.2^c, içānā pipyatam dhīyaḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ávāvaçanta dhītāyo vīṣabhāsyādhi rétasi,
 sūnór vatsāsya mātārah.

9.66.11^c (Çatam Vaikhānasah ; to Soma Pavamāna)
 ॥ áchā kóçam madhuçútam ॥ aṣṛgraṃ vāre avyāye, ॥ 9.66.11^a
 ávāvaçanta dhītāyah.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 úpa çikṣāpatasthūso bhīyāsam ū dhehī çātruṣu,
 pávamāna vidā rayīm.

9.43.4^a (Medhyātithi Kāva ; to Soma Pavamāna)
 pávamāna vidā rayīm ॥ asmábhyaṃ soma suçṛiyam, ॥ 9.43.4^b
 ॥ indo sahásvavarcasam, ॥ 9.43.4^c
 9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 pávamāna vidā rayīm ॥ asmábhyaṃ soma duṣṭāram, ॥ 9.43.4^b
 yó dūpāço vanuṣyatá.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá kavír devávitāyē 'vyo vārebhir arṣati,
 sāhvān viçvā abhī spṛdhaḥ.

9.38.1^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 eṣā u syā vīṣā ráthó 'vyo vārebhir arṣati,
 ॥ gáchan vājam sahasrīnam, ॥ 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, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sá váhnir apsú duštáro mṛjyámāno gábhastyoḥ,
sómaç camúṣu sídati.

9.36.4^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)

ḷcumbhāmāna ṛtáyúbhīr, mṛjyámāno gábhastyoḥ,

ḷpávate vāre avyáye.ḷ

☞ 9.36.4^a

☞ 9.36.4^c

9.64.5^b (Kāçyapa Mārita ; to Soma Pavamāna)

ḷcumbhāmānā ṛtáyúbhīr, mṛjyámānā gábhastyoḥ,

ḷpávante vāre avyáye.ḷ

☞ 9.36.4^a

☞ 9.36.4^c

9.65.6^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhiḥ pariṣicyáse mṛjyámāno gábhastyoḥ,
druṇā sadhásthāma açnuṣe.

9.99.6^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

ḷsá punāno madintamaḥ, sómaç camúṣu sídati,
paçāu ná réta ádádhat 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)
krīḷúr makhó na mañhayúḥ pavítream soma gachasi,
dádhat stotré suvírīyam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)

grávrñā tunnó abhiṣṭutaḥ pavítream soma gachasi,
dádhat stotré suvírīyam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtāḥ kavīḥ sómaḥ pavítream ásadat,
dádhat stotré suvírīyam.

9.66.27^c (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)

pávamāno vy açnavad raçmibhir vājasátamaḥ,
dádhat stotré suvírīyam.

Cf. 5.6.10^c, dádhad asmé suvírīyam, and 9.45.6^c, indo asmé suvírīyam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté dhāvāntíndavaḥ sómā indrāya ghīṣvayaḥ,
matsarásāḥ svarvídaḥ.

9.107.14^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

ḷabhi somása āyávaḥ pávante mádyam mádam,ḷ

ḷsamudrásyádhī viṣṭāpi manīṣiṇo,ḷ matsarásāḥ svarvídaḥ.

☞ 9.23.4^{ab}

☞ 8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté pūtá vīpaçótāḥ,ḷ sómāso dádhyāçiraḥ,ḷ
vipā vy ānaçur dhiyāḥ.

☞ 1.5.5^c

9.101.12^{ab} (Manu Sāmhvarāṇa; to Soma Pavamāna)
 eté pūtā vipaṇcitāḥ ḥsómāso dādhyācirāḥ,
 sūryāso ná darṇatāso jigatnāvo dhruvā ghr̥té. ॥ 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 dādhyācirāḥ.

9.23.1^a: 9.17.1^c, sómā asṛgram ācāvah.

9.23.1^c (Asita Kāṇyapa, &c.; to Soma Pavamāna)
 ḥsómā asṛgram ācāvō ḥmādhōr mādasya dhārayā,
 abhī viṇvāni kāvyā. ॥ 9.17.1^c

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)
 pāvāsva vācō agriyāḥ sōma citrābhīr utībhīḥ,
 abhī viṇvāni kāvyā.

9.63.25^c (Nidhruvi Kāṇyapa; to Soma Pavamāna)
 ḥpāvamānā asṛksata ḥsómāḥ ṇukrāsa indavaḥ,
 abhī viṇvāni kāvyā. ॥ 9.63.25^a

9.66.1^b (Ṇatan Vāikhānasāḥ; to Soma Pavamāna)
 pāvāsva viṇvacarṇaṇe ḥbhī viṇvāni kāvyā,
 ḥsākhā sākhibhya ḥḍyāḥ. ॥ 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 Pāvamāyāḥ), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viṇvāni kāvyā, 2.5.3^c; vādad viṇvāni kāvyā 10.21.5^b; and yāsmin viṇvāni kāvyā 8.41.6^a.

9.23.4^{ab+c} (Asita Kāṇyapa, &c.; to Soma Pavamāna)
 abhī sómāso āyāvah pāvante mādyāḥ mādam,
 abhī kōcāḥ madhuṇcūtām.

9.107.14^{ab} (Sapta Ṛṇayah; to Soma Pavamāna)
 abhī sómāso āyāvah pāvante mādyāḥ mādam,
 ḥsamudrāsýādhi viṇtāpi māṇṇṇṇō ḥmatsarāsah svarvidah. ॥
 ॥ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 sá vāhniḥ soma jāgr̥viḥ ḥpāvāsva devavīr āti,
 abhī kōcāḥ madhuṇcūtām. ॥ 9.2.1^a

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōcāḥ madhuṇcūtām, under 9.66.11; pāri kōcāḥ, &c., 9.103.3^a; also jinvan kōcāḥ, &c., 9.12.6^c.

[9.23.5^a, sómo arṇati dharnasīḥ: 9.37.2^b; 38.6^b, hārir arṇati dharnasīḥ.]

[9.23.6^c, indo vājāḥ siṇsāsasi: 8.95.9^d, ṇuddhō vājāḥ siṇsāsasi.]

9.23.7^a: 8.92.6^a, asyā pitvā mādanām.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 çriṇāná apsuḥ mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pávamānāsa índavas ḷtirāḥ pavitram āçávaḥ,ḷ
 índraṁ yāmebhir āçata.

☞ I.135.6^e

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)
 sám u priyá anūṣata gávo mādāya ghr̥ṣvayaḥ,
 sómāsaḥ kṛvate patháḥ pávamānāsa índavaḥ.

9.65.26^e (Bṛgu Vāruṇi, &c. ; to Soma Pavamāna)
 prá çukráso vayojuvo hinvanāso ná sáptayaḥ,
 çriṇāná apsuḥ mṛñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, ápo ná pravātā yatíḥ ; 9.6.4^b, ápo na pravátāsaran.

9.24.2^c: 9.6.4^c, punāná índram āçata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá pavamāna dhanvasi ḷsóméndrāya pátave,ḷ
 nṛbhir yató ví nīyase.

☞ 8.69.10^d

9.99.8^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 sutá indo pavitra á nṛbhir yató ví nīyase,
 ḷindrāya matsarintamaç camúsv á ní ṣidasi.ḷ

☞ 9.63.2^{bc}

For 9.24.3^b cf. índav índrāya pitāye, under 9.30.5^e.

9.24.5^c: 8.9.2.25^e, áram índrasya dhámne.

9.24.6^c: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^e, 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)
 ḷçúciḥ pávaká ucyate, sómaḥ sutásya mádhvaḥ,
 devāvír aghaçaṅsahá.

☞ I.142.3^a

9.28.6^c (Priyamedha Āngirasa ; to Soma Pavamāna)
 eṣá çuṣmy ádābhyah ḷsómaḥ punāno arṣati,ḷ
 devāvír aghaçaṅsahá.

☞ 9.13.1^a

9.61.19^c (Amahyu Āngirasa ; to Soma Pavamāna)
 ḷyás te mádo váreṇyas, ténā pavasvándhasá,
 devāvír aghaçaṅsahá.

☞ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya; to Soma Pavamāna)
pāvamāna dhiyā hito 'bhī yónim kánikradat,
dhármaṇā vāyúm á viça.

9.37.2^c (Rāhugaṇa Āṅgiraśa; to Soma Pavamāna)
sá pavitre vicakṣaṇo ḥárir arṣati dharnaśih,
abhī yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhī priyām.

9.25.3^c (Dṛḍhacyuta Āgastya; to Soma Pavamāna)
sám devāih ṣobhate vīśā kavir yónāv ádhi priyāh,
vṛtrahá devavítamaḥ.

9.28.3^c (Priyamedha Āṅgiraśa; to Soma Pavamāna)
eṣā devāh ṣubhāyaté 'dhi yónāv ámartyah,
vṛtrahá devavítamaḥ.

9.25.4^a: 7.55.1^b; 8.15.13^b, viçvā rūpāny āviçán.

9.25.4^b (Dṛḍhacyuta Āgastya; to Soma Pavamāna)
ḥviçvā rūpāny āviçán punāno yāti haryatāh,
yātrāmṛtāsa āsate.

7.55.1^b

9.43.3^b (Medhyātithi Kāṇva; to Soma Pavamāna)
punāno yāti haryataḥ sómo gīrbhīh páriṣkṛtaḥ,
vīprasya médhyaítitheḥ.

9.25.6 (Dṛḍhacyuta Āgastya; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgiraśa; to Soma Pavamāna)
á pavasva madintama
pavitraṁ dhárayā kave,
arkásya yónim áśadam.

For páda a cf. under 9.50.5^a; for páda b cf. pavitraṁ dhárayā sutāh, 9.51.5^b; for páda c cf. ṛtásya yónim áśadam, under 3.62.13^a.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya; to Soma Pavamāna)
tām sūnāv ádhi jāmáyo hárim hinvanty ádribhīh,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āṅgiraśa; to Soma Pavamāna)
apsú tvā mádhumattamaṁ hárim hinvanty ádribhīh,
ḥindav indrāya pítāye,

9.30.5^c

9.32.2^b (Çyāvāçva Átreya; to Soma Pavamāna)
ḥád im tritásya yósaṇo, hárim hinvanty ádribhīh,
ḥindum indrāya pítāye.

9.32.2^a

9.32.2^c

- 9.38.2^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 ॥ etām tritāsya yōsaṇo, hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.32.2^a
 ॥ 9.32.2^c
- 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 samicnā anūsata hāriṁ hinvanty ādribhiḥ,
 ॥ yōnāv ṛtāsya sīdata. ॥ 9.13.9^c
- 9.50.3^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ॥ āvyo vāre pāri priyām, hāriṁ hinvanty ādribhiḥ,
 ॥ pāvamānaṁ madhuçūtam. ॥ 9.7.6^a
 ॥ 9.50.3^c
- 9.65.8^b (Bṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāsya vārṇaṁ madhuçūtāṁ hāriṁ hinvānty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 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)
 tāṁ tvā hinvanti vedhāsah pāvamāna girāvīdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 tāṁ hinvanti madacyūtāṁ ॥ hāriṁ nadīṣu vājinam, ॥ 9.53.4^b
 indum indrāya matsarām.
- 9.63.17^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ॥ tām i mṛjanty āyāvo hāriṁ nadīṣu vājinam, ॥ 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 vī nīyate : 9.15.3^a, eṣā hito vī nīyate.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā çusmy aṣiṣyadad antārikṣe vīṣā hāriḥ,
 punānā indur indram ā.

9.66.28^c (Çataṁ Vāikhānasah ; to Soma Pavamāna)
 prā suvānā indur akṣāḥ pavitram 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 dhāvasi ;
 9.74.9^b, āvyo vāraṁ vī pavamāna dhāvati.

[9.28.2^b, sómo 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 vīṣā kánikradad daçābhir jamībhir yatāḥ,
 abhī drōṇāni dhāvati.

9.37.6^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 sā devāḥ kavīṇeṣīto '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 (Avatsāra Kāçyapa ; to Soma Pavamāna)
 prā gāyatrōṇa gāyata pāvamānaṁ vicarṣaṇim,
 indum saḥāsracakṣasam.

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, devāvīr 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 dādḥāra dhārmaṇas pāteḥ,
 punānāsya prabhūvasoḥ.

9.61.15^c (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
 ārsā naḥ soma çām gāve ḷdhuksāsva pipyūṣim 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 pārhivam rayim divyam pavasva dhārayā,
 dyumāntam çūsmam ā bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
 prā dhanvā soma jūgrvir ḷindrāyendo pári srava,] ☞ 8.91.3^d ; also refrain, 9.112.1^e ff.
 dyumāntam çūsmam ā bhara svarvidam.

Cf. dyumāntam çūsmam 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 dhāra asya çuṣmīno vṛthā pavitre akṣaran,
 punāno vācam iṣyati.

9.64.25^b (Kāçyapa Mārīca ; to Soma Pavamāna)
 ḷtvām soma vipaçaitam,] punāno vācam iṣyasi, ☞ 9.16.8^a
 ḷindo saḥāsrabharṇasam. ☞ 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 hīyānāḥ sotfbhir mṛjyāmānaḥ kánikradat,
iyarti vagnúm indriyám.

9.107.26^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
apó vásānaḥ pári kóçam arsatindur hīyānāḥ sotfbhiḥ,
janáyañ jyótiṛ mandānā avīvaçad ḷgāḥ kṛṇvāno ná nirñijam. 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhárayā.

9.30.4^b (Bindu Āngirasa ; to Soma Pavamāna)
prá sómo áti dhárayā pávamāno asişyadat,
ḷabhí droṇāny asádam. 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
pávamāno asişyadad rákṣānsy apajāñghanat,
pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhí droṇāny asádam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvānty), háriṁ
hinvānty ádrībhiḥ.

9.30.5^c (Bindu Āngirasa ; to Soma Pavamāna)
apsú tvā mádhumattamañ ḷháriṁ hinvānty ádrībhiḥ, 9.26.5^b
indav índrāya pítāye.

9.45.1^c (Ayāsyā Āngirasa ; to Soma Pavamāna)
sá pavasva mádāya kām nṛcákṣā devávítaye,
indav índrāya pítāye.

9.50.5^c (Ucathya Āngirasa ; to Soma Pavamāna)
ḷsá pavasva madintama, góbhīr añjāno aktúbhiḥ, 9.50.5^a
indav índrāya pítāye.

9.64.12^c (Kaçyapa Mārica ; to Soma Pavamāna)
ḷsá no arṣa pavitra á mádo yó devavítamaḥ, 9.64.12^{ab}
indav índrāya pítāye.

Cf. indum índrāya pítāye under 9.32.2^c, and sóméndrāya pátave, 9.24.3^d.—For 9.30.5
cf. 9.53.4.

9.30.6^{ab} (Bindu Āngirasa ; to Soma Pavamāna)
sunótā mádhumattamañ ḷsómam índrāya vajriṇe, 7.32.8^b
cāruñ çárdhāya matsarám.

9.51.2^{bc} (Ucathya Āngirasa ; to Soma Pavamāna)
divāḥ piyúṣam uttamám ḷsómam índrāya vajriṇe, 7.32.8^b
sunótā mádhumattamañ.

Cf., by way of contrast, 7.102.3^b, juhótā mádhumattamañ (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajrīṇe.

9.31.9^b (Gotama Rāhugaṇa; to Soma Pavamāna)
túbhyaṃ vāta abhipriyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te máhah.

9.62.27^b (Jamadagni Bhārgava; to Soma Pavamāna)
túbhyemā bhúvanā kave mahimné soma tashire,
túbhyam arṣanti síndhavaḥ.

Cf. āpo 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 bhúvanasya pate vayám,
índo sakhitvám uḡmasi.

9.66.14^a (Çatañ Vāikhānasāḥ; to Soma Pavamāna)
ḷāsya te sakhyé vayám, iyakṣantas tvótayaḥ, 9.61.29^a
índo sakhitvám uḡmasi.

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: āsya te sakhyé vayám távendo dyumnā uttamé, sūśahyāma pṛtanyatāḥ, '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; pádas 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 hinvánty) háriṃ
hinvanty ádribhiḥ.

9.32.2^c (Çyāvāçva Ātreya; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āngirasa; to Soma Pavamāna)
etám (9.32.2 ád im) tritásya yóçano ḷháriṃ hinvanty ádribhiḥ, 9.26.5^b
índum índrāya pítāye.

9.43.2^c (Medhyātithi Kāṇva; to Soma Pavamāna)
tám no viçvá avasyúvo gíraḥ çumbhanti pūrváthā,
índum índrāya pítāye.

9.65.8^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
yásya várṇaṃ madhuçútam ḷháriṃ hinvanty ádribhiḥ, 9.26.5^b
índum índrāya pítāye.

Cf. índav índrasya pítāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtásya yónim á.

[9.32.5^a, abhi gávo anūçata: 9.33.5^a, abhi bráhmīr anūçata.]

[9.32.6^b, maghāvadbhyaç ca máhyañ ca : 6.46.9^c, chardír yacha maghāvadbhyaç ca máhyañ ca.]

Cf. the cadence, maghāvāno vayāñ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)
abhi drōṇāni babhrāvāḥ 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 milchversehenen 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, fiessen 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 viçvānto ādhi kṣāmī. 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 parenthetical, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetical phrase for the simple drōṇāni babhrāvāḥ 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 marūdbhyaḥ.

[9.33.5^a, abhi brāhmīr anuṣata ; 9.32.5^a, abhi gāvo 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 mātārah.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)
rāyāḥ samudrāñç catūro 'smābhyāñ soma viçvātaḥ,
ā pavasaḥ sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 nū no rayīm mahām indo 'smābhyañ soma viçvātaḥ,
 á pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
 á pavasva sahasrīṇam ṛrayīm gómantam açvīnam,] 8.6.9^b
 puruṣcandrām puruṣpṣam.

9.63.1^a (Nidhruvi Kaçyapa; to Soma Pavamāna)
 á pavasva sahasrīṇam rayīm soma suvīryam,
 asmé çrāvāñsi dhāraya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 iṣaṇ tokāya no dádhad asmābhyañ soma viçvātaḥ,
 á pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāñ samudrān, asmābhyañ soma viçvātaḥ, and á pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . á pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, á pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference: sahasrīṇam 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 sahasrīṇam: '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 sahasrīṇam (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)
 prá suvānó dhārayā tánéndur hinvānó arṣati,
 rujád ṛṛhā vy ójasā.

9.67.4^a (Kaçyapa; to Soma Pavamāna)
 índur hinvānó arṣati ṭiró vārāṇy avyáyā,] 9.67.4^b
 hárir vájam acikradat.

9.34.2^{abc}, sutá indrāya vāyāve váruṇāya marúdbhyaḥ, sómo arṣati viṣnave:
 9.33.3^{abc}, sutá indrāya vāyāve váruṇāya marúdbhyaḥ, sómā arṣanti
 viṣnave; 9.65.20^{abc}, apsá indrāya vāyāve váruṇāya marúdbhyaḥ,
 sómo arṣati viṣnave; 5.51.7^a, sutá indrāya vāyāve.

9.34.2^b: 8.41.1^b; 9.33.3^b; 61.12^b; 65.20^b, váruṇāya marúdbhyaḥ.

[9.34.3^b, sunvánti sómam ádribhiḥ: 8.1.17^a, sóta hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramīñkhaya: 9.52.3^b, indo ná dánam īñkhaya.]

9.35.2^b (Prabhvasu Āṅgīrasa: to Soma Pavamāna)
 ṛindo samudramīñkhaya, pávasva viçvamejaya, 9.35.2^a
 rāyó dhartá na ójasā.

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
 tvám samudriyā apó 'griyó váca irāyan,
 pávasva viçvamejaya.

Cf. Hillebrandt, Ved. Myth. i. 327 ff.

9.35.3^b: 2.8.6^d, abhī śyāma pṛtanyatāḥ.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

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 kócam madhuçútam.

9.36.4 (Prabhūvasu Āngirasa; to Soma Pavamāna)
gumbhāmāna ṛtāyúbhir ṛmṛjyámāno gábhastyoḥ,₁
pávate vāre avyáye.

☞ 9.20.6^b

9.64.5 (Kaçyapa Mārta; to Soma Pavamāna)

çumbhāmānā ṛtāyúbhir ṛmṛjyámānā gábhastyoḥ,₁
pávante vāre avyáye.

☞ 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 pāda c cf. āsṛgraḥ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mṛjyámāno gábhastyoḥ; 9.64.5^b, mṛjyámānā gábhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āngirasa; to Soma Pavamāna)
sá víçvā dāçúṣe vāsu sómo divyāni pāṛthivā,
pávātām āntárikṣyā.

9.64.6^{abc} (Kaçyapa Mārta; to Soma Pavamāna)
té víçvā dāçúṣe vāsu sómā divyāni pāṛthivā,
pávantām āntárikṣyā.

For pāda b cf. 9.63.30^b, sóma divyāni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómaḥ pavitre arṣati; 9.56.1^b, açúḥ pavitre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnān rákṣāṃsi devayúḥ.

9.37.2^b (Rāhugaṇa Āngirasa; to Soma Pavamāna)
sá pavitre vicakṣaṇó hárir arṣati dharnasīḥ,
ṛabhī yónim kánikradat.₁

☞ 9.25.2^b

9.38.6^b (The same)
eṣá syá pitáye sutó hárir arṣati dharnasīḥ,
krāndan yónim abhī priyām.

Cf. the pāda 9.23.5^a, sómo arṣati dharnasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocaná divaḥ pávamāno ví dhāvati,
rakṣohá vāram avyáyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pári sáptir ná vājayūr [devó devébhyaḥ sutáḥ,]
vyānaçih pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahá vīṣā sutó varivovíd ádabhyaḥ,
sómo vājam ivāsarat.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pávamānaḥ sutó nfbhiḥ sómo vājam ivāsarat,
camúṣu çákmanāsadam.

9.37.6^b: 9.28.4^c, abhí droṇāni dhavati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīnam : 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritásya yóṣaṇaḥ : 9.32.2^a, ád im tritásya yóṣaṇaḥ.

9.38.2^b: 9.26.5^b ; 30.5^b ; 32.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvānty), hárim
hinvanty ádrihiḥ.

9.38.2^c: 9.32.2^c ; 43.2^c ; 65.8^c, indum índraya pítāye.

9.38.3^{bc} marmrjyānte apasyúvaḥ, yábhir mādāya çumbhate: 9.2.7^{bc}, marmrjyānte
... çumbhase.

9.38.4^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
eṣá syá mánuṣṭṣv á çyenó ná vikṣú sídati,
gáchañ jaró ná yoṣitam.

9.57.3^c (Avatsāra Kaçyapa ; to Soma Pavamāna)
[sá marmrjánā ayúbhir,] íbho rájeva suvratáḥ,
çyenó ná vánsu sídati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
iṣam úrjam pavamānbhya arṣasi çyenó ná vánsu kaláçeṣu sídasi,
índraya mādva mādya mádaḥ sutó [divó viṣṭambhá upamó vicakṣaṇáḥ.]

9.86.35^d

Note the euphony of vikṣú sídati in 9.38.4, and kaláçeṣu sídasi in 9.86.35, as contrasted with vánsu sídati 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^a ; 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 dharnasih.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣim dádhana ójasā,
 vicákṣaṇo virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēṣu jágrviḥ sutá eti pavitra á,
 sómo yāti vicarṣañih.

9.61.8^b (Amahyū Āṅgīrasa ; to Soma Pavamāna)
 sám indreṇotá vāyūnā sutá eti pavitra á,
 sám sūryasya raçmibhiḥ.

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 ádrbhiḥ.

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 sahasrīṇir iṣah : 9.61.3^c, kṣárā sahasrīṇir iṣah.]

9.40.5^a : 9.61.6^a, sá naḥ 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 ukthyām.

☞ 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 sahásrabharṇasaṁ] vícaṁ soma makhásyuvam,
 punáná indav á bhara.

☞ cf. 9.64.25^c

9.100.2^{ab} (Rebhasunū Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayim,
 tvám vásuni puşyasi viçvāni dáçuṣo grhé.

☞ 9.4.7^b

9.40.6^b : 9.4.7^b ; 100.2^b, sóma dvibárhasaṁ rayim.

[9.41.2^c, sáhvaṁso dásyum avratám : 1.175.3^c, sahvān dásyum, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva; to Soma Pavamāna)

ā pavasva mahīm iṣam gómad indo híraṇyavat,

áçvāvad vājavat sutáh.

9.61.3^b (Amahīyu Āṅgīrasa; to Soma Pavamāna)

pári ṇo áçvam áçvavid gómad indo híraṇyavat,

[ksárā sahasrīṇīr iṣah.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad áçvāvad vājavat sutáh,

[pávasva bṛhatír iṣah.]

9.13.4^b

9.42.2^a, eṣá pratnéna mánmanā: 9.3.9^a, eṣá pratnéna jánmanā.

9.42.2^b (Medhyātithi Kāṇva; to Soma Pavamāna)

[eṣá pratnéna mánmanā] devó devébhyas pári,

9.3.9^a

[dhárayā pavate sutáh.]

9.3.10^c

9.65.2^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

pávamāna rucá-rucā devó devébhyas pári,

vīçvā vásūny ā viça.

9.42.2^c: 9.3.10^c, dhárayā pavate sutáh.

9.42.3^b: 9.13.3^a, pávante vājasātaye; 9.43.6^a; 107.23^a, pávasva vājasātaye;
9.100.6^a, pávasva vājasátamaḥ.

9.42.3^c: 9.13.3^b, sómaḥ sahasrapājasah.

9.42.4^b: 9.17.4^b, pavitre pári ṣeyate.

9.42.5^a (Medhyātithi Kāṇva; to Soma Pavamāna)

abhí vīçvāni váryābhí devān ṛtāvīdhah,

[sómaḥ punāno arṣati.]

9.13.1^a

9.66.4^b (Çatañ Vāikhānasah; to Soma Pavamāna)

pávasva janáyann iṣo 'bhí vīçvāni váryā,

sákhā sákhībhyā utáye.

9.42.5^c: 9.13.1^a; 28.6^b; 101.7^b, sómaḥ punāno arṣati.

9.42.6^b: 9.41.4^c, áçvāvad vājavat sutáh.

9.42.6^c: 9.13.4^b, pávasva bṛhatír iṣah.

9.43.2^c: 9.32.2^c; 38.2^c; 65.8^c, indum indrāya pitáye.

9.43.3^a: 9.25.4^b, punāno yāti haryatáh.

9.43.4^a: 9.19.6^c; 63.11^a, pávamāna vidú rayim.

9.43.4^{ab} (Medhyātithi Kāṇva; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyañ soma suçrīyam,
ṇdo sahásvavarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kāçyapa; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyañ soma duṣṭāram,
yó dūṇāço vanuṣyatā.

[9.43.4^c, indo sahásvavarcasam: 9.64.25^c; 98.1^c, indo sahásvabharcasam.]

9.43.6^a: 9.107.23^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye;
9.100.6^a, pávasva vājasātamaḥ.

[9.43.6^c, sóma rāsva suvīryam: 5.13.5^c; 8.98.12^c, sá no rāsva suvīryam; 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne: 9.66.13^a, prá ṇa indo mahé rāṇe.]

9.44.2^c: 9.12.8^c, víprasya dhārayā kavīḥ.

9.44.3^b: 9.39.3^a; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa; to Soma Pavamāna)
sá no bhágāya vāyāve vípravīraḥ sadāvṛdhaḥ,
sómo devēṣv á yamat.

9.61.9^a (Amahryu Āṅgīrasa; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣṇé pavasva mádhumān,
cārur mitré várune 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, índav indráya pítāye.

[9.45.2^c, devāñ sákhībhya á váram: 1.4.4^c, yás te sákhībhya á váram.]

9.45.3^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)
utá tvám aruṇám vayám góbhīr añjmo mādāya kám,
ví no rāyé dúro vṛdhi.

9.64.3^c (Kāçyapa Mārta; to Soma Pavamāna)
áçvo ná cakrado víṣā sám gū indo sám árvataḥ,
ví no rāyé dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devēṣu patyate: 8.102.9^b, agnir devēṣu patyate.

9.45.5^b: 9.6.5^a; 106.11^b, váne krīñtantam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pitó vicākṣase,
indo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
āsrgran devāvītayé 'tyasaḥ kītvayā iva,
kṣārantāḥ parvatāvīdhaḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
āsrgran devāvītaye ṽ vajayānto rāthā 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)
sā pavasva dhanamjaya prayantā rādhaso mahāḥ,
asmābhyaṁ soma gātuvīt.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
[ā na indo mahīm iṣam] ṽ pavasva viṣvadarṣataḥ.]

☞ a : 8.6.33^a ; b : 9.65.13^b

asmābhyaṁ soma gātuvīt.

9.46.6^a : 9.15.7^a, etām mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pāvamāno asiṣyadat.

9.50.3^a, ávyo vāre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo vāre 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 ádrībhīḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

[ávyo vāre pári priyám] ṽ háriṁ hinvanty ádrībhīḥ.] ☞ a : 9.7.6^a ; b : 9.26.5^b
pāvamānaṁ madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

[hinvánti sūram úsrayaḥ] ṽ pāvamānam madhuçútam,
abhī girā sám asvaran.

☞ 9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa; to Soma Pavamāna)
 sā pavasva madintamaḥ góbhīr añjanó aktúbhīḥ,
 ṽindav indrāya pitāye.]

☞ 9.30.5^c

9.99.6^a (Rebhasunū Kaṣyapāu; to Soma Pavamāna)
 sā punānó madintamaḥ ṽsomaḥ camūṣu sīdati,
 paṣṭū ná réta ādādhat pātīr vacasyate dhiyāḥ.

☞ 9.20.6^c

Cf. 9.45.1^c, sā pavasva mādāya kām; and 9.25.6^a = 9.50.4^a, ā 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 ā srja.

9.51.1^c: 9.16.3^c, punihīndrāya 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 aṇenate,
 pávamānasya marútaḥ.

9.64.24^c (Kaṣyapa Mārīca; to Soma Pavamāna)
 rásarñ te mitró aryamá pibanti váruṇaḥ 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 vájam utá ḡrāvāḥ.

9.52.1^c: 9.6.3^b, suvánó arṣa pavitra ā.

9.52.2^b: 9.7.6^a; 10.7.6^b, ávyo váre pári priyāḥ; 9.50.3^a, ávyo váre pári priyām.

[9.52.3^b, indo ná dánam iñkhaya: 9.35.2^a, indo samudramiñkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ní ḡṣmam indav eṣām púruhūta jánānām,
 yó asmāñ ādīdeḡati.

9.64.27^b (Kaṣyapa Mārīca; to Soma Pavamāna)
 punāná indav eṣām púruhūta jánānām,
 ṽpriyāḥ samudrām ā viḡa.]

☞ 9.63.23^c

10.134.2^d (Mandhātara Yāuvanaḡva; to Indra)
 avá sma durhaṇāyató mártasya tanuhi sthirám,
 ṽadhaspadám tám im kṛdhi, yó asmāñ ādīdeḡati, &c.

☞ 10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āngirasa; to Soma Pavamāna)
 çatām na inda tñibhiḥ saḥsraṁ vā çúcinām,
 pávasva mañhayádrayīḥ.

9.67.1^c (Bharadvāja; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ójīṣṭho adhvaré,
 pávasva mañhayádrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, háriṁ nadīṣu vājinam, indum índrāya matsarām.

See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum índrāya matsarām; 9.26.6^c, índav índrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,
 dádhānaḥ 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 sūryaḥ.

9.55.1^c, sóma viçvā ca sáubhagā: 8.78.8^b; 9.4.2^b, viçvā ca soma sáubhagā.

[9.56.1^b, āçúḥ pavitre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sómaḥ pavitre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnán rákṣānsi devayúḥ.

[9.56.4^b, svádúr indo pári srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa; to Soma Pavamāna)
 prá te dhārā asaçcáto divó ná yanti vṛṣṭáyāḥ,
 | áchā vājam sahasriṇam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,
 abhi çukráṁ upastíram.

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 āyúbhiḥ íbho rájēva suvratāḥ,
çyenó ná vánsu śīdati.]

9.38.4^b

9.66.23^a (Çatam Vaikhānasāḥ ; to Soma Pavamāna)
sá marmṛjāná āyúbhiḥ prāyavān prāyase hitāḥ,
índur átyo vicakṣañāḥ.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13^b, marmṛjāná āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śīdati : 9.38.4^b, çyenó ná vikṣú śīdati ; 9.86.35^b, çyenó ná vánsu kalāçesu śīdasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná índav ū bhara.

9.58.1^a, 1^c—4^c, tārāt sá mandī dhāvati.

9.60.1^b, pávamānām vícarṣañim : 9.28.5^b, pávamāno vícarṣañiḥ.

[9.60.2^b, átho sahásrabharṇasam : 9.64.26^b, utó sahásrabharṇasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
áti várān pávamāno asiṣyadat kalāçāñ abhi dhāvati,
índrasya hárdy áviçāñ.

9.86.19^d (Sikatāḥ, alias Nivāvati Rṣiganāḥ ; to Soma Pavamāna)
viṣā matnūñ pavate vicakṣañāḥ sómo áhnaḥ pratartítóçaso diváh,
krāñá sindhunām kalāçāñ avivaçad índrasya hárdy áviçāñ manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, Frol., p. 102.—For krāñá in 9.86.19 see under 1.134.2. The repeated pāda 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, índrasya soma rádhase.

[9.81.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.8^b : 9.41.4^b, gómād indo hiraṇyavat.

[9.81.3^c, kṣará sahasrīñīr iṣaḥ : 9.40.4^c, vidāḥ sahasrīñīr iṣaḥ.]

9.61.4^c (Amahryu Āngirasa ; to Soma Pavamāna)
pávamānasya te vayám pavítram abhyundatāḥ,
sakhitvám á vṛñīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
tásya te vājīno vayám víçvā dhānāni jigyuṣaḥ,
sakhitvám á vṛñīmahe.

8.14.6^b

10.133.6^b (Sudās Pājavana ; to Indra)

ṽvayám indra tvāyāvah, sakhitvám ā rabhāmahe, ३.४१.७^a
ṽtāsya nah pathā nayāti viçvāni duritā, nābhantām anyakēṣām jyakā ādhi
dhānvasu. १०.१३३.१^{ff} ff.

I have the impression that sakhitvám ā rabh is popular as compared with sakhitvám ā vṛ, which is hieratic ; cf. the semantically close synonymy with ā vṛ in ṽe 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 nah punaná ā bhara ; 1.12.11^a ; 8.24.3^a, sá nah stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm vīrāvatiṁ iṣam.

9.61.7^a: 9.15.8^a, etām u tyām dāça kṣipah.

9.61.8^b: 9.39.3^a ; 44.3^b, sutā eti pavitra ā.

9.61.9^a: 9.44.5^a, sá no bhāgāya vāyāve.

[9.61.11^a, enā viçvāny aryā ā : 10.191.1^b, āgne viçvāny aryā ā.]

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, vāruṇāya marúdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsām sanḥiçvarir iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girah.

9.61.15^b: 8.54 (Vāl. 6).7^d, dhuksāsva pipyūṣṭim iṣam ; 8.7.3^c, dhuksānta pipyūṣṭim iṣam ; 8.13.25^e, dhuksāsva pipyūṣṭim iṣam āvā ca nah.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyām.

[9.61.18^b, dākṣo vī rājati dyumān : 9.5.3^b, rayir vī rājati, &c.]

9.61.19^a: 8.46.8^a, yās te mádo várenyaḥ.

9.61.19^c: 9.24.7^c ; 28.6^c, devāvīr aghaçānsahú.

9.61.21^c (Amahītyu Āngirasa ; to Soma Pavamāna)
sāmmiçlo aruṣo bhava sūpasthābhīr ná dhenúbhīh,
sīdafi chyenó ná yónim ā.

9.65.19^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdañ chyenó ná yōnim ā.

9.61.22^b: 3.37.5^a; 8.12.22^a, indrañ vṛtrāya hāntave.

9.61.25^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 apagnān pavate mīdhó 'pa sómo āravṇah,
 ḡáchann indrasya niṣṛtām.]

9.15.1^c

9.63.24^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apagnān pavase mīdhaḥ kratuvit soma matsarāḥ,
 nudāsvādevayunī jānam.

9.61.25^c: 9.15.1^c, ḡáchann indrasya niṣṛtām.

9.61.28^c: 9.13.8^c, viçvā āpa dvīṣo jahi.

9.61.29^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 āsya te sakhyé vayām tāvendo dyumnā uttamé,
 ḡāsahyāma pṛtanyatāḥ.]

1.8.4^c

9.66.14^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 āsya te sakhyé vayām iyakṣantas tvótayaḥ,
 ḡīndo sakhitvām uçmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, ḡāsahyāma pṛtanyatāḥ.

9.62.1^b: 1.135.6^c; 9.67.7^b, tirāḥ pavitram açavaḥ.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛṇvānto vārivo gāve 'bhy āṛṣanti suṣṭutīm,
 ḡlām asmābhyam saṁyātām.

9.66.22^b (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 pāvamāno āti sridho 'bhy āṛṣati suṣṭutīm,
 sūro ná viçvādarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 ātāyā mṛjanti kalāce dāça kṣipah prá viprānām matāyo vāca irate,
 pāvamānā abhy āṛṣanti suṣṭutīm éndrañ viçanti madirāsa indavaḥ.

Cf. also 4.5.10^a, abhy āṛṣata suṣṭutīm gāyam ājīm. There can be no question but what the distich 9.66.22^{ab}, pāvamāno āti sridho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7^c, pāvamānā abhy āṛṣanti suṣṭutīm ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsavy aṅgūr mādāyāpsú dākṣo giriṣṭhāh,
çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó víṣā hári rájēva dasmó abhí gá acikradat,
punāno vāraṁ páry ety avyáyaṁ çyenó ná yónim ghṛtāvantaṁ āsādam.

Cf. Hillebrandt, *Ved. Myth.* i. 60.

[9.62.8^b, tiró rómāny avyáya: 9.67.4^b ; 107.10^b, tiró vāraṇy avyáya.]

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 sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇah.

9.62.12^b: 8.6.9^b ; 9.63.12^b, rayīm gómantaṁ açvīnam.

[9.62.13^b, marmrjyāmāna āyúbhiḥ: 9.57.3^a ; 66.23^a, sá marmrjāná āyúbhiḥ.]

9.62.14^a, sahasrotiḥ çatāmagaḥ ; 8.34.7^b, sáhasrote çatāmagaḥ.

9.62.14^c: 9.107.17^a, indrāya pavate mādah ; 9.6.7^b ; 106.2^b, indrāya pavate sutāh.

9.62.16^b: 9.37.5^c, sómo vājāṁ ivāsarāt.

[9.62.18^c, háriṁ hinota vājīnam: 10.188.1^b, açvaṁ hinota vājīnam.]

9.62.19^{bc}: 9.16.6^{bc}, víçvā arṣann abhí çrīyah, çūro ná goṣu tiṣṭhati.

9.62.23^b, nṛmṇá punāno arṣasi ; 9.7.4^b, nṛmṇá vásāno arṣati.

9.62.24^a: 5.79.8^a ; 8.5.9^a, utá no gómatr isah.

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, abhí 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 vrṣṭāyo dhārā yanti asaçcátah: 9.57.1^{ab}, prá te dhārā asaçcáto divó ná yanti vrṣṭāyah.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, *dádhat stotré suvīryam.*

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)
iṣam ūrjam ca pinvasa indrāya matsarīntamaḥ,
camūṣv á ní ṣīdasi.

9.99.8^{cd} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
sutá indo pavitra á nṛbhīr yató ví niyase,
indrāya matsarīntamaç camūṣv 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.* lxxii. 459 ff.

[9.63.4^a, *eté asrgram āçāvah*; 9.17.1^c; 23.1^a, *sómā asrgram, &c.*]

[9.63.4^c, *sómā r̥tasya dhārayā*; 9.33.2^b; 63.14^b, *çukrī r̥tasya dhārayā.*]

9.63.5^c: 9.13.9^a, *apaghnānto ārāvṇaḥ.*

[9.63.7^b, *yāyā sūryam ārocayaḥ*; 8.98.2^b, *tvān sūryam ārocayaḥ.*]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
áyukta sūra étaçam pávamāno manāv ádhi,
antárikṣeṇa yátave.

9.65.16^{bc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
r̥jā medhābhīr iyate pávamāno manāv 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 hellflamend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking *sūra* as genitive of *svār* may be seen from 1.50.9, *áyukta saptá çundhyúvaḥ sūro ráthasya naptýaḥ*: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, *yát tudát sūra étaçam*, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, 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: 'dieser könig wird mittelst weissheit angegangen, Pavamāna, um des menschen willen, durch den luftkreis zu gehn.' Aside from his diverging renderings of the phrase *manāv ádhi*, I do not believe that *medhābhīr iyate* can mean 'ward mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefehrt, 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 medhábhir by 'with wisdom'. Soma is řsir vípraḥ kávyena 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.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (sómo rájá in 9.65.16) with Súra = Súra. 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 Etaça 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 gāyatrī 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 índrāya matsarām : 9.26.6^c; 53.4^c; 63.17^c, índum (9.26.6^c, índav) índrāya, &c.]

9.63.11^a : 9.19.6^c; 43.4^b, pávamāna vidá rayīm.

9.63.11^b : 9.43.4^b, asmábhyaṃ soma suçríyam (9.63.11^b, duřtáram).

9.63.12^b : 8.6.9^b; 9.62.12^b, rayīm gómantam aḡvinam.

9.63.12^c : 9.1.4^c; 6.3^c; 51.5^c, abhí vājam utá ḡrāvah.

9.63.13^a : 9.54.3^c, sómo devó ná sūryah.

9.63.14^{bc} : 9.32.2^{bc}, ḡukrá řtásya dhárayā, 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 dádhyaḡiraḥ.

9.63.16^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
prá soma mádhumattamo ráyē arṣa pavitra á,
mádo yó devavítamaḥ.

9.64.12^{ab} (Kāçyapa Mārta; to Soma Pavamāna)
sá no arṣa pavitra á mádo yó devavítamaḥ,
ḡíndav índrāya pitáye.]

ॐ 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, suvánō arṣa pavitra á.

9.63.17^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

tám ī mrjanty áyávo ḡháriṃ nadířu vājinam,]
ḡíndum índrāya matsarām.]

ॐ 9.53.4^b

ॐ 9.53.4^c

9.107.17^d (Sapta Rṣayah; to Soma Pavamāna)
ḡíndrāya pavate mádah,] sómo marútvate sutáh,
sahásradhāro áty ávyam arṣati tám ī mrjanty áyāvah.

ॐ 9.6.7^b

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 nadiṣu vajinam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mádhumattamam: 9.12.1^c, indrāya mádhumattamāḥ; 9.67.16^b,
indrāya mádhumattamāḥ.

[9.63.20^a, káviṁ mṛjanti mārjyam: 9.15.7^a; 46.6^a, etāṁ mṛjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhṛbhīr viprā avasyávaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamāna ní toçase rayiṁ soma çravāyyam,
priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Mārīca; to Soma Pavamāna)
punānā indav eṣāṁ pūruhūta jānānām,
priyāḥ samudrām ā viça.

☞ 9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayim indra çravāyyam.

9.63.24^a, apaghnán pavase mḍdhaḥ: 9.61.25^a, apaghnán pavate mḍdhaḥ.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamānā aṣṛkṣata sómāḥ çukrāsa indavaḥ,
|abhí viçvāni kāvya. |

☞ 9.23.1^c

9.107.25^a (Sapta Ṛṣayah; to Soma Pavamāna)
pávamānā aṣṛkṣata pavitram āti dhārayā,
marútvanto matsarā indriyā háya medhām abhí prāyāṁsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhí viçvāni kāvya.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
punānāḥ soma dhārayéndo viçvā āpa sridhaḥ,
|jahí rákṣāṁsi sukrato. |

☞ 6.16.29^c

9.107.4^a (Sapta Ṛṣayah; to Soma Pavamāna)
punānāḥ soma dhārayāpó vásāno arṣasi,
ā ratnadhā yónim ṛtāsyā sīdasy ūtso deva hiraṇyávaḥ. |

☞ 8.61.6^b

For 9.107.4^b cf. 9.107.26^c, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, *Ved. Myth.*
I. 325.

9.63.28^c: 6.16.29^c, jahí rákṣāṁsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
apaghnán soma rákṣáso 'bhy āṛṣa kánikradat,
dyumántaṁ çúṣmam uttamám.

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇó ádribhir abhy āṛṣa kánikradat,
dyumántaṁ çuśmam uttamám.

Cf. dyumántaṁ çuśmam á bhara, under 9.29.6^c, and the curiously extended páda, 4.36.8^o, dyumántaṁ vājaṁ víṣaḥçuśmam uttamám.—Note the correspondence of 9.63.19^o with 9.67.16^b.

[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, satyāṁ vṛṣaṁ víṣéd asi : 8.33.10^a, satyām itthā víṣéd asi.

9.64.3^c : 9.45.3^c, ví no rāyé dúro vṛdhi.

9.64.5^{abc}, çumbhāmānā ṛtāyúbhīr mṛjyāmānā gābhastyoḥ, pávante vāre avyāye :
9.36.4^{abc}, çumbhāmānā ṛtāyúbhīr mṛjyāmāno gābhastyoḥ, pávate vāre
avyāye.

9.64.5^b, mṛjyāmānā gābhastyoḥ : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyāmāno
gābhastyoḥ.

9.64.6^{abc}, té víçvā dāçúṣe vāsu sómā divyáni páṛthivā, pávantām ántárikṣyā :
9.36.5^{abc}, sá víçvā dāçúṣe vāsu sómo divyáni páṛthivā, pávatām
ántárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmaṇi.

[9.64.9^c, ákrān devó ná sūryaḥ : 9.54.3^a ; 63.13^a, sómo devó, &c.]

9.64.11^c : 6.16.35^o ; 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 ptāye.

9.64.17^{bc} (Kaçyapa Mārta ; to Soma Pavamāna)
marmṛjānása áyávo vṛthā samudráṁ índavaḥ,
ágmān ṛtāsyā yónim á.

9.66.12^{ac} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
áchā samudráṁ índavo 'staṁ gávo ná dhenávaḥ,
ágmān ṛtāsyā yónim á.

The cadence gávo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, á yád yónim hiraṇyáyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marūtivate pāvasva mādhumattamaḥ,
 ṛtāsya yónim āsādam.]

5.21.4^d

9.108.1^a (Gauriviti Çaktya ; to Soma Pavamāna)
 pāvasva mādhumattama indrāya soma kratuvittamo mādah,
 máhi dyukṣátamo mādah.
 9.108.15^c (The same)
 indrāya soma pátave nfbhir yatāḥ svāyudhó madintamaḥ,
 pāvasva mādhumattamaḥ.

9.64.22^c: 3.62.13^c; 9.8.3^e, ṛtāsya yónim āsādam; 5.21.4^d, ṛtāsya yónim āsādaḥ.

9.64.24^c: 9.51.3^c, pāvamānasya marūtāḥ.

9.64.25^a: 9.16.8^a, tvām soma vipaḥcitam.

9.64.25^b, punāno vācam iṣyasi: 9.30.1^c, punāno vācam iṣyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 ṽtvām soma vipaḥcitam, ṽpunāno vācam iṣyasi, 5.21.4^d
 indo sahásrabharṇasam.

9.98.1^c (Ambarīṣa Varsāgira, and Rjijvan Bhāradvāja ; to Soma Pavamāna)
 abhi no vājasātamaḥ rayim arṣa puruspḥam,
 indo sahásrabharṇasam tuvidyumnām vibhvāsāham.

Cf. 9.43.4^c, indo sahásvarecasam; 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, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānam.

9.64.27^c: 9.63.23^c, priyāḥ samudrām á viça.

9.64.28^c: 1.137.1^e, sómāḥ çukrá gāvāçirah.

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 svāsāro jamáyasa pátim,
 mahām indum mahīyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pāvamānam madhuçútam, 5.21.4^d
 abhi girá sám asvaran.

Cf. Bergaigne, i. 161; ii. 43.

9.65.2^b: 9.42.2^b, devó devébhyaṣ pári.

9.65.6^b: 9.20.6^b; 36.4^b, mrjyámāno gábhastyoḥ; 9.64.5^b, mrjyámāna gábhastyoḥ.

9.65.7^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavat pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaççite pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jurnám áti sarpati tvácam 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 vṛṇímahe: 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 víçvadarçataḥ,
asmábhyaṁ soma gātuvít.]

8.6.23^a

9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya vṛṣaṇaṁ mádaṁ pávasva víçvadarçataḥ,
sahásrayāmā pathikíd vicakṣaṇáh.

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 anūṣaténdo dhárābhir ójasā,
éndrasya pítāye viça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávítaya indo dhárābhir ójasā,
á kaláçāṁ mádhumān soma naḥ sadaḥ.

[9.65.15^b, tivráṁ duhánty ádribhiḥ: 1.137.3^{bc}, aṅçúm 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 póṣaṁ svácvyam.

[9.65.18^c, suṣvāṇo devāvītaye : 9.13.2^c, suṣvāṇāṁ devāvītaye.]

9.65.19^c: 9.61.21^c, sídañ chyenó ná yónim á.

9.65.20^{abc}, apsú indrāya vāyāve varuṇāya marúdbhyaḥ, sómo arṣati viṣṇave;
9.34.2^{abc}, sutá indrāya vāyāve varuṇāya marúdbhyaḥ, sómo arṣati
viṣṇave; 9.33.3^{abc}, sutá indrāya vāyāve varuṇāya marúdbhyaḥ,
sómā arṣanti viṣṇave; 5.51.7^a, sutá indrāya vāyāve.

Of. also 9.84.1^b.

9.65.20^b: 8.41.1^b; 9.33.3^b; 34.2^b; 61.12^b, varuṇāya marúdbhyaḥ.

9.65.21^{bc}: 9.33.6^{bc}; 40.3^{bc}, asmābhyaṁ soma viçvātaḥ, 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 arvavátī 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^{bc}, pávantām á suvīryam, suvaná devāsa indavaḥ.

9.65.25^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
pávate haryató hárir ḡṛṇāno jamádagninā,] 3.62.18^a
hinvāno górá ádhi tvací.

9.106.13^a (Agni Cakṣuṣa; to Soma Pavamāna)
pávate haryató hárir áti hvārānsi ráhhyā,
abhyaṛṣan stotfbyho virāvad yācaḥ.

The cadence, górá ádhi tvací, in 9.65.25^c occurs also at 1.28.9; 9.79.4; 101.11.

9.65.25^b: 9.62.24^c, ḡṛṇāno jamádagninā; 3.62.18^a; 8.101.8^d, ḡṛṇāná jamád-
agninā; 7.96.3^c, ḡṛṇāná jamádagnivát.

9.65.26^c: 9.24.1^c, ḡṛṇāná apsú mṛñjata.

9.65.28^c—30^c, pántam á puruspḡham.

9.66.1^b: 9.23.1^c; 62.25^c; 63.25^c, abhi viçvāni kāvya.

9.66.1^c: 1.75.4^c, sákhā sákhībhyā ídyāḥ.

9.66.4^b: 9.42.5^b, abhi 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 (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)
 áchā kóçañ madhuçútam ásṛgrañ vāre avyāye,
 [ávavaçanta dhítāyaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛsayah ; to Pavamāna Soma)
 prá soma devávitaye síndhur ná pipye ārṇasā,
 añçòḥ páyasā madiró ná jáḡṛvir áchā kóçañ madhuçútam.

Cf. the pādas, abhí kóçañ madhuçútam, under 9.23.4, and pári kóçañ, &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, ávavaçanta dhítāyaḥ.

9.66.12^c: 9.68.17^c, ágmān ṛtāsyā yónim á.

[9.66.13^a, prá ṇa indo mahé rápe: 9.44.1^a, prá ṇa indo mahé táne.]

9.66.13^{bc}: 9.2.4^{bc}, ápo arṣanti síndhavaḥ, yád góbhīr vāsaiṣyāse.

9.66.14^a: 9.61.29^b, ásyā te sakhyé vayám.

9.66.14^c: 9.31.6^c, indo sakhitvām uçmasi.

9.66.18^c, vṛṇimáhe sakhyāya: 4.41.7^d, vṛṇimáhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣtútīm: 9.62.3^b, abhy arṣanti suṣtútīm; 9.85.7^c, pávamānā abhy arṣanti suṣtútīm.

9.66.23^a: 9.37.3^a, sá marmṛjāná āyúbhiḥ.

9.66.24^c (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)
 pávamāna ṛtāñ bhāc chukráñ jyótir ajtjanat,
 kṛṣṇā támāñsi jáñghanat.

10.89.2^d (Rebha Vaiçvāmītra ; to Indra)
 sá súryaḥ páry urú várāñsy éndro vavṛtyād ráthyeva cakrá,
 átīṣṭhantam apasyāñ ná sárgañ kṛṣṇā támāñsi tvīṣyā jaghána.

Cf. Hillebrandt, *Ved. Myth.* i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dādhat stotré suvṛiyam.

9.66.28^c: 9.27.6^c, punāná índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumāntam çuṣmam uttamám.

9.67.4^b: 9.34.1^b, índur hinvánó arṣati.

9.67.4^b (Kaçyapa; to Pavamāna Soma)
 [indur hinvánō arṣati,] tiró várāṇy avyáyā,
 hárir vājam acikradat.

ॐ 9.34.1^b

9.107.10^b (Sapta Ṛṣayaḥ; to Pavamāna Soma)
 á soma suvánō ádribhis tiró várāṇy avyáyā,
 jáno ná puri camvdr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyáyā; and 9.103.2^a, pári várāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa indavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavitram āçāvah.

9.67.9^a: 9.65.1^a, hinvānti sūram úsrayah.

9.67.9^b: 9.50.3^c, pávamānaṁ madhuçéutam.

9.67.10^c–12^c, á bhakṣat kanyāsu nah.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhārayā.

9.67.14^a: 9.17.14^a, á kalāçeṣu dhāvati.

9.67.16^b, indrāya mádhumattamaḥ : 9.12.1^c, indrāya mádhumattamāḥ; 9.63.19^c,
 indrāya mádhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayānto ráthā iva.

9.67.19^b: 9.20.7^b, pavitraṁ soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhāt stotré suvryam.

9.67.28^b: 1.91.17^b, sóma viçvebhir añçubhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasīṣṭha, or both; to Pavamāna Soma)
 úpa priyāṁ pániṇataṁ yúvanam áhutivfdham,
 áganma bíbhtrato námaḥ.

10.60.1^c (Baudha, or others; to Asamāti [Indra])
 á jánaṁ tveçásamdrçaṁ máhmānām úpastutam,
 áganma bíbhtrato námaḥ.

9.67.31^{ab}, yāḥ pávamānīr adhyéty ísibhiḥ sámhbhṛtaṁ rásam : 9.67.32^{ab}, páva-
 mānīr yó adhyéty, &c.

[9.68.7^d, nḥbhir yatō vājam á darṣi satāye : 5.39.3^d, á vājam darṣi satāye.]

9.68.8^b (Vatsapri Bhālandana; to Pavamāna Soma)
pariprayāntaṃ vayyaṃ suśamaśadaṃ sōmaṃ maṇiśā abhy ānūṣata stūbhaḥ,
yō dhārayā mādhumaṃ ūrmiṇā divā iyarti vācaṃ rayiṣāḥ amartyah.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ; to Pavamāna Soma)
prā vo dhīyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃvāsaneṣv akramuḥ,
sōmaṃ maṇiśā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyaseṃ aṇṇīrayaḥ.

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)
ayāṃ divā iyarti viçvam ā rājaḥ sōmaḥ punānāḥ kalāṇeṣu sīdati,
adbhīr gōbhīr mṛjyate ādribhīḥ sutāḥ punānā indur vārivo vidat priyāṃ.

9.86.9^d (Akṛṣṭāḥ, alias Māṣa Ṛṣigaṇāḥ; to Pavamāna Soma)
divō na sānu stanāyann acikradad, dyāuḥ ca yāsva pṛthivī ca dhārmabhiḥ,
8.9.3^b 1.58.2^d

indrasya sakhyāṃ pavate vivēdat sōmaḥ punānāḥ kalāṇeṣu sīdati.

9.96.23^d (Pratardana Dāivodāsi; to Pavamāna Soma)
apaghnān eṣi pavamāna çātrūn priyāṃ nā jārō abhīgta induh,
sīdan vāneṣu çakunō nā pātva sōmaḥ punānāḥ kalāṇeṣu sātā.

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 pariṣicyāmāno vāyo dādhaç citrātamaṃ pavasva,
advēṣē dyāvāpṛthivī huvema dēvā dhattā rayīm asmē suvīram.

9.97.36^a (Parāçara Çaktya; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāna ā pavasva pūyamānaḥ svastī,
indram ā viça bṛhatā rāvena vardhāyā vācaṃ janāyā piraṃdhim.

10.45.12^{cd} (Vatsapri Bhālandana; to Agni)
āstāvya agnir narām suçēvo vāiçvānarā ṣṣibhīḥ sōmagopāḥ,
advēṣē dyāvāpṛthivī huvema dēvā dhattā rayīm asmē suvīram.

The repeated distich (cf. 10.91.15^e) 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)
ā naḥ pavasva vāsūmad dhīraṇyavad āçvāvad gōmad yāvamat suvīryam,
yūyām hī soma pitāro māma sthāna divō mūrdhānaḥ prāsthītā vayaskṛtāḥ.
8.9.3^b

9.86.38^c (Atrayaḥ; to Pavamāna Soma)
tvām nṛçākṣā asi soma viçvātāḥ pāvamāna vṛṣabha tā vi dhāvasi,
sā naḥ pavasva vāsūmad dhīraṇyavad vayām syāma bhūvaneṣu jīvāse.

Cf. the catenary sequel in 9.86.39^a, govī pavasva vasuvid dhīraṇyavit.

9.69.8^b, āçvāvad gōmad yāvamat suvīryam : 8.9.3^b, āçvāvad gōmad yāvamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvapṛthivi prāvatañ naḥ.

[9.70.3^b, ádābhyāso janúṣi ubhé ánu: 2.2.4^d, pāthó ná pāyúñ jánasī ubhé ánu.]

[9.70.4^a, sá mṛjyámāno daçābhīḥ sukármabhīḥ: 9.99.7^a, sá mṛjyate sukármabhīḥ.]

[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 devāvīṭaye vṛṣéndrasya hárdi somadhānam á viça,
purá no bādhád duritāti páraya kṣetravid dhi diça áhā viprehaté.

9.108.16^a (Çakti Vasiṣṭha; to Pavamāna Soma)

índrasya hárdi somadhānam á viça samudrám iva síndhavaḥ,

§ 8.6.35^b

júṣṭo mitráya váruṇāya vāyāve, divó viṣṭambhá uttamáh.

§ c: 9.70.8^c; d: 9.86.35^d

Cf. índrasya hárdy áviçān, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vájam arçéndrasyendo jaṭhāram á pavasva,
nāvī ná síndhum áti paṛsi vidvāñ chūro ná yúdhyanñ áva no nidá spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Māsā Rṣiganāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vájam arṣa svarvit kóçāñ divó ádrimātaram,

vṛṣā pavīte ádhi sāno avyāye, sómaḥ punaná indriyáya dhāyase.

§ c: 9.86.3^c; d: cf. 9.70.5^a

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^a.

9.71.8^a, tveṣám rūpám kṛṇute várno asya: 1.95.8^a, tveṣám rūpám kṛṇuta úttaram yát.

9.72.4^d (Harimanta Āngirasa; to Pavamāna Soma)

nḍhuto ádrīṣūto barhīṣi priyāḥ pátir gāvāñ pradīva índur ṛtvīyāḥ,
púramñdhivāñ mánuṣo yajñasádhanāḥ gúcir dhiyá pavate sóma índra te.

9.86.13^d (Sikatāḥ, alias Nivāvari Rṣiganāḥ; to Pavamāna Soma)

ayám matāvāñ chakunó yáthā hitó vye sasāra pávamāna ūrmīṇā,

táva krátvā ródasī antarā kave gúcir dhiyá pavate sóma índra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçúm duhanti stanáyantam áksitam: 1.64.6^d, utsám duhanti, &c.]

9.72.7^{a+d} (Harimanta Āngirasa; to Pavamāna Soma)

nábhā pṛthivýá dharúno mahó divó 'pám ūrmáu síndhuṣv antár ukṣitāḥ,
índrasya vājro vṛṣabhó vibhūvasuḥ sómo hrdé pavate cāru matsaráḥ.

9.86.8^d (Akrṣṭāḥ, alias Māsā Rṣiganāḥ; to Pavamāna Soma)

rājā samudrám nadyó ví gāhate 'pám ūrmín sacate síndhuṣu çritāḥ,

ádhy asthāt sānu pávamāno avyāyañ nábhā pṛthivýá dharúno mahó diváh.

9.86.21^d (The same)

ayám punāná uśáso ví rocayad ayám síndhubhyo abhavat u lokakṣt,
ayám trīḥ saptá duduhāná āçiraṁ sómo hṛdē pavate cāru matsarāḥ.

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 stotrē çikṣann ādhūnvaté ca sukrato,
mā no nír bhāg vásunaḥ sādanaspṛço rayīm piçāṅgaṁ bahulám vaśimahi.

9.107.24^a (Sapta Ṛṣayah; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rájo divyá ca soma dhārmabhiḥ,
tvām víprāso matibhir vicakṣaṇa çubhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mṛjyámānaḥ suhastya samudré vácam invasi,
rayīm piçāṅgaṁ bahulám puruspṛhaṁ pávamānābhy āṛṣasi.

For 9.107.21^d cf. 9.85.7^c, 8^a.

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahásradhāré 'va té sám asvaran divó náke mádhujihvā asaçcátāḥ,
áśya spāço ná ní miṣanti bhūrṇayaḥ padé-pade paçinaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mádhujihvā asaçcátó _{9.85.10^d} ^{9.85.10^d} _{9.85.10^d} ^{9.85.10^d}
apsú drapsám vāvṛdhanám samudrá á síndhor ūrmá mádhumantaṁ
pavitra á.

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 āruṣāḥ síṣāsati : 9.7.4^c, svār vājī síṣāsati.

9.74.5^d : 1.92.13^c, yéna tokám ca tánayaṁ ca dhāmahe.

9.74.9^b, ávyo váraṁ ví pavamāna dhāvati : 9.16.8^e, ávyo váraṁ ví dhāvasi ;
9.28.1^c ; 106.10^b ; ávyo váraṁ ví dhāvati.

9.74.9^d (Kakṣīvat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcānāsya te rásó _{9.16.8^e} ^{9.16.8^e} _{9.16.8^e} ^{9.16.8^e}
sa mṛjyámānaḥ kavibhir madintama svádasvéndrāya pavamāna pitāye.

9.97.44^c (Parāçara Çaktya; to Pavamāna Soma)

mádhvaḥ súdaṁ pavasva vásva útsaṁ vítrām ca na á pavasvā bhāgaṁ ca,
svádasvéndrāya pávamāna indo rayīm ca na á pavasvā samudrāt.

9.75.2^{cd}, dádhāti putráḥ pitrór apicyāṁ náma tṛtíyam ádhi rocané divāḥ ;
1.155.3^{cd}, dádhāti putró 'varaṁ páraṁ pitúr náma tṛtíyam ádhi
rocané divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhīḥ sūtō matībhīḥ cānohitāḥ prarocāyan rōdasī mātārā ḡcūciḥ,
rōmāny āvyā samāyā vī dhāvati mādhor dhāra pīvamānā divē-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

īurdhvō gandharvō ādhi nāke asthā₁ vīḡvā rūpā₁ praticāksāno asya,

९५ 10.123.7^a

ī bhānūḥ ḡkūrēpa ḡcōisā vy ādyānt₁ prārūrēcad rōdasī mātārā ḡcūciḥ.

९५ 10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṡtvyo rāso dākṡo devānām anumādyo nṡbhīḥ,
hārīḥ sṡjāno ātyo nā sātvalbhīr vṡthā pūjānsī kṡṡṡte nadīṡv ā.

9.77.5^a (The same)

cākṡrīr divāḥ pavate kṡtvyo rāso mahān ādabdhō vāruṡo hurūḡ yatē,
āsavi mitrō vṡjāneṡv yajñītyō 'tyo nā yūthē vṡṡayūḥ kānikradat.

Cf. 9.84.5^e, dhanamjayāḥ pavate kṡtvyo rāsaḥ.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṡṡeva yūthā pāri kōḡam arṡasy apām upāsthe vṡṡabhāḥ kānikradat,
sā īndrāya pavase matsarīntamo yāthā jēṡāma samīthē tvōtayaḥ.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

māryo nā ḡubhrās tanvām mṡjāno 'tyo nā sṡtvā sanāye dhānānām,
vṡṡeva yūthā pāri kōḡam arṡan kānikradac camvōr ā vīveḡa.

9.97.32^c (Parāḡara ḡaktya ; to Pavamāna Soma)

kānikradad ānu pānthām rṡasya ḡkūrō vī bhāy amṡtasya dhāma,
sā īndrāya pavase matsarāvān hīnvāno vācam matībhīḥ kavīnām.

In the repeated pāda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarīntamaḥ is metrically inferior, a modulated triṡṡubh line for an original jagati. 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)

eṡā prā kōḡe mādhumān acīkradad īndrasya vājro vāpuṡo vāpuṡtarāḥ,
abhīm rṡasya sudūḡhā ḡṡṡtaḡōtō vāḡrā arṡanti pāyaseva dhenāvāḥ.

10.75.4^b (Sindhukṡit Prāiyamedha ; Nadīstutīḥ)

abhī tvā sindho ḡḡum īn nā mātāro vāḡrā arṡanti pāyaseva dhenāvāḥ,
rājeva yūdhvā nayasi tvām ite sicāu yād āsām āgram pravātām īnakṡasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prā rājā vācam jānāyann asiṡyadat : 9.86.33^d ; 106.12^c, punāno vācam
jānāyann asiṡyadat (9.86.33^d, ūpavasuh).]

[9.78.1^d, ḡuddhō devānām ūpa yāti niṡṡṡtām : 9.86.7^b, sōmo devānām, &c.]

Cf. 9.86.32^a, pātīr jānīnām ūpa, &c.

9.78.5^d, urvīm gávyūtim ābhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gávyūtim ābhayaṁ kṛdhr naḥ.

[7.79.1^d, aryó naçanta sániçanta no dhíyaḥ: 10.133.3^b, aryó naçanta no dhíyaḥ.]

9.80.5^e (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastino mādhumantam ādribhir duhānty apsu vṛṣabhām dáça kṣīpaḥ,
indram soma mādāyan dāivyaṁ jānaṁ sindhor ivormiḥ pávamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

ā yó góbhiḥ srjyāta oṣadhīṣv ā devānām sumná śīyann upāvasuḥ,
ā vidyūta pavate dhārayā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantaṁ āsadam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{ed} (Pavitra Āngirasa; to Pavamāna Soma)

haviṛ haviṣmo máhi sādma dāivyaṁ nábho vásānaḥ pári yāsy adhvarám,
rājā pavitraratho vājāṁ āruhaḥ sahásrabhṛṣṭir jayasi çrávo bhāt.

9.86.40^{ed} (Atrayaḥ; to Pavamāna Soma)

ún mādha urmír vanānā atiṣṭhipad apó vásāno mahiṣó ví gāhate,
rājā pavitraratho vājāṁ āruhat sahásrabhṛṣṭir jayati çrávo bhāt.

[9.84.1^b, apśā indrāya varuṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh śīṣakty uṣāsam ná sūryaḥ: 1.56.4^d, indram śīṣakty uṣāsam, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^e, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^e, dhanāṁjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cākriṛ) 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, pávamānā abhy arṣanti suṣṭutim: 9.62.3^b, abhy arṣanti suṣṭutim;
9.66.22^b, abhy arṣati suṣṭutim.

[9.85.9^b, árurucad ví divó rocanā kavīḥ: 6.7.7^b, vaiçvanaró ví divó, &c.]

[9.85.9^c, rājā pavitram áty eti róruvat: 9.86.7^d, víśā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujuhvā asaçcātāḥ.

[9.85.10^b, venā duhanty ukṣāṇāṁ giriṣṭhām: 9.95.4^b, añçúm duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapativāṅsam giro venānām akṛpanta pūrvīḥ,
çiçum rihanti matāyaḥ pānipnataṁ hiranyāyaṁ çakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaṁ vīṣā vāneṣv āva cakradad dhāriḥ,
sām dhītāyo vāvaçānā anūṣata çiçum 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 pānipnatām, 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 aṣya,
bhānūḥ çukreṇa çociṣā vy ādyāut 1prārūrucad rōdasi mātārā çūciḥ. 1 45 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāñ citrā bibhrad aṣyāyudhāni,
1 vāsāno ātkam surabhūm dṛççē kām svār nā nāma janata priyāṇi. 1

10.123.8^c (The same)

drapsāḥ samudrām abhi vāj jigāti pāçyan gḍhrasya cākṣasā vidharman,
bhānūḥ çukreṇa çociṣā cakānās tṛṭiye cakre rājasi 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 rōdasi mātārā çūciḥ : 9.75.4^b, prarocāyan rōdasi, &c.

9.86.3^a, ātyo nā hiyānō abhi vājam arṣa : 9.70.10^a, hitō nā sāptir abhi vājam arṣa.

9.86.3^c (Akrṣṭāḥ, alias Māsā Rṣigaṇāḥ ; to Pavamāna Soma)

1 ātyo nā hiyānō abhi vājam arṣa 1 svarvit kōçam divō ādrimātaram, 45 9.70.10^a
vīṣā pavitre ādhi sāno avyāye 1 sōmaḥ punānā indriyāya dhāyase. 1 45 cf. 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ākrān samudrāḥ prathamē vidharmañ janāyan prajā bhūvanasya rājā,
vīṣā pavitre ādhi sāno avye bṛhāt sōmo vāvḍhe suvanā induh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sōmaḥ punānā indriyāya dhāyase : 9.70.5^a, sā marmṛjanā indriyāya dhāyase.]

[9.86.7^b, sōmo devānām ūpa yāti niṣkṛtām : 9.78.1^d, çuddhō devānām, &c.]

Cf. 9.86.32^d, pātir jānīnām ūpa, &c.

[9.86.7^d, vīṣā pavitram āty eti rōruvat : 9.85.9^c, rājā pavitram, &c.]

9.86.8^d : 9.72.7^d, nābhā pṛthivyā dharūço mahō divāḥ.

9.86.9^a : 1.58.2^d, divō nā sānu stanāyann acikradat.

9.86.9^d: 9.68.9^b, sómah punānāḥ kalāḥeṣu sīdati; 9.96.23^d, sómah punānāḥ kalāḥeṣu sāttā.

9.86.13^d: 9.72.4^d, çúeir dhiyá pavate sóma indra te.

9.86.17^c: 9.68.8^b, sóman manīṣá abhy anūṣata stúbhah.

9.86.19^d, indrasya hárdy āviçān manīṣibhiḥ: 9.60.3^c, indrasya hárdy āviçān.

9.86.21^d: 9.72.7^d, sómo hṛde pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvāno nirṇijam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvāno ná nirṇijam.

9.86.29^c (Pṛṇayah, alias Ajā Rṣiganāḥ; to Pavamāna Soma)
tvām samudró asi viçvavít kave távemāḥ páñca pradīço vídharmani,
tvām dyām ca pṛthivīm cáti jabhriṣe táva jyótiṣi pavamāna súryah.

9.100.9^{ab} (Rebhasūni Kāçyapāu; to Pavamāna Soma)
tvām dyām ca mahivrata pṛthivīm cáti jabhriṣe,
práti drāpim amuñcathāḥ pávamāna mahitvaná.

There can be no doubt that the single triṣtubh páda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pádas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, túbhyemá viçvā bhúvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çicūm rihanti matáyah pānipnatam; 9.86.46^c, añçūm, &c.

9.86.33^d (Atrayah; to Pavamāna Soma)

rāja sindhūnām pavate pátir divá rtásya yati pathibhiḥ kánikradat,
sahásradhārah pári siçyate háriḥ punāno vácam janáyann úpāvasuḥ.

9.106.12^c (Agni Cakṣuṣa; to Pavamāna Soma)
ásarji kalāçān abhi mílḥe sáptir ná vājayūḥ,
punāno vácam janáyann asiṣyadat.

9.106.12^b

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated páda cf. also 9.78.1^a, prá rāja vácam janáyann asiṣyadat.

9.86.35^b, çyenó ná vánsu kalāḥeṣu sīdasi: 9.38.4^b, çyenó ná vikṣú sīdati; 9.57.3^c, çyenó ná vánsu sīdati.

9.86.35^d (Atrayah; to Pavamāna Soma)

íṣam úrjam pavamānābhy arṣasi çyenó ná vánsu kalāḥeṣu sīdasi,
indrāya mádvā mádyo mádah sutó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)

indrasya hárdi somadhānam á viça samudrām iva sindhavaḥ,

a: 9.70.9^b; b: 8.6.35^b

júṣṭo mitráya várunāya vāyāve divó viṣṭambhá uttamāḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 316.

- 9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) nah pavasva vásumad dhiraṇyavat.
- 9.86.40^{cd}: 9.83.5^{cd}, rája pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahasra-
bhr̥ṣṭir jayatí (9.83.5, jayasi) çrávo bṛhát.
- 9.86.44^a, vipaçeite pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.
- [9.86.46^c, añçúm rihanti matáyaḥ pánipnatam: 9.85.11^c; 86.31^d, ççeun
rihanti, &c.]
- 9.87.9^c, pūrvír iṣo bṛhatír jīradāno: 6.1.12^c, pūrvír iṣo bṛhatír āreaghāḥ.
- 9.88.1^a: 7.29.1^a, ayám sóma indra tūbhyam 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, súvryasya pátayaḥ syāma.
- [9.90.3^d, áṣālhaḥ sahván pñtanāsu çátrūn: 6.19.8^c; 8.60.12^a, yéna vánsāma
pñtanāsu çátrūn (8.60.12^a, çárdhataḥ).]
- 9.90.5^c (Vasiṣṭha Maitrāvāruṇi; to Pavamāna Soma)
mátsi soma várūṇam mátsi mitráam mátsīndram indo pavamāna viṣṇum.
mátsi çárdho mārutaam mátsi deván mátsi mahám indram indo mādāya.
- 9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)
mátsi vayúm iṣṭāye rūdhase ca mátsi mitrávárūṇā pūyamānaḥ,
mátsi çárdho mārutaam mátsi deván mátsi dyāvāpṛthiví deva soma.
- For 9.97.42^c cf. 9.97.49^b, abhi mitrávárūṇā pūyamānaḥ.
- [9.91.1^c, dáça svásāro ádhi sāno ávye: 9.92.4^c, dáça svadhābhīr ádhi sāno ávye.]
- [9.92.4^b, viçve devás tráya ekādaçāsaḥ: 8.57(Vāl.9).2^d, yuvám devás, &c.]
- [9.92.4^c, dáça svadhābhīr ádhi sāno ávye: see next prec. item but one.]
- [9.92.6^a, pári sādmeva paçumānti hótā: 9.97.1^d, mitéva sādma paçumānti hótā.]
- 9.95.2^b: 2.42.1^b, iyarti vācam aritéva návam. Omitted by mistake under 2.42.1^b.
- [9.95.4^b, añçúm duhanty ukṣānam giriṣṭhām: 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, súvryasya pátayaḥ syāma.
- 9.96.3^{ab} (Pratardana Daivodāsi; to Pavamāna Soma)
sá no deva devátāte pavasva mahé soma psārāsa indrapānaḥ,
kṛṇvānn apó varṣāyan dyām utémām urór á no varivasyā punānāḥ.
- 9.97.27^{ab} (Mṛṭika Vasiṣṭha; to Soma Pavamāna)
evá deva devátāte pavasva mahé soma psārāse devapānaḥ,
mahāç cid dhī śmāsi hitāḥ samaryé kṛdhī suṣṭhāné ródāsi punānāḥ.

9.96.5^b: 8.36.4^a, janitá divó janitá pṛthivyáḥ.

9.96.6^d, 17^d, sómaḥ pavitram áty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi; to Pavamāna Soma)
pári priyáḥ kalāḇe devāvāta índrāya sómo rányo mádaya,
sahásradhārah çatāvāja indur vāji ná sáptih sámānā jigāti.

9.110.10^c (Tryarūṇa and Trasadasyu; to Soma Pavamāna)
sómaḥ punānó avyāye vāre çīçur ná krīḷan pávamāno akṣāḥ,
sahásradhārah çatāvāja indur.

[9.96.16^c, abhi vājam sáptir iva çravasyá: 1.61.5^a, asmá id u sáptim iva çravasyá.]

9.96.17^a (Pratardana Dāivodāsi; to Pavamāna Soma)
çīçum jajñānám haryatám mṛjanti çumbhānti váhniṁ marúto gaṇéna,
kavir gīrbhiḥ kāvyaenā kavīḥ sán [sómaḥ pavitram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiçvarayaḥ; to Pavamāna Soma)
çīçum jajñānám hāriṁ mṛjanti pavitre sómaṁ 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 pāda b Soma is assimilated to Agni).

9.96.20^c, vṛṣeva yūthá pári kōçam ārsan: 9.76.5^a, vṛṣeva yūthá pári kōçam arçasi.

9.96.23^d, sómaḥ punānāḥ kalāḇeçu sáttā: 9.68.9^b; 86.9^d, sómaḥ punānāḥ kalāḇeçu sídati.

[9.97.1^d, mitéva sádma paçumānti hótā: 9.92.6^a, pári sádmeva paçumānti hótā.]

[9.97.5^a, indur devānām úpa sakhyám āyan: 4.33.2^c, úd id devānām úpa sakhyám āyan.]

[9.97.5^b, sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur índrasya sakhyám juṣānāḥ: 8.48.2^c, índav índrasya, &c.

9.97.16^d, 19^b, ádhi (19 pári) ṣṇunā dhanva sāno ávye.

[9.97.24^c, dvitá bhuvad rayipáti rayinám: 1.60.4^d; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evá deva devátāte pavasva mahé soma psárāse devapānāḥ: 9.96.3^{ab}, sá no deva devátāte pavasva mahé soma psárāsa indrapānāḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatānāḥ: 1.68.9, 10^a pitúr ná putráḥ krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarin-
tamah.

9.97.36^a : 9.68.10^a, evá nah soma pariṣeyāmānah.

9.97.39^c : 1.62.2^c, yēnā nah pūrve pitārah padajiih.

9.97.40^c, vṛṣā pavitre ádhi sáno ávye : 9.86.3^c, vṛṣā pavitre ádhi sáno avyāye.

[9.97.42^b, 49^b, mátsi (9.97.49^b, abhi) mitráváruṇā pūyāmānah.

9.97.42^c : 9.90.5^c, mátsi çárdho márutam mátsi deván.

9.97.44^c, svádasvéndrāya pávamāna indo : 9.74.9^d, svádasvéndrāya pávamāna
pitāye.

[9.97.46^d, kámo ná yó devayatám ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devó ná yáh savitá satyāmanmā.

[9.97.49^d, abhíndrañ vṛṣañam vájrabāhum : 7.23.6^a, evéd indrañ, &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 sahásrabharṇasam.

9.98.4^b : 1.84.7^b, vásu mártāya daçúṣe.

See under 1.45.8^a 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 sóman pátave.

9.99.6^a, sá punāno madántamah : 9.50.5^a, sá pavasva madintama.

9.99.6^b : 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mrjyate sukármabhiḥ ; 9.70.4^a, sá mrjyámāno daçabhiḥ sukármabhiḥ.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyaḥ sutáh.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nfbhir yató ví niyase.

9.99.8^{cd} : 9.63.2^{be}, indrāya matsarintamah (or, °maç) camúṣv á ní sídasi.

9.100.1^b : 1.18.6^b ; 9.98.6^c, 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 dvibárhasam rayim.

9.100.2^d, 8^d, víçvāni dāçūso grhé.

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, indrāya pátave sutáh.

9.100.5^d (Rebhasunū Kāçyapāu; to Pavamāna Soma)

krátve dáksāya naḥ kave ṽpávasva soma dhárayā,]

9.1.1^b

ṽindrāya pátave sutó, mitráya váruṇāya ca.

9.1.1^c

10.85.17^b (Suryā Sāvitrī; to Devāḥ)

suryáyāi devébhyo mitráya váruṇāya ca,

yé bhūtásya práçetasa idám tébhyo 'karam námah.

9.100.6^a, pávasva vájasūtamaḥ: 9.43.6^a; 107.23^a, pávasva vájasūtaye; 9.13.3^a; 42.3^b, pávante vájasūtaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^a, vatsám jātām 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^{a,b}, tvám dyám ca mahivrata prthivím cáti jabhrise: 9.86.29^c, tvám dyám ca prthivím cáti jabhrise.

[9.101.6^a, sahásradhārah pavate: 9.97.5^b, sahásradhārah pavate mādāya.]

9.101.7^a, ayám puśá rayir bhágaḥ: 8.31.11^a, áitu puśá 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 abhi; 5.86.2^c, yá páñca carṣaṇír abhi.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta índavo 'smábhyaṁ gātuvittamāḥ,

mitrāḥ suvánā arepásah svādhyāḥ svarvídaḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvittamo ṽdevébhyo mádhumattamaḥ,]

9.100.6^d

sahásraṁ yāhi pathibhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté putá vipaçcitah.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.3.2.4^b; 9.22.3^b; 63.15^b, sómaso dádhyaçirah.

9.101.15^b, vi yās tastāmbha ródasi: 7.86.1^b, vi yās tastāmbha ródasi cid urvī.

9.101.16^a (Prajāpati; to Pavamāna Soma)

ávyo várebhīḥ pavate sómo gávye ádhi tvaci,
 1 kánikradad vīṣā háriḥ, indrasyābhy ōti niṣkṛtām.

☞ cf. 9.2.6^a

9.108.5^b (Ūru Āṅgīrasa; to Pavamāna Soma)

eṣā syá dhárayā sutó 'vyo várebhīḥ pavate madīntamaḥ,
 1 kṛīānā ūrmīr apām iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vīṣā háriḥ: 9.2.6^a, ácikradad vīṣā háriḥ.]

9.102.5^b: 1.19.3^b, vícve deváso adruīhaḥ.

9.102.7^b: 1.142.7^e; 5.5.6^b; 10.59.8^b, yahvī ṛtāsya mātārā; 9.33.5^b, yahvī
 ṛtāsya mātārāḥ.

[9.103.2^a, pári várāny avyáyā: 9.67.4^b; 107.10^b, tíro várāny, &c.]

9.103.2^b (Dvita Āptya; to Pavamāna Soma)

1 pári várāny avyáyā, góbhīr añjānó arṣati,
 1 trī śadhāsthā punānāḥ kṛute háriḥ.

☞ cf. 9.103.2^a

9.107.22^d (Sapta Ṛṣayah; to Pavamāna Soma)

mṛjāno váre pávamāno avyáye 1 vīṣāva cakrado váne,
 devánām soma pavamāna niṣkṛtām góbhīr añjānó arṣasi.

☞ 9.7.3^b

[9.103.3^a, pári kócam madhuçútam: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devēbhyāḥ sutāḥ.

9.103.6^c, vyānaçīḥ pávamāno ví dhāvati: 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a: 1.22.8^a, sákhāya á ní śīdata.

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

sám ī vatsám ná mātṛbhiḥ sṛjātā gayasādhanam,
 devāvyām mádam abhí dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir índur hinvāno ajyate,
 devāvīr mádo matibhiḥ páriṣkṛtāḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yáthā mitráya váruṇāya çāntamaḥ: 1.136.4^a, ayām mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīṇam: 9.105.6^b, ádevām kām, &c.]

See the note under 9.104.2.

9.105.2^a, sám vatsá iva mātṛbhīḥ : 9.104.2^a, sám ī vatsám ná mātṛbhīḥ.

9.106.2^b : 9.6.7^b, indrāya pavate sutāḥ ; 9.62.14^c ; 107.17^a, indrāya pavate mādāḥ.

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, dyumántaṁ pūṣmam á bhara svarvīdam : 9.29.6^c, dyumántaṁ pūṣmam á bhara.

9.106.5^b : 9.65.13^b, pávasva viṣvadarçataḥ.

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 dhárābhīr ójasā.

9.106.10^b : 9.28.1^c, ávyo váraṁ ví dhāvati ; 9.16.8^c, ávyo váraṁ ví dhāvati ;
9.74.9^b, ávyo váraṁ ví pavamána dhāvati.

[9.106.10^c, ágre vācāḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne kríḷantam átyavim.

9.106.12^b (Agni Cākṣuṣa ; to Pavamána Soma)

ásarji kalācāṁ abhī mīḷhé sáptir ná vājayúḥ,

ḷpunāno vācaṁ janáyann asiṣyadat.]

६२ 9.86.33^d

9.107.11^b (Sapta Ṛṣayah ; to the same)

sá māmṛje tíro áṇváni meṣyo mīḷhé sáptir ná vājayúḥ,

anumádyāḥ pávamāno manīṣibhīḥ sómo víprebhīr íkvabhīḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence áṇváni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punāno vācaṁ janáyann asiṣyadat : 9.86.33^d, punāno vācaṁ janáyann úpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suṣáva sómam ádribhīḥ : 4.45.5^d, sómaṁ suṣáva mádhumantam ádribhīḥ.]

9.107.4^a : 9.63.28^a, punānáḥ soma dhárāyā.

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 súryaṁ rohayo diví ; 1.7.3^b, á súryaṁ rohayaḍ diví.

- 9.107.10^b: 9.67.4^b, tīro vāṛṇy avyāyā.
- 9.107.11^b: 9.106.12^b, mīhē sāptir nā vajayūh.
- 9.107.12^d: 9.66.11^a, śchā kṣṇam madhuṣṛtam.
- 9.107.14^{ab}: 9.23.4^b, abhī sṁsā āyāvah pāvante mādyam mādam.
- 9.107.14^c, samudrāsīdhi viṣṭāpi manīṣiṇah: 8.97.5^b; 9.12.6^b, samudrāsīdhi viṣṭāpi; 8.3.4.13^b, samudrāsīdhi viṣṭāpah.
- 9.107.14^d: 9.21.1^c, matsarīṣah svarvidah.
- 9.107.15^b (Sapta Ṛṣayah; to Pavamāna Soma)
tārat samudrām pāvamāna narmīṇā rājā devā rtām bṛhāt,
arṣan mitrāsya varuṇasya dhārmanā prā hinvanā rtām bṛhāt.
9.108.8^d (Ūrdhvasadma an Āṅgīrasa; to the same)
sahāsradhārah vṛṣabh śmī payovīdham priyam devāya janmane,
rtēna yā rtājā to vī vāṛī-dhē rājā devā rtām bṛhāt.
- 9.107.17^a: 9.62.14^c, indrāya pavate mādah; 9.6.7^b; 106.2^b, indrāya pavate sutāh.
- 9.107.17^d: 9.63.17^a, tām imṛjanty āyāvah.
- 9.107.21^c, rayīm piṣāṅgam bahulām puruspṛham: 9.72.8^d, rayīm piṣāṅgam bahulām vastmah.
- 9.107.22^b, vṛṣāva cakradō vāre: 9.7.3^b, vṛṣāva cakradad vāne.
- 9.107.22^d, gōbhīr aṅjānō arṣasi: 9.103.2^b, gōbhīr aṅjānō arṣati.
- 9.107.23^a: 9.43.6^a, pāvāsya vījasātaye; 9.13.3^a; 42.3^b, pāvante vījasātaye;
9.100.6^a, pāvāsya vījasātamah.
- 9.107.24^a: 9.72.8^a, sā tū pavāsya pāri pārthivam rājah.
- 9.107.25^a: 9.63.25^a, pāvāmānā arṣkṣata.
- 9.107.26^b: 9.30.2^a, indur hiyānāh sotṛbhīh.
- 9.107.26^d: 9.14.5^c, gāh kṛvānō nā nirṇjam; 9.86.26^c, gāh kṛvānō nirṇjam haryatāh kavīh.
- 9.108.1^a: 9.64.22^b; 108.15^c, pāvāsya mādhumattamah.
- 9.108.5^b, āvyo vārebhīh pavate madīntamah: 9.101.16^a, āvyo vārebhīh pavate.
- [9.108.6^d, varmīva dhṛṣṇavā rṇuḥ: 8.73.18^a, pūram na dhṛṣṇav, &c.]

9.108.8^d: 9.107.15^b, rājā devā rtām brhāt.

9.108.15^a: 9.11.8^a; 98.10^a, indrāya soma pātave.

9.108.15^c: 9.64.22^b; 108.1^a, pāvasva mādhumattamaḥ.

9.108.16^a: 9.70.9^b, indrasya hārdi somadhānam ā viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva sindhavaḥ.

9.108.16^c: 9.70.8^c, jūṣṭo mitrāya vāruṇāya vāyāve.

9.108.16^d, divo viṣṭambhā uttamāḥ: 9.86.35^d, divo viṣṭambhā upamó vicakṣaṇāḥ.

9.109.12^a, çiqum̐ jajñānām̐ hārim̐ mrjanti: 9.96.17^a, çiqum̐ jajñānām̐ haryatām̐ mrjanti.

9.109.22^b, çrñānn̐ ugró riñānn̐ apāḥ: 8.32.2^c, vādhīd̐ ugró riñānn̐ apāḥ.

9.110.9^b, imā ca viçvā bhūvanābhi majmānā: 2.17.4^a, ādhā yó viçvā bhūvanābhi majmānā.

9.110.10^c: 9.96.9^c, sahasradhāraḥ çatāvāja induh̐.

9.111.3^e, indram̐ jāitraya harṣayan: 8.15.13^c, indram̐ jāitraya harṣayā çacrpātīm.

9.112.1^e–4^e: 113.1^e–11^e; 114.1^e–4^e, indrayendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, tātṛa mām̐ amītam̐ kṛdhi.

9.114.4^d (Kaçyapa Mārica; to Soma Pavamāna)

yāt te rājañ̐ çr̥tām̐ havis̐ tēna somābhi rakṣa naḥ,

arātivā mā nas̐ tār̥m̐ mó ca naḥ kīm̐ canāmamad̐ [indrāyendo pári srava.]

8.91.3^d

Pāda d is almost identical with the refrain, mó sū te kīm̐ canāmamat, 10.59.8^c, 9^f, 10^c.

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, devō devān yajatv agnir ārahan.

10.2.4^a, yād vo vayām pramināma vratāni : 8.48.9^c, yāt 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 gīḥ sādām id vārdhani bhūt,
rākṣā no agne tānayani tokā rākṣotā nas tanvō āprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitótā gopā bhāvā vayaskīd utā no vayodhāh,
rāsvā ca naḥ sumaho havyādātīn trāsvotā nas tanvō āprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vīṣaṇo vāsānāḥ sām jagmire mahiṣā ārvattbhiḥ,
r̥tāsya padām kavāyo nī pānti gūhā nāmāni dadhire parāni.

10.177.2^b (Patañga Prājapatya ; Māyābhedah)

patamgō vācam mānasā bibharti tām gandharvō 'vadad gārbhe antāh,
tām dyótamānām svaryām manṣīm r̥tāsya padē kavāyo nī 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, sadyō jajñānō hávyo babbhūtha : 8.96.21^b, sadyō jajñānō hávyo babbhūva.

[10.6.7^c, tām te devāso ānu kētam āyan : 4.26.2^d, māma devāso, &c.]

10.7.2^c : 1.163.7^c, yadā te mārto ānu bhōgam ānaḥ.

[10.7.5^d, vikṣū hótāraim ny āsādayanta : 3.9.9^d = 10.52.6^d, ād id dhótāraim, &c.]

10.7.7^d, trāsvotā nas tanvō āprayuchan : 10.4.7^d, rākṣotā nas, &c.

10.8.1^b : 6.73.1^d, ā rōdasī vīṣabhō roravīti.

10.8.1^d, apām upásthe mahiśo vavardha: 10.45.3^d, apām upásthe mahiśá avardhan. Added in proof.

10.9.5^a, íçanā váryāṇām: 1.5.2^b; 24.3^b, íçānaṁ váryāṇām; 8.71.13^b, íçe yó váryāṇām.

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, jyók ca sūryam dṛçé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vaivasvata; to Yamī)

nā te sákha sakhyāni vaṣṭy etát sálakṣmā yád viśurūpā bhāvāti,

mahás putráso ásurasya vírāḥ, divó dhartāra urviyá pári khyan. *cf.* 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agnī)

durmāntv átrāmṛtasya nāma sálakṣmā yád viśurūpā bhāvāti,

yamāsya yó manávate sumāntv ágne tám iṣva 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 vírāḥ: 3.53.7^b; 10.67.2^b, divás putráso ásurasya vírāḥ.]

10.10.5^b: 3.55.19^a, devás tváṣṭā savitā viçvārūpaḥ.

[10.10.5^c, nákir asya prá minanti vratāni: 1.69.7^a, nákiṣ ṭa etá vratá minanti.]

[10.10.6^b, ká im dararça ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhá veda ká ihá prá vocat.]

10.10.6^c, bṛhán mitrásya váruṇasya dhāma: 2.27.7^c, bṛhán mitrásya váruṇasya çárma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pári ṣvajāte líbujeva vṛkṣám.

10.11.5^b, hótrābhir agne mánuṣaḥ svadhvarāḥ: 2.2.8^c, hótrābhir agnir mánuṣaḥ svadhvarāḥ.

10.11.8^b, deví devéṣu yajatá yajatra: 4.56.2^a, deví devébhir yajaté yájatrāiḥ; 7.75.7^b, deví devébhir yajatá yájatrāiḥ.

- 10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)
 çrudhī no agne sādane sadhāsthe yuksvā rātham amṛtasya dravitnūm,
 ā no vaha rōdasī devāputre mākīr devānām āpa bhūr ihā syāh.
- 10.12.6^b: 10.10.2^b, sālakṣmā yād viṣurupā bhāv āti.
- 10.12.9 = 10.11.9.
- 10.14.5^d: 3.35.6^c, asmīn yajñē barhiṣy ā niṣādyā.
- 10.14.6^{cd}, tēsām vayām sumatāu yajñīyānām āpi bhadrē sāumanasē syāma:
 3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.13.1.7^{cd}, tāsya vayām sumatāu
 yajñīyasyāpi bhadrē sāumanasē syāma.
- 10.14.14^b: 1.15.9^b, juhōta prā ca tiṣṭhata.
- [10.14.14^d, dirghām āyuh prā jīvāse: 10.18.6^d, dirghām āyuh karati jīvāse vah.]
 Cf. under 4.12.6 and 8.18.22.
- [10.15.4^d, āthā naḥ çām yōr arapō dadhāta: 10.37.11^d, tād asmē çām yōr arapō
 dadhātana.]
- 10.15.5^c: 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 devāīḥ sarātham dādhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāīḥ
 sarātham turebbīḥ; 5.11.2^c, indreṇa devāīḥ sarātham sū barhiṣi.
- 10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.10.8.12^b, mādhye divāḥ
 svadhāyā mādāyethe.
- [10.16.8^d, tāsmin devā amṛtā mādayantām: 3.4.11^d = 7.2.11^d, svāhā devū, &c.]
- 10.17.8^c, āsādyāsmīn barhiṣi mādayasva: 6.52.13^d, āsādyāsmīn barhiṣi mādaya-
 dhvam; 6.68.11^d, āsādyāsmīn barhiṣi mādayethām.
- 10.17.9^d, rāyās poṣam yājamāneṣu dhehi: 8.59 (Vāl.11).7^b, rāyās poṣam yāja-
 māneṣu dhattam; 10.122.8^c, rāyās poṣam yājamāneṣu dhāraya.
- [10.17.11^c: 3.33.3^d, samānām yōnim ānu saṁcārantaṁ (3.33.3^d, saṁcāranti);
 1.146.3^d, samānām vatsām abhī saṁcāranti.]
- [10.18.6^d, dirghām āyuh karati jīvāse vah: 10.14.14^d, dirghām āyuh prā jīvāse.]
- 10.20.1^{ab} (Vimada Āindra, or others; to Agni)
 bhadraṁ no āpi vātaya mānaḥ.
 10.25.1^{ab} (The same; to Soma)
 bhadraṁ no āpi vātaya māno dākṣam utā krātum,] 49 cf. 9.4.3^a
 ādhā te sakhyē āndhaso vī vo māde rānan gūvo nā yāvase vivakṣase,] 50 5.53.16^b
- The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introduc-
 tory prayer at the head of the collection of Vimada hymns. See Oldenberg, *ProL*, pp. 16r,
 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 vimadó manisām ūrjo napād amftebhīḥ sajósāḥ,
gīra ā vakṣat sumatīr iyānā īṣam ūrjān suksītīm viçvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahó asura vakṣáthāya vamrakāḥ paḍbhīr ūpa sarpad índram,
sā iyānāḥ karati svastīm asmā īṣam ūrjān suksītīm viçvam 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, hótāraṁ tvā vṛṇīmahe.

10.21.1^d, çīraṁ pāvakāçocīsaṁ vivakṣase: 3.9.8^b; 8.43.31^b; 10.2.11^a, çīraṁ
pāvakāçocīsaṁ.

10.21.3^d, viçvā ādhi çriyo dhiṣe vivakṣase: 2.8.5^c, viçvā ādhi çriyo dadhe;
10.127.1^c, viçvā ādhi çriyo 'dhita.

[10.21.6^a, tvām yajñēsv ūlate: 8.11.1^c, tvām yajñēsv íḍyah.]

[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 yajñēsv ṛtvījam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çocīṣā.

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, pibā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

pibā-pibéd indra çūra sómam, mā riṣaṇyo vasavāna vásuḥ sán, ç 2.11.11^a
utá trāyasva grṇató maghóno maháç ca rāyo revátas kṛdhi nah.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra túbhyaṁ çānsi dá nfbhyo nṛṇām çūra çāvah,
tébbhir bhava sákratur yeṣu cākān utá trāyasva grṇatá utá stín.

10.23.2^b, índro magháir maghāvā vṛtrahá bhuvat: 8.46.13^b, purasthátá ma-
ghāvā, &c.]

[10.23.4^d, úd íd dhunoti vāto yáthā vānam: 5.78.8^c, yáthā vāto yáthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyá çivāni.

[10.24.1^a, indra sómam imām piba: 8.17.1^b, indra sómam pibā imām.]

Cf. under 1.84.4.

10.24.1^c, asmé rayīm ní dhārāya ví vo máde: 1.30.2^c, asmé rayīm ní dhārāya.

10.24.2^d, *grēṣṭhañ no dhehi vāryaṃ vivakṣase* : 3.21.2^d, *grēṣṭhañ no dhehi vāryam.*

10.25.1^{ab}, *bhadrañ no āpi vātaya māno dākṣam utā krātum* : 10.20.1, *bhadrañ no āpi vātaya mānaḥ* (quasi pratka).

[10.25.1^b, *māno dākṣam utā krātum* : 9.4.3^a, *sānā dākṣam, &c.*]

10.25.1^d, *rāṇan gāvo nā yāvase vivakṣase* : 5.53.16^b, *rāṇan gāvo nā yāvase.*

10.25.5^d (Vimada Āindra, or others; to Soma)

tāva tyē soma çaktibhir nikāmāso vy ṛṇvire,

gṛtsasya dhīrās tāvaso vī vo māde vrajāñ gōmantam açvinañ vivakṣase.

10.62.7^b (Nābhānediṣṭha Mānava; to Viçve Devāḥ)

indreṇa yujā niḥ sṛjanta vāghāto vrajāñ gōmantam açvinam,

sahāsrañ me dādato aṣṭakarnyaḥ ṛgrāvo devēṣv akṛata. ८६ 8.65.12^c

10.25.7^a : 1.91.8^a, *tvāñ naḥ soma viçvātaḥ.*

10.25.7^d, *mā no duḥçānsa ṛçata vivakṣase* : 1.23.9^c ; 7.94.7^c, *mā no duḥçānsa ṛçata* ; 2.23.10^c, *mā no duḥçānsa abhidipsūr ṛçata.*

10.26.9^d : 8.43.22^c, *imāñ naḥ ṛṇavad dhāvam.*

10.27.1^b, *yāt sunvatē yājamānāya çikṣam* : 8.59 (Val. 11).1^d, *yāt sunvatē yājamānāya çikṣathaḥ.*

10.27.7^d (Vasukra Āindra; to Indra)

ābhūr v āukṣīr vy ù āyur ānaç dārṣan nū pūrvo āparo nū darṣat,

dvē pavāste pāri tāñ nā bhūto yō asyā pārē rājaso vivēṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yō asyā pārē rājasah çukró agnīr ājāyata, ṛsā naḥ parṣad āti dvīṣaḥ.

८६ 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)

pattō jagāra pratyāncam atti çṛṣṇā çiraḥ prāti dadhāu vārūtham,

āṣṭna ūrdhvāñ upāsi kṣipāti nyāññ uttānām ānv eti bhūmim.

10.142.5^d (Sarisṛkva; to Agni)

prāty asya çṛṇayo dadṛra ekām niyānañ bahāvo rāthāsaḥ,

bāhū yād agne anumārmṛjāno nyāññ uttānām anvēṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated pāda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{cd}: 3.55.13^{ab}, anyāsya vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

[10.27.21^c, ḡrāva id enā parō anyād asti: 10.31.8^a, nāitāvad enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evā hī māñ tavāsam vardhāyanti divaç cin me bṛhatā ūttarā dhūh,
purū saḥāsrā nī çiqāmi sākām açatrum hī mā jānitā jajāna.

10.48.4^c (Indra Vāikuṅṭha; to Indra Vāikuṅṭha) ,
ahām etām gavyāyam āçvyam paçūm puriṣinām sāyakenā hiranyāyam,
purū saḥāsrā nī çiqāmi dāçūṣe ḡyān mā sómāsa ukthīno āmandiṣuḥ.
4.42.6^c

10.28.7^c, vādhnī vṛtrām vājreṇa mandasānāḥ: 4.17.3^c, vādhnī vṛtrām, &c.

10.29.8^a, vy ānaḥ indrah pṛtanāḥ svōjāḥ: 7.20.3^c, vy āsa indrah, &c.

[10.30.1^c, mahīm mitrāsya varuṇasya dhāsīm: 4.55.7^c, nahī mitrāsya, &c.]

10.30.4^b, yām viprāsa īlate adhvarēṣu: 1.58.7^b, yām vāghāto vṛṇāte adhvarēṣu.

10.30.13^d, indrāya sómam sūṣutam bhārantīḥ: 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ādhvaryavaḥ sunutēndrāya sómam: 2.14.1^a, ādhvaryavo bhāratēndrāya sómam.

10.31.2^b, ṛtāsya pathā nāmasā vivāset; 1.128.2^b, ṛtāsya pathā nāmasā haviṣmatā;
10.70.2^c, ṛtāsya pathā nāmasā miyédhaḥ.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kīm svid vānañ kā u sá vṛkṣā āsa yāto dyāvāpṛthivī niṣtataksūḥ,
santasthānē ajāre itāuti āhāni purvīr usāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)
kīm svid vānañ kā u sá vṛkṣā āsa yāto dyāvāpṛthivī niṣtataksūḥ,
māñṣiṇo mānasā pṛchātéd u tād yād adhyātīṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, ProI., p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8^a, nāitāvad enā parō anyād asti: 10.27.21^c, ḡrāva id enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prá me devānām vratapū uvāca, indro vidvāñ ānu hī tvā cacākṣa tēnāhām agne ānuçīṣṭa āgām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhītaḥ sapātnīr iva pārcavaḥ.

10.33.3^{ab}: 1.105.8^{ad}, mūṣo ná çiqnā vy ādanti mādhya stotārañ te çatakrato.

[10.33.4^b, rájānam trāsadasyavam : 8.19.3^e, samrājan trāsadasyavam.]

10.34.8^b (Kavaśa Āilūṣa, or Akṣa Māvjavat ; Akṣakṣipraçaṅsā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛīlati vrāta eṣāṁ devā iva savitā satyādharma,
ugrāsya cin manyāve nā namante rájā cid ebhyo nāma it kṛṇōti.

10.139.3^e (Viṣvāvasu Devagandharva ; to Sūrya)

ṛāyó budhnāḥ saṁgāmano vāsūnāḥ, viṣva rūpābhi caṣṭe ṣācibhiḥ,

devā iva savitā satyādharmaṁdro nā tasthau samaré dhānānām.

1.96.6^a

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 vṛṇmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d-12^d, svasty āgnīm samidhānām imahe.

10.35.6^e, āyukṣātām aṣvīnā tūtujīm rātham : 1.157.1^e, āyukṣātām aṣvīnā yātave rātham.

[10.35.10^e, indraṁ mitrāṁ vāruṇaṁ satāye bhāgam : 10.63.9^e, agnīm mitrūṁ, &c.]

10.35.11^a : 106.2^a, tā adityā ā gata sarvātātaye.

[10.35.12^e, pāṣve tokāya tānayāya jīvāse : 3.53.18^e, bālāṁ tokāya, &c.]

10.35.13^a, viṣve adyā marūto viṣva tīti : 5.43.10^d, viṣve ganta maruto, &c.

[10.35.13^e, viṣve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viṣve no devā āvasā gamann ihā.]

10.35.14^a (Luṣa Dhānāka ; to Viṣve Devāḥ)

yām devāsó 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhaḥ,
yó vo gopīthé ná bhayāsya véda té syāma devāvtaye turāsah.

10.63.14^a (Gaya Plāta ; to Viṣve Devāḥ)

yām devāsó 'vatha vājasātāu yām ṣūrasātā maruto hité dhāne,
prātaryāvāpaṁ rātham indra sūnasīm āriṣyantam ā ruhema svastāye.

Cf. 6.66.8^b, maruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣūmā vāruṇo mitró 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 vṛṇmahe.

[10.37.4^a, yéna sūrya jyōtiṣā bādhase tāmaḥ : 10.127.2^e, jyōtiṣā bādhate tāmaḥ.]

[10.37.7^d, jyóg jrváh práti paçyema sūrya : 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṃ dhehi citrám : 2.23.15^d, tát asmásu dráviṇaṃ, &c.]

[10.37.11^d, tát 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 indram ávase karāmahe : 8.22.3^c, arvāñná sv ávase, &c.]

10.39.4^d, viçvét tá vān sávaneṣu pravācyā : 1.51.13^d; 8.100.6^a, viçvét tá te sávaneṣu pravācyā.

10.39.7^b, ny ũhathuḥ purumitrásya yóṣaṇām : 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvám çvetám pedáve 'çvināçvam : 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 çācibhir grasitám amuñcatam : 1.112.8^c, yābhir vārtikām grasitám amuñcatam.]

[10.39.14^b, átakṣāma bhḡgavo ná rátham : 4.16.20^b, bráhmākarma bhḡgavo ná rátham.]

10.40.13^a : 8.87.2^c, tá mandasāná mánuṣo duroṇá ũ.

10.41.2^c, viço yéna gāchatho yájvarir narā : 7.69.2^c, viço yéna gachatho deva-yántiḥ.

[10.42.2^c, kóçaṃ ná pūrṇám vásunā nyṣṭam : 4.20.6^d, udnéva kóçaṃ vásunā nyṣṭam.]

[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 ṭarematīṃ durévām yávēna kṣūdhām puruhūta viçvām,
vayám rájabhiḥ prathamá dhánāny asmákēna vṛjānenā jayēma.

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)
bḡhaspátir naḥ pári pátu paçcád utóttarasmád ádharád aghāyóḥ,
indraḥ purástád utá madhyató naḥ sákḥā sákhibhyo vārivaḥ kṛṇotu.

[10.43.6^b, jánānām dhēnā avacákaçad vṛṣā : 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, vidmā te dhāma vibhṛtā purutrā: 10.80.4^d, agnēr dhāmāni vibhṛtā, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhṛtā purutrā,] ~~cf.~~ cf. 10.45.2^b
vidmā te nāma paramāṇ gūhā yād vidmā tām ūtsam yāta ājagāntha.

10.84.5^d (Manyu Tāpasa; to Manyu)

vijeṣakfd indra ivānavabravō 'smākam manyo adhipā bhavehā,

priyān te nāma sahare gṛṇimasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣō vavardha.

10.45.6^b: 4.18.5^d, ā rōdasī aprnāj jāyamānaḥ: 3.6.2^a; 7.13.2^b, ā rōdasī aprnā
jāyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amṛto ni dhāyi.

10.45.9^c, prā tān naya pratarān vāsyo ācha: 6.47.7^b, prā no naya, &c.; 8.71.6^c,
prā tān naya vāsyo ācha.

10.45.10^c: 5.37.5^c, priyān sūrye priyō agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajām gōmantam uḥjo vī vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣē dyāvāpṛthivī huvema devā dhattā rayim asmē
suvīram.

10.46.2^a: 2.4.2^a, imān vidhānto apām sadhāsthe.

10.46.4^a, mandrām hōtāram uḥjo nāmobhiḥ: 7.10.5^a, mandrām hōtāram uḥjo
yāvīṣṭham.

[10.46.10^a, yān tvā devā dadhirē havayavāham: 7.11.4^d; 10.52.3^d, āthā devā
dadhire, &c.]

10.47.1^d-8^d, asmābhyam citrām vīṣṇaṇam rayim dāḥ.

10.47.4^b: 6.19.8^b, dhanaspṛtam ṛṇuvāṅsam sudākṣam.

10.48.4^c, purū sahasrā ni ṇīḥāmi dāḥṣe: 10.28.6^c, purū sahasrā ni ṇīḥāmi sākām.

10.48.4^d, yān mā sōmāso ukthino āmandiṣuḥ: 4.42.6^c, yān mā sōmāso mamādan
yād ukthā.

[10.49.1^c, ahām bhuvan yājamānasya coditā: 1.58.8^c, cākti bhava yājama-
nasya, &c.]

[10.50.7^a, yē te vipra brahmakṛtaḥ sutē sācī: 7.32.2^a, imē hi te brahmakṛtaḥ, &c.]

[10.50.7^d, mādē sutāsya somyāsyaṅdhasaḥ: 10.94.8^c, tā ū sutāsya, &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 dadhire havyvāham ; 10.46.10^a, yám tvā devá dadhíre havyvāham.

10.52.5^d, áthemá viçvāḥ pītanā jayāti : 8.96.7^d, áthemá viçvāḥ pītanā jayasi.

10.52.8 = 3.9.9.

10.53.1^c : 3.19.1^c, sá no yakṣad devátātā yájīyān.

10.53.2^b, abhí práyānsi súdhitāni hí khyāt : 6.15.15^a, abhí práyānsi súdhitāni hí khyāh.

10.53.5^b : 7.35.14^d, gójātā utā yé yajñīyasah.

10.53.5^{cd} : 7.104.23^{cd}, pṛthiví nah pārvīvat pāt v áhhaso 'ntāriksam divyāt pāt asmān.

[10.53.10^d, yéna devásō amṛtatvām ānaçuḥ : 10.63.4^b, bṛhád devásō amṛtatvām ānaçuḥ.]

10.54.3^a, ká u nú te mahimānah samasya : 6.27.3^a, nahí nú te mahimānah samasya.

[10.54.6^a, yó ádadhāj jyótiṣi jyótiṣ antāḥ : 6.44.23^b, ayám sūrye adadhāj jyótiṣ antāḥ.]

[10.55.4^d, mahán mahatyá asuratvām ékam : 3.55.1^d-23^d, mahád devānām asuratvām ékam.]

[10.56.5^c, tanūṣu viçvā bhúvanā ní yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir áti durgāni viçvā.

10.57.3^c : 8.41.2^b, pitṛnām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçē.

10.58.1^{bed}-12^{bed}, máno jagāma dūrakám, tát ta á vartayamasihá kṣáyāya jivāse.

[10.59.1^a, prá tāry áyuh pratarām návīyah : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na áyuh.]

10.59.1^d-4^d, paratarām sú níṛṭtir jihitām.

10.59.4^b : 6.52.5^b, paçyema 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.]

10.59.8^c : see prec. but one.

10.59.8^d, anumate mṛṣāyā nah svastí : 8.48.8^a, sóma rājan mṛṣāyā nah svastí.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahví ṛtásya mātārah; 9.33.5^b, yahvīr ṛtásya mātārah.

10.59.8^{cde}, 9^{def}, 10^{cde}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śu te kiñ canāmamat.

Cf. mó ca naḥ kiñ canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, āganma bibhrato nāmah.

10.60.8^{cde}, 9^{cde}, evā dādhāra te māno jīvātave nā mṛtyāve 'tho ariṣṭātāyaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣū kanāyāḥ sakhyām nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, ūci yāt te rēkna āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.22^c: 1.54.11^c, rākṣā ca no maghōnaḥ pāhi sūrīn.

10.62.1^d–4^d, prāti gr̥bhṛta mānavām sumedhasah.

10.62.3^b, āprathayan pṛthivīm mātāram vī: 6.72.2^d, āprathetañ pṛthivīm, &c.

10.62.7^b, vrajām gōmantam aḥvinam: 10.25.5^d, vrajām gōmantam aḥvinañ vīvaksase.

10.62.7^d: 8.65.12^c, ḥrāvo devēṣv akṛata.

10.62.8^d: 6.45.32^c, sadyō dānāya mānhate.

[10.62.9^d, vī sīndhur iva paprathe: 8.3.4^b, samudrā iva paprathe.]

[10.63.4^b, br̥hād devāso amṛtatvām ānaḥ: 10.53.10^d, yēna devāso amṛtatvām ānaḥ.]

10.63.8^b, viḥvasya sthātūr jāgataḥ ca māntavaḥ: 6.50.7^d, viḥvasya sthātūr jāgato jānitriḥ; 7.60.2^c, viḥvasya sthātūr jāgataḥ ca gopāḥ.

[10.63.9^c, agnīm mitrām vāruṇam sātāye bhāgam: 10.35.10^c, indrañ mitrām, &c.]

10.63.13^a, āriṣṭaḥ sá mārto viḥva edhate: 1.41.2^c; 8.27.16^c, āriṣṭaḥ sārva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prā prajābhīr jāyate dhārmaṇas pári.

10.63.14^a: 10.35.14^a, yām devāsó 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viḥva Devāḥ)
evā platēḥ sūnūr avivṛhad vo viḥva ādityā adite mañṣī,
iḥcānāso nāro āmartyenāstāvi jāno divyó gāyena.

10.63.17^b = 10.64.17^b, viḥva ādityā adite mañṣī: 6.51.5^c, viḥva ādityā adite sajośāḥ.

10.64.4^d (Gaya Plāta ; to Viṣve Devāḥ)

kathá kavís tuvīrāvān kāyā girā bḥaspátir vāvṛdhate suvrktibhiḥ,
ajá ékapát suhávebhir fkvabhir áhiḥ ṛṇotu budhnyò hávīmāni.

10.92.12^b (Çāryāta Mānava ; to Viṣve Devāḥ)

utá syá na uṣṭjām urviyá kavír áhiḥ ṛṇotu budhnyò hávīmāni,
sūryāmāsā vicārantā divikṣitā dhiyá çamīnahuṣi 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 vāyūm rathayújam púramdhim : 5.41.6^a, prá vo vāyūm rathayújam kṛṇudhvam.

10.64.10^b, tváṣṭā devébhir jánibhiḥ pitá vácaḥ : 6.50.13^c, tváṣṭā devébhir jánibhiḥ sajóṣāḥ.

10.64.11^a : 1.144.7^b, raṇvāḥ sám̐dṣṭāu pitumān̐ iva kṣāyaḥ.

10.64.15^c (Gaya Plāta ; to Viṣve Devāḥ)

ví śá hótṛā viçvam açnoti váryam̐ bḥaspátir arámatih̐ pánīyasi,
grāvā yátra madhuṣúd ucyáte bḥád ávivaçanta matibhir manīṣīṇaḥ.

10.100.8^c (Duvasyu Vādana ; to Viṣve Devāḥ)

ápānivān̐ savitá sāviṣan̐ nyág várya id ápa sedhantv̐ ádrayaḥ,
grāvā yátra madhuṣúd ucyáte bḥád á sarvátatim̐ áditim̐ vṛṇīmahe.

Cf. 5.25.8^b, grāvevocyate bḥát.

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 sajóṣāḥ.

[10.65.1^a, agnir̐ indro várūno mitró aryamā : see under 1.36.4^a.]

[10.65.1^c, ādityá viṣṇur̐ marútaḥ svār̐ bḥát : 10.66.4^b, índravīṣṇū marútaḥ, &c.]

10.65.7^a, divákṣaso agnijihvá ṛtāvṛdhaḥ : 1.44.14^b ; 7.66.10^b, agnijihvá ṛtāvṛdhaḥ.

10.65.9^c (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

parjányāvátā vṛṣabhá purīṣīṇ̐ endravāyú várūno mitró aryamā, cf. 1.36.4^a
devān̐ ādityān̐ áditim̐ havāmahe yé pūrthivāso divyāso apsu yé.

10.66.4^c (The same)

áditir̐ dyāvāpṛthivī ṛtān̐ mahád̐ índravīṣṇū marútaḥ svār̐ bḥát, cf. 10.65.1^c

devān̐ ādityān̐ ávase havāmahe vāsūn̐ rudrān̐ savitāram̐ sudānsasam.

10.65.14^b : 7.35.15^b, mánor yájatra amṛtā ṛtajūāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)
 devān vāsīṣṭho amṛtān vavande yé viṣvā bhūvanābhi pratasthū,
 [té no rāsantām urugāyām adyā,] yūyām pāta svastībhīḥ sādā naḥ.]

ed : 7.35.15^{cd} ; d : refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^e with 10.66.4^e.

10.65.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
 svastībhīḥ sādā naḥ.

10.66.3^b : 1.107.2^d ; 4.54.6^d, ādityāir no āditīḥ śarma yaṅsat (10.66.3^b, yachatu).

[10.66.4^b, indravīṣṇu marūtaḥ svār bhāt : 10.65.1^c, ādityā viṣṇur marūtaḥ, &c.]

10.66.4^e, devān ādityān āvase havāmahe : 10.65.9^e, devān ādityān āditīm
 havāmahe.

10.66.9^b, āpa ośadhīr vanināni yajūyā : 7.34.25^b = 7.56.25^b, āpa ośadhīr vanino
 juṣanta.

[10.66.12^c, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā brāhma) : 3.8.8^a, ādityā rūdrā
 vāsavaḥ sunīthāḥ ; 7.35.14^a, ādityā rūdrā vāsavo juṣanta (idān
 brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purōhita : 2.3.7^a, dāivyā hōtārā prathamā
 vidūṣṭarā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny jñje ; 10.110.7^a,
 dāivyā hōtārā prathamā suvāca.

10.66.13^b, ṛtāsyā pānthām ānv emi sādhuḥ : 1.124.3^c ; 5.80.4^e, ṛtāsyā pānthām
 ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
 svastībhīḥ sādā naḥ.

10.67.2^b : 3.53.7^b, divās putrāso āsurasya virāḥ.

10.67.12^a (Ayāsya Āngirasa ; to Bṛhaspati)

indro mahná maható arṇavāsya ví murdhānam abhinad arbudāsya,
 [āhann āhim āriṇāt saptā sīndhūn] [devāir dyāvapṛthivī prāvataḥ naḥ.]

ed : 4.38.1^c ; d : 1.31.8^d

10.111.4^a (Astrādāṣṭra Vairūpa ; to Indra)

indro mahná maható arṇavāsya vratāminād āngirobhīr gṛṇānāḥ,
 purūṇi cin ní tatānā rājānsi dādhrā yó dharūpaṁ satyātāta.

10.67.12^c : 4.28.1^c, āhann āhim āriṇāt saptā sīndhūn.

10.67.12^d : 1.31.8^d ; 9.69.10^d, devāir dyāvapṛthivī prāvataḥ naḥ.

[10.68.1^c, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghr̥tapruṣo nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bḥspátir bhinád ádrim vidád gáḥ.

10.69.7^b, sahásrastarīḥ ṣatánītha ḥbhvā : 1.100.12^b, sahásracetāḥ ṣatánītha ḥbhvā.

10.70.2^c, ṛtásya pathá námasā miyédhaḥ : 1.128.2^b, ṛtásya pathá námasā havīṣ-
matā ; 10.31.2^b, ṛtásya pathá námasā vivaset.

[10.70.3^{ab}, ṣaṣvattamám īlate dūtyāya havīṣmanto manuṣyāso agním : 7.11.2^{ab},
tvám īlate ajiráṁ dūtyāya havīṣmantāḥ sádám ín mānuṣāsaḥ.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Br̥haspati Āṅgīrasa ; to Jñāna)

yajñéna vácāḥ padavīyam āyan tām ānv avindann ḥṣiṣu praviṣtām,

tām ābhṛtyā vy ādadhuḥ purutrā tām saptá rebhá abhī sám navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhrīṅī ; Ātmastuti)

ahám rāṣṭrī saṁgāmanī vāsūnām cikitūṣī prathamā yajñīyanām,

tām mā devā vy ādadhuḥ purutrā bhūristhātrām bhūry āveçyantim.

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, tām saptá rebhá abhī sám navante : 1.164.3^c, saptá svāsāro abhī sám
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyéva pátya uçatī suvāsāḥ.

10.72.2^d, 3^b, ásataḥ sád ajāyata.

10.74.5^b : 7.6.4^d, ānānataṁ damāyantaṁ pṛtanyūn.

[10.74.5^c, ḥbhukṣāṇaṁ maghāvānaṁ suvr̥ktim : 10.104.7^b, sutéranāṁ maghā-
vānaṁ, &c.]

10.75.4^b : 9.77.1^d, vāçrā arṣanti páyaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyáte : 8.101.11^c, mahás te sató mahimā
panasyate.]

10.76.1^c, ubhé yáthā no áhanī sacābhúvā : 4.55.3^c, ubhé yáthā no áhanī nipíta.

[10.76.4^a, ápa hata rakṣáso bhaṅgurāvataḥ : 7.104.7^b, hatām druho rakṣáso, &c.]

10.77.8^d, āric cid dvéṣaḥ sanutár yuyota : 6.47.13^d = 10.131.7^d, āric cid dvéṣaḥ
sanutár yuyotu ; 7.58.6^c, āric cid dvéṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hí yajñésu yajñīyasa ūmāḥ.

- 10.78.8^c, ádhi stotrásya sakhyásya gāta: 5.55.9^e, ádhi stotrásya sakhyásya gātana.
- 10.79.2^d, uttānāhastā nāmasādhi vikṣú: 3.14.5^b, uttānāhastā nāmasopasādyā; 6.16.46^d, uttānāhasto nāmasā vivāset.
- 10.80.2^b, agnir mahī ródasi ā viveṇa: 3.61.7^b, vīṣū mahī ródasi ā viveṇa.
- [10.80.4^d, agnér dhāmāni vibhṛtā purutrú: 10.45.2^b, vidmā te dhāma vibhṛtā, &c.]
- 10.80.7^d: 3.1.22^d, āgne máhi drāvīṇam ā yajasva.
- 10.81.4^{ab}: 10.31.7^{ab}, kíṃ svid vānaṃ ká u sá vṛkṣá āsa yāto dyāvāpṛthiví niṣṭataksúh.
- [10.82.1^d, ád id dyāvāpṛthiví aprathetām: 10.149.2^d, áto dyāvāpṛthiví, &c.]
- 10.82.5^a (Viṣvakarman Bhāuvana; to Viṣvakarman)
paró divá pará enā pṛthivyā paró devébhír āsurāir yád ásti,
kām svid gárbham prathamām dadhra ūpo yātra devāḥ samāpaṇyanta viṇve.
10.125.8^c (Vāc Āmbhriṇi; Ātmastuti)
ahám evá vāta iva prá vāmy ārabhamāṇa bhūvanāni viṇvā,
paró divá pará enā pṛthivyāitāvati mahinā sám babhūva.
- 10.82.6^d: 7.101.4^a, yásmin viṇvāni bhūvanāni tasthūh.
- 10.83.2^b, manyúr hótā vāruṇo jātāvedāḥ: 3.5.4^b, mitró hótā, &c.
- [10.83.6^c, mányo vajrīṇā abhí mām ā vavṛtsva: 4.31.4^a, abhí na ā vavṛtsva.]
- 10.83.7^b: 8.100.2^d, ádhā vṛtrāṇi jaṅghanāva bhūri.
- 10.84.5^d, vidmā tám útsam yāta ābabhūtha: 10.45.2^d, . . . yāta ājagāntha.
- 10.85.17^b: 9.100.5^d, mitráya vāruṇāya ca.
- [10.85.18^c, viṇvāny anyó bhūvanābhicāṣṭe: 1.108.1^b; 7.61.1^c, abhí viṇvāni bhūvanāni caṣṭe; also 2.35.2^d; 2.40.5^a, viṇvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]
- [10.85.24^a, prá tvā muñcāmi vāruṇasya páçāt: 6.74.4^e, prá no muñcetaṃ vāruṇasya páçāt.]
- 10.85.39^d, jīvāti çarādaḥ çatām: 7.66.16^e, jīvema çarādaḥ çatām.
- 10.85.42^b, viṇvam āyur vy aṇnutam: 1.93.3^d, viṇvam āyur vy aṇnavat; 8.31.8^b, viṇvam āyur vy aṇnutaḥ.
- 10.85.43^d, 44^d: 7.54.1^d, çām no bhava dvipāde çām cátuṣpade: 6.74.1^d, çām no bhutaṃ dvipāde, &c.; 10.165.1^d, çām no astu dvipāde, &c.]
- 10.86.1^c–23^c, viṇvasmād indra úttaraḥ.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^c, indrásomā duṣkṛte mū sugám bhūt.]

[10.86.15^c, manthás ta indra çám hṛdé: 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antarā sakthyà káprt.

10.86.16^d, 17^b, niṣedúšo vijímbhate.

10.87.1^d: 1.98.2^d, sá no divā sá riṣáh pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táyā) vidhya hṛdaye yátudhánān.

10.87.21^a, paçcát purástád adharád údaktāt: 7.104.19^c, práktád ápaktád 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, áviḥ svār abhavaj jāté agnāu.

[10.88.16^d, áprayuchan tarāṇir bhrájamānaḥ: 7.63.4^b, dūrēarthas tarāṇir, &c.]

10.89.2^d, kṛṣṇā támānsi tvíṣyā jaghána: 9.66.24^c, kṛṣṇā támānsi jáṅghanat.

10.89.8^c, prá yé mitrásya váruṇasya dhāma: 4.5.4^c, prá yé minánti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, pṛthivyā ápfḡ amuyú çáyante: 1.32.5^d, áhiḥ çayata upapfk pṛthivyāh.]

[10.89.15^a, çatrúyánto abhí yé nas tatasré: 4.50.2^b, bḥaspate abhí, &c.]

10.89.15^c (Reṇu Vaiçvāmitra; to Indra)

çatrúyánto abhí yé nas tatasré, máhi vrádhanta ogaṇása indra, ~~cf.~~ cf. 10.89.1^a andhénāmítrās támāsā sacantām sujyotiṣo aktávas tán abhí ṣyuh.

10.103.12^d (Apratiratha Āindra; to Apvā)

amíṣām cittām pratilobháyanti gṛhāṇāṅgāny apve párehi,

abhí préhi nír dāha hṛtsú çókāir andhénāmítrās támāsā sacantām.

10.89.17^b, vidyāma sumatinām návānām: 1.4.3^b, vidyāma sumatinām.

10.89.17^{cd}: 6.25.9^{cd}, vidyāma vástor ávasā gṛṇánto viçvámítrā (6.25.9^d, bhará dvājā) utá ta indra nūnām.

Pada 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, arepāsah 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^c; 10.71.4^d, jāyēva pātya uçatī suvāsāh.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kilalapé sōmapṛṣṭhāya vedhāse : 8.43.11^b, sōmapṛṣṭhāya vedhāse.

[10.92.6^c, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dṛçike vṛṣanaç ca pāuṇsyē.

10.92.12^b : 10.64.4^d, āhiḥ çṛṇotu budhnyō hāvmani.

[10.93.1^a, máhi dyāvaprthivi bhūtam urvī : 6.68.4^d, dyāuç ca prthivi bhūtam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rájāno amṛtasya mandráḥ : 1.122.11^b, çrótā rájāno amṛtasya mandráḥ.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇah párijmā : 8.27.17^c, aryamā mitró vāruṇah sárātayah.

10.93.6^c, mahāḥ sá rāyā eṣate : 1.149.1^b, mahāḥ sá rāyā eṣate pátir dán.

10.93.11^c, sádā pāhy abhiṣṭaye : 1.129.9^c, sádā pāhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvānah sukṛtaḥ sukṛtyāyā : 3.60.3^d, viṣṭvī çámbhiḥ sukṛtaḥ sukṛtyāyā.

[10.94.8^c, tá ũ sutāsya somyāsyāndhasaḥ : 10.50.7^d, máde sutāsya, &c.]

10.96.2^d, indrāya çuṣām hárivantam areata : 1.9.10^c, indrāya çuṣām areati ; 10.133.1^b, indrāya çuṣām areata.

[10.96.13^d, satrá vṛṣaḥ jāthāra ā vṛṣasva : 1.104.9^c, uruvyāçā jāthāra, &c.]

10.97.4^d, 8^d, átmānam táva pūruṣa.

10.97.18^a, 19^b, yá oṣadhīḥ sōmarājūrīḥ.

10.97.19^d, 21^d, asyāi sám datta viryam.

10.99.12^d : 10.20.10^d, iṣam ūrjam suksitīm víçvam ābhāḥ.

10.100.1^d–11^d, ā sarvátātīm áditīm vṛṇīmahe.

10.100.8^c : 10.64.15^c, grāvā yātra madhuṣud ucyāte brhāt.

[10.100.9^b, víçvā dvēṣāṅsi sanutār yuyota : 2.29.2^b, yuyām dvēṣāṅsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agním uṣāsam ca devīm.

10.101.9^{c1} : 4.41.5^{c1}, sá no duhīyad yāvaseva gatví sahásradhārā páyasā mahí gāuḥ ; 10.133.7^d, sahásradhārā páyasā mahí gāuḥ.

10.103.4^d, asmákam edhy avitá ráthānām : 7.32.11^c, asmákam bodhy avitá ráthānām.

10.103.12^d : 10.89.15^c andhénāmitrās támasā sacantām.

10.104.6^a, úpa bráhmāṇi harivo háribhyām : 1.3.6^b, úpa bráhmāṇi harivaḥ.

10.104.6^d, dáçvān asy adhvarásya praketaḥ : 7.11.1^a, mahān asy, &c.

[10.104.7^b, sutéranām maghāvānām suvṛktīm : 10.74.5^c, ṛbhukṣāṇām maghāvānām, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, góbhir aḥvebhir vāsuhir nyiṣṭaḥ : 7.90.6^b, góbhir aḥvebhir vāsuhir híraṇyāiḥ.

10.110.4^c : 1.124.5^c, vy ù prathate vitarām vāriyāḥ.

10.110.7^a, dáivyā hótārā prathamā suvícā : 2.3.7^a, dáivyā hótārā prathamā vidúṣṭarā ; 3.4.7^a = 3.7.8^a, dáivyā hótārā prathamā ny ṛje ; 10.66.13^a, dáivyā hótārā prathamā puróhita.

10.110.11^b, agnir devānām abhavat purogāḥ : 3.2.8^d, agnir devānām abhavat puróhitaḥ ; 10.150.4^a, agnir devō devānām abhavat puróhitaḥ.

10.111.4^a : 10.67.12^a, índro mahná mahatō arṇavásya.

10.111.5^b, víçvā veda sávanā hánti çuṣṇam : 3.31.8^b, víçvā veda jānimā hánti çuṣṇam.

10.111.9^a : 4.17.1^d, sṛjāḥ síndhūn āhinā jagrasānān.

[10.112.1^c, hársasva hántave çūra çátrūn : 6.44.17^a, enā mandānó jahi çūra çátrūn.]

[10.112.8^{ab}, prá ta indra pūrvyāṇi prá nūnām víryā vocām prathamā kṛtāni : see under 5.31.6.]

10.114.2^d : 3.54.5^d, páreṣu yā gúhyeṣu vratéṣu.

10.115.2^b, sám yó vānā yuváte bhásmanā datá : 7.4.2^c, sám yó vānā yuváte çúcidan.

- 10.115.5^b: 6.15.3^b, aryāḥ párasyaántarasya táruṣaḥ.
- 10.115.8^{cd}: 1.53.11^{cd}, tvām stoṣāma tvāyā suvīrā drághrya áyuḥ pratarām 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^c, túbhyaṁ sutó maghavan túbhyam ábhṛtaḥ.
- 10.118.3^b: 1.79.5^b, agnir itēnyo girā.
- 10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyaavāhana; 10.119.13^b, devébhyo havyaavāhanaḥ.
- 10.118.7^c, gopá ṛtāsya didihi: 3.10.2^c, gopá ṛtāsya didihi své dáme.
- 10.118.9^c: 5.14.2^c, yájiṣṭham mánuṣe jáne.
- 10.119.1^c–13^c, kuvit sómasyápām iti.
- 10.119.2^b, 3^a, ún mā pitá ayaṁsata.
- 10.119.13^b, devébhyo havyaavāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyaavāhana.
- 10.120.8^d: 3.31.21^d dúraç ca víçvā avṛṇod ápa svāḥ.
- [10.120.9^d, hinvānti ca çávasā vardháyanti ca: 5.11.5^d, á pṛṇanti çávasā, &c.]
- [10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, *Prol.*, p. 316, note.]
- 10.121.1^d–9^d, kásmāi devāya haviṣā vidhema.
- 10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pátayo rayiṇām.
- 10.122.3^d, yás ta ánaṭ samídha tám juṣasva: 6.1.9^b, yás ta ánaṭ samídha havyaádatim.
- 10.122.4^a: 5.11.4^a, yajñásya ketúm prathamām puróhitam.
- 10.122.7^b, dutám kṛṇvāná ayajanta mánuṣāḥ: 5.3.8^b, dutám kṛṇvāná ayajanta havyaáḥ.
- 10.122.8^c, rāyás póṣam yájamāneṣu dhāraya: 8.59(Val.11).7^b, rāyás póṣam yájamāneṣu dhattam; 10.17.9^d, rāyás póṣam yájamāneṣu dhehi.
- 10.123.7^a: 9.85.12^a, urdhvó gandharvó adhi náke asthāt.
- 10.123.7^{cd}, vásāno átkaṁ surabhím dṛçé kām svār ṇá náma janata priyāni: 6.29.3^{cd}, vásāno átkaṁ surabhím dṛçé kām svār ṇa nṛtav isiró babbhūtha.

10.123.8^c, bhānūḥ ṣukreṇa ṣocīṣā cakānāḥ : 9.85.12^c, bhānūḥ ṣukreṇa ṣocīṣā vy
ādyāt.

10.125.3^c, tām mā devā vy ādadhuh purutrā : 10.71.3^c, tām ābhṛtyā vy ādadhuh
purutrā.

10.125.6^b (Vāc Āmbhṛṇi ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,

ahām jānāya samādaṁ kṛṇomy ahām dyāvāpṛthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yē brahmadviṣaḥ ṣārave hāntavā u,

ḷkṣipād āṣastim āpa durmatīm hann āthā karad yājamānāya ṣām yōh.]

~~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 āṅho nā durityām : 2.23.5^a, nā tām āṅho na durityām kūtaṣ
canā ; 8.19.6^c, nā tām āṅho devākṛtaṁ kūtaṣ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mitrō aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mitrō aryamā, ṣārma yachantu saprātha (ādityāso yād īmahe
āti dviṣaḥ) : 8.18.3^{bc}, vāruṇo mitrō aryamā, ṣārma yachantu saprātho
yād īmahe.

10.126.8 = 4.12.6.

10.127.1^c, vīḡvā ādhi ṣṛīyo 'dhita : 2.8.5^c, vīḡvā ādhi ṣṛīyo dadhe ; 10.21.3^d, vīḡvā
ādhi ṣṛīyo dhiṣe vīvakṣase.

[10.127.2^c, jyōtiṣā bādhatē tāmaḥ : 10.37.4^a, yēna sūrya jyōtiṣā bādhasē tāmaḥ.]

[10.127.8^a, ūpa te gā ivākaram . . . stōmam : 1.114.9^a, ūpa te stōmān paṣupā
ivākaram.]

[10.128.8^d, indra mā no rīriṣo 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 indraṁ sakhyāya viprā aṣvāyānto vīṣanaṁ
vājāyantaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, sumṛiṅkó bhavatu viçvavedāḥ: 4.1.20^d, sumṛiṅkó bhavatu jātāvedāḥ.

10.131.6^d = 6.47.12^d: 4.51.10^d; 9.89.7^d; 9.5.5^d, suvīryasya pātayaḥ syāma.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab}: 3.1.21^{cd}; 59.4^{ef}, tāsyā vayāni sumatāu yajñīyasyāpi bhadré sāumanasé syāma: 10.14.6^{cd}, tēṣāṃ vayāni sumatāu yajñīyānām āpi bhadré sāumanasé syāma.

10.131.7^d = 6.47.13^d, āriç cid dvēṣaḥ sanutār yuyota: 7.58.6^e, āriç cid dvēṣo vṛṣaṇo yuyota; 10.77.6^d, āriç cid dvēṣaḥ sanutār yuyota.

10.133.1^b, indrāya çuṣām arcata: 1.9.10^c, indrāya çuṣām arcati; 10.96.2, indrāya çuṣām hārivantam arcata.

10.133.1^{fg}-3^{fg}, 4^{ef}-6^{ef}, nābhantām anyakēṣāni jyākā ādhi dhānvasu.

10.133.2^c, açatrūr indra jajñise: 1.102.8^d, açatrūr indra januṣā sanād asi; 8.21.13^b, ānāpir indra januṣā sanād asi.

10.133.2^d, viçvaṃ puṣyasi vāryam: 1.89.9^b; 5.6.6^b, viçvaṃ puṣyanti vāryam.

[10.133.3^b, aryó naçanta no dhīyaḥ: 9.79.1^d, aryó naçanta sāniçanta no dhīyaḥ.]

10.133.4^c (Sudās Pāijavana; to Indra)

yó na indrābhīto jāno vṛkāyūr ādīdeçati,

adhaspadām tám im kṛdhi vibādhó asi sāsahir nābhantām anyakēṣāni jyākā
ādhi dhānvasu. ☞ refrain, 10.133.1^{fg} ff.

10.134.2^c (Mādhātār Yāuvanaçva; to Indra)

áva sma durhapāyató mārtaṣya tanuhi sthirām,

adhaspadām tám im kṛdhi yó asmān ādīdeçati, devī jānītry ajtjanad
bhadrá jānītry ajtjanat. ☞ d: 9.52.4^c; ef: refrain, 10.134.1^{ef}-6^{ef}

10.133.6^a: 3.41.7^a; 7.31.4^a, vayām indra tvāyāvāḥ.

10.133.6^b, sakhitvām ā rabhāmahe: 9.61.4^c; 65.9^c, sakhitvām ā vṛṇīmahe.

10.133.7^d, sahasradhārā pāyasā mahī gūḥ: see under 10.101.9^{cd}.

10.134.1^d: 3.10.1^b, samrājāni carṣaṇīmām.

10.134.1^{ef}-6^{ef}, devī jānītry ajtjanad bhadrá jānītry ajtjanat.

10.134.2^c: 10.133.4^c, adhaspadām tám im kṛdhi.

10.134.2^d: 9.52.4^c, yó asmān ādīdeçati.

10.134.3^d: 8.61.5^b, indra viçvābhīr utībhīḥ; 8.12.5^c, indra viçvābhīr utībhīr
vavākṣītha; 8.32.12^c, indro viçvābhīr utībhīḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasrīṅgībhīr utībhīḥ.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātataṃ; 8.7.35^b, antārikṣeṇa
pātataḥ.

10.139.2^b: 1.73.8^d, āpaprivān rōdasi antārikṣam.

10.139.3^a: 1.96.6^a, rāyo budhnāḥ saṃgāmano vāsūnām.

10.139.3^c: 10.34.8^b, devā iva savitī satyādharma.

10.139.5^c: 5.85.8^b, yād vā ghā satyām utā yān nā vidmā.

[10.140.2^d, pṛṇākṣi rōdasi ubhé: 8.64.4^c, óbhé pṛṇāsi rōdasi.]

10.140.3^b: 8.60.4^d, māndasva dhītībhīr hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jānāḥ.

10.140.6^c, çrútkarṇam sapráthastaman tvā girā: 1.45.7^c, çrútkarṇam saprátha-
staman.

10.141.3^b: 8.11.6^c, agnīm gṛbhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyú bhāspátim.

10.141.6^b, bráhma yajñām ca vardhaya: 1.10.4^d, indra yajñām ca vardhaya.

[10.142.4^c, yadā te vāto anuvāti çociḥ: 1.148.4^c; 7.3.2^c, ād asya vāto ānu vāti
çociḥ; 4.7.10^b, yād asya vāto anuvāti çociḥ.]

10.142.5^d, nyāññ uttanām anvēsi bhūmim: 10.27.13^d, nyāññ uttanām ānv eti
bhūmim.

10.147.4^d, makṣū sá vājam bharate dhānā nfbhīḥ: 1.64.13^c, ārvadbhīr vājam,
&c.; 2.26.3^c, sá putrāir vājam, &c.

10.148.2^b: 2.11.4^d, dāsīr viçāḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhā hitām gūhyam gūḥām apsu.

10.148.4^d, utā trāyasva grṇatā utā stīn: 10.22.15^c, utā trāyasva grṇatō maghōnaḥ.

[10.149.2^d, āto dyāvāpṛthivī aprathetām: 10.82.1^d, ād id dyāvāpṛthivī, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devēbhyo havyavāhana; 10.119.13^b, devēbhyo
havyavāhanaḥ.

10.150.2^{ab}: 1.91.10^{ab}, imám yajñám idám váco jujusaṇá upágha; 1.26.10^b, imám yajñám idám vácaḥ.

10.150.4^a, agnir devó devánām abhavat puróhitaḥ : 3.2.8, agnir devánām abhavat puróhitaḥ ; 10.110.11^b, agnir devánām abhavat purogáḥ.

10.152.3^a, ví rákṣo ví mṛdho jahi : 8.61.13^d, ví dvīṣo ví mṛdho jahi.

[10.152.5^d, váriyo yavayā vadhám : 1.5.10^c, ícāno yavayā vadhám.]

[10.153.2^c, tvám vṛṣan vṛṣéd asi : 8.33.10^a, satyám itthá vṛṣéd asi ; 9.64.2^c, satyám vṛṣan vṛṣéd asi.]

10.153.3^b, vy ántárikṣam atiraḥ : 8.14.7^a, vy ántárikṣam atirat.

10.153.4^c : 8.76.9^c, vájraṁ cīcāna ójasā.

10.153.5^a : 8.98.2^a, tvám indrábhībḥúr asi.

10.154.4^a, yé cit púrva ṛtasápaḥ : 1.179.2^a, yé cid dhí púrva ṛtasápa ásan.

[10.156.3^b, pṛthúm gómantam açvínám : 8.6.9^b ; 9.62.12^b ; 63.12^b, rayím gómantam açvínám.]

10.156.4^b : 8.89.7^b ; 9.107.7^d, á súryam rohayo diví ; 1.7.3^b, á súryam rohayad diví.

10.157.5^b : 1.168.9^d, ád ít svadhám išírám páry apaçyan.

10.158.5^a : 1.82.3^a, susamḍçam tvā vayám.

[10.158.5^b, práti paçyema sūrya : 10.37.7^d, jyóg jiváh práti paçyema sūrya.]

10.159.4 (Çaci Paulomī ; Atmastuti) =

10.174.4 (Abhivarta Āngirasa ; Rajñah stutih)

yénéndro haviṣā kṛtvý ábhavad dyumny úttamáh.

idám tád akri devā asapatná (10.174.4, asapatnáḥ) kilābhavam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1^{cd}, índra má tvā yajamānāso anyé ní rīraman túbhyam imé sutásah : see under 2.18.3.]

[10.160.5^a, açváyānto gavyānto vājáyantah : all words of this páda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]

10.162.1^{cd}, ámivā yás te gárbhām durṇámā yónim açáye : 10.162.2^{ab}, yás te gárbhām ámivā durṇámā yónim açáye.

10.162.3^{d-6^d}, tám itó nāçayāmasi.

10.163.5^{cd}, 8^{cd}, yákṣmañ 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}, ájaismādyásanāma cábhūmánāgasō vayām.

10.165.1^d, çám no astu dvipāde çám cātuspāde : 6.74.1^d, çám no bhūtam dvipāde, &c. ; 7.54.1^d ; 10.85.43^d, 44^d, çám no bhava dvipāde, &c.

[10.168.2^d, asyá víçvasya bhúvanasya rájá : 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 nah parjanya máhi çárma yacha.

10.170.4^{ab} : 8.89.3^{ab}, vibhrájan jyótiṣā svār ágachō rocanám diváh.

[10.171.3^a, tvám tyám indra mártiyam : 5.35.5^a, tvám tám indra mártiyam.]

Cf. 1.131.4^d.

10.173.8^b, 6^a, dhruvám dhruvéṇa haviṣā.

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 durmatim.

10.175.4^c : 5.26.5^a ; 8.14.3^b ; 17.10^c, yájamānāya sunvaté.

[10.177.1^c, samudré antáh kaváyo ví cakṣate : 1.159.4^d, samudré antáh kaváyah suditáyah.]

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 gábhre : 4.23.10^c, ṛtáya pṛthvī bahulé gabhré.]

10.178.3^{abc}, sadyaç cid yáh çávasā pañca kṛṣṭíḥ sūrya iva jyótiṣāpás tatāna, sahasrasáḥ çatasá asya ráñhiḥ : 4.38.10^{abc}, á dadhikrúḥ çávasā pañca kṛṣṭíḥ sūrya iva jyótiṣāpás tatāna, sahasrasáḥ çatasá vāy j árvā.

10.180.2^a : 1.154.2^b, mṛgó ná bhímáh kucaró giristháh.

10.181.1^{c-3c}, dhātúr dyútānat savitúç ca viṣṇoh.

10.182.1^{cd-3cd}, kṣipád áçastim ápa durmatim hann áthā karad yájamānāya çám yóh.

10.182.3^b, brahmadviṣaḥ çarave hântavá u : 10.125.6^b, brahmadviṣe çarave hântavá u.

10.183.1^c, ihá prajám ihá rayiñ rárāṇaḥ : 4.36.9^a, ihá prajám ihá rayiñ rárāṇaḥ.

[10.187.1^b, vṛṣabháya kṣitínám : 7.98.1^b, juhótana vṛṣabháya kṣitínám.]

10.187.1^c–5^c, sá naḥ paṛṣad áti dviṣaḥ.

[10.187.3^b, vīṣā çukréṇa çociṣā : agniḥ çukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab} : 3.62.9^{ab}, yó viçvābhí vipáçyati bhúvanā súñ ca páçyati.

10.187.5^a, yó asyá páre rájasaḥ : 10.27.7^d, yó asyá páre rájaso vivéṣa.

[10.188.1^b, áçvam hinota vājīnam : 9.62.18^c, háriñ hinota vājīnam.]

10.188.1^c : 1.13.7^c ; 8.65.6^c, idám no barhīr āsāde.

[10.191.1^b, ágne viçvāny aryá á : 9.61.11^a, ená viçvāny aryá á.]

[10.191.1^d, sá no vásūny á bhara : 8.93.29^a, sá no viçvāny á bhara.]